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ميكائيل أَدْيَبِي فُولُونُشَو

و

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African Union Security Dilemma and the Challenges of Transnational Terrorism: A Re-examination

Ismaila Ajibola Usman & Samuel O. Aghalino

Abstract

The increasing trend of transnational terrorism on the African continent calls for serious academic discourse. There has been serious concern about why the spate of terrorism remains high in the continent despite a series of instruments in place against it. Given the foregoing, this study examined the security dilemma in Africa and the response of the African Union. The focus of the study is on transnational terrorism in Africa and constraints of the African Union, as a regional organisation for peace, unity and stability in addressing the situation. The crux of the discussion focuses on why efforts by the African Union have not been effective enough in combatting transnational terrorism. Is it that there are not resources enough to achieve it or does the African Union as a body lacks the political will to combat the mammoth security challenges confronting its member states? This study draws data from secondary sources which include textbooks, journal articles and opinions from different news sites. The study found that the African Union protocol against terrorism has been ineffective in addressing the problem of transnational terrorism. The challenge has also been compounded by poor political will on the part of member states to combat terrorism and the collective failure of African Union counter-terrorism instruments to meet up with the widening volatility of the region to terrorist activities and international crimes. The study concludes that the ineffectiveness of the Africa Union in combatting transnational crimes is a matter of policy failure owing to poor implementation of established protocols for peace and stability across the African continent.

Introduction

Terrorism in Africa and at the global level is an evolving problem and has been ranked among the most complicated and demanding security challenges for the international community (Asongu and Nwachukwu 2017:5). Most of the incidences of terrorism in Africa have been associated with other social

and political challenges of the continent, and this often creates a clash between terrorist tendencies as a deliberate action to devastate society or as a response to issues of deprivation and socio-political marginalisation. Be that as it may, on the African continent, for instance, terrorism has continued to affect fundamental human rights both directly and indirectly, including contributing to high numbers of humans forcibly displaced from their residences or countries (Kambera 2020:3). The presence of various terrorist groups, together with their allies across Africa, has occasioned a lot of damage to human and material resources. It has also brought about the dislocation of many civilian populations in threatening statistics (Okunade and Ogunubi 2020:7). This growing trend of terrorist attacks, which has resulted in the increased movement of people across borders, remains a major security challenge for policymakers in Africa.

As a consequence, terrorism has remained a high priority for the international community, including security actors, concerning comprehensive counterterrorism strategies (Peace and Security Department of AU, 2015a). Currently, Africa, particularly the eastern, northern and western regions, have witnessed a rapidly growing trend of terrorist activities (Kambera 2020:4). This growth is demonstrated not only by the number of terrorist attacks but also by the number of countries affected by them. The lethality of terrorism heightened has the presence of the international community, particularly the US, in Africa (Spencer, 2021). However, a question that comes to mind is, what steps has the African Union in its pursuit for African unity and security taken to address the problem? How effective have the efforts been? This will be analysed in detail in subsequent paragraphs.

The mammoth problem faced by countries that make up the African Union (AU) remains a major contributory factor to the increasing spate of transnational terrorism (Asongu and Kodila-Tedika, 2016). While there have been a series of attempts to examine how poor migration policies of regional organisations such as the Economic Community of West African States (ECOWAS) contribute to transnational terrorism, there has been no detailed exploration of the failure of the African Union, to that effect. It is important to note that while the United Nations Security Council concerns itself with external responsibility to protect, the African Union, after a series of transformative efforts ought to have matured to a point in its operational effectiveness, as to safeguard the internal security of the continent (Tieku 2019: 2). However, the situation today is that of inchoate security policies,

epileptic responses to organised crimes and transnational terrorism, and a manifestation of state failures across several countries within the continent.

For many years now, the situation in places like Syria, Mali, Somalia, and Djibouti have remained the same, with very bleak prospects of peace. In Nigeria, the most populous country in Africa, the spate of terrorism, insurgency and militancy have assumed a transnational dimension, and continue to bedevil democratic leadership and national security. This and many other issues make it very important to look into the protocol in place at the level of the African Union to combat transnational terrorism. Thereafter, the essay evaluates the performance of the African Union in addressing transnational terrorist concerns under its watch. However, to avoid slippery generalisations, this research has chosen to regionalise the terrorist challenge in Africa by examining major terrorist groups in West, East and Southern Africa. The terrorist groups to be examined include the Lord's Resistance Army (LRA), Boko Haram of Nigeria and al-Shabaab of Somalia. To begin with, however, this study will provide a concise analysis of transnational terrorism in Africa and its implications.

Conceptual Discourse on Terrorism

Enders et al (2011) define terrorism as the premeditated use or threat to use violence by individuals or subnational groups against non-combatants to obtain a political or social objective through the intimidation of a large audience beyond that of the immediate victims. Enders *et al* (2011) went on to identify three levels of terrorism which include domestic, international, and transnational terrorism. The differences in the various levels of terrorism are based on quantitative and qualitative parameters (Enders et al. 2011:340; Gailbulloe, 2012:138). For this study, transnational terrorism is defined as terrorist activities between individuals or groups from a network of nation-states that transcends national borders. It differs from domestic terrorism by terrorists within a country. Spencer (2021) clarified that, while the threat of domestic terrorist organizations only concerns a single country, transnational terrorist organizations are composed of foreign fighters, receive support from external sources, and operate within multiple countries simultaneously.

In terms of statistical evidence, there is no definite number of terrorist groups in Africa. This is because terrorism is being perpetrated by a myriad of actors with varying interests. However, the dimension that terrorist attacks follow has been well researched. For instance, the Global Terrorism Database (2017) observed that terrorist attacks take the form of “threatened or actual use of

illegal force and violence by a non-state actor to attain a political, economic, religious, or social goal through fear, coercion, or intimidation” (Chirmak and Frelich 2017:82). The description offered by the Global Terrorism Database lends credence to the fact that terrorists have become recognised as threatening actors within the international environment, and Africa is not an exception (Helbling and Meirreks 2020:22).

Major Sub-Regional Terrorist Groups in Africa

A dominant feature of transnational terrorist activities in Africa today is that they are “a mixture of war, organized crime and massive violations of human rights in which actors are both global and local, public and private” (Abugbila 2017:237). The activities are geared towards particularistic political goals using tactics of terror and destabilization. The transnational nature of the terrorist groups in Africa also goes beyond their numerical diversity to their ideological dynamism. The ideology of the three terrorist groups discussed above is geared towards some of the interests of other global terrorist organisations in the sense that they are anti-establishment. They seek to upturn the current order of governance in the regions where they operate to dominate based on new paradigms, which of course are contrary to the universal values expressed by the United Nations.

Al-Shabaab

Somalia’s al-Shabaab and its Islamic extremism can be traced back to the mid-1970s when the group began as an underground movement opposing the repressive and corrupt regime of Siad Barre (Fazel, 2013). This rebellion was coupled with the Barre regime’s failure to resolve economic challenges that Somalis who were living outside the colonial borders. Since its establishment, the al-Shabaab terrorist group has remained a notorious group and poses a serious security threat, having successfully regained territory in Somali’s southern and Central regions. The instability in their sub-region is a major outcome of their continuous attack on stability and order. Although al-Shabaab predominantly controls most rural parts of south and central Somalia, the group’s military influence has been felt throughout the country through fear and intimidation tactics. Armed conflict between al-Shabaab and the Somali army – including associated human rights violations, has resulted in massive civilian displacements, both within and outside Somalia. According to the UNHCR Global Trends Report 2018, the number of people who faced forcible displacement at the end of 2019 was well over 68 million (Asongu et

al., 2019:534). The protracted crisis perpetrated by al-Shabaab in Somalia remains among the top crises contributing to forced displacements in Africa.

Lord's Resistance Army (LRA)

The LRA began its reign of terror in the late 1980s in Uganda, before crossing over into the Democratic Republic of the Congo (DRC), causing conflict and using violence against various ethnicities and those associated with particular political parties (Nyesiga 2012). The LRA first emerged from the remnants of the Holy Spirit Movement Army, founded by Alice Auma Lakwena, a priestess and distant relative of Joseph Kony, the LRA leader. The militant group was first known as the United Holy Salvation Army, named the Uganda Christian Army/Movement and eventually the LR A. It adopted this name sometime in 1992 (Asongu et al,2019). One of the basic reasons for the emergence and operations of this militant group is that it sought to clean the society from every form of digression from God's sacred law, and it envisaged a government that will be purely theocratic.

Soon, the LRA gained a reputation for violence as it waged an armed rebellion seeking to topple the government of Ugandan President Yoweri Museveni and rule the country solely on Christian law. The vast majority of LRA fighters came from the northern districts of Gulu, Kitgum and Pader in Northern Uganda. This is because the region contains the minority groups that have constantly sought to take power from the majority government. Consequently, constant government offensives have weakened the group's numbers. According to the US National Counterterrorism Centre (Asongu et al. 2019), the LRA spilt over from Uganda into neighbouring states in 2005 and 2006 as it shifted forces, during which time the rebellion took the form of a regional militia that terrorised civilian populations in the DRC, CAR, Uganda and South Sudan. It has therefore become one of the toughest transnational disturbances on the continent.

A major aspect of the LRA activities that has given credence to its transnational character is the influence it has on violence around Uganda, DR Congo, and South Sudan. Members of the LRA are drawn from these territories and are infused with the ideology of unsettling the political climate across the various territories. As would be shown in the subsequent analysis provided in this paper, the overall effects of transnational terrorism are responsible for the complexity which the African Union as a whole suffers in ensuring stability across the continent.

Boko Haram

The history of the Boko Haram insurgency dates back to 2002 when it was established in Borno State, northern Nigeria as a domestic Islamic religious group. Due to differing religious ideologies in the area, the group resorted to deadly violence as a tactic to oppose non-Islamic ideology and influence the introduction of Sharia law (the holy law that Muslims are expected to adhere to) (Canon and Iyeyekpolo, 2018). In its quest to achieve this agenda, Boko Haram's terror events increased and had both a direct and an indirect impact on the civilian population across Nigeria and neighbouring countries especially Chad, Niger Republic and Cameroon. The Armed Conflict Location and Event Data (ACLED) project – which uses media reports to map crises, including those linked to terrorism – highlighted that Boko Haram has carried out more than 3,416 terror events since 2009 (Agugbila 2017:233-239) leading to more than 36 000 fatalities. Boko Haram has engaged in sophisticated and varied methods of warfare against the government of Nigeria as well as against the civilian population, leading to significant deaths and the mass forced displacement of citizens. Boko Haram has been one of the main reasons for forced displacement in Africa.

The way Boko Haram has continued to contribute to massive displacement is not far to see. Nigeria, being the most populous country in Africa witnessed intense social and political upheaval with activities of the Boko Haram sect, especially in the North-East geopolitical zone of the country, and this caused many people to relocate down south, and even to neighbouring countries that shared boundary with Nigeria such as Chad and Cameroon. The insurgency has displaced over 2 million people, who have either crossed international borders to neighbouring countries or relocated to other safe places within their countries of origin (Abugbilla, 2017; Tieku, 2019). The implication of this for African insecurity is even complicated, when one looks at the transnational network being developed by Boko Haram which is gradually infiltrating other domestic crises in African countries, such as the Herdsmen-Farmer clash in Nigeria. The membership of Boko Haram over the years has changed from pure religionists who are aggrieved with the infiltration of Islam with Western Education in the Northern Part of Nigeria. The sect is now characterised by members who desire a complete unsettling of the entire country. Security reports emanating from state governments especially in areas of Western Nigeria have further confirmed the threatened presence of Boko Haram. The bombings by Boko Haram have waned in the past few years compared to

when the movement started, and the major argument is that the period of inactivity is being used to increase their networks across Africa. This is revealed in the research by Canon and Iyeyekpolo (2018).

The Emergence of African Union Counter-Terrorism Instruments

This paper found that the spate of terrorism in Africa today perpetrated by the LRA, Boko Haram, al-Shabaab among a plethora of terrorist groups have eluded a concrete solution from the viewpoint of the African Union. On a comparative note, the three terrorist organisations discussed have political goals as their major focus and they have operated with threats/intimidation, direct exertion of physical violence, and the majority of their attacks have been devastating for innocent civilians. However, with the growth of terrorist activities across Africa, the African Union has demonstrated serious concern. Yet, it has been difficult to tackle the problem of transnational terrorism in Nigeria headlong.

The concern in this paper, therefore, centres on providing a detailed analysis on why the African Union has not been able to douse the tensions going on under its watch. This demands a critical assessment of counter-terrorism instruments at the disposal of the African Union.

African Union and its predecessor the Organization of African Unity (OAU), have been actively engaged in continental efforts to prevent and combat terrorism for over four decades. In respect of this, different instruments have been developed to ensure peace and stability on the continent. One of the fundamental differences between OAU and AU approaches to regional peace and security matters is that whereas the OAU was premised on a principle of non-intervention in the domestic affairs of its Member States, the African Union has an increased mandate to be more interventionist on matters of continental concern, which include terrorism and other international crimes. In 1977, the OAU adopted an instrument known as the OAU Convention for the Elimination of Mercenaries in Africa (adopted 3 July 1977, enforced 22 April 1985), which criminalized the engagement of mercenaries. Under Article 1 subsection 2 of the Convention, this was defined as a "crime committed by the individual, group or association, representative of a State and the State itself ... to oppose by armed violence a process of self-determination stability or the territorial integrity of another State ..." (Asongu et al., 2019: 885)

The intent and application of the 1977 Convention were mainly concerned with the decolonization of States that found it difficult to break away from the yoke of colonialism and neo-colonialism. Asongu et al (2019) put forward the view that this convention did not directly apply to the issue of transnational terrorism because, at the time, it had not become an African normal. However, this paper holds that the fact that transnational terrorism transcends international borders and requires foreign involvement in most cases makes the OAU protocol on Mercenarism vital to counter-terrorism. More so, the Convention was significant in terms of raising the profile and importance of non-State actors, including their potential impact on regional peace and security.

In 1992, the OAU started to take note of regional terrorism (Fazela, 2013; Asongu and Kodila-Tedika, 2016). This was mainly because terrorism was considered a major threat to the agenda of the organisation towards strengthening cooperation and coordination among the African States. By a 1992 Resolution, the Organisation of African Unity pledged to fight the phenomena of extremism and terrorism. Shortly thereafter, the Declaration on the Code of Conduct for Inter-African Relations was adopted, in which the OAU rejected all forms of extremism and terrorism, whether attributable to sectarianism, tribalism, ethnicity or religion. The Declaration further condemned, as criminal, all terrorist acts, methods and practices, and expressed its resolve to enhance cooperation to combat such acts. One of the fundamental issues noticed with the 1977 and 1992 instruments is that they were not action centred. The OAU also recognised issues of mercenaries and terrorism as a growing concern but were not action-centred in tackling the problem. This stance led to further deprecation in transnational security across the continent (Kambela, 2020:3).

From 1999 onwards, the severity of terrorist activities in Africa, which coincided with a series of global attacks increased the concern of the OAU about terrorism. This led to the adoption of other instruments against terrorism, such as the OAU Convention on the Prevention and Combating of Terrorism (adopted on 1 July 1999, entered into force 6 December 2002). The Convention requires that States parties criminalize terrorist acts under their national laws as defined in the Convention. It defines areas of cooperation among States, establishes State jurisdiction over terrorist acts, and provides a legal framework for extradition as well as extra-territorial investigations and mutual legal assistance. Following this was the Dakar Declaration against

Terrorism in 2001, which recognized the pressing need to strengthen inter-State cooperation across the continent (Asongu and Kodila-Tedeka, 2016: 468).

In 2002, the African Union adopted an African Union Plan of Action on the Prevention and Combating of Terrorism. This Plan of Action aimed to strengthen existing commitments and obligations of States parties, in preventing terrorism, which this paper among other research publications such as Fazela (2013) as well as Asongu and Kodila-Tedika, (2016) has adjudged inefficient. The Action Plan sought to strengthen aspects such as police and border control, legislative and judicial measures against terrorism. It also sought to enhance the finance to combat terrorist tactics, strategies and operations. This Plan of Action was reviewed in 2010 to feature the appointment of a dedicated African Union Special Representative for Counter-Terrorism Cooperation.

In 2004 a Protocol was adopted as a follow up to the 1999 Convention. By 2004, countries in Africa particularly Nigeria were stabilising democracy after many years of military interregnum and there was a need to address issues that could threaten democratic consolidation, of which transnational terrorism was top of the agenda. Thus, the 2004 Protocol recognized the growing threat of terrorism in the continent and the growing linkages between terrorism, drug trafficking, transnational organized crimes, and money laundering. Protocol sought to give effect to article 3(d) of the Protocol Relating to the Establishment of the Peace and Security Council of the African Union 2002 (adopted 9 July 2002, entered into force 26 December 2003) namely to further the objective of "co-ordinating and harmonizing continental efforts in the prevention and combating of international terrorism in all its aspects" (Fazel 2013). Article 7 of the Protocol specifically requires that key conventions and other instruments against terrorism be implemented in a rule of law compliant manner consistent with each Member State's other obligations under international law.

While the statement of this 2004 protocol is very clear, most of the states where transnational terrorism has a foothold have mainly become volatile as a result of the failure of the concerned state itself to ensure compliance with counter-terrorist ideals and the negligence on the part of the African Union amid internal impunity. This attitude to crises erupting across Africa has been found to have a spiral implication on the complications of events from civil disobedience to insurgency and to transnational terrorist activities, through

which other organised crimes are funnelled. Because of rising issues such as farmer-herdsmen crises which have the potential of degenerating into transnational violence, it is important to interrogate AU capability to tackle transnational terrorism, exposing its strengths, weaknesses, and threats. The challenges that have rendered African Union instruments ineffective in curtailing the widening phenomena of transnational terrorism are examined in the next sub-section.

Challenges of African Union in Combatting Transnational Terrorism

The various instruments have not been effective enough in combatting issues of transnational terrorism in Africa. Despite instruments and protocols created by the African Union to secure peace with support from the United Nations, there are still manifestations of terrorism around the continent. The African Mission in Darfur that could have been a testing ground for viability of African security praxis remains in a state of indecision today. This calls into question the relevance of the African Union and renders to naught the dream of founding fathers of African liberation such as Kwame Nkrumah a hoax. As far as Nkrumah *et al* were concerned, the best approach towards resolving the African dilemma is to find an African solution (Kambela, 2020:5). Nkrumah and other founding fathers dreamed of an African continent where there will be peace, political stability and economic progress. This formed the very rationale behind the establishment of the Organisation of African Unity which metamorphosed into the African Union. As terrorist activities on a transnational scale plummet, the viability of an African solution to the African problem becomes even frailer. It is therefore important to understand the challenges.

Many factors can be ascribed as hindrances to the African Union efforts to tackle terrorism in general and transnational terrorism in particular. Many publications have concluded that inadequacy of resources has been a major issue causing this (Ewi and Aning, 2006; Okpaga et al, 2012; Asongu and Kodila-Tedika, 2016). However, this study looks at it from the viewpoint of failure of policy makers to rarely implement what has been agreed to in the frameworks. This failure to back up provisions in the framework with concrete actions is further influenced by internal and external factors which will be delineated in this paper. From research findings, it is clear that, while commendable efforts have been made to criminalize transnational terrorism at the level of the African Union, the efforts to practically and collectively curb the widening spate of transnational terrorism has not been effective.

Also, while the excuse of inadequate resources pervades much of the literature on this area, this paper maintains that lack of political will to follow up a policy with positive action is the main issue.

Much good progress has been made, including strengthening the regional framework for countering terrorist threats and better-coordinating responses, but then, significant challenges have rendered efforts so far futile. In addition to the common problem of financial and human resource capacity constraints, much of the problem in recent times centres on difficulties associated with securing the requisite levels of accompanying political will of African Union Member States on issues of transnational security. While countries usually broaden involvement in economic, environmental, developmental, and poverty eradication issues, it is quite difficult to get the issue of terrorism atop their agenda, especially with states experiencing relative stability (Tieku, 2019:2)

The weak mechanisms of the AU for managing inter-state conflict also affect the difficulty being experienced in the management of transnational terrorism. The AU has been impotent on many security issues because of reliance on international mandate and direction. This point was illustrated by Ewi and Aning (2006:38) who noted that:

The perception that the international community has to empower the AU as a peace force also forms a core hindrance to AU's effectiveness in tackling transnational terrorism. Statistics revealed that Africa is home to fragile states and this has been at the heart of the increasing terrorist activities.

Political divisions already in the African Union have made it difficult to agree on the best approach to address transnational terrorism beyond the adoption of protocols. Fazel (2013) made this clear when he pointed out that practical issues such as the political divisions already in the continent have made it difficult to combat transnational terrorism. The division makes it difficult to carry on intelligence that would have assisted confrontation of terrorist uprisings. This has been the case with extremists and religious fundamentalists troubling the Horn of Africa and West Africa; Somalia and Nigeria respectively. The complexity with which these groups of transnational terrorists are organised cannot be combatted by simply asking states to comply with protocols, there are further internal intelligence needed to achieve lasting peace.

When adequate information is not available about a group, it becomes even more difficult to understand its agitation and aspirations. As Nyesiga (2012) have argued, the political division among the African Union is underlying the attitude of the Union to remain on side lines in most cases with widening terrorist tendencies and actual instances of terrorism. The majority of members failed to ratify the AU Action Plan for the Prevention and Combating of Terrorism, and this has limited the scope of counter-terrorism cooperation at the AU level. This low acceptability of responsibility is exploited by external influences on African issues especially the US and Russia (Asongu and Kodila-Tedika 2016).

The African Union unlike its predecessor is predisposed to the responsibilities of regional security. The Constitutive Act of the AU provides for the establishment of the Peace and Security Council. By Article 4 of the Constitutive Act, the Peace and Security Council of the AU is empowered to intervene, even with military force, in a member state in response to serious violations of human rights. The kind of intervention foreseen in Article 4 will normally occur when the member state is unwilling or unable to come to the rescue of its citizens. These can take the form of genocide, war crimes and crimes against humanity. Since the enactment of the Act, there has been no concrete intervention to quell terrorist attacks across Africa. This is not because there are no adequate resources but because the policies are not being implemented (Fazel, 2013:36).

Another barrier in AU's fight against transnational terrorism is the almost unconditional claims by member states make regarding sovereignty and independence. This also has implications on political will and support towards combatting terrorism. Kambela (2020) noted that, while the phenomenon of transnational terrorism extends beyond the boundaries of a single state, state measures remain the main instrument in combating it. If a state affected by terrorism prevents the gathering of proper intelligence or is also not willing to allow collective instrumentation of the AU Act, there is usually an increase in terrorist activities. As terrorist attacks increase, the cost of their attacks on human lives worsens. The country's claim to sovereignty is part of constraints to the deployment of its security apparatus in general and the African Standby Force in particular (Okunade and Ogunubi 2020).

According to the Peace and Development Framework of the African Union (2015), there are very crucial factors sustaining insecurity in Africa. Some of the factors enumerated were; the unpredictability of pledges made by member

states, poorly resourced counter-insurgency operations, gaps in skills and training of troops. For instance, Okunade and Ogunubi (2020) noted that in the case of Mozambique, it took two years before the escalating terrorist attacks in the country was brought to the fore of discussion in the AU. While there is the continued quest for continental powers such as Nigeria and South Africa to seek permanent sit in the Security Council of the United Nations, the way and manner the African Union Peace and Security Council handles transnational crises under the watch of these super African countries will go a long way in building their credibility for a permanent seat at UN level (Kambara, 2020:3).

This brings into question the approach adopted in combatting transnational terrorism. Practical outcomes of AU efforts to intervene have shown that a multidimensional understanding of terrorism is necessary before combatting it. Terrorism is more often than not rooted in local grievances that need local solutions. The upheavals and tensions in Africa are consequent from the breakdown of the order and context that African values and principles were developed and applied. The intractability and resurgences of conflicts in several African states and elsewhere point to the failures and limitations of the mainstream militarized approach and state-centric peace and security paradigms that are applied to resolve disputes in the continent.

Besides, most of the terrorist networks are a set of non-state actors fighting old wars with new weapons. Boko Haram for instance anchors its struggle against Western Education but in the real sense, the political underpinning of the terrorist group has been traced as far back as 1914 when the British Colonialists forcefully amalgamated the Northern and Southern Protectorates. The continued attacks of the Boko Haram Group have also been attributed to weak governance and depraved socio-economic conditions of disgruntled jihadist groups (Abugbilla, 2017:56).

Different studies have been undertaken on the implications of transnational migration in Africa on the increasing volatility of states to transnational terrorism (Cannon and Iyekepolor, 2018; Chermak and Frelich, 2020). Hence, a critique of the African Union migration policy is important here as it relates to terrorism. The complexity of migration accommodates terrorists to use existing routes for illegal migration and also engage in extra-territorial and extra-normal violence, leveraging on foreign ties of other organised criminal gangs. The failure of the African Union Migration instruments to address shortcomings with regards to irregular migration of people across borders has

been part of the issues complicating the spate of transnational terrorism. More so, lax control at sub-regional levels has made it easy for terrorism to travel from one location to another.

In a research published by Peace Research Institute Oslo, Marc Helbling and Daniel Meierrieks (2020) observed that increased exposure to transnational terrorism, especially when it involves casualties, is associated with stricter migration control measures, but not with stricter migration regulations regarding eligibility criteria and conditions. A major outcome of migration porosity is that migrants are not protected from the threats and dangerous activities of terrorists along the borders (Kambara, 2020:3). The interconnectedness of the world today has caused a significant shrink in national boundaries and as more people are displaced by political instability in their countries amid a wide range of livelihood crises, it becomes even more dangerous to traverse across different parts of Africa especially in zones dominated by transnational terrorists (Okunade and Ogunubi, 2020:9).

Addressing the Situation

The problem of irregular migration across Africa is at the heart of transnational terrorism. Thus, coming up with concrete immigration policies stands as one of the most efficient counterterrorism instruments in the world. Studies have argued for African Union to implement stricter migration policies to deter activities of terrorists in different parts of the Horn of Africa and West Africa. The Windhoek Retreat 2015 is often hailed as a landmark event for the African continent's fight against terrorism (Cannon et al., 2018:16). The Windhoek Retreat was a platform for senior officials within the AUC, prominent diplomats and mediators, thematic experts, academics and civil society organisations were provided with a forum to interrogate the challenges emanating from terrorism and violent extremism in Africa. However, it is important to reconsider resolutions of the retreat and put forward more informed suggestions to address the increasing wave of transnational terrorism across Africa.

The African Union must go beyond unpacking the complexities and undercurrents that inform Africa's current security environment, but also strive to contribute to the development of tangible recommendations that could be taken forward by member states and a wide range of continental stakeholders. Preventing, countering and ending terrorist activities on the African continent required comprehensive and coordinated responses expanding beyond the realm of the military and police.

Attempts to mitigate the drivers of radicalisation has to be long-term in orientation. This includes sustained commitments to preventing terrorism, and flexible and context-specific efforts to engage in political dialogue where appropriate. Deep-seated socio-economic and governance challenges within many countries remain central to mitigating the conditions that fuel radicalisation, terrorism, and violent extremism. The triple challenges of poverty, unemployment, and inequality, which deepen disparities within and grievances between many communities, leave many individuals vulnerable to radicalisation.

There is a need to sustain a dynamic and continuous process involving research, constructs of strong social connections and undertaking the necessary processes to address complex underlying grievances within and between communities. There is a need to encourage holistic approaches to prevention, especially those that go beyond the security-driven paradigm of countering terrorism and violent extremism, which are considered essential if prevention efforts are to have any serious and lasting effects.

Community-based engagements and responses that place affected communities at the heart of interventions are central to holistic prevention measures – the vast majority of individuals who commit acts of terrorism emerge from affected local communities, and in some instances, terrorist organisations may receive implicit or explicit support from these communities, which may share similar grievances. In addition to the foregoing, local communities and grassroots stakeholders are also best positioned to hold individuals accountable and build greater support for sustainable change. Engaging affected and vulnerable communities on the interrelated social, economic and political forces that contribute to radicalisation, therefore, constitutes an important pillar of a holistic approach to preventing terrorism. There is a need for cooperation between local agencies, police services and the military within a given country. This will improve the credibility of intelligence available to combat the threatening diffusion of terrorists across various borders.

At the international level, there is a need to enhance collaborative efforts and responses to transnational terrorism from the UN and AU to address the cyclone of violent extremism raging across Africa. The UN and the AU are vital institutions in promoting coordinated, cohesive, sustained and holistic responses to terrorism and violent extremism on the continent. Both institutions have undertaken several decisions and launched comprehensive

processes to marshal resources and ensure that member states work effectively in combating terrorism. At the national level, the national police serve as key stakeholders in mitigating terrorist attacks: on the one hand, greater national investment into police services' capacities and available resources are necessary for detecting, preventing and responding to acts of terrorism as efficiently and quickly as possible. On the other hand, overly robust police responses that target civilian populations, or do not respect the rule of law, could unintentionally contribute to increased radicalisation.

While the military approach is viewed as just one out of many options, it is not to be fully discarded. Studies have shown the importance of significant commitments of financial resources and political will to the success of military engagements, especially when engaging unconventional forces such as terrorist organisations. Cooperation and coordination of financial resources to aid military interventions is a necessary component of any security response. If this aspect is well managed, it will serve as a counter-mechanism against huge accumulations of funds from illicit means that most transnational organisations leverage to perpetrate extreme violence.

Conclusion

The central concern of this essay was to find out why the African Union has been unable to address the increasing spate of transnational terrorism in the continent. This essay has been able to identify very critical issues preventing the AU from accomplishing a significant stride against the billows of organised crime and terrorist attacks ferreting its ways through interconnected territories, especially in the West Africa sub-region and the Horn of Africa, evident from activities of LRA, Boko Haram, and al-Shabaab groups. The African Union as shown in this paper has some instruments in place on paper to combat terrorism but in practice lack of political will and other political constraints have made it quite difficult to launch meaningful combat against the widening aggression of terrorist groups in Africa. Added to this is the inefficient migratory policies in place which cause migrants to fall prey to terrorist activities and terrorists alike to perpetrate cross-border violence as shown in the case of the major transnational terrorist groups chosen as case studies in this study. On the whole, the essay noted that addressing the problem of irregular migration in Africa is a necessary step towards combatting the spate of transnational terrorism.

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Inter-religious Dialogue: A Veritable Tool for the Management of Religious Intolerance in Nigeria

Abdul-Raheem Bashir

Abstract

It is a known fact that Islam and Christianity are the two religions with the largest adherents in the world. The peculiarity of Nigerian society is that it accommodates appreciable numbers of Muslims and Christians. This peculiarity makes Nigeria susceptible to the so-called religious acrimony due to the existence of religious intolerance. Doctrinal differences are regarded as a fundamental factor responsible for religious intolerance and this creates enmity and suspicion between Muslims and Christians. Religious intolerance is taking its toll on the nature of religion because rather than seeing religion as an agent of peace and unity, religion is rather seen as an agent of crisis and disunity. The purpose of this study, therefore, is to examine how inter-religious dialogue can mitigate the effect of religious intolerance between Muslims and Christians. The study reveals that the religious intolerance existing between Muslims and Christian is normal due to certain causes and these causes are fundamental and cannot be ignored. In this case, this religious intolerance must be managed for the sake of peaceful co-existence. Furthermore, there are agents whose roles can make or mar the management of religious intolerance. The study concludes that sincerity of purpose and mutual and genuine trust is critical to efficient inter-religious dialogue.

Introduction

Dialogue as being defined by the *Merriam Webster Dictionary* is a “discussion between representatives of parties to a conflict that is aimed at resolution”. The definition portrays that the main objective of the dialogue is to find a solution to an extant disagreement between parties involved to have amicable and uncompromising solutions. Dialogue has been proved to be a veritable tool for resolving various issues in the field of economics, politics, education, or religion. Dialogue is not a forum where arguments or cacophony are exchanged among individuals where a party intends to impose its idea on other parties, rather it is characterized by the elements of recognising the opinions of parties involved in an atmosphere of freedom, respect, sincerity, and objectivity without looking for a superior or inferior idea.

The word “Religious” confines or restricts dialogue in this context to religion while the prefix “inter” denotes between the external bodies rather than internal. In other words, the phrase “inter-religious dialogue” creates a mental picture of discussion between two religious bodies to find solutions to religious issues. Given this, Bidmos (2006) defines inter-religious dialogue as “a forum purposely created to generate contacts, discussion and interaction between two (or more) different religious groups to bring about an atmosphere of peaceful co-existence”(Bidmos, 2006:5).

Inter-religious dialogue is restricted to Islam and Christianity in Nigeria despite the fact other religions are also practised in Nigeria. The main reason for the restriction is that both Islam and Christianity have certain things in common. Firstly, they have proselytized religions i.e. they preach their doctrines to get converts. Secondly, they have Holy Books which contain their fundamental doctrines. Thirdly, they control larger adherents than any other religion in Nigeria and the entire world. Finally, each of them claims exclusive divine acceptability. This accounts for the reason of the exclusion of the African Traditional Religion because it doesn’t share the aforementioned values.

Interestingly, the dialogue was used by Greek philosophers as a mechanism of finding solutions to some social issues because of its values. Socrates, a Greek philosopher and his student Plato were known for applying dialogue in their philosophical discourse which culminated in the publication of a book titled the Republic of Plato (Bidmos, 2006 5).

However, this study focuses on the efficacy of inter-religious dialogue in resolving religious issues, especially between Muslims and Christians. First and foremost, the study examines the rationale behind emphasizing the need for inter-religious dialogue.

The Need for Inter-Religious Dialogue Between Muslims and Christians

Rivalry is the concomitance or manifestation of intolerance. This assertion corroborates the fact that the existence of religious intolerance between Muslims and Christians is unavoidable. Therefore, the wisdom behind organizing inter-religious dialogue is to stem the tide of religious intolerance. Specifically, there are fundamental causes responsible for religious intolerance. These causes are so vital that they cannot be ignored or deleted from the memory of both Muslims and Christians. Abdul-Raheem (2020)

identifies the following as causes responsible for religious intolerance between Muslims and Christians.

a. Crusade

When Syrian and Palestine and their environs were conquered (634-638 CE) during the era of Umar *ibn al-Khattab*, the second *Khalifah* of the Prophet, the Christians who were the major inhabitants were treated humanely. They enjoyed the freedom of worship and safety of life and properties, even they were involved in the government. The pilgrims all over Europe freely visited the holy places in Jerusalem and other historical places around Palestine and Syria without any form of restriction or humiliation. Unfortunately, when these pilgrims returned to their respective countries they spread false accusations of Muslim ill-treatment against the Christian pilgrims. Disappointedly, the false accusations were proved right when the rulers of Saljûq and Turkey ignored the legacy of their predecessors (Mazhar-ul-Haq, 1990:678). Hence the Christians in Europe were enraged by the intolerance of Saljûq and Turkish rulers. Under this, a repeated appeal was made by Emperor Alexius Comnenus to Pope Urban II to take over Jerusalem from the Muslims under the Saljûq Dynasty. The Pope, on the other hand, viewed the appeal as an opportunity to reunite the Greek Church and Rome after 45 years of schism (1009-1054). The speech delivered by the Pope on November 26, 1095, at Clermont in south-eastern France was regarded as the most effective speech in all history. "Enter upon the road to the Holy Sepulcher, wrest it from the wicked race and subject it". He further added thus; "A remission of sins to those who joined the Crusade, and paradise to those who fell in battle" (Mazhar-ul-Haq, 1990:680 and Hitti, 2002:636).

This could be regarded as the origin and one of the main reasons for religious intolerance between Muslims and Christians. It is historical evidence that cannot be erased and it could be a point of reference for both Muslims and Christians forever.

b. Doctrinal Differences

The revealed religion is characterized by certain doctrines which the Prophets sent by Allah preached to their people. In Christianity for example; atonement of sin through the death of Jesus on the cross of Calvary, Jesus as the only begotten son of God, Trinity, and God incarnation in the personality of Jesus are the fundamental doctrines of Christianity. Though Islam affirms Jesus was born by Virgin Mary as well as miracles performed by him, Islam rejects these

doctrines in their entirety. For instance, Q4:157 disproves the doctrine that Jesus died on the cross of Calvary. Also, Q4:171 and Q5:72and73 declare whoever believes in Trinity as an infidel. Finally, Q112 dispels the belief that Allah begets a son.

The position of Islam on these doctrines will make every Christian sees Islam as anti-Christianity. This is also one of the critical factors for religious intolerance.

c. Proselytization Mission of Both Islam and Christianity

Religious intolerance is a phenomenon that is commonly found among the adherents of different religions of the world. But it is more prominent between the Christians and Muslims than any other religious adherents because Islam and Christianity are proselytized religions with a scriptural basis. For instance, Qur'an chapter 16 verse 125 says;

“Invite (mankind, O Muhammad) to the way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation) and fair preaching...”

Similarly, in Luke 9: 60; “Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God”. This statement of Jesus is further emphasized by the statement of Paul in 1Corinthians 9: 16

For though I preach the gospel, I have nothing to glory of for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

However, both Islam and Christianity prescribe the rules of engagement in the process of evangelization, but these rules of engagement are usually violated by overzealous Muslim and Christian preachers. Bidmos (2006) noted that during the preaching session, in some cases, offensive utterances are uttered which the people of opposite religions might consider profane. More importantly, aggressive evangelization is seen when preaching takes place in public places such as public transport, hospitals, prisons, on the campuses of tertiary institutions and both government and private enterprises all to win souls (Sampson, 2012). The Muslims will find this method very disturbing and thereby fanning the ember of religious intolerance.

d. Misconception About “Jihad”

Jihad is one of the fundamental principles of Islam because of its efficacy in spreading and preserving Islam. The word “Jihad” was repeated more than 30 times in the Glorious Qur'an mostly with the meaning of “striving”, such as

Q3:142, Q9:24, Q25:52, Q29:6, etc. although the word “Jihad” might carry the connotation of a fight at times. However, the word “Qital” always carries the connotation of fighting and where it is used in the Qur’an, it invariably indicates fighting.

Jihad was defined by Firestone (1999) as “to strive, exert oneself, or take extraordinary pain”. Edward Lane cited in Firestone (1999) classically defined the word “Jihad” as “exerting one’s utmost power, efforts, endeavours or ability in contending with an object of disapprobation”. Generally in Islam, jihad is viewed in different contexts. Struggling against one’s soul by taming it for righteousness is called jihad of the heart and according to the Prophet, it is the greatest jihad. Also, speaking the word of truth to correct injustice is called jihad of the tongue. The Prophet was reported to have said; “The best jihad is (speaking) a word of justice to a tyrannical ruler”. *Sunan Tirmidhi*: hadith 2265

The word “Jihad” is seldom used to connote physical combat when there is a dire need to protect the life and properties of Muslims. The early Muslims were permitted to carry arms to defend themselves and their land against their enemies, Q22:39-40. Sadly, the Christians misconstrue the word “Jihad” to mean war against Christians. This can be justified by the remarks of Rev. Peter Akinola who believed that *Boko Haram* is another ploy employed by Muslims to kill Christians.

Shun all political claims that *Boko Haram* is not against Christianity. It is. It has been going on since 1966. They are committed to jihad. You can stop them it is their religious obligation. They have been doing it for 36 years; they have not stopped and they won’t stop (Rev. Akinola, 2012).

In as much as the Christians still perceive jihad as a war against them the dust of religious intolerance will continue to rise unabated.

Strategies for Managing Religious Intolerance

The factors responsible for religious intolerance are real and critical. As a result, there is no room for compromise. For instance, Christians cannot drop the doctrine of Divine sonship of Jesus Christ while the Muslims cannot also be silent on the doctrine that Allah does not beget a son. Be it as it may, therefore, there is a need for effective management of religious intolerance, which will make both Muslims and Christians co-exist in a peaceful atmosphere despite their opposing doctrines. There are some agents whose

roles can make or mar the management of religious intolerance and these agents include the following.

a. Theological Seminaries/Arabic and Islamic Institutes

Originally, these institutions are responsible for training the would-be evangelists and da‘wah workers respectively. The kind of training given to them has a far-reaching effect on their psyche. Majorly, they are trained to preserve, defend, protect and propagate the religion they profess. They are trained to see the opposite religion as a rival, therefore indirectly aggressiveness is part of the training they received. Oyemomi (2018) draws attention to certain practices that are a manifestation of bad religion. Bad Religion is an American concept of religion that originated in Los Angeles, California in 1980. This concept was given birth because of attitudes of some religious adherents towards one another, such as tagging the adherents of a particular religion as infidels because of their religious doctrines or casting aspersions on a particular religion and its adherents. The products of private religious institutions cannot be exonerated from these practices. In this case, these institutions don’t have business in training their products for religious tolerance.

Unlike the tertiary institutions where religious studies are offered. The curriculum of religious studies in the tertiary institutions makes a provision for the study of all existing religions, and the students are allowed to borrow courses from Islamic Studies, Christian Religious Studies and African Traditional Religious Studies. More importantly, a course on Inter-religious Dialogue is also included in the curriculum where both Muslims and Christians are trained on the need to tolerate each other despite the doctrinal differences. The religious studies graduates cannot be compared with the products of theological seminaries or *Islamiyyah* schools in terms of training because they are adequately prepared to manage religious intolerance than their counterparts.

b. The Press

The role of the press is to educate, inform and entertain. This role gives the press the privilege to influence society positively or negatively. By this virtue, the press can make or mar the management of religious intolerance. Unfortunately, the press has been found wanting in the management of religious intolerance either at the local or international level. For instance, at the international level, Jyllands-Posten, a Danish tabloid in September 2005

published twelve images mocking Prophet Muhammad (en.wikipedia.org/wiki/Jyllands-Posten_Muhammad_cartoons_controversy). This caused pandemonium in some countries including Nigeria and it led to violent reactions which resulted in burning some churches and the loss of lives and properties.

Similarly, on November 16, 2002, This Day newspaper carried an article written by Isioma Daniel, who was reacting to Muslims' fuss over the hosting of the Miss World beauty pageant in Kaduna State. She remarked thus;

The Muslims thought it was immoral to bring 92 women to Nigeria and ask them to revel in vanity. What would Mohammed think? In all honesty, he would probably have chosen a wife from one of them (en.wikipedia.org/wiki/Isioma_Daniel)

The aftermath of this article was religious mayhem that led to incineration, killings and people sustained various degrees of injuries. The question is; is it appropriate for any newspaper to carry news that can aggravate tension? Is it in line with the ethical profession of journalism to inflame the tension when it is supposed to be dowsed? This is the tip of the ice-bag of numerous cases.

The press will do well in managing religious intolerance provided if they can think twice before reporting any religious issues.

c. Politics

In a democratic society, politics is a platform for bringing leaders onto the political landscape. However, in a society where religion is an integral part of human life, religion is seen as an essential weapon in winning or losing an election. Based on this assumption, Nigerian politicians play to the gallery by making good comments on religion. Obviously, during the electioneering, the political landscape in Nigeria is usually divided into public and private. At the public level, the political candidates, having taken cognizance of how important religion is to Nigerians, avoid any act capable of accusing them of religious intolerance. Because of this, the political posts are usually evenly distributed. For instance, if a gubernatorial aspirant is a Muslim, the deputy must be a Christian vice versa. This is the practice, especially where an appreciable number of Christians and Muslims live together.

However, at the private level, the case is different. It is common knowledge that both Christian and Muslim religious leaders persuade their congregants to vote for the political candidates of their same religion. In an attempt to get

them convinced, aspersion is usually cast on the opposite religion and the old wounds are reopened and thereby fan the ember of religious intolerance, which may have an enduring adverse effect on their minds.

Though politics has been tagged as a dirty game, Oloso (2009) believes that in Nigeria, politics is dirtier due to how it is being practised. In a situation where either Muslims or Christians are politically marginalized, religious violence is usually orchestrated to realize the political ambition. What gives credence to this claim was the religious uprising that broke out in Jos on November 28, 2008, which was the outcome of controversial results of the local government election (Tajudeen, 2008).

d. Government

Some people regard Nigeria as a multi-religious society rather than being secular as claimed by the Nigerian constitution. Regarding Nigeria as multi-religious might be more correct for the fact that religion dictates the pace at which Nigeria moves. It is an undeniable fact that both Muslims and Christians are at the throat of the government holding government to ransom in dancing to their tune. Bidmos (2006) asserts that both Muslims and Christians always seek the government attention and assistance in performing their religious duty. If Muslims make a demand and the demand is granted, the government will be obliged to grant the corresponding request to Christians for the sake of balancing the equation. The rationale behind this is to calm the tension of religious intolerance. For example, government at all levels spends a huge amount of money sponsoring the Muslim pilgrimages to Makkah every year because pilgrimage is the last pillar of Islam. The same gesture is also extended to Christians even though pilgrimage is not a fundamental principle of Christianity. Imagine the government refuses to balance the equation for the obvious reason, the impression will be that a particular religion is given preference over other religions. Being sensitive to the implication of religious intolerance, the government always balances the equation. Therefore, the role played by the government is a great determinant for managing religious intolerance.

e. Family Background

The family in Nigeria is more religious than atheistic due to the religious nature of Nigerian society. The family as being referred to in this context is the extended family because it is more complex than the nuclear family. The family when categorized along the religious line, has three distinct typologies

of the family are identified. Muslim family, Christian family and Muslim-Christian family. Experience shows that Muslim-Christian family has a higher probability of managing religious intolerance better than the other types of families because in the family's tree there are Christians and Muslims. Therefore, the family tie serves as a shock absorber that neutralizes the effect of religious brainwash that might have been transferred to their psyche by their religious leaders. Muslims-Christians family is common in southwest Nigeria which has been the factor that foils any religious crisis.

f. The leadership of Religious Associations

Religious associations are established purposely for the promotion of religious beliefs and values and to protect the interests of the members. Though there are countless numbers of religious associations, the Christians Association of Nigeria (CAN) and the Nigeria Supreme Council for Islamic Affairs (NSCIA) are recognized by the government as a mouthpiece for both Christians and Muslims. However, Nigeria Inter-Religious Council (NIREC) was established by the government purposely to foster peaceful co-existence between the Muslims and Christians due to incessant religious crises that beclouded the Nigerian society.

It must be emphasized that the role played by the leadership of both CAN and NSCIA can make or mar the management of religious intolerance. Historically, the leadership of CAN, without prejudice, has not been playing a positive role in the management of religious intolerance. Two to three examples will suffice to buttress the claim.

In his Christmas message of 2020, Catholic Bishop of Sokoto Diocese, Matthew Hassan Kukah accused President Muhammad Buhari of nepotism by saying that “there could have been a coup if a non-northern Muslim president had done a fraction of what Buhari did”. As a pastor, Kukah has every right to call the president to order especially when the situation in the country is awful. However, this must be done without religious jingoism. The clause in his statement, “non-northern Muslim” is an indicator of religious bigotry. Some Christians took a side with the Bishop while others blamed him for making inflammatory comments. They believed that the Bishop's comments were more political than admonition, seeing him as a tool in the hands of politicians (Ezigbo and Orizu 2020).

Another instance is the statement made by Rev. Peter Akinola who believed that *Boko Haram* is another ploy employed by Muslims to kill Christians.

Today, it is clear to everyone that Muslims are the most affected people by the activities of Boko Haram.

Using the hijab is part of Islamic culture and the Nigerian constitution recognizes freedom of religion. In Lagos State, for example, using a hijab is allowed in schools established by Christians but is controlled by the state government. Why that of Kwara State is going to be different? If some parents demand that their daughters should wear hijab in grant-aided schools, such parents made a demand that is recognized by the Nigerian constitution. Rather than cooperate with the government, Rev. Reuben Idowu, the secretary-general of the CAN in Kwara State made the following remarks:

We assert that in principle and practice our schools are mission (government) grant-aided and not general public schools and cannot be technically Islamized starting with the use of hijab (Nzwili, 2021)

Whenever Muslims make a demand, their demand usually turns to be an accusation of Islamizing Nigeria. The fact remains that Nigeria is more Christianized than being Islamized, yet there is no hullabaloo from the side of Muslims. Religious leaders should be wary of utterances that can heighten religious intolerance.

The Concept of Inter-Religious Dialogue in Islamic Philosophy

One of the hallmarks of Islam is the recognition that it accords to other existing religions. This, however, forms the basis for religious dialogue not only with Christians but adherents of other religions.

Those who believe and those who are Jews and the Sabians and the Christians and the Magians and the polytheists-surely Allah will decide between them on the day of Resurrection. Surely, Allah is Witness over all things (Q22:17).

Specifically in the Qur'an, dialogue between Muslims and Christians or between Muslims and Jews is prominently pronounced. The focus of dialogue as recommended by Islam is on the issues of faith bordering on Allah and His Prophets, especially the personality of Jesus because of the perception that Christians had about him. For instance, the following verse of the Qur'an requests Muslims to invite Christians or Jews for dialogue to have a common perception about Allah, since Islam, Christianity and Judaism have revealed Books.

Say, O People of the scripture, come to a word that is equitable between us and you that we will not worship except Allah and

not associate anything with Him and not take one another as lords instead of Allah. But if they turn away, then say, bear witness that we are Muslims {submitting to Him} (Q3:64).

The methodology of carrying out inter-religious dialogue is stipulated in this verse namely: invitation, issues relating to Allah as a topic of discussion and non-compromising of belief. Religious dialogue is productive if the invitation is offered and accepted. Also, what enhances the productivity of religious dialogue is a mutual and harmonious understanding of participants' perceptions and interests.

The Qur'an also allows Muslims to engage in dialogue over the issues relating to the Prophets sent by Allah, the basis for this is established in the following verse.

Say, {O believers}, we believed in Allah and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob and Descendants and what was given to Moses and Jesus and what was given to the Prophets from their Lord. We make no distinction between any of them, and we are Muslims {in submission} to Him (Q2:135).

Given this, the Qur'an furnishes Muslims with adequate and genuine information about the past prophets, their missions and encounters with the people they were sent to. By this, Muslims have enough information that will make them engage in meaningful and fruitful religious dialogue.

The Prophet (SAW) engaged in religious dialogue with the Jews and Christians in *Madinah* over issues relating to Allah, angels, and prophets especially Jesus. A good example is the following report of Imam al-Bukhari from the narration of Abdullahi bin Umar that a monk came to the Prophet and told him that we found in our book that Allah will place the heaven on one finger, the earth on one finger, the tree on one finger, water and sand on one finger, and all the creatures on one finger and then said; I am the Ruler. Hearing this, the Prophet smiled as a sign of confirmation of what the monk said and then recited the following verse of the Qur'an:

They made not a just estimate of Allah such as due to him. And on the Day of Resurrection, the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His right hand. Glorified be He, and High be He above all that they associate as partners with Him. Surah az-Zumar (Q39): 67.

Similarly, the Christian delegates of *Najran* came to the Prophet arguing with him over his statement about Jesus that he was a servant of Allah. The Prophet remarked that calling him a servant of Allah is not an insult to his personality. Then, they asked the Prophet if he had seen anybody that has no father like Jesus or heard about such a person? In response to this challenge, the following verse was revealed to the Prophet: “Indeed, the example of Jesus to Allah is like that of Adam, He created him from dust, then He said to him, Be, and he was” (Q3:59).

The Prophet (SAW) on one occasion had a religious dialogue with a group of Jews. The discourse was on the authenticity of his prophethood. The Prophet was asked four questions that nobody can answer except a prophet. They promised to embrace Islam if the Prophet could answer these four questions. First, what type of food did Jacob forbid for himself before the revelation of Tawrah (Old Testament)? Second, what determines the male sex? Three, you unlettered prophet, what is the nature of your sleep? Finally, who among the angels is your friend?

The Prophet (SAW) answered these four questions one after the others by saying; the food prohibited by Jacob for himself was mutton and the camel’s milk. The reason was that during a protracted illness, Jacob vowed that if Allah heals him he will prohibit for himself the most loved food and drink to him and the most loved food and drink to him were mutton and camel’s milk. Second, the Prophet explained that the male’s gamete is white and thick but the female’s gamete is yellow and light. If a male’s gamete overpowers the female’s gamete the baby will be a boy and vice versa. Three, the nature of sleep of unlettered Prophet is that if his eyes sleep, his mind is awake. Lastly, every prophet has a friend among the angels, my friend among the angels is Jibril (Gabriel). The Jews told the Prophet that he answered the questions correctly only that the angel Jibril that you called your friend is our enemy because he used to destroy us. Assuming your friend is *Mikhail* (Michael) we would have followed you (Shinqiti, 1992: 70-71)

The aforementioned quotations from the Qur’an and the experiences of the Prophet indicate that Muslims have been fully prepared for religious dialogue.

Expanding the Horizon of Inter-Religious Dialogue

Inter-religious dialogue in contemporary society has assumed another dimension because Islam and Muslims have been labelled terrorists, especially in the West. Ibrahim (2018) explains that the emergence of radical

Muslims such as al-Qaidah, ISIS, As-Shabab in Somalia, Boko Haram in Nigeria etc., who declare war against the American and European governments and the governments in the Arab world, whom they regarded as puppets in the hand of the West, has been regarded as a factor for this labelling. The violent activities of these groups had strained the relationship between Muslims and non-Muslims all over the world. B 534 because of this, Islam and Muslims have been disparaged through the writings of western scholars such as Francis Fukuyama, the author of “The End of History and the Last Man” published in 1992, Samuel Huntington, who wrote a book entitled “The Clash of Civilizations” published in 1996, Nathan Leon, the author of “The Islamophobia Industry” published in 2016 etc. These scholars through their writings have depicted Islam and Muslims as a terrorist. They sarcastically maintain “Islam may not be terrorist religion, but all terrorists are Muslims”(Ibrahim, 2018:7). Though there is a conspiracy theory originally, these radical Muslims are showing their anger against the American government for supporting Israel against Palestinians by supplying them with weapons and financial aid. This is done to detriment of Palestinians. Al-Qasim *et al* (2008) succinctly capture the American support for Israel in the following submission:

America has provided Israel with advanced deadly weapons, generous funds, unjust political support and open assistance at all levels while belittling the feelings of Muslims and showing satisfaction with any action that violates their right. Even verbal condemnation of Israel for its repeated ugly crimes has been opposed by the America veto, although such a condemnation, had it taken place, would not have had any effect because America, which invariably supports Israel, has proceeded on the assumption that might is right.

American support to Israel is just like a golden fish that has no hiding place for beholders. However, rather than responding to the yearning of the whole world over the despicable and unspeakable plight of Palestinians in the hand of Israel, the American government with the support of some biased scholars and media continue to be sowing the hatred of Islam and Muslims in the minds of millions of American citizens. For instance, President George Bush’s rhetorical question after the occurrence of 9/11, “Why do they hate us?” Was to brainwash Americans to have the belief that Muslims hate them. al-Qasim *et al* (2008) regard the act of planting the hatred of other people in the hearts of citizens to win their support as done by the American government as irresponsible on the part of the leaders.

The violent activities of the Muslim radicals and the intensification of American military efforts to contain them on the one hand, and the American media and scholars over the character deformation of Islam and Muslims on the other hand, depicts a scenario of a clash of civilizations. Unarguably, there is a theory regarding the clash of civilizations that states that “the end of Cold War will usher a new conflict”, but it is going to be a conflict between civilizations. Samuel Huntington in his book entitled “The Clash of Civilizations” maintains that American civilization will clash with other civilizations of the world and the real and current challenge to the Western civilization comes from Islam (Al-Qasim et al, 2008: 35).

Indeed the Islamic civilization is anti-Western civilization, and it is obvious that an attempt is being made by the West to subdue it, because in their thinking it is primordial, hence it needs to be reformed.

Given this, efforts are ongoing to create a ground for dialogue between religions and civilizations. Achievements have been recorded so far in this regard. Organization of Islamic Conference (OIC) and Muslim World League are in the vanguard of organizing several conferences in this regard.

Conclusion

The causes of religious intolerance are real and enduring. Given this, managing it becomes imperative and crucial. The advantage of this is enormous because it will engender peaceful co-existence between Muslims and Christians who form the largest percentage of Nigeria’s population. However, successful management of religious intolerance is the responsibility of agents such as Theological seminaries, *Islamiyyah* schools, government, religious associations among others. It is noteworthy that Muslims seems to be more ready for meaningful inter-religious dialogue than Christians because they are encouraged by the Qur’an and *Sunnah*. More so, there is a need to expand the frontier of inter-religious dialogue to accommodate dialogue between religion and civilization. This will create the opportunity to water down the menace of the clash of civilizations currently going on between the Islamic civilization and Western civilization. The sincerity of purpose and mutual trust are *sine qua non* for meaningful and successful inter-religious dialogue. The meaningful and effective inter-religious dialogue is indispensable for the efficient management of religious intolerance between Muslims and Christians in Nigeria.

Recommendations

1. Dialogue has been proven to be a potent tool in finding a lasting solution to any issue, therefore, Muslims and Christians should intensify efforts by organizing inter-religious dialogue either annually or biennially to address issues relating to religions in Nigeria;
2. Conferences or seminars held on inter-religious dialogue should be given full media coverage to create public awareness and thereby mitigate the sentiments of religious intolerance between Muslims and Christians.
3. All the religious leaders must be meticulous in their utterances and play the role of mediators rather than instigators.
4. Religious organizations must be insulated against the manipulation of political mercenaries.
5. The organization of inter-religious dialogue must be guided by the principles of mutual understanding and trust so that the set objectives can be achieved.
6. Intra-religious dialogue should also be held periodically and whatever resolutions agreed at this level should be tabled during the annual or biennial inter-religious dialogue conferences.
7. Inter-religious dialogue is a dynamic project which can play multifaceted roles.

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Prophetic Sunnah as a Panacea for Unity and Development in Nigeria: A Pragmatic Analysis of His Last Sermon

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Abstract

The study of language use, interpretation and meaning can be approached from various perspectives; one of which is pragmatics. Pragmatics studies language use and meaning that are not derived from the formal properties of words and utterances, but from the way utterances are used in social contexts and how such contexts manifest in utterances and interpretations. It deals specifically with the way language is used to express what a speaker means in particular situations, especially when the actual words used may appear to mean something unstated or different. This paper attempts a pragmatic interpretation of the last sermon of Prophet Muhammad (P.B.U.H.) delivered at Mount Arafat on 9th Dhul Hijjah, 10 A. H. (about 1432 years ago). Various pragmatic concepts like inference, presupposition, implicature, intention, mutual contextual beliefs, etc are deployed in the analysis and interpretation of the sermon. The analysis revealed that the sermon is not only rich in language use; it contained a lot of guidance, warnings and solutions to the various societal problems that have ravaged Nigeria, and that adherence to the contents of the sermon, alone, is enough to achieve lasting peace, security, unity and development in the country or any human society. The study concluded that a critical appraisal and thorough understanding of the contents of the sermon, such as provided in this analysis, is recommended to governments and people of Nigeria and that its adaptation will serve as a panacea to the various security, economic and political ills in the country.

Introduction

The importance of language in any human society is indisputable. Language is purely a human-specific, non-instinctive means of communicating ideas and emotions by the manipulation of human speech organs to produce sounds. As a major means of communication, language constitutes a vital means of human existence because it reveals the socio-cultural beliefs, thoughts and emotions of man. This justifies the assertion of Alabi and Salawdeen (2019) that any society that has not developed a language has denied itself almost entirely of all human experiences. Osisanwo (2003) describes language as a

human vocal noise, used systematically and conventionally by members of a speech community for purposes of communication. Wales (2001) sees language as a specific verbal behaviour of individuals in speech or writing likening this to *parole* of Sassure (1961). Language is a complex system and this complexity has made philosophers and linguists, especially linguists to study it from different levels like phonology, morphology, syntax, semantics, pragmatics, etc.

One of such approaches to the study of language is pragmatics, which is applied in this analysis. As a field of study in linguistics, pragmatics deals with the way language is used and it's meaning when such meaning is derived not from the formal properties of words but from the way utterances are used in social contexts and how such contexts manifest in what is said. Wales (2001, p.314) defines pragmatics simply as “the study of language use”. She states further that it concerns the meaning of utterances rather than the meaning of sentences and propositions. Pragmatics deals with the way language are used to specifically state what a speaker means in particular situations especially when his actual words may appear to mean something different or unstated.

This paper applies the various pragmatic concepts like inference, presupposition, intention, implicature, mutual contextual beliefs, etc. to analyse the last sermon of Prophet Muhammad (peace and blessing of Allah be upon him) which was delivered on Mount Arafat in Makkah on the Ninth of Dhul Hijjah 10 A. H.

A Synopsis of the life of Prophet Muhammad

Prophet Muhammad (p.b.u.h.) was born in Makkah on Monday 12th Rabi’ul Awwal 571 C.E to the clan of Quraish (Rahim,1981). He lost his father before he was born and was brought under the care of his grandfather, Abdul Mutalib, and later his uncle, Abu Talib. He got married to a wealthy businesswoman, Khadijat at the age of 25. He was called to prophethood in the cave of Hera where he used to isolate himself for meditation at the age of 40. For 13 years, he was in Makkah receiving wahy (revelations) from Allah concerning the principles and practices of Islam and calling people into the fold of Islam with few people accepting the new religion. The people of Makkah considered the new faith as antagonistic to their existing beliefs. The people of Makkah became very hostile to him, his new religion and his few followers (the converts). The few followers of the Prophet were persecuted and oppressed by the noble clans in Makkah. The worsening state of hostility and persecution

made the Prophet take a monumental decision to save the Muslims and the new faith from the inhuman treatment by the idolaters (Rahim, 1981). The Prophet, with his followers, later migrated to Madinah (formerly Yathreb) after earlier attempts to Abyssinia and Taif failed. He was welcomed and assisted to settle down in Madinah where he spent 10 years before his death. Altogether, he spent 23 years preaching Islam to people of different races and nationalities. It was during one of the religious obligations, Hajj, on mount Arafat in Makkah that he delivered the sermon that is the subject of this study.

Theoretical Background

The term ‘pragmatics’ was first used by scholars interested in the question of meaning “The Linguist philosophers Morris and Pierce, for instance, writing in the later 1930s and early 1940s were interested in relating SIGNS to ‘interpreters’ and to uses” (Wales, 2001 p. 313). Morris in his philosophical book titled *Foundations of the Theory of Signs* (1938) coined pragmatics from a Greek word ‘pragma’ meaning ‘deed’ or ‘action’ (Wales, 2001). Pragmatics, according to him, is regarded as a branch of semiotics, others being syntax and semantics. The field, however, became more popular through the works of philosophers like Austin, (1962), Searle (1969), Grice (1975), Leech (1983) and others. Adegbija (1999) states that pragmatics, as a discipline developed as a reaction against the pure formalist approach to language. It sees meaning and language use as dependent on the speaker, the addressee and other features of the context of utterance. Leech and Short (1987) think that pragmatic analysis of language can be broadly understood to be the investigation into that aspect of meaning which is derived not from the formal properties of words and constructions, but from how utterances are used and how they relate to the context in which they are uttered.

In the opinion of Watson and Hills (1993, p.146) pragmatics is:

The study of language from the viewpoint of the user, especially the choices he or she makes, the constraints he or she meets within social situations and the effects the use of language has upon the others in the communicative situation.

Pragmatics brings into fore an aspect of meaning which ordinarily will not be catered for by the formal understanding of the structure of a particular sentence. It brings into focus certain peculiarities about the use of language and the sentence turn or context in which language is used.

Adebija (1999, p.189) provides a more comprehensive and encompassing definition of pragmatics. He defines pragmatics as:

The study of language use in a particular communicative context or situation. This would take into cognizance, the message being communicated, or the speech act being performed; the participants involved; the intention, knowledge of the world, and the impacts of these on their interaction; what they have taken for granted as part of context; the deductions they make based on context, what is said and left unsaid, the impact of a non-verbal aspect of interaction on meaning.

We can thus conclude from the various definitions, that pragmatics studies the way language is used to express what a speaker has in mind regarding a particular utterance, in terms of meaning in particular situations, especially when the actual words used may appear to mean something different.

In attempting a pragmatic analysis, several pragmatic concepts to be employed in the analysis to determine the appropriateness of meaning will be explained, especially those that are vital to the analysis in this paper.

Context

Context, as an aspect of linguistics, was given little or no attention in the formal linguistic description of grammar and semantics before the emergence of pragmatics. However, pragmatics is concerned with language use, pays particular attention to the role of context in language use. Context is the immediate discourse situation in which a text or an utterance is produced. Context-of-situation became popularised from the 1930s to the 1950s in the works of Firth, taking it from Anthropologist Malinowski (1923), (Wales, 2001). Crystal (1987) defines context as the place in which a communicative event takes place. Lyons (1977) defines context as a theoretical construct in the postulation of which the linguist abstracts from the actual situation and establishes as contextual all the factors which, by their influence upon the participants in the language event, systematically determine the form and appropriateness of the meaning of utterances.

Context can thus be seen as the relevant aspect of the physical or social setting of an utterance that aids the understanding of the utterance. Adebija (1999) identifies four kinds of context which can affect meaning: physical, socio-cultural, linguistic and psychological. Physical context relates to where an utterance takes place and the time of the utterance. Socio-cultural context has

to do with the beliefs, habits, value systems and culture of those involved in the interaction. Linguistic context refers to other words appearing in the environment of the word(s) used. Psychological context has to do with the state of mind of the interlocutors.

Presupposition

A presupposition is a proposition the truth of which is taken for granted in a communicative context. Wales (2001) posits that it refers to necessary preconditions and assumptions which are made in speaking or writing an utterance distinct from what may be asserted. A presupposition is concerned with the assumption that is shared by the interlocutors concerning the subject of discussion. Presupposition can be semantic or pragmatic. The semantic presupposition is concerned with the logical relation that holds between sentences. It relies mainly on the meaning of words that form the utterance. For instance:

Have you stopped playing football?

The above utterance presupposes that the receiver (the man being addressed) is a footballer. Also that he has been playing actively in the past. The two interpretations are arrived at from the meaning of the words that form the utterance. Pragmatic presupposition, on the other hand, is extra-textual. It is the assumption and belief about the context the truth of which a speaker takes for granted as part of the background of the conversation (Osisanwo, 2008). Yule (1996) sees it as the assumption that a speaker makes about what the hearer is likely to accept without challenge.

Implicature

Implicature is when what is said by a speaker is distinctly different from what is meant. Levinson (2003) says the key ideas about implicature were proposed by Grice in the William James lectures delivered at Harvard in 1967. Implicature and Cooperative Principles are terms introduced by linguistic philosopher H. P. Grice in his scholarly works (Wales, 2001). The cooperative principle is the tacit agreement by the interlocutors to work together to achieve cohesion and effective exchange in discourse. Grice identifies four maxims: quantity, quality, relation and manner (Grundy, 2008; Ogunsiji and Farinde, 2010). According to Grice, there is a set of two over-arching assumptions guiding the conduct of conversation. Implicature is related to pragmatic meaning relying on variables other than what is said. It can be conventional or conversational. Conventional is determined by the conventional meaning

of words which makes it tilt towards grammatical meaning. Yule (1996) says it results in additionally conveyed meaning when the words are used. For instance:

He is a lecturer and so, he is brilliant.

The conventional implicature of the utterance here is that lecturers are brilliant and since he is one of them, he is also brilliant.

The notion of conversational implicature is very important in pragmatics because it stands as a pragmatic explanation of linguistic phenomena. It provides some explicit account of how it is possible to say one thing and mean something else or mean more than what is said.

A. Can you tell me the time?

B. Well, Salatul Asri (middle prayer observed around 4 p.m.) has just been observed.

Judging from semantic theory or conventional implicature, we may not be able to make much from the exchange above other than A is asking B if he can tell him the time and that B has spoken about the time of Salatul Asri. However, in terms of conversational implicature, the exchange above involves more. Utterance B can be interpreted as “no, I don’t know the exact time or I don’t have a watch by which I can provide information about the exact time. However, Salatul Asri seems to have a fixed time and so it can be used to determine the exact time. Since this prayer is observed at about 4 p.m. (at that time, in that area), it means the time is just about that”. This explanation is not directly stated by B above but can be implied or deduced at the point of conversational implicature thriving on co-operation between two interactants.

Inference

The inference is a process that allows a hearer or listener to deduce meaning from what is said or written and what is left unsaid. Osisanwo (2003) asserts that it involves concluding known facts or data. The hearer of an utterance has no direct access to the meaning which the speaker has in mind. He has to go through a process to arrive at the correct interpretation of such an utterance. It is this process that is known as inference. Wales (2001, p. 211) sees it as “the process of deduction, of working something out, of making explicit what is unspoken or unwritten”. It is a deductive process through which the hearer progresses from the literal meaning of an utterance to what the speaker has in mind. The context of an utterance plays a prominent role in arriving at appropriate inference.

It is hot in this room with all the windows closed.

What can be inferred from the utterance above is that of a polite request to get the windows opened.

Intention

The intention is the rationale, goals or psychological process behind an utterance. This means what a speaker has in mind for making a particular utterance. Wales (2001) argues that intentionality resides with the speaker and so should, therefore, be described from the point of view of the speaker rather than the listener. The major postulation of intention is that when an utterance is made, there is a particular intention in the mind of the speaker and every speaker desires that such intention should be recognised or comprehended by the listener. Sometimes, a speaker's intention may not be recognised by the listener. Ambiguity is one of the factors that may hamper the recognition of a speaker's intention. It is also possible for an utterance to achieve an unintended meaning. However, recognition of intention in a communicative situation is crucial.

Mutual Contextual Belief

Mutual Contextual Belief of interlocutors is another important concept in pragmatic analysis. This is the assumption or background knowledge that interlocutors share about the subject being discussed. This idea originated from Bach and Harnish (1979). They posit that inference made by listeners in a communicative situation is not just based on what the speaker says but on the mutual contextual beliefs or background information shared by the interlocutors. The more mutual beliefs shared by interlocutors the better the understanding they can display in a communicative situation.

Methodology

This study is an attempt to apply some pragmatic concepts to analyse the farewell sermon of Prophet Muhammad (p.b.u.h.). This speech is particularly important because it marked the climax of the delivery of the spiritual messages which Allah empowered the Prophet to deliver to mankind. It is a synopsis of the messages in the Qur'an and Sunnah of the Prophet. It touches all aspects of human endeavours in brief. If the content of the sermon is strictly followed, it is meant to guide the world to the right path and make the world a better place to live.

Having carried out a sample analysis on the entire texts of the sermon, only those sentences that are considered to have a direct bearing on the life of Nigeria and her revival are selected for analysis. This is not to insinuate that those left out have no bearing on human life. The selected sentences from the sermon will be analysed using pragmatic concepts to reflect what is implied but not explicitly stated (implicature), what is presupposed by what is said, what can be inferred from what is said, the likely intention behind what is said, the mutual beliefs existing between interlocutors that make certain things to be assumed and the sentence still understood, etc.

Application of Pragmatics to the Farewell Sermon

It is important to first situate the sermon within its appropriate context. This sermon was delivered by Prophet Muhammad (p.b.u.h.) on the ninth day of Dhul Hijjah 10 A.H. in the Uranah valley of Mount Arafat. The participants are the prophet and all the companions who were performing Hajj. This religious obligation brings together the largest gathering of Muslims. Even though the prophet was addressing the companions in Makkah, the message is intended for all the people of the world irrespective of their race, colour and nationality.

The sermon begins with the Prophet stating in clear words his intention for the sermon.

TEXT 1

O people, lend me an attentive ear for I know not whether, after this year, I shall ever be amongst you again. Therefore, listen to what I am saying to you very carefully and TAKE THESE WORDS TO THOSE WHO COULD NOT BE PRESENT HERE TODAY.

The intention behind these utterances is to get the listeners, the companions, the pilgrims, to listen carefully to the message and get the exact content unambiguously and to disseminate the message to as many people as possible the way it is being delivered.

These utterances presuppose that the people know, accept and are willing to listen to the speaker, (the Prophet) and what he has to say because his speech is considered essential to their existence.

The inference that can be drawn from the two sentences is that the prophet thinks he may not live long enough to have another opportunity of such a large

gathering to make such speech again. What is implied by the use of “O people” is that the message is not just meant for those present, a section, a group, tribe or race but to all mankind of all races and nations and that it will be of immense benefit to all.

TEXT 2

O people, just as you regard this month, this day, this city as Sacred, so regard the life and property of every Muslim as a sacred trust.

What is implied by repeating “O people” here is to achieve emphasis particularly that the content of this sermon is relevant to all people and all races.

The content of this sentence is based on several mutual beliefs. One, it is naturally accepted that the month is sacred. Two, that the day (Arafat day) is also sacred. The most sacred day in Islam, when all pilgrims from all over the world assemble on Mount Arafat performing the same religious rites. Three, the place where the sermon is taking place, is the holy land, Makkah. The Holy Prophet is stressing this and drawing inference from the sacredness of those three things to stress a very important obligation to all people that the life and property of a Muslim should be a sacred trust. The intention is to emphasize Islamic brotherhood and warn against anything that can affect the life of a Muslim negatively or take the life of a Muslim or the property owned by a Muslim. The implicature from this is that the life of a Muslim should be taken as sacred by all, as well as his property.

About Nigeria, it is obvious that we have completely deviated from the warnings of the Prophet. The lives of Muslims and others mean nothing in Nigeria. Hundred of Muslims and non-Muslims alike are killed on daily basis for no just reason. Property worth millions of Naira belonging to Muslims and others are being destroyed on daily basis. All these are indications of absolute disregard for the teachings of the Prophet even though a large percentage of Nigerians are Muslims.

TEXT 3

Return the goods entrusted to you to their rightful owners.

The sentence presupposes that, from time to time, as human beings, we are bound to have reasons to entrust one another with our goods and property. The implicature here is that we should live a life of confidence in ourselves

where we can entrust our property in the care of others without fear of mismanagement, implying that we should have *amaanah* (absolute trust). The intention behind this sentence is to guide mankind to live happily and peacefully by having confidence in one another.

About Nigeria, trusting a brother Muslim or any other Nigerian has become a serious challenge. It is even worse when it comes to others with whom one does not share the same belief. When this happens in a country, the result is what we are experiencing in Nigeria today.

TEXT 4

Hurt no one so that no one will hurt you.

This is a direct admonition from the Holy Prophet which reflects a popular saying that “Do unto others what you expect them to do on to you”. What is implied is that we should be our brother’s keeper. The whole world will be a better place for all if we all do on to others what we expect them to do to us.

What can be inferred from the above text is that the Prophet believes that people will be doing to others what they will not like to receive from them. The Nigerian situation is pathetic in this regard. Evil vices are prevalent and those perpetrating such will never imagine such acts being done to them. The next utterance is a warning about the consequence of such acts.

TEXT 5

Remember that you will indeed meet your Lord and that He will indeed reckon your deeds.

The use of ‘remember’ presupposes that there has been an earlier warning or message on the fact that all people will meet their Lord to account for their deeds in this world. What is implied is that Allah does not reside in this world with us and that we shall all return to Him to account for our deeds.

Therefore, the following inference can be drawn from the utterance. One, everything we do in this world is noticed and recorded and will be accounted for. Two, there will be an end to all our activities in this world, when all human beings will die and return to Allah. Three, at an appointed time, we shall account for all our activities and be rewarded or punished depending on our deeds. Concerning the situation in Nigeria, it would appear as if Nigerians are not conscious of this information or do not believe in it otherwise how can it be explained that with this knowledge there are still armed robberies

everywhere, kidnapping, insurgency, banditry, etc with people behaving as if there will be no account for what they do.

TEXT 6

Allah has forbidden you to take usury (interest), therefore, all interest obligation shall henceforth be waived. Your capital, however, is yours to keep... Allah has judged that there shall be no interest...

The mutual belief in the text above is that the practice of usury (interest) and what surrounds it is known to the people or the Prophet has spoken about it before. So, the listeners know what it means.

It is presupposed that this practice has been in existence before the Prophet and it is still practised till that period. It is implied that Allah has forbidden interest in all its ramifications. It is also implied that the capital with which one is doing business is valid as long as the business is not haram (illegal or outlawed). It is also deduced from this text that if people fail to adhere to the injunctions of Allah regarding interest then inequalities is certain to be prevalent in such a society.

About Nigeria, almost all facets of our lives are bedevilled by interest-based transactions. Governments obtain and give loans with interest, banks give loans with interest, customers keep money with banks and get interested in return, and individuals give out loans and take interests, “higher purchase” (instalment payment at a very high rate) in various shapes. All these are practices that the Prophet proclaimed that Allah has forbidden about 1432 years ago. In addition, the attempt to introduce Islamic banking which operates along the dictates of Allah was met with stiff opposition even from some Muslims in Nigeria before the eventual licensing of JAIZ Bank. Yet, Islamic banking has been thriving even in non-Muslim dominated countries like Britain for decades. The problems associated with interest have killed many Nigerians and businesses out of an inability to pay back loans with interest.

TEXT 7

You will neither inflict nor suffer any inequality.

What is implied in this directive from the Prophet is that we shall not be unjust, in any form, to anybody no matter their religion or race. On the other hand, we should not suffer any inequity, that is, we should resist any form of

injustice with our hands, with our mouth or with our mind. The inference that can be drawn from the utterance is that a time will come when injustice will become the order of the day; they should not be caught in the act by inflicting such on others and should also resist injustice. It is unfortunate that in Nigeria, injustice and inequality have become the order of the day, particularly among Muslims, who have these injunctions at their disposal and others, from the government to individuals.

TEXT 8

Beware of Satan, for the safety of your religion. He has lost all hope that he will be able to lead you astray in big things, so beware of following him in small things.

The mutual belief here is that the speaker and the listeners are all aware of whom Satan is and it is presupposed that Satan has gone astray and willing to lead them astray too. So, it is implied that the religion of Islam should be preserved and kept safe at all times from Satan, by individuals and groups. It is also implied, from this utterance, that whoever is steadfast in his religion cannot be led astray in big things by Satan. However, if such believers are not careful Satan may succeed in influencing them with small things and these may eventually turn big if accumulated.

The basic presupposition in this utterance is that keeping one's religion safe is a way of keeping Satan away and the method of keeping it safe is to obey God's (Allah) injunctions and stay away from what He prohibits. However, in Nigeria, obedience to this injunction is very low and this is an indication of embracing Satan and the repercussion is what we are going through presently, as a nation.

TEXT 9

O people, listen to me in earnest, worship Allah, say your five daily prayers (Salah), fast during the month of Ramadan, and give your wealth in Zakat. Perform Hajj if you can afford to.

The way the Prophet starts this section of the sermon presupposes the importance of what comes next and equally emphasises it. 'Listen to me in earnest' does not necessarily imply that the people have not been listening to him before this utterance but that it stresses and emphasises the importance to be attached to what the Prophet is saying at that point.

What is implied is that the worship of Allah is the peak of devotion to Him. We can draw this inference from what Allah himself says in Quran 51 V. 56 that He has not created man and jinn for anything other than to worship him. This presupposes that the foremost duty of any man is the worship of Allah (God) and that any other thing is secondary. Part of worshipping Allah is to always observe the five daily prayers. To fast in the month of Ramadan is another form of worship.

To give Zakat (to give a specified amount to the poor from your wealth) by those blessed by Allah is to spread the wealth to the poor so that from the Zakat the poor can also become blessed and independent. Then to perform Hajj if one is wealthy enough. What is implied is that the last two forms of worship are not compulsory until one is wealthy enough. Therefore, if all wealthy Nigerian Muslims give Zakat as ordained by Allah, then things will be better and poverty will be reduced drastically.

TEXT 10

All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab, nor a non-Arab has any superiority over an Arab:... except by piety and good action. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it is given freely and willingly. Do not, therefore, do injustice to yourselves.

The inference that can be drawn from the Holy Prophet's reference to Adam and Eve who are the origin of all human beings is to preach love. The knowledge that we are all from the same source implies that we should all love one another like children from the same parents.

The Prophet goes ahead to preach no superiority of any tribe, race or nationality over another. This implies that all people are equal before Allah irrespective of colour, race, ethnic group or nationality. What places a person to be superior over another is the level of piety and good deeds. Those who are pious and do good deeds at all times are the ones that are superior to others. Piety and good deeds are rated as worship, obeying Allah, being just, avoiding evil acts, not usurping the right of others, etc. All these are virtues that if imbibed by the people of a nation, such country will be peaceful and devoid of crises and corruption.

Within the same section, as extracted above, the Prophet stresses the fact that Muslims must not take anything belonging to another Muslim unless it is

given willingly and freely. The inference that can be drawn from this utterance from what the Prophet stresses is that no one should take what belongs to another without permission being granted. The implicature in the utterance is that corruption of any magnitude is outlawed.

In relating that to the social, economic, political and religious situations in Nigeria, nearly all Nigerians have failed in complying with this directive of the Holy Prophet. In our personal and public life, we have failed in this regard. Leaders have grossly enriched themselves from the public purse at the expense of the masses so much that the rich have become richer and the poor have become poorer. What should be used to provide infrastructure and good living for the generality of the people have been misappropriated and directed to the purse of a few individuals. That is the reason the economic situation in the country has deteriorated so much. This assertion is premised on the various charges and sentences secured against past leaders and governors for corruption in Nigeria.

TEXT 11

Remember, one day you will appear before Allah and answer your deeds. So beware, do not stray from the part of righteousness after I am gone.

The use of remembering presupposes that there is a mutual belief between the speaker and the listeners that there is a day of judgment when every human being will account for his or her deeds before Allah. It is known to all that Allah will judge based on what each individual has done without favour to anyone.

It is also implied that there is a straight path, the path of righteousness which is clear and known to all and that it is only their deeds, whether they follow the righteous path or not that will determine the judgment each one will receive. Also, it is implied that the Prophet is the one giving them directives from Allah as to the righteous path.

The inference that can be drawn is that the Prophet, after showing them the righteous path, up to this point, when he is envisaging his death, is afraid of what will happen when he finally departs this world hence, his warning to them to beware and not stray from the right path after his death.

In building a new Nigeria of our dream, it is pertinent to look critically at the text of this warning from the prophet. In Nigeria, today, have we not strayed

from the path of righteousness? The answer is: yes, we have. The solution is for Nigerians to have a change of attitude and embrace the part of righteousness as symbolized by the life and teachings of the prophet.

TEXT 12

I leave behind me two things, the QURAN and my example, the SUNNAH and if you follow these you will never go astray.

What is implied from the above is emphatic. The Prophets states categorically that the only means through which an individual, a group, society, a nation or even the entire world can have peace and tranquillity is to follow the path of glory, the teachings of the Qur'an and the Sunnah of the Holy Prophet. The message is meant to be taken by the pilgrims to all parts of the world as guidance and that if the two sources of law are followed, there will be peaceful co-existence.

Findings and Conclusion

As much as the messages of the sermon are important in proffering solutions to the various problems facing the world and Nigeria, in particular, the main focus of the paper is the language used in the sermon, especially about the meanings that are inherent in the sermon which is not explicitly stated. From the pragmatic appraisal of the sermon, the following findings were made.

The Prophet preaches the sanctity of human life. That life should be taken as sacred. No human life should be taken without a legitimate reason. Today, in Nigeria, human life means nothing to us. Human lives are wasted in thousands every day by insurgents, militants, avoidable accidents due to bad roads, ill-equipped hospitals, etc.

The Prophet urges mankind, as inferred from the sermon, to have *amaanah* (we should be dependable) that whatever is kept in our care should be intact and returned safely to the rightful owner. This virtue we have lost in Nigeria. We do not have trust in ourselves and our system. People steal and rob to take what belongs to others; people are duped and defrauded on daily basis. The urge to make money and become rich has overshadowed all sense of decorum. The revival of the nation requires a spiritual transformation.

In the words of Prophet Muhammad, interest is forbidden but legitimate trade is allowed. This implies that we can trade and make gains from our legitimate business but we should not give or take interest. In Nigeria today, interest is

the order of the day. Government businesses are based on lending and borrowing with interest. Bank loans, overdrafts, higher purchases are all based on the fixed interest rate which is certain to make the rich richer and the poor poorer.

The Prophet preaches against inequity or lack of justice in society and that we should be fair to ourselves in our dealings. Our system in Nigeria is shrouded in injustice and inequity. Our leaders, the rich and their cohorts are above the law. There is immunity for some political office holders like the President and his vice, the Governor and deputy as entrenched in the constitution of the Federal Republic of Nigeria, which place them above the law, at least for as long as they remain in office, no matter the crime they commit, as entrenched in section 308 of the 1999 constitution of the Federal Republic of Nigeria as amended. . This is opposite of what the Prophet preaches in his last sermon. In addition, all races, nations, should be equal. NO ONE should claim or be seen as superior to any other in Islam. Islamic brotherhood should be superior to any other. The situation in Nigeria is the opposite of what the Prophet emphasised. The evil people have taken over in the scheme of things. The ordinary people have been relegated to the background.

Finally, the Prophet preached that we should not take what does not belong to us unless it is given willingly. We should bear in mind that whatever we do, we shall one day stand before Allah to account for every action and we shall be rewarded for every good and punished for every evil. The situation in Nigeria, in this regard, is pathetic. Leaders amass wealth to themselves from the public treasury which is meant for the provision of infrastructures to the generality of the people, while the masses are left to suffer. We live as if we shall not account for our actions. Not only at the public level but even in our private lives, the fear of Allah is absent in the lives of many of us.

Arising from the pragmatic interpretation of the last sermon of the Prophet and the discoveries therein, this paper concludes that there is only one way out of the various social, economic, political and religious problems bedevilling Nigeria and her people and that is to return to the sunnah (teachings) of the Holy Prophet, directly or indirectly. A thorough examination and understanding of the text of the Prophetic messages, such as we have in this analysis of his farewell sermon is hereby recommended to our leaders in administering the nation. Such understanding will assist both leadership and followership in Nigeria to appreciate the need to follow the

dictate of Allah and His Prophet for the betterment and revival of the Nigerian nation.

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Supply Contract in Islamic Commercial Law: An Analysis

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Abstract

The revival of Islamic knowledge in recent times has led to the emergence of questions on modern conventional business transactions; whether or not they are permissible ventures for Muslims. All around the world, Muslims in businesses, irrespective of their sizes, are eager to know the validity of the transactions and agreements they encounter, one of which is a supply contract, otherwise known as a supplier contract. Whilst Supply Contract is an integral part of many businesses, many Muslims are not aware of their features vis-à-vis the relevant Islamic rules governing them. Hence, this paper discusses the concept of supply contracts as a conventional financial instrument, its types, and similar Islamic financial instruments. The author presents a simple narration of the meaning of the Supply Contract and its types. Against this background, the author explains the conditions precedent to the validity of Supply Contract, either as-Salam or as Istijrar. This paper intends to provide readers with a basic understanding of the Supply Contract through the lens of Islamic law.

Introduction

The practice of procuring goods and services dates back to recorded history, thereby emphasizing the importance of trade agreements, in the development of complex societies. In recent times, businesses depend, to a large extent, on their suppliers to lower costs of production, improve quality and maximise profit. To achieve this, parties enter into contracts that not only spell out the specified goods and services on which they intend to contract but also cover critical terms and conditions that may be needed, thereby serving as sound bases for the appraisal of the performance of the contracting parties. One of such contracts is Supply contracts, also known as Supplier Contracts.

A Supply Contract is an agreement between a buyer and a seller whereby the seller promises to provide a defined set of goods or services that the buyer needs over an agreed period and at fixed prices (Abdullah Mutlaq 1414AH, 25., Abdul Wahab Abu Sulayman 336). It is a legal agreement that governs, most especially, the performance of the supplier. The agreement defines the

items to be procured, the time frames, duties and responsibilities of the parties, and payment clauses. Supply Contracts are intended to get the full benefit of the contractual relationship. Usually, a Supply Contract is used when the buyer needs to procure goods or services from an external supplier, as it ensures diligence from both parties, most especially the supplier. Based on practice, Supply Contracts can be classified based on privacy, duty, and contractual freedom of parties.

Based on the privacy, a supply contract is divided into two, namely: Public Supply Contract and Private supply contract. Public Supply Contract is an agreement by which a seller promises to provide specified goods or services that a government needs over a certain time and at a fixed price, and the government agrees to purchase such goods or services from the seller during that time (Maajid Alhulw 2004, 9, Sulayman Attamawy 137). Whereas a Private Supply Contract is an agreement by which a seller promises to supply all of the specified goods or services that a private company or individual needs over a certain time and at a fixed price, and the company or individual agrees to purchase such goods or services from the seller during that time (Maajid Alhulw 2004, 9, Sulayman Attamawy 137,).

