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

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

slu.edu.ng

08038622918, 07032086833  
07066574733, 08032274436  
07014071446, 08032377941



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**CORRESPONDENCE:**

Website: [www.shadaijournal.com](http://www.shadaijournal.com)

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

GSM: +2347032086833 +2348038652918 :

+2347066574733

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**NOTES ON CONTRIBUTORS**

S/N	AUTHORS	AFFILIATION
01	Dr. Muhammad Muhammad	<i>Department of Islamic Studies, Federal University Gashua, Yobe State, Nigeria</i>
02	Nura Muhammad Iliyas, PhD	<i>Department of Islamic Studies, Umaru Musa Yar'adua University, Katsina</i>
03	Dr. Habibu Abdulkadir	<i>Department of Nigerian Languages and Linguistics, Sule Lamido University Kafin-Hausa Jigawa State</i>
04	Ibrahim Baba (Ph.D in view)	<i>National Teachers Institute, Kaduna.</i>
05	Habu Mohammed	<i>College of Education Legal and General Studies, Misau</i>
06	Ali Abdu Giginyu Ph.D.	<i>Department of Education, Faculty of Education, Federal University Dutse, Jigawa State, Nigeria</i>
07	Najib Usman	<i>Department of Education, Faculty of Education, Federal University Dutse, Jigawa State, Nigeria</i>
08	Aisha Muhammad Yakasai	<i>Department of Education, Faculty of Education, Federal University Dutse, Jigawa State, Nigeria</i>
09	Nafisah Muhammad Sani	<i>Department of Education, Faculty of Education, Federal University Dutse, Jigawa State, Nigeria</i>
10	Assoc. Prof. Rakiya Maiwada Abubakar	<i>Department of Education, Faculty of Education, Federal University Dutse, Jigawa State, Nigeria</i>
11	Salisu Musa Ph.D	<i>Department of Science Education, Faculty of Education, Federal University Kashere, Gombe State, Nigeria</i>
12	Khadijah Tukur Batagarawa, PhD,	<i>Department of Islamic Studies, Umaru Musa Yar'adua University, Katsina</i>
13	Dr. Abdullahi Buba	<i>Sashen Koyar da Harsunan Nijeriya Jami'ar Jihar Nasarawa, Keffi</i>
14	Bala Ibrahim	<i>Al-Ihsan Islamic Academy, Keffi Nasarawa State</i>
15	Jibrin Mohammed Habib	<i>Department of Islamic Studies, Faculty of Arts and Education Borno State University, Maiduguri, Borno State, Nigeria.</i>
16	Muhammad Bukar Ali, PhD	<i>Department of Islamic Studies, Faculty of Arts and Education Borno State University, Maiduguri, Borno State, Nigeria</i>
17	Dauda Muhammad, PhD	<i>Department of Islamic Studies, Faculty of Arts and Education Borno State University, Maiduguri, Borno State, Nigeria</i>
18	Sanusi Dauda (PhD)	<i>Islamic Studies Department, Federal University, Dutsin-Ma, Katsina State</i>
19	Zainab Bukari Abubakar	<i>Department of Religious Studies Gombe State University, Gombe</i>
20	Nafisa Sulaiman Rahama	<i>Islamic Studies Department Federal University Dutsin-Ma Katsina State</i>
21	Sulaiman Adamu	<i>Kaduna Polytechnic Department Of Languages</i>

22	Abubakar Dalha Bakori	<i>Kaduna Polytechnic Department of Languages</i>
23	Hassan YUSUF P19EDAS8137	<i>Department of Arts and Social Science Education Faculty of Education Ahmadu Bello University, Zaria.</i>
24	Dr. Adnan Shafiu	<i>Jigawa State College of Education and Legal Studies Ringim</i>
25	Abubakar Abba Kaka	<i>Department of Languages and Linguistics Faculty of Arts University of Maiduguri</i>
26	Fauziyya Muhammad Hassan Ph.D	<i>Department of Hausa Language Yusuf Maitama Sule federal University of Education, Kano</i>
27	Ashiru Tukur Umar	<i>Department of History and International Studies Faculty of Humanities Sule Lamido University Kafin Hausa</i>
28	Dr Halima Umar Sani	<i>Department of Linguistics and Foreign Languages Bayero University, Kano</i>
29	Muhammad Jamil Ismail	<i>Department of Early Childhood Care and Education Jigawa State College of Education, Gumel</i>
30	Dr. Muhammad Sani Muhammad	<i>Jigawa State College of Education and Legal Studies, Ringim School of Secondary Education Art and Social Sciences Department of Islamic Studies</i>
31	Muhammad Sani Lawan	<i>Sashen Nazarin Harsunan Najeriya Da Kimiyyar Harshe Tsangayar Adamtaka, Jami'ar Sule Lamido Dake Kafin Hausa, Jihar Jigawa</i>
32	Usman Sunusi Abubakar	<i>Sashen Koyar da Hausa, Kwalejin Ilmi (Fasaha) Ta Tarayya, Bichi.</i>
33	Tijjani Dahiru	<i>Sashen Koyar da Hausa, Kwalejin Ilmi (Fasaha) Ta Tarayya, Bichi.</i>
34	Maryam Garba Musa	<i>Sashen Koyar da Hausa, Kwalejin Ilmi (Fasaha) Ta Tarayya, Bichi.</i>
35	Usman Sunusi Abubakar	<i>Sashen Koyar da Hausa, Kwalejin Ilmi (Fasaha) Ta Tarayya, Bichi.</i>
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37	Maryam Garba Musa	<i>Sashen Koyar da Hausa, Kwalejin Ilmi (Fasaha) Ta Tarayya, Bichi.</i>
38	Dr. Abdallah Usman Umar	<i>Bayero University, Kano (SCE)</i>
39	Dr. Abulfathi Abdullahi	<i>Jigawa State College of Education Gumel</i>
40	Dr. Ishaq Ibrahim Kura	<i>Department of Islamic Studies, Niger State College of Education, Minna</i>
41	Dr. Dahiru Yahaya	<i>Department of Arabic, Faculty of Humanities, University of Maiduguri, Nigeria</i>
42	Muhammadul Amin Abdurrahman	<i>Department of Arabic, Faculty of Humanities, University of Maiduguri, Nigeria</i>

43	Dr. Idris Isah Idris	<i>Department of Arabic, Faculty of Humanities, University of Maiduguri, Nigeria</i>
44	Maryam Ibrahim Muhammad	<i>Islamic Studies Department Yusuf MaitamaSule Federal University of Education, Kano.</i>
45	Usman Umar madigawa	<i>Kano State College of Education and Preliminary Studies ( KASCEP) Kano</i>
46	Usman Baffa	<i>Centre for Qur'anic studies ,Bayero University, Kano</i>
47	Dr. Salisu Mukhtar Kasim	<i>Department of Arabic, Nasarawa State University, Keffi, Nigreria</i>
48	Muhammad Saleh Abubakar	<i>PhD Student, Department of Arabic, Nasarawa State University, Keffi, Nigreria</i>
49	Dr. Sunusi Abubakar Ramadan	<i>Department of Arabic, Sule Lamido University Kafin Hausa, Jigawa State, Nigeria.</i>
50	Dr. Binta Yusuf Abdullahi	<i>Department of Arabic, Yusuf Maitama Sule Federal University of Education Kano</i>
51	Sanusi Abubakar	<i>Department of Arabic, Federal University Gusau, Zamfara State</i>
52	Maimuna Muhammad Kabir	<i>Department of Hausa Yusuf Maitama Sule Federal University of Education Kano State</i>
53	Dr. Ahmad Muhd Gusau	<i>Department of Islamic Studies Faculty of Arts Federal University Dutsin-ma Katsina state Nigeria</i>
54	Mal. Abdulbasit Ahmad Musa (PhD in view)	<i>Department of Islamic Studies Faculty of Arts Federal University Dutsin-ma Katsina State Nigeria</i>
55	Zainab Rabi	<i>Department of Islamic Studies Faculty of Arts Federal University Dutsin-ma Katsina state Nigeria</i>
56	Dr. Nasa'i Muhammad Gwadabe	<i>Department of History and International Studies Northwest University, Kano, Nigeria</i>
57	Muhammad Sani Umar Kulumbu	<i>School of Languages A.D. Rufai College of Education, Legal and General Studies, Misau Bauchi State</i>
58	Prof. Umar Saje	<i>Department of English and Literary Studies, Sule Lamido University, Kafin-Hausa, Jigawa State, Nigeria.</i>
59	Inuwa Mahmud	<i>Department of English Language, Kano State College of Education and Preliminary Studies, Kano, Nigeria</i>
60	Dr. Tabawa Sa'idu	<i>Jigawa State College of Education and Legal Studies Ringim</i>
61	Dr. Husaini Lawan Bello	<i>Department of Arabic, Aminu Kano College of Islamic and Legal Studies-Kano</i>
62	Zahraddeen Bala Idris	<i>Department of Hausa Federal University Dutsin-Ma</i>
63	Bashir Rabi`u Abdullahi	<i>Department of Hausa Federal University Dutsin-Ma</i>
64	Ashiru Shehu	<i>Jigawa State College of Education and Legal Studies Ringim</i>
65	DR. ABDULLAHI ABUBAKAR AHMAD	<i>ISLAMIC STUDIES DEPARTMENT, YOBE STATE UNIVERSITY DAMATURU</i>

66	DR. MUSA SHUAIBU GADAKA	<i>ISLAMIC STUDIES DEPARTMENT, YOBE STATE UNIVERSITY DAMATURU</i>
67	BILKISU JIBRIN GANE	<i>Department of Islamic Studies, Umaru Musa Yar'adua University, Katsina.</i>
68	PROF: DIKKO BATURE DARMA,	<i>Department of Islamic Studies, Umaru Musa Yar'adua University, Katsina.</i>
69	DR. AMMARU UMARU.	<i>Department of Islamic Studies, Umaru Musa Yar'adua University, Katsina.</i>
70	Salisu Muhammad Gumel	<i>Jigawa State Polytechnic Dutse, Jigawa State, Nigeria</i>
71	DR. LAWAL YUSUF MALUMFASHI	<i>Department of Islamic Studies, Umaru Musa Yar'adua University, Katsina.</i>

**EDITORIAL NOTE**

*All praises are due to Allahu SWT.*

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

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

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

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

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

Thank you.

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

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# A CONTEMPORARY EXEGETICAL ANALYSIS OF QUR'AN 5:4 ON THE JURISTIC AND PRACTICAL IMPLICATIONS OF KEEPING DOGS IN ISLAM

BY

**DR. MUHAMMAD MUHAMMAD**  
Department of Islamic Studies,  
Federal University Gashua, Yobe State, Nigeria  
[muhammadrabiu64@gmail.com](mailto:muhammadrabiu64@gmail.com)  
+2347034405355

## Abstract

This study explores the Islamic position on the keeping and utilization of dogs through a contemporary exegetical lens of Qur'an 5:4. While the dog is commonly viewed as a useful animal employed in hunting, security, and companionship—it is also widely regarded as ritually impure (*najis*) within Islamic jurisprudence. The study employs exegetical, analytical, and descriptive methods to examine the interpretations of modern scholars (*mufassirūn*) regarding Q5:4, the legal implications of using dogs, and their socio-religious impact on Muslims in contemporary Nigeria. Findings reveal that while dogs are permissible for specific functions such as hunting and guarding, Islamic law emphasizes strict guidelines for interaction, emphasizing spiritual cleanliness, public health, and theological compliance. The research also highlights the distinction between functional use and ritual impurity, bridging classical juristic views with modern realities. The study recommends greater awareness of Islamic guidelines, the necessity of proper training and vaccination of dogs, and balanced views toward animal welfare and legal compliance.

**Key words:** Dogs in Islam; Qur'anic Exegesis; Q5:4; Islamic Jurisprudence; Hunting Animals; Contemporary Mufassirūn; Animal Ethics

## Introduction

The Qur'an lays down Islamic laws, as the first primary source of *Shari'ah*, lays down laws, guidelines and principles that encompasses all aspects. It judges all cases and proffers solutions to all problems of the then, now and for the future generation. Allāh says in various places in the Qur'an laying emphasis on the all-encompassing nature of the Qur'an. For example:

We have neglected nothing In the Book, and then unto their Lord they (all) shall be gathered.<sup>1</sup>

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<sup>1</sup> Q. 6:38

It should, however, be noted that some injunctions are detailed in the Qur'ān, while some are in brief and some others are ambiguous to man but clear to Allāh.<sup>2</sup> Thus, there is need for an exegete who can run commentary and shed more light on the brief and unclear injunctions therein for the better understanding of the immediate audience and generality of Muslims. The Prophet, therefore, as the recipient and the direct interpreter of the Qur'ān, who reads and conveys the message of Allāh in the Qur'ān to his companions, specifically, and to the people, generally, served this purpose.<sup>3</sup>

The fact that everything on earth was created by Allāh for human benefit including animals, which were created with different characteristics and were subdued for human control is contained in the Qur'ān the most high speak: "He is the one who created for you all that is on earth".<sup>4</sup> In accordance with the above quoted verse, Imam Al-Ghazālī says:

Allāh created animals for the servants' benefits as a blessing on them... then Allāh created them with a flesh and a strong bone holding it. He has not made it soft bodied and not hard like rock. He covered it with skin and perfected it, because power and strength is expected of them. They were created seeing and hearing but were deprived senses and rationality based on Allah's wisdom...<sup>5</sup>

However, some of these animals have been made prohibited not only for consumption but also for socialization because of some reasons or the other. Certain types of flesh and other lawful foods are, in specific cases, declared forbidden when derived from particular animals in the Qur'ān. Allāh prohibits the consumption of pork, carrion, blood, and any animal slaughtered in the name of other than Allāh. The verse says:

He has forbidden for you the *Maytatah* (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols, etc., on which Allah's Name has not been mentioned while slaughtering). But if one is forced by necessity without wilful disobedience nor transgressing due limits,

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<sup>2</sup> Abu Ameenah Bilal Philips, *Usool at-Tafseer: The Methodology of Qur'ānic Interpretation* (Riyadh: International Islamic Publishing House, 2005) 232-234

<sup>3</sup> B. O. Yusuf, *Sayyid Qutb: A Study of his Tafsīr* (Malaysia: Islamic Book Trust, 2009) 6

<sup>4</sup> Q. 2:29

<sup>5</sup> M. M. Al-Ghazali, *Al-Ḥikmah Fī Makhluqāti-llāh 'Azza Wa Jalla*, 1<sup>st</sup> edition (Cairo: Maktabatul Khānījī, 2002) 81

then there is no sin on Him. Truly, Allah is Oft-Forgiving, Most Merciful.<sup>6</sup>

In another verse of the Qur'ān, Allāh forbids the consumption of additional types of meat obtained from animals killed through various unlawful methods.

Forbidden to you (for food) are: *Al-Maytatah* (the dead animals - cattle-beast not slaughtered), blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols, etc., or on which Allah's Name has not been mentioned while slaughtering and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal - unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on *An-Nusub* (stone altars). (Forbidden) also is to use arrows seeking luck or decision, (all) that is *Fisqun* (disobedience of Allah and sin) ...But as for Him who is forced by Severe hunger, with no inclination to sin (such can eat these above-mentioned meats), Then surely, Allah is Oft-Forgiving, Most Merciful.<sup>7</sup>

The contemporary scientists have researched on these kinds of animals and some others, that are forbidden by *Shari'ah* and their findings have shown and exposed the danger in consuming such fleashes.<sup>88</sup> The contemporary exegetes also researched into these scientific findings and corroborated them with the Qur'ānic verses. One of such kinds of animals is dog the focus of this paper. Dog, as one of the animals whose prohibitions is not explicitly mentioned in the Qur'ān, is viewed by people as a very useful and beneficial animal to man, hence, is been kept for the purpose of hunting, security, guarding and protecting among others.<sup>9</sup> This is based on the Qur'ānic injunction that legalizes the keeping and using of the dog for the purpose of hunting and at the same time, make *Halāl* the consumption of whatever it catches for its master as contained in Q5:4 which is the focus of this research's exegetical study.

### Statement of the Problem

The domestic status of dogs is widely accepted, as the Glorious Qur'an recognizes their usefulness, notably in verse 5:4. However, some scholars emphasize the dog's wild characteristics and its impurity, which is often used to justify the prohibition of

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<sup>6</sup> Q. 2:173

<sup>7</sup> Q.5:3

<sup>88</sup>Muhammad Sāliu Al-<sup>c</sup>Uthaymīn, *Tafsīru 'l-Qur'āni 'l-Karīm*, 4 (Cairo: Dāru-n-Najāh, 2012) 28

consuming its meat. Despite these concerns, dogs serve valuable roles for humans, such as providing security, assisting in hunting, and offering companionship. Nonetheless, many Muslims tend to avoid dogs to the extent of disliking or even mistreating them. The Prophet Muhammad (peace be upon him) described dogs as impure animals and prohibited eating their flesh. For instance, Abu Tha'labah al-Khushani reported that "Allah's Messenger (may peace be upon him) had prohibited the eating of all fanged beasts of prey".<sup>9</sup>

This situation calls for an in-depth study of contemporary scholars' interpretations and commentaries on Qur'an 5:4, especially regarding the meaning and conditions related to the use of dogs for hunting, alongside any relevant scientific insights found in *Tafsīr* literature. Therefore, this research aims to explore juristic perspectives on the impurity of dogs and their permissible use for hunting, security, and guarding, focusing on exegetical viewpoints.

### **Objectives of the Study**

This study aims at studying the approaches of the contemporary Exegetes of Q5:4 on the Islamic position on dogs. In order to achieve this, the study has the following specific objectives:

- i. To examine the interpretations of Qur'an 5:4 by contemporary Muslim exegetes concerning the legal status of dogs.
- ii. To analyze the juristic perspectives on the domestic and functional uses of dogs in Muslim societies.
- iii. To explore the ethical and theological characterizations of dogs in Islamic thought.
- iv. To consolidate contemporary exegetical insights into Q5:4 for practical application and academic reference.

### **Research Questions**

The following research questions will guide the study to achieve its set objectives:

- a. How do contemporary exegetes interpret Qur'an 5:4 with respect to the permissibility of using dogs?

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<sup>9</sup> Muslim ibn al-Ḥajjāj, *Sahih Muslim*, trans. Mahmoud Matraji, Vol. 3B, Hadith no. 1932R2 (Dar El Fiker, 1993), 302.

- b. What juristic opinions exist regarding the impurity and functional uses of dogs in Islamic law?
- c. What theological and ethical traits are attributed to dogs in Islamic teachings?
- d. How can the insights of contemporary scholars on Q5:4 be systematized for educational and religious dissemination?

### Justification of the Study

While numerous works of Tafsīr exist, many either omit commentary on Q5:4 or address it only briefly, focusing primarily on the permissibility of using and training dogs for hunting. This limited scope underscores the need for a deeper exegetical exploration of the verse from a contemporary perspective. Likewise, although a substantial body of jurisprudential literature has been produced by scholars across generations—with the topic of dogs not entirely neglected—the treatment often varies in depth and emphasis. The positions of the four major schools of Islamic law are indeed discussed in various legal texts, yet none of these works are solely dedicated to a comprehensive study of dogs in Islamic thought. Therefore, this research is justified as it fills a critical gap by offering a focused, systematic analysis of Q5:4 and the broader Islamic discourse on dogs, both juristically and exegetically.

### Literature Review

Several classical and contemporary works of Tafsīr and related Islamic literature have addressed the subject of dogs, though often in a limited scope. Ibn Jarīr al-Ṭabarī, in his renowned *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān*<sup>10</sup>, interprets the term *Jawāriḥ* in Q5:4 as *al-kawāsib*—beasts and birds trained to hunt game. His discussion focuses solely on the hunting utility of dogs, omitting other contemporary uses such as security, companionship, or commercial trade. This creates a scholarly gap, which this research seeks to explore by examining these overlooked dimensions.

Al-Qurṭubī, in his comprehensive work *Al-Jāmi' li-Aḥkām al-Qur'ān*<sup>11</sup>, extends the interpretation of the verse by acknowledging the permissibility of utilizing dogs in trade and protection, with the exception of consumption, which remains prohibited by the *Sharī'ah*. He includes juristic debates regarding the use of black dogs in hunting

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<sup>10</sup> Muhammad bin Jarīr Aṭ-Ṭabarī, *Jāmi' u'l-Bayān 'An Ta'wīl Āyi'l-Qur'ān*, 'Abdu'l Ḥamīd (ed), 4 (Cairo: Dārul-Ḥadīth, 2010).

<sup>11</sup> Muhammad Ibn Ahmad Al-AnṢārī Al-Qurtubī, *Al-Jāmi' li-Aḥkāmī'l Qur'ān*, Abdur-Rasaq Al-Mahdī (ed), 4<sup>th</sup> edition, 5 (Beirut: Dāru'l-kitābu'l-<sup>c</sup>Arabī, 2001).

and outlines the conditions under which hunted game becomes lawful. Despite this depth, his work omits a detailed exploration of the characteristics of dogs and the juristic implications of their impurity—areas central to this study.

In *Tafsīr al-Jalālayn*<sup>12</sup>, Jalāl al-Dīn al-Suyūṭī and Jalāl al-Dīn al-Maḥallī define mukallibīn as trained hunting dogs and present three essential conditions that validate a dog's hunting actions: obedience to release and return commands, and refraining from eating the caught prey. While the work is relevant to the topic of lawful hunting, it does not delve into the broader juristic or theological discussions on the nature and impurity of dogs.

Imām al-Ghazālī, in *Al-Ḥikmah fī Makhlūqāti-Llāh 'Azza wa Jalla*<sup>13</sup>, highlights the virtues and roles of dogs as protective, loyal creatures endowed with natural abilities such as barking and guarding. Although the book offers spiritual reflections on the wisdom behind the creation of dogs, it does not belong to the genre of Tafsīr and therefore lacks exegetical commentary on Q5:4 or legal discourse on the permissibility of interacting with dogs.

The article "Scientific Approach in Quranic Exegesis: The Emergence and Issues" by Ahmad Thaqif Ismail and Aqdi Rofiq Asnawi<sup>14</sup> examines Al-Tafsīr Al-'Ilmī, the interpretation of Qur'anic verses through modern scientific perspectives. It traces this approach from classical scholars to its expansion in the 19th and 20th centuries, especially through reformist thinkers like Ṭaṇṭawī Jawharī and Muhammad 'Abduh. While highlighting its aims—such as countering secularism and revitalizing Islamic thought—the authors also warn against its pitfalls, including reliance on unproven science and disregard for traditional exegetical methods. They conclude by advocating for collaboration between scientists and Islamic scholars to ensure the Qur'an is interpreted responsibly in today's intellectual climate.

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<sup>12</sup>Jalālud-dīn Muhammad bin Ahmad Al-Maḥallī and Jalālud-dīn Abdur-Rahman bin Abi Bakr As-Sayūṭī, *Tafsīru'l Qur'āni'l-'Azīm* (Beirut, Dāru'l-Fikr, 2002).

<sup>13</sup> M. M. Al-Ghazālī, *Al-Ḥikmah Fī Makhlūqāti-llāh 'Azza Wa Jalla*, 1<sup>st</sup> edition (Cairo: Maktabatu'l Khānījī, 2002)

<sup>14</sup> Ismail, Ahmad Thaqif and Aqdi Rofiq Asnawi "Scientific Approach in Quranic Exegesis: The Emergence and Issues", *Journal of Contemporary Islamic Studies*, Penrbit Press, Universiti Teknologi Mara, 2021, pp. 59-83

The thesis "Dogs in Islam" by Vera Subasi<sup>15</sup> explores the varied and often conflicting representations of dogs in Islamic tradition. Prompted by her personal experiences and concern for animal welfare, Subasi investigates how Islamic sources—from the Qur'an and Hadith to classical legal and mystical texts—present both negative and positive views of dogs. While some contemporary Muslim attitudes lean toward impurity and exclusion, the study reveals a deeper tradition of compassion and ethical engagement with animals. By revisiting key texts like the Qur'anic story of the Companions of the Cave and highlighting early scholarly arguments for kindness, Subasi urges a more humane and theologically grounded understanding of dogs in Muslim communities today.

Finally, Bilal Philips, in his book *Contemporary Issues*<sup>16</sup>, addresses the topic of dogs under dietary laws. He discusses the impurity of dog saliva based on Prophetic Hadith and mentions the risk of zoonotic diseases such as campylobacteriosis. While the health concerns presented are significant, the work does not engage in juristic polemics or exegetical analysis of Q5:4, which this research prioritizes. Although, the reviewed works offer valuable insights into the classical and contemporary Islamic perspectives on dogs—ranging from their legal utility in hunting to spiritual symbolism and ethical treatment—they collectively fall short of providing a holistic and juristically robust analysis of dogs within the framework of Q5:4. Issues such as the scope of impurity, modern-day uses of dogs beyond hunting, and their evolving roles in Muslim societies remain underexplored. This research therefore aims to bridge these scholarly gaps by offering a comprehensive exegetical and juristic reassessment of the verse in light of both traditional interpretations and contemporary realities.

#### **An Exegetical Study of Chapter 5 Verse 4**

The verse to be studied is contained in *Sūratu'l- Mā'idah* which is the chapter five of the Glorious Qur'an preceded by *Sūratu-n-Nisā'i*. Allah says:

Say, "Lawful for you are [all] good foods and [game caught by] what you have trained of hunting animals which you train as Allah has taught you. So, eat of what they catch for you, and mention the

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<sup>15</sup> Subasi, Vera, "Dogs in Islam", Magister der Philosophie (Mag. Phil.), Univasitat Wien, 2011

<sup>16</sup> Philips, Abu Ameenah Bilal "Contemporary issues", Accessed on 21<sup>st</sup> December, 2018 at 2:30am <https://bit.ly/2SVmyWU>.

name of Allah upon it, and fear Allah upon it.” Indeed, Allah is swift in account.<sup>17</sup>

It is widely regarded as a Madinan chapter based on the views of scholars such as Ibn ‘Abbās, Mujāhid, and others, though some hold that verse three (was revealed in Makkah. In the verse Allah says:

Forbidden to you are carrion, blood, and swine; what is slaughtered in the name of any other than Allah; what is killed by strangling, beating, a fall, or by being gored to death; what is partly eaten by a predator unless you slaughter it; and what is sacrificed on altars. You are also forbidden to draw lots for decisions.1 This is all evil. Today the disbelievers have given up all hope of ‘undermining’ your faith. So, do not fear them; fear Me! Today I have perfected your faith for you, completed My favour upon you, and chosen Islam as your way. But whoever is compelled by extreme hunger—not intending to sin—then surely Allah is All-Forgiving, Most Merciful.<sup>18</sup>

The overall period of its revelation is believed to fall between the fifth and tenth year after the Prophet's Hijrah.<sup>19</sup>

#### **Reason for the Revelation of the Verse**

Ibn Kathīr notes only one specific reason for the revelation of this verse, as he reports a single ḥadīth related to it. The revelation of Q5:3, which precedes Q5:4, has been revealed to speak about the prohibited meat, thus, the companions of the Prophet were curious about the lawful meat out of all. The curiosity of ‘Adī bn Ḥātim and Zayd bn Mahalhal led them to ask the Prophet that indeed the carrion had been prohibited by Allāh, so, what is then lawful for us among these kinds of meats, then Allāh revealed this Q5:4.<sup>20</sup>

#### **Meaning of Some Words in the Verse**

The nature of Arabic language makes its word to connote different meaning by the change in inscription or vocalization, even a single word without any changes can have series of meaning. This also takes effect in the interpretation of the words of the Qur’ān by the *Mufasssirūn* and leads to difference in interpretation among the exegetes. Based on the angle from which the exegete is looking at the Qur’ānic verse,

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<sup>17</sup> Q. 5:4

<sup>18</sup> Q. 5:3

<sup>19</sup> M.M. Pickthall, *The meaning of the Glorious Qur’ān, An explanatory Translation* (Birmingham: Islamic Dawah Centre International (IDCI) 2013) 63.

<sup>20</sup>

the same thing is also seen in this verse 4 of *Sūratu'l-Māidah*. These words are: *Aṭ-Ṭayyibāt*, *Al-Jawāriḥ* and *Mukallibīn*. They are explained as follows:

***Aṭ-Ṭayyibāt* (The Good things):** This is the opposite word of *Al-Khabīthāt* (the fouls). *Al-khabīth* is what is detested because it has spoilt.<sup>21</sup> The word *Aṭ-Ṭayyibāt* is the plural form of *Aṭ-Ṭayyib* which connotes an enjoyable sweet thing.<sup>22</sup> According to Sayyid Ṭantāwī the word *Aṭ-Ṭayyibāt* in this verse means: Good meal which an upright soul enjoys, it purifies it and never dent it and what prohibits and prevent its consumption is not reported in the Islamic law. Another interpretation for the meaning of this, according to Al-Qurtubī “is whatever the person that drinks or eats it enjoys and has no implication for doing so in both the terrestrial and celestial life”.<sup>23</sup> In addition Aṭ-Ṭabarī said it is the *Ḥalāl* (the lawful thing) which Allāh has allowed you to consume among the slaughtered thing Islamically.<sup>24</sup> It can also be, according to Ash-Sha<sup>c</sup>rāwī, “whatever that is not part of what has been prohibited by Allāh and what differs from the prohibited and unlawful thing is *Ṭayyib* (good)”<sup>25</sup> Base on the above definitions from the *Muffasirūn*, it can be concluded that whatever that is good for and brings peace to the body physically and the Soul Spiritually that include, food drinks, speech, silence, dressing writing and many others are regarded as *Aṭ-Ṭayyibāt*.

***Al-Jawāriḥ* (Part of the Body The):** This is the plural form of *Al-Jāriḥah* which connotes the working part among the parts of the body.<sup>25</sup> It also means the breaker of something.<sup>26</sup> Ibn Jarīr said: this word has attracted divergence of opinion among the exegetes, as it is interpreted to mean the wild beast such as dog and the bird of prey such as hawk, likewise, it has been interpreted by some other scholars of *Tafsīr* to be confined to dog alone. *Al-Jawāriḥ* means a hunting dog, Falcons. Cheetah and it's like As for the meaning been restricted to dog alone, Ibn Ḥumayd narrated from Abu Tamā'ilah, from 'Ubaydah from Aḍ-Ḍahhāk who said *Al-Jawāriḥ* is dogs. However, Ibn Jarīr concluded that the best opinion is that which says *Al-Jawāriḥ* means all that which hunts among the birds and wild beast and that the hunting of these are all *Ḥalāl* (lawful) when the hunting is after been trained i.e. the dog. This is because the verse

<sup>21</sup> Muhammad Rashīd Ridā, *Tafsīru'l-Manār*, 2<sup>nd</sup> edition, 6 (Beirut: Dāru'l-Fikr, n.d) 169

<sup>22</sup> Muhammad Ṣāliḥ Al-<sup>c</sup>Uthaymīn, *Tafsīru'l-Qur'āni'l-Karīm*..., 32

<sup>23</sup> Al-Qurtubī, *Al-Jāmi' Li Aḥkāmi'l-Qur'an*... 64

<sup>24</sup> Aṭ-Ṭabarī, *Jāmi' u'l-Bayān 'An Ta'wīl Āyi'l-Qur'an*,...342

<sup>25</sup> Ash-Sha<sup>c</sup>rāwī, *Tafsīru-sh- Sha<sup>c</sup>rāwī* ...2939

is general in its quotation when it says “*Al-Jawāriḥ*” The opinion of Aṭ-Ṭabarī is indeed the same with that of the Majority of *Mufasssīrūn* such as Al-Qurtubī, Al-Marāghī, Ash-Sha<sup>c</sup>rāwī, Rashīd Rida, Ibn Kathīr, Al-Khāzin among others who also interpreted it to mean dog and it’s like among the wild beast and birds of prey.

***Mukallibīn* (those who train dogs):** According to Ibn Manzur, the word is the plural form of *Mukallib*. It can come in two different form, *Mukallab* with *Fatiha* on the “*Lam*” which means been suppressed and subdued for hunting and *Mukallib* with *Kasra* beneath the “*Lam*” meaning the teacher of dogs and all kinds of predators.<sup>26</sup> Exegetes gave different interpretations to this word based on the perspectives from which it is viewed. Rashīd Ridā said it is “*Ismu Fā’il*” (subject or doer) which is derived from the word *At-Taklīb*” which means Teaching the *Jawāriḥ* (predators) and training them on how to hunt and its root word is from Training the dogs.<sup>27</sup> Another close meaning to this is the view of Al-Qurtubī that: it is a prepared predators for hunting the way the dog usually be trained.<sup>28</sup> In the view of Al-<sup>c</sup>Uthaymīn, it is those animals or predators which cause injury or mark, meaning that these animals that is been referred to in the verse cause mark on what they catch.<sup>29</sup>

According to Aṣ-Ṣābūnī this word means *Al-Mu<sup>c</sup>allimīn* (The Teachers) who teaches the dogs how to hunt.<sup>30</sup> It is an instructor who trains the dogs and put it through the rehearsing on how to hunt and it is derived from the work *Al-Kalb* because dog is characterized and known for accumulating knowledge and etiquettes of hunting than other animals.<sup>31</sup> Ash-Sha<sup>c</sup>rāwī also holds similar view to this with the addition that whosoever said *Mukallib* means the person that keeps the dog has committed error. This is because a person might possibly keep dog and will never train it but a Teacher or dog’s trainer i.e. *Mukallib* is the devoter to the duty of training dog for hunting.<sup>32</sup>

<sup>26</sup> *Al-Munjid Fi'l-Lugha Wa'l-'A'lām*, 42<sup>nd</sup> edition (Beirut, Dāru'l-Mashriq, 2008) 694

<sup>27</sup> Rashīd Ridā, *Tafsīru'l-Manār*,...

<sup>28</sup> Al-Qurtubī, *Al-Jāmi<sup>c</sup> Li Ahkāmī'l-Qur'ān*...65

<sup>29</sup> Al-<sup>c</sup>Uthaymīn, *Tafsīru'l-Qur'āni'l-Karīm*,...34

<sup>30</sup> Aṣ-Ṣābūnī, *Ṣafwatū-t-Tafsīr*,...338

<sup>31</sup> Mahmud bn <sup>c</sup>Umar Az-Zamakhsharī, *Al-Ka-sh-Shāf*, 1<sup>st</sup> edition, 2 (Beirut: Dār 'Iḥyā't-Turāthi'l-<sup>c</sup>Arabī, 1997) 197

<sup>32</sup> Ash-Sha<sup>c</sup>rāwī, *Tafsīru-sh- Sha<sup>c</sup>rāwī* ...2941

*Aṭ-Ṭayyibāt* refers to all good and permissible things that are not explicitly prohibited by Allah in the Qur'an or declared unlawful by the Prophet (peace be upon him). The term *Al-Jawāriḥ* can be understood to include dogs as well as other animals trained for hunting. Limiting its meaning strictly to dogs, based on the term *Mukallibīn*, would exclude other trainable animals used for hunting, thereby invalidating their use—despite their functional equivalence. While dogs are the most commonly used for this purpose, this research interprets *Mukallibīn* as referring to trainers or handlers who teach dogs and similar animals to hunt and retrieve game without consuming it, in accordance with Islamic guidelines.

### Major Themes in the Verse

After examining the context of the verse's revelation and clarifying ambiguous terms, several key themes emerge that are central to this study:

- 1. The Prophet as a Teacher:** In this verse, Allah presents the Prophet as one who teaches and conveys His messages to humanity. The Prophet delivers these teachings either in response to questions or independently. The use of the word “قُلْ” (meaning “say”) supports this idea, indicating that the Prophet's words are not from his own initiative but a direct command from Allah to respond to the questions posed to him. Accordingly, the verse states: “They will ask you. Say, O Muhammad, *Aṭ-Ṭayyibāt* has been made lawful for you...”<sup>33</sup>
- 2. Legality of Eating *Aṭ-Ṭayyibāt*:** Enjoying the good things, Allāh has made lawful is legalized in this verse. Therefore, what is *Ḥalāl* is considered beneficial and what is *Ḥarām* is considered harmful and injurious to human health or religious life. This theme is contained in the verse thus: They will ask you. Say, O Muhammad, *Aṭ-Ṭayyibāt* had been made lawful for you ...”
- 3. Permissibility of Using Dogs for Hunting:** This verse addresses the practice of using dogs to hunt animals, benefiting either their owners or themselves. The verse highlights this by mentioning the training of hunting dogs and birds of prey, which involves teaching them skills that are part of what Allah has taught humans. The verse also establishes that it is lawful to eat any edible animal caught by trained hunting dogs or similar creatures. Al-Qurtubī

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<sup>33</sup> Al-<sup>c</sup>Uthaymīn, *Tafsīru 'l-Qur'āni 'l-Karīm*,...<sup>34</sup>

explains that this ruling covers all animals caught by trained hunting birds and dogs, as reflected in the verse: “So, eat of what they catch for you...”<sup>34</sup>

4. **Possibility of Training Animals:** The term “مكاليبين” (mukallibīn) used by Allah refers to those skilled in training animals, particularly dogs, with knowledge that Allah has granted humans. This indicates that teaching animals, especially dogs, is possible. As-Shacrāwī explains that mukallibīn are those devoted to training dogs for hunting. A trainer knows a dog has learned hunting when it follows commands to pursue specific prey, returns when called, and obediently brings back the catch after being trained and ordered to do so.<sup>35</sup>
  
5. **The Obligation of Saying *At-Tasmiyah* (Bismillah):** The command to say “Bismillah” is reflected in Allah’s words: “And mention the name of Allah on it.” Scholars differ on whether saying Bismillah is obligatory or recommended in the context of hunting and slaughtering. Some consider it mandatory to say when releasing the hunting dog and when slaughtering the animal, while others view it as either necessary or simply recommended. According to those who see it as obligatory, any game hunted or animal slaughtered without saying Bismillah is considered forbidden (*ḥarām*). Meanwhile, others who regard it as recommended consider such meat permissible (*ḥalāl*), even if Bismillah was deliberately omitted. The Mālikī school distinguishes between intentional omission and forgetfulness—if omitted intentionally, the meat is forbidden, but if forgotten unintentionally, it remains lawful.<sup>36</sup>

The verse addresses several important themes concerning divine guidance on lawful consumption, the role of the Prophet as a divinely appointed teacher, and practical instructions related to hunting and animal training. It highlights both the spiritual and practical aspects of permissible sustenance, the responsibilities of the believer in invoking Allah’s name, and the possibility of instructing animals for beneficial purposes. These themes collectively contribute to a comprehensive understanding of lawful eating practices and the Prophet’s role in guiding the community according to divine instruction.

### The Contemporary Approach of Exegetes to Q5:4

<sup>34</sup> Al-Qurtubī, *Al-Jāmi‘ Li Ahkāmī ‘l-Qur’ān*...64

<sup>35</sup> Ash-Shacrāwī, *Tafsīru-sh- Sha‘rāwī* ... 50

<sup>36</sup> Al-Qurtubī, *Al-Jāmi‘ Li Ahkāmī ‘l-Qur’ān*...72

Modern exegetes have offered insightful interpretations of Qur'an 5:4 (al-Mā'idah), particularly regarding the permissibility of eating game hunted by trained animals. Among these scholars are Sayyid Quṭb, Shaykh al-'Uthaymīn, and Rashīd Riḍā, each bringing unique perspectives that extend and reaffirm classical understandings while addressing contemporary concerns.

Sayyid Quṭb, in his *Fī Zilāl al-Qur'ān*, interprets al-Jawāriḥ (predatory animals) as not limited to dogs alone but inclusive of other trained animals like tigers and leopards. He emphasizes that the legality of consuming hunted game hinges on clear conditions: the animal must be trained to hunt for its master, it must not eat from the catch, and *tasmiyah* (invocation of Allah's name) must be pronounced both at the time of dispatching the animal and, if the game is still alive, during slaughter. Quṭb underscores that if the animal eats from the game, it becomes unlawful, even if it is brought back alive. He draws moral and spiritual lessons from the verse, advocating for the consciousness of Allah in all actions.<sup>37</sup> From Sayyid Quṭb's analysis, several points are clear:

1. Only trained animals qualify to hunt legally.
2. The game is lawful only if the stipulated conditions are fulfilled.
3. *Tasmiyah* is required both at dispatch and consumption.
4. Reverence for Allah's command is central to Muslim life.

Shaykh al-'Uthaymīn, another prominent contemporary scholar, also supports the permissibility of consuming what a trained predator hunt. He interprets the word *Mukallibīn* to have two meanings: one, as trainers of hunting animals, and two, as the predators themselves who cause injury during the hunt (*Jāriḥīn*). He emphasizes the importance of teaching these animals what Allah has enabled humans to learn and apply. According to him, the Sunnah instructs that *tasmiyah* should be pronounced both when releasing the animal and when eating the hunted game. Shaykh al-'Uthaymīn also extracts several lessons from the verse, such as:

1. All *ḥalāl* food is beneficial for individuals and society.

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<sup>37</sup> Sayyid Quṭb, *Fī Zilāl al-Qur'ān*, ... 846

2. The permissibility of hunting with trained animals reflects the flexibility of Islamic law.<sup>38</sup>

The verse honors knowledge and training, distinguishing the lawful (trained animal) from the unlawful (untrained).

Rashīd Riḍā, in his tafsir, elaborates that al-Jawāriḥ is the plural of Jāriḥah, referring to any predator trained to hunt, including dogs, leopards, and birds. He interprets Mukallibīn as those who train such animals by teaching them what Allah has taught humans. He notes that fa-kulū mim mā amsaka ‘alaykum (“eat from what they catch for you”) commands permissibility but only for what is caught without being consumed by the animal. Riḍā explains that the word min implies partiality (tab‘īḍ), i.e., Muslims are to consume the meat while avoiding prohibited parts like blood and excreta. He affirms that hunting is restricted to trained predators whose actions symbolically represent the master’s own act of slaughter.<sup>39</sup>

Together, these contemporary interpretations provide a nuanced and practical understanding of Q5:4, affirming the permissibility of hunting with trained animals, clarifying the conditions for its legality, and emphasizing spiritual and ethical reflections derived from the verse. This approach bridges classical jurisprudence with modern realities, reinforcing the coherence and adaptability of Islamic teachings

### **The Discussion of the Injunction in the Verse and the Jurist Opinions**

Rashīd Riḍā’s tafsir of Qur’an 5:4 offers a comprehensive view of the legal and juristic implications of the verse, engaging with classical interpretations while drawing on Prophetic traditions. Among the key jurisprudential issues, he addresses are the following:

1. **Permissibility of Hunting Animals:** Riḍā emphasizes that while sea creatures are generally permissible for consumption, land beasts—particularly those with fangs—are prohibited, citing a hadith from Ibn ‘Abbās in which the Prophet (peace be upon him) forbade the consumption of carnivorous animals and birds of prey. Imam Mālik reportedly regarded this prohibition as

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<sup>38</sup> Al-‘Uthaymīn, *Tafsīru ‘l-Qur’āni ‘l-Karīm* ...120

<sup>39</sup> Rashīd Riḍā, *Tafsīru ‘l-Manār*, ... 169 - 175

indicative of repugnance (*karāhah*), while Imām al-Shāfi‘ī defined prohibited beasts as those that attack humans and animals. Abū Ḥanīfah extended the category to include all flesh-eating animals, such as hyenas and elephants.

2. **Predators and Consumption of Game:** Riḍā affirms the consensus that if a trained predator eats from the game it captures, the meat becomes unlawful (*ḥarām*). This ruling is based on the hadith of ‘Adī ibn Ḥātim, where the Prophet stated that one may eat from what a trained dog captures—provided Allah's name is mentioned at the time of dispatch—except when the dog has consumed part of the catch, as it might have hunted for itself. Another narration adds that if the animal is found alive, it must be slaughtered; if it is dead but untouched by the predator, it may be eaten as its capture is considered equivalent to slaughter.
  
3. **Criteria for a Trained Dog:** Jurists differ on what qualifies a dog as trained. According to Abū Yūsuf and Muḥammad ibn al-Ḥasan, obedience in three separate instances is sufficient; Abū Ḥanīfah requires two, while Imām al-Shāfi‘ī argues that certainty of training—regardless of repetition—is necessary. The majority, however, favor the three-time rule, provided the animal responds to commands, does not flee from its trainer, and captures the game on behalf of its master.<sup>40</sup>

Riḍā notes a divergence in juristic opinion regarding whether consumption is permitted if the dog partakes of the game. Some scholars maintain that, regardless of whether the predator eats from it, the game is still considered caught for the master. Others differentiate between birds and beasts, permitting consumption only in cases involving birds, not dogs.

Al-Qaradawi presents a nuanced juristic opinion on the issue of dogs in Islam, balancing traditional jurisprudence with contemporary concerns. He upholds the classical Islamic view that dogs are permissible to keep only for necessary and functional purposes, such as hunting, herding, and guarding property, referencing Qur’an 5:4 and relevant Prophetic traditions. Al-Qaradawi acknowledges that dogs

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<sup>40</sup> Rashīd Riḍā, *Tafsīru ‘l-Manār*, ... 173 - 174

are ritually impure (*najis*), particularly their saliva, and emphasizes the need to maintain cleanliness when interacting with them. However, he also cautions against extreme or excessive restrictions regarding dogs, asserting that Islam does not categorically prohibit contact with them. The prohibition, he argues, lies in keeping dogs without a valid reason, not in the animal itself. He further incorporates scientific findings to affirm the hygienic concerns around keeping dogs in close, unrestricted proximity, especially in living spaces.<sup>41</sup>

Al-Qaradawi's juristic position reflects a moderate and functional approach, grounded in both textual evidence and the broader objectives of Shariah (*maqāṣid al-sharī'ah*), promoting ease, necessity, and public welfare.

### **Position of Islam on the use of Dog**

Islam recognizes the functional value of dogs to human society. As creatures endowed by Allah with unique abilities, dogs are permissible for certain uses, especially hunting and guarding. The *Sharī'ah*, acknowledging their utility, allows their use under specific guidelines despite their classification as ritually impure (*najis*).<sup>42</sup> These allowances are based on two primary purposes for keeping dogs:

1. For Hunting: When trained according to Islamic conditions, dogs may be used to capture game, as outlined in Q5:4. The animal must be trained, obey commands, and not consume the catch. The name of Allah must be invoked at the time of release.
2. For Security: Dogs may also be kept for protection of property and life, especially in rural or vulnerable settings. However, conditions of cleanliness and interaction—such as avoiding saliva contamination—must still be observed.<sup>43</sup>

In both cases, the law balances practical human need with spiritual discipline, providing clear guidance on how dogs may be used within Islamic bounds.

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<sup>41</sup> Yusuf al-Qaradawi, *The Lawful and the Prohibited in Islam* (Islamic Book Service, 2001), pp. 38-41

<sup>42</sup> Muhammad Ṣāliḥ Al-ʿUthaymīn, *Tafsīru 'l-Qur'āni 'l-Karīm...*, 34

<sup>43</sup> Muhammad Sāliu Al-ʿUthaymīn, *Sharḥ Riyādu-ṣ-Ṣaliḥīn*, 4 (Cairo: Dārul Fajr litturah, 2005) 397

## Conclusion

Islamic teachings recognize the dual nature of dogs as both functionally beneficial and ritually impure. Qur'an 5:4 affirms the permissibility of using trained dogs for hunting, provided that Islamic guidelines—such as invoking the name of Allah and ensuring proper training are observed. Despite the legal concessions, the ritual impurity associated with dogs necessitates careful interaction, particularly in religious and domestic contexts. The study concludes that contemporary scholars support the functional use of dogs within Shariah-compliant boundaries. However, widespread negative attitudes among Muslims toward dogs often stem from a misinterpretation of scriptural teachings rather than legal prohibitions. A balanced and informed approach, rooted in authentic Islamic knowledge, is therefore necessary to reconcile tradition with practical realities.

## Recommendations

Based on the observations made in this study, the following are hereby recommended:

1. **Public Education:** Islamic centers and scholars should educate Muslims on the nuanced rulings regarding dogs, emphasizing lawful uses and the limits of interaction based on *Shari'ah*.
2. **Hygiene Protocols:** Muslims who keep dogs for permitted purposes should follow Islamic hygienic protocols, including proper cleansing after contact with dog saliva.
3. **Vaccination Awareness:** Both dogs and handlers should be vaccinated to mitigate health risks, especially rabies and zoonotic diseases. Avoiding Extremes: Muslims should avoid excessive aversion to or mistreatment of dogs, which contradicts the prophetic tradition of compassion toward animals.
4. **Religious Compliance:** Keeping dogs as household pets without Shariah justification should be discouraged to maintain religious observance and avoid loss of divine reward as indicated in hadith reports.

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## Combating Insecurity in North-Western Nigeria: A Critical Analysis of Government and Security Actors Efforts in the Context of *Fiqh al-Awlawiyyāt*

By  
Nura Muhammad Iliyas

### Abstract:

This paper examines the federal and state governments' and security actors' responses to escalating insecurity in North-western Nigeria through the lens of *Fiqh al-Awlawiyyāt* (prioritization in Islamic jurisprudence). Using semi-structured interviews, field observations, and documentary analysis, we apply Reflexive Thematic Analysis to identify four core themes: misalignment of security priorities with local needs; operational and resource constraints; insufficient integration of Islamic legal principles; and low community trust and collaboration. Findings reveal that current efforts fall short because strategic priorities are neither clearly defined nor sequenced, resources are thinly spread, and community voices—and *Fiqh al-Awlawiyyāt* principles—remain marginalized. To address these gaps, the paper outlines a prioritized action framework that (1) aligns security objectives with community-identified risks, (2) allocates resources based on urgency and impact, (3) incorporates Islamic jurisprudence into policy design, and (4) strengthens community policing to rebuild trust. By presenting a structured, priority-based roadmap grounded in *Fiqh al-Awlawiyyāt*, this study offers actionable recommendations to enhance the effectiveness of government and security actors. Implementing these measures promises more sustainable security, peace, and stability in North-western Nigeria.

**Keywords:** *Fiqh al-Awlawiyyāt*, North Western Nigeria, Insecurity in Nigeria, Security Governance, Islamic Jurisprudence and Security.

### Introduction

Government and security forces play a pivotal role in addressing the escalating insecurity in North-Western Nigeria. Over the past decade, they have deployed a mix of military operations, intelligence gathering, and community-policing initiatives to curb banditry, kidnapping, and communal violence. Yet despite these efforts, insecurity persists at alarming levels, suggesting a misalignment between strategic priorities and the most urgent needs on the ground.

*Fiqh al-Awlawiyyāt*—the Islamic jurisprudential principle of ranking competing obligations—offers a framework for recalibrating those priorities, ensuring that scarce resources target the highest-impact interventions first.

This paper seeks to answer the following questions:

1. What shortcomings characterize existing government and security responses to insecurity in North-Western Nigeria?
2. How can *Fiqh al-Awlawiyyāt* guide the prioritization of security measures to address these shortcomings?
3. Which concrete actions can realign security priorities with community-identified risks and improve overall effectiveness?

By addressing these questions, the study develops a priority-based roadmap aimed at strengthening collaboration between authorities and local communities, ultimately fostering more sustainable security, peace, and stability in the region.

### Concept of *Fiqh al-Awlawiyyāt*

The main objective of *Fiqh al-Awlawiyyāt* is to equip Muslims with knowledge of prioritization in speech and action based on consideration for time, place, condition and expected outcome.<sup>1</sup>

El-Seoudi et al (2012:821) defined *Fiqh al-Awlawiyyāt* as<sup>2</sup>:

*“the most appropriate way of understanding the rulings that are in conformity with the objectives of the religion through achieving the most important and beneficial benefits, warding off the evils or the lesser harm of them, as well as observing the results that may be caused by these rulings.”*

The essence of *Fiqh al-Awlawiyyāt* is stated in the rule: “putting precedence of lightness and convenience over the hardship”. This *fiqh* of priority is also being supported by the saying of Prophet Muhammad (S.A.W.) in a hadith: “the best of your religion is the lightest”.<sup>3</sup> According to Ibn al-Qayyim, verily the *fiqh* of religion cannot be divorced from the *fiqh* of life.<sup>4</sup>

The field of *Fiqh al-Awlawiyyāt* has benefited intensively from the scholarship of jurists such as Imam al-Haramayn al-Juwainiy and his student *Hujjatul Islam* al-Ghazali; Sultan al-‘Ulama ‘Izz bn Abdissalam; Shaykh al-Islam bn Taymiyyah and Imam al-Maqasid al-Shatibi.<sup>5</sup>

Al-Karbuliy on the other hand, in addition to the above mentioned, he added Tahir bn Ashur among the past scholars and mentioned some contemporary scholars who have written intensively on the subject of *Fiqh al-Awlawiyyāt* which include: Shaykh Yūsuf Qaradāwī, Shaykh Muhammad Ahmad al-Rashid, Shaykh Abdullahi Yahaya al-Kamāliyy and Shaykh Muhammad al-Zahīlīy.<sup>6</sup>

The prioritization based on the standards of Shari’ah would not prioritise trivial matters over important ones; important matters over unimportant; weighty matters over the ones that are weightier; the good over the better or the better over the best.<sup>7</sup> It would not promote what deserves referral; blow petty issues out of proportion or downplay weightier matters. Nonetheless, it would position everything justly and deservedly in its proper place without bias or excesses or deprivation as required by Allah (SWT) in Suratu Ar Rahman: 7-9.

The companions of the Prophet (SAW) understood that priorities between deeds existed, that is why they used to ask questions on which duty is best or which duty was the most loved by Allah. Examples of these were enquiries by companions such as Abdullahi bn Mas’ood, Abu Dharr and others. The Prophet (SAW) replied to them appropriately. Other Hadiths went to the extent of mentioning quantitative relative merits, deeds, values and obligations. Thus: “(Observing the) *Salāt* in congregation is better than (observing the) *Salāt* alone by twenty seven ranks.”<sup>8</sup>

*Fiqh al-Awlawiyyāt* is related to other fields such as *Fiqh al-Muwāzanah* (Understanding of how to balance between competing issues); *Fiqh al-Wāqi’* (*Fiqh* of realities and contemporary issues); *Fiqh al-Maqāsīd al-Sharī’ah* (Understanding of higher goals of Islamic Law); *Fiqh al-Ta’ārud wal Tarjīh* (Understanding contradictions and preference); *Sad al-Zarā’i’i* (Blocking of ways/means that lead to harm/evil) and *Izālatil mushaqqah wa raf’i al-haraj* (Elimination of difficulty and hardship).

### The Security Situation in North-Western Nigeria

The North Western Nigeria has been bedeviled by multi-dimensional insecurity in the recent years which involves banditry, kidnapping, farmers-herders’ conflicts, ethno-religious conflicts, theft, armed-robbery, drug abuse e.t.c. Factors driving the insecurity in North-Western Nigeria include illiteracy, poverty, bad governance, corruption and injustice, proliferation of small arms and light weapons, porous borders, security sector challenges,

reciprocal radicalization, e.t.c. The insecurity in the North-Western Nigeria has dealt a violent blow on the sub-region which hitherto was backward in human development index compared to the Nigerian average. It has aggravated the rate of illiteracy in the sub-region and brings poverty, loss of lives, food insecurity among others.

Overall, Muslim needs *Fiqh al-Awlawiyyāt* in his life personal, religious and communal. A Muslim needs to identify the better of the two benefits and adhere to it and identify the worst of the two harms in order to adopt the lesser evil. These are some of the principles of *Fiqh al-Awlawiyyāt*: quality takes priority over quantity; knowledge and thought comes first before saying and action; priority of making things easy not difficult; deeds are not in the same rank; priority to principles should be paramount over Jurisprudential details; transformation of the heart should take precedence over the transformation of the organizations and institutions and so forth.

The prevalence of theft, burglary, armed-robbery, thuggery and drug abuse is another dimension of insecurity in North-Western Nigeria. The Emir of Kano, Alh. Ado Bayero ascribed 2001 ethno-religious conflict in Kano to illiteracy and ignorance.<sup>9</sup> Mallam Nuhu Ribadu has also fingered illiteracy rate in North-Western Nigeria as one of the main reasons for insecurity. According to him the adult literacy rate in some North-Western Nigerian states is merely 40% compared to over 80% in many Southern states. Net primary school enrollment in the North is 50-60% while in the South is it about 80-90%. Again, three out of four states with the lowest literacy rate in Nigeria are in the North-West. Right now in the North-Western Nigeria, this gap has widened with the current insecurity situation, over one million children are now out of school.<sup>10</sup>

These conflicts in North-Western Nigeria have led to gross insecurity in the region that resulted in the physical and emotional harm leading to loss of security, livelihood and the life itself. Thousands of lives have been lost in addition to injuries and displacements. Aljazeera International reported that as of 2022 566,459 people were displaced due to insecurity in North-West, 39% of which were from Katsina State.<sup>11</sup>

### **Analysing the government and security actors' response to the insecurity in North-Western Nigeria**

The response of security actors to the fight of insecurity in North-Western Nigeria is mostly defensive. Between 2015 and 2023, the procurement of military equipment was at the peak as mentioned by one of the Key Informants. Among the equipment procured were Super Tucano helicopters that could fight even in the night and can execute targets with high precision. The bottleneck in using some of the equipment on the bandits was lifted with the declaration of bandits as terrorists by the previous administration of President Muhammadu Buhari.

*“The whole context has been militarized. The Nigerian government is notorious for negligence. Issues are not nicked in the bud until they get worst which is a wrong strategy. The operations against bandits are poorly coordinated. It was only Katsina and Zamfara states that have ever conducted a joint operation, even at that some of the most wanted bandits such as Bello Turji and Halilu Sububu escaped during the operation to Sabon Birni in Sokoto state. Nigeria has enough security personnel to wage a war in six states. Unless the war is waged wholesomely, not much could be achieved by a single state.”<sup>12</sup>*

One of the KIs explains the strategy of the military:

*“The security forces are not attacking the bandits in the forest. The bandit warlords killed in the past were not killed by the security forces but by their fellow bandits. A single state cannot end the problem. There should be a joint operation by the five affected North-Western states*

*and Niger state in the North Central that would last for three months and reviewed every two weeks. The governors should provide for all the logistics needed by the joint security personnel to carry out the operation.*"<sup>13</sup>

The tactics being employed by the government is mostly using force to solve security problem and the mind set of communities towards the conflicts that lead to insecurity in North-Western Nigeria requires critical examination. There is a need for a deeper understanding of the motivations behind the violence. Understanding and unraveling the specific dynamics of each conflict is crucial for developing an everlasting peace building strategy. The approach to solving these problems should be multifaceted, addressing the root causes of the problems. Kinetic and non-kinetic strategies need to be employed in order to achieve sustainable peace in North-Western Nigeria. *Fiqh al-Awlawiyyāt* is one of the tools that if applied objectively can help in understanding the root causes of the insecurity in North-Western region and can proffer solutions through prioritization of needs and actions to be implemented by all the critical and non-critical stakeholders.

### **Assessing the effectiveness of Government and security response to the insecurity in North-Western Nigeria**

Government and security operative's response to the problem of insecurity do not go well with many people in the North-Western Nigeria. Blame game is evident among the political leaders and the security actors. Many distress calls were not adequately responded to by the security actors making the common people wary of the sincerity of purpose of the security personnel fighting insecurity in the North-Western Nigeria. Many communities believe that presence of military in their area will go a long way in addressing the problem.

*"It seems there is confusion on whose role it is to end insecurity in North-Western Nigeria, State Governments or Federal Government? The North-Western governors are contradicting themselves, they claim they are not responsible for providing security but why are they engaging security personnel providing them with guns, mobility and allowance? It seems the government is not ready to end the problem that is why it has been persistent. Blame game and politicking cannot solve our problem."*<sup>14</sup>

Another KI lamented:

*"The main solution to this banditry is the military might, but in our assessment, the military is not doing the needful. How can a villager with a gun defeat Nigerian military that has gone to international peace keeping and did well? There is a need for them to rethink and do their work with patriotism and the fear of Allah. The question on our lips is: are the security personnel not enough, or the work is too much for them?"*<sup>15</sup>

The insecurity in the North-Western Nigeria has been going on for more than a decade. Even before the coming of banditry and cattle rustling, the sub-region is backward in all Human Development Indices.<sup>16</sup> The insecurity in the sub-region has worsened the situation; in fact, the situation in North-Western Nigeria has degenerated into one of the alarming humanitarian crisis in Africa. Many lives and properties have been lost and large number of people displaced. Due to successive governments' negligence, the bandits have become contemptuous of the government and have an audacity to attack massively and abduct huge number of school children following the footsteps of Boko Haram. This started with the abduction of 280 school girls in Jangefe in Zamfara state. Followed by abduction of

over 300 secondary students on 11<sup>th</sup> December, 2020 in Kankara, Katsina state and then abduction of several students including teachers of FGC Birnin-Yauri in Kebbi state and it continues.<sup>17</sup>

It is not only the common people that express their dissatisfaction of the way and manner security personnel are handling the security issue in North-Western Nigeria. Former SGS (Secretary to the Government of State), Katsina state has on 4<sup>th</sup> May, 2021 told Brigade Commander 17, Brig-Gen Emmanuel Eric Emekah that security personnel gave bandits all the assistance they required concerning information and facilities. He later made another allegation that the Nigerian Army were not doing enough which led to the redeployment of the then Brigade Commander, 17. Recently, governors of Katsina and Zamfara separately made the same allegations while having an interview with Channels TV.<sup>18</sup>

### **Priorities for Government and Security Actors in Combating Insecurity in North-Western Nigeria**

Government and security actors need to adhere to the most vital priorities if the problem of insecurity in the North-Western Nigeria is to be solved. Government should be able to protect lives and properties of its citizens at whatever cost. The security actors need to show professionalism and the fear of Allah in their activities. A KI suggests what the government should prioritize in assisting the security actors to arrest insecurity being experienced in the North-Western Nigeria:

*“The government should declare state of emergency on insecurity. The number of security personnel should be increased to commiserate with Nigerian population, security actors should be well motivated equivalent to what is obtainable in other countries. Adequate equipment should be procured – weapons and mobility both on land and air and security operatives should be given free hand to operate through fine-tuning rules of engagement.”<sup>19</sup>*

Another KI believe that the situation is that of a war, so the first priority of the government is to wage war against the terrorists in order to secure lives and properties of the common people, then other measures could follow later:

*“The Federal government in conjunction with the affected states governments should wage war to secure people. All those in the forests should be given ultimatum to move out to villages. While we were in the government we had reconciliation with the bandits, so there was no banditry in Katsina state between 2017-2019, but the effort was jeopardized because it was just Katsina state that did it. Nobody should be left with their weapons in the forest, if not; no amnesty or reconciliation could work.”<sup>20</sup>*

The Nigerian government should prioritize measures that prevent loss of life by declaring state of emergency on insecurity. Government should stop all capital projects until the first step of securing lives and properties of citizens is accomplished. Effective law enforcement and community engagement should be prioritized where citizens are trained on security response, organized and encouraged to defend themselves. Principles of *Fiqh al-Awlawiyyāt* prioritizes peace building, therefore, governments at all levels should promote peace building efforts through engaging religious leaders, community leaders and affected individuals in dialogue and reconciliation efforts with an intent to find a lasting solution to the problems. Priority should be given to addressing underlying grievances of inequality, poverty and social injustice suffered by cross-sections of North-Western Nigerian people.

On the security operatives, the government should prioritize boosting the morale of its security personnel by improving their welfare (security personnel once on duty should be fed, there should be enticing package for them in case of injury or death); capacity building and

training of the security operatives should be prioritized (principles of *Fiqh al-Awlawiyyāt* dictates, training of mind should come first before training of the body) and employ more hands in tandem with Nigerian population. Equipment which includes weapons, mobility both air and land and intelligence gathering equipment should be provided adequately. The security operatives should be given free hand to operate based on effective rules of engagement and should be held responsible for any lapses.

From the general outlook, the government should prioritize both kinetic and non-kinetic strategies in the fight against the challenge of insecurity in North-Western Nigeria. Law enforcement agents' efforts should be effective while at the same time addressing vital issues such as administration of justice and circumventing the root causes of insecurity in the sub-region.

The first priority for the security actors is to make sure that they protect lives and properties of citizens professionally. The principles of *Fiqh al-Awlawiyyāt* advocate for planning before execution. Priority should be given to adequate planning always in the fight against insecurity in North-Western Nigeria. This involves capacity building and training for personnel and paying attention to intelligence gathering to prevent attacks even before they happen. Priority should be given to safety of citizens all the time by evacuating them from dangerous areas and making sure that non-combatants are not harmed as much as possible during operations.

Islamic law has high regard for security of properties; therefore it should be one of the priorities of security actors to prevent theft, destruction and looting of citizens' properties and facilitate access to basic necessities such as food, water, and shelter. The security actors should facilitate farmers to have access to their farms at all times without fear of attack from the criminals. *Fiqh al-Awlawiyyāt* stipulates pursuing and exhausting peaceful options first before resorting to force as evidenced by the Prophet Muhammad (S.A.W)'s behaviour at the Treaty of Hudaibiyah and Fathu Makkah (Conquest of Makkah). In line with this, security forces should consider reconciliation, mediation and dialogue with local community to mitigate grievances and prevent violence first before using force. In fact, force should be the last resort, as one of the informants mentioned that 'it is better to forgive a bandit than to allow a single person to die'.<sup>21</sup>

### **Recommendation**

Based on the findings of this research, the following recommendations are presented:

1. Ensuring safety and security of citizens should be the first priority of governments and communities in North-Western Nigeria.
2. The Federal Government should declare state of emergency on insecurity in North-Western Nigeria. The situation is that of war, a war should be waged to flush out those living in the forests, disarm them and settle them in their villages.
3. *Fiqh al-Awlawiyyāt* emphasizes planning before action. All stakeholders should pay critical attention to training and capacity building at all times and making efforts to gather intelligence, partake in mediation and peace building to prevent possible conflicts before they happen.
4. States and Federal governments should give priority to community engagement building trust and co-operation between government and citizens and security forces and citizens.
5. States and Federal governments should re-orient the security forces and improve their welfare to the acceptable level that would boost their morale to do their work diligently.

6. Citizens should be taught to be security conscious through whatever means possible such as integrating it into school curriculum and religious education and engaging scholars in disseminating the information.
7. Priority should be given to policy reforms in the administration of justice. Perpetrators of crimes should be punished without fear, favour or delay.
8. Principles of *Fiqh al-Awlawiyyāt* and the Islamic law generally should be used vigorously
9. States and Federal governments should invest heavily in education and economic empowerment for the people of North-Western Nigeria. Youth should be taught trades and businesses and how to succeed in them.

## Conclusion

This paper investigated the government and security actors' efforts towards combating the challenge of escalating insecurity in North-Western Nigeria in the context of *Fiqh al-Awlawiyyāt*. The results of the research indicated ineffectiveness of handling the insecurity issue by government and security actors. Use of excessive force seems to be the only strategy that government and security actors give much priority. The study offered alternative way of looking at the whole situation by applying the principles of *Fiqh al-Awlawiyyāt* which will help in enabling the government and security actors to identify their best priorities and the best way to implement them. The paper recommends to the governments at all levels to ensure safety and security of masses as their first priority through declaration of state of emergency on insecurity in North-Western Nigeria. Proper planning, community engagement, provision of all the necessary security actors' needs by the government, citizens' re-orientation, community engagement, policy reforms in the administration of justice, robust investment in education and economic empowerment among others should be given high priority.

Being an emerging field, *Fiqh al-Awlawiyyāt* or the Jurisprudence of Priorities, is a rich field for academic exploration. Possible areas for further research may include: priorities for communities in combating insecurity through the lens of *Fiqh al-Awlawiyyāt*; *Fiqh al-Awlawiyyāt* and the rules of engagement for Nigerian security actors; human rights in *Fiqh al-Awlawiyyāt*; *Fiqh al-Awlawiyyāt* and *Maqāṣid al-Sharī'ah*; *Fiqh al-Awlawiyyāt* in minority contexts; *Fiqh al-Awlawiyyāt* and national development; Family structure in North-Western Nigeria and the role of *Fiqh al-Awlawiyyāt*; Application of *Fiqh al-Awlawiyyāt* in societal reengineering in North-Western Nigeria; Boko Haram insurgency: consequence of neglect of *Fiqh al-Awlawiyyāt* and so forth.

Government and security actors in particular and other critical stakeholders in North-Western Nigeria in general such as individuals, communities, community leaders, can use the principles of *Fiqh al-Awlawiyyāt* to identify and implement their priorities. If properly utilized, this will improve their work and subsequently lead to achieving more enduring peace and prosperity in North-Western Nigeria.

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<sup>18</sup> 1. SSG's allegation on 4–6 May 2021

"There are informants in the security agencies because some security personnel give criminals all the assistance they require in terms of information and facilities," said Alhaji Mustapha Inuwa, Secretary to the Katsina State Government, when he received newly-deployed Brigadier-General Emmanuel Eric Emekah as Commander, 17 Brigade.

2. Katsina Governor's allegation (April 2024)

In a May 4, 2024 interview on Channels Television's Politics Today, Katsina State Governor Dikko Radda accused some security personnel and government officials of aiding and profiting from banditry, calling it "a business venture for the criminals, some people in government, and some people in security outfits".

3. Zamfara Governor's allegation (June 2024)

During a June 2024 appearance on Channels Television's Sunrise Daily, Zamfara State Governor Dauda Lawal charged that the military lacked the political will to end banditry, asserting that "if we are serious, we can take care of this situation within two weeks ... but the political will is not there".

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**HAUSA WRITTEN TEXT: A STUDY OF FUNCTIONS OF PUNCTUATION MARKS  
AS INDICTORS IN HAUSA ORTHOGRAPHY**

Maimuna Muhammad Kabir

Yusuf Maitama Sule Federal University of Education Kano

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

08054473939

**Abstract**

This study investigates the role of punctuation marks as indicators in Hausa orthography, emphasizing their significance in ensuring clarity, accuracy, and effective communication in written texts. Hausa writing operates through two orthographic systems: Ajami (Arabic script) and Boko (Roman script), with the latter being the dominant standard. The objectives of this study are to identify the major punctuation marks in Hausa, analyze their functions in written communication, and assess their impact on meaning and comprehension. The research adopts a descriptive and analytical approach, drawing data from Hausa textbooks, journals, dictionaries, and dissertations, as well as consultations with Hausa language scholars. The findings reveal that punctuation marks such as the question mark, exclamation mark, hyphen, parenthesis, and apostrophe function as crucial indicators in Hausa orthography. They distinguish between declarative and interrogative forms, signal emphasis and exclamation, connect words to form new meanings, clarify additional information, and differentiate between homographs. The study is anchored on Semiotics Theory as propounded by Ferdinand de Saussure in 1916, which views punctuation marks as signs that guide meaning, supported by Structuralist Linguistics, also introduced by Saussure in 1916, which treats language as a system of interrelated signs. The study concludes that punctuation marks are indispensable in Hausa writing, serving as guides that enhance readability, interpretation, and stylistic effectiveness. It recommends increased awareness, proper teaching, and strict adherence to punctuation rules by teachers, students, authors, and publishing houses to ensure clarity and standardization in Hausa orthography.

**KEYWORDS:** Punctuation marks, Interrogation, Exclamation, Apostrophe

**1.0 Introduction**

Hausa has two writing systems. One orthography utilizes Arabic script, termed ajami, which has been employed at least since the beginning of the nineteenth century, and the other uses the Roman alphabet, termed boko, which was introduced by the British and the French at the beginning of the twentieth century. The current-day standard orthography uses Roman script with neither distinctions of vowel length nor of tone being marked (Newman, 2000: 45).

Writing is an integral part of language learning. It is one of the most important skills in learning a new language. In academic life, among other skills, writing has a special importance and it covers the most of the weightage in the assessments since the evaluation judgments of different fields of learning are mainly based on writing. Writing well is really a big challenge for both native and non-native speakers.

Actually, punctuation marks in Hausa serve as indicator which can guide both the writer and the reader to write, read and understanding the text clearly. Punctuations are really helping in understand the meaning of words, phrases and sentences. Writing anything in Hausa without use of marks should be like a blind man without lead stick or lead person. There is confusion in words, phrases and sentences within some text if punctuation marks are not applicable. Orthography in Hausa is divided into two parts namely, lexicography and punctuation marks. Lexicography deals compile dictionary how words, phrases and sentence are used whereas, punctuation deals with marks that describe the actual meaning of text. We have about ten punctuation marks in Hausa to mention few, question mark, exclamation mark, quotation mark and commas and semicolons etc. Many scholars wrote on orthography in various languages to mentioned few; Abdulkareem (2014), Theodor & Necolsen (1990) and Angelillo (2002). This designate that each mark representing a meaning when apply on text in Hausa orthography. People rarely have trouble with some contexts if punctuation marks are not used. The uses of indicators proper in Hausa orthography make the text easier to be read and understand. The paper is descriptive in nature and restricted only to five punctuation marks only in Hausa.

### **1.1 Types of Punctuation Marks**

According to Sapkota (2009:34), punctuation marks are divided into four main types which are:

- i- End punctuation marks: this category refers to marks used at the end of the sentence. The marks are full stop, question mark and exclamation mark.
- ii- Non-end Punctuation: Are punctuation marks that used within the sentence, namely, comma, semi colon, colon and dash.
- iii- Enclosing punctuation marks: This denotes marks that are used to enclose any number of words. They used as a pair, one before and one after what you want to enclose. There are two types; brackets and inverted commas or quotation mark.
- iv- Punctuation marks used within the word: This indicates the marks used within the word.

## **1.2 The role of Punctuation Marks in Orthography**

This knowledge includes control of contents, sentence structure, vocabulary and spelling. It also requires different mechanisms which are punctuation and capitalization. Punctuation marks are considered one of the crucial elements of writing. They are essential for clear and effective writing.

Punctuation marks are signs or symbols that are used to make the meaning of sentences clear, effective and understandable. Each one of these marks has its own meaning and this meaning supplement the meaning of words in a sentence. Punctuation is a device by which we aid words to tell their story. Punctuation is defined as a code used in writing that is often necessary for meaning and this code originated in attempts to capture the various stops, pauses sand inflections of speech. Therefore, sentences need to be properly punctuated if they are to be clear and readable. It is also very important to know how to use these marks accurately because punctuation accuracy sometimes is considered as the difference between good and bad writing. In addition, poor punctuation is a distinctive indicator of misunderstanding in text and it gives the reader a bad impression about the writer and

furthermore, it can bring into question how much the reader cares about the material being written and this can work against you as a writer.

### **1.3 Punctuation Marks in Hausa**

In Hausa, Punctuation marks are signs or symbols that are used in Hausa writing to make the meaning of words, phrases and sentences to be clear, effective and understandable. Each of these marks signifies meaning. Punctuation marks are functions positively in writing of Hausa text. The punctuation marks of Hausa are;

- i- Question Mark        ?
- ii- Exclamation Mark !
- iii- Hyphen Mark     -
- iv- Quotation Mark    “       ”
- v- Colon Mark         :
- vi- Semi Colon Mark   ;
- vii- Parenthesis        (       )
- viii- Comma             ,
- ix- Full Stop           .
- x- Apostrophe         ( ’ )

### **2.0 Methodology**

The data use in this paper was collected from text such as books, Journals, proceedings and researches which are conducted at various level of degrees (B.A, M.A and Ph.D) in Hausa language, to mention few; Yahaya (1988), Yahaya da wasu (1998), Muhmud (2001) Abubakar (2014), CNHN (2006), Zaria (1981). The research also consulted some Hausa scholars who are conversant with Hausa orthography.

This study is anchored on Semiotics Theory as propounded by Ferdinand de Saussure in 1916 through his posthumously published work *Cours de linguistique générale*. Semiotics, derived from the Greek word *sēmeion* meaning “sign,” is the study of signs and symbols and their role in communication. According to Saussure, every linguistic sign consists of two inseparable parts: the signifier (the form of a word or symbol) and the signified (the concept it represents). Within the framework of Hausa orthography, punctuation marks function as visual signs that guide readers in interpreting meaning.

For instance, a question mark signals interrogation, while an exclamation mark signals emphasis or strong emotion. Thus, punctuation marks operate as semiotic indicators that clarify intention, prevent ambiguity, and enhance comprehension.

The study also draws support from Structuralist Linguistics, also introduced by Saussure in 1916. Structuralism views language as a structured system of interrelated signs. Meaning in language is not derived from words in isolation but from their relationship within the system. In Hausa orthography, punctuation marks provide structural order by marking boundaries, linking elements, and distinguishing between different sentence types. They ensure that the written text functions as a coherent system of communication.

### **3.1 Punctuation Marks as Indicators in Hausa Orthography**

The answer of the title of this paper is yes, because punctuation marks are really served as indicators in Hausa orthography. Marks are functioning differently in Hausa writing like question mark for question, parenthesis mark for additional information etc.

#### **3.1.1 Question Mark Indicator?**

Question mark is an indicator for asking question in Hausa. It always used at the end of a word, phrases or sentence, e.g Wa? ‘who’ and Qarfe nawa? What is the time? Musa ya tafi kasuwa? ‘Has Musa gone to the market? There are some Hausa statement or declarative sentences which transform to interrogative sentences when a question mark assigned to them.

See some examples;

- |    |   |  |
|----|---|--|
| I  | a. nazo da qwallon gobe?                | ‘Should I come with the ball tommorow?’        |
|    | b. na zo da qwallo jiya                 | ‘I came with the ball yesterday’               |
| 2- | a. Na sha ruwa bayan na yi gudu?        | ‘ Can I drank water when i ran?’               |
|    | b. Na sha ruwa bayan cin abinci dare    | ‘I drink water after my dinner’                |
| 3- | a. Musa ya karanta da karfi kowa ya ji? | ‘Did Musa read loudly so that everyone heard?’ |

- b. Musa ya karanta da karfi kowa ya ji. 'Musa read loudly so that everyone heard.'
- 4- a. Binta ta mari Ali? 'Does Binta slapped Ali?'  
b. Binta ta mari Ali 'Binta slapped Ali'
- 5- a. Musa ya iya buga waya yanzu? 'Can Musa make a phone call now??'  
b. Musa ya buga waya xazu. 'Musa made a phone call earlier.'

In sentences 1- 5a &b, the expressions share the same structure in construction but differ in terms of meaning as a result of using question mark. Therefore, using punctuation marks in Hausa writing system is very important because it can distinct the meanings of expresses. As from 1-5a, the sentences are interrogative in nature because of the question mark applied at the end of each. Each sentence contains an indicator like *does* and *can* at the beginning, which also request an answer. Then, from sentence 1-5b, the sentences are declarative in form because there is no question mark on each sentence. Therefore, if the sentence is not marked with question mark, the sentence's interpretation could lead to misperception among writers or readers of the Hausa text (s).

### 3.1.2 Exclamation Mark Indicator!

Exclamation mark in Hausa is used after exclamatory word, to indicate surprise, enthusiasm or loud speech. It may express some kind of wonder or sharp outburst or an emphatic or ironical comment. Examples:

- 6- a. *Kai!* Abin da mamaki. 'Oh! What a surprise!'  
b. *Kai,* yaushe ka zo?. 'You, when did you arrive?'
- 7- a. *Alhamdulillah!* na yi nasara 'Thank god! I succeed'  
b. *Alhamdulillah* komai ya yi daidai 'Thank god everything is okay'
- 8- a. *Barka!* Nura ya dawo. 'Well done! Nura has returned.'  
b. *Barka* da zuwa sashin nazarin harshen Hausa. Welcome to the Department of Hausa Language
- 9- a. *Sannu!* Ya jikin naka? 'Hello! How is your health? '  
b. *Sannu* da zuwa 'Welcome'
- 10- a. *Wayo!* Ciwon nan ya dame ni. 'Ouch! This sickness is troubling me.'

b. Abin ya yi dadi sosai, wayyo. 'It was really enjoyable, wow!'

Here, exclamation mark serves as an indicator which describes surprise or loud speech. As we can see in the above Hausa text this indicator as we can be seen in 6- 10a whereas, 6-10b are not read as exclamatory word because an indicator is not applied to **b** categories. Under this category, a reader misperceived the message if an indicator is not fixed because he/she might not have a clear meaning of the text. However, the terms describe the action of saying or uttering the message.

### 3.1.3 Hyphen Mark Indicator

The hyphen in Hausa is also used to connect the two or more different words to form new word with a new meaning. See examples;

- 11- Xakin ya yi *bi-bango*. 'Rain follows the room wall'  
Akwai cunkoso, *bi bango* ka tafi. 'There is congestion, walk along the wall and go.'
- 12- Miyar an saka mata *ka-fi-zabo*. 'The soup was made with the seasoning'  
*ka fi zabo* matsayi a zuciya ta 'you are better than fowl on my mind'
- 13- Ladan ya kira sallah da *Amsa-kuwa* 'Mua'azzin call azan with loudspeaker'  
Tuni mutane suka taru, sun *amsa kuwa*. 'People had already gathered and response to loud speech'
- 14- *Sanyin-jikin* ma'aikata ya jawo jinkiri wajen kammala aikin.  
'The slackness of the workers caused a delay in completing the project.'  
Cutar *sanyin jiki* ke damunsa. 'He is suffering from cold (illness).'
- 15- Qanina yana zuwa makarantar *Je ka ka dawo* a cikin gari.  
'My younger brother attends a day school in the city.'  
*Je ka ka dawo* mu tafi gida 'Go and come back so we can go home.'

The hyphen is employed as an indicator that connect two or more word to form another word with new meaning. In this system, if hyphen indicator is not applied in the text contains two or more different words, this may mislead the reader from the real meaning of the concept when it read. But if an indicator applies to the words, the reader can find it easier to read the

text and recognise the meaning without any confusion. This shows that hyphen plays an important role in Hausa orthography.

### 3.1.4 Parenthesis or Brackets Indicator ( )

Parenthesis, brackets, round or square, are used to enclose any words that are not grammatically necessary to the sentence but they are added as a way of explanation or as aside, like: Hauwa (malama) Binta (mai taimako) ce, Hauwa (teacher) or Binta is (helper).

- |                                      |                                     |
|--------------------------------------|-------------------------------------|
| 21- Musa (mainama) maikuxi ne        | - Musa (meat seller) is rich person |
| 22- Hauwa (Tela) tana xinki          | - Hauwa (tailor) is sewing          |
| 23- Kabiru (Fari) dogo ne            | - Kabiru (white) is tall            |
| 24- Binta (mai leshe) `yar kasuwa ce | - Binta (lace) is a business woman  |
| 25- Akuyar (Aisha) tana da kyau      | - The goat of Aisha is beautiful    |

From 21-25, when the name of something is mentioned in text without any added information that could give a sign for clarification, confusion could arise. Then, the parenthesis can be served as an indicator in Hausa orthography because if parenthesis mark applies it makes the text to be clear and understand very easily to the reader (s). So, using parenthesis in Hausa orthography can serve as an indicator which can makes clear concept of the text.

### 3.1.5 Apostrophe Indicator (')

Apostrophe serves as indicator in Hausa orthography. It is used at the initial or middle of the word. Today, incorrect use of the apostrophe in students' writing is a very common mistake, and very irritating! Apostrophes should be used in Hausa in various places. See example:

#### i- At initial position

- |     |  |  |
|-----|--|--|
| 26. | a. Ita ce 'ya ta ta fari.                    | 'She is my first daughter.'                  |
|     | b. Nura ya zo.                               | 'Nura has arrived.'                          |
| 27. | a. Nura da Binta da Fati duka 'ya 'ya na ne. | 'Nura, Binta, and Fati are all my children.' |
|     | b. Ibrahim yaya na ne.                       | 'Ibrahim is my elder brother.'               |

#### ii- At middle position

- |     |                                   |                          |
|-----|-----------------------------------|--------------------------|
| 28. | a. <i>Bara'u</i> ya zo daga Kano. | 'Bara'u came from Kano.' |
|-----|-----------------------------------|--------------------------|

- |     |   |   |
|-----|---|---|
|     | b. <i>Barau</i> ya tafi jiya.`            | ‘Barau left yesterday.’                 |
| 29. | a. Audu ya yi wa Binta <i>ba`a</i> .      | ‘Audu teased Binta.’                    |
|     | b. <i>Ba a</i> cin abinci a xakin karatu. | ‘Eating is not allowed in the library.’ |
| 30. | a. <i>Ya`u</i> ya tafi kasuwa.            | ‘Ya`u went to the market.’              |
|     | b. <i>Yau</i> zamu a koma makaranta.      | ‘Today, we will return to school.’      |

Using apostrophe mark in Hausa orthography can serve as an indicator because it can differentiate name of daughter from the 3<sup>rd</sup> person marker as we can see above. The same in name of children and senior brother or sister. But when apostrophe mark inserts within word particularly Hausa names, the meaning will change easily. As it exist in the above examples, Bara`u is a proper name and Barau is also proper name but differ in meaning. The same in word *ba a* ‘negation + particle a’ and *ba`a* ‘ridicule’. Finally, *Ya`u* is proper name whereas, *yau* refers to adverbial of time marker which known as today.

#### 4.1 Conclusion

According to the analysis of the data use in this paper, the results show that the most common punctuation marks use in Hausa orthography are the question mark, exclamation mark, hyphen, full stop, the comma, full stop parenthesis and apostrophe. The paper reveals that the punctuation marks are really serve as indicators in Hausa orthography. Punctuation marks are signs or symbols that are used to make easier reading of the text, having clear meaning of word, phrase and sentences and effective and understandable. Each one of these marks has its own function and meaning, this meaning supplement the meaning of words or phrases and sentence.

#### 4.2 Recommendations

Due to the importance of punctuation marks in any piece of writing in Hausa as they are considered as a distinctive indicator of clarity in texts, the paper presents some recommendations that may be useful for writers as some guidelines to improve their level of writing in using these marks.

