

DEGEL:

The Journal of the Faculty of Arts and Faculty of Arabic and Islamic Studies

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Volume 21, No. I, December 2024

ISSN 0794-9316 (Print)

ISSN 2672-9316 (Online)

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ISSN 0794-9316 (Print)
ISSN 2672-9316 (Online)

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Table of Contents

An Evaluation of Lexical Relations in Nigerian Online Media: A Case Study of Neptune Prime Ahmed Mohammed Bedu & Hauwa Giwa-Ali	1
The Communicative Functions of the Image Act in Advertisements Nneka Rachel Igbeneghu	23
Critical Discourse Analysis of Polarization and Political Pronouns in President Donald Trump’s 2024 Victory Speech Hauwa Giwa-Ali & Ahmadu M. Dauda	41
A Study of Circumstantial Nicknames in Pabir-Bura Traditional Customs Garba Adamu	59
Impact of Anchored Instructional Model on the Academic Performance of Biology Secondary School Students in Sokoto State Suleiman Sa’adu Matazu	71
Managing Religious and Ethnic Pluralism since the 7th Century in the Muslim World: Lessons for Contemporary Nigeria Owoyemi Samuwilu Alade	89
Operationalising the Amazing Qur’ān: Yoruba Muslim Clerics in Focus Akanni, Akeem. A; Adeoye, Tawaliu Oriowo, & Abdussalam, Khidir Adigun	110
Surrogacy and its Complexity as a Misunderstood Concept: An Islamic Perspective Dauda Muhammad, Ahmed Hammawa Song, & Abdulmutalib Muktar	131
Falsafar Karin Magana A Kan Tafiya	157

Nura Lawal	
الشباب المسلم والتحديات المعاصرة في المجتمع النيجيري الشمالي مشاكل وحلول عيسى جاربا نيايا و محمد محمد	172
التعبيرات والأمثال السائرة المستمدة من قصص بعض الأنبياء في القرآن الكريم دراسة دلالية (آدم - يوسف) لمين موسى	207

An Evaluation of Lexical Relations in Nigerian Online Media: A Case Study of Neptune Prime

Ahmed Mohammed Bedu & Hauwa Giwa-Ali

Abstract

As emergence of online media allows journalists to utilize few vocabularies in packaging detailed information in their web site, the meaning properties of lexical words tend to exhibit different relationships within news stories and opinion articles. The present paper evaluates the lexical sense relations in Nigerian online newspaper in English *Neptune Prime* to explain how journalists use a single word to denote several meaning-senses in their reportages. The research generated its data from the archival page of the online newspaper to evaluate the semantic behaviors of the lexical and their individual relations in different contexts in its news stories and opinion articles. The research findings show that the semantic properties of lexical words and their semantic relations in form of polysemy, homonym, homophone, antonym, among others, aid the online media journalists to manipulate English words to pass not only a clear information but also attract the attention of their audience to read the full content of the stories.

Key words: Lexical relations, structural semantics, online media, journalism, newspapers

Introduction

Scholars of media discourse assert that mass communicators (media writers) across the globe use English more than the owners of the language in educating and informing its overwhelming populous audience. In this regard, media practitioners are using the resource of the English language vocabularies to tailor information within a short space and in journalistic parlance, this type of language use which is peculiar to the journalism profession is known as ‘journalese’ (Galprine, 1977; Bedu, 2017).

It is explained in many literatures that mass media employ special use of language vocabularies to compact gist of the news stories into few eye-snaring words to arouse readers' curiosity to consume the whole information in clear and simple manner (Bedu, 2014). This involves unique utilization of lexical in organized syntactic constructions to achieve brevity, clarity and attractiveness. In all the syntactic constructions in the newspaper narratives, words tend to exhibit their relationships of the meaning property to other words. The semantic scholars dub such relationship as 'lexical relations' (Bolinger, 1968:11).

According to Lyons (1977:57) meaning property is one of several features or components which together can be said to make up the meanings of a word or utterance. There are many kinds of lexical relations which can be distinguished by its use in any text like newspaper stories or any context in discourse. There is particular lexeme may be simultaneously in a number of lexical relations such as synonymy, antonymy, homonymy, polysemy, hyponymy, meronymy, metonymy, prototype and collocation. And it may be more accurate to think of the lexicon as a network, rather than a listing of words as in a published dictionary (Cruse, 1986).

In view of this, the present paper intends to evaluate the lexical relations used in English Nigerian online newspaper *Neptune Prime* as little or no attention has been paid to ascertain the role and utilization of semantic field in news writing that always allows journalists to maximumly single word to denote several meaning senses in their reportage.