Based on duty, a Supply Contract can be classified into a Manufacturing Supply Contract and an Ordinary Supply Contract. A Manufacturing supply contract is an agreement by which a seller promises to manufacture all of the specified goods that a buyer needs over a certain time and at a fixed price, and the buyer agrees to purchase such goods or exclusively from the seller during that time (Mahmuud Al January 1998, 20). On the other hand, an Ordinary Supply Contract is an agreement by which a seller promises to procure all of the specified goods that a buyer needs over a certain time and at a fixed price, and the buyer agrees to purchase such goods from the seller during that time (Maajid Alhulw 2004 9, Sulayman Attamawy1991, 139).

About the freedom of the contracting parties, a Supply contract can either be a supply contract of adhesion or a supply contract of freedom. A Supply contract of adhesion is a supply agreement between two parties, whereby the terms and conditions of the contract are set by one of the parties and the other party has little or no ability to negotiate more favourable terms and is thus placed in a “take it or leave it” position. On the other hand, a Supply contract of freedom is a contract of supply between two parties, where the terms and conditions of the contract are set and agreed upon by both parties after a negotiation (Abdullah Mutlaq 1414 AH, 31).

Importance of Supply Contract

Ranging from business services, product supplies, to logistics and utilities in modern businesses, the importance of supply contracts for easy and effective business relationships, especially the long term business relationships, cannot be over emphasised. In the light of this, the following are some of the benefits of Supply Contracts:

1. **Efficiency and Promptness.** A supply contract ensures the procurement of goods and services at specified periods. In the hectic production and manufacturing sector, for example, supply agreements facilitate the delivery of materials and equipment needed for production activities at the appropriate time, thereby lessening the possibilities of loss or damages that may be incurred from production delays. In the same vein, it ensures the distribution of products immediately after production thereby alleviating the risk of deterioration or damage to the products.
2. **Mitigation against Price Volatility.** Price volatility is one of the major concerns of long term business transactions. Due to this, the Supply contract evaluates how much volatility the parties can absorb. This gives a stable and flexible range of pricing between the buyer and the supplier, thereby mitigating the risk and exposure of both parties.
3. **Supply Chain Continuity.** A supply contract guarantees to understand between the buyer and supplier which serve as a solid basis for consolidation and continuity of the contractual relationship. As the relationship develops, the buyer acquires more understanding of the supplier's goods and services. Likewise, the supplier becomes more familiarized with the buyer's needs. This allows for a more orderly and efficient supply relationship.
4. **Ease of Management.** The definition of the terms and conditions of a Supply Contract enables the parties to manage their contractual obligations. For example, the Supply Contract specifies the delivery milestones as well as the criteria for making payments, thereby making it easy for both the supplier and the buyer to ascertain the level of progress in their obligations.
5. **Ease of Transaction with the Public Sector.** Given that the primary purpose of budget planning in the public sector is to provide control

over the revenues and expenditures of the government, supply contracts form a major player in the actualisation of that purpose, in that it offers the much-needed stability in the prices of products and services. (Abudul Wahab Sulayma, 82 and Majallah Majmaul Fiqhil Islaamy 12/2/531).

Essential Elements of Supply Contract

In a bid to determine the appropriate Islamic financial instrument that may apply to this form of modern contract, there is a need to state its key features which are:

1. The items to be supplied.
2. Pricing and payments for the specified goods and services.
3. Expected duration for the completion of the supply, as well as payment. The payment may be made before, during or after supply.
4. Duties and responsibilities of both parties. (Usamah 2012, 2/555).

Supply Contract as-Salam Contract

Scholars of Islamic commercial law differ on whether or not a Supply Contract is a Salam contract. Some are of the view that a Supply Contract is more or less a Salam contract, whilst others are of the view that a Supply Contract is a modern form of contract that is distinct from Salam; thus not subjected to the rules of Salam. (Majalah Majmahul Fiqhil Islaamy 12/2/541, Abdullah Mutlaq 1414 AH, 167) However, the author of this paper leans towards the opinion that the Supply Contract is a form of Salam mainly because, although the Supply Contract is a conventional instrument with a modern name, the essence or fundamental elements of the contract date back in history and it mirrors those of Salam. Therefore, when compared to each other, one can comfortably say that the supplier of the goods in the Supply Contract is the *Muslim*, while the seller is the *Muslim Ileihi*. The payment for the goods is the *Ras al Maal*, and the purchased commodity is *Muslim fih*.

Having stated the similarities between the Supply Contract and Salam contract, there is a need to explain the meaning of the Salam contract, its ruling and conditions precedent to the validity of such contract in a bid to arrive at the proper Islamic ruling on Supply Contract.

A Salam contract is that in which payment is made fully in advance at the time of formation of the contract while the delivery of the product is deferred to a specific time in the future. (Albahuuty 3/207 and Annawawy 4/3) Salam is

allowed in Islamic commercial law according to the statement of Allah: O you who have believed when you contract a debt for a specified term write it down) (Quran 2 vs 282).

In addition to the above verse, upon the migration of Prophet Muhammad (peace be upon him) from Makkah to Madinah, he found with the people of Madinah a form of business transaction. They used to pay in advance the price of fruit or dates to be delivered over one, two or three years. However, the sales were concluded without specifying the quality, measure or weight of the commodity or the time of delivery. On that premise, The Prophet instructed his companions thus: “Whoever pays money in advance for fruit to be delivered at a later date should pay it for a known quality, specified measure and weight (of dates or fruit) and specified period of delivery”. (Albukhary Hadith 2240 and Muslim, Hadith 1604). This narration embodies the basis of Salam contracts.

At the time, the basic purpose of Salam was to meet the needs of small scale farmers who needed money to grow their crops and to feed their families pending the time of harvest. After the prohibition of Riba, they could no longer take usurious loans; hence it was allowed for them to sell the agricultural products in advance.

Similarly, the traders of Arabia used to export goods to other places and import some other goods to their homeland. They needed money to undertake this type of business, and they could not borrow from the usurers after the prohibition of Riba. It was, therefore, made permissible for them to sell their goods using the Salam model where they receive payments in advance at a lower rate to supply the products at later date. Hence, Salam was beneficial to both the buyer and the seller. (Ibnu Qudaamah 4/305).

Conditions on the validity of Salam/ Supply Contract

For Salam or Supply contract to be valid, some conditions must be fulfilled. These conditions are categorised concerning the definition of the subject matter of the contract, its price, and its delivery.

1. Concerning the specification of the subject matter, the following conditions must be met:

- a. The product to be exchanged in a *Salam* contract must be clearly defined in terms of quality and quantity. The quality of the commodity (intended to be purchased through Salam) must be fully

specified leaving no ambiguity that may lead to a dispute. All the possible details in this respect must be expressly mentioned. Therefore, a Supply Contract cannot be used for commodities whose quality and quantity are not specified.

- b. Salam contract is only valid on exchangeable (*mithli*) commodities which do not differ from each other. Thus, precious stones cannot be sold based on the supply contract, because every piece of precious stones is normally different from the other either in its quality or in its size or weight and their exact specification is not generally possible.
- c. The subject matter of *Salam* must be easily accessible in the market. This condition is imposed to mitigate the risk of non-delivery. This is because sometimes, in the case of farm produce, the seller may not be able to deliver the specified amount of commodities due to a bad harvest. In this case, he may buy it from the market to shore up the supply.

According to the Hanafi school of Islamic jurisprudence, the commodity (for which Salam is effected) must remain available in the market from the commencement of the contract up to the date of delivery. Therefore, if a commodity is not available in the market at the start of the contract, Salam cannot be effected in respect of that commodity, even if it would be available in the markets at the date of delivery. On the other hand, the other three schools (i.e. Shafi'i, Maliki, and Hanbali) are of the view that the availability of the commodity at the time of the contract is not a condition for the validity of salam. What is necessary, according to them, is that it should be available at the time of delivery.

The purpose of the aforementioned conditions is to avoid possible disputes between the contracting parties, in that the commodities are not transferred on the spot, and as such, some strict conditions are imposed to remove any of such ambiguities and the possibility of dispute at the time of delivery. On this premise, the Supply contract cannot be used on rare types of farm produce. For example, if the seller undertakes to supply the wheat of a particular field or the fruit of a particular tree, the contract is deemed invalid, because there is a possibility that the crop of that particular field or the fruit of that tree may be destroyed before delivery, and, given such possibility, the delivery remains uncertain. The same rule applies to every commodity whose supply is

uncertain. (Ibnu Qudaamah 4/305, Asharbeeny 4/331, Aljazairry 2/227, Ibnun Nujaim 6/177).

2. Concerning the price of the subject matter, the following conditions must be fulfilled for the validity of the Salam contract. The buyer must pay the price fully to the seller at the time of concluding the contract. It is not permissible for the buyer to defer the whole price or part of it in the *Salam* contract as that is tantamount to the sale of a debt against a debt, which is prohibited in Islamic commercial law. Moreover, the basic wisdom behind the permissibility of Salam is to fulfil the instant needs of the seller – the money at hand. Thus, when the price is not paid to him in full at the start of the contract, the basic purpose of the transaction is defeated. It is for this reason that all the Muslim jurists are unanimous on the point that full payment of the price at the beginning of the contract is a prerequisite to the validity of the Salam contract. Imam Malik, however, is of the view that the seller may give a concession of two or three days to the buyer, but this concession should not form part of the agreement. Applying this rule to the Supply contract, it is therefore not permissible to defer the payment for the commodities. The buyer must make full payment to the supplier upon the conclusion of the contract.

Salam cannot be applied concerning commodities that must be exchanged on the spot (i.e. *ribawi* commodities) For example if gold is purchased in exchange for silver, it is necessary, according to Islamic law, that the exchange be done simultaneously, hand-to-hand. Similarly, if, for example, wheat is bartered for barley, the simultaneous exchange of both commodities is necessary for the validity of the sale. That is because the above-mentioned items are *ribawi* items (commodities subject to the rules of *Riba*). (Azzaila'i 4/117 and Alkaasaany 5/203, Al Qaadhi Abdul Wahaab 2/988).

3. Conditions related to the delivery of the subject matter:

- a. The exact date and place of delivery must be specified in a *Salam* contract.
- b. The supplier is obligated to deliver the commodity on the specified date.
- c. If the commodity is delivered in agreement to the specifications stated in the terms of the contract, then the purchaser is obliged to receive it. However, if the supplier defaults on any of the terms, then the purchaser has the right to rejection

It is necessary to point out that, according to the Hanafi and Hanbali schools, the time of delivery should not be earlier than a period of one month from the date of the agreement. According to the two schools, anything short of a month renders the *Salam* invalid. The argument is, *Salam*, initially, was legislated for the benefit of small-scale farmers and traders as a result of which they should be given ample time and opportunity to acquire the commodity intended for supply, and a period of less than a month defeats that purpose. Moreover, the price in *Salam* is usually lower than the price in hand-to-hand sales. This concession in the price may be justified only when the commodities are delivered after a period that has a reasonable bearing on the prices. In addition, the probability of price change within less than one month is rare; therefore, the minimum time of delivery, according to this school of thought, should not be less than a month.

Although Imam Malik supports the view of a minimum period for the supply of commodities in a *Salam*, he thinks that the least number of days before the supply is fifteen days, on the premise that market rates are likely to change within a fortnight.

On the other hand, Imam Shafi'i, as well as some Hanafi jurists, oppose the view of the least number of days. They say that the Prophet (peace be upon him) has not specified a minimum period for the validity of *Salam*. The only condition, according to the legislating Hadith, is that the time of delivery must be clearly defined; therefore, no minimum period can be prescribed, and parties by mutual agreement may specify any date for delivery (Ibnu Qudaamah 4/305, Asharbeeny 4/331, Aljazairry 2/227).

Exceptions to the Rules

It is trite that for every rule, there is an exception. Thus, having discussed the rules of *Salam* and their applicability on Supply Contracts, it is natural to state the exceptions to them. It was established that in applying the rules of *Salam* to Supply Contract, deferment of payment by the buyer invalidates the supply contract just as it renders a *Salam* contract null and void. The exception to this however is, the Manufacturing Supply Contract whereby a delay of full or partial payment is permissible in that, such contract, unlike *Salam*, is based on a sale of both commodity ('*ayn*) and services (*manfa'ah*). In other words, while *Salam* deals solely with the sale of a commodity, a manufacturing supply contract deals with both commodity and service at the same time. This type of contract, in Islamic jurisprudence, is best classified as a form of Hire

contract (*ijaarah*) in which the delay of commodity and/or price is permissible (Usaamah 2012, 2/599 and Majalah Majmaul Fiqhil Islamy 12/2/569).

Similarly, if the supply contract is made based on *Istijrar* contract, a delay of full or partial payment is permissible. *Istijrar* contract is a form of sale, where the buyer obtains goods from the seller from time to time as and when needed. In this type of contract, the price may be determined after all transactions. For instance, a person obtains meat from a butcher as and when needed and pays him at the end of a month. Alternatively, it also applies to a situation where a person deposits the payment in advance but receives the goods later on in instalments. An example of this is, paying for an annual subscription of a journal in advance and receiving the journal upon publication. (Alqawaaninul Fiqhiyyah 1/43).

Conditions of Validity of Supply Contract based on *Istijrar* Contract:

1. The seller must be in physical or constructive possession of the commodities to be supplied, in a bid to ensure easy accessibility when needed.
2. There should not be undue delay in supplying the commodities upon the completion of the contract. (Sahnuun 3/314 and Alfawaakihud Daany 2/102).
3. A delay in payment, fully or partially, is permissible, if it is a Public Supply Contract. (Usaamah 2012, 2/599).

Similarly, if the supply contract is based on mere promise and contract will take place when supply is completed. (Majalah Majmaul Fiqhil Islamy 12/2/569).

Conclusion

Supply Contract in Islamic commercial law is an important topic in today's business world. The increase in the participation of Muslims in modern conventional business transactions has given rise to the keenness of Muslims all over the world to learn the Islamic rulings on contemporary financial instruments. Being a modern instrument, albeit by name, Supply Contract can be categorised as a form of *Salam* contract in Islamic commercial law as its essential elements are similar, if not identical, to the basic features of *Salam* contract. Like *Salam* contract, the commodities intended for procurement are supplied at a later date from the commencement of the contract. The major difference between the two is that, whilst *Salam* obligates the payment of the

price after the contract, failure of which renders the transaction null and void, Supply Contract permits the deferment of payment. Therefore, for a supply contract to qualify as a valid *Salam* contract, it must conform to the relevant rules of *Salam*.

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A Comparative Analysis of the Concept of Intercession Between Judaism and Islam

I. M. Maishanu & Abubakar Bako

Abstract

The Muslim approach to Comparative Study of Religion is unique in some of the features that are inherent within it. The comparative method is the first method in the field of the scientific study of religion at its inception. This study intends to use the method to understand the concept of intercession in the two major world religions of middle-eastern origins. Most of the adherents of Judaism and even Christianity for instance are brought up to believe that their religions are the only true ones and consequently, they believe in only their prophets and religious doctrines. It is however different with Muslims. This is because it is a requirement in Islam to believe in all the Prophets sent by Almighty Allah and what they brought of teachings to their people. So, the Muslims are believers in the Divine origin of all Revealed religions. They respect and love all the Prophets and Messengers of Allah (S.W.T) as they love and respect Prophet Muhammad (peace be upon him). The study of the concept of intercession between the two religions of Islam and Judaism will show the affinity or otherwise of the teachings therein, and in a way, confirms the source of these teachings, the Almighty Allah.

Introduction

The term ‘Islam’ an Arabic word, literally means surrender, submission, and so on. Islam, as a religion, means the total submission of a Muslim to Allah, the Lord of creation and the universe. It is a complete surrender or absolute submission to the will of Allah. An adherent of Islam is called a Muslim. The Arabic name of God which is Allah refers to the same God worshipped by the Jews and the Christians. Islam’s central teaching is that there is only one Omnipotent, Omniscient and Omnipresent God. This God created the universe. He is in Hebrew professed as ‘Elohim (God)’ or Adonai (Lord) or Yahweh, so also Latin God is called Jehovah.¹

Islam is a religion that is based on the revelation of Allah to Muhammad (peace be upon him). This was rejected by the Meccans and the Jews of the

¹ A.Wasiu, Mankind search for salvation, Abdulganiyu memorial publication, Oshodi, 2000, p

neighbouring city of Yathrib (later Madinah). Muhammad (peace be upon him) based on the revelation he received accused the Jews of misinterpreting their scriptures by turning the universalistic religion of Abraham into an exclusive nationalistic system.

The people of Israel founded another religion in the year 80 B.C.E after they had lost the true way of God that was laid down by Moses for them. That religion was named 'Judaism' that is the religion of Judah.¹ Judaism is a religion named after a very corrupt man 'Judah' who slew his child.² It is polite to recognise that Judah married his daughter-in-law.

Moreover, Judaism changes faith in true God (Allah) with idolatry. Jews believe in many images of their sages. They diluted their doctrine with other false religions of the Canaanites and other nations around them, even their festivals looked like rites and rituals to idols.

Intercession in Judaism

In Judaism, intercession is the translation of the word *EVTEVEIS* which means one's rendered prayer³. The corresponding verb (*EVTVY-EVRY*) implies to fall in with, to have an interview with, it is further translated to make intercession to plead with and to make suit to.⁴ Even though prayer is the main translation of the word, it should also be noted that '*EVTEVEIS*' is intercession as it is found when the petition has no reference to another's benefits.

It is by a natural and suggestive transition of thought that *EVTEVEIS* which means prayer, regarded as personal communication and familiar heart converse, should come to signify prayer regarded as personal supplication for

¹ B.A.Banire, Top Secret about Christianity and Oganism and Others fetish religions and Superlative of Islam, Albay Islamic Press, Lagos, 2002, p36

² Ibid, p36

³ K.A.Muhammad, A comparative study of the concept of Intercession (Shafaah) In Judaism Christianity and Islam, M.A. Dissertation in Islamic Studies, U.D.U, Sokoto, 2009, p17

⁴ Ibid, p17

others. The expression of this word is often represented by adding qualifying clauses to one or other of the synonyms for prayer.¹

The meaning of intercession has great province, though it is of rare occurrence in English verb;

-The Hebrew verb is translated to make intercession and the corresponding noun is rendered intercession.

-The Hebrew verb most frequently employed to express the idea of prayer for others is 'EVTEVEIS', and it is also an appeal for a favour. Typical examples of its uses are found in passages referring to the prayer of Abraham for Abimelech and Moses for Aaron, and of Moses for the people, and Job for his friend.

Types of Intercession in Judaism

Intercession in the religion of Judaism is of two types as we can see below:

- *Evtry xa'vely* (Sacrifice Prayer)

This means to fall in with and to make a sacrifice on behalf of somebody or others. It is among the variations of intercession in Hebrew. The usual rendering is to 'entreat' and entreaty is for others. It has been used six times as the prayers of Moses and Aaron for Pharaoh; it refers to Isaac's prayer for his wife, and David's prayer for Israel.²

- *Evtveis* (intercessory prayer)

This is described by the word 'solidarity'. An intercessor is one with those for whom he pleads and yet he differs from them in that he is nearer to God. The qualification for the work of intercession is thus twofold.³

In the history of Israel, it is the Prophet who must frequently act as intercessor. Moses, Aaron and Samuel are singled out as pre-eminent in this regard. Practically all the intercessory prayers of the Jews were offered by Prophets, such as Abraham and Job or by men who in later ages were idealized as Prophets. As a rule, their intercessions were for the nation they loved. But occasionally, the petitions have a wider range. Jeremiah for example urges the

¹ J.Hasting, Encyclopedia of Religions and Ethics, T.&A Constable Limited, London, 1974, 382

² Bible, Samuel 24:25

³ Opcit Encyclopedia of Religions and Ethics, p, 383

exiles to pray to Jehovah for Babylon and to seek her welfare and Darius in his decree¹ desires the prayers of the Jews for himself and his dynasty².

In Hebrew, *Evteveis* has been translated as intercession or as intercessory prayer, while *Evtery xa'vely* stands as sacrifice prayer upon God on behalf of others as it is mentioned earlier.

Intercession in Islam

In Islam, intercession (*shafa'ah*) means mediation. He who makes the intercession is called *Shafi'i*³. *Shafa'ah* is an Arabic word that means, intercession or mediation or asking forgiveness from Allah for someone else. The word is also used in laying a petition before a king, interceding for a debtor and in a judicial procedure.⁴

Intercession also means seeking recognition on behalf of others. Allah's intercession is together with Allah's mercy and is to forgive whosoever testifies that there is no god worthy of worship besides Allah (S.W.T) and Muhammad (peace be upon him) is His messenger.⁵

Intercession is the greatest means of salvation for the evildoers, as it will only be through intercession that the people of the hellfire will enter paradise, and Allah (S.W.T) even called Himself "Intercessor" in the glorious Quran.

When there will be neither a protector nor an intercessor
for them besides Him.⁶

In a Hadith, Prophet Muhammad (peace be upon him) was reported to have said;

The Angels have interceded. The Prophets have interceded.
The believers have interceded. There does not remain except

¹ Bible Ezra,6:10

² J.E.Mefaden, The prayers of the Bible, Np, London, 1906, p, 68

³ Op cit, A Comparative Study of the concept of Intercession (Shafa'ah) in Judaism Christianity and Islam, p27

⁴ Ibid.

⁵ I. Baijuri, Mukhtasar Min sharhil al-Baijuri alaa jauharati al-Musammah Tuhfatul almurid alaa jauhara al-Tauhid, np, Azhar Cairo, 1981, p255

⁶ AlQuran 5:51

the Most Merciful of the merciful ones.¹

In Islam, every sincere action of a believer serves also as an intercessor. The Prophet has told us that the Quran and (*saum*) fasting will intercede for us on the Day of judgement. While he is the greatest intercessor other than Allah. According to the shariah, even involuntary good action of the greatest apostate intercedes for him and profits him, as established by what is related in some collection by some scholars. Whereby Abu Lahab freed his slave on the day Prophet Muhammad was born, and that subsequently, his punishment in the grave is diminished every Monday.

Types of Intercession in Islam

According to Imam Ghazali, it is obligatory to believe in the intercession of first, the Prophets, then the religious scholars, then martyrs, then other believers. The intercession of each is commensurate with his rank and position with Allah, the Highest.² And Himself is witness that there is no God save Him and Angels and then men of learning too are witness.³

In another Verse Allah (S.W.T) said:

And whosoever obeys Allah and the Messenger, they are with those unto whom Allah's has shown favour, of the prophets and the saints and the martyrs and the righteous. The best company are they⁴

The above-quoted verses of the glorious Quran clearly show that the Angels, Messengers, Prophets and the righteous people, will all be granted the power to intercede on the Day of judgement by the Almighty Allah, as it was mentioned in both Bukhari and Muslim collections.

Intercession of the Prophet

Prophet Muhammad (peace be upon him) is the greatest intercessor in Islam. This is informed by what he informed the Ummah of various segments of people and actions/things that will also intercede on the Day of Divine anger

¹ Y.Nawawi, Sharh Muslim, Kitab al-Iman, Vol11, Dar al-Fajar Litturth, Al.azahar, 2004, p31

² Op cit, A Comparative Study of the Concept of Intercession (Shafa'ah) In Judaism, Christianity and Islam, p28

³ AlQuran 3:18

⁴ AlQuran 4:69

and retribution. He was reported to have said: *My intercession is for those of my community guilty of greater sins*¹.

In his lifetime, he interceded for those who passed away. For instance, he prays for Allah's mercy and forgiveness on the grave of a woman, who used to sweep the mosque. When that woman died no one informed the Prophet until he inquired about her, and then he went and prayed over her grave. He remarked:

Verily, these graves are full of darkness for their dwellers.
Verily, Allah the Mighty and Glorious illumines them for
their occupants because of my prayer for them.²

The Prophet (peace be upon him) interceded for all the believers. All the authentic traditions mentioned concerning the Prophet's prayer and takbir over the grave of the believers are ample proof of the importance of intercession in Islam and the permission given to the Prophet's for intercession for the believers. There is a narration from Aisha (may Allah be pleased with her) that the Prophet in every night he was with her, used to get dressed quietly and leave at the end of the night and she followed him surreptitiously until he reached Baqia (the graveyard of Madinah), where he prayed for the dead. Later he told her Jibril had come to him and said: "Your Lord has commanded you to go the inhabitants of Baqi'ah and begs forgiveness for them".³

On the prophet's intercession in the after-life; there are ample proofs and text adduced by the ulama of Islam to derive the obligation or recommendation of visiting the Prophet's grave and praying to Allah to make him as *wasilah* (intermediary/means) for his intercession.

Many scholars from among the jurists wrote on the legality of paying a visit to the grave of the Prophet (peace be upon him) and agreed that it was lawful to be undertaken. But where they differed was whether undertaking it is obligatory or recommended. Thus, whoever contradicts its legality in the Shari'ah contradicts the position of good numbers of ulama on that paying

¹ A.Isah, Al-Tirmidhi, Sunan al-Tirmidhi, Kitab al -janaazah bab 12 Maktaba al-Mustapha, Misra, 1969, p453

² Sahih Muslim, Bab Janaiz.

³ Ibid, Muslim

visit to the grave of Prophet Muhammad (peace be upon him) will grant intercession to its visitor in Islam.¹

Intercession of the Righteous

It is the intercession by the Prophets (peace be upon them) and saintly persons. for those who have been guilty of the greater sins. Not to speak of the lesser sins is something that may be hoped. Greater sins of course mean any sins, save the sin of association (Shirk) of anyone with Allah in worship. For Allah Himself said:

Allah will not forgive the association (of other deities) with Him. But anything other than that He will forgive whomsoever, He pleases².

He will forgive them through the intercession of Righteous or otherwise. These groups of eminent persons in the sight of Allah will take part in the task of intercession on the Day of Judgement. The first are the prophets, then learned and then the martyrs.

Indeed, there are other intercessions of the Righteous in their lifetime for the living.

Intercession of special members of the Prophet's community in their lifetime for the living. It was reported that Umar ibn Khattab used to ask Allah for rain through the mediation of Al-Abbas ibn Abd al-Mutalib, the uncle of the Prophet.

He (Umar) used to say:

O, Allah! We used to ask you by the means of our Prophet and You would bless us with rain and now we ask you through the means of our Prophet's uncle, so bless us with rain. And it would rain.³

Intercession of the righteous included the believers among the Prophet's community. Intercession of the believers in their life for those who passed away.

¹ A.Abdul-Nasir, The life and works of some selected Ulama in Sokoto Emirate in the 20th Century, Ph.D Thesis, U.D.U.Sokoto, 2004, p220

² AlQuran 4:118

³ Sahih Bukhari

The Prophet (peace be upon him) is reported to have said: “If a company of Muslims numbering one hundred pray over a dead person all of them interceding for him, their intercession for him will be accepted”¹.

The above tradition forms the basis for prayer for the dead as practised by Muslims. The Muslims consider such prayer so important that they come together in large numbers to offer prayers for the repose of the departed in the Funeral prayer enshrined by the Sunnah. In many traditions, the number of acceptable intercessors in the funeral prayer is reduced to three rows of men, even if the number is under forty.

There are various chains of tradition from Abdullah ibn Umar (may Allah be pleased with him) in this regard. For example, in one of these traditions, the Prophet says: Whoever visits my grave my intercession will be granted for him.²

The emphasis and encouragement on visiting his noble grave are mentioned in numerous Hadiths and it would suffice to show this if there was only one Hadith whereby the truthful and God-confirmed Prophet promises his intercession among other things, becomes obligatory for whoever visits him.

Intercession of the Righteous included common believers among the Prophet’s community in their life for those who passed away. It is according to a tradition narrated by Ahmad bn Hanbal, that the Prophet (peace be upon him) says: 70.000 will enter Paradise through the intercession of one man of Prophet Muhammad’s (peace be upon him) community.³

These clearly show that Allah (S.W.T) has blessed the Ummah of Prophet Muhammad (Peace be upon him) with the power of intercession apart from him, on the Day of Judgement. In the authentic book of Prophet’s tradition, it was reported:

A blind man came to the Prophet (peace be upon him) seeking him to pray for him to regain his sight, the Prophet said to him, If you wish, I will pray for you to regain your sight, or if you wish, I leave you, which is the best in reward for you⁴

¹ A.M.Hanbal,Musnad.Vol4,Dar al-ihya al- turath, Beirut,1993,p63

² Op cit,Muslim Bab Janaiz,Vol4

³ Op cit,Musnad Ahmad bn Hanbal,vol. 3, p63

⁴ Op cit,A Comparative study of the Concept of Intercession (shafaah)in Judaism,Christianity and Islam,p84

The above tradition explains that it is permitted in Islamic teaching for someone who is suffering from a disease who needs a particular thing to seek help in form of intercession from the righteous person as it is done in this Hadith.

In a similar tradition, the Prophet (peace be upon him) teaches his companions to say:

O our Lord! Accept our intercession for him¹

The tradition teaches us that, to seek for the intercession of the Prophet is permitted in Islam. And to seek for the intercession of righteous people that are alive is also permitted. Almighty Allah says:

Whosoever intercedes for a good cause will have the reward thereof. And whosoever intercedes for an evil cause will have a share in its burden. And Allah is ever All-able to do (and also an All-Witness to everything)².

Teachings and Principles of Intercession in Judaism

In the Old Testament, the teachings and principles of Judaism on intercession have great prominence. In Judaism intercession is the translation of the Evtveis which means one rendered prayer. Prayer is the main translation of the word. The verb evtvy-evry it is also to make intercession to plead with and to make suit to, as it is depicted in the Jewish concept.

Hebrew's teaching on intercession most frequently employed is to express the idea of prayer for others to intervene. Abraham prayed for Abimelech, Moses for Aaron and Moses for the people. It is the teaching and principles of Israel to make intercession for the nation. Only once during a priest's lifetime could it fall to his lot to enter the holy place as an intercessor for the people.³

In the history of Israel, it is the prophets who most frequently act as intercessors. Moses, Aaron and Samuel are singled out as pre-eminent in this regard. Moses, Aaron and Samuel call upon God's name. They (Moses, Aaron and Samuel) called upon the Lord and he answered them. So intense was Samuel's sense of obligation that he described neglect of the duty of praying

¹ Ibid

² AlQuran 4:85

³ Op cit, A comparative study of the concept of intercession (Shafaah) in Judaism, Christianity and Islam, p. 32

for others as a sin against the Lord. 'Pray for us' was a request made to Jeremiah by Zedekiah and again by all the people. This teaching was expressed in the book of Jeremiah.

Practically, all the intercessory prayers of the Old Testament are offered either by prophets or by men such as Abraham and Jacob, as a rule. Their intercessions were for the nation they loved, but occasionally the petitions have a wider range. Jeremiah, for example, urges the exiles to pray to Jehovah for Babylon and seek her welfare and Darius in his decree desires the prayers of the Jews for himself and his dynasty.

Similarities in Jewish and Islamic Concepts of Intercession

Intercession according to both the Jewish and Christian religions is targeting the same meaning. It has been translated as prayer. Jewish translation implies to fall in with, to have an interview, to make intercession, to plead with, and to make suit to.

In Islam, the term also means mediation. In the Arabic language, the term used is *Shafa'ah*, which is asking forgiveness from Allah for someone else (i.e. prayer). The word is used in presenting a petition interceding for a debtor, and it can be in the judicial procedure.

The similarities in the concept of these two Divine religions can be seen in the following manner:

Similarities in intercessory prayer.

In intercessory prayer, the intercessor is one with those for whom he pleads. And yet he differs from them in that he is nearer to God. This view is based on Jewish translation.

In the lexicography of Israel, it is the prophets who must frequently act as intercessors. Prophet Moses, Aaron and Samuel are singled out as pre-eminent in this regard.

In Islam, all types of intercession belong to Allah (S.W.T), Who will grant permission or power to His beloved ones such as prophets, saints and righteous people to intercede. Intercessory prayer of the prophet in Judaism and Islamic concepts are similar. In his lifetime the Prophet (peace be upon him) interceded for those who passed away. He prayed over the grave of a woman who used to sweep the mosque when that woman died. So, the Islamic concept is similar to that of Judaism. The Prophet is the right person for

intercessory prayer either for men or nations. Prophet Muhammad (Peace be upon him) was reported to have said in this line.:

My intercession is for those of my community guilty of the major sins¹.

Belief in the Prophet's intercession and that of other righteous people is obligatory in Islam. These intercessors are a form of mercy from Allah and it is an obligation and an order for mankind to seek Allah's mercy.

Dissimilarities between Islam and Judaism in Intercession

The first dissimilarity falls in sacrifice prayer, which is among the types of intercession in Judaism. It is associated (very early) with sacred rites. The usual rendering is 'to entreat' and entreaty is for others.

Unlike in Judaism, in Islam, the great intercession is that of Prophet Muhammad (peace be upon him) on the Day of Judgement and it has been described by his numerous traditions.

So, it is obvious that in Judaism intercession is the translation of the Evtveis which means one rendered prayer. Prayer is the main translation of the word. The verb evtvy-evry it is also to make intercession to plead with and to make suit to, as it is depicted in the Jewish concept.

In Islam, intercession is known as 'Shafa'ah' intermediary prayer is a contested subject in Islam. According to Islam, seeking 'Shafa'ah' in form of prayer from a living people is permitted, as it is stated in the Quran: "And ask forgiveness for your sin, and also for the sin of believing men and believing women"².

As earlier mentioned, intercession is the greatest means of salvation as it will be only through it that the people of the fire will enter paradise.

The Prophet called the Quran an intercessor, declared that people were intercessors. And gave an example of the intercession of children for the parents who lost them in their infancy. We ask for the intercession of the dead person every time we pray Janaza when we say: "Allahumma la taharimna

¹ Op cit, Muslim

² AlQuran 4:85

ajarahum.” Meaning that: O Allah, do not prevent their benefit from reaching us¹

These traditions of the Noble Prophet indicated that the intercession of the believers is true according to the Islamic perspective. The believers will intercede for each other according to the ranks of their faith, as Allah gives precedence in this world to those who are closest to Him.

Conclusion

Finally, it is obvious that Jews, (and Christians) and Muslims believe in intercession conceptually and practically, but they differ in some aspects of it. This has been demonstrated due to the changes that have come to the earlier religions with time. The differences have occurred in this concept through changes made by some religious clerks to suit the view of their leaders after the departure of the Apostles of these religions. All these religions came from Almighty Allah for the guidance of mankind. The concept was revealed from Almighty Allah to His chosen prophets, for sake of their followers or nations for their guidance, salvation or felicity. It constitutes a ray of hope for the sinners, that has been foretold in the messages of Prophets and Messengers of Allah (peace be upon them all).

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Gozaki: The Emergence and Political Development of a Settlement in Central Sudan Up to 1600 A.D.

Hussaina B.K. Ibrahim

Abstract

The traditions of origins of many societies and states in Nigeria have associated their cradle with people from the Middle East. Similarly, the tradition of origins of Gozaki has associated its origin to ‘giants’, Gozo and Agwaragi, belonging to an earlier epoch of Prophet Hud from the Middle East. However, we have to trace the origin of the settlement of Gozaki to the economic, political and socio-cultural developments that unfolded in that society. Gozaki emerged as a hilltop settlement by 1450 C.E. The hilltop provided security to the people from invasion and served the religious function of worship around spirits. By 1500 C.E. when security was less of a challenge, there was the emergence of a plain (ground) settlement in Gozaki. The settlement began to advance from a small settlement into a larger one, due to the fertility of the soil for the production of food crops and cotton; iron-ore for the production of war and agricultural implements, as well as abundant rainfall. These factors led to the advancement of the society as people were attracted to the area from Hausa states and Borno. The human and natural resources of Gozaki were exploited for the advancement of society. Gozaki was brought under the Katsina Kingdom, and it became one of the important walled settlements in the kingdom.

Introduction

Gozaki was an ancient walled settlement, that emerged as a small polity in the south-eastern part of the Katsina Kingdom, located on latitude 11° 28’ North and longitude 7°38’ East.¹ It emerged as a small but important polity in the middle of the fifteenth century,² the same period when the Katsina Kingdom

¹ Zofia Holowinska, “Ancient Towns in Katsina and Daura Emirates”, Fieldwork Report, 1974; Citipedia. info, Geoview.info

² M. K. Aliyu, “Archaeological Survey of Gozaki Site: A Preliminary Report”, *Zaria Archaeological Papers*, vol. 11, no.1, 2012. Archaeological evidence has shown the

was formed. Also, it was the period when other areas of Hausaland, such as Kano, Gobir and Zazzau were witnessing state formation and transformation into larger political units.¹ Gozaki was surrounded by a group of inselbergs and together with the defensive wall formed a defensive frontier for the area. The formation of the kingdom of Katsina by Korau around the *Birnin* (metropolis) Katsina “requires the bringing of the towns of Katsina *Laka*...under the authorities in the *Birni*”.² It was in the fifteenth century that Gozaki, being an important area in terms of economic growth, was brought under the Katsina Kingdom. Maska, its twin-walled settlement emerged in the south-eastern part, together forming the southern end of the kingdom known as Katsina *Laka* (loamy soil area), a rich agricultural zone characterised by high annual rainfall distinct from the areas around Katsina metropolis of less rainfall and sandy soil. Indeed, bringing the Katsina *Laka* under the rulers of the *Birnin* (metropolis) Katsina was paramount as it was an important centre for the production of cotton and iron-ore which were important and the basic raw materials for industry and crafts.

The emergence of Gozaki in the south-eastern part of the kingdom was not accidental, but due to some historical factors, such as migration, availability of iron-ore for the production of agricultural and war implements, as well as the fertility of the soil, which supported and enhanced food production to sustain the growth of large population. It was an area close to the kingdoms of Zazzau and Kano, which led to an exchange of goods and ideas between the two areas and migrants were attracted from these areas into Gozaki. In the eighteenth century, Gozaki was one of the largest and best-fortified towns of *Kasar* (kingdom) Katsina. It became the metropolis³ of the towns and settlements of Dabai, Danja, Dabaibayawa, Abbasawa, Tandama and many other towns and villages in its environs, in the south-eastern part of the kingdom. In terms of administration, Gozaki was a major territory that enjoyed a high level of autonomy in Katsina kingdom. The central

presence of a mound, said to be the *sarki's* quarters surrounded by mini defensive wall

¹ R. A. Adeleye, “Hausaland and Bornu” in J. F. Ajayi and Michael Crowther (ed), *History of West Africa* vol. 1, Longman, London, 1971. P 485

² Y. B. Usman, “Some Aspects of the External Relations of Katsina Before 1804” in *Savanna*, Journal of Environmental and Social Sciences, Ahmadu Bello University, Zaria, Vol.1 No.2, Dec. 1972. p.188.

³ Y. B. Usman, “The Birane of Katsina to 1804 AD”, *Cities of the Savannah, A History of Some Towns and Cities of the Nigerian savannah*

administration gave Gozaki and Maska the status of centres of authority in their areas and, in their rights, governed as semi-independent polities.

The emergence of Gozaki was in stages, not a kind of linear evolution, but the transformation from a hilltop settlement to a plain and advanced type. It emerged from some ancient settlements among the inselbergs of Kuraku to the north of the defensive wall.¹ Gozaki remained an important settlement from its emergence up to its decline and abandonment of the settlement at the beginning of the colonial period.² A new settlement was founded two kilometres away from the ancient settlement.³

Traditions of Origin of Gozaki

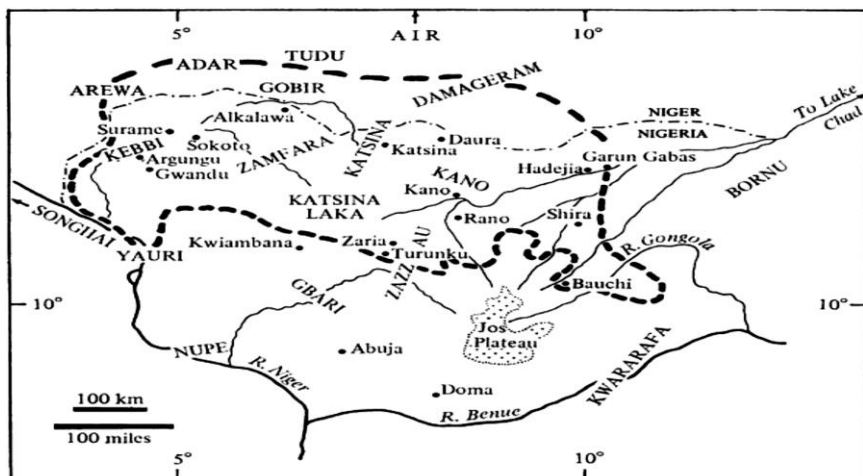
The origins of Gozaki appears in form of a legend. The legend comes in the form of narrative history under the category of oral sources. Oral sources in the form of accounts and traditions have played a significant role in the reconstruction of the history of the people of Africa. For example, in a Yoruba court, a trained oral historian was given the responsibility of recounting dynastic history from the earliest period of the foundation of that settlement.⁴ However, with the introduction of the art of writing in Western and Central Sudan and East Africa, as a result of their contact with the Arabs from the 10th century C.E., there appeared the history of the people written in Arabic language. Another form of writing developed, which was based on the indigenous language of the people, such as Hausa Language, Fulfulde, but using Arabic characters and alphabets and was called *Ajami*.

¹ NNAK KATPROF/1/1695/Assessment Report Galadima District

² Gozaki was dismantled in 1915 to form the Galadima and Danja Districts in 1915.

³ Zofia Holowinska, Ancient Towns, *op.cit*

⁴ S. A. Crowther, *A History of the Yoruba*, 1976, p. 15



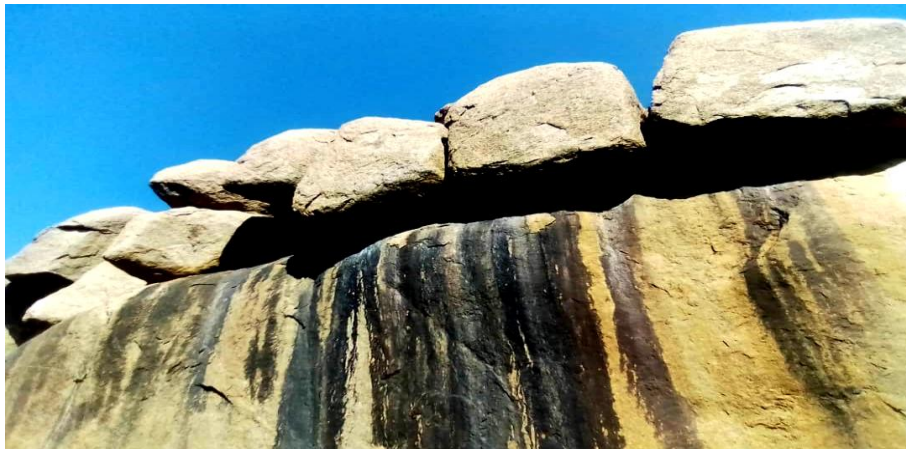
A Map showing Katsina Laka, an area where Gozaki emerged, and other states in Central Sudan (adapted from J.E. G. Sutton "Towards a less Orthodox History of Hausaland", *Journal of African History*, vol. 20 no. 2, 1979, pp.179-201

The history of the people of Hausaland has been preserved in the *Ajami* writing which has become a major source for the reconstruction of the history of the area. The *Ajami* documents were assessed by the colonialists who came to that part of Africa under the pretext that the people did not have history. They used the documents to understand the history of the people, culture and values. Some of the traditions and history that were in oral form were put into writing, such as Kano Chronicle, Gonja Chronicle and others. Also, with the arrival of the Europeans from 1502 C.E. beginning with the arrival of Vasco Dagama at the East Coast of Africa, and the arrival of Europeans to the different parts of Africa, there was the introduction of writing in European languages. The history of the people which dates back to antiquity was put into writing, such as "Samuel Johnson's *A History of the Yoruba's*" and "J. Egharevba's *A Short History of Benin*." Also, following the introduction of the European art of writing, oral traditions have been turned into historical plays, ballads or sagas.¹

¹ E. J. Alagoa, "The Nation and the Records: The Place of Oral Tradition". Public Lecture, University of Ibadan 1984

The tradition of Gozaki has it that the first settlement in the early history of the area is associated with the arrival of ‘giant’ people, particularly two brothers Gozo and Agwaragi, belonging to the epoch of Prophet Hud (Had), who migrated from the Middle East and founded the settlement of Gozaki. According to the tradition, the name Gozaki is derived from the earliest rulers of Gozaki, Gozo and Agwaragi who belonged to an earlier epoch.¹ It should be noted that, just like the way many people have associated themselves with the Middle East², the traditions do so to get some legitimacy for Gozaki. This tradition is widespread among the people of Gozaki. Another ruler whose name appears in the tradition of Gozaki as the founder of the settlement was Rumba- Rumba.

The name Gozaki was a coinage of the names of Gozo and Agwaragi that have been identified as the founders of the settlement. It should be noted that Gozo and Agwaragi were the sons of *sarkin* Katsina Tsagarana who reigned between c.1767-68, and he was succeeded by Agwaragi who reigned between 1778-96, and then Gozo succeeded and reigned between 1796-1801.³ However, it is not clear to us whether the giants were associated with a hill or plain settlements.



A picture showing the hilltop settlement of Gozaki, the smaller rocks at the

¹ Umar Bashir, “An Archaeological Field Report of Gozaki Kafur Local Government of Katsina State”, June 2016.

² The Yorubas have associated their origin to the Middle East.

³ See the genealogical chart of *sarakunan* Katsina in Y. B. Usman, The Transformation of Katsina op.cit p.252

top believed to be put at the top by giants. But the fact is, the rocks have been broken into smaller pieces not by giants, but as a result of withering, which affected the landscape due to climatic change.

Therefore we can say that the issue of identifying any society with giants is done to accord such society a kind of respect. Giants are known to be strong in terms of erecting huge buildings and structures, farm work and hunting. Giants have been associated with breaking stones for building their dwellings, especially the people of Prophet Hud in the Middle East. The society of Gozaki likely wanted to get some legitimacy that was why it associated itself with giants, as its founders. The legend portrays that, the land inhabited by extraordinary, energetic, hefty humans capable of engaging in strenuous activities founded the settlement. However, the excavations in Gozaki have not revealed the skeletal remains of giants.¹ Rather, the remains of average-sized human beings have been discovered. These findings have debunked the tradition which claimed the foundation of Gozaki to giants. Therefore, the earlier settlers of Gozaki have averaged size humans.

This is similar to the legends of Oranmiyan, Tsoede, Bayajidda, Oduduwa and Sayf attributed to the founding of Benin, Nupe, Hausa States, Oyo kingdom and Kanem Borno Empire to external and 'superior' actors. These traditions are still extant among the people and form part of their narrative history of origin. In Daura for example, the Bayajidda Legend is recounted as part of the historical origin of the people during the *Gani* festival, held annually in Daura.²

Therefore, we can state that Africans have contributed to accepting the idea of the superiority of one race over another, they have accepted their 'inferiority' due to their dark skin colour and even went further to accept that their settlements were founded by external actors, light-skinned people. All developments in Africa are attributed to people who are outsiders. The outcome of this attitude is the misrepresentation of Africa. Does that mean

¹ Department of Archaeology, Ahmadu Bello University, Zaria had gone for Field School in Gozaki in June, 2016 and carried out excavation of the site.

² This legend is given more credence in Daura Emirate, such as Kusugu well, where Bayajidda killed the mysterious snake and the sword which he used in killing it now form part of the historical heritage of Daura. The well has been given a modern touch with cement blocks encircled in a building. In fact, the well and the sword have become attracted to people and now attract the attention of tourists from all over the World.

that the view of Seligman that, “Civilization of Africa is the civilization of the Hamites, and all advances made by the Negro were as a result of the Hamitic races,”¹ was an extension of the view of the Africans themselves? Greenberg has refuted the claim and has shown that the word Hamitic is a linguistic classification, which did not show any ranking or superiority of one group over another.²

Whatever the case may be, similar traditions exist in the history of other states in Central Sudan, like Kano, Zazzau, Borno whereby the founding of the settlements was associated with some kind of giants.³ It is pertinent to examine these traditions. An assessment has shown that the giants feature to a large extent in the extant *tatsunuyoyi* (folklores) of the Hausa-speaking people, which are passed down from generation to generation in the form of oral tradition. The folklore indicates some form of interaction between people and *dodanni*,⁴ the giants and fearful monsters that instilled fear in the minds of the listeners. However, some *tatsunuyoyi* indicate the success of humans over the giants and monsters. These narrations may be meant to mould the youngsters into courageous people. This is so because it is believed by the Hausa speaking people that fear is an act of weakness. “*Matsoraci ba ya zama gwani ko wanene kuma ko dan wa*”⁵ (A coward cannot succeed in any venture no matter his/her background.) No one can succeed in life without courage even if he/she is born with a silver spoon in their mouth. These traditions in form of folklore have been passed to the youngsters by the elders in the night under the moonlight because narrating *tatsuniya* during the day was believed to cause dementia and forgetfulness.

Abdullahi Smith has shown a clear demarcation between the emergence of Hausa states and Hausa people, by giving importance to internal factors in the

¹ G.C. Seligman, *Races of Africa*, Butterworth, London, 1930, p. 61

² J. H. Greenberg, “The Languages of Africa”, *JAL*, vol. 29, no. 1, 1963, pp. 1-177.

³ Abubakar Dokaji, *Kano ta Dabo Cigari*, Zaria 1959, p.13; ‘The ‘So’, H.R. Palmer Sudanese Memoirs II, Lagos, 1928,p.64

⁴ *Tatsunuyoyi* (folktales) have been part of the life style of the Hausa speaking people as a way of impacting knowledge to the youngsters by the elderly people. The adventure of people and *dodanni* (giants/monsters) is taught as a form of instilling values such as courage, patience and resilience in overcoming obstacles in the lives of youngsters and people generally. This could be seen in the manner of instilling wisdom in the youngsters on how to escape unharmed from the dreadful giants. It is indeed a form of indigenous education.

⁵ Dr. Mamman Shata, Lyrical Hausa Popular Song, Audio.

emergence the states¹ The emergence of states in Hausaland was in stages from small to major settlements, due to changes in the socio-economic and political developments in the area, leading to the emergence of leaders at various stages to govern the settlements.² The Bayajidda legend has also acknowledged the existence of people and their ruler, who happened to be a queen, in Daura, where he settled. Thus, the emergence of various States of Hausaland has been traced outside the Bayajidda legend of origin.

Emergence of Gozaki Hilltop Settlement C. 1450 C.E.

The emergence of Gozaki was in stages not a kind of linear evolution, but of transformation from one phase to another. A linear state emerges as an entity founded by strong, powerful people who form a state in a short period, as in the case of the Bayajidda Legend, whereby few ‘superior’ elements were said to have founded the kingdom of Katsina and the other Hausa States. In the case of Gozaki, it followed some stages in its evolution, growth and development, which occurred due to some historical factors favouring its emergence. It emerged from some ancient settlements, in an area to the north of the defensive wall, among the inselbergs of Kuraku.³ The importance of hill settlement to the earlier people cannot be ignored. The people preferred hilltop settlements to the plains for security purposes, at the early history of the area. This is so because such areas were beyond the reach of external aggressors. Climbing the hills required knowledge and experience. Therefore, not every person could climb a hilltop without prior knowledge.

Hill settlements have been associated with the pre-Islamic religious practices of the people, particularly the *bori* cult.⁴ *Bori* happened to be the basic form

¹ A. Smith “Some Considerations *op.cit*, pp. 330-337 *op.cit*

² *Ibid*

³ NNAK KATPROF/1/1695/Assessment Report Galadima District

⁴ *Bori* was a fetish practice that was done around the spirits in Hausaland. The practice formed part of the socio-cultural aspect and important segment, in the lives of the people. The *bori* was used in curing ailments, as a means of obtaining social status and a form of worship of the spirits. This is, due to the fact that, the spirits were considered as harbingers of happiness and sorrow. Sacrifices were offered to appease them to avert calamities. This was a common practice among the rulers and the commoners. The *bori* practice remained important despite the introduction of Islam for many centuries. That was why at the beginning of the nineteenth century, one of the major reasons why Usman Ibn Fodio declared Jihad in Hausaland, was to stop the practice of *bori* and adherence to the Islamic tenets.

of the religious and social practice of the people at that time. It was associated with the *iskoki* (spirits) who were believed to be the harbingers of happiness and sadness. There were many instances when sacrifices were offered to them as a form of appeasement and for prevention of the occurrence of sad developments in society. Kwatarkwashi, located in the southwestern part of the Katsina kingdom, was also a centre of religious practice of the Magiro cult that eventually came into a larger area up to the Middle Niger region and was known, as a centre of *tsafi* (fetish activities).¹ In Kano, Dala hill seemed to have occupied a significant position where the settlements started to emerge.²

In Zazzau, Madarkaci hill played a similar role for the people of the area, as it was an earlier centre where settlements emerged in Zazzau. Settlements emerged around the hills because they provided a kind of defence against external aggression. Some of the hills became centres of traditional worship of the *iskokoki* (spirits), like the hills of Madarkaci and Turunku in Zazzau.³ In Kano, Dala hill has been said to be an important centre where there was the transition from stone to iron tools, an indication of domestication of crops and the development of agriculture.⁴ This indicates that the settlement was established as a small entity going back to many centuries, and happened to be the beginning of a powerful State of Kano that came to be known in the history of Sudan.

In Gozaki, the hilltop settlement can be said to be the beginning of the emergence of an entity that later emerged in the fifteenth century, in the Gozaki area. The hilltop settlement was preferred to the lowland settlement at the earlier period due to security challenges. The people living together on the hilltops were few groups, who could not organise themselves to repel external aggression, due to their insignificant number and particularly, because the political, economic and social organisation of the people was not well developed yet. What was obtainable was semi-communal features with

¹ Y. B. Usman, *The Transformation of Katsina 1400-1883*, op.cit, p. 8

² H. R. Palmer, *Sudanese Memoirs*, III . pp. 99-104; Abubakar Dokaji, Kano ta Dabo Cigari (Zaria, 1959), pp. 13-23. M. G. smith, The "Beginnings of Hausa Society" in *The Historian in Tropical Africa*, J. Vansina, Mauny & Thomas (ed), London, 1964., p. 342.

³ A. Smith, "Some Considerations Relating to the Formation of States in Hausaland", *JHSN*, vol. 5. No. 3, Dec. 1970, p.340

⁴ F. Willet, "A Survey of Recent Result in the Radio-carbon Chronology of Western and Northern Africa", *JAH* vol. XII no. 3, 1971, p.368

different family groups living together on hills and seeking their livelihood in a less advanced manner. Technically, what they had achieved at that stage was a level of cohesion and unity to surmount all challenges, physical and natural. Even at that stage, they devised ways of meeting the basic needs of their social existence.

Emergence of Gozaki as a Plain Settlement, C. 1500 C.E.

Gozaki emerged as an important entity in the south-eastern part of the Katsina Kingdom. However, we should note that it emerged due to the ability of people to come and live together on the plain in that period. It means that the security issue was no longer a threat to the corporate existence of people on the plain. The Gwari (Gbagyi) who inhabited the rocky areas are said to be the early settlers of Gozaki. It is possible that they descended from the rocky hills of Kuraku under the leadership of *Sarkin* Gozaki, Wake and established the plain settlement.¹ Their ability to live together encouraged other immigrants to move to the area leading to the swelling of the settlement. The plain settlement happened to be endowed with fertile soil suitable for food production, which supported a large population. Underground water was abundant, in the wells and rivers, some of which included: Kogin Tare Mahara, Rafin Yumba and Kogin Danya, which provided water for domestic use. Availability of water, food and security made the place habitable and a process of transformation of the society from a small settlement into a larger one began.

The establishment of a plain settlement in Gozaki was earlier than the neighbouring place of Kargi in Zazzau kingdom. In Gozaki, the plain settlement was established at the beginning of the fifteenth century. In other settlements that witnessed the transformation from hilltop to plain settlements, such as the Shira area, archaeological evidence has shown that the emergence of such plain settlements occurred in the middle of the sixteenth century.² The plain settlement of Gozaki went through some changes from a small entity into a large settlement. The emergence of settlement in the history of Gozaki, as stated earlier, was around the Kuraku hills; and then there was a transition to plain settlement, in the form of wards (*unguwoyi*), made up of different households. The *unguwoyi* were separated from each other by farms. During

¹ “Garuruwan Jihar Katsina”, Katsina State History and Culture Bureau, unpublished research paper, no date.

² Asma’u Ahmed Giade op.cit

the period in question, political control was vested in the head of the family and head of the household, known as (*maigida*). They were family groups, related by blood along the patriarch line. Initially, their major form of sustenance was agriculture. At that stage production was for immediate consumption and festivities within the family, either with religious connotation or for the marriage ceremony. They engaged in agriculture on family farms employing the labour of all family members, at the various stage of the production. The womenfolk were mostly engaged during the harvesting stage. Later changes in the economy led to occupational differentiation and sophistication. Other groups came to engage themselves in other economic ventures, as there emerged heads of agriculture, hunting, water among others.¹

The fertility of the soil encouraged immigrants from Kano, Borno and Zazzau which swelled the population of the area. The Gozaki area was very close to Tandama, the richest iron-ore area in the Katsina kingdom. Archaeological findings have revealed evidence of iron smelting and smiting in the area of Gozaki.² Iron was important in the production of agricultural implements like hoe, cutlass and war implements, particularly bow and arrow, used primarily in war, for offensive and defensive purposes. There was the development of industries, as there developed the production of pottery, textile, carving and blacksmithing. Industrial production was developed based on raw materials available in that area. The changes that occurred in Gozaki, in terms of the settlement, as well as the growth and development of the economy, were similar to what happened in Zazzau. The settlement pattern in Zazzau began around the households under the *maigida*, and a group of households made up of the *unguwowi* (*wards*).

It is important to note that, production was initially around the households in different wards. For example, the textile industry utilised the labour of members of the household both male and female. The carding, spinning and weaving of cloth were done by both sexes and the output met the immediate needs of the household. No wonder, spindle whorls have been excavated at different sites in Gozaki.³ This signifies the importance of meeting basic needs took a centre stage in the lives of the people. The settlement witnessed

¹ Y. B. Usman, "Some Aspects of the External Relations of Katsina Before 1804" in *Savanna*, Journal of Environmental and Social Sciences, Ahmadu Bello University, Zaria, Vol.1 No.2, Dec. 1972. P. 176.

² M. K. Aliyu, Archaeological Survey of Gozaki Site op.cit

³ Olayinka op.cit; M.K Aliyu, "An Archaeological Survey of Gozaki Site.." op.cit

population growth due to the availability of food, water, security and other basic needs. An increase in population led to an increase in demand for basic needs, which translated into an increase in production. The increase in production went beyond the quest for a meeting of basic needs, but for export as well. Thus, this was a period when the economy became more advanced and organised as it was no longer a family affair. People from different family groups engaged in production and masters began to emerge in each occupation.

There was also the emergence of occupational heads during that period. As the economy became sophisticated, the position of the occupational heads became significant. This was apparent with the emergence of *uban noma* (head of agriculture), *uban farauta* (head of hunting) and *sarkin makera* (head of smithing), signifying the beginning of economic differentiation and sophistication in the area. It should be noted that, at this stage, the population was diverse, as it was no longer based on kinship, but made up of religious and occupational groups as well. Thus, as occupations became more diverse and there was a continued influx of immigrants, the society was no longer categorised based on lineage. As a result of the growth of the economy and immigration of other groups into the settlement, migrants became assimilated into the society of Gozaki.¹ The *gari* (town) had villages and satellite settlements under it. The *mai gari* was responsible for the administration of the territory and had the occupational heads under his administration. The *garuruwa* were associated with economic transformation and increase in production, as exchange and trade links developed between different *garuruwa*.

Due to the diversification of the economy, more people were attracted to the area. More importantly, people preferred to farm and cultivate areas along the watercourses, as they happened to be more fertile than other areas, which resulted in disputes. The *masu gari* had to step in to settle disputes. This was also another significant factor that led to the emergence of a *gari* (town) predominating over other village settlements.² The *gari* emerged with its

¹ A. Smith, "Some Notes on the History of Zazzau under the Hausa Kings" in M. J. Mortimore (ed), *Zaria and its Regions: A Nigerian Savannah City and its Environs*, Occasional Paper no. 4, Department of Geography, Ahmadu Bello University, Zaria, 1970.

² A. Smith, Some Considerations..... op.cit

striking feature distinct from the surrounding villages.¹ It was within the framework of these developments that Gozaki emerged, which was the case with other states in Hausaland.² It is significant to note that the growth of settlements was a result of migration and other factors such as the fertility of the land. There were numerous villages under the authority of each *mai gari*. The *masu gari* became responsible for the provision of security against external aggression, distribution of land for farming in areas close to the towns, coordination of religious worship and relationship with other towns.³ Thus, the *masu gari* assumed a position far and above that of the heads of various occupational and religious groups such as head of the religious cult, head of smiths, head of agriculture, head of hunting and others.⁴ These heads became answerable to the *masu gari*.⁵ The position of the *masu gari* in the emerging political system was beginning to take a distinct and clear cut shape in the society. This signalled the emergence of settlements that were under the guide and administration of the rulers and were not all related by blood, distinct from a settlement that emerged based on kinship.

Following the emergence of the *masu gari* there occurred a difference between the rulers and the ruled, which was distinctive and clear. It was within the framework of migration that States emerged in Hausaland.⁶ It is significant to note that, growth of settlements was a result of migration and other factors such as soil fertility, conducive atmosphere devoid of excessive heat in the summer period, as was the case with northern Katsina. Therefore, states did not emerge overnight or were founded by heroes from a distant land. They emerged due to socio-economic and political changes which occurred in the societies. Thus, by 1500 C.E., there were many *garuruwa* (towns) in Gozaki

¹ *Ibid*

² *Ibid*

³ Y. B. Usman, *The Transformation of Katsina*, op.cit, p. 14

⁴ *Ibid*

⁵ We derived a coherent picture of nature of establishment of settlements in Hausa States from the literature available which enable us to have an understanding of the genesis of the developments. A. Smith, "Some Considerations Relating to Formation of States..." op.cit; Y. B. Usman, *The Transformation of Katsina* op.cit; H. R. Palmer, "The Kano Chronicle" *Sudanese Memoirs*, vol. 3, op.cit, A. Smith, "Early States of the Central Sudan", J.F. Ajayi and M. Crowther, *History of West Africa*, vol. 1, 1971; A. Smith, "Some Notes on the History of Zazzau under the Hausa Kings" M. J. Mortimore, *Zaria and Its Regions* op.cit

⁶ A. Smith, *Some Considerations.....* op.cit

area, which emerged at a time when settlements of Kano, Katsina and Zazzau were emerging.¹ They emerged as heads of various towns in the vicinity, such as Gozaki, Dabai and Tandama. The *masu gari* became responsible for the provision of security against external aggression, distribution of land for farming in areas close to the towns, coordination of religious worship and relationship with other towns.² Thus, the *masu gari* assumed a position far and above that of the heads of various occupational and religious groups such as head of the religious cult, head of smiths, head of agriculture, of hunting etc³ Thus, all the heads of the occupation became answerable to the *masu gari*.⁴ At this stage, the society was ripe for advancement, as there had to be a single authority which the *masu gari* that emerged in the vicinity of Gozaki could look up to, in terms of authority and control. If not, rivalry among the independent authorities who had equal powers was likely to ensure. It was likely that some of the *masu gari* might try to covet more territories. The stage was set for a transformation of the society of Gozaki. Thus, a new epoch was likely feasible in the history of Gozaki.

Whatever developments occurred, they only took place due to historical factors that have started to unfold and continue to unfold in Gozaki. Some of these factors were the existence of trade links and routes that developed between different settlements. An important network was the existence of iron ore which was in large supply in Tandama of Gozaki area as such it became an article of trade to the northern part of Katsina kingdom.⁵ This was because Gozaki was one of the richest iron ore reserves in the Katsina Kingdom. Also, cotton and Indigo were taken to the markets of the north. From the north

¹ Y. B. Usman, "Some Aspects of the External Relations....." op.cit p.188; Musa Blessing Laurretta, An Archaeological Field Report of Dabai op.cit; M. K. Aliyu, Archaeological Survey of Gozaki Site op.cit

² Y. B. Usman, The Transformation of Katsina op.cit, p. 14

³ Ibid

⁴ We derived a coherent picture of nature of establishment of settlements in Hausa States from the literature available which enable us to have an understanding of the genesis of the developments. A. Smith, "Some Considerations Relating to Formation of States..." op.cit; Y. B. Usman, The Transformation of Katsina op.cit; H. R. Palmer, "The Kano Chronicle" *Sudanese Memoirs*, vol. 3, op.cit, A. Smith, "Early States of the Central Sudan", J.F. Ajayi and M. Crowther, *History of West Africa*, vol. 1, 1971; A. Smith, "Some Notes on the History of Zazzau under the Hausa Kings" M. J. Mortimore, *Zaria and Its Regions* op.cit

⁵ Y. B. Usman, The Transformation.. op.cit, p.15

grinding stone and cloths, leather goods were taken to Gozaki. Gozaki was known for the production of sugarcane and its processing into local sugar known as *mazarkwaila/ suga rawar doki* in Hausa. It is called jaggery, in India and it has been used for many centuries there and has become part of their diet. It is healthy and it is nutrients packed without chemical additives. The sugar became an article of trade to the markets of the northern Katsina and markets in the vicinity of Gozaki.¹The sugar might be needed at that time because the machine processed type from Europe was not available to the people. The trade led to the recreation of wealth which led to the expansion of the settlement.

A new development happened in Gozaki around 1500 C.E., the same period when Jangora the Gwari ruler became *Sarkin* Gozaki. That period was a turning point in the history of Gozaki. This had to do with the arrival of immigrants who shaped the history of the area. This development was none other than the arrival of Kyangyaran who has been accredited with the founding of the centralized state of Gozaki. It is said that the town of Gozaki was founded by a man called Kyangyaran² who is said to be the founder and first ruler of Gozaki.³ Therefore, even if we accept the tradition that Gozo and Agwaragi founded the Gozaki settlement, the foundation of a more organized entity was set by Kyangyaran. For clarity, the arrival of Kyangyaran did not signal the beginning of the political system in Gozaki. Rather, he was able to shape the political developments already taking place in the area. Upon his arrival, he must have been viewed as a *mai gari* then and not a king, by other *masu gari* in the surrounding towns of Gozaki. The other *masu gari* might have seen and accepted him as a person with a similar position as theirs. The position of *mai gari* which was the highest political office in the Gozaki area was the order of the day at that time before the arrival of Kyangyaran. This is so because society did not emerge overnight, as it went through different stages of development. The developments noted above led to the transformation of society into a large entity.⁴

¹ Interview with Mallam Isiyaka Gozaki, 55 years, farmer, his house in Gozaki, 17TH June, 2020.

² Interview with Mallam Salisu , Potter, 50 years, Gozaki, July 2017

³ Zofia Holowinska, “Ancient Towns in Katsina and Daura Emirates” op.cit; M.K Aliyu, Archaeological Survey of Gozaki Site, op.cit

⁴ A. Smith, “Some Notes on the History of Zazzau under the Hausa Kings” in M.J. Mortimore (ed), *Zaria and its Regions: A Nigerian Savannah City and its Environs*,

The name Gozaki came to represent the town and the whole entity that was established under it.¹ Therefore, what is clear is that Gozaki emerged as a political entity in the middle of the fifteenth century is around 1450 C.E. And by 1500 C.E.,² it emerged as a centralized political entity. It was reckoned with, in terms of political administration, as it was governed by a single leader, and had subordinates in various towns, the *masu gari*. Its agricultural potentials were eminent, particularly domestic and cash crops such as cotton for the textile industries. The availability of food to support a large population must have triggered the immigration of people into the new entity. The availability of iron ore and cotton was also important in the growth of industries and trade relations. The Gozaki ruler was able to establish control over agriculture and mining, which gave him authority over rulers of other towns. He appeared more powerful than other *masu gari* due to his military prowess, and that was why he was able to subsume other areas and bring them under the leadership of Gozaki.

Therefore, the ruler, Kyangyaran decided to take measure to strengthen his authority over and above other *masu gari* he met in the vicinity of Gozaki. In order, to strengthen the defence of the area, Kyangyaran engaged in the fortification of the town of Gozaki, which led to its advancement to a status of a metropolis and the most advanced town in that area.³ There are some characteristics of a *birni* (metropolis) and capital of a settlement that differentiates it from a *gari* (town). In other words, we are referring to the characteristics of a state, no matter how small, which differentiate it from other towns. One of such is the fortification of a settlement. The town of Gozaki was fortified similar to the way states in Hausaland were secured with fortification, to strengthen the defence of the area against external encroachment. The fortification provided security to the people not only in the physical sense but also, provided mental stability, in terms of guaranteed safety to the people, as they felt a sense of security and protection from danger. This likely provided a boost to the growth of the economy, as people felt safe to engage in the commercial transaction within and outside the settlement of Gozaki than in any other settlement in the vicinity.

Occasional Paper no. 4, Department of Geography, Ahmadu Bello University, Zaria, 1970

¹ *Ibid*

² *Ibid*.

³ Zafia Holowinska, “ Ancient towns...” *op.cit*

This is why a *ganuwa* is different from a dwelling place in terms of energy, resources and workmanship devoted to erecting them. The fortification of Gozaki was made of mud, which was broad and very strong. The fortification was so strong and impenetrable,¹ that it was difficult for foreign elements to plan a surprise attack through it; an indication that the people took their time, resources and craftsmanship to put up structures that could be impenetrable from all sides and directions. In a similar vein, in countries of Asia such as Korea, India and China, states that developed in those regions in the past centuries were able to develop strong defensive measures and, one of such was the fortification of their settlements, in a manner that the rulers and the ruled happened to be in a single fort, a kind of superior fortification, though not made of mud alone, but a combination of mud, stones and cement. The fortifications were of great height, about 100 feet high, which prevented the invaders from easily penetrating inside.² However, the palace of the rulers was demarcated from the rest of the commoners, evidence of the rise of authority between the rulers and the ruled.

The walls of Gozaki were measured at about 6 kilometres in circumference,³ which covered quite a fairly long distance and it enclosed the *birni*, differentiating it from other towns and village settlements and granting it greater status, over and above the surrounding areas. The walls had a height of 4.3 metres and a thickness of 7.3 metres.⁴ Though the height is said to be above 4.3 metres, it was measured at around 10 metres.⁵ The height of the wall depicted an attempt by the people to provide security to the emerging people of the city of Gozaki. People anywhere in the World usually trooped into a settlement where they feel a sense of security. The fortification of Gozaki provided that sense of protection to the people, as it served as an avenue of securing the territory against external invasion. That is why it is said that,

¹ Interview with Mallam Sani, civil servant, the interview took place in front of his house in Gozaki, 10th August, 2020.

² The historical movies of the Asians depict that fortification was an important measure employed by the rulers in securing their territories.

³ Y. B. Usman, *The Transformation of Katsina*..... *op.cit*, p.50

⁴ Bulus Samuel, "Archaeological Field Report on Gozaki, Kafur Local Government, Katsina state", May, 2013

⁵ Zafia Holowinska, *op.cit*

These city walls indicate that man everywhere in the past was faced with constant threats from outside and, therefore, needed permanent protection.¹

The fortification of Gozaki was a striking feature of the landscape. This is so because no surrounding settlement was walled in the vicinity of Gozaki. There were gates built in between the wall for entry and exit, which were closed firmly every night and were manned and guarded by officials for security purposes. There were two entrance gates in Gozaki. The eastern gate, called Rinde, was probably called such, due to a baobab tree that grew close to the gate. The second gate was located at the western part of the fortification and called Kofan Kalfawa.² An official, called *sarkin kofa* (officer-in-charge of the gate) was assigned to each gate and was saddled with the responsibility of regulating the entry of people as well as goods in the settlement. The two entry gates have depicted Gozaki as a settlement not as large as other Hausa states that emerged at the same period.

In Birnin Katsina, the capital of the kingdom, for example, there were numerous gates for entry and exit and the names of these gates have been maintained up to today. They include Kofar Kwaya, Kofar Yandaka, Kofar Guga, Kofar Bai, Kofar Marusa and Kofar Kaura. In each of the gates, an official was appointed to regulate the movement of people and goods. The gates of the Katsina metropolis were the mediums through which movement of people and goods was regulated; that made it difficult for invaders to penetrate or sneak inside. Goods that were brought into the metropolis from other places were taxed and this formed part of the state revenue.³ The state needed revenue to maintain governance.

In Gozaki, near the defensive wall by the eastern gate, a baobab tree grew and happened to be the oldest tree in the vicinity. It is now about one thousand years old.⁴ The tree called Rinde, is said to have spiritual powers and its fruits and leaves were not edible,⁵ nor were they used for medicinal purposes as the

¹ Bala Achi, "Military Technology, Population Growth and City Walls: The Case of Kano 1200-1625 A.D", *History Research at A.B.U. vol. VII*, 1982/83 session. p. 2

² Ozowara Valentine, An Archaeological Field Report on Gozaki, *op.cit*

³ Interview with Mal. Tajuddin Gafai. 14th June, 2007.

⁴ Lado Yalo Isah, "An Ethnographic Study on Traditional Herbal Medicine: A Case Study of Gozaki, Kafur Local Government area of Katsina State; Bulus Samuel, "Archaeological Field Report on Gozaki... *op.cit*

⁵ Bulus Samuel, "Archaeological Field Report on Gozaki....", *Ibid*

tree was considered evil.¹ However, the tree has provided security to the people, as it is said to have made noise whenever invaders were in view, to alert the people of the impending danger. It had also prevented the construction of the eastern gate of Gozaki. Even if they tried to erect the gate again and again it collapsed before morning.²

Similarly, in Birnin Katsina, the Kofar Marusa gate is said to have spiritual powers that is why the wall around the gate collapsed before the morning after construction.³ The Kofar Marusa gate remains the only gate that has retained all features of earth structure. It cannot be renovated, as it is said to have spiritual powers. All other gates in the Katsina metropolis have been renovated, having modern features; some of the city gates were dismantled and erected with cement blocks, except Kofar Marusa.⁴ Kofar Marusa has retained its outlook of the ancient entrance door to the metropolis built with mud. In *Birnin Katsina*, a moat of about 12 kilometres was built which was a distance of about 2 kilometres from the outer fortification which was done to enforce security and make the people feel secure. The Katsina fortification is said to be extensive, and the striking feature of the area.⁵

The fortification of Gozaki town was similar to what was obtainable in other states of Hausaland. The height and length of the walls of Gozaki are on average, considering the wall size of other Hausa states that had extensive fortifications of their settlements. This is so because, in the nineteenth century the walls of Kano measured at 16 kilometres in circumference,⁶ and the height measured at 30 feet, and 40 feet thick at the base.⁷ Also, Zaria was fortified, the wall measured at 16 kilometres in circumference and the base was thickened to provide stability and support to the whole wall.⁸ In Katsina, the wall was measured at 32 kilometres in circumference.⁹

¹ Lado Yalo Isah, "An Ethnographic Study on Traditional Herbal Medicine... op.cit

² Bulus Samuel, op.cit

³ Interview ith Hajiya Umma Tafkin Kura, op.cit

⁴ This is a glaring fact as one walks round the gates of Katsina Metropolis today.

⁵ Bulus Samuel, op.cit

⁶ Bala Achi, "Military Architecture and Warfare in Hausaland: The Walls of Kano", *Zaria Journal of Archaeology, ZAP*, vol. 7, 1987. P.

⁷ Ibid

⁸ Ibid

⁹ Y. B. Usman, *The Transformation... op.cit*, p. 39

The tenure of Kyangyaran was short-lived, as he left Gozaki for another ruler to assume office. Kyangyaran is said to have left Gozaki to Birnin Gwari.¹ The traditions of Birnin Gwari support the view that immigrants from Katsina founded the settlement, as it is said that “hunters from Katsina went and founded Birnin Gwari. When they reached the area they only met bushes and vast open land which they were able to transform into a settlement due to fertile nature of the soil, which was swampy, and suitable for the production of varied crops.”²

Conclusion

A political system under a *sarki* was established in Gozaki by 1500 C.E. The emergence of the office of *sarki* heralded the emergence of a political system whereby other settlements of Dabai, Tandama, Danja and Abasawa were brought under its fold and *sarki* Gozaki became the chief executive officer of that territory. However, it is said that there was the rise of chief priests in every community in Hausaland, who had all the powers at their disposal and even exercised political influence in the settlements and were the preservers of the accord made between the ancestors and the spirits of the land. It is now clear that the spirits are the owners of the land and give the people usufruct rights according to the sacrifices offered to them. Therefore, the rise of the chief priest in Gozaki, for example, would have heralded a power tussle between him and Kyangyaran. It is possible that Kyangyaran was widely accepted by the spirits of the land and the *bori* cult might have served the interest of the spirits to have warranted his acceptance as the ruler of the entire Gozaki area. The chief priests continued to perform their duties in the religious sphere. The *bori* was, however, used by some people to inflict pain on others. It could be inflicting pain through spreading diseases to the enemy or making someone barren. This is so because animal sacrifices made to the spirits could make them derail from their role of “protecting” all members of the community.

¹ Zafia Holowinska, *op.cit*

² Abubakar Ibrahim Nakuta, *Takaitacen Tarihin Birnin Gwari*, Kual Printers, Kaduna, 1999, pp 2-3. The book is written in Hausa Language, so the quotation was translated into English Language by the current researcher with the assistance of A. S. Muhammad, Department of African Languages and Cultures, Ahmadu Bello University, Zaria.

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Political Rights of Non-Muslims in an Islamic State: A Case Study of Pakistan

Mohammed Bala Adamu

Abstract

The study examined the political rights of non-Muslims in an Islamic State about Pakistan. The objectives of the study are to determine the political setting of Pakistan; identify the Non-Muslims in the area under stud, and examine the political rights of Non-Muslims in the area under study. The methodology used in this study is the qualitative research method of doctrinal research design, which entails relying on secondary sources of data. This includes information from books like the Qur'an, Hadith of the Prophet Muhammad (SAW), Ijma, Al-Qiyas, Urf, Fatwa and library-based documentation such as published materials, e-books; reports; and journals. The study revealed that the political setting of an Islamic state is an ideological state, thus the head of the state inevitably must be a Muslim, because he is bound by the Shari'a to conduct and administer the state following the Qur'an and the Sunna. Every person in an Islamic society enjoys the rights and powers of the caliphate of Allah and in this respect all individuals are equal. No one can deprive anyone of his rights and powers. The study further revealed the political rights of Non-Muslim in Pakistan for the first time in the History of Pakistan 0.5% per cent Quota in Federal services has been reserved for Non-Muslim minorities. The Pakistan Government has also declared the 11th of August as "Minorities Day" which is being celebrated at an official level to mainstream the Minorities, Ten (10) Religious Festivals of Minorities are celebrated officially in Pakistan. The study concluded that there are sufficient constitutional provisions to safeguard the political rights of non-Muslim minorities in Pakistan.

Introduction

The political rights of non-Muslims in an Islamic State are protected by the Law of Pakistan, which allowed Non –Muslims to be treated following a law. The inalienable political rights of Non-Muslims may be for the time being within Pakistan. In particular: no action detrimental to life, liberty, body, reputation or property of Non-Muslims shall be taken except by a law; no Non-Muslims shall be prevented from or be hindered in doing that which is

not prohibited by law, and no Non-Muslim shall be compelled to do that which the law does not require him to do. A Non-Muslim shall have the right to profess, practice and propagate his religion; and every religious denomination and every sect thereof shall have the right to establish, maintain and manage its religious institutions. No Non-Muslim shall be compelled to pay any special tax, the proceeds of which are to be spent on the propagation or maintenance of any religion other than his own. No Non-Muslim attending any educational institution shall be required to receive religious instruction, take part in any religious ceremony, or attend religious worship, if such instruction, ceremony or worship relates to a religion other than his own. In respect of any religious institution, there shall be no discrimination against any community in the granting of exemption or concession about taxation (Rahman, 1984).

An Islamic State (Arabic: *دولة إسلامية* dawlāh islāmiyah) is a type of government primarily based on the application of shari'a (Islamic law), the dispensation of justice, maintenance of law and order. The very term, 'Islamic State', was never used in the theory or practice of Muslim political science, before the twentieth century. According to Pakistani scholar of Islamic history Qamaruddin Khan (1963), the modern conceptualization of the "Islamic state" is attributed to Abul A'la Maududi (1903–1979), a Pakistani Muslim theologian who founded the political party Jamaat-e-Islami and inspired other Islamic revolutionaries such as Ayatollah Ruhollah Khomeini. Abul A'la Maududi's early political career was influenced greatly by anti-colonial agitation in India, especially after the tumultuous abolition of the Ottoman Caliphate in 1924 stoked anti-British sentiment.

The Islamic state was perceived as a "third way" between the rival political systems of democracy and socialism. Maududi's seminal writings on Islamic economics argued as early as 1941 against free-market capitalism and socialist state intervention in the economy, similar to Mohammad Baqir al-Sadr's later *Our Economics* wrote in 1961. Maududi envisioned the ideal Islamic state as combining the democratic principles of electoral politics with the socialist principles of concern for the poor (Maududi, 1982).

In the 21st century, many Muslim countries have incorporated Islamic law in part, into their legal systems. Certain Muslim states have declared Islam to be their state religion in their constitutions, but do not apply Islamic law in their courts. Islamic states which are not Islamic monarchies are usually referred to as Islamic republics, such as the Islamic Republics of Pakistan, Mauritania,

Iran and Afghanistan. Pakistan adopted the title under the constitution of 1956. Mauritania adopted it on 28 November 1958. Iran adopted it after the 1979 Revolution that overthrew the Pahlavi dynasty. In Iran, the form of government is known as "Guardianship of the Islamic Jurists". Afghanistan was run as an Islamic state ("Islamic State of Afghanistan") in the post-communist era since 1992 but then de facto by the Taliban ("Islamic Emirate of Afghanistan") in areas controlled by them since 1996, and after the 2001 overthrow of the Taliban the country is still known as the "Islamic Republic of Afghanistan". Despite the similar name, the countries differ greatly in their governments and laws.

Pan-Islamism is a form of religious nationalism within political Islam that advocates the unification of the Muslim world under a single Islamic state, often described as a caliphate. The most famous, powerful and aggressive modern pan-Islamic group that pursues the objective to unify the Muslim world and establish a worldwide caliphate is the wahhabi/salafi jihadist movement Islamic State of Iraq and the Levant. The Libyan interim Constitutional Declaration as of 3 August 2011 declared Islam to be the official religion of Libya.

Statement of the Problem

Indeed, an Islamic State is not a secular state where God is kept out of the picture. It is an ideological state and one cannot have an Islamic State unless the majority of people believe in that faith and are committed to the teachings of their faith in their moral, individual, social, economic and political life. Being an ideological state is not the same as an exclusivist, state which is designed only to serve its citizens or community of believers at the expense of others. This doesn't mean that non-Muslim minorities are to be annihilated or gotten rid of that is not what Islam teaches at all. The Quran doesn't only address tolerating non-Muslim minorities under an ideal Islamic State, but it talks about having cordial and friendly relationships with them.

The model of the Islamic State and citizenship rights came to be debated from four perspectives or trends: traditionalist, neo-revivalist (Islamist), modernist, and secularist. For the traditionalists, represented by traditionalist 'ulama', the Islamic State is one in which Sharia (Islamic law) is implemented as it was developed by the classical Muslim jurists. Non-Muslims living in an Islamic state belong to the category of 'protected minorities', the dhimmis. Many 'ulama' would consider that dhimmis should pay the classical jizya; others may consider that, because in the modern nation-state non-Muslims are not

'conquered', they should be treated like *muhajir* (people with whom an Islamic state has a peace treaty). Neo-revivalists believe that the Qur'an and the Sunna are the foundation texts on which a Muslim society and its institutions should be based.

Although the right of non-Muslim is a mainly complicated issue from the view of secular perspectives and across the world at large, not quite several Islamic scholars have written on the right of non – Muslims in an Islamic State context under which the study focuses. Incidentally, very few studies have focused exclusively on this aspect. This study, therefore, attempts to fill this gap.

Objectives of the Study

The main aim of the study is to examine the political right of non-Muslims in an Islamic State about Pakistan. The specific objectives are to:

- i. To determine the political setting of Pakistan;
- ii. To identify the Non-Muslims in the area under study;
- iii. To examine the political rights of Non-Muslims in the area under study.

Scope of the Study

The study specifically covers the rights of non-Muslim in an Islamic State. The study examines the political right of Non-Muslims in Pakistan. The study focused on the political setting of Pakistan and the Non-Muslims in Pakistan.

Concept of Political Rights

Political rights are the rights exercised in the creation and administration of a government. The rights are given to citizens by the constitution. These rights allow the citizen to have the power to participate directly or indirectly in the administration of a government. Political rights are the rights to participation in governance through elections. Political participation can take many forms; the most notable form is the right to vote. The right also covers the right to join a political party; the right to stand as a candidate in an election; the right to participate in a demonstration; and freedom of association (International Covenant on Civil and Political Rights, 1992).

The right to political participation, codified in the International Covenant on Civil and Political Rights, provides that "Every citizen shall have the right and the opportunity to take part in the conduct of public affairs, directly or through freely chosen representatives. The right "to take part in the conduct of public

affairs" certainly encompasses the rights of indigenous communities and others to influence government policies affecting their environments. This right is strengthened by the Universal Declaration of Human Rights. Article 19 of the Universal Declaration guarantees to all persons "the right to freedom of opinion and expression," including "the right to seek, receive, and impart information and ideas through any media and regardless of frontiers. Article 19 implicitly supports the right to participate in the political process. Without these rights, the voices of both indigenous communities and individual activists will be stifled (Universal Declaration of Human Rights, 1948).

Concept Islamic State

The term "Islamic state" has taken on a more specific connotation since the 20th century. The concept of the modern Islamic state has been articulated and promoted by ideologues such as Ayatollah Ruhollah Khomeini, Israr Ahmed, and Sayyid Qutb. Like the earlier notion of the caliphate, the modern Islamic state is rooted in Islamic law. It is modelled after the rule of Muhammad. However, unlike caliph-led governments which were (Arabic: *malik*), a modern Islamic state can incorporate modern political institutions such as elections, parliamentary rule, judicial review, and popular sovereignty.

Today, many Muslim countries have incorporated Islamic law, wholly or in part, into their legal systems. Certain Muslim states have declared Islam to be their state religion in their constitutions, but do not apply Islamic law in their courts. Islamic states which are not Islamic monarchies are usually referred to as Islamic republics. "An Islamic state is essentially an ideological state, and is thus radically different from a national state." This statement made by Mawdudi lays the basic foundation for the political, economic, social, and religious system of all Islamic countries, which impose Islamic law. This ideological system intentionally discriminates between people according to their religious affiliations. Mawdudi, a prominent Pakistani Muslim scholar, summarizes the basic differences between Islamic and secular states as follows: 1) An Islamic state is ideological. People who reside in it are divided into Muslims, who believe in its ideology and non-Muslims who do not believe. 2) Responsibility for policy and administration of such a state "should rest primarily with those who believe in the Islamic ideology." Non-Muslims, therefore, cannot be asked to undertake or be entrusted with the responsibility of policymaking. 3) An Islamic state is bound to distinguish (i.e. discriminate) between Muslims and non-Muslims. However the Islamic law "Sharia

guarantees to non-Muslims "certain specifically stated rights beyond which they are not permitted to meddle in the affairs of the state because they do not subscribe to its ideology." Once they embrace the Islamic faith, they "become equal participants in all matters concerning the state and the government." The above view is representative of the Hanifites, one of the four Islamic schools of jurisprudence. The other three schools are the Malikites, the Hanbilites (the strictest and the most fundamentalist of all), and the Shafi`ites. All four schools agree dogmatically on the basic creeds of Islam but differ in the interpretations of Islamic law.

Essential Elements of Islamic State of Pakistan

The religious-political ideology of the Islamic State is (sometimes referred to simply as "jihadism") a distinct strand of militant Sunni Islamism. Salafi-jihadist groups like Islamic State emphasize the importance of returning to a "pure" Islam, that of the Salaf, the pious ancestors. Such groups also maintain that it is a personal religious duty of all Muslim believers. Former Islamic State leader Abu 'Umar al-Baghdadi once emphasized the importance of "offensive jihad," which he defined as "going after the apostate unbelievers by attacking in their home territory, to make God's word most high and until there is no persecution." Under their doctrine, "persecution" is understood to mean idolatry.