- 1- All the Hausa teaching staff, book writers should overstress the use of all punctuation marks and encourage students to use all types of punctuation marks.
- 2- Teachers must raise students' awareness of the importance of applying these types punctuations in their writing.
- 3- Students should practice the use of these marks more than only memorizing the rules of using them.
- 4- Printing press should maintain this before any paper or book is published

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MORPHOLOGICAL PROCESS IN HAUSA LANGUAGE

Dr. HABIBU ABDULKADIR

MORPHOLOGICAL PROCESS IN HAUSA LANGUAGE

BY

Dr. HABIBU ABDULKADIR

E-MAIL ADDRESS; [habibuabdul2017@gmail.com](mailto:habibuabdul2017@gmail.com)

GSM NO. 07065552228 /08028702347

DEPARTMENT OF NIGERIAN LANGUAGES AND LINGUISTICS,

SULE LAMIDO UNIVERSITY KAFIN-HAUSA

JIGAWA STATE

*Abstract*

*The Paper present Morphological process in Hausa language with regard to applied linguistics which focused on the word formation in Hausa language. The linguistics approach discuss on the practical application on the following morphological process affixation, derivation, inflection, clipping, reduplication, replacement, modification and compounding process. The procedures use in data collections and analysis is by reviewing previous literature and sort out relevant example of Hausa words formation. In the data analysis relevant examples were given with deatail esplations on their formation and their semantic extention. The theory applied on the research is by using linguistics theory on Transformational Morphology Rule”(Aronoff, 1979) known as “Word base theory & Morpheme theory. The research finding sort out relevants exambles that are too much*

*available in Hausa language and used some as a sample like ma +karanta = makaranata, yar + o/inaya /a = yaro/yarinya/yara e.t.c.*

## **1.0 Introduction**

The research paper is a linguistics approach in Hausa language which focused on morphological process in Hausa Language. The paper discussed how morphological process can be applied in Hausa language according to linguistics approach.

The paper study how Hausa morphological process can be found in the language buthe use of the following process affixation, inflection, derivation, reduplication and compounding e.t.c. affixation which is an addition to the root of a word serve as a mother process through which other process can be form to establish other words. For more clarifications on the the process here are the conceptual frame work of morphology below;-

Morphology is the study of words formation which is etymologically from Greek; morpheme means form and logy means study. In other words morphology is the study of ways in which lexemes and words forms built up from smaller element and the changes made to those smaller elements termed as the process of words formation,( Aronoff, 1976, Booij, 1977)

Matthew, (1993:9) Morphology is the branch of grammar that deals with internal structure of words while Abubakar,(2001) defined morphology deals with word formation and inflection ( i.e. lexical morphology and Inflectional morphology).

Word is a meaningful morpheme that contains syllable/syllables as according Bolinga(1968) and Arronof, (1976). Morphological process is base on the word morpheme as describe below;-

## 1.2 Word Morpheme, (Sauyar kalma)

Morpheme is a Word base which word can be form by the use of affixation and basically there are two morphemes. Free Morpheme and Bound morpheme.

- (i) A Free morpheme (Ganga Sakayau) is a morpheme that can stand alone and form a word without affixation. e.g. nan, can, gaba, baya, yanzu, gobe, sosai, ainun, daga, ta }ofa, etc
- (ii) A Bound Morpheme,( Ganga Dogarau) is a morpheme that can not stand alone and form a word without affixation; e.g.

	<b>word</b>	<b>morpheme</b>	<b>affix</b>	<b>Glossary</b>
1.	jaki	/jáák	+ ìì /	a male donkey
2.	jaka	/jáák	+ àà /	a female donkey
3.	jakuna	/jáák	+ ùnáá/	donkeys

## 2.0 Morphological process in Hausa Language

Morphological process in Hausa Language can be form through the following; affixation, inflection, derivation, clipping, reduplication, replacement and compounding process;

### 2.1 Phoneme and Affixation (}wayar ma'ana da [afi)

Phonemes are phonetics sounds of vowel and consonant sounds that use to be combined and form a word or syllable while affixation is an addition of such phoneme to the bound morpheme

to form another word that can change a class or gender or number. The study on phoneme and affixation has been clearly discussed below.

### 2.1.1 Phoneme ({wayoyin Ma'ana})

Phonemes are phonetic sounds that consist of consonant and vowel sounds which glide and form a word. The vowel phonemes are /a/ , /i/ /o/, /u/, /e/ as short sounds and /aa/, /ii/, /oo/, /uu/, /ee/ as long sounds, while consonant phonemes include /b/, /c/, /d/, /f/, /g/, /h/, /j/, /k/, /l/, /m/, /n/, /r/, /s/, /t/, /w/, /y/, /z/ as a single sound and /gw/, /kw/ /}w/, /gy/, /ky/, /}y/ /ts/, /sh/, /'y/, /~/, /}/, / 'as a double consonant phoneme. As according to (Skinner -1965)

**2.1.2 Affixation;** It is an addition of phoneme to the word morpheme to form a word that can change word class, gender or number. There are three types of affixation in Hausa morphological process,; prefix, infix and suffix. A prefix is an addition of a phoneme before the bound morpheme and an Infix is an addition of a phoneme at the internal of a bound morpheme while a suffix is an addition that can be formed at the end of the bound morpheme.

#### Example;

- (i) **Prefix;**    ma +gini        =    magini        ma + sa}a = masa}a  
                 Ba + hausa    =    bahausa        ba + kano    =bakano  
                 Na + Allahu    =    Na Allahu      Na + annabi = Na Annabi  
                 Ta + Annabi    =    ta Annabi        Ta + bawa    = Tabawa

The prefix 'ma' + gini is a formation on the word 'gini'(build) as verb but by adding prefix 'ma' it changes to noun 'magini' (builder). Prefix 'ba + hausa' is the formation of a word 'Hausa' as a noun but by adding prefix 'Ba + hausa' it changes to adjective (Bahausa) a female Hausa tribe.

The same thing with prefix ‘Na’ and ‘Ta’ + noun ‘Allahu’, ‘Annabi’ and ‘Bawa’ that change them from noun to possessive adjective respectively.

(ii) **Infix;** murhu = mur + a + hu = Murahu  
 Turke = tur + a + ku = Turaku  
 Gurgu = gur + a + gu = Guragu

The words ‘murhu’, turke’ and ‘gurgu’ have an infix ‘a’ that change them from singular noun to plural nouns respectively.

(iii) **Suffix;** yar + o = yaro, yar + inya = yarinya, yar + a = yara  
 Jak + I = jaki, jak + a = Jaka, jak + una = Jakuna  
 Kar + e = kare kar + ya = karya, kar + nuka =  
 karnuka

The above mention bound morphemes ‘yar’, jak. And ‘kar’ can carry suffixation for inflectional process that can change them on gender and number. The bound morpheme ‘yar’ can carry suffixation of o/inya/a to form the words yaro/yarinya/yara. The bound morpheme ‘jak-’ can carry suffixation of ‘i/a/una’ to form the words jaki/jaka/jakuna while bound morpheme ‘kar-’ can carry suffixation ‘e/ye/nuka’ to form the words ‘kare/karya/karnuka’

**2.2 Inflection,(Tsirar kalma)** An inflection is a process of word formation through affixation to indicate gender and number. Inflectional process can only be use by affixation either prefix , infix or suffix to indicate the word gender male and female, the word number in singular and plural form.

Example;

1. Hausa            Bahaushe        Bahaushiya        Hausawa
2. Yaro             Yarinya                Yara

3. Gurgu                      Gurguwa                      Guragu

1. The word “Hausa” with a bound morpheme ‘haus’ was inflectional form by the use of prefix “ba + haus” and suffixation of “-he/hiya/awa” to form the words “Bahaushe/Bahaushiya/Hausawa;
2. The bound morpheme ‘yar’ was inflectional form by the use of suffixation of “- o/inya/a” to form the words “Yaro/Yarinya/Yara”
3. The word “Gurgu” was inflectional form by the use of suffixation of “wa” and infixation of “a” to form the words “Gurguwa and Guragu.”

Inflectional process can also be describe as follows;

Word	Tone	Inflection	Formation	Glossary
1. Hausa	/háusàà/	haus	haus + wa = Hausawa	Hausa people
2. Bahaushe	/báhâushéé/	ba + haus + he	= Bahaushe	a Hausa man
3. Bahaushiya	/báhâushiíyàà/	ba + haus + hiya	= Bahaushiya	a Hausa woman

**2.3 Derivations,( Kumburin kalma)** It is a process of word formation through affixation that can changed the word from one class to another. Derivational process can also be use by affixation either prefix, infix or suffix, as a result to indicate the word class.

Example;

Word	Tone	Class	Derrivation formation	Glossary
1. Harba	/hárbàà/	verb	harb + a = harba	shoot
2. Maharbi	/máhàrbí/	adjective	ma + harb + i = maharbi	a hunter
3. Maharbiya	/máhàrbíyàà/	adj.	ma + harb + iya = maharbiya	a female hunter

4. ci /cí/ **verb** ci + yayya = ciyayya /cìyáyyà/ **noun** eating

5. }i /}í/ **verb** }i + yayya = }iyayya /}ìyáyyà/ **noun** hatred/enmity

1. The word “harba” is a verb and drive to form the inflectional words “maharbi/maharbiya/maharba” that changed its grammatical class from verb – adjectival nouns.

2. The word “ci” is a verb and drive to form the words ‘ciyayya’ which changed its grammatical class ‘noun – to – verbal noun’.

3. The word ‘}i’ is a preposition and drive to form a word ‘}iyayya’ which chang its grammatical class ‘preposition’ – to – adjective

Drivational process can also be discribe as follows;

i. harba(verb) maharbi (Noun) maharba( Verbl Noun) harbabbe(Adjective)

ii. Gini( verv) magini( Noun} magina (Verbl Noun) ginanne ( Adjective)

iii. Sa}a (Verb) masa}i (Noun) Masa}a(Verb noun) sa}a}}e (Adjective)

2.4 **Reduplication,( Maimaicin kalma)** it is a process of word formation by reduplicating a wod or phoneme within the word to formed a single word. Reduplicational process can be on a phoneme or syllable or a complete word.

Example;

**kalma Reduplication Tone**

**Glossary**

1. kaushi kakkausa /kákkâusà/ roughness

2. rama                      ramamme                      /ráámàmmé/                      thin

These are an example of reduplication in a word phoneme to form another word class.

3. tara                      tara tara                      /tára tárá/                      nine

4. dami                      dami-dami                      /dámì-dámì/                      role

5. kashi                      kasha -kashi                      /kasha-kashi/                      portion

These are an example of word reduplication to form a compound word.

**2.5 Replacement**, (Musayar gurbi) is a process of word formation by changing position of a syllable or phoneme within a word without changing its grammatical class or meaning as a result of dilects.

Example;

Word	Tone	Replacement	Tone	Glossary
1. Aure	/âuréé/	arme	/ármèè/	marriage
2. Saurayi	/sâuràyì/	sarmayi	/sármàyì/	youth
3. Bagaruwa	/bágààrúwàà/	gabaruwa	/gábààrúwàà/	gum

1. The word ‘aure’ use in the Eastern dilects can be replace with phonemes /r/ and /m/ which change the syllable ‘au – ar, and ‘re – me to form the word ‘arme’ use in the Western dilects.

2. The word ‘saurayi’ use in the Eastern dilects can be replace with the syllables ‘sau – sar’, ‘ra – ma’ which form the word ‘sarmayi’ use in Western dilects.

3. The word ‘bagaruwa’ use in the Western dolects can be replace with substitutions of fist and second syllables positions to ‘gabaruwá’ use in the Eastern dilects.

**3.6 Clipping, (Gajarcewar kalma** It is process of word formation by clipping phonemes of a word inorder to form another word as a result of dialects. It is a process use for shortnering the word structure to form a simple word for easier pronounciations.

Example,

Word	Cliping	Tone	
<b>Glossary</b>			
1. }asa	}as /}ar	/}ár/ /}ár/	on ground
2.. kuskure	kure	/kúrèè/	mistake
3. Muhammadu	Mudi / Madu	/mùùdíí/ /mádù/	personel name

Clipping process can be form according to the following categories;

**(a) Possessive Clipping,(Kalmomi na mallaka da Lamiri)**

Word	Tone	clipping
1. nawa	/nááwàà/	naw
2. tawa /	tááwàà/	taw
3. za ya /	záá yàà/	zai
4. na yi	/náá yì/	nai

**(b) Noun Clipping (Kalmomi na Suna)**

	<b>Word</b>	<b>clipping</b>
1.	Usmanu	Manu/Shehu/Mani
2.	Auwal	Lawwali/Lawai/Lawal
3.	Ibrahim	Iro/Ibro

(c) Verb Clipping (**Kalmomi na Aikatau**)

	<b>Word</b>	<b>clipping</b>	<b>Glossary</b>
1.	kawar	kau	take away
2.	kauce	kau	get awa

**2.7 Modification,**( Kwaskwarima) It is a process of word formation by modifying a word for easier pronunciations by Hausa native speaker as result of loan words.

Example; Loan words,

	<b>Word</b>	<b>Loan</b>	<b>Modification</b>	<b>Tone</b>
1.	Table	English	teburi	/téébùrìì/
2.	Bocket	English	bookiti	/bookiti/
3.	Gele	Yoruba	gyale/gyele	/gyálè/gyélè/
4.	khabar	Arabic	labari	/lábààríí/

- |    |          |        |          |             |
|----|----------|--------|----------|-------------|
| 5. | al-}alam | Arabic | al}alami | /ál}àlámìi/ |
| 6. | al-salat | Arabic | Sallah   | /sállàh/    |

**2.8 Compounding**, (Har]a]iyar kalma) It is process of word formation by combine two words to form a single word accoeding to grammatical base; i.e. noun base, verb base, Adv. Base and adj. base compound.

Example;

Noun base	Karen -mota	Kafin-Hausa	farin -wata
Verb base	bi - bango	ci -kaji	sha-gumba
Adverbial base	bakin -kogi	gaban -alkali	]azu -]azu
Adjectival base;	jan -}yalle	}yal-}yal-banza	

Compounding process also be describe as follows;

Example;

**(i) Noun base Compound, (Har]a]iyar kalma ta Suna)**

- |    |                |                      |                |
|----|----------------|----------------------|----------------|
| 1. | karen- mota    | kabarin - maitatsine | tabarmar-kunya |
| 2. | }waryar - molo | rigar- ruwa          | Kafin-Hausa    |
| 3. | mage- da- wuri | jan- taa]I           | dokin -kara    |

**(ii) Verb base Compound (Har]a]iyar kalma ta Aikatau)**

- |    |               |            |             |
|----|---------------|------------|-------------|
| 1. | karon- badar  | ci-kaji    | ]aurin-gora |
| 2. | ]urin-gona    | bi-bango   | sha-katafi  |
| 3. | bugun- zuciya | sha- gumba | cin- hanci  |

**(iii) Adverb base Compound ( Har]a]iyar kalma ta Bayanau)**

- |                  |              |              |
|------------------|--------------|--------------|
| 1. jakar - ku]i  | byan-gida    | goshin-jirgi |
| 2. matar fari    | mijin-hajiya | juna-biyu    |
| 3. }war-biyu     | hangen-nesa  | tsaurin-ido  |
| 4, rub- da- ciki | ran – gadi   | harbi-ruga   |

**(iv) Adjective base Compound (Har]a]]iyar kalma ta Sifa)**

- |                 |              |              |
|-----------------|--------------|--------------|
| 1. fari-wata    | jar-hula     | ba}ar-niyya  |
| 2. babban-mutum | }aramin-sani | kaurin-wuya  |
| 3. bakan-gizo   | }waryar-molo | ruwan-]orawa |

**Conculussion**

Generally the research finding was able to sort out and identify the different morphological process that can be found in Hausa lexical categories. The research shows Hausa language is a progressive language with a transformational generative grammar. The language is very rich in words can be form accross all morphological process with regards to grammatical rules. Relevants examples were provided in each morphological procecc such as affixation, derivation inflection, reduplication, modification, clipping, replacement and compounding process.

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**MORPHOLOGICAL PROCESS IN HAUSA LANGUAGE**

**Dr. HABIBU ABDULKADIR**

## **Retooling Radio Extension Education Broadcasting for Agricultural Proficiency in Nigeria**

**By**

Ali Abdu Giginyu Ph.D.<sup>1</sup>, Najib Usman<sup>2</sup>, Aisha Muhammad Yakasai<sup>3</sup>, Nafisah Muhammad Sani<sup>4</sup>, Assoc. Prof. Rakiya Maiwada Abubakar<sup>5</sup>, & Salisu Musa Ph.D.<sup>6</sup>

<sup>1, 2, 3, 4, 5</sup>*Department of Education, Faculty of Education, Federal University Dutse, Jigawa State, Nigeria* & <sup>6</sup>*Department of Science Education, Faculty of Education, Federal University Kashere, Gombe State, Nigeria*

[aliabdullahiginyu@yahoo.com](mailto:aliabdullahiginyu@yahoo.com) or [aligiginyu@fud.edu.ng.com](mailto:aligiginyu@fud.edu.ng.com), [njb.usn@gmail.com](mailto:njb.usn@gmail.com), [aishamy9059@gmail.com](mailto:aishamy9059@gmail.com), [nafsmsani@gmail.com](mailto:nafsmsani@gmail.com), [rakiyamaiwada@yahoo.com](mailto:rakiyamaiwada@yahoo.com) & [salisumusasani600@gmail.com](mailto:salisumusasani600@gmail.com),

**Corresponding Author:** [aliabdullahiginyu@yahoo.com](mailto:aliabdullahiginyu@yahoo.com) or [aligiginyu@fud.edu.ng.com](mailto:aligiginyu@fud.edu.ng.com)

### **Abstract**

This paper tries to proffering conceptual study with a view to present Retooling Radio Extension Education Broadcasting for Agricultural Proficiency in Nigeria. In this making, the paper is divided into the following sub-headlines: concept of extension education, concept of agricultural extension education, radio agricultural programmes, impact of radio agricultural extension education programmes on agricultural proficiency, challenges militating against the utilization of radio agricultural programmes, conclusion, suggestion and references.

**Keywords:** *Retooling, Radio, Extension Education, Broadcasting, Agricultural, Proficiency*

### **Background to the Study**

Information, communication and technology are indispensable apparatuses looked-for for the effective relocation of research findings and technical know-how prerequisite to boost agricultural productivity and efficiency. For farmers to benefit from such findings and technologies, they must have regular access to them and learn how to effectively utilize them in their farming practices. There should be retooling, effective and functional educational institutions needed to disseminate these technologies in a sustainable and usable manner. Agricultural Extension Agencies make use of different approaches and media in the diffusion of improved agricultural technologies to the end-users (farmers). One of these means that is globally used is the radio which is widely utilized in disseminating information, knowledge and new skills to large populations through radio waves. In view of the importance attached to agricultural productivity, numerous efforts have been made towards improving and promoting agricultural output with a view to maximizing food security and eradicating hunger globally. There are techniques, methods, knowledge, skills and practices that needs to

Ali Abdu Giginyu Ph.D.<sup>1</sup>, Najib Usman<sup>2</sup>, Aisha Muhammad Yakasai<sup>3</sup>, Nafisah Muhammad Sani<sup>4</sup>, Assoc. Prof. Rakiya Maiwada Abubakar<sup>5</sup>, & Salisu Musa Ph.D

be disseminated to the farmers which requires trained diffusion agent and appropriate media programmes to effectively transmit such ideas, information and skills.

The success of agricultural development programmes globally in developing countries largely depends on the nature and extent of use of mass media in mobilizing farmers for the proper improving of productivity. Communication has been acknowledged in playing a prominent role in the success of agricultural production through the adoption of new Practices. Agricultural development planners in developing countries realized that the development of agriculture could be hastened with the effective use of mass media (GCRA, 2003). Mass media has been defined as any material, objects, instruments or system which serves to communicate information including letters, pamphlets, and other written and printed materials, all types of cinema films, radio, television and video system (Adams, 1982).

After the second world war, radio and television played important roles in building worldwide peace, no mass media have a very important place in contemporary society; it is referred to as “watch dog”, because information is pivotal in our lives, we need information to do a lot of activities such as to resolve problems, to make a decision, to reduce the uncertainty, to resolve conflict, to answer questions and to satisfy curiosity as well as in our productivity and efficiency. It is democratic in nature it reaches a large number of people, it is portable, people can listen it anytime, anywhere, it does not need expensive and large infrastructures like other medias. It remains the most used mass-communication medium. It has widest geographical and greatest audiences compared with the internet, television and newspapers, it does not run out of air time or data. It is free always and forever, it reaches rich and poor, educated, uneducated, young, old, every tribe, every region, each gender and race, radio informs and educates.

It is the most effective way of delivering information, radio programmes are broadcast in local languages-whether it is nutrition information for mother, medical update for health workers, conservation farming for farmers, harvesting, hunger eradication or school lesson for children, this convenience makes radio the most extensive and widely used tool among other mass communication tools, radio still plays a vital role in today’s world, radio is more than just announcers, news and songs, radio is about companionship and the emotional connection with the listener (Sanjay, 2013).

Even when there is no electricity, most radio sets can be battery operated or has the ability to be hand-cranked. Radio is not just important for reception of emergency announcement sand communications during disasters; it provides an outlet for regular community messaging and

activities such as local sports, community events, special events, local business advertising, etc. More importantly, radio is easy to use, it is live and has survived and prospered by being the easiest of media to use, wake up in the morning, have a shower, get in the car, and turn on the radio, Propaganda is another function of the radio that can be considered within the scope the news function. Radio is one of the most important inventions that effected and changed the social life substantially, radio drew the attention of large masses in a short time, (Bay, 2007). In general, functions of radio are classified in five groups as: news information, education, advertisement, entertainment and persuasion and actuation. (Ozturk, 2003).

A credible source of information stimulates farmers to adopt the recommended package which is suitable to local farm condition. One of the special features of all Nigerian radios are engagement in disseminating scientific information about farming to needy people living mostly in poorly accessible villages. There are number of sources of agricultural information which a farmer can use, in order to find out how the farmers rate radio broadcast in respect of the credibility of the information as compared to other sources.

Majority of farmers in the rural areas of Nigeria are peasant, using rudimentary practices of farming whose needs to boost agricultural production/activities in contemporary ways and to benefit from such technologies, must have effective and functional means of information in requisition through which knowledge and latest technologies for their benefit can be found. As a result of the rudimentary farming practices in use, there is need of extension workers to focus attention in providing crude agricultural information, skills and attitude in contemporary ways from research stations for implementation by farmers in dissemination of latest ways of farming practices on adoption of these practices among farmers.

Radio stations are disseminating varieties of information on agricultural activities aimed at informing, educating farmers and improve agricultural practices about new varieties of practices among farmers to enhance them increases their productivity and income. The Nigerian radio stations are one of the effective means of promoting the methods and strategies of agricultural development. This is simple because of the people, particularly in the rural communities where the vast majorities are peasant farmers, are listening to the radio programmes and are learning new skills, knowledge and attitudes which often help them in improving their farming skills. The agricultural programme aired on the radio stations helps a lot in transferring latest technologies to farmers in order to alleviate the problem of sustainable food production in the area.

However, in order to create awareness among farmers in Nigeria regarding agricultural practices and how to boost agricultural production the radio stations present programmes for

Ali Abdu Giginyu Ph.D.<sup>1</sup>, Najib Usman<sup>2</sup>, Aisha Muhammad Yakasai<sup>3</sup>, Nafisah Muhammad Sani<sup>4</sup>, Assoc. Prof. Rakiya Maiwada Abubakar<sup>5</sup>, & Salisu Musa Ph.D

the transfer of new technologies, practices and information to the farmers, the programmes need to be studied, re-organize and re-update radio extension programmes in terms of their impacts in bringing the expected change among the farmers for improving the strengths and strengthening the weaknesses.

### **Statement of the Problem**

There is no doubt that agriculture is the backbone of our nation's economy. No society can actualize its dreams without food security, and Nigeria is known to have rural dwellers where the vast majority engages in agricultural production. Therefore, information and technologies in all aspects of agricultural production significantly required by farmers. Accordingly, Nigeria is largely an agrarian community with good soil and favorable climatic conditions for agriculture. However, due to lack of information on proper farming techniques, increased land sub-division and indecorous retooling farmers in the nation are complaining on low agricultural yield and this can be addressed through the dissemination of knowledge, ideas and skills on modern agricultural practices. Radio is widely regarded as effective tool for extension education/services which can link the rural farmers with the sources of agricultural information. It can provide farmers with information relating to all aspects of agricultural production in a language they can best understand. The sound effects of radio listenership to farmers are that listeners who listened to radio have more information about modern methods of farming than the ones who does not listen. Therefore, many radio stations came up with different agricultural programmes with the view to enlighten farmers on how to adopt latest farming strategies to enhance productivity as well as increase food security in the state. It is based on this background that this study assessed "Retooling Radio Extension Education Broadcasting for Agricultural Proficiency in Nigeria."

### **Conceptual Framework**

#### **Concept of Extension Education**

Extension is a service or system which assist farm people, through educational procedures in improving farming methods and techniques, increasing production efficiency and income, bettering their levels of living and lifting social and educational standards (Maunder, 1973). Extension involves the conscious use of communication of information to help people form sound opinions and make good decisions (Ban den Ban, 1974).

The noun extension comes from the Latin word 'extendere', meaning stretch out, (Act of stretching or straightening out a flexed limb). To a layman, extension simply means 'something extended or projected'. Education is aims at promoting the growth of learners,

along with other purposes. Education programmes help the individual to maximize the individual development (Nabi, 2003).

Leagans, (1971) defined extension education as an applied social science consisting of relevant content derived from physical, biological and social sciences and its own process synthesize into a body of knowledge, concept, principles and procedures oriented to provide non-credit out of school education largely for adults. Extension education is a voluntary out – of – school educational programme for children and adults. It employs the principles of teaching and learning that affect changes in the life of children, their parents and farmers; it is generally carried out in an atmosphere of mutual trust and respect between agricultural extension workers and their clientele (farmers). It has been described as an informal out-of-school education system of education designed to help rural people to improve their standard of living by their own efforts, through making wise use of natural resources at their disposal for the benefit of the individual, family, community and nation as a whole (Bradfield, 1966).

It is an applied behavioral science, the knowledge of which is applied to bring about desirable changes in the behavioral complex of human beings usually through various strategies and programmes of change and by applying the latest scientific and technological Practices. It has now developed as a full-fledged discipline, having its own philosophy, objectives, principles, methods and techniques which must be understood by every extension worker and others connected with the rural development. It might be mentioned here that its principles, methods and techniques are applicable not only to agriculture but also to veterinary and animal husbandry, dairying, home science, health, family planning, etc. Based upon its application and use, various nomenclatures have been given to it, such as agriculture extension, veterinary and animal husbandry extension, dairy extension (KrishiworlD, 2019).

Therefore, radio agricultural programmes deals with information dissemination and knowledge sharing because the programmes are educational programmes for the betterment of people and for changing their behavior, knowledge, skill and attitudes. Radio agricultural programmes are the dissemination of useful research findings and ideas among rural people to bring out desirable changes in their social and cultural behavior. Thus, if radio agricultural programmes properly re-organize via extension education and also farmers positively utilize contemporary information's, skills and knowledge's will bring about desirable behavioral changes among farmers in the nation and also ended to agricultural productivities and sufficiency.

## **Concept of Agricultural Extension Education**

Van den Ban and Hawkins, (1996) pointed that agriculture extension is a public service for human resource development in agribusiness sector, including farmers. However, the function of agricultural extension is not only seen as vehicle for spreading scientific and technical progress and technology transfer. The agricultural extension, therefore, is a broader concept which emphasized implementation of projects, delivery of knowledge and information. It is also an avenue for mutual interaction and opportunity that help people to develop solutions to their problems. Extension then is much related to a leadership function in the community. So, an extension worker is not simply seen as a technical innovation motivator, but is gone beyond a human resource development leader to help in institution building and mobilization of resources in the community through appropriate radio channels.

## **Radio Agricultural Programmes**

Radio programmes for farmers have a long history in several regions, including Latin America, West Africa, as well as parts of Europe, and North America. Most recently, the Food and Agriculture Organization of the United Nations developed guidelines for communication for development that directly pertains to current agricultural information system gaps and needs (Rao, 2019).

Radio is used extensively as a communication medium in developing countries to support educational programmes in teaching, health, literacy training, nutrition education, and the promotion of changes in farming practices to improve agricultural production (Nwaerandu & Thompson, 1987). While other communication media like television remain in the hands of a small percentage of people, low-cost transistor radios run on batteries are now affordable for the poorer sections of the population. Furthermore, radio as a communication medium does not require literacy. The increasing shift to local radio programmes' production and broadcasting is also removing barriers of language and dialect. As a result, radio has become a valuable medium of communication and dissemination of information, as well as for training and education for broad segments of rural communities (Zijp, 2003). Many experts identify radio as the most appropriate medium for rural emancipation programmes (Okwu, Kuku & Aba, 2007). The advantages are that: It overcomes distance, and thus has immediate effect; it is the only medium of mass communication that the rural population is very familiar with because a radio set is cheap to obtain and is widely owned in the rural areas. This is made possible by the advent of the battery-operated transistorized sets and the invention of wind-up radio (Kuponiyi, 2000).

Radio's agricultural programmes contribute to mass education because it is easier to attend to than print, and it is more accessible. Listening is easier than reading, and if people of low cultural level are interested in serious subjects, then radio is a more effective way of communication than print (Lazarsfeld,1940); and the use of radio to disseminate agricultural information is relatively when compared with other media. In Nigeria one project evaluate found that 66% of the respondents listened to agricultural programmes aired on Radio Benue indicated that the programmes were relevant to their agricultural information needs. Majority of the respondents admitted that they gained some new knowledge through listening to the programmes. (Okwu, Kuku & Aba, 2007).

Varieties of sources of information are needed in disseminating agricultural information. Nwuneli, (1984) suggested that for an information source to be selected for use by farmers that must be available and perceived by the farmers as truth worthy and qualified to offer advice on the topic being discussed. It is also a factor such as the amount of interest which a farmer has in the topic discussed be the source, it is utility and credibility. Moememka, (1981) proves that Agricultural Radio programmes are agents of social change because they help in the country's transition to new practices, which in turn lead to change in attitudes, beliefs and skills, without which there can be no substantial community development.

Radio programmes can cover a range of topics and integrate scientific information (appropriately repackaged in various formats) with consideration of, and reference to the social and cultural context, knowledge, and interests of the intended audience. Radio programmes can serve a number of communication functions including: enabling active listening (to find out farmers' preferences, needs, opinions, etc.); raising awareness of services, events, or programmes; disseminating information and facilitating discussion about the information; hosting campaigns on behaviour change topics (disease prevention or adoption of a new variety); and initiating networking between farmers (Rao, 2019).

Radio is thought to achieve information transfer more effectively than other communication methods in extension and evidence relating to it is impact in agricultural extension in some countries in Africa, Latin America and south Asia has been widely documented, in countries such as Mauritius, Egypt, India, Bangladesh, Chile, Mexico, Peru South Africa and Uganda. ICT has played a major role in diffusing information to rural communities, and show even much unexpected potential (Munyua, 2000).

Design of radio agricultural programmes can involve communication specialists, together with extension and agricultural scientists work together to develop the content before testing it with the targeted audience. Conducting initial audience assessment on preferred formats,

Ali Abdu Giginyu Ph.D.<sup>1</sup>, Najib Usman<sup>2</sup>, Aisha Muhammad Yakasai<sup>3</sup>, Nafisah Muhammad Sani<sup>4</sup>, Assoc. Prof. Rakiya Maiwada Abubakar<sup>5</sup>, & Salisu Musa Ph.D

timing, and information needs will help to shape the programme around farmer needs. The design process should also consider the involvement of appropriate ‘knowledge brokers’ (researchers, extension staff, private sector agents, farmers, etc.). Researchers provide new findings or proven technologies that support greater productivity and gains for farmers. Private sector agents provide avenues for farmers to connect with certain markets (local, regional, international). Extension staff often connects with government agencies and non-government organizations (NGOs) (Rao, 2019).

Extensions agents have used all sorts of traditional information communication technologies including radio, drama and video/television. Presently, both the extension and other services provider and their client are experimenting with newer digital opportunities that can be effectively used to exchange, process, manage and communicate information and knowledge. Oroyokot, (2003) stated that access to radio is extensive compared to any other information and communication technologies with 4 in 10 people living in the rural areas possessing radio. He also added that, most radio have scored high in popularity and listenership, because of their special interest and focus in broadcasting to local audiences in local languages. Tunji, (2003) pointed out that by the commencement of the National Agricultural Technology Support Project (NATSP) which was the second development phase (1991-1996) of the world Bank loan facility support of the ADPs, virtually, all the projects had well developed and equipped Development support communication (DSC) unit, with video, radio and television production and viewing facilities. All the ADP radio and TV programs were initially aired free on the states and some of the National broadcasting networks. With the commercialization of both the ADP radio and TV programs dropped appreciably due to financial constraints. He added that to date, it is the radio and TV that has been the major ICTs used in Agricultural extension delivery in Nigeria.

Radio provides an open, two-way dialogue that is inclusive, accessible, and affordable. It has the potential to reach vulnerable and resource-poor communities, while also establishing a feedback and monitoring system through the use of other technologies. It provides an opportunity for information and resource provision at a large scale; yet can also be available in local languages. There may be considerable variability in the capacities of radio stations to work closely with extension and other agricultural development actors. Many community stations may not have the means to sustain the programme beyond initial project duration or funding cycle. Commercial stations may not be trained in using the appropriate language for a farming audience. It certainly does not replace face-to-face interaction and is almost always

more effective when it is a component of a larger extension and communications strategy (Rao, 2019).

Richardson (2003) when discussing development news and broadcasting, states that radio is giving farmers access to a variety of information sources, which are accessible, affordable, relevant and reliable is the ultimate aim of providing agricultural information services. This development reflects a need for alternative sources of information service. Radio has been found as the important way in which agricultural extension can achieve this.

Radio is available to most rural people around the world, especially since small transistor sets were developed in the 1960's. (Christopher, Sterling and Michael, 2008) it is one of the fastest and most powerful means of mass information dissemination to farmers. Radio reaches people at all levels who understand the language of transmission. Television adds a second dimension to radio broadcasting thus, increasing the scope available to extension workers. The agricultural extension agents present useful demonstration method. As well as show a whole series of result demonstration methods through picture, thus emphasizing difference over time. Although, TV has major constraints of costs of acquisition and electric power supply which is still a wish to many rural people the television with it is sound, 1983 and vision power is useful for extension work in demonstrating technologies and video training (Bogunjoko, 1983).

Regular transmission of radio programs related to agriculture gives valuable information about new farming methods. Radio transmission is quick and reaches to a wider population. As the farmers receive useful information from the radio, gradually they bring change in farming method applying new techniques (Ekoja, 2003). Information and knowledge are two significant factors for rural development. The knowledge of locality further assists the farmers. Dissemination of information along with new concepts and farming techniques can bring novel opportunities to the farmers (Mohammad, Saleh and Hasbullah, 2010). The study done by Jenkins and his contemporary in northern California has shown that the mass communication has provided much useful knowledge related to agriculture and the experience was quite meaningful. Radio has been proved as the important tool for the enhancement of agriculture in the rural area. In the developing countries, radio is the powerful and effective medium to project the information and knowledge related to agriculture (Nakabugu, 2001, FAO, 2001).

According to Sharma, (2008), radio is the reliable medium that can cover wider area and can reach to the large number of people. The strength of radio as the medium of communication is that it is cost effective in terms of transmission, presentation and portability. Radio can be

Ali Abdu Giginyu Ph.D.<sup>1</sup>, Najib Usman<sup>2</sup>, Aisha Muhammad Yakasai<sup>3</sup>, Nafisah Muhammad Sani<sup>4</sup>, Assoc. Prof. Rakiya Maiwada Abubakar<sup>5</sup>, & Salisu Musa Ph.D

useful medium to educate farmers if it appeals them with new programs having modern agricultural technologies. However, the literacy of farmers is important to understand such programs and apply them appropriately.

As the rural farmers themselves participate in the radio programs, they become more interesting and effective because of the feeling of the ownership. The message and information easily gets through. Important information related to agriculture can be provided using radio. Nakabugu, (2001) further writes: Information on better farming methods, improved seeds, timely planting, agro-forestry, better harvesting methods, soil conservation, marketing, post-harvest handling and diversification. He states that rural radio gives farmers an opportunity to interact with each other and other relevant authorities e.g. extension workers, crop and animal experts through format like live talk shows, phone in programs and on location broadcasts. He further adds, "Since Rural radio is community based, it can be used to mobilize people towards community development work as construction of valley dams, protected wells and immunization of animals.

Therefore, radio agricultural programmes employs the principles of teaching and learning to bring desirable changes in farming activities, awareness, educating, supporting, training, promoting of changes in farming practices to improve agricultural production through radio agricultural programmes. Design and re-work on radio agricultural programmes will improve national.

### **Impact of Radio Agricultural Extension Education Programmes on Agricultural Proficiency**

The radio is a powerful communication tool. It has proved to be the most effective media in promoting agricultural proficiency and development in rural areas, particularly as a tool for the delivery of quick information. Radio offers effective and proficient programmes for communicating agricultural messages, which can increase knowledge and influence behaviour of the intended audience. Radio media have the ability to disseminate information to large audiences efficiently; the radio can be a particularly important channel. Since the radio plays a more important role in public education, presenters of radio agricultural programmes should be familiar with the latest and newest programme structures to be able to meet the needs of people by employing appealing methods. Based on the research findings according to Mohammad and Hasbullah, (2010), the farmer's literacy level plays an influential role in the extent of his/her use of available media. The relevant institutes and organizations should provide appropriate opportunities for the development of formal and

informal education in a move to decrease illiteracy levels in rural communities. They determined that the effectiveness and proficiencies of the radio as an educational media was to transfer agricultural information to farmers. Based on educational content, a radio programme was produced on fighting against agricultural pests, and the correct method of using agricultural poisons. They believed that producing suitable agricultural programmes in the language and culture of the region could be very effective. At the end of the research results clearly indicated that the effective role of radio in improving awareness of farmers. Radio remains a vital part of development and farming systems; agricultural education intervention programmes will be more fruitful if they are conveyed through the radio. Such programmes should result in heightened farmer awareness. (Mohammad and Hasbullah, 2010).

Richard (2012) enumerated five main impacts that radio has made in agricultural development. This includes delivery of farm information, farmer participation in content enrichment, provision of extension services, market information and increased transparency. Again, provision of marketing surveillance is important according to Ozowa, (1995), who asserted that marketing refers to all business activities involved in the movement of commodities from production to consumption. The farmer's marketing needs are those that enable him to make rational and relevant decisions about the market trends which are necessary in assisting farmers to plan their market products in order to avoid aglet. These needs include: Information on product planning, the current market prices of commodities, sales timing and information on improved marketing practices. As Okunmadewa, (2011) points out, the marketing infrastructure is the key to ensuring remunerative prices for agricultural produce. With market information, the farmers are in a better position to obtain higher prices for their farm products. According to Okunmadewa, it is assumed that the higher prices are expected to translate into higher margins and improved household welfare in the form of increased rural income. It is also assumed that the negotiating power in determining prices for their produce could be improved through prompt dissemination of price information. Girard, (1999) posits that local radio stations in rural communities often broadcast the prices paid in by various national markets for agricultural products that are produced in the community. Girard argues that this enables farmers to grow crops that will provide them with the best returns, to sell their produces in markets that pay well and to avoid being defrauded by wholesale buyers and speculators.

Moreover, increased transparency, proficiency and the increase in information flow make up the fifth key impact of radio in agricultural development. Mefalopolous, (2008) posits that

Ali Abdu Giginyu Ph.D.<sup>1</sup>, Najib Usman<sup>2</sup>, Aisha Muhammad Yakasai<sup>3</sup>, Nafisah Muhammad Sani<sup>4</sup>, Assoc. Prof. Rakiya Maiwada Abubakar<sup>5</sup>, & Salisu Musa Ph.D

narrowing the information gaps is central to economic growth and improved welfare. This is because information problems lead to market failures and impede efficiency and growth which are often at the core of the difficulties that poor people in developing countries encounter in their daily struggle to survive and improve their lives. Transparency increases trust, consensus and plays a critical role in reducing opposition to reform. Furthermore, it is helpful in circumstances where there is high degree of public distrust between the experts and the stakeholders.

Okoroma, *et al.* (2015) concluded that the radio farmer programme was perceived by rural farmers in as an effective channel of disseminating Practices in Imo state. The broadcast time was however, not convenient to the farmers as it sometimes clashes with other economic and noneconomic activities of the farmers. The demographic characteristics of the farmers have direct relationship with the utilization of the radio farmer programme.

Murumba and Mogambi, (2017) in a study that did investigated Radio for farming? An analysis of regional Radio programs and Agricultural Productivity in Kenya found that the Impact of the Ukulima Ajira program had been helpful to the farmers, the program had helped farmers to achieve their dreams and that it had taught them new technologies in farming such as greenhouse farming, the program has met its objectives, which are: a) To be able to inform the listener on new ways of farming. b) To help farmers get the market for their produce c) To educate the farmers on emerging technologies in livestock keeping d) To connect farmers with trained farmers and experts so as to be able to get what is needed in farming Ukulim ajira and other agricultural programs according to the West FM producers has been very helpful and has managed to meet its objectives. These issues are not only peculiar to radio Benue and Kenya but also in other 3rd world countries which Nigeria is also considered as such. Therefore, radio programmes is one of effective tools use for disseminating useful information on adoption of agricultural Practices among farmers in the study area.

### **Challenges militating against the utilization of Radio Agricultural Programmes**

Since the advent of radio stations as a human endeavour has its own peculiar challenges in organizing and presenting programme. Mohammed, (2013) in his efforts to look at the challenges of open broadcast in Ethiopia outlined three basic problems related to that strategy of radio distribution “which directly affect its effectiveness while using radio as a tool for the education of the rural people in community development efforts. The first problem is that, “there is no interaction between producers and consumers before programs are planned,

produced and broadcast” (ibid). The types of radio programmes and their contents are decided, planned, and broadcasted by the experts and journalists (radio managers, program producers and reporters) who have confined themselves within the studio’s compound. In this case, the broadcast system follows “a giver-taker pattern, where radio broadcasters (educated elites) are virtually taken as not only the sources of information, knowledge and wisdom but also the givers while audiences are considered as takers” (Jemal, 2013). “Second, these programs are conceived in the studio, with very little or no consultation with specialist agencies and virtually no coordination between them and the communication specialists” (Moemeka, 1981). As this strategy does not allow audience participation and involvement, it also has no room for the consultation of various stakeholders, i.e. education and development agencies, who are engaged directly in the development endeavours. The third problem is related to the unavailability of guidance at the reception end. The open broadcast strategy follows “a shot in-the-dark approach” to radio programming. These problems are not only peculiar to Ethiopia but also in other 3rd world countries which Nigeria is also considered as such.

Chioma, (2014) identified the challenges of broadcasting in Nigeria in two major categories which are sub-divided into several other categories; these are the pre-deregulation and post-deregulation challenges. Pre-deregulation challenges under pre-deregulation challenges, Chioma identified the following problems associated with broadcasting in Nigeria which includes the use of the media as a tool for political propaganda in the overwhelming majority of African countries, broadcasting has been the most controlled media for both technical and political reasons. The history of broadcasting in Nigeria revolves around the suitability of the medium for political propaganda. Both radio and television broadcasting in Nigeria was a calculated effort at fostering political propaganda and interest. Little wonder Nigerians in the early years never came to terms with radio broadcasting, as they perceived it as a propaganda tool for the British colonial government. The challenge of funding began when government embarked on the Structural Adjustment Programme (SAP) in 1986. SAP was an economic policy aimed at encouraging self-reliance and reduction of over dependence on government for financial subventions in business. Hence, government withdrew subsidies which were provided to federal and state-owned media organizations. The federal government sought to create some independence in the operation of the broadcast media thereby encouraging the media to take some financial responsibility through SAP; unfortunately, this led to the introduction of commercialization in the state broadcasters – the FRCN and NTA. Faced with the inability to pay salaries of workers, produce or service available equipment and myriad of

Ali Abdu Giginyu Ph.D.<sup>1</sup>, Najib Usman<sup>2</sup>, Aisha Muhammad Yakasai<sup>3</sup>, Nafisah Muhammad Sani<sup>4</sup>, Assoc. Prof. Rakiya Maiwada Abubakar<sup>5</sup>, & Salisu Musa Ph.D

other problems occasioned by the decline in government subvention, the Nigerian Television Authority (NTA) and Federal Radio Corporation of Nigeria (FRCN) devised several other means to make money.

### **Conclusion**

Radio agricultural extension education programmes realizes the vital roles plays in agricultural proficiency among farmers in Nigeria. This is because fully the retooling programmes will found helping in adoption of new agricultural skills that help in maximization yield, reduction of insects and crop infection. It also provide information in marketing and sale of agricultural produce, create avenue for discussion and information sharing among farmers.

### **Suggestions**

Based on the study, the following suggestions are made:

- i) The Nigerian Radio stations should reintroduce and re-organize additional programmes so as to cover themes and sub-themes such as agricultural innovations practices and awareness among farmers;
- ii) For better coverage, the Radio corporations in conjunction with NARDA should look for more contents to be covered in the radio Agricultural programmes. For example, topics on agribusiness, especially those that relates to marketing of agricultural produce and access to agricultural loans should be incorporated.
- iii) The study recommends that JARDA need to involve successful and seasoned farmers to share firsthand knowledge with other farmers. In addition, agricultural specialists from different discipline should be incorporated in the programs and avenue should be provided for farmers to interact with them. This should be done by the radio stations in collaboration with agricultural development institutions in the state.

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## **Retooling Radio Extension Education Broadcasting for Agricultural Proficiency in Nigeria**

**By**

Ali Abdu Giginyu Ph.D.<sup>1</sup>, Najib Usman<sup>2</sup>, Aisha Muhammad Yakasai<sup>3</sup>, Nafisah Muhammad Sani<sup>4</sup>, Assoc. Prof. Rakiya Maiwada Abubakar<sup>5</sup>, & Salisu Musa Ph.D.<sup>6</sup>

<sup>1, 2, 3, 4, 5</sup>*Department of Education, Faculty of Education, Federal University Dutse, Jigawa State, Nigeria* & <sup>6</sup>*Department of Science Education, Faculty of Education, Federal University Kashere, Gombe State, Nigeria*

[aliabdullahiginyu@yahoo.com](mailto:aliabdullahiginyu@yahoo.com) or [aligiginyu@fud.edu.ng.com](mailto:aligiginyu@fud.edu.ng.com), [njb.usn@gmail.com](mailto:njb.usn@gmail.com), [aishamy9059@gmail.com](mailto:aishamy9059@gmail.com), [nafsmsani@gmail.com](mailto:nafsmsani@gmail.com), [rakiyamaiwada@yahoo.com](mailto:rakiyamaiwada@yahoo.com) & [salisumusasani600@gmail.com](mailto:salisumusasani600@gmail.com),

**Corresponding Author:** [aliabdullahiginyu@yahoo.com](mailto:aliabdullahiginyu@yahoo.com) or [aligiginyu@fud.edu.ng.com](mailto:aligiginyu@fud.edu.ng.com)

### **Abstract**

This paper tries to proffering conceptual study with a view to present Retooling Radio Extension Education Broadcasting for Agricultural Proficiency in Nigeria. In this making, the paper is divided into the following sub-headlines: concept of extension education, concept of agricultural extension education, radio agricultural programmes, impact of radio agricultural extension education programmes on agricultural proficiency, challenges militating against the utilization of radio agricultural programmes, conclusion, suggestion and references.

**Keywords:** *Retooling, Radio, Extension Education, Broadcasting, Agricultural, Proficiency*

### **Background to the Study**

Information, communication and technology are indispensable apparatuses looked-for for the effective relocation of research findings and technical know-how prerequisite to boost agricultural productivity and efficiency. For farmers to benefit from such findings and technologies, they must have regular access to them and learn how to effectively utilize them in their farming practices. There should be retooling, effective and functional educational institutions needed to disseminate these technologies in a sustainable and usable manner. Agricultural Extension Agencies make use of different approaches and media in the diffusion of improved agricultural technologies to the end-users (farmers). One of these means that is globally used is the radio which is widely utilized in disseminating information, knowledge and new skills to large populations through radio waves. In view of the importance attached to agricultural productivity, numerous efforts have been made towards improving and promoting agricultural output with a view to maximizing food security and eradicating hunger globally. There are techniques, methods, knowledge, skills and practices that needs to

Ali Abdu Giginyu Ph.D.<sup>1</sup>, Najib Usman<sup>2</sup>, Aisha Muhammad Yakasai<sup>3</sup>, Nafisah Muhammad Sani<sup>4</sup>, Assoc. Prof. Rakiya Maiwada Abubakar<sup>5</sup>, & Salisu Musa Ph.D

be disseminated to the farmers which requires trained diffusion agent and appropriate media programmes to effectively transmit such ideas, information and skills.

The success of agricultural development programmes globally in developing countries largely depends on the nature and extent of use of mass media in mobilizing farmers for the proper improving of productivity. Communication has been acknowledged in playing a prominent role in the success of agricultural production through the adoption of new Practices. Agricultural development planners in developing countries realized that the development of agriculture could be hastened with the effective use of mass media (GCRA, 2003). Mass media has been defined as any material, objects, instruments or system which serves to communicate information including letters, pamphlets, and other written and printed materials, all types of cinema films, radio, television and video system (Adams, 1982).

After the second world war, radio and television played important roles in building worldwide peace, no mass media have a very important place in contemporary society; it is referred to as “watch dog”, because information is pivotal in our lives, we need information to do a lot of activities such as to resolve problems, to make a decision, to reduce the uncertainty, to resolve conflict, to answer questions and to satisfy curiosity as well as in our productivity and efficiency. It is democratic in nature it reaches a large number of people, it is portable, people can listen it anytime, anywhere, it does not need expensive and large infrastructures like other medias. It remains the most used mass-communication medium. It has widest geographical and greatest audiences compared with the internet, television and newspapers, it does not run out of air time or data. It is free always and forever, it reaches rich and poor, educated, uneducated, young, old, every tribe, every region, each gender and race, radio informs and educates.

It is the most effective way of delivering information, radio programmes are broadcast in local languages-whether it is nutrition information for mother, medical update for health workers, conservation farming for farmers, harvesting, hunger eradication or school lesson for children, this convenience makes radio the most extensive and widely used tool among other mass communication tools, radio still plays a vital role in today’s world, radio is more than just announcers, news and songs, radio is about companionship and the emotional connection with the listener (Sanjay, 2013).

Even when there is no electricity, most radio sets can be battery operated or has the ability to be hand-cranked. Radio is not just important for reception of emergency announcement sand communications during disasters; it provides an outlet for regular community messaging and

activities such as local sports, community events, special events, local business advertising, etc. More importantly, radio is easy to use, it is live and has survived and prospered by being the easiest of media to use, wake up in the morning, have a shower, get in the car, and turn on the radio, Propaganda is another function of the radio that can be considered within the scope the news function. Radio is one of the most important inventions that effected and changed the social life substantially, radio drew the attention of large masses in a short time, (Bay, 2007). In general, functions of radio are classified in five groups as: news information, education, advertisement, entertainment and persuasion and actuation. (Ozturk, 2003).

A credible source of information stimulates farmers to adopt the recommended package which is suitable to local farm condition. One of the special features of all Nigerian radios are engagement in disseminating scientific information about farming to needy people living mostly in poorly accessible villages. There are number of sources of agricultural information which a farmer can use, in order to find out how the farmers rate radio broadcast in respect of the credibility of the information as compared to other sources.

Majority of farmers in the rural areas of Nigeria are peasant, using rudimentary practices of farming whose needs to boost agricultural production/activities in contemporary ways and to benefit from such technologies, must have effective and functional means of information in requisition through which knowledge and latest technologies for their benefit can be found. As a result of the rudimentary farming practices in use, there is need of extension workers to focus attention in providing crude agricultural information, skills and attitude in contemporary ways from research stations for implementation by farmers in dissemination of latest ways of farming practices on adoption of these practices among farmers.

Radio stations are disseminating varieties of information on agricultural activities aimed at informing, educating farmers and improve agricultural practices about new varieties of practices among farmers to enhance them increases their productivity and income. The Nigerian radio stations are one of the effective means of promoting the methods and strategies of agricultural development. This is simple because of the people, particularly in the rural communities where the vast majorities are peasant farmers, are listening to the radio programmes and are learning new skills, knowledge and attitudes which often help them in improving their farming skills. The agricultural programme aired on the radio stations helps a lot in transferring latest technologies to farmers in order to alleviate the problem of sustainable food production in the area.

However, in order to create awareness among farmers in Nigeria regarding agricultural practices and how to boost agricultural production the radio stations present programmes for

Ali Abdu Giginyu Ph.D.<sup>1</sup>, Najib Usman<sup>2</sup>, Aisha Muhammad Yakasai<sup>3</sup>, Nafisah Muhammad Sani<sup>4</sup>, Assoc. Prof. Rakiya Maiwada Abubakar<sup>5</sup>, & Salisu Musa Ph.D

the transfer of new technologies, practices and information to the farmers, the programmes need to be studied, re-organize and re-update radio extension programmes in terms of their impacts in bringing the expected change among the farmers for improving the strengths and strengthening the weaknesses.

### **Statement of the Problem**

There is no doubt that agriculture is the backbone of our nation's economy. No society can actualize its dreams without food security, and Nigeria is known to have rural dwellers where the vast majority engages in agricultural production. Therefore, information and technologies in all aspects of agricultural production significantly required by farmers. Accordingly, Nigeria is largely an agrarian community with good soil and favorable climatic conditions for agriculture. However, due to lack of information on proper farming techniques, increased land sub-division and indecorous retooling farmers in the nation are complaining on low agricultural yield and this can be addressed through the dissemination of knowledge, ideas and skills on modern agricultural practices. Radio is widely regarded as effective tool for extension education/services which can link the rural farmers with the sources of agricultural information. It can provide farmers with information relating to all aspects of agricultural production in a language they can best understand. The sound effects of radio listenership to farmers are that listeners who listened to radio have more information about modern methods of farming than the ones who does not listen. Therefore, many radio stations came up with different agricultural programmes with the view to enlighten farmers on how to adopt latest farming strategies to enhance productivity as well as increase food security in the state. It is based on this background that this study assessed "Retooling Radio Extension Education Broadcasting for Agricultural Proficiency in Nigeria."

### **Conceptual Framework**

#### **Concept of Extension Education**

Extension is a service or system which assist farm people, through educational procedures in improving farming methods and techniques, increasing production efficiency and income, bettering their levels of living and lifting social and educational standards (Maunder, 1973). Extension involves the conscious use of communication of information to help people form sound opinions and make good decisions (Ban den Ban, 1974).

The noun extension comes from the Latin word 'extendere', meaning stretch out, (Act of stretching or straightening out a flexed limb). To a layman, extension simply means 'something extended or projected'. Education is aims at promoting the growth of learners,

along with other purposes. Education programmes help the individual to maximize the individual development (Nabi, 2003).

Leagans, (1971) defined extension education as an applied social science consisting of relevant content derived from physical, biological and social sciences and its own process synthesize into a body of knowledge, concept, principles and procedures oriented to provide non-credit out of school education largely for adults. Extension education is a voluntary out – of – school educational programme for children and adults. It employs the principles of teaching and learning that affect changes in the life of children, their parents and farmers; it is generally carried out in an atmosphere of mutual trust and respect between agricultural extension workers and their clientele (farmers). It has been described as an informal out-of-school education system of education designed to help rural people to improve their standard of living by their own efforts, through making wise use of natural resources at their disposal for the benefit of the individual, family, community and nation as a whole (Bradfield, 1966).

It is an applied behavioral science, the knowledge of which is applied to bring about desirable changes in the behavioral complex of human beings usually through various strategies and programmes of change and by applying the latest scientific and technological Practices. It has now developed as a full-fledged discipline, having its own philosophy, objectives, principles, methods and techniques which must be understood by every extension worker and others connected with the rural development. It might be mentioned here that its principles, methods and techniques are applicable not only to agriculture but also to veterinary and animal husbandry, dairying, home science, health, family planning, etc. Based upon its application and use, various nomenclatures have been given to it, such as agriculture extension, veterinary and animal husbandry extension, dairy extension (KrishiworlD, 2019).

Therefore, radio agricultural programmes deals with information dissemination and knowledge sharing because the programmes are educational programmes for the betterment of people and for changing their behavior, knowledge, skill and attitudes. Radio agricultural programmes are the dissemination of useful research findings and ideas among rural people to bring out desirable changes in their social and cultural behavior. Thus, if radio agricultural programmes properly re-organize via extension education and also farmers positively utilize contemporary information's, skills and knowledge's will bring about desirable behavioral changes among farmers in the nation and also ended to agricultural productivities and sufficiency.

### **Concept of Agricultural Extension Education**

Van den Ban and Hawkins, (1996) pointed that agriculture extension is a public service for human resource development in agribusiness sector, including farmers. However, the function of agricultural extension is not only seen as vehicle for spreading scientific and technical progress and technology transfer. The agricultural extension, therefore, is a broader concept which emphasized implementation of projects, delivery of knowledge and information. It is also an avenue for mutual interaction and opportunity that help people to develop solutions to their problems. Extension then is much related to a leadership function in the community. So, an extension worker is not simply seen as a technical innovation motivator, but is gone beyond a human resource development leader to help in institution building and mobilization of resources in the community through appropriate radio channels.

### **Radio Agricultural Programmes**

Radio programmes for farmers have a long history in several regions, including Latin America, West Africa, as well as parts of Europe, and North America. Most recently, the Food and Agriculture Organization of the United Nations developed guidelines for communication for development that directly pertains to current agricultural information system gaps and needs (Rao, 2019).

Radio is used extensively as a communication medium in developing countries to support educational programmes in teaching, health, literacy training, nutrition education, and the promotion of changes in farming practices to improve agricultural production (Nwaerandu & Thompson, 1987). While other communication media like television remain in the hands of a small percentage of people, low-cost transistor radios run on batteries are now affordable for the poorer sections of the population. Furthermore, radio as a communication medium does not require literacy. The increasing shift to local radio programmes' production and broadcasting is also removing barriers of language and dialect. As a result, radio has become a valuable medium of communication and dissemination of information, as well as for training and education for broad segments of rural communities (Zijp, 2003). Many experts identify radio as the most appropriate medium for rural emancipation programmes (Okwu, Kuku & Aba, 2007). The advantages are that: It overcomes distance, and thus has immediate effect; it is the only medium of mass communication that the rural population is very familiar with because a radio set is cheap to obtain and is widely owned in the rural areas. This is made possible by the advent of the battery-operated transistorized sets and the invention of wind-up radio (Kuponiyi, 2000).

Radio's agricultural programmes contribute to mass education because it is easier to attend to than print, and it is more accessible. Listening is easier than reading, and if people of low cultural level are interested in serious subjects, then radio is a more effective way of communication than print (Lazarsfeld,1940); and the use of radio to disseminate agricultural information is relatively when compared with other media. In Nigeria one project evaluate found that 66% of the respondents listened to agricultural programmes aired on Radio Benue indicated that the programmes were relevant to their agricultural information needs. Majority of the respondents admitted that they gained some new knowledge through listening to the programmes. (Okwu, Kuku & Aba, 2007).

Varieties of sources of information are needed in disseminating agricultural information. Nwuneli, (1984) suggested that for an information source to be selected for use by farmers that must be available and perceived by the farmers as truth worthy and qualified to offer advice on the topic being discussed. It is also a factor such as the amount of interest which a farmer has in the topic discussed by the source, it is utility and credibility. Moememka, (1981) proves that Agricultural Radio programmes are agents of social change because they help in the country's transition to new practices, which in turn lead to change in attitudes, beliefs and skills, without which there can be no substantial community development.

Radio programmes can cover a range of topics and integrate scientific information (appropriately repackaged in various formats) with consideration of, and reference to the social and cultural context, knowledge, and interests of the intended audience. Radio programmes can serve a number of communication functions including: enabling active listening (to find out farmers' preferences, needs, opinions, etc.); raising awareness of services, events, or programmes; disseminating information and facilitating discussion about the information; hosting campaigns on behaviour change topics (disease prevention or adoption of a new variety); and initiating networking between farmers (Rao, 2019).

Radio is thought to achieve information transfer more effectively than other communication methods in extension and evidence relating to its impact in agricultural extension in some countries in Africa, Latin America and south Asia has been widely documented, in countries such as Mauritius, Egypt, India, Bangladesh, Chile, Mexico, Peru South Africa and Uganda. ICT has played a major role in diffusing information to rural communities, and show even much unexpected potential (Munyua, 2000).

Design of radio agricultural programmes can involve communication specialists, together with extension and agricultural scientists work together to develop the content before testing it with the targeted audience. Conducting initial audience assessment on preferred formats,

Ali Abdu Giginyu Ph.D.<sup>1</sup>, Najib Usman<sup>2</sup>, Aisha Muhammad Yakasai<sup>3</sup>, Nafisah Muhammad Sani<sup>4</sup>, Assoc. Prof. Rakiya Maiwada Abubakar<sup>5</sup>, & Salisu Musa Ph.D

timing, and information needs will help to shape the programme around farmer needs. The design process should also consider the involvement of appropriate ‘knowledge brokers’ (researchers, extension staff, private sector agents, farmers, etc.). Researchers provide new findings or proven technologies that support greater productivity and gains for farmers. Private sector agents provide avenues for farmers to connect with certain markets (local, regional, international). Extension staff often connects with government agencies and non-government organizations (NGOs) (Rao, 2019).

Extensions agents have used all sorts of traditional information communication technologies including radio, drama and video/television. Presently, both the extension and other services provider and their client are experimenting with newer digital opportunities that can be effectively used to exchange, process, manage and communicate information and knowledge. Oroyokot, (2003) stated that access to radio is extensive compared to any other information and communication technologies with 4 in 10 people living in the rural areas possessing radio. He also added that, most radio have scored high in popularity and listenership, because of their special interest and focus in broadcasting to local audiences in local languages. Tunji, (2003) pointed out that by the commencement of the National Agricultural Technology Support Project (NATSP) which was the second development phase (1991-1996) of the world Bank loan facility support of the ADPs, virtually, all the projects had well developed and equipped Development support communication (DSC) unit, with video, radio and television production and viewing facilities. All the ADP radio and TV programs were initially aired free on the states and some of the National broadcasting networks. With the commercialization of both the ADP radio and TV programs dropped appreciably due to financial constraints. He added that to date, it is the radio and TV that has been the major ICTs used in Agricultural extension delivery in Nigeria.

Radio provides an open, two-way dialogue that is inclusive, accessible, and affordable. It has the potential to reach vulnerable and resource-poor communities, while also establishing a feedback and monitoring system through the use of other technologies. It provides an opportunity for information and resource provision at a large scale; yet can also be available in local languages. There may be considerable variability in the capacities of radio stations to work closely with extension and other agricultural development actors. Many community stations may not have the means to sustain the programme beyond initial project duration or funding cycle. Commercial stations may not be trained in using the appropriate language for a farming audience. It certainly does not replace face-to-face interaction and is almost always

more effective when it is a component of a larger extension and communications strategy (Rao, 2019).

Richardson (2003) when discussing development news and broadcasting, states that radio is giving farmers access to a variety of information sources, which are accessible, affordable, relevant and reliable is the ultimate aim of providing agricultural information services. This development reflects a need for alternative sources of information service. Radio has been found as the important way in which agricultural extension can achieve this.

Radio is available to most rural people around the world, especially since small transistor sets were developed in the 1960's. (Christopher, Sterling and Michael, 2008) it is one of the fastest and most powerful means of mass information dissemination to farmers. Radio reaches people at all levels who understand the language of transmission. Television adds a second dimension to radio broadcasting thus, increasing the scope available to extension workers. The agricultural extension agents present useful demonstration method. As well as show a whole series of result demonstration methods through picture, thus emphasizing difference over time. Although, TV has major constraints of costs of acquisition and electric power supply which is still a wish to many rural people the television with it is sound, 1983 and vision power is useful for extension work in demonstrating technologies and video training (Bogunjoko, 1983).

Regular transmission of radio programs related to agriculture gives valuable information about new farming methods. Radio transmission is quick and reaches to a wider population. As the farmers receive useful information from the radio, gradually they bring change in farming method applying new techniques (Ekoja, 2003). Information and knowledge are two significant factors for rural development. The knowledge of locality further assists the farmers. Dissemination of information along with new concepts and farming techniques can bring novel opportunities to the farmers (Mohammad, Saleh and Hasbullah, 2010). The study done by Jenkins and his contemporary in northern California has shown that the mass communication has provided much useful knowledge related to agriculture and the experience was quite meaningful. Radio has been proved as the important tool for the enhancement of agriculture in the rural area. In the developing countries, radio is the powerful and effective medium to project the information and knowledge related to agriculture (Nakabugu, 2001, FAO, 2001).

According to Sharma, (2008), radio is the reliable medium that can cover wider area and can reach to the large number of people. The strength of radio as the medium of communication is that it is cost effective in terms of transmission, presentation and portability. Radio can be

Ali Abdu Giginyu Ph.D.<sup>1</sup>, Najib Usman <sup>2</sup>, Aisha Muhammad Yakasai<sup>3</sup>, Nafisah Muhammad Sani <sup>4</sup>, Assoc. Prof. Rakiya Maiwada Abubakar <sup>5</sup>, & Salisu Musa Ph.D

useful medium to educate farmers if it appeals them with new programs having modern agricultural technologies. However, the literacy of farmers is important to understand such programs and apply them appropriately.

As the rural farmers themselves participate in the radio programs, they become more interesting and effective because of the feeling of the ownership. The message and information easily gets through. Important information related to agriculture can be provided using radio. Nakabugu, (2001) further writes: Information on better farming methods, improved seeds, timely planting, agro-forestry, better harvesting methods, soil conservation, marketing, post-harvest handling and diversification. He states that rural radio gives farmers an opportunity to interact with each other and other relevant authorities e.g. extension workers, crop and animal experts through format like live talk shows, phone in programs and on location broadcasts. He further adds, "Since Rural radio is community based, it can be used to mobilize people towards community development work as construction of valley dams, protected wells and immunization of animals.

Therefore, radio agricultural programmes employs the principles of teaching and learning to bring desirable changes in farming activities, awareness, educating, supporting, training, promoting of changes in farming practices to improve agricultural production through radio agricultural programmes. Design and re-work on radio agricultural programmes will improve national.

### **Impact of Radio Agricultural Extension Education Programmes on Agricultural Proficiency**

The radio is a powerful communication tool. It has proved to be the most effective media in promoting agricultural proficiency and development in rural areas, particularly as a tool for the delivery of quick information. Radio offers effective and proficient programmes for communicating agricultural messages, which can increase knowledge and influence behaviour of the intended audience. Radio media have the ability to disseminate information to large audiences efficiently; the radio can be a particularly important channel. Since the radio plays a more important role in public education, presenters of radio agricultural programmes should be familiar with the latest and newest programme structures to be able to meet the needs of people by employing appealing methods. Based on the research findings according to Mohammad and Hasbullah, (2010), the farmer's literacy level plays an influential role in the extent of his/her use of available media. The relevant institutes and organizations should provide appropriate opportunities for the development of formal and

informal education in a move to decrease illiteracy levels in rural communities. They determined that the effectiveness and proficiencies of the radio as an educational media was to transfer agricultural information to farmers. Based on educational content, a radio programme was produced on fighting against agricultural pests, and the correct method of using agricultural poisons. They believed that producing suitable agricultural programmes in the language and culture of the region could be very effective. At the end of the research results clearly indicated that the effective role of radio in improving awareness of farmers. Radio remains a vital part of development and farming systems; agricultural education intervention programmes will be more fruitful if they are conveyed through the radio. Such programmes should result in heightened farmer awareness. (Mohammad and Hasbullah, 2010).

Richard (2012) enumerated five main impacts that radio has made in agricultural development. This includes delivery of farm information, farmer participation in content enrichment, provision of extension services, market information and increased transparency. Again, provision of marketing surveillance is important according to Ozowa, (1995), who asserted that marketing refers to all business activities involved in the movement of commodities from production to consumption. The farmer's marketing needs are those that enable him to make rational and relevant decisions about the market trends which are necessary in assisting farmers to plan their market products in order to avoid aglet. These needs include: Information on product planning, the current market prices of commodities, sales timing and information on improved marketing practices. As Okunmadewa, (2011) points out, the marketing infrastructure is the key to ensuring remunerative prices for agricultural produce. With market information, the farmers are in a better position to obtain higher prices for their farm products. According to Okunmadewa, it is assumed that the higher prices are expected to translate into higher margins and improved household welfare in the form of increased rural income. It is also assumed that the negotiating power in determining prices for their produce could be improved through prompt dissemination of price information. Girard, (1999) posits that local radio stations in rural communities often broadcast the prices paid in by various national markets for agricultural products that are produced in the community. Girard argues that this enables farmers to grow crops that will provide them with the best returns, to sell their produces in markets that pay well and to avoid being defrauded by wholesale buyers and speculators.

Moreover, increased transparency, proficiency and the increase in information flow make up the fifth key impact of radio in agricultural development. Mefalopolous, (2008) posits that

Ali Abdu Giginyu Ph.D.<sup>1</sup>, Najib Usman<sup>2</sup>, Aisha Muhammad Yakasai<sup>3</sup>, Nafisah Muhammad Sani<sup>4</sup>, Assoc. Prof. Rakiya Maiwada Abubakar<sup>5</sup>, & Salisu Musa Ph.D

narrowing the information gaps is central to economic growth and improved welfare. This is because information problems lead to market failures and impede efficiency and growth which are often at the core of the difficulties that poor people in developing countries encounter in their daily struggle to survive and improve their lives. Transparency increases trust, consensus and plays a critical role in reducing opposition to reform. Furthermore, it is helpful in circumstances where there is high degree of public distrust between the experts and the stakeholders.

Okoroma, *et al.* (2015) concluded that the radio farmer programme was perceived by rural farmers in as an effective channel of disseminating Practices in Imo state. The broadcast time was however, not convenient to the farmers as it sometimes clashes with other economic and noneconomic activities of the farmers. The demographic characteristics of the farmers have direct relationship with the utilization of the radio farmer programme.

Murumba and Mogambi, (2017) in a study that did investigated Radio for farming? An analysis of regional Radio programs and Agricultural Productivity in Kenya found that the Impact of the Ukulima Ajira program had been helpful to the farmers, the program had helped farmers to achieve their dreams and that it had taught them new technologies in farming such as greenhouse farming, the program has met its objectives, which are: a) To be able to inform the listener on new ways of farming. b) To help farmers get the market for their produce c) To educate the farmers on emerging technologies in livestock keeping d) To connect farmers with trained farmers and experts so as to be able to get what is needed in farming Ukulim ajira and other agricultural programs according to the West FM producers has been very helpful and has managed to meet its objectives. These issues are not only peculiar to radio Benue and Kenya but also in other 3rd world countries which Nigeria is also considered as such. Therefore, radio programmes is one of effective tools use for disseminating useful information on adoption of agricultural Practices among farmers in the study area.

### **Challenges militating against the utilization of Radio Agricultural Programmes**

Since the advent of radio stations as a human endeavour has its own peculiar challenges in organizing and presenting programme. Mohammed, (2013) in his efforts to look at the challenges of open broadcast in Ethiopia outlined three basic problems related to that strategy of radio distribution “which directly affect its effectiveness while using radio as a tool for the education of the rural people in community development efforts. The first problem is that, “there is no interaction between producers and consumers before programs are planned,

produced and broadcast” (ibid). The types of radio programmes and their contents are decided, planned, and broadcasted by the experts and journalists (radio managers, program producers and reporters) who have confined themselves within the studio’s compound. In this case, the broadcast system follows “a giver-taker pattern, where radio broadcasters (educated elites) are virtually taken as not only the sources of information, knowledge and wisdom but also the givers while audiences are considered as takers” (Jemal, 2013). “Second, these programs are conceived in the studio, with very little or no consultation with specialist agencies and virtually no coordination between them and the communication specialists” (Moemeka, 1981). As this strategy does not allow audience participation and involvement, it also has no room for the consultation of various stakeholders, i.e. education and development agencies, who are engaged directly in the development endeavours. The third problem is related to the unavailability of guidance at the reception end. The open broadcast strategy follows “a shot in-the-dark approach” to radio programming. These problems are not only peculiar to Ethiopia but also in other 3rd world countries which Nigeria is also considered as such.

Chioma, (2014) identified the challenges of broadcasting in Nigeria in two major categories which are sub-divided into several other categories; these are the pre-deregulation and post-deregulation challenges. Pre-deregulation challenges under pre-deregulation challenges, Chioma identified the following problems associated with broadcasting in Nigeria which includes the use of the media as a tool for political propaganda in the overwhelming majority of African countries, broadcasting has been the most controlled media for both technical and political reasons. The history of broadcasting in Nigeria revolves around the suitability of the medium for political propaganda. Both radio and television broadcasting in Nigeria was a calculated effort at fostering political propaganda and interest. Little wonder Nigerians in the early years never came to terms with radio broadcasting, as they perceived it as a propaganda tool for the British colonial government. The challenge of funding began when government embarked on the Structural Adjustment Programme (SAP) in 1986. SAP was an economic policy aimed at encouraging self-reliance and reduction of over dependence on government for financial subventions in business. Hence, government withdrew subsidies which were provided to federal and state-owned media organizations. The federal government sought to create some independence in the operation of the broadcast media thereby encouraging the media to take some financial responsibility through SAP; unfortunately, this led to the introduction of commercialization in the state broadcasters – the FRCN and NTA. Faced with the inability to pay salaries of workers, produce or service available equipment and myriad of

Ali Abdu Giginyu Ph.D.<sup>1</sup>, Najib Usman<sup>2</sup>, Aisha Muhammad Yakasai<sup>3</sup>, Nafisah Muhammad Sani<sup>4</sup>, Assoc. Prof. Rakiya Maiwada Abubakar<sup>5</sup>, & Salisu Musa Ph.D

other problems occasioned by the decline in government subvention, the Nigerian Television Authority (NTA) and Federal Radio Corporation of Nigeria (FRCN) devised several other means to make money.

### **Conclusion**

Radio agricultural extension education programmes realizes the vital roles plays in agricultural proficiency among farmers in Nigeria. This is because fully the retooling programmes will found helping in adoption of new agricultural skills that help in maximization yield, reduction of insects and crop infection. It also provide information in marketing and sale of agricultural produce, create avenue for discussion and information sharing among farmers.

### **Suggestions**

Based on the study, the following suggestions are made:

- i) The Nigerian Radio stations should reintroduce and re-organize additional programmes so as to cover themes and sub-themes such as agricultural innovations practices and awareness among farmers;
- ii) For better coverage, the Radio corporations in conjunction with NARDA should look for more contents to be covered in the radio Agricultural programmes. For example, topics on agribusiness, especially those that relates to marketing of agricultural produce and access to agricultural loans should be incorporated.
- iii) The study recommends that JARDA need to involve successful and seasoned farmers to share firsthand knowledge with other farmers. In addition, agricultural specialists from different discipline should be incorporated in the programs and avenue should be provided for farmers to interact with them. This should be done by the radio stations in collaboration with agricultural development institutions in the state.

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**CAUSES OF MARITAL DISPUTES AMONG THE MUSLIM SOCIETIES IN KATSINA STATE**

**Dr. Ahmad Muhd Gusau, Mal. Abdulbasit Ahmad Musa (PhD in view) & Zainab Rabi**

**CAUSES OF MARITAL DISPUTES AMONG THE MUSLIM SOCIETIES IN KATSINA STATE**

**Dr. Ahmad Muhd Gusau**

Phone:08030628094

EMail:amgusau@gmail.com/amgusau@fudutsinma.edu.ng

**2.Mal. Abdulbasit Ahmad Musa (PhD in view)**

Phone:08137916797

EMail: amahmad@fudutsinma.edu.ng

**&**

**3. Zainab Rabi**

**Department of Islamic Studies**

**Faculty of Arts**

**Federal University Dutsin-ma**

**Katsina state Nigeria**

**Abstract**

*Marriage is a union of man and woman in which they became husband and wife, under a specific law of a exact religion. Marital disputes are conflicts that usually occur in Muslim societies, which normally end the marriage relations with divorce or continue with the relation but with no peace. The aim of this paper is to examine the causes of marital disputes, its effects as well as the possible solutions to the problems. There are numerous Qur'anic verses and Hadith that were explored to address the aim and objectives of the paper. The methodology involves library and field work methods. In the library, the activities involve consultation of both primary and secondary sources that are relevant to the study. However, interviews were carried out with people in order to collect needed data from them. The findings of the research shows that marriage conflicts are caused by many social factors in Katsina State such as: inadequate Islamic and modern knowledge, improper use of social media, jealousy, stubbornness, financial constituent and lack of trust among couples. This paper recommends that Muslim scholars should redouble their efforts in teaching the Muslim especially the couples about their roles and responsibilities in their matrimonial homes.*

**Key words:** Marriage, Causes, Marital disputes, Muslim women

**Introduction**

Marriage is an institution which legalizes the sexual relations between man and woman so as to preserve the human species, the growth of descent, promotion of love and union between the parties and the mutual help to earn livelihood<sup>1</sup>. It is allowed between two persons of different sex to whose mutual cohabitation there is no natural or legal bar or prohibition. Marriage, whether considered as a sacrament or as a contract, apart from giving rise to certain mutual rights and obligations, confers the status of husband and wife on the parties, and of legitimacy on the children of marriage.<sup>2</sup> The most remarkable feature of Muslim jurisprudence is that the Muslims considered marriage a civil contract even at the beginning of the development of their juristic thought but to the extent in which the Hindus and Christians call their marriage as sacrament, a permanent union, the Muslim marriage too may be called an *ibadat* (devotional act). Marriage is a contract in Islam and is said to take place after there has been a valid offer and acceptance. In a social context it is said to be the setting for the purpose of legalizing sexual intercourse and the procreation of children.<sup>3</sup> Marriages built on principles of love, honor; respect and mutual caring are far superior to temporary relationship with a variety of partners. Such marriages stabilize society strongly marriage and discourages its dissolution.<sup>4</sup> Prophet (Peace be upon him) reported to have said:

“... of all the lawful acts the most detestable to Allah is divorce”<sup>5</sup>

Marital disputes are conflicts or disagreements that occur between spouses in a marriage. These disputes can arise from a variety of sources, including differences in opinion, lifestyle, choices or personal beliefs. They can also stem from more practical issues such as lack of enough Islamic and modern knowledge, lack of trust among couples, jealousy, and many more<sup>6</sup>.

### **Causes of Marital Disputes on Muslims Families of Katsina State**

There are many causes of marital disputes on Muslims families of Katsina state, some of this includes:

- i. Lack of sound Islamic and modern knowledge**

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Both Islamic and modern knowledge provide necessary guidelines for couples on how to live with one another in peace and harmony therefore, their absence from one or both of the couples bring conflicts that may dissolve the marriages in our today's society.<sup>13</sup> It is expedient to begin that, lack of Islamic and modern education begets unimaginable –misunderstanding, not only between the couples, but the whole humanity. This is because only through knowledge one will know how to live peacefully with fellow human, how to train and mold children character and how to affectionally live with marriage partner. Doubtlessly, lack of knowledge definitely breaks marriage.<sup>14</sup>

Also, it is almost agreed upon that, one of the biggest challenges that causes marriage dissolution in Katsina state is women's reproached attitude of playing musical instruments in marriage which, no doubt paves way for the devil to get into matrimonial homes and dissolve marriage. Indeed, such acts no doubt are connected to women's lack of religious knowledge. Adding to that, if a wife is knowledgeable would understand and make use of prophetic sayings that:

Do not turn your houses into graves. Indeed Ash-shaitan does not enter the house in which Surah Al-Baqarah is recited.<sup>15</sup>

### ii. **Improper use of Social media**

Another cause of marital disputes among the Muslims of Katsina state is improper use of social media: According to Toten and Solomon (2015) "Social media are the online means of communication, conveyance, collaboration, and cultivation among interconnected and interdependent networks of people, communities, and organizations enhanced by technological capabilities. There is no doubt that; "social media contributed a lot in causing disputes among married couples in the area of study. A good example is that, there exist, many times when a husband might come back from his Business and the wife was holding her phone till the husband entered her room without being her aware, just because she's occupied by chatting with her friends via WhatsApp, Facebook and so on. This may trigger husband become angry and seize her phone.<sup>16</sup>

Moreover, Social media is a means that cause disputes to Muslim couples of Katsina state in a number of ways which include infidelity, jealousy, time spending, miscommunication and many more. As Social media platforms can be used to connect with people outside of a relationship leading to emotional or physical affairs. However, it can make people feel insecure about their relationship if their partner is interacting with others in a way that perceived as a flirty or inappropriate.<sup>17</sup>

### **iii. Jealousy**

Hajiya Hadiza Yusuf a housewife opined that jealousy as a back bone of majority of disputes in the matrimonial homes in the area of study, because, majority of the women nowadays used to go the soothsayers homes in a bid to have control of their husbands, such act if succeeded, makes them slave, confused, unable to have feelings or look at other woman beside them, talk less of marrying in another woman as stipulates and permitted by Islam. To be frank, all this is happening only because of too much jealousy. What is important to be noted here is that, though, jealousy is accepted in Islam but not at that way. Another way Jealousy remains prime contributor on marital disputes, is that it leads to feeling of insecurity, possessiveness, and mistrust in a relationship. However, it is important to note that jealousy can lead to relationship conflict and intimate violence.<sup>20</sup>

Zainab Idris opined that; most of the married women in Katsina sate were not at their matrimonial houses (they have been divorced) only because of their unreasonable jealousy. Their husbands wanted to marry another wife but opposed it. A reason that sometimes, leads unsettling between the couples and to sometimes quarrels among their relatives. To be frank, unreasonable jealousy ingrate the irritating women ask husband to divorce her because, it is impossible to stay and share their husband with another wife as a partner. And at the last such women might regret and could lead to divorce by sending her to parent's houses. This is similar with Iguda (2019) work that said that interference in husband's personal affairs is a common characteristic among jealous women with the aim of tracking to find out if the husband has a girlfriend, and or fiancée. The jealous women then takes steps to discourage the fiancée from marrying her husband. This interference in husband's personal affair is done through:

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- a- **Searching his pockets:** This is done by the jealous wife when the husband is away at work or his clothes are to be given out for laundry. The searching of the pocket is in order to find any love letter written by the husband to his girlfriend or the name and address of any girl or woman that the husband may be interested in for romantic or marriage relationships.
- b- **Checking his cell phone:** This is done by the jealous wife when the husband is taking bath in morning or has gone to drop children to their school before going to the office. The checking of the phone is also done at night when the husband is asleep particularly when they sleep in the same room. The jealous wife normally check for female names in the call log, contacts, text messages coming in and going out even the post in the social media such as whatsapp. The names and numbers of females are collected from the phone and they can be called and abused, while the text messages are read and sometimes deleted and when the husband is around he is confronted to explain those he called, why he called them, his relationship with them etc. in case of text messages or whatsapp posts, the same questions are asked and once she is not satisfied with the explanation she will leave the house to her parents or relative's house<sup>21</sup>.

#### iv. Stubbornness

According to Gusau (2023) stubbornness causes marital disputes by making one or both partners unwilling to compromise or listen to each other's perspective. This leads to disagreements and disputes that can be difficult to resolve. Stubbornness can also create a lack of empathy and understanding, making it harder for couples to work through their differences. Ultimately if not managed properly, stubbornness can lead to a breakdown in communication and a strain on the relationship. However, it can also lead to a power struggle in a marriage, where one partner tries to dominate and control the relationship. This can create feelings of resentment and anger, and can make it difficult for the couples to find common ground.

Additionally, stubbornness can prevent partners from being able to affectively problem-solving and make decisions together, which can impact the health and stability of relationship.<sup>22</sup>

Stubbornness is a source of disputes in Muslims families of Katsina state, because, being stubbornness can prevent individuals from taking responsibilities for their actions and can lead to refusal to admit fault or apologize. This can make it difficult for couples to move on, forgetting the past arguments and resolved disputes. It is important for individuals in a relationship to work on managing their stubbornness and be open growth and change in order to maintain a healthy and harmonious relationship, communication, compromise, and a willingness to see things from the other person's perspective can help alleviate the negative effects of stubbornness in a marriage.<sup>23</sup> Allah (the Most High) says:

Oh you who believe! Avoid suspicious as much (as possible): for Suspicious in some cases is a sin: And spy not on each other behind their backs. Would any of you like to eat the flesh of his dead brothers (Ash-Shurah:12)

In Hadith, the Prophet (Peace be upon him)

By the one in whose Hand is my life, when a man calls his wife to his bed, and she does not respond, the one who is above the heaven becomes displeased with her until he (her husband) becomes pleased with her<sup>25</sup>

This hadith makes it abundantly clear that obedience of the husband is compulsory on the wife. If, in the absence of any lawful reason, she refuses to obey the orders of her husband and became Sorbonne, she will be liable to the Wrath and Curse of Allah until she returns to obedience. This Hadith has a stern warning for those women who do not care for the displeasure of their husbands because of their bad temperament, stubbornness and habit of dominating their husband.

v. **Financial Constituent**

Rakiya Ahmad opined that financial constrain was among the things cause marital disputes among the couples in Katsina state. In addition, another aspect that may lead to downtime of the marital system

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among Muslims families in Katsina state is lack of financial planning and goal setting. Without clear financial goals and plan for how to achieve them, it can be difficult for couples to agree on how to manage their money and make decisions about spending. Some spouses may feel that they should save more money or invest more in charitable causes, while others may feel that they should be more indulgent with their wealth. It is important for Muslims couples to communicate openly about their financial goals and to seek advice from Islamic scholars if needed to resolve disputes<sup>26</sup>. Allah (the Most High) says:

And provide for them from the wealth of Allah which He has given you. And do not harm them in order to oppress them. And if they should be pregnant, then spend on them until they breastfeed for you, then give them their payment and confer among yourselves in acceptable way; but if you are in discord, then there may breastfeed for the father another woman (At-Talaq: 6)

This verse highlights the importance of providing for one's spouses and family. Financial issues can cause stress and tension within the household, leading to marital disputes.