Literature Review

Lexicalization is a stylistic variation of lexical choice that typically exhibits the power of journalists as wordsmith in narrating information about events and actions in the day-to-day activities of the people (Bedu, 2017). Media practitioners often explain the meaning of words in terms of their relationship. In this regard, journalist might simply use the word "conceal" in different stories but denoting different relationship in another story as you can in example (1) below:

- i. He **conceals** the facts and evidences ---it is same as '**hide**', '**obscure**', '**cover**' '**given shallow information**' etc.,

In the example (1) above, the word 'conceal' establishes different meaning properties that characterize itself not in term of its component but in term of its relationship to other word in form of synonymy in other structure.

As semantics is the study of meaning in languages, it always attempts to focus on what the word conventionally means, rather than on what a speaker or writer might want the word to mean on particular occasion (Lyons, 1977; Yule 2006). Bolinger (1968) and Yule (2006) state that relationship of the meaning of a word to other words is what is referred as 'lexical relationship'. Palmer (1976) along with other scholars identify the following as types of lexical relationship:

SYNONYMY: Means the "sameness of meanings". The sets of words that have same meanings are called the synonymy of one another (Palmer, 1975 p.88). "Synonyms is the term that overlap in denotative meanings, connotative meanings or both. The best known of these relations is synonymy in which terms have the same denotation."e.g. "car-auto" (Hermann, 1978).

There are two types of synonymy:

1. Dimensional synonymy (similarity): It involves denotative agreement that is not sufficient for synonymy but that occur at adjacent points on a common dimensional. E.g. laugh-smile.
2. Attributive synonymy (similarity) The term in which salient attributes of one term reasonable of another is called attributive similarity. E.g. rake-fork.

ANTONYMS: According to Yule (2006), antonyms are words which are "opposite" in meanings. It is useful to identify several different types of relationship under opposition. "/" sign is used to indicate antonymy. As Good/bad, life/death, come/go, dead/alive, pass/fail.

The term antonym is used for “oppositeness of meaning” and words that are opposite are antonyms. Antonymy is often thought of as the opposite of synonymy, but the status of the two antonyms are very different (Palmer, 1975, p.94). For example. The words such as wide/narrow, old/young, big/small, are antonyms.

Therefore, all words that their semantic relations and meanings signify contrast, oppose or contradicts the other words in term of meaning representation are called antonyms (Bolinger& Sears, 1981; Cruse; 1976; Lyons, 1968). Semantic scholars identify four types of antonyms which are as follows:

1. **Contradictory antonyms:** These are terms opposed dichotomously e.g. alive-dead.
2. **Contrary antonyms:** These terms are opposed symmetrically on a continuous dimension. E.g. hot-cold.
3. **Directional antonyms:** These are concepts opposed in time or space. E.g. before-after, above-below.
4. **Reverse antonyms:** Reverse antonyms, sometimes are called converses, represent opposed actions. E.g. buy-sell.

Other form oppositiontypes of relations that semanticists regarded themas antonymous include the following:

1. **Asymmetric antonyms:** It is opposed on a continuous dimension but the term indicates asymmetrically i.e. imperfect symmetry. E.g. hot-cool. The imperfect symmetries is the reason the relationship is not generally regarded as antonymic (Katz, 1972).
2. **Incompatible antonyms:** It is a term in which denotative meaning of one term is opposed to only part of the denotative meaning of the other term. E.g. “frank” is incompatible with hypocritical in that hierocracy involves dishonesty, whereas, frankness involves both

honest and outspoken involves. Because the opposition does not involve the full denotative meanings of these terms, they are not antonyms.

3. **Pseudo Antonyms:** These are so called pseudo antonyms because their opposition is based on a connotative meaning of one term. E.g. “popular” and “shy” are opposed because popularity connotes extroversion, which is denotatively opposed to shyness (Hermann, 1979).
4. **Simple antonyms:** The relationship between the words in which the negative of one implies the positive of the other is called simple antonyms. The pairs are also sometimes called complementary pairs or binary pairs. As Dead/alive (e.g. human beings), pass/fail (e.g. exams); hit/miss (e.g. a target).
5. **Gradable antonyms:** The relationship between opposites is that the positive of one term does not necessarily imply the negative of the other. As Rich/poor (e.g. status), fast/slow (e.g. speed), young/old (e.g. age), beautiful/ugly (e.g. complexion). This relation is associated with adjectives and it has two major features which are as follows:

HOMONYMY: Are un-related senses of same phonological word. Homophones and homographs come under homonyms (Yule, 1996). As Bear (to carry) and bear (animal), tale and tail, etc. the term homonymy adds two further categories in it which are homophones and homograph. These terms show some sort of sameness in words. According to F. R. Palmer, homonymy is that there are several words with the same shape and important thing is that they are different meanings of same word as in the case of flight that can be trip, plane, delivery, etc.