The most prominent elements of the religious-political doctrine require that: all Muslims must associate exclusively with fellow "true" Muslims and dissociate from anyone not fitting this narrow definition; failure to rule by God's law constitutes unbelief; fighting the Islamic State is tantamount to apostasy. Brotherhood and Hamas are traitors against Islam because they compromise with the non-caliphate political process (Maududi, 1982).

The political system of Islam is based on three principles: Tawhid (unity of Allah), Risalat (Prophethood) and Khilafat (vicegerency). It is difficult to appreciate the different aspects of Islamic polity without fully understanding these three principles (Surah Al-Baqara 163).

Hence, it is not for us to decide the aim and purpose of our existence or to set the limits of our authority; nor is anyone else entitled to make these decisions for us. Tawhid means that only Allah is the Creator, Sustainer and Master of the universe and of all that exists in it, organic or inorganic.

The sovereignty of this kingdom is vested only in Him. He alone has the right to command or forbid. Worship and obedience are due to Him alone, no one

and nothing else shares it in any way. Life, in all its forms, our physical organs and faculties, the apparent control which we have over nearly everything in our lives and the things themselves, none of them have been created or acquired by us in our own right. They have been bestowed on us entirely by Allah. Hence, it is not for us to decide the aim and purpose of our existence or to set the limits of our authority; nor is anyone else entitled to make these decisions for us. This principle of the unity of Allah negates the concept of the legal and political independence of human beings, individually or collectively. No individual, family, class or race can set themselves above Allah. Allah alone is the Ruler and His commandments are the Law.

The medium through which we receive the law of Allah is known as Risalat. We have received two things from this source: the Book in which Allah has set out His law, and the authoritative interpretation and exemplification of the Book by the Prophet, (SAW) through word and deed, in his capacity as the representative of Allah. The Prophet(SAW) has also, by the intention of the Divine Book, given us a model for the Islamic way of life by himself implementing the law and providing necessary details where required. The combination of these two elements is called the Shari‘ah (Maududi, 1982).

Khilafat according to the Arabic lexicon, means ‘representation’. Man, according to Islam, is the representative of Allah on earth, His vicegerent. That is to say, by the powers delegated to him by Allah, he is required to exercise his Allah-given authority in this world within the limits prescribed by Allah (Maududi, 1982).

Take, for example, the case of an estate that someone has been appointed to administer on your behalf. You will see that four conditions are invariably met. First, the real owner of the estate remains vested in you and not in the administrator; second, he administers your property only by your instructions; third, he exercises his authority within the limits prescribed by you; and fourth, in the administration of the trust he executes your will and not his own. These four conditions are so inherent in the concept of ‘representation’ that if any representative fails to observe them he will rightly be blamed for breaking the covenant which was implied in the concept of ‘representation’. This is exactly what Islam means when it affirms that man is the vicegerent of Allah on earth. Hence, these four conditions are also involved in the concept of Khilafat.

A state that is established by this political theory will be a human caliphate under the sovereignty of Allah and will do Allah's will by working within the limits prescribed by Him and by His instructions and injunctions.

Fundamental Rights of Non-Muslims in an Islamic State

The fundamental rights of non-Muslims, in an Islamic state, does not seek to restrict human rights or privileges to the geographical limits of their state. Islam has laid down universal fundamental rights for humanity as a whole, which are to be observed and respected in all circumstances irrespective of whether a person lives on the territory of the Islamic state or outside it and whether he is at peace with the state or at war. For example, human blood is sacred and may not be spilt without justification; it is not permissible to oppress women, children, old people, the sick or the wounded; woman's honour and chastity must be respected in all circumstances, and the hungry must be fed, the naked clothed, and the wounded or diseased treated medically. These, and a few other provisions, have been laid down by Islam as fundamental rights for every man by his status as a human being, to be enjoyed under the constitution of an Islamic state (Khir, 2004).

The rights of citizenship in Islam, however, are not confined to persons born within the limits of its state but are granted to every Muslim irrespective of his place of birth. A Muslim ipso facto becomes the citizen of an Islamic state as soon as he sets foot on its territory to live there. He thus enjoys equal rights of citizenship with those who are its citizens by birth. Citizenship must therefore be common to all the citizens of all the Islamic states that exist in the world. A Muslim will not need a passport for entry or exit from any of them. And every Muslim must be regarded as eligible for positions of the highest responsibility in an Islamic state without distinction of race, colour or class, (Mustapha, 1990).

Islam has also laid down certain rights for non-Muslims who may be living within the boundaries of an Islamic state, and these rights must necessarily form part of the Islamic constitution. According to Islamic terminology, such non-Muslims are called *dhimmis* (the covenanted), implying that the Islamic State has entered into a covenant with them and guaranteed their rights.

The life, property and honour of a *dhimmi* are to be respected and protected in the same way as that of a Muslim citizen. There is no difference between Muslim and non-Muslim citizens in respect of civil or criminal law, and the Islamic state shall not interfere with the personal law of non-Muslims. They

will have full freedom of conscience and belief and will be entitled to perform their religious rites and ceremonies. As well as being able to practise their religion, they are entitled to criticise Islam. However, the rights given in this respect are not unlimited: the civil law of the country has to be fully respected and all criticism has to be made within its framework (Michael, 2009).

These rights are irrevocable and non-Muslims can only be deprived of them if they renounce the covenant which grants them citizenship. However, much as a non-Muslim state may oppress its Muslim citizens, it is not permissible for an Islamic state to retaliate against its non-Muslim subjects. This injunction holds good even if all the Muslims outside the boundaries of an Islamic state are massacred.

Executive, Legislature and the Judiciary of Islamic State

The responsibility for the administration of the government in an Islamic state is entrusted to an Amir (leader) who may be likened to the President or the Prime Minister in a Western democratic state. All adult men and women who accept the fundamentals of the constitution are entitled to vote in the election for the leader. The basic qualifications for the election of an Amir are that he should command the confidence of the largest number of people in respect of his knowledge and grasp of the spirit of Islam; he should possess the Islamic attribute of fear of Allah; he should be endowed with the quality of statesmanship. In short, he should be both able and virtuous (Michiel, 2010).

A Shura (consultative council), elected by the people, will assist and guide the Amir. The Amir must administer the country with the advice of his Shura. The Amir can retain office only so long as he enjoys the confidence of the people, and must resign when he loses this confidence. Every citizen has the right to criticise Amir and his government, and all responsible means for the expression of public opinion should be available, (Michiel, 2010).

Legislation in an Islamic state should be within the limits prescribed by the Shari'ah. The injunctions of Allah and His Prophet are to be accepted and obeyed and no legislative body can alter or modify them or make any new laws that are contrary to their spirit. The duty of ascertaining the real intent of those commandments which are open to more than one interpretation should devolve on people possessing specialised knowledge of the law of Shari'ah. Hence, such matters may have to be referred to a sub-committee of the Shāri'ah comprising men learned in Islamic law. The great scope would still be available for legislation on questions not covered by any specific

injunctions of the Shari'ah, and the advisory council or legislature is free to legislate regarding these matters (Imram, 1994).

In Islam, the judiciary is not placed under the control of the executive. It derives its authority directly from the Shari'ah and is answerable to Allah. The judges will be appointed by the government. However, once appointed, there will have to administer justice impartially according to the law of Allah. All the organs and functionaries of the government should come within their jurisdiction: even the highest executive authority of the government will be liable to be called upon to appear in a court of law as a plaintiff or defendant. Rulers and ruled are subject to the same law and there can be no discrimination based on position, power or privilege. Islam stands for equality and scrupulously adheres to this principle in the social, economic and political realms alike, (Imram, 1994).

Characteristics of Islamic State

Caliphate is the English rendition of the Arabic word, "Khilafah" and Khilafah is one of the public institutions of Islam. It is a term that refers to the state or government in Islam, AI - Khilafah is the mother of all other institutions without which all other institutions lose their ground and support. Abdullah (1988) further stressed that; Internally, AI-khilafah's justification is the enforcement of shariah whose comprehensive individual and institutional application constitute the first means for bringing about justice. Externally, AI-Khitafah is responsible for the well-being and security of the Ummah, for calling humanity to Allah, to submission to His will, and for establishing the new world order of peace and justice on earth. All these purposes flow from the essence of the religious experience in Islam. The Glorious Qur'an has pointed out the origin and institution of Khalifah hereunder are some examples: The Qur'an says,

The word "Khalifah" (caliph) is the one who succeeds or comes after another as a successor that is the occupant of the position of the caliph. It was used by Abu-Bakr to have political power as well as religious leadership. It was used as a vicegerent of the Messenger of Allah, Khalifah Rasul Allah - and the succeeding caliphs used successor to the successor, etc. of the Messenger of Allah. To be a Khalifah, in reality, means acting as representative of Allah - Muhammad (SAW) the prophet - with regards to the preservation of religion and political leadership of the Muslim community. "Muhammad (SAW) was concerned with both things: with religion in his capacity as the person commanded to transmit the duties imposed by the religious law to the people

and to cause them to 'act by them and with worldly political. Leadership in his capacity as the person in charge of public interest, also stressed that When Abu-Bakr became the leader of the Muslim community in Madinah, he assumed both the political and the religious functions of the Prophet, because of the multiplicity of these functions controlled by only one person, three titles were used to describe the early caliphs, these titles were; The khalifah, Amir ai-Mu'minin, and Imam.

Each was a title of the same personage; The khalifah emphasized his relation to the founder of the faith the apostle of God; The Amir al-Mu'minin, asserted more distinctively the authority of the ruler as a supreme warlord and head of the civil administration, that is the secular aspect of the high position of the caliph; and the third, Imam, emphasized rather the religious activity of the head of the state as performing a certain definite religious function. The last title, Imam, is the favourite as a designation for the handful of Shiah since they laid special emphasis on the sacrosanct character of the successors of the Prophet to whom they gradually attributed supernatural powers.

Methodology

The methodology used in this study is the qualitative research method of doctrinal research design, which entails relying on secondary sources of data. This includes information from books like the Qur'an, Hadith of the Prophet (Muhammad SAW), Ijma, Al-Qiyas, Urf, Fatwa and library-based documentation such as published materials, e-books; reports; and journals.

Analysis of Political Rights of Non-Muslims in Pakistan

Political Setting of Pakistan

The Islamic state is ideological, thus the head of the state inevitably must be a Muslim, because he is bound by the Shari'a to conduct and administer the state by the Qur'an and the Sunna. The function of his advisory council is to assist him in implementing the Islamic principles and adhering to them. Anyone who does not embrace Islamic ideology cannot be the head of state or a member of the council.

The term Khilafat also makes it abundantly clear that no individual or dynasty or class can be Khalifah, but that the authority of the caliphate is bestowed on any community which accepts the principles of Tawhid and Risalat. In such a society, each individual shares the Allah-given caliphate. This is the point where democracy begins in Islam. Every person in an Islamic society enjoys

the rights and powers of the caliphate of Allah and in this respect all individuals are equal. No one can deprive anyone of his rights and powers (Mustapha, 1990). The agency for running the affairs of the state is established under the will of these individuals, and the authority of the state only be an extension of the powers of the individual delegated to it. Their opinion will be decisive in the formation of the government, which will be run with their advice and by their wishes. Whoever gains their confidence to carry out the duties of the caliphate on their behalf; and when he loses this confidence he will have to relinquish his office.

What distinguishes Islam from Western democracy is that, while the latter is based on the concept of the principle of popular Khilafat, in Western democracy the people are sovereign. In Islam, sovereignty is vested in Allah and the people are His caliphs or representatives. In the earlier the people make their laws; in the latter, they have to follow and obey the laws (Shari'ah) given by Allah through His Prophet (Usman, 2015). In one the government undertakes to fulfil the will of the people; in the other government and the people alike have to do the will of Allah. Western democracy is a kind of absolute authority that exercises its powers in a free and uncontrolled manner, whereas Islamic democracy is subservient to the Divine Law and exercises its authority by the injunctions of Allah and within the limits prescribed by Him, (Maududi, 1982).

Maududi (1982) being aware of the requirements of modern society, seems to be more tolerant toward Zimmis. He says, 'Regarding a parliament or a legislature of the modern type, which is considerably different from the advisory council in its traditional sense, this rule could be relaxed to allow non-Muslims to be members provided that it has been fully ensured in the constitution that no law which is repugnant to the Qur'an and the Sunnah should be enacted, that the Qur'an and the Sunnah should be the chief source of public law, and that the head of the state should necessarily be a Muslim'.

Non-Muslims in Pakistan

Pakistan was created as a separate state for Indian Muslims in British India in 1947 and followed the parliamentary form of democracy. In 1949, the first Constituent Assembly of Pakistan passed the Objectives Resolution which envisaged an official role for Islam as the state religion to make sure any future law should not violate its basic teachings. On the whole, the state retained most of the laws that were inherited from the British legal code that had been enforced by the British Raj since the 19th century. In 1956, the elected

parliament formally adopted the name "Islamic Republic of Pakistan", declaring Islam as the official religion (Ali 2006).

The population of Pakistan is 199.1 million (July 2015 estimate). According to the most recent census conducted in 1998, 95 per cent of the population is Muslim (75 per cent of the Muslim population is listed officially as Sunni and 25 per cent as Shia). The remaining 5 per cent officially is made up of Hindus, Christians, Parsis/Zoroastrians, Bahais, Ahmadi Muslims, Sikhs, Buddhists, Kalasha, Kihals, and Jains. According to 2014 media accounts, although there are 2.9 million non-Muslims registered with the National Database and Registration Authority; estimates of the actual number exceed 3.5 million (Pakistan 2015).

According to the constitution and the penal code, Ahmadis are non-Muslims and may not call themselves Muslims or assert they are adherents of Islam. The penal code bans them from preaching or propagating their religious beliefs, proselytizing, or “insulting the religious feelings of Muslims.” The punishment for violation of these provisions is imprisonment for up to three years and a fine. The 1973 constitutional provisions for the non-Muslims in Pakistan stated that Islam shall be the state religion of Pakistan (Saeed and Saeed 2004). The principles set out in the Objectives Resolution made substantive part of the constitution and shall have effect accordingly.

Political Rights of Non-Muslims in Pakistan

Subject to law: no religious community or denomination shall be prevented from providing religious instruction for pupils of that community or denomination in any educational institution maintained wholly by that community or denomination; and no citizen shall be denied admission to any educational institution receiving aid from public revenues on the ground only of race, religion, caste, place of birth.; nothing in this Article shall prevent any public authority from making provision for the advancement of any socially or educationally backward class of citizens (Tritton, 1930).

All citizens are equal before the law and are entitled to equal protection of the law, there shall be no discrimination on basis of sex alone, and nothing in this article shall prevent the state from making any special provision for the protection of women and children. In respect of access to places of public entertainment or resort not intended for religious purposes only, there shall be no discrimination against any citizen on the ground of only race, religion, caste, sex, residence or place of birth. Nothing in the clause shall prevent the

state from making any special provision for women and children (Minault, 1982).

For the first time in the History of Pakistan, 05% per cent Quota in Federal services has been reserved for Non-Muslim minorities. This will be proved a major change in the socio-economic status of the Minority Communities in Pakistan. In the same analogy, the Punjab government has also allocated a 05% quota in Provincial of Punjab and other Provinces are working on it. The Pakistan Government has also declared the 11th of August as “Minorities Day” which is being celebrated at the official level to mainstream the Minorities, Ten (10) Religious Festivals of Minorities are celebrated officially in Pakistan. During the year, the Ministry has celebrated Besakhi, Dewali, Holi, Eid-i-Rizwan, Chelumjusht, Nauroze, Christmas and Easter festivals of Sikh, Hindu, Bahai, Kalash, Parsi and Christian Communities respectively. The Government of Pakistan has provided proportional representation to the Minorities in the seats in the National/Provincial Assembly. Thus, in addition to the (10) reserved seats in the National Assembly of Pakistan, the Minorities candidates can also contest on the Open Seats which was not so in all earlier Elections held in Pakistan from 1985 to date. The government has reserved four (4) seats in the Senate, the upper house of the Parliament (Tracy, 2009).

Minority Protection Bill is being submitted in Parliament vide or through Ministry of Law & Justice to enhance their reserved seats in the National Assembly / Provincial Assemblies. For the removal of discriminatory laws against minorities, consultations with all stakeholders are underway and soon the case will be taken up through the Ministry of Law & Justice. For upkeep of the Religious places and economic uplift 135 Small Development Schemes worth Rs.147 Million has been approved by Government during Financial Year 2008-09. To help deprived and needy persons of Minority Communities a total fund to the tune Rs. 32 Million have been granted and 3000 deserving students of Minorities have been provided scholarships with an amount of Rs.16 Million. The Ministry of Minorities has spent Rs. 08 Million for relief package for the Minority Internally Displaced Persons (IDPs) in addition to the provision of food, shelter, and educational facilities for them. The total outlay for the Ministry of Minorities was never more than Rs. 75.00 million was enhanced to Rs.166.00 Million in the financial year 2008-09 which indicates the high priority attached to the uplift of Minorities. The Government has announced that remission will be granted to non-Muslim prisoners on their religious festivals. The government has announced

ownership rights for the residents of Katchi Abadie's / Slum Dwellers of Islamabad (Musa, 1976).

The Government has announced the establishment of Prayer Rooms for different minorities in all Prisons of Pakistan. On the approved 21st of April 2011 each year as the Optional Holiday for the Bahai's Community. It is pertinent to mention here that the Government of Pakistan has already allowed the different Minorities to avail the optional holiday at their religious event, but the Bahai's Community was deprived of it. Now they have also been allowed for it. Help in Kasur: On hearing the incident of Kasur regarding the attack on Christian Minorities in village Bahmi Wala, Distt. Kasur by some miscreants. Federal Minister for Minorities Mr Shahbaz Bhatti condemned and ordered the Police for the immediate arrest of the Culprits. Federal Minister immediately visited the concerned village and assured the people that their lives and properties are safe in this country and we will not allow any miscreant to create the Law & order situation and disharmony in the Country. The federal minister also directed the Police Authorities to investigate the matter and submit a report shortly. Federal Minister appealed to the people to live with peace and harmony and unity and do not allow the miscreants to be successful and show National Unity. Federal Minister also distributed the financial compensation of Rs. 100,000/- among 54 each family affected in the incident (Ibrahim, 1988).

Help in Goira Korean: On hearing the incident of attack on Korean and Gojra, the Ministry of Minorities condemned the incident and approached the Police for the immediate arrest of the Culprits. Federal Ministry immediately visited the Korea and Gojra and became part of the protest made by the residents of Gojra against the behaviour of the local administration and got lodged FIR against the responsible. The Ministry distributed the goods among the affecters and financial help of Rs. 500,000/- was distributed among the legal heirs of the 09 deceased persons.

Help in Sialkot: On hearing the incident of the murder of Mr Farish in prison and burning of attack in Sambrial, Federal Minister immediately visited the Sialkot and Sambrial to control the situation. Financial help of Rs. 500,000 was distributed among the legal heirs of Mr Farish Masih. With the efforts of this Ministry, the displaced residents of Katchi Abadi Shehzad Town were provided temporary residents in sector H-9, Islamabad and the case has been taken up with Chairman, CDA for their permanent settlements. Interfaith

Harmony Committees are being established throughout the country at District Level, 12 such Committee have been proposed (Christopher, 2003).

A Hotline is being established in this Ministry, through which the competent staff will be posted around the clock, who would ensure the timely redressed of minorities grievances. Skill Development Centres for vocational training of minorities are being established throughout the country. An Inter-faith Complex is being planned in Islamabad, which will be a major initiative towards the creation of tolerance amongst the religions and harmony amongst the various creeds in society. This will ultimately promote peace in society. Enactments of the Sikh Marriage Act, Hindu Marriage Act and Parsi Marriage Act are under process in consultation with the relevant Minority Communities and will be finalized soon (Eickelman & Piscatori 1996).

The Pakistani government does not restrict religious publishing to non-Muslims. However, it restricts the right to freedom of speech about religion. Speaking in opposition to Islam and publishing an attack on Islam or its prophet is prohibited. Pakistan's penal code mandates the death penalty or life in prison for anyone defiling the name of Muhammad. This penal code mandates life imprisonment for desecrating the Quran, and up to 10 years' imprisonment for insulting another's religious beliefs with intent to outrage religious feelings. The constitution states that no person shall be required to take part in any religious ceremony, or attend religious worship relating to a religion other than the person's own. The constitution provides for "freedom to manage religious institutions." It states every religious denomination shall have the right to establish and maintain its institutions. The constitution states no person shall be compelled to pay any special tax on the propagation or maintenance of a religion other than the person's own (Hammuda, 1978).

The constitution states the government shall make Islamic studies compulsory for all Muslim students in state-run schools. Although students of other religious groups are not legally required to study Islam, their school may not offer parallel studies in their own religious beliefs and the students may have no other option. In some schools, however, non-Muslim students may study ethics. Parents may send children to private schools, including religious schools, at the family's expense. Private schools are free to teach or not teach religious studies as they choose (Abu-Munshar, 2011).

The constitution prohibits discriminatory admission to any governmental educational institution based on religious affiliation. According to regulations, the only factors affecting admission to government schools are students'

grades and home provinces; however, students must declare their religious affiliation on application forms. This declaration is also required for private educational institutions, including universities. Students who identify themselves as Muslims must declare in writing they believe the Prophet Muhammad is the final prophet. Non-Muslims are required to have the head of their local religious communities verify their religious affiliation (Ahmed, 2002).

The constitution requires the President and Prime Minister to be Muslims. All senior officials, including members of parliament, must swear an oath to protect the country's Islamic identity. There are reserved seats for religious minority members in both the national and provincial assemblies. The 342-seat National Assembly has 10 seats for religious minorities. The 104-seat Senate has four reserved seats for religious minorities, one from each province. In the provincial assemblies, there are three such reserved seats in Khyber Pakhtunkhwa (KP); eight in Punjab; nine in Sindh; and three in Balochistan. Political parties elected by the general electorate choose the minority individuals who hold these seats; they are not elected by the minority constituencies they represent. Christian scriptures and books are available in Karachi and travelling bookmobiles. Hindu and Parsi scriptures are freely available. Foreign books and magazines may be imported freely, but are subject to censorship for religious content (Al-Rahman, 1990).

Results and Discussion

The study revealed that the political setting of an Islamic state is ideological, thus the head of the state inevitably must be a Muslim, because he is bound by the Shari`a to conduct and administer the state by the Qur'an and the Sunna. Every person in an Islamic society enjoys the rights and powers of the caliphate of Allah and in this respect all individuals are equal. No one can deprive anyone of his rights and powers.

The population of Pakistan is 199.1 million (July 2015 estimate). According to the population is Muslim (75 per cent of the Muslim population is listed officially as Sunni and 25 per cent as Shia). The remaining 5 per cent officially is made up of Hindus, Christians, Parsis/Zoroastrians, Bahais, Ahmadi Muslims, Sikhs, Buddhists, Kalasha, Kihals, and Jains. According to 2014 media accounts, although there are 2.9 million non-Muslims registered with the National Database and Registration Authority; estimates of the actual number exceed 3.5 million.

The study further revealed the political rights of Non-Muslim in Pakistan for the first time in the History of Pakistan 0.5% per cent Quota in Federal services has been reserved for Non-Muslim minorities. This will be proved a major change in the socio-economic status of the Minority Communities in Pakistan. In the same analogy, the Punjab government has also allocated a 0.5% quota in Provincial of Punjab and other Provinces are working on it. The Pakistan Government has also declared the 11th of August as “Minorities Day” which is being celebrated at the official level to mainstream the Minorities, Ten (10) Religious Festivals of Minorities are celebrated officially in Pakistan. During the year, the Ministry has celebrated Besakhi, Dewali, Holi, Eid-i-Rizwan, Chelumjusht, Nauroze, Christmas and Easter festivals of Sikh, Hindu, Bahai, Kalash, Parsi and Christian Communities respectively. The Government of Pakistan has provided proportional representation to the Minorities in the seats in the National/Provincial Assembly. Thus, in addition to the (10) reserved seats in the National Assembly of Pakistan, the Minorities candidates can also contest on the Open Seats which was not so in all earlier Elections held in Pakistan from 1985 to date. The government has reserved four (4) seats in the Senate, the upper house of the Parliament.

Conclusion

The study deduced that the Islamic State is quite different from other non-Islamic states in some areas. In the democracy of the Western states, people are sovereign while in the Islamic State sovereignty is vested in Allah and people are His Caliphs or representatives. The head of government in the Islamic State is Amir while its equivalent in the Western world is President or Prime Minister. The laws governing Islamic State are from Allah (Shariah) while Western laws are enacted by people.

However, a non-Muslim is derived from the word kafir which refers to a person who does not believe in Islam, denies any portion of the Islamic ‘Aqeedah, or curses Allah or His Messenger (SAW) - ‘one who conceals the truth. However, the study concludes that non-Muslims are classified as Zimmis, Musta’mín, and they are entitled to numerous political rights in an Islamic state. The study concluded that there are sufficient constitutional provisions to safeguard the political rights of non-Muslims minorities in Pakistan.

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Al-Ilorī and the Fundamental Human Rights: An Appraisal of *Huqūqu’l-’Insān*

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Abstract

There is no gainsaying that Adam Abdullah Al-Ilorī was a scholar and a prolific Muslim writer whose works have been studied at different educational levels. A unique feature of this scholar is that even though, a Nigerian, his literary works in the Arabic language exceed matters of Islamic theology to political and social issues. His work titled *Huqūqu’l-’Insān bayna ’Adyāni’s-Samā’i wa Qawānīni’z- Zamān*, which is being studied is one of the many works of Al-Ilorī on political matters. The work discusses the origin and development of human rights in the realm of religion and the contemporary legal document. Using a combination of historical, descriptive and analytical research methods, this work studied the approach of Al-Ilorī to fundamental human rights. The findings of the work revealed that the author is very much familiar with international issues. However, the title of the work depicts a study of human rights in the heavenly religions but the study concentrated on provisions contained in the Qur’ān among the heavenly revealed books. It is observed that the book would have been more focused if it studies human rights from the perspectives of Islam and the constitution of Nigeria.

Introduction

Human rights refer to the basic provisions and freedom to which all human beings are entitled to. It is considered as the protection of citizens of a community or a society from the arbitrary use of power by the government or by the ruling authority about the freedom and autonomy of the citizens. The objective of human rights can therefore be considered to be the protection and promotion of certain essential human interests.

The importance of human right as it affects the well-being of individuals is a reason why scholars at different levels find it relevant to discuss it from different dimensions. Al-Ilorī, a Nigerian scholar of the 21st century, discussed the origin and development of human rights from the perspectives of religion and natural value. The discussion in the book reveals that what is known to be human rights today is the divine guidance sent to mankind through the prophets to liberate the masses from the arbitrary and tyrannical use of power by some rulers, some religious leaders and some capitalists. This position does

not only explain the objective of revelation to mankind but also supports the fact that the prophets are human rights activists. A discussion of the life and works of Al-Ilori will explain how erudite he was.

A Glimpse on the Life of Al-Ilori

One of Africa's most celebrated scholars and the icons of Arabic-Islamic scholarship in this part of the globe, who had left indelible marks and everlasting impacts on the visions and missions of seekers of the truth, Al-Ilori was born in 1917 in the province of Jugu, the headquarter of Barba tribe in the city of Wasa, the northern part of the Republic of Benin. His Beninese mother, As-Sayyidah 'Ā'ishah was a daughter of Chief of Wasa Pewonku. His Nigerian father, 'Abdu'l-Baqī bn 'Abdullāh who was an itinerant cleric, was a native of Ilorin, Kwara State (Olangun, 2019,p.2). Olagunju disclosed that the marriage of Al-Ilori's father to the Chief of Wasa's daughter was not unconnected to the efficacy of invocation offered by him for eradication of smallpox in Wasa at the invitation of the Chief (p.3).

Al-Ilori started elementary education in his early teens under the tutelage of his revered father who was an ascetic scholar, exegete par-excellence and paragon of righteousness. From his father at the age of seven, he acquired the skill of reading Glorious Qur'ān, memorised a significant portion of it, learnt some jurisprudential topics and poetic books like *Sharfu'l-'Inān* and many others.

The upcoming scholar, Al-Ilori joined the coterie of many vibrant scholars after they departed from the Benin Republic in 1926. In 1934, his father took him to Shaykh Ṣāliḥ Esiniobiwa in Ibadan for advanced Islamic sciences. He studied a great number of works ranging from Ḥadīth, Qur'anic Exegesis, Islamic Jurisprudence, Grammar to Morphology under his tutorship before he relocated to Lagos (Qasim, 2012, p.201)

Upholding the directives of Shaykh Esiniobiwa to enrol himself under Shaykh 'Umar Al-Argbaji on his arrival in Lagos for the advancement of studies, Al-Ilori complied and obtained various branches of Islamic sciences under him as well (Qasim, 2012, p.201).

The zeal to quench the thirst for knowledge made Al-Ilori, who later became a polymath, make contact with a cerebral scholar, Shaykh Adam An-Namaji of Kano for sciences of Rhetoric, Prosody, Logic, Astronomy, Philosophy, Theology and Arabic Composition (Agaka, 1981, p.137-138). Appreciating

the quantum of knowledge received from him, Al-Ilorī paid a tribute to him as follows:

فقد أخرجتني من كل جهل جزاك الله خيرا يا إمام

Indeed, you have brought me out of all forms of ignorance. May Allah reward you abundantly, O Imām!

In 1946, Al-Ilorī paid a visit to Al-Azhar University, Cairo and presented himself for open examinations without any formal learning from the institution. He was examined in some branches of Arabic and Islamic studies by the eminent academics of the institution and he performed excellently in all the subjects. Consequently, he was awarded a Certificate of Teaching Arabic and Islamic Studies in the same year (Hasanah: 2012, p.647).

In his passion for waging war against ignorance, Al-Ilorī joined the Ansaruddeen Society of Nigeria in 1947 after his return from the academic journey voyaged to Al-Azhar to teach Arabic and Islamic studies in their schools. 1952 was a milestone in the history of Al-Ilorī via the establishment of Markazu't-Ta'limi'l-'Arabī which has churned out thousands of students from different parts of Africa including Ghana, Benin, Togo, etc (Badmas, 2012, p.789). Some of the products of the citadel are now professors of Arabic and Islamic studies in Nigeria and outside, Judges in Shariah courts of Nigeria and Federal High Courts, Chief Imams in different states of Nigeria and directors in different parastatal while others are teachers in Western and Islamic schools.

In appreciation of his giant strides in the propagation of Islamic teachings, Al-Ilorī was given prizes and awards by many prominent countries, institutions, groups and bodies. For instance, the Arab Republic of Egypt gave him an award in Sciences. He also occupied the office of General-Secretary of the League of Scholars in Yoruba Land (Badmas, 2012, p.790). He, however, passed on in 1992 and was survived by children and wives.

Al-Ilorī: A Prolific Writer

Understanding the popular aphorism that it is either to publish or perish, Al-Ilorī utilised one of the teachings of the Prophet that says: “The best of you is the one that learns Qur’ān and teaches it” (Al-Bukhārī, *ḥadīth* 4639). The teaching mentioned in the quoted *ḥadīth* can be via oral transmission, written or both. Al-Ilorī, however, employed the two methods to disseminate the knowledge acquired by him to the extent that the public who knew him as a

devoted preacher would not believe that he combined public speaking with authorship. Badmas (2012) submitted that Al-Illorī published more than one hundred works in different fields. His works cut across various branches of Islamic sciences including *Da'wah*, History, Literature, Grammar, Islamic Jurisprudence, Islamic Thoughts, *Sufism*, Politics, Sciences, etc (p.790). His style of writing is aptly described in Mu'jamu'l-Mu'allifin as follows:

كان يكتب بالعربية الفصحى بأسلوب مشوق وصياغة متقنة ويلم بالآداب العربية والإسلامية ويرتاد في كتاباته معالم التاريخ الإسلامية (Yūsuf, 1997, p.9)

He used to write with an eloquent Arabic language with a fascinating method, perfect style, deeply rooted in Arabic and Islamic literature and used to enquire about historical teachings of Islam in his writings.

Some of the works of this widely published Nigerian Muslim author will however be mentioned due to the limited number of pages. They include Ad-Dīnu'n-Naṣīhah, Al-'Islām fī Nayjīriyā wa 'Uthmān bn Fodio, Mūjaz Ta'rikhi Nayjīriyā, Al-'Islām Al-Yam waghadan fī Nayjīriyā, Lamḥatu'l-Ballūrī, Niẓāmu't-Ta'līmi'l-'Arabī wa'l-'Islāmī, Al-'Islām bayna'l-Wāqī' wa'l-Ḥaqīqah, Al-'Islām wa Taqālīdu'l Jāhiliyyah, Tawjīhu'd-Da'wati wa'd-Du'āh fī Nayjīriyā, Dawru't- Taṣawwufi wa's-Ṣufiyyah, Miṣbāḥu'd-Dirāsāti'l-'Adabiyyah fī'd-Diyār Nayjīriyyah, Aṣ-Ṣirā' bayna'l-'Arabiyyati wa'l-'Injlīziyyah, Al-'Islām wa tahadiyyatu'l-Qarni'l-Ḥādī wa'l-'Ishrīna'l-Mīlādī (Al-Khāmisu 'Ashar Al-Hijrī), Al-'Islām dīnu wadawlah, Ḥuqūqu'l-'Insān, etc.

In Ad-Dīnu'n-Naṣīhah written by Al-Illorī, he spelt out the aim and objectives of establishing Markaz. He disclosed that the Markaz aims at improving and standardising knowledge and held that an Arabic language is an indispensable tool for understanding Islamic religion. In Al-'Islām fī Nayjīriyā and Mūjaz Ta'rikhi Nayjīriyā, Al-Illorī traced the history of the advent of Islam in Nigeria and unfolded the role played by Uthmān bn Fodio in resuscitating Islam and absolving it from heresy that had infiltrated into it. He gave the historical background of some selected cities in Nigeria and uncovered some tales that were added to embellish the history. He also critiqued some un-Islamic practices like tribal facial marks and stressed the role of the Arabic language in enriching African languages. His book titled Al-'Islām wa Taqālīdu'l Jāhiliyyah is monumental in orientating Nigerians on Islamic stance in some cultural practices that are parallel to the teachings of Islam. The unethical

phenomenon under the guise of reviving cultural heritage and protecting norms was severely criticised with watertight proofs from Qur'ān and sunnah. The instances of un-Islamic practices cited in the Book are fortune-telling (*Kihānah*), flaunt (*Tabarruj*), wailing (*An-Niyāḥah*), *Aṭ-Ṭiyarah*, *At-Tashā'um*, *Al-Wasm*, prostrating before elderly people, etc.

Al-Ilōrī and the Origins of Human Rights

The need for human rights according to Al-Ilōrī is to eliminate the oppression of all kinds. This position agrees with the provision of the National Economic and Social Rights Initiative (2017) which stipulates that human right is designed to protect civil, economic, social, political and cultural rights.

Al-Ilōrī affirmed that in the early period, the noblemen in the society used to usurp the right of the farmers, the traders, the manufacturers and others until when two groups of people came to liberate the weak; the Prophets and the righteous leaders. With the coming of the Prophets, the transgression of some tyrannical rulers such as Namrūdh and Fir'awn was subdued. The Prophets subdued the colonialists among members of the Ād, people of Prophet Hūd, people of Prophet Nūḥ as contained in *Sūratu Shu'arā'*:128-139. The Prophets checked the transgressions of some monks and reverend fathers among the Christians and the Jews especially with regards to their fabrication of the words of Allah as reported in *Sūratu'l- Baqarah*, verses 32, 79 and 80. The Prophets also conquered the transgression of the capitalists while *Sūratu'l- 'Alaq*: 6-7, *Al Imrān*: 14, *Al-Kahf*: 46 and *Tawbah*: 34-35 point at the Qur'an's condemnation of capitalism

Al-Ilōrī, in discussing the origin and development of human rights in the world, reiterated that the notion about identifying human rights was a reaction to various oppressions. Individuals and groups clamoured for democracy in Europe and America consequent upon oppressions perpetrated by the tyrant rulers. He asserted that the revolution was launched by John Locke (1632) and later spread as follows:

- 1) England revolution was launched against the oppression of the rulers
- 2) The American revolution was launched against the oppression of the colonial masters
- 3) France revolution was launched against the oppression of some influential individuals and some spiritual leaders
- 4) The Russian revolution was launched against the oppression of the capitalists

5) Oppression at the battlefield by some warriors

Al-Ilori maintained that the advocacy for the formulation of human rights is the outcome of the various revolutions that resulted in the First and the Second World Wars. Supporting the view of Al-Ilori, Yusuf (2019) stated that the two major revolutions that occurred during the 18th century in the United States and France led to the approval of the United States Declaration of Independence and France's Declaration of the Rights of Man and the Citizen.

Rights in the Qur'ān as discussed by Al-Ilori

Al-Ilori (2012:28) emphasised that the advocacy of human rights emanating from the religion of Islam and the identified human rights in Islam in the writing of Al-Ilori include: Right to Life, Right to acquire and own property, Right to Education, Freedom of Expression, Right to Politics and Freedom of Movement. While discussing responsibilities, Al-Ilori identified the following as contained in the Qur'ān :

1. The rights of Allah
2. The rights of a fellow being
3. The rights of parents, relatives, orphans and the needy
4. The rights of the husband and the wife
5. The rights of the weak, the sick and people of age
6. The rights of animals

Al Ilori summarily identified freedom, equality, justice, kindness and peace as the recognised rights in Islam.

Articles on Human Rights

Al-Ilori (2012) formulated articles for human rights in Islam to capture the various rights recognised in Islam thus:

Article 1. The Right of Mankind. It is a right of mankind that Allah should be with him, fair in treating him and fulfil His pledges of rewarding for his righteousness.

Article 2. The Right of Allah. Al-Ilori identifies the following under the right of Allah:

- a) His absolute right which is His right to be worshipped by man
- b) The right of Allah that is shared between Him and His servant includes submission to the will of Allah in His command and His prohibition

Article 3. The right of Allah as it affects society. These are the rights that are needed to sustain society and they include:

- a) giving out zakat and war spoils for man's social welfare as prescribed in Q9:60,
- b) punishing the criminals for offences that include theft, robbery and rebellion as prescribed in Q5: 33
- c) payment of bridal gift to women as contained in Q4:4
- d) fairness in judging between two disputing parties as contained in Q5:58

Article 4. The rights of the government to be obeyed by the masses in matters that do not amount to disobeying Allah and the right of the masses to be treated with fairness by the government as prescribed in Q4:57

Article 5. The right of the parents to be obeyed by their children is contained in Q46:15. The mother enjoins $\frac{3}{4}$ of the child's kindness while the father enjoins $\frac{1}{4}$

Article 6. Right of the children. The children have the right to be trained and be treated with kindness as prescribed in Q.46:15 as well as several traditions of the Prophet.

Article 7. Rights of the husband and the wife: The husband and the wife share the right of being treated with kindness and being handled with care. The wife must be seen as a stakeholder in the family as recommended by Q2:228

Article 8. Right of the workers. Workers are entitled to their wages for the work done without delay. Allah recommends in Q46:19 that everybody shall be rewarded according to the proportion of his deeds. Workers have the right to life and living, they have the right to rest and society must be ready to cater for them

Article 9. Reciprocal rights of the teacher and the students. While the teachers must be respected, the students must also be treated by the teachers as if they are their biological children

Article 10. General rights: The religion of Islam, according to Al-Ilorī, identified some rights as general and fundamental. These rights include:

- a) Right to life

- b) Right to Freedom which includes freedom of religion, individual's right to own a property, the right to be honoured and the right to education

Article 11. Right to reward for good deeds and punishment for evil deeds: Referring to verse 13 of Suratul Hujurāt (Q49:13), Al-Ilorī mentioned that mankind is equal except by piety and good deeds. Mankind has the right to be assisted mutually in Islam just like he has some rights to claim from anybody that sat by the roadside.

Outside the realm of religion, Al-Ilorī maintained that the outcome of the various revolutionary movements in the world as earlier discussed led to the formation of the following laws that serve as the foundation of what is now referred to as human rights:

- 1) Everybody shall live a free life free of any act of oppression
- 2) Freedom shall be guaranteed for everybody in whatever he does provide he does not injure another person
- 3) Nobody shall be accused of any offence except for an offence entrenched in the constitution
- 4) Everybody is innocent of any allegation except it is proven otherwise
- 5) Citizens are stakeholders in deciding the tax to be paid and the modality for its collection
- 6) Nobody should be denied the right to rule except by the law

Universal Declaration of Human Rights

The thirty articles of the Universal Declaration of Human Rights as published by the United Nations are reproduced by Al-Ilorī in his book though without any annotation. These declarations are:

- 1) All human beings are born free and equal in dignity and right
- 2) Everybody is entitled to all the rights and freedoms outlined in this Declaration without distinction of any kind
- 3) Everybody has the right to life, liberty and security
- 4) No one shall be held in slavery or servitude
- 5) No one shall be subjected to torture or cruelty
- 6) Every human being is entitled to his constitutional right.
- 7) All are equal before the law and are entitled to equal protection under the law without any discrimination

- 8) Everyone has the right to approach international courts to seek redress on account of the violation of his fundamental rights granted by the constitution
- 9) No one shall be subjected to arbitrary arrest, detention or exile
- 10) Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal
- 11) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to the law in a public trial at which he has had all the guarantees necessary for his defence. No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.
- 12) No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.
- 13) Everyone has the right to freedom of movement and residence within the borders of each state. Everyone has the right to leave any country, including his own, and to return to his country.
- 14) Everyone has the right to seek asylum in other countries or to seek protection from persecution. This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or acts contrary to the purposes and principles of the United Nations.
- 15) Everyone has the right to a nationality. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.
- 16) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights during marriage and at its dissolution. Marriage shall be entered into only with the full consent of the intending spouses without any coercion. The family is the natural and fundamental unit of society and it is entitled to protection by the society and the State.
- 17) Everyone has the right to own property alone as well as in association with others. No one shall be arbitrarily deprived of his property.
- 18) Everyone has the right to freedom of thought, conscience and religion: This right includes freedom to change his religion or belief, and freedom,

either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

19) Everyone has the right to freedom of opinion and expression: This right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

20) Everyone has the right to freedom of peaceful assembly and association. No one may be compelled to belong to an association.

21) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives. Everyone has the right to equal access to public service in his country. The will of the people shall be the basis of the authority of government. This will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

22) Everyone, as a member of society, has the right to social security and its realization, through national effort and international cooperation and by the organization and resources of each State, of the economic, social and cultural rights which are indispensable for his dignity and the development of his personality.

23) Everyone has the right to work, free choice of employment, just and favourable conditions of work and protection against unemployment. Everyone, without any discrimination, has the right to equal pay for equal work. Everyone who works has the right to just and favourable remuneration that can cater for himself and his family. Everyone has the right to form and to join trade unions for the protection of his interests.

24) Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

25) Everyone has the right to a standard of living adequate for the health and well-being of himself and his family, including food, clothing, housing, medical care and necessary social services, the right to security in the event of unemployment, sickness, disability, widowhood, old age, etc. Motherhood and childhood are entitled to the same social protection.

26) Everyone has the right to education: Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all based on merit. Education shall be directed to the full development of the human personality and the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all

nations, races or religious groups. It shall strengthen the activities of the United Nations for the maintenance of peace. Parents have a prior right to choose the kind of education that shall be given to their children.

27) Everyone has the right to participate freely in the educational life of the community, to enjoy the arts and to share in scientific advancement and its benefits. Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

28 Everyone is entitled to a social and international order in which the rights and freedoms outlined in this Declaration can be fully realised.

29 Everyone owes duties to the community in which alone the free and full development of his personality is possible. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations established by law solely to secure due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

30 Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

Contents' Appraisal of *Ḥuqūqu'l-'Insān*

Ḥuqūqu'l-'Insān is, no doubt, a reference book for researchers. The work brought the issue of human rights closer to Arabic native speakers. The work, even though with a wide topic, narrowed its study to human rights as contained in the Qur'ān. The study of the work centred on the following:

- 1- The origin and development of human rights from the guidance of mankind sent in the revealed books through the prophets and its origin consequent upon the reaction of some groups and some individuals to oppression from some tyrannical rulers and oppressive governments
- 2- Human rights as contained in the divine books of Allah. Al-Ilorī identified those rights that are fundamental as captured in the Qur'ān. Discussing these rights, Al-Ilorī identified eleven articles and substantiated his choice of these articles as divine-human rights with verses of the Qur'ān, traditions of the Prophet and sometimes, short stories of the companions of the Prophet. These articles are considered as laws on human rights because most of them discuss the

struggles of the prophets to liberate their audiences from the hands of the tyrannical rulers and the oppressive rich people.

- 3- Al-Ilorī finally reproduced the Arabic version of the Universal Human Rights Declaration to represent human rights as developed by the world leaders. The Human Rights Declaration was produced as a result of disregard and contempt for human rights.

Suggestions and Recommendations

The fact that this book is published for the consumption of people within and outside the academic environment makes an appraisal of the work academically difficult. Be that as it may, it is admissible that the book is unique among its like in Nigerian Arabic Literature. The book was designed to bring the constantly discussed issue of human rights closer to the Nigerian Arabic audience in particular and the world Arabic audience in general.

Notwithstanding the relevance of the work in the discussion, it is observed that the book would have been more focused if

- a) The title bears human rights as contained in the heavenly religions and conventional laws. The human rights discussed in the book are those contained in the Qur'an which is the book of Islam. Although, it could be argued that the Prophets before Muhammad and their impacts on human rights are discussed. However, citation of verses of the Qur'an while discussing those prophets is an admission that they are all Prophets of the religion of Islam
- b) Human rights from an Islamic perspective are discussed independently of the perspective of the Universal Law Declaration. No comparison was made whatsoever. Even though, the title of the work is not of comparison, comparing the two laws in terms of relevance would be a great contribution to the existing body of knowledge.
- c) The work could be more significant if it focuses on human rights as contained in the constitution of the Federal Republic of Nigeria because the immediate audience of the work are Nigerians
- d) A study of human rights, the relevance of the rights to citizens of a country and how individuals could fight for it could equally be useful
- e) A discussion of restrictions to human rights is unveiled in the work.

Conclusion

This work has assessed the fundamental human rights as contained in *Huqūqu'l-'Insān*. The exploration of the work revealed that its author is an intellectual scholar of high repute, who is not only a theologian but an activist whose erudition in Islamic teachings influences his philosophical thoughts. The work, which aims at keeping the world abreast of the entrenchment of human rights in Islam, divulged that the provision of the rights is to abolish oppression, protect the civil, economic, social, political and cultural rights of man. This, therefore, clarifies misconceptions about the attribution of despotism, violation of human rights, terrorism, and abuse of power as well as gender equality to Islam. Unlike the rights identified by the United Nations as a result of traumatic events of the Second World War especially reactions from the oppressed people, Al-'Ilōrī affirmed that those rights are naturally gifted by Allah and established in the Qur'ān.

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Evaluating the Theological Implication of the Insider Movement in Islam

Dikko Bature Darma

Abstract

This paper critically examines the Insider Movement and its various approaches to contextualization among Muslims. Islamic culture is so unique in such a way that it is very difficult for the Christian missionaries to penetrate and make any significant impact on Muslims. Islam has not only become a religion but has integrated itself into the cultural life of its adherents. The Muslim worldview is broadly uniform amid ethnic and social varieties. Anyone living in a traditional Muslim-majority community must certainly be impressed with their universal culture. Most men of Hausaland in Northern Nigeria, except for the few that are highly influenced by Western culture, wear the traditional flowing robe (*kaftan*) and a cap synonymous with Muslim identity all over the world. At dawn and in the evening, you see men and children going to madrasa and worshipers filling mosques for their daily prayers. This is their daily life routine. Most women stay at home, and they use hijab to cover their body in line with Islamic culture whenever they want to go out. This is the common sight in many Islamic countries, with minor cultural variations. This blend of cultural and religious identity presents a serious challenge to the Christian Missionaries. Therefore, Christian workers began exploring new creative methods to reach Muslim communities. Over the last thirty years, an interest group known as Insider Movement has emerged to contextualize Christianity within Islam, however, generating much debate and controversy among both Muslims and non-Muslims. By analyzing the concept of the Insider Movement, the author wants to bring out the views of both its proponents and opponents for the reader to evaluate.

Introduction

Insider Movement is a term recently used to describe multiple approaches to contextualization among Muslims designed by the Christian evangelists such as Common Ground, Common Word, Camel Method, and the C1-C6 scale of contextualization. Although the leaders of this movement do not all agree on some details, they share some common convictions. They are generally propagating the idea that instead of getting Muslims to the church, Jesus

should be brought into the mosque. Examinations of their approaches reveal that they hold common views of Islam, Prophet Muḥammad, and the Qur’ān. Their writings and practices further demonstrate so many presuppositions that they seemed to agree on. In so many ways, they tend to have a positive view of Islam, Muḥammad (SAW) and the Qur’ān. Many believe that Muḥammad is some sort of prophet from God and that the Qur’ān is at least a partially inspired word of God that points to Jesus, and that Islamic culture is not contradictory to the biblical message. Consequent upon this, their view of God, Christ, and the gospel are impacted.¹

Background

As an idea that allows new converts who accept Jesus as a Lord and Saviour to stay inside their Muslim culture, inside their biological family, continue to proclaim themselves Muslims, profess the “*shahada*” (there is no God but Allāh and Muḥammad is His messenger), continue to go to the mosque to attend the five daily prayers, observe the Ramadan fast, and one can even go on *Hajj* (Pilgrimage to Makkah),² just as Messianic Jews in the early period of Christianity have stayed within Judaism: the proposition that is being made is that, whereas traditional mission in the Muslim world did not lead to mass conversion, it is hoped that Insider Movement might yield to a larger harvest.³ Therefore, Insiders do not invite Muslims to leave Islam, which they call “extraction.”⁴ Rather, they ask Muslims to follow Jesus while remaining Muslims and participating in Islamic religious practices such as prayer in mosques, reading the Qur’ān, and fasting during the month of Ramadan.⁵

Some “Insiders” hold a view that the gospel message is contained in the Qur’ān. Fouad Accad in his book *Building Bridges* (as quoted in Houssney’s

¹ Georges Houssney, “Position Paper on the Insider Movement,” <<http://biblicalmissiology.org/2010/05/03position-paper-on-insider-movement>>, (accessed: 03 October 2013), 1.

² Jay Smith, “An Assessment of Insider’s Principle Paradigms,” <http://www.answering-islam.org/fileadmin/authors/smith/insider_assessment.pdf> (accessed: 25 April 2014), 2.

³ John Stringer, “Contextualization: Transformational Trialogue,” *St Francis Magazine*, June 2007, No1. Vol. III, via <<http://www.stfrancismagazine.info>>, 7.

⁴ Extractionism Theory is referred to a total abandonment of a former religious culture and tradition after conversion to another religion.

⁵ Houssney, 2.

Position Paper) mentions: “After 30 years of studying the Qur’an I find it overwhelmingly pro-Christ, pro-Bible and pro-Christian.”¹ He, therefore, means that Qur’ān is consistent with a true understanding of the Bible message, and it can be used as a basis for an argument in some religious matters.

Thus, the scheme is designed in such a way that Muslims will view the gospel message as a message of Islam. In most cases, it misinterprets and twists Quranic and biblical texts in giving meaning that mostly contradicts contexts.² By encouraging Muslim converts to retain their Muslim identity, “Insiders” argue that “Christians” is a bad term because of connotations of immorality or association with the West. They prefer to be known as “Followers of Isa.”³ Many Insiders dress like Muslims and lead the Islamic lifestyle including attending the mosque, fasting during the month of Ramadan and participating in Islamic rituals at every level. Some have no problem saying the *shahada* (testimony) that Muḥammad is the prophet of God. Also, Insider converts tend to marry Muslims and often do not even tell their spouses they are any different from the rest of the Muslim community.⁴

In Christian evangelism, the Insider movement employs a variety of methods and approaches like Common Ground, Common Word, Camel Method, and the C1-C6 scales of contextualization:

A. The Common Ground Approach:

This is one of the Qur’anic contextualization methods where missionaries select ‘proof text’ from the Qur’ān to support Christian doctrines. In other words, the approach uses Qur’ān as a ‘bridge’ to the gospel. Although, the Qur’ān rejects Christ’s divinity as in Qur’anic Chapters: 5:17, 72, 75; 9:30-1 and outrightly denies the concept of Trinity (see Chap.4:171; 5:73, 116), Christians that are favouring this approach often bend some Qur’anic verses to mirror their presuppositions.⁵ Take, for instance, the Qur’ān calls Christ “the Word of God” and “a Spirit from Him” (Chap. 4:171; 3:45), born of a

¹Ibid., 7.

²Ibid., 9.

³Ibid., 11.

⁴Ibid., 12.

⁵ R. D. Hadaway, “Contextualization and Folk Islam: A Case Study of Sudan”. Unpublished doctoral dissertation, University of South Africa, 2010, 171.

virgin (Chap. 19:16-35) and calls him “Illustrious” (*wajīh*) in this world and the next, and “among those closest to God” (Chap.3:45). He is said to have healed blind people and lepers and raised the dead by the will and power of God (Chap. 3:49). Moreover, in a usage that is somewhat similar to the Old Testament language as many chapters (*sura*) in the Qur’ān have a pronoun “we” or other plural forms about God. The Christians using the Common Ground method attempt to interpret these passages in line with similar phrases and characters also found in the Bible.

A Christian evangelist who wishes to establish the doctrine of Trinity from the Qur’ān may resort to the following analogy by asking; whether Isa is a Word of God? Of course, the answer is ‘yes’ since it is categorically mentioned in the Qur’ān. He can go further to ask whether the ‘Word of God’ is part of His attributes and essence, which accordingly ‘it is.’¹ Thus, he would conclude that Isa is part of God! He ignores to see the Qur’anic verses that reject the doctrine of Trinity and refuses to listen to the views of orthodoxies Muslim theologians and exegesis that explain the meaning of the phrase ‘Word of God’ in the Qur’anic perspectives.²

B. The Common Word Approach:

This is an approach of some evangelicals who, to some extent, ascribe the actual revelation to the Qur’ān and advocate a tolerant view towards it³ as a common word of God. According to Hadaway:

Kenneth Cragg represents the foremost proponent of the new hermeneutic. In *The event of the Qur’an* and *The call of the minaret*, Cragg looks sympathetically at the meaning of the Qur’an as a whole rather than examining individual verses. Cragg’s new hermeneutic sees actual revelation in the Qur’an when Muslims and Christians search together for the truth.⁴

The Common Word is a sort of belief that the common feature of both Islam and Christianity is the belief and worship of the Supreme and Universal God

¹ Meaning the Word was with Him from the beginning and will remain with Him forever, yet He is One God.

² When faced with this dilemma whether attributes of Allāh are essentials to His essence, mainstream Muslim theologians conclude that ‘Attributes of Allāh are not Allāh, and they are not other than Allāh.’ Allah knows best.

³ Hadaway, 174.

⁴ Ibid.

that is Omnipotent and Omnipresence. Followers of the three major religions of Judaism, Christianity and Islam believe that the God they worship is the same God for them as well as for others. Therefore, this is a common ground for discussion and dialogue. Initially, Islam propagates the concept of Common Word, however, in form of worship: the Glorious Qur'ān says:

Say: 'O people of the book! Come to common terms between us and you that we worship none but Allah; that we associate no partner with Him, that none of us shall take others as lords besides Allah.' If then they turn back, say: Bear witness that we are Muslim (bowing to Allah's Will)¹

C. The Camel Method Approach:

The word C-A-M-E-L here is an acronym to help remember the key points of 13 verses in *Surah al-Imran*, Chapter 3 of the Qur'ān which spoke about prophet Isa. "These letters brought to mind the chapter's key teaching that *Isa's* mother, Mary, was chosen to give birth to *Isa*; that Angels announced the good news to her; that *Isa* would do Miracles, and that He knew the way to Eternal Life."²

In other words, the Camel method frequently refers to Mary, the mother of Jesus, in the first two points of the Camel acronym (C-A). The third step in the Camel method acronym ('M') references the miracles of Christ. Finally, the 'E-L' acronym in the Camel method stands for 'Eternal Life.'³ Moreover, there are many other forms of the Camel Method. For instance, Houssney writes that;

One tract produced by the Camel Method is called "Ruhullah." The track explains the message of salvation based on numerous texts from the Qur'an, supplemented by three Bible verses (John 8:32, 14:5, 15:13). ...Then at the end of the track comes a fully contextualized sinner's prayer. The prayer asks Muslims to acknowledge that God sent the prophet Isa as a sacrifice to save them. The track promises them that this prayer will guarantee them forgiveness of sins and eternal life. The prayer lacks the most critical components of the gospel. There is no recognition of sin and rebellion against God, no plea for repentance, no call to surrender their lives to Jesus as Lord and give up everything for the sake of winning Christ. The entire track does

¹ Q 3:64.

² Hadaway, 174-175.

³Ibid., 176-177.

not speak of being born again by the spirit of God or say that Jesus is the Son of God... There is no call to holiness, or any call to action besides praying the prayer at the end, after which it says, “You can now live your life in peace knowing that after death you can go directly to be with Allah.”¹

Like the other two approaches previously mentioned i.e. Common Ground and Common Word, Camel Method is designed to present Christianity to the Muslims in a form and manner that is acceptable to them. In short, it is aimed at winning Muslims to Christ through Islam.

D. The Spectrum of Christ-Centered Communities: C1-C6 model:

This is a descriptive categorization of various churches that supposedly exist among Muslims designed by John Travis (pseudonym). This scheme was published in *Evangelical Mission Quarterly* (EMQ) in October 1998.² Building on the work of Jim Leffel, the scheme is presented as follows:³

C1 Model: Traditional church using non-indigenous language. This refers to the Christian churches in Muslim countries that exist in isolation, removed from the culture as an ethnic/religious minority. This model imports much of traditional Western culture into the Muslim context, including Western-style building, denominational affiliation, and worship. This model is considered inadequate for contextualization because the distance from the Islamic culture of these churches made them be seen as outsiders to Muslims.

C2 Model: Traditional church using indigenous language, but in its cultural forms as far removed from the broader Islamic culture. This model represents a little accommodation of Islamic culture by way of using an indigenous language. Otherwise, it is not much different from the C1 model.

C3 Model: Contextualized Christ-centered communities using Muslims' language and non-religious indigenous cultural forms like a style of worship and dress. In this model, the majority of the congregation is of Muslim

¹ Houssney, 8.

² John Stringer, “Contextualization: Transformational Dialogue,” *St Francis Magazine*, June 2007, No1. Vol. III, via <<http://www.stfrancismagazine.info>>, 5.

³ Jim Leffel, “Contextualization: Building Bridges to the Muslim Community,” Xenos Christian Fellowship, <www.xenos.org/...ds/OnlineJournal/issue1/contextu.htm> (accessed 20 August 2013).

background and call themselves Christians. Conversion here means parting from Islamic identity and coming into an entirely new one. This contextual model assumes that Islamic cultural forms cannot be purged of their religious meanings; hence there is a conscious attempt to break from all visible elements of Islam such as observing Ramadan fasting and attending congregational prayers in the mosques. The c3 form of contextualization sharply contrasts Islam with Christianity. Therefore, most members of the Orthodox sect are comfortable with it. For Muslims, there is little difference between this model and the previously mentioned ones.

C4 Model: Contextualized Christ-centered communities using Muslims' language and biblically permissible cultural and Islamic forms. This community is entire of Muslim background. They worship like Muslims, fast, avoid eating pork and consume alcohol. They also use Islamic terms, dress as Muslims and call themselves "followers of Isa al-Masīh."

C5 Model: Christ-centered communities of "Messianic Muslims" who have accepted Jesus as Lord and Savior. This model remains legally and socially within the Islamic community. Aspects of Islam that are incompatible with the Bible are mostly reinterpreted. This group remains active in the mosque though viewed by some Muslims as deviants. If a sufficient number of this community permits, they may establish a C5 "messianic mosque." Converts are encouraged to see themselves as "Muslim followers of Isa," or "completed Muslims," or "messianic Muslims."

This community of believers attend the mosque, commonly pray traditional Muslim prayers, fast and do all the things their Islamic neighbours do. Yet, there are two key differences between Muslims and Muslim followers of Isa. First, some Islamic teaching is re-interpreted along biblical lines, while some Islamic doctrines are rejected completely. Second, a community of biblical believers meet regularly for Bible study, prayer and fellowship. This provides a venue for Bible teaching and instruction, discipleship, and community building.¹

C6 Model: This is a small Christ-centered community of secret/underground believers; usually individual but sometimes in a small group.

All this emerge from the lack of ability of Christian evangelists to penetrate and make a significant impact on Muslim communities. Thus, theological

¹Ibid., 4.

models have been developed. The C1- C6 Spectrum is an example of these models and some new Bible translations reconstruct the identity of Jesus to support these approaches. Thereby, long time mission practices are relegated to the background as though they are the course of missionary misfortunes.

Insider Movement in Islam: Opponents Versus Proponents

When the issue of contextualization first appeared around the turn of the last century, it was promoted through different models by the western educated Christian missiologists. So many missionary workers among Muslims were fascinated by it, and it was widely distributed. Much has been written that discussed the application of contextualization in ministering Muslims, especially in the 1990s. However, while some Evangelists are content on these new approaches of contextualization, the concern that some other Christians have is the fact that they feel the issue of Insider Movement crosses the line and falls into religious syncretism.

Insider Movement originates, according to the view of its advocates, from the activity of the early church. St. Paul, in particular, demonstrated a contextual approach when establishing Christianity; he preached that “Everyone should remain in the state in which he is called.”¹ He further repeated, ‘So, brethren, in whatever state each was called, there let him remain with God’². They interpret this to mean Christian convert can continue in a religious tradition where the Lordship of Jesus or Jesus as the Son of God is not recognized. Ishtiyag Danish summarizes the historical meaning of the above biblical verses in the following words;

As the Jews were reluctant to give up their Law, Paul did not demand that they abandon it. Instead, he acknowledged their worldview and invited them to believe in Jesus without abandoning the Torah. He dealt with the Gentiles in a similar way when he took the Gospel to them. The Law and other Jewish traditions were repugnant to the pagans; so Paul abolished the Law for the sake of conversion. He held that Biblical Christianity was not related to any particular culture. The basic Christian truth is one: faith in Christ. Whoever accepts this truth enters the Christian fold, whatever his culture.³

¹ 1 Cor. 7:20.

² 1 Cor, 7:24.

³ Ishtiyag, 4.

Therefore, the ongoing trend of the Insider Movement to contextualize Christianity within Islam is very much in line with Paul's thinking: Paul, in his earnest desire to win converts to the new religion of Christianity adopted contextual methodology. He struggled to break Christianity from its Jewish cultural trapping to enter the Greco-Roman world of the Gentiles. In doing so, he violated so many laws and traditions.

Another point of the proponents of the Insider Movement to justify their actions is the bitter experience of resistance that Christians have, throughout history, with regards to getting Muslims to accept Christianity. Travis and companion confess that:

We have little hope in our lifetime to believe for a major enough cultural, political and religious change to occur in our context such that Muslims would become open to entering Christianity on a wide scale. But we do have great hope, as great as the promises of God, to believe that an "insider movement" could get off the ground.¹

The Orthodox, on the other hand, designates those that are opposed to the idea in general as they are conscious of the theological implication of the concept on the Gospel. An important point they raise is that taking into consideration some basic differences in the fundamental beliefs and world-views of Islam and Christianity, the Insider Movement among Muslims cannot be done without syncretism, distortion or compromise of the teaching of Christianity. For instance, Islam believes in an uncompromising monotheism per excellence, whereas Christianity, which claims its roots from the Jewish monotheistic religion, has drifted into a trio: God the Father, the Son and the Holy Spirit. Therefore, Christian theology cannot be reconciled with the Islamic principle of monotheism without religious syncretism. Dixon writes:

From my perspective, all the primary issues emerge from a lack of theological moorings and consequently a lack of a comprehensive biblical worldview. (1) Models are being developed which are illusory. The C1- C6 Spectrum is an example. (2) From these models flow methods such as allowing converts to be both 'Muslim' and 'Christian' at the same time. (3) Some new Bible

¹ John and Anna Travis, "Contextualization among Muslims, Hindus and Buddhist: A Focus on Insider Movement," *Mission Frontier*, September-October 2005, <www.misionfrontiers.org>, 14.

translations reconstruct the identity of Jesus to support these approaches. (4) Finally, long time mission practices are redesigned as though they are avant-garde creations of this generation.¹

Dixon critiques the value of the C1-C6 model of contextualization because reports and surveys of the C1-C6 methods and other related Islamic contextualization are not frequently available to be tested, as nobody knows how many of these practitioners are, where they work, or where they were trained. He gave an example of the two master architects of the Insider Movement like Joshua Massey and John Travis, who use pseudonyms and report from unknown places on the earth about anonymous people. They quote what they claim to be authentic reports proving their theories but the reports are only accessible to a very few people on the pretext of security reasons; like a survey made of what is called ‘Islampur’ people which is noted in journals but not revealed.² According to him, the most serious weakness of the C1-C6 model is lacking a theological base. Massey advocates that Muslims do not necessarily need to understand and experience the Trinity because ‘not one biblical writer felt it necessary to extrapolate that God “is” Father, Son, and Holy Spirit...’ Dixon, though lacking evidence to back his opinion, described this argument as a typical post-modernist viewpoint so that terms such as the inerrancy of the Bible take on new meaning,³ as well as a futile attempt to harmonize two opposing world-views whose accompanying theological bases conflict one another.⁴ Therefore, Jay sees this process as not only seductive but dangerous, as it leads to blindly adopting practices without looking at the long-term consequences of those practices.⁵ In narrating his personal experience he writes:

I have just returned from a Western country where several Western ‘Christian’ couples have chosen to voluntarily join

¹ Roger L. Dixon, “Moving on from the C1-C6 Spectrum,” *St Francis Magazine*, August 2009, No. 5. Vol. IV, 1.

²Ibid., 5.

³Ibid., 11.

⁴Ibid., 12.

⁵ Jay Smith “An Assessment of Insider’s Principle Paradigms,” <http://www.answering-islam.org/fileadmin/authors/smith/insider_assessment.pdf> (accessed: 25 April 2014), 2.

their local Muslim community as hidden ‘Christians’ themselves. They have risen into positions of authority within this Muslim community, but, according to a Christian acquaintance, have now lost any view of Christ’s divinity. If long-standing Christians can so easily and quickly be seduced by the power of Islam, then why do we think the same will not happen to new believers?¹

He further expressed concern that according to a study of C-5 believers carried out in 1998, 45 per cent of the respondents said that they felt close to God when hearing the Qur’ān read. Some 96 per cent said that the Qur’ān was a book revealed by God, along with the Torah, Zabur, and Injil (three names of the earlier scriptures mentioned in the Qur’ān), while 66 per cent said that they considered the Qur’ān to be the greatest of the four heavenly books.²

Conclusion

From the foregoing discussion, one can see and understand what the idea of the Insider Movement is all about and its original motive to lead to a mass conversion of Muslims to Christianity. However, the astonishing result of the activities and practices of Insiders favours the Qur’ān and Islamic teaching in general against the biblical message they want to promote. In simple words, the activities of the Insiders prove to some Christians that the Qur’ān is consistent with a true understanding of the Bible message, and it can be used as a basis for an argument in some of their religious matters.

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The Influence of “New Media” Forms on Media Reportage and Democracy in Nigeria, 2003-2007

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Abstract

Although there are a plethora of works on new media and democracy in Nigeria, few of these deal with the subject of the influence of new media on media reportage in a democratising society like Nigeria since 1999. Thus, the paper seeks to interrogate the distinguishing characteristics of the media in developing economies like Nigeria. In essence, it examines innovations in information and communication technologies in the last decade of the 20th century which have impinged on the operations and organisation of mainstream media to the extent of having levels of influence on the democratisation process in Nigeria. Information for this paper will be sourced through desk research. The historical methodology will be used to analyse the data collected. The findings are that the advent of new media platforms has helped to propagate the notion of ‘narrowcasting as opposed to broadcasting’. This has been achieved with the deployment of faster technologies that enhances the storage and diversification of the media. In effect, this has impacted minimally on the effective delivery of media products and all their ancillaries. Indeed, technological developments in ICT such as the expansion and enhancement of the Internet and larger and faster digital storage technologies, allowed the new media forms to both diversify and spread. This has enhanced the efficiency of media practitioners in the discharge of their societal responsibilities of informing, educating, and entertaining. Thus, it has helped in the expansion of the democratic space in Nigeria since 2003; though faced with a lot of challenges. The paper concludes that, despite these challenges, new media forms have minimally influenced the process of mediating the democratisation process in Nigeria.

Introduction

The anatomy of ‘new media’ forms, which forms the main thrust of this paper, derives its relevance from the products of progressive technological development and diffusion. That is, from the advent of the printing press as a form of media, to the advent of oral transmission in the form of radio wavelengths to, arguably the most powerful medium of the television and

recently to the phenomenon of the Internet, technological innovations have played a significant role in the changes witnessed in information and communications technology in the last decade of the 20th century. Essentially, it is what Marshall McLuhan has posited as a theoretical position called ‘technological determinism’ (Haralambos, Holborn&Heald, 2008, P.712). That is, developments in communication were the main force for change in human society.

Thus, new media is used to describe those aspects of the media associated with ICT (Information and Communication Technology). It refers to hardware and software, as well as media institutions and the people and practices in them and outside them (Haralambos, Holborn&Heald, 2008, P.711). In essence, technological developments in ICT, such as the expansion and enhancement of the internet and larger and faster digital storage technologies, have allowed the new media to both diversify and spread. Based on this diversification and spread, new media forms have evolved and enhanced the rapidity with which messages are passed across various frontiers to various audiences at a time. The Net which is an informal term for the loosely interconnected computer networks, use the CMC (Computer-Mediated Communications) technology to link people around the world into public discussions (Rheingold, 1994, P.5). The fallout from this development has been the emergence of an electronic community based on the web.

The convergence on the web is facilitated by the medium of the Internet and other new form devices such as; mobile phones, portable computers, personal digital assistants, wireless and infrared technologies, digital audio and video, and, traditionally, paper (Katz & Aakhus, 2002, PP. 3-4). These have made the classical tension between participatory democracy and representative democracy, worthy of intellectual deliberation. Unlike in the Greek city-states where participatory democracy was the rule, in the present day, representative democracy has gained currency. In light of this, it is pertinent for us to note that the public sphere (Habermas, 1998, P. xi) which is the space in which democratic ethos is generated and mediated, has come to be influenced by technological advancements. These advancements have further assaulted and re-modified the concepts of place and space in the consolidation of democratic practice, especially in the last half of the 20th century.

While these assumptions are of universal construction, the Nigerian, and by extension, the African experience has shown that the media and all its paraphernalia are targets of the ruling government. This is usually done

through the enactment of offensive legislation. It is also done in other forms through the denial of press freedom, by refusing to enact legislation that would guarantee the freedom of the press. For example, the Freedom of Information Bill (FOI) has been denied a smooth passage, because of what the state perceives as a threat to national security. This to some extent portrays a breach of trust between the government and the media.

Thus, in terms of the influence of new media forms on media reportage and democracy in Nigeria, the main argument of the paper is that there is a connection between the changing media forms in Nigeria, media reportage, and the democratisation process. In other words, despite the challenges posed by the nature and character of the new media forms, it can be deployed to enhance effective media reportage on issues of democratisation, and, by extension, help to deepen democratic ethos in Nigeria. This will be assessed through a comparative analysis of the phenomenon of the new media in terms of its content and character in comparison to the conservative and drudge of the old media. The paper will do this within the context of new media's emphasis on 'narrowcasting' as opposed to 'broadcasting'. However, some challenges which are characteristics of the old media forms such as; media ownership structure, ethnicity, sabotage; the use of fifth columnists, lack of understanding between the media and government, preference/attitude of the people and lack of adequate technology, have also impinged on the new media forms in Nigeria. Thus, these have influenced negatively media reportage and democracy in Nigeria.

In building this argument, the paper will engage the question/phenomenon of the new media to position it as a more effective platform for the dissemination of democratic ethos. By its nature and character, new media forms have impacted/influenced minimally the democratisation process in Nigeria since 1999. Essentially, their proliferation and popularity after 2001 in Nigeria made them arguably the most reliable platform for the generation and mediation of democratic ethos. More importantly, is the fact that they derive their uniqueness from the drudgery and conservativeness of the old media platform. Despite its aforementioned shortcomings, the characteristics of the media in Nigeria will be highlighted. This is to evaluate its performances since its evolution in the 19th century. The paper proceeds to show the connection between changing media forms and democratisation in Nigeria through new media and media reportage. In essence, this is to demonstrate how the new media forms have helped to improve the level of media reportage of democratic issues in Nigeria since 2003.

The fundamental question of the influence of the new media forms on the democratisation process in Nigeria will be discussed. The emphasis in this section will be on the assessment of the influential role of new media forms on the creation of political awareness, electoral debates, party campaigns, use of Short-Message-System (SMS) to canvass for votes, creating websites for data collection, use of the Internet to conduct an opinion poll, and posting of electoral results online by the electoral commission for easy access by media practitioners. The paper concludes by stating the obvious. The influence of new media forms on media reportage in Nigeria has been minimal when compared with what obtains in countries of the Northern Hemisphere. In comparison, the rate of communication technology penetration in Nigeria, when compared to a country like Finland (Puro, 2002, P.19); with the highest number of mobile phones per head of population in the world, is abysmally low.

But as Kalstrom has observed; and which this paper tends to corroborate is the fact that the more productive route to our understanding of the influence of new media forms on media reportage and democracy in Nigeria, should not be seen simply as the application of an objective- categorical conception of new media forms to African contexts, but rather to focus on the context-specific emergence and existence of conceptual and institutional structures that do mediate state and society (Spitulnik, 2002, P.178). The emphasis here is on the fact that Nigeria's peculiar challenges of low penetration rate, access to modern technologies, and government policies, reinforces the contention that we should not be simply ranked among states of the North with adequate access and technological superiority.

New Media, How New?

Basic to the phenomenon of the new media is the focus on smaller audiences with specific interests. In essence, this has made for the concept of broadcasting to be replaced by a new concept of "narrowcasting." Of special interest in this ability to reach a smaller audience are the preponderant advancements in technology. In situating this paper thus, Marshall McLuhan's theoretical position of media determinism also referred to as technological determinism is a pertinent frame to this work (Haralambos, Holborn&Heald, 2008, P.712). In corroborating this point, Mbachu has noted that; from its very beginnings, mass communication has always been technologically driven (Mbachu, 2003, p.175). That is, from the advent of the moveable type about 1440 in Germany, a seeming kind of revolution in

communication was set in motion. This discovery facilitated simultaneous access to the printed word by many people. However, by the late 1700s, advancements in printing technology led to the replacement of the wooden press by the iron bed and frame presses (Mbachu, 2003, p. 176).

Subsequent innovations made as a result of further advancements in technology led to the emergence of newspaper titles. These titles such as; The New-England Courant, the Pennsylvania Gazette, the Associated Press and the rest of them, contributed immensely to the later developments that took place in the media industry. Thus, by the early 20th century when the American Telephone and Telegraph Company (AT&T) in collaboration with Western Electric successfully transmitted from Arlington across the Atlantic Ocean to the Eiffel Tower in Paris (Mbachu, 2003, p.178), a new dimension had been introduced into the means of transmitting messages across the frontier of human space. In the same century, there was a breakthrough in the development of the television tube. Then, by the last decade of the 20th century, innovations in information technology led to the emergence of the phenomenon of the Internet and its subsidiary media devices that further assaulted the traditional mode of information transmission and audience participation.

Therefore, by its vastness, the medium of the Internet has become a mine of information for other media producers such as newspaper houses, music production companies, video streaming, online publications, and broadcasting, which has been redefined as narrowcasting. Furthermore, the medium of the Internet has revolutionized all of humanity's activities ranging from; the conduct of foreign policy, marketing, banking, military strategy, and nanotech. Its ability to enable multimedia transmission of text, pictures, graphics, audio and video, has facilitated the opening up of the social space. Social networking sites such as Bebo, MySpace, Facebook, and Twitter have helped in the creation of an electronic community. Indeed, these advancements have had their influence on the mode of transmitting messages in Nigeria. For example, the advancement from the use of oral history in the form of proverbs, songs, folktales, dirge, and gong to the newspaper tends to explain the theoretical position of technological change as espoused by McLuhan (1965). But in concrete reality, the notion of technological advancement in Nigeria has been characterized by technological dependency.

Based on McLuhan's (1965) technological determinism, the pertinent question to ask is; how new is the new media? How effectively has it

influenced media reportage and democracy in Nigeria? Well. Since the whole idea of the new media centres around the notion of technological developments, especially in ICT, then it can be argued that, as long as society is in constant motion, there would always be changes. In fact, with the invention of the telephone in 1876 the first time in history could have real-time conversational interaction at a distance (Katz&Aakhus, 2002, p. 1). Consequently, over the years this talking device has dramatically changed the perceptions of people to their world. Incongruous with this notion of technological advancements, was the deployment of modern ICT's that have enhanced the efficiency, mobility, delivery, storage and general performance of the media in most parts of the world. Thus, in the 21st century, the telephone has for a billion people become literally, a fixture of everyday life (Katz &Aakhus, 2002, p. 1).

Therefore, considering the prevailing technological advancements of the last decade of the 20th century, and its long-term effect on the 21st century, then we can stress that, the phenomenon of the new media is true, new. After all, its entire overwhelming acceptance in society has undeniably had a direct fallout effect on the maxim of the public sphere. For example, the phenomenon of the Internet has assumed the most popular space where all of humanity can converge and interact in an artificial environment associated primarily with networks of computers linked through telephone lines. The Internet was developed in the 1970s-although early versions have been around since the 1960s (Cerf, 2000, P.66) to assist the United States military and academic research to break new grounds in science and technology. The Internet is a hybrid medium combining aspects of the printing press, the telephone, the public bulletin board, and the private letter (Edwards, 1996, p.158).

In the Nigerian context, advancements in communication technology; although moderately low as compared to the Western democracies, has over time become mainstreamed into the performance of the media. Most of Nigeria's print media titles such as; *The Guardian*, *The Punch*, *Tell*, *Newswatch*, *Vanguard*, *The Tribune*, and *ThisDay* are online in real-time. Interactions with the electronic media have been facilitated with the introduction of mobile phones with radio platforms integrated into them. Even the television is gradually becoming less compact and mobile with DSTV's *Walka*. The overwhelming increase in the number of users has led to improvements in communication, information dissemination, and effective

scrutiny of government officials (The Economist, 2001, P.24) strategic planning, reduction in time and space and learning. These innovations, therefore, give credence to McLuhan's technological determinism which shows a dynamic and complex relationship between communications media, and increasingly the new media, and social change.

For example, the resignation of the former speaker of the Federal House of Representatives; Mrs Patricia Etteh on allegations of inflated contracts awarded in suspicious circumstances in November 2007, was mostly generated and mediated on new media platforms. Also, the contestations generated from the outcome of the Presidential elections of 2003 were mediated on the new media platforms.

Characteristics of the Media in Nigeria

Unlike what obtains in the developed countries of the West, the media in developing economies like Nigeria is arguably characterized by mediocrity, greed and unprofessionalism, lack of accountability, poor patronage, lack of access to modern technology and corruption (Ciboh, 2007, P.87). Incidentally, these vices could be seen as the direct consequence of the assault on the media by successive administrations in Nigeria. Whether in the private or the public domain, the media in Nigeria is often perceived as a "sell-out" (Mbachu, 2003, P. 162). From its evolution in the 19th century, the media in Nigeria has been identified with one form of activity or the other. This is not unexpected since according to Joseph Pulitzer;

a good press must always fight for press and reform, never tolerate injustice or corruption, always fight tyrants of all parties, never belong to any party, always oppose the privileged class, and plunderers, never lack sympathy with the poor, always remain devoted to the public welfare, never be satisfied with merely printing news, always be dramatically independent, never be afraid to attack the wrong by predators (Cited in Idemudia, 2008, p.136).

Again this could be seen as another of those universal constructions that do not necessarily apply to the Nigerian reality because as Sobowale has observed; on the attainment of Nigeria's independence, petty jealousies afflicted the media. They could not perceive issues beyond the confines of party ideologies or ethnic boundaries. It immediately became clear that what had united them was the colonialism-their common enemy (Sobowale, 2002,

P. 274). Succinctly put, immediately independence was achieved, the whole rhetoric of vibrancy and devotion of the Nigerian Press died a natural death. That was the “old media” forms. But with the advent of “new media” forms beginning from the last decade of the 20th century, the international system began to experience a new surge in ‘technological advances, such as the arrival of the Internet, satellite telecommunications and inexpensive broadcasting and printing equipment which have given citizens access to a greater range of views’ (Fleishman, 2005, P.4). However, the notion of access to information, particularly those that concern the use of the media as a platform for the generation and mediation of democratic ethos, seems restricted in countries of the Southern Hemisphere.

The restrictions stemmed largely from the various international and national legislations that were enacted for the promotion of selfish and myopic interests of the political elite and the military elite, and the state of technological development of most countries of the South. In the classical Nigerian example, the various laws enacted to curtail the freedom of the press originated from; the Seditious meeting Act No.48 of 1961, the Defamation Amendment Act No.66 of 1961, the Official Secrets Act of 1962, the Defamation Amendment Act of 1963 and the obnoxious Newspaper Amendment Act of 1964 (Okoye, 2003, P.93). So also are the challenges of technological growth and development. Subsequently, the media began to experience various forms of curtailment from both military and civilian governments in Nigeria. For example, the Murtala/Obasanjo military regime took over 60% equity shares of the Daily Times conglomerate, and also the New Nigerian newspapers and all the television stations from their state government owners (Okoye, 2003, P.94). Before long, the media and all its apparatuses had been taken over by the political class and the military class. Even with the advent of private media, the ruling class still hovered precariously over their heads waiting to prey on anyone that violated its sacrosanct press laws.

Thus, the media in Nigeria is characterised by ethnicity, undue interference by the government, lack of access to modern technology, sabotage-use of fifth columnists, mutual distrust between the government and the media, lopsidedness in media reportage and corruption. Given this observation, the influence of ‘new media’ forms on media reportage and by extension on democracy in Nigeria has been skewed to reflect negative tendencies such as rigging, acts of hooliganism, and corruption. This has been made possible due

to the factors of; structure of media ownership, overbearing government interference, non-transparency of electoral officials, dearth of trained media professionals, political education, technological underdevelopment and economic dependency.

New Media and Media Reportage in Nigeria

The process of communication is said to be complete when the message gets to the audience, and there exists a means for a talk-back or response. The medium which is an important element in this process is the channel through which the communicator sends his/her message to the audience. Succinctly put, it serves as a platform for the generation and mediation of political, economic, social and cultural ethos in society. Thus, the five most important channels of communication are;

- face-to-face or oral media such as speech, interviews, folktales, lectures, seminars, workshops, conferences and sermons;
- written or print media such as letters, tracts, billboards, newspapers, magazines, newsletters, journals and books;
- audio-visual or electronic media such as radio, television, film slides, videotapes and cinema;
- telecommunication media such as telephone, fax, e-mail, internet and radio messages; and,
- traditional media such as gongs, town criers, masquerades, funerals, rituals, village square and age grades (Nkwocha, 1999, PP.140-141).

All these channels suggest a great infusion of technology in their workings. This is taking into cognizance the fact that McLuhan's technological determinism theory is sacrosanct in explaining the movement from the use of the gong and town crier, to the era of the radio to the phenomenon of the internet.

Indeed, the deployment of modern technology and changes in government policies in the 1990s in Nigeria greatly impacted media reportage and media practitioners of that period. As Mbachu(2003, P.182) has noted;

for the broadcast industry, the 1990s was also a momentous period in Nigeria. This was the period when the industry was deregulated and the previous government monopoly of the sector was broken. A new law in 1992, made it possible to establish private radio and

television stations, which since the country's independence had been the exclusive preserve of the federal and state governments.

With this era of deregulation came the influx of private individuals into the media sector sub-sector of the Nigerian economy. Consequently, there began an era of acquisition of modern communication technology from the advanced countries of the North.

However, despite these acquisitions and the attempt to fully integrate into the mainstream communication hub, states of the South have had to grapple with the following challenges;

- ❖ government interference: this move has always been defended by successive regimes in Nigeria on the ground of national security;
- ❖ lack of adequate technology: based on McLuhan's theory, the bane of the Nigerian problem is in the area of inadequate technology. The challenges of technology have their roots in the inability of the Nigerian state to harmonize its development policies from independence. Also, the incorporation of the Nigerian economy into that of the West has undermined the development potentials of the state;
- ❖ lack of investment; closely related to the above is the lack of enthusiasm on the part of companies from the developed countries to invest in the states of the South;
- ❖ political instability: the above challenge has often been blamed on the unstable nature of the Third World countries political systems. This is often the case because Western conglomerates often seek the security of their investments;
- ❖ corruption: this has been perceived as the stumbling block to most development efforts of successive regimes in Nigeria since independence. It has manifested in different forms and characters, in different regions and involved all strata of the Nigerian state;
- ❖ lack of cooperation: Third World countries are often not disposed to cooperate on issues of common interest to them. Strictly speaking, this lack of consensus is predicated on their colonial heritage, perceived rivalry and the lack of a common language; and,

- ❖ inconsistency in policy direction: considering the rapidity of change in governments in countries of the Third World, the tendency is for policies not to properly mature before they are discarded.

By and large, the influence of new media on media reportage in Nigeria is seemingly encumbered by the challenges enumerated above. Essentially, the lack of access to modern technology, low penetration rate, and inconsistency in government policies, has not made media reportage to be effective in Nigeria. For example, most media organizations in Nigeria still rely on foreign media or news correspondents for their news coverage. In another breath, the whole essence of the new media forms has not dawned on media practitioners in Nigeria. That is, most media practitioners in Nigeria still rely on the old methods of media reportage.

Thus, while the media in Nigeria is doing the ‘catch-up’, their audiences have had to rely on the foreign media for most of its information. The consequences of this on the state are quite dangerous. From the perspective of threat to national security, the Nigerian state stands the risk of infiltration, espionage and distortion. Therefore, the Nigerian media corps must be ready to go the extra mile for the ‘catch-up’ to be speedily achieved. The government must be seen playing its part too.

Influence of New Media on Democracy in Nigeria

Despite the challenges faced by the media and its practitioners in Nigeria, it has been able to relate effectively to the advancements of the new media. In a nutshell, the media, like other social groups in the Nigerian society, have taken adequate advantage of the phenomenon of the Internet to perform its traditional role of entertainment, education and information. Traditionally, the performance of these roles by the media was the exclusive preserve of the traditional ‘old media’. How has the new media influenced the performance of these roles? Has the influence been negative or positive? What are its consequences for society? Or, how far has it helped in the promotion of democratic ethos in Nigeria? Has it impinged on social life? Well. To an extent, the Internet has proved more of a democrat’s dream than a nightmare. This is so because it tends to challenge monopolies on easy access to expert information that professionals groups-including even law professors-have enjoyed (The Economist, 2001, p. 115).

Essentially, the centrality of the new media forms in the dissemination of information to all strata of societal life is helping in shaping democratic culture in most countries of the world. This finds expression in the sense that;

if a government is to rule according to the consent of the governed the effectiveness of that government is heavily influenced by how much the governed know about the issues that affect them. The mass- media-dominated public sphere today is where the governed now get knowledge...(Rheingold, 1994, p. 13).

It is therefore almost impossible for any shade of ‘secrecy’ to thrive in a democratic state with a thriving media organization, especially with the deployment of the new media forms. For example, the activities of the Budget monitoring and price intelligence unit of the Presidency otherwise known as the Due Process Office, impacted significantly on issues of accountability and transparency in the day-to-day running of the Obasanjo administration. Another defining issue concerns that of the use of the new media platforms as a means of a political education by political parties and the electoral umpire.

In light of the foregoing, since political parties have become the centre of generation and mediation of democratic ethos in Nigeria, their roles of informing the electorates, articulating programmes, aggregating voters and platform for selecting candidates to contest elections has overtime been facilitated by new media platforms. For example, Ramsay Mac-Donald has emphasized that “democracy without a party is like a crowd without a purpose” (Bealey, 1988, P. 37). Thus, the public sphere in which these ethe are generated and mediated plays a significant role in the formation, organization and sustenance of these political parties. It goes to show therefore that the new media forms are instrumental to the formation and sustenance of political parties. Perhaps this has been made possible, especially with the popularity of the Internet. This medium which has assumed pride of place in the communication and information revolution of the 20th century characteristically links people across different frontiers and places. To this extent, it is now possible to hold conferences and debates on any topical issue with different people across the globe (Daily Times, 1995, P. 19).