Financial constrain can be a major source of disputes in any relationship, including among Muslims families. Like; unequal distribution of wealth. If one spouse earns more money than the other, they may feel that they are contributing more to the household and feel resentment if the other spouse doesn't contribute equally. However, lack of communication or poor communication about money can lead to misunderstandings and disputes, particularly if one spouse is unaware of the other's spending habits, or a wife to accumulate debt without the knowledge of her husband all these can cause marital disputes between the married couples. Also, financial infidelity i.e. hiding or lying about money, spending or debt can cause marital disputes in marriage. However, Different style of spending and priorities can cause disagreements, especially if one spouse is a saver and the other is a spender.<sup>28</sup> Allah the Most High stated the effects of extravagance in many verse, Allah (the Most High) says:

...and west not by extravagance. Verily, He likes not Al-musrifun (those who waste by extravagance (An'am: 141)

In another verse Allah (the Most High) says:

Oh children of Adam! Do regularly prayers and eat and drink, but do not indulge in, because Allah do not love those who lavish (Al-A'raf: 31)

Moreover, Allah (the Most High) says:

And give the relative his right, and (also) the poor and the traveler, and do not spend wastefully". "Indeed, the wasteful are brothers of the Devils, and ever has Satan been to his Lord ungrateful (Al-Isra: 26-27)

**vi. Lack of trust among couples**

Lack of trust among couples was among the causes of marital disputes on Muslims families in Katsina state. Lack of trust can be a major cause of marital disputes in any relationship, including among Muslim families. When trust is broken, it can be difficult to repair the relationship and can lead to continue conflict.<sup>32</sup> Some common reasons why trust may be lacking in a Muslim families in Katsina state include infidelity which can be a major breach of trust in a relationship and can cause significant emotional pain and resentment. However, lying or hiding information from one's spouses can erode trust in the relationship and make it difficult to regain trust once it has been broken. Similarly, different values and beliefs can lead to disagreements and lack of trust, especially if one spouse feels that their values and beliefs are not being respected by the other.<sup>33</sup> Allah (the Most High) says:

And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree {of advantage} over them (Al-Baqarah: 228).

This verse highlights the importance of treating women with fairness and equality. Lack of trust between spouses can lead to conflicts and arguments.

**Findings**

The findings also show that due to marital disputes, couples are suffering from different physical, psychological, social and economic problems, which lead to rampant marriage dissolution, increase in prostitution, crippling children's education and morality etc. it is recommended that Islamic scholars, town administration, social development agencies and NGOs are highly needed to double their effort in

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calling people of such area to Allah's order concerning rules and regulations of marriage, especially rights and duties of husband and wife.

### Conclusion

Marital disputes are some of the social problems that increase from time to time and year to year in Katsina state. Conflicts are inevitable in marital life, many marital relationships of these interviewers seems frequently disturbed by a variety of causes especially inadequate Islamic and modern knowledge, improper use of social media, jealousy, stubbornness, financial constituent and lack of trust among couples.

### Endnotes

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6-Oral interview with Malam Ibrahim Yahaya, Zonal secretary Dutsin-ma Town, on 29<sup>th</sup> January, 2023, at 4:20p.m.

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12- Abelneh Shemaye T. and Koye Kassa (2021), “Marital Conflict among Couples: the case of Durbe Town Amhara Region, Ethiopia”. *Social Psychology Research Article Ethiopia*.

13- Interview with Zainab Ammani (25 years old), a divorcee, Unguwar Yamma Dutsin-ma Town, on 30<sup>th</sup> January, 2023, at 4:10p.m

14-Ibid.

15-(Jami'-al-Tirmidhi, Vol.5, Book 42, Hadith 2877).

16- Interview with Zainab Makari (27 years old), a Housewife, Unguwar Yamma Dutsin-ma Town, on 30<sup>th</sup> January, 2023, at 4:20p.m.

17-Interview with Zainab Idris (27 years old), a divorcee, Unguwar Alkali Dutsin-ma Town, on 30<sup>th</sup> January, 2023, at 3:00p.m.

18- Interview with Abdurrahman Yusuf Musa (36 years old), a business man, Unguwar Kudu Dutsin-ma Town, on 29<sup>th</sup> January, 2023, at 4:30p.m

19- Obatarhe Ehoro & Dinebari Badey (2021), *“New Media and Marital Instability: Exploring the implication of social media on new marriages”*, *International Journal of Innovative Development and Policy Studies* 9(3), University of Port Harcourt, River State Nigeria. P. 118

20- Interview with Hadiza Yusuf Dutsin-ma (31 years old) a Housewife, Unguwar Alkali Dutsin-ma Town, on 28<sup>th</sup> January, 2023, at 3:30p.m.

21- Interview with Hadiza Yusuf Dutsin-ma (30 years old), a Housewife, Unguwar Malam Yusuf Dutsin-ma, Dutsin-ma Town, on 29<sup>th</sup> January, 2023, at 2:30P.M.

22-Discussion with Ahmad Muhd on 17<sup>th</sup> January, 2023, at his office Federal University Dutsin-ma Katsina State.

23- Interview with Zainab Bawa (40 years old) a Housewife, Unguwar Alkali Dutsin-ma Town, on 30<sup>th</sup> January, 2023, at 3:30p.m.

24-Sahih Muslim 1436, the Book of Marriage

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25- Interview with Rakiya Ahmad (50 years old), a Housewife, Unguwar Yamma Dutsin-ma Town, on 27<sup>th</sup> January, 2023, at 2:30p.m.

26- Interview with Aisha Lawal Bawa (26 years old), a Housewife, Unguwar Tsamiya Dutsin-ma Town, on 2<sup>nd</sup> February 2023, at 5:00p.m.

27- Interview with Rahma Kabir (28 years), a Housewife, Unguwar Tsamiya Dutsin-ma Town, on 2<sup>nd</sup> February, 2023, at 5:30p.m

28-Ibid.

**TARKEN TURKE A WASU WAKOKIN ALHAJI SABO MAI KUKUMA**

Dr. Abdullahi Buba

*Sashen Koyar da Harsunan Nijeriya*

*Jami'ar Jihar Nasarawa, Keffi*

*Email:abdullahibuba40@gmail.com*

*GSM: 0803 6032 127*

**Da**

Bala Ibrahim

Al-Ihsan Islamic Academy, Keffi

Nasarawa State

*Balaibrahim400@gmail.com*

*GSM: 09137323630*

**TSAKURE**

Manufar wannan takarda ita ce fito da hikimar makadın wajen sarrafa tunaninsa, musamman ta fuskar gina waƙoƙinsa a kan turakun siyasa da na yabo. Haka kuma yana daga cikin manufar wannan bincike, tantance wane turke ne ya fi mamaye waƙoƙin makadın cikin na siyasa da na yabo? Ganin wannan bincike ya shafi waƙoƙin baka da Alhaji Sabo mai kukuma ya aiwatar da su, saboda haka, an yi amfani da ra'in *Waƙar Baka Bahaushiya* na Gusau (2014). A ra'in an yi amfani da ɓangaren da ya shafi nazarin turke a waƙoƙin makadın baka na gargajiya da na zamani (makadın sitidiyo). Sannan kuma an yi amfani da wasu hanyoyin tattara bayanai da suka haɗa da ziyartar wuraren sayar da memori na waƙoƙin makadın Hausa, a inda aka samu damar tattaro waƙoƙin Sabo mai kukuma a memori. Daga nan kuma, an saurari waƙoƙin da aka tattaro a memori (ji) da kuma juya su a rubuce a takarda. Haka kuma an nitsu wajen karanta waƙoƙin ɗaya bayan ɗaya, ta haka ne aka samu damar fito da turakun waƙoƙin makadın na siyasa da na yabo. Sakamakon wannan bincike ya gano, waƙoƙin makadın suna ɗauke ne da turaku guda biyu, wato turken siyasa da kuma turken yabo. Haka kuma binciken ya gano, makadın ya saarafa waɗannan turaku ne, saboda ya samu damar isar da saƙonsa ga al'umma. Sannan kuma binciken ya gano, turken siyasa ya fi ɗaukar kaso mai yawa daga cikin waƙoƙin makadın, saboda makadın ya fi mayar hankalinsa a kan waƙoƙin siyasa a kan na yabo. Haka kuma binciken ya gano yanayin turakun waƙoƙin makadın suna ɗaukar siffa da yanayi irin na sauran waƙoƙin makadın Hausa.

### **1.1 Gabatarwa**

Waƙar baka tana ɗaya daga cikin rassa na adabin baka na Hausa. Shi ya sa waƙar baka ta Hausa ta ƙunshi duk wani nau'i ko nau'o'in da ke ƙunshe da hikimar harshen ɗan'adam a matsayin ingantaccen hanyar sadarwa tun da can, har ya zuwa yanzu. Kasancewar waƙa ta baka ta zamanto hanya ce ta sadarwa, wannan ne ya sa makadın Hausa kan sarrafa harshe su rera zance cikin lafazi mai daɗi, ta hanyar amfani da rumbun kalmomi da jimloli wanda za su bayar da damar isar da saƙo ko saƙonni daban-daban akan al'amura da suka shafi al'umma. Gusau, (2002 sh. 28) ya bayyana turke da cewa: "Turke wata

kalma ce ta nazarin adabin waƙar baka wadda aka amince a yi amfani da ita, domin nuna manufa ko maƙasudin waƙa ko saƙon da waƙa take ɗauka da shi. Amma a nazarin rubutacciyar waƙa ana amfani ne da kalmar ‘jigo’, wajen ayyana saƙon waƙa, wato manufarta ko kuma maƙasudinta. Amma dai, a nazarin waƙar baka ana amfani da kalmar turke, domin bayyana saƙo ko manufa ko maƙasudin waƙa”. Haƙifa waƙa bisa jimla, takan zama fitila wadda take haskaka rayuwar al’umma, kuma take fare rayuwar al’umma daga gurbacewa (Gusau, 2014 sh.1).

Manufar wannan takarda ita ce, nazarin wasu waƙoƙin Alhaji Sabo mai kukuma, domin fito da yanayin turaku a waƙoƙinsa, saboda su zama tsani ga manazarta. Dalilin gudanar da wannan bincike shi ne, akwai masana da manazarta da dama da suka gudanar da ayyukan bincike a kan waƙoƙin maƙaɗan Hausa, a mataƙai daban-daban na ilimi. Amma a duk ayyukan da aka nazarta, ba a sami wani manazarci da ya yi bincike da ya shafi nazarin turke a waƙoƙin Sabo mai kukuma ba. Wannan bincike shi ne na farko a kan maƙaɗin, kamar yadda aka yi hira da shi. Domin haka, wannan bincike zai cike giƙi da aka lura manazarta sun bari a baya.

## 1.2 Takaitaccen Tarihin Alhaji Sabo Mai Kukumna

An haifi Alhaji Ibrahim Sabo mai kukuma a shekarar 1982, a jihar Kano, ƙaramar Hukumar Takai, a mazaɓar Bajewa, Gundumar Hatsai, dake unguwar Hatsai yamma da garin Bundu. Asalin sana’ar gidansu ita ce fawa. Ita kuma sana’ar da yake yi ta kiɗa da waƙa, ya koya ne daga wasu mutane da suke zuwa garinsu Bundu da suke yi. Daga nan ne Ibrahim Sabo ya faɗa wannan harka ta kiɗa da waƙa, ta hanyar amfani da kukuma, a matsayin abin kiɗansa. Sannan kuma yanayin yadda mutanen suke aiwatar da kiɗan kukumar, shi ya ba Alhaji Sabo sha’awar faɗawa harkan kiɗa da waƙa ta hanyar amfani da kukuma.

Sunan mahaifinsa Umaru, ita kuwa mahaifiyarsa sunanta Habiba. Sannan kuma ya yi karatun addini a garinsu Hatsai, a makarantar malam Zubairu Hatsai, Daga nan kuma, aka sa shi a makarantar boko ta firamari. Amma dai, ɓangaren karatun allo bai kai ga sauke Alkur’ani ba, saboda an ɗauke shi ne an kai shi makarantar boko.

Bayan da Sabo ya kammala karatunsa na firamari, sai iyayensa suka sa shi sana’ar gidansu ta fawa, domin ita ce sana’ar da suka gada iyaye da kakanni. Daga nan bai sake wani karatu ba, sai da ya zo garin Keffin Yamusa da ke jihar Nasarawa, a nan ne ya yi karatun jiniya sakandare a Sanfita, daga aji ɗaya zuwa aji uku na ƙaramar sakandare. Bayan ya kammala wannan makarantar ne, sai ya shiga ta siniya sakandare ta Yelwa (GSS Yelwa Keffi). A nan ne ya kai ga kammala karatunsa na sakandare. Daga nan

kuma, sai ya tafi Tamma da ke garin Nasarawa domin ya yi karatun Diploma. Amma dai, hakan ya gagara, daga nan ne ya ci gaba da aiwatar da sana'a tare da kiɗa da waƙa.

## **2.1 Bitar Ayyuka Makusanta**

Masana da manazarta da dama sun gudanar da ayyukan bincike a kan tarihin rayuwa da nazarin waƙoƙin makadan Hausa ta fuskoki daban-daban. Daga cikinsu akwai Gusau (2023) da Buba (2015) da Muhammad (2014) da Muhammad (2011) da da Buba (2008) da da SHEME da wasu (2006) da Gusau (2003) da Gusau (2002) da Magaji (2001) da sauransu. Masu waɗannan ayyukan bincike, sun yi bayani a kan waƙa da turke da kuma nazarin daidaiƙun makadan Hausa da waƙoƙinsu. Wasu daga cikin makadan da suka nazarci waƙoƙinsu sun haɗa da Dr. Mamman Shata Katsina da Alhaji Sani Inyaga Argungu da Alhaji Babangida Kakadawa Gusau da Makada Maidaji Sabon Birni da kuma Nazir Muhammad Ahmad.

Idan aka kalli makadan da aka gudanar da binciken waƙoƙinsu, za a ga an bar gibi, saboda babu wani manazarci da ya kalli Alhaji Sabo mai kukuma, ta hanyar nazarin tarihin rayuwarsa da kuma turke a waƙoƙinsa. Domin haka, wannan takarda za ta taimaka kwarai da gaske, wajen cike gibin da ake ganin masana da manazarta sun bari a baya.

## **2.2 Ra'in Bincike**

A wannan takarda an yi amfani da ra'in (mazhabar) waƙar baka Bahaushiya da Gusau (2014) ya gabatar a littattafansa *Waƙar Baka Bahaushiya*. Kasancewar takardar ta funshi waƙoƙin baka na gargajiya da kuma na zamani da Sabo mai kukuma ya aiwatar. Wannan shi ne dalilin da ya sa aka dora takardar a kan ra'in 'Waƙar Baka Bahaushiya' na Gusau (2014).

Wannan mazhaba ta nazarin waƙar baka Bahaushiya Farfesa Sa'idu Muhammad Gusau ne tun a 1993 ya fara fito da ita. A mazhabar an zayyana wasu ra'o'i ne waɗanda za a iya amfani da su wajen yin tarke na waƙar baka. Gusau, S. M. ya yi matuƙar dagewa da nutso cikin nazarin waƙoƙin baka na Hausa tare da tattarowa da adana wasu waƙoƙin na baka cikin kundayen bincike da diwani-diwani.

Ita wannan mazhaba ta tarken waƙar baka Bahaushiya ta jingina da wasu ra'o'i na wasu mazhabobin ra'i da suka haɗa da Mazhabar Gargajiya (Traditional Theory) da ra'i na awon baka, musamman fitar da tsarin da a waƙar baka (Oral-Formulaic Theory) da ra'i na nuna asali da yanayin wuri (Historical-Geographical Theory) da ra'i na sababbin ra'o'i (Updating Approach Theory) da ra'in sigar Adabi (Contextual Theory) da sauransu.

Wasu daga cikin mabiya wannan ra'i (Mazhaba) na waƙar baka Bahaushiya sun haɗa da: Aminu Lawal Auta – Kano da Ibrahim Garba Satatima – Kano da Mukhtar Garba – Kano da Anas Sa'idu Muhammad – Kano da Balkisu Yusuf Ali – Kano da Maijidda Adamu Shu'aibu – Kano da Binta Aminu Saleh – Kano da Abdullahi Buba – Yobe da Garba Yakubu – Kano da Nura Lawal – Kano da Adamu Mainasara – Katsina da Kamilu Dahiru Gwammaja – Kano (Gusau, 2008 sh. 28-29).

### 3.1 Hanyoyin Tattara Bayanai

A wannan takarda an yi amfani da wasu sanannun hanyoyi wajen tattara bayanan bincike. Hanyoyin da aka yi amfani da su sun haɗa da tattaro waƙoƙin maƙaɗin Alhaji Sabo mai kukuma a memori da sauronsu da kuma juya su a takarda da kuma tafa su a kwamfyuta, ta haka aka samu damar tantance waƙoƙin da suke ɗauke da turken siyasa da kuma turken yabo. Haka kuma a wajen tattara bayanai an yi hira da maƙaɗin Alhaji Sabo mai kukuma da kuma wasu masana da manazarta da masu sha'awar waƙoƙin maƙaɗin a jihar Nasarawa, musamman ma mahaifarsa a garin Keffi (Kafin Yamusa).

### 4.1 Turke a Waƙoƙin Alhaji Sabo mai Kukuma

Gusau, (2008 sh. 370-371) ya nuna cewa, “yawanci waƙoƙin baka suna da manyan manufofi tilo, wato (manufa), wanda ake kira da babbar manufa ko turke. Wato a kowace waƙa za a sami turke guda wadda aka gina ta a sanadiyarsa, sannan kuma a kan sami kananan turaku ko manufofi, waɗanda ake kira tubalan ginin turke”. Wasu daga cikin tubalan ginin turke sun kunshi ambaton asali da ilimi da karamci da kyauta da addini da jarumta da hali nagari da zambo da sauransu.

Bisa ga nazari da aka gudanar a kan waƙoƙin Alhaji Sabo mai kukuma, da kuma hira da aka yi da shi, an fahimci waƙoƙinsa suna ɗauke da manyan turaku guda biyu, wato turken siyasa da kuma turken yabo. Wato dai, galibin manufofin waƙoƙin Alhaji Sabo mai kukuma sun raja'a ne kan siyasa da na yabo.

A wajen zaɓar turke da shirya waƙa, Sabo mai kukuma yakan yi la'akari da yanayin zamantakewar jama'ar da yake yi wa waƙa. Misali in turken siyasa ce, Sabo mai kukuma yakan yi amfani da kalmomin da za su fito da jam'iyya ko kuma ɗan takara. Alal misali akwai inda Sabo mai kukuma ya ce:

Jagora : Talakawa ai ta ɗauko,  
: Sarakai ai ta ɗauko,  
: Ma'aikata ai ta ɗauko,  
: Bola Ahmad Tinubu,  
: Shugaban Kasar Nijeriya.  
(Waƙar, Ahmad Bola Tinubu)

Sannan a wajen gina turken yabo a nan ma makadin yakan zafo kananan sakonni da suka dace da turken. Alal misali Sabo mai kukuma a wakarsa ta sarkin Ankara, ga abin da Sabo ya ce:

Jagora : Saurayin sarki ne,  
: Sannan yana da mutunci,  
: Kyakkyawan sarki ne,  
: Sannan ga dattako  
: Ga son jama'a a wajensa.  
(Wakar Sarkin Ankara)

#### **4.1.1 Nau'o'in Turaku a Wakokin Alhaji Sabo mai Kukuma**

Alhaji sabo mai kukuma, kamar sauran makakan Hausa, yana kokari wajen gina wakokinsa akan sakonni nagartattu. Ta haka ne wakokinsa suka kunshi manyan manufofi biyu. A wannan takarda an karkasa wakokin Sabo mai kukuma zuwa manyan turaku biyu (manufofi biyu). Wato wakokin da suke dauke da turken siyasa da kuma wadanda suke dauke da turken yabo.

##### **4.1.1.1 Turken Siyasa**

Masana da dama sun bayyana ma'anar siyasa a iya fahimtarsu. Ga wasu daga cikin masanan da fahimtarsu kamar haka: Funtua (2002 sh. 4) cewa ya yi "bisa lugga kalmar siyasa wadda take Balarabiya ce, tana nufin sauki ko rangwame ko kuma jinkai. A da idan an ce wa mutum dan siyasa, to ana nufin mutum mai jinkai mai rangwame mai nasiha wato mutum mai yayyafi ga rayuwar al'umma".

Shi kuwa Gusau (2008 sh. 381-382) ya bayyana cewa, "siyasa hanya ce wadda ake amfani da hankali da lafazi mai dadi a jawo ra'ayin mutane zuwa ga kyautata rayuwaarsu. Shi ya sa siyasa ta kunshi tsarin tafiyar da mutane, da matsalolinsu da ra'ayoyinsu, har ta zama hanyar mulki bisa tafarkin demokiradiya".

Yawancin wakokin baka da aka shirya wadanda suka shafi siyasa suna nuni ne a kan kishin kasa, wani lokaci ma har da jam'iyiyunsu da sauran tsare-tsarensu. Ga misalan wasu wakokin Sabo mai kukuma wadanda suke dauke da turken siyasa kamar haka:

Jagora : Ya fito ba don kudi ba mai jan hali,  
: Ya zo ne don ya taimakemu a Najeriya,  
: Ku gaya musu sai Atiku a Najeriya,  
: Ibo sai Atiku Najeriya,  
: Yarbawa sai Atiku Najeriya.  
(Wakar, Atiku Abubakar)

Bayan wannan, ga kuma wani misalin na waƙar siyasa da take ɗauke da turken siyasa, wadda Sabo mai kukuma ya yi wa Bola Ahmad Tinibu ɗan takaran neman kujeran shugabancin ƙasa, a ƙarƙashin jam'iyyar APC. Ga abin da Sabo ya ce:

Jagora : Malam ku fito mu zabe shi,  
: Najeriya Tininbu,  
: A.A Sule ga Tininbu,  
: A.A Sule ga Tininbu,  
: A.A Sule ga Tininbu.  
(Waƙar, Bola Ahmad Tinibu)

A waɗannan misalan na sama, Sabo mai kukuma ya waƙe jam'iyyu ne guda biyu wato, P.D.P da kuma A.P.C. da kuma 'yan takaran jam'iyyun, inda aka samu Alhaji Atiku Abubakar a matsayin ɗan takarar shugaban ƙasa a ƙarƙashin jam'iyyar PDP. Sai kuma Bola Ahmad Tinibu a matsayin ɗan takarar shugaban ƙasa a ƙarƙashin jam'iyyar APC. Saboda haka, waɗannan waƙoƙin suna ɗauke ne da turken siyasa. Bayan wannan, ga kuma wani misalin na waƙar da take ɗauke da turken siyasa da Sabo mai kukuma ya yi wa, ɗan takaran Sanata Ahmad Aliyu Wadada, Ga misalin ɗan waƙar kamar haka:

Jagora : Talakawa muna wadadan ne,  
: Kai dai muna wadadan ne,  
: Wadadan kai, wadadan kai,  
: Ku tafa min wadadan kai,  
: Na ce ku tafa mini wadada ne.

Jagora : Kai ku fito mu ja zuga,  
: 'Yan kasuwa ku shishshirya,  
: Ma'aikata ku shishshirya,  
: Sarakuna wadadan ne,  
: Wadadan ne.  
(Waƙar, Ahmad Aliyu Wadada)

Shi ma a wannan misali kamar yadda aka gani, maƙaɗin ya yi amfani da hikimarsa wajen zuba wasu kalmomi da suke nuna waƙar tana ƙunshe da turken siyasa. Saboda maƙaɗin a ɗan waƙar ya nuna yadda ɗan siyasar ya samu karɓuwa a wajen al'umma, saboda alherinsa ga al'umma. Sannan kuma maƙaɗin ya daɗa bayyana yadda 'yan kasuwa da matasa suke buƙatar taimakon Wadada ɗan takaran Sanata. Ga wani ɗan waƙa da ya daɗa fito turken waƙar a kan ta siyasa ce kamar haka:

Jagora : Ba zalunci ba 'yan kasuwa a duba su,  
: Taimako yake son yi,  
: 'Yan kasuwa a duba su,  
: A gyara a duba ku,  
: Matasa a duba ku.

: Ku zo dai, kawai mu dudduba,  
: Hanyar ruwa a gari,  
: In ya tutushe ku dai kawai wadannan ne,  
: In ba gyara ba,  
: Ku samu wadannan,  
: Wadadan ne,  
: Wadadan kawai,  
: Ashe wadadan ne.

(Wakar, Wadada dan Takaran Sanata)

A wannan misalin na sama, ko ba a ce komai ba, kalmomin da makadin ya yi amfani da su, su kadai sun fito da babban turken wakarsa, a matsayin turken siyasa ce zalla. Sannan kuma makadin ya yi amfani da tubalan ginin turke da suka dada fito da manufofin dan takaran ta fuskar gyaran hanyar ruwa da ba da injin din wuta da kuma gyara hanyoyi da magudanar ruwa da bai wa matasa aiki da taimako iri daban-daban. Bayan wannan, ga kuma wani misalin dan waka da Sabo ya yi wa Ado Kansila, da yake nuna wakar tana dauke da turken siyasa kamar haka:

Jagora : Nasarawa Kansila Ado,  
: Sifika Kansila Ado,  
: Kansiloli ma suna Ado,  
: Ado Kansila Ado,  
: Matasa ma suna Ado.

Jagora : Ko'ina ka yi yarana na min,  
: Ko'ina ka yi yarana na min,  
: Wanne kansila Habu kansila,  
: Sifika kansila kansila.

(Wakar, Ado Kansila)

A wadannan diyan waka na sama, makadin ya yi amfani da hikima wajen fito da manufofin dan takaran a matsayin Kansila. Makadin ya fito da kyawawan dabi'un Ado kansila na son hidimtawa al'umma. Bayan haka, makadin ya fito da farin jinin Ado Kansila a wajen al'ummarsa. Ga misalin wani dan waka, da ya dada fito da turken wakar Ado Kansila kamar haka:

Jagora : Kai Ali Dangata yana Ado,  
: Gwagwada-Gwagwada ma yana Ado,  
: Danmanne-ari ma yana Ado,  
: Dan majalisa Abu yana Ado,

Jagora : Ado Kansila Ado.  
: Kansila Gadafe yana Ado,  
: Sarkin yakin Gadafe yana Ado,  
: Isa ma yana Ado,

## TARKEN TURKE A WASU WAKOKIN ALHAJI SABO MAI KUKUMA

Dr. Abdullahi Buba and Bala Ibrahim

: Isa rabo ma yana Ado,  
: Kai Hajiya Rakiya ma tana Ado.  
(Wakar, Ado Kansila)

A wadannan misalai na diyan wakar Ado Kansila, idan an lura za a ga irin kalmomin da Sabo ya yi amfani da su, kalmomi ne na siyasa, da suke fito da karbuwar Ado Kansila a wajen al'ummarsa. Bayan wannan, ga kuma wani misalin dan waka, da Sabo ya yi wa Baba Buhari, wadda take kunshe da turken siyasa kamar haka:

Jagora : Ka sauko da tafiya dan baba,  
: Jama'ar kasa suna yin bege,  
: Amma aikin da ka yi suna madalla,  
: Baba Buhari dan mutanen Daura,  
: A lafiya farin dattijo.

Jagora : Baba Buhari, Baba ya kyauta,  
: Ka yi rikon kasa a daidai baba,  
: Babanmu ne da Musa haro,  
: Babanmu ne da Musa haro,  
: Musa haro hakimin Dimulkas.  
(Wakar, Baba Buhari)

A wadannan diyan waka da suka gabata, an ga yadda diyan wakar suke dauke ne da turken siyasa, ta fuskar yabon da aka yi wa Baba Buhari. Bayan haka, Sabo mai kukuma ya dafa fito da kalmomin sambarka ga Baba Buhari kamar haka:

Jagora : Dattijo mai dattako,  
: Mai aikin alheri,  
: Duk kasar ga ka burge su,  
: Aikin da ka yi yayyaye Baba,  
: Baba Buhari ikon Allah ne.

Jagora : Har kasar Nijar to Baba,  
: Kasa-kasa suna ta yaba ma,  
: Baba Buhari,  
: Baba Buhari ikon Allah ne,  
: Baba Buhari mutanen Daura,  
: A lokacin da Baba Buhari,  
: Hawanka lafiya dai Baba.  
(Wakar, Baba Buhari)

A wadannan misalai na sama, makadin ya yi amfani da hikima wajen sanya kananan tubalai na siyasa, da suka dafa fito da babban turken wakar. Wasu daga cikin kananan tubalan da makadin ya yi amfani da su akwai dattako da alheri da fatan alheri da kwarai da makamantansu. Bayan wannan, ga kuma wadansu diya da suke dauke da turken

siyasa a wakar da Sabo ya yi wa Gwamnan jihar Nasarawa A. A. Sule. Ga abin da makadin ya ce:

Jagora : Idan gwamna fa ya shigo,  
: To duk jama'a shuru suke,  
: A kara ma Najeriya,  
: Gwamna mai kwalen Gude kai ba rago ba ne,  
: Mai kwalen Gude kai ba rago ba ne.

Jagora : Kwarai mun samu lafiya da zuwan mai kwalen Gude,  
: Dan Sarkin Gude,  
: Dan Sarkin Kasar Gude.  
(Wakar, Gwamnan Nasarawa A.A. Sule)

A wadannan misalan diya da suka gabata, makadin ya yi amfani kananan tubalan gina turken siyasa wajen yabon Gwamnan jihar Nasarawa. Ko shakka babu, turken wakar siyasa ce, saboda kalmomin sambarka da makadin ya yi amfani da su, wadanda suka dada fito babban turken wakar ta siyasa. Haka kuma makadin ya kara amfani da wasu kalmomi wajen fito da manufofin Gwamna A.A. Sule kamar haka:

Jagora : Nasarawa Toto ga shi nan ina wadansu an gama,  
: Karu gaba daya ga shi nan ne,  
: Rabosu kasuwa dubo uban tasha,  
: Kai ka gina masu International,  
: Mai kwalen gude kai ba rago bane,  
: Mai kwalen gude.

Jagora : Aha na zo cikin Keffi,  
: Ka zo ka ji kasuwa ga hanyoyi har ma da esfiras,  
: To ga shi an gama, eh mai kwalen Gude.  
(Wakar, Gwamnan Nasarawa A.A. Sule)

Wadannan diya sun fito da wasu sigogi da yanaye-yanaye na wasu wafofin siyasa. Domin makadin ya yi amfani da hanya ta waka, wajen fito da wasu ayyukan raya kasa da gwamnatin A.A. Sule ta yi wa al'ummar jihar Nasarawa. Alal misali a wakar akwai inda makadin ya bayyana cewa a garin Keffi gwamnatin A.A Sule ta gina musu kasuwa ta samar da hanyoyi, a Karu ma gwamnatin ta gina kasuwar kasa da kasa (International market), a Nasarawan Toto ma an yi musu hanyoyi da dai makamantansu. Sannan kuma Sabo mai kukuma ya ambaci wata kalma a da na farko inda ya ce A.A. Sule ba rago ba ne. Wannan kalmar ta dada fito da jajircewar A.A. Sule wajen yi wa al'ummar jiharsa hidima. Bayan wannan wakar ta A.A. Sule, ga misalin wani dan waka da yake dauke da turken siyasa da Sabo ya yi Albishir, ga abin da makadin ya ce:

Jagora : Ya Jalla Allah dafa min,  
: Na zo zan yi waƙar mai girma,  
: Albashir ɗan majalisar gobe,  
: Kwarai mu ƙara himma mu je mu,  
: Dan majalisar mai Abuja.

Jagora : Kwarai muna ta shan man Abuja,  
: Ashe muna ta himman Abuja-Abuja,  
: Sannan da aiki Albashir ɗan majalisar Abuja,  
: Nasarawa Local gwamman,  
: Sun ɗaura niya zaɓanka za mu fara to mun zo.  
(Waƙar, Albashir ɗan Takarar Majalisar Abuja)

Kamar sauran misalan da suka gabata, wannan ɗan waƙa ma yana ɗauke ne da babban turken siyasa, saboda kalmomin da maƙaɗin ya yi amfani da su. A takaice, waƙar da Sabo ya yi wa Albashir, waƙa ce ta siyasa, domin maƙaɗin ya yi ƙoƙari wajen fito da Albashir a matsayin ɗan takarar kujerar majalisar Abuja, hakan ne ya sa maƙaɗin ya ce: Albashir ɗan majalisar gobe.

#### 4.1.1.2 Turken Yabo

Gusau, (1423H/2002 sh. 301) ya bayyana da cewa, “yabo na daga cikin turakun da maƙaɗan baka suka fi yawaita yin waƙoƙi a kansa, saboda yana daga cikin fitattun turakun waƙoƙin fada da na jama’ a, a wajen maƙaɗan baka. Domin mafi yawan waƙoƙin manufofinsu kan zamanto yabon waɗanda ake yi wa waƙar ne. Yabo dai, na nufin ambaton kalmomin sambarka da nufin nuna amincewa hali ko wani abin da mutum ya yi mai kyau ko nagari. Sannan kuma a iya cewa, yabo wani lafazi ne da ake yi ga wani mutum domin a nuna halayensa da siffofinsa kyawawa da cewa abin so ne, kuma abin ƙauna ne. Haƙiƙa akan gina turken yabo ta hanyar amfani da tubalai waɗanda suka haɗa da: Ambaton addini da asali da nasaba da kyauta ko baiwa da iya mulki (ga sarakuna) da jarumtakar yaki da hali da dabi’ a da kirki da sauransu. An samu turken yabo a waƙar da Sabo ya yi wa Sardauna Amadu Danhutu kamar haka:

Jagora : Ashe maƙiyanka sun barci,  
: Kafin su tashi kai nesa wanne Amadu,  
: Allah yai ma baiwa ku zo Amadu,  
: Maigida na Turawa wanne Amadu,  
: Haba Amadu,  
: Shi ya tara gwamnoni amma dai Amadu Danhutu.  
(Waƙar, Sardauna Amadu Danhutu)

A wannan misalin da ya gabata, idan an lura za a ga cewa maƙaɗin ya yi amfani da wasu kalmomin yabo kamar baiwa da maigida, duk waɗannan kalmomin sambarka ne ga wanda aka yi waƙar. Domin haka kai tsaye za a ce waƙar Sardauna Amadu Danhutu,

waka ce da take kunshe da turken yabo zalla. Saboda Sabo mai kukuma ya nuna yadda Sardauna ya yi mulkinsa da yadda ya rungumi kowa da adalci da kuma iya lallashin al'umma idan wani abin fi ya taso. Bayan wannan ga kuma wani misalin dan waka da ke dauke da turken yabo zalla kamar haka:

Jagora : Kowa ya ja da ku zai fadi,  
: Kowa ya tabaku ya san ku ne,  
: A ja da ku a ji kunya,  
: Sarki dan sarki,  
: Sarki babban sarki,  
: A yalla bai Allah yai maka baiwa.

Jagora : Dan sarki jikan sarki,  
: Kanin sarki ne, sarkin Uke Amadu,  
: Amadu ikon Allah Amadu Abdu,  
: Ba haye ba ne gado ne,  
: Allah yay maka baiwa,  
: Sarki Amadu Koguna shirya.

Jagora : Kakanka ma sarki ne,  
: Kakan kakanka ma sarki ne,  
: Shi ma kakansa ma sarki ne,  
: Sarautan asali ne,  
: Kainuwa dashen Lillahi.  
(Wakar, Sarkin Uke)

A wadannan misalan diya na sama, kamar diyan da suka gabata ne. A wadannan diyan wakar Sabo ya yi amfani da kananan tubalai na yabo da suka fito da babban turken wakar Sarkin Uke. Domin haka, wakar Sarkin Uke, waka ce da take dauke da turken yabo zalla. Dalilin fadin haka kuwa shi ne, saboda irin kalmomin yabo da Sabo ya yi amfani da su a wakar. Wasu daga cikin kalmomin sun hada da sarki dan sarki da babban sarki da baiwa da sauransu. Saboda haka, duk wadannan kalmomi ne na yabo. Ga kuma wani da daga wakar da Sabo ya yi wa Salihu Habibu mai dauke da turken yabo kamar haka:

Jagora : Wannan Salihu dan Habibu,  
: Mai girma ba ka da tsoro,  
: Haba dan baiwa mai gudummawa,  
: Bai da dagawa, yana zumunci.  
(Wakar Salihu Habibu)

A wannan dan waka ma kamar sauran da suka gabata, shi ma dan wakar yana nuni da wakar tana dauke ne da turken yabo. Haka kuma a wakar idan an lura za a ga yadda makadin ya yi amfani da kalmomin yabo irin su zumunci da gudummawa da rashin tsoro, duk wadannan kalmomi ne da suke nuna yabon wanda aka yi wa wakar kai tsaye. Baya

ga wannan ga wani misalin ɗan waƙa da Sabo ya yi wa Ciroman Caranci Rimi, wadda take ɗauke da turken yabo. Ga abin da Sabo ya ce:

Jagora : Rimin Caranci uban Kadara,  
: Alareni ja ka je ɗan baiwa,  
: Salon fitarka har ya zo shi,  
: Alhaji Hassan Ciroma ya zo.

Jagora : Rimin Caranci uban Kadarawa,  
: Ka duba al'umma na mafwabta,  
: Za ka je ma Sabo,  
: Gajeren mu tsaida gefen dabi.

Jagora : Kai ni sai Caranci uban Kadarawa,  
: Daga nan fa za ka je Kuraye,  
: Rimin Caranci uban Kadarawa,  
: Cikin ruwa suna ya zo shi.  
(Wakar, Ciroman Caranci Rimi)

Wadannan ɗiyan waƙa kai tsaye suna nuna waƙar an gina ta ne a kan turken yabo, duba da irin kalmomin da makadin ya yi amfani da su. Sabo mai kukuma ya yi amfani da kalmomin yabo irin su ɗan baiwa da ambaton sarautarsa, wato Ciroman Caranci, domin haka, ita wannan waƙar, waƙa ce da take ɗauke da turken yabo. Bayan wannan, ga misalin wani ɗan waƙa da Sabo ya yi wa Sarkin Ankara, wanda yake ɗauke da turken yabo kamar haka:

Jagora : Saurayin sarki ne,  
: Sannan yana da mutunci,  
: Kyakyawan sarki ne,  
: Sannan ga dattako,  
: Ga son jama'a a wajensa.

Jagora : Allah ya yi maka baiwa,  
: Sarki ne bai rena mutane,  
: Ba ya raina talakawa,  
: Talakawa ya riƙe da kyau  
: Hausawa gami da Fulani.

Jagora : Ko kai yare ne,  
: Idan dai sarkin nan ya gan ka,  
: Ai da ya riƙe da mutunci,  
: Sarki Ankara na je,  
: Na kara sarakai.  
(Wakar, Sarkin Ankara)

A wadannan misalai na diyan waƙa da Sabo ya yi wa Sarkin Ankara, idan an lura, za a ga maƙaɗin ya yi amfani da hikima a diyan waƙar wajen tsarma kalmomin da suke nuna yabo. Wasu daga cikin kalmomin yabo da maƙaɗin ya tsarma a diyan waƙar sun ƙunshi son jama'a da mutunci da saurayi da kyakkyawa da ba raina al'umma (girmama al'umma) da iya rikon al'umma da kuma gado da sauransu.

Ga kuma misalan wasu diyan waƙa, da Sabo mai kukuma ya yi wa Sarkin Tudun Wada, waƙanda su ma suka ƙunshi turke yabo. Ga abin da Sabo ya ce:

Jagora : Sarkin yaƙi haka ne mu je,  
: Muhammadu, Alhaji Muhammadu,  
: Da ganin shi Balarabe ne a Afirika,  
: Da ganin shi Balarabe ne a Loji,  
: Alhaji ne, ga shi malami ga shi hadimi ga gudummawa.

Jagora : Barade kai mai amana ne da dama,  
: Mai kyakkyawan nazari ga nan fasali,  
: Ga kyakkyawa ilimi,  
: Balarabe ne, ga shi Bafajejo,  
: Na Bello Bafajejo, ga ka Bafajejo.  
(Waƙar, Sarkin Tudun Wada)

A wadannan misalan diya na sama, maƙaɗin ya yi amfani da hikima, wajen sanya kalmomin yabo da suke ƙunshi da sambarka ga wanda aka yi wa waƙar. Sabo ya ambaci wasu kalmomin yabo da suka haɗa da hadimi da gudummawa da nazari da ilimi. Bayan wannan ga misalan wasu diyan waƙa da suke ɗauke da turken yabo, da Sabo ya yi wa uban gidansa, Alhaji Uba Ahmad Baradan Nasarawa, ga abin da Sabo ya ce:

Jagora : Akanta janar ɗan baiwa,  
: Jalla shi yay maka baiwa,  
: Kai muke kira ɗan baiwa,  
: Dan amana na ƙasar Gude,  
: Dan amana na ƙasar Gude.

Jagora : Baiwa ubangiji shi ya so,  
: A kanta janarar Nasarawa,  
: Angon Maryam sarauniyar mutanen Nasarawa,  
: Hajiya Maryam sarauniyar mutanen Nasarawa,  
: Na ƙasar Makama Dogo.  
(Waƙar, Alhaji Uba Ahmad Baradan Nasarawa)

A wadannan misalai da suka gabata na diyan waƙar da Sabo ya yi wa Alhaji Uba Ahmad, Baradan Nasarawa, ko shakka babu maƙaɗin ya yi amfani da tunani wajen sanya kalmomin ciccibawa waƙanda suke fito da turken yabo a fili. Sabo mai kukuma ya yabi

## TARKEN TURKE A WASU WAKOKIN ALHAJI SABO MAI KUKUMA

Dr. Abdullahi Buba and Bala Ibrahim

Alhaji Uba Ahmad, Baradan Nasarawa da kalmomin sambarka. Bayan wannan, ga misalan wasu diyan waƙar da suka ƙara fito da babban turken waƙar kamar haka:

Jagora : Dan amana na sarkin Gude,  
: Dan amana na gwamnati,  
: Dan amana na jiha,  
: Baraden Makama Dogo,  
: Baraden Makama Dogo.

Jagora : Ce su damisa kwai manya,  
: Wahidu shi yay ma,  
: Ya riƙe mutane daidai,  
: Ga taimakon al'umma,  
: Haba ɗan baiwa.

(Waƙar, Alhaji Uba Ahmad, Baradan Nasarawa)

A waɗannan diya na sama da suka gabata, idan an lura za a ga maƙaɗin ya yi amfani da kalmomin yabo kai tsaye da suka haɗa da riƙon amana da taimako. Saboda maƙaɗin ya nuna Alhaji Uba Ahmad mutum ne mai riƙon amana da kuma taimakon al'umma. Domin haka, riƙon amana da taimakon al'umma kalmomi ne da suke nuna kyawawan ɗabi'u a matsayin ƙananan tubalai na gina waƙar yabo.

Sakamakon wannan bincike ya gano, Alhaji Sabo mai kukuma maƙaɗi ne na kaɗaitaka, sannan yana gina waƙoƙinsa a kan manufofi guda biyu, da suka ƙunshi siyasa da kuma yabo. Haka kuma takardar ta gano, waƙoƙin da suke ƙunshe da turken siyasa, su suka fi mamaye kaso mai yawa daga cikin waƙoƙinsa a kan na yabo. Bayan haka kuma, wani abin sha'awa da takardar ta gano shi ne, turakun waƙoƙin Sabo mai kukuma suna ɗaukar yanayi siffa irin na sauran waƙoƙin maƙaɗan Hausa. Domin abubuwa su ƙara fitowa fili, ga jaɗawalin turuku a waƙoƙin Sabo mai kukuma kamar haka:

Waƙa	Turken Siyasa	Turken Yabo
Ahmad Bola Tinibu	Siyasa	-
Sarkin Ankara	-	Yabo
Atiku Abubakar	Siyasa	-
Bola Ahmad Tinubu	Siyasa	-
Sardauna Amadu Danhutu	-	Yabo
Ahmad Aliyu Wadada	Siyasa	-
Wadada Takarar Sanata	Siyasa	-
Ado Kansila	Siyasa	-
Sarkin Uke	-	Yabo
Salihu Habibu	-	Yabo
Ciroman Caranci Rimi	-	Yabo

Baba Buhari	Siyasa	-
Gwamnan A.A. Sule	Siyasa	-
Sarkin Tudun Wada	-	Yabo
Uba Ahmad Baradan Nasarawa	-	Yabo
Albashir dan Takarar Majalisar Abuja	Siyasa	-

Kamar yadda aka gani, wannan jadawali na sama, yana dauke da waƙoƙin Sabo sha shida da aka yi nazarin su a wannan takarda. A cikin waƙoƙin, tara suna dauke da turken siyasa, sai kuma bakwai da suke dauke da turken yabo. Saboda haka, waƙoƙin da suke dauke da turken siyasa su suka fi daukar kaso mai yawa a kan na yabo.

### 5.1 Kammalawa

Kamar yadda aka gani, bayanai sun gabata a wannan takarda, da ta ƙunshi tarken turke a wasu waƙoƙin Sabo mai kukuma. Da farko an yi bayani a kan turke da yanayin turke a waƙoƙin Sabo mai kukuma da nau'o'in turaku a waƙoƙinsa da suka haɗa da turken siyasa da kuma turken yabo. Waƙoƙin da aka yi nazari, an raba su kashi biyu, ta fuskar saƙo da kowace waƙa take dauke da shi. Ashe ke nan, saƙo shi ne manufa wadda ta ratsa cikin waƙa, tun daga farkonta har zuwa ƙarshenta, ba tare da an karkace daga ainihin abin da ake magana a kansa ba.

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**The Ethical Purpose of Knowledge in the Qur'an:  
A Maqasid al-Shari'a-Based Approach to Contemporary Intellectual Challenges**

**Jibrin Mohammed Habib**

Department of Islamic Studies, Faculty of Arts and Education  
Borno State University, Maiduguri, Borno State, Nigeria.  
Email: [jibrin2011a@gmail.com](mailto:jibrin2011a@gmail.com)

**Muhammad Bukar Ali, PhD**

Department of Islamic Studies, Faculty of Arts and Education  
Borno State University, Maiduguri, Borno State, Nigeria  
Email: [mbali070402@gmail.com](mailto:mbali070402@gmail.com)

&

**Dauda Muhammad, PhD**

Department of Islamic Studies, Faculty of Arts and Education  
Borno State University, Maiduguri, Borno State, Nigeria  
Email: [dmgareji@gmail.com](mailto:dmgareji@gmail.com)

**Abstract**

*The Qur'an emphasizes ethical knowledge aimed at spiritual growth, justice, and societal harmony. This study aims to examine the ethical purpose of knowledge in the Qur'an through the lens of Maqasid al-Shari'a and to explore its applicability in addressing contemporary intellectual challenges. It seeks to demonstrate that Qur'anic knowledge is not merely a means of acquiring information, but a transformative force directed towards moral development, social justice, and the preservation of essential human values such as life, intellect, dignity, and equity. The study adopts a qualitative analytical approach, employing thematic exegesis (tafsir al-mawdu'i) alongside the principles of Maqasid al-Shari'a as developed by classical scholars like al-Ghazali and al-Shatibi, and contemporary thinkers such as Jasser Auda. Key Qur'anic verses related to knowledge and ethics are analyzed to understand their relevance to modern crises, including the misuse of knowledge, intellectual arrogance, and the ethical decay of scientific*

*pursuits. The findings reveal that the Qur'an frames knowledge within an ethical and purposive paradigm, aiming at truth, responsibility, and the collective good. The study concludes that reconnecting knowledge with its ethical foundations is essential for overcoming contemporary intellectual disorientation. It recommends the integration of Maqasid-oriented ethics in educational curricula, scholarly research, and intellectual discourse to ensure that knowledge fulfills its higher moral and social objectives.*

**Keywords:** *Ethical Knowledge, Qur'anic Epistemology, Maqasid al-Shari'a, Social Justice, Intellectual Reform.*

## 1.0 Introduction

Knowledge (*'ilm*) occupies a central position in the Islamic worldview, not merely as a means to intellectual development but as a profound ethical and spiritual responsibility. The Glorious Qur'an consistently presents knowledge as a divine gift entrusted to mankind for the purpose of establishing justice, fostering reflection, and facilitating submission to Almighty Allah's will. This emphasis underscores a critical dimension, the ethical purpose of knowledge. Rather than viewing knowledge as an end in itself, Islam frames it as a means to achieve moral excellence (*akhlāq*), social welfare (*maṣlaḥah*), and spiritual growth—all of which are based on the broader objectives of Islamic law (*maqāṣid al-sharī'a*). The Qur'an asserts:

(قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ)

**"Say, 'Are those who know equal to those who do not know?' Only those with understanding will take heed." (Qur'an 39:9, *Ṣūrat al-Zumar*),** Imam al-Ṭabarī interprets this verse as an affirmation of the superiority of those who possess knowledge (*'ilm*) over those who do not. He states that this is a rhetorical question posed by Allah to emphasize the virtue and elevated status of the knowledgeable, particularly those who combine knowledge with humility and worship at night. He links this verse to the preceding one, which describes the righteous who pray at night in fear of the Hereafter. This is praise for the people of understanding who combine knowledge and righteous action<sup>1</sup>. Thereby affirming the virtue of knowledge and its distinction in the sight of Almighty Allah. Moreover, Allah begins revelation with the command:

(اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ)

<sup>1</sup> - al-Ṭabarī, Abū Ja'far Muḥammad ibn Jarīr. *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān*. Vol. 21, edited by Aḥmad Shākir, Dār al-Ma'ārif, 2000, p. 379.

**“Read in the name of your Lord who created” (Qur’an 96:1),**

This is the first verse revealed to Prophet, “Allah’s blessings and peace be upon him”, marking the beginning of revelation and the Islamic intellectual tradition. It commands the Prophet, “Allah’s blessings and peace be upon him”, and by extension, all believers to pursue knowledge under the guidance and authority of Almighty Allah. Imam Ibn Kathīr (d. 774 AH) underscores that this verse is the first command given to the Prophet, “Allah’s blessings and peace be upon him”, and symbolizes the beginning of the message of Islam. He links the command to the virtue of knowledge, noting that Almighty Allah chose to begin His revelation not with prayer or law, but with reading implying its foundational role in religious life. This command to read was the starting point of revelation, and it highlights the elevated status of knowledge and literacy in Islam<sup>2</sup>.

The Prophet, “Allah’s blessings and peace be upon him”, also emphasized the moral dimension of knowledge. He said:

(مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا، سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ)

**“Whosoever follows a path to seek knowledge, Allah will make easy for him a path to Paradise<sup>3</sup>.”** Imam Nawawi in his work, *Sharh Sahih Muslim* (Commentary on Sahih Muslim), explained that the hadith emphasizes the virtue of seeking knowledge, whether religious or worldly, if beneficial. Path to knowledge includes physical travel, such as, to scholars and intellectual effort, such as study. And Allah’s facilitation means spiritual ease, removal of obstacles, and divine guidance<sup>4</sup>. This moral imperative is further reinforced by the *Maqāṣid al-Shai‘a* (the higher objectives of Islamic law) which classical scholars such as Imam al-Ghazālī (d. 505 AH) and Imam al-Shāṭibī (d.790 AH)

have identified as the preservation of religion (dīn), life (nafs), intellect (‘aql), lineage (nasl), and property (māl). Knowledge in Islam must, therefore, serve these purposes by preventing harm (*mafsadah*) and securing benefit (*maṣlaḥah*), thereby guiding human action in both individual and collective life<sup>5</sup>. In the modern world, however, knowledge production has increasingly become instrumentalized—valued for its utility, profitability, or technological prowess rather than its ethical implications. This has led to intellectual fragmentation, loss of moral direction, and social harms. From the Islamic perspective, such a reductionist view of knowledge is deeply

<sup>2</sup> - Ibn Kathīr, Ismā‘īl ibn ‘Umar. *Tafsīr al-Qur’ān al-‘Azīm*. Vol. 8, Dār Tayyibah, 1999, p. 447.

<sup>3</sup> -Muslim, Imam. *Sahih Muslim*. Translated by Nasiruddin al-Khattab, vol. 6, Darussalam, 2007, hadith no. 2699, p. 132.

<sup>4</sup> - Nawawi, Yahya ibn Sharaf. *Sharh Sahih Muslim*. Dar al-Ma‘rifah, 1997, vol. 17, p. 25.

<sup>5</sup> - Al-Ghazālī, Abū Ḥāmid. *Al-Mustasfā min ‘Ilm al-Uṣūl*. Vol. 1, Dār al-Kutub al-‘Ilmiyyah, 1993, p. 286.

problematic. As Dr. Jasser Auda explains, *Maqāṣid al-Sharī'a* offers a dynamic approach for assessing not only the legal rulings but also the \*ethical orientation of thought and knowledge production in contemporary society<sup>6</sup>. To meet contemporary intellectual challenges ranging from secularization and moral relativism to the unchecked use of science and technology, Muslim scholars and institutions must reorient knowledge toward its Qur'anic purpose. This requires grounding education, research, and policy in *maqasid*-based ethical reasoning, ensuring that knowledge upholds human dignity, social justice, and spiritual well-being. This paper explores the ethical purpose of knowledge in the Qur'an through the lens of *Maqāṣid al-Sharia*, demonstrating its potential to provide coherent, morally sound responses to contemporary intellectual crises. By revisiting the Qur'anic and prophetic foundations of ethical knowledge and engaging the *Maqasid* tradition, this study proposes a reintegration of knowledge with purpose restoring its role as both a means of worldly benefit and a path to divine proximity.

## 2.0 Theoretical Foundations of *Maqāṣid al-Sharī'ah*

The concept of *Maqāṣid al-Sharī'ah* (the objectives *Shariah*) forms a central pillar in Islamic legal and ethical theory. It seeks to uncover the ultimate purposes behind the prescriptions of Sharia'h, presenting Islam not merely as a legal system but as a value-oriented and ethically driven worldview.

### 1. Classical Foundations

The classical formulation of the *maqāṣid* can be traced to prominent scholars such as Abū Ḥāmid al-Ghazzālī (d. 1111) and later systematized by Abū Ishāq al-Shāṭibī (d. 1388). Al-Ghazzālī, in his *al-Mustasfā min 'Ilm al-Uṣūl*, articulated that the essential objectives (*ḍarūriyyāt*) of the Sharī'ah are to preserve: Religion (*dīn*), Life (*nafs*), Intellect (*'aql*), Lineage (*nasl*), and Property (*māl*). These are not merely legal concerns but ethical imperatives grounded in divine intent. As al-Ghazzālī notes: “The very objective of the *Shari'ah* is to promote the welfare of the people, which lies in safeguarding their religion, life, intellect, lineage, and wealth. Whatever ensures the safeguard of these five serves public interest and is desirable”<sup>7</sup>. Building upon this, Imam al-Shāṭibī, in *al-Muwāfaqāt fī Uṣūl al-Sharī'ah*, emphasized that these *Maqasid* represent not only legal necessities but moral and rational imperatives that uphold justice, mercy, wisdom, and the

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<sup>6</sup> - Auda, Jasser. *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach*. International Institute of Islamic Thought, 2008, pp. 47–49.

<sup>7</sup> - Al-Ghazzālī. *al-Mustasfā min 'Ilm al-Uṣūl*. Vol. 1. Edited by Muhammad 'Abd al-Salām 'Abd al-Shāfi, Beirut: Dār al-Kutub al-'Ilmiyyah, 1993, p. 286.

common good (*maṣlahah*). And also, he said: “The laws have been laid down for the benefit of mankind. The *Shari’ah* is founded upon bringing benefit and repelling harm”<sup>8</sup>.

## 2. Ethical and Epistemological Implications

These five objectives offer a lens for understanding Qur’anic knowledge as inherently ethical, purposeful, and contextual. Rather than viewing Islamic law as rigid, the *maqāṣid* approach enables dynamic interpretation that aligns with changing circumstances while maintaining the ethical core of the Sharī‘ah. This ethical lens means that verses of the Qur’an and Prophetic traditions are interpreted with an awareness of their intended outcomes: protection of human dignity, justice, and societal welfare. In this regard, *maqāṣid* is not only a legal tool but also an epistemological paradigm for understanding the Qur’an as a source of guidance aimed at human flourishing (*falāḥ*)<sup>9</sup>.

## 3.0 Qur’anic Conception of Knowledge

The Qur’an presents knowledge (*‘ilm*) not as a neutral or secular pursuit but as a divinely endowed gift with spiritual, ethical, and social purposes. Qur’anic epistemology deeply integrates the intellectual, moral, and theological dimensions of human understanding. Knowledge in the Qur’an is always tied to faith, action, and responsibility, making it fundamentally value-laden and purposeful.

### 1. Knowledge as a Divine Trust

The Qur’an begins its first revelation with the command of Almighty Allah Who said:

(اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ)

“*Read in the name of your Lord who created*” (Qur’an 96:1),

This foundational verse sets the tone for Islamic epistemology: knowledge is to be acquired “in the name of Allah”, not independently of Him. This signals that all forms of true knowledge should be rooted in *tawḥīd* (the oneness of Allah) and directed toward Allah-consciousness (*taqwā*). According to *Fazlur Rahman*, this verse establishes the core relationship between divine revelation, human intellect, and moral purpose. He notes: “The Qur’an’s command to ‘read’

<sup>8</sup> - Al-Shāṭibī, Abū Ishāq. *al-Muwāfaqāt fī Uṣūl al-Sharī‘ah*. Vol. 2. Edited by Dr. ‘Abdallāh Darrāz, Cairo: Dār al-Hadīth, 2004, p. 8.

<sup>9</sup> - Auda, Jasser. *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*. London: International Institute of Islamic Thought, 2008, pp. 50–53.

signifies a process of understanding the world in the light of divine revelation and with moral accountability”<sup>10</sup>.

## 2. Knowledge Nurtures Faith and Intellect

The Qur'an consistently links knowledge with belief (*'īmān*) and the strengthening of the intellect (*'aql*). It praises those who "reflect" (*yatafakkarūn*), "understand" (*ya'qilūn*), and "ponder" (*yatadabbarūn*), highlighting that knowledge is not passive reception but active contemplation and reasoning guided by revelation. Where the Qur'an states:

(إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ)

***“Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.”(Qur'an 3:190).***

Fakhr al-Dīn al-Rāzī offers a philosophical reflection in *Tafsīr al-Kabīr*, emphasizing that the alternation of night and day reflects cosmic balance and divine intentionality. He connects this verse to the rational proof of Allah existence, showing how regularity in nature supports the idea of a purposeful Creator. “The alternation of the night and day is a profound demonstration of order and harmony, proving the wisdom of the Creator who has arranged all things with precision”. And also, he argues that such phenomena cannot be the result of random chance, and thus serve as a rational basis for belief (*'īmān*)<sup>11</sup>. Sayyid Qutb, in his work *Fī Zilāl al-Qur'ān*, Sayyid Qutb interprets this verse through a spiritual and socio-ethical lens. He asserts that the signs in creation are not merely natural patterns, but invitations to awaken the conscience and move from passive observation to active worship and moral responsibility. The Qur'an leads the heart to observe the signs of God in the universe, not to satisfy curiosity, but to strengthen the bond between man and his Creator, and to urge him to act righteously. Qutb sees *ūlī al-albāb* as those who integrate reason with faith, awe, and ethical awareness<sup>12</sup>. Finally, Imam al-Ghazālī emphasized this connection between *'aql* (intellect) and *'ilm* (knowledge), arguing that: “The intellect is the foundation of knowledge, and knowledge is the path to knowing Allah”. This

<sup>10</sup> - Rahman, Fazlur. *Major Themes of the Qur'an*. 2nd ed., University of Chicago Press, 2009, p. 17.

<sup>11</sup> - Al-Rāzī, Fakhr al-Dīn. *Tafsīr al-Kabīr (Maḥāṣin al-Ghayb)*. Vol. 9. Beirut: Dār Iḥyā' al-Turāth al-'Arabī, 1999, p. 211.

<sup>12</sup> - Qutb, Sayyid. *Fī Zilāl al-Qur'ān* [In the Shade of the Qur'an]. Vol. 1. Cairo: Dār al-Shurūq, 2003, p. 431.

harmony between revelation and reason underscores that knowledge in the Qur’anic worldview is not merely rational but deeply spiritual and existential<sup>13</sup>.

### 3. Knowledge Promotes Justice and Social Morality

The Qur’an presents knowledge as a force to uphold justice (*‘adl*) and promote social harmony. The learned are described as those who truly fear Allah. Where the Almighty Allah says:

(إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ)

**“Only those fear Allah, from among His servants, who have knowledge” (Qur’an 35:28).**

Jurists emphasize that knowledge is foundational to *taklīf* (legal and moral responsibility). The verse clearly establishes that true fear of Allah arises only in those who possess knowledge, thereby linking legal awareness with spiritual and moral consciousness. Imam Al-Juwayni, in his *al-Burhān fī Uṣūl al-Fiqh*, explains that the legal obligation (*taklīf*) is predicated upon knowledge, for the ignorant cannot fulfill duties without understanding<sup>14</sup>. And Imam Al-Ghazālī, in *Ihyā’ ‘Ulūm al-Dīn*, reflects on this verse to highlight the moral and juristic significance of knowledge. He argues that legal rulings are not ends in themselves but must cultivate a heart that fears Allah. The fruit of knowledge is *khashyah* (reverence), and the verse “Only those fear Allah, from among His servants, who have knowledge” confirms that mere knowledge of legal forms without reverence is deficient. He distinguishes between *‘ilm al-rusūm* (formal/legalistic knowledge) and *‘ilm al-ma’rifah* (deep spiritual insight), asserting that true juristic knowledge must lead to inner transformation<sup>15</sup>. And also, Ibn Qudāmah in *Rawḍat al-Nāẓir* connects knowledge with *ijtihād* (independent legal reasoning). For a jurist (*mujtahid*) to issue rulings, he must be not only learned in sources but also possessed of *khashyah*, which purifies intention and ensures justice. The *mujtahid* must fear Allah in issuing *fatwā*, for knowledge without piety leads to distortion. Thus, *khashyah*, as mentioned in Qur’an 35:28, becomes a juristic criterion—a spiritual qualification for exercising legal authority<sup>16</sup>. In addition, Dr. Jasser Auda, in his *Maqasid al-Shariah as Philosophy of Islamic Law*, argues that knowledge-based fear of Allah is essential for formulating ethical legal rulings. He links this verse to *Maqāṣid*-oriented reasoning,

<sup>13</sup> - Al-Ghazālī. *Ihyā’ ‘Ulūm al-Dīn* [The Revival of the Religious Sciences]. Vol. 1. Beirut: Dār al-Kutub al-‘Ilmiyyah, 2005, p. 17.

<sup>14</sup> - Al-Juwaynī, Imām al-Ḥaramayn. *Al-Burhān fī Uṣūl al-Fiqh*. Vol. 1. Edited by Abdul-‘Azīm al-Dīb, Qatar: Wizārat al-Awqāf wa al-Shu’ūn al-Islāmiyyah, 1997, p. 224.

<sup>15</sup> - Al-Ghazālī. *Ihyā’ ‘Ulūm al-Dīn* [The Revival of the Religious Sciences]. Vol. 1. Beirut: Dār al-Kutub al-‘Ilmiyyah, 2005, p. 28.

<sup>16</sup> - Ibn Qudāmah. *Rawḍat al-Nāẓir wa Junnat al-Munāẓir*. Edited by ‘Abd al-Karīm al-Namlah, Riyadh: Maktabat al-Rushd, 1992, p. 34.

where law is meant to serve a higher ethical purpose. The verse establishes that knowledge must produce taqwā. Otherwise, legal practice risks becoming formalistic and disconnected from divine intent<sup>17</sup>. And finally, this shows that knowledge brings about moral transformation, not just cognitive awareness. It is not merely about knowing facts but about orienting the self toward truth, justice, and compassion. As *Mohammad Hashim Kamali* observes that in the Qur'anic view, knowledge leads to justice because it enables the recognition of divine guidance and moral responsibility<sup>18</sup>.

#### 4. Ethically and Spiritually Integration of Knowledge

Contrary to modern secular conceptions that often regard knowledge as value-neutral; the Qur'an insists that knowledge must be used for ethical ends, benefiting the individual and society. The Qur'an warns against the misuse of knowledge for pride or misguidance, where Almighty Allah said:

(يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ)

***“They know only the outer surface of this worldly life, but are heedless of the Hereafter.”***  
***(Qur'an 30:7).***

Jurists have long emphasized that knowledge, including legal knowledge, must not be restricted to material or superficial concerns. This verse is seen as a warning against reductionist or worldly knowledge that ignores the purpose of human existence; salvation in the Hereafter. Imam al-Ghazālī, in *Ihyā' 'Ulūm al-Dīn*, interprets this verse as a rebuke to those who pursue legal sciences or worldly skills without seeking Allah pleasure. Many are immersed in the outward forms of the law (*ẓāhir al-sharī'ah*) but are heedless of its spiritual aims. These are the people who know the outer aspect of the world but are ignorant of the Hereafter. He warns that *Fiqh* without spirituality can lead to legal formalism exactly the problem this verse critiques<sup>19</sup>. In *Miftāḥ Dār al-Sa'ādah*, Ibn al-Qayyim reflects on this verse to argue that true legal scholarship (*fiqh*) must prepare one for the Hereafter. He condemns those who become preoccupied with worldly technicalities, status, or academic pride, while neglecting moral and eternal concerns.

<sup>17</sup> - Auda, Jasser. *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach*. London: International Institute of Islamic Thought, 2008, p. 49.

<sup>18</sup> - Kamali, Mohammad Hashim. *The Middle Path of Moderation in Islam: The Qur'anic Principle of Wasatiyyah*. Oxford University Press, 2015, p. 62.

<sup>19</sup> - Al-Ghazālī. *Ihyā' 'Ulūm al-Dīn* [The Revival of the Religious Sciences]. Vol. 1. Beirut: Dār al-Kutub al-'Ilmiyyah, 2005, p. 38.

They master the outward expressions of language, rulings, and debates, but they are heedless of their Lord, the Hereafter, and the inner purpose of the law<sup>20</sup>.

### 3.0 *Maqāṣid*-Based Ethical Criteria for Knowledge

In the Islamic intellectual tradition, knowledge is not pursued for its own sake, but as a means to achieve ethical, spiritual, and societal objectives. Grounded in *Maqāṣid al-Shari'ah*, Islamic epistemology insists that knowledge must promote the well-being of both individuals and society. This perspective establishes clear ethical criteria for evaluating knowledge and research. Among these are the promotions of spiritual and intellectual growth, the realization of public welfare (*maṣlaḥah*), the safeguarding of justice and moral integrity, and the integration of various domains of knowledge into a unified ethical approach. Together, these criteria reflect a vision of knowledge that is purposeful, value-driven, and in harmony with the divine intent of human flourishing (*falāḥ*).

#### 1. Spiritual & Intellectual Growth

A core aim in *Maqāṣid* is the protection of faith (*ḥifẓ al-dīn*) and intellect (*ḥifẓ al-'aql*). Ethical knowledge promotes both: it nurtures belief and strengthens reasoning consistent with divine guidance. Dr. Jasser Auda underscores that *maqāṣid*-oriented research should begin with a clearly defined purpose: “research should begin with a clearly defined purpose rather than a predefined problem,” highlighting the need for intellectual engagement aimed at higher ethical ends<sup>21</sup>.

#### 2. Social Welfare (*Maṣlaḥah*)

Knowledge must manifest in real-world benefits, ensuring that it serves both individual and communal well-being—an aim central to the *maqāṣid al-Sharī'ah*, particularly through the protection of life (*ḥifẓ al-naḥs*) and property (*ḥifẓ al-māl*). In Islamic economics, for example, grounding decisions in *maṣlaḥah* leads to outcomes that are equitable and socially beneficial, rather than merely profit-driven<sup>22</sup>.

#### 3. Justice & Moral Integrity

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<sup>20</sup> - Ibn al-Qayyim. *Miftāḥ Dār al-Sa'ādah*. Vol. 1. Edited by Muḥammad 'Ajīl, Riyadh: Dār 'Ālam al-Fawā'id, 2003, p. 190.

<sup>21</sup> - Auda, Jasser. *Maqāṣid al-Shariah as Philosophy of Islamic Law: A Systems Approach*. International Institute of Islamic Thought, 2008, pp. 47–49.

<sup>22</sup> - Auda, Jasser. *Maqāṣid al-Shariah as Philosophy of Islamic Law: A Systems Approach*. International Institute of Islamic Thought, 2008, pp. 79–81.

Juridical scholarship within the *maqāṣid* framework emphasizes human dignity (*karāmah*), ethical responsibility, and protection from exploitation. Accordingly, research and education must uphold justice in their methodology, application, and accessibility. Auda's systems approach reinforces that ethical inquiry should move beyond rigid formalism and be guided by higher moral objectives and outcomes<sup>23</sup>.

#### 4. Holistic Integration:

Qur'anic knowledge is inherently holistic, integrating religious, social, and scientific domains within a unified moral and ethical framework. The *maqāṣid al-Sharī'ah* promote a comprehensive worldview that resists the compartmentalization of knowledge. Adopting a "civilizational perspective" on *maqāṣid* encourages interdisciplinary engagement and ensures the continued relevance of Islamic ethics across diverse intellectual and societal contexts<sup>24</sup>.

In Summary, the ethical evaluation of knowledge through the lens of *maqāṣid al-Sharī'ah* rests on four interrelated criteria. First, spiritual and intellectual growth aligns with the protection of faith (*ḥifẓ al-dīn*) and intellect (*ḥifẓ al-'aql*), emphasizing the cultivation of belief and sound reasoning. Second, social welfare reflects the objectives of protecting life (*ḥifẓ al-nafs*) and property (*ḥifẓ al-māl*), ensuring that knowledge contributes to individual and communal well-being. Third, justice and moral integrity, rooted in the preservation of lineage (*ḥifẓ al-nasl*) and human dignity, call for ethical conduct and the prevention of harm or exploitation. Lastly, holistic integration encompasses all *maqāṣid*, promoting an interdisciplinary approach that unites religious, social, and scientific knowledge within a coherent ethical vision.

#### 4.0 Addressing Contemporary Intellectual Challenges through *Maqasid al-Shari'a*

In the face of complex modern intellectual dilemmas, *Maqāṣid al-Sharī'a* offer a principled and adaptive approach for meaningful engagement. Grounded in the preservation of essential human interests such as intellect, dignity, faith, and justice, *Maqāṣid* provides Islamic jurisprudence with the means to respond constructively to evolving cultural, ethical, and epistemological challenges. From safeguarding intellectual integrity in the digital era to confronting moral relativism, scientific materialism, and the fragmentation of identity, this approach emphasizes contextual independent reasoning (*ijtihād*) guided by ethical purpose. By harmonizing legal

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<sup>23</sup> - Auda, Jasser. *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach*. International Institute of Islamic Thought, 2008, pp. 108–111.

<sup>24</sup> - Auda, Jasser. *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach*. International Institute of Islamic Thought, 2008, pp. 31–34.

thought with the broader goals of human welfare and spiritual development, *Maqāṣid*-based reasoning enables Muslim scholars and communities to address contemporary challenges while remaining faithful to the essence of the *Sharī'a*.

### **1. *Maqāṣid al-Shari'ah* and the Preservation of Intellect**

Among the five primary objectives identified by classical scholars such as Imam al-Ghazali is the protection and development of intellect. In his seminal work *Al-Mustaṣfā fī 'Ilm al-Uṣūl*, he explains that intoxicants are prohibited due to their harm to the intellect, thereby illustrating how law protects mental and rational integrity. Thus, contemporary ideologies that distort human reasoning, such as nihilism, radical individualism, and relativism should be examined through the same *Maqāṣid* principle. Any worldview that erodes rational coherence or denies objective truth contradicts *ḥifẓ al-'aql*, making it a legitimate concern for Islamic jurists<sup>25</sup>.

### **2. Using *Ijtihad* Based on *Maqāṣid* to Address New Intellectual Realities**

Modern scholars have advocated *maqāṣid*-based *ijtihad* to respond to ideational transformations. For instance, Dr. Jasser Auda proposes a “systems approach” where Islamic legal reasoning is dynamic, multidimensional, and ethical in nature. He explains that *Maqāṣid* help scholars navigate new challenges such as secular education, liberalism, and technological disruption without being rigidly literalist. In particular, he emphasizes the role of protection of religion and preservation of intellect in engaging with atheistic ideologies and scientism. Islamic jurisprudence, from this perspective, is not only about halal or haram rulings but about safeguarding a rational, moral, and holistic worldview<sup>26</sup>.

### **3. Addressing Moral Relativism and Loss of Ethical Anchoring**

One of the defining features of contemporary thought is moral relativism, the belief that values are subjective and variable. In contrast, the *Maqāṣid* principle affirms the existence of universal moral values rooted in revelation and reason. Ibn 'Āshūr, in *Maqāṣid al-Sharī'a al-Islāmiyya*, emphasizes that the objective of Shariah is not just legal regulation but moral elevation and the cultivation of ethical character. For him, justice, dignity, and truth are universal values that should inform both law and thought. This position is essential in challenging postmodern relativism, which denies the possibility of objective moral truths. A *Maqāṣid*-based

<sup>25</sup> -al-Ghazālī, Abū Hāmid. *Al-Mustaṣfā min 'Ilm al-Uṣūl*, vol. 1. Dār al-Kutub al-'Ilmiyya, 1993, p. 139.

<sup>26</sup> -Auda, Jasser. *Maqāṣid al-Shariah as Philosophy of Islamic Law: A Systems Approach*. International Institute of Islamic Thought, 2008, pp. 53–58.

jurisprudence can reintroduce a balanced ethical vision anchored in wisdom and justice, restoring ethical consistency in education, media, and public discourse.

#### **4. Preservation of Identity in an Age of Globalization**

Intellectual disconnect and identity crises are major issues among Muslim youth influenced by secular philosophies and cultural globalization. According to Imam al-Shaṭibi, the *Shari'ah* seeks to maintain the *Ummah's* collective identity through the preservation of religion, morality, and intellect. He stresses that rulings must take into account not only legality but also spiritual and communal well-being. Thus, Islamic jurisprudence must actively address intellectual currents that promote cultural dislocation or religious apathy. For example, Muslim curricula and public discourse should reinforce protection of self, identity and religion through critical engagement with Western ideologies, not passive assimilation<sup>27</sup>.

#### **5. Digital Age and Knowledge Authenticity**

With the rise of artificial intelligence, online misinformation, and relativistic discourse, the Islamic tradition must respond to issues of epistemic trust and digital ethics. *Maqasid al-Shari'a* demands the preservation of sound knowledge and correct epistemology. Mohammad Hashim Kamali argues that applying *Maqasid* to modern knowledge production ensures that the content we create and consume is truthful, beneficial, and promotes human dignity. Thus, Islamic jurisprudence must engage with media ethics, online behavior, and digital education through *Maqasid* principles<sup>28</sup>.

#### **6. Responding to Scientific Materialism and Technological Reductionism**

One of the major intellectual shifts in the modern world is the dominance of scientific materialism, the view that only empirical science provides valid knowledge. This leads to technological reductionism, where human values, ethics, and metaphysical realities are sidelined. Islamic jurisprudence, guided by *Maqasid*, particularly protection of religion and intellect, offers a response. The Islamic worldview recognizes that reason and revelation work in harmony, and that science must serve human dignity, not negate it. As Fazlur Rahman argues, the Qur'an promotes moral knowledge and teleological reasoning encouraging humans to think purposefully, not just empirically. He critiques secular modernity for separating science from ethics. Islamic legal theory can integrate science within ethical limits, based on the *Maqasid* principle of

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<sup>27</sup> -al-Shāṭibī, Abū Ishāq. *Al-Muwāfaqāt fī Uṣūl al-Sharī'a*, vol. 2. Dār Ibn 'Affān, 1997, pp. 302–304.

<sup>28</sup> -Kamali, Mohammad Hashim. *Shariah Law: An Introduction*. Oneworld Publications, 2008, p. 110.

realizing benefit. This prevents the misuse of science, such as, cloning, surveillance Artificial Intelligence, or data abuse by grounding it in public interest and dignity<sup>29</sup>.

### 7. Islamic Epistemology and the Crisis of Truth

Post-truth culture, fake news, and misinformation are hallmarks of today's intellectual confusion. Islamic jurisprudential tradition emphasizes preservation of reason and authentic knowledge, which reject distortion and ambiguity. In *Sharḥ Ṣaḥīḥ Muslim*, Imam al-Nawawī comments on the famous *Hadith*: "Whoever lies about me intentionally let him prepare his seat in Hellfire"<sup>30</sup>. He uses this to demonstrate the legal and ethical importance of veracity and epistemic responsibility in Islam. This principle should extend to intellectual debates and online spaces. Using *Maqāṣid*, Islamic jurists can promote principles to regulate speech, public discourse, and education ensuring that what is taught and spread in society leads to benefit, not harm<sup>31</sup>.

### 8. Addressing Gender Discourse and Family Ethics

Modern gender ideologies challenge traditional Islamic conceptions of family, roles, and moral conduct. Here, *Maqāṣid al-Shari'a* offers a flexible but principled foundation. Sheikh Yūsuf al-Qaraḏāwī, in *Fiqh al-Awlawiyyāt*, explains that protecting the family unit and human dignity is central to Islamic law. While Shariah accommodates changing roles and social dynamics, it does not abandon core ethical boundaries like modesty, responsibility, and child protection. Islamic jurisprudence, guided by *Maqāṣid*, can engage in *Ijtihād* on emerging issues like gender identity, family restructuring, and reproductive rights balancing compassion with preservation of the natural disposition<sup>32</sup>.

### 9. Education Reform and Critical Thinking

Modern education systems often produce functionality but not meaning. Islamic jurisprudence, through the objective of protection of religion and intellect calls for an education that integrates critical thinking, ethics, and spiritual awareness. In *Understanding Maqasid al-Shari'ah*, Musfir al-Qahtani explains that the ethical purpose of Islamic knowledge is to promote "useful

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<sup>29</sup> -Rahman, Fazlur. *Islam and Modernity: Transformation of an Intellectual Tradition*. University of Chicago Press, 1982, pp. 1–20.

<sup>30</sup> - Muslim ibn al-Ḥajjāj. *Ṣaḥīḥ Muslim*. Edited by Muḥammad Fu'ād 'Abd al-Bāqī, Dār Iḥyā' al-Turāth al-'Arabī, n.d., vol. 1, p. 9, ḥadīth no. 3.

<sup>31</sup> -al-Nawawī, Yahyā ibn Sharaf. *Sharḥ Ṣaḥīḥ Muslim*, ed. Muḥammad Fuwād 'Abd al-Bāqī, vol. 1, Dār Iḥyā' al-Turāth al-'Arabī, 2003, p. 9.

<sup>32</sup> -al-Qaraḏāwī, Yūsuf. *Fiqh al-Awlawiyyāt: Fiqh al-Jadīd li-Marḥalah Jadīdah*. Maktabah Wahbah, 1994, pp. 56–58.

knowledge” that nurtures understanding, wisdom, and ethical action. The problem today is information without orientation and *Maqasid* can correct this by framing education within a value-based learning system. This implies a legal responsibility for policymakers, teachers, and curriculum developers to ensure that educational models foster intellectual resilience, not just technical literacy<sup>33</sup>.

## 10. Pluralism and Intellectual Tolerance

In a world of conflicting ideologies and interfaith encounters, the application of religion and intellect in a *Maqasid* sense supports freedom of thought, dialogue, and civil peace. According to Ibn Qayyim al-Jawziyyah, one of the overarching objectives of the Shariah is to achieve justice, compassion, wisdom, and public good. Any interpretation of law that violates these is not truly from Islam, even if attributed to it. This implies that Islamic jurisprudence, rooted in *Maqasid*, must promote intellectual tolerance within limits, and engage with other worldviews respectfully without compromising Islamic values<sup>34</sup>.

## 11. Islamic Jurisprudence and Environmental Ethics

Environmental degradation is one of the pressing intellectual and moral challenges today. Islam’s commitment to stewardship, balance, and non-wastefulness reflects its ecological consciousness. From a *Maqasid* perspective, environmental protection serves several core objectives: preservation of life, property, and even intellect. Dr. Jasser Auda emphasizes that protecting the environment is part of broader harm prevention and the pursuit of public interest, especially given the global consequences of climate change and pollution. He explains that environmental ethics based on *Maqasid* ensure justice between generations and care for non-human creation<sup>35</sup>.

## 12. Crisis of Purpose and the Search for Meaning

A major intellectual challenge today is existential confusion where individuals lack a clear sense of purpose, meaning, or identity in life. Islamic jurisprudence, when understood through *Maqasid*, reorients the human being toward a teleological vision of life: worship, service to others, and moral growth. Imam al-Ghazālī writes extensively on the role of intention and wisdom in the objectives of Shariah. He explains in his work, *Ihyā’ ‘Ulūm al-Dīn* that every act

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<sup>33</sup> -al-Qahtani, Musfir bin ‘Alī. Understanding Maqasid al-Shari’ah: A Contemporary Perspective. International Institute of Islamic Thought, 2013, pp. 71–73.

<sup>34</sup> -Ibn Qayyim al-Jawziyyah. I’lām al-Muwaqqi’īn ‘an Rabb al-‘Ālamīn, vol. 3, Dār Ibn al-Jawzī, 2003, p. 11.

<sup>35</sup> -Auda, Jasser. Maqasid al-Shariah and Contemporary Reform. International Institute of Islamic Thought, 2008, pp. 112–115.

of worship and every aspect of human activity should be oriented toward eternal benefit, not just worldly outcomes. This vision directly challenges nihilism, hedonism, and the commodification of human life. The *Maqāṣid* principle upholds the spiritual and existential goals of law, offering a more holistic intellectual path than secular philosophies<sup>36</sup>.

### **13. Human Rights, Dignity, and Freedom of Thought**

Another intellectual challenge in the modern era concerns human rights discourse and freedom of expression. While some argue that Islamic law is rigid or authoritarian, the *Maqāṣid* perspective proves otherwise. Mohammad Hashim Kamali argues that the *Maqāṣid*-based Jurisprudence is consistent with universal human dignity, freedom, and justice provided that these values remain grounded in ethical responsibility and spiritual orientation. He emphasizes that protection of life and religion includes the right to life, freedom of religion, and right to moral guidance, balancing personal liberty with communal ethics. This *Maqāṣid* view helps navigate tensions between Islamic law and secular human rights discourse<sup>37</sup>.

### **14. Combating Extremism and Ideological Rigidity**

A dangerous intellectual challenge in the Muslim world is extremist ideology and narrow literalism. These trends distort Islamic teachings by ignoring higher objectives, such as mercy, balance, and justice. In *Fiqh al-Jihād*, Sheikh Yūsuf al-Qaraḍāwī addresses the misuse of *jihad* and other rulings by extremist groups. He insists that *fiqh al-Maqāṣid* is essential to prevent legal abuse and to preserve life, religion and societal peace. He cites historical and contemporary examples where a lack of *Maqāṣid* awareness led to violent misinterpretations. This jurisprudential approach encourages scholars and students of law to uphold the ethical spirit of Islam, not just its outer forms<sup>38</sup>.

### **15. Preservation of Mental Health and Emotional Well-being**

Today's intellectual landscape also includes discussions on mental health, depression, and emotional alienation often ignored in traditional *Fiqh* texts. However, preservation of life and religion are not limited to logic and reason; they include emotional stability, self-respect, and psychological resilience. According to Imam al-Shāṭibī, in *Al-Muwāfaqāt*, the *Maqāṣid* of the Shariah address both the outward and inward dimensions of human well-being, ensuring that the

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<sup>36</sup> -al-Ghazālī, Abū Hāmid. *Iḥyā' 'Ulūm al-Dīn*, vol. 4. Dār al-Ma'rifah, 2005, p. 286.

<sup>37</sup> -Kamali, Mohammad Hashim. *Maqasid al-Shari'ah Made Simple*. International Institute of Islamic Thought, 2008, pp. 48–51.

<sup>38</sup> -al-Qaraḍāwī, Yūsuf. *Fiqh al-Jihād*. Vol. 1, Maktabah Wahbah, 2009, pp. 85–89.

law serves both the body and the soul. Islamic rulings, therefore, must avoid mental harm, remove anxiety, and create peace of mind, especially in areas like divorce, dispute resolution, and social interaction. Modern Islamic psychology is increasingly using *Maqasid* principles to build healing models for therapy and counseling<sup>39</sup>.

## **5.0 Recommendations:**

In light of the findings, this study proposes strategic recommendations to harmonize knowledge production, education, and intellectual engagement with the ethical objectives of *Maqasid al-Shari'ah*. These recommendations aim to revitalize Islamic thought by embedding ethical, spiritual, and societal values in contemporary discourse. They offer practical guidance for scholars, educators, institutions, and policymakers to ensure that knowledge serves not only intellectual development but also faith, justice, and public welfare in an increasingly complex and globalized world.

### **1. Strengthen *Maqasid* Education in Curricula**

Educational institutions, particularly Islamic universities and seminaries, should integrate *Maqasid al-Shari'a* as a core component of Islamic studies. This will equip students with the ethical and epistemological tools necessary to engage knowledge in ways that uphold faith, intellect, morality, and public welfare.