George Yule distinguishes different types of homonyms depending on their syntactic behavior and spelling such as:

1. Lexemes of the same syntactic category, and with the same spelling: e.g. lap “circuit of house” and lap “part of body when sitting down”

2. Of the same category, but with different spelling: e.g. the verb ring and wring;
3. Of different categories, but with the same spelling: e.g. the verb keep and the noun keep;
4. Of different categories, and with different spelling: e.g. not, knot.

HOMOPHONES: Homophones are the senses of the same “spoken words”. E.g. site and sight right and write, etc.

HOMOGRAPHS: Homographs are senses of same written word. E.g. lap “circuit of a course” and lap “part of body when sitting down”. There are some complications in the fact that we do not make the same distinction in writing and speech. There are some words such as lead (metal) and lead (dog’s lead) are spelt in the same way but pronounced differently. They come under homograph. And the same time, there are some words such as site and sight, rite and right are spelt differently but pronounced in the same way. Another form of homographs is ‘capitonym which is a word that changes meaning when its first letter is capitalized as in Turkey (country) and turkey (bird).

They come under homophony. (F. R. Palmer, p.101). There are some homonyms and homophones that are also very nearly antonyms. E.g. cleave (part asunder) and cleave (unite), raise and raze. (F. R. Palmer, p.102). There are some variations in pronunciation and it means that all the speakers do not have the same set of homonyms. For example, English speaker pronounce the pairs click and clique, talk and torque in the same way. (George Yule, p.64).

POLYSEMY: This term refers that not only different word have different meanings but it is also the case that same word may have a set of different meanings. This is called polysemy and such a word is called polysemic. (F.R. Palmer, p.100). For Examples the word “flight” which dictionary defines it in many ways such as passing through the air, power of flying, air journey, unit of the air force, volley, digression, series of steps, etc.

“The term polysemy refers to multiple senses of the same phonological word. It is the word with two or more meanings”. (George Yule, p.64) For instance, the word ‘foot’ exhibits kind of polysemous representation as illustrated below:

2. He hurt his foot
3. She stood at the foot of the stairs.

A practical problem, in this regard, is that if one form has several meanings, it is not always clear as it happened in polysemy in which a word has several meanings. E.g. in dictionary the word “flight” is a single polysemic word but it recognizes no less than for words for mail such as armour, post, halfpenny, payment and spot. And important thing is that they are not shown as different meanings of the same word. And polysemic item is treated as a single entry (Palmer, 1975 p.101).

From the literature review, one can understand that English language is endowed with various kinds of lexical relations that journalists explore for expressing their intended communication and informative content in their story. It is fact therefore that the semantic properties of the lexical words are helping journalists to effective use words that attract not only the attention of their audience but simplifying the proposition of the information provided in their news stories effectively. The specific features of the vocabulary entries equally help to achieve unique characteristic of brevity, attractiveness and clarity in the news stories. Therefore, the paper sets to interrogate these semantic relations in news story of the online news medium the Neptune Prime in the data analysis section.

Theoretical Framework

The present research adopts structural semantics that is emphasizing the importance of relations of both syntagmatic and paradigmatic relationship between different lexical words especially their meaning/sense (Lyons, 1977). The structural semantic framework views meaning as composed of

smaller structural units that are defined through social interactions, and may become meaningless without such context. The framework of structural semantics focuses on the meaning system that underlies language and allow for the organization and understanding of word sense(s) (Bedu 2017). Under the framework, the relationship between terms within a sentence is a top priority since all thought must be present in the vocabulary and syntax of the languages so that meaning of an idea can be accurately expressed (Fillmore, 1982).

The Data

To support the intent of the paper, this research uses purposively sampling to select 15 out of 45 news stories and opinion articles that were published between January-July, 2024 in the online news medium the *Neptune Prime* with a view to eliciting the nature of the semantic lexical relations in the data. The research data are retrieved from the archival page of the online newspaper and analyzes them qualitatively using model of the structural semantics to ascertain the semantic behaviour of the lexical from their individual relations in the generated data.