This interactive function perhaps emphasizes the organic linkage between the Internet and the public sphere. Since these interactions take place in communities built on the web, the phenomenon of the Internet assumes the platform for the mediation of debates and rallies. Consequently, the concept of place is rendered irrelevant in the scheme of contemporary democratic

practice. Since community can be seen as a phenomenon that has a strong link to place-a physical location-apparently the advent of the Internet has led to the withering away of this phenomenon of place. Subsequently, we have in place an electronic community that does not have an exclusive claim to terrestriality, but spatiality. This spatial relationship has been engendered by technological advancements, especially in the field of communication and information technology. Arguably the most important technological application of artificial satellites has been the relay of radio signals around the earth for communication purposes. In line with this development, more sophisticated artificial satellites have been launched into orbit to further enhance the global communication and information economy.

How has this helped in the promotion of democratic ethos in Nigeria? The paper believes that the emphasis on new media forms as a source for interrogating the problem of diffusion of democratic ideals in Nigeria is necessary because it has not been fully studied and understood. Therefore, the discourse has characteristically been provoked by innovations witnessed in the last decade of the 20th century in information and communication technologies (ICTs). These innovations in all ramifications have demonstrated their willingness to assault and remodify the concept of place and space. Consequently, there is a convergence of people in the newly formulated “electronic agora” which has become the platform where political issues are deliberated and mediated. This phenomenon has seriously encroached on the traditional inviolability of territorial boundaries. Thus, this gradual erosion of geographical fetters is giving way to “the intensification of interaction within the domain of political, social and economic activity, which has been heavily dependent on the invention and diffusion of the modern electronic media” (Held, 1995, P. 122).

It is therefore important to note that, “the second wave of democratization in Africa coincided with the development and spread of new information technology, notably the use of computers for communication purposes” (Leslie, 2002, P. 10). This coincidence has further reinforced the intellectual agitation for the inclusion of new media forms in the political process in Nigeria. For example, the clamour for e-voting.

In light of this reality, the popularity of new media forms and their collective influence on democracy in Nigeria is seemingly growing in tangent with the consciousness of the need for the conduct of free and fair elections. Even though these media have been employed elsewhere without many political

gains, this paper argues that our recourse to smaller alternatives; or better still, the need to cautiously adopt these forms and their workings in our political system could prove decisive for Nigeria's democracy. Essentially, the medium of the Internet which has arguably been instrumental in promoting democratic values in the Nigerian state since the advent of democratic rule in 1999, has tremendously impacted how Nigerians communicate with each other and the rest of the world.

By extension, this has helped in the formation of social communities whose aim is to champion the ideals of democracy, lobby for juicy political appointments, activism, political sensitization and political campaigns. This became a common phenomenon in the last general elections held in April 2007 in Nigeria. Another means by which the new media and its forms are encroaching on the traditional mainstream platforms for political activities is through the use of mobile phones. The mobile phone technology, especially as it made its way into the Nigerian economy in the early 2000s, provided an insight into a hitherto unexplored area of political communication. That is the use of SMS (Short Messaging Service) as a means of reaching people simultaneously across different frontiers with the same message. Some political parties and their respective candidates took advantage of this method to reach out to the electorates in the general elections of April 2007 in Nigeria. For example, the Action Congress (AC) gubernatorial candidate in the governorship election in Lagos state and his Peoples Democratic Party (PDP) candidate in the election, contested their popularity and credibility through the medium of the SMS-enabled political platform.

Similarly, the Labour Party and Fresh Party candidates equally took advantage of these media to canvass and woo electorates. Even the presidential election was similarly contested. Consideration must also be accorded the medium of the Internet which was equally deployed by a section of the political gladiators. On the World Wide Web was short messaging that tended to convince the electorates to cast their votes for potential candidates of the respective political parties. On the Internet was also the use of pop-up messages that regularly intervened between the user and the Internet platform. The awareness created by the use of the new media forms was tremendous. However, this modicum of success was not achieved without its challenges. The challenges are predicated on the following observations. The character of African politics: the character of the state bequeathed by the departing colonialists renders itself in a dependent colour. The state seemingly assumes

that it cannot do anything on its own without recourse to the former colonial overlords. Thus, most policies of the state are driven in tune with the covert recommendations of the colonial masters. Therefore, the political structures of the state are designed to reflect those of the departing colonial powers.

The rate of technological growth and development; as with other developing economies of the Third World, Nigeria has had to contend with the reality of being in a subservient position in terms of technological development. This, as stated above is characterized by the low level of investment in technology in most countries of the Third World. This precariously set the penetration rate at an abysmally low position when compared with states of the advanced Northern Hemisphere. Thus, the rural areas where you have the highest concentration of electorates are neglected. Even where it is available, accessibility is innocuously denied due to its cost. Invariably, the whole essence of convergence on the web, which is the hallmark of technological penetration, is almost not achieved

Attitudinal disposition of the electorates: this is one aspect of the democratization process in Nigeria that has aided the spates of electoral malpractice since 1999. The electorates, rather than put their representatives to task on policies of the government, choose to put up the 'I don't care attitude' to matters of politics and governance. Similarly, the new media forms are often used in most times to carry out non-political functions such as the production of documents and electronic mailing. In recent times in Nigeria, the medium of the Internet and other media forms have been taken over by an army of youths known as the 'yahoo-yahoo' boys. This mental construct has significantly hampered the level of political participation on the web. On the other hand, the telecommunication policy of the Nigerian government has not been tailored arguably towards an efficient and highly interactive platform where citizens can converge and debate political issues. The Nigerian Communications Commission (NCC), has not, as a matter of political expediency mandated the communication providers in Nigeria to expand their bandwidth to accommodate more people on the web. Also, the lack of an enabling environment for the cloning and outright manufacture of indigenous computer systems is one area the communications regulating body must take a look at;

Interconnectivity-bridging the digital divide; access and reliable connectivity are the key elements needed for both rural and urban dwellers to bridge the digital divide. Except where this is done, the whole clamour for convergence

on the web to facilitate political interactions may not be achieved. Succinctly put, the rate of penetration can be enhanced when the necessary network backbones, national broadband network, digital broadcasting devices and the development of a national fibre backbone are put in place in Nigeria; and,

Lack of accountability: most political office holders in Nigeria do not feel any sense of responsibility to the electorates. Thus, since accounts are seldom rendered, the political platforms for debates are not usually allowed to thrive.

From the following observations, one can arguably state the obvious that, Marshall McLuhan's prediction of a global village has gradually taken an incredible dimension given the preponderant level to which new media forms have helped in shaping human activities from politics to nanotech. In stating the importance of the new media forms on humanity's activities Rheingold states that; because of its potential influence on so many people's beliefs and perceptions, the future of the Net is connected to the future of community, democracy, education, science, and intellectual life (Rheingold, 1994, P.6). In so far as its potentiality captures the essence of democracy, the new media and its forms will continue to dominate the intellectual spectre of political, sociological, historical and economic discourse well beyond the 21st century.

Conclusion

Central to the focus of this paper is the overall appreciation and understanding of the workings of new media forms in developing economies like Nigeria. New media forms have been characteristically linked with a 'shrinking' process engendered by new and improved technological devices. In their characteristic emergence; particularly in the last half of the 20th century, these media forms have predominantly impacted all of humanity's activities ranging from politics, marketing, the conduct of foreign policy, military strategy, sporting activities and banking. The consequent fallout from this development has been the emergence of an electronic community based on the web.

The most popular of all these forms is the medium of the Internet. Moreover, the use of mobile phones, pagers, palmtops, laptops and all other such mobile devices has facilitated the convergence of people on the web. The activity of people in the virtual community is echoed by Rheingold (1994, P.97) thus;

people in virtual communities use words on screens to exchange pleasantries and argue, engage in intellectual discourse, conduct commerce, exchange knowledge, share emotional support, make plans, brainstorm, gossip, feud, fall in love, find friends

and lose them, play games, flirt....People in virtual communities do just about everything people do in real life.

Do just about everything people do in real life reveal the potentialities and opportunities which the new media forms offer to people across McLuhan's conception of the 'global village'. Essentially, its impingement on the operations and organization of mainstream media in countries of the Third World and beyond has changed the nature and character of broadcasting to narrowcasting. That is, technology has radically changed the way news materials are stored, handled and reported, to the extent that focus is now on smaller audiences with specific interests. To this end, new media forms have enhanced the efficiency of media practitioners in the discharge of their societal responsibilities of informing, educating and entertaining. By extension, this has helped in the expansion of the democratic space in Nigeria.

However, we must stress "that the ability of the mass media to adapt to or inspire the development of new technologies in a given country is largely a function of how developed the economy of that country is" (Mbachu, 2003, P.187. In light of this reality, can we then conclude that the low rate of technological penetration in Nigeria is a consequence of the inability of the mass media to adapt and inspire the development of new technologies? Or could it just be that the various policies of government concerning the media are formulated without the Media's input? Why is the full impact of these technological advancements not yet felt by the Nigerian people? Well.

Suffice it to say that since the return to democratic rule in 1999, the Nigerian state has been embroiled in one form of crisis or the other. Most of these have been internally generated with enormous consequences for nation-building. Consequently, infrastructural development which should have been the utmost priority of the state has been jettisoned for ephemeral considerations that engender underdevelopment. Thus, with the low rate of technological growth and development, the media has struggled to keep pace with its counterpart in the advanced countries of the Northern Hemisphere. Then how much influence has the new media forms on media reportage and democracy in Nigeria? This paper contends that what we have now is at the minimal level of influence.

Despite the challenges it has had to grapple with, the media in Nigeria has to a reasonable degree been able to justifiably explore the possibilities of new media forms to its advantage. For example, during the general elections of April 2007, new media forms were deployed to maximum utilisation,

especially for the Channels TV debate for governorship aspirants in Lagos state. Even though the planned national debate for the presidential candidates experienced some hiccups, it was able to galvanize the interest of the electorates towards the elections. Another key impression of the influence of new media forms in 2007 was the use of text messages by the various political parties and their candidates to canvass votes from the electorates. By and large, new media forms in their characteristic style have progressively challenged the notion of statist ideas of the old media to the extent of expanding their scope and influence on democracy.

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Mood and Its Function in Nigerian Scam Emails: A Linguistic Analysis

Mansur Isah Buhari

Abstract

This research applies Halliday's clausal mood classification, which falls under the interpersonal metafunction of language to examine the most reoccurring mood in scam email clauses to identify the intention or purpose of their authors through the function performed by the clauses in the texts. Seven (7) clauses each, from six (6) samples of six (6) categories of scam emails, giving a total of 252 clauses, sourced from a consumer-fraud database were selected for examination. Findings reveal that the declarative mood is the most reoccurring in scam emails with a 91.2% occurrence rate, while the imperative mood has 6.4%. Subjunctive mood has 2.4%. The interrogative mood has a 0% occurrence rate in the 252 clauses of the six scam email categories analysed. The research concludes that the most used mood in Nigerian scam emails is the declarative mood used for the purpose or intention to persuade the reader to respond in the form of 'acting' to the narrations made by the authors.

Introduction

This research uses Halliday's (1985) clausal mood classification to determine the most reoccurring mood in scam email clauses to identify the intention of the authors through the functions performed by the clauses in the texts. Watts (1984) and Apter (1999, 2005) have established that the Nigerian e-mail fraud is possibly the most infamous of modern confidence tricks and that Nigerian advance-fee fraud, known in Nigeria, and now internationally, as 419, first emerged as a worldwide phenomenon in the 1980s, following the dramatic decline in oil prices that left Nigeria's national economy twirling. The 1980s were also a period in which Nigeria's military retook and retained control of the government through coups, establishing more than fifteen years of uninterrupted military rule. The declining economy and the military's entrenched power contributed to the growth of Nigerian advance-fee fraud in several ways. First, the oil boom of the 1970s brought investment in education and other public services and infrastructure to Nigeria's youth-dominated high-fertility population, meaning that by the 1980s, the country had larger

numbers of educated young people with higher expectations for their futures than at any time in the past. By the late 1980s, approximately half of Nigeria's nearly one hundred million people were less than fifteen years old. The subsequent economic crash and the return of the military created a situation where this increasingly educated and ambitious young population was frustrated in its attempts to secure gainful employment or other legitimate economic opportunities.

According to Halliday (1994), in any communicative language, there are four basic speech roles: “giving information, demanding information, giving goods and services and demanding goods and services” (p. 69). The usual labels for these functions are Statement, Question, Offer and Command. In which, the function of Statement is closely associated with particular grammatical structure, that is, the declarative clauses; Question is related to interrogative clauses, and Command is associated with imperative clauses. The ordering of Subject and Finite (two elements of the Mood system of the clause) in the clause plays an indispensable role in signalling speech roles in that it can show whether the clause is indicative or imperative. The Subject $\wedge$ Finite (here “ $\wedge$ ” is the symbol for “followed by”) ordering of the clauses differs declarative clauses (Subject $\wedge$ Finite) from interrogative clauses (Finite $\wedge$ Subject).

The mood system belongs to the interpersonal metafunction of language. Halliday (1985) contends that through it, users of language establish, negotiate and assume their position in social relationships, and it is concerned with clauses as exchange. It is the grammatical resource that realises different interactional moves in a discourse. A grammatical mood system has very little to do with the emotional state of the speaker/writer. The mood is associated with the linguistic expression of the speaker's attitude toward an utterance- a linguistic property that ‘tells’ the speaker/writer's intention or purpose.

From the traditional notion of mood, it refers to the verb forms that express a fact or action (indicative declarative, interrogative), command (imperative), or doubt (subjunctive). Technically, specifically from the viewpoint of the Hallidayan (1994) framework, mood, unless otherwise specified, refers to the mood block, which comprises Subject (S), Finite element (F) and Modal adjunct (AM). In the framework, the S, F, and AM all come under the mood block. All other elements come under residue. However, since this research is concerned with the most reoccurring mood and not the structure of such mood(s), the clauses are not subjected to such analysis.

Halliday & Matthiessen (2004) describe complement as “an element within the Residue that has the potential of being Subject but is not. It is typically realized by a nominal group.” They said that “an Adjunct is an element that has not got the potential of being Subject. An Adjunct is typically realized by an adverbial group or a prepositional phrase [rather than by a nominal group]” (pp.122-124).

There are two types of adjuncts - Modal Adjunct (AM) and Residue Adjunct (AR). ARs provide circumstantial information (things to do with time, place, manner, etc.), including the ‘by’ agents of passive clauses, such as “the paper was written by him”. All ARs form part of the residue. Modal adjuncts, however, form part of the mood block. They provide additional information on likelihood, usuality, etc. (mood adjuncts), or the speaker's opinion, comment, etc. (comment adjuncts). It is noteworthy that AMs include both mood and comment adjuncts.

Related Work

As one of the pioneers in the study of scam emails, Blommaert (2005) adopts a sociolinguistic approach to analyse the level of English competence of scam email authors. He concludes that such authors demonstrate a “grassroots” level of English, which do not match their advanced digital literacy. Blommaert further identifies generic features of scam emails with their varied indexical information and suggests that further linguistic, stylistic and generic studies of this genre of online communication are possible. As the ‘pioneer’ study on scam emails, one of the strengths of Blommaert’s investigation is that it provides` a sociolinguistic stand on which other researches on the linguistic features of scam emails can be conducted. Nonetheless, Blommaert has not highlighted more technical linguistic issues such as how mood choice can play a role in persuasive discourses such as scam email. Additionally, Blommaert and Omoniyi (2006, p 573) argue that the authors of scam emails demonstrate technical competence to explore the opportunities that the global email systems offer them, but lack linguistic competence, which is the capacity of the authors to produce linguistic messages that suit the identities and relationships they want to project in the proposed transactions. The results are the kind of “rich indexical signals pointing towards fraud” that is evident in the message. One of the strengths of the study is that it establishes that the genre of email fraud yields insight into the changing nature of communication in the era of globalisation. As per the present study, the work is unable to

examine scam emails from the interpersonal metafunction perspective, rather, it focuses only on the language deficiency of the authors.

Heyd (2008) describes the various types of scam emails, as well as their structural and discourse features. His analysis of data is based on a linguistic/discourse analytical approach, consisting of a qualitative methodology that requires the description of the forms of scam emails, their pragmatic contents and communicative purposes as well as an explanation of their textual patterns, persuasive strategies, narrative structures and sequences. Heyd's study can be regarded as relatively comprehensive in line with examining the linguistic nature of scam emails. However, one of its weaknesses is that it did not examine how mood choices can facilitate information flow in scam emails. Chilwa's (2009) study of "digital deceptions and 419 emails" emanates from Hyde's (2008) study. The study analyses the discourse structures and functions of scam emails and concludes that the writers of deceptive emails apply both discourse and pragmatic strategies to make their messages persuasive. As a follow-up to the above study, Chilwa (2010) analyses the pragmatics of hoax email business proposals using speech act theory. His study reveals that the fake business proposals perform "speech acts," the most frequent being the representative action, which Grice (1975) describes as the act of describing, stating, asserting or claiming. This is possible in the emails since they are structured as narratives. Although Chilwa (2010) has looked at scam emails from one of the core linguistic areas of Pragmatics, his study is deficient, as far as the present study is concerned, in highlighting the functional idiosyncrasies of scam emails from an interpersonal viewpoint.

Similarly, Schaffer (2012) examines the general nature, history, and language features of the Nigerian fraud (4-1-9) letter. Patterns in content include similar narratives of common persuasive strategies frequently involving apologies, flattery, attempts to intrigue recipients, and appeals to greed, altruism, trust, and religious feelings, while patterns in writing features include the use of attention-inducing buzz words like "urgent" and "secret" in subject headings as well as in the letters themselves, and obvious non-native English grammar, mechanics, and vocabulary errors. Schaffer's work has been relatively comprehensive in examining the linguistic features of scam emails, but it has not examined the persuasion aspect from a core linguistic angle such as how thematisation style can facilitate persuasion or the structure of themes in the persuasive clauses of these emails, rather, she examines the lexical choice conveying the perlocutionary acts of persuasion.

Likewise, Hiss (2015) asserts that language, its social contexts, and the composition of texts play a crucial role in the scammers' strategies in approaching their victims. He examines some of the linguistic strategies by which scammers try to shape a sense of identity and mutual relationship between themselves and their addressees – in the face of virtual anonymity – and to involve their readers personally. He argues that in their attempts to get the recipients involved, scammers combine cultural indexicals, interactional roles, and narrative strategies. Cultural indexicals play a crucial role in scam texts because they can help to underpin the scammers' identity claims, but they can also uncover obvious mismatches and arouse suspicion. His analysis distinguishes three different narrative strategies in scam e-mails: first-, second-, and third-person narratives. Employing these narrative strategies, scammers establish links with the recipients by combining fictional content with real-world contexts. Some of the narratives display quite elaborate and artful traits and involve prototypical functions of traditional fairy tales. Hereby they implicitly connect the story content with the interactional roles of e-mail communication. Just like Schaffer's (2012) research, Hiss's (2015) study covers pragmatic, sociolinguistic and grammatical areas. It is not able to examine how mood in the clauses of scam emails can aid the authors in persuading their targets to accept their deals.

Buhari (2017) examines the features of Nigerian English in scam emails. The findings corroborate the point of Blommaert and Omoniyi (2006) that there are large pieces of poor English features in many scam e-mails, which results in the conclusion that understanding the nature of this variety of English could help in avoiding being a victim of the scam. Findings of the study reveal that scam emails are characterised by rhetorical strategies such as “assuaging or regretful comments”, “acknowledgement of the unexpected nature of the email”, “presenting information on how the receiver came to their attention”, “religious appeals”, “emphasis on the confidentiality of their business”, “stressing the exigency or immediacy of their message”, “legitimising their scams by referring to them as business proposals”, “propositions, relationships, and transactions, assuring that their dealings would be secure”, “promoting the advantage, proceeds, or value to be mounted up by the e-mail recipient”, (p129) among others. On the grammar of scam emails, it is revealed by the study that scam emails are majorly characterised by “punctuation errors”, “ellipsis”, “poor capitalisation”, “poor agreement patterns”, “wrong pluralisation”, “word-form problems”, “wrong spellings”, “tense problems” and “misuse of prepositions” (pp 129-130). A weakness of

the research is that it only pays attention to Nigerian English features in scam emails and not on the mood function in such emails.

Mood: Conceptual Review

Bybee (1985 cited in Kreoger 2005) defines mood as an indication of what the speaker wants to do with the proposition in a particular discourse context. Put differently, the mood is a grammatical reflection of the speaker's purpose in speaking. Akmajian *et al* (2008) state that a mood is a sentential form associated with a specific communicative function. According to Eka (1985) mood refers to a set of syntactic and semantic contrasts signalled by certain forms of a verb. Such contrasts could show the indicative mood (generally unmarked) and the imperative mood may be declarative. Those that believe that the mood belongs to the verbal group only, are yet to separate modality from mood; and they are adherents of Traditional Grammar. The mood is not the same as modality, which is a system whose environment is the verbal group or adverbial, and whose features are realised by modal verbs (cf Muir, 1972).

Bankole (2015) thinks that mood is not just the element of a verb but a structure that can be realised at the clausal unit of grammar. He views it as the structure that gives the listener/reader the clue to what the speaker/writer is saying. He also argues against the view that mood belongs to sentential analysis. He buttresses his claim with the example:

Tianah, I can see your teacher passing by, come and see him.

He argues that in the example, the sentence contains three independent clauses and each has its mood — Tianah, I can see your teacher passing by is an indicative-declarative mood; come is imperative-jussive-exclusive mood; see him is imperative-jussive-exclusive mood.

Furthermore, according to Halliday and Matthiessen (2004) mood “is a system of the clause, not of the verbal group or the verb” (p.114). This means that what matters when studying the mood system in any conversation is the clause as a whole and it is essential to examine it in great detail to give an accurate analysis of it. Every single element of the clause matters and any of them can make the difference between what type of mood is used in a sentence.

Berry (1975) explains the mood system to mean “choices between different roles which a speaker [or writer] can select for him[her]self and for his[her] hearer” (p.166). This means that the speaker/writer who starts a conversation

can think in advance what role he/she will take among the communication process. Therefore, mood choices can only be made in linguistic exchanges. The mood system is classified into two possible basic choices to be made: communicating either in indicative mood or in the imperative mood. Matthiessen and Halliday (1997) state that “the choice in the mood system between ‘indicative’ and ‘imperative’ is realised structurally: only indicative clauses normally have a Subject” (p.5). The most used one is the indicative mood. In respect of this, Halliday and Matthiessen (2004) state that this is “the grammatical category that is characteristically used to exchange information” (p.114). Broadly speaking, when the speaker/writer selects to speak or write in an indicative mood making statements or talking about any topic, he/she is not always expecting an answer from the people around. Nevertheless, there are cases when that speaker/writer expects something from the hearers. When this happens what he/she expects is just a response.

The indicative mood is subdivided into two available terms: declarative and interrogative. Aijmer (2016) states that “in a declarative clause the speaker/writer gives some information to the hearer. In an interrogative clause the speaker/writer assumes the role of asking for information” (p.5). These represent the two more common patterns of starting a conversation between two people or more. A speaker can select if he/she wants to communicate the message with a declaration or through a question in advance. Both declarative and interrogative clauses have antithetic syntactic patterns.

Through saying a statement people could agree or disagree with what was said and start the exchange of utterances even when the speaker does not expect a response from the hearer (Berry, 1975). The speaker just wants other people to listen to what he/she is saying. In advance, he/she took the role of informant and for the person who hears the message the role of informed. Even though a person speaks without desire of starting a communication process, most of the time the social exchange with others begins.

Then again, through making a question a probable exchange of utterances could start. A question generates any type of conversation. In advance, he/she takes the role of informed and for the person who hears the question the role of the informant. It is the opposite of the declarative mood stated above, yet it continues to be an indicative mood. When a speaker starts a conversation through a question, he “is expecting a verbal response from his hearer” (Berry,

1975, p.167). The more questions the questioner asks, the larger the process of communication will be.

Likewise, the interrogative mood is a system on its own. Among these, other choices can further be made: closed and open interrogative. Closed interrogative clauses, also known as polar sentences, are used when the speaker wants to get a very short answer, actually, he/she expects either a yes or a no as an answer. They are also called polar questions. When a speaker selects to make this type of question, he/she is acting as the controller of the conversation. Nonetheless, open interrogative sentences are used when the speaker wants to get a larger answer, he/she has expectations about the hearer's response. They are also called content questions. When a speaker selects to make this type of question, the hearer is acting as the controller of the conversation.

About the imperative mood, León (2004) claims that this "is the most obvious manifestation of the interpersonal instrumental function – that of influencing other people's behaviour" (p. 65) Through commands a speaker can persuade other people to do what he/she wants them to do. Due to this fact Matthiessen, Teruya and Lam, (2010) mentioned that "this mood allows people to exchange goods and services" (p. 146). Language is a connection between our desires and how through it a speaker can generate a specific behaviour on other people or how it can make them do specific acts in specific contexts.

Mehwish *et al* (2016) establish that this mood "expresses authority... and describes the status and/or power relations of the participants involved in the discourse." Usually, a speaker who gives commands to other people has a strong capacity of being obeyed by them. This speaker controls the social exchange and expects some form of action from the hearers who are the controlled.

Moreover, imperative mood is a system on its own. Among these, other choices can further be made: exclusive and inclusive imperative. When a speaker says an exclusive imperative sentence they do not become a doer of the action. They expect other people to make what he/she stated and follow his/her commands without refuting. Meanwhile, when a speaker says an inclusive imperative sentence they become a doer of the actions. Focus on the type of clause that is being analysed and its function in the language is recommendable to make its interpretation accurately.

Methodology

Scam emails for analysis by this research were generated from “The Crimes of Persuasion” database (<http://www.crimes-of-persuasion.com/>), a consumer-fraud awareness site against schemes, scams and frauds. On the database, there are tens of thousands of scam emails categorised according to their nature and suspected country of origin (of their authors) out of which an estimated 321 are categorised as the “Nigerian scam” on the database. The database sub-categorises Nigerian Scam emails into six (6) general themes (the Nigerian Inheritance/Dead Relative Scam, Nigerian Business Letter Scam, Job Offers Scam, Dead Leaders Scam, blackened Money Scam as well as Disaster Relief Scam) which constitute the overall population of this study.

Using the purposive sampling technique, six (6) samples were taken for analysis in each of the six themes. Therefore, only 36 of those who followed the basic outlines of the Nigerian Scam were selected for analysis from the database. A sample of 36 is considered because it represents a considerable portion of the 321 Nigerian scam emails on the database. Samples for this study illustrate what Flyvbjerg (2006) refers to as paradigmatic cases, which are samples that draw attention to prototypes.

Consequently, seven (7) clauses were examined in each of the email samples, giving a total of 252 clauses. The sample size was restricted to analyze selected emails thorough thereby ensuring relative accuracy of results. Clause selection was done in such a manner that at least 2 clauses were selected from the beginning, middle and closing respectively in each email. This was done to ensure that analysis covered the entire parts of the scam email body. A total of 252 scam email clauses were examined to identify the most frequently reoccurring mood therein.

Analysis and Results

During the analysis, the 252 clauses were first selected and written down and each was carefully examined by highlighting and noting the mood type identified using the clausal mood classification by Halliday (1985). Since the concern of this research is the function of the clauses and not necessarily the structures of their moods, identification and noting of the mood type in each of the clauses were made in consideration of the verbal group of each of the clauses. Mood type identification for the study was guided by Halliday’s (1997, 1994) submissions that the choice in the mood system between ‘indicative’ and ‘imperative’ is realised structurally, for instance, only

indicative clauses normally have a Subject, and that the ordering of Subject and Finite (two elements of the Mood system) in the clause plays an indispensable role in signalling speech roles in that it can show whether the clause is indicative or imperative. Therefore, this was the criteria followed in determining the clause function.

In the end, an aggregate was made on the frequency of occurrence of each mood type in each of the six scam email categories.

The following samples of data were generated from the database at <http://www.crimes-of-persuasion.com/> (boldening done by the researcher. It should also be noted that the numbering is not consistent because the clauses were randomly selected from the table of 252 clauses:

Declarative Mood

*Clause 1: Following the death of my husband late General Sani Abacha, the former Head of State of the Federal Republic of Nigeria, I **have been thrown** into a state of utter confusion*

*Clause 2: Security agents in Nigeria **have subjected** my children and me to physical and psychological torture*

*Clause 50- Multinational Expertise Limited and Partners **has** the mandate to **procure** technical labour*

*Clause 51- ... Multinational Expertise Limited and Partners **have[sic] found** you qualified*

*Clause 106- I **am** Alex Murphy from United Fertilizer Company*

*Clause 107- United Fertilizer Company **is** a world-class company*

*Clause 142- I **am** the Vice President of Stan Tek Ltd.*

*Clause 143- I **am** very interested in your products*

*Clause 179- I **managed to escape** with them during the Civil War in Sierra Leone*

Clause 180- I deposited them with a security company here in Dakar, Senegal

*Clause 234- You **have hit** a jackpot of \$230, 000*

*Clause 235- You **will be contacted** by our confirmation unit for authentication before payment*

Samples above express a series of factual statements that the writer expects the reader to accept to be correct. Each of the clauses has a full clause structure. They express some sort of action as a statement of fact. Verbs used in each of them indicate that the clauses are ‘giving’ rather than ‘demanding’.

Imperative Mood

*Clause 62: ...you **must be able to mobilise** or take up immediately*

*clause 77: ...**be responsible** for your maritime certification*

*Clause 95: Your assistance **is required** as a non-Nigerian to **assist** the NNPC and the CBN in moving these funds out of Nigeria*

*Clause 103: ...I have the privilege to **request** your assistance to **transfer** the sum of \$47, 500,000.00 into your account*

*Clause 130: Please **send** your print catalogues [sic], price list and a few samples for our customer review*

In each of the clause samples above, it can be observed that the verb expresses a direct call to action. In most cases, the subject is ellipsed because it is assumed to be understood by the participants. The verbs used in these clauses indicate that the writer is demanding that action be taken or something be done.

Subjunctive Mood

*Clause 13: **If you are** interested to buy [sic] I **will send** you the address of the contact person*

*Clause 84: **If you are** interested, **you should transfer** the money to the secretary's account which will be sent to you*

*Clause 98: **If it will be** possible for you to assist us, **we would be** most grateful*

*Clause 140: **If you agree** with this, you **can email** me back as soon as possible*

*Clause 147: **If you are** in agreement with this, please you **can email** me*

*Clause 184: **If** on or before two weeks these [sic] money **is not cleared** in London, they [sic] **will be returned** back [sic] to the country of origin in Africa where they [sic] will be stolen*

*Clause 221: **Before payment is made** to you, you **are to provide** to this office evidence of payment for the sum of USD 1,850*

Each of the examined clause samples above contains a subjunctive verb, which shows an action that is dependent upon some other action(s). The presence of “if” in each of them indicates that they express conditions that are doubtful, hypothetical or wishful.

The mood types observed in the scam emails analysed are summarized thus:

Mood Occurance Distribution for Scam Emails

Scam Email	Interrogative	Imperative	Declarative	Subjunctive
Nigerian Inheritance	0	0	41	01
Job Offers	0	04	37	01
Nigerian Over-invoice	0	03	38	01
Counterfeit Cashier's Cheque	0	03	37	02
Transfer of Assets	0	0	40	01
Email Lottery	0	05	36	01
Total	0	16	230	07
Occurance Rate Per 252 Clauses	0.0%	6.4%	91.2%	2.4%

Source: Study Data, 2021

Discussion

As a result of the analysis and from the table above, it was observed that **230 (91.2%)** of the 252 clauses examined expressed factual statements (at least from the perspective of the writer, which he/she wants the reader to believe too) known as the **declarative mood**. This mood was preponderantly found in all the scam email types as illustrated by the data below from samples of the clauses, which indicates that the communicated information was very

strong and factual based. This Mood type tends to strengthen the text's appeal to the reader. This Mood type strengthens the text's appeal to the readers. The communicative functionality of language constructs social realities. Persuasive discourses are based on carefully selected language use that appeals to the response of the reader. The Declarative Mood is used in the scam emails analysed to fulfil the said demand. Most of the Declarative clauses of the data offer emotional and enticing realities that show the need for the reader to respond to the writer's 'request'.

Another mood type observed in the analysed scam emails is the **imperative mood**. A total of **16 (6.4%)** of such clauses were observed in the 252 scam email clauses analysed. This clause configuration expresses command or request. Context of situation and domain distinguish between both of the functions; command or request. Many of the imperative clauses examined present the absence of the Subject and begin directly with the processes, which is an attempt by the authors to seek a response from the reader.

There was at least one (1) **subjunctive mood** (a sentence containing the "if-this-then-that" construct or any of such expressions indicating that one action is dependent upon another) in each of the scam email categories. Therefore, **7 (2.4%)** subjunctive clauses were observed in the examined clauses.

However, the **interrogative mood** (clauses that ask questions) was not found (**0.0%**) in any of the clauses examined. This may be because asking questions in such kinds of texts could make the persuasion effect subtle.

Therefore, three mood types, declarative, imperative and subjunctive were observed in the scam emails analysed. The findings of Mehwish *et al* (2016); Vásque (2018) on mood occurrences in verses of religious texts and an English movie respectively show the same correlation.

Conclusion

The mood system is essential in analysing the choices of the authors of scam emails as another form of persuasive discourse. The analysis showed the prepotency of the declarative mood over all other forms of mood. By this and considering the narrative style of the texts examined, it is concluded that the purpose or intention of the authors was to persuade the reader to respond in the form of 'acting' to the narrations made by the authors. Mood analysis of any communication allows for the understanding of the personal relations between the participants involved. A person can select the role for themselves

and for the rest of the participants in advance, that fact can be noticed through this analysis.

The interpersonal component of language is the most used since most of the time when a person starts a conversation, they do it for a reason to be fulfilled. These two systems deal with the influences a speaker can create through their speech on other people and prompt them to act. Besides that, a speaker can persuade other people to get the information they need or wants from the beginning of the conversation.

Language can be analysed in any context and environment; this paper filled the gap by examining the mood system of scam emails. It, therefore, suggested here that further researches be conducted on this genre of communication to understand and define these systems in all the available branches of linguistic contexts.

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Language Shift in Northern Yobe: The Extent of Hausa and Kanuri Influence on Bade¹

Musa Grema & Mohammed Musa Kukuri

Abstract

This paper examines the extent to which Kanuri and Hausa influenced Bade language. The paper also identifies the factors responsible for the language shift. It also assesses the present status of Bade, language in northern Yobe and projects possible future of Bade language in the area under study. Similarly, it projects possible dangers when Bade speakers completely shift to either Kanuri or Hausa languages. The data for the research is sought through primary sources; namely interviews and observation. A total of one hundred (100) respondents were selected from different villages/towns in the study area for the interview. The data is presented and analysed through the descriptive method. The paper establishes and concludes that the speakers of Bade language in the northern Yobe have shifted to either Hausa or Kanuri depending on the village of the speakers except a negligible number of aged people who are monolingual. This phenomenon of shifting to either Hausa or Kanuri is triggered by the attitude of the elders among the Bade Speakers of not speaking the language to their younger ones even when they are at home within the family talk less of when they are outside the home.

Introduction

Bade emirate is located in the North-Western part of Yobe state. Although other Bade people are living in other local governments such as Bursali, and some parts of Jigawa and Bauchi states respectively. Bade emirate is the centre of Bade people from wherever they are. The people of Bade and their language are called Bade. However, following the migration of the Emir of Bade from Gogaram to Gashua in 1946, Gashua became the headquarters of Bade people. Before this migration, the Bades were under the colonies of Borno (Kanuri) and at a certain times, Kanuri have been using as a language of communication among the Bade people.

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Genetically, Greenberg (1966) states that "Hausa and Bade are members of the Chadic branch of the Afro-Asiatic Phylum (Hausa is a Western Chadic A, Bade is a Western Chadic B). Bade is one of the indigenous languages of Yobe spoken in the Northern part, an area that covers the East and South of Gashua. On the other hand, Hausa speakers are found in Nigeria, Niger, Ghana, Togo, Mali Benin, Cameroon, Libya, Central Africa, and Equatorial Guinea, Africa. They are also found in Saudi Arabia in the Middle East. "The language is spoken by over thirty-five million people in Africa alone" (Zaria, 1982). It is the most widely spoken language in the whole of West Africa. The language is spoken as a mother tongue, a second language or lingua franca in Northern Nigeria and some parts of West African Counties (Abubakar, 1983). Concerning Kanuri, it is a member of the Saharan branch of Nilo-Saharan Phylum of African languages" Greenberg (1966). Speakers of Kanuri are concentrated in the defunct Borno State, now Borno and the Yobe States. Speakers of the language in Northern Nigeria are also found in Bauchi, Nasarawa, and the Jigawa States.

Following the migration of Hausas from Hausa land to Bade for business purposes and a route for Hausa pilgrims, the Bades came into contact with the Hausas. As such, there is cultural narcissism and cultural symbiosis between the Bades and the Hausas. This intimacy and intermingling between these tribes (Bade, Hausa and Kanuri) are some of the major factors that subsequently necessitated the language shift which cuts across both the language and culture. Another factor is that most of the Bade speakers are bilingual in that they speak Hausa or Kanuri alongside their mother tongue. They adopted and spread these languages (Hausa and Kanuri) instead of their Bade language. The reason for this linguistic decision may be social and political considerations. However, this may in turn lead to the extinction of Bade language if care is not taken. This forms the bedrock of this research.

Many researches have been carried out on the issue of language shift. These researches elude the fact that a popular language imposes its weight on some smaller languages through code-switching, code-mixing, borrowing and subsequently language shift which may probably lead to language extinction. However, it has been established that there are cases of language shift from minor languages to major languages (Adamu, 1971, Boyd, 1993, Asher and Simpson 1994). None of these works discusses the issue of language shift in northern Yobe at large and the extent of Hausa and Kanuri influence on Bade language in particular. This is the gap that this research attempt to bridge.

Background to the Study

A great deal of research has been carried out from diverse points of view stressing the issue of language shift. Much has been said about language shift across the globe. Scholars in various parts of the world have contributed a lot to different aspects of language shift.

One of the major contributors to the language shift in Africa is Polome (1971) who observes that there was a shift to Swahili as a result of the agglomeration of various ethnic groups and intermarriages between these ethnic groups in the city which necessitate the choice of Swahili as a lingua-franca.

Adamu (1978) on the other hand observes a language shift to Hausa by the native inhabitants of Bauchi town due to continuous importation of political, administrative and social ideas from Hausa into Bauchi and the ever-increasing percentage of Hausa immigrants who have settled permanently in the town.

He further cites the case of Kambarin Barebari found in Kano, Katsina and Lafia emirates to the south of Hausa land who are descendants of Kanuri people of Borno. They also settled in Hausa land over several generations and as a result lost all the aspects of Kanuri language and culture except for the tribal mark.

Another work which is related to the present research is a survey of the language use among Ilala residents in Bagamoyo (Tanzania) in which Barton (1980) observes a shift to Swahili and almost a total loss of vernacular acquiring among the youth. Moreover, a similar survey also reveals that youth use Swahili with friends and strangers outside the home and use their tribal or native languages at home. In Tanzania, there is also a complete shift to Swahili in urban communities and a progressive shift in rural communities as a result of adopting Swahili as a language of government and administration at all levels (Polome, 1980).

In his contribution Dawaki (1987) notes that a language shift from Bolewa to Hausa is emerging in the Potiskum area especially among the youth due to the fact that the area is occupied by various ethnic groups, hence the Hausa language became the common medium of communication between the ethnic groups.

Boyd (1993) in his work on Immigrants Language in Sweden observes that a shift to Swedish by immigrant communities which according to him is

widespread among second-generation immigrants. In the United States of America, there was also a language shift to English among the immigrants living there.

Similarly, in Asia and Europe, a work on the Romani language by Kenrick (1993) carried outside India reveals that speakers of the language in Europe have abandoned it and shifted to the majority languages of the countries they live in. He further notices that some speakers have even lost the Romani language completely. He gives reasons for such shift as; intermarriages between Romani speakers and other ethnic groups in Europe, lack of modern terminologies and written standard form of the languages coupled with low social status of the language even among the native speakers.

In the same vein, in North Africa another shift is also noticed from Nubian to Arabic in Egypt in the late 1930s (Dorian, 1981, in Asher and Simpson, (1994). In East Africa also, sometimes in the late 1930s, there was a language shift from Yaaku to Maasai due to social, economic and linguistic pressures from the dominant Maasai (Brezinger, 1991 in Asher and Simpson, 1994). Asher and Simpson (1994) reveal that so many minority languages in Africa have given way to the more prestigious languages of the continent.

The essence of reviewing the above works and other related literature on language shift and beyond is to situate the present research and establish the gap which the research intent to bridge.

Methodology

This section focuses on the methodology employed by the researchers the areas covered, the number and description of informants in each town/village based on the age group, sex and level of education/type of education, the method used for the collection of data and its analysis have been specified.

This research is limited to the northern part of Yobe state, with specific concern on Bade, Bursari, Jakusko and Karasuwa local government areas. The research is confined to some selected towns/villages in the aforementioned local government areas. These include Gashua, Masaba, Karage, and Tabawa respectively.

The population of the research consists of all the native speakers of Bade, Kanuri and Hausa languages living within the study area. It is pertinent to mention that, since it is not possible to interview and observe all the population of the study area, a random sampling technique is used. Therefore,

the number of informants selected from each of the towns and villages, their age group, sex and level of education/type of education are examined. One hundred informants (100) were selected based on their age, sex, level and type of education. This is demonstrated in the following table:

TABLE 1: Population distribution table

Town/village	Age			Sex		Type of education		Total
	15-35	36-55	56-80	Female	Male	Islamic	Western	
Gashua	15	20	05	25	15	25	15	40
Karage	08	10	06	15	09	08	16	24
Masaba	06	10	04	12	08	06	14	20
Tabawa	07	07	02	10	06	06	10	16
Total	36	47	17	62	38	45	55	100

Source: Field Work 2021

The researchers intend to use interview and unobtrusive observation methods for data collection. The respondents are observed and interviewed in some selected domains, which include: Home, Market, Place of work, Social gathering, Place of worship and Schools. These are considered as the primary sources of data for this research

Discussion

Since the research is descriptive and synchronic in nature, description and percentages are used in the analyses of the data collected during the fieldwork. The extent of the influence is hereby illustrated in a series of tables and subsequent descriptions based on some selected domains. Similarly, percentages of the influence in each of the domains selected are calculated and presented using a simple percentages.

TABLE 2: Population figure and questions selected.

VILLAGES SELECTED	POPULATION	QUESTIONS SELECTED	QUESTIONS ATTEMPTED	QUESTIONS UNATTEMPTED
Gashua	40	10	10	00
Karage	24	10	07	03
Masaba	20	10	08	02
Tabawa	16	10	08	02
TOTAL	100	40	33	07

Source: Field Work 2021

The number of respondents selected in this research is 100 which are distributed based on the size of the village. When the village in the study area has a larger population the higher the number of respondents selected. In each village, 10 questions have been administered. This makes a total number of 40 questions out of which 33 have been answered while the remaining 7 are undecided.

The Degree of Responses to Each Research Question

Below are a series of research questions about the language spoken in the selected domains and the responses given by the respondents.

TABLE 3: Which language do you speak at home/within your family?

VILLAGES	BADE	HAUSA	KANURI	MUTE
Gashua	00	35	05	00
Karage	13	10	00	01
Masaba	00	15	05	00
Tabawa	01	15	00	00
TOTAL	14	75	10	01

Source: Field Work 2021

The status of language use at home/within the family shows that Bade is reasonably used in Karage only with 13 out of 24 while in the remaining villages Hausa dominate. This shows that the people have shifted to Hausa by 75.

TABLE 4: Which language do you speak at farm/fishing?

VILLAGES	BADE	HAUSA	KANURI	MUTE
Gashua	00	40	00	00
Karage	19	05	00	00
Masaba	00	10	10	00
Tabawa	01	14	00	01
TOTAL	20	69	10	01

Source: Field Work 2021

Based on what has been illustrated in the above table, observation shows that at their places of farming and fishing, the inhabitants of Southern Yobe have shifted to Hausa except for Karage. This is so because out of 100 responses Hausa is mostly used in 69.

TABLE 5: Which language do you speak at school?

VILLAGES	BADE	HAUSA	KANURI	MUTE
Gashua	00	39	01	00
Karage	10	13	00	01
Masaba	00	15	05	00
Tabawa	02	13	00	01
TOTAL	12	80	06	02

Source: Field Work 2021

It is a fact that the National Policy of Education has suggested that local languages should be taught in primary schools, it is expected that Bade language will be taught in the research area. But based on our findings Hausa language opts. The distribution indicates thus: Hausa 80, Bade 12, Kanuri 6 while 2 are undecided. This shows that the language shift in Northern Yobe can no longer be considered as being exclusively confined to personal matters but academic inclusive. The data shows that 80 of the respondents indicate that Hausa is used while only a few (20) said Bade and or Kanuri.

TABLE 6: Which language do you speak at the market?

VILLAGES	BADE	HAUSA	KANURI	MUTE
Gashua	08	30	02	00
Karage	05	19	00	01
Masaba	02	14	03	00
Tabawa	01	15	00	00
TOTAL	16	78	05	01

Source: Field Work 2021

Based on the above table, in the marketplace, only the monolingual speakers show their concern by trying to maintain their original pattern though there may be a tendency for accent variation. The responses show that 78 out of 100 use Hausa while 16 try to maintain the Bade. Only 5 responses indicate that Kanuri language is being used. This shows that there is a great shift to the Hausa language.

TABLE 7: Which language do you speak at meetings?

VILLAGES	BADE	HAUSA	KANURI	MUTE
Gashua	02	38	00	00
Karage	02	21	00	01
Masaba	00	18	02	00
Tabawa	00	16	00	00
TOTAL	04	93	02	01

Source: Field Work 2021

The level to which Bade language is used in meetings is negligible so much so that in some villages it is hardly used. Only 4 respondents, noticeably from Gashua and Karage, are of the opinion that Bade language is used while 93 shows that the Hausa language is the most frequently used. This shows that Bade speakers in the Northern Yobe have shifted to Hausa.

TABLE 8: Which language do you speak at ceremonies?

VILLAGES	BADE	HAUSA	KANURI	MUTE
Gashua	02	30	08	00
Karage	02	21	00	01
Masaba	00	18	02	00
Tabawa	00	16	00	00
TOTAL	04	85	10	01

From our data, it has been observed that when it comes to cultural gatherings Hausa is the language that dominates most of the discussions. Partly because a ceremony consists of people from the different cultural backgrounds. This indicates that there has been a significant increase in the number of Hausa speakers among the inhabitants of Bade area where 85% of the responses support this notion. Out of 100 respondents, Only 13 serve as an apparent exceptions and they are between the ages of 50-90.

TABLE 9: Which language do you speak on the playground?

VILLAGES	BADE	HAUSA	KANURI	MUTE
Gashua	00	40	00	00
Karage	10	13	00	01
Masaba	00	18	02	00
Tabawa	00	16	00	00
TOTAL	10	87	02	01

Source: Field Work 2021

From the above table, we come to understand that to most of the families, in no circumstance Bade language can be used outside the home. Taking the number of responses, it indicates that 87 of the respondents speak Hausa outside the home. This does not mean that this is a generalized case because in Karage a reasonable number (10) have been observed discussing in the Bade language. This shows that only 13 respondents serve as apparent exceptions.

TABLE 10: Which language do you speak for prayers and preaching?

VILLAGES	BADE	HAUSA	KANURI	MUTE
Gashua	00	38	00	02
Karage	02	21	00	01
Masaba	00	18	02	00
Tabawa	00	16	00	00
TOTAL	02	93	02	03

Source: Field Work 2021

Despite the fact that majority of this area are Bade and generally Muslims, out of the 100 responses 93 indicates that Hausa is mostly used for preaching. In no time that Bade language is used by the Muslim scholars for preaching. Except in a few instances where Bade and Kanuri are used in Karage and

Masaba. This also serves as evidence that the inhabitants of Northern Yobe have shifted to Hausa.

TABLE 11: Which language do you speak outside the classroom while in school?

VILLAGES	BADE	HAUSA	KANURI	MUTE
Gashua	02	36	02	00
Karage	05	18	00	01
Masaba	00	18	02	00
Tabawa	00	16	00	00
TOTAL	07	88	04	01

Source: Field Work 2021

The language used among the students outside the classrooms is Hausa. Out of the 100 responses, 88 have shown that. The only exceptions noticed are 7 instances of Bade used in Karage and Gashua while Kanuri appears to have been used in Gashua and Masaba. The total disposition of the summary indicates that the shift is towards the Hausa language.

TABLE 12: Which language do you speak during political campaigns and lectures?

VILLAGES	BADE	HAUSA	KANURI	MUTE
Gashua	00	38	02	00
Karage	10	13	00	01
Masaba	00	18	02	00
Tabawa	00	16	00	00
TOTAL	10	85	04	01

Source: Field Work 2021

In most of the political gathering,s our study reveals that Hausa is being used followed by Bade which is sometimes used in Karage. As far as the distribution is concerned, Hausa is having 85, Bade 10, and Kanuri 4 responses respectively. Generally speaking, the ratio is 85 to15 which indicates a rigorous shift towards the Hausa language.

Below is the summary of all the responses showing the result of each of the three languages and the ones that are not answered.

TABLE 13: Summary of responses for all the research questions

QUESTION	LANGUAGES				TOTAL
	BADE	HAUSA	KANURI	M U T E	
1	14	75	10	1	100
2	20	69	10	1	100
3	12	80	06	2	100
4	16	78	05	1	100
5	04	93	02	1	100
6	04	85	10	1	100
7	10	87	02	1	100
8	02	93	02	3	100
9	07	88	04	1	100
10	10	85	04	1	100
TOTAL	99	833	55	13	1000

Source: Field Work 2021

The summary shows that out of 1000 questions Hausa scored 833, Bade 99, Kanuri 55 while the remaining 13 are undecided.

The calculation to determine percentages of responses in table 1-10 to determine the degree of language use.

Calculation formula = $\frac{\text{Number of Responses}}{\text{Number of Questions}} \times \frac{100}{1}$

$$\begin{aligned} \text{BADE} &\rightarrow \frac{99}{1000} \times \frac{100}{1} = 9.9\% \\ \text{HAUSA} &\rightarrow \frac{833}{1000} \times \frac{100}{1} = 83\% \\ \text{KANURI} &\rightarrow \frac{55}{1000} \times \frac{100}{1} = 5.5\% \\ \text{MUTE} &\rightarrow \frac{13}{100} \times \frac{100}{1} = 1.3\% \end{aligned}$$

If we are to place the above percentages based on descending order, Hausa language is the highest with 83% followed by Bade which scored 9.9% then

Kanuri with 5.5%. Only 1.3% of the responses are undecided. Based on this result, therefore, the phenomenon of language shift has moved towards Hausa.

Factors Responsible for the Shift

There are different factors responsible for language shift in the Northern Yobe which is conditioned by certain surrounding circumstances. The first and foremost is that parents do not care to encourage their young generation to use the language when at home or outside. It might be triggered by the way elders neglect the language which is a great setback.

Another factor is that the elites do not give the language any importance, talk less of forming an avenue to revitalize it. For example, to establish a forum in which the language will be uplifted through discussion and other cultural activities. Many Bade language speakers do not bother to use their language when discussing among themselves, partly because they might assume it as less prestigious.

Similarly, the language is not taught in schools as suggested by the new policy of education. It is agreed that one of the local languages should be taught at the primary levels.

In line with this also, there are no published books in Bade language that can act as a guide to the native speakers and any interested person. Similarly, researchers in pure Bade language are very scarce. The few available are mostly comparative whereas other languages such as Hausa are on the benefiting side. Lastly, it is a fact that intermarriage is one such observable factor that determines a proper characteristic of language shift in the Northern Bade. This is a situation that warrants most of the Bade speakers to alternate their language with Hausa or Kanuri simply because they married from one of these tribes.

Conclusion

By the way of conclusion, this study found that the speakers of Bade language are mostly bilinguals who have access to both Bade and Hausa or Kanuri languages. Only a few of them seem to be monolingually biased with little or no knowledge of either Hausa or Kanuri language. It has been observed that language shift towards Hausa occurs not because the Hausa speakers are large in number but as a result of the common factors listed above which affect almost all the villages as earlier mentioned. As a result of the continuous shrinking of Bade language speakers, the language is highly endangered and

may soon fall into extinction. The ones who mostly belong to the ageing class are part of the Bade language maintainers generally smaller in number than the other classes. Taking this as a yardstick, it is evident that widespread of Hausa speaking within the northern Yobe dictates the possibility of language shift. This shows that Bade language is in danger and will subsequently lead to its extinction.

Towards Safeguarding Bade Language

Considering the current status of Bade language in Northern Yobe and the possible dangers that may occur if this situation of language shift persists, the following are some possible solutions:

1. Parents should be encouraged to form the habit of encouraging their children to speak the language more especially at home and show them the advantage of learning and using it in and outside the home.
2. The elites should establish a kind of forum in which the value of the language will be stressed through imposition in meetings and other family affairs.
3. Stakeholders in northern Bade should draw the attention of the government to the need for teaching the language in schools at the lower levels within the language boundary.
4. Books written in Bade language should be made available and enough to serve as a teacher's guide.
5. Scholars particularly Bade native speakers should put effort into carrying out researches in the language to revive the status of Bade and explore its potentiality.
6. Though intermarriage is one of the determining factors in this issue of language shift, it cannot be avoided but a strong measure should be taking that Bade language is not dumped or given less attention by its native speakers.

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Teaching of Literature-in-English at Junior Secondary School Level of Education in Nigeria: A Reflection on its Importance and the Crises in Classroom Delivery

Khadijat Muhammad Sama & Musa Jauro Musa

Abstract

The paper takes a cursory look at the concept of literature-in-English as a subject enshrined in the curriculum of Junior Secondary School level of Education in Nigeria (Upper Basic Level). It identifies the advantages and distinct roles played by literature in the development of imaginative and creative thinking and the promotion of English language proficiency among students. It also explores some of the approaches to teaching literature and highlights some of the crises associated with the delivery of lessons in the course of teaching and learning of literature-in-English in typical classrooms of junior secondary schools in Nigeria. These crises include unqualified teachers, inappropriate approaches, poor tactics and inadequate instructional resources to poor selection of literary texts for students by teachers. The paper posits that to provide possible solutions to the identified issues raised for effective classroom delivery at junior secondary schools, the paper contends that more qualified literature-in-English teachers must be employed to handle the subject effectively. The use of modern technology in lesson delivery (such as the use of Internet, digital tools and social media) by teachers of literature-in-English should be encouraged to keep them in tune with global practices. The paper suggests that teachers of literature-in-English should be exposed to more training (among other things) so as to acquire more knowledge on the different ways of teaching the subject in question. This could go a long way in eliminating or reducing the crises in classroom deliveries of literature segment of English language in junior secondary schools in Nigeria.

Introduction

Literature-in-English is a subject offered in Nigerian secondary schools. It is a means of propagating the understanding of culture and tradition. It develops and expands language awareness and creates socio-cultural awareness. If taught appropriately and passionately, literature-in-English could be one of

the possible avenues through which Nigerian children could be discouraged from almost all social vices such as indiscipline, inefficiency, nepotism, ethnicity and even corruption. Following the decision of the Federal government of Nigeria to introduce the Universal Basic Education in 2009, Nigerian Educational Research and Development Council (NERDC) re-structured and re-aligned all extent primary and junior secondary schools curricula into a 9 year basic education curriculum for implementation in Nigerian educational system. Thereafter, English language and literature were merged as one, known as English studies. This incorporation becomes imperative going by the numerous roles played by literature in language learning and the interwoven nature of the duo. In matters relating to language development and competence, one cannot afford to neglect literature or relegate it to the background owing to its efficacy in promoting cultural acquisition as well as general and intellectual development. In the course of teaching literature teachers confront varying issues and crises while delivering literature lessons to students. This paper argues for a reflection on literature lessons delivery towards a reorientation of its teaching and learning process for students to tap the embedded linguistic and communicative resources central to language learning.

Conceptual Clarification

Literature Defined

Literature is an integral part of language learning. Onuekwusi (2013) defined literature as any imaginative and beautiful creation in words whether oral or written, which explores man as he struggles to survive in his existential position and which provides entertainment, information, education and excitement to its audience. In a wide sense, literature is taken to mean every expression in letters that is written down (Okolo, 2003). It refers to those aesthetic and artistic expressions where the writer's imagination plays crucial role in their production. They are fictional writings that portray the everyday happenings in society. The three main genres of literature i.e prose, poetry and drama are generally imaginative. They are creative works imitating true life events for the purpose of teaching moral lessons and character development for a more productive, peaceful and enlightened human capital. Ogunnaike (2016) posits that a good literature can be an important aid to cultural assimilation or acculturation; language development and competence; conflict resolution; emotional development and stability; development of positive and good-oriented attitudes to life; a good liberal education, entertainment,

relaxation and the sharing of vicarious experiences of positive value; the development of desired and desirable moral or other attributes; and as a consequence of all these, a stable and mature personality.

Classroom Delivery Defined

Classroom delivery refers to the interaction among students, the teacher, the content and the knowledge/skills/dispositions students will need for learning and collaborating with others in a diverse society and rapidly changing world. Avalon (2009) asserts that classroom delivery involves applying a repertoire of instructional strategies to communicate and interact with students around academic content and to support students' engagement. Avalon (2009) further classifies classroom delivery into four:

1. **Project-based Learning:** This is a delivery method in which students' gain knowledge and skills by investigating and responding to a real-world complex question, problem or challenge. It is a dynamic classroom approach in which students actively explore real-world problems and challenges and acquire a deeper learning.
2. **Blended Learning:** This is a classroom delivery method in which students learn at least in part through online delivery of content and instruction with some elements of student control over time, place, path and/or pace (Bailey, Ellis, Schneider & Vander, 2013).
3. **Flipped Learning:** This refers to classroom delivery method in which individual students access concepts and skills prior to class, often through video or on-line learning, then spend class time in a dynamic, interactive learning environment as they apply concepts (Bergmann, 2013).
4. **On-line Learning:** This is a classroom delivery method in which students' access content via the internet instead of in a physical classroom.

Teachers must be conscious of the benefits of information and communication technologies in order to use them adequately in the transmission of both theoretical and practical knowledge to students in an era where being digitally literate is no longer a luxury or a matter of choice but rather a necessity. Teachers should therefore be able to establish an environment that successfully encourages the practical use of new technologies in education, particularly in language teaching as this field has long been viewed as one that

is in step with ongoing information technology (IT) innovation processes. Students will be able to learn and assess more knowledge needed for interdisciplinary study, strengthen their mental functions, and develop a team-building spirit if they are adequately encouraged to use the internet, digital tools, social media and other comparable sources.

Advantages of Teaching Literature-in-English

Teaching of English literature in Nigeria is both necessary and desirable. Students who study literature tend to improve their language awareness and interpretation skills. Literature encourages and exposes students to practical application of literary knowledge as well as the development of reading skills. Prinsloo (2018) is of the opinion that literature improves reading and language skills. Thus, through novels, stories, poems, and plays, pupils and readers are exposed to the world (Chinwe, 2016). Students gain from literature in a variety of ways which includes among others; language development; excellent writing, and linguistic repertoire. It also serves as an authentic source of language materials, improves vocabulary, syntax and encourages communicative skills and provides an opportunity for a smooth academic interaction in learning process. Literature education in secondary schools is beneficial because it exposes and develops students to diverse linguistic and cultural civilizations around the globe.

Another advantage is that literature fosters, stimulates and improves critical thinking skills in students, allowing them to comprehend social interaction principles. Through reading books and listening to stories, students develop their social skills. Students are also involved in a variety of learning activities in order to improve their ability to reason logically and compare, analyze, comprehend and draw conclusions about literary concerns in the texts. The ability to think critically is encouraged and promoted in literature texts, which leads to self-discovery, self-understanding, self-development and control (Mart, 2016). Students also gain moral development through reading texts that can help them improve their social status. Moral education exposes children to many spiritual and moral values such as empathy, respect, kindness and honesty while also strengthening and developing their intelligence and interpersonal relationships (Suliman, Yunus & Mohammed, 2018).

In a classroom setting, teaching literature encourages students to share their thoughts on a novel, drama, or poem. When learners gain proficiency in a difficult and unfamiliar language through texts, they become more conscious of the norms and proper usage of the language both within and outside of the

classroom, allowing for more successful communication (Mart, 2016). Literature education therefore has the potential and capability of developing pupils in the class and serving as a crucial source of inspiration (Mohammed, 2013). The best resource in language enhancement is literature which can be skillfully employed by students or readers to deepen and broaden their awareness, as well as stimulate aesthetic appreciation and the development of interpretative skills (Ajoke & Shapii, 2017).

Literature also equips students, writers and readers alike with social skills and exposes vices like kidnapping, banditry, corruption, political thuggery and religious intolerance. Societal ills and retrogressive views that are detrimental to the growth and development of a given society are exposed through literary works. Many ugly narratives are challenged through the medium of literary texts. Literary characters can serve as role models for students. They can serve as models for character development as they read. Books about bad social habits, immorality, corruption and other social vices with their attendant consequences could mould the behaviour of learners to stay clear of such actions. Those on good virtues portraying morality and the reward for hard work could inspire them to remain steadfast. Therefore, teachers should cultivate and enhance human relations and social involvement in society through recommending appropriate literary work (Grayson, 2017).

Furthermore, literature instills and promotes reading accuracy. Students appreciate literary work through reading. Reading appropriate literature texts stimulates literary appreciation and response, boosting students' confidence (Rashid, Vethamani, & Rahman, 2010). Engaging in either efferent or aesthetic literature reading builds a bond between the reader and the texts while also increasing vocabulary development (Khatib & Rahimi 2012).

Thus, literature education could be a means to expose students and readers to a wide range of cultural sensibility. Literary books provide a variety of opportunities for students to learn about cultural diversity while also fostering self-confidence. It is a vehicle for depicting culture and cultural activity. Reading also aids in the development of socio-cultural understanding and aesthetic love of language (Mart, 2016). Literary works, in fact, inspire and motivate pupils to respect different cultures and raise cultural awareness in society. For readers, teachers, and students, literature develops social tolerance for cultural differences. Students' tolerance, forbearance, and social interaction grow as they learn about different cultures, people, ethics, their behavior, and social standards in various literature books (Daniel, 2013).

Approaches to Teaching Literature-in-English

Following the incorporation of literature and English at junior secondary school level teachers have been increasingly bewildered by conflicting advice on how they should teach English literature as a segment of English studies curriculum. The traditional certainties have gradually melted away, together with the previously accepted standard of teaching the history of literature and the conventional literary topics (Simon and Tara, 2013). Why should literature be taught? In attempt to answer this question, Carter and Long in 1987 reword the question into How should literature be taught? So as to give it the proper answer. Carter and Long unraveled the literary web of words by integrating language and literature study. As a result they developed three (3) models of teaching literature that could improve the instructional process of literature-in-English for effective classroom delivery. These models are:

1. The cultural model.
2. The language model and
3. The personal growth model.

These models exhibit a blue print on how teaching of literature-in-English should be viewed: The Cultural model views literature as a source of facts or information and therefore, reading tends to be based on obtaining information. In this approach, the teacher transmits knowledge and information to the students. The Language model seeks a closer integration between language and literature. Students can improve their language proficiency by using literature as a resource in language learning; The Personal Growth model seeks the opportunity for students to relate and respond to themes and issues by making a connection to their personal lives. These models are the roots from which several literature teaching approaches emerged such as: information based approach which was established from cultural model; paraphrastic approach, stylistic approach and language based approach which were established from language model; personal response approach and moral philosophical approach which were established from personal growth model respectively. Therefore, for literature-in-English teachers to appropriately impart knowledge of the subject in question, they need to be conversant with the different literature teaching approaches and methodologies. Aydin (2013) states that these approaches are widely used for second language literature teaching.

Crises in Classroom Delivery in Teaching Literature-in-English

Given the numerous advantages that teaching literature-in-English has in the Nigerian educational system, the subject should be approached with proper techniques and methodology for effective classroom delivery. Its instructional procedure should not be carried out without the use of appropriate teaching models, such as Carter and Long's cultural, language, and personal growth models (1991). However, changes in the education curriculum have been observed during the last two decades as a result of the re-establishment of English's relevance in Nigerian school settings. One of the most significant modifications was the addition of Literature-in-English to the English Language curriculum in junior secondary schools (NERDC, 2009). The goal was to improve students' language skills while also focusing on the aesthetic aspect of language, which is a personal response from students.

The negative attitude towards literature-in-English is one of the biggest crises confronting literature classroom delivery. The development of language awareness, improvement and competency can be hampered by a negative attitude (Foluke, 2013). A negative attitude towards learning is a roadblock to intellectual growth and comprehension (Chinwe, 2016). Of course, students' negative attitudes are a significant impediment to the development of their literary abilities, as well as their written and oral expressions. The dramatic reduction in reading, writing, and oral production, as well as low examination performance and creative talents, could be due to students' negative attitudes toward English literature (Ajoke & Shapii, 2017).

Another problem is that, personal observation revealed that, students' poor performance in literature in English has been connected to a lack of engaging instructional tactics. Teachers use ineffective instructional tactics and do not always involve pupils in learning activities that would inspire them (Daniel, 2013). Teachers appear to be focused on preparing pupils for examinations and lack exciting instructional ideas or approaches that will push them to master the fundamentals of literature. As a result, they use classroom learning practices that are centered on the teacher and do not create or encourage students to actively participate in literature sessions (Ikonne, 2016). During the delivery of a lesson, teacher-centered strategies do not allow for students' interaction and participation. As a result, it obstructs comprehension with poor oral and written work performance (Faluke, 2017).

Another difficulty that obstructs learning English literature is a lack of infrastructure in libraries, e-libraries, and multimedia learning facilities. There

are no resources available to encourage students to read. Most schools lack libraries, and if they do exist, they are merely consulting rooms with inadequate instructional capabilities. There are books, but they are antiquated or outdated and do not correspond to 21st century learning tools. Learning evolves over time to match current circumstances. The majority of libraries are inadequately equipped (Faluke, 2017), and are unable to function in the current day.

The quality of teaching and learning can be harmed by a lack of expertise and attitude on the part of educators. In a classroom setting, attitude and competency are even more important drivers of production. In Nigeria, the lack of expert teachers in the discipline has had a negative impact on the teaching of literature. Secondary school pupils require skilled teachers to teach them the fundamentals of literature in order to expose them to the outside world and prepare them for the realities of job opportunities. Literature is a difficult topic for secondary school students, according to Ajoke and Shapii (2017) hence it requires skilled, proficient, and experienced teachers to handle it for better results.

Paths to Success in Teaching Literature-in-English

Competent teachers and proper resources can educate students to overcome obstacles they may face in learning literature (Ihejirika, 2014). Competent teacher training and appropriate learning materials are required to prepare students for the task and to modify their unfavorable attitudes towards learning. This concept demonstrates how learning behavior or attitude can alter in a positive and progressive manner (Daniel, 2013). Teachers should therefore make connections between literary texts and real-life experiences and employ appropriate pedagogies to engage pupils in order to strengthen their language and literary skills.

Strategies are important learning activities that make use of a variety of materials, texts, or digital devices like multimedia for the aim of education, Perhaps incorporating technology into the classroom is an authentic, effective and convenient method to engage students while also improving their learning outcomes. It also aids pupils in the composition of written work as well as encouraging and stimulating students to learn. Additionally, their writing, vocabulary development and conversational expressiveness are improved (Onunwa & Oken, 2018). Technology assists children in developing their intellectual thinking, learning interests, and abilities. The availability and

accessibility of devices may act as an antidote to secondary school literature studies.

Teachers should be trained and re-trained at regular intervals through workshops, conferences, and seminars for continuing professional development schemes for innovative teaching to renew their teaching skills. This would help them grow in terms of competence and skill. It would assist teachers in utilizing various ways in order to enhance and improve educational activities. A competent teacher who employs learning tools, tactics, and strategies to process knowledge and motivates students to learn is required for effective teaching. Students' social skills and critical thinking would be nurtured and developed if they have qualified and experienced teachers. Qualified teachers would employ relevant new and stimulating technical equipment (video, audio), printed texts and methods for optimal learning and comprehension.

Secondary school instructors should be included in the development of curriculum, syllabuses and modules for Literature-in-English (and indeed many other subjects). This would aid teachers in brainstorming different types of literary writings for students. Furthermore, technology apps such as digital photo slides and the likes are interactive multimedia devices that should be integrated in the curriculum to encourage interactive learning activities. Perhaps only a few important, inspiring, and motivating works that are appropriate for the age group, language, and sociopolitical, historical, and cultural contexts should be evaluated. To pique their attention and enhance their critical thinking skills, books should be short, simple, and suited for students' level.

Adopting technology learning gadgets would likely give a long-term solution to the multiple issues affecting the teaching of literature education. Technology has the ability to improve critical learning materials and teaching approaches by being an authentic and powerful device. Learning can be made flexible, accessible and available in rural and distant locations where there are no schools. Mobile technological apps such as video, audio, WhatsApp, digital photography, and others may provide pupils with critical information, resources and instructions via their smart phones or mobile phones. This allows students to have unrestricted access to databases, e-texts, multimedia content and information beyond their wildest dreams (Dumancic, Topolovcan & Matijevic, 2016). The government should provide a policy framework, technology services, and other necessary instruments for students to access

critical information, learning resources, and ways to improve their education, given that the majority of students use mobile phones or smart phones. This concept would expose children to a variety of learning techniques and themes, allowing them to build critical thinking skills and expertise.

Educational Implication of the study to Teachers of Literature-in-English

In Nigeria learning of literature-in-English could be a great benefit to students to improve their language proficiency. However, the incorporation of literature in junior secondary schools language curriculum failed to certain extent to develop students' English proficiency. The Federal Government of Nigeria clearly showed positive commitment by permitting NERDC re-structured and merged English and literature in 2009, the beneficial signed to continue incorporating literature-in-English syllabus. On the contrary, it could be observed that students' low English proficiency versus solid preparation of examination bodies such as National Examination Council (NECO) together with lacking exposure and response to literary text, affected teachers' choice of teaching approaches and methodologies. Personal observation revealed that teachers willingness to help students understand the texts, develop language awareness, share life experiences as well as equip them to face life challenges influence their approach and encourage teachers monopoly in the instructional process in literature classrooms.

Conclusion

In Nigeria, literature-in-English lesson necessitated a learner-centered approach that included social interaction and involvement among students for personal development and social change. Literature has the potency to grow, ability to grow, enhance, and promote learning activities. Readers and students should value literature because it can assist in the development and expansion of language knowledge and consciousness, as the education of the individual reader in society. Literature is seen as a crucial topic in nations where English language is used as a medium of instruction and administration, as it provides a rich supply of language input for students to improve their comprehension. This concept will improve its teaching and learning for social growth, character development, and a better understanding of the world.

Suggestions

This paper suggests that:

1. Teachers of literature-in-English in junior secondary schools should be exposed to more training through workshops, seminars and conferences on approaches and methodologies of teaching literature-in-English.
2. Teachers of Literature-in-English who undergo such training should be encouraged to change and put into practice what they have learned from such workshops. The posture of *“it can’t work”* is not good enough. They should try and ‘make it work’.
3. Teachers of Literature-in-English should form a capacity building association which will assist members to further their education and improve professionally. Where such associations are already formed they should be strengthened for maximum results.

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Éléments poétiques dans la musique d'Àyínlá Omowúra et ses préoccupations nationales

Sikiru Adeyemi Ogundokun

Abstract

That African states confront multi-dimensional challenges is obvious. In recent times, so much has been said about sustainable development. However, no serious attention has been paid to the issue of solving the problems by tapping from our indigenous knowledge in the schemes of ensuring sustainability and development. This study, therefore, investigates certain aspects of indigenous knowledge to reduce poverty, corrupt practices, crimes and other related social vices. The study aims at exposing us to native African conceptual skills/knowledge, building good morals, promoting and preserving our cultural heritage and core values, not only for entertainment but also for economic values using indigenous knowledge as a platform. It adopts field study as methodology and sociological literary theory as a theoretical framework. This theory is applied because it considers the relationship between arts in general and the society, which produced such arts. The study reveals that there is the need to revisit, rejuvenate and reinvest in the indigenous knowledge, as foreign cultures cannot guarantee our sustainability as Africans. The study argues that individuals, scholars, institutions, corporate organizations and government at various levels have roles to play in making indigenous knowledge a veritable tool for a happy living.

Résumé

Il est évident que les États africains sont confrontés à des défis multidimensionnels. Ces derniers temps, tant de choses ont été dites sur le développement durable. Cependant, aucune attention sérieuse n'a été accordée à la question de la résolution des problèmes en exploitant nos connaissances indigènes dans les schémas visant à assurer la durabilité et le développement. Cette étude examine donc certains aspects du savoir autochtone dans le but de réduire la pauvreté, les pratiques de corruption, les crimes et autres vices sociaux connexes. L'étude vise à nous exposer aux compétences/connaissances conceptuelles africaines indigènes, à la construction d'une bonne morale, à la promotion et à la préservation de notre patrimoine culturel et de nos valeurs fondamentales, non seulement pour le divertissement mais aussi pour les valeurs économiques en utilisant les

connaissances autochtones comme plate-forme. Il adopte l'étude de terrain comme méthodologie et la théorie littéraire sociologique comme cadre théorique. Cette théorie est appliquée car elle considère la relation entre les arts en général et la société, qui a produit de tels arts. L'étude révèle qu'il est nécessaire de revisiter, de rajeunir et de réinvestir dans les connaissances autochtones, car les cultures étrangères ne peuvent garantir notre durabilité en tant qu'Africains. L'étude soutient que les individus, les universitaires, les institutions, les entreprises et les gouvernements à divers niveaux ont un rôle à jouer pour faire du savoir autochtone un véritable outil pour une vie heureuse.

Introduction

Le savoir autochtone est le « savoir-faire » technique acquis par un individu de sa communauté, qui se rapporte à la culture, aux concepts traditionnels et à la vision du monde autochtone. Cette connaissance garantit une coexistence humaine pacifique adéquate et un développement durable.

La durabilité implique quelque chose qui a la capacité de rester ou d'exister pendant longtemps ou pour toujours alors que nous considérons le développement comme un progrès dans la façon dont une chose est meilleure qu'elle ne l'était auparavant. Quand quelque chose a atteint une qualité supérieure, on pense que le développement a eu lieu. En termes simples, le développement signifie une croissance non seulement en taille mais aussi en niveau.

Les connaissances autochtones se rapportent aux compétences conceptuelles, à la sagesse, à la philosophie et à la vision autochtones. C'est un patrimoine culturel. La pertinence du patrimoine culturel pour les individus, les communautés et les nations, partout dans le monde, en vaut la peine à tout moment. La diversité culturelle est l'une des racines du développement, comprise non seulement en termes de croissance économique, mais aussi comme moyen de parvenir à une existence plus satisfaisante, intellectuelle, émotionnelle, morale et spirituelle (UNESCO, 2001:3).

La sophistication du monde moderne, en particulier la mondialisation, a directement ou indirectement affecté l'efficacité des traditions dans la plupart des États africains, sinon dans tous. Dans une certaine mesure, la mondialisation a causé la destruction des valeurs culturelles et des identités culturelles en raison des tendances dominantes de la culture occidentale par

rapport aux autres cultures et civilisations. Gladdens A. (1990: 64) dit que la mondialisation est :

The intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occupying many miles away and vice versa.

C'est-à-dire que l'intensification des relations sociales mondiales qui relie des localités éloignées de telle sorte que les événements locaux sont façonnés par des événements occupant de nombreux kilomètres et vice versa. Cela explique le concept du monde peint comme un village planétaire. L'utilisation d'Internet, d'appareils de communication mobiles et d'autres gadgets électroniques sont des exemples de ce qui rend la mondialisation efficace. Malgré cela, les gens ne peuvent pas se débarrasser entièrement de leur culture. Partout dans le monde, la relation entre toute forme de littérature, d'histoire et de culture s'affirme, comme le remarque Atanda (2013: 443):

The 'rejuvenation' of society suggests the continuous interactions of history, literature and cultures in the 'creative processes'. The interactions will come in form of dialectic relationship. And that is why Berger and Luckmann say that sociology itself should be concerned with society as human product, viewing society as an objective truth. Literature is also an integral aspect of this objective reality.

Par ailleurs, le « rajeunissement » de la société suggère les interactions continues de l'histoire, de la littérature et des cultures dans les « processus créatifs ». Les interactions viendront sous forme de relation dialectique. Et c'est pourquoi Berger et Luckmann disent que la sociologie elle-même devrait se préoccuper de la société en tant que produit humain, en considérant la société comme une vérité objective. Alors, la littérature fait aussi partie intégrante de cette réalité objective.

En tant que praticiens des études littéraires, notre discussion est guidée par ce que les réflexionnistes percevaient comme étant la littérature. La vision réflexionniste de la littérature ne favorise pas l'idée que l'art est pour l'art. Les sociologues littéraires soutiennent que la littérature n'est pas une entité isolée en soi. C'est un reflet attentif de quelque chose ; passé ou présent; mort ou vivant et elle (la littérature) sonde même un avenir inconnu, le tout dans le but de façonner positivement la société humaine. Adegbeye A. (2013: 160) réaffirme:

A work of art is ...a representation of the world outside of art – often the everyday social world ...within general education, the purpose of art education is not to induct individuals into the world of the professional fine arts community...it is to enable individuals to find meaning in the world of art for life in the everyday world.

Donc, on doit comprendre qu'une œuvre d'art est surtout une représentation du monde en dehors de l'art - souvent le monde social quotidien au sein de l'enseignement général, le but de l'éducation artistique n'est pas d'introduire des individus dans le monde de la communauté professionnelle des beaux-arts. Il s'agit de permettre aux individus de trouver un sens au monde de l'art pour la vie dans le monde de tous les jours.

En se connectant aux déclarations ci-dessus, on peut simplement dire que la littérature, un aspect des arts, est un moyen par lequel les sociétés humaines et leur vision du monde peuvent être interprétés, compris et assimilés dans le but d'une vie heureuse et d'un développement durable. La langue, l'agriculture, la pêche et la chasse, l'artisanat, les aliments traditionnels et leur préparation, et les croyances traditionnelles sont quelques aspects du savoir autochtone qui seront examinés dans cette étude.

L'un des ingrédients majeurs de la culture yoruba est la sagesse. Les Yorubas sont des amoureux du savoir et ils sont bien informés. Cependant, de temps en temps, les personnes ont besoin d'être mobilisées, encouragées et dirigées pour que le développement souhaité puisse être atteint à temps. La composition musicale d'Àyìnlá Omowúra est un moyen de mobilisation sociale qui implique des actions et des processus planifiés pour atteindre et influencer le public cible dans une société. La sensibilisation pourrait être du niveau communautaire à l'état ou au niveau national dans une tentative de créer un environnement favorable et d'effectuer un comportement positif et un changement social. La mobilisation sociale est le renforcement de la capacité d'une communauté à entreprendre des actions collectives pour son propre avancement. L'UNICEF a inventé le terme de mobilisation sociale et le définit comme « une approche de planification globale qui met l'accent sur la coalition politique et la construction d'actions de communication » (voir wikianswers.com, 2008). Par exemple, avec les compositions musicales suivantes : Challenge cup (1972), Orin owó ilé Èkó (1972), National Census (1973), Late General Murtala (1977) et Owó Tuntun (1977), Omowúra a informé et mobilisé son public yoruba concernant les événements au Nigéria à cette époque des faits ; c'est-à-dire dans les années 70. L'album intitulé Orin

owó ilé Èkó donne des prix détaillés des loyers à payer pour différents appartements dans l'État de Lagos au début des années 70. National Census (1973) est un exposé sur l'importance du dénombrement. Le chanteur explique pourquoi les citoyens doivent participer activement à l'exercice. Avant cela, les villageois avaient l'habitude de se cacher pour éviter d'être comptés, pensant que le recensement n'était fait que pour déterminer les contribuables éligibles. Mais Omowùrà a utilisé cet album particulier, National Census, pour sensibiliser son peuple au fait que les résultats du recensement seront utilisés pour la planification fiscale telle que la détermination du nombre d'écoles, d'universités, d'hôpitaux et de marchés à construire par le gouvernement. Il a ajouté que les mêmes données seraient utilisées pour savoir où les nouvelles routes, l'eau courante, l'électricité et d'autres équipements sociaux devaient être fournis. En 1977, il a sorti l'album, Owó Tuntun, pour sensibiliser son public à la nécessité de comprendre les nouvelles notes Naira au Nigeria à cette époque. Tel un mathématicien, Omowùrà a pris son temps pour expliquer systématiquement l'arithmétique entourant les nouvelles notes.

En fait, l'art d'Omowùrà a contribué à sensibiliser les gens à participer à un programme de développement particulier, qui aidera à fournir des ressources et des services ainsi qu'à renforcer la participation communautaire pour la durabilité et l'autosuffisance. Ces compositions musicales sont des efforts personnels qui visent à créer une solution majeure pour surmonter certains défis sociétaux. On pense que la chanson a favorisé la participation de son peuple dans un secteur majeur de la société civile. Sa chanson est un exemple de savoir indigène ; l'une des ressources locales essentielles à la société. La composition musicale en tant qu'agent de mobilisation sociale prend en compte les besoins ressentis de la population, embrasse le principe critique de l'engagement communautaire et cherche à responsabiliser les individus et les groupes pour l'action. On considère que la mobilisation sociale est « une stratégie et un instrument de prise de conscience, de sensibilisation et de conscientisation de la population afin qu'elle puisse développer son intérêt, saisir les enjeux sociaux et prendre une part active au processus de développement » (Oso, L, 1997 : 22).

De plus, le principe d'Omolúàbí est une autre propriété du patrimoine culturel yoruba que l'on retrouve dans la créativité musicale d'Omowùrà. Un omolúàbí dans le contexte yoruba est un homme ou une femme de vertu. Celui qui est digne de confiance, diligent et prévenant et n'est pas égoцентриque. Il est moralement intègre et patriote. Un *omolúàbí* est cultivé et respectueux sur le plan culturel. Omowùrà, tel un artiste engagé, critique certains comportements

et pratiques de son peuple, qui peuvent être considérés comme inacceptables par rapport aux normes et aux valeurs fondamentales de sa société. Il fronce les sourcils face à l'envie, au manque de respect envers son mari, à la prostitution, au blanchiment de la peau, aux vêtements indécents et à une fausse vie. Par exemple, dans son album, *Ìse ilé*, il utilise deux des morceaux de l'album, *Ìse ilé lónbawón dé'ta* et *Ilé aiyé ñyílo sópin* pour railler les femmes qui n'ont aucun respect pour leur mari et celles qui avortent afin de telles pratiques pourraient être arrêtées. Suggérant la valeur moralisatrice du roman et bien sûr des arts en général, Lionel T. (1984 : 64) remarque:

...But its greatness and its practical usefulness lay in its unremitting work of involving the reader limited in the moral life inviting him to put his own motives under examination, suggesting that reality is not as his conventional education has led him to see it. It taught us, as no other genre ever did, the value of this variety. It was the literary form of which the emotions of understanding and forgiveness were indigenous as if by the definition of the form itself.

Les constructions musicales d'Omowúra ne manquent pas d'inviter les auditeurs à s'interroger moralement. Les compositions nous enseignent les valeurs fondamentales de la vie. *Àpàlà* est un genre musical où les émotions peuvent être facilement comprises et séparées des raisons. Cependant, la question n'est pas de savoir si le chanteur lui-même n'est pas moralement défaillant. La musique *Àpàlà* est une plate-forme par laquelle les Africains expriment leurs sentiments, leurs expériences, leurs observations, leur patrimoine culturel et transmettent ces normes culturelles tout en divertissant leur public.

En effet, la musique, sous quelque forme que ce soit, est devenue un rituel. On le trouve partout. Il sert non seulement à divertir mais aussi à résoudre les crises de la vie et à conseiller afin d'atteindre les objectifs souhaités. Walker R. (2005 : 136) est d'avis :

Music is clearly essential to human... And it occupies such a prominent place in our daily lives through the various broadcasting media, recording, in supermarkets, dentist's waiting rooms, elevators, aircraft, hotel lobbies, bars, even out on the streets, that there is virtually nowhere one can go without hearing music.

Sans doute, la musique est clairement essentielle à l'homme car elle occupe une place si prépondérante dans notre vie quotidienne à travers les différents supports de diffusion, enregistrement, dans les supermarchés, les salles d'attente de dentiste, les ascenseurs, les avions, les halls d'hôtels, les bars, même dans la rue, qu'il est pratiquement nulle part où l'on peut aller sans écouter de la musique. Il est donc évident que les gens du monde entier réagissent positivement à la musique qui est codée et rendue dans la langue qu'ils comprennent. Les Nigériens, en particulier ceux qui comprennent la langue yoruba, embrassent les chansons d'Omowùrà, pour ses valeurs esthétiques et didactiques, même après sa mort.

En plus, l'utilisation du tambour parlant se démarque comme un contenu culturel de la marque musicale Àpàlà d'Omowùrà. Le tambour parlant est essentiel au succès de la musique traditionnelle yoruba à travers les générations. Omowùrà utilise le tambour parlant à son maximum. En plus de l'utiliser pour divertir, il communique des pensées et éduque. Parfois, le batteur utilise le tambour parlant pour rappeler au chanteur principal un problème important ou pour l'inciter à quelque chose. La nature tonale de la langue yoruba permet l'utilisation efficace du tambour parlant. Layiwola D. (2010 : 9/10) affirme:

I am constantly reminded that the invention of literature in any of its forms is analogous to the proliferation of a linguistic system, which in turn, is the cultural reification of existence, a way of life, a pattern of conceptualization and a mode of thinking or knowing. This, inadvertently or otherwise, reinforces what I affirmed earlier in the appropriation of a linguistic system, *la langue*, whether corollary as used by a speaking subject, *parole*. There is thus a dialogic apprehension of existence in the creation of tradition, a coherent system of associative reference; a manner or nature of knowing, if indeed anything could be known, that is not already known or apprehended as in the original word: 'Let there be light, and there was light'. The indwelling word, itself, is the light. In the realization of a word, speech is performance at its best. The best of dramatic literature as in the enunciation of the word is, therefore, the dramatization of the frontiers of language, the conjoint of *langue* and *parole*. A furtherance of this is the beginning of tradition and the eventual birth of a canon.

La relation entre le batteur et le chanteur, au cours de leur déploiement artistique est une forme de drame, ce qui explique le mariage de la langue et de la parole. Cependant, il faut un effort supplémentaire pour décoder le message du tambour parlant. C'est une forme de message codé qui n'est pas ouvert à tous. Omowùrà est habile dans l'art d'interpréter le langage du tambour parlant et il prend souvent l'initiative de son batteur. Dans la plupart des cas, le tambour parlant présente un prologue, qui est repris par le chanteur principal au début de ses compositions musicales.

De plus, en tant qu'élément de culture, l'utilisation de proverbes et d'incantations occupe une place de choix dans les œuvres musicales d'Omowùrà. Ces éléments immatériels traditionnels donnent un aperçu d'une culture donnée et améliorent une meilleure compréhension de la culture en question. Ce sont aussi de bons outils pour la préservation et la promotion du patrimoine culturel. Sanni-Suleiman (2010 : 153) définit les proverbes comme « la cristallisation de la sagesse d'un peuple et, du point de vue des origines culturelles, ils sont associés aux croyances religieuses, aux habitudes, aux coutumes, aux fables, aux mythes et à l'art ». On peut dire que les proverbes sont universels. Chaque culture du monde a des proverbes, qui peuvent être transmis d'une génération à l'autre. Par exemple,

"Ògiri létì" (yoruba)

Rien de ce qui a été dit n'a été divulgué (Anglais)

« Les murs ont des oreilles »

La culture est un modèle intégré de comportement humain qui comprend des pensées, des communications, des langues, des pratiques, des croyances, des valeurs, des coutumes, des politesses, des rituels, des manières d'interagir et des rôles, des relations et des comportements attendus d'un groupe racial, ethnique, religieux ou social ; et la capacité de transmettre tous aux générations suivantes.