### **2. Promote *Ijtihad* Rooted in *Maqasid***

Scholars and juristic councils should encourage *ijtihad* that draws on *Maqasid* to address emerging challenges, especially in fields such as bioethics, Artificial Intelligence, gender discourse, and environmental sustainability. This ensures relevance and dynamism in Islamic jurisprudence.

### **3. Emphasize Ethical Intent in Knowledge Pursuits**

Institutions and individuals should evaluate knowledge production and dissemination through ethical filters ensuring that intentions and outcomes align with Qur'anic values such as truth, justice, and benefit to society.

### **4. Develop *Maqasid*-Based Research Methodologies**

Islamic academic research should incorporate *Maqasid*-based methodologies that prioritize human dignity, social welfare, spiritual growth, and intellectual development, transcending narrow legalistic or purely materialist paradigms.

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<sup>39</sup> -al-Shātibī, Abū Ishāq. *Al-Muwāfaqāt fī Uṣūl al-Sharī'a*, vol. 2. Dār Ibn 'Affān, 1997, pp. 317–320.

### **5. Foster Interdisciplinary Collaboration Guided by *Maqāṣid***

Scholars from various disciplines Islamic studies, social sciences, and natural sciences—should collaborate to ensure that knowledge generation is holistic, ethically sound, and spiritually meaningful, reflecting the integrative spirit of *Maqāṣid*.

### **6. Reform Pedagogical Approaches**

Educational reform must prioritize critical thinking, moral reasoning, and intellectual independence. Teaching should not be limited to rote learning but should cultivate reflective, ethical thinkers who can respond to complex contemporary realities.

### **7. Reaffirm the Role of Revelation in Epistemology**

In addressing the crisis of truth and intellectual relativism, scholars should reaffirm revelation as a foundational epistemic source, balanced with reason and empirical inquiry, to construct a coherent and ethical worldview.

### **8. Uphold Justice and Truth in Digital Knowledge**

Muslim content creators, educators, and institutions should promote content verification, intellectual humility, and ethical engagement in the digital space. This combats misinformation and reinforces the *maqāṣid* value of protecting intellect.

### **9. Protect Cultural and Religious Identity**

In the context of globalization, Muslim communities should invest in identity-preserving education and media that reinforce religious ethics, cultural integrity, and moral resilience in youth.

### **10. Address Mental and Emotional Well-Being**

Scholars and educators should recognize mental health as part of holistic well-being. Islamic knowledge should be used to promote inner peace, emotional intelligence, and psychological resilience.

### **11. Encourage Environmental Ethics as Part of Fiqh Discourse**

Islamic jurisprudence must expand to include environmental concerns, drawing on *Maqāṣid*, particularly reservation of life, wealth, and stewardship to promote sustainability and ecological responsibility.

### **12. Engage with Human Rights Discourse through *Maqāṣid***

A *Maqāṣid*-oriented approach to human rights can offer a balanced understanding that respects Islamic teachings while affirming universal principles of dignity, liberty, and thought.

### **13. Promote Intellectual Tolerance**

Scholars and leaders should advocate respectful dialogue and pluralism within the bounds of *sharī'ah*, enabling diverse scholarly opinions while maintaining core ethical standards.

### **14. Counter Extremism with *Maqasid*-Based Moderation**

To confront ideological rigidity and extremism, educational and religious institutions should foreground *Maqasid* principles of moderation, justice, and communal harmony.

### **15. Institutionalize *Maqasid* Assessment Tools**

Academic, policy, and fatwa bodies should develop *Maqasid*-based criteria or assessment tools to evaluate the ethical and societal impact of knowledge, educational content, and legal rulings.

## **7.0 Conclusion:**

This study underscores the vital role of *Maqasid al-Shari'ah* in guiding an ethical and purpose-driven understanding of knowledge in Islam. Drawing from the classical jurisprudential insights of scholars such as Imam al-Ghazālī and Imam al-Shāṭibī, the *Maqasid* model centered on the protection of religion, life, intellect, lineage, and wealth serves not only as a legal foundation but also as a comprehensive ethical approach. Through this lens, knowledge in the Qur'an emerges as a sacred trust, one that nurtures both faith and intellect, promotes justice, and integrates moral and spiritual values. The Qur'anic conception of knowledge emphasizes its transformative potential: it is not neutral or value-free but must be pursued and applied in service of the common good, individual development, and societal harmony. The study established a set of ethical criteria for knowledge informed by *Maqasid*, including spiritual elevation, social benefit, moral integrity, and holistic integration across disciplines. Furthermore, this *Maqasid*-based approach provides a solid foundation for responding to contemporary intellectual challenges—from misinformation, moral relativism, and identity crises in a globalized world, to issues related to environmental ethics, mental health, technological disruption, and human rights. By grounding *ijtihād* in *Maqasid*, the study advocates for a dynamic, context-aware, and ethically rooted response to emerging dilemmas, reaffirming the relevance of Islamic epistemology in today's world. In conclusion, re-engaging with the ethical purpose of knowledge through the prism of *Maqasid al-Shari'ah* is both a scholarly necessity and a moral imperative. It calls upon educators, scholars, policymakers, and Muslim communities to rethink the aims, content, and application of knowledge in ways that are spiritually enriching, intellectually sound, and socially

just—ensuring that knowledge remains a means of mercy, guidance, and empowerment for humanity.

### **7.0 Findings of the Study:**

This study explores the ethical purpose of knowledge in the Qur'an through a *Maqāṣid al-Shari'ah*-based approach, highlighting how classical Islamic jurisprudence can address contemporary intellectual challenges. It reaffirms the foundational objectives of *Maqāṣid*, such as; protection of religion, life, intellect, lineage, and wealth as a guiding structure for ethical knowledge. The study presents knowledge as a divine trust, integrating spiritual, intellectual, and social dimensions. It outlines clear ethical criteria grounded in *Maqāṣid*, emphasizing knowledge that fosters faith, justice, social welfare, and human dignity. Applying this methodology, the study addresses modern dilemmas, such as misinformation, moral relativism, digital authenticity, identity in globalization, and mental health, by offering solutions grounded in Islamic values, ethical integrity, and balanced epistemology.

#### **1. Theoretical Foundations of *Maqāṣid al-Shari'ah***

- (a) Classical Foundations: The study confirms that *Maqāṣid* roots lie in classical jurisprudence, for instance, Imam al-Ghazālī and Imam al-Shāṭibī, which identify five fundamental objectives: religion, life, intellect, lineage, and wealth. These are reaffirmed as the ethical bedrock for evaluating knowledge.
- (b) Ethical and Epistemological Implications: *Maqāṣid* transcends legal form that providing an ethical epistemic lens, guiding Muslims to seek knowledge that preserves faith, mind, morality, and societal welfare.

#### **2. Qur'anic Conception of Knowledge**

The Qur'anic conception of knowledge consists of the following main dimensions:

- (a) Knowledge as Divine Trust: Knowledge in the Qur'an is framed as an *amanah* or sacred responsibility, not mere information.
- (b) Nurturing Faith and Intellect: Acts as a dual catalyst strengthening faith while fostering reason.
- (c) Promotion of Justice and Social Ethics: Scripture ties knowledge directly to social justice, encouraging its use for societal goodwill rather than selfish ends.

- (d) Ethicon-Spiritual Integration: True knowledge integrates ethical conduct and spiritual awareness seeking intellectual virtue, not technical prowess alone.

### 3. *Maqasid*-Based Ethical Criteria for Knowledge

The *Maqasid*-based approach to knowledge emphasizes ethical responsibility and purposeful application. It consists of the following main dimensions:

- (a) Spiritual and Intellectual Growth: Knowledge should affirm spiritual values and refine intellect.
- (b) Social Welfare: It must serve collective interests addressing societal needs and preventing harm.
- (c) Justice and Moral Integrity: Knowledge must uphold fairness, truthfulness, and moral uprightness.
- (d) Holistic Integration: Encourages breakthroughs across disciplines in harmony with Islamic values and human dignity.

### 4. Addressing Contemporary Intellectual Challenges through *Maqasid*

The study addresses 15 modern challenges, each through a *Maqasid* lens:

- (a) Preservation of Intellect: Urges defenses against intellectual decline, misinformation, and superficial discourse.
- (b) *Ijtihād* for New Realities: Advocates principled *ijtihad* guided by *Maqasid* to tackle unprecedented issues.
- (c) Countering Moral Relativism: Restores ethical anchors via shared Islamic moral values.
- (d) Identity in Globalization: Maintains cultural-religious identity amid global homogenization.
- (e) Digital Knowledge and Authenticity: Emphasizes verification and *ilm az-zannī* versus mere viral knowledge.
- (f) Scientific Materialism and Tech Reductionism: Promotes integration of material understanding with moral–spiritual awareness.
- (g) Islamic Epistemology and Truth Crisis: Supports a balanced epistemic model that combines revelation, reason, and ethics.
- (h) Gender Discourse and Family Ethics: Encourages respectful, balanced debates consistent with *Maqasid* objectives.

- (i) Education Reform and Critical Thinking: Endorses pedagogies that cultivate reflective, ethical thinkers not rote learners.
- (j) Pluralism and Intellectual Tolerance: Promotes engagement without compromising core ethical values.
- (k) Environmental Ethics: Frames stewardship and sustainability as integral *Maqasid* objectives.
- (l) Crisis of Purpose: Addresses existential voids by reconnecting individuals with meaningful, value-based learning.
- (m) Human Rights and Freedom of Thought: Balances religious teachings with universal human dignity and intellectual liberty.
- (n) Combating Extremism: Confronts ideological rigidity through maqāsid-centered moderation.
- (o) Mental Health and Emotional Well-Being: Recognizes knowledge's role in promoting psychological resilience and inner balance.

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## **Intra-Gender Conflict: A New Trend in the Works of Contemporary Northern Nigerian Women Writers**

By

Prof. Umar Saje

Department of English and Literary Studies,  
Sule Lamido University, Kafin-Hausa,  
Jigawa State, Nigeria.

[sajeumar@yahoo.com](mailto:sajeumar@yahoo.com)

08036373618

and

Inuwa Mahmud

Department of English Language,  
Kano State College of Education and Preliminary Studies,  
Kano, Nigeria,

[Ibnmahmud00@gmail.com](mailto:Ibnmahmud00@gmail.com)

07085566884

### **Abstract**

This paper examines the presentation of Intra-gender Conflict in Bilqisu Abubakar's *To Live Again* (2007), Hadiza Isma El-Rufai's *An Abundance of Scorpions* (2017), Razinat T. Mohammed's *Habiba* (2013) and Azizah Idris Muhammad's *A Sackful of Wishes* (2018) to explore how contemporary Nigerian female writers from the Northern region shift their thematic preoccupation and characterization from the blame of patriarchy as the sole factor of female oppression and subjugation. Using Ogunyemi's version of Womanism which reveals issues like extreme poverty and in-law problems, older women oppressing younger women or women oppressing their co-wives, the paper argues that the writers' exploration of these thematic preoccupations not only sheds light on the individual struggles of women but also critiques the societal structures that perpetuate such rivalries from the perspectives of Womanism. Thus, the main thrusts of the paper are hinged on the assumption that women are largely responsible for the predicament of their fellow women, highlighting the psychological and emotional turmoils that arise in matrimonial households. The findings reveal that women are more brutal, ruthless, dictatorial and inconsiderate than men in their relationship with other women; Wives usually experience more subjugation, and oppression not from their husbands but in the hands of their indifferent and too possessive mothers-in-law or in the hands of their self-centred and heartless co-wives who totally control their husbands through sorcery and manipulation that undermine their relationships.

### **Introduction**

In African literature, various forms of male-induced marginalization and subjugation meted against women have been widely investigated. Most of the investigations revealed that men are the oppressors and victimizers of women without due consideration for intra-gender conflict among women themselves. Consequently, attention is always riveted towards seeing the man as an oppressor and a victimizer, who subjects the woman to various hardships. The woman (the

supposed victim) is exonerated from all blame. Evidently, not much has been documented on how women oppress, sabotage and subjugate their own gender through the persistent conflict between co-wives, undue jealousy between sisters-in-law, manifest hatred and animosity between mothers-in-law and daughters-in-law and other existing problems among women are scantily addressed or completely ignored by the early African feminist critics who often claim that women are oppressed by men. To this end, this paper explores different forms of conflicts within women-folk to show that female subjugation is not only inter-gender but also intra-gender. In other words, the focus of this paper is to refute the deep-rooted argument that men are responsible for the sordid experiences of women in the society by analyzing the works of contemporary Northern Nigerian women writers, namely: Bilqisu Abubakar's *To Live Again*, Hadiza Isma El-Rufai's *An Abundance of Scorpions*, Razinat T. Mohammed's *Habiba* and Azizah Idris Muhammad's *A Sackful of Wishes*.

### **On Intra-gender Conflict**

The term "intra-gender" is derived from the prefix "intra" which means "within", so this type of conflict occurs within a specific gender group as opposed to inter-gender conflict, which occurs between people of different genders (conflict between men and women). Thus, the conflict among womenfolk due to their inordinate jealousy, constant rivalry, mutual aversion, deep-seated animosity and acrimonious resentment resulting to the oppression, suppression and victimization of their fellow women is intra-gender. In the context of women's experiences particularly in African literature, intra-gender conflict focuses on the conflict among women themselves. These conflicts can be shaped by a variety of factors including differing ideologies, social expectations, values, aspiration and life choices. Yetunde Akorede, in her book, *Feminism and Literature: Womanism and the Intra-Gender Conflict Theory* (2011) identifies three types of intra-gender conflict: mother-in-law and daughter-in-law or sister-in-law and brother's wife conflict, co-wife conflict and other women versus women conflicts. Her conclusion is that mothers-in-law and senior wives in most cases are the oppressors.

Contributing to the debate on women as conductors of their failures and sufferings, Egnubu (2019) examines Neshani Andreas' *The Purple Violet of Oshaantu* from a deconstructionist perspective and reveals that "The emergence of the feminist thought in modern African literature as a vision to privilege matriarchy over the predominantly patriarchal nature of the social,

cultural, political and socio-cultural systems of Africa has received huge scholarly attention over the years.” However, this critic quickly points out that “What remains bewilderingly rarefied is the fact that, in most cases, women themselves are the real perpetrators of the maltreatment that they seek to address. He also laments about how some women engage men in shameless romantic and glamorous affairs and thus grunts, “Of course a sexual relationship takes a man and a woman to be established, but that a woman who unequivocally knows that a man is married allows herself to be an accomplice in heartbreaking by willingly submitting herself to him speaks volume of the school of thought of women against women” (298). Corroborating Egbunu’s opinion, Idegwu (2020:131) affirms that “Jealousy rule women’s world; hence they are always on self-destruct.” However, women, in most cases, largely see man as their ‘greatest problem’.

Evidently, in intra-gender conflict, individuals of the same gender suffer from self-inflicted wounds. Thus, the marginalization and intimidation meted on daughters-in-law like Aissatou, Mireille, Ije and Lorna by their mothers-in-law: Aunt Nobou (Mawdo’s mother), Yaye Khady (Ousmane’s mother), Mama (Dozie’s mother) and Nwulari (Obike’s mother) in Ba’s *So Long a Letter* and *Scarlet Song* (1981, 1986), Okoye’s *Behind the Clouds* (1982) and Nwankwo’s *Drums of Destiny* (1991), compel critics like Ebekue (2017:90) to argue that:

Most of the obscene practices meted out against women in actuality have women at the vanguard of its execution. Numerous young women pass through series of unimaginable abuse and intimidation in the hands of their mothers-in-law whose overzealous quest to protect their sons makes them monsters in dealing with their daughters-in-law.

Ebekue’s argument above reveals how mothers-in-law antagonistically relate with their daughters-in-law in an attempt to compete with them to attract the attention of their sons or what D. H. Lawrence refers to as “Sons and Lovers”, thereby making the relationship between them as envious as that of co-wives. Admittedly, many young girls nowadays prefer to marry men whose mothers died.

Similarly, the greed of some mothers and grandmothers, such as Dala in Alkali’s *The Descendants* (2005) and Mori in Funtua’s *In Da Kwadayi* (1998) make them turned their daughters and granddaughters into valuable commercial articles. Dala (Peni’s mother) scarifies her daughter’s happiness and future on a platter of a chunk of meat from Madu Chimba, the

village's richest butcher. Instead of encouraging Peni to seek a secure future by getting a good education, Dala is ready to mortgage her daughter, according to her, "The man was generous to a fault" (p.25). Hence, the victimization and humiliation Peni suffers in the novel are caused by her mother. The ignoble treatment Peni receives from her mother confirms Mohammed's (2010:465) observation that, "A very important area where women constantly oppress their own kind is in the relations between mothers and their daughters. Maternal oppression of female begins in the home." On her part, Mori, Hanne's grandmother, removes her from school to avoid being punished by teachers again and allows her to get involved in romance with Alhaji Sani (who marries and divorces women at will) simply because of the lavish gifts he showers on them. He impregnates her and refuses to marry her. She ends up unmarriageable eventually. The attitude of Dala and Mori towards Peni and Hanne also confirms Ogbonna's (2015:391) view that, "...it is women, who propagate all these negative socio-cultural expectations against themselves. Women compete with themselves. They are the mother who learn that another woman's daughter married a rich man at 18 years and encourage their own daughters to abort their education and do the same." In essence, intra-gender conflict among women is reflected in their attitudes or relationships with other women. Thus, when striving or competing for the husband's attention or something similar to it, women sometimes allow strife and contention to make them antagonists and enemies of each other. This conflict permeates the life of a woman and is largely reflected in the writings of African female writers but critics pay slight attention to it. Against this background, this paper explores how contemporary Nigerian female writers from the Northern region shift their thematic preoccupation and characterization from the general blame of patriarchy as the sole factor of female oppression and subjugation. Instead, these writers extensively treat the issue of intra-gender conflict to depict how women suffer untold hardship in the hands of their fellow women.

### **Womanism as Theoretical Framework**

The conceptualization and nomenclature of "Womanism" as an analytical tool was thrust into public consciousness by Alice Walker in her book, *In Search of Our Mother's Garden* (1983), when she used it to denote the changes that occur in mature womanhood, when the woman becomes "dedicated to the survival and completeness of a whole people, male and female." Chikwenyo Okonjo Ogunyemi also used the word womanism in her article, "Womanism: the

Dynamics of Contemporary Black Female Novel in English” (1985). Similarly, Clenora Hudson-Weems invented Africana Womanism in her book *Africana Womanism: Reclaiming Ourselves* (1993). Kolawole in her book, *Womanism and African Consciousness* (1997) also modified the concept Womanism. She does not see the concept from the global perspective. In her opinion, African Womanism is the one that takes care of the rights of women of African descents alone. Thus, the main principle of Womanism as Kolawole affirms, relies on mutual cooperation and conciliation between men and women where cultural values, motherhood and family relations are dignified and thought to be mechanisms of eradicating and eliminating all forms of subjugations and coercions.

However, some women chose to be mischievous in their relationship with other women. In this regard, Ogunyemi’s Womanism is deployed to examine how the writers present issues that affect African women in the two texts. Ogunyemi’s postulations advocate not only cooperation and harmony of men and women in black women’s writing but also charge African female writers to incorporate other challenges that befall women beyond sexism which Ogunyemi in her interview with Arndt (2000:18) reveals as “issues like extreme poverty and in-law problem, older women oppressing younger women, women oppressing their co-wives, or men oppressing their wives.” Ogunyemi also recognizes the importance of sisterhood to the emancipation of African women although cruelty among women is an antithetical to sisterhood as it strengthens patriarchy and the continuity of the oppression of women in the society.

### **Intra-gender Conflict in the Selected Novels**

In their bid to exonerate men as the sole oppressors of women, Bilqisu Abubakar, Hadiza Isma El-Rufai, Razinat T. Mohammed and Azizah Idris Muhammad present various forms of intra-gender relationships among women such as the mothers-in-law-daughters-in-law conflict, the mother-daughter conflict, the co-wives conflict and the wife-sisters-in-law conflict to illustrate the manner in which women oppress their fellow women.

### **The Mothers-in-law and Daughters-in-law Conflict**

A thorough examination of the selected novels reveals that three of the authors (Bilqisu, Razinat and Azizah) are mainly concerned with how problematic mothers-in-law are to their daughters-in-law. In this regard, they depict the plight, travail and traumatic experiences of daughters-in-

law like Uwani, Kande, Sadia and Hadiza to show that the conflict between mothers-in-law and their daughters-in-law in most cases is the fault of the mothers-in-law who often consider their sons' wives as co-wives. For instance, Uwani in *To Live Again* and Kande and Sadia in *Habiba* do not enjoy marital life as they faced series of hardships from their self-centred mothers-in-law. Differently put, they are maltreated in their matrimonial homes not by their husbands but their mothers-in-law who regard them as intruders. While Uwani's mother-in-law is very possessive and pretentious, Kande and Sadia's mother-in-law is aggressive and dictatorial as she always uses her power to dictate things in the family. She forces her son to do whatever she desires to the detriment of her obedient daughters-in-law. Thus, Gwaggo (Uwani's mother-in-law) and Hamsatu (Kande and Sadia's mother-in-law) share some personality traits. Both of them are ungrateful and erratic. They are embodiment of mothers-in-law who regard their daughters-in-law as co-wives not as daughters-in-law who intrude into the family and come in between them and their sons. Therefore, they create tension which makes the life of their daughters-in-law miserable as if they were their co-wives. Gwaggo, as a domineering mother, hates anything that distances Ahmad away from her being the apple of her eye. She considers Uwani more of co-wife hence she tries to make her life miserable. On her part, Hamsatu, being inconsiderate, oppresses both Kande and Sadia (who bares male children the old woman desperately wants) as she regard them as intruders. Even Saleh, her son is not spared as she holds dominion over him. In fact, Razinat Mohammed, through the portrayal of Hamsatu, in her eponymous *Habiba*, graphically depicts and elaborately discusses some of the challenges daughters-in-law experience from their ornery mothers-in-law.

In Hadiza's case in *A Sackful of Wishes*, she suffers different forms of oppressions as a result of the selfishness and pretentious nature of her mother-in-law. Initially, Hadiza is deceived by Umma Sala into believing that she will enjoy marital life in their family and will be allowed to complete her formal education if she marries her spoilt son. However, Hadiza discerns Umma Sala's true maliciousness shortly after the marriage because she always supports Abdurrazaq even when he is wrong. Instead of saving her son's marriage from reaching a calamitous end, Umma Sala, as an inconsiderate woman, is ready to stigmatize Hadiza because she does not want her son to be under the control of any woman. Thus, like Uwani, Kande and Sadia, Hadiza, too, does not enjoy her marital life largely because of the unnecessary interference and excessive

influence of her mother-in-law on her husband. For instance, Hadiza is left alone in the house to suffer a painful labour for two days during the birth of her fourth child because her mother-in-law insists that the delivery can be handled properly at home. Hadiza reveals her suffering in these words:

I was in serious pain but Umma wouldn't take me to hospital. By the time I completed forty-eight hours of labour, I was exhausted and I almost gave up. Umma kept giving me concoctions that were supposed to speed up the delivery. I finally gave birth to a baby boy. I was so sent I could not raise my hands (170).

Umma Sala's vehement refusal to allow Abdurrazak to take his wife to hospital proves how pitiless she is in her relationship with Hadiza, her obedient daughter-in-law. In other words, Azizah, through Umma Sala's insensitivity towards Hadiza, demonstrates that mothers-in-law are largely responsible for the suffering and intimidation their daughters-in-law go through in their marital homes.

### **The Co-wives Conflict**

The co-wives conflict entails the portrayal of the tensions and strains among women in polygamous homes due to distrust, open hostility, fierce rivalry and stiff competition for the husband's attention. In *To Live Again* and *A Sackful of Wishes*, Bilqisu and Azizah also present how women suffer in the hands of their co-wives in polygamous homes. For instance, the sour relationship between Khadija and Zulai in *To Live Again* and Mairo and Binta in *A Sackful of Wishes* exemplified the brutality and rivalry hatred among co-wives. Khadija and Mairo are unmindful of their fellow women's feelings. As a self-centred and a very jealous wife, Khadija hates to open her eyes to see Zulai in the house. Her fear is that Ahmad's attention will be transferred to Zulai being the new wife. Khadija probably takes into account the assertion of Nana's aunty in Hajara Sadiq's *The Favourite Wife* (1998) that:

A new wife to a man is like a garment; he flaunts, displays and parades it until such a time he acquires new one, and he dumps the old one. Only few sensible men try to administer justice at the critical time (p.43).

Khadija, as a jealous wife, does not want to be dethroned as the favourite wife. She utterly forgets that Zulai is to her what she is to Uwani, Ahmad's virtuous first wife. Through Khadija's betrayal of Uwani, Abubakar reveals that, in most cases, men do not directly oppress women. In Orabueze's (2004:113) words, "There is no way a man thinks out evil or carries it out against a woman without an active connivance of another woman. It does not lie in his nature." This reveals that wherever a woman is in trouble, another woman is behind it. Thus, the tension in Uwani's marriage started when Khadija intrudes as Ahmad's second wife. In other words, the presence of Khadija in the house distorts the peaceful atmosphere that Uwani enjoys. Who will believe that Khadija can turn against Uwani after she married Ahmad? She deceives Uwani by going to her house every day after school hours acting as a house-help not knowing that she is purposely there to snatch her husband. What can be more betraying than this? By all standards, this is worse than male subjugation. Through the character of Khadija, Abubakar shows how some women can go to any length in order to achieve their selfish desire at the detriment of other women. Thus, women like Khadija and her mother are evil. Their actions are motivated by greed. In other words, they are always after what they can get from a man due to their insatiable demand for money. In terms of greed and materialism, Khadija and her mother are carbon copies of Oyo (the Man's wife) and her nameless mother and Araba (Kwesi's wife) and her mother Efua in Armah's *The Beautiful Ones Are Not Yet Born* (1969) and *Fragments* (1970), respectively. Khadija's total dependence on Ahmad for everything is like Nafisa's in Usman's *Destinies of Life* (2014), who also marries Umar purposely for his wealth.

Abubakar also uses the character of Khadija to depict self-centeredness and inordinate jealousy of some women. As a self-centered wife, Khadija wants Ahmad to be hers exclusively. Her mother helps her to achieve this by consulting many soothsayers. The author uses this scene to reveal the attitude of women in polygamous houses. It also reveals that in most cases men maltreats their other wives under the influence of an enchantment. That is why when Khadija is pregnant, Ahmad overtly protects and pampers her. He asks Uwani to take charge of the entire cooking. Uwani is only noticed in the house when her services are required. Being indifferent, Khadija pretends to be completely oblivious of Uwani's miserable life in the house. However, the arrival of Zulai to Ahmad's house makes it a battlefield. Khadija chooses to rebel against both Ahmad and Zulai. In other words, she manhandles them. Getting tired of the incessant

fight between Khadija and Zulai, Uwani serves as a mediator like Zahrah in Gimba's *Sacred Apples* (1994). She advises Khadija to accept the third wife and cordially relate with her like her sibling but Khadija obstinately rejects it and harshly utters that, "Allah ya sawwake. On what bases would I do that?" (127). Instead, she continues to chastise Zulai every day. She hates to open her eyes to see her in the house.

In *A Sackful of Wishes*, Mairo, too, is a self-centred and jealous woman who hates the presence of any other woman in her marital home. Hence, she makes life unbearable for Binta, the kind-hearted and patient co-wife. Mairo's cruelty towards Binta compels Yusuf (Binta's eldest son) concludes that, "I could not see a time when Inna (Binta) would be free from Mama's (Mairo) problems if they stayed under the same roof" (p.61). Yusuf is right in his assertion because his mother suffers untold hardships from his step-mother. Being an enchantress, Mairo uses charm to control both her husband and her co-wife. In other words, through the portrayal of Mairo, the author shows that sometimes women are not only dictatorial to their fellow women but also to men. It is also revealed that while in her parents' house, Binta behaves normally but the moment she comes back to her newly marital home, she loses her senses. As a concerned husband, Malam Musa begs Mairo to allow Binta stay in the house and she reluctantly agrees but put a condition as depicted in the extract below:

"Okay, I'll let her stay here. On one condition."

Malam Musa's face lit up. "Tell me."

"She has to do as per my bidding. She will cook for the family and tend to my needs. She won't sit and chat with me. I don't want to see her around, period" (9)

The dialogue above between Malam Musa and his wicked wife shows how brutal and heartless some women are to the members of their own gender. Obviously, in the portrayal of Binta, the author depicts how faithful some women are to their husbands and co-wives. Thus, Binta, due to the inordinate love she has for Malam Musa, willingly agrees to abide by all Mairo's conditions.

Similarly, the novel depicts how bossy and indifferent Mairo is whenever Malam Musa travels. She charms him so much that everything is left under her custody and Mairo sees it as a chance to starve Binta and her children. She gives only a hundred naira daily to Binta and her six children, while Mairo and her children, "lunched and dined on street bought Moi-Moi, Awara,

and the like” (17). What a monstrous injustice! Clearly, in these instances, the author shows that women are more ruthless than men in their relationship with fellow women. Both Zulai and Binta are traumatized by their callous and indifferent co-wives. In other words, they do not enjoy their marital life as they experience constant harassment and humiliation from their evil co-wives. Wives like Khadija and Mairo completely violate such ethics due to excessive jealousy. Thus, in line with Ogunyemi’s womanist ideology, women should be their sisters’ keepers not beastly towards one another.

### **The Mother-Daughter Conflict**

The mother-daughter relationship is sometimes fraught with problems. Through the character of Kande in *Habiba*, Mohammed depicts how cruel some mothers are to their daughters. Rather than show empathy for her daughter and correct her in a motherly manner if she is wrong, Kande becomes too irritable to Habiba through her constant scold in all that Habiba does. In other words, she is always moody while relating with Habiba. For instance, Habiba, as a monitor, is expected to ensure that their class is sanitized every day after school hours before she left for home. For this reason, she often goes back home late but Kande fails to consider such as a serious excuse. As part of her corporal punishment, she orders Habiba to do all the home chores and this suggests her inhumanity and cruelty. Even when Habiba admits that she is wrong and seeks for forgiveness, Kande shows utter disregard for Habiba’s feeling as she angrily shouts at her, “Forgive? There will be no forgiving you until you stop coming home late from school” (14). Through this scene, the author reveals how indifferent and wicked some mothers are towards their own daughters. As a mother, Kande is expected to be very close to Habiba and guides her on how to go about life typical of Zahrah to Umaimah in Gimba’s *Sacred Apples* (1994) but not to shout at her for any slight offence. The author also seems to suggest that mothers like Kande are not good in parenting. This is because mothers do not only serve as role models but also have an indispensable role to play in their upbringing as Hooks (1981:89) observes, “Mothers are the first nurses and instructors of children. Children get their first impression which being the most lasting from mothers.” However, Kande, as Mohammed depicts, utterly fails in her duty as a mother. Her portrayal is like Dala’s in Alkali’s *The Descendants* (2005), whose greed and hatred for her daughter Peni makes her to give Peni’s hand

in marriage to Madu Chimba, an old butcher. The attitude of mothers like Kande and Dala compels critics like Mohammed (2010:462) to argue that:

Women, especially mothers, play in the pains that their daughters suffer in the home. Knowingly or otherwise, mothers often, cause their female children untold suffering during their growing up years. Consequently, the degree of the suffering of the girl-child at the hands of their mother or mother figure is often, directly responsible for the kind of upbringing that she metes out to her own girl-child or female children under her care.

This observation points out the oppression female children like Habiba experience often begins from their mothers. It also reveals that mothers who oppress their daughters are sometimes the victims of their mothers or of other women oppression too. Furthermore, in the depiction of Kande, Mohammed demonstrates instances where women are active oppressors of members of their own gender. Thus, considering the attitude of Kande towards Habiba, one may wonder the type of mother she is. It is ironical to note that women (nay mothers like Kande) who pick up the oppressive tendencies of patriarchy to maltreat and subject their fellow women to different forms of hardships. Kande's insensitivity towards the emotional needs of her daughter shows women's hatred for one another. In line with this, Mohammed (2004:54) opines that, "Women have revealed themselves as a gender that hates its own kind." Women like Kande openly prefer male to female children. Hence, it can be argued that Kande is more or less like Hamsatu as far as profound hatred for female children is concerned. Obviously, it is Kande's cruelty that prompts Habiba and Umami to return to their father's house hoping that their life will be better there. In other words, Habiba's decision to go back to their father's house justifies that she cannot endure her mother's attitude any more. She considers her mother as a failure for not showing her the needed love, care and concern expected from a good mother.

### **The Wife-Sisters-in-law and Other Women Conflict**

This form of women-on-women conflict involves the tension and frictions between wife and her husband's sisters or wives of his brothers. It also involves the dispute and disunity among women outside the family either in schools or places of work. In *An Abundance of Scorpions*, El-Rufai identifies wife-sisters-in-law conflict and female co-workers conflict as other forms of

intra-gender conflict among women. As a womanist writer, El-Rufai is concerned about the negative attitude of some women towards other women. Through the portrayal of Maryam, Sulaiman's wife (Tambaya's brother-in-law), she depicts how women antagonize their fellow women. Maryam hates Tambaya simply because she rejected Sulaiman's marriage proposal after the death of Yakubu. In a flashback, it is revealed that Maryam, too, married Sulaiman as her only available option because she aborted unwanted pregnancies while in a university. Through Maryam's action, the author reveals how women evilly plot to put other women in trouble because Sulaiman is an epitome of irresponsible husband. To make the matter worse, Maryam confronts Tambaya and challenges her:

Ordinarily, my husband would never marry a second wife. Just as I'm sure Yakubu would never have. It's only because Baba wants to keep you in the family that he's been pressuring Suleiman to propose to you. My husband is not interested in you as a woman (29).

This reference shows how Maryam downgrades Tambaya. What she meant by 'not interested in you as a woman' is that, Tambaya is not up to the standard of a woman that her husband can propose to marry. He only wants obey his father's instruction. Thus, not long after this encounter, Maryam as Tambaya reveals "started throwing hostile glances in my direction, and her children stopped coming to my room to chat" (30). It is because of Maryam's hatred and animosity that Tambaya relocates to Aminu's house (her brother ) in Ghana only to experience a different style of maltreatment and intimidation from Jamila, Aminu's unfriendly and treacherous wife.

Likewise, Jamila, a Ghanaian woman, proves to be who she is the very first day Tambaya arrives at Aminu's house. Through the portrayal of Jamila, El-Rufai depicts how troubled and quarrelsome some women are while relating with other women. Shortly after her arrival, Tambaya easily realizes how jealous and unfriendly Jamila is but being very deceptive, Jamila pretends to Aminu that she affectionately loves his sister and thus eagerly awaits for her arrival. This makes Aminu proud as he informs Tambaya that, "Jamila has food ready for you, I'm sure. She's been looking forward to meeting you" (49). However, after Tambaya's arrival, she receives neither a warm welcome nor hospitality from Jamila. This confirms Tambaya's prediction that, "Men could sometimes be unbelievably naive, I thought. You know, two women

living in the same house...?” But Aminu assures her that, “There’s no one on earth who wouldn’t get along with you” (50). This reference reveals that Tambaya is a friendly woman. Jamila solely hates her because she notices how affectionately Aminu loves his sister. Thus, instead of regarding Tambaya as a sister-in-law, Jamila takes her as a co-wife, who comes to share her husband with her.

Furthermore, through Jamila’s unbecoming attitude, the author reveals how terribly bad and hypocritical some women are towards other women. Differently put, Jamila represents women who maliciously sabotage other women whom they think are more sociable and amiable than them. Instead of emulating Tambaya’s impeccable manners, Jamila allows her unjustifiable jealousy to dominate and overshadow her faculty of reasoning. That is why Tambaya refers to her as an “ill-tempered wife” (173) and a “treacherous sister-in-law” (214) - the former for her sheer wickedness and the latter for her ungodly act of hypocrisy. Thus, when her friend, Esther, sends a letter to her informing her that she has found a job for her in Abuja through their schoolmate, Mulikat, who works with the First Lady, Tambaya wastes no time in getting her luggage ready to leave Jamila’s house but even at that point, Jamila does not seem to change her bad attitude. She is very eager to see that Tambaya leaves the house for good. Jamila utterly fails to be a humane character throughout the text. She vehemently opposes the notion of sisterhood which womanists like El-Rufai strongly advocate. Jamila only considers herself alone and none other.

Also, a woman can face problems from women outside her own family or her husband’s family. For instance, Tambaya experiences harassment and intimidation from Miss Schola in her place of work. To prove how violent and dangerous she is, Madam Schola warns Tambaya thus:

I’m the one, the only person that will assess your performance at the end of your contract. I’m the one to recommend you for permanent employment. With the way you’ve been carrying on... She shrugged. Oh, people can praise you from now until kingdom come, but it won’t get you anywhere. It is what I think that matters... Any other person with the influence I have now would have arranged for you to be sacked, whether your contract had ended or not. But I’m vengeful person. If you stay out of my business, there will be no problems. With time, you’ll see that we can enjoy a mutually beneficial partnership, you and I (p.234).

Being a powerful woman in the orphanage, Madam Schola sees Tambaya as a threat to her influential position. For this reason, she often antagonizes Tambaya and looks for a chance moment to send her away from the orphanage. Clearly, through the portrayal of Maryam, Jamila and Madam Schola, El-Rufai graphically depicts the horrific oppression, marginalization and victimization women pass through in the hands of their merciless fellow women. In other words, the pain, betrayal, exploitation and humiliation meted out to women are largely caused by their fellow women. This completely violates the true essence of sisterhood which African womanists like Ogunyemi advocate.

However, despite the writers' predominant preoccupation with the theme of intra-gender conflict, they also proffer solutions by advocating for solidarity among women. By implication, women would live in unity if only they embrace sisterhood as outlined by womanists like Ogunyemi who advocate the need for peace and harmony among women. Thus, in order to depict how women are supposed to relate with their fellow women without antagonism, hatred or malice, the selected writers depict female solidarity models such as Nana Mansa, Ladi, Jumoke and Uwani in *To Live Again* and Esther and Mulikat in *An Abundance of Scorpions*, Sadia in *Habiba* and Maryam and Maman Ummi in *A Sackful of Wishes* to illustrate that with mutual love and cooperation, women would put an end to intra-gender conflicts. This will go a long way in addressing the challenges that women face in the society. For instance, Uwani and Tambaya suffer from intra-gender, thanks to some other women who embrace the ideals of sisterhood and assist them in becoming champions (Uwani as a barrister and Tambaya as a Matron) eventually.

## **Conclusion**

From the discussion so far, it is clear that the theme of intra-gender conflict in the works of contemporary women writers from Northern Nigeria provides deep insight into the multifaceted problems that women face from their fellow women. In other words, the selected writers employ their novels as templates to expose different forms of women-on-women conflicts to prove that women are the perpetrators of all sorts of atrocities against their own gender. That is to say. The writers in question have remained focused in exposing problems, intrigues and quagmires surrounding the lives of women as a result of deep-seated jealousy and resentment of some women towards other women. In essence, the works of Bilqisu Abubakar, Hadiza Isma El-Rufai, Razinat T. Mohammed and Azizah Idris Muhammad offer nuanced perspectives on how

women's internal conflicts play out in society, making these works essential to understanding the complexities of gender dynamic in African contexts.

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## **Youths in Modern Nigerian Politics: An Islamic Perspective**

**BY**

**SANUSI DAUDA (PhD)**

**ISLAMIC STUDIES DEPARTMENT**

**FEDERAL UNIVERSITY, DUTSIN-MA, KATSINA STATE**

**O7063804470**

**dsanusi @fudutsinma.edu.ng**

**ZAINAB BUKARI ABUBAKAR**

**DEPARTMENT OF RELIGIOUS STUDIES GOMBE STATE UNIVERSITY,**

**GOMBE**

**+234 803 6908150**

**zaynabukari@gmail.com**

**Nafisa Sulaiman Rahama**

**Islamic Studies Department Federal University Dutsin-Ma Katsina State**

**nafisasulaiman1991@gmail.com**

**08135981733**

**Abstract** The paper explores the role and engagement of youth in modern politics, explain the factors that influenced their participation in politics and the impacts of their enrolment on political outcomes. It discusses the concept of youth in Islam according to Qur'an and prophetic traditions, the categories of youth, causes of political thuggery, youth and political thuggery in modern politics. The researcher conducted an oral interview with some individuals that are in one way or the others related to the topic under discussion and believed to be conversant in the area of the research and also the

researcher consulted relevant materials. The research finds out that Islam has a number of roles to play to rescue the life of our modern youth.

**Keywords:** Youth, Modern, Nigeria, Politics

### **Introduction**

Islam has provided a perfect way of life which addresses human concern at all stages of life regardless of status, gender and ethnicity. Allah (SWT) the Creator has bestowed upon humanity complete guidance which if understood and followed, offers direction to even the most troubled minds and hearts. And anybody who sticks to that guidance will have a successful life in this world and the hereafter.

### **The Concept of Youths in the Glorious Qur'an**

The Quran is the book of Allah that covers the entire life of human being since from cradle up to the grave including young age. The word youths appears fourteen times in the Glorious Quran using four different words. These are all contained in the following verse:

And We have enjoined man to his parents' good treatment. His mother carried him with hardship and gave birth to him with hardship and his gestation and weaning is (period) thirty months. Until when he reaches maturity and reaches (the age of) forty years (Q46:15)

Allah (SWT) also says:

And whoever of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hand possessed (Q4:25)

In this particular verse, the word “*fatayatikum*” means slave girls (young girls) which are allowed to be wedded by believers who have no means to marry or free the girl. Allah says in another place: and women in the city said: the wife of the Azeez seeking to seduce her (slave) young man...this refers to Prophet Yusuf (AS) and what happened between him and the wife of a king when she intended to have sex with him and he ignored and refused her demand. In another place “*fatayaan*” was used to mean two young men (i.e those in prison with Prophet Yusuf (AS) As contained in the following verse: And there entered with him two young men in the prison...Allah uses the word youth as “*fityatu*” which means young men in the verse mentioned. When the youth retreated to the cave and said “Our Lord grants us from yourself mercy and prepare for us from our affair right guidance”

Here, Allah tells us about those young men who fled from their people for the sake of their religion, fearing persecution. So, they fled taking refuge in the cave of a mountain, where they hide from their people. In another place the word youth is used “*fityatuun*” (young men) as follows: it is We who relate to you, (O Muhammad)’ their story with truth. Truly they were youth who believed in their lord and We increased them in guidance.

### **The Concept of Youth in Hadith**

In *hadith*, the Prophet (SAWﷺ) addressed Muslim youths in different aspects. Reference is made to some *hadith* that talk about young people and also underline the merit of youthfulness, the enviable position young people occupied in the heart of Messenger of Allah (SWTﷻ) and the care he had for their welfare, their religious discipline and self-

control, the highly commendable role they played during the time of the Prophet (SAWﷺ) in demonstrating high sense of responsibility and generosity, their gallant fight in the cause of Allah and the sacrifice of their most valuable possession in order for the religion of Allah to prevail. Abu Hurairah reported to have said:

Seven are (the persons) whom Allah would give protection with His shade on the day when there would be no shade but that of Him: A just ruler, a youth who grew up with the worship of Allah, A person whose heart is attached to the mosque; Two persons who love and meet each other and depart from each other for the sake of Allah, A man whom a beautiful woman of high rank seduces for (illegal relation), but he (rejects for this offer by saying); I fear Allah, A person who gives charity and conceals it (to such an extent)t that the left hand does not know what the right hand has given, And a person who remembered Allah in privacy and his eyes shed tears (Sahih Muslim).

From this *hadith* look at the importance that Allah has given to the period of youth. The acts of all these seven groups of people are “easy to say” but “difficult to do”. The more difficult the test, the greater the reward would be in the sight of Allah.

### **Categories of Youths**

Categorically in the present time living in the global world as an entity, the Muslim youth can be observed under three categories according to their lifestyle, priorities and behavior:

#### **- Deviated Youths**

The category of youths deviated from religion are more concerned about materialistic priorities. They are found astray and selfish in the Qur’an. They are more concerned about the survival and success of worldly affairs and least interested in religious identity.

They even try to change their form and thoughts for the sake of interest in worldly matters. They not only become victims of disbelief but also obstinately consider their opinion as absolute. Just like those non-believers who argued with the Prophet Muhammad (SAW ﷺ) and said they would not believe. The Glorious Qur'an terms them as people who are blind to see the truth because there is a seal on their hearts and they will neither hear nor see the truth.

Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment, And of the people are some who say "We believe in Allah and the last day, but they are not believers (Q2:7-8).

Category of young people deviated from religion are like those described in Qur'an as people who are blind to see the truth of Islam, and there is a seal on their hearts to recognize the reality of the ultimate truth. They consider themselves as absolute, and because of their stubborn pride in their deeds, they defined their bad actions as best for themselves. But ultimately they will earn loss of life after death as stated in the Qur'an:

They are those whose effort is lost in worldly life, while they think that they are doing well in work (Q18: 104)

Due to their mental sickness they are proud of their wrongdoings which is totally in corrects and misconception

### **Unconfident and Confused Youths**

These categories of youth are unconfident about the practices of Islam thus confused about the life and what patterns or behavior to be followed. Young people from a range of religious and social class backgrounds live with uncertainty and change. These people value close trusting relationships and family remains to be a strong influence, though

parent and religious leaders' religiosity may be questioned and the question is whether they are authentic.

Among all other factors which are threatened for the loss of identity of Islam in Muslim countries is deviation of Muslim youth from the religious foundation of Islam. The secular and materialistic elements are making a beautiful deception for the youth with name of practicality and glamour. The image of Islam is depicted as an old orthodox religion which is an obstacle in the way of success and survival into the global world.

What is significant of these young people is their practice of 'true' Islam by choice, from a sense of agency, and they are satisfied with their choice. This argument highlights the salience of place in facilitating or constraining the agency of these young people with which identities are formed and expressed. Youth from this group are well aware about their responsibilities and obligations towards life in this world and after death. They focus on the success of life after death and prepare and shape their lives accordingly. They are not only following the rituals of Islam rather are desirous to bring others to the right path of Islam. They are not only offering their regular prayers but pray and hope for the guidance of their loved ones. They are satisfied with their beliefs and Islamic lifestyle.

Allah (SWT) says:

You are the best of peoples ever raised up for mankind; you enjoined Al-ma'aruf and forbid Al-munkar (polytheism, disbelief and all that Islam has forbidden) and you believed in Allah. And had the people of the scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-fasiq (Q3:110)

For these young people, Islam appears to offer the solutions to all social problems including beliefs, worship and social matters. They always keep themselves away from evil and try to keep away others from it too in their community. If by chance pass, they come across an evil, they keep away from it with respect and dignity as mentioned in Qur'an that believers pass through an evil with a way of keeping themselves away with respect.

Successful indeed are the believer. Those who offer their Salat (prayers) with all solemnity and full submissiveness, And those who turn away from Al-laghwy (dirty false, evil vain talk, falsehood, and that Allah has forbidden). And those who pay zakat, and those who guard their chastity that their right hand possess, for them, they are free from blame (Q23:1-6)

### **Youth and Political Thuggery in Modern Nigerian Politics**

The term "Youth" means the time of one's life between adolescent and adulthood, especially before a child becomes an adult<sup>1</sup>. In terms of individual's level of dependency "can be marked in various ways according to different cultural perspectives referring to young people who still rely on their family emotionally and economically<sup>2</sup>. According to Nigerian National Youth Policy, any individual with the ages between 18-35 years are regarded as youth, whereas the United Nation describes anyone within the age of 15-24 years are categorized as youth. Meanwhile, the Common Wealth of Nations recognizes those with the age between 16-29 years as youth.<sup>3</sup> Young age is a period of great change and hope for the future. It can be the happiest and most productive time of a person's life, yet, this stage of development can also be overflow with numerous psychological,

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Turnbull, Joanna. *Oxford Advanced Learners Dictionary*, 8<sup>th</sup> Edition, Oxford University press, 2010 <sup>1</sup>

<sup>2</sup>Furlong, Andy. *Youth Studies: An Introduction*. London Routledge., 2012

<sup>3</sup>Gandi ,I *The need for youth to be patriotic to become self reliant*, news analysis on Rima Radio 2015

sociological and spiritual crises. Because the young people of any society carry the future of their nations on their shoulders, their problems and their troubles should be on the utmost concern for the people around them.

There are some youths who are drop-outs from schools (both Islamic and Western oriented schools) or who are unable to attend any of these schools from their childhood. They have not received proper parental care due to poverty, ignorance, carelessness or family problems<sup>4</sup>.

Such youths are employed by the selfish politicians who want to gain power or to retained their seats by all means and give them money to buy drugs, provide them with knives, cutlasses etc., in order to serve as a political vanguard. This led to the emergence of a form of youth restiveness called *'Yankalare, Yandaba, Area boys, Ecomog etc* which had become an endemic problem in Nigeria<sup>5</sup>.

Some youths in this groups are drug addicts who are mostly in the state of intoxication and sometime mad ness. Some of them engage in illicit social vices such as fornication, rape, theft, etc. while the less harmful among them are those who roam about from one house of politician to another and from one office to another in search of their daily need or livelihood. They don't respect their parents, elders in the society and some have already forsaken their parents for a long time, they do not value the sanctity of human life, especially when there is a clash between their rival groups. In some areas nobody has the courage of

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<sup>4</sup>Interview With Malam Usman Admin Officer 45 years, Federal Government Girls College Bajoga Gombe on 8<sup>th</sup> September, 2020

<sup>5</sup>Dan' Azumi , Muhammad , *Involvement of Some Youth in Political Thuggery*,A Study of Bauchi State,Unpublished M.A Dissertation, Department of Islamic Studies, UDU ,Sokoto ,2017 P.74

moving freely in the night for fear of them. This is because they may rob and attack people and forcedly collect their bags, laptops, handset etc.<sup>6</sup>

### **Causes of Political Thuggery in Modern Nigerian Politics**

Different people have given their opinions with regard to the causes of political thuggery. Their opinions or views could be categorized into the following causes; peer groups, unemployment, poverty, media, broken homes, ignorance, and drug abuse.

#### **- Peer Groups**

In some cases an individual is usually influenced by the habits of his associates. A person associating with people of good character is likely to become good. Similarly, a person associating with people of bad character is likely to become bad person. As Malam Bahaushe said: *“Zama da Madaukin kanwa Shiyake kawo farin Gashi”* meaning (association brings on assimilation), the person may initially hate what his friends or associates are committing, but as time goes on he may start adopting some of their characters and later he may culminate into full activities of his friends. The same thing happens when you come to the other vices. This is what exactly happens with youths in relation to political thuggery. Most of them initially begin gradually and later develop into full activities of political thugs.

This is how peer groups contributed in bring the setback of some parent efforts. Therefore, peer groups have contributes a lot in promoting Political thuggery in contemporary society.

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<sup>6</sup>Dan Azumi, Muhammad, *Involvement of Some Muslim Youth in Political Thuggery*, P.7

This is because the youth saw his friend have been given motor cycle, motor car, huge amount of cash, or even hajj seat for pilgrimage. This is usually motivating others to enroll themselves in order to get these gifts from the politicians.

### **Unemployment**

Unemployment among youths is very high in this time particularly due to the high rates of youth in Nigeria and is one of the major causes that contributed in the promotion of social vices among the youths.

On this an interview was carried with Malam Abubakar, where he narrated to the researcher that: in '*Funakaye*' Local Government Area of Gombe State, the percentage of unemployees among the youth is tripling the number of those that are employed and that is actually what make some youth to convert into thuggery activities<sup>7</sup>.

### **Poverty**

Poverty is one of the most serious problems bedeviling Nigerians, despite the abundance of human and natural resources, most of the citizens of the region are facing high rate of poverty resulting from poor or bad governance.

When we come to Northern regions, we may find that some houses may rise in the morning having nothing to eat in most of the cases. Therefore, some parents could not have the opportunity or chance to give their children proper upbringing due to extreme poverty. In today's life money is anything because without money you cannot even send your child to *Islamiyyah* or give him sound western education, all these are money matters.

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<sup>7</sup> Interview With Malam Abubakar Dabo, 56 years, at Gombe Town 18th November, 2020 by 4pm

That is why some parents take their children to *Almajiri* schools and most of *Almajiri* today are from lower level families.

In the morning the father went out to search for food and his wife busying herself washing, sweeping and other domestic works and sometime left her house for some small scale business or doing *Aikatau* in someone's house without knowing the whereabouts of her children. In most instances, feeding, clothing, proper accommodation sound knowledge is not easy for most of the parents. Some of the youth who found themselves in this predicament conditions are in most cases used by politicians for political thuggery in return for small amount of money ranging from, five hundred Naira (500) to one thousand Naira (1000).<sup>8</sup>

In real sense, most of those who engage in thuggery are from lower level families and most of them can depart from it if they were given an employment.

Although, there are some people who believed that poverty is not a reason for youths to involve or enroll in a political thuggery.

In an interview I had with some people they opined that: poverty is a reason for youths to partake in political thuggery, it is only that they lack self-motivation and laziness from our fellow youth"<sup>9</sup>.

Malam Kyari added that: Sometimes these youth are given houses, cars, and even *Hajj* seat but still they do not desist from thuggery"<sup>10</sup>.

## **Drug Abuse**

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<sup>8</sup>Personal Observation by the Researcher

<sup>9</sup>Interview with Muhammad Kyari, 40 years at Bajoga Town, Gombe State 11-09-2020 12:pm

<sup>10</sup>Interview with Muhammad Kyari,40 years, at Bajoga Town , Gombe St ate 11-09-2020 1:45

Drug abuse was also found to be one of the factors that result to violence as almost all the political thugs use or take drugs before they go for their political activities. The commonest intoxicant they takes are Indian hemp and drugs both tablets and syrups.

However, sometime the youth said that the drugs are given to them by the politicians before they carry the assignments. While in some instances they were paid before carrying the assignment in order to deliver job to their masters.

The researcher asked one of the youth why do you carry drugs before starting your activities. He said: The work cannot be done without drugs and that is why if we take our drugs we don't need too much talk from any outsider because he may destroy our arrangement (*Zairusamana jere*)<sup>11</sup>.

Therefore, drug abuse contributes a lot in promoting political thuggery. This is because sometimes these youths could only get money to buy these intoxicants when they engage in thuggery or other vices.

### **Ignorance**

Lack of sufficient knowledge is among the main causes of the social vices bedeviling most parts of Northern region. The past governor has taken some important measure in order to tackle the issue and revive the educational sectors but the problems remained stagnant.

Sadly, in many rural areas in the state you can hardly get 40% of their youths holding certificates of tertiary institutions. Most of the youths today in rural areas engage

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<sup>11</sup>Interview With Abdul a Retired Kalare Member and Now Dan Chuwa-Chuwa in Gombe Town Jeka Da Fari on 27<sup>th</sup> August, 2020

themselves in farming and rearing. Although in the recent years the federal government has contributed in launching Vendo programmes to the primary school students by providing food and drinks to the students in primary section only. The program definitely help in making student engaged themselves in schooling. The same thing is happens when you come to religious education which is the most important in the life of human beings or Muslims in particular. The importance of knowledge in Islam is very vital and significant. In the Glorious Qur'an the first chapter or verses revealed to the Prophet (ﷺ) enjoins for the search of knowledge. Where Allah (SWT) says:-

Read in the name of your lord Who created man from clot  
of Blood. Read! And your Lord is most Gracious, He who  
taught man by pen. Taught man what he knew not (Q 96:1-  
5)

From these five verses, all Muslims were called to engage in quest of knowledge. Muslim scholars hold that search for knowledge as enjoined in these verses is not restricted to religious knowledge, but includes all knowledge that is useful to humanity whether is for worldly affairs.

Several centres of learning have been established at different locations to train youth the religion and Western education, but the programmes do not last long whenever they were established. For example, Malam Abdulqadir Ibrahim told the researcher that:

He was among those who established Qur'anic and *huruf* classes for the youth to be giving them knowledge between *Magrib* and *Isha* on daily basis but the classes stop due to poor attendance<sup>12</sup>.

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<sup>12</sup>Interview with Malam Abdulqadir K. Babani, 46 years, Chief Imam Baitussunah Mosque, Bajoga Gombe State on 11<sup>th</sup> June, 2020

Also in an interview with Malam Yakubu wanzam:

The mosque committee organized a *Fiqh* class for the adult in order to teach them how to observe their *Ibadah*. The classes were arranged in just 3-4 days in a week but later the class remained with a single student<sup>13</sup>.

Moreover, *Shaikh* Ali also said: A special class for the '*kalare*' repentant was established and even made provision for financial support to the trainees but the program failed later.

Some years back, many youth have devoid from both religious and western education. As a result of this, their living is guided by ignorance thereby making them to indulge in social vices like theft, rape and killings etc.

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## **List of Informants**

- Interview with Malam Usman Admin Officer 45 years, Federal Government Girls College Bajoga Gombe on 8<sup>th</sup> September, 2020  
Interview with Abdul 22 years retired kalare and now dan chuwa chuwa in gombe town Jekada Fari Gombe State on 27<sup>th</sup> August, 2020  
Interview with Malam Abdulqadir K. Babani, 46 years, Chief Imam Baitussunah Mosque, Bajoga Gombe State on 11<sup>th</sup> June, 2020  
Interview With Malam Abubakar Dabo, 56 years, at Gombe Town 18th November, 2020 by 4pm  
Interview with Malam Yakubu Wanzam, 52 years, Deputy Imam Baitussunah, Bajoga, on 11<sup>th</sup> June, 2020  
Interview with Muhammad Kyari, 40 years, Former Electoral Officer, Funakaye Local Government Gombe State on 11<sup>th</sup> September, 2020 by 12pm

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<sup>13</sup>Interview with Malam Yakubu Wanzam , 52 years, Deputy Imam Baitussunah ,Bajoga, on 11<sup>th</sup> June, 2020

**THE ROLE OF INDIGENOUS LANGUAGES IN EDUCATION AND NATION BUILDING**

**BY**

**SULAIMAN ADAMU**

**(07036972551)**

**[sulaimanadamu4540@gmail.com](mailto:sulaimanadamu4540@gmail.com)**

**AND**

**ABUBAKAR DALHA BAKORI**

**(08020988664)**

**[dabakori@kadunapolytech.edu.ng](mailto:dabakori@kadunapolytech.edu.ng)**

**KADUNA POLYTECHNIC DEPARTMENT OF LANGUAGES**

**ABSTRACT**

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

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

**INTRODUCTION:**

Language is a distinctively human system of communication based on oral and written symbols. It is the Vehicle through which people's cultures are transmitted. It is an extremely

important aspect of a community. Obafemi (2008) maintains that a people cannot talk of national growth and development without language at the fore front.

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

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

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

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

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

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

The argument may therefore arise that in order to build a nation, a national language is

imperative. We are not looking at building just a nation; what kind of nation are we building? No matter how fluent we speak the English language, we would still be referred to as the non-native speakers of the English language, the second language learners (L2) and a multilingual nation. Is it not better than to take pride in our multilingualism by teaching our indigenous languages to our children at the early childhood. Pre- primary school who are the leaders of tomorrow instigating the notion of nation building, early enough in them, putting a touch of self-esteem to it and making it count all the way .

### **NATIONAL DEVELOPMENT.**

National development can be regarded as a situation whereby people harness the resources at their disposal in order to have meaningful life. This development ranges from growth in education (intellectual growth) politics, Economy Science and Technology. Olu Obafemi (2008) posits that:

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

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

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

In educational process, language mother tongue (MT) is the main pillar through which man has to plan, instruct and evaluate programs. Whitehead(2015) argues on behalf of the economist that (English) is the language of globalization of international business, politics. It is the language of computers and internet, It is the dominant international language in communication, service aviation, entertainment, radio and diplomacy (Adamu (2010) 162) while this is true, the Graddel report demonstrate that the global spread of English will lead to serious economic and political disadvantages in the future. Similarly, asserts that English has emerged as a preeminent world language and being indicted by linguistics for the loss of several indigenous languages, it qualifies to be characterized as the "killer Language per excellence". This paper therefore, advocates the use of

indigenous languages in the Nigerian educational sectors and how the implementation of it in the early childhood/preprimary schools can help foster national integration and nation building.

### **THE STATE OF INDIGENOUS LANGUAGES IN NIGERIA.**

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

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

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

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

Qualitative education in any nation is not a luxury, but an imperative to national development. In order to achieve national cohesion and unity, Nigeria recognizes the important of mother tongue in education, hence Nigerian states in her National policy on education (NPE) that the language of instruction in the primary school should be initially in

the child's mother tongue or language of the immediate community. Indigenous language is the most important tool with which society is organized. It is hardly possible to talk of national development

without including the languages with which the people formulate their thoughts, ideas and needs.

Multilingual education is capable of eradicating illiteracy. It provides awareness and socio - political stability. Government's programs and policies reach the grassroots with the use of indigenous languages. National unity depends largely on mutual understanding of each other's language and culture, including interests. This is why Nigeria considers it to be in the interest of national unity that each child should be encouraged to learn one of the three major Nigerian languages other than his own MT.

Unity means strength or power, and it is language that unifies people. Indigenous languages therefore confer power on a nation.

### **INDIGENOUS LANGUAGES AND CHILD DEVELOPMENT.**

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

- Instrumental function: mother tongue is used by the child for getting things done. He uses his MT to navigate life to maturity.
- Interactional function: The child uses his MT to interact with his parents, siblings, neighbors, peer groups, classmates and the people he meets. He uses MT to carry out speech act illocution, such as persuading, requesting, dissuading, apologizing, commanding, directing, warning, teasing or mocking and abusing and praising. All these have perlocutory effects on what he does. He achieves his goals through these speech acts. Even adults also uses these speech behaviors to achieve interactional objectives. When the child interacts with speakers of his MT, he learn more about the rules of speaking or socio- linguistic norms in the speech community, including of course the sanctions which go with the breach of the rules of speaking. He grows in native wisdom. knowledge and understanding. He learns societal ethos such as reciprocal respects for each other's' opinions, humility, patience and other social values. He also imbibes positive moral attitude which makes him become a

well-behaved, highly responsible, well-adjusted and disciplined citizen who shuns social vices like laziness, greed, avarice, corruption and other social vices. He thus becomes a man with high morality who can contribute positively to national development.

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

All these regulatory statements help the child and even the adult to develop a sense of responsibility and refinement in behavior.
  - g. Child rearing function: indigenous languages are a powerful weapon or instrument for child-rearing practice. Through precepts, rules of speaking, the use of body language, socio linguistic etiquette, the children are initiated into their parent's speech community. Through indigenous songs, folktales, stories, proverbs, adages, literature, children learn age-old wisdom, adult conversational skills, moral lessons, how to engage in dialogue and constructive criticism. Bakare (2000) asserts that MT has the capacity to develop children's curiosity,

manipulative ability, flexibility, initiative, industry, manual dexterity and mechanical comprehension, all leading to self - confidence, resourcefulness creative reasoning and all around development.

### **IMPEDIMENTS TO THE DEVELOPMENT OF INDIGENOUS LANGUAGES:**

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

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

It is incontrovertible that the loss or death of some indigenous language is an irretrievable loss of the people's collective wisdom that is people's cultures, traditional occupations, medicine, technology and terminologies. The richness of any nation, or any civilization, is a function of its language and culture.

The teacher registration council set up by a Decree 31 of 1993 officially and legally recognized teaching as a profession. Most teachers in the early childhood/pre-primary schools do not take the job as a profession. Some of them are there because of the high unemployment rate, pending when they get a good job. The national policy on education (NPE) also specified in paragraph 72 that "All teachers in education institutions shall be professionally trained". This appears a tall order and a challenge that has received little or no attention 30 years after the policy was formulated. (Nwagwu 442-3).

Nwagwu, has noted that "the issue of teacher supply and demand in Nigerian Education system is a complex one" (447) most trained teachers go into the primary, secondary and tertiary education sectors. This may be partly because the Education department of our higher institutions hardly provides trainings for students towards the teaching profession in the early childhood/pre-primary schools. Although there is an aspect

of education known as early Childhood Care (ECC) Child Education, most trained teachers under this area of specialization choose rather to be in the primary schools than the pre-primary schools. To this extent therefore there are insufficient supply of teachers, unavailability of qualified teachers and unprofessional teachers in both the public and the private early childhood/ pre-primary schools.

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

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

(173)

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

building our nation on a culture and language alien to us.

### **Recommendation**

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

### **Conclusion.**

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

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## Analyse morphophonologique des emprunts français dans le Dictionnaire Mooré

Abubakar Abba Kaka

[kakaabba31@gmail.com](mailto:kakaabba31@gmail.com) 08029166358

Department of Languages and Linguistics

Faculty of Arts

University of Maiduguri

### Résumé

Cette étude examine les emprunts lexicaux français dans le dictionnaire Mooré–Français-English (2020) publié en ligne. La théorie de Haugen (1950) a été adoptée pour analyser les emprunts de la langue française. Les objectifs sont d'identifier les mots empruntés, de les catégoriser dans leurs différents domaines, tout en montrant leurs différences phonémiques et syllabiques et en dégageant leurs fréquences statistiques. Nous avons recensé quatre-vingt et un (81) emprunts ce qui constitue 0,76% du taux des emprunts français. Ils sont distribués dans douze (12) domaines : (l'administration (13(16,04%)), l'éducation (2 (2,46%)), l'alimentation (12 (14,81%)), la technologie (11 (13,58%)), les biens ménagers (3 (3,70%)), le transport (8 (9,87%)), le sport (1 (1,23%)), la santé (2 (2,46%)), les noms (12 (14,81%)), les unités de mesure (8 (9,87%)), la religion (1 (1,23%)) et les divers (8 (9,87%)). Notre étude a révélé des déformations morphologiques et phonologiques, notamment des inversions, insertions, assimilations et autres adaptations spécifiques à la langue Mooré.

Mots clés : emprunts, domaine, morphophonologie, syllabe, fréquence

### Introduction

La langue Mooré, parlée au Burkina Faso principalement dans la partie centrale du pays, appelée Moogho et dans d'autres régions d'Afrique de l'Ouest, a subi des influences linguistiques diverses au cours de son histoire. Parmi les influences aux multiples facettes, celles des emprunts lexicaux français occupent une place importante, en raison de la période de domination coloniale et des échanges culturels et économiques qui ont eu lieu entre la France et l'Afrique de l'Ouest, à partir

de fin du XIXe siècle. Les emprunts lexicaux français dans la langue Mooré sont nombreux et variés, et ils concernent différents domaines tels que l'administration, l'éducation, la santé, etc. Cependant, ces mots français n'ont pas été intégrés dans la langue Mooré sans subir des adaptations du point de vue phonologique et morphologique spécifiques.

Cette étude vise à analyser les emprunts lexicaux français dans la langue Mooré du point de vue morphophonologique. Nous nous proposons d'examiner les adaptations phonologiques et morphologiques qui ont eu lieu lors de l'intégration de ces emprunts dans la langue, et d'identifier les tendances et les régularités qui caractérisent ces adaptations.

Cette recherche contribuera à une meilleure compréhension des processus d'emprunt et d'adaptation qui ont eu lieu dans la langue Mooré, et elle fournira des informations précieuses pour les linguistes, les enseignants et les spécialistes de cette langue.

### **Répartition géographique**

Au Burkina Faso, la population est estimée à plus de quatorze (14) millions avec une soixantaine de langues nationales, selon le recensement de décembre 2006. Selon, Nikièma (1996) cité par Moussa Bougma (2010), la quasi-totalité de ces langues appartiennent à la famille des langues nigéro-congolaises à quelques exceptions près, telles que le songhaï et le maranse qui appartiennent à la famille des langues chamito-sémitiques. Dans la famille de la langue nigéro-congolaise, il y a les langues gur (mooré, gourmancéma, sénoufa, etc.) qui occupent une majeure partie de la population avec un pourcentage de 60%, puis suivies par les langues mandées (dioula, bisca, etc.) avec un taux de 20%, et enfin la langue fulfuldé de la famille ouest-atlantique.

### **Brève histoire de la langue française au Burkina Faso**

Le français est la langue officielle au Burkina Faso à l'instar des anciennes colonies de la France. Selon, l'article 35 de la constitution du 27 janvier 1997 le Burkina Faso a maintenu « le français comme la langue officielle » p.1. Le français a été introduit dans les années 1885 par les missionnaires. Puis, la langue française est devenue la langue officielle lors de la création du territoire de Haute-Volta, le 10 mars 1910, et elle a obtenu son indépendance le 5 août 1960. Parallèlement, une nouvelle constitution du 27 janvier 1997 dans son article 35 affirme que « la loi fixe les modalités de promotion et officialisation des langues nationales ». Selon Nikièma (1996) et Sanogo (2002) cités par Moussa Bougma (2010), trois langues principales qui sont choisies comme langues véhiculaires (le mooré, le fulfulde et le dioula).

### **Dictionnaire Mooré**

Ce dictionnaire (2020) a été enregistré en ligne. Il a 10.650 entrées, c'est une référence importante pour la langue Mooré, qui est parlée au Burkina Faso et d'autres pays d'Afrique de l'ouest. L'alphabet Mooré compte moins de consonnes que l'alphabet français il a ni *c*, *j*, *q*, et *x*, mais plus de voyelles. Il y a un seul accent est le tilde ~ (*gem~gongo* en mooré). Voici quelques étapes clés de l'histoire des dictionnaires Mooré : - pendant la période coloniale ou les missionnaires et

des administrateurs coloniaux au début du XXe siècle, avaient commencé à rédiger des dictionnaires, mais ils étaient incomplets et contenaient des erreurs. Les années 1950-1960 des linguistes tels que Gabriel Manessy et Jean-Claude Zeltner ont commencé à étudier la langue Mooré de manière systématique. Ils ont créé des dictionnaires et des grammaires qui ont contribué à standardiser les langues par exemple le Gurunsi (1969), Vol I & II. Au courant des années 1970-1980 le gouvernement burkinabé a lancé des programmes pour promouvoir la langue Mooré et créer des outils pédagogiques. De nos jours des dictionnaires dans cette langue en ligne ont été créés, d'ailleurs source de notre travail.

### Revue des littératures connexes

Derek Nurse (1982) est un linguiste britannique qui a travaillé sur les langues bantoues, notamment le swahili. Dans son article « Morphophonology of French loanwords in Swahili » (1982), Nurse a étudié la façon dont les emprunts lexicaux français sont adaptés dans le swahili. Nurse a montré que les emprunts lexicaux français subissent des changements morphophonologiques pour s'adapter à la structure grammaticale du swahili. Il a identifié plusieurs processus qui interviennent dans l'adaptation des emprunts lexicaux français, tels que la substitution de sons, la suppression de sons et la modification de la structure syllabique

L'emprunt lexical est un phénomène universel, c'est dans cette logique Loubier (2011) affirme que les langues ne se suffisent pas à elles-mêmes, c'est pour cette raison, elles empruntent des lexiques d'autres langues, dont le processus d'intégration cause parfois des changements radicaux ou non radicaux.

Dans le même cadre d'idées Dame Ndao (2020) en citant Kra (2016 :195) qu'il y a plusieurs précédés de création lexicale qu'on utilise pour satisfaire les besoins de communication. Tout en listant quelques précédés comme la dérivation, la composition, le figement de syntagme, la reduplication, l'emprunt, etc.

Selon Dame Ndao (2020) concernant la synthèse sur l'intégration des emprunts, il a observé que si le nom emprunté encore aux êtres humains, quelle que soit la syllabe initiale *na-* est toujours présente:

<i>na-pader</i>	=	prêtre
<i>na-torkaar</i>	=	troqueur
<i>na-kobaraar</i>	=	encaisseur
<i>na-pesaar</i>	=	peseur

- Si le nom renvoie à des emprunts scientifiques et techniques ou tous les termes modernes, la classe *u-* apparait:

<i>u-television</i>	=	télévision
<i>u-abiyon</i>	=	avion

<i>u-mbarku</i>	=	bateau
<i>u-nşément</i>	=	ciment
<i>u-maakna</i>	=	machine
<i>u-moota</i>	=	moto
<i>u-foos</i>	=	allumette
<i>u-pitaal</i>	=	hôpital
<i>u-lidër</i>	=	livre
<i>u-ntabël</i>	=	table

- En langue mancagne, tous les verbes empruntés sont dans la classe *p-* qui est la classe qui marque l'infinitif :

<i>p-kumsar</i>	=	entamer
<i>p-judar</i>	=	jouer
<i>p-makaar</i>	=	marquer
<i>p-lisaar</i>	=	repasser

Il a identifié qu'il y a une redondance du morphème de l'infinitif, en analysant les emprunts du mancagne au créole.

Enfin, il affirme que les mots empruntés offrent à la fois une homophonie fréquente entre la langue initiale et le préfixe de classe.

Cette étude a permis de dégager les intégrations du lexique créole dans la langue mancagne du Sénégal. La quasi-totalité des emprunts sont munis d'un préfixe de classe.

Un autre auteur Fouad Achir (2020) a étudié les emprunts français en arabe marocain (AM), des mots d'origine française qui ont intégré l'arabe parlé au Maroc ; par exemple un mot [apartəmã] devient [bertma]. On observe un mot composé de quatre syllabes [a.par.tə.mã] est réduit à deux(2) syllabes, et la voyelle nasale en fin de mot change en voyelle orale, ce qui implique une dénasalisation de la voyelle nasale.

Ces modifications sont dues aux contraintes phonologiques d'arabe marocain qui n'admet ni l'existence de voyelles nasales ni les mots à initiale vocalique. Cette étude consiste à examiner les différentes alternances observées dans les emprunts français en AM et à montrer qu'elles représentent des structures mal formées par rapport au système de l'AM. L'adaptation de ces structures est conditionnée par des contraintes phonologiques, morphologiques, phono tactiques et syllabiques. .

Ces auteurs ont contribué à une meilleure compréhension de la morphophonologie des emprunts lexicaux français dans les langues africaines, en identifiant les processus morphophonologiques qui interviennent dans l'adaptation des emprunts lexicaux français dans différentes langues africaines.

## **Méthodologie de recherche**

Cette étude s'appuie sur une approche qualitative et quantitative pour analyser les emprunts lexicaux français dans la langue Mooré. Les données ont été extraites manuellement du dictionnaire Mooré (2020) en ligne. Nous avons adopté la théorie d'Abubakar .A. K. (2025) que lui-même a adopté d'Haugen (1950) pour analyser les emprunts français dans la langue Dazaga. Les objectifs sont d'identifier les emprunts lexicaux français, puis de classer les emprunts selon leurs différents domaines et par ordre descendant (fréquence d'utilisation) et finalement analyser dans leurs structures morphologiques et phonologiques.

### Distribution des emprunts Mooré

Le tableau (1) ci-dessous montre la liste des emprunts de la langue mooré. Elle est répartie sur douze (12) domaines.

Tableau 1

S/No	Domaines	nombre	pourcentage
1	Administration	13	16.04%
2	Alimentation	12	14.81%
3	Education	2	2.46%
4	bien ménagers	3	3.70%
5	Transport	8	9.87%
6	Technologie	11	13.58%
7	Sport	1	1.23%
8	Santé	2	2.46%
9	Noms propres	12	14.81%
10	Unités de mesure	8	9.87%
11	Religion	1	1.23%
12	Autres	8	9.87%
		<b>81</b>	<b>99.93%</b>

### Analyse des résultats

Cette section de l'étude va se focaliser sur les différents domaines et leurs variabilités statistiques obtenus, en justifiant des exemples d'emprunts pour dégager les différences phonologiques et syllabiques.

#### Domaine de l'Administration

. Selon le dictionnaire Larousse publié en ligne, l'administration est l'ensemble des activités qui visent à planifier, à organiser, à diriger et à contrôler les ressources humaines, matérielles et financières d'une organisation, en vue d'atteindre ses objectifs.

S/No	Mot d'origine	Mot domestique	Différence morphophonologique	Différence syllabique
1.	Banque	Bânka	Le mot « bânka » a un phonème /â/ qui est une voyelle ouverte postérieure longue, alors que le mot « banque » contient un phonème /a/ qui est une voyelle ouverte antérieure.	« banque » a deux syllabes (ban-que). « bânka » a aussi deux syllabes également (bân-ka).

2.	Gendarme	Sandalma	Le mot « sandalma » a remplacé le phonème /ʒ/ du mot « gendarme » par un phonème /s/. - Le mot « sandalma » a également remplacé le phonème /ã/ du mot « gendarme » par un phonème /a/.	« gendarme » a trois syllabes (gen-dar-me). « sandalma » a une structure syllabique de trois syllabes (san-dal-ma).
3.	Commune	Komindi	Le mot « komindi » a remplacé le phonème /u/ du mot « commune » par un phonème /i/. - Le mot « komindi » a également ajouté un phonème /nd/ qui n'est pas présent dans le mot « commune ».	« commune » a une structure syllabique de deux syllabes (com-mune). « komindi » a une structure syllabique de trois syllabes (ko-mi-ndi).

**Illustration :**

Français	Mooré	Résultat
Banque cvccv	Bânka cvccv	la voyelle /a/ du français est nasalisée en /ân/ en Mooré.
Gendarme cvccvccv	Sandalma cvccvccv	ce phénomène est appelé métathèse ou inversion de sons. Les sons /g/ et /s/ sont inversés, et les sons /e/ et /a/ sont également modifiés pour donner « sandalma » en Mooré.
Commune cvccvccv	Komindi cvccvccv	C'est aussi une autre inversion ou les sons /k/ et /m/ restent inchangés, mais les sons /u/ et /e/ sont modifiés et inversés pour donner « komindi » en Mooré.

Les résultats montrent que le domaine de l'administration est celui qui compte le plus d'emprunts lexicaux français, représentant 16,04% du total des emprunts recensés.

**Domaine d'alimentation**

L'alimentation est l'ensemble des processus par lesquels un organisme vivant absorbe et utilise les nutriments nécessaires à sa survie, à sa croissance et au maintien de ses fonctions vitales. Par extension, le terme désigne aussi les substances consommées (nourriture). (*idem*)

S/No	Mot d'origine	Mot domestiqué	Différence morphophonologique	Différence syllabique
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1.	Chou	Su	Le mot « su » a remplacé le phonème /ʃ/ du mot « chou » par un phonème /s/ qui est une consonne fricative alvéolaire.	La structure syllabique des deux mots est identique « chou » et « su » ont tous deux une structure syllabique d'une seule syllabe.
2.	Banane	Banande	Le mot « banande » contient un phonème /d/ qui n'est pas présent dans le mot « banane ».	« banane » a une structure syllabique de trois syllabes (ba-na-ne). « banande » a une structure syllabique de trois syllabes également (ba-nan-de).
3.	Mangue	Mangre	Le mot « mangre » a remplacé le phonème /ŋ/ du mot « mangue » par un phonème /g/. - Le mot « mangre » a également perdu le phonème /ʁ/ du mot « mangue ».	« mangue » a une structure syllabique de deux syllabes (man-gue). « mangre » a également une structure syllabique de deux syllabes (man-gre).

### Illustration

#### Français

Chou ccv

#### Mooré

Su cv

#### Résultat

Ce phénomène est appelé élision. Le groupe consonantique /ʃ/ (ch) du français est simplifié en /s/ ou même éliminé, et la voyelle /u/ reste inchangée pour donner « su » en Mooré.

Banane cvcv

Banande cvcv

Le processus de changement est appelé assimilation ou harmonisation vocalique.

Mangue cvccv

Mangre cvccv

Ce phénomène est aussi harmonisation consonantique.

### Domaine des noms

Un nom personnel est un terme qui identifie une personne de manière unique et distinctive, et qui est utilisé pour la désigner dans des contextes sociaux, administratifs et juridiques. (*idem*)

S/No	Mot d'origine	Mot domestiqué	Différence morphophonologique	Différence syllabique
1.	maman	Ma	Le mot « ma » est beaucoup plus court que le mot « maman », avec seulement deux phonèmes contre cinq pour « maman ».	« maman » a une structure syllabique de deux syllabes (ma-man), tandis que « ma » n'a qu'une seule syllabe.

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<b>2.</b>	Gendarme	Sandalma	Le mot « sandalma » a remplacé le phonème /ʒ/ du mot « gendarme » par un phonème /s/. - Le mot « sandalma » a également remplacé le phonème /ã/ du mot « gendarme » par un phonème /a/.	« gendarme » a trois syllabes (gen-dar-me). « sandalma » a une structure syllabique de trois syllabes (san-dal-ma).
<b>3.</b>	Soldat	Sodaaga	Le mot « sodaaga » a remplacé le phonème /l/ du mot "soldat" par un phonème /g/. - Le mot « sodaaga » a également ajouté un phonème /a/ supplémentaire à la fin du mot, qui n'est pas présent dans le mot « soldat ».	« soldat » a deux syllabes (sol-dat). « sodaaga » a une structure syllabique de quatre syllabes (so-da-a-ga).

**Illustration**

<b>Français</b>	<b>Mooré</b>	<b>Résultat</b>
Maman cvcv	Ma cv	Ce phénomène est appelé réduction. La répétition de la syllabe « man » est simplifiée en une seule syllabe « ma » en Mooré.
Soldat cvccvc	Sodaaga cvcvvcv	Ce phénomène est aussi épenthèse ou insertion de son.
Mangue cvccv	Mangre cvccv	C'est le cas d'harmonisation consonantique

Le deuxième domaine le plus représenté est celui de l'alimentation et des noms, qui totalisent 14,81% des emprunts lexicaux français, soit le deuxième rang en termes de fréquence.

**Domaine de la technologie**

Selon Merriam -Webster Dictionary, la technologie est l'application des connaissances scientifiques à des fins pratiques, notamment dans l'industrie et le commerce. Elle englobe l'ensemble des outils, des machines, des techniques, des systèmes et des méthodes utilisées pour résoudre des problèmes, améliorer des processus ou créer de nouveaux produits et services.

<b>S/No</b>	<b>Mot d'origine</b>	<b>Mot domestiqué</b>	<b>Différence morphophonologique</b>	<b>Différence syllabique</b>
<b>1.</b>	pneu	Pini	Le mot « pini » a remplacé le phonème /pn/ du mot « pneu » par un phonème /pi/. Le mot « pini » a également remplacé le phonème /ɛ/ et /u/ du mot « pneu » par des phonèmes	« pneu » a une structure syllabique de deux syllabes (pne-u). « pini » a deux syllabes également (pi-ni).

			/i/.	
2.	photo	Foto	Il n'y a pas de différences phonologiques significatives entre les deux mots. - La seule différence est l'orthographe, qui est légèrement différente entre les deux langues.	« photo » et « foto » ont tous deux une structure syllabique de deux syllabes (pho-to et fo-to).
3.	Photocopie	Fotokopi	Il n'y a pas de différences phonologiques significatives entre les deux mots. - La seule différence est l'orthographe, qui est légèrement différente entre les deux langues.	« photocopie » et « fotokopi » ont tous deux une structure syllabique de quatre syllabes (pho-to-co-pie et fo-to-ko-pi).

### Illustration

#### Français

Pneu ccv

Photo ccvcv

Photocopie ccvcvcvcv

#### Mooré

Pini cvcv

Foto cvcv

Fotokopi cvcvvcv

#### Résultat

Ce processus est appelé simplification du groupe consonantique ou épenthèse vocalique. La voyelle /i/ est insérée pour faciliter la prononciation en Mooré.

Ce phénomène est aussi appelé perte de l'aspiration. La consonne /ph/ du français devient /f/ en Mooré, qui n'est pas aspirée.

C'est la simplification de la séquence consonantique (/ph/>/f/ en Mooré)

Le domaine de la technologie se classe quatrième en termes de fréquence, avec 13,58% des emprunts lexicaux français.

### Domaine du transport

Le transport est le déplacement de personnes, de biens ou de services d'un lieu à un autre, en utilisant différents modes de transport, tels que les routes, les rails, les voies aériennes et les voies maritimes.

S/No	Mot d'origine	Mot domestiqué	Différence morphophonologique	Différence syllabique
1.	Brouette	Burwêta	Le mot « burwêta » a remplacé le	« brouette » a deux syllabes

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			phonème /bru/ du mot « brouette » par un phonème /bu/ + /rw/. Le mot « burwêta » a ajouté un phonème /a/ à la fin, qui n'est pas présent dans le mot « brouette ».	(brou-ette). « burwêta » a une structure syllabique de trois syllabes (bu-rwê-ta).
2.	Camion	Kamiyô	Le mot « kamiyô » a remplacé le phonème /ð/ du mot « camion » par un phonème /ô/ qui est une voyelle ouverte postérieure longue. Le mot « kamiyô » a ajouté un phonème /y/ qui n'est pas présent dans le mot "camion".	« camion » a trois syllabes (ca-mi-on). « kamiyô » a aussi trois syllabes (ka-mi-yô).
3.	Bateau	Batayo	Le son /a/ est une voyelle ouverte antérieure non arrondie. Le son /jo/ est une diphtongue (combinaison de deux voyelles prononcées en une seule syllabe)	« bateau » a deux syllabes (ba-teau). « batayo » a une structure syllabique de trois syllabes (ba-ta-yo).

### Illustration

#### Français

#### Mooré

#### Résultat

Brouette ccvvcv  
donner

Burwêta cvccvcv

le processus est appelé inversion de sons.  
Les sons /r/ et /u/ sont inversés pour /ur/ en Mooré.

Camion cvcvvc

Kamiyô cvcvcv

le son /jð/ du français est palatalisé en /yô/ en Mooré.

Bateau cvcvvv batayo cvcvcv

le processus est appelé adaptation phonologique

#### Domaine d'unité de mesure

Une unité de mesure est une grandeur spécifique d'une propriété physique, adoptée par convention et utilisée comme référence pour mesurer d'autres grandeurs de la même nature. Elles sont fondamentales pour la science, l'ingénierie et le commerce. Les systèmes d'unités les plus courants sont le Système International (SI). (*idem*).