The paper adopts bird-view approach to x-ray the extent of semantic relations among the various lexical to justify how the news writers or writers of the opinion articles are rendering the communicative intentions to the readers through qualitative explanations of the data.

Data Analysis

As lexical sense relations are not only universal but evident across all forms of discourse genres, the usage of English lexical various stories and opinion articles in Neptune Prime online newspaper exhibit several forms of sense relations in the news narratives of the mass media outlet as you can see below:

4. The senate member utilizes the debate to **polish** the idea of his colleague's motion

5. **Polish** investors are willing to invest in Nigeria's power sectors...

The word Polish in the two stories as exemplified above is a typical case of homograph and homophone since the two words have the same spelling and pronunciation but different meanings due to capitalization of the first letter in the structure (2) that indicates Polish as person or people whose nationality is Poland while the polish in (1) serves as the verb to mean reshape or refine the idea of his colleague motion. In this regard, it is typical case of **capitonym** in lexical sense relation.

Furthermore, there are substantial usage of various forms of antonyms in the different news and opinion articles in expressing the nature of various issues and events by the news outlet. Consider the following excerpt:

6. In recent years, countries in the Sahelian region experience **hot** weather in the day time due to the effect of global warming and climate change unlike the past ten years in which people in the region enjoyed much more **warm** weather and **cold** one in the night

In the excerpt in (3) above, the opinion article writer uses gradable antonym to describe the weather in the Sahelian region. Gradable antonym is a sense relation in which pair of words with opposite meanings exhibit relations where meanings lie on continuous spectrum as in the case of **hot, warm** and **cold** in the article.

Another form of antonym that the research discover in the data is the reverse antonyms which some scholars called as converses to represent opposed actions. Consider the following excerpt in (4) below:

7. Government must punish those **ignite** crisis in Plateau State and equally reward patriotic elders in the various communities that are working round the clock to **dowse** tension in their respective communities

The words **ignite** and **dowse** in the above excerpt in (4) are in reverse antonyms as their sense relations tie to change the cause of action in the Plateau State against crisis.

On the usage of synonymy that means the “sameness of meanings, the data show that the online media outlet utilizes such form of lexical sense relations to enrich their both news stories and opinion articles to avoid monotonous use of words in its narratives. Below are the some of the available examples in the data:

8. Federal Government plan to cut its **budget** for 2025 to service foreign debt
9. Economic analysts insist that cutting the nation **financial plan** will worsen inflation in the county.
10. Present Tinubu is to present 2025 **appropriation bill** before the joint session of the National Assembly.
11. Senators are to scrutinize government’s **expenditure plan**

In the excerpts (5-8), the boldface words that include **budget**, **financial plan**, **appropriation bill** and **expenditure plan** as references are semantically denoting one and only referent ‘budget’ even though some of the lexical items in the stories are morphologically compound words. In this case, the relations that exist among these lexical words are synonymous relationship as the individual words mean precisely or nearly the same as another word in the context of the news stories.

Still on the synonymy, the propositions of numerous headlines of *Neptune Prime* newspaper are usually crafted with monosyllabic verbs and nouns that are used as substitutes for longer, more colloquial expressions. Many of the words that are probably rarely found outside the main text of the stories.

The following is a list of common headline vocabularies that synonyms in nature that the data exhibit as illustrated in table (1) below:

Table (1): common headline vocabularies that synonyms in nature

Headline Word	Meaning	Example
Alert	alarm, warning	Flood alert in East coast
Ban	Prohibition	Government bans street hawking
Cut	reduce, reduction	Britain cuts oversea aid
Deal	agreement, bargain	Teachers reject new pay deal
Hail	welcome, praise	PM hails peace plan
Face	Be threatened by	Hospitals face more cuts
Jail	Imprisonment	Court jailed activists for peace march

On polysemous words, the data in the online paper exhibit quality of polysemy relations where word has more than on related meaning as you can see below:

12. The **judicial** arm of government must be independent and autonomous, if we want credible democracy in Nigeria....

13. Governor Buni urged the local government chairmen to ensure **judicial** utilization of all funds given to them.....
14. The recent flood displaced many communities along Hadejia-Kumadugu river **bank** in Bade and Bursari Local Government Areas in Yobe State.
15. The cashless policy forced people to withdraw all their savings from the **banks**

The two underlined words **judicial** in the excerpt (9-10) are not only different based on their grammatical class but they are semantically different as the judicial in (9) is related to noun judiciary while in structure (10), it is an adjective that is emphasizing 'good/adequate use' of the funds. On one hand, the underlined words **bank** in (11-12) are all nouns based on their grammatical class but their referents differ as the one in (11) denotes place which is at the edge of the riverside while the one in (12) denotes financial institutions.