Par conséquent, puisque la langue est considérée comme un système de comportement humain et que la culture est un comportement modelé, il suffit de dire (que) la langue, dont le proverbe fait partie, est une facette intégrale de la culture. La langue est donc un phénomène socioculturel. Les expressions suivantes sont quelques proverbes des compositions musicales d'Omowùrà :

- Ojó gbogbo kó lodún= Chaque jour n'est pas Noël. Le chanteur utilise ce proverbe pour conseiller aux gens de faire attention à ce qu'ils font. Par

exemple, comment ils dépensent. En d'autres termes, faire les choses avec modération.

- Owó ni gbòngbò èsè=L'argent est la racine de tous les maux. On pense que l'amour de l'argent est à l'origine de la plupart des problèmes sociétaux ; cupidité, corruption, vols à main armée, enlèvements et autres formes d'inhumanité. Omowúra utilise ce proverbe pour attirer l'attention des gens sur l'excès d'indulgence envers le matérialisme.

- Gbogbo ohun tó ndán kó ni wúra= Tout ce qui brille n'est pas or. C'est aussi un avertissement à ceux qui aiment les choses matérielles ; en particulier les jeunes femmes qui sautent sur les « opportunités » lorsqu'elles voient des hommes riches, sans connaître la source d'une telle richesse.

- Ìse ilé lón bawón dé'ta = La charité commence à la maison. Ce proverbe révèle que le caractère ne peut pas être caché. Chacun est un représentant de son foyer. Excellent dans l'apprentissage et bonne conduite à partir de la maison ; l'unité familiale qui est le noyau de toute société. Une bonne personne à la maison sera une bonne personne n'importe où et n'importe quand. On s'attend à ce qu'un *omolúàbí* ait un bon comportement dans son pays et à l'étranger. L'idéologie yoruba de ce concept ne doit pas être compromise à tout moment. Le foyer a donc un rôle à jouer pour inculquer la morale à tout prix.

Un élément culturel étroitement lié au proverbe est l'incantation. Les incantations sont des mots ou des expressions qui sont censés avoir des effets magiques lorsque de tels énoncés sont scandés, prononcés ou chantés. Dans ses œuvres musicales, Omowúra utilise entre autres les incantations ci-dessous :

- Ebi kìì pagún d'alé= Le vautour n'aura jamais faim de toute la journée. Le chanteur veut dire que lui et ses auditeurs ne manqueront pas de bonnes choses ou ne seront pas appauvris dans la vie.

- Dídùn làábá nílé olúkoyin = le bonheur est toujours associé au miel. Il utilise cette formule magique pour prier pour une bénédiction et une prospérité illimitées pour lui-même et son public.

- Labalábá tó wonú ègún, ó gbojú ikú= Un papillon qui est empêtré dans l'épine mourra. Cette incantation consiste à avertir son ennemi de se préparer à la mort s'il tente de s'approcher ou tente quelque chose de drôle.

- Abéré tó bó sínú òkun, won kǐi mo bíwon ti máa wáa = Une aiguille tombée dans la mer est partie pour toujours. Cela signifie qu'il n'est pas nécessaire de pleurer sur le lait renversé.

Certaines incantations sont utilisées comme prières tandis que d'autres sont utilisées comme moyen d'avertissement, en particulier pour créer la peur dans l'esprit des ennemis ou remplir d'autres fonctions expressives.

D'ailleurs, la croyance religieuse yoruba telle qu'elle est démontrée dans l'art musical d'Omowúra fait partie du contenu culturel que cette étude examine. Certains croyaient que la religion est une « construction sociale » formulée par l'homme et qu'elle est un aspect de la culture tandis que d'autres soutiennent que la religion concerne l'émotion de la spiritualité, l'unité avec la nature, le mystère et bien d'autres sentiments qui sont guidé de façon surnaturelle. Écrivant sur le polythéisme hiérarchique, qui capture le concept traditionnel de religion yoruba, on observe que le peuple yoruba croit en la suprématie de certains dieux sur d'autres. Par exemple, les Yoruba du sud-ouest du Nigeria croient en Olódùmarè, Dieu tout-puissant, en tant que créateur du ciel et de la terre. Sous lui se trouvent d'autres divinités/dieux comme Ògún, Sàngó, Oya, Obàtálá, etc.

Présentant son soutien à la croyance traditionnelle africaine, Omowúra a sorti un album intitulé Ògún Àjobo en 1972. La composition musicale était dédiée au festival Ògún organisé dans le sud-ouest du Nigeria en 1972. L'événement était le sujet de conversation de la ville en raison de sa pertinence culturelle. Omowúra était l'artiste qui a diverti des invités de tous horizons, en interprétant sa marque de musique Àpàlà. Ògún est le dieu du fer en terre yoruba. Les personnes qui utilisent le fer comme une forme d'outil ou un instrument de leur vocation sont tenues d'offrir un sacrifice au dieu du fer. Ces personnes comprennent les chauffeurs, les chasseurs, les forgerons, les orfèvres, les constructeurs de fer, les agriculteurs et les pêcheurs, entre autres.

Toujours sur la question de la religion, le peuple traditionnel Yoruba se livre à l'invocation et à la divination. Kofoworola Z. (2015 : 225) remarque ainsi :

Invocation is the notion of 'appeal' to some kind of superior power for some kind of assistance or help. In that context is the required notion of 'support' or 'backing' for positive result. The various dimensions of the definitions of the word, 'invocation' whether in terms of the relationship, legal or moral consideration of the various parties, indicate the requirement of support,

approval and appeal by a lower party to a higher or superior party for a positive event to the benefit of the lower party.

Autrement dit, l'invocation est la notion d'"appel" à une sorte de pouvoir supérieur pour une sorte d'assistance ou d'aide. Dans ce contexte se trouve la notion requise de « soutien » ou de « soutien » pour un résultat positif. Les différentes dimensions des définitions du mot « invocation » que ce soit en termes de relation, de considération juridique ou morale des différentes parties, indiquent l'exigence de soutien, d'approbation et d'appel d'une partie inférieure à une partie supérieure ou supérieure pour une événement positif au profit de la partie inférieure.

Omowúra explore cela dans son art musical en utilisant des incantations, dont nous avons parlé précédemment. Les Yorubas croient également à la divination en consultant les dieux, où ils recherchent leur destin pour avoir une idée de ce que le monde leur réserve. Il existe des « babaláwos », des prêtres ifá qui connaissent l'art et la science de sonder l'avenir avec l'aide de leur oracle. C'est ce qu'Omowúra appelait àkosèjayé. Omowúra le dit ainsi : « Won ò dá ko sèè jayé yín, òsèrè màgbò, gbogbo yín, ekú isé àsedànù, e yéé sisé onisé ». On pense que celui qui ne connaît pas son àkosèjayé, ce qui peut être interprété comme le sens de l'orientation vers son destin qui peut conduire à un mauvais choix de profession et se retrouver dans la misère.

Dans l'ensemble, l'utilisation du chant traditionnel appelé totem est un excellent exemple de contenu culturel de la marque de musique africaine Àpàlà d'Omowúra. Bien que l'utilisation de l'oríkì ou de l'orílè, c'est-à-dire, du totem, soit commune à presque tous les arts musicaux yorubas, Omowúra est un interprète exceptionnel de l'art. Il l'utilise efficacement pour rappeler à des personnes spécifiques leur lignée.

Malheureusement, cette marque de musique qui englobe nos traditions et pourrait être utilisée dans la transmission, la préservation et la promotion de nos valeurs fondamentales est en train de mourir sous nos yeux à cause de la soi-disant civilisation ou modernisation. Babawale T. (2018 : 4) déplore que :

A cursory examination of the present state of Nigeria's cultural heritage and expressions reveal the depth of decay occasioned by the rampaging impact of modernism. In the realm of music, things have gone really depressing. Nigerian musical genres such as Juju, Sakara, Highlife, Afrobeats, Akwete, etc, laden with philosophy and wisdom have been neglected. Nigerian airwaves are now filled with noise disguised as music. Gone are the good

musical expressions of yesteryears. In their place, we now have discordant noises that teach no moral and no value to the society. Our youths cut a pitiable sight dancing to this vulgar music in the name of modernity. Music has now become a medium not for the promotion of societal values but an avenue for undermining moral values, ridiculing femininity, encouraging criminality and materialism.

Cela veut dire qu'un examen rapide de l'état actuel du patrimoine culturel et des expressions du Nigéria révèle la profondeur de la dégradation occasionnée par l'impact déchaîné du modernisme. Dans le domaine de la musique, les choses sont devenues vraiment déprimantes. Les genres musicaux nigériens tels que *Juju*, *Sakara*, *Highlife*, *Afrobeats*, *Akwete*, etc, chargés de philosophie et de sagesse ont été négligés. Les ondes nigérianes sont maintenant remplies de bruit déguisé en musique. Fini les bonnes expressions musicales d'antan. A leur place, nous avons maintenant des bruits discordants qui n'enseignent aucune morale et aucune valeur à la société. Nos jeunes ont coupé un spectacle pitoyable dansant sur cette musique vulgaire au nom de la modernité. La musique est maintenant devenue un médium non pas pour la promotion des valeurs sociétales mais un moyen de saper les valeurs morales, de ridiculiser la féminité, d'encourager la criminalité et le matérialisme.

En termes très clairs, la musique dite « old school » : *Jùjú*, *Sákàrà*, *Àpàlà*, *Highlife*, *Afrobeats*, *Akwete* devrait être ravivée, encouragée et promue en raison de leurs valeurs moralisatrices et de leur pertinence sociale tandis que la musique de nouvelle race devrait être censurée de manière appropriée pour les empêcher de polluer la société au-delà des réparations. L'étude a affirmé que l'Afrique peut se développer si les Africains fondent leurs objectifs de développement sur leur paradigme culturel. Babawale T. (2018: 5 – 6) note encore:

One of the first signs of a nation that is going under is that her people will begin to jettison core values that make them stand out as a people. The whole world is a market place where different peoples and nations come to display, sell and profit from those things in which they have comparative advantage of uniqueness over others.

C'est-à-dire, l'un des premiers signes d'une nation en train de sombrer est que son peuple commencera à abandonner les valeurs fondamentales qui le distinguent en tant que peuple. Le monde entier est un marché où différents

peuples et nations viennent exposer, vendre et profiter de ces choses dans lesquelles ils ont un avantage comparatif d'unicité sur les autres.

Conclusion

Dans cette étude, nous avons tenté d'aborder certains aspects saillants des connaissances autochtones, qui ont la capacité d'assurer le développement durable dans les pays africains. En utilisant l'expérience nigériane comme modèle, nous explorons certains aspects de la langue indigène. L'étude examine l'essentiel des proverbes et des expressions folkloriques, qui sont des facettes importantes de la culture et de la civilisation. L'étude réside dans des communautés rurales et urbaines sélectionnées à dessein dans le sud-ouest du Nigeria, qui sont les États de langue yoruba. On pense que l'étude contribuera à reconstruire le système de valeurs fondamentales : bonne conduite morale, esprit de travail acharné, responsabilités collectives et services désintéressés.

Nous soutenons que la modernité favorise le manque d'emploi, ce qui a aggravé le niveau des crimes et autres pratiques de corruption. Cependant, les connaissances autochtones peuvent renforcer les valeurs fondamentales pour prévenir les maux sociaux et que le développement des connaissances autochtones africaines peut résoudre bon nombre des défis qui tourmentent l'Afrique et ses peuples. Nous formulons donc les recommandations suivantes :

- Il est nécessaire d'avoir un leadership solide avec une volonté politique pour restructurer l'éducation de manière à ce qu'elle tienne compte et promeuve l'inculcation des connaissances indigènes.
- Il y a un besoin de cohérence politique dans le secteur de l'éducation.
- Il est nécessaire de revoir constamment le programme d'études pour chaque matière/discipline afin d'être en phase avec les besoins et les attentes de la société en croissance rapide.
- Un financement adéquat de l'éducation est plus que jamais nécessaire.

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La Pensee Erronee De La Migration A Travers *Bleu Blanc Rouge* D'alain Mabanckou

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Résumé

La plupart des jeunes et des parents africains croient que l'émigration aux pays développés du monde peut leur sauver de la misère en Afrique. Ils ignorent les risques inhérents dans cette entreprise de migration. C'est cette perception des jeunes et des parents africains des émigrants qui reviennent au pays natal présentée dans *Bleu Blanc Rouge* d'Alain Mabanckou qui retient notre attention dans cette communication. Grâce à une méthode analytique et la théorie tripartite de « le ça, le moi et le surmoi » issue de la psychanalyse de Sigmund Freud, nous avons essayé de justifier la cause de l'émigration en démystifiant la croyance des jeunes et des parents africains à propos de l'émigration. Cette communication conclut que les émigrants ont des influences attractantes sur les jeunes et les parents africains. Cette étude confirme que plusieurs jeunes et parents africains sont trompés par les émigrants comme Moki pour croire que l'émigration rend la vie plus favorable sans entrave. Nous recommandons aux jeunes et aux parents africains de mener des enquêtes à propos de leur futur pays étranger avant de partir pour y vivre.

Introduction

Les désavantages de l'émigration sont un sujet de préoccupation dans *Bleu Blanc Rouge* d'Alain Mabanckou. Cette question d'émigration des Africains est liée au désillusionnement et à la pauvreté. Alors, on peut se poser une question: Est-ce que l'émigration des Africains aboutit au désespoir vis-à-vis de ceux qui ont réussi en Europe, en Amérique, et en Asie ? Bien sûr pour les Africains émigrants, les aventures pour la réussite n'est pas aussi facile. Il y en a parmi eux qui ont compromis leur religion, leur culture même leur identité pour pouvoir s'immigrer. C'est pour cela que plusieurs écrivains africains émigrés aux pays étrangers ne tardent pas à dévoiler leurs expériences migratoires par le biais de leurs différentes œuvres littéraires. Parmi ces écrivains les plus courants dans ce domaine de la littérature francophone qu'on peut appeler littérature migratoire on compte Fatou Diome, Véronique Tadjo, Daniel Biyaoula, Rachid Boudjedra, Alain Mabanckou pour ne mentionner que ceux-là. Ce sont les écrivains qui, d'une manière ou

d'une autre, présentent des histoires traumatisantes des émigrants à travers leurs œuvres. Il y en a parmi leurs œuvres qui présentent les expériences négatives des émigrants d'une forme autobiographique. Anna Meroni (2018) note que:

Fatou Diome démystifie l'Occident qui est souvent représenté et imaginé comme une sorte d'utopie, où tous les émigrés peuvent réussir à construire un nouvel avenir grâce au travail. A travers son récit réaliste et mordant, Fatou Diome expose les réalités de l'immigration qui se cachent derrière les rêves de tous émigrés, les difficultés et les épreuves qu'ils doivent surmonter.

Presque tous les écrivains émigrants africains ont ce genre de thème comme la difficulté de vie, le réserve du bidonville pour les émigrants africains et concluent que les émigrants africains n'ont pas de vie facile qu'imaginent les parents et les jeunes Africains. C'est sur cette optique que nous centrons cette étude pour démystifier la croyance des parents et des jeunes Africains comme c'est le cas dans *Bleu Blanc Rouge*. Nous nous servons d'une partie de la théorie psychanalytique de Sigmund Freud qui est la tripartie (le ça, le moi et le surmoi) pour démontrer qu'en dépit des dangers liés à l'émigration, les jeunes Africains veulent émigrer. Pour analyser la raison des émigrants, nous nous limitons sur « le ça » que Salau (2019 :88) note en définissant ainsi:

The id is considered as mostly biological or physical in function- unfettered, compelling and lacking morality, selfish and intolerant of tension. It functions on the principle of pleasure before anything else.

Le « ça » est considérée étant le plus biologique ou physique en fonction- sans entrave, irrésistible et manque de la moralité, égoïste et intolérant de la tension. Cela fonction sur le principe du plaisir avant autre chose.

En nous penchant sur cette définition, nous notons que les nouvelles qui sont partiellement et positivement contées des émigrants qui sont de retour au pays natal sont contradictoires à la réalité et cela motive les jeunes à vouloir émigrer à tout prix. C'est cela que Muritala (2019:15) explique en notant que:

Le ça est motivé par les désirs fondamentaux qui sont à savoir : la faim, la soif, le désir du sexe. Le ça est la structure psychique qui vient avant tous les autres, c'est elle qui est la base de toutes les actions humaines.

Pour combler cette définition, notons que la faim, la soif le désir du sexe, etc. peuvent être surmontés par la réussite du parcours migratoire. Alors c'est la motivation des contes qui sont presque fictions qui forme le désir des jeunes Africains à vouloir voyager hors de leur continent pour surmonter soit la famine soit la galère soit la crise sociale.

Alain Mabanckou et son roman *Bleu Blanc Rouge*.

Alain Mabanckou est un écrivain émigrant africain. Il est né le 24 février 1966 à Pointe-Noire de la République du Congo. Il passe son enfance dans la vie côtière de Pointe-Noire où il débute ses études pour obtenir le baccalauréat. À l'âge de 22 ans il obtient une bourse d'études, s'envole pour la France pour obtenir le DEA et travaille une dizaine d'années dans le groupe Sue-Lyonnaise des Eaux, mais se consacre de plus à l'écriture qui naît son premier roman *Bleu Blanc Rouge* en 1998, un roman qui lui vaut le Grand Prix littéraire. Il est également auteur de *Verre Cassé*, *Mémoires de Porc-épic* qui lui vaut en 2006 l'obtention du Prix Renaudot. Il est professeur de la littérature francophone à Ann Arbor et à l'université de Californie à Los Angeles. Alain Mabanckou en tant qu'Africain et émigré a vécu les deux mondes; la réalité d'un Africain qui veut émigrer hors de l'Afrique et la réalité d'un Africain émigré à l'étranger, c'est-à-dire en Europe, comme en Amérique.

Le roman *Bleu Blanc Rouge* d'Alain Mabanckou qui est l'objet de notre étude est divisé en quatre grandes parties à savoir: L'Ouverture, Le Pays, Paris et Fermeture. L'Ouverture est consacrée à la vie de Massala-Massala qui regrette ses parcours migratoires. Alain Mabanckou se sert d'un monologue pour commencer le roman par la fin de Massala-Massala qui voit toutes ses actions comme un rêve et devient confus par la réalité de son état à Paris. La deuxième partie, Le Pays, porte sur Moki, qui représente tous les émigrants vivant à Paris et qui ont pu changer la vie de leurs familles positivement par leurs réussites grâce aux travaux inédites. D'après le roman de Mabanckou, Moki est un menteur qui se montre dans le pays et raconte des histoires fabriquées pour se vanter ce qui finit par créer le désir d'émigrer chez les jeunes Africains et les parents comme Massala-Massala et son père. La partie intitulée Paris évoque les événements autour de la vie de Massala-Massala à Paris. Dans cette peinture de la réalité de la vie parisienne vis-à-vis les histoires de Moki et la croyance de Massala-Massala, celui-ci se voit tromper par Moki. Les actions de la dernière partie qui est l'ouverture du roman se termine sous forme de voyage en avion avec Massala-Massala qui est deporté chez-lui.

L'influence des émigrants au retour au pays natal

On ne peut pas sous-estimer l'influence des émigrants sur les jeunes Africains puisque les êtres humains aiment se mesurer et veulent devenir des personnalités riches ou célèbres. Pour réaliser ceci, les êtres humains peuvent aller jusqu'à imiter de n'importe quelle action dans le but de devenir riches. C'est ce que nous raconte Alain Mabanckou à travers la vie de Moki et Massala-Massala. Pour renforcer cette attitude des jeunes face à la migration, Serge Michailof (2018) note que:

...ces jeunes rencontrent d'énormes difficultés pour s'insérer dans la société. Par exemple, pour se marier, le jeune garçon doit pouvoir payer la dot. Sans argent, le mariage est impossible. Donc cette jeunesse africaine est poussée à partir pour trouver des solutions à l'étranger. Dans les pays de la sous-région ou en Europe.

Serge Michailof explique que les jeunes Africains ont des difficultés pour combler les besoins nécessaires en se demandant pourquoi ces jeunes pensent que l'émigration pourrait résoudre leurs problèmes en Afrique. Il se demande également si le roman d'Alain Mabanckou dévoile les problèmes d'émigration. Un examen critique du roman en étude montre que, sans aucun doute, les jeunes Africains sont trompés à émigrer grâce au comportement de Moki, l'un des personnages émigrants dans ce roman. C'est Moki qui influence le jeune Massala-Massala à vouloir s'émigrer en Europe. Le narrateur dit:

Il y avait deux mondes. Celui de la famille Moki et celui du reste du quartier. Cette impression de dualité de mondes s'accroît lorsque Moki fit mettre l'électricité et une pompe à eau dans leur parcelle. Rares étaient les maisons éclairées et pourvues en eau potable ... Les jeunes se réunissaient le soir dans la rue principale, devant la villa, pour tirer parti de l'éclairage et discuter toute la nuit jusqu'à ce que le père de Moki vienne mettre holà. Alain Mabanckou (1998:44)

De ce ressort, les jeunes Africains manquent d'équipements et d'infrastructures fournis par les gouvernements dans les pays développés. Cette négligence des fonctions gouvernementales dans les pays africains qui pousse les jeunes à croire que Moki est un modèle. C'est ceci que Abdou Salam Fall et Rokhaya Cissé (2007:9) complimentent à propos de la vie des jeunes Africains au village:

Cette urbanisation est corrélée à une série de facteurs complexes d'attraction que sont les opportunités d'emploi, d'éducation et d'accès amélioré aux soins de santé offerts par les centres urbains. À côté de ces facteurs d'attraction, il existe un certain nombre de facteurs répulsifs des zones de départ qui s'apparente à la pauvreté, la dégradation de l'environnement, les conflits, etc.

Moki est le premier à construire une villa pour son père. Il réussit à changer le statut social de ses parents. Sa réussite devient un point de repère chez les jeunes Africains. On trouve que ce n'est pas seulement Moki qui influence les jeunes Africains, ses parents le font aussi comme le dit le narrateur :

Le père de Moki était conscient de son influence croissante. La vénération qu'on éprouvait à son égard commença à lui faire perdre la tête. Il se mit très rapidement à la page. Il délaissa tous ses vêtements traditionnels et préféra ceux venus **tout droit de paris**. Il portait désormais un pantalon gris en laine vierge, bien repassé, avec des plis fermes. Alain Mabanckou (1998:44)

Le changement du statut du père de Moki à la préférence étrangère rend la culture ou précisément les habillements africains au second rang et ceci influence les jeunes Africains de chercher à être à la mode à tout prix. Aucun Africain ne veut qu'on lui adresse du deuxième rang, tout le monde veut être au premier rang, veut s'habiller avec des vêtements de marque « Fabriqué à Paris », veut bâtir des villas comme celle de Moki et ainsi de suite. Alors que la réussite de Moki est issue de l'émigration, Mbaye (2005:20) voit le cas des émigrants notamment Moki dans cette manière :

La réussite de Saliou est une exception par rapport à chaque groupe de 100 immigrés...(…) la moitié des immigrés rentrent bredouilles ».

Cela veut dire que c'est vrai qu'il y en a parmi les émigrants qui réussissent mais nous pouvons l'affirmer comme l'indique Mbaye que le nombre des émigrants qui rentrent bredouille est plus que ceux qui sont favorisés comme Moki et cela rend l'émigration des jeunes Africains comme un danger. À l'étranger, il y a beaucoup de problèmes qui affrontent ces jeunes. Parmi ces problèmes, on compte le racisme et le chômage qui les entraînent à faire de n'importe quoi. Prenons le cas de George Floyd qui a été tué brutalement par un officier d'un crime qu'il n'a même pas commis. Ndjaye (2020) critique les Blancs sur le cas de Floyd quand il affirme que :

Elle est indécente, parce qu'elle alimente une doxa qui veut que tout ce qui arrive aux Africains-Américains soit quelque part leur faute et que, par un syllogisme sournois, on peut s'attendre à un traitement similaire pour les Noirs partout ailleurs. Elle est dangereuse parce qu'elle accentue le sentiment chez les Noirs que leur souffrance ne sera jamais comprise en France. Il n'est pas acceptable de minimiser un meurtre quel qu'il soit, un meurtre raciste encore moins, par un exercice tendancieux de la raison. Cette lecture des événements équivaut à s'agenouiller sur la mémoire de Floyd, une attitude aussi moralement condamnable que le fait de s'agenouiller sur sa vie.

Ndjaye soutient que les jeunes émigrants font face aux dangers inédits dans les pays étrangers. Malgré le racisme et ce genre de scénario de Floyd, un bon nombre de jeunes Africains veut toujours émigrer. C'est cela qu'Alain Mabanckou souligne en utilisant Moki pour montrer comment les jeunes Africains sont négativement influencés. Ajoutons que d'une manière, l'arrivée de Moki est fêtée comme un grand succès:

Ce jour était un jour béni. Un événement. Pour preuve, l'agitation soudaine des parents et frères de Moki. La famille du parisien ne lésinait pas sur les préparatifs. L'heure était aux grands travaux. Chacun retroussait les manches. On balayait méticuleusement la cour. Alain Mabanckou, (1998 :51)

Pour en ajouter, Moki se vante et parle de Paris comme un paradis mais en réalité, c'est le contraire. Le narrateur dit:

La buvette était l'endroit rêvé pour qu'elles soient de tout le monde en train de manger des grillades de poissons, de prendre un pot en compagnie du Parisien. Ces rendez-vous étaient aussi une aubaine pour Moki qui allait marquer son influence, parler de lui, de Paris, et de ces exploits de dandy du temps des Aristocrates, un club de jeunes élégants du quartier dont il avait été jadis le président. Alain Mabanckou, (1998 :68)

Le narrateur continue à évoquer les propos de Moki qui explique dans la foulée qu:

il était possible de dîner sur la tour Eiffel, que lui-même y allait les week-ends avec des amis, qu'il avait autrefois un grand

appartement qui donnait sur ce célèbre monument érigé par Gustave Eiffel. Alain Mabanckou, (1998 :72)

Et pour couronner ce qui attire les jeunes et les parents Africains le plus, le personnage Moki se présente comme un roi :

Dupond et Dupont jouaient un rôle de premier plan dans la réussite de ces rendez-vous. Chacun avait une tâche précise. Un d'eux ouvrait la portière de la voiture. L'autre tenait une ombrelle au-dessus de la tête du parisien. Pas de rayon de soleil sur sa peau fragile...(1998 :70)

La position d'Abdou Salam Fall et Rokhaya Cissé (2007:4) confirme comment les émigrés voyagent et influencent les jeunes et les parents en Afrique qu' :

il nous semble important d'explorer le fait que si la dynamique des migrations est largement portée par le potentiel de miracle qui lui est attribué, c'est en raison du brouillage de ses propres statistiques de réussite. Cette faible lisibilité est mise en évidence par le témoignage suivant d'un migrant.

Cette position explique comment les émigrants qui sont au retour au pays natal influencent les jeunes et les parents africains avec les mensonges et les succès acquis par des travaux mystérieux. Pour souligner le danger que les émigrants comme Moki provoquent, l'auteur nous présente un autre émigrant nommé Paysan qui est étudiant de doctorat en France. Le narrateur dit que Moki interdit aux jeunes de s'associer et croire au doctorant qui ne fait que présenter le côté négatif de Moki. Pour ce faire, Moki dénigre le Paysan:

Le paysan ment. C'est un grand menteur. Il ne changera pas. Sa frustration est la même. Il aime la facilité. Il est toujours en train de se plaindre. De conseiller aux émules de réfléchir deux fois avant d'aller en France s'ils n'ont rien à y faire. Faites attention, vous errerez dans la ville de Paris comme des balles perdues... et le narrateur conclut que : C'est un discours qu'on ne suit pas. Heureusement que le Parisien est là pour nous dire le contraire. Alain Mabanckou, (1998:90).

C'est cela le problème, personne ne veut s'associer avec le malheureux, tous les jeunes veulent devenir « Hushuppi » sans savoir quel genre de travail il exerce à l'étranger. Il suffit seulement de concentrer sur sa manière de

dépenser de l'argent pour conclure que c'est un homme réussi. Oscar Mbena (2020) parle d'un jeune qui admire Hushpuppi et veut devenir comme Hushpuppi le milliardaire dans son article que :

La preuve c'est que l'un des jeunes qui admiraient le milliardaire vient de faire des surprenantes révélations sur un acte horrible qu'il a failli commettre. C'est à la suite d'une étude menée par le magazine legit.ng que l'on a pu avoir des témoignages comme celui du jeune Francisco... Ce dernier a expliqué qu'il a été influencé par le jeune milliardaire au point de vouloir se débarrasser de sa propre mère : *Pour être honnête, ce gars m'avait donné envie de supprimer ma mère pour les rituels à cause de son style de vie extravagant et ses publications instaure. Maintenant j'y vois clair.*

La croyance des jeunes et parents africains

Selon le dictionnaire *La Toupie* la croyance est le fait de croire, c'est-à-dire de tenir quelque chose, croire, penser, avoir confiance, être fier. On complémente cette définition de croyance avec celle de la fameuse pensée de Jiddu Krishnamurti (1895-1986) qui dit:

La croyance n'est qu'un mot, une pensée, c'est une chose absolument destructrice. Celle-ci divise les gens, les endure, les pousse à se haïr réciproquement, à cultiver la guerre d'une façon détournée.

Il n'y a aucun doute sur le fait que la croyance des jeunes et parents africains ne sont pas les mêmes. Mais la plupart d'entre eux croit que l'émigration est un visa à la réussite. Prenons le cas de Massala-Massale qui représente les jeunes africains dans le roman que nous analysons. Massala-Massale croit que le voyage en France changera son état financier et celui de sa famille. Massala Massale dit:

Il me fallait du tact. Commencer à évoquer des généralités. Parler de la France, de sa grandeur, de son rayonnement dans le monde, puis lui réciter la liste détaillée des richesses que Moki avait apportées à sa famille depuis qu'il était Parisien. Alain Mabanckou, (1998:90)

Cette idée précédente montre Moki comme celui qui influence Massala-Massale et souligne ce que ce dernier croit à propos de l'émigration. C'est évident qu'il croit qu'il pourra sortir de la misère s'il arrive en France. Le père

de Massala-Massala partage lui aussi cette croyance erronée de la migration. Le père de Massala-Massala explique :

J'ai toujours pensé qu'un jour tu partirais. Loin. Loin d'ici. Loin de cette misère. Mais je suis désolé mon fils, je ne peux t'aider avec cette pension que je touche. Je ne te promets rien, je vais essayer d'en parler à ton oncle, lui qui est fonctionnaire, peut-être pourra-t-il me prêter quelque chose. Alain Mabanckou, (1998:94)

Et le narrateur nous fait comprendre avec un ton affirmatif que la mère de Massala-Massala ne va pas voir autrement, qu'elle supportera la mission du voyage selon le père de Moki :

D'après lui, elle n'y verrait aucun inconvénient. Elle serait plutôt heureuse. Je ferais honneur à la famille. Il pourrait, lui, se promener la tête haute dans la rue. Il serait respecté par la population et aurait du poids dans les décisions du quartier où le père de Moki régnait maintenant en monarque aveugle. Alain Mabanckou, (1998:90)

La pensée du père et son soutien confirme l'affirmation d'Abdou Salam Fall et Rokhaya Cissé (2007:4) :

À l'heure actuelle, nous sommes au cœur de la nouvelle économie de la migration du travail qui soutient que la migration repose sur un choix collectif fait par un groupe d'individus, souvent le ménage. La famille avance l'argent nécessaire pour payer les coûts de la migration (visa, passeport, transports, installation).

Cela se confirme dans le récit où le billet du voyage de Massala-Massala est payé par son oncle. La joie de Massala-Massala quand il obtient le visa indique ce que les jeunes Africains pensent à propos du voyage en Europe ou Amérique :

J'avais désormais mon passeport et mon visa. Je pouvais pousser un ouf de soulagement. J'explosais de Joie. Je n'écoutais plus personne. Je parlais à haut voix, moi le timide. Je repoussais les courtisans. on ne me regardait plus de la même manière. Je n'étais plus un autochtone. J'étais un Parisien. Alain Mabanckou, (1998:101)

En plus on déduit que Massala-Massala en tant que représentant des jeunes Africains pense que la réussite est assurée et automatique dès qu'il arrive à

Paris. Voilà pourquoi, avant d'arriver en France, il se demande ce qu'il ferait pour sa famille:

Que ferais-je pour la famille ? D'abord, envoyer de l'argent à mon père afin qu'il rembourse mon oncle. Ensuite démolir notre vieille maison en planches et la remplacer par une en dur. Une grande. Une magnifique villa.... J'achèterais aussi des voitures. ...Ma mère arrêta de s'humilier derrière un étal du Grand Marché, à vendre des arachides au détail. ... Il me faudra aussi un magasin d'alimentation générale. Moki n'y avait jamais pensé. Alain Mabanckou, (1998:107).

De ce qui ressort, nous pouvons affirmer que les jeunes Africains croient à toutes les bonnes histoires racontées par les émigrants à leur retour au pays natal et supportent leurs croyances avec les biens réalisés comme voiture, maison, mode de vie, etc., par des émigrants comme Moki. C'est pour cela que le jour du départ est fêté et tenu comme un jour pertinent :

La date du départ était arrivée...Ma mère vêtue d'un ensemble neuf de pagnes multicolores avec comme motif le portrait du président... Mon père ... il avait dû batailler pour trouver ces habits ... et avait pris à crédit l'ensemble de ma mère et le sien chez un libanais qui le connaissait. Alain Mabanckou, (1998:110)

En plus, les jeunes Africains le trouvent difficile à croire ceux qui n'ont pas réussi comme le Paysan, étudiant de doctorat à Paris parce qu'il n'y a rien pour soutenir ses déclarations. Au lieu de lui croire, les jeunes et parents Africains préfèrent associer son cas au destin. C'est-à-dire ceux qui n'ont pas réussi sont considérés comme les malheureux sur lesquels un mauvais sort a été jeté. Ils croient au concept de « seeing is believing » traduit comme « voir c'est croire. »

La réalité de la vie des émigrants à l'étranger

Dans ce roman, Mabanckou utilise le mot « réalité » dans un sens pour contrarier ce que les jeunes Africains croient à propos de l'émigration. Il fait la peinture de l'émigration des jeunes Africains comme un enjeu réel d'une forme fictive. C'est pour cela qu'il utilise le Libanais pour se moquer de ce que le père de Massala-Massala croit :

Les yeux du Libanais avaient pétillé d'admiration. Avec un accent heurté, il s'écria :-Paris? Mais il faut fêter ça camarade! Alain Mabanckou, (1998:110)

Le libanais voit leur action comme absurde et barbare parce qu'il sait qu'en réalité, voyager à Paris peut résulter à un dilemme au lieu du succès espéré et que cette action de voyager n'est pas quelque chose qui doit être célébré. Armel Igor Mboumi Nayan (2005) montre qu'en réalité, l'émigration est un enfer, un gouffre par excellence :

Il y a un choix, celui de partir, de changer de situation, de donner un autre sens à la vie. Or réellement dans l'ailleurs, les cerveaux vivent des problèmes d'intégration au quotidien. Face à un environnement hostile à leur épanouissement, ils sont marginalisés, présentent des allures d'ennui qui les conduit inéluctablement à la ruine et au tragique.

C'est peut-être dans cette optique qu'Onyemelukwe (2018:199) donne son avis que l'émigration clandestine est un danger pour les jeunes Africains comme pour l'Afrique puisque ce dernier perd toujours ses jeunes au parcours migratoire :

De nos jours, toujours est-il que les médias rapportent la fin tragique d'un nombre infini d'Africains qui courent des risques traversant le désert Sahara, ou l'océan Atlantique par l'entremise des navires dilapidés en passant par la Lybie où ils se font esclaves ou tombent victimes de la récolte des organes humains, un acte criminel et inhumain perpétré par quelques gangsters. Un bon nombre d'eux trouvent la mort à la suite des naufrages récurrents.

Pour sa part, Alain Mabanckou nous fait comprendre que la réalité ne tarde pas à montrer aux émigrants que la vie à l'étranger n'est pas en rose. Il montre ceci à travers son porte-parole Massala-Massala qui lamente ainsi :

Je résidais à Paris... Le choc de la réalité me rongait. Moki, tant bien que mal, s'évertuait à me consoler, flairant que je sombrais dans le désenchantement. Il n'y pouvait plus rien... Alain Mabanckou, (1998:129)

L'auteur démontre la réalité en démystifiant la croyance des jeunes grâce à Massala-Massala qui dit:

Je supposais qu'il avait péché par omission. Une omission volontaire. La plus grave qui fût. Celle qu'on prend temps à absoudre, tellement elle frôle le mensonge, l'hypocrisie et la lâcheté... Je ne lui adressai pas la parole au cours des premières semaines. Puis un mois entier. Alain Mabanckou, (1998:129)

On constate que quand Massala-Massala fait face à la réalité, il devient abasourdi et déçu. Le porte-parole souligne même qu'il croyait au mensonge dans sa lamentation. C'est pour justifier que la plupart des jeunes et leurs

parents qui glorifient l'émigration vers l'Europe, les Amériques ou l'Asie sont ignorants. Même Moki le menteur justifie son action que s'il dit la vérité aux jeunes Africains ils ne lui croiront pas pour consoler Massala-Massala qui veut raconter toute la réalité au monde. C'est pour cela que Massala-Massala réagit :

J'avais préparé plusieurs lettres écrites à l'encre de la colère et de l'exaspération. Une dizaine environ. Notre vie parisienne était détaillée sans complaisance. Des noms, des lieux étaient évoqués. Mabanckou, (1998:131)

Alain Mabanckou utilise Massala-Massala pour proposer des solutions aux problèmes provoqués par l'émigration. Dans les idées avancées par le romancier, nous constatons que si Massala- Massala savait la réalité, il n'allait pas venir à Paris. C'est dans ce sens que nous soutenons cette résolution d'écrire pour dire la vérité aux jeunes et parents Africains que l'émigration n'est pas facile. L'émigration ne fait que foutre en l'air des jeunes Africains. L'émigration à la Moki n'existe pas en réalité. Ce n'est qu'une utopie.

Conclusion

Dans cette communication, nous avons essayé d'analyser la pensée des jeunes Africains et leurs parents selon Alain Mabanckou qui pense toujours que voyager dans les continents européens, américains, asiatiques etc., est un billet automatique pour la réussite dans la vie. C'est pour cela que nous nous sommes donnés la tâche de démystifier ces croyances, de démasquer la réalité et dévoiler que les gens comme Moki les trompent. Nous concluons que les émigrants en se vantant pour présenter un faux statut social qui influence les jeunes Africains et les parents négativement ne font que donner naissance à ce que nous appelons « le ça » des jeunes qui croiront que seule l'émigration peut résoudre leurs problèmes (la pauvreté et la misère, le chômage, etc.). Sans vouloir prétendre que nous avons fait une étude exhaustive sur ce sujet, nous aimerions suggérer que plus de recherches soient faites sur Alain Mabanckou et ses romans issus d'émigration des jeunes Africains pour corriger cette mentalité de nos jeunes Africains qui risquent de voyager à l'étranger pour qu'ils deviennent riches à tous les coûts.

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Analyse des réalités quotidiennes dans *Un Nègre a violé une Blonde à Dallas* de Ramonu Sanusi

Rabiu Iyanda

Résumé

Ramonu Sanusi fait ressortir le roman, *Un Nègre a violé une Blonde à Dallas* en 2016 qui comme d'autres romans contemporains attirent beaucoup de commentaires dès son apparition. Notre présente étude porte sur les réalités quotidiennes dans ce roman. Grâce à la méthode de l'explication de texte et la théorie littéraire du réalisme, nous avons pu examiner les importances des éléments habituels à la recherche littéraire. Au cours de cette étude, nous voyons Sanusi comme un écrivain qui mélange la réalité et la fiction pour présenter son roman. Sanusi essaye de raconter les réalités quotidiennes et la fiction africaine à travers ses personnages divers dans des situations différentes dans le roman. Il y présente des thèmes divers, il y a l'immigration, le chômage, mariage interethnique, la corruption, la justice et l'influence des amis. En bref il y démontre la sensibilité individuelle à l'égard du langage et des questions politiques, culturelles ou économiques posées par l'époque. Nous voyons la mentalité des jeunes et leurs désirs d'être riches à tout prix. Dans la conclusion, nous voyons que l'écrivain ne donne pas aucune solution, mais nous avons fait ressortir les aspects les plus frappants, la disposition sociétale envers les nouveaux riches dans la vie contemporaine d'après les événements dans le roman.

Le récit subsaharien actuel mêle à des visions surréelles de graves observations touchant au délabrement des sociétés actuelles.

- Papa Sambo Diop.

Introduction

La littérature est une création humaine dérivée de la société et elle porte sur l'homme dans son environnement social, culturel, économique, technologique, politique et même spirituel. La littérature évoque les actions et les réactions humaines dans une époque donnée. Donc, la littérature est souvent décrite comme un miroir promenant le long de la route et révélant la réalité constatée. A travers la littérature, le lecteur (des œuvres écrites) et le récepteur (de la littérature orale) peuvent comprendre les enjeux politiques, économiques, culturels et sociaux d'une société dans une époque donnée. La

littérature et la réalité maintiennent un rapport étroit car la littérature est toujours inspirée par la réalité. La littérature se construit par imitation et dans l'autre, par opposition à la réalité. L'écrivain est issu d'une société donnée donc bien souvent, il fait partie de l'inspiration et le développement de sa société en évoquant dans son œuvre les faits, les tendances et les processus qui y caractérisent l'existence. La littérature post indépendante demande bien des fois une (re)considération et une restructuration des structures et des systèmes sociaux pour accélérer le développement. La littérature fait bien souvent la peinture des expériences, aspirations et problèmes d'une société donnée en révélant le choix des thèmes et décors spatio-temporels appropriés. Onyemelukwe (2004) classifie la littérature par les nations pour avoir, la littérature africaine, la littérature anglaise, la littérature française. Sans distinction de l'ethnie, la littérature reste un instrument de correction, d'éducation et d'amusement dans la société.

La littérature africaine est l'ensemble de la création intellectuelle qui met l'Afrique au centre de ses préoccupations. La spécificité de la littérature africaine est de témoigner la richesse des valeurs culturelles africaines. Les écrivains démontrent la situation socio-économique, politique et culturelle de leurs époques. La littérature africaine est engagée, elle se base sur les happenings de l'ère. La littérature africaine est classifiée par époque, précoloniale, coloniale et postcoloniale. Il y a aussi des classements par des thèmes. La littérature africaine n'existe pas comme l'art pour l'art, mais elle est l'art pour l'âme d'après les commentaires des écrivains littéraires. Elle sert le but spécifique dans le développement national des nations. Cela constitue des raisons pourquoi Oladitan 2000 dit que, ...la littérature fait une représentation vraie et concrète de la réalité dans son développement.... De plus elle doit contribuer à la transformation idéologique de la population. 240.

Ogbokwese (2020), est d'avis que les œuvres africaines post indépendantes font des photographies de la situation de l'Afrique actuelle. Il montre que les œuvres littéraires décrivent la situation quotidienne de la société africaine.

Les écrivains emploient des formes et méthodes différentes pour présenter leurs thèmes dans des romans à l'aide de la vraisemblance des faits dans le roman, la langue, les personnages, le style et les lieux où déroulent les événements. Nous avons divisé cette étude en section, nous discutons la vie et l'œuvre de Ramonu Sanusi, les démarches méthodologiques, le résumé de l'œuvre d'étude, les réalités quotidiennes abordées et la conclusion. Pour permettre aux lecteurs de bien saisir les notions que nous examinerons, il nous

impose de jeter un coup d'œil sur la biobibliographie de Ramonu Sanusi et de donner un résumé succinct du roman à l'étude. Nous faisons une brève analyse de sa carrière comme écrivain post indépendant.

La vie littéraire de Ramonu Sanusi

Ramonu Sanusi est l'un des écrivains africains post indépendants. Il est né au Nigeria et il a fait son éducation au Nigeria et aux Etats Unis. Il enseigne les littératures et cultures franco africaines. Il a enseigné les mêmes disciplines à l'Université d'Oregon aux Etats Unis avant de regagner son pays. Il enseigne maintenant au département des études européennes à l'Université d'Ibadan. Ses domaines de recherche couvrent le discours féministe, les études postcoloniales, l'analyse textuelle et le cinéma africain. Comme les autres écrivains post indépendants qui s'engagent dans les débats politiques et sociaux des sociétés africaines, Sanusi base ses œuvres sur les réalités contemporaines de sa société africaine. Sanusi a commencé à écrire en français à Oregon, aux Etats-Unis. L'écrivain fut encouragé à diversifier pour assouvir les besoins de ses amis et de l'audience anglophile, d'où, la nature bilingue de ses publications tant en français qu'en anglais. Il écrit entre autres *Mama Tutu et cris nègres*, 2003, (contes et poèmes), *Le bistouri des larmes*, 2010, (roman), *The spirit child*, 2005 traduit par Akinwumi Joel et Kehinde Makinde comme ; *La vie d'un enfant mystérieux* (2016) (roman), *Septième printemps* 2006, et plus récemment, *Un Nègre a violé une Blonde à Dallas*. (2016). Les écrits de Sanusi se partagent entre fiction et spéculation, entre continuité narrative et fragments. Il profite de la littérature orale pour enrichir certaines de ses œuvres. Sanusi bénéficie des études aux pays étrangers comme beaucoup de jeunes qui voyagent en Europe pour faire des études. Cet avantage lui accorde la compétence linguistique requise pour ses écrits. Il s'exprime avec le français standard dans ses œuvres. L'opportunité d'avoir ses études en Europe, en Afrique et aux Etats-Unis l'influence dans ses pensées académiques et l'ouvre aux vues culturelles. Cet exposé aux cultures diverses lui assiste dans ses exploits littéraires. Il démontre sa compétence linguistique, la maîtrise des cultures africaines et étrangères dans ses œuvres.

Sanusi nous montre la source de sa motivation et de son idéologie littéraire dans la préface de son roman de choix :

A tous ceux-là
A toutes celles-là
Qui m'ont toujours encouragé
De saisir la manivelle

Pour dénoncer les tares de la société

Ramonu Sanusi. Préface à *Un Nègre a violé une Blonde à Dallas*, 2016

Notre romancier est un artiste qui découvre son inspiration dans sa vie quotidienne, particulièrement sa relation avec les gens autour de lui et les happenings. Sanusi est un écrivain social et écrivain réaliste parce qu'il base ses thèmes sur les événements réels de sa société.

La théorie du Réaliste

Comme nous avons signalé en haut, nous voulons utiliser la théorie du réalisme pour élaborer cette étude. Le récit réaliste raconte avant tout le réel, la réalité. Ainsi les sujets des récits réalistes sont tirés du vécu et mettent en scène des personnages ordinaires. Les auteurs Gustave Flaubert, Emile Zola, Guy de Maupassant, Honoré Balzac ayant le goût du détail, se documentent en général avant d'écrire, et se montrent les plus neutres possibles. Les écrivains réalistes veulent peindre la réalité de leur temps, explorer la vie quotidienne sous toutes ses formes, analyser la société. Ils rejettent toutes les formes d'idéalisation de la réalité. Ils représentent fidèlement le réel, tel qu'il est. Il s'agit de recréer par l'écriture le monde réel afin d'analyser les problèmes sociaux et de comprendre les comportements humains. L'écrivain réaliste, témoin de son époque, veut faire vrai. Ils démontrent les mécanismes économiques et sociaux conduisant l'individu à la réussite ou à l'échec. *Madame Bovary* et *L'Education sentimentale* de Gustave Flaubert, *Bel Ami* ou *Boule de Suif* de Guy de Maupassant, *La Comédie humaine* de Balzac nous expose toutes les pigmentations de la vie réelle. Les écrivains réalistes veulent être proches de la vérité que possible. Les écrivains réalistes utilisent des noms des places réelles, les personnages aussi sont des êtres humains et les actions aussi sont des truismes. Les œuvres littéraires contiennent constamment des réalités et des mondes imaginaires qui appartiennent à l'écrivain et les lectures qui sont de la même culture. Les œuvres littéraires conservent et exposent les réalités et les imaginaires dans la culture de ses encadres.

Démarche méthodologique

Pour cette étude, nous avons choisi la documentation comme méthode de la collection des données. On consulte les œuvres littéraires, des revues et des sites internet. Nous avons délibérément choisi ces œuvres à cause des richesses et des rapports au sujet de l'étude. On fait l'explication de texte et on fait des références des textes consultés en citant les noms des auteurs, les dates de publication et lieu de publication.

Résumé d'*Un nègre a violé une blonde à Dallas*

Le roman, *Un Nègre a violé une Blonde à Dallas*, est écrit par Ramonu Sanusi en 2016. Le héros mérite des noms, donc il a beaucoup de noms. Il le change d'une ville à une autre à cause de ses activités honteuses. Il voyage d'un pays à l'autre pour réaliser son but d'être riche. Il quitte sa ville natale pour aller à Lagos et revenir avec la richesse, la condition donnée et très obligatoire par son oncle qui lui a remis cinq cent nairas. Cet adolescent sort et continue sa vie d'un pays à l'autre. Il a fait Lagos, Paris, New York, Las Vegas et Dallas ; grâce à la force spirituelle de Baba Esu qui le fortifie et le protège contre le fusil et arrêt de policier. Les polices ne réussissent pas à l'arrêter ou à le tuer par des fusils. Il fait du cambriolage et de la tuerie. Il devient ivrogne, il fume du chanvre et boit de l'alcool. Il s'engage dans toutes les activités illicites pour réussir dans tous ces pays. En fin de compte, une blanche, Jennifer Lebronsky, son amante l'a dévoilé à la police à Dallas. Elle crie et ment que Jean-Claude Denzel Paccino l'a violé. C'est grâce à son avocat, qu'il a gagné le procès. Cette action judiciaire le pousse à sortir de ce pays et à retourner chez lui, à son village, Boriipe. Il retourne avec des richesses. Il devient un homme riche et bien respecté dans sa société. Il ne fait plus des choses illégales. Il est maintenant gentil et généreux. Ses partenaires en crimes aussi ne font plus de mal. Ils sont tous devenus des hommes raffinés. Il trouve la richesse et retourne à sa ville natale où il s'est marié et construit des maisons.

Analyses et discussion : Mode de vie en africaine précoloniale : La vie collective

La méthode de vie à l'africaine avant l'arrivée des blancs est démontrée dans le roman. Les africains subsistent en communauté. La famille étendue est une méthode de vie. Les événements du roman se déplacent en Afrique. Cette méthode de famille cause Ajanaku de rester avec son oncle après la mort de ses parents. Nonobstant de la condition économique dans une telle situation, c'est la tradition africaine d'une telle personne comme Ali Baba de prendre soin des enfants du décès des relations. Les Africains ne considèrent pas leurs dispositions financières, ils produisent des enfants en large nombre. Ces enfants s'engagent dans les professions de leurs parents, cultivateurs. Le problème de chômage n'existait pas et la paix régnait dans la société. Un petit problème, comme la mort inattendue, les pousse à donner les enfants aux voisins et aux relations. Un très peu pourcentage des enfants sortent de leurs villes parce que la grande partie sont déjà des fermiers et sont content avec la vie. Pour les paresseux, qu'ils n'aiment pas le travail, ils quittent la ville pour

continuer la vie ailleurs. Ces groupes d'enfants deviennent des mendiants, des enfants de la rue, des drogués et certains deviennent des bandits. On peut dire que cela contribue au problème de l'insécurité en Afrique. Ce problème de l'insécurité était très mineur parce que les paresseux n'ont pas de place en Afrique précoloniale.

Les noms réels et propres des lieux

Les thèmes abordés dans ce roman sont les réalités quotidiennes. L'écrivain, comme beaucoup d'autres écrivains africains, centralise son thème sur les actualités avec les noms des lieux et les noms des personnages dans le roman. Cet écrivain utilise des méthodes variées pour présenter son point de vue. Sanusi dans ce roman se sert des lieux réels dans les pays visités par le personnage. Presque chaque chapitre commence par une ville, soit au Nigeria ou ailleurs, Lagos, Oluwole, Boriipe, Paris, New York, Las Vegas, Dallas. Sauf le premier et le dernier chapitres qui ne commencent pas avec le nom d'une place. Mais les événements dans ces chapitres se déroulent à Boriipe.

Au Nigeria, Boriipe est une ville réelle. C'est une petite ville. Les habitants sont pauvres et illettrés. Il y existe la paix, la population n'est pas très large parce -que les jeunes voyagent à Lagos pour chercher de fortunes. A Lagos, Sanusi présente Ojuelegba, Oshodi, Oluwole avec les atrocités dans ces lieux. Dans la vie contemporaine, Oluwole est réputé pour des crimes de toute sorte. Oluwole est le marché noir, où on vend des choses illégales. Les gens y achètent des articles précieux à prix réduit. Oluwole, est une place bien réputée des affaires falsificatrices. Là, il y a tant des opérations néfastes, illégales et même désastreuses. Beaucoup de personnes ont perdu leurs fortunes dans cet endroit. Les actes présentés à ces lieux constituent toujours des ennuis pour les gouvernements de Lagos. La situation reste lamentable. Ojuelegba est un quartier dangereux qui sert comme un **abri pour les criminels**. Les noms de ces lieux peuvent se servir comme l'avertissement aux étrangers à la société. Les actes dans ces lieux comme le romancier les présente sont les réalités fréquentes.

Les noms des personnages.

Les noms des personnages dans ce roman sont des noms réels. Les noms suivent les cultures des places utilisés par le romancier. A Boriipe, nous avons des noms tels, Agbako, Ajanaku, Fali, Ali Baba, Baba Esu. Tous ces noms y ont des sens significatifs. Quand le héros change d'un pays à l'autre, les noms des personnages changent pour refléter les cultures d'un tel pays. A Paris,

l'aéroport Charles de Gaulle y existe. C'est un nom réel. Le vol du Nigeria à cet aéroport dure six heures de vol. Il y a des places comme Boulevard Saint Michel, Jardin de Luxembourg, l'Université de la Sorbonne Nouvelle, Paris III. Toutes ces places sont réelles et existent à Paris jusqu'aujourd'hui. Sophie, Suzanne sont des noms humains qui existent à Paris. Quand le héros arrive à New York, Sanusi nous présente les noms des personnages et des lieux réels dans ce pays. Donc, nous avons; l'aéroport John F. Kennedy, Harlem City, Manhattan, The University of West Indies. Les boissons américains, Whisky, McDowells, Vodka, Hennessy s'y trouvent. Les boissons sont exclusivement américaines. L'écrivain joue bien ce rôle en présentant les noms réels des places dans ce roman.

Résultat de désappointé

Dans la société africaine moderne, beaucoup de gens deviennent ivrognes à cause des situations douloureuses. Ils résultent à boire d'alcool pour déridier leurs conditions bafouées. La situation change les gens comme l'oncle du personnage principal, Ali Baba. Les voleurs qui lui dévalisent de ses propriétés l'ont changé. Il n'est plus aisé, jovial et riche comme auparavant. Pour sortir des effets de vol, il résulte de consumer d'alcool en grande quantité.

Un jour selon leurs racontars, les voleurs étaient descendus dans un champ de sorgho. Les voleurs l'avaient dévalisé. Ils lui avaient tout pris. C'est ainsi qu'il est devenu pauvre depuis ce jour-là comme une souris d'église. Son comportement depuis ce jour-là est devenu une habitude, une seconde nature comme on le dit souvent partout dans le monde. Pp. 10-11

Ses comportements envers ses enfants, ses femmes et même les voisins change totalement après avoir perdu ses propriétés aux voleurs.

La polygamie

La Polygamie est un autre aspect important dans la société africaine où commence les actions du roman. Ali Baba est polygame avec cinq enfants. La situation économique ne lui permet pas de prendre soin de ses enfants, donc, pour relever la situation, il pousse Ajanaku à Lagos pour se débrouiller là-bas. Les africains donnent naissances à beaucoup d'enfants. Ceci qui cause des problèmes financiers et même l'insécurité étant que la plupart de ses enfants s'engagent dans des activités néfastes. Voyons-nous une perception de la situation familiale par un des personnages dans le roman de l'étude,

Moi je trouve cela bizarre ! plus tard, je compris que c'est la raison pour laquelle les Nègres de l'Afrique noire abandonnent leurs enfants avec leurs frères, leurs sœurs, leurs grandes mères et tout ça là. Mais le Nègre de l'Afrique noire qui est pauvre comme une souris de l'église, pond des enfants comme des rats sauvages. P. 21

L'influence des amis

'Dis-moi qui tu hantes, je te dirai qui tu es', dit un proverbe. L'arrivée d'Ajanaku à Lagos chez Agbako lui rend dangereux. Agbako est le leader d'un group dangereux à Oshodi. En contrepartie, Agbako paraît innocent, mais il est très dangereux. Agbako est le leader des bandits de première classe. Ce groupe est profusément fort et peut tout faire dans cette société. Il change complètement la vie d'innocent Ajanaku. Il l'initie à la tuerie, au viol, au vol et au cambriolage. Dans la vie moderne et même coutumière, les caractéristiques des membres influencent dans une grande mesure les comportements des membres du groupe. Comme dit le héros, « *Il ne fallait plus être indifférent de ce qui se passe dans la vie. Surtout comme une ville comme Lagos.* » (28). De cette phrase, l'innocent Ajanaku est d'opinion qu'il faut changer avec les événements et les sociétés. Il change, il se comporte à l'habitude et les actions de son nouvel ami et hôte à son nouveau lieu de vie. Ajanaku confesse à ses actions après la rencontre de Agbako à Oshodi. Voilà sa confession :

Ma vie faut-il l'avouer a changé depuis le jour que j'ai fait la connaissance d'Agbako. Ma philosophie de vie est de me comporter à l'égard de l'univers comme si rien n'allait de soi. Cette philosophie de vie prônée par le philosophe français Jankélévitch a toujours gouverné mes pas avant de me rendre à Lagos. P.27

De cette affirmation, nous savons clairement que la rencontre d'Agbako change complètement la manière de vie d'Ajanaku dans la manière négative. L'influence des camarades affecte dans une grande mesure leurs contenance. Comme le dit populaire de Jean Jacques Rousseau, que, l'homme naît naturellement bon, c'est la société qui le rend corrompu. Voici comment Ajanaku, un garçon innocent est devenu bandit et assassin cruel.

Les collaborateurs des actes illicites.

Comme il existe dans la vie moderne, il y a toujours des collaborateurs de ces actions irrégulières dans les sociétés. Il y a des officiers qui doivent arrêter ces bandits, beaucoup de temps ils résultent à assister ces bandits dans les actes

criminelles. La police est là pour protéger les bandits et les citoyens. Certains de ces policiers arrêtent seulement les bandits. Ils doivent graisser les palmes des officiers. Au niveau spirituel, il y a certains qui sont là pour donner des aides spirituels aux bandits contre les arrêts et contre le fusil. Dans la société, le problème de l'association des malfaiteurs et d'être complice reste toujours un grand facteur pour déterminer ces problèmes. Les agents de sécurité ne sont plus honnêtes, ils aiment devenir riche avec ces bandits dans la société, de cette tendance ils refusent de faire leurs parts dans le défi contre les malfaiteurs. Beaucoup de fonctionnaires constituent des ennuis dans la société à cause de pot-de-vin des criminels. Cette action encourage des criminels, ce qui résulte à l'insécurité dans la société.

Wende (2019 :186), soutient que pour qu'un pays soit développé trois secteurs ne devraient jamais être compromis : la justice, la police et le media à cause de la position stratégique qu'ils occupent dans les tenues de l'ordre social. Dans ce roman, la police est corrompue, la justice et sécurité n'existent pas dans la société.

La corruption politique

Sanusi dans ce roman, *Un Nègre a violé une Blonde à Dallas*, présente la situation africaine post indépendante. Les manières dont les hommes politiques gouvernent se caractérisent par la corruption. La situation prévue avant l'indépendance devient une illusion. La politique est le business le plus rentable. Les leaders dirigent les affaires pour s'accumuler des biens aux détriments des citoyens. Les pays dits-indépendants manquent de sécurité et le chômage devient endémique dans les pays africains. D'après Sanusi,

... en Afrique noire, rien n'a changé, les leaders Nègres de l'Afrique noire ont aussi détruit l'Afrique comme l'homme blanc. Depuis notre « indépendance chacha » comme l'a chanté un bon Nègre, nos leaders ont dévalisé nos pays Nègres. *Un Nègre a violé une Blonde à Dallas*, p. 82.

Ces leaders deviennent des nouveaux riches et ne veulent pas écouter des voix contraires à leur opinion. Pour faire taire les opposants, ils construisent des prisons et les cours de justice ne sont plus objectives. Dans beaucoup de cas, l'argent influence la justice. Les riches et les politiciens ne respectent guère les ordonnances des tribunaux. La majorité de la société souffrent et dans certains cas, ils résultent à organiser des protestations contre les leaders autocratiques et inhospitaliers.

Les effets de la corruption dans ces pays sont abondants. L'insécurité, le chômage, le cambriolage, et la migration. La corruption constitue un obstacle pour la croissance qui met en évidence la pauvreté. Aussi, la corruption décourage les investissements directs étrangers tout en réduisant la productivité du capital. Ces facteurs constituent des thèmes majeurs énumérés dans les œuvres africaines post indépendantes.

Sanusi n'a aucun sentiment de refuser de dire la vérité et la réalité. Il critique les leaders africains, Eyadema, Biya, Kérékou, Mobutu, Houphouët-Boigny, Mohamadu Buhari de son pays, le Nigeria et (les morts et même les vivants) sans aucune appréhension. Il n'a pas peur de l'effet d'une telle action contre les leaders, surtout dans le cas où ces leaders ne veulent pas de voix opposantes. Sanusi fait partie des écrivains contemporains qui s'engagent des réalités quotidiennes, donc il est écrivain engagé de son époque comme les autres écrivains africains post indépendants. Sanusi est un écrivain fidèle et courageux à l'humanité tout entière.

La migration

La migration constitue un thème majeur dans beaucoup de romans post indépendants. A titre d'exemple, dans *Le mandat*, l'écrivain sénégalais, Sembène Ousmane fait le portrait d'un Sénégal de l'après-indépendance où règne une situation socio-économique déplorable. Il y a le chômage qui constitue la menace d'une déchirure sociale. Ainsi dans sa lettre à Ibrahim Dieng, Abdou, un personnage dans le roman tente d'expliquer pourquoi il est devenu migrant économique à Paris :

...je suis à Paris... A Dakar, il n'y a pas de travail. Je ne pouvais pas rester toute la journée, toutes les années assis. Quand on est jeune cela n'est pas bon... rester là à regarder ou à vivre de l'air du temps, je ne le pouvais pas... Dieu merci, maintenant ma voie est propre. Il ne faut pas écouter ce qu'on raconte. Si en France on est perdu, c'est qu'on le veut. *Le Mandat* p.126-127

Beaucoup d'autres romanciers post- indépendants abordent le thème de l'immigration dans leurs romans. Ces œuvres, *Mirages de Paris* (1937) d'Ousmane Socé, *Le Docker noir* (1956) de Sembène Ousmane, *Un Nègre à Paris* (1959) de Bernard Dadié, *Chemin d'Europe* (1960) de Ferdinand Oyono, *Kocoumbo*, *L'étudiant Noir* (1960) d'Aké Loba, *L'Aventure ambiguë* (1961) de Cheikh Hamidou Kane et *Dramouss* (1966) de Camara Laye

abordent la raison de voyager par les Africains surtout les jeunes en Europe. La situation de l'Afrique, l'économie, la politique et la vie sociale.

Ramonu Sanusi, comme les autres écrivains de son époque s'engage de la situation socio-économique de sa société dans notre roman d'étude. Ces œuvres décrivent le trajet de l'Afrique en France et aux autres pays étrangers ainsi que les conséquences pour les migrants. Ali baba, l'oncle du héros principal, Ajanaku, le renvoie de la maison d'aller chercher quoi faire. ... *tant que tu ne reviendras pas de Lagos avec des fortunes, ne reviens pas dans cette maison. Compris !* pp.15.

Ajanaku essaie d'accumuler des biens. Il n'a pas assez de fortunes, il décide de voyager aux pays étrangers. Son voyage aux pays étrangers révèle la vie des Noirs à l'étranger. Il participe aux activités illégales comme beaucoup de jeunes générations dans la vie contemporaine. La migration reste un thème majeur dans la littérature africaine contemporaine.

Fausse accusation : Le viol

Jennifer Lebronsky, une amie d'Ajanaku décide de le dérober de ses propriétés. Elle crie pour attirer l'attention des policiers.

Un cri aigu se fit entendre de l'autre côté de la salle de danse. Un Nègre sauvage a violé une Blonde de quinze ans. Le Nègre a disparu comme un cafard pour regagner son Harlem. La pauvre fille se trouve à l'hôpital où un policier Nègre l'a conduite pour des soins médicaux. P.112

De cette fausse alerte, Ajanaku est arrêté par la police. Il se présente avec son avocat devant le tribunal. L'avocat d'Ajanaku a réussi à le défendre et il est libéré. Cette action se voit dans les sociétés. Beaucoup de gens ont souffert et certains autres sont morts à cause des fausses accusations. Dans les établissements, dans les familles entre des amis, le viol constitue une menace.

Justice

Grâce à la justice devant le tribunal, Ajanaku aurait été dépossédé de toutes ses fortunes. Son avocat aussi a bien fait dans ce contexte. Il faut avoir toujours la justice dans les sociétés. Avec la justice il y aura la paix. Si les gens qui n'ont pas fait des maux reçoivent de la justice, ils contribueront au développement de la société.

Conclusion

Dans cette étude, nous avons énuméré la méthode employée par Sanusi dans le roman. *Un Nègre a violé une Blonde à Dallas*. Nous présentons l'analyse de la représentation de la vie quotidienne des sociétés contemporaines à travers l'œil critique d'un écrivain post indépendant. Nous voyons les noms des places et des personnes utilisés dans le roman. Comme les autres écrivains post indépendants, il s'occupe des réalités quotidiennes dans ce roman. Il nous montre la vie quotidienne en Afrique post indépendante. Dans ce roman, nous voyons comment certains parents renvoient leurs enfants aux dangers dans la société, comme l'oncle d'Ajanaku a fait dans ce roman. Il nous montre l'influence des camarades sur l'autre. Les fréquentations d'Agbako sur Ajanaku ont une mauvaise influence sur ce garçon innocent, Ajanaku. Envoyer des enfants hors de la maison de chercher des fortunes à tout prix, est quelque-choses très graves dans la manière d'enlever des enfants. Cette attitude pousse beaucoup de jeunes aux activités honteuses qui causent l'insécurité dans la vie quotidienne. Les complices de ces actes néfastes décident de changer et de les abandonner, malgré qu'ils aient bénéficié de l'acte. La société aussi encourage et pousse ces jeunes générations d'agir contre les lois de la société. Peut-être, si le romancier donne une rétribution pour les actions de ce jeune homme, Ajanaku et les autres dans ces actes criminels, une telle action peut décourager les autres jeunes qui ont une telle tendance. Nous voulons suggérer aux autres écrivains de donner des punitions à un tel personnage qui vole, tue et cambrie pour accumuler des fortunes. La manière dont la société célèbre des voleurs doit être arrêtée.

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Cecekucen Tabarbarewar Tsaro A Nijeriya Ta Arewa: Da Gara Jiya Da Yau, Gara A Gyara Yau Don Gobe

Aliyu Muhammadu Bunza

Tsakure

Takardar da aka gabatar a Sashen Koyar da Harsuna Nijeriya, Tsangayar Fasaha da Nazarin Musulunci, a karkashin gasar kasa da kasa ta rubutattun waƙoƙin Hausa mai taken “Tsaro a Nijeriya ta Arewa”, wadda Hukumar Jami’ar Usmanu Danfodiyo Sakkwato ta tsara a karkashin jagorancin mataimakin Jami’a Farfesa L.S. Bilbis, wadda aka gabatar a karkashin jagoranci shugaban taro Mai Martaba Sarkin Kabin Argungu Alhaji Sama’ila Muhammad Mera CON, ranar Laraba 14:07:2021 a harabar babban dakin taro na Jami’ar da ke mazauninta na dindindin da misalin karfe 12:00 na rana.

Gabatarwa

Ga al’adar mutum, duk abin da ya fi so; ko ya fi cin moriyarsa; ko ya fi sabawa da shi; idan ya kauce masa, zai shiga cikin damuwa sosai¹. Damuwa na tauye cigaba, da wayewa, da walwala. A koyaushe, cigaban ɗan Adam tare da wayewarsa, take tafiya. Wayewarsa ke ba shi walwala, da sakewa, a mazauninsa da wuraren da yake kai-da-kawo. Wadannan duka ba su samuwa, sai da kwanciyar hankali, ta zamantakewa, da yanayin matsugunni. A koyaushe hankali ya kwanta an samu nasarar turmuje abubuwan da ke yi masa barazana. Hada kayan aikin turmuje abubuwan da ke yi wa lumana barazana, a kwar da wasu; a yayyafa wa wasu ruwa; a yi riga-kafin wasu; shi ake ce wa “tsaro” a Bahaushen tunani². A koyaushe “tsaro” ya yi kasala, bakunan

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1. Mutum ne zai share shekaru hamsin ko sittin lafiya kalau bai taɓa kamuwa da wata cuta ba, ranar da ya kamu ya dinga damuwa ba ya da lafiya masoyansa su dinga kururuwa wane ba lafiya, tsawon shekaru da ya share lafiya lau ba ka taɓa jin an ce wane lafiyarsa lau ba, to, haka sha’anin tsaro yake wadatuwarsa da akasinsa.
 2. A tarjamar Kamusun Google ya ce: “the state of being free from danger or threat”, tarjamar Kamusun Marriam Webster 18 June 2021” ya ce: “the state of being protected or safe from harmful things”, a tarjamar Oxford sun ce: “the safety of state or organization against criminal activity such as terrorism theft or espionage”. Kamusun Bargery ya ce: tsaro: “Guarding watching over”. Wadannan fassarorin sun tabbatar da cewa, tsaro shi ne: “kiyaye kasa da

masu jiransa, da nemansa, ba ya rufuwa, har sai samun biyan bukata. Makasudin wannan bincike, kyallaro cecekucen jama'a a kan tsaro, da taɓarɓarewarsa, da masu hannu a ciki, da kasawan hukuma ga nagartar da shi; da gazawar mutane, na tashi su kare kansu¹. A tunanin wannan takarda, na cewa da faɗar: “gara jiya da yau” karatun Aku ne, da babu ranar sauka. Dolenmu ita ce, a gyara yau don gobe. Mu manta da jiya, ta shiga tarihi; mu yi wa yau tsayin daka, ita ce dahir, babu makawa a huskance ta. Gobe ba a haife ta ba, sai ta dafi kafadar “yau” za ta hau tudun-mun-tsira. Da “yau” muke aiki; “jiya” mu kwana lafiya, “gobe” barka da zuwa.

Cecekuce:

Idan ruwa sun kai ga wuya, babu karki, babu dabara ga wanda bai iya su ba, sai dai yadda Allah Ya yi. Idan sun ci gari, za a ji sharkat, babu bakin zance shiru kake ji maƙoƙo ya fito a bakin zabaya. Babu shakka, idan sun kare wa ɗan kada (Kado); ba ya da wani kuzari sai yadda masunta suka so². Ina ganin, cikin irin wannan hali Nijeriya ta shiga shi ya sa, cecekucen matsalolin tsaro ba su karewa. Muryoyin jama'a na musababin taɓarɓarewar tsaro, da masu laifi a kan haka, sun sha bamban. Daga cikin muryoyin akwai masu fahimtar:

jama'arta daga duk wata barazana ta abokan adawa da rigingimun cikin gida musamman abin da ya shafi lafiyarsu rayuwarsu mutuncinsu da tattalin arzikinsu” Bunza, 26:06:2021

3. Tunanin wannan takarda shi ne, yadda na bayan fage ke kallon tsaro ya saba wa gaskiyar tsaro. Kwara Mairuwa makadin gurmi Kasar Geza, gundumar Argungu ya ce:
 - :Na zanne gwanin iya kokuwa ne
 - :Ka ga kafa can kama waccen
 - :Wataƙila dabarar ta bace ma
4. Bahausha na tunanin ruwa idan matsalar tsaro ta mamayo wani ko wasu ko shi kansa. Narambada ya ce wa Tudun Galadi:
 - Jagora : Gando kake rad da kah hwashe
 - Yara: Rannan sai ka iske kowa na dawara
 - Yara: Ruwa sun cika karkara
 - Gindi: Na rabu da ganin amali yau na zaka in ganai
 - Daɗin Tudu ya kamata daɗin Tudu hanƙuri

- 1) Hukuma ke da sakaci gaba da baya, don haka, karen duk da ya yi cizo da gashinsa ake magani. Babu mai laifi sai ita, kuma ita kadai ke gyara shi.
- 2) Wasu na ganin, al'ummar da ake tsaro ma, na da nata sakaci, domin in an ga ta barawo, a dubi na mai kaya.
- 3) A matsakaicin hange, da hukuma, da al'umma, kowa na da giffin da ya kasa cikewa, domin sai bango ya tsage kadangare ke samun wurin shiga.

Wadannan cecekuce uku, su ne turakun da 'yan Nijeriya ke daure tunanin tabarbarewar tsaro da ya yi kamari a yau. A mafi rinjayen tattaunawar da na yi a rangadin bincike, ra'ayi na farko ya kere sauran biyu. Za a tarar, mafi yawan masu ra'ayin suna takin saka da hukuma a siyasan. A ra'ayi na biyu, za a taras na tare da hukuma ne, ko masu tausaya wa yanayin da ta kasance a ciki. Masu aiki da ilmi su ke tare da ra'ayi na uku.

Tarihin Tsaro a Duniyar Mutane:

Dole mutane su ga kasawar hukuma, idan ta rafashe ga kare lafiyarsu, da rayukansu, da dukiarsu, da mutuncinsu, da walwalarsu. Dalili kuwa, a tarihin duniyar mutane, Muhalicinta shi ya koyar da halittunsa yadda za a tsare bayaninsa daga sharrin miyagun halittu irin su dabbobi, da kawunansu, da yanayinsu. Dubi yadda Allah Ya tsara sammai, Ya halicci rana da tsananin zafi, Ya kirkiro gizagizai su taushe kaifin zafinta¹. Ya sanya ta babban hasken da zai wadaci duniya a ga komai kuru-kuru. A duniyar mutane, lokacin da haskenta ke bayyana, da lokacin da yake bacewa, shi ake kira "rana". Daga gare shi ne, mutane suka samu walwalar kirkiyar sunan ranaku na sati, da sunayen watannin shekara, daga nan ne tanadin "tsaro" ya fara. Bayan gushewar rana, aka halicci wata da taurari domin kawata sammai, da sanya natsuwa ga na kassai, har su samu su yi barci cikin lumana, a kwarari fitar "rana" gobe a fita bakin daga. Mu kwatanta a ce, babu rana duk zamani ya

5. Aliyu Dandawo na yabon Nabame Shugaban Kabawa da cewa:

Jagora: In hadari ya taso

: Cikin sarautar Allah

: Giragizai su ka zuwa

: Su taushe kaihin rana

Gindi : Shugaban tahiya Sarkin Kabi mai Sudani

kasance dare. Yaya za mu yi da tsaron rayukanmu da abin da muka mallaka?¹ Da an ce, gaba ɗaya babu dare, kowane lokaci/zamani rana ce ƙwata-ƙwata. Yaya rayuwarmu, da tsaronmu, zai kasance?²

Idan muka kalli yanayi da tarihin shimfiɗar ƙasar da muke a kanta, za mu tabbatar da cewa, tanadin tsaron da Allah Ya yi muna a kanta, ba ɗan ƙarami ba ne. Na farko, bai yi ta shimfiɗa ɗaya ba, yadda kowa ke tsinkayar kowa. Da an yi ta a ko'ina hawa, ko ko'ina gangara, yaya za mu ji? Aka ƙago tsaunuka manya, da ƙanana, aka ɗaɗɗaure ƙasa ta tsaya daram, muka zaune ta daram. Aka ƙawata ta da itace, bishiyoyi manya da ƙanana, rani da damina wasu ba su mutuwa. Suka kasance tsaro gare mu ga iska, da guguwa, da kariya ga zafin rana idan ya tsananta. Mu ƙaddara, da duk ba su a duniyar mutane, wane tsaro ɗan Adam zai ƙirƙiro ya kai ga nasara?

Wadannan tanaje-tanajen tsaro, Allah da kanSa ya ƙirƙiro su domin waɗanda ke shugabantar bayinSa su kwaikwaya. Allah da kanSa ya ƙago, kuma Ya tsara duniya, cikin nagartaccen yanayin tsaro. Idan haka ne, don me waɗanda shugabancin bayin da aka halitta yake hannunsu, za su yi sakaci ga abubuwan da ke yi wa rayuwa barazana, a ce, mutane ba za su ga laifinsu ba?

A matakin tarihin tsaro na ƙarshe, bayan an ɗuɗɗura mutane a lunguna da sassa daban-daban na duniyar da aka halitta musu, ba a bar su kara zube ba. A cikin mutane aka zaɓo annabawa, aka turo su da littattafai domin kiyaye ibadoji da dokoki. Aka halitto mutantani (Iskoki) da mala'iku (Hijilma) domin tsare dokokin Mahalicci, da hukunta kangararru, da waɗanda rantsi ke ɗiba. Da mutane kawai aka ɗuɗɗura, a lungunan bangon ƙasa ba da annabawa ba, yaya tsaron rayuwarsu, da addininsu, zai kasance? Da ba a bai wa annabawa littattafai, da ƙarfin zartar da hukunce-hukunce ba, yaya zamantakewarmu za ta kasance? Ai don a koyar da mu “tsaro” ne aka hukunta yaƙe-yaƙe ga annabawa ga kangararru, da tsarin ladubban hukunta masu laifi, da masu kece wa hukuma bante. Da Allah Ya ƙyale mu kara zube, ba Annabawa, ga Iskoki,

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6. Hausawa cewa suka yi dare mai ban tsoro. Ke nan an shiga yanayin tsaro, domin sun taɓa cewa, duhu ɗakin bori, yaro leƙa ka mutu, in ka yi arziki ka makabce. Duhu kishiyar tsaro ne.
 7. Wane lokaci za mu kwanta mu yi barci? Yaya za mu raba yau da jiya, da yau da gobe?

ga Mala'iku, kowa ya ci moriyar ƙarfinsa, ya tsira da karatun bakinsa, anya! Muna kawowa yau (2021) kuwa?

Tsaro a Tsarin Halittarmu da Sauran Halittun da ke Tare da mu:

Tun kafin a haifi uwar mai sabulu belbela tana da farinta. Allah da kanSa Ya halitto wa ɗan Adam makaman tsaro na lafiyar jikinsa, da rayuwarsa gabanin wani, ko wasu, su kawo masa tallafi. Mu karanto tsarin jikinmu mu gani:

- i- An yi muna idanu domin hange, da ƙyallaro nesa, tun ba a yi gab da juna ba.
- ii- Aka arzuta mu da kunne, domin sauraron kowace irin hayagaga da ido bai iya ƙyallarawa.
- iii- Aka sake yi muna baiwa da hanci, domin sunsuno abin da kunne ya kasa jiyowa, mu shiga taitayin kanmu.
- iv- Aka ba mu bakin ɗagar da sauti, da zai labarta wa kunne halin da ake ciki.

Wadannan makamai duka, an ba mu su ne a matsayin riga-kafin tsaro; domin akwai tazara, da rata, mai yawa tsakaninmu da abin da muke tsoro. Yayin da aka yi gaba-da-gaba da tumulli¹ muna da:

- i- Baki na kuwwa, da tuba, da sulhu, da neman agaji.
- ii- In ba tazara, akwai hannu na buga-in-buga.
- iii- In an yi rinjaye, muna da haƙora na kore maƙara, da sa wa mala².
- iv- In bugu ya yi bugu, muna da garkuwar hannu ta kare kai³.
- v- In duka sun buwaya, muna da dugadugai, na in ba ka yi, ba ni wuri.

Tsaro a Sauran Halittun da ke Tare da Mu:

Halittun da ke tare da mu a doron ƙasa, kowanne da irin makamin tsaron da aka tanada masa. A duniyarmu, muna da dabbobi, da tsuntsaye, da ƙwari, a

8. Tumulli wato jihadi makadfa Gambo Fagada na cewa:

Jagora: Gobe ƙiyama ban sani ba

: ko mu iske gasassa arha-arha

: ko mu cimma tumulli ɗan gaton uwa

9. Idan an maƙure mutum ko an saka kansa a hamuta aka matse, to, ta “cizo” kawai zai kuɓutar da shi

³. Shi ya sa Bahaushe ke yi wa hannu kirari : Hannu ba ka da tsoro

cikin rafuka, da tuddai, da ɗan Adam ya yi mafaka. Daga cikin baiwar da aka yi musu:

- i- Wasu an ba su ƙahoni, na kare lafiyarsu, ga abin da zai cuce su¹.
- ii- Wasu an ba su haƙora, masu kisa ga kowace halitta².
- iii- Wasu an arzuta su da dahi, mai kisa ga wani ba su ba³.
- iv- Wasu an yi musu fikaƙikai, na tsere wa musiba⁴.
- v- Wasu an yi musu babbar halitta, da ba don Allah ba, a ƙyale su⁵.
- vi- Wasu an yi musu halittar da kowa bai damu da su ba, bale ya cutar da su⁶.
- vii- Wasu an ba su wata baiwa ta ɗan Adam, domin ɗan Adam ya raga musu⁷.
- viii- Wasu an arzuta su da murya mai firgita rayuwa⁸.
- ix- Wasu da tusa mai bala'in wari na har abada suke garkuwa⁹.
- x- Wasu da fatar da ba ta fasuwa aka yi musu garkuwa¹⁰.

Tsaro a Farfajiyar Zamantakewar Mutane:

Hausawa sun ce, in dambu ya yi yawa ba ya jin mai. Idan al'umma suka yawaita bangon ƙasa, wadatar da su da tsaro yana da wuya. Duk mai kallon taɓarɓarewar tsaro a zamanin jiya, ya ce, gara jiya da yau, ka da ya shafa da bambancin yawan jama'a, da yanayin jiya, da yau¹¹. Da ya yi la'akari da su, da zai ga faɗar, a gyara yau don gobe ta fi sawaba. Domin tabbata da nagartacciyar zamantakewa mai dacewa, da tsoron lafiyarmu, da rayukanmu,

¹. Muna da mariri, karkandai, shanu.

². Kamar zaki, maciji.

³. Maciji, kunama, da jemage.

⁴. Kamar tsuntsaye, shamuwa, hankaka, belbela, gaurake da zabo.

⁵. Irin su giwa, da karkandai da sauran halittu.

⁶. Irin su tsutsotsi, da sunge da sauran halittu.

⁷. Irin su “Aku” yana magana, da shamuwa tana kuka da hawaye, shi ya sa Bahaushe bai kula da ya ci namansu ba.

⁸. Irin su kura da zaki.

⁹. Irin su budari da ko masu farautarsa sai sun sa sulken kare wari. Turawa masu nazarin kimiyyar dabbobi da kaya na musamman irin na jinyar masu cutar mashaƙo (kurona) su ke farauto shi

¹⁰. Irin su dorina, da giwa, da kunkuru da ahihiya da bauje

¹¹. Nijeriya ta 2021 tana da jama'a fiye da miliyan ɗari biyu da hamsin (250,000000).

da arzukanmu, da walwalarmu, wanda ya kago mu, ya kago duniyar da za mu rayu a cikinta, Ya tsara muna halitta da yanayi haka:

- 1) A tsarin jinsi, Ya halitto mu, maza, mata, mata-maza, da zulunbu¹. Da Ya yi mu jinsi daya, misali duk maza, ko duk mata, babu surkin wani jinsi, yaya tsaronmu zai kasance²?
- 2) A kirar zati, da Ya yi mu duk gajeru, ko duk dogaye, ko duk matsakaita, ko duk katta, ko duk kanana, ko duk atakurma³, ko duk wada, yaya zamantakewa, da tsaro za su kasance?
- 3) A launin fatarmu, akwai jajaye, da farare, da baƙaƙe. Da duk launi daya Ya yi mu, yaya zamantakewar za ta zamo, a tsakaninmu?
- 4) Ya kago mu da harsuna daban-daban⁴, da karuruwan harshe barkatai. Mu kaddara da harshe daya kacal!. Ya kaddaro mu da shi, wa zai saurara wa wani?
- 5) A halayyar rayuwa, ya kaddaro muna halayya biyu kacal! “Gaskiya” da “Karya”. Da dukkaninmu masu gaskiya ya kaddaro mu, wa zai durkusa wa wani? To, da duk an kaddaro mu maƙaryata, wa zai yarda da wani?
- 6) A wadatar rayuwa, ya kaddaro wasu mawadata, wasu moro⁵. Da duk mun kasance mawadata, yaya tattalin arzikinmu zai kasance? Idan duk morawa (matalauta) Ya yi mu, tsugunne ba ta kare muna ba.
- 7) Aka kaddaro mu da matsayi biyu, masu iko da talakawa. Da kowa sarki ne, wa ke ikon wani? Da duk talakawa aka kaddaro mu, wa ke ba wani umurnin a yi, ko a bari?.

Jahiltar waƙannan abubuwa bakwai, wani giɗi ne daga cikin manyan giɓunan tsaron ƙasarmu. Mutane sun manta da cewa, duk wani mai ragamar iko a hannunsa tare yake tafiya da waƙannan nau’ukan mutane goma sha huɗu. A

¹. Zulumba shi ne wanda ba ya da al’aurar mata, ba ya da na maza, amma yana da dubura.

². In duk maza aka yi mu, babu ranar ƙare faɗaƙe-faɗaƙe da yaƙe-yaƙe, in kuwa mata zalla aka yi mu, makirci ya watse ƙasa.

³. Shi ne ɗan ƙarami ƙwarai bai kai wada ba, wasu ko tafiya ba sa iyawa sai dai a dauke su a Kwando ko karaga

⁴. Duniyar mutane a yau 2021 muna da harsuna a fiye da dubu bakwai da ɗari uku (7300)

⁵. Moro shi ne marashi kalmar “matsiyaci” cin fuska ne.

tambayi masana tarihin halittun duniya, anya! Akwai wani shugaba da ya wadatar da waɗannan mutane goma sha huɗu? Ko akwai wanda ya taɓa bayar da tsaron da ba a samu babbar tazara ba? Wa ya taɓa mulki zamaninsa babu wata fargaba, ko matsala, ko rikici, ko barazanaɗa yaƙi da zangazanga? Mutanen zamani ba iri ɗaya ba ne, kowane rukuni da irin tashi buƙata. Da mu dinga zama karatun suka da kushewa, na faɗar gara jiya da yau, gara mu miƙe tsaye, mu gyara yau, gobe ta wayi gari cikin nagartaccen tarihi da tsari.

Shimfiɗar Matsugunnin Duniyarmu:

Mahaliccinmu duniya ɗaya kacal Ya yi muna, mu da Iskoki da Mala'iku. Mu aka yi da mabayyanin zati don haka, mu aka jejjefa a bangogin ƙasa daban-daban muka haɗa farfajiyar da ake ce wa “duniya”. Domin hana cinkosonmu wuri ɗaya, tsaro ya gagara; aka raba mu yanki-yanki. A ɗan misali, muna da, duniyar Turai da duniyar Asiya, da duniyar Afirka, da duniyar Gabas mai nisa, ga su nan dai. Wannan ta ba da damar a sake wawware ƙasashe a ciki, domin a ƙara tsuke bakin zaren “tsaro” da na zamantakewa.