S/No	Mot d'origine	Mot domestiqué	Différence morphophonologique	Différence syllabique
1.	bidon	Bidu	Le mot « bidu » a perdu le phonème /ð/ qui est présent dans le mot « bidon ».	« bidon » a deux syllabes (bi-don). « bidu » a aussi deux syllabes également (bi-du).
2.	Bouteille	Bugtele	Le mot « bugtele » a remplacé le phonème /tej/ du mot « bouteille » par un phonème /tɛ/. Le mot « bugtele » a également ajouté un phonème /g/ qui n'est pas présent dans le mot « bouteille ».	« bouteille » a trois syllabes (bou-te-ille). « bugtele » a trois syllabes également (bu-gte-le).
3.	Gramme	Garaam	Le mot « garaam » a remplacé le phonème /ʁ/ du mot « gramme » par un phonème /a/.	« gramme » a une structure syllabique de deux syllabes (gram-me). « garaam » a une structure

syllabique de trois syllabes  
(ga-ra-am).

### Illustration

Français	Moore	résultats
Bidon cvcv	Bidu cvcv	changement de /ɔ/ en /u/ : la voyelle nasale /ɔ/ du français est remplacée par la voyelle orale /u/ en Mooré.
Bouteille cvvcvccv	Bugtele cvccv	changement de /u/ en /ug/ en Moore. Le diphtongue /oj/français en /e/ Mooré.
Gramme ccvccv	garaam cvcv	ce processus est appelé épenthèse ou insertion de voyelle /a/ entre les consonnes /g/ et /r/ pour donner garaam en Mooré.

### Domaine divers

Le domaine divers est un terme générique qui englobe différents domaines qui ne sont pas nécessairement liés les uns aux autres. Voici quelques exemples de domaines divers :

S/No	Mot d'origine	Mot domestiqué	Différence morphophonologique	Différence syllabique
1.	Aigre	Wagre	Le mot « aigre » contient un phonème /ɛ/ qui n'est pas présent dans le mot « wagre ». Le mot « wagre » contient un phonème /w/ qui n'est pas présent dans le mot « aigre ».	« aigre » a deux syllabes (a-igre). « wagre » a deux syllabes également (wa-gre).
2.	vote	Voto	« vote » se prononce /vot/ avec les phonèmes /v/, /o/, et /t/ et /voto/ avec les phonèmes /v/, /o/, /t/ et /o/.	« vote » a deux syllabes (vo-te). « voto » a aussi deux syllabes également (vo-to).
3.	Bille	Biy	Le mot « biy » a perdu le phonème /l/ qui est présent dans le mot « bille ». - Le mot « biy » a également perdu le phonème /ə/ qui est présent dans le mot « bille ».	« bille » a deux syllabes (bil-le), tandis que « biy » a deux syllabes également (bi-y).

### Illustration

Français	Mooré	résultat
Aigre vvccv	Wagre cvccv	le processus de changement entre « aigre » et « wagre » est appelé substitution phonétique. Le son /a/ initial est remplacé par le /wa/ en Mooré.

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- Vote cvcv                      voto cvcv                      ce phénomène est appelé harmonisation vocalique. Plus précisément la voyelle /e/ est remplacée par la voyelle /o/ en Mooré.
- Bille cvccv                      biy cvc                      ce qu'on appelle simplification ou réduction. Les sons /l/ et /e/ finaux sont supprimés pour donner « biy » en Mooré.

Les domaines des unités de mesure, de transport, et divers occupent la cinquième position avec un pourcentage de 9.87%.

**Domaine de biens ménagers**

Un bien immobilier est un bien matériel ou immatériel qui est attaché à un terrain ou à un bâtiment, et qui peut être acheté, vendu, loué ou transmis. (*idem*)

S/No	Mot d'origine	Mot domestiqué	Différence morphophonologique	Différence syllabique
1.	sceau	So	Le mot « so » a simplifié la structure phonologique du mot « sceau » en supprimant les phonèmes /s/ et /ɔ/. Le mot « so » a également perdu la nuance de sens du mot « sceau », qui est plus spécifiquement lié à l'idée de symbole ou d'emblème.	« sceau » a une structure syllabique de deux syllabes (sce-au), tandis que « so » n'a qu'une seule syllabe.
2.	Armoire	Almoore	Le mot « Almoore » contient un phonème /l/ qui n'est pas présent dans le mot « armoire ». - Le mot « Almoore » contient un phonème /o/ qui n'est pas présent dans le mot « armoire ».	La structure syllabique des deux mots est légèrement différente : « armoire » a une structure syllabique de trois syllabes
3.	Bassine	Basîndi	Le mot « basîndi » contient un phonème /î/ qui est une voyelle fermée antérieure longue, alors que le mot « bassine » contient un phonème /in/ qui est une combinaison de consonne et de voyelle. - Le mot « basîndi » contient un phonème /di/ qui est une combinaison de consonne et de voyelle, alors que le mot « bassine » ne contient pas ce phonème.	« bassine » a une structure syllabique de deux syllabes (bas-sine), tandis que « basîndi » a une structure syllabique de trois syllabes (ba-sîn-di).

**Illustration**

Français	Moore	Résultat
Sceau ccvzv	So cv	Ce qu'on appelle élision. Le groupe consonantique /sk/ du français est simplifié en /s/ puis finalement éliminé, et la voyelle /o/ reste inchangée pour donner « so » en Mooré.

Armoire vccvvcv almoore vccvvcv il y a eu inversion de sons. Les sons /r/ et /l/ sont inversés pour donner « almoore ».

Bassine cvccvcv basîndi cvcvccv on observe les changements de /s/français en /ʃ/ Mooré.

Il y a ajout d'un suffixe « -di » à la fin du mot Mooré.

Le domaine de biens ménagers occupe la huitième position avec une fréquence de 3,70%.

### Domaine d'éducation

L'éducation est un processus délibéré et structuré qui vise à développer les capacités cognitives, affectives et sociales des individus, en vue de les préparer à prendre leur place dans la société. (*idem*)

S/No	Mot d'origine	Mot domestiqué	Différence morphophonologique	Différence syllabique
1.	École	Lekolle	Le mot « lekolle » a ajouté un préfixe « le » qui n'est pas présent dans le mot « école ».	« école » a une structure syllabique de deux syllabes (é-cole). « lekolle » a trois syllabes (le-ko-lle).
2.	Table	Taabla	Le mot « taabla » a ajouté un phonème /a/ supplémentaire après le phonème /ta/, qui n'est pas présent dans le mot « table ». - Le mot « taabla » a également ajouté un phonème /a/ supplémentaire à la fin du mot, qui n'est pas présent dans le mot « table ».	« table » a une structure syllabique de deux syllabes (ta-ble). « taabla » a une structure syllabique de trois syllabes (ta-a-bla).

### Illustration

Français	Mooré	résultat
Ecole vcvvcv	lekolle cvcvccv	ce changement est appelé métathèse.
Table cvccvcv	taabla cvcvccv	c'est un cas de gémination vocalique, la voyelle est doublée /aa/ dans le mot « taabla » en Mooré.

### Domaine de la santé

La préambule de la constitution de l'OMS, 1946 définit la santé comme un état de bien-être physique, mental et social qui permet aux individus de réaliser leur potentiel et de participer à la vie en société.

S/No	Mot d'origine	Mot domestiqué	Différence morphophonologique	Différence syllabique
1.	Méningite	Menuzutu	- Le mot « menuzutu » a remplacé les phonèmes /ni/ et /ŋ/ du mot « méningite » par des phonèmes /nu/ et /zu/. - Le mot « menuzutu » a également remplacé le phonème /i/ du mot « méningite » par un phonème /u/.	« méningite » a une structure syllabique de quatre syllabes (mé-nin-gi-te). « menuzutu » a une structure syllabique de quatre syllabes également (me-nu-zu-tu).

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2.	savon	Safande	Le mot « safande » a remplacé le phonème /v/ du mot « savon » par un phonème /fa/. - Le mot « safande » a également remplacé le phonème /ʒ/ du mot « savon » par un phonème /nde/.	« savon » a deux syllabes (sa-von) « safande » a trois syllabes (sa-fa-nde).
3.	Alcool	Alkolle	Le mot « alkolle » a ajouté un phonème /e/ à la fin du mot, qui n'est pas présent dans le mot « alcool ».	« alcool » a de trois syllabes (al-cool). « alkolle » a aussi trois syllabes (al-kol-le).

### Illustration

Français	Mooré	Résultat
Méningite cvcvccv inversion de sons, /mɛ/ devient /me/, /ni/ devient /nu/, et /u/ est ajouté à la fin.	Menuzutu cvcvccv	ce qu'on appelle métathèse ou
Savon cvcvc	safande cvcvccv	il y a inversion des sons, une voyelle /a/ est insérée entre les consonnes pour donner « safande » en Mooré.
Alcool vccvv	alkolle vccvccv	il y a eu ce qu'on appelle épenthèse ou insertion de voyelle /e/ à la fin du mot pour donner « alkolle ».

Le domaine de la santé et de l'éducation occupe la neuvième position avec un pourcentage de 2,46%.

### Domaine de la Religion

La religion est un système de croyances et de pratiques qui vise à expliquer l'origine et le sens de la vie, à fournir un cadre moral et éthique, et à offrir un sens de communauté et de connexion avec quelque chose de plus grand que soi.

S/No	Mot d'origine	Mot domestiqué	Différence morphophonologique	Différence syllabique
1.	Noël	Noelle	Le mot « noelle » a ajouté un phonème /e/ supplémentaire à la fin du mot, qui n'est pas présent dans le mot « Noël ».	« Noël » a deux syllabes (no-ël). « noelle » a trois syllabes (no-el-le).

### Illustration

Français	Mooré	Résultat
Noël cvvc	noelle cvvccv	ce processus est appelé palatalisation ou ajout d'un élément vocalique. La finale /l/ du français est transformée en /le/ en Mooré.

### Domaine du sport

Le sport est l'ensemble des activités physiques qui visent à développer les capacités physiques, mentales et sociales des individus, à promouvoir la santé et le bien-être, et à favoriser l'esprit de compétition et de fair-play.

S/No	Mot d'origine	Mot domestiqué	Différence morphophonologique	Différence syllabique
1.	Ballon	Balle	les différences morpho-	Les deux mots « ballon » et

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phonologiques entre les mots « balle » ont de structure « ballon » et « balle » concernent syllabique identique (bal- lon) les voyelles(e et o), la consonne et(bal-le). (n), les tons, les suffixes, le genre, le nombre et le sens.

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## Illustration

### Français

Ballon cvccvc

### Mooré

balle cvccvce

### Résultat

qu'on appelle élision

Les deux domaines qui ont moins des emprunts sont de la religion et du sport qui ont enregistré une fréquence de 1,23%.

## Conclusion

Cette étude a permis d'identifier et d'analyser les emprunts lexicaux français dans la langue Mooré. Les résultats montrent que les emprunts sont nombreux et variés, et qu'ils concernent principalement les domaines de l'administration, de la technologie, de l'éducation etc. L'analyse des emprunts a révélé des adaptations phonologiques spécifiques telles que des assimilations, des insertions, des inversions. Ces adaptations montrent que la langue Mooré a intégré les emprunts de manière créative et originale.

Cette étude contribue à une meilleure compréhension des processus d'emprunt et d'adaptation qui ont eu lieu dans la langue Mooré. Elle montre l'importance de prendre en considération les particularités linguistiques et culturelles des langues africaines dans l'étude des emprunts lexicaux.

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Référence : Dictionnaire de la langue française (ex : Le Petit Robert, Larousse) et principes de gestion publique

### Appendix1 :

S/No	Français	Moore	Anglais
1	Abattoir	Batoaare	Abattoir/houseslaughter
2	Aigre	Wagre	Sour/tart
3	Alcool	Alkolle	Alcohol/ liquor
4	Ambulance	Logtoryirmobili	ambulance
5	Ampoule	Āmpulli	ampoule
6	Ananas	Anana	pineapple
7	Armoire	Almoore	cupboard
8	Avocat	avoka	Lawyer
9	Ballon	Balle	Ball
10	Banane	banande	banana
11	Banancier	Banandtiiga	Banana tree
12	Banque	bânka	Bank
13	Bar	Bar jardin	counter
14	Bar	cabaret	counter
15	Barrage	baraase	roadblock
16	Barrique	barika	Barrel
17	Bassine	basîndi	Basin
18	Bateau	batayo	Boat/ ship
19	Batterie	bateri	battery
20	Beignets	beignets	Fritter
21	Bidon	Bidu	canteen
22	Bière	chapolo	Beer
23	Bille	Biy	Ball
24	Bonbon	bômbô	Sweet/ candy
25	Bouteille	bugtele	Bottle
26	Briquet	bîrkê	Lighter
27	Brouette	burwêta	wheelbarrow
28	Camion	kamiyô	Lorry
29	Chou	su	Cabbage
30	Cinéma	sinma	Cinema
31	Commune	komindi	Community
32	Dispensaire	Logtoryiri	Dispensary
33	Ecole	lekolle	School

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34	Gendarme	sandalma	Constable/policeman
35	Goudron	kontaale	Tar
36	Gramme	garaam	Gramme
37	Grillage	giryaaase	Grate
38	Hôpital	Logtoryiri	Hospital
39	infirmierie	Logtoryiri	Indicated place
40	infirmier	logtore	Nurse
41	Lampe	lamapa	Lamp
42	Lettre	lêtre	Letter
43	machine	masîni	Machine
44	Mairie	meeri	Mayor
45	Maman	ma	Mummy
46	mangue	mangre	Mangoe
47	manguier	Mang-tiiga	Mangoetree
48	Marchand ambulant	Marchands à charrette	Mobile vendor
49	matelas	matela	mattress
50	médecin	Logto-kasenga	Physician
51	Melon	melo	Melon
52	méningite	menuzutu	Meningitis
53	Mère	ma	mother
54	mobylette	vélo	Moped
55	Montre	montré	watch
56	Noël	noelle	Christmas
57	Orange	orâaze	Orange
58	oranger	Orâaz-tiiga	Orange tree
59	ordinateur	ordinatêere	Computer
60	Pelle	pelle	Shovel
61	Photo	foto	Photo
62	photocopie	fotokopi	Photocopy
63	Plat avec beaucoup de sauce	sauce	Gravy/sauce
64	Pneu	pini	Tyre
65	Police	poliis	Police
66	politique	polontiki	Politic
67	Poulet à la levure de bière	Poulet cuit au rabile	Chicken
68	Poulet à longues pattes	Poulet bicyclette	Chicken
69	Poulet cuit au four	Poulet télévisé	chicken
70	Poupée	pupe	Doll
71	président	perzida	president
72	Salade	salaato	Salad
73	Savon	safande	Soap
74	Sceau	so	Seal
75	Soldat	sodaaga	soldier
76	Tabac	taba	Tabacco
77	Table	taabla	Table
78	Taxi avec compteur	Taxi radio	Taxi
79	Vendeurs des rues	tabliers	Apron
80	Vote	voto	Vote
81	Voter	vote	To vote

**HAUSA LANGUAGE AND LITERATURE IN SHAPING AFRICAN CULTURAL IDENTITY:  
A STUDY OF INTERCULTURAL EXCHANGE BETWEEN AFRICA AND CHINA**

**FAUZIYYA MUHAMMAD HASSAN Ph.D**

+2348072515470

Fauziyyahassan46@gmail.com

**DEPARTMENT OF HAUSA LANGUAGE YUSUF MAITAMA SULEFEDERAL UNIVERSITY  
OF EDUCATION KANO**

**ABSTRACT**

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This paper explores the pivotal role of the Hausa language and its literature corpus in articulating and preserving African cultural identity within the context of intercultural exchanges between Africa and China. As one of the most widely spoken languages in West Africa, Hausa serves not only as a medium of communication but also as a vessel for cultural expression and heritage. The study examines recent initiatives that highlight the intersection of Hausa and Chinese cultures, such as the translation of Chinese literary works into Hausa and the dubbing of Chinese television series for Hausa-speaking audiences. These endeavors reflect a growing interest in fostering mutual understanding and cultural appreciation between the two regions. By analyzing these cultural exchanges, the paper aims to shed light on how language and literature can serve as bridges between diverse cultures, facilitating a more nuanced understanding of identity and heritage. This paper investigates how Hausa language and literature interact with Chinese culture through translation, media exchange, and academic collaboration, highlighting their potential to foster mutual understanding and redefine African identity in the global arena. The research adopts a qualitative methodology, utilizing data collected through document analysis, expert interviews and media content review. Findings reveal that Hausa language and literature play significant role in enhancing cross-cultural communication and promoting African cultural values on a global scale. Moreover, academic collaborations and cultural exchanges are contributing to a redefined sense of African identity within global cultural discourse.

- **Keywords:** *Language barriers, Sub-Saharan trade, economic integration, transaction costs, foreign direct investment*

# HAUSA LANGUAGE AND LITERATURE IN SHAPING AFRICAN CULTURAL IDENTITY:

## A STUDY OF INTERCULTURAL EXCHANGE BETWEEN AFRICA AND CHINA

FAUZIYYA MUHAMMAD HASSAN Ph.D

### 1.0 Introduction

The increasing globalization of African societies has led to an intensification of intercultural exchanges, especially between Africa and non-Western global actors such as China. China's growing economic and diplomatic presence in Africa necessitates mutual cultural understanding. Language and literature offer an effective medium for this intercultural dialogue. Through translation, media, literature exchange, and academic collaboration, Hausa has begun to play a subtle yet significant role in mediating African perspectives to Chinese audiences and vice versa (Hevi, 2009; Bodomo, 2012). This opens up opportunities for cultural diplomacy, identity negotiation, and mutual respect.

Moreover, the recognition of African languages like Hausa in international platforms challenges the dominance of colonial languages and affirms the continent's linguistic and cultural sovereignty (NgũgĩwaThiong'o. (1986). As Mazrui and Mazrui (1998) argue, language in Africa is not only a means of communication but also a symbol of power and identity. Hausa's resilience and literary richness make it a strategic tool in fostering an authentic African voice within global intercultural discourse, particularly in the context of Africa–China relations.

This study investigates how the Hausa language and literature contribute to the shaping of African cultural identity within the framework of intercultural exchange between Africa and China. It examines both historical and contemporary channels through which Hausa serves as a medium of cultural representation, as well as the challenges and prospects for deeper linguistic and literary engagement in Sino-African relations.

The rise of Sino-African relations has brought about increased cultural interaction, raising questions about identity, representation, and cultural preservation. This paper focuses on the Hausa language and literature as vital tools for negotiating African identity in such exchanges. The introduction outlines the research objectives, the significance of Hausa in African cultural identity, and the relevance of studying its intercultural engagement with China.

## **2.0 The Hausa Language and Its Literary Heritage**

The Hausa language is one of the most widely spoken indigenous languages in Sub-Saharan Africa. It belongs to the Chadic branch of the Afroasiatic language family and serves not only as a mother language for millions in northern Nigeria and southern Niger but also as a lingua franca across some of West Africa (Newman, 2000). Its wide geographical spread has made it influential in commerce, religion, governance, and mass communication media.

According to Paul Newman (2000), Hausa has developed into a sophisticated language with rich grammatical structures and vocabulary capable of expressing complex thought. It is written in two scripts: the Ajami script (a modified Arabic script used for centuries, especially in Islamic scholarship) and the Boko script (a Latin-based script introduced during colonial times). This dual script tradition reflects both its Islamic and colonial legacies (Jaggar, 2001).

It functions in education, commerce, religion and media across several African countries through Arabic script used historically, especially in Islamic scholarship and poetry (Ajami) and Latin script introduced during only colonial times, now widely used in schools and publication (Boko). Language and literature are central to the construction and preservation of cultural identity. In Africa, indigenous languages serve as vessels for transmitting history, values, and collective memory. Among these, the Hausa language holds a prominent position, not only as one of the most widely spoken languages in West Africa, but also as a cultural medium rich in oral and written traditions. Hausa literature, encompassing oral poetry, plays and modern written narratives, reflects the socio-cultural realities of its people, thereby playing a vital role in shaping African cultural identity (Yahaya, 1988; Furniss, 1996).

### **2.1 Oral Literature**

Hausa literary heritage is deeply rooted in oral tradition, which includes Karin Magana, Tatsuniyoyi, Kirari, Waqa, Kacici-kacici and Waqen Baka. These forms are integral to the transmission of cultural values, historical memory, and social norms. Furniss (1996) argues that Hausa oral literature is not just entertainment but a tool for moral instruction and socialization. For instance, Hausa proverbs (karin magana) are used to teach discipline, honesty, hardwork dedication, wisdom and guide behavior.

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### 2.2 Written Literature

Hausa written literature began to flourish in the early 20th century, especially with the efforts of writers like Abubakar Imam, Rupert East, Jhon Tafida and so on whose became a landmark in African literature when the competition among the indigenous Hausa was started. It marked a shift from purely oral storytelling to a literary tradition that could be preserved in written form (Yahaya, 1988).

In the postcolonial period, Hausa literature expanded further with the rise of Kano Market Literature (Adabin Kasuwar Kano), a popular fiction genre written by women and addressing themes of love and matrimonial love . Yusuf (2013) notes that these novels reflect contemporary societal issues and challenge gender roles while maintaining a culturally rooted narrative structure.

### 2.3 Islamic Religious Literature

Ajami language has been central in Hausa Islamic education, especially in the production of religious poetry, legal texts, and theological commentaries. Many early scholars like Shehu Usman dan Fodio his children's Nana Asma'u, Maryam 'Yar shehu, Muhammad Bello and Isan Kware his brother Abdullahi Gwandu, his students and many more, wrote extensively in Hausa using Ajami, contributing significantly to Islamic reform and literacy in the region (Boyd &Hiskett, 1981).

### 2.4 Contemporary Development

Today, Hausa language and literature continues to evolve through radio drama, television programmes, films (Kannywood), and digital media. These platforms offer new ways to engage audiences, preserve language, and expand cultural narratives. Hausa is also used in literary competitions, school curricula, and **international** translation globally.

Thus, the Hausa literature heritage stands as a testimony to the resilience and adaptability of African languages in the modern world. It reflects a continuity of tradition and innovation, balancing oral and written forms, religious and secular themes, and local and global influences.

## **2.0 Intercultural Exchange Between Africa and China**

The intercultural exchange between Africa and China has significantly expanded in the 21st century, shaped by growing economic partnerships, educational cooperation, cultural diplomacy, and people-to-social or mutual relations. These exchanges have gone beyond economic collaboration and now include mutual learning in language, literature, values, and worldviews.

According to Bodom (2012), the foundation of Africa–China relations is not only economic but increasingly cultural and linguistic. China’s presence in Africa through Confucius Institutes, scholarships, cultural delegations, and artistic exhibitions fosters mutual understanding. These institutions promote Chinese language and culture, while also creating space for African expressions and cultural feedback.

### **3.1. Africa-China Cultural Exchange and Identity Formation**

Africa-China relations have grown exponentially in recent years, primarily due to economic partnerships, but also through cultural and academic exchanges. This relationship has brought new opportunities for Africans to engage with Chinese language and literature, and vice versa, affecting identity construction on both sides (FOCAC, 2006).

#### **3.1.1 Learning Chinese in Africa**

Learning the Chinese language (Mandarin) has gained popularity across African universities such as UNILAG in Nigeria , University of Johannesburg in South Africa, University of Nairobi in Kenya and so on, which now exist in over 40 African countries, all are partnered with some China’s University. These institutions serve as cultural bridges, helping young Africans engage with Chinese traditions, literature, history, and philosophy (Li, 2018). In return, China also offers language exchange opportunities through scholarships and exchange programs.

The increasing presence of Chinese language and cultural institutions in Africa (e.g., Confucius Institutes) has led to a rise in African interest in learning language. This language acquisition is

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not merely practical. It is also an opportunity for Africans to access Chinese culture, history, and literature, thus shaping a hybrid identity that blends African and Chinese cultural elements. African scholars and writers are beginning to incorporate Chinese cultural references in their works, reflecting a new form of identity construction that blends traditional African heritage with modern influences from China (FOCAC, 2006) .

### 3.1.2 Chinese Perspectives in African Literature

African authors, such as NgũgĩwaThiong'o (1986) and Chimamanda NgoziAdichie (2013), have explored themes of identity and cultural exchange in their works. In the context of Africa-China relations, some African authors are beginning to look at China not only as a political and economic partner but also as a cultural force. This engagement is reshaping how African identity is constructed, particularly as African nations negotiate their relationships with both their colonial past and the new global power dynamics.

Moreover, There is an increasing appearance of Chinese characters, settings, and ideologies in African fiction, poetry, and drama. African writers have begun to reflect Chinese influences either through character development, cultural references, or economic metaphors. For instance, some modern African novels explore themes of globalization and dependency through the lens of Sino-African interactions (Hevi, 2014).

### 3.1.3 Literary Collaborations

Literary collaborations between African and Chinese writers are becoming more common. These collaborations offer a platform for both regions to reflect on their respective cultural histories and exchange ideas on issues like globalization, development, and identity. Such cross-cultural dialogues help both African and Chinese societies reconstruct their identities in an interconnected world.

Collaborative publishing projects and translation initiatives have also emerged, translating African literature into Chinese and vice versa. These initiatives are helping bridge linguistic gaps and deepen literary appreciation. According to Shen (2020), this mutual translation enriches both literary traditions and fosters cross-cultural empathy.

### **3.2. The Role of Chinese Literature in Shaping African Identity**

While African literature traditionally focused on colonial histories and post-colonial identity struggles, the increasing interaction with Chinese culture is prompting African writers to explore new dimensions of identity. Similarly, Chinese writers are beginning to reflect on Africa in their literature, offering perspectives on Africa's place in the global order (Liu, 2021).

#### **3.2.1 African Writers Engaging with Chinese Themes**

Some contemporary African writers, scholars, and playwrights such as Kenyan author Binyavanga Wainaina, have engaged with Chinese philosophies such as Confucianism and Daoism, integrating them into African contexts. The comparative ethics and moral thought systems have encouraged reflection on themes like harmony, respect for elders, family values, leadership, trade, migration, and cross-cultural exchange. These writers use literature as a tool to negotiate and explore African identity in the global context, including China's growing influence on the continent. This ideological engagement enhances intercultural philosophy.

#### **3.2.2 Cultural Hybridity**

As Africa-China relations intensify, cultural hybridity is taking shape, a blend of African and Chinese customs, languages, and lifestyles. This can be seen in fashion, cuisine, inter marriage and even cinema. Young Africans increasingly identify with a dual cultural identity, integrating Chinese values or aesthetics while maintaining their African roots (Nyíri, 2009).

The blending of African and Chinese cultural elements in literature can be seen as a form of hybridity a concept that Homi Bhabha (1994) describes as the negotiation of multiple identities. In the case of Africa-China relations, hybridity emerges in various forms, from Chinese-African joint ventures in literature to cultural exchanges that result in literature that incorporates both African and Chinese motifs.

### **3.0 Hausa-Chinese Cultural Interaction**

The cultural interaction between the Hausa people and the Chinese has grown significantly in the past two decades, primarily due to increased economic cooperation, migration, language exchange, media, and cultural globalization. While much of Africa-China relations is discussed broadly at the continental level, the Hausa-Chinese interaction provides a unique, localized lens to assess the cultural impact of globalization and transnational exchange.

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According to Bodomu (2012) and Wang (2017), cultural exchanges often occur alongside trade and education. In Hausa-speaking regions such as northern Nigeria and southern Niger, the presence of Chinese traders, construction companies, medical teams, and educational programs has led to regular contact with Hausa communities. These interactions have resulted in a growing mutual awareness of language, customs, religion, and social behavior.

This section presents specific case studies of cultural exchange, such as the translation of Chinese books into Hausa, the adaptation of Chinese films into the Hausa language, and the role of Hausa media in introducing Chinese culture to African audiences. It also examines the reception of Hausa literature and culture among Chinese students and researchers.

The cultural interaction between the Hausa people and the Chinese community is a significant aspect of Sino-African relations, particularly within West Africa where Hausa populations are prominent. This interaction is most visible in trade, language use, religion, food, and media consumption. While not as institutionalized as broader Africa-China relations, Hausa-Chinese cultural ties reflect grassroots-level globalization and intercultural adaptation.

### **3.1 Trade and Business Practices**

Trade has historically been central to Hausa culture, and the arrival of Chinese businesses has introduced new methods of trade negotiation, pricing, packaging, and retail display. Hausa merchants have adapted to Chinese business styles, importing affordable Chinese goods and learning to communicate using basic Mandarin or trade-specific terms. Meanwhile, Chinese traders in cities like Kano and Katsina have picked up elements of Hausa etiquette, greetings, and dress to integrate better into local markets (Yusuf, 2014).

Trade remains the most active sphere of Hausa-Chinese interaction. Hausa traders, long known for their transnational networks, frequently engage with Chinese merchants, especially in urban markets such as Kano, Lagos, and Accra. The proliferation of Chinese goods ranging from textiles to electronics has created daily exchanges between the two groups (Marfaing & Thiel, 2014). In turn, Chinese merchants adapt to local market customs, sometimes hiring Hausa employees and engaging in negotiation strategies rooted in Hausa cultural expectations.

This has fostered a unique space of cultural accommodation, where some Hausa traders learn basic Chinese for negotiation, and Chinese merchants adapt to local business etiquette, including religious considerations and modest dressing (Okenwa, 2020).

### **3.2 Language Exchange**

Language is a key component of cultural exchange. In northern Nigeria, informal language exchange is increasingly common in markets, workplaces, and schools. Some Hausa youth have enrolled in Chinese language classes offered by Confucius Institutes such as Chinese language training at CI-UNILAG. These programs culminate in skills recognized for translation work, cultural exchange, and pathways to study or work in China. While Chinese workers in Nigeria often learn basic Hausa for everyday communication (Li, 2018). This two-way language learning fosters a sense of intercultural competence and tolerance.

Language exchange is another important area. Although the language barrier remains significant, trade has motivated a limited exchange of vocabulary. Some Hausa traders, especially younger ones, have picked up elementary Mandarin or Cantonese phrases, while Chinese shop owners in Hausa-speaking regions often use Hausa greetings and basic transactional terms to connect with customers (Adamu, 2012). For example sannu da zuwa (welcome), ina wuni (how's your day?), na gode (thank you), nawa ne (how much is it?) zan saya (I will buy) e.tc. This language adaptation, though functional rather than deep, enhances daily communication and mutual respect and serves as a symbolic and practical bridge between communities.

### **3.3 Religious and Social Sensitivity**

The Hausa population is overwhelmingly Muslim, whereas most Chinese are either secular or Buddhist. Nonetheless, religious tolerance has fostered coexistence. Chinese employers often accommodate religious practices such as Friday prayers or Ramadan fasting by adjusting work hours (Okenwa, 2020).

Furthermore, religious coexistence further illustrates intercultural tolerance. Chinese expatriates operating in Hausa regions have shown growing awareness of Islamic customs, such as dress code, prayer times, and dietary laws. Chinese businesses operating in Hausa areas often adjust their schedules during Ramadan, provide halal food options, and respect local gender norms (Sanusi, 2020). This mutual respect enhances social harmony.

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### 3.4 Food and Lifestyle Exchange

Hausa communities have started exploring Chinese food, especially in urban centers where Chinese restaurants exist. Likewise, some Chinese nationals have adopted elements of the Hausa lifestyle, such as traditional food, music, or wearing babbarriga and hijab in social gatherings. This culinary and lifestyle exchange builds curiosity and cultural blending (Chen, 2021).

Food sharing and culinary curiosity are modest yet symbolic examples of cultural blending. Chinese residents try Hausa dishes like tuwo or masa, and Hausa workers employed by Chinese firms often sample Chinese cuisine. These experiences, though informal, deepen mutual understanding.

### 3.5 Media and Cultural Products

The spread of Kannywood (the Hausa-language film industry) and Chinese television series adapt in Hausa is creating a new space for cultural appreciation. Through television, you tube, and social media, Hausa audiences are engaging **with** Chinese culture while also exporting Hausa stories globally. Some Hausa filmmakers are inspired by Chinese martial arts films, historical dramas, and cinematic techniques, creating a fusion of visual narratives (Mustapha, 2022).

Cultural influence is also visible in popular media. Chinese martial arts films and historical dramas **adapt** in Hausa are popular in northern Nigeria. These films have influenced Hausa filmmaking styles in the Kannywoodfilm industry, reflecting a hybridization of visual storytelling (Adamu, 2012). Additionally, Chinese consumer products have influenced Hausa fashion and technology preferences, reinforcing the cultural impact of trade. Generally, Hausa-Chinese cultural interaction is a dynamic and evolving phenomenon rooted in commerce but expanding into language, religion, media, and daily life. While the depth of integration may be limited by cultural and linguistic differences, the existing interaction reflects growing mutual awareness and adaptation in an increasingly globalized world.

### 4.0 Challenges

While the intercultural exchange between Africa (particularly the Hausa-speaking regions) and China offers opportunities for collaboration and cultural enrichment, it also presents several challenges that can hinder mutual understanding, trust, and long-term cultural partnership. These

challenges arise from linguistic differences, limited institutional frameworks, and unequal access to technology, and differing worldviews.

#### **4.1 Linguistic Barriers**

One of the most persistent challenges is the language divide between African populations and Chinese partners. While the Confucius Institutes promote Mandarin learning, and some Africans study Chinese abroad, the scale remains limited compared to the number of people involved in business and diplomacy. Many Chinese workers in Africa do not speak local languages like Hausa or even English fluently, leading to misunderstandings, limited negotiation capacity, and loss of cultural nuance (Bodomo, 2012; Li, 2018).

For the Hausa people, the lack of structured Chinese-to-Hausa translation tools and interpreters makes intercultural dialogue more difficult. This restricts meaningful communication beyond surface-level exchanges in business or education.

Hausa and Chinese are linguistically distant, with different scripts, phonetics, and syntactic structures. This limits mutual intelligibility and makes translation and interpretation efforts resource-intensive.

#### **4.2 Limited Scholarly Exchange**

Academic collaboration between African and Chinese institutions remains minimal compared to economic cooperation. Very few Hausa scholars publish in Chinese journals or engage in bilateral literary or linguistic research. Likewise, Chinese academic discourse rarely includes indigenous African perspectives. According to Shen (2020), this lack of reciprocal academic engagement limits the depth of cultural understanding and results in a skewed representation of African voices in Sino-African studies.

Generally, there is a scarcity of academic collaboration between Hausa-language scholars and Chinese institutions. Hausa literary traditions are underrepresented in Chinese academic discourse and vice versa.

#### **4.3 Lack of Translation Infrastructure**

Translation is crucial in intercultural exchange, but there is a shortage of professional translators and interpreters who can bridge Chinese and African languages — especially Hausa, which has

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rich oral and literary traditions. Most translation projects focus on major African languages like Swahili or Amharic, leaving Hausa behind (Afolayan, 2021). As a result, Hausa literature and media are underrepresented in China, and Chinese philosophical or literary works are rarely rendered into Hausa. Few Hausa literary works are translated into Chinese and vice versa, restricting access and appreciation of each culture's literary wealth.

#### **4.4 Technological Gaps**

Although China exports technology to African countries, there are still gaps in digital infrastructure, access to high-speed internet, and digital literacy in many Hausa-speaking areas. This affects not only education and communication but also the sharing of cultural products, such as digital films, e-books, or language apps (Nwagwu, 2019). Without digital equity, full participation in intercultural exchange is limited to urban elites. Many Hausa-speaking regions face infrastructural limitations, such as poor internet access, which hinders digital literary exchange and the use of online language learning platforms.

#### **4.5 Cultural Misrepresentation**

Cultural differences in worldview, customs, religion, and social etiquette sometimes lead to misunderstandings or stereotyping. For instance, Chinese workers may lack adequate cultural orientation before arriving in Muslim Hausa communities, leading to offenses regarding dress codes or prayer times (Sanusi, 2020). Likewise, some Africans may misinterpret Chinese behavior as arrogant or closed-off, when in fact it may reflect cultural norms like indirectness or modesty. Without cross-cultural training and mutual empathy, these misinterpretations can strain relationships, reduce cooperation, and perpetuate cultural biases. Due to limited mutual knowledge, stereotypical or oversimplified views of each other's cultures may persist, hindering deeper intercultural understanding.

The challenges facing Hausa–Chinese cultural interaction are not insurmountable but require intentional effort. Linguistic inclusivity, academic partnership, cultural sensitivity, and investment in digital tools are essential to deepening mutual understanding and ensuring that intercultural exchange is both meaningful and equitable.

## **5.0 Recommendations**

One major challenge in intercultural exchange between Africa and China is the language barrier, which limits deeper collaboration. To address this issue, educational institutions should promote bilingual programs and cultural immersion initiatives that facilitate mutual understanding. For instance the African Union's initiative on language integration could serve as model. Another prospects include the following items:

- i. Cultural Diplomacy through Language:** Institutions like Confucius Institutes in Nigeria and similar African cultural centers in China offer platforms for learning each other's languages, promoting cross-cultural empathy.
- ii. Digital Media and Film:** Hausa-language films (Kannywood) and Chinese films are gaining traction across borders through streaming platforms, fostering informal intercultural dialogue.
- iii. Academic Collaboration:** The growing Africa-China academic partnerships provide opportunities to introduce Hausa literature and African oral traditions into Chinese universities, and vice versa.
- iv. Translation and Publishing Initiatives:** Encouraging the translation of Hausa literary works into Chinese and translating Chinese literary texts into Hausa can promote mutual literary appreciation and deeper intercultural exchange.
- v. Youth Engagement and Innovation:** Young writers, poets, and content creators from Hausa-speaking communities are exploring themes of identity and globalization, including the China-Africa dynamic, which can lead to fresh literary expressions.

## **6.0 Conclusion**

The exploration of the Hausa language and its literary heritage within the broader framework of intercultural exchange between Africa and China reveals the pivotal role of language and literature in shaping cultural identity. The Hausa people, with their rich oral traditions, written literature and language (Ajami and Boko), and resilient linguistic presence, serve as a powerful example of how indigenous African languages continue to preserve, promote, and evolve African cultural identity in the context of globalization.

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China's growing presence in Africa, through trade, diplomacy, education, and media has created significant opportunities for cross-cultural engagement. However, the nature of this engagement remains uneven and underdeveloped when it comes to cultural reciprocity and linguistic equality. While economic exchange has flourished, deeper cultural exchange, especially involving local languages like Hausa, requires greater institutional and societal support.

The analysis in this paper highlights that for intercultural exchange to be mutually enriching, there must be investment in language education, literary translation, cultural sensitivity, academic cooperation, and digital inclusivity. Overcoming linguistic barriers, technological gaps, and cultural misinterpretations will be key to transforming transactional interactions into sustainable, people-centered relationships.

Ultimately, the Hausa experience serves as a microcosm of Africa's broader interaction with China. It emphasizes the need for a more balanced and respectful cultural partnership, one that honors Africa's linguistic and literary contributions while engaging with Chinese culture in a spirit of mutual learning. As both regions move toward deeper cooperation, cultural identity must not be sidelined, but rather placed at the heart of Africa–China relations.

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**THE CHANGING ATTITUDE OF TRADITIONAL PRACTITIONERS AND THE  
ROLE OF MIGRANTS IN THE TRANSFORMATION OF HAUSA MEDICINE IN  
KANO METROPOLIS C.1978-2013**

**BY**

**ASHIRU TUKUR UMAR  
DEPARTMENT OF HISTORY AND INTERNATIONAL STUDIES  
FACULTY OF HUMANITIES  
SULE LAMIDO UNIVERSITY KAFIN HAUSA  
[ashiru.tukur@slu.edu.ng](mailto:ashiru.tukur@slu.edu.ng)  
[ashtomar05@gmail.com](mailto:ashtomar05@gmail.com)  
+234 806 553 4804**

**ABSTRACT**

This article examines the evolving attitudes of traditional medical practitioners and the influential role of migrant healers in reshaping Hausa traditional medicine in Kano metropolis between 1978 and 2013. The paper explores how the convergence of internal reform, external influence, and socio-political developments catalyzed a transformation within the indigenous health system. The period under review witnessed significant shifts in how traditional medicine was practiced, perceived, and organized, largely influenced by a new generation of practitioners who embraced modernization, institutional collaboration, and self-regulation. The study foregrounds the contributions of key actors and associations, particularly the National Association of Nigerian Traditional Medicine Practitioners (NANTMP), and highlights the pioneering efforts of individuals such as Salihu Nura Adam and others who championed professionalism and public recognition. It further investigates the role of migrant practitioners from within and beyond Northern Nigeria, whose diverse expertise and adaptive techniques enriched the local healing landscape. Drawing on oral testimonies, archival records, and policy documents, the article argues that the interplay between traditional norms and modern imperatives led to a hybrid medical culture marked by greater safety, accountability, and institutional legitimacy. By contextualizing these changes within broader debates on health, identity, and cultural continuity, the article offers new insights into how traditional medicine in urban Kano responded to both internal challenges and external pressures in the post-colonial Nigeria.

**Key words:** Medicine, Kano, Practitioners, Migrants

**Introduction:**

Recent works on traditional healthcare system largely focused on the histories of its development, operation, and practice among African communities, thereby ignoring an important aspect of inter-group relations, migrations, and economic activities as the drivers of transformation. There is a correlation between migration and various spheres of societal development. Migration is often motivated by relative disparities in the economic development of communities or countries that send migrants or host them. As the scale and complexity of

economic migratory flows have grown, the mutual impact of the flows of people, skills, knowledge, and remittances increase.<sup>1</sup> In this exchange of goods and services, the size of markets played crucial role in attracting artisans and merchants, as Kano experienced. Markets served as a rendezvous for traditional medicine practitioners to conduct their activities. As rightly asserts by Adamu, Kano ‘as a powerful kingdom served to attract trades and merchants from states and cities as far away as Maghrib. Kano became a trans-Saharan terminus through which people exchanged goods and services across the continent to the north.’<sup>2</sup> Therefore, Kano stood as the preeminent commercial city renowned for its vibrant markets and extensive trade networks. It evolved into a major catchment area for the distribution of both capital and consumer goods across the region and beyond. Its commercial dynamism, driven by a combination of strategic geographic location, infrastructural development, and population density created fertile ground for the prosperity of various occupational groups. Among these were traders, artisans, and a growing cadre of service providers, including traditional medical practitioners, who found in Kano a thriving environment to establish and expand their practices. The city’s economic fluidity and demographic diversity offered both the demand and the opportunity necessary for these practitioners to flourish, adapt, and contribute to the evolving health landscape of the metropolis. The paper explores the impacts of migrant communities of Hausa traditional medicine practice, especially in the 1990s. The paper argues that there have been mutual benefits between the host and the migrants in the transformation of traditional Hausa medicine practice. It argues further, that individual and inter-group relations between the traditional Hausa and other practitioners facilitated exchange of ideas, which resulted in the transformation of the craft. It equally, examines how the transformations were easily influenced by age and education of some medicinal practitioners.

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<sup>1</sup> D. Sriskandarajah, “Migration and development”, A paper prepared for the Policy Analysis and Research Programme of the Global Commission on International Migration. Sep. 2005. P. 6.

<sup>2</sup> A. U. Adamu, ‘*From Evolution to Revolution - The Kano Emirate: Yesterday, Today and Tomorrow*’. Corona Lecture on the Occasion of the Coronation of His Royal Highness, Alhaji (Dr.) Aminu Ado Bayero, the 15<sup>th</sup> Fulani Emir of Kano on Thursday 1<sup>st</sup> July 2021 at the Bayero University Kano Convocation Arena. P. 6

## **Conceptual Clarification**

**Traditional Medicine-** Traditional medicine started as set of skills indigenously developed prior to the introduction of Islamic and Western medicines. The knowledge, skills, and practice were largely passed from one generation to another. Pushpangadan, a well-reputed Indian traditional medicine historian, defined it as “sum of the total knowledge, skills, and practices based on the theories, beliefs, and experiences indigenous to different cultures, whether explicable or not, used in the maintenance of health, as well as in the prevention of, diagnosis, improvement, or treatment of physical and mental illness.”<sup>3</sup> The definition is applicable to Hausa medicine practice, which has been practiced prior to the introduction of Islam.

**Transformation-** is a complete change in the appearance or character of something or someone, especially so that that thing or person is improved. It is, therefore, the process of changing, by the application of certain syntactic rules, an abstract underlying structure into a surface structure.<sup>4</sup> The gradual acceptance of new ways of traditional medical practice introduced through interactions with other cultures may have been concluded as the process of transformation. Such changes were largely in the introduction of packaging, labelling, bottling and capsuling of Hausa medicinal substances. It is achieved through the use of devices like Quantum Magnetic Analyzer, electronic capsule maker machine, manual capsule maker machine, tablet compressor machine (pill compressor), automatic tablet (pill) maker machine, wet cupping, and sterilizers were introduced.

**Migrant-** Migrant refer to a person who relocates from his/ her place of traditional residence, whether within a country or across an international border, temporarily or permanently, and for a variety of reasons<sup>5</sup>, which including economic, conflict, or individual circumstances shaped

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<sup>3</sup> S. Pushpangadan, “Traditional Medicine”, Asian Journal of Phytomedicine and Clinical Research. 1.(4), 2013. p. 195

<sup>4</sup> <https://dictionary.cambridge.org/dictionary/english/transformation>. <https://www.merriam-webster.com/dictionary/transformation>. <https://www.collinsdictionary.com/dictionary/english/transformation>.

<sup>5</sup> <https://www.iom.int/who-migrant->

by historical or social context. Being an important commercial hub, Kano attracted artisans and non-artisan migrants who in one way or the other contributes to its economic prosperity.

### **Propulsion of Changes in the Practice in Kano Metropolis**

Traditional Medicine which has been practiced in Hausaland for centuries, and which some aspects are still being practice traced its origin from pre-Islamic period. It has been undergoing adjustments to meet the existing demand of the time. The idea of forming association started from 1978 when group of practitioners came together. It made significant impact when formal association manifested, which was quite different from the traditional guild-like group that existed right from pre-colonial period. The guild-like groups were subjected to the control of *sarakunan sana'o'i* (chiefs of professions/occupations). The significant move towards achieving formal registered association started in 1978 by the group of individual practitioners, such as Alh. Garban Geza, Alh. Garba Maisekili, Alhaji Muhammad Bello Idris, and Mal. Sule Haruna laid the foundation that brought attitudinal change among practitioners in Kano metropolis. The formation of a registered association facilitated awareness among the practitioners. Formal associations recognized by governments, especially at state level, brought about synergy and exchange of ideas among practitioners. Nevertheless, very little development was attracted apart from the recognition. From the 1980s, there was a long break regarding consequential change in the craft due to some number of reasons. Among them was the political turbulence and campaign by associations against military rule in Nigeria. The politicization of social gatherings prompted sanctions by the Nigerian military regime since early 1983. However, by 1989 the military government have lifted the ban not only of political associations but also the other non-political activities. But it was in the late 1990s that the country's journey back to civil rule was intensified and provided atmosphere for civil associations to resurface, particularly those whose activities were either halted or banned. The embargo lifting gave room for more flexibility in government policies. For example, these policies, was what gave birth to Traditional Medicine Trade Fair in 1996 in Kaduna. This

opportunity brought together multi-ethnic practitioners to showcase their medicinal expertise. Hausa medicinal practitioners from Kano who participated in the fair learned the techniques made available by modern marketing of traditional medicine hitherto not known to them. The Trade Fair that started in Kaduna moved to Kano. One of the factors that motivated the National Council of Arts and Culture (NCAC) the organisers of the fair to Kano was its population.<sup>6</sup> Metropolitan Kano in 1997 was estimated to have a population of 2.5 million inhabitants, which made it a convenient place for promoting national heritage through exhibition of indigenous herbal remedies.<sup>7</sup> Traditional medicines trade fair soon became a regional event that brought diverse experts of traditional medicine. The fair has become an important platform for the preservation and promotion of traditional medicine. It also fosters dialogue between traditional healers and modern healthcare practitioners.<sup>8</sup> The Kano 1998 maiden trade fair was held at Ado Bayero Square but was, however, later moved to Kano Hajj Camp along Airport Road in 1999. It was almost a decade later that the fair in 2007 became an annual affair.<sup>9</sup> Some of the migrant participants, since then appreciated Kano's market potentials and, thus later expanded their business horizons by opening permanent offices. They were instrumental to the introduction of diagnostic machines such as Quantum Magnetic Analyser, table compressor, and herb grinder machine, hitherto not familiar with in Kano. Many indigenous practitioners also got the idea of modern marketing strategies through broadcast media, namely radio and television.<sup>10</sup>

### **Hausa Traditional Medicine in Kano Metropolis**

The practice of traditional medicine has always been a multifaceted occupation that harbored diverse artisans specializing in different aspects of health-related issues. The medicine in Hausa context may refer to 'one's success in overcoming one's problems, or natural remedy to what is

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<sup>6</sup> Interview with Mal. Umar Faruk, (staff of NCAC), 58, Hajj Camp. NCAC Office, 31<sup>st</sup> May 2023.

<sup>7</sup> <https://worldpopulationreview.com/cities/nigeria/kano>

<sup>8</sup> Interview with Mal. Umar Faruk, (staff of NCAC), 58, Hajj Camp. NCAC Office, 31<sup>st</sup> May 2023.

<sup>9</sup> Interview with Comrade Aminu Getso (retired NCAC staff), 72, Dorayi, behind Gidan Mariya, Gwale Local Government, 18<sup>th</sup> August 2022.

<sup>10</sup> Interview with Alhaji Ibrahim Arab Dan Sokoto (Herbal medicine practitioner), 48, Gidan Zaituna -Gwagwarwa -Nassarawa Local Government, 29<sup>th</sup> February 2022.

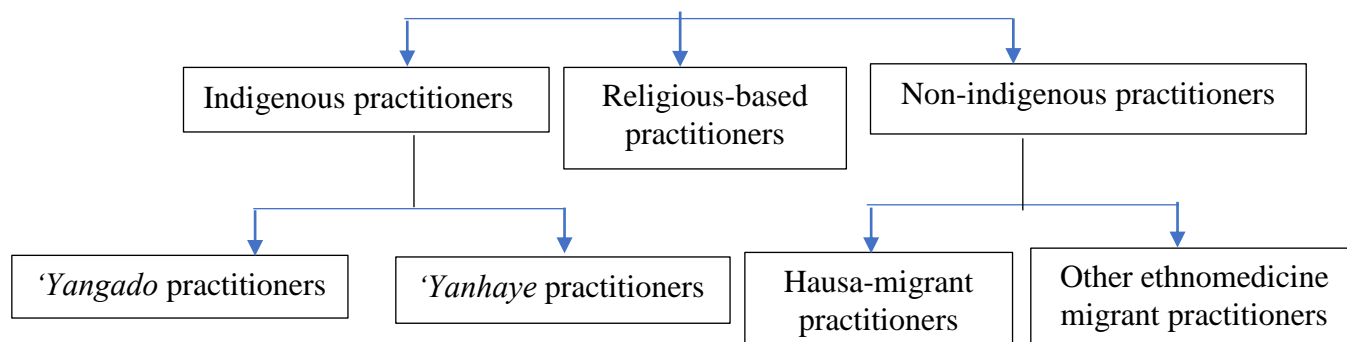
likely threatening one's future or ambition.<sup>11</sup> The source of this medicinal knowledge is embedded in the Hausa cultural and religious life. The knowledge and skill are divided into two major components of common medicinal knowledge and special medicine knowledge practice of medicine exclusive to some people. The common medicine practice is related to basic health precautionary measures commonly applied among the populace. The special medicine knowledge and practice is exclusive to particular group of guilds and families who often pass it on to the next generation. These sets of professionals are broadly classified into two main categories viz-à-viz pre-Islamic practitioners comprising of *bokaye* (herbalists), *yanbori* (spiritualist), *wamzamai* (local barbers/surgeons), *sarakunan mayu* (chiefs of wizards), *danmagori* (herbs vendor), and *unguwarzoma* (midwife). The other pre-Islamic practitioners are craft-based comprising of *makera* (blacksmiths), *masunta* (fishermen), *maharba* (hunters), *manoma* (farmers), and *mahora dabbobi* (animal tamers). The second group are faith-related medicine practitioners that emerged with the advent of Islam in the 14<sup>th</sup> century. These are *malamai*, (Islamic scholars), *gardawa* (advanced Qur'anic students) and the *yantsubbu* (sorcery/mystic) practitioners. This group applied the medicine knowledge provided Islam in addition to Hausa skills of medicine.<sup>12</sup> Available evidence indicates that the major initiators of changing attitude that brought transformation in medicinal practice in Kano metropolis and its enterprise were not the listed group above. The practice witnessed the emergence of new set of practitioners majorly from 'yanhaye, whom were largely inspired by the activities of the Hausa migrant and other ethno-medicine practitioners outside Kano. The promotion of Hausa traditional medicine was influenced by adaptation of new techniques and marketing strategies that came about due to contact with these migrants practitioners.

Composition of Practitioners in Kano



<sup>11</sup> A. M. Bunza, Hausa Medicine: Its relevance and development in Hausa Studies, in the Second Inaugural Lecture, held on Thursday 18<sup>th</sup>, December, 2003. Usmanu Danfodiyo Sokoto. P. 11.

<sup>12</sup> Interview with Muhammad Khamis Kibiya (Hausa Medicine Practitioner), 68, Sangarib Herbal Center Gyadi-gyadi, - Zaria road Kano City, 10<sup>th</sup> March 2022.



Source: field research, 2021

Most of the front-liners were either not in Kano, prior to the commencement of Traditional Medicine Trade Fair or were not fully involved in the craft. The typical examples of the facilitators of such changes were Hajia Bilikisu Mai Magani (Mama Ekiti) Herbs center, Alh. Aboki Mai Sandar Girma, Alh. Abdulwasi'u Dan Baiwa Baban Sanyin Jijiya, Alh. Ibrahim Arab Dan Sokoto, Muhammad Sabiu Sheltox, Alhaji Zaharaddeen Mai Yankan Shakku and Alhaji Abdul'aziz Mai Sandar Girma, to mention but a few. Arab Dan Sokoto, for instance, grew up and got his mentoring in Kaduna by an Igbo herbalist from Enugu Mr. Okafo. It was Mr. Okafo that brought Dansokoto to Kano for the first traditional medicine fair.<sup>13</sup> Arab Dan Sokoto's case is somehow similar to that of Muhammad Sabiu Sheltox, the founder of Sabiu Sheltox Company, who specializes in treating diseases such as diabetes, hypertension, ulcers, gonorrhoea, body limp, sickle-cell anemia, asthma, and other lungs-related illnesses. He learned the medicinal practice from one Yoruba medicine man who was treating Sabiu's wife asthmatic disease. Although, the origin of his practice was from a non-Hausa ethnomedicine, he has since engaged in an effort to improve his already registered products.<sup>14</sup> It is believed that *Yem-Kem* International Group of Companies, herbal medicine company from Lagos, might have inspired Sabiu Sheltox's operation. He adapted industrial model of production with separate office facility at Na'ibawa quarters.

**Table I: Some of the migrants practitioners who settled in Kano**

<sup>13</sup> Interview with Alhaji Ibrahim Arab Dan Sokoto (Traditional Medicine Practitioner), 48, Gidan Zaituna - Gwagwarwa -Nassarawa Local Government, 29<sup>th</sup> February 2022.

<sup>14</sup> Interview with Muhammad Sabiu Sheltox, (Herbal Medicine Practitioner) 64, Na'ibawa Behind Yan Lemo Market- Zaria Road, Kano State 3<sup>rd</sup> March 2022.

S/N	Name	State of Origin	Specialization	Location
1.	Ibrahim Arab Dansokoto	Sokoto	General Herbal medicine	Gidan Zaituna
2.	Hajiya Bilkisu Mai magani (Mama Ekiti)	Ekiti	Women and children herbal medicine infectious and transmitted diseases.	Zangero Road, Sabon Gari
3.	Muhammad Sabiu Sheltox	Katsina	Traditional pulmonologist: Lungs, kidney and related infectious diseases.	Na'ibawa Quarters
4.	Mal. Umarun Nakala	Katsina	General and children ailments specialist	Gwangwazo, Kano city
5.	Baba Mai Bulalan Mata	Kwara	Aphrodisiac and women diseases specialist	Katsina road, opp. Hajj camp
6.	Alhaji Nuhu Shugaban Maza	Kaduna	Aphrodisiac herbal medicine specialist	Kwakawachi, Airport road.
7.	Babban Yaya Mijin Mace Hudu	Katsina	Aphrodisiac, bone, and veins diseases specialist	Katsina road
8.	Baba Kekere	Oyo	General herbs medicine specialist	Dalar Gyada Market Mazugal, Kano
9.	Alhaji Isma'ila Dan Hajiya Baban Jijiya	Sokoto	Aphrodisiac and infectious diseases specialist	France Road, Sabon Gari.
10.	Maman Adam Togo	Togo	Children herbal medicine specialist	Sabon Gari Market
11.	Baba Kilani Oga	Oyo	General herb and Aphrodisiac specialist	Airport road
12.	Hajiya Iya Amina	Katsina	Infant, antenatal, postnatal and children diseases	Kofar Wambai, behind K/Wambai market
13.	Baban Yara da Maman Yara	Oyo	Infant, antenatal, postnatal children diseases	Hajj Camp, Katsina road
14.	Alhaji Salisu Dan Magaji	Katsina	General body	'Yan Kaji, Gwagwarwa-Nassawara L.G
15.	Abdulwasi'u Dan Baiwa Baban Sanyin Jijiya	Kwara	Aphrodisiac specialist	Gwammaja, along Kofar Ruwa
16.	Alhaji Abdul'aziz Mai Sandar Girma	Niger	Aphrodisiacs, vascular related	Aminu Kano Way
17.	Alh. Zaharaddeen Mai Yankan Shakku	Niger	General practice, Aphrodisiac	Goron Dutse Prison-Junction

Source: field research 2021-22.

Table I indicates that there has been greater propensity of influence from outside Kano Hausa medicine in driving the transformation. The practitioners in the forefront in terms of

advertisement and promotion of herbs and traditional medicine were not grown in Kano. They were largely migrants who avail themselves for Kano city's commercial advantage. Some of them from as far away as Republic of Ghana, Chad, Cameroon and Niger Republic.<sup>15</sup>

The changes in the medicinal practice were often initiated and embraced by 'yanhaye rather than 'yangado. The conventional practice is often regarded as the regalia of 'yangado. On the other hand, the 'yangado who participated in the transformations of the practice were influenced by their level of education and age. It is only in the rare cases of young and educated practitioners of 'yangado, such as Umar Hassan Musa and Mal. Umarun Nakala, the transformation of the practice is reckoned. Adapting changes is likely to those 'yangado ages below fifty years. The case of Hassana Gambo is an example of 'yangado's gradual departure to the transformation of the practice. As odd as it may appear, despite her young age (thirteen years old then), Gambo was able to embrace the use of modern devices like cup wetting, razor blades, modern circumcision, and other minor traditional surgeries. Gambo learnt the skill of *wanzamci* from her maternal and paternal parents. Her father, Alhaji Gambo *Mai askin baba* (*wanzami*), was a renowned *wanzami* around Dakata and Kawaji quarters. Through her father's training, she obtained important knowledge regarding cures of illnesses related to *sanyi* (cold), *zafi* (heat), *basir* (hemorrhoids), infertility, birth control and so on. Perhaps, the encouragement from her father stimulated her adaption of new ways, despite being a female barber and a secondary school student. She deployed the use of disinfectants, hand gloves and facemasks while interacting with clients or patient, especially during minor surgery and circumcision. Gambo was fully involved in the National Association of Nigeria Traditional Medicine Practitioners (NANTMP) Nassarawa chapter activities and held a position of head of women barbers (*shugabar mata*) in the local government.<sup>16</sup> Another young female *wanzamiya* is *Gimbiya Sadiya Nabango*, a daughter of *Sarkin Aska* Alhaji Muhammad Yunus Nabango. She

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<sup>15</sup>Interview with Alhaji Ibrahim Arab Dan Sokoto (Traditional Medicine Practitioner), 48, Gidan Zaituna - Gwagwarwa -Nassarawa Local Government, 29<sup>th</sup> February 2022.

<sup>16</sup> Interview with Hassana Gambo *wanzamiya* accessed from [https://www.youtube.com/watch?v=G8EK2wcln\\_U](https://www.youtube.com/watch?v=G8EK2wcln_U), [TRT Africa Hausa](https://www.youtube.com/watch?v=G8EK2wcln_U), Jan 14, 2024

employed the use of protective and hygienic items normally used in orthodox medical centers.<sup>17</sup> As a young practitioner, Sadiya used sanitizers and hand gloves while interacting with her patients, especially during toxic blood extraction, in which she uses cup wetting device. Sadiya was able to prescribe to her patients the basic painkillers after minor surgery and anti-infection tablets.<sup>18</sup> Umar Hassan, for instance, was trained by the NANTMP Sabon Gari market chapter in the skills of preservations and bottling of the herbal medicine products.<sup>19</sup> This suggests that adaption of changes beyond packaging and bottling of products was largely influenced by level of western education.

In the case of ‘*yanhaye*’ age and education played significant role in their involvement in the changes. S.M. Umar Muhammad Nagge *danhaye*, and indigene of Kano, rather chooses Islamic medicine (jinn-related) as a profession. He took an interest in the practice while pursuing his degree in the Islamic law in Sudan. From then on, Nagge attended several courses and seminars on exorcism in Sudan. After he returned home, he embarked on more research regarding the relations between human beings and spirits. He established contacts with many renowned practitioners in Kano and elsewhere.<sup>20</sup> Similarly, the story of those process of undergoing formal training in traditional herbal medicine was narrated by Mal. Abdulkarim Hassan Sani, the founder of the School of Natural Medicine at Kwanar Goda, Kano Municipal Local Government. Hassan developed a passion for healing and therapy through traditional way. He attended courses in several private traditional and herbal medicine institutes, such as the *Salihunnur* Institute of Traditional Medicine founded by Mal. Salihu Nura Adam, Gaskiyar Lamari Institute of Traditional Medicine and Training founded by Muhammad Khamis Kibiya,

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<sup>17</sup> Being a student of the Kano State College of Health Sciences and Technology may have influenced her to embrace the use of protective items when in contact with her patients.

<sup>18</sup> Interview with Gimbiya Sadiya Muhammad Yunus Nabango accessed from <https://www.youtube.com/watch?v=-xmrmOARblw>, R M Hausa TV, Nov 19, 2024

<sup>19</sup> Interview with Malam Umar Adam Musa (Herbalist) and a seasoned hunter), 32, Dorayi Karshen Waya, Gwale Local Government Kano, 16<sup>th</sup> April 2024.

<sup>20</sup> Interview with SM. Umar Muhammad Nagge, (Traditional/Islamic Medicine Practitioners), 49, Ja’oji Quarters, opp Audu Bako Zoological Garden, Kumbotso Local Government Kano State, 07<sup>th</sup> October 2023.

and the Kachako Islamic Medicine Center (KIMEC) established by Muhammad Maigida Kachako.<sup>21</sup>

Practitioners from Kano who are considered as the driving force of transformation in Hausa traditional medicine includes Auwalu Shehu Adakawa, Muhammad Khamis Kibiya, Muhammad Maigida Kachako, Alhassan Bichi and Alhaji Turado Dantata, and Mal. Salihu Nura Adam. They attributed to major changes in providing synergy, sanity, recognition and introduction of modern practice. For instance, Salihu Nura Adam the founder of *Salihannur* Traditional Medicine Center at Sabon Titi, held important positions in the NANTMP national body and the Kano chapter at various times. He was its first interim chairman, member of the Board of Trustees at the national level, Chairman of the Herbal Medicine Promotion and Advocacy Foundation (HMP&AF), and Council Member of the Royal Court of Traditional Medicine in Kano.<sup>22</sup> It was under their mentorship that NANTMP collaborated with Kano State government in a project known as the Medium Lethal Dose fifty percent (MD50) test on herbs in 2013. This was done in pursuit of reducing toxic quantity consume in the traditional herb medicine in Kano.<sup>23</sup> Adakawa's involvement in traditional medicine practice started while caregiving his sick father. He consulted many practitioners of different kinds from 'yanhaye to 'yangado in search of the cure. He primarily learned uses of many herbs from spiritualists and herbalists, such as Mal. Ado na Kukar-Iddau, Adamu Damaga. Adakawa became conversant with the knowledge of many herbs; from then on his curiosity on functions, impacts, and implications of herb substances led him into years of independent research in Islamic, English, and Hausa medicinal plants.<sup>24</sup> It is equally pertinent to note that, their involvement in the national politics of traditional medicine stimulated most of their changing perceptions.

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<sup>21</sup> Interview with Mal. Abdulkarim Hassan Sani, 49, Kwarnar Goda Municipal Local Government Kano State, 26<sup>th</sup> February 2024

<sup>22</sup> Interview with Sheikh Nura Salihu Adam (*Salhannur*), Sabon Titi, Gwale Local Government, Kano. 62, 08<sup>th</sup> July, 2024.

<sup>23</sup> Interview with Auwalu Shehu Adakawa, 55, (herbal medicine practitioner) Ungogo Local Government Area, Kano State. 19<sup>th</sup> February 2022.

<sup>24</sup> Interview with Auwalu Shehu Adakawa, 55, (herbal medicine practitioner), Ungogo Local Government Area, Kano State. 19<sup>th</sup> February 2022.

It is important to note that large number of 'yangado were not convinced by the change in the practice. For example, Hajiya Hansatu Shammiyya trained by her father, has being so keen in protecting the traditional practice. Despite having challenges accessing some herbs and ingredients, she remained determined in protecting the skills passed by her parents. Shammiyya's case was similar to another female barber and medicinal practitioner Hajiya Umma 'yar baiwa mai maciji. She has been a barber and a hunter right from childhood and inherited the occupation as well as the medicinal skill from her father. She specializes in *kaho*, tribal marks, medicine for snake bite. Hajiya Umma was reluctant to adapt new measures that may transform her inherited skill.<sup>25</sup> The histories of initiation of the aforementioned is quite dissimilar of Alh. Tijjani Abdullahi (chief of bonesetters), Alh. Dahiru Labaran (*Sarkin baka*), and Alh. Salisu Usman (*Sarkin kasuwar magani*) whom were born and grew up in Kano. They were initiated into the practice by their parents, being from the families with well-established history of medicinal practice. It has been observed, their style of practice is more conservative with very little impact of modern ways. The 'yanhaye practices are more of herbs inclined practice, owing to the fact that they were not born into the practice thereby, difficult to be trusted with the jealously guarded cryptic information. The herbal medicine aspect requires only formal training irrespective of inheritance or not. Medicinal knowledge in the case of 'yanhaye were advanced through consultations with older and more experienced practitioners.<sup>26</sup>

### **Pluralization of the Practice in Kano Metropolis**

Following the changing attitudes of some indigenous Hausa medicine practitioners, a different identity coated which embraced operation similar to orthodox style. This pave the way for to position practitioners in Kano metropolis into two major groups; i) traditional practitioners that maintained the cultural and philosophical belief of Hausa, ii) the modern traditional medicine

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<sup>25</sup> Interview with Hajiya mai wasa da maciji kuma wanzamiya accessed from <https://www.youtube.com/watch?v=qUZNgdRf-Jc>, conducted by Zairen Baba TV, Jun 18, 2021

<sup>26</sup> Interview with Alhaji Ibrahim Arab Dan Sokoto (Herbal Medicine Practitioner), 48, Gidan Zaituna - Gwagarwa -Nassarawa Local Government, 29<sup>th</sup> February 2022

that originated from Hausa practice but embraced new ways of operation, modern devices and western driven skills with a view to improve their practice and gain acceptance.

i) Traditional practitioners- Despite all the success recorded in the changing attitudes and advancement of Hausa traditional medicinal practice through various adaptations and deployment of modern devices and techniques in line with some aspects of orthodox medical practices, a large number of Hausa practitioners have not embraced these changes. Most of the Hausa practitioners maintained the practice in its original form through the use of herbs, spirits, superstitious beliefs and mystic practice. These indigenous practices were maintained by ‘*yanbori* (spiritualists), *bokaye* (herbalists/spiritualists), *danmagori* (mobile herbs vendor), *sarakunan mayu*, (chief of witches) *wanzamai* (local barbers/surgeons) and *mafarauta* (hunters). Some of the practitioners seeks the intervention of *iskoki* (spirits), enchantment, which sometimes requires sacrifices of animal or parts during therapy or healing sessions.<sup>27</sup> Culturally, they maintained a strong belief that accepting external type of practice may indirectly tainted the Hausa medicine. Thus, these conventional practitioners held a belief that succumbing to adapting of modern scientific techniques is tantamount to abuse of its originality thereby subjecting it to the risk of losing its effectiveness. They were not affected by the changes introduced by migrant, ethnomedicine and young practitioners.

ii) The hybrid practitioners -It is driven from the practice that is based on adaption of orthodox medical devices and deployment of its basic practices. The practice was facilitated largely by young and educated traditional herbalists, and modern Islamic and herbal practitioners. The changes facilitated the adaption of simple technical gadgets and devices similar to orthodox medical healthcare system, which their introduction came as a result of the influence of migrant practitioners. Its most significant feature is its deviance from superstitious beliefs. This was evidenced in the packaging, labelling, bottling, capsuling featured commonly done in orthodox practice. They also use devices like Quantum Magnetic Analyzer, electronic

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<sup>27</sup> Interview with Muhammad Khamis Kibiya (Hausa Medicine Practitioner), 68, Sangarib Herbal Center Gyadi-gyadi,- Zaria road Kano City, 10<sup>th</sup> March 2022.

capsule maker machine, manual capsule maker machine, tablet compressor machine (pill compressor), Automatic tablet (pill) maker machine, wet cupping, and sterilizers. Operationally, the *modus operandi* of setting offices, registration of companies, record keeping, registered products are used. In the areas of modern marketing, they deployed strategies of publishing pamphlets and internet access. The major transformations in the practice were inspired and driven from the orthodox medicine practice. However, it was not extended to Hausa practitioners directly. It was channelled through the activities of other ethno-medicines, ‘*yanhaye* and the young practitioners. This was achieved through both government initiatives and other personal commitments of the practitioners.

### **Conclusion**

The role played by migrant practitioners and the changing attitudes of young, educated indigenous healers served as key precursors to the transformations witnessed in Hausa traditional medicine in Kano metropolis. The economic prospects and vibrant market environment of Kano attracted many of these migrant practitioners, who established clinics and offices across the city. This influx fostered intense competition, prompting practitioners both migrant and indigenous to adopt a range of innovative strategies, including the use of modern devices, improved operational techniques, and sophisticated marketing methods to attract and retain clients.

The paper highlights the contributions of a new generation of practitioners, such as Umar Hassan and Umarun Nakala, who were born into the trade, alongside Hassana Gambo and Sadiya Nakwango who moved a step further by embracing modern practices that enhanced the quality and appeal of traditional medicine. These developments were made possible through the foundational efforts of elder practitioners, who not only facilitated the formation of associations for professional sensitization but also pioneered the introduction of modern tools for improved service delivery. Veteran healers such as Auwalu Shehu Adakawa, Muhammad Khamis Kibiya, Muhammad Maigida Kachako, Alhassan Bichi, Alhaji Turado Dantata, and Malam Salihu Nura

Adam played a pivotal role in training hundreds of younger herbalists within and beyond Kano. Their efforts were instrumental in bringing about professionalism, cooperation, and wider recognition to the field.

It also draws clear connections between the activities of migrant practitioners, particularly from 1996 onwards and the gradual reforms adopted by indigenous healers. Many of these migrants, who came from both nearby and distant states, specialized in treating women and children, fertility issues, aphrodisiac-related concerns, general ailments, and spiritual or faith-based conditions. The educational background of some local practitioners further enabled the integration of modern operational models, leading to better client engagement and more effective service provision. The influence of other ethnomedicine traditions also played a significant role in motivating these transformations, making Kano a dynamic center of evolving traditional medical practices.

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SN	Name	Age	Place	Profession/qualification	Date of Interview
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2.	Muhammad Sabiu Sheltox	64	Na'ibawa 'Yan Lemo - Zaria Road, Kano	Herbal Medicine practitioner	3 <sup>rd</sup> March, 2022
3.	Ibrahim Arab Dan Sokoto	48	Gidan Zaituna - Gwagwarwa.	Herbal medicine practitioner	29 <sup>th</sup> February, 2022
4.	Auwalu Shehu Adakawa	55	Ungogo Local Government	A seasoned researcher and practitioner	19 <sup>th</sup> February, 2022
5.	Hajjiya Hansatu Abdullahi Shamawiyya	81	Orion Cinema along Airport Road, Kano	A traditional herbalist.	15 <sup>th</sup> June, 2022
6.	Malam Faruk Umar	58	Hajj Pilgrims Camp. Kano State.	A civil servant at NCAC	31 <sup>st</sup> May 2023
7.	Aminu Muhammad Getso	72	Dorayi Quarters, Gwale Local Government.	A traditional medicine practitioner and retired civil servant of NCAC.	18 <sup>th</sup> August 2022
8.	SM. Umar Muhammad Nagge	49	Ja'oji Quarters	A traditional medicine practitioner	07 <sup>th</sup> October 2023
9.	Adamu Salisu Hassan	59	Kano Municipal	A practitioner and PRO of NANTMP since 2019.	07 <sup>th</sup> October 2023
10.	Mal. Abdulkarim	49	Kwanar Goda,	A herbal practitioner of	26 <sup>th</sup> February

	Hassan Sani Adamu			Natural Medicine	2024
11.	Umar Adam Musa	32	Dorayi Karshen Waya	A hunter and herbalists	16 <sup>th</sup> April 2024
12.	Sheikh Nura Salihu Adam	62	Sabon-titi Dan dago,	A practitioner and founder	23 <sup>rd</sup> August 2024
13	Prof. Salisu Ahmed Ibrahim	59	Racecourse. PHIMA, Kano.	Prof. of pharmacology, BUK.	28 <sup>th</sup> February 2024

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**An Examination of Linguistic Context in English-Arabic Artificial Intelligence (AI)**

**Claimed Mobile Applications Translation**

Dr Halima Umar Sani

Department of Linguistics and Foreign Languages

Bayero University, Kano

And

Muhammad Jamil Ismail

Department of Early Childhood Care and Education

Jigawa State College of Education, Gumel

08034234012 - [mjismail2000@gmail.com](mailto:mjismail2000@gmail.com)

**Abstract**

The utilisation of artificial intelligence within the field of translation studies has been a subject of discussion among various interested parties. There exists a divergence of opinions among stakeholders regarding the impact of AI on the field of translation. While some contend that AI has brought about a revolutionary transformation by enhancing the precision and efficacy of translations, others assert that it has had an adverse effect on the quality of translations and has diminished the necessity for human translators (Khasauneh and Al-amrat, 2023). This paper examines linguistic context in English-Arabic AI claimed mobile application translation. Data was generated from two AI translation applications (AI Language Translator and AI Translate All

Languages) and two AI web translation tools (DeepL and Wordvice). The findings of this paper reveal that pronoun-antecedent relationship that is contextually signalled was not well captured by the AI claimed mobile translation applications (used in this paper) in English-Arabic translation. Also the AI claimed translation applications used for this paper could not separate the dual number system from the plural number system of the Arabic language. The paper recommends that The AI mobile applications should be configured to capture the different structures of all the languages that they are designed to handle. Also, human translators should proofread AI translated pieces for possible glitches before making use of such pieces. More so, web AI translators and mobile application translators are recommended to be used hand-in-hand for better translation results.

**Keywords:** Artificial Intelligence, context, linguistic context, mobile application, translation

## **Introduction**

Translation is the process of rendering a text from source language (SL) into a target language (TL) (Battah, 2012). Translation is one of the major if not the only medium of transmitting practically and linguistically variant messages across languages (Amba, 2016). This underscores the significance of translation in human existence since human beings are grouped under different languages and cultures and their desire to intermingle across the languages is inevitable. Translation can be performed physically by humans or by the use of machine under which are the contemporarily evolving artificial intelligence systems. AI in translation involves the adaptation of an algorithm that uses machine learning and neural networks to perform translation tasks in texts (Charles-kenechi, 2024).

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The utilisation of artificial intelligence within the field of translation studies has been a subject of discussion among various interested parties. There exists a divergence of opinions among stakeholders regarding the impact of AI on the field of translation. While some contend that AI has brought about a revolutionary transformation by enhancing the precision and efficacy of translations, others assert that it has had an adverse effect on the quality of translations and has diminished the necessity for human translators (Khasauneh and Al-amrat, 2023). In terms of positive impacts, Charles-Kenechi (2024) quoted Dingemanse & Floyd (2014) as revealing that “AI translator has several advantages concerning the effectiveness of intercultural communication. They are used in making translations as soon as possible keeping the conversation going in different languages”. This capability is very important in the areas of international business, negotiations, teaching and foreign relations, and travel and tourism. However, in terms of the negative impacts, Wang (2023) observed that AI translation has problems with the choice of context and the logic of the language still needs to be improved. It is believed that AI translation is mechanized and longer able to analyse the deeper meaning of the author's message, leading to errors in translations. More so, in an attempt to acknowledge the setbacks faced by AI translation, Charle-Kenechi (2024) noted that, AI translation still has setbacks. In the words quoted from Al-Khawaldeh et al. (2016), “there are a few dilemmas one can encounter while translating the text: translation of idiomatic expressions and content that may be anchored in a culture. Thus, idioms as expressions that cannot have their meaning explained by analyzing the meaning of the individual words used are also problematic. Likewise, when these features refer to definite cultural items whose specific context is known only to insiders and requires proper cultural competence, an AI simply operates with symbols which leads to incorrect or at least

misleading translations (Fangyuan, 2014 in Charles-Kenechi (2024)”. It is against this background that this paper sets to inquire into the efficacy of contextual consideration in AI translation with particular focus on English-Arabic scenarios.

### **Context and Linguistic Context**

Context according to Crystal (2008) refers to specific parts of an utterance (or text) near or adjacent to a unit which is the focus of attention. Crystal further stresses that the occurrence of a unit (e.g. a sound, word) is partly or wholly determined by its context, which is specified in terms of the unit’s relations, i.e. the other features with which it combines as a sequence. Linguists often refer to the context of phrase or word as the text that surrounds it (Nouraldeen, 2015).

Linguistic context refers to the set of words in the same sentence or utterance. This forms the linguistic environment that determines the sense of the words in the context. For example if the word “shoot” appears in a linguistic context along with other words like “dribble,” “penalty,” “goal”, or “over the bar”, we immediately understand the shoot that is meant [a football skill]. If on the other hand, the same word appears with words like “soldier”, “artillery” or “war,” the meaning is immediately known [of a gun] (Chiluwa, 2014). Also, Song (2010) defined linguistic context as the context within the discourse, that is, the relationship between the words, phrases, sentences and even paragraphs. Take the word “bachelor” as an example. We can’t understand the exact meaning of the sentence “He is a bachelor.” without the linguistic context to make clear the exact meaning of this word.

Context plays an important role in determining meaning in communication. Therefore, separate words and sentences alone are not sufficient for communication. From a translational point of view, both lexical items and context are related to one another. This interconnection is obvious in concordance and equivalence-chain relation. Concordance

involves the reoccurrence of a lexical item in different contexts in a text and equivalence-chain relation implies the presence of diverse lexical items in similar contexts in a text (Longacre, 1958 in Nouraldeen, 2015).

### **Benefits of AI in Translation**

Charles-Kenechi (2024) highlighted the following as benefits of AI in translation

1. **Efficiency and Speed:** The conventional mode of translating involves a human translator, which is often slow whenever there is a large amount of text that needs to be translated; or when there is real-time translation required. AI tools on the other hand are capable, of translating text almost in real time. This speed is desirable mainly in cases where it is required to have immediate access to information and/or materials such as in cases of international purchases and sales, response to disasters, or live broadcasts. It is worth noting that applications such as Google Translate and DeepL can translate thousands of words per minute, though they are AI-assisted (Liu, & Chen, 2023). This fast processing helps users to translate content on the go, thus helping the user attend to more efficient and enhanced cross-cultural communicative interaction.
2. **Cost-Effectiveness:** Machine translation as an application of Artificial Intelligence has been categorized by some scholars as an inexpensive way of replacing human-translated services (Benbada, & Benaouda, 2023). The applications of professional human translators are significant because of the special knowledge they possess; at the same time, they can be costly, especially for small firms or individuals. Contrarily, AI solutions typically come at no charge or a considerably lower price than human translators (Brynjolfsson, Hui, & Liu, 2019). This in a way makes the service cheap

thus expanding the market reach and making translation services more usable for more people and businesses.

3. **Consistency and Accuracy:** Another advantage of using AI tools for translation is that such tools do not get tired or distracted, therefore their level of consistency is exceptional. Mechanisms are translations produced by human translators where even though the translators are professional; the translations are not identical since everyone has a different approach to translating (Robinson, 2019). AI tools do not have inconsistencies as they translate following a set of norms and language bids. This is especially important when seeking to ensure that the points you are making to a user in one language are understood in essence by a user in another language because of the consistency of the communication strategy (Bonvillain, 2019). In addition, there has been a substantial rise in the reliability of generating AI translations with the help of neural machine translation. DeepL is among the applications, which greatly distinguish themselves by the fluency and coherence of the provided translations making them very close to the human-quality ones (Yuan, 2018). These utilize gargantuan datasets and complex neural networks to decipher context, proverbs, and colloquial language processing thereby providing better translations.
4. **Scalability:** AI translation tools are scalable, which means that it is possible to translate a large number of texts using the selected tool with no problem. This feature proves to be very essential, especially for large organizations and institutions that require processing and translation of large volumes of text daily. AI systems can be adjusted in ways that enable an up-scaling of translation, an aspect that translates into efficiency due to non-proportionality of costs or time. Hence, AI translation tools are

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best suited for large-scale and diverse content requirements for enterprise-level organizations, including MNCs, governments, and media houses (Sin-wai, 2014).

**Applicability of AI in Translation**

Crisostomo, Bernarte and Ambag (2022) outlined different fields of endeavour where AI translation can be applicable as follows:

- In the field of tourism and hospitality, AI-controlled chatbots have served important functions in activities commonly assigned to individuals like customer services, decision-making support, and online community building aside from retail and modernized payment systems. Customer service travel bots, the most common type of chatbots, often provide readily-available information to help customers navigate the website. Companies with Facebook pages have also incorporated chatbots to assist customers with the information they need.
- AI translation is likewise found to be in demand in the financial industry. Automated translations and assisting applications are two AI processes requiring translation. Like in tourism, chatbots are among the systems that are used together with instant messaging to assist customer concerns like in the healthcare industry, the need for language translation has shifted initially from having migrant patients to easing communication with patients known as healthcare tourists. Medical tourism is a relatively new opportunity for countries to generate economic revenue by opening their doors to cross-border patients. Traveling to another country to obtain elective surgery, dental treatment, reproductive treatment, organ transplant, medical check-ups and the like will require, apart from medical and technological skills, language translation since target patients would come from the world over.

- The academic industry has likewise been infiltrated by AI translation. While the AI chatbots can be used in the promotional aspect, AI technologies, as it turns out, can also be used to assist potential students from the early stages of inquiry and application up to their placement in the world of work. This can put forward works for natural language processing given the influx of international students that could boost the internationalization efforts in education. Computer-assisted translation tools have become a prime development in the translation industry. The range of automation systems that include translation memories, terminology extraction, and recognition tools, alignment, localization tools, spell checkers, grammar checkers, auto-suggest dictionaries, termbases, and many others have been found useful to many translators and learners. Although they do not automatically do the translation, they have been widely utilized in conducting verification of terminology consistency, source and target text alignment, reuse of previously translated documents, grammar and spell checking, pre-translation activities, terminology management, proper document formatting, document production, and post-editing. These tools have undergone significant development over the years. As for its use in teaching, these tools aid in teaching day-to-day situations for activities that may require translation like presentations, role-playing, collaborative activities, and even case studies.

### **Methodology**

In attempt to generate the data for this paper, two AI mobile applications bearing the name ‘AI Language Translator’ and AI Translate All Languages’ were used. The applications were downloaded from the Android Play Store. The applications were designed in such a way that user will input his data (what he wants to be translated) in a particular language (SL), and then selects the target language into which he wants the translation done. The applications

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then generate the equivalent. Also, DeepL and Wordvice AI web translation tools were used in order to compare the mobile applications translation with the AI web translations. The linguistic contexts was then probed in the AI generated translations. The data was analysed descriptively by explaining the contextual circumstances that surround the data vis-à-vis how the context was treated by the AI translation tools.

**Data Analysis**

The analysis was carried out from two angles: first, from an AI translated conversation involving two parties; and second from the AI translated sentences.

**Conversational Level**

In conversations, what one speaker says may form a context upon which the meaning of what another speaker says may be determined. This contextual relationship was observed to be missing in the English-Arabic AI claimed mobile application generated translations. Below are examples generated from the first mobile application (*AI Language Translator*) used:

1. A: Are the twins around?

B: No, one of them is around.

ج: هل التوأم موجودان؟

ب: لا، واحد منهم موجود

In English grammar, plural starts from two onwards; hence, the pronoun ‘them’ can be used to refer to two objects or more depending on the situation. In the Arabic grammar, two objects are not plural but dual (a unique way of plural formation peculiar to the Arabic language). In the above conversation, ‘them’ was used to refer to two objects (twins). However, instead of the application to generate the Arabic equivalent based on the Arabic

grammar rules (considering the pronoun ‘them’ as referring to two objects as signalled by the context which is speaker A’s question), it considered only the source language (English) grammar and translated the pronoun ‘them’ as more than two. The application used واحد منهم (one of them (more than two)) instead of واحد منهما (one of the two). This may be due to the fact that the noun ‘twins’ was wrongly translated by the application as ‘التوأم’ (twin) instead of ‘التوأمان’ (twins). This can also be seen in the next conversation.

2. A: Are the two female nurses around?

B: They are around.

ج: هل الممرضتان موجودتان؟

ب: إنهم موجودون.