However, there are some complex semantic behaviours of some words in the Neptune Prime news stories that based on structural semantics are not polysemous rather they are metaphorical extension of meaning. Consider the following structures in online newspaper:

16. Troops **arrest** man in Yobe for smuggling government distributed farm machinery
17. Vice President Kashim assured that government is working tirelessly to **arrest** the situation

The word **arrest** in (13) denotatively means apprehension and the one in (14) connotatively means control.

Conclusion

From the above discussion in the data analysis, we can see that the journalists utilize rich semantic properties of lexical words and their semantic relations in form of their polysemy, homonym, homophone, antonym, among others, to manipulate in not only passing clear information to the audience but for attracting their attention since the major function of the language is the social interaction. And this social effect of language is a large part of concern of the journalists and journalism as the profession. For this reason, news story and opinion article authors of the Neptune Prime utilize all sorts of words and taking the advantage of their relations of both their denotation and connotations to shun away from ambiguity, and all forms of linguistic distortion of reality. To sum up, the paper tried to justify that the concept of lexical semantic is not denoting a proposition but it is rather denoting a relationship of semantic between lexical words with possible different meaningful referent based on structural semantic principles to achieve brevity, attractiveness and clarity in the news stories and opinion articles.

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The Communicative Functions of the Image Act in Advertisements

Nneka Rachel Igbeneghu

Abstract

The unwritten interaction that is established when People look at each other directly or indirectly in real life is also obtainable in viewer/image participant relationship in visual communication. The interactions and relations between people, places and things represented in images have been dealt with from different perspectives such as art history, aesthetic composition etc. Little attention has been Paid to the study of meanings from viewer/image relation in a text. This study intends to fill this gap by adopting Kress & Van Leuween *Grammar of Visual Design* (2006) to examine the meanings that emanates from viewer/image relation in selected German magazine adverts. The aim of this study is to reveal the kind of meanings that are produced through viewer/image interaction in a text in a given social context. The study concludes that in viewing image contact is established which influences the viewer.

Keywords: image, viewer, gaze, offer, interaction, visual, communication.

Abstrakt

Die ungeschriebene Interaktion, die entsteht, wenn Menschen sich im wirklichen Leben direkt oder indirekt ansehen, ist auch in der Betrachter-Bild-Teilnehmer-Beziehung in der visuellen Kommunikation erzielbar. Die Interaktionen und Beziehungen zwischen Menschen, Orten und Dingen, die in Bildern dargestellt werden, wurden aus verschiedenen Perspektiven wie Kunstgeschichte, ästhetischer Komposition usw. behandelt. Der Untersuchung von Bedeutungen aus der Beziehung zwischen Betrachter und Bild in einem Text wurde bisher wenig Aufmerksamkeit geschenkt. Diese Lücke soll in Anlehnung an Kress & Van Leuween *Grammar of Visual Design* (2006) geschlossen werden, um die Bedeutungen zu untersuchen, die

von der Betrachter-Bild-Beziehung in ausgewählten deutschen Zeitschriften ausgehen. Das Ziel dieser Studie ist es, die Art von Bedeutungen aufzuzeigen, die durch die Interaktion zwischen Betrachter und Bild in einem Text in einem gegebenen sozialen Kontext erzeugt werden. Die Studie kommt zu dem Schluss, dass beim Betrachten des Bildes ein Kontakt hergestellt wird, der den Betrachter beeinflusst.

Schlüsselwörter: Bild, Betrachter, Blick, Angebot, Interaktion, visuell, Kommunikation.

Introduction

Images are not only for aesthetic and expressive interactions, but also possess structured social, political and communicative dimensions. Recent overwhelming evidence of the importance of visual communication, and now problematic absence of the means for talking and thinking about what is actually communicated by images and visual design has necessitated investigating forms of communication employing images as seriously as linguistic forms. This is a kind of moving away from earlier misconception that meaning could be achieved only through linguistic means. This position is what Roland Barthes describes in his (1964) essay as ‘Rhetoric of Image’ (1977:32-51). Barthes (1967a) argues that the meaning of ‘images (and other semiotic codes like dress, food etc.) is always related to and, in a sense, dependent on verbal text’ (Kress & Van Leeuwen, 2006: 18). He states further that images are too ‘polysemous’, too open to a variety of possible meanings. Therefore, need to be rescued by language to arrive at a definite meaning. He asserts that visual meaning is too indefinite and terms it ‘floating chain of signified’ which can only be fixed through linguistic message (18). However, Barthes proposition misses an important point because the visual component of a text is an independently organized and structured message, connected with the verbal text, but in no way dependent on it and similarly the other way round (18). Linguistic ‘grammar’ has generally been studied in isolation from meaning. However, Halliday (1985: 101) is of the view that ‘grammar goes beyond formal rules of correctness, it is a means of representing patterns of experience ... It enables human