Mu duba sosai, a duniyar Afirka kawai, muna da gawurtattun yankuna biyar:

- i- Afirka ta Yamma (West Africa)
- ii- Afirka ta Kudu (South Africa)
- iii- Afirka ta Gabas (East Africa)
- iv- Afirka ta Tsakiya (Central Africa)
- v- Afirka ta Arewa (North Africa)

Nijeriya ƙasarmu ta gado, tana daga cikin yankin Afirka ta Yamma (West Africa). A cikin wannan yankin muna da ƙasashe goma sha tara (19) tun fil azal, ba haɗe ake ƙasa ɗaya ba. Waɗanda suka gadar da mu tashin hankali, da yaƙe-yaƙe, sun tarar da mu: Yanki-yanki, ƙabila-ƙabila, ƙasa-ƙasa, dangogi-dangogi¹. Buƙatar son ransu, ya sa suka yi ƙoƙarin haɗe mu wuri ɗaya, ba don cigabanmu ba, domin samun sauƙin cin gajiyar waɗataccen arziki da aka taras da mu da shi, har wani ba ya ƙyamar wani. Mu waiwayi tarihi za mu ga, mun yi zama:

- a) Larduna huɗu duk tarayyarmu
- b) Jihohi goma sha biyu (12)

¹. Mu ‘yan ƙasa muka raba kanmu, kudu da arewa, da gabas da yamma da tsakiya. A gargajiyance akwai ƙasar Hausa, ƙasar Barno, ƙasar Damagaran, ƙasar Yaruba, ƙasar Bidda, da sauransu

- c) Jihohi goma sha tara (19)
- d) Jihohi ashirin da ɗaya (21)
- e) A yau muna da jihohi talatin da shida (36)

Karuwar da yawan jama'a ke yi, ya sa aka fita batun lardi-lardi, aka kirkiro jihohi. Jihohin ma, ana yi ana kara su, har aka kai babin yau, wasu na son a koma baya ga lissafi, a mayar da lardodinsu sababbin kasashe masu cin gashin kansu. Maimakon a tsaya a kakkaɓe kundin tarihi, a ga me jiya ta taɓuka? Sai aka yi tsayin daka, ganin kada a bari rana ta faɗi a yau, a gaggauta komawa jiya ido rufe. To, in an koma jiya, ba a gama yau ba, wa zai ga gobe cikinmu? Ina amfanin baɗi ba rai?

Mun yarda da cewa, lokacin abu a yi shi, to, amma in lokacinsa bai yi ba, ba mai sa ya kasance. Kasarmu gabanin zuwa yau (2021) ta yi gwagwarmayar sauye-sauyen iko mataki-mataki, daga cikinsu akwai:

- 1) Tsarin ikon “Maiduka” wanda ya sari kasa shi ke da ita da duk wanda ke cikinta, abin aljihi na mai riga ne¹.
- 2) Tsarin sarauta ta gadon-na-gaje-ka. Duk wanda ba jinin iko ba, komai darajarsa talaka ne, kuma ba ya da ta cewa a kasa².
- 3) Tsarin mulki na Musulunci da ya samu karɓuwa a fada, abubuwa suka koma irin na Musulunci jefi-jefi.
- 4) Matakin iko na huɗu shi ne, mulkin masu jihadi da ya yi naso sosai a Arewa musamman kasar Hausa, kasar Borno, kasar Oyo, da sauransu³.
- 5) Mataki na biyar shi ne, mulkin mallaka da ya zo ya rusa dukkanin abubuwan da ya taras. Wasu a kaikaice, wasu gaba gaki. Aka yi kare

¹. Shi ne tsarin da Turai ke cewa feudalism: the dominant socceity system in mediaval Europe, in which the nobility held lands from the crown in exchange for military service, and vassals were in turn tenants of the nobels, while the peasants (villeins or serfs) were obliged to hire on their lords land and give him homage, labour, and a share of the produce, notionally in exchange for military protection.

². Irin yanayin kasar Hausa gabanin musulunci da kuma yanayinta bayan jihadin karni na 19 duk ɗaya ne a fuskar danniya, da kama karya, da zalunci.

³. A Nijeriya ta Arewa, kasar Yawuri, da kasar Zuru, da kasar Kabi, jihadin ya kasa mamayewa, har yanzu (2021).

jini, biri jini, aka faɗi hula jirge aka tashi bambarakwai; dutse a hannun riga¹.

- 6) Mataki na shida shi ne “mulkin-kai” da ake ce, wai, an bayar a 1960. Cecekucen a bayar, ko kada a bayar, ya fara kawo musayar yawu tsakanin ‘yan kudu da ‘yan arewacin Nijeriya².
- 7) Mataki na bakwai shi ne, tun hawan jamhuriya ta farko da katsalanda na sojoji har ya zuwa yau (2021)³.

Tankade da Rairaya:

Bisa gaskiya tsarin mulkin “Maiduka” akwai cikakken “tsaro” domin Maiduka shi ne wuka, shi ne nama, babu wani tsarin mulki, sai abin da ya yarda da shi. Kwararowar wasu wayayyin baki, ya ba da damar tsarin “Sarauta” wurin da sarki ke da wasu da ba jininsa ba, a tsarin iko. Duk da haka, an samu kurakurai na kuntatawa, da jikkatawa, da kwace, da mamaya, ga talakawa daga sarakan gargajiya. Lokacin da kunci, da ta’addancin tsarin sarauta, ya kai soro, sai masu jihadi suka bayyana. Aka sassauto zuwa ga tsari irin na Musulunci, duk da haka da lauje cikin naɗi, musamman cikin sha’anin bauta da yaƙe-yaƙen kabilanci, da yaudara, da neman bayi⁴. Al’amarin tsaro ya fara dagulewa. Aka shiga karatun nan na baka, wai shi, gara jiya da yau. Cikin wannan kunci sai huntu Ubangijin mai riga ya bayyana. Da Bature ya zo, da Hausawa, da Fulanin, da Barebarin, da sarakunan, da talakawan, da malaman, da jahilan, duk ya ce, ya’yanta kowa daga tsarin da ake ciki, amma

¹. Bature har ya bar Kasar Hausa, Hausawa ba su yarda da shi ba.

². ‘Yan Arewacin Nijeriya na ganin lokacin mifa mulki ga ‘yan kasa bai yi ba, ‘yan kudu na ganin ya yi tuni. Dalilan ‘yan Arewa na da yawa, daya daga ciki shi ne, raba daidai na ilmi da ma’aikatan hukuma da tattalin arzikin. ‘Yankudu su kuwa, suna son a bayar su mamaye ‘yan Arewa har abada. Me ke faruwa a yau?

³. A nan ina nufin rikon su Sir Abubakar Tafawa Balewa, da Ironsi, da Yakubu Gowon, da Murtala, da Obasanjo, da Shagari, da Buhari, da Babangida, da Shonkan, da Abacha, da Abdulsalami, da ‘Yar’aduwa da Jonathan, da Buhari (na biyu 2021). Obasanjo ya buɗe kofar ta’addanci (a binciki kashe Murtala) ga tattalin arziƙi na sata (a tuna da jirgin da aka saka wa naira mai nauyin ton talatin na siminti da Idi Amin ya kama a Uganda, na Nijeriya, a Mulkin Obasanjo) da addinanci, da kabilanci, da bangaranci. A yau 2021 wane ne matsalar Nijeriya ba shi ba?

⁴. A dubi, Alkali (1968) Hausa Community in Crisis, Kebbi in the 19th, da Samaldon War in the Savanna.

kowa ya zama bawansa. Wannan ita ce kyakkyawar fassarar: “gara jiya da yau”. Ai ita ta kago zantukan hikima da karuruwan maganan:

- Tula ba su rabu da Kalaye ba.
- Nasara hasara
- Huntu Ubangijin mai riga.
- Mishon bad da Musulmi.

Rigingimun da Nijeriya ta ratsa cikin matakan gwagwarmayar iko bakwai su suka haifar da:

- i) Tsiron kyashi da jiyewa tsakanin Kudanci da Arewancin Nijeriya.
- ii) Zuguguta bambance-bambancen addini da rigingimu a kansa a Nijeriya.
- iii) Haifar da zunzurutun kabilanci a tsare-tsaren ayyukan gwamnati wanda ya haifar da yaƙin basasa.
- iv) Haifar da tunanin farko na ware wani yanki cikin ƙasa, ya zama ƙasa mai cin gashin kansa. (Biafara) ƙarƙashin jagorancin Emeka Ojukwu¹.
- v) Haifar da juye-juyen mulkin soja na kabilanci da bangaranci, da addinanci wanda ya sunnantar da kisan gilla a tarihinmu waƙanda Ironsi, Nzegu, Dimka, (Gowon/Obasanjo) wanda suka zama sanadiyyar mutuwar jigajigan Arewa irin su, Abubakar Tafawa Balewa, Sir Ahmadu Bello Sardaunan Sokoto, Janar Murtala Muhammad da dai makamantansu².
- vi) Musabbabin wargazar da tsarin mulkin Nijeriya, a shiga tsarin bangaranci da addinanci. Duk fitinar da ta bulla da kabilancin kudu da Arewa, ko addinanci a tsakanin Kiristawa da Musulmi, ba a san ranar ƙarewarta ba, domin da yankunan, da addinan, suna nan daram, ba su daƙawa, ba a barin zama cikinsu. Wanda duk bai fahimci haka ba, bai cancanci ya shugabanci kowa a Nijeriya ba.

¹. Har yanzu (2021) matsalar Biafara ce babba kuma gaba a kan matsalolin ta'addancin da ke haddabar Nijeriya.

². Tilasta yi wa Gowon afuwa da Ingila ta yi da yawun Nijeriya da yin kasala wajen binciken Obasanjo kan kashe Janar Murtala, wata babbar matsala ce a tsaron ƙasarmu a yau 2021.

In Za Ka Fafi, Fafi Gaskiya:

Babu makawa, karshen ruwa kware. Gaskiyar magana ita ce, Turawan da suka yi wa Nijeriya Mulkin Mallaka su suka fara yin kilu! Wadda ta jawo muna balau! A yau. Dalili kuwa shi ne, Turawan da suka zo, sun taras da kasar, ko yankinmu, mai suna Nijeriya kara zube, yadda suke son su tarar da kowace al'umma. Aka yi rashin sa'a:

- 1) Suka tarar da wani saukakken addini irin nasu ya mamaye Nijeriya ta Arewa. An yi jihadi, an shimfida iko irin na Musulunci. Sun san taura biyu ba su haɗuwa a baki daya.
- 2) Su kuwa Turawan sun zo da nasu addini, kuma shi ya kawo su yaɗawa.
- 3) Addininsu ya yardar musu tsarin da suke a kai, don haka, suka yi himmar rusa tsarin da suka taras na Musulunci a Arewa, tare da taimakon 'yan kasa da ba a taras da wani addini ba.
- 4) Yaƙe-yaƙe da suka yi a Giginya, da Satiru, da Hadeja, da Kano, da Bahindi, da Raha, da Bima, da Bussa, da sauransu duk da sunan addini suka yi shi. Wannan ita ce kainuwar farko ta ta'addanci da yaƙe-yaƙe tsakanin addinai biyu Kiristanci da Musulunci. Kasashe nawa suka taya wa addininsu da suka fi karɓa aka yaƙe su a kan haka? Dubi tarihinsu a Libya da Masar da Kenya da sauransu.
- 5) Imin da suka zo da shi, tare da al'adun addininsu yake tafiya. Wanda ya yarda ya bi, ya zama nasu. Wanda ya fi, ba a komai da shi a hukumance kuma ya zama bawan hukuma, ya zama talaka komai asalinsa. Ya zama bawa komai diyaucinsa. Ya zama matsiyaci komai arzikinsa. Ya zama banza, komai ilminsa in ba su suka ba shi ilminsu ba. Rubutun da ba na harshensu ba takkwanci ne; sutura in ba tasu ba, kauyanci ce. Harshe in ba nasu ba, karin harshe ne. Kai! A yankin riƙon Faransa, hatta da tafiya sai an kwaikwayi irin tasu, ko a bar kasar. Wannan shi ya haifar da ta'addanci, da rashin tsaro ga 'yan kasa na farko a tarihin Nijeriya ta Arewa¹.

¹. A jamhuriyyar Nijar sun kafa salon mulkin "Assimilation" wai a rikida a koma "Bature". A Nijeriya, sun kafa "Indirect Rule" mulkin "kifi na ganinka mai jar homa". Da yaƙi da ƙarfin soje aka kafa mulkin.

- 6) Su suka assassa mana cire sarakuna da ba su goyu bayansu ba; da tilasta su gudun hijira a wuri mai nisa (Lakwaja). Wasu su mutu kan hanya, wasu su mutu can, a walaƙance, waɗanda suka ƙi mika wuya a yaƙe su, a kashe su, a kashe jama'arsu. Wannan mummunar aƙida, Turawa suka gadar da mu ita.
- 7) Wulaƙancin da suka gadar ga waɗanda ba su karɓi addinin da suka zo da shi ba, da al'adunsu, da tsarin ilminsu (Boko) shi ya tsirar da kainuwar gaba tsakanin masu ilmin boko da na addinin Musulunci.

Idan za mu dubi matsalolin da suka haifar na rashin tsaro a ƙasarmu, za mu ga; masu kururuwar mu zauna mu sasanta, su suka fara hasa wutar, kuma sun san, ba ta kasuwa.

Addini da Tsaro a Nijeriya:

Masana addini, da al'ada, suna da wata fahintar cewa, kowa na da addinin da yake yi. A fassararsu addini shi ne, “ban gaskiya”. Ga komai ka ba da gaskiyarka nan ne addininka. Ai don haka Bahausha ke cewa, tsafi gaskiyar mai shi. Idan al'amarin tsaro ya tsananta ma'abota addini, makusanta Allah, ake kira, su sa bakinsu Allah Ya koro da sauƙi. To! Idan su kansu makusanta Allah, ‘yan ci-da-ceto ne, ko ci-da-addini, ko sun rikida cikin ‘yan ta’adda, an zamu abu ɗaya, yaya za a yi?

A gwannatin da ta gabata, an raba wa Kirista da Musulmi biliyan biyar, don su je coci da masalatai su yi wa gwannatin da ke ci addu’a, da kamfen. Wurin rabo aka sha barafasa, Musulmi suka karɓi biliyan uku, aka ba Kirista biliyan biyu; Kirista suka ta da balli¹. Ta yaya waɗannan shehunnai da fastoci za su tsawata wa masu iko in sun yi cuta? Wane gwanna ko minista ko ɗan majalisa, za su yi wa wa’azi kada ya saci kuɗin hukuma, alhali su ne aka sato aka kawio musu? Wa za su ce, ya bar tsafi, bayan tsafi ya yi, ya ci zaɓe, ya kwaso kuɗi ya ba su? Yaya za su hana ta’addancin siyasa, bayan ‘yan ta’adda suka kawo musu kuɗi sakamakon ta’addancin da suka yi, suka ci zaɓe? Ya ya za a ce, gara jiya da yau, bayan mun san jiya ce ta tabka ta’addanci, ta bar yau da wahalar fuskantarsa?

¹. An yayata wannan hira a kafafen yaɗa labarai da sadarwa da BBC da VOA da sauran kafafen yaɗa labarai na cikin gida a farkon mulkin shugaban ƙasa Jonathan. Da wani Pastor a Kaduna aka yi hira cikin harshen Hausa, har ya ce... “da muka ga rabo na Musulmi ya fi namu muka ce uban kuturu ya yi kaɗan...”

A cikin jaridar Aminiya da Daily Trust, an kama fasto cikin ‘yan samame. An kuma kawo fasto da ya sace kansa, ya sa cocinsa biyan kuɗin fansa. Sau nawa ana kama fastoci da sassan jikin mutane ɗanye a durkusar da su gaban ‘yan sanda? Jaridar Aminiya ta ruwaito wani matashin limami a Kasar (Oyo) da kanun mutane an kai masa ya ba ‘yan kungiyar asiri, da matsafa, sa’a. Sakataren Gwannatin Katsina, ya fito a jarida yana tsawatar miyagun malamai su daina bai wa ‘yan ta’adda asiri, da sa’a, suna kashe mutane¹. Bisa gaskiya, idan hukuma ta kasa ciwo kan matsalar tsaro, masu addini da suka ce: “Allah suke wakilta” su suka fara kasawa. Su ake Turawa Makka da Jerusalem, su roki Allah Ya kawo zaman lafiya, kuma suke gaba a fagen ta’addanci. Ku tuna, masu addini su ne jiya kuma su ne yau. To, wace jiya za a ce, gara ita da yau? Ai dole mu ce, a gyara yau, a manta da jiya, a yi wa gobe shimfidar zama mai kyawo.

Lalacewar Shugabancin Asali:

Sarautunmu na gargajiya su ke riƙe da tsaron ƙasarmu, da kulawa da yaƙe-yaƙe, da tsagaita wuta, da sulhu. Ga al’ada, duk wata babbar masarauta akwai sarautun tsaro irin su: Sarkin yaƙi, Magayaƙi, Mazawaje, Sadauki, Lihidda, Yari, da sauransu; muna da sarautu na Leƙen Asiri irin su Kanshin Gari, Sarkin Baƙi, Maisamari, Maduga, Sarkin Gwauro, Sarkin Kofa, ga su nan dai. Muna da ‘yan leƙen asiri na musamman irin makalmishiya, badukai, gardawa, da sauransu². Tsananin tsaronmu ya kai Clapperton ya ce: “Mace na ɗaukar zinari daga Sokoto zuwa Bida, kowa bai tare ta a kan hanya ba³. Musibar da muke ciki a yau, a wuraren da rashin tsaro ya yi ƙamari, a yankunanmu; an sami manyan sarakai masu babbar sanda, da iyayen ƙasa, da hakimai, da ke tare da ‘yan ta’adda dumu-dumu. An kashe wasu iyayen ƙasa, wasu an ɗaure su, wasu an saukar da su, wasu sun ci moriyar dugadugansu⁴. Kasar da ta shiga cikin irin wannan hali, wane shugaba zai magance taɓarɓarewar tsaronta karaf ɗaya? Ta ina za a fito wa matsalolin tsaronta? Tare da su wa? A wane lokaci? Zancen gara jiya da yau, bai taso ba. A dai kwantar da ƙurar yau, kada ta rikida zuwa hazo a gobe, jibi ta koma gizagizai, su saje, da hantsi yayyafinsu ya leƙa gidan kowa.

¹. Sakataren Gwannatin Katsina Alhaji Mustapha Inwa ya yi wannan jawabi a wata jaridar Aminiya ta shekarar 2020.

². A da su ne ‘yan leƙen asiri domin ko’ina suna iya shiga gari cikin gidaje da dandali.

³. A lokacin nisan Kasar Hausa zuwa Bida zango (7) ne.

⁴. Akwai uban ƙasa cikin Zamfara da ya yi batan dabo.

Rawar Gawurtattun ‘Yan Siyasa:

An ce, sarakuna ba su iya ba, an aje iko ƙasa an ce, demokraɗiyya kawai ke iyawa. Ba a yi wa demokraɗiyya kadadar ilmi, da wayewa, da kyawawan dabi’u ba. Wanda duk aljihunsa ke da nauyi na sayen ƙuri’u da kafa ƙungiyar ta’addanci da sunan banga, shi zai hau kujera¹. Rahoton hukumar Zamfara, Katsina, Kano, Kaduna, Abuja, da Borno, ya tababtar da akwai hannun jigajigan ‘yan siyasa cikin tashintashinar da ta ke son tarwatsa ƙasarmu. Gwanna nawa aka kai gidan Yari? Yan majalisa nawa aka sa amayo abin da suka yi wa haɗiyar kafinol? Ciyamomin ƙananan hukuma nawa aka hukunta? Mutane nawa suka fito daga gidan Yari aka ba su kujerar shugabancin ƙasa, da majalisa, da zama Ministoci²? Wace ƙasa za ta zauna da irin waɗannan tarkace a ce, a samu tsaro da zaman lafiya? Yaya za a yi ɗan ta’adda, ya hau karagar mulki, tare da agajin ƙungiyarsa ta ta’addanci, a rasa, raya ta’addanci a ƙasa³? Masu hikima sun ce, tsalle ɗaya ake a faɗa rijiya, a yi tsalle dubu ba a fita ba. Zancen gara jiya da yau, labari ne; taɓarɓarewar tsaro a Nijeriya Mahdi ne mai dogon zamani. Siyasa ta assarar da shi, sai an gyara mata zama sosai, za a samu tsaro nagartacce a ƙasarmu.

Ma’aikatan Hukuma:

A kowace ƙasa aka bari cin hanci, da rashawa, da babakere da dukiya hukuma ya zama ruwan dare, ta’addanci ya samu gindin zama, an yi ban kwana da tsaro. Dalili kuwa shi ne, idan aikin gwannati ya koma na galihu, aka yi banza da cancanta. To! Waɗanda suka cancanta aka yi banza da su, dole su sama wa kansu aikin yi. Idan siyasa ta ba manyan ‘yan ta’adda kashi, gayyato su za su yi, su ba su aikin yi. Me za ka cewa, idan cancantacce mai basira ya haɗa yaƙi da takkwali? Wannan ita ce ke faruwa a Najeriya, kuma ita ce amsar wannan tambayar. Yau (2021) arzikin gwannatocin ƙananan hukuma, da jihohi, da na tarayya, yana hannun ma’aikatan gwannati, da ‘ya’yansu, da matansu, da ‘yan’uwan matansu. A Nijeriya kaɗai za ka taras da ma’aikaci ya fi ma’aikatarsa arziki kuma ba ya sana’ar komai, a nan ma’aikatar ya same su. Su ne ma’aikata, su ne ‘yan kwangila, su ke aiki, su

¹. A Nijeriya babu shugaban da ba ƙuri’a ya saya ba in ba Buhari ba, ga ɗan abin da ya bayyana gare mu.

². Obasanjo daga hursuna ya zarce gidan sarautar ƙasa.

³. A jihar Sakkwato zamanin mulkin Bafarawa har buki aka yi na tubar da ‘yan ta’adda bayan an kafa gwannati. Aka ba su kyautuka na abin da ya gabata.

biya kansu, su sa wa kansu riba, su taushe duk wata kafa ta daukar sabon ma'aikaci¹. Ana mutuwa, ana ritaya/murabus, ana koran ma'aikata, wasu su aje aiki karan kansu, amma albashin ma'aikata da take karɓa bai taɓa ragewa ba, kuma ba a taɓa sanarwar daukar ma'aikata ba, na cike gurbin waɗancan. An bar dubban matasa, Kwarraru, masu karatu, suna jiran gawon shanu. Wace kasa za ta kasance haka, a yi tunanin samun nagartacen tsaro².

Mai Dokar Barci ya Koma Angaje:

Ma'aikatan da ke kula da tsaron kasarmu irin su soja, da 'yan sanda, da SSS, da Kwastan, da Immigration, da Civil Defence, da Ganduroba, da 'yan sa kai, tare da haɗin kan wasunsu ake yi wa kasa zamba cikin aminci³. A tarihance jihar Kabi, mataimakin Kwamishinan 'yan sanda aka fara bindigewa da laifin bai wa 'yan fashi hayan makamai domin su je su yi fashi a Argungu. A Sakkwato, sufeton 'yan sanda aka fara bindigewa da laifin fashi. A Zamfara, sassan wakilan tsaro daban-daban na da hannu dumu-dumu cikin ta'addanci⁴. Wani soja da ya gudo daga Bama, ya tabbata wa wakilin BBC cewa, waɗanda suka horas da su a Kwantagora; su suka taras a fagen daga na Boko Haram a Bama. Ga bayanin, masu horas da su yaƙi, su ne 'yan Boko Haram⁵. In har wannan ta tabbata, wane shugaba zai iya kawo karshen ta'addanci a Nijeriya. Abin baƙin ciki, lalacewar kasarmu ya kai ga 'yan ta'adda Boko Haram da sauran 'yan tawaye ke ba da kuɗi a ɗauke su aikin soja, da ɗan sanda, da SSS, da sauran ayyukan tsaro. Tsakaninmu da Allah, da me za a kashe gobara idan ta taso daga Kogi? Gobarar tun ta jiya ce, kai mai faɗar gara jiya da yau.

Da Dangari Akan Ci Gari:

Tunanin shugabanninmu kaɗai ke da alhakin tsaronmu kure ne. Ko shakka babu, su suka yi fafitakar neman kuri'unmu, muka ba su, suka ci zaɓe, suka yi rantsuwar kama aiki da tsare kasarmu, da mu da ke cikinta, da rayukanmu, da dukiyoyinmu. Idan sun kasa haka, ba su cika alƙawali ba, dole a lalubo su, ina aka kwana? Mu kuwa mu tuna, mun yi alƙwalin ba su goyon baya da taimaka musu a ci nasara. Cikin haka, aka sami wasu daga cikinmu sun zama 'yan rahoton 'yan ta'adda. Kafafen yaɗa labaranmu, na cikin gida, da waje, sun sha

¹. Matuƙar ba a rusa cin hanci da rashawa ba, ta'addanci ba zai kawa ba,

². Kuɗaɗen da aka tara na sata, a gaggauta ɗaukar matasa aiki da su

³. 'Yan ta'addan Boko Haram (30,000) suke ɗaukar horarrun ma'aikatan tsaro aiki idan sun yi murabus ko an kore su aiki.

⁴. Bayan gabatar da rahoton ga gwamnati har yanzu ba a ji komai ba

⁵. Ya yi hira da Aliyu Mustapha a VOA ya yi kuma da BBC, a kan haka

ruwaito an kama almajirai (musakai) cikin ‘yan leken asirinsu. An samu ‘yan kasuwa manya da kanana¹. An samu magidanta, ‘yan gari, ko birni, ko kauye, suna ba su labarin halin da ake ciki, da wuraren da hari ke da tasiri. A tsarin Boko Haram, an samu masu daura wa kansu bamabomai, wasu su daura wa ‘ya’yansu, wasu su daura wa mahaukata, wasu su daura wa dabbobi, wasu su kama waɗanda ba su ji ba, ba su gani ba, su daura musu, su je su kashe mutane. A irin waɗannan halayya, ina hukuma ta ga makama? Waɗanda aka son a kare rayukansu, a sama musu tsaro, su ke haddasa bala’i da kansu. Wane shugaba ko hukuma za a dora wa laifi? Tun jiya ake wannan ta’asar, har ya zuwa yau, wace jiya za ta ce wa yau gara ni?

Da Lauje Cikin Nafi:

Idan muka dubi yadda ‘yan ta’adda ke gudanar da tsare-tsarensu na ta’addanci, musamman kayayyakinsu na shiga da fice, dole mu ce: “da lauje cikin nafi” mu dubi irin tsarin manyan motocinsu Jip-jip da suke kwasar mutane kamar awaki². Haka kuma, baburan da suke kai farmaki da su, babura za a samu dari, ko dari da hamsin, kowane dauke da mutum uku, ko biyu³. Kowannensu rataye da bindigarsa kirar AK47, wasu da bindigogin harbo jirgi rataye; wasu da sulken murkushe harsashe. Kowanensu da wayar hannu, da kakin soja, da takalman yaƙi. An shiga kungurumin daji; yau an fi shekara goma ana fafatawa ba dare, ba rana. Tambayoyin da za su tabbatar da da lauje cikin nafi su ne:

- 1) Wace kasuwa suke sawo babura fiye da guda dari ba a gane su ba?
- 2) Ina suke shan fetur da suke dawainiya da karafan zirga-zirgansu?
- 3) A ina ake daukar dawainiyar abincinsu da ruwan shan su?
- 4) Wa ke kula da lafiyarsu idan ba su da lafiya, ko idan an yi musu rauni a fagen daga?
- 5) Ina ne suke samo kudaden dawainiyoyin albashinsu da sauran hidimominsu?
- 6) Tsawon shekarun da aka yi ana fafafawa, wa ke kula da matansu masu jego? In sun mutu ina ne maƙabartarsu?

Idan muka nazarci waɗannan tambayoyi sosai, za mu tabbatar da zargin da wasu ke yi na cewa, ‘yan ta’addanmu suna da wakilai cikin jami’an tsaronmu.

¹ Yanzu haka (2021) ana nan ana kama ‘yan canji da ake zargi da hannunsu

² Ina za a boye ire-iren waɗannan motoci ba a sani ba? Anya dai!

³ Na shaidi wannan yayin da ta rutsa da ni a Zamfara 2020 mun dawo da zaɓen shugaban ƙasa a Kaura.

Wannan wata ishara ce ta nuna hukuma ba ta kasa ga tsaronmu ba, kuma tsaro bai taɓarɓare a hannunta ba. Dalilina shi ne, babu ƙasar da za a yi wa irin wannan zagon ƙasa; ta shekara biyu ba ta wargaje ba, in ba Nijeriya ba. Sojojinmu suna yaƙi da maƙiyan da ba su san wurin da suke ba. Koyaushe nakiya tashi take gabansu, da bayansu, tsakiyarsu, da wurin barcinsu, tare da abokan yaƙinsu suke kwanciya, tare suke ganawar asiri ta yaƙi, tare suke tsare-tsaren wuraren kai hari¹. Ina batun nasara, ka ba maƙiyi ajiyan takobi, barci ya share ka?

Hannu Ya Iya Jiki Ya Saba:

Ni ban yarda sojojin Nijeriya da ‘yan dagaji suke fafatawa ba. Farko mu kula da wuraren da ake kai farmaki, wuraren bauta, kasuwanni, da masana’antu, da makarantun ƙananan yara, kuma duk na wani yankin daga cikin yankunan ƙasarmu². Haƙiƙa, cikinsu akwai ƙwararrun sojojin da suka yi murabus, da waɗanda suka karɓi horo ga ƙwararru. Da ganin yadda sojojin ‘yan ta’adda ke riƙon bindiga da gyara ta, mutum ya san ba banza ba, ƙuda a warki. Sojojinmu da ƙwararrun sojoji suke yaƙi, zancen gwannati ta kasa bai taso ba, domin babu ƙasar da ke iya more wa ‘yan yaƙin sunƙuru da sari-ka-noƙe. Hukuma na iya ƙoƙarin ta tsaro muna iya bakin ƙoƙarinmu na wargaza shi. Munafuccin da ke cikin tsarin tsaronmu ba ɗan ƙarami ba ne. Matuƙar ba shi aka kawar ba, babu shugaban da zai ci nasarar girka wadataccen tsaro a Nijeriya.

Shege Kowa Ya Yi:

Mu dubi yadda hukuma ke ta ƙoƙarin kashe kuɗi na biyan fansa ga hannun ‘yan ta’adda, kuma a ce, ba ta taɓuka komai ba, kuskure ne³. Idan ba mu manta ba, kuɗin da gwannatin Katsina ta bayar na fanso ‘yan makarantar Kankara, ba su aka kai wa ‘yan ta’adda ba, waɗanda aka bai wa, sai da suka cire nasu kaso, suka kai abin da suka so. A ƙaramar hukumar Bunza, haka ta faru. ‘Yan ta’addan da kansu suke faɗi abin da aka kai, bai kai abin da aka ba su ba. Ke nan, da ‘yan ta’adda da ‘yan ceto, duk an waye gari a matsayin ‘yan ta’adda wajen cin gajiyar kuɗin fansa. Wace irin hukuma za ta dace da mutanen da aka taras da irin waɗannan miyagun ɗabi’u na rashin tausayi, da zalunci, da ci-da-ceto, da zamba cikin aminci⁴. Da ‘yan ta’adda, da waɗanda ake yi wa

¹. Ina tsaro zai samu cikin irin wannan halin munafunci?

². Da ganin wuraren da ake kai hari ka san a ilmance ake yin sa.

³. Da ba ta taɓuka komai ba, da yanzu ba Nijeriya ta Arewa.

⁴. Idan wanda ake son a ceta, cikin masu cutar yake yaya za a yi?

ta'addanci, an zama abu ɗaya, shege kowa ya yi. A nan, ina zancen gara jiya da yau? Jiya tana nan ba ta je ko'ina ba, yau na nan, ta ƙi gurgusawa, gobe na jiran a riske ta.

Taron Dangi:

Hausawa na cewa, in bugu ya yi yawa, kai ake karewa. Halin da ƙasarmu take ciki na yaƙi ne, da tawaye, da zanga-zanga ta kowace fuska. Gabanin a dubi taɓarɓarewar tsaro ya yi kyau a dubi, da wa, da wa, ne muke yaƙi da su?

- 1) Na farko, ana yaƙi da ‘yan tawaye kashi biyu, masu fafutukar kafa Biafara da masu neman ƙirƙiro Oduduwa, kowannensu da yaƙi ya fito da makaman ƙwarai. Kasa biyu suke son a yi tare da Nijeriya an kasance uku¹.
- 2) Na biyu muna da mayaƙan Boko Haram ita ce mafi haɗari, ta shiryi yaƙi na a mutu har liman². Sun tara makamai, sun tara kuɗi, sun kama matasa ido rufe. A kashe, su kashe, a tsare, su tsare, a yi fansa, su yi fansa. Da mu, da su, da hukuma ga wa bakin wuta ya mutu?
- 3) Na uku, muna gudanar da makaftacciyar siyasa. Za a ga, abokin adawar siyasa, kullun zugugutar da adawar siyasa suke yi ido rufe. Kalamansu, da zantukansu, na ƙara wa ‘yan ta’adda ƙarfin guiwa su ga ana tare da su, ana tausaya musu. A wasu lokutan, ba mamaki a ga sun taimaka musu da kayan aiki na ƙare dangi, wai don ɗai su rusa gwannatin da ta kayar da su zaɓe³. Wane tsaro zai magance wannan makida?

¹. Mai neman a yi masa ƙasar kansa cikin wata ƙasa ya fito ɓaro-ɓaro ya furta haka, ya shirya wa yaƙi na mutukarraba. To! Nijeirya na da mayaƙan mutukarraba huɗu: Biafara, Oduduwa, Boko Haram, da Nijeriya ƙasa. Yau (2020) a duniyar da muke ciki wace ƙasa ke da irin wannan riɓinji?

². Makaman da ‘yan Boko Haram suka mallaka, wakilan tsaronmu ba su mallake su ba. Gwannati ta fitar da kuɗi a saya makamai ‘yan boko da sojoji da ‘yan sanda da ‘yan siyasa sun sace.

³. A Arewacin Nijeriya, wasu ‘yan siyasa suka zuba kuɗin sayen hatsi a ɓoye, wai don mutanen ƙasa su tagayyara su gane gwannatin da suka zaɓa? Anya! ‘Yan siyasarmu sun san mai bayar da mulki?

- 4) Rikice-rikicen addini musamman tsakanin Kirista da Musulunci ya ki ci, ya ki cinyewa¹. Masu hura wutar gaggan ‘yan siyasa ne da ke kwana da tashi da takaicin mulki. Su ke ba da shawarorin yadda za a haƙa tankiya, su ke ba da makamai, su ke ɗauko lauyoyi kare musu laifi. Muna ina, yau a ce, shugabannin addinai ke gasar hawan jiragen sama da motocin da ko a ƙasar da ake ƙera su ba su shawagi²? Kowace hukuma, ko gwannatin soja, ko ta siyasa ta bar ‘yan banganta bisa manyan kujeri³. Wace gwannati za ta iya taɓuka wani abu na tsaro a irin wannan yanayi? Ashe, tun jiya abu ya lalace, yau, kuɗar jiya ce take dandana.

Ruwa Sun Kai ga Wuya:

Hausawa na cewa, wanda ruwa suka kai wa a wuya, in an ba shi takobi miƙa hannuwa yake yi. Yau komai za a gaya wa ɗan Nijeriya ba zai tsaya ya sauraba ba, matuƙar ba a kawar masa da ta’addanci ba. Daga cikin musabbin ƙamarin ta’addanci a Nijeriya akwai⁴:

- Rashin aikin yi ga masu karatu
- Barin matasa cikin jahilci
- Rashawa da cin hanci
- Safarar miyagun ƙwayoyi da shaye-shaye
- Siyasar ga-ni-kashe-ni, ta banga da ta’addanci.
- Tsananin talauci ga ‘yan ƙasa.
- Danniya da kama karya da sunan “alfarma”
- Danyen hukunci ga abokan adawa da marasa galihu.
- Bugun gaban taka doka ga manyan ƙasa da yaransu.
- Raggon shugabanci daga sama har ƙasa

-
- ¹. Dalili kuwa shi ne, ba Allah aka nufi da rikicin ba. Ta nan ne kaɗai, shugabannin addinan biyu za su ci gajiyar gwannati ba ga jiki ba, ba ga jaka ba.
- ². Yahudawa sun ce, a jiyar da shugabannin addini daɗi irin wanda ba su taɓa ji ba su yi bushaha da kuɗi da gidaje da abin hawa na alfarma. To, in an yi haka komi ake son a yi da addini da magoya bayan addini, a neme su, su za su ba da fatawa. Allah Ya isa.
- ³. Idan muƙamai sun koma coci da masallatai, rigingimun addini yanzu aka fara. Me ke aukuwa a yau?
- ⁴. Muna sauraren ka, kai mai cewa, “gara jiya da yau”. Kai mai ganin yau ba ta ce komai ba, me za ka ce? Masu jiran gobe ta zo a kece raini, me kuka gani? Ga alama, kowannenku ya yarda da cewa shege kowa ya yi, don haka a gyara yau da gobe ya fi a bata yau don jiya da shekaranjiya ko shekaranjiya ban da jiya.

- Saka addini, kabilanci, da ɓangaranci a sha'anin tsaro.
- Matsananciyar hasada ga shugabanni da kyashi ga kananan ma'aikata.
- Shawagin ji-ta-ji-ta a kafafen yada labarai da matattarar jama'a.
- Rashin godiya ga magabata da dogon buri ga matasa.
- Zantukan tsokana tsakanin shugabanni da mabiya.
- Rashin dangana ga marasa da dogon buri ga masu abu.
- Mayar da tawaye, bore, zanga-zanga, da ature ga hukuma al'ada.
- Tsananta shamaki na har abada tsakanin shugaba da talakawansa.
- Yunwa da fatara na kaka-ni-ka-yi.
- Kasawar hukuma ga tsaron rayuka da dukiya mutanenta.
- Mayar da shugabanci gadon-na-gaje-ka ta kowace fuska.
- Sanya talakawa cikin matsi da rutsi na tura ta kai bango.
- Almubazzaranci, da nuna isa, da danga, ga dukiya hukuma ga mahukunta.
- Rowa ga mahukunta, da tsananin kwadai ga talakawa.
- Kurmusu da kememe ga marasa cikin halin tsanani da yalwa.
- Lalacewar ma'aikatun shara'a da tabarbarewar dokokin kasa.
- Rashin tasirin kishin kasa a zukan masu mulki da 'yan kasa.
- Yawaitar shaggu a kasa.
- Rashin tarbiya ga matasa.
- Sanya siyasa cikin sha'anin ilmi da tsaro a kasa.
- Kwararar baƙin haure, da mamayarsu ga tattalin arzikin kasa.
- Koran ma'aikatan hukuma da rashin biyansu haƙƙoƙinsu.
- Rashin kula ga ma'aikatan tsaro da bayansa da suka jikkita, murabus, ko mutu a kan aiki.
- Kin hukunta 'yan ta'adda da aka tabbatar da ta'addancinsu.
- Fifita wani ɓangare, ko harshe, ko al'ada, ko addini, a kan wani, ga masu mulki.

Daya daga cikin waɗannan duk, yana haifar da rashin tsaro. Yana tabarbare tsaro wurin da ke da shi. Yana kawo ta'addanci, da rayar da 'yan ta'adda, jama'ar kasa su kasa masoka haki. Ya rage gare mu, mu dube su da idon basira mu ga:

- i) Waɗannan abubuwa, gaba daya suka bayyana, lokaci daya a Nijeriya?
- ii) A wane zamani suka fara bayyana?
- iii) A wane zamani suka fi yawaita?
- iv) A wane zamani aka ɗan rage musu karfi?

- v) A naku gani, a ce: gara jiya da yau? Ko gara yau da jiya? Ko a gyara yau don gobe? Ko a manta da jiya, da yau, a bari gobe ta bayyana?
- vi) Wa ke da hannu a wadannan matsaloli? Mu da ake shugabanta? ko masu shugabantarmu? Ko shege kowa ya yi⁶⁵?

A Sake Lale:

Idan caca, ta ci kartagi ya ga alamar babu kanta gaba da baya, sai ya ce: “A sake lale”, daga nan ne magabatanmu suka fago karin maganar a sake lalle dan caca ya so sata. Idan mun gansu da cewa, a yau tsaro a Nijeriya ya zama kurar gardi, kowa sai ya sa hannunsa, duk da haka, akwai tazarar cewa:

- 1) Shugaba ke da babban laifi, domin shi ke da babbar sandar dukan kowa, kuma dole kowa ya saurara masa.
- 2) Ya kyautu a sani, a duniya mutane babu shugaban da shi kadai ke mulki, komai sai da hannunsa, komai sai da ruwansa. Ko a mulkin soja, akwai shugabanci bale mulkin demokradiyya da wuƙar yanka ke hannun masu jefa kƙuri’a. A irin wannan tsarin; gabanin a tura laifi ga kujerar shugabanci, a fara duba wakillan da aka tura su taimaka wa kujerar. Ina Kansiloli? Ina Ciyamomi? Ina Gwannoni? Ina ‘yan Majalisar Jaha? Ina ‘yan Majalisar Tarayya? Ina Majalisar Dattajai? Ina Ministoci? Ina mataimakin Shugaban Kasa? Ina masu ba shi shawara? Don me za su jajirce sai an gyara musu albashinsu, da alawus nasu, da dawainiyoyinsu, har na tsawon rayuwarsu, amma suka kasa taron dangi na kawo wa kasa zama lafiya? Ai ba haka aka mika musu mulkinta ba. Muryarsu ita ce doka, ba ta shugaban kasa ba, da sun tabbatar sa hannu kawai zai yi. Komai tafiyar hawainiya na shugaba, da halin ko oho! In sun ce, a yi, dole a yi. Me suka ce, a yi bai yi ba? Ku dubi gidajensu, da iyalansu, da motocin da suke hawa, da suturansu, da lafiyar jikinsu? A kwatanta da na wadanda suka kada musu kƙuri’a haba! A gai da Gambo mijin Kulu:

Jagora: Wai ga maciji ana ta biyar shayi da sanda,

Ga farayi to, mib bidi mai wakar farayi?

Idan shugaba, da mataimakansa, sun kwashi rabin laifi, mabiya na kwasar rabi. Don me za a biya ka, ka jefa kƙuri’a? Don me za ka sayar da katin zaɓenka? Wa ya ce, ka yi magudin jefa kƙuri’a? Don me za a haɗe baki da kai a sace akwatin zaɓe? Me ya yi zafi, jefa kƙuri’a da sare-sare, da halbe-halbe, da kashe-kashe don a tsayar da wanda ya biya ku? Kun nemi a gaya muku

yadda ake kashe kasafin kudinku? Wane ɗan siyasa kuka maido gida, don ya kasa tababtar da tsaron yankinku? Yaushe kuka taɓa zanga-zangar ba a yi muku ayukan da aka ce za a yi muku ba, da kuɗin kasarku? Gwannatin tarayya jikanya ce, Karamar hukuma ce, ɗiya, gwannatin jiha, uwa, ta Tarayya jikanya. Yaya za mu yarda a yi amfani da mu a yi zanga-zanga; mu yi rahoto ga ‘yan ta’adda; mu yi safarar migayun makamai da kwayoyi; mu yi fasa kɓauri, tattalin arzikin kasa ya rushe; mu yi ci-da-addini, da ci-da-ceto; mu ci amanar kasa ta fuskar goya wa maƙiyanta baya. Mu yi amfani da kabilanci, da ɓangaranci, da addini, da siyasa, mu raba kan matasa, mu jefa kasa cikin yaƙin ƙare dangi? Wai kuma mu ce: Shugabanni ke da laifi a matsalolin tsaro?

Sakamakon Bincike:

- 1) Kasarmu na buƙatar wani tsarin taron dangi, na sake bitar arzikinta da aka wawura jiya da yau, da ɗaukar kakkausan matakan mai do da su, ba da jinkirtawa ba, tare da hukunta masu laifi da ‘yan barandarsu. Yin haka kaɗai maguɗiya ce, kasa kowa ya kama jikinsa.
- 2) Nijeriya na buƙatar shugaban kasa jajirtacce, wanda ya san ta ciki da waje; ya kuma taka rawa wajen gina ta, wanda ba ya da hannu cikin halin da ta shiga jiya da yau. In an same shi a taya shi da addu’a ba soke-soke ba.
- 3) Babu shugaban da zai gina Nijeriya, ya kawar da ta’addancin da ke gudana, face ya samu mataimaka amintattu ga kasa da mutanenta.
- 4) Dole a ɗauki matakan kirƙiro dokokin sake kyautata tarbiyanmu gaba ɗaya daga sama har kasa. Kowa ya durkusa wa doka, in ya ƙi, ta durkusar da shi.
- 5) Kutsen siyasa cikin sha’anin ilmi da tsaron kasa, shi ne musabbabin taɓarɓarewar tsaron Nijeriya. Mayar da aikin gwannati gado, da galihu, ya haifar da rashin aikin yi ga matasa masu karatu da cancanta, kafar ta’addanci ta buɗe fagaga; rufe ta ba aikin dare ɗaya ba ne.

Nadewa:

Daga cikin abubuwa biyar da bincike ya gano, kowanne ɗaya aka ɗauka da himma za a ga sakamakon madalla. Halin da kasarmu take ciki, ba hukuma ta saka mu ciki ba, mu muka saka kanmu. Duk da haka, aikinta ne ta tserar da mu, amma ina, an kasa samun amintattun da za su tallafa wa hukuma a ci gaba. ‘Yan ƙwarorin da aka samu, sun shigo cikinmu sun rikide, su ne, gara jiya da yau ta faɗa a kansu. Gaskiya, tsarin ikonmu na gargajiya ya fi wadataccen tsaro. Mulkin Turawa, kansu suka yi wa tanadin tsaro, da ‘yan barandarsu. Jamhuriyarmu ta farko, juyin mulkin ɓangaranci, da addinanci,

ya tarwatsar da ita. Yaƙin basasa ya bullo, tsaro ya yi doguwar suma, fashi da makami da kashe-kashen gilla suka yi wa ƙasa caa! Sake dawowar demokradiyya da mulkin soje, suka rayar da alfarma da galihu da handama da babakere da zumugudfu a aikin ofis. Masassarar da muke ciki ba ta yau ba ce, tun ta shekaranjiya ce, don haka, ta kwan biyu. Da mu kama cecekuƙen gara jiya da yau, gara mu gyara yau don gobe.

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Fyade a Wannan Zamani: Nazari Daga Wasu Yankunan Arewacin Nijeriya

Musa Shehu & Lauwali Aliyu

Abstract

Fyade yana nufin haike wa mata, wani lokaci ma da maza ba tare da izininsu ba, ba tare da sahalawarsu ba, ba tare da yardarsu ba. Fyade a yau babbar matsala ce da ta zama ruwan dare ba ma a arewacin Nijeriya kawai ba, da ma duniya baki daya. Fyade annoba ce da ta addabi al'ummar duniya, inda a 'yan shekarun nan bala'in na kara yawaita a wasu sassa na duniya ciki har da arewacin Nijeriya, duk da daukar matakai da hukuma ke cewa tana yi a kan wadanda ake kamawa da aikata wannan laifi. A takaice, wannan takarda ta yi nazarin dalilan aikata fyade a rayuwar Hausawa da illolin fyaden a rayuwar mata. Haka ma, an duba matakan shawo kan matsalar tare da duba tanadin hukunce-hukunce a gargajiyance da addinance da kuma dokokin kasa Nijeriya ga masu aikata laifin.

Gabatarwa

Fyade a yau babbar matsala ce da ta zama ruwan dare ba ma a arewacin Nijeriya kawai ba, da ma duniya baki daya. Fyade annoba ce da ta addabi al'ummar duniya, inda a 'yan shekarun nan bala'in na kara yawaita a wasu sassa na duniya ciki har da arewacin Nijeriya, duk da daukar matakai da hukuma ke cewa tana yi a kan wadanda ake kamawa da aikata wannan laifi. A al'adance, an fi sanin cewa 'yan mata da matan aure aka fi yi wa fyade ta hanyar saduwa da su, amma a yau lamarin ya dauki sabon salo, inda ake samun ana yi wa kananan yara mata har ma da maza, da tsofaffi mata, har ma da jarirai a wasu lokuta, inda ake amfani da yatsu a lalata musu rayuwa. Wasu na ganin wannan masifa na da alaƙa da matsin tattalin arziki da rashin aikin yi da burace-buracen rayuwa marasa amfani da suka mamaye zukatan 'yan Nijeriya. Manufar wannan bincike dai shi ne sake bitar matsalar fyade tun daga dalilan suka sa da kuma dalilan da ya sa yake kara ta'azzara musamman a Arewacin Nijeriya, da irin matsalar da fyaden ke haifarwa ga wadanda aka yi wa, tare da tattaro shawarwarin mutane gama-gari na yadda za a warware bakin zaren.

Me ake nufi da Fyade?

Fyade na nufin yin amfani da mace ba da yardarta ba.¹ Fyade yana nufin haike wa mata, wani lokaci ma da maza ba tare da izininsu ba, ba tare da sahalawarsu ba, ba tare da yardarsu ba.² Kalmar fyade tana tsakanin mace da namiji, ta hanyar namiji ya tursasa mace ya kwanta da ita da karfin tsiya wajen daurewa ko makurewa da toshe baki.³ Fyade shi ne wani mutum ya shigar da azzakarinsa ko yatsansa ko wani abu a cikin farjin mace ba tare da amincewarta ba, ko kuma da amincewarta amma ta amince ne saboda an yi wa rayuwarta barazana, ko wani ya sadu da matar aure ta hanyar yaudararta a matsayin shi ne mijinta, ko saduwa da makauniya a tsammanin cewa mijinta ne, ko saduwa da mace mai tabin hankali.⁴

Rape is defined as unlawful sexual intercourse or any other sexual penetration of the vagina, anus or mouth of another person with or without force by a sex organ without the consent of the victim (www.dictionary.com).

Fyade na nufin haramtaccen saduwa da namiji zai yi ta gaban mace ko ta bayanta ko ta bakinta ta hanyar amfani da karfi ko ma ba da karfi ba, ba tare amincewarta ba. A takaice dai, fyade shi ne saduwa da mace ko namiji ta hanyar tursasawa da barazana ga rayuwar waɗanda aka yi wa fyaden.

Dalilan Aikata Fyade

Babu shakka, komai ya faru a duniya akwai dalilin faruwarsa, haka ma duk abin da aka aikata ba za a rasa dalilin aikata shi ba. Akwai dalilai da dama da mutane ke ganin su ne ke sa miyagun mutane yawan aikata fyade, sai dai dalilan ba su kasance uzurin da za a iya gamsuwa da su a matsayin hujjar aikata lafin ba. Daga cikin waɗannan dalilai kuwa akwai:

Tsananin Neman Duniya

A yau mutane da yawa sun makance ga sha'anin neman duniya ta kowace hanya. Sun ba da gaskiya ga miyagun malamai da bokaye wajen biyan bukatunsu na neman duniya. Wannan ya sa tsafe-tsafe da miyagun ayyuka

¹ Kamusun Hausa na Jami'ar Bayero, Kano, shafi na 146.

² Bayanin Dr. Nu'uman Habib, Department of Sociology, Bayero University, Kano, a shafin intanet na www.bbchausa.com na ranar 13 ga watan Mayun shekarar 2019.

³ Daga shafin intanet na Leadership a Yau, www.hausa.leadership.ng, 24-01-2020.

⁴ Bayanin Engr. Aliyu Munkaila Haidar, daga shafin intanet na [m.facebook.com/New Africa Hausa](https://m.facebook.com/NewAfricaHausa).

suka yawaita, inda bokaye da malaman tsibbu ke umurnin samo wasu sassan jikin kananan yara har ma da manya, ko a debo wani sashen jikin matacce, ko aikata wani babban fasadi kafin a samu biyan bukatar wani matsayi na mulki ko bunfaskar kasuwanci ko wata bukatar duniya. Malaman addini a nasu bangaren na ganin ana samun yawaitar fyade musamman a kan kananan yara ne saboda neman abin duniya. Dr. Abdullahi Pakistan, wani Malamin addinin Musulunci a Kano ya ce, abu uku ne ke hadassa matsalar fyade. Tسانانin neman duniya shi ne na farko, inda za ka ga boka ko matsafi ko mugun malami ya bukaci mutum ya aikata fyade da yarinya karama ko ma ya sadu da wata dabba ko ya cire wani sashe na jikin mutum, ko kuma ya tono sabuwar gawa ya cire wani sashe na jikinta domin biyan wata bukata ta duniya.¹

Tسانانin Sha'awar Jima'i

Wasu sun bayyana cewa, daga cikin dalilan aikata fyade akwai tsananin sha'awa na bukatar yin jima'i da mace. Wannan yana faruwa lokacin da namiji ya dade bai yi aure ba, idan ya hadu da mace a wurin da babu idon mutane sai ya haiketa mata da karfin tsiya. A wani lokacin sha'awar tasu takan motsa sakamakon shan miyagun kwayoyi na kara karfin maza, sai su kai hari kan mai uwa da wabi, su lalata wa mace rayuwa. Irin wannan matsalar fyade ta faru inda Rundunar 'Yansandar Jihar Kaduna suka kama wani matashi mai suna Hamza Abdullahi dan unguwar Rigasa mai shekaru 32 bisa zargin yi wa wata yarinya mai suna Fa'iza Salisu mai shekaru 14 fyade har ya kusa halaka ta. ASP Aliyu Usman ya ce, matashin ya sha maganin karfin maza ne inda ya shigar da yarinyar dakinsa kuma ya yi jima'i da ita har sai da ta fita hayyacin.²

Dr. Attahiru Muhammad Bello, wani likitan kwaƙwalwa a asibitin hukumar kula da lafiya a matakin farko ta jihar Adamawa ya ce, yawancin masu yi wa kananan yara fyade suna fama da cutar da a Turance ake kira *Paraphilia*, wato wata jarabar matuƙar bukatar yin jima'i ko da kuwa da wani abu kamar karfe ne ko kuma kananan yara.³

¹ Bayanin Dr. Abdullahi Pakistan, a Jaridar Aminiya ta ranar 14 ga watan Maris na shekarar 2018, shafi na 17.

² Bayanin Rundunar 'Yansandar jihar Kaduna a gidan Rediyon Muryar Amurka ta ranar 27 ga watan Oktoban shekarar 2018.

³ Bayanin Dr. Attahiru Muhammad Bello a gidan Rediyon BBC Hausa na ranar 2 ga watan Yunin shekarar 2020.

Tabin Kwaƙwalwa

Dr. Shehu Saleh shugaban asibitin kula da masu lalurar kwaƙwalwa da ke garin Kware a jihar Sakkwato ya ce, matsalar tabin kwaƙwalwa na daga cikin dalilan da ke sa wasu su aikata fyade musamman waɗanda ba za su iya bambance abu mai kyau da mara kyau ba. Alal misali, kamar waɗanda ke aikata sata ko fashi da makami duk za su iya aikata fyade saboda ba su san cewa laifi ne suka aikata ba, saboda kwaƙwalwarsu ta juye.¹

Shaye-Shayen Miyagun Kwayoyi

Shaye-shaye kusan shi ne jagoran aikata laifuka daban-daban a rayuwar ɗan Adam da suka haɗa da kisan kai da fyade da sata da cin mutuncin mutane da sauran miyagun ayyuka. Da ma hankali ke yi wa ɗan Adam jagora ga aikata abin da ya dace, idan kuwa hankali ya gushe dukkan ayyukan barna suna iya biyowa baya. Saboda haka, an sha kama maza musamman matasa da laifin aikata fyade sakamakon fita hayyacinsu a sanadiyyar shan miyagun kwayoyi da suka yi. Alal misali, an kama wasu matasa da suka sha kwaya kuma suka bugar da wata yarinya da kwayar mai suna A'isha Rabi'u 'yar shekarar 14, sannan kuma suka yi mata fyade a garin Kontagora, inda jami'an 'Yansanda suka gurfanar da su a gaban Kotu. Sakamakon wannan fyade ne dai yarinayar ta kwashe tsawon wata dƴaya a asibiti tana jinya.²

Kallon Finafinan Turawa na Batsa

Finafinan batsa finafinai ne da suka zama ruwan dare a kowane saƙo na Kasar Hausa, wannan ya sa matasa da dama suka dabi'antu da kallace-kallacen waɗannan finafinai wanda kuma ya yi mummunan tasiri wurin lalacewar rayuwarsu. Akan samu wasu matasa da kan yi tunanin aikata irin abin da suka kalla a waɗannan finafinai a duk lokacin da suka samu gamin wata mace su lalata mata rayuwa ta hanyar tilasta mata da ƙarfi da yaji.

Shigar Tsiraici ga Mata

Shigar tsiraici da mata ke yi ya zama ruwan dare a Arewacin Nijeriya wanda suke ganin ci gaba ne da wayewar zamani. Sai ka ga mace Bahausa kuma Musulma ta yi shigar tsiraici ta fitar da dukkan surar jikinta a fili, sai ka rantse da Allah ba Musulma ko Bahausa ba ce, sai idan ta yi magana ko kuma in ka

¹ Daga Jaridar Aminiya ta ranar 12 ga watan Nuwambar shekarar 2019, shafi na 20.

² Daga shafin Internet na www.voahausa.com na ranar 4 ga watan Agustan shekarar 2019.

san ta. Irin wannan shiga ta taimaka wa bata-garin maza wajen cimma burinsu na aika-aikar fyafɛ.

Tallace-Tallacen Kananan Yara Mata

Tallace-tallace dai a Arewacin Nijeriya ba sabon abu ba ne, domin mafi akasarin kananan yara mata da ba su samun zuwa makaranta na dogara ne a kan sana'ar talla, wanda mafi yawa ke farawa daga hannun iyayen riƙo, wani lokaci ma a wajen iyayensu na asali. Haka ma matsalar tattalin arziki kan tilasta wasu iyaye aza wa yaransu talla. A irin wannan yanayi ne yara kan faɗa hannun bara-gurbin maza su aikata musu fyafɛ wanda kan yi sanadin lalacewar rayuwarsu. Alal misali, akwai wata yarinya mai kimanin shekaru 16 daga karamar hukumar Kumbotso ta samu ciki bayan da wani matashi ya sayi gyadar da take talla, ya kuma bukaci ta bi shi ɗaki domin ta karɓo kuɗinta, inda a nan ne ya afka mata har ta kai ga ɗaukar juna biyu.¹

Tsoron Tsangwamar Mutane

Galibi ana ganin rashin fitowa a kai kuka ga hukumomi yana taimakawa wajen ci gaba da karuwar fyafɛ musamman a Arewacin Nijeriya, domin iyayen yara na gudun abin da zai biyo baya na kyama da tsangwama a cikin al'umma musamman idan yarinyar ta isa aure. Wannan ke sa idan aka yi wa mace fyafɛ sai iyayenta su yi rufa-rufa don kada abin ya fallasa. Wannan ya kara ba masu fyafɛn karfin ci gaba da cin karensu ba babbaka. A watan Satumbar shekarar 2020 ne wani mutum ya fasa auren wata yarinya sakamakon bayyanar wani bidiyon fyafɛn da aka yi wa yarinyar da ya so ya aura. Gudun faruwar hakan ke sa iyaye na rufa-rufa idan an yi wa 'ya'yansu fyafɛ.²

Rashin Tsattsauran Hukunci

Wasu dai na ganin rashin hukunta waɗanda aka samu da laifin fyafɛ hukuncin da ya dace ne ke sa al'amarin fyafɛ kara ta'azzara. A'isha Buhari uwargidan Shugaban Kasar Nijeriya Muhammadu Buhari ta taɓa bayyana damuwa game da yadda ake sassauta wa masu yi wa mata fyafɛ a Nijeriya, inda ta bayyana wata shari'ar da aka yi a jihar Kano aka ci tarar wani mutum naira dubu goma

¹ Bayanin Sheikh Aminu Ibrahim Daurawa, Shugaban Kungiyar Hisbah na jihar Kano a gidan Rediyon Murƙar Amurka, a ranar 20 ga watan Disambar shekarar 2016.

² Tattaunawa da Malam Ibrahim Girkau, Gidan Igwai Sakkwato, a ranar 23 ga watan Satumbar shekarar 2020.

kacal bayan an same shi da laifin yi wa wata jaririya fyade.¹ Wannan ya sa kungiyoyi masu zaman kansu ke dora alhakin haɓakar matsalar fyade a kan rashin doka mai karfi ta hukunta waɗanda ke aikata laifin fyade a Nijeriya. Sai dai a halin yanzu an fara samu wasu jihohi da suka fara samar da hukunci mai tsanani ga masu aikata fyaden, abin da ya rage kawai shi ne su fara zartar da hukuncin, domin a nan ne gizo ke saƙa.

Nau'o'in Fyade

A yau, fyade ya dauki sabbin fuskoki daban-daban dangane da yadda ake aiwatar da shi wanda ya shafi mata har ma da maza da kananan yara maza da mata da tsofaffi da ma jarirai.

Fyaden Manyan Mata

Wannan nau'in fyade ne da al'adar Hausawa ta san da shi, fyade ne da namiji zai auka wa mace budurwa ko bazawara ko ma matar aure ba tare da yardarta ba. A irin wannan fyade akan samu maza da yawa su yi wa mace fyade, ko don biyan buƙatarsu ta sha'awa, ko don cin mutuncinta kawai idan wani sabani ya shiga tsakaninsu, ko don rashin miƙa kanta ga muguwar buƙatarsu, da dai sauransu. A wani lokaci kuma akan samu irin wannan fyade idan barayi sun auka wa gida ko gari domin yin sata ko fashi da makami ko garkuwa da mutane, sai su kara da yi wa mata da yara fyade. Wani lokaci ma idan aka yi wa mace fyade sai kuma a kashe ta a jefar da gawarta ta, don gudun kada asiri ya tonu. Alal misali, rundunar 'Yansandan Nijeriya ta kama wasu matasa uku, Mubarak Lawan da Anas Ibrahim da kuma Aliyu Mika a garin Danmusa da ke jihar Katsina bisa zargin aikata fyade da kisan wata mace mai suna Safiya Basiru. Sun riƙa yin lalata da matar ɗaya bayan ɗaya, daga bisani suka cika bakinta da yashi har ta ce ga garinku.²

Fyaden Kananan Yara Mata

Wannan fyade ne da wasu bara-gurbin maza ke yi wa kananan yara mata. Galibi an fi samun maza masu yawan shekaru da wannan aika-aika a lokacin da aka aza wa yaran talla, ko idan an aike su sayen wani abu wurin ire-iren waɗannan mutane. Irin waɗannan mutane sukan lalata yara mata masu kananan shekaru ƙasa ga shekara goma suna amfani da yatsunsu a cikin al'aurar yaran, a wani lokaci ma har al'aurarsu suna amfani da ita. Wannan ya

¹ Daga Jaridar Aminiya ta ranar 18 ga watan Janairun shekarar 2020, shafi na 14.

² Daga shafin intanet na www.voahausa.com na ranar 22 ga watan Agustan shekarar 2020.

sa a wasu lokuta suke yi wa yaran rauni sai an yi jinyarsu, ko ma su rasa rayuwarsu. Wannan ya sa wasu ke ganin tallar da ake aza wa kananan yara mata take da matuƙar haɗari a halin da ake ciki, domin akwai yiyuwar haɗuwarsu da ire-iren waɗannan mutane marasa mutunci. Akwai wani tsoho ɗan shekara 70 da wata Kotu a garin Minna ta jihar Neja ta yanke wa hukuncin shekara 30 a gidan Yari sakamakon kama shi ya yi wa wata yarainya ‘yar shekara 9 da haihuwa fyade, tare da aiki mai tsanani.¹ Haka ma Jaridar Aminiya ta ruwaito cewa, an kama wani mutum mai shekara 50 yana yi wa karamar yarinya mai shekara 4 fyade a cikin wani Masallaci da ke layin Aminu Street da ke unguwar Igbo Quarters a Bauchi, inda mutumin ya ce ya taɓa aikata irin laifin a shekarar 2001 da 2015 har aka ɗaure shi a Kurkuku kafin daga bisani a sako shi a cikin waɗanda aka yi wa afuwa.² Mutane da yawa kan shiga shakkun dalilin yi wa yara mata kanana fyade, da alfanun da masu fyaden ke samu, sai dai Malam Dabai na ganin irin wannan fyade na da alaƙa da tsafi.³ Ya ƙara da cewa, wasu lokuta ma akan kama wasu lalatattun mutane sun yi wa jaririya fyade saboda rashin imani, wanda galibi ke zama ajalin jariran.

Fyaden da Maza ke yi wa Maza

Wannan wani nau’in fyade ne da lalacewar zamani ya zo da shi, a maimakon mata ne aka sani ana yi wa fyade, a yau har maza ba su tsira da wannan barazana ta fyade ba musamman yara kanana da almajirai. Wannan ya sa a lokuta da dama ake samun yara maza kanana ba su iya riƙe bayan-gari (kashi) saboda an riga an lalata musu baya, wasu kuma ya zama ajalinsu idan ya zo da ƙaren kwana. Alal misali, rundunar ‘Yansandar jihar Kaduna ta tabbatar da mutuwar wani yaro ɗan shekara 5 wanda ya gamu da ajalinsa bayan wani matashi mai shekara 12 ya yi masa fyade a garin Zariya.⁴ Haka ma, wata Kotun Majistare a garin Jos na jihar Filato ta yanke ma wani matashi ɗan luwaɗi mai suna Aliyu Ibrahim tsattsauran hukunci bayan ta kama shi da laifin

¹ Daga Jaridar Aminiya ta ranar 24 ga watan Yulin shekarar 2020. Shafi na 24.

² Daga Jaridar Aminiya ta ranar 5 ga watan Satumbar shekarar 2020. shafi na 13.

³ Tattaunawa da Malam Dabai, Malami a *Community School* da ke Runjin Sambo Sakkwato, a ranar 17 ga watan Oktoban shekarar 2020.

⁴ Jaridar Aminiya ta ranar 23 ga watan Satumbar shekarar 2019, shafi na 18.

yi wa wani karamin yaro mai shakara 10 fyafɛ ta hanyar barazana da kisa idan yaron ya bayyana abin da ake yi masa.¹

Fyafɛn da Mata ke yi wa Maza

Wannan ma nau'in fyafɛ ne da gurbacewar zamani ya zo da shi. A irin wannan fyafɛ, akan samu wasu gungun mata su rutsa wani namiji su yi masa fyafɛ har sai ya gaza tafiya, ta hanyar makirci da dabaru daban-daban. A wani lokaci ma ba sai mata da yawa sun haɗu su yi wa namiji fyafɛ ba, akan samu mace ɗaya ta yi wa namiji fyafɛ ta hanyar yi masa barazanar tona masa asiri da cewa ya kawo mata farmaki zai yi mata fyafɛ, wannan kan tilasta wasu maza miƙa wuya don gudun abin da zai biyo baya na ƙazafi da fallasa.²

Illolin Fyafɛ ga waɗanda aka yi wa Fyafɛn da waɗanda suka yi

Fyafɛ na da matuƙar illa ga rayuwar waɗanda aka yi wa, ko dai mata ko maza. Girman matsalar fyafɛ da illolinsa ya kai girman da ya kamata duk wadda aka yi wa ta fito ko iyayenta su fito su bayyana domin ɗaukar matakin da ya dace ga mai laifin, domin yin hakan zai taimaka wajen rage karsashin matsalar. Daga cikin illolin fyafɛ musamman ga mata akwai:

- Galibi yarinyar da aka yi wa fyafɛ takan shiga mawuyacin hali na rashin tabbas a sauran rayuwarta, domin yakan hana mace samun miji idan ta girma ta isa aure.
- Haka ma idan aka yi wa yarinya fyafɛ mutane kan riƙa yi mata kallon tsangwama da ƙyama duk da ba da amincewarta abin ya faru ba. Wannan ne ma ya sa wasu ke ƙoƙarin boyewa don gudun tasirin matsalar a rayuwarsu ta gaba.
- A wani lokaci fyafɛ kan yi sanadin taɓarwarewar lafiyar wadda aka yi wa har sai an kwanta jinya asibiti. Wani lokaci ma har rayuwa ake rasawa sakamakon fyafɛn.
 - Duk wanda aka kama ya aikata fyafɛ, mutunci da ƙimarsa a idon jama'a sukan zube, za a riƙa yi masa kallon mutumin banza wanda ya bar wa iyalansa da zuriyarsa abin faɗe.
 - Yakan sanya mace ko yaron da aka yi wa fyafɛ ya dore da aikata irin wannan rayuwar.

¹ Daga shafin intanet na www.hausa.legit.com na ranr 26 ga watan Yulin shekarar 2019.

² Tattaunawa da Umaru Tela Gidan Igwai Sakkwato, a ranar 28 watan Satumbar shekarar 2020.

Hukunce-Hukuncen Fyade a Al'adar Hausawa

Tun kafin bayyanar Musulunci da zuwan Turawa a Kasar Hausa, rayuwar Hausawa tana da tsarin doka da oda da kuma hukunce-hukunce ga duk wanda ya taka doka. Fyade na daga cikin abubuwan da al'adar Hausawa ta haramta aikata su, duk wanda aka samu ya aikata shi lallai ne ya fuskanci hukuncin da aka tanada. Idan aka yi wa budurwa ko yarinya fyade, dole ne wanda ya yi fyaden ya aure ta sannan ya bar gari da ita. Idan kuma iyayenta ba su yarda ya aure ta ba, to zai fuskanci hukuncin kisa a sirrance. A wani lokacin kuma akan yi wa mai fyade daurin rai da rai, wato a saka shi gidan yari ya zauna har karshen rayuwarsa. A wani lokaci mai laifin kan samu sa'ar fitowa bayan kwashe wasu shekaru idan hukuma ta yi zakkar fursunonin gidan yari sai ya fada cikin zakkar sai a sake shi.¹

Hukunce-Hukuncen Fyade a Musulunci

Addinin Musulunci addini ne da ke tafiya da horo da hani da hukunce-hukunce ga dukkan ayyukan da aka yi hani a kansu. Fyade aiki ne da Musulunci ya yi hani da aikata shi, don haka addinin ya yi tanadin hukunci ga dukkan wanda aka kama ya aikata shi. Dr. Ali Isah Pantami ya ce, akwai bukatar shigar da hukunce-hukuncen addini cikin dokokin yaki da fyade tun da addini ya yi magana a kansa. Sheikh Aminu Ibrahim Daurawa ya kawo hukunce-hukuncen fyade ta fuskoki daban-daban. Ya ce, hukunce-hukuncen sun kasu kashi huɗu kamar yadda ya zo a cikin kundin yanke hukunci wanda Malamai suka ba da fatawarsa a Kasar Saudiyya. Ya kara da cewa, ana duba wanda aka yi wa fyaden mace ce babba ko karama, sannan wanda aka yi wa fyaden na da aure ko babu aure, namiji ne ko mace. Wadannan su ne abubuwan da za a fara dubawa kafin yanke wa mai fyade hukunci. Haka kuma idan namiji ya yi wa mace fyade ana duba a ina ya yi mata fyaden? Gidansa ta je ko kuma shi ne ya je gidanta? Sannan a wurin aiki ne ko kan hanya, dole a yi la'akari da yanayin yadda aka yi fyaden kafin hukunci ya biyo baya.² Ga dai bayanin Malamin a kan hukunce-hukuncen na fyade kamar haka:

¹ Tattaunawa da Alhaji Hassan Tudun Wada bakin kasuwa , Argungu, mai kimanin shekara 55 a ranar 16 ga watan Disambar shekarar 2020.

² Bayanin Sheikh Aminu Ibrahim Daurawa a gidan Rediyon BBC Hausa na ranar 10 ga watan Yulin shekarar 2020.

- Ana duba idan mai fyaden ya yi amfani da makami ko farfi. Saboda haka, wanda ya yi wa mace fyade ta hanyar amfani da makami, hukuncinsa guda da wanda ya yi fashi da makami, ma'ana hukuncinsa shi ne kisa kai tsaye.
- Idan ya kasance mace ce mai girma, kuma akwai laifinta a wannan bangaren, wato mace da amincewarta ta tafi inda ta san za a yi mata fyade, to hukuncin zina ne ya hau kan wanda ya yi fyaden. Idan yana da aure za a kashe shi, idan kuma bai ta'a aure ba za a yi masa bulala 100 da daurin shekara daya.
- Idan karamar yarinya aka yi wa fyade, Malamai sun yi fatawar cewa, ko da ba a yi amfani da makami ba, hukuncin kisa ne ga wanda ya yi fyaden.
- Idan kuma namiji aka yi wa fyade, to hukuncin kisa ne ga wanda ya yi fyaden, saboda kai tsaye ya zama luwadi, wanda kuma aka yi wa fyaden za a kare masa mutuncinsa da biya masa kuɗin kare lafiyarsa.
- Idan mace da amincewarta ta je inda ta san za a yi mata fyade, to ita ma za a yi mata hukunci.

Hukunce-Hukuncen Fyade a Dokar Nijeriya

Wasu mutane na ganin ba matsalar doka ce matsalar Nijeriya ba, sai dai matsalar aiwatar da dokar yadda ta dace, domin kusan duk wani laifi da ake aikatawa akwai hukuncin da doka ta tanadar wa wanda ya aikata wannan laifi. Fyade na daga cikin laifukan da dokar Nijeriya ta tanadar wa hukunci, sai dai wasu na ganin hukuncin ya yi taushi da yawa ta yadda bai sa masu aikata laifin su daina saboda tsoron hukuncin. Sai dai kuma dokokin sukan bambanta daga jihohin Nijeriya, wato kowace jiha tana da irin nata hukuncin da ta tanadar wa mai laifin fyade.

A kundin tsarin mulkin Nijeriya na *Penal Code Act*, ya tanadi hukuncin shekara 14 a gidan kaso ga duk wanda ya aikata laifin fyade. Haka ma, a tanadin dokar kare haƙƙin yara wato *Child Rights Act 2003*, hukuncin wanda ya aikata fyade ga yara shi ne daurin rai da rai, wato zama gidan kaso har karshen rayuwa.¹

A watan Satumbar shekarar 2020 Gwamnan jihar Kaduna Malam Nasir El-Rufa'i ya sa hannu kan sabuwar dokar hukunci mai tsanani a kan duk wanda aka kama da laifin fyade. Dokar ta ba da damar kisa ko yin daddaƙa ga duk wanda aka kama ya yi wa kananan yara 'yan ƙasa da shekaru 14 fyade. Haka ma, ƙarƙashin dokar za a iya yanke musu hukuncin daurin rai da rai. Idan

¹ Daga shafin intanet na www.businessday.ng na ranar 30 ga watan Yunin shekarar 2020.

kuma aka kama mace ta yi wa namiji ko mace fyafɛ, dokar ta ce za a cire mata wani sashe na al'aura da ake kira *indararon mahaifa* wato (***Fallopian tube***) ko kuma a kashe ta. Bugu da kari, duk baligin da aka kama da laifin yi wa 'yan kasa da shekara 14 fyafɛ, za a saka sunansa cikin kundin rajistar waɗanda suka aikata fyafɛ tare da wallafa su a kafafen yaɗa labarai.¹

Haka ma a jihar Kano, a shekarar 2015 ɓangaren shari'ar jihar ya bullo da dokar da ta tanadi hukuncin ɗaurin shekaru 14 a gidan kaso ba tare da zaɓin biyan diyya ba ga duk wanda aka samu da laifin aikata fyafɛ.²

A shekarar 2014 Majalisar Dokokin jihar Neja ta kafa dokar da za ta yi wa duk wanda ya aikata fyafɛ hukuncin ɗaurin shekara 21. Majalisar Dokokin ta ce ta kafa dokar ne domin daƙile matsalar da ke son zama ruwan dare a jihar. Kafin wannan sabuwar dokar, akan ɗaure masu laifin aikata fyafɛ daga shekara 8 zuwa shekara 14. Kakakin Majalisar Dokokin, Adamu Usman ya ce, wanda ya yi fyafɛ da wanda ya taimaka da wanda ya ba da ƙwayar maye domin fyafen, kowanensu sai an yi masa ɗaurin shekara 21.³

A ranar 25 ga watan Fabrairun shekarar da ake ciki (2021) Gwamnan jihar Jigawa Muhammadu Badaru Abubakar ya sa hannu ga dokar da Majalisar jihar ta yi na aiwatar da kisa ko ɗaurin rai-da-rai ga masu aikata fyafɛ ba tare da zaɓin biyan diyya ba.⁴

Haka nan ma, a shekarar 2017 Majalisar Dokokin jihar Katsina ta zartar da dokar ɗaurin rai-da-rai ga duk wanda aka samu da laifin fyafɛ.⁵

A shekarar 2020 gwamnatin jihar Sokoto ta zartar da hukuncin ɗaurin rai-da-rai a kan masu yi wa mata fyafɛ da wasu laifuka masu kama da fyafɛ a faɗin jihar.⁶

Sakamakon yawaitar fyafɛ a Nijeriya, a farkon shekarar 2020 Dan Majalisar Wakilai mai wakiltar jihar Lagos Mr. James Faleke ya gabatar da wani ƙuduri na buƙatar hukuncin daddaƙe waɗanda aka samu da laifin aikata fyafɛ. To

¹ Daga shafin intanet na www.bbchausa.com na ranar 17 ga watan Satumbar shekarar 2020.

² Daga shafin intanet na www.bbchausa.com na ranar 7 ga watan Oktoban shekarar 2015.

³ Daga shafin intanet na www.voahausa.com na ranar 27 ga watan Fabrairun shekarar 2014.

⁴ Daga shafin intanet na www.hutudole.com na ranar 25 ga watan Fabrairun shekarar 2021.

⁵ Daga shafin intanet na www.bbchausa.com na ranar 17 ga watan Disambar shekarar 2013.

⁶ Daga shafin intanet na www.arewasound.com na ranar 26 ga watan Nuwambar shekarar 2020.

sai dai kudurin nasa bai samu karɓuwa a gaban Majalisar ba, domin a lokacin da Kakakin Majalisar Dokokin, Femi Gbajabiamila ya gabatar da kudurin a gaban Majalisar sai suka yi sowar ba su amince da ita ba.¹ Irin wannan ya sa wasu na ganin kamar ana kara daure wa fyade gindi ne domin ya kara gyara zama saboda an kasa samar da hukuncin da ya dace ga masu aikata laifin.

Wasu Fyaden da aka aikata a wasu sassan Arewacin Nijeriya

- Majalisar masarautar Katsina ta dakatar da Bashir Bala Kofar-bai daga mukaminsa na Magatarda saboda zargin aikata fyade da ake yi masa ga wata yarinya ‘yar shekara 15. Kamfanin dillancin labaran Nijeriya wato NAN ya ruwaito cewa, ana zargin Basaraken ne da yi wa yarinyar fyade bayan da mahaifinta wanda ke aiki karfashin Basaraken ya aike ta gidansa. Yarinyar ta sanar da iyayenta halin da take ciki, inda suka dauke ta zuwa asibiti domin duba lafiyarta.²

- ‘Yansanda sun kama wani matashi a Kano dan shekara 18 zuwa 20 mai suna Tanimu Ibrahim da zargin yi wa wata yarinya ‘yar shekara 4 fyade. Matsashin ya kira yarinyar ne a wani shagonsa na sayar da alewa da biskit, inda ya sa mata hannu a gabanta har ya yi mata rauni.³

- Jaridar Aminiya ta ranar 24 ga watan Yunin shekarar 2020 ta ruwaito cewa, ‘Yansanda sun kama wasu matasa biyu da suka yi wa matar mafwabcinsu fyade suka kuma kashe ta a garin Kakumi ta karamar hukumar Baure ta jihar Katsina a cikin watan Azumi da karfe daya na dare a ranar 11 ga watan Mayun shekarar 2020.

- Haka ma, Jaridar ta Aminiya ta ranar 26 ga watan Yunin shekarar 2020 ta ruwaito cewa, tsoho dan shekara 70 zai kwashe shekara 30 a gidan kaso tare da aiki mai tsanani bisa hukuncin da Kotu ta yanke masa na fyade da ya yi wa yarinya ‘yar shekara 9 a garin Minna ta jihar Neja.

- Har wa yau, Jaridar ta Aminiya ta ranar 5 ga watan Mayun shekarar 2020 ta ruwaito an kama wani mutum mai shekara 50 yana yi wa karamar yarinya mai shekara 4 fyade a cikin wani Masallaci da ke layin Aminu street, unguwar Igbo quarters a Bauchi. Mutumin ya ce ya taɓa aikata laifin a shekarar 2001

¹ Daga shafin intanet na legit.ng wanda aka sabunta a watan Yunin shekarar 2020.

² Daga shafin intanet na www.bbchausa.com na ranar 24 ga watan Maris na shekarar 2017.

³ Daga shafin intanet na www.voahausa.com na ranar 14 ga watan Fabrairun shekarar 2019.

da 2015 har aka dfaure shi a kurkuku kafin a sako shi a cikin wadanda aka yi wa afuwa.

- Wata Kotu a jihar Kano ta yanke wa wani tsoho mai shekara 60 hukuncin kisa bayan kama shi da laifin yi wa ‘yar shekara 12 fyade. Lamarin ya faru ne a kauyen Farsa a karamar hukumar Tsanyawa ta jihar Kano a shekarar 2019.¹

Hanyoyin Magance Yawaitar Fyade

Duk yadda al’amari ya lalace ba za a rasa tunanin dabarun kyautata shi ba. A tunaninmu, akwai hanyoyi da yawa da za a iya amfani da su domin rage aukuwar fyade ko ma a kawo karshensa baki daya.

- Mata su kyautata shiga ta mutunci da kamala, su kiyaye bayyana tsiraicinsu a lokacin da za su fita waje, domin sau da yawa irin shigar da mata ke yi na bayyana tsiraici yakan taimaka wajen jawo hankalin miyagun mutane har su aikata fyade.
- Dole a kiyaye aika yara mata zuwa wurin da aka san babu tsaro, kamar a cikin lunguna ko wuraren da maza zauna gari banza suke zama.
- A rika tabbatar da hukunci mai tsanani ga duk wanda aka samu da laifin fyade, sannan a rika fallasa su a kafafen yada labarai tare da hotunansu domin ya zama izina gare su da sauran jama’a kamar dai yadda gwamnatin jihar Kaduna ta shirya zartarwa ga masu fyade.
- Dole iyaye su fito su bayyana wa hukuma idan an yi wa ‘ya’yansu fyade domin a dauki matakin da ya dace. Rashin bayyana masu fyaden na taimakawa wajen ci gaba da aikata laifin.
- Ya kamata Gwamnati ta dakile yaduwar miyagun kwayoyi a cikin al’umma, domin shaye-shayen kwayoyi na daga cikin abin da ke haddasa fyade da ma sauran miyagun laifuka.
- Dole hukuma ta dauki mataki ga miyagun bokaye da malaman tsibbu wadanda a wasu lokuta su ke ba da umurnin aikata fyade musamman ga yara idan an tafi neman wata bukata a wurinsu.

¹ Daga Jaridar Leadership Hausa ta ranar 23 ga watan Agustan shekarar 2019, shafi na 16.

- Akwai buƙatar a sassauta tsadar lamarin aure, ta yadda za a riƙa yin aure ba da wahala ba, a yi la'akari da yawaitar mata.

Sakamakon Bincike

Hafika akwai abubuwa da dama da wannan binciken ya gano waɗanda ya kamata a dauki matakan gyara da kuma karfafawa domin kawar da ayyukan ta'addanci na fyade a Kasar Hausa da ma Nijeriya baki daya.

- Binciken ya fahimci cewa, rashin aiwatar da hukuncin da ya dace a kan masu aikata laifin fyade ya taimaka matuƙa ga zamowar fyade ruwan dare a Arewacin Nijeriya. A wani lokaci ma masu fyade kan tsira ba tare da fuskantar kowane irin hukunci ba, don haka suke kara cin karensu ba babbaka.
- Haka ma, rashin fitowa a bayyana fyade ga hukumomin da ke da alhakin daukar mataki da iyaye ke yi, su yi rufa-rufa kar a ji labarin abin da ke faruwa ga 'ya'yansu don gudun tsangwama, ya taimaka wa masu fyaden rashin tsoron aikata laifin. Saboda haka, ko sun aikata ba su tunanin wani abu zai iya biyowa baya.
- Yawaitar fyade musamman a Arewacin Nijeriya ya kai matakin da kusan kullum ka saurari ko ka karanta labarai a jaridu da mujallun Kasar nan, sai ka ji an kawo auƙuwar fyade. A cikin watanni biyar na farkon shekarar 2020, rundunar 'Yansandan Nijeriya ta ce, ta samu rahotannin fyade 717, yayin da wani da aka kama da laifin fyade a Kwanar Dogara a jihar Kano ya ce, ya yi wa mata 40 fyade, ciki har da wata tsohuwa mai shekara 80 a duniya.¹

Haka ma, rundunar 'Yansandar jihar Kano ta ce, ta samu rahotannin fyade 42 a faɗin jihar tsakanin watan Janairu zuwa watan Mayun shekarar 2020. Ita ma, hukumar Hisbah ta jihar Sakkwato ta ce ta tattara alƙalumma 606 na fyade da aka yi wa kananan yara mata a shekarar 2019. Shugaban hukumar ta Hisabar Dr. Adamu Bello Kasarawa ya ce, matsalar ta zarce wadda aka samu a shekarar 2018 inda aka tattara alƙalumma 296 na fyaden. Ya kara da cewa, a cikin watan Janairun shekarar 2020, hukumar ta samu korafin fyade har sau 31.² A jihar Katsina kuwa, kakakin rundunar 'Yansandan jihar, Sufurtanda Gambo Isah ya ce, daga watan Janairu zuwa watan Afirilu shekarar 2020 an kama mutum 120 da suka aikata laifin fyade a jihar. Haka ma, daga watan Afirilu zuwa watan Yunin shekarar 2020 an kama waɗanda suka yi wa yara

¹ Daga shafin intanet na www.bbchousa.com na ranar 9 ga watan Yulin shekarar 2020.

² Tattaunawa da shugaban ƙungiyar Hisbah ta jihar Sakkwato Dr. Adamu Bello Kasarawa a ranar 24 ga watan Fabrairun shekarar 2020.

fyadɗe da luwadi sama da mutum 40.¹ Bugu da kari, babban Alƙalin Alƙalan jihar Kaduna, Muhammad Lawal Bello ya ce, a kowace rana ana yi wa aƙalla mutane 15 fyadɗe a faɗin jihar.² A jihar Kebbi kuwa, shugabar Zaki's Gem Support Foundation Nafisa Abubakar Zaki ta bayyana cewa, an yi wa aƙalla mutum 200 fyadɗe a watanni goma na farkon shekarar 2020 a jihar. Shugabar ta bayyana hakan ne a taron ƙasa da ƙasa na shekarar 2020 kan cin zarafi na jinsi a Birnin Kebbi.³ Haka ma, ƙididdigar da cibiyar kula da yaran da aka yi wa fyadɗe a jihar Jigawa mai suna SARC ta bayyana cewa, ƙimanin yara 220 aka yi wa fyadɗe a faɗin jihar a shekarar 2020, yayin da aka samu ƙimanin yaro 20 da ka yi wa fyadɗe a watan Janairun shekarar 2021.⁴

- Da yawa daga cikin fyadɗen da ake yi wa yara suna da alaƙa da tsafe-tsafe domin biyan wata buƙata. Saboda haka, ɗaukar wa bokaye da miyagun malamai mataki a hukumance ya zama tilas domin tsaftace al'umma.
- Duk da malaman addini na iya ƙoƙarin wa'azi da jan hankalin mutane zuwa ga hanyar Allah da kauce wa tafarkin shedan, dole a ƙara tsoratar da mutane musamman kan illolin fyadɗe da girman zunubin da mai aikata shi zai ɗauka a wurin Allah.

Kammalawa

A duk lokacin da matsala ta kunno kai, a lokacin ya kamata a yi ƙoƙarin magance ta. Idan kuwa aka bari ta samu gindin zama, kwar da ita sai an yi kamar ana yi. Fyadɗe matsala ce da aka yi wa riƙon sakainar kashi tun farkonta, har an wayi gari wankin hula na neman kai dare. Fitinar fyadɗe a yau ta zama kashin baƙi sai taro, kowa na da rawar da zai iya takawa wajen kawo ƙarshen matsalar. Babbar matsalar da ke saurin ruguza rayuwar al'umma ita ce rashin amfani da doka da aiwatar da hukunci, wanda shi ke sa mutane aikata abin da suka ga dama, ba abin da ya dace ba. Saboda haka, akwai buƙatar samar da doka ta bai ɗaya a faɗin Nijeriya ga duk wanda aka samu da laifin fyadɗe ba tare da bambanci ba. Su kuma al'umma dole su taimaka wa hukuma wajen bayyana masu laifin, su daina rufa-rufa don tunanin fallasa, domin yin hakan kamar ɗaure wa masu laifin gindi ne su ci gaba da aikata ta'asarsu.

¹ Daga shafin intanet na www.voahausa.com na ranar 3 ga watan Yunin shekarar 2020.

² Daga shafin intanet na www.voahausa.com na ranar 13 ga watan Yulin shekarar 2020.