Like in the previous conversation, the conversational context here was not observed, as the response part of the conversation (use of plural elements) digressed from the initiating part of the conversation which employed a dual sense (and also required a response in that direction)

### **Sentential Level**

In sentential discourses, contextual clues are fetched from within the sentence environment.

In compound sentences, two independent clauses appear. In terms of analysis, these clauses are expected to be treated as stretches that form a single discourse. Despite that, it has been observed that the different clauses that make up compound sentences are treated differently in the AI claimed application translation. Consider the below instances:

3. That person is a student. She studies at the college.

هذا الشخص هو طالب. وهي تدرس في الكلية

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In the first clause of the above compound sentence, the words ‘person’ and ‘student’ are common nouns that can stand for masculine or feminine objects according to the English grammar. However, the following clause, being a continuation of the discourse, employed a feminine pronoun to give a contextual signal that the person being addressed as student in the first clause was female. Looking at the generated equivalence however depicts that the AI claimed application failed to acknowledge the context established in the utterance by looking at the two sentences separately instead of a continuous stretch that form a single utterance with the necessary contextual relationship that cohere the discourse. In the translated version, the initial clause was construed around a male argument by using masculine elements throughout: هذا (that {this} (used with masculine nouns), الشخص (male person), هو (is (used with masculine nouns) and طالب (male student), instead of constructing the sentence using feminine elements as: هذه (that {this} (used with feminine nouns) هي (is (used with feminine nouns) and طالبة (female student). More so (though not the focus of discussion here), there was a wrong translation of the demonstrative pronoun ‘هذا’ which means ‘this’ but wrongly captured by the AI claimed application as ‘that’ which goes for ذلك (for masculine) or تلك (for feminine).

This contextual neglect can further be observed in the below incidence:

4. That is the doctor. She is coming here.

هذا هو الطبيب. إنها قادمة إلى هنا

In the instance above, the context formed by the pronoun-antecedent relationship was not respected as the two clauses that made up the compound sentence were translated discretely instead of in unison. The first clause was assumed to revolve around a masculine object

because the elements that made up the sentence were common for both genders. But the following sentence being a continuation of the preceding one captured a feminine pronoun to signal that the subject of the sentence was feminine. If the context was sensed by the AI claimed application, the translated equivalent should had been تلك هي الطبيبة إنها قادمة إلى هنا

Direct speeches often take contextual clues from the person that was quoted to have made the statement. The mobile application generated translations show neglect of such contextual bonds. This is may be because the structure is similar to that of a compound sentence. The below sentences show that.

5. "I am a doctor". She said.

أنا طبيب". قالت"

As in the case of (4) above, the pronoun-antecedent relationship was missing. The translated sentence should read أنا طبيبة. قالت to refer to female doctor as given by the pronoun 'she' instead of أنا طبيب". قالت" (I am a male doctor). Consider the below sentence for more.

6. "You can go". He said to them.

"يمكنك الذهاب". قال لهم

In the above, a command was given to plural referents as hinted by the pronoun 'them'. However, instead of relying on that context to give the meaning of the pronoun 'you' (which can stand for singular or plural), the AI claimed mobile application translated it as a singular masculine object يمكنك instead of the plural يمكنكم

In the case of a complex sentence, the established context was sensed by the mobile application translator as can be seen in the below sentence where the pronoun and the verb were used in the feminine sense showing that the AI claimed mobile application

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acknowledges that, it is female person (wife in the sentence) that has husband. This may be due to the fact that complex sentences have one independent subject that all predicative elements depend on as against the compound sentences that have multiple independent subjects that take their respective predicative elements.

7. Respect your husband before you respect others.

احترمي زوجك قبل أن تحترمي الآخرين

However, even in the complex sentence, the notion of pluralisation across languages is still facing challenge. Consider the below sentence:

8. Greet your twins before they greet you.

سلم على توأمك قبل أن يسلموا عليك

The pronoun ‘they’ referring to twins in the English sentence was given a plural (more than two) sense يسلموا in the AI generated equivalent instead of a dual sense يسلما

To re-examine these contextual considerations by the AI translation applications, another AI translation application was used. Below are some of the responses recorded:

9. That is the doctor. She is coming here

هذا هو الطبيب. هي قادمة إلى هنا.

10. A: Are the twins around?

B: No, one of them is around

ج: هل التوائم حولها؟

ب: لا ، واحد منهم موجود

11. That person is a student. She studies at the college.

هذا الشخص طالب. هي دراسات في الكلية

As can be observed above in 9, 10 and 11, the translations generated from the second application shares similarities with the ones generated from the first application. That is to say, as the first application failed to capture the contextual aspects of the utterances translated, so does the second application. Also, the words ‘around’ and ‘studies’ in 10 and 11 above were wrongly translated as ‘حولها’ and ‘دراسات’ respectively.

However, in comparison with the web AI translators, all the above instances were probed to have been translated correctly taking care of the established linguistic contexts with the exception of (1) above where the AI translated equivalent generated from a commonly used web translation tool (DeepL) still fell short of acknowledging the linguistic context. Below is the generated translated version of case (1) above by the DeepL web AI translation tool.

12. That person is a student. She studies at the college. (هذا الشخص طالب. تدرس في الكلية)

Above, translation performed by the DeepL artificial intelligence tool also shows that the pronoun-antecedent agreement was not observed despite clue provided by the linguistic context.

In contrary, the *Wordvice* AI tool’s translation appeared to be more correct because it has captured the context as it is established as can be seen below:

13. That person is a student. She studies at the college (تلك الشخصية طالبة. تدرس في الكلية)

## Conclusion

The paper has proven that structural differences exist between the two languages under study especially in the areas of duality in plural formation and pronoun-antecedent relationship.

This may be due to the differences between the two languages. Arabic and English languages are different from each other, both linguistically and culturally. Linguistically, Arabic is a Semitic language that depends on verbs made up of three consonants, — the-tri-consonantal-root. On the other hand, English language is an Indo-European language that is partially inflectional and highly word-order dependent. English and Arabic are spoken by nations that are geographically, religiously, and socially distant (Balfaqeeh, 2009). This difference in terms language and culture between the two languages necessitate being very curious when it comes to translation across the languages. Based on the analysis above, it can be concluded that the linguistic differences pose a great challenge to the mobile application translation. The findings of this paper are that the pronoun-antecedent relationship that is contextually signalled is neglected by the AI claimed mobile applications in English-Arabic translation. Also the AI claimed mobile translation application could not separate the dual number system from the plural number system of the Arabic language. In addition, web AI translators utilised in this research appeared to have more precision than the AI mobile application used.

### **Recommendations**

It is recommended that:

- The AI claimed mobile applications should be configured to capture the different structures of all the languages that it is designed for.
- Human translators should be made to proofread AI claimed mobile application translated pieces for possible glitches before making use of such pieces.
- User should use the AI web translators vis-à-vis the mobile phone application translators for better translations.

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*AI Language Translator* (translation application) available on Android Play Store

*AI Translate All Languages* (translation application) available on Android Play Store

**THE LIBERATING ON ETHICS AND MORALITY TOWARDS THE  
TRANSFORMING OF EFFECTIVE TEACHING AND LEARNING IN BOTH BASIC  
AND HIGHER EDUCATION.**

**BY**

**DR. MUHAMMAD SANI MUHAMMAD**

**JIGAWA STATE COLLEGE OF EDUCATION AND LEGAL STUDIES, RINGIM**

**SCHOOL OF SECONDARY EDUCATION ART AND SOCIAL SCIENCES**

**DEPARTMENT OF ISLAMIC STUDIES**

**ABSTRACT**

The paper is basically discusses on issues of ethics and morality toward the liberating of teaching and learning which involves basic and higher institutions. This paper aims at liberating the ethics and morality for transforming the effective teaching in our schools and colleges, in terms of Qur'an and Sunnah of the Prophet Muhamamd (S.A.W). This will enable the muslim teachers and their students to enhance the value and issues of the five pillars of islam as a practical methods of inculcating the ethics and morality in their minds. The paper will help to find out the danger and risks of immorality and know more about the obligations on them as the tutors and taughts. This paper will lead to the establishment of good relationship between the teachers and their students. The paper tries to examine different shades of measuring ethics and morality on the concept of liberating and transforming the effective teaching and learning in both basic and higher institutions.

**Introduction**

The words ethics and morality from the actual phenomenon, is a derivative words of the Greeks concerning manner and habit or character, the ethics is the science noun which is defined by the Advance Learner Dictionary as the Science of the moral principles that governed a person's behavior pertaining his conduct and activity in a good and sound manner. The ethics is the science of conduct of human being living in a society. The primary concern of ethics is therefore the manner of an individual in his particular society. Ethics can also serve as a synonymous words of Greeks and Latin, both are having the same meaning of habit or character. Morality is strictly concerned with religious activities, while the ethic involves some sort of reflective evaluation concerning the conduct in question.

**THE LIBERATING ON ETHICS AND MORALITY TOWARDS THE TRANSFORMING OF EFFECTIVE  
TEACHING AND LEARNING IN BOTH BASIC AND HIGHER EDUCATION.**

**DR. MUHAMMAD SANI MUHAMMAD**

In the light of the aforesaid, we are intend to go deep in our discussions on the issues of bordering the ethical and moral obligations of lecturers and teachers as well as their students from Islamic perspectives.

**The Qur'an and Sunnah on the Ethics and Morality**

There are many verses and prophetic Traditions that discussed on the ethics and morality. Such examples can be sighted on the verse which discusses about righteousness, that is al-Birr.

Allah S.W.T says: *“Laisal Birr – righteousness is not that you turn your falls towards the east or the west, but (true) righteousness is in one who believes in Allah, the last Day, the angels, the book and the prophets and gives wealth, in spite of love it to relative, orphans and needy, the traveler those who ask for help and for freeing slaves (and who) establish prayers and give Zakat (those who) are patient in promises, and (those who) are patient in poverty and hardship and during battle. Those are the ones who have been true and it is those who are the righteous. (Al-Baqara 177).*

The above verses are trying to explain – that Tauhid (Believe in Allah) and all the articles of Iman (faith) serve as the bedrock of morality in Islam.

That observance of Islamic religious activities helps to promote moral consciousness among Muslims.

The voluntary spending (Sadaqah) for the sake of Allah, for the fulfilment of promises and steadfastness are some of the notable virtues of the righteous activities.

**TAUHID:-** Entails belief in Allah his messenger, revealed books angels the last day and divine destiny. These are the articles of faith in Islam. The manifestation of true faith (Iman) is fundamentally determined by a person's level of morality. It is the power of one's Iman that regulates his conduct. Someone who is always conscious of Allah may not likely misbehave, he believes that he is being watched or supervised by super-eyes (Allah S.W.T) wherever he might be, such as a person may not necessarily require any law enforcement agent to police him against committing immoral acts, which the shari'ah forbids. If everyone in the society can have that level of consciousness of Allah, certainly cannot crime any rate of immorality and other social vices.

Another significance factor which affects moral consciousness is the observance of religious duties such as Salat, Zakat, Fasting, Hajj and other supererogatory duties (Nawafil).

**SALAT:-** Allah (S.W.T) has confirmed that observance of Salat serves as an effective immunity again committing any wrong doing: (Ankabut 45).

**ZAKAT:-** About Zakat, Allah (S.W.T) says: Take O Muhammad (S.W.T) from their wealth and charity by which you purify their wealth (At-taubah – 103)

**SAWM:-** Fasting also is a means of attaining Taqwa (righteousness). Allah (S.W.T) says: O you who believe, decreed upon you is fasting as it was decreed upon those before you that you may become righteous (Al-Baqara 183).

**HAJJ:-** The righteousness or piety is also tenable through the observance of Hajj. Allah (S.W.T) says: Hajj (During) the well-known months so who ever has made Hajj obligatory upon himself therein (by entering the status of Ihram) there (to be for him) no sexual relation, and no disobedience and no disputing during Hajj. And whatever good you do Allah knows it. And take provisions but indeed the best provision is fear of Allah, and fear me, O men of understanding (Al-Baqarah – 197)

The observance of Nawafil also serve as a means of attaining Taqwa. The prophet (S.A.W) has indicated in a hadith al-Qudsi “My servant will continue approaching me through extra devotion (Nawafil) until such a time that I love him. And when I love him, I will become his sense of hearing with which he hears. And his eyes with which he sees, and his hand with which he receives, and his foot with which he walks, and if he asks me (Something in supplication) I shall definitely give and if he seeks my protection I shall surely protect him. (Muslim) should endeavor to supplement their obligatory duties with Nawafi such as Salat, Fasting, Umrah, recitation of the Qur’an and other Meritorious duties.

The prophet (S.A.W) is an exemplary of Good conduct and ethical character.

It should be understood that the entire life of the Prophet Muhammad (S.A.W) was an exemplary model of emulation by every Muslim. Allah (S.A.W) says in this regards:-

*There has certainly been for you on messenger of Allah an excellent patter (of conduct) for any one whose hope is in Allah and the last Day and (who) remember Allah often (Al-Ahzab 21).*

In another Surah Allah (S.W.T) says:- “And Indeed you are of moral character” (Al-Qalam - 4). The Prophet (S.A.W) has the best moral behavior which every Muslim should try to copy, the entire conduct of the prophet (S.A.W) was guided by the Qur’an when his wife Aisha (R.T.A) was asked about his personal conduct she responded that his conduct is the Qur’an.

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The prophet (S.A.W) himself has indicated in one of the Hadith that was raised to accomplish good manner. He said I have been raised to accomplish good manners.

**Risks of Immoral Activities**

Those who engage in committing bad acts are bound to stand the risks of losing their faith, their spiritual ranks, will reach zero levels, when a person reaches that level, he is spiritually dead, because he remains a Muslim only in name in reality, he is now, behaving like a wild animal or even worst, because he recognizes no moral bounds in all his activities. He feels no remorse, at all, for violating the injunctions of the shari'ah (Islam law)

**Moral Obligations on Teachers and Lecturers**

There are so many ethical and moral obligations on the teachers and lecturers in our schools, colleges and universities.

Some of them can be highlighted in a brief manner:

**Commitment to religious obligations:** Lecturers/teachers should show their student exemplary conduct in the observance of all religious injunctions. For example they should be performing their Salat regularly and congregationally.

Exhibition of good and provide worthy manners: Teachers and lecturers should exhibit good manners so that their students can learn from them. They should have such manners like truthfulness, (al-sidq), truth worthiness (al-amanah), sincerity (Ikhlās), steadfastness (al-sabr), humbleness, forgetfulness (al-afwa), accommodativeness (at-tasamuh), shyness (al-haya), gregariousness (al- sadeeqah) and gifts, fulfillment of coverant, and promises (al-wafa'bil ahad), and other praise worthy manners.

**Avoidance of blame worthy manners:** Lecturers and teacher should try to avoid all blames worth manners so that their student may not emulate such manners as telling lies (al-kadhib), pride (al-kibru), envy (al-hasad) show – off (al- riya), arrogance (al-ujubu) regardless (al-bukhul), betrayal of trust (al-khiyanah), materialism for abstention (Hubbul Mal lil iftikhar), excessive love for leadership (Hubbul al-jah), extravagance (al- tabaddhir), unnecessary argument (al-Jidal) and all other social vices.

Teacher should also abstain from smoking and all kinds of intoxicants and dangerous drugs. The university or college teachers should guard his integrity by avoiding elicit sexual relationship

with his students. He should never use his position to harass or force his female student to satisfy his sexual desire.

If any bad element among the lecturers is apprehended, involved in this habit his appointment should be terminated with immediate effect and should be prosecuted in a court of law. This will serve as a deterrent to others.

Full command and primary responsibilities is supposed to be delivered as diligently as possible. They should fear Almighty Allah while discharging their assignments in order to justify the legality of their monthly salaries. If you as a teacher or lecturer collect a salary which you have not worked for, certainly you are bound to be accountable for that on the Day of Judgment. Therefore, he should do his best to live up to all the expectation of his employer. With every sense of responsibility.

**Mastery of Subject:** the teachers/lecturers should master their subjects sufficiently so that he/they can teach effectively. He should endeavour to learn what he does not know and never or feel shame when asked by the others to tell the truth. He should never claim to be “Mr. know all” he should not attempt to give wrong and mislead answer to his student when asked about something which he did not know. It is often the cause that a teacher may lose respect from his student when they realize that he does not know the subject he is teaching.

In view of this, the teachers and lecturers should try to engage in their personal reading and researches and also update their knowledge by pursuing higher studies of education like master and Doctorate degree in order to enhance mastery of their subjects.

### **Student- Center Method of Teaching:**

The teacher needs to be on a student’s centered while discharging his teaching responsibility. He should put into consideration on the teaching of such age level of his students. He should try to make his lesson lively and attractive by using relevant teaching aids and instructional materials. The teacher should teach from simple to complex issues. He should not rush or bring things which are irrelevant or too difficult to be comprehended by his students.

### **THE ESTABLISHMENT OF GOOD RELATIONSHIP WITH THE STUDENTS.**

The teacher should love his student and consider them like his own children. The father who restrict his love to his own children is considered as an ordinary father, but the one who loves the children of others like he loves his own children is considered as a real ideal father.

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The teacher should extend his affection and compassion to his students. He shares with them their personal as well as academic problems. He assists and advise them on how to overcome their problems. The students should be treated in equal ground no student should differ victimization on the hands of a teacher without valid justification.

The teacher should not ask his student to perform his personal errands. He should not extort money from them in any way or any other undue exploitation.

Teacher should not eat in the same plate with his students and he should not disclose the level of his wealth or poverty to them.

The teacher should not isolate him like slave in an isolated place with his female students. He should not make appointment with any female student to meet him in a secret place, whether in his office, house or elsewhere. The habit of isolating with female often brings suspicious.

A good teacher should try to guard his integrity and honor.

The prophet (S.A.W) has warned that if a man and a woman isolate themselves in a secrete place, then the Devil (Shaitan) will be the Third party. In view of this secret isolation of man and woman is strictly prohibited in Islam.

The teacher should also respect the view of his students. He should avoid dictatorship and high handedness. He should not shout at his students or frightens them or be wicked to them. When they make mistake, he tries to correct them in a good manner, he should also encourage the students to correct him where he goes wrong as a human being who cannot be absolutely perfect in doing things.

Good relationship with the parents and other societies. The teacher has the moral responsibility to establish a very good relationship with the parents of his students and the society where he lives. He should show concern over the personal wellbeing and academic progress of their children or students through the parent teachers Association (P.T.A), when the lecturer can interact client and be able to know some of their peculiar problems of some of the parents. Some of the problems can be tackled through useful advice. If any misfortune happens to any of the parent, the teacher should express their sympathy and concern. This will encourage the parents contribute financially to improve the facilities in the colleges or even the universities for the enhancement of effective teaching and learning.

**General body cleanliness and personal hygiene:** The teacher's duty is bound to keep his body and environment clean and tidy. He should clean his body and cloth regularly.

This can impact on the student by encouraging them in that teacher needs to reflect the cherished Islamic values of our societies.

**Effective utilization of time:** The teacher should know that time is very precious. Every minute that passes is gone forever. Time waits for no one; you either utilize it or lose it. Allah (S.W.T) says:

*“By time, indeed Muslim is in loss. Except for those who have believed and done in righteous deeds and advice each other to truth and advice each other to patience (Al-Asr, 1-3)*

Lecturers and teachers should programme their daily activities according to fixed schedules. They should respect time and do their things promptly without any failure.

**Respect of leadership:** Lecturers/teachers should respect the hierarchy of leadership in their colleges and universities. This will enhance effective duties over all activities of the management and academic of the colleges and universities.

### **Conclusion**

This paper tried to examine different shade in measuring the words ethical and morality as concept of liberating and transforming of effective teaching and learning in both basic and higher education. It is also expanded briefly on some provisions contains in the noble Qur'an and the prophetic Sunnah on ethics and morality. The paper tresses the position of prophet Muhammad (S.A.W) as the exemplary role model that epitomized Islamic issues of morality. We also examined the supremacy of moral value, as the prime aims of education in Islam. Then we enumerated some of the moral obligations we felt teachers and lecturers of religious studies in particular and other teachers in general that should try to observe in their capacities as teachers, and lecturers.

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**Recommendations**

In view of the foregoing discussion the paper proffers the following recommendations:

Islamic studies as a general studies subject that teaches Islamic morality should be made a compulsory subject to all students and pupils in our colleges and universities.

Other subjects should be taught in time with Islamic thinking.

The sitting arrangement in mixed classes should reflect the teaching of Islam. Female and male should be sited separately.

The teachers and lecturers should endeavour to update their knowledge and skills through further studies and acquisition of other necessary skills, such as ICT skills and computer literacy in order to meet up to the challenges of their profession in the contemporary times.

The teachers and lecturers should always be guided by the fear of Allah in the discharging of their responsibilities.

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**Alaƙa da Bambancin da Yake Tsakanin  
Ra'in Kalma-sak da Kuma Ra'in Jumla-sak  
Daga**

MUHAMMAD SANI LAWAN

SASHEN NAZARIN HARSUNAN NAJERIYA DA KIMIYYAR HARSHE  
TSANGAYAR ADAMTAKA, JAMI'AR SULE LAMIDO  
DAKE KAFIN HAUSA, JIHAR JIGAWA

08063161900

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

**Tsakure**

*Makarar ta tattauna a kan alaƙa da bambancin da yake tsakanin ra'in kalma-sak da kuma jumla-sak. Babbar manufar wannan makala shi ne fitowa da irin alaƙa da kuma bambancin da yake tsakanin ra'ikan guda biyu, musamman a fahimtar mazhabar tsirau. Dabarun bincike da aka yi amfani da su kanana ne, wato an yi nazarin wallafaffun ayyukan masana da manazarta waɗanda suke bayani a kan mazhabar nahawun tsirau cikin kalma-sak da kuma jumla-sak waɗanda aka wallafa cikin Turanci da Hausa. Wajen tattauna bayanan an yi amfani da ra'in kalma-sak da kuma jumla-sak waɗanda suka fito daga mazhabar tsirau. Sannan makalar ta gano cewa akwai wuraren da ake samun alaƙa da bambanci a tsakanin ra'in kalma-sak da kuma ra'in jumla-sak.*

**Gabatarwa**

Nazarin gamayya a harshen Hausa ba za a ce sabon abu bane, musamman ganin cewa akwai gamayya cikin ayyukan Hausa tun a wuraren shekarun (1976) cikin ayyukan Galadanci, duk kuwa da cewa bai ambace su da suna gamayya kai tsaye ba. Wannan dalili ne ya sa wannan makala ta tattauna a kan alaƙa da kuma bambancin da ake samu a tsakanin fasahohin guda biyu wurin nuna gamayyar kirar kalma da ginin jumla a mazhabar nahawun tsirau cikin ra'in kalma-sak da kuma jumla-sak. Nahawun tsirau tsararrun bayanai ne na musamman ko dokoki ko sharuɗɗa waɗanda suke bayani da ba da hoto daki-daki, a kan daidaitaccen tsarin lafuzza ko zance na harshe Halle (1962.1). Mazhabar tsirau ra'i ne na kimiyyar harshe mai kunshe da wasu sharuɗɗa (*Precedures*) da dokoki (*rules*) da matsaya ta ilimi

(conventions) da wasu alamomi da takaitattun kalmomi na musamman da manufar dōra nazarin bisa tafarkin nazarin kimiyyar harshe. Ejelo (2024).

Mafakar ta tattauna a kan wasu muhimman batutuwa da suka danganci alaka da kuma bambancin ra'in kalma-sak da kuma jumla-sak. Daga ciki akwai kanana akwai kuma manya. Kananan sun haɗa da fito da ma'anar kirar kalma sai kuma bayanin ginin jumla, da ma'anar gamayya. Daga nan sai abin da ya danganci bayanin nahawun tsirau da ra'in kalma-sak da jumla-sak da kuma alakar da ake iya samu tsakanin ra'in kalma-sak da kuma ra'in jumla-sak, inda aka kawo wasu muhimman batutuwa da suka fito da yadda wannan alaka take. Daga farshe makalar ta kawo sakamakon bincike da kuma kammalawa.

### **Gamayya**

Kalmar 'gàmáyyàà', ta samo asali ne daga 'gamaa' ko 'gamee' ko 'gamoo' ko 'gamu', sai kuma 'gamayyaa'. Wannan yana nuna saiwar dāya ce 'gam-', amma kuma ana yi mata karin dofannen '-aa' ko '-oo' ko kuma '-ayyaa'. Tushenta daga aikatau ne 'gamaa' ko 'gamoo' ko 'gamee' ko 'gamu' . Sai ta tsira zuwa suna 'gamayya'. Ma'anarta tana iya dāukar 'haɗuwa' ko 'cudedeɗeniya' a tsakanin abubuwa mabambanta (Newman, 2007). A takaice, idan aka ce gamayya a tsarin nazarin harshe ana nufin cudedeɗeniya ce da ake samu tsakanin bangarori na nahawu da sauran fannoni na ilimin harshe. Haka nan, tana iya zama wata fasaha ta yin amfani da bangarorin nazari guda biyu, waɗanda ake nazartarsu a lokaci guda.

'Kalmar 'gamayya' ta zama wani batu mai matukar muhimmanci a farfajiyar ra'in nazarin nahawu (musamman a mazhabar tsirau, a da'awarsu ta Minimalisanci) ga abin da ya shafi alkiblar bincike na nazarin kimiyyar harshe. A bincike-binciken an zaɓulo gamayyar da ta shafi fannin ginin jumla da ma'ana da ginin jumla da kirar kalma, sai a tsakanin tsarin sauti da ilimin furuci da sauransu Newel (2017). A dūnkule kalmar 'gamayya' tana nufin mata kai daban-daban na nahawu (wato kamar tsarin sauti da na kirar kalma da ginin jumla da ma'ana) su kulla alaka bisa wani tsari Booji (2005:153-154).

Daga karshe ana iya bayyana gamayya da cewa, fasaha ce ta yin amfani da bangarorin nazari guda biyu mabambanta, wanda kowane yake cin gashin kansa, sannan a nazartarce su a lokaci ɗaya.

### **Kirar Kalma**

Ita kalmar 'Morphology' asali kalma ce da harshen Ingilishi ya aro daga Girkanci wato 'Morphe' wadda a Ingilishi take nufin 'form', 'shape', 'structure'. Da Hausa ana iya fassara su da 'siga', 'fasali', 'kira'. A dunkule, idan aka ce 'morphology' ana nufin nazari na siga ko fasali ko kira ta wani abu. Haka nan, ilimin kirar kalma, asali fassara ce da aka yi wa kalmar 'Morphology' duk da yake wasu suna fassara ta da 'tasarifi ko tasrifi' kamar yadda yake a Sani (2002, 2011).

Kirar kalma nazari ne da ya shafi yadda ake gina kalmomi daga kananan sassa zuwa manyan sassa (Radford 2004:1). Wannan yana nuna fannin kirar kalma a matsayin inda ake nazarin kalmomi, ta fuskar kirarsu da yadda ake samar da su. Hasali ma dai fanni ne da yake kula da yadda ake samar da kalmomi a harshe ta hanyar jera su cikin kusanci da ma'ana.

Haka nan, kirar kalma reshe ne na nahawu wanda yake nazarin fasali na sigar kalmomi ta la'akari da kwayar ma'ana Amfani (2007:139). Kirar kalma nazari ne da ya haɗa da kwayoyin ma'ana a harshe da tushen kalmomi da ka'idodin kumbura da na tsirar kalmomi da kuma na li'irabin kalmomin Fagge (2013:3). Daga karshe, ana iya cewa kirar Reshe ne na nahawu mai bayani dalla-dalla a kan yadda tsarin ginin kalmomi yake da kuma alaƙarsa da sauran rassa na nahawu, musamman tsarin sauti da ginin jumla da kuma ma'ana

### **Ginin Jumla**

Ginin jumla wani ɓangare ne na nazarin harshe wanda ya kunshi sanin rabe-raben kalmomi da tsarinsu cikin yankuna da jumloji da kuma fasalin yankuna mabambanta Tallerman (2020:1). Yana daga cikin fannin nazarin harshe da yake amsa sunan 'Nahawu' a fahimtar malaman harshe. Ginin jumla nazari ne na yadda ake gina yankunan jumla da jumloji daga kalmomi (Rodford 2004: 1)

Farfajiyar wannan nazari (na ginin jumla) ya kunshi sanin rabe-raben kalmomi, tsarinsu cikin yankuna da jumloji da kuma fasalin ginin yankuna da jumloji da kuma mabambantan gine-gine da harsuna suke amfani da su. Haka nan, ginin jumla fannin nazarin kimiyyar harshe ne da ake nazarin jumlojin harshe, ta fuskar rarraba kalmomi da tsarin gina yankuna na jumloji. Haka kuma, ana iya cewa, jumla magana ce da aka furta ko aka rubuta da take dauke da ma'ana. Duk maganar da aka furta ko aka rubuta bisa dokokin nahawun harshe mai dauke da ma'ana ita ake kira jumla.

### **Dabarun Bincike**

A wannan makala an yi amfani da kananan dabarun bincike da suka hada da bitar ayyukan da suka gabaci wannan bincike, musamman ayyukan da aka gudanar a kan gamayya da firar kalma da kuma ginin jumla a Hausa da kuma Ingilishi. Daga cikin ayyukan da suka danganci gamayya akwai Marantz (1994) da Abubakar (2001) da kuma Muhammad (2018). Haka nan daga cikin waɗanda suka danganci firar kalma akwai Selkirk (1982) da Scalise (1980) da Di Scullo da Edwin (1987), sai kuma waɗanda suka danganci ginin jumla akwai Chomsky (1970) da Abney (1987) da Amfani (1996). An yi amfani da dabarun bincike da suka hada da ra'in jumla-sak da jumla-sak waɗanda suka fito daga mazhabar nahawun tsirau. An kafa harsashin ginin wannan makala ta duban ayyuka mabanbanta ɓangarori domin samun cikakkun bayanai da za su taimakawa wannan bincike.

### **Mazhabar Nahawun Tsirau**

Wanda ya assasa wannan mazhaba shi ne *Avram Noam Chomsky*, Ba'amirike ne kuma fitaccen masanin harshe da lissafi da falsafa. Chomsky ya yi kaurin suna sosai wajen sukar manufofin Amirika a kan kasashen Larabawa. An haife shi a ranar 7 ga watan Disamba, 1928, a garin Philadelphia, na Jihar Pennsylvania, a kasar Amurka. Mahaifinsa, William Chomsky, malamin Yahudu ne da ya yi kaura daga Ukraine zuwa Amurka a farkon karni na 20, kuma masanin ilimin Nahawun Hebru ne. Mahaifiyarsa, Elsie Simonofsky, 'yar kasar Amurka ce, kuma malamar makaranta ce. Wannan ya nuna nazarin harshe a wurin Chomsky gado ne.

Bayan karatun digirinsa na Ph.D. a 1955, Chomsky ya shiga '*Massachusetts Institute of Technology (MIT)*', inda ya yi aiki a matsayin malami, har zuwa matsayin '*Professor Emeritus*'. A MIT ne Chomsky ya haɓaka fahimtarsa da bincike game da tsarin harshen ɗan Adam, wanda ya sa ake masa laƙabi da jagoran nazarin harshe na zamani. (Wato '*father of modern linguistics*'). Mazhaba ce wadda ta yi suna wajen sabunta tsarin nazarinta a-kai-a-kai, saboda wasu dalilai da nazari ya hango. Collins (2008:6) ya kawo fitattun fasahohi a kalla bakwai na nazarin ginin jumla a harshe kamar haka:

1. Fasahar nazarin sauye-sauyen da ake samu a ginin jumla (Transformational grammar 1955-59).
2. Fasahar daidaitacciyar hanyar nazarin ginin jumla (Standard theory, 1962-66).
3. Fasahar daidaitacciyar hanyar nazarin ginin jumla da aka faɗaɗa (Extended standard theory 1968-72)
4. Bitar fasahar daidaitacciyar hanyar nazarin ginin jumla da aka kara faɗaɗawa (Revised Extended Standard Theory 1973-80)
5. Ra'in nazarin ginin jumla ta la'akari da jagoranci da dogara tare da duba dokoki na bai ɗaya da kuma keɓantattu (Government and Binding theory/Principles and Parameters 1980-90)
6. Minimalisanci (The Minimalism Program 1991-1999)
7. Tsarin ginin jumla na mataki-mataki (Phase Derivation 2000 to date)

### **Nahawun Tsirau**

A farkon al'amari, wannan mazhaba ba ta ba wa ɓangaren kirar kalma wani muhimmanci ba. Abin da suka sa a gaba shi ne, ginin jumla. Wannan ya faru ne, saboda abin da suka gada daga mazhabar nazarin fasalin ginuwar harshe (*Structuralism*), shi ne sanin dokokin kulla kwayoyin ma'ana (*Morphotactics*) don gina kalma da kuma cuɗeɗeniyarsu da tsarin sauti (*Allomorphy*) Muhammad (2017: 14). A

wurinsu, wadannan abubuwa ne da suke karkashin ginin jumla da tsarin sauti, ba wani sabon abu. Wannan ya sa aka raba gadon ilimin kirar kalma a tsakanin tsarin sauti da ginin jumla. (Matthews, 1991).

Ana cikin wannan hali, sai ga wani bincike da dumi- duminsa daga daya daga cikin almajirin wannan mazhaba wato Lees (1960) mai taken '*The Grammar Of English Nominalization*' a ciki ya yi da'awar cewa ana iya amfani da fasahar sauyi wadda ba ta bata ma'anar jumla (*Transformation*) a yi bayanin hardantattun kalmomi (*Compound words*), wanda yake muhimmin reshe ne na nazarin kirar kalma. Wannan bincike shi ne sanadin da Chomsky a shekarar (1970) ya wallafa sananniyar makalarsa mai taken '*Remarks on Nominalization*' inda ya yi raddi a kan waccan fahinta (Ta Lees 1960). Daga karshe a ciki ya yi ifikarin cewa lallai akwai buƙatar samun wani ɓangare mai cin gashin kansa wanda zai kula da tsarin kirar kalmomi a harshe wato '*Lexicon*'. Wannan shi ya haifar da akidar nazarin kirar kalma mai cin gashin kansa '*Lexicalism*' wato 'kira 'yantacciya' Muhammad (2017: 24).

A takaice, wannan makala ta zama sila wajen shimfida tabarmar nazarin 'kirar kalma' a farfajiyar mazhabar nahawun tsirau (*Generative Grammar*). Daga lokacin an sami fasahohi daban-daban na nazarin kirar kalma. Wadannan fasahohi ana iya kasa su gida biyu:

1. Fasahar Kalma-sak (*Lexicalism*).
2. Fasahar Jumla-sak (*Non lexicalism ko Distributed Morphology*).

Dalilin da yasa wannan makalar ta zaɓi ta yi amfani da 'nahawun tsirau' a matsayin fassarar '*Generative Grammar*' shi ne, saboda ita ce fassarar da aka yi wa mazhabar a '*Hausa Meta Language*' shafi na 21. Fitacciyar mazhaba ce ta nazarin harshe mai sunaye daban-daban, daga ciki akwai; '*Transformatonal Grammer*' ma'ana nahawun taciya sai '*Generative Grammar*' ma'ana nahawun tsirau sai '*Chomskyan Grammer*' ma'ana mazhabar Chomsky Robert Freidin (2007). Nahawun tsirau fassara ce ta '*Generative grammar*'. A takaice, Nahawun tsirau tsararrun bayanai ne na musamman ko dokoki ko sharuɗɗa waɗanda suke bayani da ba da hoto daki-daki, a kan daidaitaccen tsarin lafuzza ko zance na harshe Halle (1962:1). Dan haka mazhaba ce

da ta kimiyyar harshe mai kunshe da wasu sharuɗɗa (*Precedures*) da dokoki (*rules*) da matsaya ta ilimi (*conventions*) da wasu alamomi da takaitattun kalmomi na musamman da manufar dora nazarin bisa tafarkin nazarin kimiya Ejele (2024).

### **Ra'in Kalma-sak**

Wannan furuci 'Kalma sak' wata matsaya ce ta zamani a mazhabar nahawun tsirau inda ake ganin gina kalmomi masu sarkakiya (Ta hanyar tsira ko hardantawa) suna faruwa ne ta amfani da wasu keɓaɓɓun dokoki na firar kalma masu cin gashin kansu, waɗanda suka sha bamban da na ginin jumla a nahawu (Wato ko kusa bai yiwuwa a yi amfani da dokokin ginin jumla a gina kalma da su). Waɗannan dokoki na ginin kalma, suna da gurbi ne a wani zango kafin a zo ga ginin jumla mai suna 'Rumbun ginin kalma'. Scalise & Guevara (2005:147)

Kalma-sak sun kasu gida biyu: Akwai masu ganin sam! Babu wata alaƙa a tsakanin firar kalma da ginin jumla. Wato 'yan tsauri kenan (*Strong Lexicalist*). Da kuma, masu ganin lalle akwai kusanci a tsakanin ginin jumla da firar kalma. Wato masu sassauci (*Weak lexicalist*). Amma duk da kasancewar akwai alaƙa a tsakaninsu, bai nuna an sallama fannin firar kalma ga ginin jumla ba.

### **Ra'in Jumla-sak**

Masu wannan fahimta, tun farko ba su amince da fannin firar kalma a matsayin 'yantaccen fage mai cin gashin kansa ba. Suna kallon sa a matsayin wani reshe ne na ginin jumla. Da Ingilishi ana ce musu '*nonlexicalist*' ko '*Distributed Morphology*'. Muhammad (2018) ya fassara '*Distributed morphology theory*' a matsayin ra'in haɗaka. Amma a wannan makala za a kira shi da 'Jumla-sak', ganin cewa babbar da'awar wannan ra'i, shi ne daidaita tsarin ginin jumla da firar kalma da Ingilishi '*syntax-all-way-down*'. Muhammad (2018) ya fi mayar da hankali ne ga fassarar daidaiƙun kalmomin, saɓanin manufarsu. Jumla-sak, ra'i ne mai cin gashin kansa a mazhabar tsirau.

Kamar yadda Crystal (2008: 153) ya faɗa cewa: Jumla-sak: Hanya ce ta nazarin firar kalma da aka fito da ita a farkon shekarar 1990 a cibiyar MIT ta hannun fitattun

malaman ilimin kimiyyar harshe wato ' Morris Halle' da ' Alec Marantz' inda hanyoyin kirar kalma maimakon yadda aka saba kallon su a farkashin taska ɗaya (Wato a Rumbun kirar kalmomi) sai aka rarraba su ga sauran bangarorin nazarin nahawu, wanda ya kunshi fagen ginin jumla da tsarin sauti .

A takaice jumla-sak ra'i ne da yake fokarin daidaita tsarin ginin jumla da kirar kalma a matsayin abu guda ta fuskar yin amfani da dokoki da kuma tsarin tubalan ginin su cikin kalma da kuma jumla.

### **Alakar Ra'in Kalma-sak da kuma Ra'in Jumla-sak**

Kasancewar su 'yan gida ɗaya, wannan ya sa dole a samu wata alaƙa a tsakanin su, musamman ma ganin cewa duk sun fito ne daga mazahaba ɗaya, a farkon al'amari. Haka nan kuma akwai alaƙar nan ta cewa sune asalin nahawun harshe. Kadaɗa daga cikin irin alaƙar dake tsakanin kalma-sak da jumla-sak a Hausa ita ce kamar haka;

- a) Dukkaninsu kalma-sak da jumla-sak sun aminta da samuwar fannin tsirar kalma
- b) Dukkansu sun aminta da samuwar kwayar ma'ana
- c) Kowanne daga cikinsu ya aminta da tsira da kumbura
- d) Haka nan sun amince da gamayyar kirar kalma da ginin jumla
- e) Kowane daga cikinsu yana fokarin kare matsayinsa a kan kirar kalma
- f) Dukkansu sun aminta da kirar kalma a matsayin reshe na nahawu.

### **Bambancin Ra'in Kalma-sak da kuma Ra'in Jumla-sak**

Kasancewar su mabambantan ra'o'i wannan dalili ya sanya samun bambanci a tsakaninsu, musamman ma ganin cewa ɗaya ɓangaran na fokarin nuna cewa babu wata alaƙa a tsakani, illa iyaka dai kowa gashin kansa yake ci. Wannan bambanci yana faruwa a wurare kamar haka;

- a) Tabbas suna da bambanci ko ta fuskar sunayensu, kalma-sak (*Lexicalism*) wancan kuma jumla-sak (*Non Lexicalism*).
- b) Kalma-sak sun yarda da diyaucin fannin ilimin kirar kalma kamar sauran fannoni irin su tsarin sauti da ma'ana, sabanin jumla-sak masu ganin fannin kirar kalma a matsayin reshe na ginin jumla.

- c) A kalma-sak babu bambancin kwayar ma'ana da kwayar kalma sabanin jumla-sak wanda suke bambantawa a tsakanin kwayar ma'ana da kwayar kalma.
- d) A kalma-sak saiwar kalma tana da ajin nahawu sabanin jumla-sak a wurinsu saiwa ba ta da aji.
- e) Ana bambantawa a tsakanin tsirar kalma da kumburar kalma, amma jumla-sak babu wannan bambancin
- f) Masu sassaucin ra'ayin kalma-sak, sun aminta da kumburar kalma a matsayin mai kusanci na kud-da-kut da ginin jumla. Amma a wurin 'yan jumla-sak dukkaninsu na ginin jumla ne.
- g) Masu ra'ayin kalma-sak suna nuna gamayyar kirar kalma da ginin jumla ta la'akari da (a) jerantawa (b) maƙwabtakar ma'ana (c) jagoranci (d) tsarin bishiya. Jumla-sak kuwa, daga dokokin ginin jumla sai tsarin bishiya na kirar boye da sarari.

### **Sakamakon Bincike**

Wannan makala ta gono wasu abubuwa da suka hada da:

1. Fito da ma'anar kirar kalma da ginin jumla a nahawun Hausa
2. Fito da ma'anar gamayyar kirar kalma da ginin jumla
3. Makalar ta fito da bayanin mazhabar nahawun tsirau
4. Fito da bayanin ra'in kalma-sak da kuma ra'in jumla-sak na mazhabar nahawun tsirau
5. Bayanin alaƙa da kuma dangantakar ra'in kalma-sak da kuma ra'in jumla-sak

### **Kammalawa**

Wannan makala ta tattauna a kan abubuwan da suka shafi alaƙa da bambancin da yake tsakanin ra'in kalma-sak da kuma ra'in jumla-sak, inda aka ta kawo bayanin wasu muhimman hanyoyi da suke bayanin kirar kalma da ginin jumla, tare da kawo bayanin mazhabar nahawun tsirau wanda take bayani a kan ra'o'in nazarin harshe da suka hada da kalma-sak da kuma jumla-sak. Makalar ta jero wuraren da ake samun alaƙa da kuma bambancin da ake samu tsakanin ra'in kalma-sak da kuma

ra'in jumla-sak. Daga farshe ta kawo sakamakon bincike da kuma bayanin kammalawa.

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**SURKULLEN FILIN WASAN BIKIN SALLA A GARIN  
TUDUN WULLI, KARAMAR HUKUMAR BICHI,  
JIHAR KANO NIJERIYA**

**NA**

**Usman Sunusi Abubakar**

*Sashen Koyar da Hausa, Kwalejin Ilmi (Fasaha) Ta Tarayya, Bichi.*  
[usmansunusi73@gmail.com](mailto:usmansunusi73@gmail.com) 08036407638, 08089679216

**Tijjani Dahiru**

*Sashen Koyar da Hausa, Kwalejin Ilmi (Fasaha) Ta Tarayya, Bichi.*  
[tijjanidahiru808@gmail.com](mailto:tijjanidahiru808@gmail.com) 08034901900, 09025532290

**Maryam Garba Musa**

*Sashen Koyar da Hausa, Kwalejin Ilmi (Fasaha) Ta Tarayya, Bichi.*  
[maryamgarbamusa5@gmail.com](mailto:maryamgarbamusa5@gmail.com) 080266747646, 09098092036

***Tsakure***

*A wannan mukala mai suna Surkullen Filin Wasan Bikin Salla a Garin Tudun Wulli, Karamar Hukumar Bichi jihar Kano Nijeriya, an yi kokari ne wajen kawo yadda al'adar da ake amfani da ita a wannan garin wajen yin bikin hawan sallah da ake yin sa a garin na Tudun Wulli da ke Karamar hukumar Bichi. Al'ummar Hausawa al'umma ce mai riko da al'adunta, tare da ba su muhimmanci na musamman a duk lokacin da suka tashi aiwatar da su, al'adun nasu sun hadar da; aure da haihuwa da kuma mutuwa dukkan su wadannan al'adu da aka lissafa duk al'adu ne da Bahausha yake aiwatar da su a matsayin buki. Wannan nazari zai kalli abubuwa guda biyu ne, wato buki da surkulle, wanda taron gudanar da bukin shi ne ya haifar da aiwatar da surkulle a cikinsa.*

*Wannan takarda an yi amfani ra'in (Functionalism Theory of Culture)<sup>1</sup>, wato ra'in alfanin sassan al'umma (al'ada) wato yadda ake tsinkaye a kan nazarin al'adun al'umma da tasirinsu a gare su. An yi duba ne a kan yadda baki da masarautar wannan gari da kuma masu zuwa kallon wannan hawan salla, wajen tattara bayanai kai tsaye, a bangaren samfurum bincike kuwa, an yi samfur ne ta hanyan samun bayanai ingantattu ta hanyar gabatar da tambayoyi ga al'ummar wannan garimazansu da matansu. Sannan an kalailaice wannan bincike ta yin amfani da sharar fage, da waiwaiyen ayyukan da suka gabata da hanyoyin gudanar da bincike da kuma kammalawa da sakamakon bincike.*

*A sakamakon wannan bincike an gano cewa yawan tashin hankali da ake samu a ya yin gudanar da wannan bikin salla,<sup>22</sup> shi ya haifar da yanzu wadannan wasannin taurin ba sa yiwuwa, sai dai kawai abin da ya rage a yanzu shi ne, idan ranar da ake gudanar da wannan hawan sallar ya yi kamar yadda aka saba mutane sukan taru a gudanar da bikin wannan hawan salla, masu sana'o'i mata na cikin gida da masu kawowa daga wasu wuraren ana samun ciniki mai tarin yawa na tsawon wannan yinin da ake gudanar da wannan bikin salla, sannan masu kidan mata sukan zo irin su Na Zuwaire da masu kidan kalangu za su ta yi wa 'yan mata kida samarunsu suna yi musu liki<sup>3</sup>*

<sup>1</sup> Wato ra'in alfanin sassan al'umma, da yadda ake tsinkaye a kan nazarin al'adun al'umma.

<sup>2</sup> Wato fadace-fadacen 'yan tauri da 'yan farauta da sauransu da yake wakana

<sup>3</sup> Surkulle: Yana nufin yin amfani da asiri ko dabo domin yin wani abu a gaban al'umma, wanda ba lallai ne haka yake a zahirance ba.

Tudun Wulli: Gari ne da yake a Karamar hukumar Bichi, yana nan a kan hanyar Kano zuwa Katsina, arewa

## 1.0 Gabatarwa

Al'ummar Hausawa al'umma ce mai riƙo da al'adunta, tare da ba su muhimmanci na musamman a duk lokacin da suka tashi aiwatar da su, al'adun nasu sun haɗar da; aure da haihuwa da kuma mutuwa dukkan su waɗannan al'adu da aka lissafa duk al'adu ne da Bahaushe yake aiwatar da su a matsayin biki, masana sun yi ƙoƙarin raba biki zuwa gida biyu, wato, bikin gargajiya da na addini. Bikin gargajiya, shi ne wanda tsantsar gargajiyar Bahaushe ce a cikinsa, kamar bikin shan kabewa da bikin buɗar dawa, tare da sauran bukukuwan da suka shafi gargajiyar Bahaushe. Bukuwan addini kuwa su ne wanda

addinin musulunci ya zo da su, duk da suma akan cakudanya su da gargajiya a wani lokacin. kamar Bikin ƙaramar salla da na babbar salla da sauran bukukuwan da suke da alaƙa da addini, su ne bukukuwan da aka fara aiwatar da su bayan Bahaushe ya karɓi addinin musulunci. Kalmar biki da surkulle kuwa tana da ma'anoni da dama da masana da manazarta suka bata daga ciki akwai:

CNHN (2006) An bayyana biki da cewa "Shagalin a nuna farin ciki wajen aure ko suna ko naɗin sarauta ko sallah ko al'adun gargajiya "Dangane da ra'ayoyin masana da aka kawo a sama za a ga cewa an aiwatar da buki ne a lokacin da wani abu ya faru na farin ciki domin bajekolin al'adu.

Biki ya nufin taron matane don nuna farin ciki da faruwar wani abu, mutane sukan haɗu wuri guda a ci, a sha, tare da kide-kide da bushe -bushe ,duk domin taya juna murna ga faruwar abun, wanda ya haɗar da ; daurin aure da taron suna da makamantansu.

Kalmar surkulle masana sun nuna cewa, asalinta daga kulli take, wato da can an fi yin surkulle da kulle-kulle ganyaye ko saiwoyi da sassake-sassake (Gobir 2017).

Bunza, (2000) Na taba gabatar da wata mukala da na kalli kalmar surkulle baƙuwa a Hausa. A wannan ra'ayin na dawo daga wancan, ina ganin kalmar asalinta Bahausa ce. Kalmar yadda masana ke fassara Karin Magana da cewa, magana ce aka karkarya sai wanda ya koshi da Hausa har ya yi koshi zai gane. Adamu, (1983) Shi surkulle yana cike da wasu kalmomi ko lafazuzzuka, masu wuyar fada, ko masu karangiya da rikitarwa, musamman a fahimtar ma'anonsu ko madosarsu. Misali: Baru uwa uba, wa'in bari-bari wa'in kasada, mata kurum, maza kurum, gulgutu-gulgutu. Na tashi ku san tumbina, kishi-kishi, sakati-sakati, na tsaya kun tashi, na tashi kuma zauna, turja-turja, wa mutasakin

Shi surkulle wadansu zantuka ne na surutai barkatai, da akan furta su da baki wadanda ake yin lugudan kalmomi masu sauti iri ɗaya (Bunza, 2006). Haka nan, a ta ɓangaren masu bayar da magani, surkulle kan ɗauki ma'anar hikimar furta lafazi ne tare da surka harsuna daban-daban domin aiwatar da wata buƙata ba tare da yin la'akari da abin da lafuzan suka kunsu ba.

Bisa fahimtar mai bincike kuwa, surkulle shi ne lafuzan da masu bayar da maganin gargajiya ke furtawa, suna yi suna gaurayawa da harsuna daban-daban cikin hikima da nufin aiwatar da tsafi ko siddabaru, ko neman jawo hankalin masu buƙatar taimako na wata matsalar.

Zamu iya cewa,"Surkulle Bahaushe yana karanta sane a matsayin addu'a ko magani da nufin bashi kariya ko warkar da cuta, kafin ya samu addu'o'i daga cikin Alkur'ani mai tsarki"

Wannan nazari zai kalli abubuwa guda biyu ne, wato biki da surkulle, wanda taron gudanar da bikin shi ne ya haifar da aiwatar da surkulle a cikinsa.

Wannan takarda an yi amfani ra'in (Functionalism Theory of Culture), wato ra'in alfanin sassan al'umma (al'ada) sannan za a yi amfani da hirar baki tare da tattaunawa da masarautar wannan gari da kuma masu zuwa kallon wannan hawan salla, wajen tattara bayanai kai tsaye, a bangaren samfurum bincike kuwa, an yi samfur ne ta hanyan samun bayanai ingantattu ta hanyar gabatar da tambayoyi ga al'ummar wannan gari mazansu da matansu. Sannan an kalailaice wannan bincike ta yin amfani da sharar fage, da waiwaiyen ayyukan da suka gabata da hanyoyin gudanar da bincike da kuma kammalawa da sakamakon bincike.

### **1.1 Tudun Wulli**

Tudun Wulli na a yankin arewa maso gabashin jihar Kano. a karamar hukumar Bichi, Yana da nisan kilomita goma sha biyu daga cikin garin Bichi zuwa garin na Tudun Wulli. Yankin yana da yanayin savanna, tare da yanayin zafi wani likacin kuma akan samu karancin zafi a lokacin rani.

Al'ummar Tudun Wulli galibi Hausawa ne, inda suke da fimbin Fulani da Hausawa da kuma sauran kabilu. Yankin yana da yawan yawan jama'a, tare da kiyasin yawan jama'a sun kai sama da mutane 50,000. Babbar sana'ar su ita ce farauta, sai daga baya bayan zuwan Fulani yankin suke hadawa da kiwon dabbobi tare da yin noma. Sannan suna da yawan sharifai wanda hakan ya haifar musu da rukuni guda wanda ake kiransu da Sharifawa, garin Tudun Wulli da ya kasance a cikin lungu, sai a lokacin Sarki Kano Sunusi ya fito da su daga cikin lungu ya dawo da su bakin titi wanda a yanzu

ake kiransa da Tudun Wulli ko kuma Chiromawa. Tattaunawa (Y. B. B. 2025)

## **2.0 Yanayin Surkullen Filin Wasan Bikin Salla a Garin Tudun Wulli**

Akwai nau'in surkulle da yawa wanda al'ummar wannan gari na Tudun Wulli suke aiwatarwa, tun daga kan surkullen ziyarar tsamiya dana tsarin gari da surkulle kamun zomo, da kuma surkullen da suke gudanarwa a cikin filin wasan da ake gudanarwa a yayin bikin wannan salla.

Bisa al'ada kowace kafa da irin taken da ake buga mata, amma manyan taken da aka fi kadawa a wurin wannan bikin salla guda uku:

- i. Dawan da kututture
- ii. Damisa ta tsare hanya
- iii. Gada ba ta garke

## **2.1 Surkullen Kamun Zomo ga Mafarauta a Filin Wasa**

Sarki yana biyowa ta kofar gidan jauji ne, sannan ya bi tsawon titin da ya yi Katsina ya mika, zuwa yar rumfa, daga nan sai ya tasarwa Sharifawa inda a nan wani dutse yake mai tarihi, ana kiran wannan dutse, dutsen sharifawa a karkashin wannan dutse da akwai wani kogo dake kasan wannan dutse, wanda bisa al'ada wani zomo yake zaune a cikin wannan kogon dutsen, wanda duk shekara idan sarki ya zo saitin wurin, sarki yakan tsaya tare da mafarautan dake kewaye da shi, sai ya kalli dutsen ya yi surkullensa.

Sarki yana karanta Kurhuwallahu kafa uku. A lokacin da zomon zai fita. Sai ya sa sandar hannunsa ya doki kashin shanu da ita, sai ya karanta;

Karfi-karfi , hayaki, washakashakatu shakat.

Lika likaka,kafaka Rabbuka kamyakafika,

Kadiyatumu ya kauna, ya kana, ya jalaki,

Kauka balkeka, alamtara kaffa,mara kuf-kuf,

Wakaru makaran kubbaran.

Yana gama karantawa, sai ya sa sandar da take hannunsa ya doki kashin shanu, kafin ya gama dauke idansa, wannan zomon yake fitowa ta tsakiyar mafarautan a guje, mafarautan suna kai masa jifa da keraye da sanduna wasu kuma su sa duwatsu haka za su yi ta kai masa jifa yana kaucewa, bisa al'ada da akwai wurin da yake zuwa wanda ake kira da "Kazaga". Daga nan sai sarki ya taka gaba ya tunkari gidan limamin gari a yi addu'o'i, sannan a tsaya wurin a cigaba da yin wasannin bishi, ana kadawa mafarauta take suna yin wasannin tauri, duk wanda aka kiɗa masa takensa sai ya fito ya yi wasa gwargwadon bajintarsa. Mafarauta suna yin wasa, kuma suna sauraren dawowar wannan zomo. Idan zomon ya tashi dawowa, sai sarki ya kara karanta surkullensa na ganin zomo ya kaucewa harin mafarauta.

Yana karanta **Inna'anzalnah**u kafa daya. Sannan sai ya ambaci surkullensa wanda shi ma wani nau'in addu'a ne da yake yi.

A uzu billahi min kulli yaminin,

wamin kulli shimalin, Waminkulli magarib,

Maza kurum, mata kurum, manya kurum,

Yara kurum, gari kurum, daji kurum,  
ku yi zugum, ku baibanta, ku kurumta,  
Ku makanta, sarautar Allah ce.

Zomon nan zai baro "Kazaga" zai kara keto tsakiyar wadannan mafarautan, suna a tsakiyar wasa a kofar gidan Liman, za su kara raka shi da jifa, wasu na kai masa bara da hannu, a haka zai kara wucewa ta cikinsu ba tare da an kama shi ba, sai ma a karshe akan samu raunika a sanadiyyar gudu da jifa da sanda da suke kai wa zomon, shi kuma zomon ba tare da an yi masa rauni ba. A tarihin wannan zomon babu wani mafaruci da ya taɓa yin jifa ya same sa ko ya yi masa rauni. Tattaunawa da (M.A. da U.S. 2025)

## 2.2 Surkullen Filin Wasa

Shi wannan nau'in surkulle ne da ake yin sa a cikin filin wasa, kasancewar taro ne da ake gayyatar mafarauta yān tauri daga wurare da daban-daban, wanda ya haɗar da kafar Kura da kafar Yadakwari, kasancewar haɗuwar su wuri ɗaya yana tattare da barazanar yin faɗa/rigima a junansu saboda tsohuwar gaba ce a tsakaninsu. A lokacin da makadi ya fara kadawa kowace kafa takenta za a samu wakili ɗaya daga cikinsu ya zo ya nuna irin bajintar surkullen da yake da shi, a wajen yin kirari a nan ake samun habaice-habaice a tsakaninsu, daga nan kuma sai faɗa ya hargitse, duk da kofarin da sarkin yake yi na ganin kada hakan ya faru a wani lokacin hakan yana faruwa, wanda hakan yana haifar da yiwa juna manyan raunuka, a wani lokacin takan kai ga asarar rai ko a wurin ko kuma idan an koma gida ka ji an ce an mutu.

Idan hakan ta faru, sarki yakan ɗauko wata laya daga aljihunsa ya zo kan mutum ya tsaya, wanda yake a kwance ko

ya mutu ko kuma yawan raunin ya hana shi ya tashi, sarki nan take yake d'auko wannan laya ya shafawa wanda aka yi wa wannan raunin laya, kuma ya ce da shi tashi a gaban mutane zai tashi sarki sai ya ce "ka tafi gidan ubanka ka mutu a can, ba nan kofar gidan sarki ba" cikin hukuncin Allah nan take zai mife ya dau hanyar gida, kuma ba zai sake faduwa ba har sai ya kai gidansa. Idan kuma an yi masa babban rauni a jikinsa, sarki yakan sa hannunsa ya shafi wannan rauni wanda a nan take jinin zai tsaya, sai dai idan ya bar garin jinin ya cigaba da zuba. Wannan surkulle da sarki yake yi yana ba wa yan kallo mamaki. Sai dai wannan layar tunda sarki ya bar duniya suka nemeta suka rasa. Sannan yana furta surkulle a cikin kirarinsa wanda yake da alaƙa da tsarin wurin da ake yin wannan wasa;

Baru uwa, uba,  
Muna neman tsari ga kowane.  
Allah ta'ala illa kadai hi tsare mu,  
Ya ras daya, ya shamsa, ya ilu,  
Waya dandama ya ilu, waya Mika' ilu,  
Wa ya azarafa ya ilu.  
Abubakari, wa Ummaru, wa Usmanu, wa Aliyu,  
Wa Hannafi, wa Shafi' i, wa Maliki.  
Muhammadan rasulillahi, sallallahu alaihi  
wasallama.  
La haula, wala kuwata, illa billahi aliyul azim.  
Kultika kuna batu innalhuwa wahidil karhar,  
Wana uzubillahi bismika, kusuru-kusuru,  
Fauka kaumin nuhin, liraddin wa saya,  
Walau saya fitinitallahi, mu shiga hauni,  
Mu fita dama, suna cikin dawa, muna karkara,  
Suna tafiya dawa, muna tafiya birni,  
Suna tafiya masharika, muna tafiya magariba,  
Suna tafiya fil arshi, muna tafiya fil samawati,  
Warafa' anahun makanan aliya.

Allahu Sarki illa kadai shi tsare mu,  
Da zalimi da zalima, da munafiki da munafuka,  
Da alkaini da alkaina, da alnamimi da alnamimiya,  
Da mishiriki da mishirika, da mugu da muguwa,  
Da kafiri da kafira.

Tattaunawa da (M.A. da U. S. 2025)

Bayan wannan na samu damar yin tattaunawa da daya daga cikin sarakan dawan da suke halartar wannan bikin sallar, mun tattauna da shi dangane da irin na shi surkullen da yake aiwatarwa a filin wasa. Ga nasa nau'in surkullen da yake yi;

Falabastamaka, fabahamlika,  
batabika Kama lamsika kakam.

Wannan ana yin sakandaminta, a yi mata hanci biyu, sai a samu tagulla a sa a kowane hanci, wanda idan ka doshi wuri sai ka karanta ta kafa bakwai a tofa akan layar, sai ka dauko kwadonka ka hada hancinan kwadon ka datse sa, to ka kulle kowane mahaluki da yake wurin babu mai motsawa domin ya cutar da kai.

Ana karanta wannan surkulle kafa bakwai domin kulle duk wani mahaluki da yake a filin wannan wasa.

Amalaha lamahuda

Wannan surkullen Allahu ne da Muhammadu aka sarka, ana rubuta wannan surkullen a kasa a yi kuri da shi, sai a debi kasar wurin, a zuba a baki.

Da niyar cewa duk kowace irin karya tambaya ce ba za tai tasiri a kan ka ba,

saboda akwai masu karya tambaya musamman idan ka tashi yin kirari, muryar mutum tana mutuwa, ko ya yanka makami ya kama shi saboda an karya masa tambayarsa, insha Allahu idan ka aikata wannan surkulle, hakan ba ya faruwa.

Sannan ya fara da cewa yana karanta wannan surkullen shi ma domin neman tsari ga abokan gaba.

Bisimillahi sak, mu sanya sak,

Mu tanki tak, walkin sindan ya,

Karara garfin kam.

Wannan shi ma surkulle dukrintsin abokan gaba sai ka keta ta cikin su kuma babu mai taƙa ka, kuma koda faɗan aka je, ni na jarabba wannan ba sau ɗaya ba. Tattaunawa da (S.R B. 2024)

### 2.3 Surkullen Daure Hadari

A dalilin juyawar yanayi da ake samu, wani lokacin yanayin sallar tana kamawa a lokacin rani ko na damina, kuma babban abin da yake tayarwa da mutane hankali kuma ya hana su sukuni, shi ne zubar ruwan sama a lokacin da ake tsaka da yin wannan wasa na tauri. Saboda manyan baki da ake gayyatar, waɗansu suna zuwa ne har daga wajen kano, kamar Katsina da yankin ƙasar Jigawa. Wannan dalilin ya sa da zarar hadari ya taso, sarki yana fitowa tsakiyar filin wasa, ya ɗaga hannunsa sama guda biyu, daga ƙarshe sai ya raba hannunsa sai hadarin wajen ya baje ya rabu gida biyu kamar yadda ya raba hannunsa, kuma iya da'irar da ake yin wannan wasan, ruwan sama ba zai zuba ba, kuma wannan sanannan abu ne ga duk wanda yake zuwa hawan wannan salla ya san haka yana faruwa. Ga surkullen da yake karantawa

**Kurhuwa** kafa sha uku, **Inna'anzannahu** kafa bakwai

**Alam na sharaha** kafa shida, sannan sai ya karanta;

Karfi-karfi,yahaki,washaka-shakatu,shakat,  
Lika likaka,kafaka Rabbuka,kam ya kafika,  
Kadiyatumu ya kauna,ya kana ya jalaki,  
Kauka balkeka, Alamtara kaffa mara kuf-kuf.

Tattaunawa da (M. A. da U. S. 2025)

### **Kammalawa**

Wannan takarda an bayyana ma'anar surkulle da ta buki, sannan an kawo ra'in da aka dora wannan bincike akai tare da kawo nau'in bincike da samfurin bincike da kuma hanyar da aka bi wajen kalaikaice bayanan bincike.

Hausawa suna daya daga cikin ai'ummomi da biki da surkulle ya samu karbuwa a cikinsu, kasancewa asalin mutanen wannan gari Hausawa ne kuma mafarauta.

Haka kuma an fahimci mutanen wannan gari na Tudun Wulli sun yi imani da al'adun bikin hawan salla, musamman surkulle.

Har ila yau, an lura da a ya yin tattara bayanan wannan bincike, wannan al'ada ta bikin bikin hawan salla da ake aiwatarwa a wannan gari na Tudun Wulli, yan bunkasa musu tattalin arzikin wannan gari nasu. Haka zalika, wannan bikin hawan salla yana kara musu dankon zumunci a tsakaninsu da na al'ummomin da suke gaiyatowa wannan gari domin taya su shagalin wannan bikin salla.

Haka zalika, a ya yin tattara bayanan wannan bincike, an gano cewa a yanzu abin da ya ragewa bikin sallar armashi shi ne, shigowar 'yan shaye-shaye cikin bikin sallar wafanda ba

ma gayyatarsu ake yi ba, shi ya haifar da koma baya a wannan bikin salla, saboda yawan faface-fadace da ake samu a tsakaninsu idan an haɗu, wanda wannan yin wannan faɗan yana haifarwa da al'ummar wannan gari damuwa tare da masarautar wannan gari. Kuma wannan faɗan yana faruwa ne a tsakanin 'yan farauta, musamman kafar kura da Yadakwari su ne masu tayar da hakali a wurin, kuma hakan yana faruwa ne bayan an tashi daga wasa maimakon kowa ya tafi gida an sallame sa , sai kuma a tsaya yin faɗa, a karshe har faɗan ya shafi wanda bai ji ba bai gani ba.

Haka kuma a wannan bincike an gano cewa yawan tashin hankali da ake samu a ya yin gudanar da wannan bikin salla, shi ya haifar da yanzu waɗannan wasannin taurin ba ya yiwuwa, sai dai kawai abin da ya rage a yanzu shi ne, idan ranan da ake gudanar da wannan hawan sallar ya yi kamar yadda aka saba mutane sukan taru a gudanar da bikin wannan hawan salla, masu sana'o'i mata na cikin gida da masu kawowa daga wasu wuraren ana samun ciniki mai tarin yawa na tsawon wannan yinin da ake gudanar da wannan bikin salla, sannan masu kiɗan mata sukan zo irin su Na Zuwaire da masu kiɗan kalangu za su ta yiwa 'yan mata kiɗa samarunsu suna yi musu liki.

#### Mutanen da aka yi hira da su

L/B	Suna	Gari	Rana	Lokaci
1.	Sale Abdullahi Usaini	Tudun Wulli	25/1/2025	5:00pm
2.	Musa Abubakar	Wakilin Tudun Wulli	25/1/2025	5:15pm
3.	Usaini Sale	Tudun Wulli	25/1/2025	6:20pm
4.	Ahmad Abubakar	Unguwar Makera Bichi	26/1/2025	9:00am
5.	Sarki Salisu Kado	Unguwar 'Yar kasuwa Bichi	26/1/2025	10:00am
6.	Sarki Rabe	Unguwar Sabon gari Bichi	Lahadi 26/1/2025	11:00am

**SURKULLEN FILIN WASAN BIKIN SALLA A GARIN TUDUN WULLI, KARAMAR HUKUMAR BICHI,  
JIHAR KANO NIJERIYA**  
**Usman Sunusi Abubakar, Tijjani Dahiru & Maryam Garba Musa**

7.	Ali Reda	Kofar Arewa Bichi	Litinin 27/1/2025	12:00pm
8.	Abdulummini Dabzi	Unguwar Kanawa Bichi	Litinin 27/1/2025	5:00pm
9.	Tijjani Dan Kanan Mola	Unguwar Innugawa Bichi	Litinin 27/1/2025	5:45pm
10.	Sunusi Ali (Uchi)	Kanawa Lungun Yalwa Bichi	Talata 28/1/2025	6:15pm
11.	Yusuf Muh'd Bagudu	Hagagawa Bichi	Laraba 29/1/2025	07:16pm

**Rataye**



Fadar Wulli

Marigayi Abdullahi Usaini

Mai garin Wulli



Mai Garin Wulli Na Yanzu Saleh Abubakar Wakilin

Wulli Mai Hawa



Kayan Fadan Sarki

Mashin Sarki



ziyara

Tsamiyar da ake  
Kogon Tsamiya

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Dr. Ahmad Muhd Gusau, Mal. Abdulbasit Ahmad Musa (PhD in view) & Zainab Rabi

**CAUSES OF MARITAL DISPUTES AMONG THE MUSLIM SOCIETIES IN KATSINA  
STATE**

**Dr. Ahmad Muhd Gusau**

Phone:08030628094

EMail:amgusau@gmail.com/amgusau@fudutsinma.edu.ng

**2.Mal. Abdulbasit Ahmad Musa (PhD in view)**

Phone:08137916797

EMail: amahmad@fudutsinma.edu.ng

**&**

**3. Zainab Rabi**

**Department of Islamic Studies**

**Faculty of Arts**

**Federal University Dutsin-ma**

**Katsina state Nigeria**

**Abstract**

*Marriage is a union of man and woman in which they became husband and wife, under a specific law of a exact religion. Marital disputes are conflicts that usually occur in Muslim societies, which normally end the marriage relations with divorce or continue with the relation but with no peace. The aim of this paper is to examine the causes of marital disputes, its effects as well as the possible solutions to the problems. There are numerous Qur'anic verses and Hadith that were explored to address the aim and objectives of the paper. The methodology involves library and field work methods. In the library, the activities involve consultation of both primary and secondary sources that are relevant to the study. However, interviews were carried out with people in order to collect needed data from them. The findings of the research shows that marriage conflicts are caused by many social factors in Katsina State such as: inadequate Islamic and modern knowledge, improper use of social media, jealousy, stubbornness, financial constituent and lack of trust among couples. This paper recommends that Muslim scholars should redouble their efforts in teaching the Muslim especially the couples about their roles and responsibilities in their matrimonial homes.*

**Key words:** Marriage, Causes, Marital disputes, Muslim women

## Introduction

Marriage is an institution which legalizes the sexual relations between man and woman so as to preserve the human species, the growth of descent, promotion of love and union between the parties and the mutual help to earn livelihood<sup>1</sup>. It is allowed between two persons of different sex to whose mutual cohabitation there is no natural or legal bar or prohibition. Marriage, whether considered as a sacrament or as a contract, apart from giving rise to certain mutual rights and obligations, confers the status of husband and wife on the parties, and of legitimacy on the children of marriage.<sup>2</sup> The most remarkable feature of Muslim jurisprudence is that the Muslims considered marriage a civil contract even at the beginning of the development of their juristic thought but to the extent in which the Hindus and Christians call their marriage as sacrament, a permanent union, the Muslim marriage too may be called an *ibadat* (devotional act). Marriage is a contract in Islam and is said to take place after there has been a valid offer and acceptance. In a social context it is said to be the setting for the purpose of legalizing sexual intercourse and the procreation of children.<sup>3</sup> Marriages built on principles of love, honor; respect and mutual caring are far superior to temporary relationship with a variety of partners. Such marriages stabilize society strongly marriage and discourages its dissolution.<sup>4</sup> Prophet (Peace be upon him) reported to have said:

“... of all the lawful acts the most detestable to Allah is divorce”<sup>5</sup>

Marital disputes are conflicts or disagreements that occur between spouses in a marriage. These disputes can arise from a variety of sources, including differences in opinion, lifestyle, choices or personal beliefs. They can also stem from more practical issues such as lack of enough Islamic and modern knowledge, lack of trust among couples, jealousy, and many more<sup>6</sup>.

### **Causes of Marital Disputes on Muslims Families of Katsina State**

There are many causes of marital disputes on Muslims families of Katsina state, some of this includes:

#### **i. Lack of sound Islamic and modern knowledge**

Both Islamic and modern knowledge provide necessary guidelines for couples on how to live with one another in peace and harmony therefore, their absence from one or both of the couples bring conflicts that may dissolve the marriages in our today's society.<sup>13</sup> It is expedient to begin that, lack of Islamic and modern education begets un-imaginable –misunderstanding, not only between the couples, but the whole humanity. This is because only through knowledge one will know how to live peacefully with fellow human, how to train and mold children character and how to affection live with marriage partner. Doubtlessly, lack of knowledge definitely breaks marriage.<sup>14</sup>

Also, it is almost agreed upon that, one of the biggest challenges that causes marriage dissolution in Katsina state is women's reproached attitude of playing musical instruments in marriage which, no doubt paves way for the devil to get into matrimonial homes and dissolve marriage. Indeed, such acts no doubt are connected to women's lack of religious knowledge. Adding to that, if a wife is knowledgeable would understand and make use of prophetic saying that:

Do not turn your houses into graves. Indeed Ash-shaitan does not enter the house in which Surah Al-Baqarah is recited.<sup>15</sup>

#### **ii. Improper use of Social media**

Another cause of marital disputes among the Muslims of Katsina state is improper use of social media: According to Toten and Solomon (2015) "Social media are the online means of communication, conveyance, collaboration, and cultivation among inter connected and

interdependent networks of people, communities, and organizations enhanced by technological capabilities. There is no doubt that; “social media contributed a lot in causing disputes among married couples in the area of study. A good example is that, there exist, many times when a husband might come back from his Business and the wife was holding her phone till the husband entered her room without being her aware, just because she’s occupied by chatting with her friends via WhatsApp, Facebook and so on. This may trigger husband become angry and seize her phone.<sup>16</sup>

Moreover, Social media is a means that cause disputes to Muslim couples of Katsina state in a number of ways which include infidelity, jealousy, time spending, miscommunication and many more. As Social media platforms can be used to connect with people outside of a relationship leading to emotional or physical affairs. However, it can make people feel insecure about their relationship if their partner is interacting with others in a way that perceived as a flirty or inappropriate.<sup>17</sup>

### **iii. Jealousy**

Hajiya Hadiza Yusuf a housewife opined that jealousy as a back bone of majority of disputes in the matrimonial homes in the area of study, because, majority of the women nowadays used to go the soothsayers homes in a bid to have control of their husbands, such act if succeeded, makes them slave, confused, unable to have feelings or look at other woman beside them, talk less of marrying in another woman as stipulates and permitted by Islam. To be frank, all this is happening only because of too much jealousy. What is important to be noted here is that, though, jealousy is accepted in Islam but not at that way. Another way Jealousy remains prime contributor on marital disputes, is that it leads to feeling of insecurity, possessiveness, and mistrust in a

relationship. However, it is important to note that jealousy can lead to relationship conflict and intimate violence.<sup>20</sup>

Zainab Idris opined that; most of the married women in Katsina state were not at their matrimonial houses (they have been divorced) only because of their unreasonable jealousy. Their husbands wanted to marry another wife but opposed it. A reason that sometimes, leads unsettling between the couples and to sometimes quarrels among their relatives. To be frank, unreasonable jealousy ingrate the irritating women ask husband to divorce her because, it is impossible to stay and share their husband with another wife as a partner. And at the last such women might regret and could lead to divorce by sending her to parent's houses. This is similar with Iguda (2019) work that said that interference in husband's personal affairs is a common characteristic among jealous women with the aim of tracking to find out if the husband has a girlfriend, and or fiancée. The jealous women then takes steps to discourage the fiancée from marrying her husband. This interference in husband's personal affair is done through:

- a- Searching his pockets:** This is done by the jealous wife when the husband is away at work or his clothes are to be given out for laundry. The searching of the pocket is in order to find any love letter written by the husband to his girlfriend or the name and address of any girl or woman that the husband may be interested in for romantic or marriage relationships.
- b- Checking his cell phone:** This is done by the jealous wife when the husband is taking bath in morning or has gone to drop children to their school before going to the office. The checking of the phone is also done at night when the husband is asleep particularly when they sleep in the same room. The jealous wife normally check for female names in the

call log, contacts, text messages coming in and going out even the post in the social media such as whatsapp. The names and numbers of females are collected from the phone and they can be called and abused, while the text messages are read and sometimes deleted and when the husband is around he is confronted to explain those he called, why he called them, his relationship with them etc. in case of text messages or whatsapp posts, the same questions are asked and once she is not satisfied with the explanation she will leave the house to her parents or relative's house<sup>21</sup>.

#### **iv. Stubbornness**

According to Gusau (2023) stubbornness causes marital disputes by making one or both partners unwilling to compromise or listen to each other's perspective. This leads to disagreements and disputes that can be difficult to resolve. Stubbornness can also create a lack of empathy and understanding, making it harder for couples to work through their differences. Ultimately if not managed properly, stubbornness can lead to a breakdown in communication and a strain on the relationship. However, it can also lead to a power struggle in a marriage, where one partner tries to dominate and control the relationship. This can create feelings of resentment and anger, and can make it difficult for the couples to find common ground. Additionally, stubbornness can prevent partners from being able to affectively problem-solving and make decisions together, which can impact the health and stability of relationship.<sup>22</sup>

Stubbornness is a source of disputes in Muslims families of Katsina state, because, being stubbornness can prevent individuals from taking responsibilities for their actions and can lead to refusal to admit fault or apologize. This can make it difficult for couples to move on, forgetting

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the past arguments and resolved disputes. It is important for individuals in a relationship to work on managing their stubbornness and be open growth and change in order to maintain a healthy and harmonious relationship, communication, compromise, and a willingness to see things from the other person's perspective can help alleviate the negative effects of stubbornness in a marriage.<sup>23</sup> Allah (the Most High) says:

Oh you who believe! Avoid suspicious as much (as possible): for Suspicious in some cases is a sin: And spy not on each other behind their backs. Would any of you like to eat the flesh of his dead brothers (Ash-Shurah:12)

In Hadith, the Prophet (Peace be upon him)

By the one in whose Hand is my life, when a man calls his wife to his bed, and she does not respond, the one who is above the heaven becomes displeased with her until he (her husband) becomes pleased with her<sup>25</sup>

This hadith makes it abundantly clear that obedience of the husband is compulsory on the wife. If, in the absence of any lawful reason, she refuses to obey the orders of her husband and became Sorbonne, she will be liable to the Wrath and Curse of Allah until she returns to obedience. This Hadith has a stern warning for those women who do not care for the displeasure of their husbands because of their bad temperament, stubbornness and habit of dominating their husband.

v. **Financial Constituent**

Rakiya Ahmad opined that financial constrain was among the things cause marital disputes among the couples in Katsina state. In addition, another aspect that may lead to downtime of the marital system among Muslims families in Katsina state is lack of financial planning and goal

setting. Without clear financial goals and plan for how to achieve them, it can be difficult for couples to agree on how to manage their money and make decisions about spending. Some spouses may feel that they should save more money or invest more in charitable causes, while others may feel that they should be more indulgent with their wealth. It is important for Muslims couples to communicate openly about their financial goals and to seek advice from Islamic scholars if needed to resolve disputes<sup>26</sup>. Allah (the Most High) says:

And provide for them from the wealth of Allah which He has given you. And do not harm them in order to oppress them. And if they should be pregnant, then spend on them until they breastfeed for you, then give them their payment and confer among yourselves in acceptable way; but if you are in discord, then there may breastfeed for the father another woman (At-Talaq: 6)

This verse highlights the importance of providing for one's spouses and family. Financial issues can cause stress and tension within the household, leading to marital disputes.

Financial constrain can be a major source of disputes in any relationship, including among Muslims families. Like; unequal distribution of wealth. If one spouse earns more money than the other, they may feel that they are contributing more to the household and feel resentment if the other spouse doesn't contribute equally. However, lack of communication or poor communication about money can lead to misunderstandings and disputes, particularly if one spouse is unaware of the other's spending habits, or a wife to accumulate debt without the knowledge of her husband all these can cause marital disputes between the married couples. Also, financial infidelity i.e. hiding or lying about money, spending or debt can cause marital disputes in marriage. However, Different style of spending and priorities can cause disagreements, especially if one spouse is a saver and the other is a spender.<sup>28</sup> Allah the Most High stated the effects of extravagance in many verse, Allah (the Most High) says:

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...and west not by extravagance. Verily, He likes not Al-musrifun (those who waste by extravagance (An'am: 141)

In another verse Allah (the Most High) says:

Oh children of Adam! Do regularly prayers and eat and drink, but do not indulge in, because Allah do not love those who lavish (Al-A'raf: 31)

Moreover, Allah (the Most High) says:

And give the relative his right, and (also) the poor and the traveler, and do not spend wastefully". "Indeed, the wasteful are brothers of the Devils, and ever has Satan been to his Lord ungrateful (Al-Isra: 26-27)

**vi. Lack of trust among couples**

Lack of trust among couples was among the causes of marital disputes on Muslims families in Katsina state. Lack of trust can be a major cause of marital disputes in any relationship, including among Muslim families. When trust is broken, it can be difficult to repair the relationship and can lead to continue conflict.<sup>32</sup> Some common reasons why trust may be lacking in a Muslim families in Katsina state include infidelity which can be a major breach of trust in a relationship and can cause significant emotional pain and resentment. However, lying or hiding information from one's spouses can erode trust in the relationship and make it difficult to regain trust once it has been broken. Similarly, different values and beliefs can lead to disagreements and lack of trust, especially if one spouse feels that their values and beliefs are not being respected by the other.<sup>33</sup>

Allah (the Most High) says:

And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree {of advantage} over them (Al-Baqarah: 228).

This verse highlights the importance of treating women with fairness and equality. Lack of trust between spouses can lead to conflicts and arguments.

### **Findings**

The findings also show that due to marital disputes, couples are suffering from different physical, psychological, social and economic problems, which lead to rampant marriage dissolution, increase in prostitution, crippling children's education and morality etc. it is recommended that Islamic scholars, town administration, social development agencies and NGOs are highly needed to double their effort in calling people of such area to Allah's order concerning rules and regulations of marriage, especially rights and duties of husband and wife.

### **Conclusion**

Marital disputes are some of the social problems that increase from time to time and year to year in Katsina state. Conflicts are inevitable in marital life, many marital relationships of these interviewers seems frequently disturbed by a variety of causes especially inadequate Islamic and modern knowledge, improper use of social media, jealousy, stubbornness, financial constituent and lack of trust among couples.

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16- Interview with Zainab Makari (27 years old), a Housewife, Unguwar Yamma Dutsin-ma Town, on 30<sup>th</sup> January, 2023, at 4:20p.m.

17-Interview with Zainab Idris (27 years old), a divorcee, Unguwar Alkali Dutsin-ma Town, on 30<sup>th</sup> January, 2023, at 3:00p.m.

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21- Interview with Hadiza Yusuf Dutsin-ma (30 years old), a Housewife, Unguwar Malam Yusuf Dutsin-ma, Dutsin-ma Town, on 29<sup>th</sup> January, 2023, at 2:30P.M.

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23- Interview with Zainab Bawa (40 years old) a Housewife, Unguwar Alkali Dutsin-ma Town, on 30<sup>th</sup> January, 2023, at 3:30p.m.

24-Sahih Muslim 1436, the Book of Marriage

25- Interview with Rakiya Ahmad (50 years old), a Housewife, Unguwar Yamma Dutsin-ma Town, on 27<sup>th</sup> January, 2023, at 2:30p.m.

26- Interview with Aisha Lawal Bawa (26 years old), a Housewife, Unguwar Tsamiya Dutsin-ma Town, on 2<sup>nd</sup> February 2023, at 5:00p.m.

27- Interview with Rahma Kabir (28 years), a Housewife, Unguwar Tsamiya Dutsin-ma Town, on 2<sup>nd</sup> February, 2023, at 5:30p.m

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# Nigeria's Leadership in African Climate Negotiations: Agendas, Outcomes, and Domestic Reforms

Dr. Nasa'i Muhammad Gwadabe

Department of History and International Studies  
Northwest University, Kano, Nigeria  
*nasaimgwadabe@nwu.edu.ng*  
+2348065655255

## Abstract

Nigeria has emerged as the most influential African country at the African Group of Negotiators (AGN) in climate diplomacy at the Conferences of the Parties (COPs) within the mechanism of the United Nations Framework Convention on Climate Change (UNFCCC). Nigeria being the most populous black nation on the planet and one of the largest economies, but, still, its contribution to global greenhouse gas emissions is insignificant. However, Nigeria and other African Countries are significantly affected by the outcome of global warming such as rising sea level, flooding, desertification, droughts, which resulted into negative consequences on the continent as a whole. This paper attempt to explore the leadership role played by Nigeria in shaping the collective negation efforts and strategies of Africa, with emphasis on the New Collective Quantified Goal, (NCQG) - climate finance, loss and damage, adaptation, and the just transition framework. The paper subscribed to qualitative approach of inquiry. The data are generated through conducting semi-structured interviews; and document analysis of UNFCCC processes, AGN communiqués, as well as relevant policy frameworks. It is found that Nigeria's role is twofold: it serves as a linkages between the demands of Africans for climate justice and the climate governance structure at the global level on one hand, and as a country constrained by various domestic factors such as financial gaps, structural inequalities and limited capacity. On another angle, the internal institutional reforms in Nigeria such as the founding of the National Council on Climate Change (NCCC) and the passing into law of the Climate Change Act in 2021 as well as engaging civil societies have significantly strengthened the position of Nigeria as a negotiator and has reinforced its normative legitimacy. However, Nigeria is not devoid of challenges; ranging from procedural marginalization, small sizes of delegation and unmet financial obligations. These obstacles continued to dwarf the influence of Nigeria. This research adds to the ongoing debates on the role played by countries of the south in global negotiations on climate change by portraying Nigeria as a country that complies with advocacy for climate change on one hand, and engages in negotiations for its domestic development on the other.