³ Daga shafin intanet na www.aminiya.dailytrust.com na ranar 9 ga watan Disambar shekarar 2020.

⁴ Dubi lamba ta 26 don samun cikakken bayani.

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- Rahoton sashen Hausa na gidan rediyo Amurka a ranar 20 ga watan Disambar shekarar 2019.
- Rahoton sashen Hausa na gidan rediyo Amurka a ranar 27 ga watan Oktoban shekarar 2019.
- Rahoton sashen Hausa na gidan rediyo BBC Hausa a ranar 2 ga watan Yunin shekarar 2020.
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Tattaunawa da Muhammad Almakkiyu, jami'in Dansanda da ke Runjin Sambo Sakkwato, a ranar 12.10.2020.

Tattaunawa da Malam Dabai, Malami a *Community School* da ke Runijin Sambo Sakkwato, a ranar 17.10.2020.

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Ruwa a Falsafar Sarkawa

Musa Fadama Gummi

Tsakure

Ruwa a tunanin Sarkawa shi ne rayuwa kuma abokan aiki ne da muhimmancinsa a rayuwar ɗan'Adam ba ya misaltuwa. A cikin ruwa, Allah Ya rayar da wasu halittu waɗanda mutane ke kamawa domin samun abinci da kuma sarrafa su don wasu buƙatu na al'ada kamar yin magani ko mahadin magani. Akwai wani rukuni na al'ummar Hausawa da suka shahara wajen kamun kifi da sauran halittun ruwa. Waɗannan mutane su ne Sarkawa. Sun shahara matuƙa wajen sha'anin ruwa. Tun da haka ne, ashe ba wanda ya cancanta a tuntuɓa dangane da lamarin ruwa in ba su ba. A kan haka ne wannan mukala za ta kalli tunani da kuma yadda Sarkawa suke kallo ko suka ɗaukar ruwa, musamman irin matsayin da suke ganin ruwa yana da shi a rayuwar al'umma.

Gabatarwa

Allah a cikin ikonsa da buwayarsa ya yi halittu daban-daban kuma daga cikin halittun nasa, akwai ruwa. Ruwa kuwa akwai wanda yake kwance a kan doron kasa, akwai kuma wanda yake karkashin kasa. Misalin ruwan da yake kan doron kasa ya haɗa da na teku da kogi da gulbi da foramu da tafkuna. Na karkashin kasa kuwa shi ne ruwan rijiya. Masana kimiyya sun yi hasashen cewa ruwa ne yake mamaye da kimanin kashi saba'in (70%) cikin ɗari na doron kasar da ke duniyar nan.¹ Daga cikin ruwan da ke shimfiɗe a doron kasa, akwai wanda ɗanɗanonsa gishiri ne. Akwai ruwan da nasa ɗanɗanon mai zartsi ne. Wani ruwan kuma yana da ɗanɗano mai ɗaɗi.²

Ruwa muhalli ne da wasu halittu kan rayu a cikinsa. Halittun kan haɗa da dabbobi da kuma ciyayi A cikin ruwa ana samun kifi da kada da dorina da ayyu, da karen ruwa da kunkuru da tsari da sauransu. Misalin tsuntaye masu rayuwa ko neman abinci a ruwa ya haɗa da kirinjijiya da duniya da kazar ruwa

¹ Wannan magana tana cikin kundin sani na intanet da ake kira Wikipedia. Ana samun bayanin a adiresi [http:// www. en. Wikipedia.org/water](http://www.en.Wikipedia.org/water).

² Wannan nau'ukan ruwa ana kiran su da Ingilishi marine water da brakish water da kuma fresh water.

da takau da zalɓi da sauransu. Ta fuskar ciyayi kuwa, akwai burugu da bado da shalla da kainuwa da sauransu.

Sakamakon waɗannan albarkatu da Allah Ya rayar a ruwa, wani rukuni na al'ummar Hausawa sun rungumi sana'a wadda ta danganci shiga ruwa domin kambadar kifi da kuma wasu halittu na ruwa. Wannan ne hanyarsu ta neman abinci da biyan bukatun rayuwa. Waɗannan mutane ba wasu ba ne face Sarkawa. Mutane ne da suka shahara kan sha'anin ruwa. Mutane ne da ke iya sarrafa ruwa da kuma halittun da ke cikinsa. Masana ne kan lamarin ruwa, da irin cututukan da ake iya dauka sakamakon yawaita shiga ruwa. Kwararri ne wajen ba da magani na cututukan ruwa kuma sun shahara matuka wajen bayar da agaji ga haɗurran da ake iya samu a ruwa.

Gargajiyyance, a idon Bahausha, babu wani masanin ruwa da ya wuce Basarke. Dalilin haka, ba ya rasa nasaba da irin sabo na yau da gobe da Sarkawa suka yi da ruwa. Dalilin fwarewarsu ga sha'anin ruwa da kasancewarsu malaman ruwa, duk wata halayya ko sha'anin da ya jibinci ruwa a wurinsu ake koyon sa. Wannan kuwa ya haɗa da duk wasu hikimomi da azancin magana waɗanda suke da alaƙa da ruwa. A wurinsu ake jin waɗannan maganganun, har su kasance ruwan dare. Don haka ne wannan mukala ta kuduri kyallaro yadda tunanin Sarkawa yake dangane da ruwa. Yadda suka dauki ruwa, yadda suke kallonsa da irin matsayin da suka ba shi, wato yadda falsafar su take dangane da ruwa. Wannan shi ne abin da mukalar ta kuduri yin nutso a cikinsa domin lalubo bakin zaren ta yadda ko da za a kawo ganga, batun zai fita sarari yadda kowa zai iya ganinsa. Ko banza Bahausha na cewa, Ko me ya nutse, a tarbai ganga. Gabanin dukufa wajen bayanin, ya dace a duba ma'anar ruwa da kuma wane ne Basarke?

Mene ne ruwa?

Ruwa wani abu ne mai danshi da ni'ima da yake saukowa daga giragizai wanda yake haɗuwa ya samar da koramu da gulabe da tafukka da tekun. Wannan abu mai dausayi shi ne abin da ya fi kowane yawa daga cikin abubuwan da kowace halitta ta fusa. Idan ba a gauraya shi da komai ba, wannan abin ba ya da fanshi ko wari da kuma dandano.¹

¹ Fassarar abin da Kamusun Ingilishi na Merrian-Webster ya kawo dangane da ma'anar ruwa. A cikin Ingilishi cewa aka yi: "The liquid that descends from clouds as rain, forms streams, lakes and seas and is a major constituent of all living matter

Aljuhari, (2009) ya fada cewa ruwa shi ne abin da ake sha.¹ Ibn Manzur (1997) ya ruwaito cewa, Imam Jauhari ya ce “ruwa shi ne abin da ake sha.”²

A wani kauli kuwa, cewa aka yi ruwa abu ne da kan kasance ba shi da launi, dandano da kanshi ko wari kuma shi ne tushen rayuwa.³

Kamusun Hausa cewa ya yi ruwa abu ne garai-garai marar launi ko kanshi wanda ake sha don kashe kishi, kuma ana wanka da wanki da dafa abinci da wanke-wanke da makamantansu da shi.⁴

A nawa tunani, ruwa abu ne sakakke mai shiga kowane irin jiki da bin iska da tafiya mai nisa da karfin gaske, wanda yake buɓɓuga a fasa da sama. Halitta ne na Ubangiji wanda tsurarsa ba ya da dandano ko wari ko kanshi da launi. Wannan halittar kan sauko daga sama domin raya fasa ta danyace, ta fitar da tsirrai. Idan ya sauko sosai daga sama, yakan taru a koguna da gulabe da koramu da tafukka. Shi ake diba a sha domin a rayu, a kuma yi wasu ayyuka na musamman da rayuwa ba ta yi sai da su. Ana shigarsa domin a kama wadansu halittu da ke rayuwa a ciki a kuma yi amfani da shi a matsayin wata hanya ta sufuri. Idan ya yi karanci, rayuwar kowace halitta da ke doron fasa kan takura, ta lalace, wani lokaci idan abin ya yi tsanani, rayuwar ta salwanta.

Matsayin Ruwa a Rayuwa

Ruwa abu ne mai muhimmancin gaske ga rayuwar kowace halitta da ke doron fasa. Ruwan da yake kwance a fasa kamar na tekun da koguna da gulabe da koramu har da tafukka, na da tasiri ga rayuwar halittu, dabbobi da tsirrai. Masana kimiyya sun haɓɓakance cewa, tururi da ake samu daga ruwan da yake kwance a bisa doron fasa da kuma wanda ake samu daga bishiyoyi ne yake haifar da ruwan sama. Ruwan sama yana taimakawa wajen fitar tsirrai daban-daban wadanda ake nomawa domin abinci. Haka sauran tsirrai da kan fita, su kawata muhalli, ya koma kore shar. Wasu daga cikin wadannan tsirrai kan

and that when pure it is odourless and tasteless.” Merrian-Webster Incorporation (2002) *Merrian- Webster Collegiate Dictionary. Tenth Edition*. Shafi Na 1330.

¹ Duba Aljuhari A.I. (2009) *Assihahu: Tajul luggati Wa Sihahul Arabiyah*. Al-Azhar, Cairo. Shafi na 1105.

² Ibn Manzur (1997) *Lisanul Arab Vol. vi*. Darul Sadir Beirut, Lebanon. Shafi Na 112-113.

³ A duba bayanin ‘Al ma’u’ a Wikipedia a adireshin intanet <http://www.ar.m.wikipedia.org>

⁴ Duba CNHN (2006) *Kamusun Hausa Na Jami’ar Bayero*. Cibiyar Nazarin harsunan Nijeriya, Bayero University, Kano. Shafi na 377.

taimaka wa dān'Adam wajen samar masa da sinadarai waɗanda yake amfani da su don magance wasu cututuka. Wasu tsirran kamar itatuwa, ana amfani da su wajen samun makamashi na yin girki da dūmama jiki da muhalli (gidaje). Muhimmancin ruwa na gama-gari ya haɗa da yadda ake amfani da shi a rayuwar yau da gobe. Ruwa ake sha domin magance kishirwa. Da ruwa ake girke-girke, a kuma tsabtace jiki ta hanyar wanka da wanki da kuma tsabtace muhalli. Haka ana amfani da ruwa a lamurra da suka shafi ibadodi na addinai daban-daban. Da ruwa ake yin alwala da wanka na ibada kamar wankan janaba da na haila da makamantansu, waɗanda suka kebanta ga Musulmai. Mabiya addinin Yesu Almasihu, wato Kiristoci, suna amfani da ruwa musamman na gulbi wajen yi wa mabiya baftisma¹.

Akwai alfanu mai yawan gaske da ruwa yake da shi wanda kuma ya kebanta ga waɗanda suka fware ga sha'anin ruwa. A nan ana magana ne kan Sarkawa waɗanda galibi hanyar neman abincinsu ta shafi ruwa. A kowane yanayi Basarke ba ya tada ko fyamar shiga. Lokacin bazara ne, hunturu ko kuwa damina, Sarkawa duk shiga ruwa suke yi domin aiwatar da sana'arsu ta kamun kifi da kuma kambadar wasu halittu na ruwa kamar kada da ayyu da dorina. Baya ga haka, Sarkawa suna amfani da jirage a cikin ruwa wajen dībar mutane da kaya domin tsallakar da su daga wannan wuri zuwa wancan. A nan ina nufin aikin fito daga wannan mashaya zuwa waccan. Idan aka yi la'akari da tarin alfanu da ruwa yake da shi, sai a ga cewa ruwa shi ne rayuwa, idan babu ruwa, babu rayuwa.²

Wane ne Basarke?

Bisa asali, kalmar Basarke an samo ta ne daga kalmar Sarkanci. Asalin kalmar kuwa ba Bahaushiya ba ce. Tushen kalmar daga 'Sorko' ne, wata al'umma ta daular Sanwai (Songhai). Al'ummar Sorko mutane ne da suka shahara matuka ga sha'anin su a kogin Kwara wanda ya ratso kasashe da dama na yammacin Afirka. Sana'ar su ce ta kawo wannan al'umma ta Sorko a daular Kabi. Sannu a hankali suka saje da al'ummar da suka tarar a Kabi.³

Domin a Hausantar da wannan kalma ta 'Sorko' an yi mata kwaskwarima ta hanyar cire wasalin /o/ a gaɓar farko aka musanya shi da wasalin /a/, wataƙila

¹ Wannan kalma asali kalmar Ingilishi ce ta 'baptism'. Wanka ne na tsarki da ake yi wa mabiya a rafi ko kogi.

² Bature ma cewa ya yi "Water is life." ma'ana ruwa shi ne rayuwa.

³ Duba Alkali, M.B. (1969) "A Hausa Community in Crisis: Kebbi in the Nineteenth Century." M.A. Thesis, ABU Zaria. Shafi na 29-30.

domin a sami saukin furuci. Haka ma an yi mata karin dafa goshi na ‘ba’ ta yadda za a sami sunan wanda ya fito daga wannan al’umma ta ‘Sorko’, kafin daga baya ma’ana ta sauya zuwa ga duk wani mai gudanar da sana’ar. An kuma cire wasalin /o/ na farshe, aka musanya shi da wasalin /e/, aka sami “Basarke”. Dangane da suna na sana’ar kuwa tushen kalmar ne na ‘dsarkd’ aka yi wa karin dafa keya na ‘nci’ aka sami kalmar ‘Sarkanci.’¹

Bisa ma’ana, masana sun tofa albarkacin bakinsu dangane da abin da suke ganin ake kira Basarke. Bargery, (1933:92) a kamusunsa ya bayyana wanda ake kira Basarke. A cewarsa,

Basarke shi ne masunci ko mai fito da kwale-kwale.²

Wani sashe na wannan zance na Bargery yana da rauni domin aikin jirgi (kwalekwale) domin fito ba shi ke sa mutum ya zama Basarke ba duk da cewa akasarin Sarkawa suna amfani da jiragen ruwa a wajen aiwatar da sana’arsu. Basarke ba shi ne kawai masunci ko mai fito ba. Wannan ma’ana tana da nakasu domin kuwa aikin Basarke bai tsaya ga su ba kawai. Basarke baya ga kamun kifi, yana kuma ba da magani na iskokin ruwa, da cizo ko sukar wata dabba ta ruwa da ma sauran cututtuka na ruwa. Ba wannan kadai ba, Basarke shi ne wanda ya gadi sana’ar Sarkanci ya kuma ba ta muhimmanci fiye da kowace irin sana’a, rani da damina. Tare da haka, ga kuma zancen kwarewa kan sana’ar.

Alkali (1969:30) ya bayyana abin da yake gani ake kira Sarkanci a inda yake cewa: “Tun farkon karni na goma sha tara (19) kalmar sarkanci ta dauki ma’ana kwarewa kan sana’ar su, don haka duk Bakaben da ke yin wannan sana’a ake kiransa Basarke.”

Wannan ma’ana da Alkali ya kawo ta yi daidai don kuwa ba kowane masunci ne ake kira Basarke ba. Basarke masunci ne kwararre, wanda ba ya da wata sana’a da ta wuce ta su, rani da damina. Irin wannan masunci ne za a tarar yana iya sarrafa ruwa da ma halittun da ke cikinsa ta duk yadda yake so. Ta fuskar ba da magani kuwa, Basarke ba kanwar lasa ba ne kuma kwararre ne, masani ga sha’anin ruwa. Yana iya hana shan ruwa, ko ya sa ruwa ya kasa dafa kifi, wato kifi ya kasa dafuwa. Yana iya sa kayar kifi ta laka wa wani

¹ A duba Abubakar, A. (2001) *An Introductory Hausa Morphology*. Faculty of Arts, University of Maiduguri, Nigeria. Shafi na 23 – 27.

² Bargery, G.P. (1934) *A Hausa-English Dictionary And English Hausa Vocabulary*. Oxford University Press, London. Shafi na 92.

idan aka takale shi. Yana kuma iya hana a kama kifi a wani ruwa idan aka bata masa. Basarke masanin asirai ne na ruwa matuka.

Karatun Ruwa A Bakin Sarkawa

Sarkawa mutane da suka saba da ruwa saboda yawan shigarsa da suke yi don neman abinci. Wannan sabo da suka yi da ruwa ya sanya suka kasance malamai kuma masana kwararri dangane da asirin ruwa. Dalilin sabo na yau da gobe da kuma kaifin tunani da hikmarsu, Sarkawa suna da fahimta sosai, da sani mai yawan gaske dangane da lamarin ruwa. Don haka ne suke yi wa ruwa wani kallo na musamman. Suka ba shi (ruwa) wani matsayi a rayuwa ta hanyar kare matsayin da hujjoji kwarara, waɗanda suka lura da su tsawon lokaci da suka dauka suna mu'amala da ruwa. Irin wannan kallo ko dauka da suka yi wa ruwa ake son a yi tsokaci a kan su. Wannan kuma shi ne falsafar Sarkawa game da ruwa.

Halitta Daga Ruwa Ne

Sarkawa sun dauka cewa ruwa rayuwa ne domin ba wata halitta da za ta iya rayuwa a bisa doron fasa idan babu ruwa. Ruwa yana daukar kaso mai yawa a cikin jiki na halittu da dama¹ Don haka ne Sarkawa suke dauka cewa ruwa shi ne rayuwa kuma ruwa yana taka muhimmiyar rawa wajen halitta.² Wannan ne ya sa a cikin kalamansu da maganganunsu na yau da kullum, za a ji wannan falsafar tana fita a fili. Sau da yawa a kalamai na Sarkawa da ma wasu da ba su ba, za a ji zance inda suke amfani da kalmar ruwa da nufin kamannu na halitta. Sukan fadi zance kamar:

‘Ruwan gidan wane na gani.’

¹ Ruwa ya kai kimanin kaso 60 daga cikin dari na abin da jikin dan'adam ya kunsu. Don farin bayani, a duba intanet a adireshi, water.usgs.gov/edu/propertyyou.html da kuma en.wikipedia.org/wiki/Body-Water

² Wannan falsafa ta Sarkawa game da ruwa ta yi daidai da abin da Allah Maɗaukaki ya faɗa a cikin Alkur'ani mai tsarki, sura 21:30. Allah yana cewa:

“Shin kuma waɗanda suka kafirta ba su gani cewa lalle sammai da fasa sun kasance dinke, sai Muka buɗe su, kuma Muka sanya dukan kome mai rai daga ruwa? Shin ba za su yi Imani (Alkur'ani Mai tsarki: Fassarar Abubakar Mahmud Gummi.)

Haka ma Bature a cikin harshen Ingilishi yana cewa, “Water is life” wato ruwa shi ne rayuwa.

Ma'anar wannan kalami shi ne wanda ake zance kansa ya yi kama da wani wanda aka sani. Kamar kuwa ta halitta ake nufi, wato akwai kamanni na halitta tsakanin wanda ake magana kansa da kuma wani wanda aka sani.

Haka a maganganu na Sarkawa da kuma wasu da suke makusantansu, za a ji suna amfani da kalmar 'ruwa' da ma'anar kamanni na mutanen wani gari ko wata kabila. Da irin lafazin za a riƙa jin suna cewa:

'Ya yi mini kamar ruwan Yarbawa'.

Kalami irin wannan yana nufin cewa duk da kasancewar wanda ake magana kansa ba Bayarabe ba ne, ya yi kama da Yarbawa ta fuskar halitta. Wato yana da siffa irin ta Yarbawa. Kwayoyin halitta daga maniƙi suke kuma ana ɗaukar maniƙi a matsayin ruwa. Saboda wannan ne ake ɗaukar kamanni da halitta a matsayin 'ruwa'.

A tunanin Sarkawa, tun da halitta duka mai rai daga ruwa take, duk lokacin da ake son a kamanta wani abu da wani, ana amfani da kalmar ruwa. Dubi yadda ake amfani da kalmar ruwa wajen nuna kamannin launin wani abu. Idan abu yana da launi shigen na madara, akan ce 'ruwan madara ne'. Haka ma Akwai 'ruwan ɗorawa' idan launin abu ya yi kama da na ɗorawa. wasu kuwa kan kira shi ruwan ƙwai. Abin da launinsa mai fyalƙyali da ɗaukar ido ne, sai a ce yana da 'ruwan zinari' don kuwa launi nasa tamkar zinari ne. Launuka da dama akan nuna alamarsu ga wani abu da ya yi kama da su ta hanyar amfani da kalmar ruwa. Baya ga haka, sakamakon ɗaukar da Sarkawa suka yi na kasancewar halitta daga ruwa, ana amfani da kalmar ruwa domin nuna kamanni ko siffa ko ɗabi'a ta mutane. Misali idan mutum ya yi kama da wawaye akan ce "yana da ruwan wawaye." Haka ma idan ya yi kama da masu wayo akan ce yana da 'ruwan wayo'. Idan kuwa mutum matsoraci ne sai a ce 'ya faye ruwan ciki'. Wanda yake da yawan inda-inda, wanda ba ya iya zaɓar abu ɗaya nan take ko kai tsaye, akan ce 'ya faye ruwan ido'.¹

Ruwa Rayuwa ne

A basarken tunani, ruwa rayuwa ne. Ba kawai kasancewar halitta daga ruwa ba, rayuwa kowace iri ce tana buƙatar ruwa. A tunanin Sarkawa rayuwa ba ta salwanta sai ruwanta ya ƙare. Idan halitta ba ta da sauran shan ruwa a gaba,

¹ Ba sarkawa kaɗai suke da irin wannan tunani ba amma yana da kyau a fahinci cewa sarkawa su ne malaman ruwa don haka duk wata hikima ko azanci na magana da ya jibinci ruwa a wajen su ake fara jin sa har sauran mutane su ji su kuma ɗauka.

sai ta mutu. Idan kuwa da sauran ruwa, sai dai ta galabaita ko ta rayu a wahalce, na wani lokaci, bakin iya adadin ruwan da aka kaddara mata,¹

Bahaushe idan ya ce, “wane ya sha ruwa” to yana nufin wane ya yi rayuwa mai jinkri, wato ya yi tsawon rayuwa. Idan ya ce “shan ruwa ya kare”, abin nufi shi ne mutuwa ta zo wa rayuwa.

Daukar da Sarkawa suka yi cewa, ruwa shi ne rayuwa ya sanya Bahaushe a wata Karin magana yana cewa:

‘Rai dangin goro ne *ruwa* aka ba shi.’

Goro ‘ya’ya ne na bishiya wadda ba ta iya rayuwa sai da ruwa. Haka ma ‘ya’yan idan ana bukatar su dade ba tare da sun bushe ba, ana dan yayyafa masu ruwa akai-akai. Rayuwa ma haka take, tana bukatar ruwa domin ta dore, ta kyautatu, ta kuma ni’imtu. Ba wai abinci kadai rayuwa take bukata ba, ruwa ma muhimmi ne. Rayuwa ba ta saurin salwanta sakamakon rashin abinci kamar yadda take yi idan babu ruwa. A bisa al’ada idan mutum ya suma, ruwa ake fara zuba masa domin a farfado da shi. Ko hadari aka yi, masu ceto suka hango wani ya suma, ba abin da suke cewa sai ‘a kawo ruwa’. Ruwan ne za a yayyafa wa wanda ya suma don ya farfado. Wannan gajeren labari da ya auku a zahiri zai tabbatar da haka.

A shakara 1985, lokacin watan azumi kan kama cikin tsakiyar bazara. Ranar wata Lahadi, a kasuwar Jabo, karamar hukumar Tambawal, jihar Sakkwato, wata tsohuwa ta fadi ta suma sakamakon matsanancin zafi da kuma kishirwar azumi. Mutane da suka kawo mata dauki sai suka yayyafa mata ruwa. Da ta dan farfado, sai suka ba ta ruwa mai sanyi ta sha. Tana shan ruwan sai ta kara dawowa cikin hayyacinta. Ga fura an kawo, sai mutane suka ce, “a ba ta fura”. Tsohuwar da ta ji abin da mutane suka fada na a ba ta fura, sai ta ce, “kada ku ba ni fura azumi ni kai!” Abin mamaki, kuma abin ban tausayi, tsohuwar ba

¹ Dubi abin da sha’iri Aliyu Akilu yake cewa, a dangon na bakwai na wakarsa ‘Cuta Ba Mutuwa Ba’ cikin Aliyu Akilu (1980) *Fasaha Akiliya* Northern Nigeria Publishing Company, Zaria. Shafi na 39.

Ubangiji ya yarda	Da rayuwa mai tsada
Gare ni, tsara takarda	<u>Da shan ruwa na randa,</u>
Na ci gaban amfani	

ta san lokacin da aka ba ta ruwa ta kwankwada ba. Amma ta ji lokacin da ake cewa a ba ta fura, don haka ta ce azumi take yi, kada a ba ta. Haka ya taɓa faruwa da wani wai shi Baruje wanda ya sha ruwa a yayin da yake azumi sakamakon galabaita da ya yi. Da aka ce a kawo masa fura cewa ya yi, “Wallahi sai na kai shi.” Tirkashi! Wani abu sai ruwa! Wannan labari ya nuna cewa, ruwa shi ne rayuwa idan babu shi, rayuwa sai ta salwanta.¹

Barkwancin Ruwa

Duk da cewa daga cikin fahimtar da Sarkawa suke da ita game da ruwa akwai danganta rayuwa da ruwa, ruwa a falsafar Sarkawa yakan yi barkwanci. Ma'anar barkwanci a nan shi ne samun tangarda a wani sha'ani da aka gwanance kan sa. Sarkawa sun dauka cewa komai iya ruwan mutum, wata rana zai iya samun tangarda ko matsala a cikinsa. Don haka ne ake son a rika hattara da kaffa-kaffa ga sha'anin ruwa. Akan yi hattara ne kuwa domin kauce wa barkwanci irin wanda aka san ruwa da shi. daukar da Sarkawa suka yi wa ruwa na kasancewarsa abu mai iya yin barkwanci, ya sanya suka fito da karin magana mai cewa:

Gwanin ruwa, shi ruwa kan ci.

Wanda ya saba da ruwa, ya iya iyo sosai kuma ba ya razana ko tsorata komai yawan ruwa ko zurfinsa, shiga yake yi. Irin wannan shi ruwa kan ci. Wanda ke jin tsoron ruwa kuma ba ya shigarsa, mawuyacin abu ne ruwa ya ci shi.²

¹ Dubi yadda mutanen Nijer ‘yan ci-rani fiye da mutum tamanin da bakwai (87) suka mutu sakamakon kishi, bayan da motarsu ta lalace, yayin da suke tsallaka hamadar Sahara kan hanyarsu ta zuwa Algeria, cikin watan Satumba na 2013. Don karin bayani kan wannan labari, a duba jaridar *Daily Trust* ta harshen Ingilishi, Vol.33, No 35 da ta fito ranar Jumu'a, 01/11/2013. Shafi na 25 labari mai taken “87 Niger Migrants’ Bodies Found Near Algerian border”

² Wannan dalili ne ya sanya makada Ibrahim Narambada a wakarsa ta ‘Alkali Abu ‘ ya fada a wani dan waka cewa:

Gindin Waka: Ya dau girma ya dau yabo
Mu zo mu ga Alkali Abu

Jagora: Kul ka ishe gulbi ya cike
Im ba kowa ko ka iya,
Koma ka tsaya ganga ka kwan

Haka Alhaji Mamman Shata a wakar da ya yi wa Sarkin Daura Muhammadu Bashir, ya fada a wani dan waka cewa:

Gindin Waka: Kwana lafiya mai Daura

Basarke saboda irin fahimtar da ya yi wa ruwa na abu mai iya yi wa gwaninsa barkwanci, ya fito da karin magana mai nuna irin wannan halayya ta ruwa. Bahaushe na cewa:

Ruwa ya kare wa ɗan kada, bai gama wanka ba.

Kada halitta ce da take rayuwa a cikin ruwa. Abincinta da mazauninta duk a ruwa yake. Basarke yana sane da cewa, kada yana da waibuwa mai yawa. Saboda wannan waibuwa tasa, sai Basarken da ya isa zai iya kama shi. Duk da irin wannan waibuwa tasa da kuma kasancewar yana rayuwa a ruwa, bai hana ruwa ya yi wa kada halinsa na barkwanci ba. Ma'anar wannan karin magana shi ne mutum ya rika hattara da taka-tsantsan ga lamurran duniya domin zare na iya tsinkewa a lokacin da ba a shirya wa haka ba.

La'akari da halin ruwa na yin barkwanci, ya sanya idan gwanin yin wani abu ya sami kuskure yayin aiwatar da abin nan, akan ce:

“Abin ya ba shi ruwa”.

Ma'ana, duk da cewa akwai gwaninta da kwarewa ga wannan lamarin, to yau da gobe ta yi halinta. Kasawa ta ɗan'adam ta bayyana domin mutum duka ɗan tara ne.

Baya ga haka, tunanin cewa, ruwa yana da halayya na barkwanci, idan Basarke ko wani Bahaushe ya dafa wake, aka sami waɗansu ‘yan kwarori na waken ya kasa dafuwa, ana kiransa ‘ruwan gawa’. Wato waken da ya yi barkwanci, ya kasa nuna bayan da aka dafa shi. Sauran waken da ya nuna ya zama gawa amma wanda ya kasa nuna ya zama ruwa don ya yi barkwancin kasa dafuwa.

Tare da haka, a duk lokacin da mutum ya ɗauko ɗaki ta fuskar yin abin da ya fi karfinsa, ba tare da ya yi hattara da kaffa-kaffa a rayuwa ba, akan ce:

“Ya sha ta fi cikinsa.”

Ma'anar wannan shi ne mutum ya yi abin da ya zarce zarafinsa.

Idan ruwa ya yi barkwanci rayuwa na iya salwanta ko ta shiga wani hali na wahala. Da haka a wurin Sarkawa da wasu makusantansu, duk lokacin da

Jikan Abdu gwaureon giwa.

Jagora: Mamman baƙon ruwa ɗan Ummaru

Ka ci gwani uban ɗan Yayya.

rayuwa ta shiga cikin kunci, matsaloli suka tattaru, suka dabaibaye rayuwa, lamurra suka dagule, akan kwatanta shi da:

‘ruwa ya kai ga wuya’¹

Kari bisa wannan zance, sakamakon fahimtar da Sarkawa suke da ita kan ruwa, na kasancewarsa mai barkwanci, ruwa yana da tsoratarwa don kuwa ko gwaninsa bai tsira daga samun tangarda a cikinsa ba. Wannan ne ya sanya Sarkawa suke fadar wani zance na cewa:

‘ruwa ba ka da gwani.’

Komai kwarewar mutum da iya ruwa, yana iya samun matsala a cikinsa, idan dai har yana shigarsa yau da gobe.

Ba wannan kadai ba, dalilin barkwancin ruwa da Sarkawa suka tabbatar, mutane suna jin tsoronsa musamman ruwan gulbi ko korama ko tafki, wanda yake da yawa da zurfi. Kan tsoron da ake yi wa ruwa domin barkwancinsa ya sanya idan mutum ya razana ko ya tsorata da wani lamari akan ce:

‘Cikinsa ya duri ruwa’

Ma’ana shi ne wanda duk cikinsa ya duri ruwa, haƙifa ya tsorata matuƙa. Malaman ruwa sukan ce farko abin da ke faruwa ga wanda ruwa zai ci shi ne cikinsa ya duri ruwa. A wannan lokacin, ko takobi aka mifa masa da sunan ceto, rifa ta zai yi domin ba wai tsoro kadai ke tare da shi ba har da gushewar tunani.

Ruwa Ma’auni Ne

Ruwa yana da kima sosai don haka auna shi sai an yi amfani da wani mazubi. Sarkawa suna amfani da ruwa domin ya kasance ma’auni na kimanta abubuwa ko auna su. A nawa hasashe, sakamakon kima da kuma daraja da Sarkawa suke ganin ruwa yana da shi ya sanya a karin harshen Sakkwatanci wanda ake amfani da shi a Argungu, cibiyar Sarkawa da Sarkanci a wannan fasa, ya sanya ruwa yake daukar lamirin jam’i, sabanin karin Hausar gabas da ke ba

¹ Makadaɗan’anace a wata waƙarsa ta noma wadda ya yi wa Garba Nagodi yana cewa a wani da na waƙar:

Gindin Waƙa: Mai gida gona

Gamdaren Ali fama Garba Nagodi

Jagora: Agaza mani Garba Nagodi

‘Y/Amshi: Yau hwa ruwa sun kai ga wuyana.

wa kalmar ruwa lamiri na tilo. Misali a Sakkwatanci ana cewa ‘ruwa sun kare’, yayin da a Hausar gabas ake cewa ‘ruwa ya kare’.

Dalilin kasancewar Sarkawa suna daukar ruwa matsayin ma’auni na kimanta abubuwa ya sanya duk wanda aka ba shi damar zaɓen abu ɗaya daga cikin abubuwa da yawa, ya kasa ɗauka ko yin zaɓen kai tsaye, ya tsaya yana inda-inda, akan ce masa yana da ‘ruwan ido’. Wannan ɗabi’a ce take sa a ce, ‘wane yana da ruwan ido’.

Haka kuma Sarkawa da ma sauran masu magana da harshen Hausa, suna amfani da kalmar ruwa domin auna abu musamman idan ana son a nuna yawa ko girman wani abu da mutane ke yin ado da shi kamar zobe ko sutura. Idan misali mutum ya saka zobe a yatsarsa, ya kasance zoben bai kama ta ba domin ya yi wa yatsar yawa, ana cewa, ‘zoben ya yi ruwa’. Riga ko wando idan suka yi wa wanda ya saka su a jikinsa yawa, akan ce ‘sun yi masa ruwa’, wato yawan suturar ta rinjayi jikin wanda ya saka ta.

Akwai karin maganar da ke nuna ruwa ma’auni ne. Karin maganar na cewa:

‘Ruwan da ya isa kurma, da shigarsa ana ganewa.’

Ma’anar wannan shi ne idan ana son a san kimar abu, musamman yawansa ko rashin yawansa, akwai buƙatar auna shi ko da kuwa ba da mudu ba. Ko da ta hanyar tabawa ko shiga cikinsa ne

Sakamakon sabo da shiga ruwa na yau da kullum sarkawa ke yi, sun gano cewa ruwan da yake a faƙo galibi ba ya da zurfi amma kuma idan aka kalli ruwan a kwance, sai a yi zaton mai yawan gaske ne amma ina! Shirim ne ba ci ba. Wannan ya sa ake kwatanta abin da ake zaton mai yawa ne amma a zahiri ɗan kaɗan ne da ‘ruwan faƙo’ Maƙaɗa Alhaji Musa ɗanƙwairo Maradun wanda ya san yanayin faɗamar nan da ta rabi gulbin Sakkwato a nan ƙasar Maradun, wadda yanzu take cikin maɗatsar ruwa ta Bakalori yake cewa a wani ɗan waƙa tasa:

Gidin Waƙa: Mai Maradun baban Baraya

Jikan Moyi, Iro ɗan Mamman tura haushi

Jagora: Allah waddan ruwan hwaƙo

Na hange su zay yawa

‘Yan Anshi: Na yi zaton da zurhi

(Gusau, 2009:132)

Ana kuma amfani da ruwa domin auna fankantar lokaci da aka dauka na yin wata tafiya ko ziyara ko wani aiki. Gano abu fankani ne ko babba ne ko mai yawa ne duk ya shafi ma'auni. Domin zance makamancin wannan, ana amfani da kalmar ruwa. Bahausha ne cewa:

‘Shan ruwan tsuntsaye’

Duk abin da aka yi wa shan ruwan tsuntsaye kuwa, an yi shi ne kai tsaye, ba tare da bata wani lokaci ba ko wata tsaitsayawa. Sarkawa suke zaune a fadama rani da damina, su kuma suka san abin da yake faruwa a fadama da halittun da ke rayuwa a ciki da kewayenta musamman dabi'unsu don haka su ne malamai, masana sha'aninta. Su suka san yadda tsuntsu yake shan ruwa suka kuma kwatanta ma'auni na fankancin lokaci.

Ruwa Siyasa ne

Ruwa abu ne mai muhimmancin gaske, wanda kowace rayuwa da halitta na buƙatuwa da shi. Ruwa da albarkatunsa na da kima sosai a wurin kowace al'umma. Duk da haka, duniya na fuskantar karancinsa. Karancin ruwa da albarkatun da ke cikinsa, da kuma yawan buƙatarsa da al'ummomi daban-daban suke da shi, kan haddasa siyasa dangane da mallaka ko dama ta tatsarsa da kuma albarkatun cikinsa. Wannan ne kan haddasa tashin-tashina, rigingimu, wani lokaci har da faɗaɗe-faɗaɗe tsakanin al'ummomi. Waɗansu gulabe da tafukka kan ratsa ƙasashe daban-daban. Wannan ne ya sanya akan yi amfani da su a matsayin alamomin iyakoki na dindindin tsakanin ƙasashe, jihohi ko yankuna.

Sarkawa saboda fahimtar ruwa da suka yi sosai da sosai ya sanya sun dauka cewa, ruwa siyasa ne ko wani fage na siyasar al'umma. Wannan ne ya sanya albarkatun tafukka, gulabe da koramu waɗanda Allah a cikin ikonsa ya shimfiɗa a duk faɗin gundumar Sakkawato suna farkashin kulawar wasu shugabanni na al'umma. A kan haka, saboda siyasar ruwa masunci ba ya shiga kowane ruwa ya yi su kai tsaye sai tare da izni na waɗanda ke kula da ruwan. Misali a Argungu, gulbin Matan Fada, inda ake aiwatar da shahararren buƙin kamun kifin nan na ƙasa da ƙasa yana farkashin kulawar Makwashi ne kuma Shugaban ƙasar Nijeriya ne yake bayar da izni na yin su a cikin wannan ruwan. Gulbin Mala da wasu tafukka kuwa suna farkashin kulawar Sarkin Kabin Argungu ne don haka shi kaɗai ne zai iya bayar da iznin kama kifɪ a

ciki.¹ Yadda wannan al'amari yake a Argungu dangane da siyasar ruwa, haka abin yake har a wasu masarautu na gundumar Sakkwato. A bisa siyasar ruwa, masunta ba su da ikon fasa kowane tafki sai da izinin Sarkin Ruwa. Idan kuwa aka kuskura aka yi haka, Sarkin Ruwa na da waibuwar da zai iya sa kifi ya kasa kamuwa ga kowa. A shiga ruwa, a yi su har a take ba tare da an kama ko da kwaguwa ba. Wani sa'ili kuma sukan saki matsanancin sanyi a ruwa ta yadda da mutum ya shiga, ba zai iya jure wa sanyin ba.

Siyasar ruwa kan sa Sarkawa su mallaki asirai daban-daban kamar asirin kashe ruwa da sa tafki ya kafe, ya daina ajiye ruwa ko kuma ma a hana ruwa tsayuwa ko tattaruwa a wani gurbi na gulbi. Jayayya tsakanin mallakar ruwa kan sa aiwatar da wadannan sihirce-sihirce a tsakanin Sarkawa.

Bisa al'ada, Sarkawa kan yi shinge na kamun kifi a gulabe da tafukka. Misalin shingen ya hada da tashi, da ganuwa, da saba da sankiya da dumba. A bisa siyasar ruwa ta yankunan da ake yin shinge a ruwa, ba kowane masunci ne yake yin shinge a duk tafki ko gulbin da ya ga dama ba a lokacin da zuciyarsa ta muradi yin haka. Galibi wajajen da ake yin shinge na kamun kifi gadon su ake yi kaka da kakanni. Duk wanda bai gada ba, ba ya da ikon da zai shiga gulbi ko tafki ya kafa shinge.

Baya ga haka, wani abu da ya ba Sarkawa haske dangane da daukar da suka yi cewa ruwa siyasa ne ba ya rasa nasaba da dubin yadda gulbi daya kan ratso yankuna daban-daban, daga tushensa har zuwa mafurarsa, inda yake kwarara ruwan duk da ya kwaso. A wani yanki, wannan gulbi zai sami wani suna daban da yadda ake kiransa a wani yankin. Misali, gulbin Sakkwato da aka ce tushensa na can yankin Katsina laka, ya kwararo a Zamfara har ya isa Sakkwato, ana kiransa da suna gulbin Sakkwato. A tunanina, saboda siyasa, da gulbin ya ratsa yankin Argungu da Birnin Kabi har zuwa inda ya hadu da kogin Kwara, ana kiransa gulbin Kabi domin siyasa ta rashin jituwa da ta wakana tsakanin daular Sakkwato da kuma daular Kabi gabanin shigowar Turawan mulkin mallaka.

¹ Domin cikakken bayani kan gulabe da tafukkan Argungu da kuma masu kulawa da su, ya dace a duba Argungu, Ibrahim Abubakar "Samuwar Waka Da Kirari A Bukin Kamun Kifi Na Argungu." Kundin Dgiri na Biyu (M.A.Hausa) Sashen Harsunan Nijeriya, Jami'ar Usmanu Danfodiyo, Sakkwato. Shafi na 17-21.

Sakamakon Bincike

Wannan bincike ya tabbatar da cewa Sarkawa sun taimaka matuƙa wajen samar da wasu karin maganganu da salo tare da kalamai na hikima da ake amfani da su a harshen Hausa. Wannan kuwa ya samu ne sakamakon irin falsafarsu dangane da ruwa dalilin tarin sani ko ilimin ruwa da suka mallaka don su ne malaman ruwa. Haka ma rayuwar komai ta ta'allaƙa ne ga ruwa domin ko na'urori kamar mota da jirgin sama da babura ba su tafiya sai an saka masu ruwan.. Yunwa ba ta saurin yi wa rayuwa illa kamar yadda kamfar ruwa ko rashinsa yake yi wa rayuwa kisa, domin rayuwa kowace iri ce ba ta yi sai da ruwa.

Kammalawa

Ruwa aba ne mai muhimmancin gaske da rayuwa kowace iri ce ba ta walwala sai da shi. Baya ga amfani da ake yi da shi na al'ada da addini wanda ya jibinci sha da wanka da wanki, ruwa yana da amfani kasancewarsa maraya ta waɗansu halittu da ake kamawa domin a ci ko sarrafa a matsayin magani ko mahadi na wasu magungunan gargajiya.

Sarkawa mutane ne da suka ƙware, suka kuma shahara wajen kamun kifi da kambadar wasu halittun ruwa kamar kada da dorina da ayyu da sauransu. Da yake aikinsu ya jibinci shiga ruwa a kullum da safe ko da yamma ko ma da dare. A lokacin damina da bazara ko lokacin hunturu, ba sa'ar da Sarkawa ba sa shiga ruwa. Don haka ne suke iya sarrafa ruwa da kuma halittun da suke cikinsa. Dalilin ƙwarewar da suke da ita kan lamarin ruwa, Sarkawa su ne malamai masana ruwa. Da yake Bahaushe yana cewa 'kome ya nutse a tarbai ganga' ashe idan ana son ƙwaƙƙwaran sahihin bayani game da ruwa dole sai a nemi Sarkawa don kuwa su ne malaman ruwa. Tunanin da suke da shi, da irin ɗaukar da suka yi wa ruwa, ya samu ne sakamakon tarin sanin da suka mallaka game da ruwa. Wannan kuwa shi ne falsafarsu game da ruwa.

Sarkawa suna kallon ruwa a matsayin rayuwa kuma rai kowane iri ne, dangin goro ce, ba ya yi sai da ruwa. Wannan ne ya sanya aka fahimci cewa idan kana son labari daga wurin baƙo, to ba shi ruwa don ana ba baƙo ruwa a sha labari. Ruwa shi ke ɗaukar kaso mafi rinjaye daga cikin jikin halittu. Don haka ruwa shi ne sinadarin kowace halitta ta ɗan'adam saboda da ruwa na maniyi aka haliƙce shi. Ruwa duk da muhimmancinsa ga rayuwa abu ne mai yawan barkwanci don kuwa sau da yawa ruwa gwaninsa yake ci. Wannan ne ya sa ruwa yake abin ban tsoro don kuwa sau da yawa cikin mutum kan 'ɗuri ruwa' idan hankalinsa ya tashi, ya kuma tsorata. Basarke ya ɗauka cewa ruwa

ma'auni ne don kuwa mai 'ruwan ido' yakan kasa zaɓe nan take. Akan yi wa abu 'shan ruwan tsuntsaye' a ma'aunin lokaci kankane sannan kome ya nutse akan tarbe shi ne a ganga don kuwa ba a tababa ta nutse a ruwa. A wurin Basarke, ruwa koyaushe hanyarsa yake bi don haka yadda aka al'adantu da gudanar da abu, haka ya kamata a riƙa yin sa.

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Nazarin Aron Harshe A Waƙoƙin Marigayi Alhaji Musa Dankwairo Maradun

Dano Balarabe Bunza & Abdullahi Sarkin Gulbi

Tsakure

Alhaji Musa Dankwairo Maradun na ɗaya daga cikin shahararrun makadan ƙasar Hausa, kuma fitattu da aka sani a kan hazaƙar aiwatar da waƙar baka. An radfa wa wannan maƙala suna 'Nazarin Aron Harshe a Waƙoƙin Alhaji Musa Dankwairo Maradun'. Wannan ya faru saboda ganin cewa akwai aron da yake yi daga wasu harsuna a cikin waƙoƙin da yake rerawa. Haka kuma an gano cewa aron harshe a cikin waƙa ba kasawa ba ne a wurin maƙaɗi, sai dai yana nuna fasaharsa a fagen waƙa. Masana sun faɗi cewa aron harshe ba laifi ba ne, domin idan aka sami harshe ba ya aro daga wasu harsuna, ya kama hanyar durƙushewa ke nan. Maƙalar ta nazarci aron harshe a cikin waƙoƙin Dankwairo inda aka gano maƙaɗin ya yi amfani da harsuna birjiki na aro a cikin waƙoƙinsa kuma a wuraren da suka dace. An gano aron harshen da ya yi a waƙoƙinsa ya taimaka ƙwarai a wajen isar da saƙonninsa zuwa ga jama'a. An kawo misalai daban-daban daga waƙoƙin maƙaɗin da suka tabbatar da cewa aron harshe a cikin waƙoƙin Dankwairo ba faɗa ne kurum ba, dahir ne. A kan haka maƙalar ta lura da cewa, duk maƙaɗin da aka rasa aron harshe a cikin waƙoƙinsa yana da sauran karɓa sunan maƙaɗi ta fuskar shiryawa da kuma rera waƙa. An gano hakan ne ta fuskar nazarin da aka yi na waƙoƙin Dankwairo inda aka gano cewa da wuyan gaske a sami waƙarsa da babu aron harshe a cikinta. Bisa waɗannan dalilai ne maƙalar ke ganin bai dace a yi zancen waƙoƙin Dankwairo Maradun ba, ba tare da an taɓo aron harshe ba, domin aron harshe a cikin waƙa na ɗaya daga cikin abubuwan da ke tabbatar da shaharar maƙaɗi.

Gabatarwa

Akan sami aron harshe a cikin wasu waƙoƙin bakan da maƙaɗan Hausa suka rera a wasu lokuta na wasu jama'a (sarakuna da waɗanda ba su ba), saboda wani dalili ko dalilai da suka sanya su yin hakan. An fi samun aron harshe a cikin waƙoƙin shahararrun makadan baka da aka san da su a fagen waƙa. Musa Dankwairo na ɗaya daga cikin makadan da aka samu bayyanar aron harshe a cikin wasu waƙoƙinsu. Maƙalar za ta kawo dalilan bincike da dabarun gudanar da shi da hanyoyin da aka bi domin gudanar da shi da duba ma'anar fitattun kalmomin da suka fito a cikin taken maƙalar da kuma taƙaitaccen tarihin maƙaɗa Dankwairo Maradun kafin a kawo gundarin abin

da makalar ta duba. Waƙoƙin Dankwairo na da bambanci da waƙoƙin sauran makada 'yan uwansa domin akan sami maganganunsa kalilan a cikin waƙa a matsayinsa na jagora, inda yaransa ke gudanar da waƙoƙin baki ɗaya. Dankwairo bai taɓa musanta abin da yaransa ke faɗa a cikin waƙa ba, sai dai ƙara musu ƙwarin guiwa da faɗin 'haka fa' ko 'a gaishe ku' ko 'hakanan na' da 'na gode'. Duk wannan ya faru saboda ya riga ya faɗi cewa ya aminta da su a fagen waƙa kuma sun san bakin zaren waƙa sosai. Ya faɗi haka da bakinsa a wurin da ya ce: "Mu huɗu duk azanci gare mu".

A wasu lokuta ma yakan nashe ya koma cikin 'yan karɓi kamar ba shi ne jagora ba. Yakan ba wa Daudun kiɗa da Marafan kiɗa da na cikon huɗunsu gaba domin su ja waƙa daga farko har zuwa ƙarshe. Abin da ya fi yi shi ne buɗa waƙa domin sheda musu waƙar da za a yi da wanda za a yi wa ita. Saboda hazaƙar waƙa da yaran suke da ita, har wasoson jagorancin waƙa suke yi. A kan haka duk abin da yaran suka faɗa tamkar Dankwairon ne ya faɗa. Dangane da haka idan ana sauraron waƙoƙin Dankwairo an san haka suke tafiyar da waƙoƙinsu. Akan sami ɗiya masu yawa a cikin waƙa da iyakar Dankwairo yana zaune kurum yana sauraron abin da yaransa ke faɗa, sai dai ya gaishe su ko yin wata magana mai ƙarfafa musu guiwar ci gaba da waƙa kamar yadda bayani ya gabata. Duk yadda suka ja waƙa daga farko zuwa ƙarshe ba a cewa, waƙoƙin Garban Dankwairo ko na Daudun kiɗa ko kuma na Marafan kiɗa. Abin da ake cewa shi ne waƙoƙin Dankwairo Maradun.

Dalilin Bincike

Dalilin da ya sa aka gudanar da wannan bincike shi ne, domin ƙara wa juna sani kan abubuwan da za a tattauna. Haka kuma, wani dalilin gudanar da wannan bincike shi ne, rashin samun takarda irin wannan a iya binciken da muka yi, mu kuma da yake muna da sha'awa da kayan aiki sai muka yi.

Dabarun Bincike

Daga cikin dabarun da aka yi amfani da su domin aiwatar da wannan bincike akwai farautar waƙoƙin marigayi Musa Dankwairo Maradun tare da sauraren su domin fito da wuraren da ya yi aron harshe a cikinsu a lokacin da yake raye. Haka kuma an yi amfani da littattafan masana da suka wallafa kan waƙoƙin makadin, musamman na Sa'idu Muhammad Gusau. Tare da waɗannan an shiga yanar gizo domin samun waƙoƙin makadin. Shiga yanar gizon ya taimaka sosai ta hanyar samun wata waƙa da ba a same ta a cikin littafai ba da sauran waƙoƙin da ke cikin kaset. Haka kuma an leɓa ɗakunan karatu domin binciko ayyukan da aka yi a kan makadin da kuma waƙoƙin da suka shafi fagen da ake wannan bincike a kai. Haka kuma, yin hira da masana

waƙoƙin makaɗin na daga cikin dabarun da aka yi amfani da su domin gudanar da binciken da aka sanya a gaba.

Ma'anar Aron Harshe

A nan kalmomi biyu ke buƙatar a bayyana ma'anarsu, aro da harshe. Aro na nufin *borrowing* a harshen Turanci. Haka kuma kalmar na nufin *a loan of something which is itself to be returned*, (Bargery, 1934:37). Ma'ana ita ce aron abin da babu makawa ga mayar da shi wurin da aka aro shi (fassarar masu bincike). A fahimtarmu aro na nufin samo abin da mutum ba ya da shi a wurin wanda ke da shi da nufin mayar da abin ga mai shi bayan ƙare amfani da shi. Aron harshe ba hakanan yake ba. Abin da ake nufi da harshe shi ne language. Language kuma na nufin yare (Bargery). Abin da aron harshe ke nufi a tamu fahimta shi ne, mutum ya koyi kalmomi da jimlolin wani harshe da ba nasa ba domin ya iya magana da shi tare da aika saƙonsa ta hanyar amfani da shi. Haka kuma harshe na nufin ginshiƙin samar da sadarwa tsakanin mutane tare da samun fahimta tsakanin juna.

Taƙaitaccen Tarihin Marigayi Musa Dankwairo Maradun

An haifi Dankwairo Maradun a shekarar 1909 a ƙauyen Dankaduna cikin ƙasar Bakura ta yankin ƙaramar hukumar Talata Mafara ta tsohuwar jihar Sakkwato, yanzu kuma a jihar Zamfara. Sunan mahaifinsa Usman, mahaifiyarsa kuma, ana ce mata 'Yarnunu wadda aka auro daga garin Goran Namahe. Mahaifin Dankwairo ya auri mata fiye da ɗaya kuma, mahaifiyarsa ba ita ce ta farko ga mahaifinsa ba. Wannan ya sanya yana da yayye maza da mata waɗanda suke uba ɗaya. Sunan babban wansu makaɗa Abdu Kurna. Musa ya sami laƙabin Dankwairo daga sunan ƙanen mahaifinsa mai suna Kwairo. Kwairo yaron mahaifin Dankwairo ne kuma mai zaƙin murya lokacin da yana sha'anin waƙa. Daga baya ne ya fara yawace-yawacensa har ya shiga uwa duniya, ya daina harakar waƙa. Dankwairo ya fara yi wa mahaifinsa karɓi tun yana da shekara bakwai, sannan yana da zaƙin murya kamar babansa Kwairo da ya yi fitan-ƙafa. Jin muryar Musa da zaƙi da mahaifinsa ya yi ya sanya shi faɗar cewa, "Ga ɗan Kwairo kuma ya dawo". Dalilin wannan magana da mahaifin Dankwairo ya yi ya sanya laƙabin Dankwairo ya bi shi duk tsawon rayuwarsa.

Musa Dankwairo ya fara rayuwarsa a Birnin Kayan Maradun domin nan ya tashi kuma nan ya fara buɗe ido. A lokacin ƙuruciyarsa jama'a sun shedi yaro ne mai hankali da ladabi da biyayya ga dukkan jama'a. Tare da haka, Allah bai nufa Musa ya yi karatun Muhammadiyya da na boko ba, amma an yi masa baiwar fahimtar abubuwa da fasaha da basirar waƙa. Haka kuma yana da

basirar haddace tarihin abubuwan da yake ji daga mutane. Lokacin da mahaifin Dankwairo ya tsufa sosai, sai ya yi murabus, aka naɗa babban ɗansa Abdu Kurna domin ya ci gaba da jagorancin waƙa.

Sanadiyyar murabus da mahaifin Dankwairo ya yi ya sanya mahaifinsa ya hannunta shi ga yayansa Abdu Kurna. Tun farko ya fara kiɗan kanzagi a wajen mahaifinsa kuma, a lokacin ne ya fara karɓi. Dankwairo ya ƙware da kiɗa a ƙarƙashin yayansa Abdu Kurna saboda yawan zuwa kiɗan da suke yi tare a wurare daban-daban. Ana cikin haka sai Abdu Kurna ya naɗa Dankwairo Daudun kiɗa, wato Dangaladimansa. Wannan ya faru saboda yana taimaka wa Kurna wajen bayar da waƙa da yi masa ƙari a waƙoƙinsa.

Duk lokacin da ba a zuwa yawon kiɗa ko yammaci, Musa kan ɗauki ganguna ya shiga ƙauyuka yawon roko yana waƙoƙin noma tare da yara ‘yan uwansa. Idan ya komo daga wurin yawonsa na waƙa yakan kai wa Abdu Kurna duk abin da ya samo. Ana cikin haka sai Kurna ya ba shi izinin fara yi wa ‘ya’yan sarakuna waƙa domin ya saba. Waƙar da Dankwairo ya fara yi ita ce wadda ya tafi tare da uwargidansa mai suna Jemo tana yi masa amshi.

Ana cikin haka sai Allah ya ba Alhaji Aliyu II sarautar ‘Yandoton Tsafe (Uban Kasar Tsafe) a shekarar 1960. Faruwar haka ya sa Aliyu ‘Yandoto ya roki Abdu Kurna ya ba shi Dankwairo ya zama makadinsa. Makada Abdu ya amince da buƙatar ‘Yandoto. Makada Musa ya koma Tsafe yana yi wa Aliyu ‘Yandoto waƙa. Waƙar da Dankwairo ya fara yi wa maigidansa ita ce mai wannan gindi:

‘Bi da arna bai yarda a kai mai wargi ba,

Mai wuyag gaba ya hana ƙarya ‘Yandoto’

A shekarar 1962 Firimiyan tsohuwar jihar Arewa marigayi Ahmadu Bello Sardaunan Sakkwato ya kai yawon rangadin siyasa a garin Maradun. An nemi Sarkin Kayan Maradun ya sanar da dukkan makadan ƙasarsa su shirya waƙoƙin murnar zuwan Sardauna a Maradun. A daidai wannan lokaci Abdu Kurna ba ya da lafiya, ya waƙilta Dankwairo a madadinsa. A wannan rana ce Allah ya ƙaddara ficen Dankwairo, domin ya yi waƙar da ta share ta kowa a wurin, har wasu na faɗar “Ko Kurna ne iyakarsa haka”. Ga gindin waƙar kamar haka:

Ka da marake giwa,

Ba a haye ma barde,

Amadu ɗan Ibrahim,

Ba ka yada gudun arna ba.

Bayan haka ga wani ɗan waƙa daga cikin waƙar da Dankwairo ya rera wa Ahmadu Bello Sardaunan Sakkwato kamar haka:

Na zaka in maka murna,
 Kanen Kurna Dankwairo,
 Na zaka in yi ziyara,
 Kanen Kurna Dankwairo,
 Farin cikin sabkarka Maradun,
 Watan salla ne yaz zo.

Sir Ahmadu Bello mazajen duniya,
 Gagarau na Makaman Bidda

A sanadiyyar waƙar da Dankwairo ya yi wa Sardauna Ahmadu Bello, ya sami ɗaukaka sosai a idon Sardauna da sauran jama'a ta hanyar samun kyaututtuka sosai. Daga wannan lokaci ne ya ci gaba da bin Sardauna a Kaduna yana yi masa waƙa. Ana cikin haka makiya suka kashe Sardauna Ahmadu Bello a shekarar 1966.

Kafin shekarar rasuwar Sardauna, Allah ya yi wa Abdu Kurna rasuwa a shekarar 1962. Wannan rasuwa ta yi sanadiyyar naɗa Dankwairo matsayin wanda ya gaji Kurna. Daga wannan lokaci Dankwairo ya ci gaba da cin gashin kansa tare da ci gaba da waƙoƙi daban-daban da suka haɗa da na sarauta da noma da siyasa da ta'aziyya da faɗakarwa da gargadi da kuma na jama'a. Ana cikin haka sai ajali ya zo wa Musa Dankwairo inda ya rasu a ranar juma'a 13 ga watan Satumba a shekarar 1991. Ke nan, shekarar Musa Dankwairo talatin cif da rasuwa a wannan shekarar 2021. Allah ya ji kansa tare da mu ba don mun mutu ba. Amin ya Rabbil alamina.

Nazarin Aron Harshe A Waƙoƙin Marigayi Alhaji Musa Dankwairo Maradun

Idan aka yi zancen aron harshe, za a iya cewa ruwan dare ne game duniya, domin harsuna da dama na aro daga harsuna maƙwabta. Aron harshe ba kasawa ba ne face nuna hazaƙa da ƙwarewa ta fuskar da mai magana ko maƙaɗi ke magana a kai. Maƙalar na maganar aron harshen da aka samu marigayi Alhaji Musa Dankwairo Maradun ya yi a cikin wasu waƙoƙinsa, wanda za a duba ta fuskoki daban-daban kamar haka:

Aro Daga Barbarci

Sau da dama akan sami mawaƙi na yi wa sarki waƙa da harshen Hausa kuma a tarar sarkin ba Bahausha ba ne sai dai ba ya rasa jin Hausa amma ba ya iya dogon zance da ita. Haka ta faru ga marigayi Alhaji Musa Dankwairo

Maradun lokacin da ya yi wa sarkin Borno waƙa. Dankwairo ya je wajen sarki domin kai gaisuwa, aka tarar sarki ba ya jin Hausa sosai kamar yadda yake jin harshensa. A nan ne Dankwairo ya taambayi wani mutum mai suna Yadinyuma ko sarki ba ya jin Hausa ne yana ce masa ranka ya dade, Allah sabbinane amma bai karɓa masa ba? Ga abin da makada ya ce:

Jagora: Dankwairo na je Borno,
Can Bare-bari sun yi kira na,
Na ko zo na kwana ɗaya,
Ko da safe niɗ ɗau motata,
Sai ni' isa nan ƙofar fada,
Na ko je na iske Shehu,
Sai nic ce ranka shi dade,
Sai yaƙ ƙyale bai tanka ba,
Sai nicce Allah sabbinane,
Kuma yaƙ ƙyale bai tanka ba,
Na tambayi Zanna Yadinyuma,
Ko sarki ba ya jin Hausa.

Dankwairo ya fahimci dai sarki ba ya jin Hausa kuma yana son ya kai gaisuwa domin ba ya yiwuwa ga makadi ya je gidan sarki ba tare da ya kai gaisuwa ba. A sanadiyyar haka sai makada ya ci gaba da cewa:

Jagora: To in dai ba ya jin Hausa,

“Yam Amshi: Bari in gaisai da yarenai

Daga nan ne Dankwairo ya nuna hazaƙarsa ta makada ya juya baki ya ara daga cikin harshen Barbarci inda ya gai da sarki yana mai cewa:

Jagora: Sai nic ce alanguburo,
Sai yac ce alakawunjo,
Sai nac ce inda watu,
Sai yac ce kile wasile,
Kuma da daddare sai nik koma,
Sai nic ce alanguburo,
Sai yac ce alakawunjo,
Sai nac ce inda watu,
Sai yac ce kile wasile,
Da nam miƙe nac ce fajara,
Sai yac ce mani fajar kije,
Sai sarki yay yi dariya,
“Yan Amshi: Sai yaj jawo jikkatai,

Ya' 'yam muna dumbujen kudfi.

(Dankwairo: Waƙar Sarkin Borno)

Aron harshe na da muhimmancin gaske da ya zarce a lissafa. Da makada bai san yadda zai gaida sarki ba da sai an sami wanda zai yi tahinta tsakaninsa da sarkin Borno saboda rashin jin Hausa. Sanin yadda ake magana da kowane harshe muhimmin abu ne. Dubi yadda Dankwairo ya zama Babarbare ƙarfi da yaji domin buƙatar kai gaisuwa ga sarki. Ga ma'anar kalmomin kamar haka:

Alanguburo na nufin ranka ya dade.

Alakawunjo na nufin Allah ya ba ka nisan kwana.

Inda watu na nufin ina kwana ko barka da kwana.

Kile wasile na nufin lafiya ƙalau.

Fajara na nufin sai da safe.

Fajar kije na nufin mu jima da yawa.

Lokacin da makada na magana da Hausa sarki ƙyale shi ya yi, amma da ya juye zuwa Barbarci sarki ya fahimce shi kuma ya karɓa masa gaisuwar da ya yi, har da yin dariya da ke nuna ya fahimci abin da makada ya fada. Wannan na nuni zuwa ga cewa an yi wannan aron harshen ta fuskar buƙatar kai gaisuwa ga sarki, kuma makada ya fadi haka da bakinsa cewa a cikin ɗan waƙa na farko daidai wurin da ya ce:

Jagora: In dai ba ya jin Hausa,

'Yan Amshi: Bari in gaisai da yarenai.

Tambaya a nan ita ce wane yare ne yaren sarki? Amsa ita ce, yaren sarki shi ne Barbarci. Idan haka ne kuwa, an sami aron harshe a cikin waƙoƙin makada Dankwairo Maradun da ke tabbatar da alƙiblar wannan muƙala dangane da aro daga harshen Barbarci. Wannan a fili yake saboda makada Bahaushen ne, sarki kuwa Babarbare ne. Yin amfani da Barbarci da makada ya yi wajen gai da sarki ya tabbatar da aro daga Barbarci.

Aro Daga Fulatanci

Shari'a ta ce "Addu'a makamin mumuni ce". Haka kuma ba komai ce addu'a ba face roƙon Allah ta hanyar fadanci zuwa gare shi don neman biyan wasu buƙatu. Mutum kan yi wa kansa addu'a kuma yakan yi wa wani kamar yadda shi ma wani kan iya yi masa. An samu wurin da makada Dankwairo ya yi wa Sarkin Muri addu'a ta fuskar amfani da aron harshen Fulatanci. A cikin wannan addu'a Dankwairo ya ari harshen Fulatanci domin yi wa Sarkin Muri addu'a, la'alla sarki ya fi fahimtar Fulatanci ga abin da makada zai fada fiye da Hausa. Makadi kan yi wa basarake ko wani da ba shi ba addu'a idan ya yi

masa kyautar da ta ba shi mamaki. Ba wannan kadai ba, akan sami makadfi ya yi wa sarkin da yake yi wa kida addu'a idan ya shiga cikin wata matsala kamar yadda ta faru ga Sarkin Muri lokacin da aka saukar da shi daga karagar mulki kamar yadda za a kawo misali nan gaba kadan. Ga wani wuri da Dankwairo ya yi wa sarkin Muri addu'a kamar haka:

Jagora: Kai ko ban iya Hillanci ba,
Sai na gode ma sarki da yarensa,
Kai Allah hokki jam Ummarun Abba,
Kai Allah raine Ummarun Abba,
Kai Allah wonnane Ummarun Abba,
Kai Allah hokki sabbungo,
“Yan Amshi: Miyetti Allah, miyetti Annabijon Allah,
(Dankwairo: Waƙar Sarkin Muri)

A cikin ɗan waƙan da aka kawo a shedara ta biyu, makadfi ya ce sai ya gode wa sarki da yarensa (Yaren sarki, mai nufin Fulatanci). A nan za a ga cewa addu'a na ɗaya daga cikin hanyoyin da ake godiya ga mutum saboda alherin da ya yi irin kyauta. A taƙaice godiyar da Dankwairo ya yi ita ce ta rikide ta koma addu'a. Idan za a duba ko a al'adar taimako tsakanin mutane, duk wanda aka taimaka idan ya je yin godiya ba zai faɗi abin da ya zarce yi wa wanda ya taimake shi addu'a ba. Wannan ne dalilin da ya sa Dankwairo ya zarce da yin addu'a ga Sarkin Muri saboda alherin da ya yi masa. Ya yi addu'o'in a cikin harshen Fulatanci da ke tabbatar da aron harshen da takardar ke magana a kai inda ya ce:

Kai Allah ya ba ka lafiya (Allah hokki jam)
Kai Allah ya kiyaye ka ko ya tsare ka (Allah raine Ummarun Abba)
Kai Allah ya kyautata al'amarinka (Allah wonnane Ummarun Abba)
Allah ya ba ka jinkiri (Allah hokki sabbungo)
A farshe ya ce:

Na gode wa Allah da Annabin Allah mai nufin (Miyetti Allah, mi yetti Annabijon Allah).

Akwai aron harshe a cikin ɗan waƙar da aka kawo da ke ɗauke da harshen Fulatanci a cikinsa. Abin da ya dace a sani shi ne, duk harshen da mutum ke magana da shi idan ba harshen uwa ba ne (na gado) to shi ake kira harshen aro. A nan za a fahimci cewa Dankwairo ya yi amfani da harshen Fulatanci a matsayin harshen aro saboda ba harshen iyayensa ba ne. Haka kuma duk yadda mutum ya kware a wani harshe idan dai ba harshen gadonsa ba ne, to na aro ne.

Aro Daga Turanci

Hausawa na cewa “Yaba kyauta tukuici”. Huldar da ke tsakanin sarki da makafi irin ta maigida da yaro ce. Sarki ne maigida, makafi kuwa shi ne yaro. Kyauta na gudana tsakanin sarki da makafi a mafi yawan lokuta kamar yadda ta faru tsakanin Sarkin Muri da Dankwairo. Tun a zamanin da Sarkin Muri ya yi wa Dankwairo kyautar da ta ba shi mamaki saboda yawanta. Saboda yawan kyautar da sarkin Muri ya yi wa Dankwairo, akwai wurin da ya nuna mamakinsa da bakinsa kamar haka:

Jagora:...

Ran assabar sai nij je gidan sarki,
Dankwairo nan niy yi hira,

“Yan Amshi: Sarki yai man kyauta ta mamaki,

Sarki sai yai man kyauta ta kasaita

Sanadiyyar kyautar ban mamaki da kasaitar da Sarki ya yi wa Dankwairo ta sanya shi aron harshen Ingilishi ya yi magana da shi a cikin wakar da ya yi wa sarkin Muri. Ga abin da makafa Dankwairo ya ce dangane da aron harshen Turanci da ya sanya a cikin wakarsa kamar haka:

Jagora:Alhaji Musa Dankwairo,

Ga babbar riga ya ba ka,
Ga kufta kuma ga alkyabba,
Had da agogo da takalmanka,
Dankwairo ya ba shi **tu tauzan**,
Daudun kidi da shi da Marafa,
Babbar rigatai,
Su biyu sai yab ba su **wan tauzan**,
Yaran Dankwairo goma sha uku,
Kowa riga da **tu handuren naira**,
Anka yi **total** anka hada,
Kudfin Kwairo da na yara,

“Yan Amshi: Sun zama **fayif tauzan sis handure naira**,

Su Ummarun Abba yab ba ni,
Ba ni mamakin kyautar Umbaru,
Ya yi zama da Amadu Bello.
(Dankwairo: Wakar Sarkin Muri)

Babu shakka aron harshe ya fito a cikin dan wakar da aka kawo kuma kalmomin da makafa ya yi amfani da su raba-gardama ne ga zancen aron harshe a cikin waka. Ba a nan kadai ake samun aron harshen Ingilishi ba

amma an taƙaita shi kaɗai kamar yadda ya bayyana a cikin ɗiyan waƙar da aka kawo.

Duk da yake an sami wani wuri da makada ya yi aron kalmomin Turanci har yanzu a cikin waƙar da ya yi wa Sarkin Muri wurin da yake cewa:

Jagora: Kowaɗ ɗauki hanyar zagin mutuncin mutane jama'a ku gane,
'Yan Amshi: Wannan ƙarshensa ya kai ga jin kunya,

Jagora: Babu kakinaɗi babu **bel**,
Kuma babu hullataɗi babu takalma,
Dan **salarin** nasa an yanke,
Bai da **fansho** ba **garatute**,
Ba **ariyas** kuma ba garatute.

Jagora: Kai arne,
"Yan Amshi: Koma cikin dutci.

Jagora: Masu ƙasa su ad da ƙasarsu,
"Yan Amshi: Don yaƙi mik kai ka jayayya?
(Dankwairo: Waƙar Sarkin Muri)

Akwai aro daga Turanci sosai a cikin ɗiyan waƙan da aka kawo da babu tantama a ciki. An sami aron harshen ta fuskar aiwatar da habaici a cikin ɗan waƙan da makada Dankwairo ya shace homarsa a wurin da ya ce:

Babu kakinaɗi babu **bel**,
Kuma babu hullataɗi babu takalma,
Dan **salarin** nasa an yanke,
Bai da **fansho** ba **garatute**,
Ba **ariyas** kuma ba garatute.

Makada ya yi amfani da aron harshe a wurin yi wa wani gugar zana ta fuskar amfani da kalmomin Turanci da yawansu ya kai biyar. Kalmomin da ya yi amfani da su sun haɗa da **bel** mai nufin *belt* wanda ma'aikatan kaki ke ɗaure ƙugu da shi, da **salari** mai nufin *salary*, wato albashi. Akwai kalmar **fansho** mai nufin *pension*, wato kuɗin da ake ba wanda ya yi ritaya a kowane wata matuƙar yana raye da **garatute** mai nufin *gratuity* mai nufin kuɗin sallamar da ake ba ma'aikaci sanadiyyar ritayar da ya yi. Bayan su kuma akwai kalmar **ariyas** da ya yi amfani da ita mai nufin *arrears*. Duba ga waɗannan kalmomin

Turanci mai karatu da sauraro na iya fahimtar cewa an yi amfani da kalmomin Turanci ko da bai fahimci ta fuskar da aka yi amfani da su ba.

Aro Daga Larabci

Ba abin musu ba ne idan aka ce Hausawa sun daɗe suna mu'amala da wasu al'ummu da ba Hausawa ba. A sanadiyyar mu'amalar da ta gudana tsakanin Hausawa da sauran kabilun da ke kusa da su, ba abin mamaki ba ne idan aka ji suna sanya kalmomin wasu harsuna a cikin zantukansu na yau da kullum. Wannan makala ta zaɓi harshen Larabci ya kasance misalin da take son kawowa a nan, kamar yadda aka ba da misalin wasu harsuna a sama ta fuskoki daban-daban. A nan an sami Dankwairo ya yi amfani da kalmomin Larabci a cikin wakofinsa lokacin da yana rera su. Bayan haka kuma aro daga wani harshe ba kasawa ba ce ga kowane harshe, hasali ma aro na daga cikin abubuwan da ke raya harshe. Ga wasu misalai kaɗan da ke tabbatar da aron harshen Larabci da makada ya yi kamar haka:

Jagora: Su wane ɗan aron gona,

Had da cin karago,

To kun wuce wuri,

“Yan Amshi: To kuma kun keta **haddi**.

Jagora: Tauhidi na da dadi,

Koway yi **tauhidi**,

Sannan yay yi hanƙuri,

“Yan Amshi: Nan **duniya** ya samu,

Kuma **lahira** ya samu.

(Wakar Tazarce Lokacin Shugaban Kasa Sani Abaca)

Idan aka duba diyan waka biyu da aka kawo a matsayin misali na ɗauke da kalmomin Larabci da suka haɗa da **haddi** mai nufin iyaka ko wuce doka da **tauhidi** mai nufin kaɗaita Allah da bauta da **duniya** mai nufin sararin da halittu suke na farko ko masaukin farko ga komai kafin a isa gidan ƙarshe mai nufin **lahira** da makada ya yi amfani da ita a ƙarshe.

Haka kuma a wani wuri makada ya ci gaba da cewa:

Jagora: Sarakunan Bauchi state,

Wajjen tsarin **mulki**,

Ko kuma tsarin **ilimi**,

“Yan Amshi: To nan kar rinjaya.

(Wakar Sarkin Muri)

A cikin ɗan waƙar akwai kalmomin Larabci biyu da Hausawa suka ara daga Larabci har suka mayar da su tamkar nasu. Kalmomin sun haɗa da **mulki** da kuma **ilimi**.

Ba sai an tsawaita bayani da misalai ba a nan, domin duk mai sauraron waƙoƙin Ɗanƙwairo ya san da yana aron kalmomin Larabci kuma ya ji su a cikin waƙoƙinsa kamar yadda misalan da aka bayar suka tabbatar.

Sakamakon Bincike

A wannan bincike da aka yi an gano abubuwa da dama dangane da aron harshe a cikin waƙoƙin makada Ɗanƙwairo. Da farko an gano cewa ya ari harshen Barbarci ya kai gaisuwa a wurin sarki. Haka kuma ya ari na Fulatanci domin yi wa sarki addu'ar fatar alheri. Ba wannan kaɗai ba, ya ari harshen Turanci domin godiya ga sarki sanadiyyar kyautar da aka yi masa da ta ba shi mamaki. A ƙarshe muƙalar ta gano cewa akwai aron harshen Larabci da Ɗanƙwairo ya yi a cikin waƙoƙinsa da aka kawo misalai kaɗan domin tabbatar da hakan. Haka kuma binciken ya gano cewa aron harshe ga makada ruwan dare ne game duniya, sai dai kowa da fuskar da yake nasa aron kamar yadda aka bayyana wasu fuskokin da Ɗanƙwairo ya yi aron harshe a kansu.

Kammalawa

A cikin wannan maƙala an tattauna abubuwa da dama da suka haɗa da dalilin bincike da dabarun bincike da kuma ma'anar bugun ƙirji daga masana daban-daban. Bayan wannan an kawo taƙaitaccen tarihin makada Musa Ɗanƙwairo Maradun wanda aka kalato daga ayyukan masana, musamman littafin Gusau (1989). An dubi aron harshe a cikin wannan maƙala ta fuskoki daban-daban da suka haɗa da fuskar gaisuwa da ta addu'a da godiya ga kyauta da kuma fuskar mu'amalar yau da kullum tsakanin ƙabilun da suka haɗu da juna da yin mu'amalar cinikayya da sauransu. An bayyana kowane ta hanyar kawo ɗiyan waƙar da suka tabbatar da abin da maƙalar ta yi bayani a kai. Daga wannan sai aka kawo sakamakon binciken da aka yi a kan aron harshe a cikin waƙoƙin makada Musa Ɗanƙwairo Maradun.

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Wadanda Aka yi Hira da su

- Farfesa Aliyu Muhammad Bunza. Sashen Nazarin Harsunan Nijeriya, Jami’ar Usmanu Danfodiyo, Sakkwaato.
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Sassaka Fasahar Sakke: Nazarin Wasu Kayan Sufurin Hausawa da aka Sassaka

Rabiu Aliyu Rambo

Tsakure

Sha'anin sufuri wani abu ne mai muhimmanci ga rayuwar kowace al'umma, domin ta hanyar sufuri ne al'umma kan kai komo daga nan zuwa can domin neman abin biyan bukatocinsu na yau da kullum. Ita kuwa sana'ar sassaka sana'a ce da ta kebanta ga sarrafa itace zuwa wasu kayan amfanin yau da kullum. Wannan takardar ta yi duba ne ga wasu kayan sufurin Hausawa da aka sassaka. A nan takardar ta mayar da hankali ne ga nazarin wasu kayan sassaka da al'ummar Hausawa ke amfani da su wajen sufuri. An yi amfani da dabarun tattara bayanai da suka hada da ziyarar gani da ido da tattaunawa da kuma nazartar wasu ayyuka da aka gabatar masu dangantaka da wannan bincike. Takardar ta gano wasu kayayyakin sassaka da ake amfani da su wajen sufuri a kasar Hausa. Daga cikin waɗannan kayayyaki akwai nau'ukan kwale-kwale da siradan rafumma da dawakai da sauran wasu kayan sufuri da masassaka suka samar domin inganta sha'anin sufuri a kasar Hausa.

Gabatarwa

Sana'ar sassaka wata tsohuwar sana'a ce da aka daɗe ana aiwatarwa a sassan al'ummomin kasashen Afrika ta yamma musamman a kasar Hausa. Wannan sana'ar ta samu wanzuwa cikin mata kai daban-daban na bunkasa tun daga tsohon tsari na gargajiya ya zuwa sabon tsari na zamani. Wannan sabon tsari na zamani shi ya haifar da samuwar kayan sassaka da ake amfani da injinun yanka da shabar itace zuwa ababe daban-daban na sassaka. Shi kuwa sha'anin sufuri wani abu ne da ya daɗe da wanzuwa a cikin al'umma. Sufuri ya kunshi duk wani zirga-zirgan al'umma ta sama ko ruwa ko kasa domin samun ababen inganta rayuwa na yau da kullum. Sana'ar sassaka tana da muhimmanci a kasar Hausa ta wannan fuskar. Wannan takardar ta yi duba ne ga nau'ukan kayan sassaka da masassaka kan samar domin inganta sufuri a kasar Hausa. Ko shakka babu nazarin irin waɗannan fasahohi zai ba da haske ga irin gudummuwar da masu sana'o'in gargajiya musamman masassaka ke bayarwa a wannan fuskar ta sufuri.

Sigogi da Yanaye-yanayen Kayan Sassaka na Sufuri

CNHN (2006:395) sun bayyana sufuri da cewa: “Jingar daukar kaya daga wani wuri zuwa wani ana biya, musamman da dabbobi.” Sufuri shi ne tafiye-tafiyen da mutane kan yi daga wannan wuri zuwa wancan domin kasuwanci ko wasu bukatoci na rayuwar yau da kullum. A wannan haujin sana’ar sassaka ta taimaka wajen samar da ababe masu dimbin yawa da ake amfani da su wajen inganta aiwatar da waɗannan tafiye-tafiye a ƙasar Hausa. Daga cikin sigogin kayan sufuri da masassaka suka samar a wannan haujin sun haɗa da kwale-kwale (jirgin ruwa na itace) da fila-fili da kafar guragu da sirdin rakumi da na doki da amalanke da wajjin mota da sauransu.

Kwale-kwale (jirgin ruwan itace)

CNHN (2006:263) sun bayyana kwale-kwale da cewa: Karamin jirgin ruwa na itace, wanda ake fito ko kamun kifi da shi. Al’ummar Hausawa al’umma ce da a kowane lokaci suna tashi tsaye domin neman na kansu ta hanyar fatauci daga wannan gari zuwa wancan. A lokacin wannan yawon fatauci wani lokaci sukan cin karo da rafuka ko koguna da dole sai sun ratsa ruwa musamman ta amfani da kwale-kwale kafin a kai inda ake so a kai. A ƙasar Hausa masassaka ne ke samar da wannan kwale-kwale. Amfanin kwale-kwale kuwa a wurin sufuri ga al’ummar Hausawa ba ƙarama ba ce, domin da shi ne ake amfani wurin ketarar da mutane daga wannan gaɓa ta kogi zuwa waccan gaɓar. Haka ana amfani da shi wurin dakon kaya da jama’a zuwa wasu garuruwa musamman waɗanda ke bakin kogi. Jiragen da waɗannan masassaka suka samar sun taimaka wajen fiton al’umma domin gudanar da harakokin neman abincinsu na yau da kullum.

Haka manoma na amfani da su wurin ɗauko kayan gonakinsu. Baya ga haka, masunta na amfani da su wurin kamun kifi. Gummi, (2015:194) ya bayyana cewa: Aikin sarkanci dole sai an shiga ruwa. Hanya mafi sauƙi ta shiga ruwa a yi zirga-zirga ita ce ta amfani da kwale-kwale ko jirgin ruwa. A da can, sakkarawa ke sassaka kwale-kwale ta amfani da itacen giginya ko wata bishiya wadda za a kwarkware tsakiyarta a yi jirgi.

Samar da kwale-kwale da masassaka suka yi, ya taimaka ƙwarai wurin inganta sana’ar kamun kifi da sauran tafiye-tafiye da ake aiwatarwa a saman ruwa. A nan wannan na nuna kwale-kwalen da masunta ke amfani da shi wanda masassaka suka samar ya taimaka sosai wajen inganta sana’ar sarkanci a ƙasar Hausa.

A yau musamman a kasar Yauri, akwai nau'o'in kwale-kwale mabambanta da ake amfani da su wajen hada-hada a cikin ruwa waɗanda suka haɗa da na “Abara da Kanke da Taɓo”.

Nau'o'in Kwale-kwalen da Masassaka Kan Samar a Kasar Hausa

Kamar sauran dangogin abubuwan Hausawa na sufuri, a wannan bincike an gano cewa, akwai ire-iren waɗannan kwale-kwalen da masassaka kan samar daban-daban a kasar Hausa. Misali Labaran (2016:55) ya bayyana cewa, an kasa nau'ukan kwake-kwale musamman a kasar Yauri zuwa gida uku, watau “Abara da Kanke da Taɓo”.

Kwale-kwalen Abara

CNHN, (2006:1) sun bayyana shi ne kwale-kwalen farko na gargajiya. Duk da yake cewa, a yanzu an daina amfani da shi a mafi yawan kogunan kasar Hausa domin yana da wuyan aiwatarwa. Wannan kuwa ba zai rasa nasaba da rashin samun wadatattun fosassun itatuwan da ake amfani da su wurin sassaka shi ba. A gargajiya, ana amfani da itacen giginya ne wajen sassakan jirgin abara, duk da yake a yanzu saboda karancin giginya ana amfani da wasu itatuwa kamar fosasshen itacen maje ko doka ko dorawa ko tsiriri da sauransu (Rambo 2018). A yanzu, saboda yawaitar saran daji da yankan itacen katako, duk waɗannan manyan itatuwan sun karanta sosai a sassa daban-daban na kasar Hausa.

CNHN (2006:1) an bayyana kwale-kwalen Abara da cewa “wani katon Kwami na fito”. Wannan jirgin na abara, da shi ake dawainiyar daukar jama'a daga wannan yanki zuwa wancan a cikin ruwa, ko kuma aiwatar da sauran ayyuka da suka jibinci kai-komo a cikin ruwa. A tattaunawar da na yi da Abdullahi Isah Takware ranar 26-6-2016 ya shaida min cewar: Abara yana da sauƙin amfani a cikin ruwa, domin siffar yadda ƙasan jirgin yake a mulmule, wannan ya sanya matuƙa jirgin na samun sauƙin kwana a cikin ruwa fiye da sauran nau'ukan jiragen.



Kwale-Kwalen Abara (Hoto daga Gidan Tarihi na Kanta Argungu)

Kwale-kwalen Kanke

Wannan wani nau'in kwale-kwale ne da ke da burbushin ci gaban zamani wajen samar da shi. Kuma ana ganin asalin wannan jirgin daga mutanen Mali ne. Labaran (2016:56) ya bayyana shi da cewa: "Shi kanke shi ne babban jirgin ruwa wanda yake daukan mutane daga wani gari zuwa wani gari kuma yana zuwa har wata kasa kamar irin su Mali da Malabin da Niger da dai sauran kasashen Afirka inda ruwan Kwara suka ratsa domin dauko kayan sumoggal irin su shinkafa da atamfar mata da shaddodi da dai sauransu".

Irin wadannan jiragen a kasar Hausa, masu sana'ar sassaka sun samar da manyansu da kananansu a manya-manya kogunan da suka ratsa kasar Hausa. Misali ana iya samun jirgin ruwan da aka sassaka mai iya daukar kayan babban mota, baya ga jama'ar da aka sanya a ciki a matsayin fasinja. Don haka, samuwar irin wadannan jiragen ya taimaka wajen inganta sufuri musamman a garuruwan da ke gaɓar kogin Kwara.

Daga cikin nau'in itatuwan da ake amfani da su wajen sassakar wannan jirgin kanke sun haɗa da maɗaɗaɗi da kawo da maɗobiya da kirya da sambaru. Sauran sun haɗa da dɔrawa da maje da doka da mangwaro da sauransu. Malan Isah Takware a hirar da na yi da shi a bakin ruwa Yauri, ya shaida min cewa, Jirgin kanke yana iya daukar shekaru goma sha biyar ana amfani da shi ba tare da ya lalace ba. Kuma yana da wuyan kwana a cikin ruwa, sannan idan ya samu haɗari yakan nutse har can kasan ruwa. A bayaninsa ya nuna cewa wannan nau'in jirgin na samun matsalar kwana ne saboda kasansa ba mulmulalle ba ne kamar jirgin abara. Watau kasan jirgin a shimfide yake.



Kwale-kwalen Kanke Bayan an Kammala. Masassafa na Aikin Hada Kanke

Kwale-kwalen Tafo

Tafo wani karamin kwale-kwale ne da masassafa kan sassafa shi da itace. Masunta suna amfani da wannan jirgi ne wajen kamun kifi. Haka ana amfani da shi wurin fiton mutane daga wannan gaɓar kogi zuwa wancan. Galibi a kasar Hausa ana fiton manoma musamman waɗanda gonakinsu ke ketaren kogi. A wani lokaci kuwa, manoma na amfani da shi wurin yankar shimkafarsu da ke cikin ruwa. Haka ana amfani da shi wurin dauko kananan kayan kasuwanci. Jirgin tafo ya kasu zuwa gida biyu Tafo da Jirgin Dala. Ta la'akari da irin ayyuka da siffar jirgin tafo, wannan jirgin masassafa sun

kara kasa shi zuwa gida bakwai (7) kamar yadda bayaninsu zai biyo baya daki-daki.

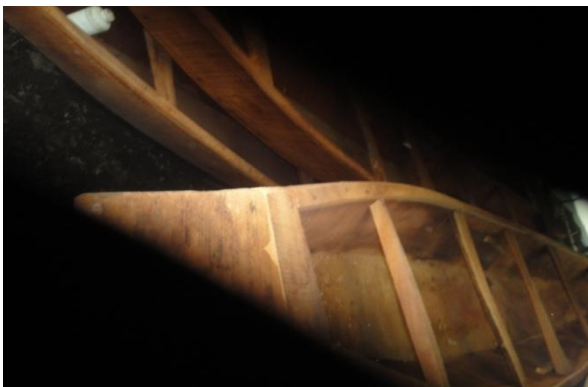
Kwale kwalen Tafo a Tsaye Bakin Ruwa



Tabo dan Biyu Da Rabi

Wannan jirgin shi ne mafi karanta daga cikin nau'ukan jirgin tafo. Wannan jirgin ya samo sunansa ne daga yawan filankin da ake amfani da su wajen hada jirgin

watau tsawon filanki biyu da rabi. Tsawon wannan jirgin na kamawa daga kafa ashirin da shidda zuwa ashirin da bakwai (26ft-27ft). Zurfinsa yana kamawa daga kafa biyu da inchi huɗu (2ft 4incs) dabarsa (fadi) kuwa yakan kai kafa biyu da inci uku (2ft 3inches) zuwa kafa biyu da inci huɗu (2ft 4inches). Haka mai karamin daba ya fi mai babban daba gudu a cikin ruwa. Galibi masunta na amfani da shi ne wurin kewayawa saman ruwa domin duba hakon da suka yi na kifi musamman wani nau'in hakon da sukan yi na “guru da induruttu”.



Hoton Tafo dan Biyu da Rabi

Tabo ɗan Uku

Shi ma wannan jirgin karamin jirgi ne da galibi masunta ke amfani da shi wurin kamun kifi. Tsawonsa ya kai kafa talatin da uku (33ft). Zurfinsa kuwa ya kai kafa biyu da inci bakwai (2ft 7inches) dabarsa (fadi) kuwa ta kai kafa biyu da inci goma zuwa sha ɗaya (2ft 10 -11 inches). Irin waɗannan jiragen sun kasu kashi biyu. Akwai waɗanda ake sanya wa injin waɗanda ake shiga kogi da su, akwai kuma waɗanda ba a sa wa injin waɗanda ake amfanin da su a tafkuna waɗanda ‘yan goruna ke amfani da su wajen kamun kifi. Masunta masu amfani da irin wannan jirgin su ne masu dabarar amfani da kalli (taru) a lokacin aiwatar da kamun kifi. Wani hanzari ba gudu ba, wannan jirgin ana amfani da fila-fili ne wurin tuka shi a cikin ruwa.



Hoton Tabo ɗan Uku

Tabo ɗan Uku Da Rabi

Shi ma wannan jirgin karamin jirgi ne. Tsawonsa ya kai kafa talatin da takwas (38ft). Ta ɓangaren zurfi da daba (fadi) duk ɗaya ne da na taɓo ɗan uku. Kuma galibi masu sana’ar kamun kifi ne suka fi amfani da shi wurin aiwatar da sana’arsu. Shi wannan jirgin ana amfani da gora ko fila-fili wurin sarrafa shi cikin ruwa domin kamun kifi. Akasarin masuntan da ke amfani da wannan jirgin su ne masu amfani da kayan kamun kifi da ake kira “ɗan bilili”.

Tabo ɗan Bakwai

Shi wannan tabon yana da matsakaicin girma ne, domin shi ba babba ba ne kuma ba karami ba ne. Tsawonsa ya kai kafa tara zuwa goma (9-

10fts).Fadinsa kuwa ya kai inci ashirin zuwa ashirin da biyu (20-22 inches). Zurfinsa kuwa ya kai kafa daya da inci goma sha uku zuwa sha huɗu (1ft 13-14 in chess). Haka a lokacin sarrafa shi a cikin ruwa, duk da yake yana da ɗan girma, amma ba a sanya masa injin, don haka shi ma ana amfani da fila-fili ne wurin aiwatar da shi. Masunta su ne ke amfani da shi wurin kamun kifi da wasu dabbobin ruwa.



Sashen Hoton Taɓo ɗan Bakwai

Taɓo ɗan Takwas Da ɗan Takwas Da Rabi

Su waɗannan jiragen taɓon, suna daga cikin manyan jiragen da masunta ke amfani da su wurin aiwatar da sana'arsu ta kamun kifi. Tsawon wannan jirgin ya kai kafa ashirin da biyu (22fts). Zurfinsa kuwa ya kai inci goma sha takwas zuwa ashirin (18-20incs). Fadinsa kuwa ya kai inci ashirin da huɗu zuwa ashirin da shida (24-26 inches). Abin da ya bambanta shi da sauran kananan jiragen taɓo shi ne, shi ana iya sanya masa injin a tuka shi, maimaikun a yi amfani da fila-fili ko gora. A hannu ɗaya kuma, ana iya amfani da fila-fili wurin tuka shi ba tare da an sanya masa injin ba. A nan zaɓi ya rage ga matuƙi jirgin dangane da abin da zai yi amfani da shi na tufin jirgin.

Taɓo ɗan Goma

Wannan jirgin taɓo shi ne babba daga cikin nau'ukan jiragen taɓon da masassaka kan samar kuma masunta ke amfani da shi wurin kamun kifi. Tsawon jirgin ya kai kafa ashirin da uku (23fts). Zurfinsa kuwa ya kai inci ashirin da ɗaya zuwa ashirin da uku (21-23incs). Fadinsa kuwa ta kai kafa

biyu da inci huɗu zuwa kafa biyu da inci shida (2ft 4incs-2ft 6incs). Wannan jirgin ana sanya masa injin wurin sarrafa shi a cikin ruwa ta yadda masunci zai samu damar zagayawa duk inda yake bukata a cikin kogi domin farauto dabbobin ruwa.

Jirgin Dala

Dala wani nau'in kamun kifi ne da ake haɗa jirage biyu domin a aiwatar da kamun kifi da su a lokaci ɗaya. Labaran, (2016:60) ya bayyana cewa jirgin dala "Shi ne jirgin da ake yin dala da shi wato wani nau'in kamun kifi ne wanda ake haɗa jirgin ruwa guda biyu sai a ɗaura masu wannan dalan sai su ja ana yin banga-banga (wani nau'in tuki jirgin ruwa ne) har sai an kawo ganga sannan a kwashe." Da irin waɗannan jiragen ne ake aiwatar da irin wannan tsarin kamun kifi musamman a kasar Yauri ta jahar Kabi. Galibi irin waɗannan jiragen da masassaka kan sassaka suna da matsakaicin girma ne, domin su ba manya ba ne kuma ba kanana ba. Su irin waɗannan jiragen dala ba a sanya musu injin. Ana amfani ne da fila-fili ko gora wurin tuka su.

Duba daga irin nau'ukan jiragen ruwa da masassaka suka samar ta hanyar sarrafa itace, ko shakka babu, wannan ya daɗa inganta sha'anin sufuri a kasar Hausa, da taimakawa wajen inganta wasu muhimman sana'o'in Hausawa kamar kamun kifi da noma da kai-komon al'umma a sassa daban-daban domin inganta rayuwa baki-ɗaya.

Fila-filin Jirgin Ruwa

CNHN (2006:141) an bayyana fila-fili da cewa: Wani irin icce mai faɗin kai da ake tuka kwale-kwale da shi. A al'adance, jirgin ruwa na kwale-kwale ana tuka shi ne da fila-fili ko doguwar gora. Shi wannan fila-fili da shi ne masu amfani da jirgin ruwan itace ke amfani wajen yawatawa a saman ruwa domin gudanar da wasu ayyuka na musamman da suka haɗa da fiton mutane daga wannan ganga zuwa waccan, ko kamun kifi ko yankar shinkafa da sauran aikace-aikacen da suka shafi shiga ruwa. Kamar yadda ake da manyan kwale-kwale da kanana, haka ma akwai manya da kananan fila-fili. Ana amfani da babban fila-fili daga jirgin filanki (katako) takwas zuwa goma musamman ga masu yin "tarun duru." (wani nau'in kamun kifi da ake gwama jirage biyu ana amfani da su wajen su). Sani, (1986) Haka ana amfani da shi wurin tuki jirgin abara. Shi kuwa wannan fila-filin galibi ana samar da shi ta amfani da itacen alilliba ko maje domin rashin nauyinsa ta yadda za a ji sauƙin sarrafa shi wurin tuki kwale-kwalen. Masassaka ne ke samar da shi ga masu amfani da wannan jirgin ruwa.



Fila-Filan Kwale-Kwale

. Hasali ma, ko gorar da ake amfani da ita masassafa ne ke samar da ita ga al'umma.

Sirdin Rakumi Da Na Doki

A kasar Hausa musamman kafin shigowar abubuwan hawa na zamani, Hausawa suna amfani da dabbobi ne kamar rakuma da dawaki da jakuna wurin zirga-zirgansu na yau da kullum daga wannan gari zuwa wancan. Ganin waɗannan dabbobi ba su da daɗin hawa ba tare da an tanadar musu da wurin zama da za a dora samansu ba, wannan shi ya sa masassafa suka samar da fasahar yin sirdi ta amfani da itace. CNHN (2006:397) sun kawo ma'anar sirdi da cewa: "Gyarraren ice wanda aka dadɗaure da yawar fata ana dora wa kan mashimfidi a bayan doki kafin a hau; ana yi masa ado da kaya iri-iri". Yin waɗannan sirduna ya taimaka wajen sauka amfani da dabbobin wurin yin tafiye-tafiye a sassa daban-daban na kasar Hausa. Don haka, samar da nau'ukan sirdi da masassafa suka yi ya taimaka wajen inganta sha'anin sufuri a kasar Hausa shekaru da dama da suka shuɗe. Galibi masassafa na amfani da itacen dinya ko madobiya domin saukin sarrafawa da kuma ingancinsu



Sirdin Rakumi

Sirdin Doki

Kafar Guragu (Sandar Guragu)

Allah cikin ikonSa Ya halicci mutane da nakasa daban-daban a cikin al'umma. Daga cikin nakasassu a cikin mutane akwai guragu da makafi da kurame da dai sauransu da dama. CNHN (2006:176) sun bayyana gurgu da cewa: “Mutum ko dabba da yake tafiya ba kamar yadda jama'a ke yi ba, saboda illar da ta sami kafa ko kafafun”. Idan kuwa wannan abin haka yake, a kasar Hausa wannan a bayyane yake cewa, ana samun nakasassu guragu waɗanda tafiya nan da can kan yi masu wuya ba tare da samun wani abin dogarawa ba. Ganin wannan matsalar a cikin al'umma shi ya haifar da masassaka suka kirkiro da fasahar yi wa waɗannan guragu wasu sanduna waɗanda ake sassakawa ta amfani da itace ta yadda zai taimaka masu su iya

tafiya nan da can ba tare da doguwar wahala ba. Wasu guragun musamman wadanda aka yanke kafafuwansu, suna amfani da kafafun na itace biyu ne, wasu kuwa su yi amfani da daya, ya danganta da irin nakasar da mutum ya samu ta zamansa gurgu. Duba daga wannan, ko shakka babu, wadannan kafafun guragu da masassaka suka samar sun taimaka wurin kyautata zirg-zirgan wadannan nakasassu a kasar Hausa.

Waijin Mota

A shekarun baya, bayan da zamani ya samar da wasu ababen hawa na sufuri kamar mota, ganin a wancan lokacin motocin ba su da wadatattun na'urorin tsayar da mota "hand break" (burkin hannu) bayan an tsai da mota sai ya zan tana gangarawa. Bisa ga hangen wannan dalili, sai masassaka suka tanadar wa motocin waiji. Waiji kuwa wani dunkulallen itace ne mai matsakaicin girma tare da marika da masassaka suka samar domin a rinka sanyawa a gaban taya ko bayanta domin kauce wa gangarawar mota inda ba a so ba. Duk da yake a yanzu an inganta motocin wannan zamani, amma har yanzu masu manyan motoci suna amfani da waijin da masassaka suka sassaka. Wani lokaci musamman manyan motoci suna amfani da waiji idan motocin ba su da karfin injin kuma sun dauko kaya sannan ga hawa. A irin wannan yanayi yaron mota zai sauka kasa, motar na tafiya a hankali yana sa waijin domin gudun kada ta dawo baya a samu wani hatsari. Don haka, a wannan haujin masassaka sun bayar da muhimmiyar gudummawa a bangaren sufuri.

Kammalawa

Duba daga sigogi da yanaye-yanayen kayan sassaka da masassaka kan samar a da ya danganci sufuri, ko shakka babu, masassaka sun taka muhimmiyar rawa wajen samar da wasu kayan sassaka domin inganta sha'anin sufuri ta fuskoki daban-daban. Wadannan kayan sassaka kuwa sun hada nau'ukan kwale-kwale da fila-filai da sirdin rakumma da dawakai da kafafun guragu na itace da waijin mota. Don haka, sassaka ba kanwar lasa ba ce a wannan haujin na sufuri. A yau a bayyane yake cewar duk da irin ci gaban da aka samu na kere- kere zamani, har yanzu ana amfani da kayan sassaka na sufuri wajen aiwatar da wasu ayyuka daban-daban a kasar Hausa. Za a iya tabbatar da wannan idan aka dubi yadda ake amfani da nau'ukan kwale-kwale wurin safarar kayan gona da kamun kifi da sauran aikace-aikace musamman ga mazauna bakin koguna. Haka, har yanzu musamman manyan motoci suna amfani da waijin mota. Haka idan aka dubi yadda ake amfani da doki da rakumi, su ma duk ba su hawuwa da dadi ba tare da an yi amfani da sididi ba,

duk waɗannan sirduna kuwa masassafa ne ke samar da su. Hatta da masu lalurar kafa, masassafa sun tanadar masu da sanduna da za su rinka amfani da su wajen kai komo na hidimominsu na yau da kullum.

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Bayanin Turken Gargadi a cikin Waƙar “Amarya ta Ango” ta Hajiya-Hafsatu Garba Nijar

Bashir Sani Saulawa

Tsakure

Mawaƙa da dama, sukan yi amfani da waƙa wajen yin faɗakarwa ta fuskar gargadi don yin hannunka mai sanda, da kuma jan hankali ga jama'a. Hajiya Hafsatu Garba Nijar na ɗaya daga cikin ire-iren waɗannan mawaƙa. Manufar wannan bincike ita ce, yin nazari a kan waƙarta mai suna: “Amarya Ta Ango”, wadda take ɗauke da turken gargadi, inda binciken za ya yi la'akari da irin yadda mawaƙiyar, ta yi amfani da baitocin ɗiyan waƙa, don yin gargadi ga ma'aurata don tabbatar da riƙe aurensu da adalci, wanda za ya kawo zaman lafiya a zamantakewarsu ta aure. An ɗora ra'in wannan bincike ta yin amfani da ra'in Gusau (2003), wanda ya yi magana a kan muhallin turke da taƙaita turke da tubalan ginin turke da turke da warwararsa da kuma tsettsefwar turke. A cikin nazarin, an kawo ire-iren tubalan da mawaƙiyar ta yi amfani da su wajen gina turken gargadi ga ma'aurata, waɗanda suka ƙunshi: tubalin shawara da murnar aure da kuma tubalin gargadi. A binciken an gano cewa, mawaƙiyar ta yi amfani da salo mai armashi wato salo mai sauƙin fahimta, kodayake an samu wasu kalmomi da karin magana da ta yi amfani da su. Misali: durƙusa wa wada.

Gabatarwa

Wannan nazari ya ƙudurci yin bayani ne a kan turken gargadi a cikin waƙar “Amarya ta Ango” ta Hajiya Hafsatu Garba Nijar. A cikin wannan aikin, bayan gabatarwa za a kawo ma'anonin muhimman kalmomi da suka shafi aikin misali: ma'anar waƙa da waƙar baka da turke. Sannan za a kawo tahirin mawaƙiyar da ra'in bincike da hanyoyin da aka bi don gudanar da wannan aikin. Bayan wannan za a kawo tubalan da aka yi amfani da su don gina turken na gargadi waɗanda suka ƙunshi abubuwa kamar haka: tubalin shawara da murnar aure da kuma tubulin yin ladabi da biyayya. Sannan daga ƙarshe aka kawo kammalawa da kuma manazarta.

Taƙaitaccen Tarihin Hajiya Hafsatu Garba Nijar

Bisa asali, Hafsatu Garba mutunniyar Dosso ce ta ƙasar Nijar. Hajiya Hafsatu ta fito ne daga ƙabilar Zabarmawa, ke nan Zabarmanci shi ne harshenta na uwa, amma duk da haka ta ƙware sosai a harshen Hausa da kuma Faransanci.

An haifi, Hajiya Hafsatu a garin Maradī a shekara ta 1959. Sunan mahaifinta Alhaji Garba Ishak dan asalin garin Dosso, wanda babansa shi ne Zarmakwai (sarki) na garin Dosso inda har yanzu zuriyarsu ke sarautar garin Dosso. Ke nan Hajiya Hafsatu ta fito ne daga gidan sarauta na garin Dosso. Sunan mahaifiyarta malama Fatima mutunniyar Dogarawa ta jahar Tawa, wadda diya ce ga Malam Buba, wanda ya kasance shi ne limamin garin Dogarawa a lokacin da yake a raye. Kodayake an haifi Hafsatu Garba a garin Maradī, amma ba ta girma a can ba, wannan ya faru ne saboda bayan haihuwarta da shekara uku, sai aka mai da mahaifinta da aiki a birnin Yamai, inda ta ci gaba da rayuwarta.

Hajiya Hafsatu ta fara karatunta na firamare da shekara bakwai a wata makaranta mai suna Ecole Kally a cikin Yamai a shekara 1968 amma ta kare aji shida a Ecole Aiz Lafati a Yamai a shekarar 1974. Bayan ta kare karatunta na firamare sai ta shiga makarantar koyon aikin buga rubutu (typewriting). Daga nan, bayan ta samu shedar koyon wannan karatu ne, sai Hajiya Hafsatu ta samu aiki da wani banki mai suna Bia Bank a birnin Yamai, a inda ta yi shekara goma sha daya tare da wannan banki tana aiki. Bayan nan ne ta kama aiki a ofishin magajin garin birnin Yamai a shekara ta 1987, inda har yanzu nan take aiki. Hajiya Hafsatu mawaƙiyar baka ce wadda tun tana karama ta tashi da kiriniya irin ta yara da son wasanni da waƙe-waƙe, inda takan tara kawayenta 'yanmata tana yi masu jagoranci su yi ta waƙe-waƙe da raye-raye, kamar yadda aka san al'adun yara Hausawa a kasar Hausa. Da haka ne ta fara waƙa har ta kai matsayin da take a yau. (Hira da Hajiya Hafsatu ranar 24.11. 2014).

Hajiya Hafsatu tana da aure da yara shida, maza biyu, mata huɗu. Yanzu haka Hajiya Hafsatu tana zaune a Yamai babban birnin Nijar, inda take gudanar da rayuwarta.

Ma'anar Waƙa

Dangambo (1992) ya bayyana ma'anar waƙa da cewa:

“Waƙa wani furuci (lafazi ko saƙo) cikin azanci da ake aiwatarwa ta hanyar rerawa da daidaita kalmomi, cikin wani tsari ko ƙa'ida da kuma yin amfani da dabaru ko salo mai armashi”.

Yahaya (1997:4) ya kawo ma'annar waƙa da cewa:

“Waƙa wata tsararriyar maganar hikima ce da ta ƙunshi saƙo cikin zaɓaɓɓun kalmomi da aka auna domin maganar ta reru ba faɗuwa kurum ba”.

Ma'anar Waƙar Baka

Waƙar baka ta Hausa, aba ce daɗaɗɗiya wadda aka faro ta tun lokaci daɗaɗɗe mai nisan gaske. Ana jin ɗan'adam ya ƙagi waƙa ne, tun lokacin da ya fara neman abinci ta hanyar farauta. Daga nan kuma waƙar baka ta ɗaɗa bunkasa a sakamakon noma da yaƙe-yaƙe. Malamai da dama sun bayyana fahimtarsu game da ma'anar waƙa ta baka. Alal misali:

Gusau (2010:1) ya bayyana waƙar baka kamar haka:“Waƙar baka fage ne wanda ake shirya maganganu na hikima da aiwatarwa a rere cikin rauji tsararre, waɗanda za su zaburar da al'umma da kuma hankaltar da su dangane da dabarun tafiyar da rayuwarsu, da za su ba da damar a cim ma ganga mai inganci. Waƙa bisa jimla takan zama fitila wadda take haskaka rayuwar al'umma daga sallacewa”.

A dunkule, za a iya cewa, waƙa wata shiryayyar magana ce tsararriya kuma aunanniya wadda ake rerawa da nufin ilimantar da al'ummar da ake son isar da wani saƙo zuwa gare su.

Turke

Turke yana da ma'anoni guda biyu, akwai ma'ana ta lugga, akwai kuma ma'ana ta nazarin waƙar baka.

Gusau (2008:369-370) ya ruwaito ma'anar turke ta lugga daga masana daban kamar haka:

- Ice ko wani ƙarfe (a yanzu) mai ɗan tsawo wanda ake haƙa rami a ƙasa a dinga ɗaure dabba da shi. A takaice dai, ana nufin wurin ɗaure dabba ko maɗaurin dabbobi;
- Daure dabba ko mutum ko wani abu a waje-ɗaya ta yadda ba zai daga ya tafi wani wuri ba;
- Daure wani abu;
- Riƙe mutum, ko kafe shi ya faɗi wata magana da ya shirya, ko a tona masa asiri kan wata ƙarya da ya yi, ko kuma a riƙe shi sai ya yi wani aiki da ake buƙatar ya yi (Bargery, 1934:1062; CNHN,2006:446).

Gusau (2002:28), ya bayyana ma'anar “Turke” a waƙar baka kamar haka:“Manufar waƙa ko saƙon da waƙa take ɗauke da shi. A wajen fitar da turke ana duba babban saƙon da ya ratsa waƙa ne tun daga farkonta har zuwa ƙarshenta, sannan a nuna shi a matsayin babban turken waƙar. Sauran saƙonni

da ake jejjefawa a wurare daban-daban a cikin waƙar su ne ake kira da ƙananan turaku, wato tubalan ginin turke”.

Hanyoyin Gudanar da Bincike

A yayin gudanar da wannan bincike, an bi hanyoyi da dama don ganin samun nasarar wannan aikin. Waɗannan hanyoyi su ne:

- Ziyara da nazarin ayyuka a ɗakunan ajiye littattafai da bincike-bincike.
- Hira da mawaƙiya Hafsat Garba Nijar
- Amfani da kaset-kaset da kuma hira da ma’abota sauraron waƙoƙin Hajiya Hafsat
- Ziyartar gidajen radiyo da na talabijin

Ra’in Bincike

Masana daban-daban sun tattauna dangane da ma’anar ra’i, inda kowanne masani da yadda yake kallon wannan ma’ana. Daga cikin waɗannan masana sun haɗa da, Warren da Wallek (1956:39) inda suka bayyana cewa, “mazhabar adabi ta ƙunshi wasu ƙa’idojin nazarin adabi da rabe-rabensa da sharuɗɗansa da sauransu, don nazarin ayyukan fasaha na fili, kamar tarken adabi da tarken tarihi”.

Ra’in wannan bincike, an ɗora shi ne bisa ra’in Gusau (2003, 2008, 2011, 2014 da kuma 2015) inda aka fi mayar da hankali a kan tarken turke da warwararsa wanda ya ƙunshi mataƙai kamar haka:

1. Turke da Warwararsa
2. Muhalin Turke
3. Taƙaita Turke
4. Warwara da Tsattsefewar Turke
5. Tubalan Ginin Turke

Nazarin Turken Gargadi a Waƙar “Amarya ta Ango”

Wannan waƙa ta “Amarya ta Ango”, waƙa ce da Hajiya Hafsat Garba Nijar ta yi wadda take ɗauke da turken gargadi a kan aure domin kuwa, yawancin maganganun da ke cikin diyoyin wannan waƙa, sun shafi zaman aure ne tsakanin mata da miji. Turken gargadi na nufin, waƙar da take ɗauke da saƙo ko manufar yin gargadi ga jama’a, kamar yadda za mu gani a cikin waƙar

‘Amarya Ta Ango;wadda tun daga farkonta, har zuwa karshenta tana magana ne a kan gargadi da kuma hannunka mai sanda ga ma’aurata.

Tubalan Ginin Turke a Waƙar “Amarya Ta Ango”

Wannan mawaƙiya Hafsatu Garba, ta yi amfani da mabambantan tubala domin ta cimma burinta na isar da saƙon wannan waƙar. Daga cikin tubalan da wannan mawaƙiya ta yi amfani da su, a wannan waƙar sun haɗa da:

Tubalin Shawara

A cikin wannan waƙa, Hajiya Hafsatu Garba ta yi amfani da tubalin shawara, don ganin ta cim ma manuƙarta. Ga wannan ɗan waƙa kamar haka:

Jagora: Yau ranar aurenku,
 : Da ke da masoyinki,
 : Amarya da Ango,
 : Ga ɗan jawabi,
 Y/Amshi: Yi hanƙuri da juna,
 : Ko ku samu albarka,
 : Ko ku samu wadata,
 : Cikin ɗakin naku,
 : Amarya ta anga,
 : Riƙe aurenki
 : Amarya ta anga,
 : Riƙe aurenki,

(Hafsatu:Waƙar Amarya ta Ango)

A wannan ɗan waƙa, mawaƙiyar tana bai wa amarya da anga shawara ne, a kan su riƙe aurensu da kima kuma su yi haƙuri da junansu, don su samu wadata da kuma albarkar aure.

Tubalin Ladabi da Biyayya

Hafsatu Garba ta yi amfani da tubalin yin ladabi da biyayya ga amare ta yadda za su zauna da mazajensu lafiya. Ga abin da ta ce a wannan ɗan waƙar:

Jagora: kar ki sa-in-sa da miji,
 : Bai da kyawo,
 Y/Amshi: Yi wa miji ladabi,
 : Ba kunya ba ne,
 : Shi ka ƙara miki girma,
 : Gurin miji,

: Ki duka ma wada,
: Sai ki tashi da tsawonki,
: Amarya ta ango,
: Riƙe aurenki,
(Hafsatu: Wakar Amarya ta Ango)

A wannan ɗan waka Hafsatu Garba tana yi wa amare gargadi a kan su riƙa wa mazanjensu ladabi da girmamawa a gare su. Da ma Hausawa suna cewa “duka wa wada ba zai zama gajiyawa ba ne”. Ita ma kanta Hajiya Hafsatu, ta kafa hujja da wannan karin maganar.

Tubalin Murnar Aure

A nan, mawaƙiyar ta yi amfani da tubalin murnar don gina turkenta na murnar aure ga amare inda take cewa:

Jogora : Tun da ranar aurenki,
: Kowa murnar dai ya kai,
: Duk an ji da aurenku,
: Duniya duk ta jiya,
Yan' Amshi : Aminan arziki da 'yan' uwa,
: Murnar sukai,
: Ana wasanni alƙarya,
: Iye, iye,
: Kina jin dadi,
: Kowa shina murnar,
: Kafin a je a dawo gida a hankali;
: Ku yi wasa a sannan,
: Kowa ya sa maku albarka,
: Amarya ta ango,
: Riƙe aurenki,
: Amarya ta ango,
: Riƙe aurenki.
(Hafsatu: Waƙar “Amarya ta Ango”)

A wannan ɗan waka mawaƙiyar ta yi amfani da tubalin murnar inda take ƙoƙarin nuna mana cewa, mutanen da suka halarci wannan biki sun taru don taya ta murnar wannan aure ne, haka kuma duk duniya sun san da wannan aure nata, saboda haka ne take yi wa amaryar gargadi da ta riƙe aurenta da kyau, kar ta yarda duniya ta ji wata matsala game da wannan aure.

Muhallin Turke

Muhalin turke na nufin wurin da mawaƙi ya fito da turke ko manufar waƙarsa a fili, ta yadda kowa za ya fahinci cewa lallai wannan shi ne turken waƙar. Misali;

Jagora: Alkawari yaɗ ɗauka,
 : Yau ga shi ya cike,
 : Ke ma amarya ki riƙe wanga alƙawar,
 Y/Amshi: Yi mai tarbiyya ta gari mijinki ne,
 : Ko ku sami zama lafiya,
 : Cikin auren naku,
 : Amarya ta ango,
 : Riƙe aurenki amarya ta ango,
 : Riƙe aurenki,
 (Hafsat: Waƙar “Amarya ta Ango”).

A wannan ɗan waƙa, ko tantama babu mawaƙiyar ta fito da muhallin turkenta ƙarara. Kasancewar turken na gargadi ne a kan aure, sai mawaƙiyar ta fito ta bayyana haƙƙokin ango a kan amaryarsa domin, ya kula da haƙƙokin miji ga matarsa. Ta yi wannan gargadi a cikin jimla ɗaya, a inda ta ce “Alkawali yaɗ ɗauka, yau ga shi ya cike”. A nan ta bayyana cewa wakilin ango yana ɗaukar alƙawurra irin su ciyarwa da ilimantarwa da sauransu kafin a ba shi aure. Sannan ta fito fili ta bayyana haƙƙokin mace a kan mijinta, wato biyayya inda ta ce “Yi mai tarbiyayya ta gari” A nan mawaƙiyar ta yi wa amarya gargadin abin da ya dace ta yi wa mijinta. A ƙoƙarin mawaƙiyar na tabbatar da turken waƙarta, ta sake haifar da wani ɗan waƙar, wanda ya ɗaɗa fito da turken waƙar a fili kamar haka:

Jagora : Amarya da Ango,
 : Ga ɗan jawabi,
 : Ku bar sauraren manahukai,
 : ‘Yan bata tsari,
 ‘Y/Amshi : Ku ji ku ƙi ji,
 : Ku gani ku ƙi gani,
 : Na maganin munahuki,
 : Shi kunyata,
 : Cikin halayenshi,
 : Amarya ta Ango,
 : Riƙe aurenki amarya ta ango,
 : Riƙe aurenki,

(Hafsatu: Waƙar “Amarya ta Ango”).

Wannan ɗan waƙa, shi ma wani ginshiki ne, da mawaƙiyar ta ƙara fito da turken waƙarta a sarari domin ta bai wa anga da amarya shawarar yadda za su zauna lafiya, wanda kuma shi ne muhimmin sakon da ke cikin waƙar.

Warwara da Tsettsefewar Turke

Kamar yadda muka gani a baya, wannan waƙa ta “Amarya ta Ango”, waƙa ce da take ɗauke da turken gargadi. Haka kuma waƙar ta ƙunshi diyan waƙa guda tara (9). Waƙar gaba ɗayanta, ciki da wajenta tana ɗauke da sakon aure ne, saboda a cikin bayanar mawaƙiyar, babu wata magana da ta yi wadda ba ta shafi aure ba. Mawaƙiyar ta fara da kiran amarya da anga, inda ta sanar da su cewa, ta zo ta taya su murna, su riƙe aurensu da kyau don su samu zaman lafiya da kuma albarkar aure.

Haka kuma mawaƙiyar, ta cigaba da zayyano hanyoyin da ma’aurata za su bi, domin cin nasarar aurensu, inda takan bugi jiki ta kuma bugi taiki, wato tabo kowane ɓangare na ma’auratan, tana yi masu gargadi ta hanyar da za su ci galabar wannan aure nasu. Tabbas wannan waƙa ta “Amarya ta Ango” waƙa ce da take ɗauke da turken gargadi.

Kammalawa

Wannan bincike ne, wanda aka gudanar a kan waƙar Amarya ta Ango ta Hajiya Hafsatu Garba Nijar. Kamar yadda aka gani, binciken an ɗora shi ne a kan ra’in Gusau (2003), wanda ya yi magana a kan turke da warwararsa da muhallin turke da takaita turke da warwara da tsettsefewar turke da kuma tubulan ginin turke. A cikin binciken an yi bayanin turken gargadi da faɗakarwa, ta inda aka fito da mabambantan turaku tare da fayyace tubalan da aka yi amfani da su, don gina waɗannan turaku. Haka kuma an fitar da muhallan turken waƙar, sannan aka yi warwara da tsettsefewar turken waƙar. Binciken ya gano cewa mawaƙiyar ta yi amfani da tubalin shawara, tubalin murnar aure da kuma na yin ladabi da biyayya. Bugu da ƙari, binciken ya gano cewa, ta yi amfani da salon harshe mai armashi wato salo mai sauƙin fahimta, inda sakonnin waƙar kan isa ga mai sauraro ba tare da ya sha wahala ba. Kodayake, akan samu salo da sarrafa harshe wato azancin magana jefi-jefi a wasu wurare, misali, “ki duƙa wa wada, sai ki tashi da tsawonki”.

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Bugun Kirji a Cikin Waƙoƙin Makada Musa Dankwairo Maradun

Dano Balarabe Bunza & Abdullahi Sarkin Gulbi

Tsakure

Marigayi Musa Dankwairo Maradun shahararren makadin baka ne kuma sananne a zamaninsa da ma bayan rayuwarsa domin ba a manta da shi ba kan kasancewarsa haziki a fagen kaga waka da rera ta. Ya fara da waƙoƙin noma da na jama'a kafin yayansa ya fitar da shi gandu, ya koma ga waƙoƙin sarauta. Dankwairo ɗan gado ne a ɓangaren waka da Hausawa ke cewa wanda ya fi ɗan na koya, domin ba haye ya yi ba, kamar yadda aka gani a cikin takaitaccen tarihinsa. Ya yi wa wasu sarakunan ƙasar Hausa da dama waka tare da iznin ubangidansa Sarkin Kayan Maradun na wancan lokaci. Allah ya ba shi hikimar tsara waka da rera ta, wanda wannan hikima ta tsarawa da rera waka ne suka zama sanadiyyar bugun Kirjin da ya yi a cikin waƙoƙinsa. An sami wurare da dama da ya bugi Kirjinsa tare da yin alfahari da baiwar da yake da ita a fannin waka, an kawo wuraren da ya doki Kirji a cikin waƙoƙinsa ta hanyar nuna shahararsa da cewa shi fa ba kanwar lasa ba ne a al'amarin tsara waka da rera ta. An kawo misalan da suka tabbatar da bugun Kirji a cikin waƙoƙin Dankwairo da mai karatu zai gamsu da cewa ba shakka akwai bugun Kirji a cikin waƙoƙinsa. A al'amarin bugun Kirji a cikin waka da mawaƙa ke yi, ba Dankwairo ne fari ba, kuma ba shi ne na ƙarshe ba, domin har yau wasu na nan na bugun Kirji da baiwar waƙar da aka ba su. Dangane da bugun Kirjin da ake magana a cikin waka, ba shakka Dankwairo ya sami rana tare da shanya garinsa yadda ya buƙata domin maƙalar ta tabbatar da haka a cikin bayananta. Dabarun da aka bi wajen gano bugun Kirji a cikin waƙoƙin sun haɗa da sauraron waƙoƙin kaset mai zare da C. D. tare da hira da masana wannan fanni. Akwai manufar binciken da aka yi da hanyoyin bincike da ra'i tare da sakamakon binciken da aka gudanar a cikin takardar.

Gabatarwa

Akan sami bugun Kirji (gaba) a cikin wasu waƙoƙin bakan da makadan Hausa suka rera a wasu lokuta na wasu jama'a (sarakuna da waɗanda ba su ba), saboda wani dalili ko dalilai da suka sanya su yin hakan. An fi samun bugun Kirji a cikin waƙoƙin shahararrun makadin baka da aka san da su a fagen waka. Bugun Kirji ba na ƙaramin maƙaɗi ba ne domin ba mai buga Kirji ya nuna ya kai maƙaɗi sai wanda aka san shahararsa da ficensa a fagen waka.

Musa Dankwairo na cikin makadın da aka samu bayyanar bugun kirji a cikin wasu waƙoƙinsu. Maƙalar za ta kawo dalilan bincike da dabarun gudanar da shi da hanyoyin da aka bi domin gudanar da shi da duba ma'anar fitattun kalmomin da suka fito a cikin taken maƙalar da kuma taƙaitaccen tarihin maƙaɗa Dankwairo Maradun kafin a kawo gundarin abin da maƙalar ta duba. Waƙoƙin Dankwairo na da bambanci da waƙoƙin sauran maƙaɗa 'yan uwansa domin akan sami maganganunsa ƙalilan a cikin waƙa a matsayinsa na jagora, inda yaransa ke gudanar da waƙoƙin baki ɗaya. Dankwairo bai taɓa musanta abin da yaransa ke faɗa a cikin waƙa ba, sai dai ƙara musu ƙwarin guiwa ta hanyar faɗar 'haka fa' ko 'a gaishe ku' ko 'hakanan na' da 'na gode' da sauransu. Duk wannan ya faru saboda ya riga ya faɗi cewa ya aminta da su a fagen waƙa kuma sun san bakin zaren waƙa sosai. Ya faɗi haka da bakinsa a wurin da ya ce "Mu huɗu duk azanci gare mu". A wasu lokuta ma yakan nashe ya koma cikin 'yan karɓi kamar ba shi ne jagora ba. Yakan ba wa Daudun kiɗa da Marafan kiɗa da Garba gaba domin su ja waƙa daga farko har zuwa ƙarshe. Abin da ya fi yi shi ne buɗa waƙa domin sheda musu waƙar da za a yi da wanda za a yi wa ita. Saboda hazakar waƙa da yaran ke da har wasoson jagorancin waƙa suke yi a tsakaninsu. A kan haka duk abin da yaran suka faɗi tamkar Dankwairon ne ya faɗa. Dangane da wannan, duk mai sauraron waƙoƙin Dankwairo ya san haka abin ke tafiya. Akan sami ɗiya masu yawa a cikin waƙa da iyakar Dankwairo yana zaune kurum yana sauraron abin da yaransa ke faɗa, sai dai ya gaishe su ko yin wata magana mai ƙarfafa musu guiwar ci gaba da waƙa kamar yadda bayani ya gabata.

Dalilin Bincike

Dalilin da ya sa aka gudanar da wannan bincike shi ne ganin irin yadda bugun kirji ya yi kaka-gida a cikin waƙoƙinsa da yadda bugun kirji ya taimaka wajen fito da saƙonsa a fili. Wani dalili shi ne, domin ƙara wa juna sani kan abubuwan da za a tattauna. Haka kuma, wani dalilin gudanar da wannan bincike shi ne, rashin samun takarda irin wannan a iya binciken da muka yi.

Dabarun Bincike

Daga cikin dabarun da aka yi amfani da su domin gudanar da wannan bincike sun haɗa da farautar waƙoƙin marigayi Musa Dankwairo Maradun tare da sauraren su domin fito da wuraren da ya bugi kirjinsa a cikin wasu waƙoƙin da ya yi a lokacin da yake raye. Haka kuma an yi amfani da littattafan masana da suka wallafa kan waƙoƙin makadın, musamman na Sa'idu Muhammad Gusau. Tare da waɗannan an shiga yanar gizo domin samun waƙoƙin makadın a yutub. Shiga yanar gizon ya taimaka ƙwarai ta hanyar samun wata

waƙa da ba a same ta a cikin littattafai ba da sauran waƙoƙin da ke cikin kaset. Haka kuma an leƙa ɗakunan karatu domin binciko ayyukan da aka yi a kan maka]in da kuma waƙoƙin da suka shafi fagen da ake wannan bincike a kai. Haka kuma, yin hira da masana waƙoƙin makadɓn na daga cikin dabarun da aka yi amfani da su domin gudanar da binciken da aka sanya a gaba.

Ma'anar Bugun Kirji (Gaba)

Bugun gaba na nufin taƙama ko tinƙaho (Kamusun Hausa, 2006:11). A fagen adabi da al'ada kuwa, an bayyana bugun gaba da cewa "Bugun gaba shi ne ka ambaci kanka, matsayinka da kanka da nuna ba a fi ka ba, ko ka fi kowa, ko dole a raga maka. Dalilin kiran sa bugun gaba shi ne, ga al'adar ɗan Adam sai ya doki gabansa da hannun dama idan ya ga ana son a rena shi, sannan ya faɗi irin matsayinsa a ji. Irin zaburar da mutum ke yi ya doki gabansa da ƙarfi, shi ake ce wa bugun gaba" (Bunza, 2009:153). A maganar yau da kullum bugun kirji na nufin alfahari, cika baki, ji da kai, nuna isa da makamantansu. Haka kuma bugun gaba na ɗaukar ma'anar taƙama ko tinƙaho (Sa'id, 2006:11). A harshen Larabci bugun gaba na nufin alfahari. Alfahari kuwa na nufin ji da kai ko cika baki. A fahimtarmu, bugun kirji na nufin yi wa kai kirari ta hanyar nuna fifikon da mutum ke da a kan sauran mutane dangane da wata baiwa ko matsayi ko ɗaukakar da Allah ya yi masa da yake ganin ba a kai shi ba, sannan ya fi kowa. Ana iya danganta bugun kirji da maganganun da ɗan dambe ko ɗan tauri ko ɗan kokawa ko kuma duk wani mai cicciba kansa a kan sauran jama'a. Misalin bugun kirji daga bakin ɗan dambe shi ne a wurin da yake cewa lokacin da ya sha tafashe:

Ni na na bara,
Ko bana ni na,
Ni na ka sa maza gwalmode.

A nan ya cika baki ta hanyar faɗar cewa shi fa ba ranke-ranke ba ne, gwarzo ne a fagen yi wa abokan karawa dukan kawo wuƙa. Bayan wannan kuma, wani lokaci ɗan tauri zai bugi kirjinsa da cewa yana da magani sosai ko da kuwa ba ya da komai domin ya cicciba kansa, kuma a ji tsoron sa. Za a ji lokacin da ɗan tauri ke kirari yana cewa:

Kai mai kiɗi,
Don Allah ka bar kiɗin maza tsakanin mata,
Ka bar kiɗi gida sai daji,
Ko daji sai rango,
Ko rango sai inda damisa ta yi ɗiya,

Sannan mai kidi ka bar hada ni da yaro,
Yaro da ko maganin jini bai sha ba?

Duk ire-iren wadannan maganganu ana iya cewa su ne misalan bugun kirji ga mai son ya nuna wa jama'a cewa babu jarumi a fannin da yake kamarsa. Irin wadannan maganganu ne ake samu daga wadanda suka yi fice a ciki da yawa ke yi don nuna su fa ba kanwar lasa ba ne a bangaren da suke, kamar yadda aka samu a cikin wasu wafofin Musa Dankwairo Maradun a lokacin da yake nuna babu irinsa a fannin rera waka.

Wani masanin wafofin bakan Hausa kuma cewa ya yi “Koda kai ko wasa kai na nufin mutum ya fadi wata shahara ko kasaita ko daukaka da yake ganin yana da ita. Wato ambato ne na abubuwan kasaita ko burgewa da mutum yake da su ko yake aikatawa. Wani lokaci akan hada da wuce gona da iri, inda mutum zai bayyana fifikonsa a kan sauran jama'a, ko ya nuna wata zalakarsa ko basirarsa kan wasu da sauran hanyoyin fiftawa. A irin wannan hali mutum yakan zuga kansa da kansa ne” (Gusau, 2008:388). A takaice, kalmar bugun gaba ko koda kai ko wasa kai duk abu daya ne da ke nufin bayyana kai da kai don ba da tsoro ko don burgewa ta hanyar nuna isa da cikon matsayi da mawaki ke yi da zabaɓɓun kalmomi masu taɓa (motsa) rai. Wannan takarda na magana kan abin da ma'anar Gusau ta bayyana.

Taƙaitaccen Tarihin Makada Dankwairo Maradun

An haifi Musa Dankwairo Maradun a shekarar 1909 a kauyen Dankaduna cikin Kasar Bakura ta yankin Karamar hukumar Talata Mafara ta tsohuwar jihar Sakkwato, yanzu kuma a jihar Zamfara. Sunan mahaifinsa Usman, mahaifiyarsa ana ce mata 'Yarnunu wadda aka auro daga garin Goran Namahe. Mahaifin Dankwairo ya auri mata fiye da daya, kuma mahaifiyarsa ba ita ce ta farko ga mahaifinsa ba. Wannan ya sanya yana da yayye maza da mata wadanda suke uba daya. Sunan babban wansu makada Abdu Kurna. Musa ya sami laƙabin Dankwairo daga sunan kanen mahaifinsa mai suna Kwairo. Kwairo yaron mahaifin Dankwairo ne kuma mai zaƙin murya lokacin da yana sha'anin waka, daga baya ya fara yawace-yawacensa har ya shiga uwa duniya, ya daina harakar waka. Musa Dankwairo ya fara yi wa mahaifinsa karfi tun yana da shekara bakwai, sannan yana da zaƙin murya kamar babansa Kwairo da ya yi fitan-ƙafa. Jin muryar Musa da zaƙi ya sanya mahaifinsa faɗar cewa “Ga Dankwairo kuma ya dawo”. Dalilin wannan magana da mahaifin Dankwairo ya yi ya sanya laƙabin Dankwairo ya bi shi duk tsawon rayuwarsa.

Musa Dankwairo ya fara rayuwarsa a Birnin Kayan Maradun domin nan ya tashi kuma nan ya fara buɗe ido. A lokacin kuruciyarsa jama'a sun shedi yaro ne mai hankali da ladabi da biyayya ga dukkan jama'a. Tare da haka, Allah bai nufa Musa ya yi karatun Muhammadiyya da na boko ba, amma an yi masa baiwar fahimtar abubuwa da fasaha da basirar waƙa. Haka kuma yana da basirar haddace tarihin abubuwan da yake ji daga mutane. Lokacin da mahaifin Dankwairo ya tsufa sosai, sai ya yi murabus, aka naɗa babban ɗansa Abdu Kurna domin ya ci gaba da jagorancin waƙa.

Sanadiyyar murabus da mahaifin Dankwairo ya yi, ya sanya mahaifinsa ya hannunta shi ga yayansa Abdu Kurna. Tun farko ya fara kiɗan kanzagi a wajen mahaifinsa, a lokacin ne ya fara karɓi. Dankwairo ya ƙware da kiɗa a ƙarƙashin yayansa Abdu Kurna saboda yawan zuwa kiɗan da suke yi tare a wurare daban-daban. Ana cikin haka sai Abdu Kurna ya naɗa Dankwairo Daudun kiɗa, wato Dangaladimansa. Wannan ya faru saboda yana taimaka wa Kurna wajen bayar da waƙa da yi masa ƙari a waƙoƙinsa.

Duk lokacin da ba a zuwa yawon kiɗa ko yammaci, Musa kan ɗauki ganguna ya shiga ƙauyuka yawon roko yana waƙoƙin noma tare da yara 'yan uwansa. Idan ya komo daga wurin yawonsa na waƙa yakan kai wa Abdu Kurna duk abin da ya samo. Ana cikin haka sai Kurna ya ba shi izinin fara yi wa 'ya'yan sarakuna waƙa domin ya saba. Waƙar da Dankwairo ya fara yi ita ce wadda ya tafi tare da uwargidansa mai suna Jemo tana yi masa amshi.

Ana cikin haka sai Allah ya ba Alhaji Aliyu II sarautar 'Yandoton Tsafe (Uban Kasar Tsafe) a shekarar 1960. Faruwar haka ya sa Aliyu 'Yandoto ya roki Abdu Kurna ya ba shi Dankwairo ya zama makadinsa. Makada Abdu ya amince da buƙatar 'Yandoto. Makada Musa ya koma Tsafe yana yi wa Aliyu 'Yandoto waƙa. Waƙar da Dankwairo ya fara yi wa maigidansa ita ce mai wannan gindi:

‘Bi da arna bai yarda a kai mai wargi ba,
Mai wuyag gaba ya hana karya ‘Yandoto’

A shekarar 1962 Firimiyan tsohuwar jihar Arewa marigayi Ahmadu Bello Sardaunan Sakkwato ya kai yawon rangadin siyasa a garin Maradun. An nemi Sarkin Kayan Maradun ya sanar da dukkan makadan ƙasarsa su shirya waƙoƙin murnar zuwan Sardauna a Maradun. A daidai wannan lokaci Abdu Kurna ba ya da lafiya, ya waƙilta Dankwairo a madadinsa. A wannan rana ce Allah ya ƙaddara ficen Dankwairo, domin ya yi waƙar da ta share ta kowa a

wurin, har wasu na faɗar “Ko Kurna ne iyakarsa haka”. Ga gindin waƙar kamar haka:

Ka da marake giwa,
Ba a haye ma barde,
Amadu ɗan Ibrahim,
Ba ka yada gudun arna ba.

Bayan haka ga wani ɗan waƙa daga cikin waƙar da Dankwairo ya rera wa Ahmadu Bello Sardaunan Sakkwato kamar haka:

Na zaka in maka murna,
Kanen Kurna Dankwairo,
Na zaka in yi ziyara,
Kanen Kurna Dankwairo,
Farin cikin sabkarka Maradun,
Watan salla ne yaz zo.
Sir Ahmadu Bello mazajen duniya,
Gagarau na Makaman Bidda.

A sakamakon waƙar da Dankwairo ya yi wa Sardauna Ahmadu Bello, ya sami daukaka sosai a idon Sardauna da sauran jama'a ta hanyar samun kyauta sosai. Daga wannan lokaci ne ya ci gaba da bin Sardauna a Kaduna yana yi masa waƙa. Ana cikin haka maƙiya suka kashe Sardauna Ahmadu Bello a shekarar 1966.

Kafin shekarar rasuwar Sardauna Allah ya yi wa Abdu Kurna rasuwa a shekarar 1962. Wannan rasuwa ta yi sanadiyyar naɗa Dankwairo matsayin wanda zai gaji Kurna. Daga wannan lokaci ne Dankwairo ya ci gaba da cin gashin kansa tare da ci gaba da waƙoƙi daban-daban da suka haɗa da na sarauta da noma da siyasa da ta'aziyya da faɗakarwa da gargadi da kuma na jama'a. Ana cikin haka sai ajali ya zo wa Musa Dankwairo inda ya rasu a ranar juma'a 13 ga watan Satumba a shekarar 1991. Allah ya ji kansa tare da mu ba don mun mutu ba. Amin ya Rabbil alamina.

Bugun Kirji a Cikin Waƙoƙin Makada Musa Dankwairo Maradun

Nan ne zuciyyar maƙalar, kuma duk abin da ta kunsu nan bayani zai fito na tabbatar da cewa akwai wuraren da makada Dankwairo ya bugi kirjinsa ta fuskoki mabambanta domin nuna wa duniya cewa shi ba kanwar lasa ba ne a fagen waƙa. Misalai da bayanai da ke tabbatar da wannan na zuwa kamar haka:

Bugun Kirji ta Fuskar Nuna Fifiko

An sami wurare da dama da makada Musa Dankwairo ya nuna ya fi sauran makada ‘yan uwansa fasahar shirya waƙa. A kashin gaskiya ba a sami tawagar makadin da ya kai ta Dankwairo fasahar shirya waƙa ba. Duk da yake Hausawa sun ce “Dadin waƙa a ji ta a bakin mai ita”. Bisa wannan ga abin da Musa Dankwairo ya fada da bakinsa:

Jagora: Dum makadan da a’ Tcahe na shahe,
:Hab baki har ‘yan gidan su duka,
Yara: **Babu mai shirya waƙa kamatawa.**

Jagora: Dum makadan da a’ Tcahe nai jam’i,
: Hab baki har ‘yan gidan su duka,
Yara: **Babu mai shirya waƙa kamatawa.**

Akwai bugun kirji a cikin diyan waƙar da ke sama inda makada Dankwairo ya tayar da hannu tare da iƙirarin babu makadin da ya kai shi fasahar tsarawa da shirya waƙa a duk faɗin Tsafe da kewaye. A fahimtarmu abin da yake nufi da ‘hab baki har ‘yan gidan su duka’ shi ne makadan ƙasar Tsafe baki daya. Ya ƙara tabbatar da iƙirarinsa a wurin da ya ce:

Dankwairo: Ga makadi ya kulla waƙatai,
Sai a amsa mashi ba a ƙara mai,
In niƙ kulla waƙa a ƙara min,
Mu huɗu du’ azanci gare mu,
Kaƙa mutum guda za ya raɗɗe mu?
Danma’abba: Ko yanzu ga mu,
Ga mu ko yanzu.

A cikin ɗan waƙar da ke sama Dankwairo ya buga misali da wani makadin da ke waƙa amma amshi kaɗai ake yi masa, ba a ƙara masa ko ‘a’. Daga nan ya warware zare da abawan fifikon da ke akwai tsakaninsa da sauran makadan ƙasar Tsafe inda ya ce, idan ya kulla waƙa sai a yi masa ƙari. Hasali ma su huɗu duk suna da azanci domin idan ya fada yaransa na yi masa ƙari yadda ya dace ,ba kamar wanda ake yi wa amshi kurum ba. A nan yana nufin shi kansa da Garba ɗansa da Daudun kiɗa da kuma Marafan kiɗa Sani. Saboda ganin haka har tambaya ya yi da cewa, yaya za a yi mai waƙa shi kaɗai iyaka da ake yi wa amshi kurum, ba a yi masa ƙari zai kai su a fagen waƙa balle ma ya fi su? Alal haƙiƙa maganar Dankwairo ta tabbata gaskiya domin duk wanda ke sauraron waƙoƙin Dankwairo da sauran makadan da ya yi bugun

gaban ya fi su sheda ne cewa ba a yi makadın da ke jagorancin waƙa, yaransa su rinka yi masa ƙari kamarsa ba. Wannan ba ana nufin babu makadın da ake yi wa ƙari ba ne, a'a. Sai dai ko wane ne bai kai Dankwairo ba. A nan bugun kirjin da Dankwairo ya yi ba faɗa ne ya yi kurum ba, gaskiya ce.

Ba a nan kadai ba Dankwairo ya ƙara nuna fifikon da yake da tsakaninsa da sauran makada, ba na cikin gida ba har na ƙasashen waje. Ya ji wasu mawaƙa na kwatanta kansu da wani makadın ƙasar waje mai waƙa da Turanci mai suna Bob Marley ganin ya yi suna a fagen waƙa. A sanadiyyar haka sai suka rinka alaƙanta kansu da shi. Shi kuma Marafan kiɗa na ganin idan sauran makada na kiran kansu Bob Marley don neman ɗaukaka, shi kan cewa ya yi ya fi Bob Marley. Ga abin da ya ce tare da sauran abokan waƙarsa kamar haka:

Sani: Ku makada kaf dun na zamani,
 Kowa zai yi kiɗa yana waƙa,
 Sai ya kira wai kansa Bob Marley,
 Alhaji Sanin Dankwairo,
To ni kan Sani na fi Bob Marley,
Ba ni shan ƙwaya,
Babu daga,
Kuma babu giya,
Ni ba ni shan whisky,
 Ni ne Micheal Jackson na Hausa,
 Muna taɓa 'yar waƙa da Turanci,
 Kana mu karkato ga yarenmu,
 'Yan Amshi: Zaki ba a ja ka gaba ba,
 Sarkin Muri uban Galadima,
 (Dankwairo: Waƙar Sarkin Muri).

A cikin ɗan waƙar da aka kawo akwai nuna fifiko a ciki sosai ba kaɗan ba a inda sauran makada ke kwatanta kansu da Bob Marley ganin cewa ɗaukaka ce a gare su. Tare da haka Sani ya nuna musu cewa shi fa Bob Marley da suke ganin yana da ɗaukaka a idonsu, bai kai shi ba a fagen waƙa. Ba su haɗa kansu da kowa sai mashayin giya? A nan ne ya ce shi kan ya fi Bob Marley saboda ba ya shaye-shaye. Idan sun alaƙanta kansu da Bob Marley kuma ana ganin cewa Micheal Jackson ya fi Bob Marley ɗaukaka har ana ganin shi ne shugaba ko wanda ya fi masu waƙa da Turanci ƙwarewa da fasahar waƙa, to shi ma Sani ya nuna yadda Micheal Jackson ya fi sauran mawaƙan ƙasar waje, haka shi yake gaban dukkan sauran makadan ƙasar Tsafe. Idan Turanci suke

alfahari da shi a wajen tsara waƙoƙinsu, shi ma ya nuna cewa yana taɓa sanya Turanci a cikin waƙoƙinsa sannan daga baya ya komo ya ci gaba da waƙa da harshensa na gado (Hausa). Wannan ba ƙarami ko kaɗannan bugun ƙirji ba ne da Sanin Dankwairo ya yi ba. Hasali ma, bai ko aminta akwai maƙaɗin Hausa da ya kai shi fasaha a ɓangaren waƙa ba. Idan aka lura za a fahimci wannan ma wani bugun ƙirji ne na musamman da aka samu a cikin waƙar Dankwairo da ya yi wa Sarkin Muri inda ya fito ɓaro-ɓaro ya nuna ya fi wani ko wasu a ɓangaren waƙa.

Idan aka yi nazarin diyan waƙar da aka kawo a sama ta hanyar la'akari da faɗarsa cewa babu maƙaɗin da ya kai shi fasahar shirya waƙa da kuma cewa babu wanda yaransa ke yi wa ƙari a cikin waƙoƙin sai shi da faɗar da ya yi cewa ya fi Micheal Jackson da ake ganin ya fi kowa da rashin yin shaye-shaye, ya nuna a fili cewa akwai bugun ƙirji a cikin waƙoƙinsa sosai ba kaɗan ba.

Bugun Kirji ta Fuskar Wakilci a Cikin Waƙa

Yaran da ke yi wa Dankwairo amshi da ƙari sun ƙara tabbatar da hazaƙarsu a fagen tsara waƙa inda suka faɗa cewa, ko jagora ba ya nan waƙa ba ta gagarar su (buwayan su) domin su ma ƙwararri ne. Ga abin da suka ce a kan haka:

Jagora: Batun kiɗi ko ba ku nan yi mukai,

Kun karantar da mu mun yi kiɗan baƙi,

Mun yi wasulla mun yi ta yi,

‘Yan Amshi: Yanzu ilmi mukai tunda mun sauka,

In hwa waƙa ce,

Dum mun san yadda za mu ƙulla ta.

(Dankwairo: Waƙar Shirya Kayan Faɗa).

A cikin ɗan waƙar da ke sama yara sun ƙara tabbatar da maganar Dankwairo cewa su huɗu duk azanci gare su domin sun faɗa cewa, ko Dankwairo da haziƙan uku ba sa nan, idan dai zancen tsara waƙa ne babu matsala, sun san yadda za su ƙulla ta ta yi yadda ake buƙata. Dalilin da suka bayar shi ne, an karantar da su yadda ake yin waƙa mataki-mataki kamar yadda ake kiɗan baƙi da wasullan karatun Muhammadiyya. A kan haka ba su da haufi dangane da abin da ya shafi shirya waƙa. Wannan shi ya kawo mu ga wata gaɓar bugun ƙirji a cikin waƙoƙin maƙaɗa Musa Dankwairo Maradun mai cewa:

Bugun Kirji ta Fuskar Gadon Fasahar waƙa

Idan aka sami mahaifin mutum dogo ne ko gajere ko mai hankali ko barkatacce kuma aka yi nasara wasu daga cikin ‘ya’yansa yadda yake haka

suke, a Bahaushiyar al'ada akan ce sun gado/gadi mahaifinsu da wannan abu. Wannan ya sanya Hausawa suka ce “Gado ba ya wofinta da kuma gadon gida alali ga raggo” da sauransu. Sanin ana gadon komai daga iyaye da kakanni (zuri'a) ya sanya yaran Dankwairo faɗar cewa:

Jagora: In an ce mutum mai tujara ne,
 Sai ya haihwa ɗa mai tujaran nan,
 In an ce mutum ga shi samna ne,
 Sai ya haihwa samna haɗikan ne,
In Allah ya wa mutum ƙwazo,
Ya bar haihwa ɗanai ya lalace,
Tunda gado ne,
 Kun gani tun ga ɗiyan masara,
 Ga abu goye kowa da gemenai.

(Dankwairo: Waƙar Shirya Kayan Faɗa)

Akwai ishara da ke cikin ɗan waƙa na sama da yaran Dankwairo suka bayyana dangane da sha'anin gadon hali ko ɗabi'a da fasaha da ma dolanci da ake samu na faruwa a cikin zuri'a. A nan, yaran sun faɗi cewa, idan mutum mai tujara (faɗa da cin mutuncin mutane) ko kuma samna ne, tilas sai ya sami irinsa daga cikin 'ya'yansa ko jikokinsa da ke da irin halinsa ba ragi ko ƙari. Sun fito da zancen baiwar da Allah ya yi musu ta waƙa wurin da suka ce, idan Allah ya yi wa mutum ƙwazo, to mai ƙwazon zai haifa ba lalatacce ba. Ma'ana, mahaifinsu mai ƙwazo ne da fasaha su kuma ga shi sun biyo shi da irin wannan ƙwazo da fasaha a fagen fasahar waƙa da aka san su da ita a duniyar waƙoƙin bakan Hausa. Sun faɗi dalilin da ke sanya mai ƙwazo ba zai haifi lalatacce ba saboda komai gadon sa ake yi, kamar yadda suka gado mahaifinsu a fagen tsara waƙa. Idan aka lura akwai bugun ƙirji a cikin ɗan waƙar da ke sama a wurin da aka kaurara rubutu, kuma kansu suke nufi ba kowa ba.

Yaran sun ƙara da cewa:

Jagora:Da hankali muka waƙa,
 Ba mu san rigima ba,
 Dankwairo mai waƙa,
 Dankwairo mai shago,
 Kuma dus shagon waƙa,
 Dankwairo mai banki,
 Kuma dub bankin waƙa,
Daga ɗanai sai jika.

(Dankwairo: Waƙar Sarkin Das Bilyaminu).

A cikin ɗan waƙar da aka kawo akwai bugun kirji da yaran suka yi na cewa da hankali suka waƙa, ba su san rigima ba. A nan sun nuna bambancin wanda ya yi gado da ɗan haye. Alafarsu da waƙa ta jini da tsoka ce, wato waƙa cikin jininsu take, da duk suka buƙaci yin ta, rerawa kawai za su yi ba kamar 'yan haye ba da ke hanzarin faɗar abin da suka tsaro tun bai face musu ba. Sun ce waƙa dai Dankwairo ke da ita domin yadda ake ajiye kaya cikin shago, haka shi ma Dankwairo yana da nasa shago na ajiyar waƙa da sauran abubuwa. Dankwairo ma na da shago amma, shi shagon waƙa yake da domin kwarewarsa. Haka sun faɗa cewa, Dankwairo na da banki amma na waƙa. Yadda ake ajiye kuɗi a banki Dankwairo ma bankin waƙa yake da domin yadda ba a rasa kuɗi a banki, haka an bar ganin Dankwairo ba tare da waƙa ba. Hasali ma tawagar waƙarsa ba irin sauran tawagogi ba ce domin, zuri'a ɗaya suke babu bare, hatta ɗan ma'abbansa daga cikin zuri'arsa yake. Domin tabbatar da 'yan gadon waƙa ne kuma daga zuri'a ɗaya, shi ya sa a karshen ɗan waƙar suka ce babu bare a cikin tawagar waƙar Dankwairo, daga diyansa sai kuma jikokinsa ne kaɗai ke cikin tawagar waƙarsa. Wannan bugun kirji da suka yi ya yi daidai da abubuwan da ke faruwa a cikin tawagar waƙarsu.

Ba a nan kaɗai ba, akwai bugun kirjin da muka leko a cikin wani ɗan waƙa da ke tabbatar da tawagar Dankwairo ta gado ce ba haɗaka ba. A dubi ɗan waƙa mai zuwa kamar haka:

Ina masu cewa Kwairo ya wuce?

Wai yanzu ba mu waƙa,

Karya ta sukai,

Alhaji Garban Dankwairo ya rika,

Mai biɗay ya ba mu,

Sai ya zo ya ba mu,

Ku ko diyan mawaƙa,

Ga kanhwaninku ya buɗa,

Duk ku zo ku ɗiba,

(Dankwairo: Waƙar Siyasar Tamiƙen Sani Abacha).

Alal haƙiƙa akwai bugun kirji a cikin wannan ɗan waƙa har sau biyu. Na farko wurin da suka nuna ko Dankwairo ba ya nan akwai madadinsa. Madadin kuwa sun ce ɗansa ne Garba. Wannan na nuni zuwa ga gadon waƙa. Na biyu kuma shi ne wurin da suka kira kansu kanfanin waƙa. Ai Hausawa cewa suka yi “Kamfani ba ka balas”. A nan ya kira diyan wasu mawaƙa da cewa ko kanfunna ne, kanana ne. Saboda haka, idan fasahar waƙarsu ta kare su zo su ɗiba su haɗa da nasu kar haraka ta lalace musu. A nan Dankwairo da yaransa

sun yi bugun kirji da cewa, komai lalacewar waina ta fi kashin shanu. Manufa, ko jagoransu ba ya nan, babu shakka sun fi karfin kowane makadi kamar inda ya yi bugun kirji da farko kan cewa babu mai kulla waka kamar tasa.

Bugun Kirji ta Fuskar Shirya Waka mai Dadi

Waka mai dadi na daga cikin abubuwan da ke sanya jama'a sauraron waƙoƙin makadi. A kan haka ba abin mamaki ba ne makadi ya bugi kirjinsa idan ya san mutane na ra'ayin waƙoƙinsa sosai. Dankwairo ya nuna Allah ya hore masa hazakar shirya waka da kuma rera ta, tare da haka wannan bai hana shi buga kirji don sheda wa duniya cewa kowa ya yi wa waka daga cikin kabilun Yarbawa da Inyamurai da Barebari da Turawa, to tana dadi. Ba kage a ciki domin ya yi amfani da waɗannan harsuna a cikin wasu waƙoƙinsa tare da cewa idan ya shirya waka kuma ya tsara ta, ba shakka tana dadi. Fadar duk wanda ya yi wa waka daga cikin kabilun da aka jero a sama waƙar na dadi ga abin da ya fada a cikin wani ɗan waƙarsa:

Jagora: Don kai mai kidi Kwairo,
 Allah shi yay yi ma hazaka,
 Dud da fasaha da arziki,
Ko Bayarbe ko Inyamuri,
Ko Babarbare ko ma Bature,
Kas shirya kat tsara,
 ‘Yan Amshi: **In kai mai waka tana dadi,**
 (Dankwairo: Waƙar Sarkin Borno)

Wurin da bugun kirji yake a nan shi ne inda ya ce kowa ya yi wa waka tana dadi, bayan an san da cewa wani lokaci makadi na shirya waka ta kiya har mutane su ce waƙar ta ba da shi wato, ba ta yi ba. Tare da sanin haka sai ya ce shi kam, kowa ya yi wa waka tana dadi. A takaice, akwai bugun kirji a cikin ɗan waƙar da aka kawo a sama dangane da farin jinin da waƙoƙinsa suke da ga wurin jama'a.

Bugun Kirji ta Fuskar Farin Jininsa da Waƙoƙinsa ga Jama'a

Hausawa sun ce “Farin jini wan kyawo”. Ko ba a fada ba biri ya yi kama da mutum, kuma akwai jama'a da dama da ke ra'ayin Dankwairo da waƙoƙinsa. Idan ana ra'ayin mutum ba zai rasa alaƙa da aikinsa ko halinsa ba. Wanda ke son Dankwairo da wuyar gaske a sami ba saboda ra'ayin da yake yi wa waƙoƙinsa ba ne. Dankwairo ya san akwai masu ra'ayin waƙoƙinsa ta fuskar sauraren su. Ba mu ce babu masu ra'ayinsa a rayuwarsu saboda son da Allah ke jefawa tsakanin mutane ba, domin wani aiki da yake yi. Makalar ta tsinci

wurare da dama cikin wasu diyan waƙoƙin Dankwairo da suka nuna ana ra'ayinsa da kuma waƙoƙinsa saboda dadinsu. Ga wani wuri da ya yi bugun kirji kan ra'ayin da ake yi masa lokacin da ya shiga garin Daura:

Jagora: Na shiga Daura Dankwairo,
Ana ta murna ana ta taɓi,
Sun ga Dankwairo ubansu ne,
Na shiga Daura mai turo,
Ana ta murna ana ta taɓi,
'Yan Amhi: **Sun ga Dankwairo ubansu ne,**
Malamin waƙa Dankwairo.
(Dankwairo: Waƙar Sarkin Daura Bashar)

Idan mutum ya shiga cikin wani gari har aka sami jama'a na nuna farin cikinsu da murnar ganin sa ta fuskar nuna masha'a tare da yin tafi, babu shakka akwai ra'ayi tare da so a ciki. Makada Dankwairo ya furta haka saboda soyayyar da jama'a suka nuna masa lokacin da ya shiga garin Daura da murnar da tafi da suka yi domin ganin Dankwairo tare da faɗar da yaransa suka yi cewa 'sun ga Dankwairo ubansu ne'. Wannan bugun kirji ne suka yi a bayyane ta haujin kambama maigidansu da cewa uban sauran makada ne a fagen waƙa ko kuma shi kyakkyawa ne saboda cikas shiri. Wato, Dankwairo ubansu ne na bayar da ma'anar cewa, ya fi sauran mawaƙa a idon jama'a saboda ya zarce su a wajen iya tsara waƙa.

Bayan bugun kirjinsa kan ra'ayin da jama'a ke yi masa, har yanzu akwai wurin da ya kara buga kirji kan ra'ayin da jama'a ke yi wa waƙoƙinsa. Ba cikin gida Nijeriya kadai ake sha'awar waƙoƙinsa ba, har da mutanen kasar waje. Makadin ya nuna sarakunan wasu kasashen waje masu ra'ayin waƙoƙin Dankwairo har takardu suka aiko masa da cewa suna neman ya yi musu waƙa. Ga yadda ya zo da wannan bugun kirji a cikin wasu diyan waƙarsa:

Iran da Iraki sun turo,
Sun ce mai kidi Kwairo,
Wai halan ba ka san muna nan ba?
Sarki Usaini na can Jordan,
Sarki Hassan na Morocco,
Kowane ya aiko takardatai,
Wajen mai kidi Kwairo,
Sun ce waƙa suke nema.
(Dankwairo: Waƙar Sarkin Borno).

Ba shakka a cikin diyan waƙar da aka kawo akwai tabbacin bayan ƙasar da Dankwairo yake akwai wasu al'ummu na wasu ƙasashe da dama da ke ra'ayin waƙoƙinsa. Daga cikin ƙasashen da shugabanninsu ke ra'ayin waƙoƙinsa akwai Iran da Iraƙi da Jordan da kuma Morocco. Shugabannin Iran da Iraƙi sun turo takardunsu ga makada Dankwairo lokacin da aka yi wani taro, da suka ji bai ambace su ba, suka turo takardu suna tambayar sa halan bai san da sun zo ba? Idan aka yi la'akari da ɗan waƙar da aka kawo ƙarƙashin ra'ayin da ake yi wa makada da waƙoƙinsa, babu shakka akwai bugun kirji a ciki.

Sakamakon Bincike

A wannan bincike da aka yi an gano abubuwa da dama. Da farko an gano cewa Dankwairo gadon kida ya yi ba ɗan haye ba ne. Haka kuma an gano cewa babu bare a cikin ƙungiyarsa ta waƙa kamar yadda aka ji ya faɗa daga diyansa sai jikokinsa. Tare da haka kuma, binciken ya gano cewa ba a sami ƙungiyar makada irin ta Dankwairo masu hazaƙar shirya waƙa ba, domin kusan dukkansu suna jagorancin waƙa ko da kuwa jagoransu na a wurin da ake waƙa. Binciken ya ƙara gano cewa akwai bugun kirji a cikin waƙoƙin makada Dankwairo Maradun kamar yadda aka ambata tun farko a taken maƙalar. Wannan ya ƙara tabbatar da cewa fuskokin da aka kawo dangane da bugun kirji a cikin waƙoƙin makadin na dahir ne ba shaci-faɗi ba. Daga cikin tarihin makadin an gano cewa bai yi karatun boko ba. Binciken ya gano cewa ba a ɓangare ɗaya Dankwairo ya tsaya da waƙoƙinsa ba, shi ko'ina ga homa ƙulli ne. Ya yi waƙoƙin jama'a da na sarakuna da na siyasa da na gargadi da faɗakarwa da sauransu kamar yadda aka samu cikin tarihinsa.

Kammalawa

A cikin maƙala an tattauna abubuwa da dama da suka haɗa da dalilin bincike da dabarun bincike da kuma ma'anar bugun kirji daga masana daban-daban. Bayan wannan an kawo takaitaccen tarihin makada Musa Dankwairo Maradun wanda aka kalato daga ayyukan masana, musamman littafin Gusau (1989). An dubi bugun kirji a cikin wannan maƙala ta fuskoki daban-daban da suka haɗa da fuskar nuna fifiko da ta wakilci a cikin waƙa da ta gadon fasahar waƙa da ta shirya waƙa mai daɗi da kuma ta farin jini ga jama'a tare da son waƙoƙinsa. An bayyana kowane ta hanyar kawo diyan waƙan da suka tabbatar da abin da maƙalar ta yi bayani a kai. Daga wannan sai aka kawo sakamakon binciken da aka yi a kan bugun kirji a cikin waƙoƙin makada Musa Dankwairo Maradun.

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Wadanda Aka yi Hira da su

- Farfesa Aliyu Muhammad Bunza. Sashen Nazarin Harsunan Nijeriya, Jami’ar Usmanu Danfodiyo, Sakkwaato.
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Korafin Kiristocin Nijeriya Ga Shigan Nijeriya Kungiyar O.I.C: Nazari Cikin Waƙar Emmanuel Wise Mai Molo

Yahaya Idris

Tsakure

Waka hanya ce ta isar da saƙo ko funshe, kuma ta yi tasirin gaske cikin jinin mutane. Don haka ne wasu lokuta mawaƙan Hausa suke amfani da waka wajen cim ma burin duk wani al'amari. Wannan ya sa mawaƙa suke duban irin wannan tasiri na siyasa da sauran al'amuran rayuwa suke da shi cikin jinin al'umma ga rayuwarsu ta yau da kullum, musamman a Nijeriya suna wanzar da manufofi da suke da ruwa da tsaki a zamantakewa Dangulbi (2003:14). Hakan ya sa aka sami makadfi Kirista (Emmanuel Wise) ya tsara waƙoƙi da Hausa inda a ciki yana bayyana korafe-korafen da Kiristocin Nijeriya, dangane da shigar da ƙasar Nijeria a cikin Kungiyar Kasashen Musulmi ta Duniya (KKMD) wato O.I.C. A cikin waƙar ya yi bayanin matsayin Kiristocin Nijeriya a game da wannan batu.

Gabatarwa

Waka walau ta baka ko rubutatta hanya ce ta isar da saƙo a bisa wani tsari na musamman tare da nishaɗantarwa. An daɗe ana amfani da waƙar Hausa domin isar da saƙon musulunci walau na ibada ko na siyasa. Ba kasafai ake samun haka ba wajen amfani da waƙar Hausa domin yadda manufofin siyasa, mai dangantaka da addinin Kiristanci. A cikin wannan makala an yi ƙoƙarin bayyana adawar da Kiristocin Nijeriya suke da ita a game da shigar Nijeriya cikin Kungiyar Kasashen Musulmi ta duniya (O.I.C.:KKMD). An samu haka daga bakin wani makadfi (Kirista mai yin waka da harshen Hausa) mai suna Emmanuel Wise. A cikin shekarar 1986 gwamnatin mulkin Soja ta Nijeriya, ƙarƙashin Janar Ibrahim Babangida ta yanke shawarar shigar ƙasar Nijeriya cikin Kungiyar O.I.C. (Organisation of Islamic Conference). A wannan lokaci Kirista suka ce O.I.C. kungiyar Musulunci ce, shigar Nijeriya cikinta yana nufin Nijeriya ta zama Musulmar ƙasa ke nan. Wannan ya janyo taƙaddama mai zafi da ka-ce-na-na-ce da ta jawo haɗin kan Nijeriya ya yi zazzabi. A ƙarshe dai Shugaba Babangida ya kafa kwamati na mutum ashirin (20) su bayar da shawara kan yadda za a yi, amma ya ce ba manufar mulkinsa ba ce ta nuna bambanci ta kowace fuska ga ‘yan Nijeriya. (Kukah 1993:229).

Wadansu ɓangare na Musulmin Nijeriya suka ce, tun da dai Kiristoci suna da wakilci a fadar Fafaroma ta Vatican, babu abin da zai hana Nijeriya shiga cikin kungiyar O.I.C. wadda kungiya ce ta haɗin kan al’adu da tattalin arziki, wadda Nijeriya za ta iya cin moriya. (Uka 2005:121). Wakili (2000) ya ce, haɓiƙa siyasa da addini a Nijeriya sun daɗe suna haɗe, wannan ya haifar da kai ruwa rana tsakanin Kiristoci da Musulmai a kan shigar Nijeriya cikin kungiyar Musulmi ta Duniya. Wakili ya ci gaba da cewa, waɗansu marasa kishin ƙasa ne suke danbarwar siyasa da wannan magana wadda suke ƙoƙarin mayar da ita ta siyasa. Yin hakan ya haifar da rashin yarda da juna tsakanin Musulmi da waɗanda ba Musulmi ba. Wannan kuwa ya samo asali daga wani taro da Kiristoci suka yi a Rahol Kanannag kusa da Jos a shekara ta 1948. A inda suka yanke ƙauna ga duk wani yunkuri da Musulmin Nijeriya za su yi na shiga duk wata kungiya ta ƙasa da ƙasa ta addinin Musulunci tun daga A.I.O. (Africa Islamic Organisation) da O.I.C. (Organisation of Islamic Conference). Wannan shi ne haɓiƙanin abin da ya faru. A ganinsu, da Musulmi da Hausawa duk abu ɗaya ne, don haka suka mayar da raddi da Hausa cikin waƙa.

A cikin waƙar da aka yi nazari an fahimta cewa Kiristocin Nijeriya, ta bakin Emmanuel Wise sam ba su yarda Nijeriya ta shiga cikin O.I.C. ba. Duk da cewa akwai ƙasashen da ba na Musulmi ba amma sun shiga kamar ƙasar Benin da Mozambique da sauransu. Wannan yunkuri da Musulmi suka yi na shiga cikin O.I.C. da alama su ne suka jawo hankalin wannan mai wannan waƙa har ya kai ga rera waƙa a kan shigar Nijeriya cikin wannan kungiya tare da nun rashin yardar Kiristocin Nijeriya daga yin haka.

Kungiyar Kasashen Musulmi Ta Duniya (KKMD).

Kungiyar Kasashen Musulmi ta Duniya ita ce hukuma ta biyu mafi girma a duniya ta ƙasa da ƙasa bayan Majalisar Dinkin Duniya (UN). Wannan kungiya tana da wakilai daga ƙasashe hamsin da bakwai (57) a cikin nahiyoyi huɗu da suka haɗa da; Afirka da Asiya da Turai da kuma Amurka ta Arewa, daga cikin shida da ake da su a duniya. O.I.C. kungiya ce da take a matsayin Musulmin duniya domin kare haƙƙoƙinsu da mutuncinsu da kuma tabbatar da wanzuwar zaman lafiya da kwanciyar hankalin mabiya addini.

An kafa kungiyar sakamakon wani taro mai tarihi da aka yi a garin Rabat cikin ƙasar Maroko (Morocco) ranar 12 – Rajab-1389 hijra (25 -9-1969) saboda wata babbar taƙaddama da ta faru a masallacin Kudus wanda Yahudawa suka mamaye.

An yi taro na farko na Majalisar Ministoci a garin Jidda wanda a nan aka yanke shawara da a kafa hedikwatar kungiyar ta dindindin a farkashin shugabancin babban sakatare.

An yi taruka da yawa, sai cikin taro na sha dƙaya ne aka sake duba dokokin da suka kafa wannan kungiya a Dakar ta ƙasar Senegal ranar 13 zuwa 14 – 6-2008, wanda ya fito da manufofin kungiyar kamar haka;

-Tsare mutuncin ƙasa da rashin yin katsalanda a harkokin ƙasa da ‘yancinta na zama ƙasa mai cin gashin kai.

-Tabbatar da shigar ƙasashen kungiyar cikin harkokin siyasar duniya da harkar tattalin arzikin duniya.

- Ƙarfafa cinikayya da kasuwanci bisa tsarin Musulunci domin tabbatar da dorewar cigaban Musulmin duniya.

-Tabbatar da tsare mutunci da martabar addinin Musulunci.

-Samar da ci gaba na kimiyya da fasaha a tsakanin ƙasashen kungiya.

A ƙoƙarin tabbatar da amfani da waɗannan manufofi, ƙas ashen da suka kafa kungiyar sun yarda da su yi aiki da waɗannan sharuɗɗa.

-Duk ƙasar da take wannan kungiya za ta bi ƙa’idoji iri dƙaya da na Majalisar Dinkin Duniya.

-Kasashen kungiya su yi zama na cin gashin kai don haka duk wata matsala idan ta taso a yi ƙoƙarin warware ta a cikin gida.

-Kasashen wannan kungiya su ciyar da ƙasashensu gaba ta hanyar shimfiɗa kyakkyawan shugabanci, da kare mutuncin ‘yan ƙasarsu, da samar wa mutane ‘yanci, da walwala a cikin ƙasa da kuma sauran ƙasashe na duniya.

Korafin Kiristocin Nijeriya a Kan O.I.C. ta Bakin Emmanuel Wise

Makadın ya taɓo siyasar ƙasar waje, a inda ya bayyana adawar Kiristoci dangane da kasancewar ƙasar Nijeriya cikin kungiyar ƙasashen Musulmi ta duniya wato (O.I.C.). Don haka za a dubi abin da mawaƙin yake cewa. Da farko yana cewa:

“ Gari ta waye rikicin duniya ta tashi,
O.I.C. O.I.C. me suke nufi ne,
Har ma suna cewa,
Za mu me da ƙasar Nijeriya,

Ya zama ƙasar Musulmi,
Za mu me da ƙasar Nijeriya,
Ya zama ƙasar Musulmi.”

(Emmanuel Wise, Waƙar O.I.C.).

Emmanuel Wise mai molo ya nuna hushinsa da kininsa a game da shigar ƙasar Nijeriya cikin wannan ƙungiya ta O.I.C.. A ganin Wise da ire-irensa shigar Nijeriya cikin wannan ƙungiya kamar ya mayar da ilahirin ƙasar Musulma kuma ta Musulmi. Don haka shigar Nijeriya cikin O.I.C. sai a janye. Su Kirista ba su yarda Nijeriya ta shiga ba, wannan kuwa ita ce hujjar da mafi yawan Kiristan Nijeriya da masu adawa da shigar Nijeriya cikin wannan ƙungiya suke kururutawa.

Makaɗin bai tsaya a nan ba, ya ci gaba da yin nuni da cewa shi yana aiwatar da umarni ne, kuma mutuka ba a janye batun ba to babu sauran zaman lafiya a Nijeriya:

“Sharri ya zama tilas a gare mu mu faɗi,
Babu dama in janye wannan,
Domin Yesu shi ya aike ni,
Ya ce mini in je cikin duniya,
Dukanku Kirista ku shigo cikin duniya,
Ku yi wa’azi,
O.I.C. Zan gaya muku,
Sai ku janye wannan,
A zauna lafiya.”

(Emmanuel Wise, Waƙar O.I.C.)

A nan makaɗin yana bayyana irin tsare-tsare da tanade-tanade da suka yi ne na nuna adawarsu da shigar Nijeriya cikin O.I.C. Makaɗin yana bayanin muddin dai ƙasar Nijeriya ba ta sauya aniyarta ta shiga cikin wannan ƙungiya ba, to ba za a sami zaman lafiya a Nijeriya ba.

A wani wurin kuma makaɗin ya yi nuni da cewa duk da cewa bayani ne cikin zube ba tsarin waƙa ba kamar yadda ya kawo a baya. Yana cewa:

“O.I.C. Ma’anar wannan kalma ita ce; Organisation Of Islamic Confrence , bacin wannan sai suka kawo wata kalma ana cewa AIO Ma’anarta, Islamic In Africa Organisation. Ina fata masallata suna sauraro da kyau. Idan na tashi ina wannan waƙar sai ka ji waɗansu Kirista, ‘yan Kirista kitimasi, waɗanda ranar kirsimati suka zama Kirista matsorata sai ka ji suna cewa na janye waƙar nan.

Shirman banza tsoron wa zan ji, ba wata tsoro da za a ji sharri ya zama tilas a gare mu mu fada.”

(Emmanuel Wise, Waƙar O.I.C.)

A nan kuma ya ƙara jaddada manufarsa ne ta cewa kiran da yake yi game da janyewar Nijeriya daga cikin O.I.C. tana nan. Duk da a cikin Kiristoci ‘yan ‘uwansa akwai masu gaya masa ya janye wannan magana amma ya ce su matsorata ne shi babu wanda yake jin tsoro. Wannan duk yana ƙara ba mu haske ne a kan manufar Kiristoci ta nuna ƙin yardarsu da shigar ƙasar Nijeriya cikin ƙungiyar O.I.C. da tun a baya suka nuna adawarsu.

A gaba kuma sai ya koma bayani da sigar waƙa yana cewa, ‘yan Nijeriya masu zunubai ne, don haka yana kira a gare su da su tuba su bi Yesu, sai ya ce:

“Sai dai ku saurare ni zan gaya muku,
Gara ku tuba sai ku karɓi Yesu,
Kasa Nijeriya mu zauna lafiya,
Jama’a mu zauna lafiya da junanmu,
Kowa ya zauna lafiya da junanmu.”

(Emmanuel Wise, waƙar O.I.C.)

Wawar kora ce makadɓin ya yi inda ya fito da manufarsa fili, cewa su fa Kirista sun riga sun yanke ƙauna da shigar Nijeriya cikin O.I.C.. Idan za ta shiga to zaman lafiya ya ƙare, amma idan ta janye to sai a zauna lafiya. A cewar sa Nijeriya ƙasa ce ta masu laifi, domin haka a madadin a shiga ƙungiyar O.I.C., shi kira yake da a zame Kirista a ƙasar Nijeriya gaba ɗaya.

A wani ɗan waƙa mawaƙin yana cewa:

“O.I.C. sai mu janye wannan
Gara mu tuba sai mu karɓi Yesu

(Emmanuel Wise, waƙar O.I.C.)

Wise ya bayyana cewa, ba wai suna so ne kar ƙasar Nijeriya ta shiga “O.I.C.” ba a a ‘yan Nijeriya su tuba daga zunubin da suka yi su karɓi addinin Kirista.

Da ya matsa gaba sai ya ƙara da cewa,

“Yesu ni zan bi Yesu,
Ko ma da dama ko babu dama,
O.I.C. zan gaya muku,

Wannan ƙasa fa ƙasa na Yesu ne

(Emmanuel Wise waƙar O.I.C.)

Sake waiwayen manufa maƙaɗɗin ya yi a nan, watau ta kowane hali ‘yan Nijeriya su zama Kirista su sami yafewar zunubi kamar yadda ya riga ya faɗa tun da farko. Maganar shiga cikin ƙungiyar O.I.C. kuwa babu ita, tunda sai Musulmar ƙasa ce take shiga cikin O.I.C.. A tasa fahimtar kuwa Nijeriya ba Musulmar ƙasa ba ce.

A ƙarshe dai a cikin sigar waƙa sai ya ƙara faɗɗin cewa:

“O.I.C. O.I.C. sai mu janye wannan,
Sai ku janye wannan.”

(Emmanuel Wise, waƙar O.I.C.)

Manufa, a janye maganar O.I.C. sai a zauna lafiya, idan kuma an ƙi kamar yadda ya rigaya ya furta to za su fito su nuna wa duniya matsayinsu a kan batun.

A ƙarshe sai ya yi kira ga masallatan Nijeriya duka ya ce:

“Masallata kuma fa...,

Ku tuba tun yanzu Yesu na kiran ku,
Ku tuba yau Yesu na kiran ku.”

(Emmanuel Wise, waƙar O.I.C.)

Kamar dai yadda ya nuna, Musulmin Nijeriya masu zunubi ne don haka su tuba su bi Yesu domin su sami yafewar laifinsu. A nan ne kuma maƙaɗɗin ya rufe waƙarsa da kiran Musulmi su canza shawara su janye aniyarsu ta shiga cikin O.I.C. kamar dai yadda tun da farko su Kirista suka yi watsi da batun.

Kammalawa

Ta la’akari da waɗannan bayanai na misalin wannan waƙa an fahimci, Kiristan Nijeriya suna adawa da shigar ƙasar cikin ƙungiyar ƙasashen Musulmi ta duniya (O.I.C.). Sun nuna a fili, idan ana son dorewar zaman lafiya a wannan ƙasa a janye wannan kuduri, idan kuwa ba haka ba babu maganar zaman lafiya. Duk da cewa a bayyane yake kuma fili cewa, ba wai sai Musulmar ƙasa ce take shiga cikin wannan ƙungiya ba, amma duk da haka suka nuna rashin yardarsu. Kamar yadda aka kawo cikin bayani, akwai ƙasashe irin su BENIN REPUBLIC da TOGO da MOZAMBIQUE da SIERRA LEONE, duk waɗannan ƙasashe ba su da rinjayen Musulmi irin wanda Nijeriya take da shi, amma sun shiga cikin ƙungiyar.

Manazarta

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