**Keywords:** Nigeria, climate diplomacy, African Group of Negotiators (AGN), climate finance, UNFCCC

## 1. Introduction

Global climate policy is characterized by irregularities of responsibility, vulnerability and negotiating power. Although the African continent accounts for less than 4% of global greenhouse gas emissions, it bears a disproportionate share of the consequences of climate change

(Intergovernmental Panel on Climate Change [IPCC], 2022). Nigeria is of the victim countries that receive this disproportionate share of the negative effects of climate change such as recurrent flooding more especially for coastal communities, acute desertification in the northern part of the country, progressive erosion, and the disruption of marine life and agricultural production. This created disruption of source of livelihood for many Nigerian, created food insecurity leading for forced migration which in many instances caused indigene-settler conflicts. (Ebele & Emodi, 2023; Ojo, 2023). These realities reveal the perilous position of Nigeria on the spectrum of climate change vulnerability.

Despite these challenges face by Nigeria, it has been able to lead the coalition of African countries under the African Group of Negotiators (AGN). Within the institutional framework of the United Nations Framework Convention on Climate Change (UNFCCC), and by virtue of the country's diplomatic reach, abundant natural resources and demographic advantage, Nigeria is able to shape and lead the collective position of Africa on global climate negotiations.

Nigeria maintains this recognition among African countries due to its relentless advocacy for the recognition of Africa's right to a just and equitable energy transition, scaling up adaptation finance, and the full operationalization of the Loss and Damage Fund (Butu et al., 2022; Rumble, 2024).

In sum, the leadership role of Nigeria on global climate change negotiation has two objectives: first, the advocacy broader equity and historical responsibility, climate justice aspirations, and emphasis on fairness for the African continent. Second, Nigeria tries to balance between the aforementioned objective and the national interest of protecting its own energy-dependent economy in transition. This balancing strategy between global equity and development, and the domestic realities in Nigeria, shows the complexity of the climate diplomacy and the country's significance in the context of global negotiations.

## 1.2 Statement of Problem

Despite the increasing unity among African countries towards climate negotiation, deep-rooted structural inequalities within global climate negotiations continue to cripple Africa's negotiation strategy and influence. The industrialized countries of the global south with their greater financial capabilities, larger and experienced delegations, and stronger technical expertise usually dominate both the procedural and substantive agenda processes, leading decisions and outcomes that hardly prioritize urgent adaptation needs of Africa (Ojo, 2023; Okoli & Abraham, 2023). Meanwhile, negotiators from Africa often tussle with underfunded delegations, a persistent gap between climate finance pledged and actually disbursed and insufficient research capability.

Nigeria, as Africa's most populous country and leading oil and gas producer, it has emerged as an influential player within the African Group of Negotiators (AGN). The Country occupies a complex position in this landscape. However, Nigeria also faces strong domestic dilemma between its ambition to lead climate justice agenda for Africa and its economic dependence on fossil fuel as its main source for revenues, particularly natural gas. Exploring and understanding how Nigeria deals with these conflicting forces is paramount to assessing its efficiency in advancing national and continental climate governance priorities.

## 1.3 Objectives

1. To assess leadership position of Nigeria within the AGN and its influence on the continental COP agendas.
2. To examine influence of Nigeria on COP outcomes in connection to the NCQG, adaptability, loss and damage, and just transition.
3. To examine domestic changes and civil society dynamics in Nigeria that assist climate diplomacy.

## **1.4 Significance of the Study**

It is generally believed that the global south is a passive participant in global climate negotiation. However, despite the obstacles, this study reveals the African agency and influence in global climate governance and negotiation. Additionally, it advances the Nigerian foreign policy literature by viewing climate diplomacy as a core dimension of 21st century foreign policy engagement. It categorizes it in the context of the twenty-first century. Finally, it provides practical insights for policymakers by identifying gaps in Nigeria's negotiation strategies and recommending reforms to strengthen its role in continental and global governance.

## **2. Literature Review**

Studies on African climate diplomacy emphasize the continent's modest emissions, yet extreme vulnerability and talks focusing on equity, financing, adaptation and technology transfer (IPCC, 2022; AfDB, 2023; Ojo, 2023). Nigeria, which is both a key voice in the African Group of Negotiators (AGN) and a fossil fuel-dependent economy, represents this conundrum. Scholars highlight its institutional reforms such as the Climate Change Act (2021), its advocacy for just transition and its growing civil society engagement, while also pointing to the ongoing tensions between climate ambition and development needs (Butu et al., 2022; Federal Government of Nigeria, 2021; Democracy in Africa, 2024).

### **2.1 African Climate Diplomacy and Global Power Structures**

African climate diplomacy is consistently rooted in the premise of common but differentiated responsibilities (CBDR) and underlines the historical responsibility and unequal vulnerability of African governments (Rumble, 2024). The African Group of Negotiators (AGN), which often works with the African Ministerial Conference on the Environment (AMCEN) and the Committee of African Heads of State and Government on Climate Change (CAHOSCC), has prioritized

adaptation finance, technology transfer and recognition of loss and damage as pillars of its collective negotiation strategy (UNFCCC, 2023).

Empirical research reveal that structural asymmetries persist. Industrialized countries continue to dominate informal negotiation settings, govern agenda-setting and determine procedural outcomes in ways that harm Africa's interest (Roger & Belliethathan, 2016; Ojo, 2023). African negotiators typically confront the simultaneous difficulty of underfunded delegations and inadequate technical understanding, which puts them at a disadvantage in highly technical arguments such as carbon markets, the architecture of climate finance and Article 6 mechanisms (Bäckstrand & Kuiper, 2017). Despite these problems, Africa's negotiating coherence has strengthened recently. For example, AGN successfully argued for the operationalization of the Loss and Damage Fund at COP27 (Uwaegbulam, 2024).

## **2.2 Nigeria's Institutional and Policy Alignment**

Nigeria made some substantial initiatives by incorporating procedures in its national policy that addresses climate change issues. The establishment of the National Climate Change Council (NCCC) under the 2021 Climate Change Act made it mandatory for the development of carbon budgets, and establishment of a climate change fund to support and sustain mitigation and adaptation processes (Federal Government of Nigeria, 2021). These initiatives tallied with Nationally Determined Contribution (NDC) of Nigeria, which demands for unconditional 20% conditional 47% emission reduction by the year 2030, depending on international support (Butu et al., 2022).

However, empirical studies shows that this policy lack specificity, vague and has some execution loopholes. The reliance of Nigeria on fossil fuels as major source of foreign earning (over 90%) and about 50% of the entire revenue of the government, created a serious dilemma between national interest and international climate obligations made the under the Paris Agreement (Strategic Assessment, 2024).

Studies also revealed lack of strong inter-institutional coordination mechanisms among government institutions such as the NCCC, the Ministry of Environment, and the Ministry of Petroleum, which impedes the efficiency of the implementation of climate goals (Okoli and Abraham, 2023).

### **2.3 Climate Finance Gaps, Adaptation, and Loss and Damage**

In Africa, diplomacy related to climate finance is considered as one of the most contentious issue. An estimate made by the African Development Bank (AfDB, 2023) revealed that by the year 2030, Africa will require 2.8 trillion dollars for the execution of its NDCs. More than 50% of this amount goes to adaptation. However, this seems to be unattainable by the benchmark year of 2030. This is evident in the mobilisation of only 83 billion dollars per annum by developed countries from 2016 to 2020. This is contrary to the initial promise of 100 billion dollars, and most of these funds are given out as loans rather than grants (UNFCCC, 2023).

In Nigeria, an annual funding gap of about 27 billion dollars was recorded; mostly for water resource management and coastal protection and adaptation in agriculture (Climate Policy Initiative, 2024). This financial deficit hindered implementation and affected resilience-building initiatives.

The active participation of Nigeria in AGN reflects a tactic rooted in financial grants rather than debts, while following up for timely payment of funds for Loss and Damage agreed at COP27 (Uwaegbulam, 2024). The funding shortfall is therefore both a national development limitation and a driver for a more assertive climate diplomacy by Nigeria.

### **2.4 Just Transition and Energy Diplomacy**

The initiatives to transit from fossil fuel based economy to low carbon sustainable economy in a way just, inclusive and equitable to all parties concerned has become significant to the bargaining position of Africa and Nigeria. With over 90 million Nigerians lacking access to electricity,

authorities say that natural gas should be acknowledged as a transitional energy source that ensures energy security while encouraging economic progress (AllAfrica Investigations, 2023). Therefore, Nigerian diplomacy has tended to consider natural gas not as a contradiction to climate promises, but as a bridging fuel, to provide investment backed by knowledge transfer and concessional funding (Democracy in Africa, 2024). This perspective mirrors the bigger AGN framework of just transition as a development and concern for equity rather than a merely environmental one. Studies show that the stance of Nigeria is met with approval from other countries of the global south, but is opposed by industrialised wealthy countries who advocate for immediate fossil fuel phase-out (Akinbami & Adeyemi, 2022). The diplomatic difficulties reflect Nigeria's balancing act between safeguarding its own development space and aligning with collective justice-oriented negotiations in Africa.

## **2.5 Civil Society and Multilevel Engagement**

In Nigeria, the national and international climate initiatives has been significantly influenced by civil society organizations. Civil societies focused on the involvement youth and women to amplify grassroots voices in the UNFCCC process (Okoli & Abraham, 2023). Their interventions the civil society organisations such as participating in COP side events and policy briefs have strengthened the legitimacy of Nigeria as a negotiating partner reflecting domestic and continental concerns.

However, studies pointed out that problems of coordination and weak institutional synergy between government institutions and civil society organizations has affected the effectiveness of the bargaining position of Nigeria. The exclusion of civil society organizations from formal decision making structures weakens the coherence climate diplomacy of Nigerian (Ebele & Emodi, 2023). Reinforcing these partnerships and coordination could not only improve policy outcomes, but also solidify Nigeria's claim of representing vulnerable communities on the international stage.

### **3. Theoretical and Conceptual Framework**

This research shows how Nigeria tries to adhere to the rules of the UNFCCC while advocating equity. This portray Nigeria as leader within the AGN despite unequal power relations (Roger & Belliethathan, 2016; Ojo, 2023).

#### **3.1 Regime Theory**

Regime theory emphasised that cooperation is structured by procedures norms, and rules (Krasner, 1983; Young, 2017). The UNFCCC serves as practical example of this theoretical assertion, offering both opportunities and constraints to Nigeria. Through the AGN, Nigeria leverages coalition building to shape agendas on adaptation, loss and damage, and just transition, while developed states retain dominance via finance, technology, and procedures (Keohane & Victor, 2016). Nigeria's strategy thus balances coalition solidarity with national interests.

#### **3.2 Climate Justice Theory**

The main tenets of Climate justice theory are equity, fairness, and differentiated responsibilities (Roberts & Parks, 2007; Okereke, 2018). For Nigeria, this means placing priority on supporting grants over loans, adaptation finance, validating gas as a transition fuel, and protecting its 90 million energy-poor Nigerians (AfDB, 2023; Democracy in Africa, 2024). Making sustainable pledges and commitments, maintaining a functional Loss and Damage Fund by developed countries, and just transitions are grounded in this moral framework.

#### **3.3 Integrative Lens**

Regime theory explains the institutional mechanisms that govern Nigeria's negotiating space, while climate justice theory captures the normative assertions that motivate Nigerian diplomacy. Taken together, they indicate Nigeria's twin strategy: it operates inside an uneven institutional framework while adopting justice-oriented narratives to claim its continental leadership. This synthesis shows how Nigeria's diplomacy is simultaneously constrained by structural asymmetries

and empowered by normative legitimacy, enabling it to argue for both African solidarity and the acknowledgement of its development rights.

#### **4. Methodology**

This study applies a rigorous qualitative approach to examine Nigeria's climate diplomacy within the African Group of Negotiators (AGN) and the broader UNFCCC regime. The methodology is designed to capture the institutional, normative and political dimensions of Nigeria's negotiation strategies through triangulated data sources and systematic analysis.

##### **4.1 Research Design**

A qualitative case study design was used. This research design is appropriate for decoding the complex, multi-layered processes of international climate talks, where institutional structures, state strategies and normative claims intersect (Creswell & Poth, 2018). Nigeria was selected as a critical case because it is both Africa's largest economy and a vulnerable state advocating for justice-oriented climate positions.

##### **4.2 Data Sources**

To ensure depth and credibility, several data sources were consulted: Documentary analysis: primary sources included UNFCCC negotiation texts, COP outcome documents, AGN communiqués, Nigeria's Nationally Determined Contribution (NDC), the Climate Change Act (2021) and the Nigeria Energy Transition Plan (2022). Secondary sources included peer-reviewed articles, books, think tank publications (e.g. Chatham House, Brookings, African Development Bank) and institutional reports (e.g. the World Bank, UNDP, the IMF) Interviews with the elite: Six semi-structured interviews were conducted between March and May 2025. Participants included Nigerian negotiators at COP meetings, officials of the National Climate Change Council (NCCC) and representatives of civil society organizations working on climate change. Interviews were conducted either in person or via secure online platforms, with the consent of all participants.

Supplementary media sources: Newspaper archives, policy briefs and press releases were analyzed to capture the evolving public and political discourse on Nigeria's climate diplomacy.

### **4.3 Data Analysis**

The data were analyzed using thematic coding in NVivo. Codes were created deductively based on the theoretical framework of the study (e.g. regime constraints, justice claims) and inductively from the themes that emerged in the data. The main analytical categories included:

- Climate finance and the New Collective Quantified Goal (NCQG)
- Adaptation and the Global Goal on Adaptation (GGA)
- Negotiations on loss and damage
- Just transition and energy diplomacy
- Institutional and civil society engagement

Triangulation of documentary sources, interviews and media materials was used to increase validity and reliability. Patterns were examined both in the Nigerian national context and in relation to broader African negotiating positions.

### **4.4 Limitations**

The study was subject to several restrictions. Access to high-level negotiators was restricted, which limited the number of interviews with the elite. Self-representation bias may also affect the interview data, as interviewees may have a more affirmative view of the role Nigeria. Given the unpredictable nature of climate talks, some results may also be time and context-dependent. However, these limitations are minimized through triangulation to ensure the validity and credibility of the results.

### **5. Findings and Discussion**

The results show how Nigeria's climate diplomacy combines structural constraints with equity-oriented aspirations, enabling the country to play both a leading and a mediating role in Africa's engagement in global climate governance.

### **5.1 Nigeria's Leadership within the African Group of Negotiators (AGN)**

The findings highlights the fact that Nigeria holds a pivotal position within the AGN, especially in formulating Africa's unified approach to climate finance, adaptation, and just transition. Nigeria initiated the annual goal to be reached by 2030 to address Africa's climate adaptation and mitigation needs which was set at the COP 29 New Collective Quantified Goal (NCQG) on climate finance at \$1.3 trillion (AGN Submission, 2024). Interview insights clearly indicate that negotiators from Nigeria played a key role in the construction of the AGN submissions and often served as leads in the internal strategy sessions. This is a testimony of Nigeria's potential to use its economic size, diplomatic reach, and technical skills to bolster Africa's negotiating position.

Much of the role is also open to criticism. Nigeria's dominance, as perceived by other smaller countries, can leave some to wonder the extent to which the country's leadership helps or harms cohesion at the continental level.

### **5.2 Climate Finance, Adaptation, and Loss and Damage**

Finance is the lifeline of Nigerian climate diplomacy efforts. National statistics reveal that Nigeria received only 2.5 billion dollars in climate finance between 2021 and 2022, significantly short of the 27 billion dollars needed annually to execute the NDC and Energy Transition Plan targets (Climate Policy Initiative, 2024). This financing gap emphasises Nigeria's normative attitude that climate finance must be grant-based, stable and accessible, rather than dependent on loans.

On climate change adaptation, Nigeria has regularly joined the AGN in asking for increased clarity and funding for the Global Goal on Adaptation (GGA). In terms of loss and damage, Nigeria firmly supports the establishment and administration of a dedicated fund and contends that past emitters should bear the major responsibility. Civil society representatives underlined in

interviews that these viewpoints are consistent with the concepts of climate justice and underscored Nigeria's role as an advocate for equity and fairness in global negotiations.

### **5.3 Energy Transition, Natural Gas, and Carbon Markets**

Nigeria's Long-Term Low Emissions Development Strategy (LT-LEDS) demonstrates a realistic but controversial approach to energy change. The policy promotes natural gas as a transition fuel, noting the need to reduce energy poverty while growing renewable energy capacity. At the same time, Nigeria is considering to participate in Article 6 carbon markets and considers this as a prospect for international investment and technology transfer.

However, this dual technique is highly controversial. An over-reliance on natural gas could force Nigeria into carbon-intensive development and damage its reputation as a champion of climate justice, according to critics, including some members of civil society, while government officials defend the development of natural gas as a just transition pathway (AfDB, 2023). This struggle symbolizes Nigeria's balancing act between development pragmatism and normative ideals for fairness.

### **5.4 Institutional Reforms and Civil Society Engagement**

The Climate Change Act, 2021 was an attempt at harnessing Nigeria's climate policy. The Act dissolved all entities earlier established or designated for such purposes, including the National Steering Committee...The NCCC, as recognised by the Act, is the body that currently coordinates Nigeria's negotiating engagements and ensures alignment of national policy with commitments to the UNFCCC. Interviews with officials from the NCCC suggested that the NCCC's reforms have enhanced Nigeria's reputation in COP meetings because the institutionalization of its mandates offers a more predictable process.

Civil society organizations play a crucial role, despite the obstacles of inadequate funding and access. CSOs strengthen grassroots concerns, engage with the negotiators to prioritize justice-oriented outcomes, and offer technical expertise in thematic areas such as renewable energy and adaptation. The synergy between government institutions and civil society organizations solidify

Nigeria's legitimacy, even if there are occasional tensions over issues such as fossil fuel subsidies and transparency in the use of climate finance.

### **5.5 Nigeria as a Bridge Actor in Climate Diplomacy**

One of the key findings is that Nigeria acts as a bridge actor - a state that mediates between Africa's justice-oriented positions and the structural constraints of the global climate regime. On the one hand, Nigeria is committed to Africa's demand for equality, fairness and development rights; on the other hand, it has to reconcile these with its own energy dependence and vulnerability within an unequal negotiation structure.

This bridging role strengthens Nigeria's continental leadership and makes it an important voice in pushing for African priorities within the UNFCCC. Nevertheless, it also exposes Nigeria to criticism for being inconsistent, especially when defending gas expansion while advocating for climate justice.

### **5.6 Structural Constraints and Regime-Level Inequalities**

Despite its leadership role, Nigeria continues to face significant structural constraints consistent with regime theory (Krasner, 1983). Delegations are often underfunded and too small to cover the numerous parallel tracks of COP negotiations. Nigeria's bargaining power is further undercut by the repeated inability of rich countries to deliver on their funding pledges and by procedural marginalization in agenda shaping.

These inequalities emphasize the asymmetries of the UNFCCC regime: while Nigeria and the AGN articulate aspirational and equity-oriented policies, the actual outcomes are decided by power imbalances that advantage industrialized countries. Such limits highlight the need for Nigeria's twin strategy - to act pragmatically within structural constraints while promoting normative arguments based on climate justice.

## **7. Conclusion**

Nigeria's leading role within the AGN emphasises its relevance in developing African climate diplomacy. By championing climate justice, arguing for greater financial targets and promoting a just transition narrative, Nigeria contributes considerably to continental efforts. However, structural disparities in the UNFCCC regime combined with financial and political constraints at home limit its influence.

Theoretically, this work contributes to regime theory and debates on climate justice by explaining how a Global South actor overcomes established power inequalities through justice-oriented demands. Empirically, it enhances Nigerian foreign policy research by identifying climate diplomacy as a core domain of foreign policy participation.

## **8. Policy Recommendations**

The involvement of Nigeria in African climate diplomacy is rising, but preserving its impact requires changes that increase institutional capacity, enhance credibility and align national growth with continental and global expectations. The following ideas give a plan to increase Nigeria's leadership role and guarantee that Africa's common climate interests are appropriately represented.

### **8.1 Expanding Delegation Capacity**

Nigeria should increase its delegation ability and skills to ensure vigorous participation in all parallel negotiating tracks at COP summits. Currently, limited teams limit Nigeria's ability to cover crucial sectors such as finance, adaptation and carbon markets. Increasing the number of delegations by recruiting technical specialists and engaging with universities and think tanks would increase fact-based contributions and strengthen Nigeria's bargaining stance.

### **8.2 Institutionalizing Negotiation Training**

Providing a functional avenue and mechanism to train negotiators is very crucial when it comes to climate negotiation. There should be a permanent and functional climate diplomacy training programme in collaboration between National Climate Change Council and the Ministry of Environment. This would help in equipping Nigerian climate negotiators. By adopting the mentorship strategy, where diplomats with real-life experience provide training for upcoming negotiators. By so doing, Nigeria can minimize knowledge gaps and ensure continuity and sustainability across COP cycles.

### **8.3 Strengthening Government–Civil Society Coordination**

In order to improve legitimacy and the involvement of the population in the decision making process of climate negotiations, a strong synergy and coordination mechanism need to be put in place to strengthen the work of the government and the civil society must be strengthened. Organized pre-COP discussion platforms involving private sector actors, civil societies, and youth groups would ensure that Nigerian positions mirror both national priorities and grassroots realities. Such collaboration would also enable representatives to make a more resounding case for justice-oriented cases on the global stage.

### **8.4 Mobilizing Climate Finance**

Mobilizing and securing sustainable climate finance remains key to Nigeria's success. Nigeria should not only lobby for financing through grants from bilateral and international partners, but also diversify sources through innovative methods such as green bonds, diaspora-backed projects and climate investment funds. This will help close the expected yearly finance gap of 27 billion dollars while lowering dependence on uncertain external cash flows.

### **8.5 Reinforcing AGN Cohesion**

Solidifying the cohesion of the African Group of Negotiators is crucial in sustaining the unity of Africans. Nigeria can stop external actors from exploiting Africa's division by using its leadership

role in ECOWAS and the African Ministerial Conference on the Environment. A united AGN will strengthen Africa's collective bargaining power position in demanding justice in global climate governance.

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# Ana Tuya an Mance da Albasa: Tsokaci kan Rubutun Hausa a Kafafen Sadarwa na Zamani

NA

MUHAMMAD SANI UMAR KULUMBU

School of Languages, A.D. Rufa'i

College of Education, Legal and General Studies, Misau, Bauchi State.

E-mail: [kulumbuinc@yahoo.com](mailto:kulumbuinc@yahoo.com), [sumarkulumbu@gmail.com](mailto:sumarkulumbu@gmail.com)

G.S.M: 08034882422

## Tsakure

*Ana tuya an mance da albasa nazari ne kan rashin bin ka'idojin rubutun Hausa wajen rubuta gajere ko takaitaccen sako a kafafen sadarwa na zamani da ake amfani da su yanzu a kasar Hausa kamar su shafukan fezbuk (Facebook) da na Watsaf (WhatsApp) da kuma sakon wayar salula na sms ta GSM. An dubi tarihin samuwar ka'idojin rubutu tun zamanin Turawa da irin fadi-tashin da 'yan kasa suka yi wajen samar da wadannan ka'idoji da yanzu ake tangaririya da su a irin wadannan kafafen sadarwa na zamani. An nazarci ire-iren sakonnin da aka rubuta a wadannan kafafe domin a fito da ire-iren kura-kuran da ake yi na kauce ka'idojin rubutu Hausa. An yi amfani da ra'in mazhabar Alamomin Rayuwar Al'umm na Ferdinand De Sussure wanda Halliyay (1978) ya doru a kai. An kawo mafita daga matsalar da aka gano a nazarin don inganta rubutun Hausa a wadannan kafafe da sauran hanyoyin sadarwa da ake amfani da rubutun Hausa a yau.*

**Muhimman Kalmomi:** albasa, kafafe, rubutu, sadarwa, tuya.

## Abstract

*Ana tuya an mance da albasa is a study on distortion of Hausa orthography in writing messages on social media platforms like: Facebook, whatsApp and the SMS in GSM. The paper traced the evolution of Hausa orthography since colonial era to present day writing practice. It examined the kind of writing deviations on SMS messages and other social platforms where abbreviations and initials were the common tools of writing messages on the studied social media platforms as a simple means of communication by Hausa writing for economizing wordings and space. The theory applied for the study is the social semiotic theory of Halliday (1978). At the end, the study*

*suggests wayward to improve Hausa writing on these platforms and other places of writing Hausa messages in this era of digital advancement in general.*

**Keywords:** albasa, platform, social media, digita, writing.

## 1.0 Gabatarwa

A bisa al'adar Bahausha, ana tuya ne na abin da ya danganci nau'in mai da ake amfani da shi a abinci. Ana toya mai da albasa ne a matsayin wani sinadari da ya ke bayar da wani dandano a harshe ko kamshi a hanci domin bayar da alamar kammaluwar tuya idan albasar ta kone. Ana toya man gyada ko man ja ko man shanu ko man kade da albasa domin kawar da gafin da ya ke cikin man kuma ya bayar da kamshi ko dandano a hanci da harshe.

Rubutun Hausa kuwa, wata ginanniyar hanya ce ta hawa kan doron nazarin al'ada da adabi da harshe a kan shimfiɗaɗɗen tsari da ka'idojin da aka aminta da su ake kuma yin amfani da su. Bincike zai karfafa yin amfani da wannan tsari da aka dora Hausa a kai wajen daidaita sahan bin ka'idojin daidaitacciyar hanyar rubuta Hausa a kowane farfajiya domin isar da saƙo. Rashin bin ire-iren waɗannan ka'idoji na harshe shi ya ke kawo daƙushewar harshe har 'ajali' ya riske shi. An ga misalin yadda ta faru a wasu manyan harsuna da suka yi zamani amma yanzu sun shuɗe a tarihin harsuna na duniya. Daya daga cikin dalilan daƙushewar harshe kuwa shi ne rashin daidaituwar tsarin ka'idojin rubutu a harshen da masu amfani da shi ba sa yin aiki da shi a rubuce-rubucen adabi da al'adunsu.

Ka'idojin rubutun Hausa na iya zama tamkar albasa a tayar mai a tsarin rubutun Hausa. Ka'idojin rubutu su ne tubalan gina tsararren zance a rubuce da ake amfani da su wajen isar da saƙonni ta fuskar sadarwar rubutu a Hausa. Waɗannan ka'idoji kuwa ba kara-zube suke ba, an

tsara su ne bisa wasu dokoki da suke fitar da ma'anar abun da aka rubuta a inda aka yi amfani da su daidai.

## 2.0 Samuwar Rubutun Hausa

An yi waiwayen abin da masana suka ruwaito dangane da samuwar rubutu a Hausa kamar yadda aka yi bita a wannan nazari kamar haka:

A littafin Institute of Education (1979) an kawo tarihin haifuwar boko a rubutun Hausa da zayyana haruffan Hausa da ka'idojin rubutu waƙanda ya kamata a yi amfani da su a rubutun Hausa a kowane matakin na rubutun Hausa. Yahaya (1988) ya bi sawun tarihin hanyoyin da aka bi na rubuta Hausa, tare da bayanin ire-iren gudunmawar da kowace hanya ta bayar wajen samar da ƙimbin littattafan da aka wallafa..., da hanyoyin sadarwa kamar jarida da mujalloli na Hausa. Ya ce waƙannan hanyoyi guda biyu na rubuta Hausa su ne:

- 1- rubutun Ajami wanda ya samu a dalilin addinin Musulunci
- 2- Rubutun Boko wanda Turawa suka kawo

Bunza (1990) bayyana ka'idojin rubutun Hausa inda aka kawo muhallan baƙaƙe da wasula a rubutun Hausa. An yi bayanin wuraren da ya kamata a haɗa ko a raba haruffa a cikin rubutun Hausa. Haka kuma, an kawo bayanin muhimmancin ka'idojin rubutu ga ma'anar kalmomi da sauransu. An kawo yadda li'irabin kalmomin Hausa da muhimmancinsu a tsarin rubutun Hausa.

Appolonia da Salami (2000) aiki ne da ya duba tsarin rubutu a wasu harsunan Nijeriya a littafinsu *Orthographies of Nigerian Languages* a inda suka nazarci hanyayon da ake bi wajen rubutu a harsunan da suka bibiya ciki har da harshen Hausa.

Sa'id (2004) kallon wasu ɓangarori na ƙa'idojin rubutun Hausa da bitar yunkurin samar da ingantacciyar hanyar rubuta Hausa aka yi a aikin. An faro tun daga aikin Bargery, a 1932 sai aikin kwaminti daidaita ƙa'idojin rubutun Hausa na 1951 da na 1972 da kuma tarukan shekarar 1980 a Zaria da Yamai ta ƙasar Nijar a ƙoƙarin daidaita rubutun Hausa.

Wurma (2005) ya bayyana muhimmancin harshen Hausa da irin ci gabansa da ma'anar daidaitacciyar Hausa. An yi tsokaci a kan karin harshe da daidaitacciyar Hausa da bambancin daidaitacciyar Hausa da sauran kare-karen harshen Hausa da ake da su. Ya fadafa bayani game da ƙa'idojin daidaitacciyar Hausa. A Wurma an kawo ɓangarori da dama na ƙa'idojin rubutun Hausa inda ya kawo misalan wuraren da ake samun matsalar rubutu a wasu littattafan Hausa kamar su *Magana Jari Ce* da sauransu.

Ado da Rabeh (2008) an bi tarihin samuwar rubutun Hausa ne tun daga na ajami har zuwa na boko. Sun bi salsalar rubutun Hausa da ajami wanda daga baya Turawa suka ƙarfafa yin amfani da harrufan boko a matsayin hanyar rubutu har zuwa yau. Sai batun ƙa'idojin rubutu da suka shafi yin amfani da alamomin rubutu kamar su; aya, da wakafi, da sauran alamomin rubutu a Hausa.

Yakasai (2013) nazari ne kan ƙasar Hausa da al'ummarta da suka wanzu a cikinta ne, waɗanda suka amfana matuƙa gaya daga ci gaban da ya samar da ruubutun Ajami (daga Larabci) da kuma rubutun boko (daga Ingilishi). Saboda haka, Hausa ta kasance rubutaccen harshe daga ƙarni na sha bakwai (c.17) kawo yanzu. Ta hanyar rubutu ne aka tattara bayanai kan harshen Hausa da al'ada da adabi da kuma tarihi. Wannan yanayi shi ya haifar da samun dama ta aiwatar da hulɗa ko mu'amala a rubuce, kuma aka adana bayanai da suka danganci jagoranci da kuma na tsarin shugabanci dangane da harshen Hausa da al'ada da adabi da kuma tarihi. Wato za a iya ajiyewa

ko daukowa na daga abin da ya shafi bayanai da aka rubuta kai tsaye cikin hanya mafi sauƙi da nagarta.

Dangambo (1985) an gabatar da wata muƙala a kan ƙa'idojin rubutun Hausa mai manufofi guda biyu. Manufa ta farko ita ce ta fito da ƙa'idojin rubutun Hausa don yadawa kowa ya sani. Dangambo ya mayar da hankali ne kan irin matsalolin da dalibai suke fuskanta a fagen rubutun Hausa da irin mahawarar da malamai suke yi domin rashin amincewa da juna a kan wata ƙa'idar rubutu. Daga nan ya mayar da hankali a kan irin kura-kuran da aka fi yi a rubutun Hausa inda ya kalli matsalar haɗa kalma da kuma rabata da irin tasirin da karin harshe ya ke yi a yayin da marubuci ya ke yin rubutunsa.

Sa'id (2002) waiwaye ne a kan ƙa'idojin rubutun Hausa inda ya yi nazarin abubuwan da suke haddasa matsaloli a rubutun Hausa. Da farko ya yi tsokaci game da ƙa'idojin rubutun Hausa da yadda ake sarrafa wasu bakafuƙe a rubutu. Marubucin ya bi sawun yadda ake amfani da alamomin rubutu da kuma amfanin wasu haruffa a rubutun Hausa. Haka nan ya kalli wasu kalmomi na musamman kamar hardadɗun sunaye da mataimakan fi'ilai da kalmomin sadarwa. An fito da wasu hanyoyin da ya kamata da a bi domin fahimtar ƙa'idojin rubutun Hausa da kuma yadda ake amfani da su a tsarin rubutun Hausa. Marubucin ya kawo misalai a inda ake amfani da manyan haruffa da alamomin ajiye magana da sauransu a rubutun Hausa.

Adamu (2004) bayanin irin ci gaba da aka samu ne lokacin da fasahar sadarwar zamani ta kwamfuta ta shigo Hausa, musamman a fagen dab'i da wallafe-wallafe cikin Hausa. Ya yi bitar irin ƙoƙarin da aka yi na samar wa Hausa haruffanta (fonts) a kwamfuta domin rubuta Hausa da haruffan Hausa zalla. An samar da haruffa na *Rabiat* da *Daneji* da *Abdalla* domin marubuta a Hausa ta hanyar amfani da kwamfuta da sauran kafafen intanet.

Amfani (2004) an ambaci irin ci gaban da Hausa ta samu ta fuskar ka'idojin rubutun Hausa tun daga shekaru 1912 har zuwa tarurrukan shekarun 1970s da aka gudanar a wurare daban-daban a kofarin samar da daidaitacciyar ka'idar rubuta Hausa.

### **3.0 Ra'in Bincike**

An dora wannan aikin ne bisa tafarkin nazarin Alamomin Rayuwar Al'umma (Social Semiotic Theory) na Ferdinaand de Saussure wanda Halliday (1978) mabiyin mazhabar ya doru a kai. Shi irin wannan nazari yana bayar da damar nazartar ire-iren alamomi da al'umma take amfani da su wajen isar da saƙo a tsakaninsu. A Halliday (1978) an bi hanyar wajen nazarin rayuwar al'umma dangane da yadda suke isar da saƙon rubutu a tsakaninsu. Wannan takarda ta bi hanyar Halliday wajen tattara bayanai da aka yi amfani da su a nan kamar yadda ake amfani da alamomin rubutu a saƙonnin da aka rubuta su da Hausa.

### **4.0 Ka'idojin Rubutun Hausa**

Gandu da wasu (2008) an kawo yadda ka'idojin rubutu yake a littafinsu na *Darussan Hausa a Kammale* a littafi na uku, babi na biyar an yi bayanin ka'idojin rubutu da yadda za a kiyaye hada kalma da rabata a rubutaccen jawabi. An karfafa bin ka'idojin rubutu wajen samun isar da saƙo a rubuce ga mai karatu.

Akwai wasu abubuwa da suke da muhimmanci a rubutun Hausa, amma ba a sawa a cikin rubutun Hausa, alhali kuwa ana buƙatar a yi karatu tare da su. Ya rage ga mai karanta saƙo ya san inda ya dace da ya yi amfani da su a saƙon da ya ke karantawa a gabansa. Wadannan abubuwa sun hada da:

1- Sauti

MUHAMMAD SANI UMAR KULUMBU

- 2- farfin sauti
- 3- raujin sauti
- 4- jan wasali da kuma
- 5- karin harshe

Ta wani ɓangare kuma za mu dubi alamun tayar da magana. Irin waɗannan alamu na tayar da magana wajibi ne a yi amfani da su cikin kowane irin rubutu. Rubutu komai ingancinsa, in ba abubuwa kamar su: *aya* da *wakafi* da *alamar tambaya*, surkwalle ne, zai yi wuyar karantawa balle a fahimta. Duk da cewa babu ruwan alamun tayar da magana da muryoyin haruffa ko fasalin kalmomi. Amma su suna gwada salon karatu ne, da kuma jagora kan ma'anar abin da ake karantawa. Alamun tayar da magana suna taimakon mai karatu bin salon zance. Suna nuna masa inda ya kamata ya dakata, ko ya ɗan tsagaita, ko kuma inda ya kamata ya yi tambaya, ko tsawa, ko lallashi ko wani abu mai kama da waɗannan.

Waɗannan alamun tayar da magana sun kasu kasha biyu: akwai masu sawa a dakata, a ajiye numfashi, da masu sawa a juwa magana, a yi tsawa, ko tambaya, ko nuna mamaki, watau masu fitar da ma'ana ke nan. Alamun farko na dakatarwa sun kasu gida huɗu, kamar haka:

- 1- aya (.) da
- 2- alamar wakafi (,) da
- 3- alamar wakafi mai ruwa (;) da kuma 4- alamar ruwa-biyu (:).

Sai kasha na biyu masu sauya ko fitar da ma'ana, su kuma guda bakwai ne kamar haka:

- 1- alamar tambataya (?)
- 2- alamar motsin rai (!)

- 3- alamar baka-biyu ( )
- 4- alamar zancen wani (“ ” ko ‘ ’)
- 5- alamar karan-dori (-)
- 6- alamar zarce (...)
- 7- alamar zaɓi (/)

## **5.0 Kafafen Sadarwa na Zamani a Hausa**

A Zaruf da Wasu (1986) an kawo ma'anar sadarwa, da hanyar sadarwa ta amfani da kayan sadarwa a al'adun gargajiyar Bahuashe. Haka kuma, an kawo takaitaccen bayani a kan wasu hanyoyin sadarwa na zamani kamar: Rediyo, da Talabijin, da Jarida, da Mujallu. Samuwar bayyanar sabuwar hanyar sadarwa wayar tarho da wayar salula ya kara mana kaimin fito da yadda Hausawa ke amfani da su a sadarwarsu ta yau da kullum.

Galadanci da Wasu (1990) aiki ne da ya kawo bayanai game da sadarwa da kuma hanyoyin sadarwa na gargajiya. A bangaren sadarwar zamani kuwa marubutan sun kawo hanyar rubutu (wasifa, da jarida, da allon talla/sanarwa), rediyo, da talabijin, da wayar tarho.

Pearson da Wasu (2003) an kawo bayanin sadarwa ta maganar baki da baki da yadda hulfa ta ke yin armashi idan an samu fahimtar juna da hadin kai. Aikin ya nuna yadda sadarwa ta ke gudana tsakanin jama'a ta amfani da alamomi da suka hada da; motsa gabobin jiki kamar leɓɓa da kwayoyin idanu da yatsu, sai yanayin jikin mutum ya bayyanar da irin safo a lokacin bisa salo da aka saba ko akasinhaka. Ana samun danganta ka tsakanin yanayin sadarwa na gargajiya da na zamani ta yin amfani da alamomin isar da safo. Marubutan sun yi tsokaci ne kan sadarwa ta gargaji a binciken nasu.

Sambe (2005) an dubi amfanin sadarwa a zamanance ne. Inda ya kawo nau'o'in sadarwa a kafafen sadarwar watsa labarai ta wayar iska. An dubi ire-iren matsalolin da ake samu da hukumomi da waƙannan kafafen sadarwa da suka kunshi: rediyo da talabijin da jarida da mujallu da fina-finan bidiyo a Nijeriya.

Umar (2012) an yi magana kan Harshe/Hausar Saƙon GSM a inda ya ce: “A saƙon GSM wayar salula ana samun yawan amfani da tattashiyar Hausa da ba karɓaɓɓiya ba”. Wato, karya daidaitattun ka'idojin rubutun Hausa da gangan saboda a sami damar isar da saƙo cikin shafi ɗaya kacal na wayar hannu. Haka kuma, siffar harshen rubutaccen saƙon GSM kan kunshi shafe haruffa, da cire wasu ko watsar da su, da kuma gajarta dogayen kalmomi, yin amfani da ‘initialism’, da takwararta ‘acronym’, (laƙabin wasu kalmomi) da kuma riƙa jefa salon karin lafazi da sara. Akwai kuma yawan amfani da lambobin ƙidaya ko lissafi, ko alamomi, ko haruffa domin su wakilci cikakkun kalmomi ko wani sashe nasu a cikin rubutu. A taƙaice, harshen taƙaitaccen saƙon GSM shi ne kauce wa ka'idar rubutu wajen sarrafa harshe don cimma wata manufa.

'Yartsakuwa (2017) kuma an nazarci yadda zumunci ya ke gudana ta yanar Gizo a kundin binciken digiri na farko da ya gabatar a Sashen Nazarin Harsunan Nijeriya, Jami'ar Usmanu Danfodiyo a Sokoto. An mayar da hankali wajen nazartar sadarwa a kafar intanet ta WhatsApp a kundin binciken nasa. Wannan aiki yana da kusaci da wannan bincike.

Sani (2021) aiki ne da ya yi nazari ne game da amfanin intanet ga Hausa da Hausawa. Malamin ya jero wasu abubuwa guda 14 da Hausa ta ke girba wajen amfanin intanet a fagen sadarwa. Daga nan ya kara da abubuwan da suke aibanta intanet a Hausa. An yi bitar ire-iren nasarori da cikak din intanet a Hausa a babi na hudu na aikin Sani (2021). Daga cikin kalubalen intanet a

Hausa akwai saba wa al'ada da kura-kuran rubutu da kuma rashin ingancin bayanai (Sani, 2021:121).

Amfani (2010) aiki ne da ya yi tsokaci a kan irin kalubalen da ke gaban Hausa a fasahar sadarwa ta intanet. A inda ya bukaci a fadada kalmomin Hausa a hanyar sadarwa ta intanet ta kofarin fassara su, su zama ana amfani da su a kafofin sadarwa bai-ɗaya. An kawo bayanin yadda ake amfani da wayar salula wajen rubuta gajeren saƙo da ake aikawa da Hausa. Wannan takarda da aka gabatar tana da muhimmanci ga irin wannan aikin binciken da na gudanar.

Abbas da Umar (2014) an bayyana takaitawa a rubutu da cewa “Takaitawa na nufin salon rubutu ne na rage tsawon kalmomi domin su kasance gajeru da sauƙin sarrafawa. Takaitawa na nufin gajerta sigar kalma”. Sun gudanar da nazari ne kan irin gajerun saƙonni da ake aikawa a wayar salula ta tsarin GSM.

Kulumbu (2021) an nazarci matsayin harshen sadarwa a kafar Tweeter da yadda haramcin gudanar da watsa labarai ya shafi kafar ta tweeter wajen rubutun labarai da abun da aka wallafa a shafin. An dubi matsayin harshe wajen rubuta saƙo ta kafar tweeter da ta samu togiyar hukuma bisa bijire wa sharuɗɗan ‘yancin watsa labarai a Nijeriya. Amfani da kakkausar lafazi a rubuce karya ka’idar watsa labarai ne, wanda ta shafi kamfanin Tweeter da ta haɗu da fushin mahukunta game da “cin fuska” da suka yi wa tsohon shugaban ƙasa Muhammad Buhari.

Abdullahi da Bello (2022) an yi nazarin fadada ma'anar Kalmar littatafi kamar yadda ya zo a Al'kur'ani mai girma. Sun bi yadda aka yi bayanin ma'anar kalmar “kitab” a sigogi daban-daban har guda huɗu bisa yanayin da aka ambata a cikin Littafi mai Tsarki. Marubutan sun bayyana yadda ma'anar ta ke ɗaukar abun da ta ƙunsa na saƙo ga waɗanda aka aiko domin su.

Kulumbu (2024) nazari ne na irin salon rubutun da ake amfani da shi a wajen rubuta gajeren saƙo a wayar hannu ta salula, watau saƙon GSM, da ire-iren matsalolin da ake samu a yanayin rubuta gajerun saƙonni. Ya kawo wasu hanyoyi da za a iya bi domin a warware matsaloloin da aka bijiro a nazarin.

## 6.0 Matsalolin Rubutun Hausa a Kafafen Sadarwa na Zamani

Ire-iren waɗannan kura-kurai ne aka dangata da yin tuya har aka kai ga mancewa da albasa a matsayin matsalar da takarda ta duba a nan. Rashin bin ƙa’idojin rubutun Hausa a waɗannan kafafen sadarwa na zamani da suka shigo Hausa ake amfani da su wajen aika saƙonni ya haifar da wani salon a kauce wa ƙa’idojin rubutun Hausa a yau. Masana sun yi tsokaci game da haka kamar yadda aka bayyana a kasa.

A Yakasai (2007) an nuna illolin karya ƙa’idojin rubutun Hausa bisa yadda aka tsara shi. Yana mai cewa “rashin amfani da ƙa’idojin rubutu yana sabawa al’adun Hausawa da dabi’unsu kan abun da aka san su da shi na rubutu”. Ya kawo misalin rubutun ajami da aka yi amfani da shi wajen rubuta ‘Tarkih Al- Sudan’ da ‘Risalat Mulk’ na Muhammad Bello da aka rubuta su da Hausar Ajami.

Rubutun Hausa yana samun karan- tsaye daga mafi yawan masu rubutu da ba sa son bin ƙa’idojin rubutu. Wannan yana haifar da rashin fahimtar saƙo ko kuma wuyar karanta abun da aka rubuta na saƙo da Hausa. Haka kuma, za a iya samun munanan kura-kurai a cikin irin rubutun da aka yi, saboda irin wannan kauciyar da ake tabkawa, waɗanda suke haifar da gurgunta saƙon da aka rubuta da Hausa. Mafi yawa daga littattafan da aka rubuta da Hausa kafin karni na 20, za a iya ganin ire-iren waɗannan bambance-banbance na hanyoyin rubuta Hausa da

boko. Wannan kuwa ya faru ne; domin a lokacin Turawa ba su gane cewa akwai muryoyin *ḡ, ḍ, ḳ, ts*, da ‘ya Hausa ba.

Ire-iren rubutun saƙonnin da wannan nazari ya gano da ake yi a waɗannan shafuka na sadarwar zamani ana amfani da tsarin rubutun taƙaitawa ta hanyar amfani da harufa ko alamomin rubutun Hausa a matsayin kalmomin rubutua saƙo. Waɗannan harufa ko alamomin rubutu da ake sarrafasu a tsarin rubutun taƙaitawa ya samu karɓuwa a tsakanin ma’abota irin waɗannan shafuka da dandamali na sada zumunta saboda samun sauƙi da rage lokacin rubutun. Ga misali daga ire-iren rubutun da aka yi nazari kamar haka:

1- *Yy ne*

2- *Asl/ Slm*

3- *Mu hɗ'krf 6 n ym*

4- *Bazaka taba Rasa mat aba idan Har kana neman kudi, Amma zaka rasa kudin Idan kai mai neman mata ne.*

5- *Tsari Canjin Da Aka Fito Dashi Yayi Sanadiyyar Rasa Dala Bilyan Ukku A Dukiyar Dan Gwate*

Dangane da haka, wannan takarda ta gano cewa rashin bin irin waɗannan ka’idojin rubutun Hausa ne ya haifar da illoli da ruɗani a rubutu kamar haka:

1- A kasa gane abin da aka rubuta; tambaya ce ko umurni aka bayar a saƙon?

2- Sauya ma’ana (inda aka samu kalma mai harshen damo)

3- Wahalar karanta abin da aka rubuta

Karya ka'idojin rubutu ta amfani da harufa a inda ba muhallinsu ba ne, ko hada kalma da/ ko rabawa a cikin jumla, da kuma gaza yin amfani ko rashin nuna alamomi a ko'ina cikin rubutu matsaloli ne da suke haifar da nakasu wajen isar saƙo yadda ya dace ko ya kamata ga wanda aka yi domininsa. Hakan ya ke kawo rashin fahimtar abun da saƙo ya fansa: na umurni ko tambaya ko wani abu daban.

## 7.0 Misalai Rubutun Hausa Daga Shafukan Sada Zumunta na Facebook

Facebook, wata kafar sadarwa ce da ake amfani da ita domin sada zumunci a tsakanin dangi da abokan hulɗar rayuwa. Wannan kafa tana bayar da dama ga tsofaffi da kuma sababbin abokai su yi zumunci (ta aika saƙo a rubuce ko da hotuna ko da bidiyo).

Ana samun rubuce rubucen saƙonni kamar na labarai ko hira (chart) ko sanarwar biki ko wani taro a wannan shafi na Facebook domin bayyana abin da ake son isarwa a rubuce, musamman tsakanin tsararraki. Misalin irin saƙonnin da aka rubuta a shafin sune kamar haka:

- 1- *Innalilahi wa Inna ilahir Rajiun daga jahar Kano Allah yayi wa Falila Ahmadun Ahmau rasuwa Yar ciroman Misau matar aure za,ayimata Sallah karfe takwas na safe a masallahcin idi na Sallari dake jahar Kano Muna fatan Allah yasa mutuwa hutune agareta Allah yasa aljannace makoma Allah ya baiwa mijinta da iyayenta hakurin jure wannan rashin Allah yayi albarka yarandata bari Allah ya rayasu yayi musu albarka.*
- 2- *Dan Sarakuna Dan Mai Kiran gabas yamma ta Amsa ko Dan dole Dan gogarman Zaki isake Dan walihin Allah jikan Sarki inuwa Gwani kayankara katashi arna sun yunkura sun Fadi Yan daki dambula kazama kogi daruwa Sai kallo Dan Ado bayero ka,iya Sarki Kaine Sarkin babbar daula*

## 8.0 Shawarwari Domin Mafita

Tun daga zamanin da Turawa suka zo Hauaa ne aka fara samun yanayin daidaita rubutun Hausa a kasar a nan. Shigowar fasahar sadarwar zamani Hausa ta haifar da wani sabon salo a tsarin rubutu sabanin wanda aka sani bisa al'ada wajen aika saƙon rubutu da ya koma ta kafafen sadarwa kamar su wayar salula ta hanyar GSM. Ire-iren matsalolin rubutun Hausa da wannan takarda ta gano sun samu ne dangane da abubuwa da suka danganci jahiltar tsarin rubutu da gaggawar masu amfani da hanyar wadda ya kawo dalilan kaucewa abun da ake amfani da shi na al'ada a rubuce-rubucen Hausa ta waƙannan kafafen sadarwa na zamani.

Mafita a shawarce domin a magance ire-rien matsalolin da aka gano; shi ne ta hanyar tarbiyartar da masu mu'amala da kafafen sadarwa na zamani kamar wayar salula shafukan sada zumun ta da:

- 1- Su fahimci muhimmancin bi da koyon ka'idojin rubutu. Abu ne mai muhimmanci a tsarin rubuta duk wani jawabi ko saƙo da za a yi.
- 2- Yadda za a riƙa amfani da daidaitacciyar hanyar rubuta kalmomin Hausa a kowane lokaci a kowane irin rubutu da za a yi.
- 3- A kauce wa rubutun gaggawa duk da ƙarancin lokaci da ƙarancin filin rubutu a wayar hannu ta salula da sauran shafuka da ake amfani da su.
- 4- A kiyaye wajen raba rubutu ko haɗawa domin mai karanta saƙo ya fahimci abun da aka rubuta sosai.
- 5- A sa alamomin rubutu inda ya dace; aya, da waƙafi, da alhanza,...waƙanda sune kwalliyar rubutu a kowane irin rubutu da ake yi domin isar da saƙo.

An bi sawun kofarin masana rubutun Hausa tun lokacin Turawa mun ga irin rawar da suka taka a yunkurinsu na samar da daidaitacciyar hanyar rubutu a Hausa. Bai kamata a ‘watsa wa kofarinsu kasa a ido ba’. Dole ne masu rubutu da Hausa su kiyaye irin namijin kofarin da aka yi wajen samar da shimfiɗaɗɗiyar hanyar rubutu a Hausa. Yin hakan kuwa ya haɗa da:

- 1- Kiyaye daidaitacciyar ka’idar rubutun Hausa
- 2- Ilmin sautuka da haruffan Hausa
- 3- Sanin yadda ake rubuta kalmomin Hausa
- 4- Naƙaltar ma’anar kalmomi da ake amfani da su
- 5- Bin al’adar rubutun Hausa

## 9.0 Kammalawa

Tarihi ya nuna cewa J. F. Schon ne ya fara assasa samuwar rubutun Hausa a littafinsa mai suna *Magana Hausa*. Daga nan sai kamus na Abraham Bargery. Haka shi ma Hanns Dan Hausa (1912) ya bayar da ta sa gudummowar a littafinsa: *Rules for Hausa Spelling*. A 1955 Hon. Bawa Bulkachuwa ya gabatar da kuduri a Majalisar Arewa na samar da hukumar kula da rubutun Hausa wato “Hausa Language Board” wadda ta zama “Centre for the study of Nigerian Languages” daga baya. Tun daga shekarun 1960 zuwa yau masana harshen Hausa suke ta tarurruka domin samar da daidaitaccen tsarin rubutun Hausa da za a riƙa amfani da shi. Haka kuma an nazarci irin gudummowar da masana suka bayar ta fuskar shigowar fasahar sadarwa na zamani ta intanet da Hausawa suka runguma, suke amfani da ita wajen isar da saƙon rubutu a kafafe da shafukan sadarwar da suke amfani da su a yau. A re-iren waɗannan shafuka an yi nazarin gajerun saƙonni na GSM a wayar salula wato saƙon *sms/mms* da kuma dandalin sada

zumunta na *facebook* da *whatsApp* inda aka duba irin wainar da ake toyawa game da abin da ya shafi sadarwa ta rubucen Hausa.

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# **THE PRACTICE OF EARLY MARRIAGE IN ISLAM WITHIN KANO AND JIGAWA STATES WITH REFERENCE TO THE CAMPAIGNS OF NON-GOVERNMENTAL ORGANISATIONS**

**BY**

**DR. TABAWA SA'IDU**

**JIGAWA STATE COLLEGE OF EDUCATION AND LEGAL STUDIES  
RINGIM, DEPARTMENT OF ISLAMIC STUDIES**

[Aishasaidu32@gmail.com](mailto:Aishasaidu32@gmail.com)

**08065497829**

## **Abstract**

Islam has not restricted marriage on the basis of age, rather it only regulates how marriage is to be conducted and consummated, the historical background of early marriage in Kano and Jigawa States has a long history dated even before the advent of Islam in the two areas. The issues of human right, women's rights and child rights are the topic of discussion that always generate heated debates in the contemporary times especially on the minimum age of marriage. In view of the above this paper is attempts to trace the brief historical background of marriage in Kano and Jigawa states and to explain the definitions of marriage from Islamic and traditional perspectives. The paper also analyses the practice of early marriage among the Muslims of Kano and Jigawa states, the emphasis will also be made to examine the campaigns against early marriage by non-governmental organisations in the area of study as well as the consequences of early marriage as seen by these organisations and some medical doctors. The methodology used in conducting this research is qualitative using historical approach. The researcher consults relevant library sources such as books, published and un-published papers, dissertations and thesis. Field work will also be conducted through interviews with relevant informants.

**Keywords:** The Practice of Early Marriage, Islam, Campaign Against, Non-Governmental Organizations

## **1.1 Introduction**

The Almighty Allah fashioned it that, man and woman are naturally attracted towards each other. This natural attraction binds them together and leads them to live a common life and form a family. Islam considers marriage as an institution where both partners help one another and pursue the purpose of their creation to worship Allah. On the other hand, Islam has not restricted marriage based on age, rather it only regulates how marriage is to be conducted and consummated. However, the

consummation of the marriage is not allowed until a girl is adjudged to be capable of enduring marital life both physically and mentally<sup>1</sup>.

Islam generally views marital relationships as one of the most significant phases of human life. It considers it as an ancient institution that is generally accepted by every society since the creation of Adam and Eve. It is due to its importance that Islam stipulates various measures with regard to its valid contract (*'Aqad az-Zawaj as-Sahih*). It also adopts certain rules and regulations to regulate and govern its functioning so as to establish a viable and formidable Muslim family which will act according to the pleasure of Allah on earth<sup>2</sup>.

### **1.2 Brief Historical Background of Traditional Marriage in Kano and Jigawa States.**

Marriage in Hausa Society is not legally recognised until the dowry has been paid by the groom to the wife. The least value of the dowry is one quarter of gold *dinar* according to Imam Malik School of Law, which is equivalent to about One hundred and forty thousand presently in 2025 (subject to change).<sup>3</sup> Perhaps in Islam there is no limit of sadaq<sup>4</sup> Marriage is not only a social, necessary and commendable act in the eyes of *Shari'ah*, but a major landmark in the life of a Muslims attaining manhood. Islam does not view with favour any undue delay unless there are some cogent reasons for it. Marriage of Muslim boys and girls after attaining the permissible age it closes the door of immorality and dissoluteness<sup>5</sup>.

Majority of people living in Kano and Jigawa States are un-doubly spoken Hausa language, and this tribe is one out of the three prominent ethnic groups in Nigeria. It is also one of the largest tribes in west Africa. Hausa people are unique in various aspects of their culture. They have several practices which are exclusively found among them. A part from the stereotyped characteristics of Hausa people virtually

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<sup>1</sup> By analogy, one can refer to the contract of marriage of the Prophet (saw) and Aisha (R,A) at the age of six while the marriage was consummated at the age nine. Also refer to Muhammad A. M, Islamic Marriage Right and Obligations p.12

<sup>2</sup> Lawal.S. Child Marriage and Contemporary Challenges, *Allawh Journal Article of Arabic and Islamic Studies*, University of Maiduguri, Barno, 2010

<sup>3</sup> Taqwim al- Islam from Alhaji Salisu Sambajo, Maiyafe Press Wapa, Kano, 1443/2022. P.1

<sup>4</sup> It has been narrated that the Prophet (saw), gave woman in marriage to a man for what he memorised from Qur'an, conversion to Islam, iron ring, emancipation as a dowry. Hadith narrated Narrated by Nasa'i, Bukhari and Muslim)

<sup>5</sup> Abul Hassan al- Nadwi, Muslim Beliefs, Customs, and Traditions, U.K, Academy, 2005.

known to all, there are several other important and interesting facts one must know about them.<sup>6</sup>

Kano is among such people, they have unique cultural practices, most of which have stood the test of time. Their cultural practices have been sustained over time as a result of the strong native system of government they have, unlike their counterparts who had to submit easily to the ruler ship of the colonial masters. Their religion, mode of dressing, food, marriage, and language are all peculiar because most of them practice Islam<sup>7</sup>.

Marriage in Kano State is mostly based on Islamic rites and not as time consuming or expensive as other tribes in Nigeria. Early marriage and polygamy is very common and normal with Hausa culture. Therefore, the process leading to marriage is slightly similar to what obtained in the other religion in Nigeria. When a man sees the woman he wants to marry he has to first of all seek permission from the bride parents. The family of the bride to be, conduct an investigation on the background of the man to determine his religious beliefs, ethics, morality, and family customs as well as every important details concerning his up-bringing. If the boy is approved by the girl's family, he will be allowed to see her briefly and any form of physical contact is highly discouraged.<sup>8</sup> Despite, the general historical background pertaining marriage traditions in Hausa Land it therefore, involves periods of time that is before and after the coming of Islam which will be explained below:

### **1.3 Early Marriage Before the Coming Islam (*Auren Maguzawa*).**

In Kano city, marriage before the advent of Islam involved some of un-Islamic practices. Hausa people do not give their daughters in marriage early, until they have reached the age of puberty which they have considered to be eighteen years and above, while boys at seventeen to eighteen years, almost the same years with the girls. Depending on the financial constrain of the parents. In this regards the children may

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<sup>6</sup> Jami'ar Bayero Kano, Cibiyar Nazarin Harsunan Nijeriya, Rayuwar Hausa..N.D

<sup>7</sup> Madauci, I, Isah, Y, Hausa Customs (Zaman Hausawa da Ta'addodinsu), Northern Nigerian Publishing Company Ltd, Zaria, 1968.

<sup>8</sup> (<https://answersafrica.com>)

be betrothed at fifteen to sixteen years. According to Ibrahim, it was very unusual to find an old man marrying a young girl.<sup>9</sup>

The engagement known as *baiko* will last for six months and then the parents would fix the wedding date and followed by reception among the both parties.<sup>10</sup> Based on this tradition, the marriage ceremony and the contract will be performing on the market day. The marriage is contracted by the elder brother of the bride or her uncle by the un-Islamic words.

Today so and so will become the husband and wife and no one will separate them and the marriage will be forever, then the announcer takes the hoe and cut some grasses then, followed by music and dancing.<sup>11</sup>

Immediately, after the marriage contract the bride would be conveyed to the husband's house. With the arrival of the bride in to the husband's house, the first thing to do was to exchange the rings. Therefore, at that very day they will be told their real names by their parents. Then the celebrations continues up to three days.<sup>12</sup>

#### 1.4 Marriage after the Coming of Islam

Islam permit marriage contract between man and woman based on the laid down degrees and conditions for a valid marriage. In this regards, Islam allows giving out of dowry which is to be one quarter of a dinar and is equivalent to fifty two thousand six hundred and thirty six as of 5<sup>th</sup> September, 2025 (183,931.00).<sup>13</sup> Naira in present day time depending on the price of gold. Guardianship is another condition of marriage the guardian should be father of the bride or relative and in the absent of which Qhadi or Emir should be the guardian of the bride. Witness is another condition of marriage starting from two just persons to above. Proposal and acceptance also become the condition of a valid marriage. Islam prescribes how to perform marriage contract based on the teachings of Shari'ah, ensuring the mutual consent of the couples, recitations of some invocations such as saying the word of salat to praise Prophet (S.A.W) by the Imam, asking some questions to ensure the capability of

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<sup>9</sup>An interview with Haj. Aisha Abubakar aged 83, at Hadejia Local Government on Tuesday 25<sup>th</sup> August, 2018.

<sup>10</sup> Sani Ibrahim, *Dangantakar Al'ada Tasirin Addini da Al'ada*

<sup>11</sup> Sani, I.M, 1982.

<sup>12</sup> Sani, I. M 1982.

<sup>13</sup> 12<sup>th</sup> Rabiul Auwal 1447AH/Friday 5<sup>th</sup> September, 2025 Islamic Calander

shouldering the family responsibility to the groom's guardians.<sup>14</sup> Islam do not consider some ceremonial activities valid with regard to Islamic wedding, it only recognises feast *walima*,<sup>15</sup>.

Even though, Hausa cultural activities on marriage is the combination of Islamic and traditional activities. With the Jihad of Shaikh Usman bin Fodio, all the innovations were wiped away as a result of his Islamic preaching's. Hausa people remained in such condition up to the coming of colonial masters, who brought another changes with regard to marriage practice and ceremony in around 20<sup>th</sup> century. As from that time the Hausa socio-cultural life changed to another life style most of which are un-Islamic<sup>16</sup>.

In addition, another changes brought to the contemporary time with regard to the marriage tradition is health screening and investigations of both partners, and reducing some expenses. It has been implemented by the people of Kano and Jigawa States to make marriage traditions fair and affordable by all. In Kano State Bagwai, Zakirai and Danbatta are the area of concerned as found by the researcher. Similarly, in Jigawa, the affected areas are Dutse, Kafin Hausa and Gumel Local Government Areas. The researcher visited Bagwai and Zakirai conducting an interview with the district heads of the areas, almost the rules governing marriage traditions covered the same area such as *lefe*, *gara*, and other matters related to it under the supervision of ward head. Another interesting issue regarding marriage practice is conducting the medical investigations on the health status of newly couples and presenting the medical reports at the wedding ground. According to Alhaji Nura Shehu (District head) of Bagwai Local Government Area ‘‘ If the newly couples fail to present such certificates it will leads to the cancellation of wedding *fatih*a. Likewise, if problem found from both or one of the couples the wedding *fatih*a must be postponed to the later time, and would be given treatment from the Government Hospital.<sup>17</sup> In Jigawa

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<sup>14</sup> Madauci, I, Isah, Y, Hausa Customs (Zaman Hausawa da Ta'addodinsu), Northern Nigerian Publishing Company Ltd, Zaria, 1968.

<sup>15</sup> Arsalan M.M, Islamic Marriage Rights and Obligations, Ahmadu Bello University Press Limited Zaria, 2005.

<sup>16</sup> The Illusion of Innovation

<sup>17</sup> An interview with Alh. Nura Ahmad Hakimin Bagai on...

State these investigations were made compulsory for all newly couples living in every nook and cranny of Jigawa environs<sup>18</sup>

According to Mayaki, the sole purpose of marriage in Islam is to worship Allah alone in this respect, one of the Hausa Proverbs says that, *Aure Bautar Ubangiji*. Subsequently, in the contemporary times the objectives of marriage take another pattern which affects the matrimonial life in general.

In view of the above, Mayaki analysis the categories of marriage as follows:

- a- Commercialized marriage *Auren jari*: In this regard, girls are the source of income to their parents, in the sense that, the girl would be married out on condition that, the marriage will last for only three Months, after the expiration of time the marriage contract will be dissolved.
- b- Marriage for travelling purposes (*Auren biza*), this kind of marriage is performed in the cause of travelling to abroad just to meet the entry requirements of Saudi authorities. Some of the major problem with this marriage is that, those involves are prone to prostitution and child trafficking.
- c- Marriage for the purpose of returning back to the ex-husband's house in Gumel this refer to *Auren ya da laya*. Otherwise known as *Auren kisan wuta* in other parts of Kano and Jigawa States.
- d- Marriage for the satisfaction of mere sexual desire *Auren taba ka lashe* to fulfilled one's sexual desire for a main time.
- e- Temporary marriage *Auren mut'a* which is basically known among the *Shi'ah* sect, but in the area of research particularly some Muslims in Gumel Area Jigawa State, contract this type of marriage during the *Ramadan* period to avoid embarrassment of the people so as not fall the trap of *kamun gwauraye*, after the expiration of Ramadan the marriage contract will then be dissolved.
- f- Disguised marriage (*Auren rufa- rufa*), marriage for the purpose of covering un-wanted pregnancy.<sup>19</sup>

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<sup>18</sup> Jigawa State Gazette on Marriage Practices approved by Jigawa State house of assembly 2016.

<sup>19</sup> An interview with Muhammad Mayaki (Gadodamasu Gumel) on Monday 26 August 2019 12: am. At his farm house Gumel Jigawa State)

### **1.5 The Age of Marriage and the Practice of Early Marriage in Kano and Jigawa States**

In the area of study, they consider child marriage as a tradition rather than rule. Both boys and girls were married off at an early age, girls at twelve to thirteen and even younger than that, while boys at eighteen to twenty years, and in some villages such as Ashura, Yan Darman in Kafin Hausa LGA Jigawa State even before maturity. In some parts of rural areas, the girls are married out to a boy at a tender age of nine or ten years. However, what is become apparent is that, if the girl goes to her matrimonial home at this age she will in fact be nursed by the parents-in-law because she may not be fit to perform some house hold activities such as cooking, and other difficult things. Before she reached the age of defiance she only does the simplest work in the house .<sup>20</sup> In this regard some women were interviewed to share their experience on the issue. Zaharatu Abdu, of eighty years old was betrothed at the age of seven to eight years and then got married at twelve years of age, and the husband was at seventeen years.<sup>21</sup> Similarly, some Fulani of the olden days living in some parts of Jigawa State were found to be committing their daughters in marriage at seven days old after delivery to the young member of the family (groom) who may also one to two years of age at the age of seven the parent's in-laws will have started to provide the food, and start presenting some gifts to the child bride such as hen, kola and bread especially on the market days. At the age of fourteen the child groom will be given goat to start rearing for economic purposes in order to learn how to maintain family. At that stage also, small hut will be prepared in favour of newly couples, and the bride will be parked to the groom's apartment.<sup>22</sup>

Islam has not restricted the age of marriage, rather it only regulates how marriage is to be conducted and consummated. However, the consummation of the marriage is not allowed until the girls is adjudged capable of enduring marriage in which the girls-child remain her parent's custody as practiced in many places, until a time when she has reached full maturity before she is moved to her husband's house. Islam allows

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<sup>20</sup> Sani, m. Zaman Hausawa...

<sup>21</sup> An interview with Hajiya Zahratu Abdu on an 80 years old 30<sup>th</sup> July 2018 at Kagadama village Ringim local Govt. Area.

<sup>22</sup> interview with Mayaki 2019.

early marriage in accordance with the provision of Qur'an Hadith and views of jurist.<sup>23</sup>

### **1.6 The Views of Non-Governmental Organisations on Early Marriage**

The researcher intends to analyse the views and of non-governmental organisations with regards to practice of early marriage in Kano and Jigawa States. It is pertinent to mention a brief account on the impacts of child's right acts and other views of non-governmental organizations towards early marriage among the Muslims.

In view of the above the issues of human right, women's right and child rights are the topic of discussion that always generate heated debates in the modern era. Nigeria has once again attracted the world's attention on a topical issue of global interest. There was a time when the attention was shifted from insurgency of the dreaded and uncompromising Boko Haram in the northern Nigeria, corruption in the high places, undemocratic political parties, communal land disputes among others to more sensitive issue on child marriage. The battle line was drawn by the national assembly through the senate when Section 29 (b) of the constitution which contradicts Section 29 (a) particularly the Child Right Act on Age limit for marriage was attempted to be amended. Although this part of the constitution deals with the citizen ship matters, the clause in the opinion of many grants the liberty for an adult male to marry underage girl who is less than 18 years.<sup>24</sup>

The concept of human rights is another subject of discussion for so long; especially the child's rights. There was much agitation for the welfare and betterment of children the world over. Many conventions, conferences and workshops were held to protect their rights. Among which were the U.N Convention on the rights of the child, which was adopted by U.N in 1989: The world summit for children was held at New York in 1990 and the Charter on the right and welfare of African child, which was adopted by the assembly of head of State and government of OAU in 1990. The first two conventions were initiated and adopted by Western world bodies while the third initiated was that by African countries. For the actualization of these international

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<sup>23</sup> Suratul Talaq verse 4, Hadith of contract of marriage of the Prophet (saw) and Aisha (R.A) at the age of six while the marriage was consummated at the age of nine.

<sup>24</sup> (Christopher, N.O, Nigeria and Child Marriage: Legal Issues, Complications, Implications, Prospects and Solutions. A Journal of Law and Globalization. School of Law National Open University of Nigeria, Lagos, vol.2 2004

initiatives, the Nigerian Government set up committees to review and modify existing absolute laws on the rights of the child and to formulate a national frame work for the implementation of goals of the U.N conventions and the African Charter on the rights of the child. A bill for an act to provide for the rights and responsibilities of the Nigerian child and system of the child's justice administration was taken to the House of Assembly but it was disapproved and thrown out by the National assembly on 30<sup>th</sup> October 2002. The House of Representatives however, revisited the bill and was finally passed in to law on 31<sup>st</sup> July 2003.<sup>25</sup>.

The Act discusses among other things; the rights and responsibilities of the children in Nigeria and provides for the system of the child justice administration and the care and supervision of children etc. It therefore, prohibits such practices as child's betrothal and child marriage among others. Finally, the Act provides for the establishment of a family court with the responsibility of enforcing the provisions of the law<sup>26</sup> Section 21 of the act pegs the minimum age of betrothal and marriage at 18 years. It states

No person under the age of 18 years is capable of contracting a valid marriage, otherwise is considered null and void, section 22 (1) No parent, guardian, or somebody shall betroth a child under 18 to any person. (2) betrothal in contravention of sub-section is null and void. Section 23 continues " A person:

A-who marries a child B- to whom child is betrothing C-whoever promotes the child marriage. D-Or who betroths a child, commits an offence and is liable on conviction to a fine of ₦= 500,000 or imprisonment for a term of five years or to both two.<sup>27</sup>

In view of the fact, the act contradicts Nigerian constitution which grant its citizen freedom and the right to practice faith or religion in-respect of age. And a recent report from Hausa premium times by Aisha Yusuf states that, scientific research in Australia has shown that, the year of puberty for both boys and the girls has reduced from 12- 13 years to 10- 16, for boys from 12-13 years to 9-14 years, in this regards,

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<sup>25</sup> Juwairiyah B. Protection of the rights of the child in northern Nigeria, Ahmad Bello University press Kaduna, 2015

<sup>26</sup> Child's right Acts 2003

<sup>27</sup> child's right Acts 2003

they called upon all the nations to look at this changes and amend the acts on child right and their duties.<sup>28</sup>

The reaction to the CRA came from people of various religious and cultural backgrounds. Among them was secretary general of supreme council for Shariah in Nigeria who described the CRA as undesirable, as it is an attempt at instilling on Nigerians what is happening somewhere without giving consideration to its people's history, culture and religious beliefs, it is an attempt to impose secularization as a universal culture on the whole world, which is entirely anti-religious, especially the Islamic religion. He is of the views that, parents have vital roles and responsibilities in moulding the life of his children as an obligation and shall be held responsible for the neglect both in this world and hereafter. To him, children have inherent rights in Islam which are to be protected by the parent.<sup>29</sup>

According to Human Right's views on Child-Marriage "Child marriage is a violation of human rights, despite laws against it, the practice remains wide spread globally, one in every five girls is married, or in union before reaching 18 years in the developing countries the number doubles 40 per cent of girls are married before 18 years and 12 per cent of girls are married before 15 years. They further argued that, child marriage threatens girls lives and health and it limit their future prospects, and it also denies of the right to choose whom and when to marry because choosing a partner is an important decision, one should feel freely without fear or coercion. Girls pressed in to child marriage often become pregnant while still adolescents, increasing the risk of complications in pregnancy or childbirth, according to them these complications are the leading cause of death among girls."<sup>30</sup>

In recognition with human efforts related to the human right that protect man against mis-treatment, violation and abuse, with aim to emphasize man's freedom and rights to a better and descent life and living conditions these should agree with the Islamic Shari'ah. It is believed that, according to Islam the basic right and public freedoms are the integral part of the Islamic Shari'ah Law. None has the right, initially to stop them fully or partially. It is also believed that, none has the right either to break them or to

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<sup>28</sup> [https://hausa.premiumtimesng.com.2018/shekarun balagar mace ko namiji](https://hausa.premiumtimesng.com.2018/shekarun%20balagar%20mace%20ko%20namiji)

<sup>29</sup> Ahmad, N.B, child's Rights Act, a foolish Law, weekly trust; November 13-19, 2004, P4

<sup>30</sup> <https://www.unfpa.org>child-marriage> may 1, 2018

ignore them. These basic right are divines; they have been revealed to the Prophets of Allah in all scriptures. Allah (S.W.T) commissioned the last of his messenger to mankind, with these essential rights as well. whereas observing them is a type of worship and neglecting them is an evil act, according to Shari'ah every individual is responsible individual to adhere to these rights, the Ummah collectively is also responsible for these rights.<sup>31</sup>

Based on the aforementioned, early marriage is lawful not harmful to the life of girls rather it protects them from falling in to immorality and evil life, because whatever Allah (S.W.T) made lawful there is no way to change it by any means. In this regard, choosing a right partner to the ones daughter at tender age is not violation of right because Islam gives the right to father and guardian to choose the suitable marriage partner to their virgin daughter regardless of age, this is in line with the views of Maliki School of law.<sup>32</sup>

### **1.7 The Child-Marriage as Perceived by Medical Doctors**

According to the Medical practitioners, early pregnancy has health implications such as obstructed labour and delay in seeking quality obstetric care which would lead to trauma, Vesico-Vaginal Fistula (VVF) and other complications. These complications are however peculiar to the developing world since these young girls come from poor socio-economic back ground resulting in poor nutrition, stunted growth and contracted pelvis which all culminate in obstructed labour and VVF. Such women are also excluded from taking major household decisions hence leading to delay in seeking appropriate healthcare services in cases of emergency. In the developed world however, teenager's mothers have access to quality health. One in four girls in the world become a mother before the age of 19 years. Every year in excess of 14 million teenage girls gave birth to a child, most of those young mothers living in non-industrialized countries<sup>33</sup>

According to other narrations Teenagers pregnancy is universal in all known cultures in the past and present. With the exception of the very young adolescents less than 16 year of age, in itself teenage pregnancy is not biologically harmful. Full term teenage

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<sup>31</sup>Abdur-Rahman al- Shela, *Mis-conceptions on Human Rights in Islam*, Faisal al- Samannoudi, Kingdom of Saudi Arabi'a, 2001.

<sup>32</sup> An interview with Dr. Bashir Umar Aliyu, Lecturer Bayero University Kano, Islamic Studies Department, at Al- Furqan Masjid Kano on 30<sup>th</sup> July around 4:15 pm

<sup>33</sup>United Nation Children Fund, *Early Marriage a Harmful Practice, Statistical Exploration*, 2005, and confirmed by the Dr. Fatima Umar Abubakar, a gynaecology doctor Birnin kudu general hospital on 21<sup>st</sup> October 2019.

pregnancy may even constitute the only known primary protecting factor against breast cancer.<sup>34</sup>

Every year, according to world health organization (WHO), an estimate 2.0-2.4 million adolescents resort to abortion compares to adults, adolescents are more likely to delay abortion, resort to unskilled persons to perform the abortion use dangerous methods and late when complications arise.<sup>35</sup>

Despite intentional laws, medical experts claim that, marriage of girls at 18 years of age is common, worldwide and affect millions, child marriage is human right violation which prevents girls from abstaining an education, enjoying optimal health bonding with others their own age, maturing and ultimately choosing their own life partners. Child marriage is driven by poverty and has many effects on girl's health socially, physically, economically and politically, it also increased risk for sexually transmitted diseases, cervical cancer, malaria, death during childbirth and obstetric fistulas. To stop child marriage, policies and programs must be implement to educate communities, most especially parents.<sup>36</sup>

Islamic perspectives on reproductive health and child-birth spacing in Nigeria, is a product of deep and expensive reviews by some Islamic scholars in Nigeria. It clearly states the Islamic perspectives on reproductive health issues, especially pertaining to the areas of concerned "early marriage" and the reproductive health of women ranged from 14years and above, it greatly concerned with the safe motherhood, causes and management of infectious diseases, sexually transmitted infections and HIV/AIDs, adolescent sexuality and reproductive health, age of marriage, pregnancy and childbearing, prevention and management of cancers of the reproductive system among others. It fully explained the causes of all diseases mentioned above which Ngo's ascribed early marriage is the major cause. They further mentioned all the

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<sup>34</sup> Hamed A.T, Sexual education from an Islamic perspective: in Human sexual in Africa. 2007

<sup>35</sup> Prof Sola Akinrinde, the Reproductive Health status of Nigeria adolescents and the challenges of sexuality education in; the AHI story 1989-2001 Publication of Achion Health Incorporated (A.H.I), printed by fine print Ltd., 2002

<sup>36</sup> Nour N. Health Consequences of Child Marriage in Africa, 2003. (Dr. Nour is a board certified obstetrician-gynaecologist and director of the African Women's Health Centre at the Harvard-affiliated Brigham and Women's Hospital in Boston, she is committed to the eradication of female genital cutting in 2003),

diseases mentioned especially VVF can affect any woman at whatever age, the most important thing is to receive proper medical care. They therefore confirmed that early breast feeding prevent women from cancerous diseases likewise, uterine cancer mostly affects women as a results of infections and lack of maintaining the body especially during menstrual period<sup>37</sup>.

### **Conclusion**

The issue of child marriage is even, today critical issue not resolved. This paper tried to highlight the practice of early marriage from Islamic and traditional perspectives, importance of marriage in a general term. The western philosophy of family life has started infiltrating Islamic culture and is now becoming dominant in the Muslim community particularly among the elites, where early marriage and polygamy are seen as an acts of abuse of women and children. Looking at the position of Islam on early marriage, the Act contradicts the Islamic points of view pegging minimum age of marriage at 18 years. In this respect, the objectives of child's right act and other non-governmental organizations may not be so much for the advancement of human right and dignity but for the promotion of licentious freedom leading to moral and social decadence. It is observed that, early marriage practice in the area of study since, reduces due to the above facts. This is proved through an interviews with the Chief Imam of Dutse Central Mosques, Dr. Muhammad Sani Abubakar Birnin Kudu. As a result of campaign advocate by some non-governmental organization against the rights of women and children to health, education, equality and their free lives. These rights are enshrined in the universal declaration of human right and other conventions.

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<sup>37</sup>Renowned Islamic Scholars, Ulama' and Medical Professionals, 2017.

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## NAZARIN HAUSAR `YAN KWALLA TASA A BIRNIN KANO

Zahraddeen Bala Idris

[zbidris@fudutsinma.edu.ng](mailto:zbidris@fudutsinma.edu.ng) 08036793221

Da

Bashir Rabi`u Abdullahi

08163471554

Department of Hausa Federal University Dutsin-Ma

Da kuma

Ashiru Shehu

08038593394 College of Legal Studies Ringim

Tsakure

Wannan takarda mai taken nazarin Hausar `yankwalla tasa a Kano bincike ne da aka gabatar da shi domin gano irin yadda masu sana`ar kwalla tasa suke amfani da harshe wajen isar da saƙo a tsakaninsu. Wannan Takarda an gabatar da ita ce a garin Kano. Sannan an sami bayanai daga wajen masu sana`ar daga cikin birnin kano. Haka kuma, an yi amfani da ra`in cudanya al`umma wanda Gumpherz (1982) ya gabatar da shi. Sannan binciken ya gano yadda masu wannan sana`ar ta kwalla tasa suke amfani da harshen Hausa wajen faɗaɗa ma`anar kalmomi da kuma aika ko isar da saƙo zuwa ga `yan`uwa ma`abota wannan sana`a.

**Kabantattun kalmomi: Nazari, Hausa, Yankwalla tasa.**

### 1.0 Gabatarwa

Karin harshe yana ɗaya daga cikin ɓangarori masu faɗi wanda ya ƙunshi kimiyyar harshe, da rayuwar al`umma. Kasancewar harshe wani abu ne da yake canjawa ko kuma ake amfani da kalmomin harshe a muhalli ko rukunin al`umma daban-daban. Wannan nazari da aka gudanar a kan irin yadda kalmomin masu sana`ar kwalla tasa yake, harshe ne mai faɗi da wannan rukuni suke amfani da shi a tsakaninsu. Duk da cewa harshe ɗaya ne kuma kalmomi ɗaya ne, sai dai ana samun canjawa ma`ana ta yadda za su sauya a bakin waɗansu rukunin mutane ko al`umma, wajen gudanar da harkokin rayuwarsu ta yau da kullum. Kamar yadda aka sani duk lokacin da al`umma suka haɗu wuri ɗaya domin aiwatar da wata sana`a ko wani yanayi na rayuwa kamar kasuwanci da addini da karatu sukan yi amfani da wani karin harshe a tsakaninsu domin

samun saukin isar da saƙo cikin sauri da kuma sirri wanda iyaka waƙanda suka jiɓanci wannan rukuni ne za su iya fahimtar saƙon da aka isar. Wannan bincike zai bada ƙarfi ne kan karin harshen masu sana`ar kwalla tasa da yadda suke amfani da harshe da kuma yadda kalmomi suke faɗaɗa ma`anarsu a cikin zance.

Sana`ar kwalla tasa, sana`a ce da ta ƙunshi saye da sayarda na kayayyakin amfanin gida waƙanda suka haɗa da kwalla da tasa da kuma tagaran/ tangaraye da duk wani nau`in kayan ɗaki na mata.

Sana`ar kwalla tasa, tana ɗaya daga cikin hanyar da harshen Hausa yake bunƙasa domin Bahaushe mutum ne mai neman na kansa domin haka ne wannan nazari zai yi la`akari da cewa sana`ar kwalla tasa na ɗaya daga cikin sana`o`in Hausawa tun shekaru masu yawa ake gudanar da ita kuma har yanzu ba ta canja zani ba, ana amfani da ita sai dai faɗaɗa da ta yi. Wannan ne yasa wannan nazari ya yi bincike kan yadda suke gudanar da ita ta amfani da harshe wajen saukaƙa sadarwa a tsakaninsu.

Manazarta da dama sun gudanar da bincike akan karin harshe ko kuma faɗaɗa kalmomi wajen gudanar da wata sana`a ko karin harshen al`umma. Wannan bincike zai waiwayi kaɗan daga ciki don ganin ya samu ƙofar da zai shigo da wani abu a ɓangaren karin harshen masu sana`ar kwalla tasa da kuma yadda suke faɗaɗa kalmominsu. Haka kuma masana kamar su Bargery (1934), Trugil

(1974), Sammani (1988), Bature (1995) da kuma Adamu (1995) duk sun bada gudunmawa a ɓangaren karin harshe.

Asiru (2000) ya gudanar da bincike akan karin harshen `Yankasuwar kwari, wannan bincike ya bayyana yadda `Yankasuwa suke amfani da harshe wajen siyen kaya ko siayrwa ko kuma zaurance a tsakaninsu domin kada wanda ba ɗan cikinsu ba ya fahimci saƙon da ake son isarwa. Wannan bincike ya bayyana yadda `Yankasuwa suke gudanar kasuwanci cikin sirri musamman a tsakaninsu, ko a tsakanin masu siye.

Mukhtar (2002) ya gudanar da bincike inda ya fito da dangantakar harshe da addini musamman wajen gardawa a birni Kano da kewaye. Wannan bincike ya bayyana yadda gardawa suke amfani da harshe wajen gudanar da zantuttukansu daga wannan zuwa wancan.

Fagge (1991) ya gudanar da bincike wanda ya kawo yadda zaurawa suke amfani da harshe wajen sadarwa a tsakaninsu. Wannan bincike ya nuna cewa akwai karin harshen nahiya, wanda ya ƙunshi gabas, yamma da kuma arewa. Sannan ya bayyana yadda kowacce shiyya take da rukunin garuruwa a ƙarƙashinta. Haka kuma ya bayyana yadda zaurawa suke amfani da harshen Hausa a birnin Kano da kewaye da kuma irin kalmomin da suke amfani da su.

### **3.0 Hanyoyin Gudanar Da Bincike**

Hanyoyin gudanar da wannan nazari ko kuma tattara bayanai suna da matuƙar muhimmanci a cikin kowanne irin nazari a harshe. Akwai hanyoyi da dama da ake yin amfani da su a wurin tantance ingantaccen bayani da ake son a samu, wadannan hanyoyi sun hada da hira, da tattaunawa da kuma sauraron maganganu na masu sana`a ko `yankasuwa.

### 3.1 Tsarin Gudanar Da Bincike

Wannan nau`in za a yi amfani tsarin nazari ko fito da sababbin ma`anoni da `yan kwalla tasa suke amfani da su a zantuttukansu musamman lokutan da saye da siyarwa. Wannan nazari zai saurari hirarsu da zantuttukansu tare da gano ma`anar abin da suke nufi. Dangane da haka wannan nazari zai bi hanyoyi kamar haka

- i. Tattaunawa da mutanen da suke da alaƙa da wannan sana`ar
- ii. Karance-karancen musamman ayyukan masana magabata
- iii. Lura da sauraro kai tsaye.

### 3.2 Lura Kai Tsaye

Nazari irin wannan yana da alaƙa da mutane da hanyar da suke mu`amala ko amfani da harshe, akwai buƙatar lura da wuraren zamansu, irin kalamam da su ke furtawa da gano bambancin abin da suke faɗa da sauran masu amfani da harshe. Wannan ne ya tabbatar da cewa akwai buƙatar gudanar da wannan nazarin domin akwai abin cewa a wannan rukuni na `Yankwalla tasa. Domin

suna amfani da Hausar rukuni da ta sha bamban da sauran rukunin sana`ar Hausa.

### **3.3 Hira/ Tattaunawa**

Wannan nazari zai saurari hira ko tattaunawa twadannan masu gudanar da wanann sana`a, sannan da sauraron abubuwan ko kalmomin da suke furtawa tare da nadarsu a waya sannan a juya su zuwa rubutu. Irin wannan sauraro za a yi shi ne ba tare da sanin masu sana`ar ba. Sannan daga baya za a nemi karin bayani dangane da abubuwan da aka nada musamman ta fuskar ma`anar kalmomin.

### **3.4 Ziyara Ta Kafa Da Kafa**

Wannan bincike zai kai ziyara ta kafa da kafa zuwa wuraren da ake yin irin wannan sana`ar domin samun ingantattun bayanai masu sahihanci. Wuraren da wannan nazari ya kai ziyara sun hada da:- Kasuwar Kurmi Kano, da Kasuwar Ibb. `yan kwalla tasa, da Rijiyar Lemo Kano sai `Yankwalla tasa reshen Briget da kuma reshen kasuwar Rimi wadannan su ne wuraren da wannan bincike ya ziyarta domin samun bayanai.

### **3.5 Nau`in Bincike**

Ana kuma kallon wannan bincike a matsayin nazarin harshe a wajen masu sana`ar kwalla tasa (walwalar harshe), wato nazarin yadda harshe yake aiki a cikin sana`a da yadda masu sana`ar suke fahimtar juna ta amfani da kalmomi na musamman.

### **3.6 Ra`in Bincike**

Idan an yi maganar ra`i ana buƙatar hanya ko madogara da za a yi amfani da ita wajen kalailaice bayanan da aka samu a lokacin bincike. An dora wannan bincike ne a bisa ra`in nan mai sunara`in cudanyar al`umma. Wannan ra`i ne, da masanin nan Gumphertz (1982), ya assasa shi, sannan ra`i ne da yake kallon harshe a matsayin jigo cundanya a tsakanin al`umma.haka kuma, wannan ra`i an yi amfai da shi a ayyuka daban-daban wajennazarin harshen al`umma daga ciki akwai Muhammad (2012), Abbas (2012) da kuma Shafi`i (2020).

#### 4.0 Hausar `Yan Kwalla Tasa

Binciken zai fito da irin rabe-raben kalomin da `yankwalla tasa suke amfani da su, sannan ya bayyana yadda kowane rukuni kalmomin suke taka rawa a harshe. Haka kuma, za a bibiyi yadda ma`anonin kalmomin suke domin a fito da su a fili musamman saboda dalibai da kuma masu nazari.

Lamba	Kalma	Ma`anar asali	Sabuwar ma`ana
1.	Rijiya ne	Bayanin rijiya	Wanda indan ya ci kuɗi baya biya.
2.	Danda ƙyar	Abu mai wahala	Wanda zai biya bashi da wuya
3.	Mai nasibi	Wanda yake da	Wanda komai ya

		sa a	siya sai ya samu alheri
4.	Cinikin gida	Sayen gida	Cinikin da aka yi da na gida ko sanayya da ba a samu da yawa ba.
5.	Abokin zama	Wanda ake zama tare	Kayan da aka dena yayinsa
6.	Dawayya	Dawo da abu	Dawo da kayan da aka siya ko fasa ciniki
7.	Madu	Sunan mutum	Mutumin da idan za a sayi kayansa sai ya zaga kasuwa domin jin tayin kowa
8.	Ina ciki	Kasancewa cikin wani abu	Mutumin da idan ya ga kaya zai yi kari a siyar masa
9.	Kwalema	Tarkacen kaya	Cinikin da babu

			abin zaba a cikinsa sai dai a saya duka.
10.	Ragon malam	Rogo mallakar malam	Kayan da da an taya za a sallama.

1. Rijiya ne. Wannan kalma tana nufin yadda rijiya wani rami ne da yake da zurfi ga ruwa wanda duk abin da ya fada ciki ba zai fito ba. Wannan ya sa ake danaganta wanann kalma da ma`ana ta biyu, wanda baya biyan bashi.
2. Dan da kyar. Akwai alaka tsanin ma`anoni biyu. Wannan yana nuna sai an sha wuya sannan ake warware al`amura, haka kuma ake samun abu da kyar, musamman a sana`ar kwalla tasa.
3. Cinikin guda. Ana nun sanayya ne a cinikin gida tsakanin masu yin ciniki, sannan kuma kamar wani abu ne da yake gudana tsakanin dangi daya.
4. Abokin zama. Wannan fafafa ma`anace daga ma`anata asali ta abokin zama zuwa kayan da ba a siyansa sosai, wannan yana nuna kaya ne da zai zauna da mai shi zuwa wani lokaci.
5. Dawayya. Wannan kalma ce da take da ma`ana ta asali, sai dai a wajen `yankwalla tasa suna amfani da sabuwar ma`ana da take nufin dawo da

abu bayan an siyar da shi, amma a ma`anar asali na nufin duk abin da ya dawo da baya ko ya dawo bayan ya yi gaba wannan ita ce danagantakar.

6. Mai nasibi. Ana fadafa ma`anar wannan kamla ne daga asali domin nuna mutumin da yake samun ciniki sosai ko mai yawan masu sayan kayansa. Ma`ana ta asalin shi ne mutum mai sa a.
7. Madu. Ma`anar asali na nufin sunan mutum namiji, amma ma`ana ta biyu tana nufin mutumin da ba a sayan kayansa kai tsaye ya siyar sai ya zaga kasuwa ya ji farashi daban-daban.
8. Ina ciki. Ma`ana ta asali tana nufin kasancewa a cikin wani abu, amma a sabuwar ma`ana idan an kawo kaya za a siyar sai wani yace yana so ya sayi kayan.
9. Kwalema. Wannan kalma tana nufin kayan da da ake tarkata su wuri guda wadanda suka kunshi kaya msu rangwamen kyau. Amma ma`ana ta biyu shi ne kayan da ba su amfani
10. Ragon malam. Ana nifin abin da yake da sauƙi da arha, kamar yadda ragon malam yake idan ya kai kasuwa ko nawa aka bashi sai ya siyar.

#### **4.1 Kammalawa**

Kamar yadda aka ambata a baya cewar kuɗirin wannan bincike shi ne fito da waɗansu ma`anoni na musamman da `yankwalla tasa suke amfani da su a kananan hukumomin birni da kewaye (Dala da Minicipal ) domin nuna badda bami ga sauran al`umma waɗanda ba sa cikin wannan rukuni. Haka

kuma wannan bincike ya kawo yadda ma`ana take tsakanin masu wannan sana`a da kuma yadda suke fadafa ma`anar kalmomi a tsakaninsu

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**AN ANALYTICAL STUDY OF THE HUMANITARIAN ACTIVITIES OF SELECTED MUSLIM WOMEN ORGANISATIONS IN NORTH-WESTERN NIGERIA**

**BILKISU JIBRIN GANE, PROF: DIKKO BATURE DARMA, & DR. LAWAL YUSUF MALUMFASHI & DR. AMMARU UMARU.**

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**BY**

**BILKISU JIBRIN GANE**

**PhD/21/ISL/0103**

**PhD student, Department of Islamic Studies, Umaru Musa Ya'adua University, Katsina, Katsina State**

**&**

**PROF: DIKKO BATURE DARMA,**

**Department of Islamic Studies, Umaru Musa Yar'adua University, Katsina.**

**&**

**DR. LAWAL YUSUF MALUMFASHI & DR. AMMARU UMARU.**

**Department of Islamic Studies, Umaru Musa Yar'adua University, Katsina.**

**ABSTRACT**

Islam promotes brotherhood, peace and harmony through humanitarian activities, and there is no doubt that the humanitarian activities of Muslim women organisations had creates a positive impact on the socio-economic lives of orphans, widows and the less privileged in the society. The purpose of this work is to analyse the humanitarian activities of some selected Muslim Women organisations in North-western Nigeria. The study also aspire to evaluate the impact of the humanitarian activities of these organisations to the beneficiaries. With the extensive use of interviews, the findings revealed that such organisations have steadily been developing and expanding in terms of membership. Their activities also played a very significant role in creating awareness among Muslim women, establishment of educational institutions, skills acquisitions etc which brought beneficial impact to the society. The work further suggests the employment of staff that are well acquainted in the field of Islamic welfare and humanitarianism to further enhance the humanitarian activities of the organisations on Islamic ideals. Also the need for project design transformation which includes programming options with an Islamic intergrated sustainable development model. Islamic scholars should provide more enlightenment on the importance of humanitarianism in Islam which will yield a better harmonious society.

**Keywords:** Muslim Women Humanitarian Activities

## **INTRODUCTION**

Islamic humanitarian norms is based on the Qur'an and Sunnah emphasize compassion, justice and care for all human beings. Islamic comprehensive program for the care of the weaker members of the society was far in advance of anything envisaged elsewhere uptill the modern time. Muslim Women in North-western Nigeria played a vital role in trying to address some humanitarian challenges facing Women, youth and orphans through various humanitarian activities, several Muslim Women organisations have emerged to provide support to vulnerable populations. These organisations focus on various areas such as education, healthcare, economic empowerment and psychosocial support. By analysing and examining the humanitarian activities of some selected Muslim Women organisations in Morth-Western Nigeria, this study aims to highlight their contributions, challenges and impact on the lives of individuals and communities. It will also provide insights into the role of Muslim Women in promoting humanitarianism and development in the region, shedding light on the potential for collaboration and support between these organisations, government agencies and international partners, and seek for possible ways to enhance the effectiveness of humanitarian efforts of Muslim Women organisations in North-Western Nigeria.

### **Conceptual Review/Framework Of Humanitarian injunctions in the Qur'an and Sunnah.**

Humanitarianism is a moral and philosophical approach that emphasizes the value and dignity of human life, promoting compassion, emphathy and kindness towards all individuals, it also aims to alleviate human suffering, protect human rights and promote human well-being often through voluntary actions, charity and advocacy. Islamically, the philosophical basis of humanitarian activities is the obligation of Allah (SWT) to achieve social justice. This understanding may create unity between love of the human, moral motivation and the obligations of Allah (SWT) to

achieve social justice in this world. It plays a role not only as a bridge between the rich and the poor, but as an element that can interact directly with the poor. This linkage helps to keep low-income groups not to be isolated from the mainstream of social development and strengthen the social fabric as a whole<sup>1</sup>. In Islamic tradition, the idea of social services has been presented as one of its principal values and its practice at various forms has been instructed and encouraged. The economic impact of humanitarian activities will usually be beneficial to people in forms of properties, facilities, charities etc. Therefore, its existence is important in maintenance and enhancement of social cohesion. The willingness to give and share not only can ease the lives of the needy, poor and also those who are weak and oppressed economically, politically and socially but can also reduce social jealousy and hatred among social classes. The notion of giving and helping those in need is so entrenched in Islam and Allah (SWT) replaces what we give in multiples as stated in the glorious Qur'an

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفُهُ لَهُ وَأَضعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْصُطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

*"Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And it is Allah who withholds and grants abundance, and to Him you will be returned" (Qur'an 2:245).<sup>1</sup>*

Giving out to those in need awakens our souls and triggers genuine concern for the well-being of others and is also considered as one of the best acts in Islam which reminds us that everything belongs to Allah, so it must be used for the well-being of all humanity.

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<sup>1</sup> Philanthropy in Islam-Dawn Newspaper retrieved from [www.dawn.com](http://www.dawn.com)>Newspaper on 18th/08/2024

Also what is giving out when one is healthy is the most excellent as stated by the noble Prophet (SAW):

"In a hadith reported by Abu Huraira (RA) that a person came to the messenger of Allah and said: " messenger of Allah which charity is the greatest in reward? The noble Prophet ( SAW), said: by your father, beware you should give charity (in a state when you are) healthy and close fisted, haunted by the fear of poverty and still hoping to live (as rich). And you must not defer charity (to the time) when you are about to die and would then say; "this is for so and so and this is for so and so." It has already become the possession of so and so."<sup>2</sup>

The glorious Qur'an also put more emphasis on helping the needy before death comes.

وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ  
وَأَكُنَّ مِنَ الصَّالِحِينَ ﴿١٠﴾

"And spend of what Allah has granted you (in charity) before death should come to any of you and he should say: Lord, why did you not defer my return for a while so that i might give alms and be among the righteous."(Qur'an 63:10).

It is also one of the principles of our faith to help our fellow human beings as Allah stated in the glorious Qur'an:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا ءَامِينَ الْبَيْتِ  
الْحَرَامِ يَنْتَعُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ  
الْحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ  
شَدِيدُ الْعِقَابِ ﴿٢﴾

"Help one another in acts of piety and righteousness. And do not assist each other in acts of sinfulness and transgression. And be aware of Allah, verily Allah is severe in punishment." (Qur'an 5:2).

<sup>2</sup> Sahih Muslim, book 5, Hadith number 29

The glorious Qur'an and Hadith gives numerous reminders of human beings obligations to respond to the needs of others, individual, family, State and the non-governmental organisations are all responsible for performing social responsibilities and promoting social welfare.

### **Some Selected Muslim Women Organisations**

Humanitarian activities can be broadly defined as the act of providing material assistance to people in need which has existed throughout human history, often in the form of food or material aid provided during famine, drought or natural disaster. The primary objective of humanitarian aid is to save lives, alleviate suffering and maintain human dignity.<sup>3</sup> Many Muslim women organisations are trying to render services to humanity through their activities socially, educationally, economically and rendering medical assistance/ facilities.

(1) The Federation of Muslim Women's Association of Nigeria (FOMWAN) was established in 1985. The establishment was a culmination of the successive thoughts and efforts of various Muslim women in Nigeria, especially under the leadership of Hajiya Aisha Lemu. Indeed the idea of creating FOMWAN was muted by these women in 1984 at the Muslim Sister's organisation (MSO) conference. This was out of the foresight of a need for the creation of an inclusive forum where all Muslim women irrespective of their ethnic affiliation, educational attainments and sectarian differences will assemble, unite themselves and voice out their yearnings.<sup>4</sup> Inherent from this, in 1985 Aisha Lemu invited Muslim women and Muslim women's organisations from all over the country to come and witness the birth of FOMWAN in Minna Niger State on the 12th of October 1985 in the presence of delegates from Lagos, Ilorin,

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<sup>3</sup> Philanthropy in Islam. Dawn Newspaper retrieved from [www.dawn.com](http://www.dawn.com)>Newspaper on

<sup>4</sup> Kware.B,B The role of FOMWAN and Development of female education in Sokoto state since 1986 in (eds) Bawa. B,A and Abubakar. Y (2020) Women and History in Northern Nigeria Pp 323-325 Aboki publishers Makurdi

Minna, Kaduna, Zaria, Plateau and Sokoto States. At establishment, the first National Executive Committee of the Association was formed. This comprised of Hajiya Aisha Lemu as the National *Amirah* and Hajiya Jubril as the Secretary. Interim *Amirahs* for the States that were present at the occasion include- Alhaja Adiat Fahm (Lagos State), Hajiya Muslimat Kamaldeen (Kwara State) and Hajiya Sa'adiya Omar (Sokoto State). The organisation was subsequently registered with the Corporate Affairs Commission.<sup>5</sup> Soon, a more comprehensive administrative structure was put in place as a result FOMWAN now has a Board of Trustees and Executive committees at the National and State Levels. The Board of Trustees comprised of 7 members with Hajiya Aisha Lemu as chairperson. The Executive National Executive Council is considered as the most supreme body in the association even though it could be subjected to the advice and veto of the board of Trustees. It operates the association at national level under the leadership of Hajiya Amina. B. Omoti who is in charge of the activities of the organisation at the National level and comprises of *Naibatul Amirah* ( Vice President), Secretary General, Financial Secretary, *Da'awah*/ Welfare Officer, Legal Adviser and a Public Relations Officer, Welfare and Disciplinary and international Relations Boards headed by chairpersons who are also members of the National Executive Council. As the association expanded over the years it is steered by 36 elected Chairpersons from 36 States of the federation. They are also considered as the members of the National Executive Council. From establishment to date, FOMWAN has steadily been developing and expanding in terms of membership resources, operations and functions. Today it has branches in all the 36 States of Nigeria and Abuja, the federal capital territory, and has more than 500 affiliate groups spread in towns and villages all over the nation. In fact, its influence has spread internationally to other African countries leading to the creation of FOMWAGA in

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<sup>5</sup> *ibid*

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Gambia, FOMWAG in Ghana, FOMWAL in Liberia, FOMWAM in Mauritius and FOMWASEL in Sierra Leone.<sup>6</sup>

FOMWAN has been operating and running various developmental programmes in various sectors which include educational sector, health sector, *da'awah* and Islamic religion advocacy and humanitarian services. The Motto of the Association: Allah's guidance is the only true guidance. The major aim and objectives of the association is to create awareness among Muslim women of the true teachings of Islam in the Qur'an and Sunnah, to encourage women to live in accordance with those teachings and also to promote and propagate the cause of Islam in Nigeria and beyond among others.

## **(2) AL-MANAR WOMEN ASSOCIATION (AMWA) KADUNA:**

Al-manar women deliberates on the causes of moral degradation and came up with the following; decline in domestic values and parental authority, influence of media, materialism and poverty. Consequently they decided to form the Al-manar women association (AMWA) and engaged in women and youth (especially girls) empowerment for self reliance through skills acquisition, small grants, revolving micro-credit and educational support as well as fostering a morally sound, healthy and peaceful environments through various types of counseling.<sup>7</sup>

The main aim and objectives of the association includes economic empowerment of women to boost their image and have more authority in the moral development of their children, and also help to improve lives for sustainable socio-economic development as well as mprove peaceful co-existence in various communities.<sup>8</sup>

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<sup>6</sup> *ibid*

<sup>7</sup> interview with Hajiya Rabi founder AMWA on 25th/08/2024

<sup>8</sup> *ibid*

In its 14 years of operation, AMWA has economically rehabilitated as many as twenty one thousand (21,000) people affected by poverty, insurgency, HIV/AIDS, VVF etc through its various restoration and rebuilding initiatives including psychosocial support, home based care, workshops, seminars etc. AMWA has created many economic opportunities through skills acquisition and entrepreneurship training, provision of various machines (sewing, knitting, milling, welding, irrigation machines), grants for petty trading etc. Furthermore, the foundation offers counseling on health, marriage and peaceful co-existence as well as entrepreneurship training for MSMEs.<sup>9</sup>

### **(3) JIBWIS SISTER'S ORGANISATION:**

Jibwis was established in 1978 in Jos Plateau State by Sheikh Isma'ila Idris (1937-2000). It is an organisation originally established to fight what it sees as innovations practiced in the society.<sup>10</sup> The Jibwis Sisters also known as Jibwis women wing was carved out of the *Jama'atul Izzatul Bidiah Wa Ikamatussunnah* in 2011. The reasons behind its foundation is to support the activities of the broader Jibwis organisation which focuses on Islamic education, advocacy and communal services among Muslim Women.<sup>11</sup>

The organisation aims to promote Islamic values, support women's development and enhance community well-being.<sup>12</sup>

Objectives of Jibwis Sister's Organisation is to empower Muslim women spiritually, intellectually and economically and also provide a platform for women to contribute to the

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<sup>9</sup> Al-manar handbil correct.pdf retrieved from [www.al-manarwomen.org.ng](http://www.al-manarwomen.org.ng) on 30th/08/2024

<sup>10</sup> [interview with Malama Khadija Hassan on 26th/08/2024](#)

<sup>11</sup> [ibid](#)

<sup>12</sup> [ibid](#)

propagation of Islam and community development. The association also wishes to address social issues affecting women and children such as education, healthcare and poverty among others.

**ANALYSIS AND DISCUSSIONS.** Islam considers wealth as a necessary and important ingredient for the satisfaction of essential needs, but its holistic vision of human development cannot be realised by this alone. Jurist have identified five other dimensions of deprivations that need to be addressed to ensure well-being. These dimensions of well-being are known as the Maqasid (objectives) of Islamic ethics and law as follows: (a) Faith (b) Life (c) intellect (d) posterity (e) Wealth. The understanding of the Maqasid has enabled Islam as a faith to remain contextually relevant and illuminating in each new age and circumstances. The individual components of Maqasid-al-Shari'ah are either explicitly stated in the Qur'an and Sunnah or have been deduced directly or indirectly from these primary sources by jurist.<sup>13</sup> The Maqasid framework is based on the approach that whatever ensures the safeguard of these five components serves public interest and is desirable, and from these basis responses to such new scenarios could be assessed against the potential for public and private good or harm.<sup>14</sup>

These humanitarian activities of Muslim Women organisations are in tandem with the Maqasid Shariah approach to safe guarding the necessities of life.

### **Humanitarian Activities of Muslim Women Organisations in North-Western Nigeria**

The selected Muslim Women Organisations played vital roles in enhancing and impacting the lives of many (especially their beneficiaries). These developmental activities varies from each

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<sup>13</sup> Kano. A,M, Fitzgibbon. A An Islamic perspectives on human development Islamic relief worldwide retrieved from [www.library.iracademy.org.uk/an-islamic](http://www.library.iracademy.org.uk/an-islamic) on 30th/09/2024

<sup>14</sup> Salek. V.L Faith inspiration in a secular world: An Islamic perspectives on humanitarian principles international review of the redcross (2016) retrieved from [www.internationalreview.icrc.org/articles](http://www.internationalreview.icrc.org/articles) on 19th/08/2024

organisation and are conducted under Socio-economic, education as well as health/ medical assistance as follows:

**Educational Activities of Al-Manar Women Association (AMWA)**

As part of its comittment to improve education through humanitarianism the foundation organised some activities as follows:

AN ANALYTICAL STUDY OF THE HUMANITARIAN ACTIVITIES OF SELECTED MUSLIM WOMEN ORGANISATIONS IN NORTH-WESTERN NIGERIA

BILKISU JIBRIN GANE, PROF: DIKKO BATURE DARMA, & DR. LAWAL YUSUF MALUMFASHI & DR. AMMARU UMARU.

The table below shows some educational activities of 2022:

Humanitarian Activities	Beneficiaries	Items	Location
Adult literacy programme	100 widows and less privileged women		Kwaru & Rigasa in Kaduna State.
Provision of uniforms and books to orphans	353 orphans	Uniforms, Mosquitoe nets and exercise books.	Rigasa in Kaduna State.
Biannual lectures on moral issues and drug abuse	1500 women		AMWA Centre in Kaduna Stae.

AMWA also organised seminars and workshops on moral issues such as annual Ramadan lectures and Hajj workshops e.g the 2023 Ramadan ( 11th Ramadan 1444AH/2nd April 2023) titled: intrusions of parents in marriages (*shishigin iyaye a wajen aure*). The association also organised Adult literacy classes and counselling as well as supporting the education of the orphans and vulnerable children in the society.<sup>15</sup>

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<sup>15</sup> Al-manar women association documents retrieved from [www.al-manarwomen.org.ng](http://www.al-manarwomen.org.ng) on 30th/08/2024

**Socio-Economic Activities:**

AMWA has economically rehabilitated as many as twenty one thousand (21,000) people affected by poverty, insurgency, HIV/AIDS, VVF as illustrated in the table below:

Humanitarian Activities	Beneficiaries	Items/funds	Location
Skills acquisition	Widows	Sewing and knitting machines	AMWA centre Kaduna State
Entrepreneurial training	128 VVF patients		Gambo Sawaba hospital Zaria.
Provision of accomodation and training	300 IDPs person		Zangon Kataf in Kaduna State.
Provision of soft loan	300 widows	Cash	AMWA centre in Kaduna State
Empowerment	5 widows monthly	Five thousand Naira	Maiduguri IDPs camp
Distribution of relief materials	IDPs camps	Foodstuff and clothing	Katsina and Maiduguri IDPs Camps
Distribution of palliatives	Widows and orphans	Foodstuff	AMWA centre in Kaduna State.
Entrepreneurship training	Youth	Curtains, tissue, jewelries boxes, turbans, caps, throw pillows and finger millet flour.	AMWA Centre in Kaduna.
Orphans skills acquisition program	Orphans between 5 to 16years	Making of assorted snacks and drinks. Recycling of waste materials. Beddings making and bead work.	AMWA Centre Kaduna.

The association organised entrepreneurship training for youth title "catch them young" where they were trained on making of curtains, tissue and jewelries boxes, turbans and caps, throw pillows, making of finger millet flour (*garin tamba*) etc.<sup>16</sup>

<sup>16</sup> documented socio-economic activities of AMWA www.al-manar women association documents retrieved on 30th/08/2024

**Health/ Medical Services:**

AMWA offers counselling on health issues providing psychosocial support and home based care for people living with HIV (PLHIV). It also supports sick women and HIV/AIDS patients. This table shows the Health activities of 2022:

Humanitarian Activities	Beneficiaries	Items/funds	Location
Care and support to PLWHIV	100 less priviledged women & widows	Foodstuff, clothes and drugs	Ikara in Kaduna State.
Provision of prescribed drugs	Orphans	Paracetamol, Anti-malarial drugs and Antibiotics	Orphanage in Kaduna State.

Al-Manar women association (AMWA) is dedicated to promoting the well-being and self reliance of women, girls and orphans in Kaduna State.<sup>17</sup>

**Educational Activities of Jibwis Sister's Organisation:** The table below shows the educational supports rendered by the organisation:

Beneficiaries	Assistance	Year
Orphans	School fees	2021/2022
Widows	Free Qur'anic lessons	2022
Less priviledged	20 sets of School uniforms	2022/2023
Women in rural areas	Renovation of Islamiyyah schools in Villages	2024

The organisation helps in promoting Islamic values and principles among women and girls as well as support the activities of the broader JIBWIS organisation which focuses on Islamic education, da'awah and communal services. It provides Islamic education and training for women and girls.<sup>18</sup>

<sup>17</sup> documented health/ medical activities of AMWA [www.al-manar women association documents](http://www.al-manar women association documents) retrieved on 30th/08/2024

<sup>18</sup> Educational activities of Jibwis Sisters [www.jibwis sisters.org](http://www.jibwis sisters.org) retrieved on 26th/08/2024

### Socio-Economic Activities:

The organisation helps in Muslim women economic empowerment through skills acquisition and entrepreneurship training. It also aid in supporting with relief materials especially during the month of Ramadan as shown below: Relief materials of 2023 Ramadan Tafsir

Beneficiaries	Relief items
10 Orphans	Sallah Clothes
20 Widows	10 sacks of rice, 10 sacks of millets and 2 sacks of sugar
Less priviledged	Foodstuff
Female First aid workers of the organization	2 sacks of rice, 2 sacks of millet and 1 sack of sugar

It helps in community development and social welfare programs as shown in the table below:

Beneficiaries	Purpose	Items/funds
Less privileged	House rent	Cash
Orphans	Renovation of houses	Building materials
Widows	Smale scale businesses	Foodstuff
Widows	Soft loan	Cash
Islamiyyah schools	Renovation	Cash and building materials
Less privileged	Digging of wells	A new well
Mosque	Provision of praying mats	10 new praying mats

The organisation helps in addressing social issues affecting women and children such as poverty and other ill-vices.<sup>19</sup>

### Health/ Medical Activities:

The organisation created health and wellness initiatives to help orphans, widows and the vulnerables in the society. Since its inception the organisation has been helping in paying hospital bills of some surgery cases.<sup>20</sup>

<sup>19</sup> socio-economic activities of Jibwis Sisters [www.jibwis-sisters.org](http://www.jibwis-sisters.org) retrieved on 26th/08/2024

<sup>20</sup> Health/medical activities of Jibwis Sisters [www.jibwis-sisters.org](http://www.jibwis-sisters.org) on...

The table below shows some activities of 2023/2024

Beneficiaries	Assistance	Location
4 orphans	Surgery	Barau Dikko Hospital Kaduna
Widows	Hospital bills and prescribed drugs	Kinkinau Kaduna State
Orphans Babies	Prescribed drugs	Unguar Mu'azu Kaduna
Less priviledged	30 treated mosquito nets	Kabalan doki. Kaduna State
2 widows	Surgery due to appendice	Gambo Sawaba Hospital Zaria.

### CHALLENGES FACED BY THE SELECTED MUSLIM WOMEN ORGANISATIONS:

From the outcome of the data collected during the conduct of the research among the various Muslim women organisations in North-western Nigeria, the challenges faced are collectively as follows:

(1) Negative attitudes towards educating Muslim women on Islamic principles; some authorities more especially in the rural areas are reluctant to send their wives or girl child to acquired Islamic schools sponsored by some of the Muslim women organisations. These organisations teach women free of charge and they also provide transport to and fro to the Teachers whom are also members of the organisation.<sup>21</sup>

(2) Misunderstanding on the part of the women: Some of the Muslim Women misunderstood the values of acquiring Islamic education. Some are of the opinion that western education is far more important, this opinion leads to lack of Islamic ethic and moral values.<sup>22</sup>

(3) Lack of charity and Zakkat dues; Some of the Muslims individuals failed to give out charity and Zakat due which will go along way in helping orphans, widows and the vulnerables in the society.<sup>23</sup>

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<sup>21</sup> interview with Malama Binta Abdullahi Lawal Amirah at her office on 29th/08/2024

<sup>22</sup> ibid

<sup>23</sup> interview with Hajiya Rabi founder AMWAN via phone call on 25th/08/2024

(4) Lack of adequate funds to cater/ sustain the affairs of the Muslim women organisations. The Muslim women organisations needs financial support from individual Muslim in form of charity and zakat and other cooperate bodies national and international to help in smooth running of their affairs which will in turn help to ease the lives of orphans, widows and vulnerables in the society.<sup>24</sup>

(5) Lack of means of transportation; Muslim women organisations lack vehicles for transporting essential commodities to orphans, widows and vulnerable. Many vulnerable used to trekked in search of help in the organisations offices/ premises especially foodstuff during the month of Ramadan, vehicles will also help the members of the organisations in discharging their duties in rural areas.<sup>25</sup>

(6) Financial Assistance; The selected Muslim women organisations in North western Nigeria are in dire need of financial support from wealthy Muslims, donor agencies, stakeholders and government. These organisations need such assistance to help them boost their capabilities and activities such as educational scholarships to orphans, medical assistance, social amenities, socio-economic empowerment to widows, vulnerable and orphans. These will help to yield a harmonious society filled with Islamic values.

## **CONCLUSION**

Conclusively the activities of Muslim women organisations in North-western Nigeria is greatly important in demonstrating the feminine role of caring. Muslim women came up with possible ways of show casing the Islamic principles of kindness and brotherliness by supporting and assisting widows, orphans and vulnerable in North-western Nigeria. With the rising economic challenges, these Muslim women organisations were able to organise empowerment programs

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<sup>24</sup> interview with Malama Khadija Hassan via phone call on 26th/08/2024

<sup>25</sup> interview with Malama Binta Abdullah Lawal at her office on 29th/08/2024

for widows, youth and vulnerables to be self- reliant, Similarly with the rampant outbreak of immorality, these organisations swept top action on enlightenment and sensitazation of women and youth through organising workshops, seminars and symposias on drug abuse, sexual transmitted diseases etc. Soft loans were also initiated by Muslim women organisations to assist women as part of the base grassroot factors for a peaceful and harmonious society. Indeed Muslim women organisations is a welcome development to the lives of widows, orphans and vulnerables which has contributed a great deal to service to humanity in North-western Nigeria.

### **RECOMMENDATIONS**

In view of the research findings and data collected, there are numerous recommendations made as follows:

- (1) There is need for these organisations to create networks with other Muslim women organisations, civil societies groups and government agencies.
- (2) The organisations should develop joint projects and initiatives with other organisations.
- (3) Muslim women organisations should put more efforts in sharing their best practices, research and resources with sister organisations.
- (4) The organisations should be conducting policy analysis to identify areas for advocacy which is also an essential tool in providing possible solution to the challenges of the organisations.
- (5) Muslim Women organisations should establish relationship with policy makers and governmental officials which will aid in tackling their challenges.
- (6) Muslim Women organisations should be engaging with the local community to raise awareness and build support within the community as well as provide training on cultural sensitivity and awareness by the organisations will also help in providing solution to their challenges.

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## **Interviews**

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Interview with Hajiya Rabi Amirah Al-Manar Women Association Kaduna (AMWA)

Interviewed through phone call on 25th/08/2024

Interview with Malama Binta Abdullahi Lawal at her office on 29th/08/2024

Interview with Hadiza Suleiman(Beneficiary). Interviewed at Nurul Khair community science and Islamiyyah school foundation, tudun katsira Katsina. On 20th/08/2024

Interview with Dahara Musa (Beneficiary) at her residence Kofar/Marusa on 1st/12/2024

Interview Hassana (Beneficiary) at her residence Tudun/wada on 30th/10/2024

## **Jurisprudential and Theological Barriers to Incorporating Shiite Ja'fari Law into Nigeria's Islamic Legal System.**

Salisu Muhammad Gumel  
*Jigawa State Polytechnic Dutse, Jigawa State, Nigeria*

### **Abstract**

This article argues that integrating the Ja'fari (Twelver Shi'i) school into Nigeria's existing Islamic legal order is not feasible without wholesale reconfiguration of constitutional competencies, court jurisdictions, and the normative foundations of Islamic adjudication in the Federation. After outlining the core theological and Usul al-fiqh divergences between Sunni and Shi'i law, especially the Shi'i doctrine of the Imamate, the authority of the infallible Imams, and the resultant sources of law, the paper shows how these differences cascade into non-trivial doctrinal conflicts in family law, evidence, *khums* (taxation), *mut'a* (temporary marriage), inheritance, bequests, and *wilayat al-faqih* (judicial authority). A doctrinal-analytical method is used, drawing on primary sources (Qur'an, hadith, classical Maliki texts, and Ja'fari compilations together with Nigerian constitutional provisions (1999 Constitution), statutes establishing Sharia Courts of Appeal, and state Sharia enactments. The analysis demonstrates that Nigeria's legal infrastructure presupposes Maliki substantive rules and Sunni procedural theory; attempting to layer Ja'fari doctrine would destabilise jurisdictional certainty, legislative drafting, and judicial training, and would undermine *stare decisis* across Sharia appellate hierarchies. Comparative policy practice from Muslim-majority jurisdictions is considered, and counter-arguments are addressed. The paper concludes that, given Nigeria's positive law and the theological-juristic gulf between the traditions, incorporation of Shi'i law is normatively and administratively impossible within the current constitutional architecture.

**Keywords:** Constitutional competence; imamate, Ja'fari law; legal pluralism, Maliki law.

### **Introduction**

The application of Islamic law in Nigeria has historically followed the Maliki school of Sunni jurisprudence, one of the four major Sunni legal traditions. Since the pre-colonial Sokoto Caliphate, which entrenched Maliki doctrines across Northern Nigeria, judicial training, adjudication, and scholarship have consistently assumed Maliki orthodoxy as the basis of Islamic personal law (Anderson, 1970; Peters, 2003). The 1999 Constitution of the Federal Republic of Nigeria, while silent on the doctrinal identity of Islamic law, nevertheless entrenched the jurisdiction of the Sharia Courts of Appeal (SCA) in sections 277 and 278, limiting their competence to matters of Islamic personal law. In practice, this jurisdiction has been interpreted and applied exclusively through Maliki substantive and procedural rules (Anderson, 1970; Peters, 2003; Oba, 2002).

In recent years, debates have occasionally arisen regarding the possibility of incorporating Ja'fari (Twelver Shi'i) jurisprudence into Nigeria's Islamic legal system. Advocates of such proposals often appeal to principles of freedom of religion under section 38 of the Constitution, and the growing visibility of Shi'i communities in states such as Kaduna, Kano, and Abuja (Kenny, 2006). At first glance, pluralism might seem attractive, given Nigeria's broader legal pluralism which already accommodates statutory law, customary law, and Islamic law side by side. However, this apparent analogy is misleading; while statutory and customary systems coexist under constitutional allocation of jurisdiction, the SCA and lower Sharia Courts presuppose a unified doctrinal framework for Islamic law, not multiple rival schools.

Moreover, the theological and jurisprudential foundations of Ja'fari law diverge radically from those of Sunni Maliki law. Shi'i doctrine of the Imamate vests ultimate authority in infallible Imams, whose pronouncements constitute binding legal proof (Mufid, Awa'il Al-Maqalat, n.d., pp. 35–36; Modarressi, 1993). By contrast, Sunni *usul*, as articulated by Imam Malik and later jurists, rely on the Qur'an, Sunnah, *ijma* (consensus), and *qiyas* (analogical reasoning), with additional Maliki tools such as *amal ahl al-Madina* (practice

of the people of Medina) and *maṣlaḥa mursala* (public interest) (Kamali, 1991; al-Shaṭībī, al-Muwafaqat). These divergences torrent into substantive differences in family law, inheritance, taxation, and judicial authority (Haider, 2014; Modarressi, 1984).

The Nigerian courts, judges, and practitioners are trained, appointed, and procedurally guided within the Maliki tradition (Peters, 2003). Introducing Ja'fari rules would not only create doctrinal dissonance but also undermine jurisdictional certainty and *stare decisis* in appellate review. For example, issues such as temporary marriage, the role of the guardian, inheritance allocations, and fiscal obligations such as *khums* would produce radically different outcomes if adjudicated according to Ja'fari rather than Maliki rules (al-Hilli, Mukhtalaf al-Shi'a; Ibn Rushd, Bidayat al-Mujtahid).

This paper therefore argues that incorporating Ja'fari law into Nigeria's Islamic legal system is jurisprudentially, administratively, and constitutionally impossible (see *Kharie Zaidan v. Fatima Khalil Mohssen* (1973) NSCC 12). It adopts a doctrinal-analytical approach, examining both Sunni and Shi'i primary sources alongside Nigerian constitutional provisions, statutes, and judicial practice. It begins by mapping the theological and methodological differences between the two camps, showing how these differences flow into substantive law. It then situates Nigeria's constitutional and judicial design within this context, before considering and rejecting counter-arguments for pluralism. The paper concludes that Nigeria's Islamic legal framework must remain exclusively Maliki, with Shi'i practices respected as a matter of personal religious liberty but not judicially enforceable law.

### **Theological Premises and Sources of Law: Why Foundations Matter**

At the heart of the divergence between Sunni and Shi'i jurisprudence lies theology. For the Twelver Shi'a, the doctrine of the Imamate is central. The Imams, descendants of Ali ibn Abi Ṭalib through Faṭīma, are believed to be *ma'sumun* (infallibles) and divinely appointed as the sole authoritative interpreters of the Qur'an (Al-Kulayni, Al-Kafi; Al-Mufid, 1981;

Modarressi, 1984; Haider, 2014). Their pronouncements are treated as *hujjah* (binding proof), equivalent in authority to the Prophet himself (Modarressi, 1984, pp. 4 – 6). This theological foundation directly shapes the sources of law in Ja'fari jurisprudence: alongside the Qur'an and Prophetic traditions, the sayings of the Imams constitute a primary and independent source. Works such as Al-Tusi's *Tahdhib Al-Aḥkam* and Al-Ṣaduq's *Man La Yaḥḍuruhu Al-Faqih* reflect this reliance.

By contrast, Sunni legal theory, including the Maliki tradition that dominates Northern Nigeria, rejects the notion of post-Prophetic infallibility. Authority rests on the Qur'an, Sunnah authenticated through *isnad* criticism, *ijma* (consensus of scholars), and *qiyas* (Kamali, 1991, pp. 61–90). Malikis also accord special weight to *amal ahl Al-Madina* (the practice of the people of Medina), viewing it as a living repository of Prophetic practice, and embrace principles such as *maslaha mursala* (public interest) and *sadd al-dhara'i* (*blocking the means to harm*) (Al-Shatibi, Al-Muwafaqat, vol. 2, pp. 180–200).

These foundational differences have cascading effects. For example, many hadith deemed authoritative in Shi'i law are absent from Sunni canons, while Sunni reliance on Companion consensus is rejected by Shi'i scholars, who often view certain Companions with suspicion (Haider, 2014, pp. 52–70). The divergence in usul methodology means that legal rules governing marriage, inheritance, and commercial transactions emerge from radically distinct epistemic frameworks.

Thus, the theological premises of authority, the Imamate versus the Sunni doctrine of collective scholarly consensus, render harmonisation structurally impossible. Any attempt to integrate Ja'fari sources into Nigeria's Maliki-based courts would introduce irreconcilable standards of proof, legitimacy, and authority. These abstract theological and epistemological differences now materialise in concrete rules of positive law, especially in the domains of family law, inheritance, and fiscal obligations; issues that lie at the heart of adjudication in Nigerian Sharia Courts.

## **Divergent Positive Law with Adjudicative Consequences**

The theological divergences outlined above are not merely abstract; they generate profound consequences in substantive rules of law that are central to adjudication in family, inheritance, commercial, and fiscal matters. These divergences are irreconcilable within a unified judicial framework such as Nigeria's Sharia Courts of Appeal, which presuppose a single doctrinal code.

### *Marriage Formation and Mut'a (Temporary Marriage)*

One of the most striking differences lies in marriage formation. Ja'fari jurisprudence recognises *mut'a* (temporary marriage) as lawful, provided it includes a specified term and *sadaq* (dower) (Al-Tusi, *Al-Nihaya*, p. 447; Al-Hilli, *Tahrir al-Aḥkam*, vol. 3, p. 123). The legitimacy of *mut'a* is rooted in Ja'fari reliance on reports from the Imams affirming its continued permissibility. Conversely, Maliki law, in line with the broader Sunni consensus, regards *mut'a* as unequivocally void, based on Prophetic reports prohibiting it after an initial temporary allowance (Ibn Rushd, *Bidayat Al-Mujtahid*, vol. 2, pp. 33–35; Malik, *Al-Muwatta*, Book 28). For Nigerian Sharia Courts, which recognise and adjudicate marriages under Maliki School, recognition of *mut'a* would destabilise records of legitimacy, inheritance rights, and even the evidentiary presumption of lawful offspring (Ibn Rushd, vol. 2, pp. 33–35).

### *Wali (Guardianship) in Marriage*

The role of the *wali* (guardian) in marriage illustrates further divergence. In Maliki law, the *wali* is generally indispensable for the validity of a woman's marriage, except in limited circumstances (Ibn Abd al-Barr, *Al-Kafi fi Fiqh Ahl al-Madina*, vol. 2, p. 457). By contrast, Ja'fari law often allows an adult, sane woman to contract her marriage independently, without the consent of a guardian, provided other conditions are met (Al-Hilli, *Mukhtalaf Al-Shi'a*, vol. 5, pp. 241–243). This variance directly affects court

practice: under Maliki rules, courts require verification of a *wali*'s consent, while under Ja'fari doctrine, such verification could be redundant or even intrusive. If both systems were recognised, Nigerian courts would face uncertainty over the enforceability of contracts, especially in mixed-sect unions.

### *Inheritance and Bequests*

Inheritance law is another area of stark divergence. Maliki inheritance law is built on Qur'anic shares, supplemented by the doctrine of *residuaries* (*asaba*) and restricted bequests, typically limited to one-third of the estate and excluding heirs (Ibn Rushd, *Bidayat Al-Mujtahid*, vol. 2, pp. 375–385). Ja'fari inheritance law, however, differs in its recognition of certain degrees of kinship, treatment of uterine relatives, and the permissibility of bequests to Qur'anic heirs (Al-Tusi, *Tahdhib Al-Ahkam*, vol. 9, pp. 182–190). Such divergences directly impact judicial distribution orders. In Nigeria, where courts frequently adjudicate inheritance disputes, parallel application of Maliki and Ja'fari formulas would lead to inconsistent rulings, undermining legal certainty and predictability.

### *Fiscal-Religious Obligations: Zakat versus Khums*

The two camps also diverge on fiscal obligations. In Sunni/Maliki jurisprudence, *zakat* is the principal obligatory levy, assessed on wealth categories including livestock, crops, and monetary assets (Al-Qarafi, *Al-Furuq*, vol. 2, pp. 114–120). By contrast, Ja'fari law imposes, in addition to *zakat*, the *khums*: one-fifth of certain categories of wealth, including profits, minerals, and treasure troves, with half allocated to the Imam (or, in his occultation, to the *Marja* or religious scholars) (Al-Khumayni, *Tahrir Al-Wasila*, vol. 1, pp. 352–357). The presence of *khums*, absent in Maliki law, would alter court judgments in estate cases, marital property disputes, and even commercial litigation involving profit-sharing. For Nigerian courts operating under constitutional secularism and limited Islamic

fiscal jurisdiction, recognition of *khums* would also generate constitutional tension by reallocating wealth to clerical authorities outside the state's control.

#### *Judicial Authority and Wilayat Al-Faqih*

Finally, Ja'fari legal thought, especially in modern Iranian contexts, grounds judicial and political authority in *wilayat al-faqih* (the guardianship of the jurist). While not universally accepted within Shi'i circles (Sachedina, 1988), this doctrine posits that qualified jurists inherit broad authority in the absence of the hidden Imam (Al-Khumayni, *Hukumat Al-Islamiyya*, pp. 52–65). By contrast, Sunni legal-political theory, including Maliki thought, locates authority in community consensus and caliphal or state institutions, not in charismatic or infallible jurists (Hallaq, 2009, pp. 98–102). Nigeria's constitutional framework, which vests judicial power in courts established under secular authority (section 6, 1999 Constitution,), is structurally aligned with Sunni school. Recognition of *wilayat al-faqih* within Nigerian courts would conflict with both constitutional supremacy and the current administrative logic of Sharia courts.

Each of these examples illustrates that divergences in theology went into the core domains of family law, property, inheritance, and judicial authority, precisely the areas adjudicated daily in Nigeria's Sharia courts. The conflicts are not marginal but structural, affecting record-keeping, legitimacy of marriage, distribution of estates, fiscal rights, and the legitimacy of judicial authority itself.

Accordingly, what follows is not a matter of 'pluralism within a pluralism' but of parallel, incommensurable systems. Shi'i jurisprudence itself underscores the gulf that renders reconciliation with Sunni Maliki law untenable. In *Al-Kafi*, Al-Kulayni records numerous traditions affirming that the sayings of the Imams are binding proofs (*hujjah*) upon believers, equal in weight to the Prophet's own pronouncements (Al-Kulayni, *Al-Kafi*, vol. 1). Al-Mufid similarly emphasised that "whoever rejects the word of the Imams has rejected the word of the Prophet," thereby placing Sunni legal authorities outside the circle

of binding legitimacy (Al-Mufid, *Awa'il Al-Maqalat*, pp. 35–37). Najam Haider notes that this epistemic structure creates a self-contained legal universe where “valid law must derive from the infallible Imams, and not merely from consensus or analogy” (Haider, 2014, pp. 55–57). The implication is clear: since Nigerian Sharia courts rest on Maliki methods of *ijma'* and *qiyas*, Ja'fari law cannot be absorbed without dismantling the very foundations of adjudication.

Even contemporary Shi'i scholars acknowledge this exclusivity. Hossein Modarressi observes that Ja'fari law historically developed in opposition to Sunni jurisprudence, and that its methodological reliance on the Imamate “makes reconciliation with Sunni legal theory structurally impossible” (Modarressi, 1984, pp. 4–6). These testimonies from within the Sho'i tradition reinforce the argument that doctrinal divergence is not superficial but constitutive, making incorporation into Nigeria's Maliki framework legally and theologically implausible.

### **Nigeria's Positive Law and Institutional Commitments**

Nigeria's constitutional and judicial architecture entrenches Islamic law in a manner that presupposes a single doctrinal reference point, historically and institutionally Maliki. The 1999 Constitution defines the jurisdiction of the Sharia Courts of Appeal in section 277 as limited to “questions of Islamic personal law” relating to marriage, guardianship, succession, and related matters. Importantly, the Constitution does not identify a particular school of Islamic law. However, in practice, the entire machinery of Sharia adjudication in Northern Nigeria has been historically developed around Maliki jurisprudence, inherited from the Sokoto Caliphate and sustained through colonial indirect rule (Anderson, 1970; Peters, 2003).

The statutory instruments establishing Sharia courts across states (e.g., Kano State Sharia Courts Law 2000; Jigawa State Sharia Courts Law 2001) assume Maliki doctrine as the

basis for judicial training and practice. Judges appointed to these courts are educated in *Maliki fiqh*, and their bench books, practice directions, and precedents cite classical Maliki authorities such as Malik's *Al-Muwatta'* and Ibn Rushd's *Bidayat Al-Mujtahid* (Peters, 2003, p. 41). Appeals from Sharia courts to the Sharia Courts of Appeal, and ultimately to the Court of Appeal, rely on a consistent doctrinal foundation to ensure predictability and *stare decisis*. Introducing Ja'fari law would fragment this framework by creating doctrinal conflict at every level of appeal, undermining coherence and legal certainty.

Moreover, constitutional provisions governing fundamental rights reinforce the limits of Islamic law within Nigeria's plural legal system. Section 38 guarantees freedom of thought, conscience, and religion, but does not mandate the creation of parallel court systems for intra-religious doctrinal differences. Section 36 ensures fair hearing within established courts, which presuppose settled procedural and substantive rules.

Were Ja'fari law introduced alongside Maliki law, litigants could invoke constitutional challenges on grounds of unequal treatment, forum shopping, and doctrinal inconsistency, thereby destabilising both Sharia and secular adjudication.

From an administrative perspective, the training of judges, registrars, and lawyers would require dual curricula, examinations, and certifications. This is impractical in a federation already struggling with resource limitations and judicial backlog (World Bank, 2020). By contrast, the current reliance on Maliki *fiqh* ensures a unified curriculum for studies and training of Islamic law as well as continuing judicial education.

In short, Nigeria's positive law is not neutral ground awaiting multiple schools; it is an institutional settlement around the Maliki tradition. Incorporating Ja'fari law would not only demand constitutional amendments but would also fracture precedent, overwhelm training systems, and jeopardise the integrity of the appellate hierarchy.

Thus, the positive law framework itself confirms the impossibility of Ja'fari incorporation.

### **The “Legal Pluralism” Rejoinder: Why It Does Not Fly**

Advocates of incorporating Ja'fari jurisprudence into Nigeria's Islamic legal framework frequently draw upon the discourse of legal pluralism. The Islamic Movement in Nigeria (IMN), under the leadership of Ibrahim Al-Zakzaky, has periodically demanded recognition of Ja'fari personal status laws, framing the issue as one of minority rights and religious freedom within the constitutional order (Ostien, 2007). Academic voices have also contributed to this perspective. J.N.D. Anderson (1970) noted that Islamic law in Africa historically reflected a plurality of schools, while Rudolph Peters (2003) underscored that legal pluralism is a defining feature of Islamic jurisprudence worldwide. Such arguments are often mobilised by Shi'i intellectuals to challenge the exclusive application of Maliki law in Nigeria. While attractive rhetorically, this argument collapses under scrutiny when examined against Nigeria's constitutional, judicial, and administrative realities.

First, Nigeria's legal pluralism is structured by constitutional allocation of jurisdiction. Customary courts adjudicate according to the customs of particular communities; statutory courts apply legislation; Sharia courts administer Islamic personal law. Each track is allocated by law and applied consistently within its domain (1999 Constitution, ss. 6, 272–277). By contrast, Ja'fari and Maliki jurisprudence are not separate “communities” in the constitutional sense but rival schools of the same religious tradition. Granting Ja'fari adherents separate judicial tracks would require the Constitution to acknowledge intra-religious subdivisions as equivalent to customary groups, a recognition unprecedented in Nigerian legal history.

Second, comparative experience shows that intra-religious pluralism is difficult to administer. In India, for example, Hindu and Muslim personal laws are recognised, but there is no judicial mechanism for applying different schools of Hindu law within the same court structure; codification has flattened diversity into uniform statutes (Menski, 2006).

Similarly, in Lebanon, Shi'i and Sunni communities operate parallel courts, but this arrangement is premised on an explicit constitutional allocation of sectarian jurisdiction (Mallat, 1993). Nigeria's Constitution lacks such an allocation. Introducing Ja'fari law would therefore require not only statutory reform but also constitutional amendment, which will be a politically implausible step in a federation already fractured along ethnic and religious lines (Osaghae & Suberu, 2005).

Third, pluralism within Sharia courts would generate procedural chaos. Judges, registrars, and lawyers would need to identify at the outset whether litigants belong to the Maliki or Ja'fari tradition, and then apply the relevant law. This raises difficult evidentiary questions: How is sectarian identity to be established? What happens in mixed-sect marriages or inheritance disputes? Inconsistent answers would invite forum shopping and constitutional challenges under the right to equality before the law (Constitution, s. 42).

Finally, pluralism undermines *stare decisis* and judicial precedence. A Sharia Court of Appeal faced with conflicting Maliki and Ja'fari precedents would struggle to provide uniform direction. This defeats one of the central purposes of law: predictability. Nigerian courts have long emphasised that justice requires certainty in application (see *Alkamawa v. Bello* [1998] 9 NWLR 87). Recognising Ja'fari law would institutionalise inconsistency, inviting endless appeals and eroding public confidence in Sharia adjudication.

In short, the pluralism rejoinder fails because Nigeria's legal system is not designed to accommodate rival schools within the same jurisdictional track. Rather, it relies on unified doctrinal settlements to ensure coherence. Attempting to graft Ja'fari law onto this structure would destabilise constitutional allocation, judicial procedure, and appellate predictability.

### **Social Cohesion and Public Policy Grounds**

Beyond the constitutional and institutional difficulties, the incorporation of Ja'fari law into

Nigeria's Islamic legal framework carries grave social and policy risks. Nigeria is already a deeply plural society, divided along ethnic, religious, and regional lines (Osaghae & Suberu, 2005). The Northern states, where Islamic law operates, have historically drawn their identity from Sunni Maliki orthodoxy, tracing back to the Sokoto Caliphate (Last, 1967; Peters, 2003). The unity of the Maliki framework has been instrumental in ensuring communal stability and reducing intra-Muslim conflict over legal norms. Introducing Ja'fari jurisprudence as a parallel source of authority risks fracturing this unity and inflaming sectarian tensions.

Sectarian identity in Nigeria is not merely theological but politically charged. The emergence of the Islamic Movement of Nigeria (IMN), influenced by Iranian revolutionary ideology and promoting Ja'fari doctrine, has already led to periodic clashes with state authorities, most notably the 2015 Zaria incident where hundreds of IMN followers were killed during confrontations with the Nigerian military (Human Rights Watch, 2016). These conflicts underscore the political sensitivities around Shi'i identity in Nigeria. If Ja'fari law were formally recognised in Sharia courts, it could embolden sectarian mobilisation, creating fault lines within Muslim communities and between Muslims and state institutions.

From a public policy perspective, states rely on law to provide certainty, stability, and social cohesion. Legal recognition of competing schools within the same jurisdiction risks producing fragmented communal allegiances, as litigants identify more with sectarian courts than with the unified authority of the state. This dynamic has been observed in Lebanon, where sectarianised courts reinforce divisions and complicate national integration (Mallat, 1993). Nigeria is marked by ethnic militia, insurgency in the northeast, and farmer-herder conflict (Thurston, 2018). Such fragmentation would be catastrophic.

Additionally, adopting Ja'fari law could invite accusations of foreign influence. The doctrine of *wilayat al-faqih* (guardianship of the jurist), espoused by leading Ja'fari

authorities such as Ayatollah Khomeini, is closely tied to the Iranian state project (Al-Khumayni, 1979). Nigerian adoption of Ja'fari law could be perceived domestically and internationally as aligning the country with Iranian ideological interests, thereby complicating foreign relations and inflaming Sunni–Shi'i rivalries within the region.

For these reasons, public policy weighs heavily against incorporating Ja'fari jurisprudence. The risks include not only legal uncertainty but also sectarian conflict, political destabilisation, and international entanglement. The cohesion of Nigeria's Islamic legal order depends on the continued reliance on a unified Maliki framework.

### **Counter-Arguments and Rebuttals**

Despite the theological, jurisprudential, and constitutional obstacles, proponents of incorporating Ja'fari jurisprudence into Nigeria's Islamic legal system often advance several arguments grounded in rights discourse, equity, and the appeal to legal pluralism. These claims warrant careful engagement, as they draw upon legitimate constitutional and ethical concerns. However, on closer examination, each collapses under doctrinal and practical scrutiny.

#### *Freedom of Religion and Equality*

A frequent argument invokes section 38 of the 1999 Constitution, which guarantees freedom of thought, conscience, and religion. It is claimed that denying Ja'fari Muslims the right to have their doctrine judicially recognised amounts to discrimination (Oba, 2002; Peters, 2003, Suberu, 2001). However, Nigerian constitutional jurisprudence interprets freedom of religion as guaranteeing the right to believe and practice privately, not the right to restructure judicial systems to accommodate doctrinal subdivisions (Constitution, 1999, s. 38). The Supreme Court has repeatedly emphasised that rights are subject to public order and institutional coherence (*Medical and Dental Practitioners v. Okonkwo* [2001] 7 NWLR 206). As such, while *Ja'faris* are free to observe their religious rituals and private

law practices on the one hand, the state is not compelled to institutionalise parallel doctrinal courts on the other hand.

### *Equity and Minority Rights*

It is further argued that equity demands recognition of Ja'fari law, given Nigeria's federal character and tradition of protecting minority groups (Suberu, 2001). While this claim resonates with Nigeria's ethnic balancing in political appointments, it fails in the legal context. Courts are not representative assemblies; they are institutions of adjudication that depend on coherence, predictability, and doctrinal consistency (Peters, 2003). Introducing Ja'fari law would destabilise these aims by producing conflicting precedents within the same jurisdiction. Protecting minorities must not come at the cost of judicial paralysis.

### *The Hybridisation Proposal*

Another counter-argument suggests that Nigerian courts could select the strongest opinions from both Maliki and Ja'fari jurisprudence, thereby creating a "hybrid" Islamic law tailored for Nigeria (Anderson, 1970, pp. 24–30). This proposal misunderstands the logic of Islamic legal theory. The authority of a ruling in both traditions is tied to its epistemic foundation, *ijma* and *amal ahl al-Madīna* for Malikis; the Imamate and infallibility of the Imams for Ja'faris (Kamali, 1991; Haider, 2014). Mixing them would not only undermine internal coherence but also delegitimise both traditions, as neither community would regard such hybrid rulings as authoritative. Classical jurists themselves warned against *talfiq* (eclectic patchwork of rulings) when it produces outcomes not recognised by any established school (Ibn Abidin, *Radd Al-Muhtar*, vol. 1, pp. 112–114).

### *International Human Rights Norms*

Some argue that international human rights law, particularly the International Covenant on Civil and Political Rights (ICCPR), obliges Nigeria to accommodate Shi'i jurisprudence

(Evans, 2002). Yet the ICCPR itself allows states to regulate the manifestation of religion in the interests of public order, safety, and the rights of others (ICCPR, art. 18(3)). Thus, the mere Nigeria's refusal to institutionalise Ja'fari courts would therefore not breach international law, provided Shi'i Muslims retain freedom of worship and association. Moreover, the African Charter on Human and Peoples' Rights, domesticated in Nigeria, emphasises community rights and public order alongside individual liberties (African Charter, arts. 8–10).

### **Conclusion**

This paper has critically assessed the proposition of incorporating Ja'fari Shi'i jurisprudence into Nigeria's Islamic legal framework, which is historically and institutionally anchored in Sunni Maliki law. The analysis demonstrates that such incorporation is not merely difficult but structurally untenable due to theological, jurisprudential, constitutional, and policy issues.

At the doctrinal level, Ja'fari law is built on the doctrine of the Imamate, where the pronouncements of the Imams are treated as *hujjah* (binding proof) equivalent to the Prophet's sayings (Al-Kulayni, Al-Kafi; Al-Mufid, 1981; Modarressi, 1984; Haider, 2014). This epistemic foundation is incompatible with the Maliki reliance on *ijma*, *qiyas*, and *amal ahl al-Madina*. As a result, Shi'i doctrines such as *mut'a* (temporary marriage), broader female contractual autonomy, divergent inheritance allocations, and the fiscal obligation of *khums* cannot be harmonised with Maliki law, which provides the exclusive substantive and procedural rules applied in Nigeria's Sharia courts (Anderson, 1970; Peters, 2003; Oba, 2002).

The adjudicative consequences of recognising Ja'fari doctrines would be profound. Recognition of *mut'a* would destabilise the legal presumption of legitimate offspring and inheritance distribution (Ibn Rushd, vol. 2; Malik, Al-Muwatta). Ja'fari inheritance and guardianship rules diverge so significantly that their incorporation would create conflicting

precedents and undermine *stare decisis*. Moreover, Nigerian Sharia Courts of Appeal were constitutionally established under sections 275–279 of the 1999 Constitution to apply Islamic personal law through Maliki jurisprudence. Judicial training, precedents, and institutional memory are all tied to this school. Attempting hybridisation through selecting rulings across Maliki and Ja'fari opinions, would amount to *talfiq*, which classical jurists condemned as incoherent (Ibn Abidin, *Radd Al-Muhtar*, vol. 1; Hallaq, 2009; Menski, 2006).

Counter-arguments often invoke equity, federal character, and minority rights, suggesting that recognition of Ja'fari law would advance inclusivity. Yet Nigeria is a federation fractured along ethnic and religious lines (Suberu, 2001; Falola & Heaton, 2008), plagued by ethnic militias, insurgency in the northeast, and farmer–herder conflict (Akinyele, 2001; Thurston, 2018; ICG, 2018). Consequently, adding sectarian courts would aggravate instability. It would also burden the judiciary which is strained by resource shortages and case backlogs (Babalola, 2019; CSLS, 2017; World Bank, 2020). Appeals to international human rights law, particularly the ICCPR, are also misplaced. While freedom of religion protects private practice, it does not compel states to fragment judicial structures, and the Human Rights Committee explicitly permits limitations in the interests of public order (UNHRC, 1993; Baderin, 2003; Evans, 2002).

Ultimately, the incorporation of Ja'fari jurisprudence into Nigeria's legal system is theologically incompatible, jurisprudentially incoherent, constitutionally unsupported, and socially hazardous. Nigerian Sharia courts must remain within the Maliki framework to preserve predictability, unity, and legitimacy. Shi'i Muslims retain constitutional freedom to practice their rituals privately, but judicial recognition of their doctrines would destabilise both the coherence of Islamic law and the fragile Nigerian pluralism.

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**ZIHAR AND ITS CONSEQUENCIES IN ISLAMIC LAW CRITICAL ANALYTICAL STUDY**

**BY:**

**DR. ABDULLAHI ABUBAKAR AHMAD**

**ISLAMIC STUDIES DEPARTMENT, YOBE STATE UNIVERSITY DAMATURU**

**EMAIL:jalingo12@yahoo.com Mobile: 07048863814**

**&**

**DR. MUSA SHUAIBU GADAKA**

**ISLAMIC STUDIES DEPARTMENT, YOBE STATE UNIVERSITY DAMATURU**

**EMAIL:musashuaibugadaka@gmail.com**

**ABSTRACT**

Zihar literally means "back". Technically, it refers to an utterance whereby the wife becomes forbidden for her husband. In Zihar, the man assimilates his wife to his own mother or another mahram of his out of anger and hatred. Is a form of immature divorce. If the husband compares his wife to any of his female relations within such prohibited degrees as renders marriage with such person unlawful, the wife has a right to withdraw from him until he has performed atonement. The theory of Zihar in Islamic law is a multifaceted and nuanced area that permits comprehensive investigation. This paper examines into the numerous magnitudes of Zihar, discovering its historical background, legal consequences, and modern application. It clarifies the conditions under which Zihar is considered valid, the processes for its portrayal and proof, and the results of its breach. Moreover, the paper assesses the rights and responsibilities of both spouses within the context of Zihar, shedding light on issues of maintenance, expiation, and marital dissolution. Through an interdisciplinary approach drawing upon Islamic jurisprudence, legal theory, and sociocultural examination, this investigation delivers a wide-ranging understanding of Zihar, offering visions into its application in contemporary Islamic societies and its arrangement with broader principles of justice, equity, and human rights. Finally the research concluded by recommending that those states government who introduced Shariah Law particularly in the northern Nigeria shall not limit it to only crimes and its punishments. The institution of Islamic marriage and divorce shall be included by way of organizing some aspect to regulate conducts that affect the marriage.

**Keyword:** Zihar, Consequences, Islamic, Law, Critical, Analytical

## GENERAL INTRODUCTION

*Zihar* is a term used in Islamic Jurisprudence, which literally means you are like my mother. It is a method of divorce though invalid and if a husband says these words to his wife, it is not allowed for him to have intercourse with her unless he recompense by freeing a slave or fasting for two consecutive months or feeding sixty poor people.<sup>1</sup>

*Zihar* means a husband telling his wife: "You are to me like the back of my mother." The schools agree that if a husband states these words to his wife, it is not allowed for him to have sex with her except he compensates by freeing a slave. If he is incapable to do so, he should fast for two consecutive months. If even this is not possible, he is required to feed sixty poor persons.<sup>2</sup> However, the four Sunni schools also agree in considering a husband who has intercourse before the expiation a sinner, and **the Shi'a Imamiyyah** also require him to make a double expiation. The **Imamiyyah** consider *Zihar* valid if it takes place before two just male witnesses hearing the husband's statement to the wife in a period of purity in which she has not been copulated with, precisely as in the case of divorce. Similarly, researchers among them also require her marriage to have been consummated, if not *Zihar* will not take place.<sup>3</sup>

## RESEARCH METHODOLOGY

The methodology of this research paper is Doctrinal method of research which is library oriented i.e. by consulting both primary and secondary sources of information as they relates to the assessment of the principle of *Zihar* in Islamic marriage. Therefore, textbooks, research articles in different journals, magazines and internets sources will also be visited if need arises to find suitable and comprehensive information on the topic of discussion.

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<sup>1</sup>Aidi, H. (2004). "'Verily, There Is Only One Hip-Hop Ummah": Islam, Cultural Protest and Urban Marginality". *Socialism and Democracy*. p.18.

<sup>2</sup><https://www.al-islam.org/five-schools-islamic-law-allamah-muhammad-jawad-maghniyyah> accessed on 20th- June - 2019 at 4:17pm

<sup>3</sup> Ibid

## PROOF OF ZIHAR IN ISLAMIC LAW

*Zihar* like divorce can be demonstrated by way of testimony, this is so because *Zihar* must be pronounced in the presence of two just and steadfast witness.<sup>4</sup> One witness and two women who testified before the court would be acceptable as a proof for *Zihar*<sup>5</sup>

*Zihar* can be proof by way of *Iqrar* (admission), *Iqrar* is very strong and dependable position of proof. When *Iqrar* is made, it is irrefutable.<sup>6</sup> What would be the position if a woman assumed that her husband pronounced *Zihar* against her, and the husband denied the assertion, she brought one reliable witness for her claim and failed to bring the second one? The answer to this is that if the allegation was a divorce, the court will communicate on the testimony of one witness and force the husband to swear for accusing the testimony of that witness, if the husband obey and swears, the wife's allegation will be struck out. But if he refused to swear, the wife will be separated with him during which he would be requested to swear, if he obstinately declined, then the judge may even jail him. Finally the judge may decree the divorce on the wife. But in term of *Zihar*, it is not clear whether these principle would apply or not. *Zihar* is a temporary prohibition as has been pointed earlier and the practice is even disheartened and a sanction is placed on persons who pronounced it. Therefore, it has similarity with divorce, because divorce was described by the prophet (P.B.U.H) as "the most disliked Detestable of lawful thing in the sight of Allah". With this it will also be preferable to apply this principle on the *Zihar* in order to clear all the doubt therein.<sup>7</sup>

## THE THEORY OF ZIHAR IN THE SHI, A LAW

The notion of *Zihar* in the *Shi'a* jurisprudence is almost the same with Sunni school's except in some few respects these are:

(i) **Capacity**-In the *Shi'a* law, the husband must be adult, sane and must have freedom of choice and intention. Therefore a husband who is compelled to pronounce *Zihar* would not be held responsible for his action and therefore no expiation will result. Similarly a husband who is incapable to form an intention for the reasons of blankness, drunkenness or attack of desire his

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<sup>4</sup> Ahmad KN- (2000) Muslims Law of Divorce Kitaab Bhavan. New Delhi. 123.

<sup>5</sup> Glorious Quran - chapter 2 Verse 282

<sup>6</sup> Mahdi Ibn Yusuf Ahkaamul-Ahkaami on Tuhfah-EI-hukkaam P. 291

<sup>7</sup> Ibid -41

*Zihar* is invalid.<sup>8</sup> The drunkenness and paroxysm .is not an excuse in the Sunni school of law as has been explained previously.

(ii) **Wife-** With regard to the women who is the subject matter of *Zihar*, it is necessary that she is accordingly and everlastingly married to the husband. She must also be in her purity that is to say she is not in her menstruation period.<sup>9</sup>

The condition of purity was not mention in the law of Sunni as we deliberated earlier, but may be because of similarity of *Zihar* and divorce. But even in Sunni, divorce during menstruation is prohibited but if the husband announced it during the period it become operative, so therefore the requirement of purity is not necessary in the Sunni law. Since the *Zihar* itself is forbidden.

(iii) **Proof** - *Zihar* must be prove by two witnesses. That is, it must be articulate in the presence of two just and reliable witnesses, who must hear the words constituting the *Zihar*.<sup>10</sup> This means of proving *Zihar* by way of two reliable witnesses is the same with the Sunni jurisprudence. But in Sunni there is additional requirement for proof of *Zihar* which have been emphasized above.

(iv) **Consequence of *Zihar***- the *Shi'a* law is the same with the Sunni in regard of the consequence of *Zihar*, the wife remain prohibited to the husband till the husband makes the expiation. If he divorced the wife, before expiation and the divorced is raj'ah (revocable divorce) he can approach her for raj'ah (to take her back) but the expiation remain obligatory on him. He would not be intimate with her till after the expiation.<sup>11</sup>

(v) **Wife:** The wife has the right to call her husband to return to his marital duties. If the husband refused, she can approach the judge for divorce. The judge can ask the husband to either perform the necessary expiations or to divorce the wife, the judge should give the husband a period of three months to comply of either of the requirements. In case of refusal the judge can restrict his food and water to starve him and even beat him to compel him to do one of the two alternatives.<sup>12</sup> This position of the *Shi'a* law is almost the same in some respect with the Sunni, except in the Sunni the judge can decree the divorce himself if the husband refused to come back

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<sup>8</sup> Ahmad K.N op cit p.123

<sup>9</sup> Ibid

<sup>10</sup> Ibid

<sup>11</sup> Ibid

<sup>12</sup> Ibid-P-124

to his wife. The law of ruling the divorce by the judge is based on *Darar* (Harm) or *I'la* (oath of continuance), the period in which the husband will be given is four months in the Sunni law instead of three month of *Shi'a* law. With this, one can see the law of the *Shi'a* is the same with Sunni except in some few cases.

## **CONDITIONS OF ZIHAR IN ISLAMIC LAW**

### **1. COMPARISON**

Comparison is a necessary condition for the validity of *Zihar* and so, there will be no *Zihar* if there is no comparison as when the husband tells his wife you are to me as my daughter or mother etc. Without comparison the expression may amount to a divorce if so intended but cannot amount to *Zihar* Further the comparison should be to a woman everlastingly prohibited to him. If the wife be compared to a woman only temporarily prohibited, there is no *Zihar*. Therefore, a comparison to one's sister in law will not amount to *Zihar* as marriage with her is possible on the, dissolution of the present marriage by divorce or the wife's death<sup>13</sup>. This is the view of Ibn Majishun, but Imam Malik oppose this view and said if he compared his wife to a temporarily prohibited woman to him is a *Zihar*<sup>14</sup>. When comparison relates to a part of the body of a woman, that part must be such as is not acceptable for him to see as has been explained earlier. Henceforth when the comparison is to what can be seen in decorum by him as face, hand, hair etc. there is no *Zihar*.

### **2. HUSBAND**

It is a condition of *Zihar* that the husband should be a person capable of making expiation, that is he must be sane, and adult, hence the *Zihar* of a minor or an insane is not valid. Furthermore, the husband shall not be in a shadowy or under the influence of sleep<sup>15</sup>. *Zihar* by anyone in one of these condition is not valid. But it is not necessary in the Hanafi School that the husband should be in serious so that *Zihar* by one in joke or in mistake is valid<sup>16</sup>. ***Zihar in compulsion*** is valid and operative according to the Hanafi School, but Shafi'i and Ahmad Ibn Hambali disagree with this view, and according to them *Zihar* under compulsion is invalid. The position of Shafi'i and Ahmad bn Hambal is more appropriate, because compulsion is an excuse generally under Islamic law and mistake also is a defense. *Zihar* by a dump husband is valid when made in writing or by

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<sup>13</sup> Aidi H. Opcit p.19

<sup>14</sup> Ibn Rushdie op. cit

<sup>15</sup> Ibid.

<sup>16</sup> Ahmed K.N op cit p.120

unqualified signs and with intention; *Zihar* by a drunken man is valid according to the Hanafi School. **Sayyid Sabiq in his book; Fiqh-us Sunnah said that:** “*The Zihar is not but of the reasonable rational Muslim husband to a wife whose marriage had convened a righteous convention*”<sup>17</sup>.

### 3. WIFE

*Zihar* can only be made in respect of legally married wife of the utterer. Hence if a person says to a woman who is not his wife, “You are to me like the back of my mother” and subsequently marries her, *Zihar* shall not be recognized because the woman was not his wife when he used the expression of *Zihar*. But if he says to a woman “If I marry you, Then you are to me as the back of my mother”, and subsequently marries her then *Zihar* shall be established and expiation shall become incumbent on him<sup>18</sup>. This view is buttressed by Imam Malik, because to him the actualities of the marriage is not a condition for the validity of *Zihar*.

### 4. EXPIATION OR “KAFFARAH”

It is an obligatory on a Muthahir (i.e. a husband who has declared *Zihar*) to make an expiation if he intends to have an intercourse with his wife after the *Zihar*. But if he is strong-minded that she should remain prohibited to him, and has no intention of returning to marital intercourse with her, he is not liable to expiation; **this is because of the Glorious Quranic verse which read as follows:**

*“And those who put away their wives by calling them their mother then go back on that which they said, must free a captive before they touch one another”*<sup>19</sup>.

The question is, what is they go back on that which they said?” In an answer to this question, Imam Malik has said go back on that which they said, is the intention of the husband to retain his wife and together with intimacy. He was also reported to have said that” go back on that which they said; is the intention of intimacy only once he intend to have sexual intercourse with her, the expiation has become incumbent on him. This last position of the Imam Malik is more accurate.

<sup>17</sup> Sabiq S. Fiqh-us- Sunnah Beirut Vol. 111 P. 184

<sup>18</sup> Ibn Rushdie, op cit p. 93

<sup>19</sup> Glorious Qur’an Chapter 58 verse 3

And this is also the view of Imam Abu-Hanifa and Imam Ahmad bin Hambali<sup>20</sup>. Imam Shafii's view, in answering this question of "they go back from what they have said" means if the husband intends to recall his wife only, is enough to make the *Kaffara* even if he did not intimate with her. This is because if reasonable time has passed and he did not divorce her, it means he had returned from what he has said earlier, and expiation has become a must. Dawood and some people from the Zahiriyya school said "to go back from what he said earlier" means to repeat the expression of the *Zihar* for the second time, in the absence of that there is no expiation-, i.e. if he told his wife "you are to me like the back of my mother" this single statement cannot include the expiation unless he repeated the statement for the second time; This he has go back from what he said. This view is very infrequent and only come from "Zahiriyya" School, because if he repeated the statement, it shows that he emphasize his position about the *Zihar*<sup>21</sup>. The Imam Malik and Imam Abu Hanifa and also Imam Ahmad bn Hambal's view are more reliable.

It is remarkable to explain that if *Muthahir* divorces his wife before he goes back of what he said, or if the wife dies before that there shall be no *Kaffara*<sup>22</sup>. If the husband divorces his wife after he pronounces *Zihar* on her and before he performs the expiation, and later he takes her back, Imam Malik said he has to do the expiation before he intimate with her, if the divorce is not Ba'in Kubra (irrevocable One)<sup>23</sup>. Imam Shafi'i said if he takes her back before she finishes Iddah (waiting period, he would expiate. But if he takes her back after she already complete her Iddah no expiation on him<sup>24</sup>. All the jurists of the Islamic schools have agreed that expiation is of three different type: - (1) The emancipation of a slave (2) If one does not have a slave, then he should fast for two consecutive months and (3) If one is not able to perform any of the two above, he will then feed sixty needy persons. **This has been stated in the Holy Quran:-**

*"But those who divorce their wives by Zihar then wish to go back on the words they uttered, it is ordained that, such one should free a slave before they touch each other"*<sup>25</sup>.

### **1. The Emancipation of a Slave:**

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<sup>20</sup> Ahmed K.M Opcit 290

<sup>21</sup> Ibn Rushed op cit P.90

<sup>22</sup> Ibid. P. 92

<sup>23</sup> Ibid., p.94

<sup>24</sup> Ibid

<sup>25</sup> Glorious Qur'an Chapter 58, Verse 3

The Slave shall be Muslim, non-Muslim cannot or is not competent for the expiation, so also a made slave.<sup>26</sup> If he is unable to free a Slave, as if he has no slave or money to buy, then it will change to fasting.

## 2. Fasting for two consecutive months:

The fasting is for two months consecutively which is a must, if he break it he must start a fresh again<sup>27</sup>. If he cannot fast because of the reason of health or he is the type of person who cannot bear a serious thirst, then it is allowed to feed sixty needy people.

## 3. Feeding of Sixty Needy People

The feeding of sixty needy people, the people shall be Muslims and not slaves every one of them shall be given one mudd and two third (2/3) of the mudd (a particular measurer) the mudd shall be the prophets mudd, and the food should also be the majority food in his locality.

## CONSEQUENCES OF ZIHAR IN ISLAMIC LAW

A marriage is not how ever dissolved by simple *Zihar* But when *Zihar* if pronounced, it proscribes the person who pronounced it from sexual association with his wife, there is divergence among the jurists over the prohibition of kissing, embracing, touching or any *similar* act which may lead to enjoyment with her. Imam Malik is of the view that *Zihar* instantaneously pronounced, it prohibits the husband from sexual intercourse with his wife, and it also prohibits all forms of gratification with her, like kissing, touching or even looking at her admiringly for enjoyment except only her face and- her hands<sup>28</sup> Abu Hanifa agrees with Maliki on this view except that looking at her private part is Makruh (lesser prohibition)<sup>29</sup>. Imam Shafi'i is of the view that what is only prohibited on the husband who pronounced *Zihar* on his wife is the actual sexual intercourse with her not less than that. Imam Ahmad ibn Hambali agreed with Imam Shafi'i<sup>30</sup>. Malik reasoned for his view above by what is provided in the Glorious Quran; "Before they touch each other"<sup>31</sup> Touching is a general term which impliedly comprises all forms of activities which is an introductory to sexual intercourse. This view of Malik is stronger than that of Shafi'i and those with him. This is because of the mentioned verse of the Glorious Qur'an"

<sup>26</sup> Hassan Abubakar op cit p. 200

<sup>27</sup> Ibid

<sup>28</sup> Ibn Rushdie: Bidayatul Mujtahid, Maktabat El-Tijjar Cairo Vol II, P. 94

<sup>29</sup> Ibid

<sup>30</sup> Ibid

<sup>31</sup> Glorious Quran –chapter 58, verse 3

before they touch each other” However, Shafi’i interpreted this verse, as it referred to only actual sexual intercourse and not more than that.

### **WIFE’S RIGHTS DURING ZIHAR PERIOD**

The wife has the right to refuse to submit to any request from the husband for the purpose of enjoyment with her unless after the expiration, because if she obeys him she would also be committing sin. She should avoid him, and if she fears him she should report the matter to the court to advise him, or to punish him by way of *Ta, azir*<sup>32</sup>. The wife also has the right to call on her husband to return to his matrimonial duties, that he is inevitable to discharge all the rights conferred to wife, like feeding, shelter, clothing and any other aspect pertinent to his matrimonial duties. If he fails to do he can be compelling to do so by the judge.

The wife also has the right to approach the judge for forcing the husband to perform the necessary expiration on his failure to do so. She can ask the court for divorce based on the ground of Darar (harm) or even by way of “Ila (Oath of continuance)<sup>33</sup>.

It shall be noted that since mere *Zihar* cannot permit the dissolution of the marriageable wife is entitled to all her matrimonial right as has been pointed out above. The husband shall be given time by the judge to perform the expiation or he shall be given reasonable time to divorce.

### **SUMMARY AND CONCLUSION**

1. Islam has paid a great concern to the institution of marriage this is because all features that touch the Islamic marriage have been recommended or controlled by a particular law for it. *Zihar* as has been pointed out is the practice of Arabs before the arrival of Islam. And Islam realizes this practice as harmful to the women concerned, and therefore found a way of eradicating it. It first defined the concept, where it could be easily known and prohibited it, because of the harm that disturbs the concern women, and this is in conformity with the philosophy of Islam;  
“*Don’t injure others and don’t be injured by others*”
2. Before the *Zihar* be valid you must compare the wife to some other woman who is prohibited to you. The prohibition can be by blood relationship like mother, sister or daughter, or the prohibition can also be by fosterage relationship, that-is a woman who gave him suck, it also can be by empathy relation or even *Li’an* (action of imprecation).

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<sup>32</sup> EL-Mair M.T (nd) Personal Status in Islamic Law According to Maliki Law (unpublished) CILS ABU Zaria - P.138

<sup>33</sup> Ibid

3. *Zihar* would not be possible except it is pronounced, so a husband who has the capacity by law is a necessary condition for the validity of *Zihar* an insane or minor would not be held to expiate by the law, for the *Zihar* they pronounced, because they lack the capacity required by law. The marriage also must be organized a righteous agreement in Islamic law.
4. **Wife:** Wife is the subject matter of *Zihar*, it is only your wife you can compare to any of the classified prohibited women to you. So the wife is another condition for the validity of *Zihar*. The wife must be legally officially married to the utterer, hence if you compare somebody's wife to your mother, you did not commit *Zihar*, because 'she was already prohibited to you.
5. **Expiation or *Kaffara*** is an act required by law on the *Muthahir* to perform before the wife be permitted to him if he intend to continue with the marriage or he intend to retain the wife. Expiation has been classified under three categories as mentioned earlier.
6. *Zihar* is valid whenever it is made provisionally, because oath of vowing for doing something must be respected in Islamic law. In case of avoidance expiation must follow.
7. The wife has the right of maintenances during the period of *Zihar*. She also has the right to refused to submit to the husband any request for the purpose of enjoyment with her unless after expiation. If she obey him she is also sinful with him. She also has the right to call upon him to expiate.
8. *Zihar* is rarely used among the Muslims Umm in this part of the country. This may before the practice is disheartened by the Shariah, and the approval is placed on whoever come with it. It is hardly to find a categorical case in our Shariah courts in Nigeria on the matter of *Zihar*. For instance, all the records of Shariah court of Appeal (SCA) in many states in Nigeria was found, but not even a single case of *Zihar* was heard. This shown that it is not generally used by the Muslims, or may be if it is used, it is hardly the matter goes to courts.
9. *Zihar* is like divorce, it can be demonstrated by the testimony of two reliable male witnesses and or with one reliable male witness and two women who testified with him.
10. Iqrar (confession) is another proof for *Zihar* whenever the husband admitted that he has pronounced *Zihar* against his lawful wife, the confession is a valid proof, the court will ordered him to expiate if he intend to return his wife.

## **OBSERVATIONS**

1. Ignorance is one of the major reasons that leads to Zihar, many people are uneducated, they lack knowledge and information on Islamic education, and therefore they used to announce Zihar against their wives as a form of divorce or continue their marriage after pronouncing Zihar without any expiation (kaffara).
2. In addition, people used to seek Fatawa (stating the position of law) from people who are ignorant and have lack of faith (Iman), therefore they guide them erroneously by providing unsuitable Fatawa which is very disastrous and detrimental to marriage and Islam in general.
3. Another badly-behaved regarding Zihar is that there is broadening on whether comparison to other unmarriageable kin (Muharrama) other than mother like his aunt, sister, grandmother, daughter etc. amounts to Zihar. Also comparison to other parts of the body that are prohibited to be seen other than back.

## RECOMENDATION

- ✓ Those States government who introduced Shariah Law particularly in the northern Nigeria shall not limit it to only crimes and its punishments.
- ✓ The institution of Islamic marriage and divorce shall be included by way of organizing some aspect to regulate conducts that affect the marriage.
- ✓ A local registry should be opened at the villages or districts to register all marriages in the area stating below in order to tackle these problems:
  - ❖ The date and place of the marriage formalization.
  - ❖ The name and address of the Wali (marriage guiding) for both of the spouses.
  - ❖ The name, age and address of both spouses.
  - ❖ The amount of dowry paid.
  - ❖ Every divorce pronounced by a husband must be recognized by a sharing court Judge in writing.
- ✓ The spouses should have knowledge and information on marriage and everything concerning marriage e.g. right of spouses, divorce etc.
- ✓ Roundtables and workshops should be organized in order to educate people about marriage.
- ✓ Islamic scholars should also inspire people to join Islamic schools for more Islamic education.
- ✓ When paying the expiation (kaffara) of Zihar people should not be self-centered and have the fear of Allah.

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