beings to build a mental picture of reality, to make sense of their experience of what goes on around them and inside'. Grammatical forms are resources for encoding interpretations of experience and forms of social interaction. The same is applicable to visual communication. Just as linguistic structures, visual structures point to particular interpretations of experience and forms of social interaction. For instance, what is expressed in language through the choice between different word classes and clause structures, may, in visual communication be expressed through the choice between different uses of colour or different composition structures. And this will affect the meaning (18). This study employs the Kress & Van Leeuwen *Grammar of Visual Design* (2006) to examine the viewer/image relation and the meanings that are established as a result of their interaction in a specific social context.

Literature Review (Conceptual Review)

Visual communication conveys information and ideas visually by visual means. Along with its various types, it has been studied from various perspectives, such as: visual literacy (Felten 2008); social semiotics dimensions (Stoian 2015, Jewitt & Oyama 2001); semiotics and cognitive perspective (Wong 2018); visual as a thinking tool (Lazo 2012). Stoian (2015) explores the theories and models of visual social semiotics from Kress & van Leeuwen's *Reading Images: The Grammar of Visual Design* (1996, 2006). He notes that Halliday's metafunctions of language have been extended to visual communication and are categorized as representational, interactive and compositional. Stoian (2005:29) highlights some domains where visual analysis can be applied such as 'promotion, websites, teaching material, printings, fairy tales etc'. Wong (2018) examines visual image analysis from semiotics and cognitive perspectives which he considers as new ways of analyzing and interpreting images. The study notes that 'visual-analytic tools suggested by the social semiotic approach perfectly complements the inward cognition of an image-viewer, a synergy which has rarely been envisaged by scholars from both disciplines' (39). In other words, visual analysis is seen as both semiotically and cognitively relevant. He suggests that knowing the cognitive processes required to fully

comprehend visual structures is necessary in visual communication. The social semiotic perspective of visual communication involves ‘the description of semiotic resources, what can be said and done with images (and other visual means of communication) and how the things people say and do with images can be interpreted’ (Jewitt & Oyama 2001: 134). Visual resources are, thus, considered from a functionalist approach; like any semiotic resource, they perform several metafunctions simultaneously in order to convey meaning. Felten (2008) states in his work titled ‘Visual Literacy’ that the new ‘pictorial turn’ means that images no longer exist primarily to entertain and illustrate (1). Rather they are becoming central to communication and meaning-making. In other words, visual literacy involves the ability to understand, produce, and use culturally significant images, objects, and visible actions. This ends the centuries-long domination of texts and words in culture observations, because they always portray meaning (Leavy, 2009; Sturken & Cartwright, 2009 in Lazo 2012:8). The importance of images ‘lies in their influencing power and their high resonance on audience’s emotions, which enables their potential to generate an extraordinary impact on population’ (Lazo, 2012:7). The way an image is interpreted is never fixed. If the creator does not take into account the reference frame of the spectator it is very possible that communication will not occur. The designer makes the image with a special intention. If the spectator makes the right interpretation that depends on the correct use of visual elements. Leavy (2009 cf Lazo, 2012:8) explains that the persuasive power of images, via art works, advertisements, photographs, and digital manipulations, relies on their descriptive and evocative power which has been used to promote beliefs. This author argues that the evocative power of images lies in the fact that they are profoundly rooted in an individual’s memory; that images can remain and recall emotions, thus are used as vehicles to influence.

The Interactions in Visual Communication

The visual communication on its own has resources that enhance interaction between the image-producer and the viewer. The visual communication involves two participants which Kress and Van Leeuwen (2006:114) termed

‘the represented and the interactive participants’. The represented participants constitute ‘the people, the places and the things depicted in images and the interactive participants are the people who communicate with each other through images, the producers and viewers of images. Kress and Van Leeuwen note that three kinds of relations exist between these two participants (the represented and interactive). The first relation exists between the ‘represented participants’. The second relation exists between the ‘interactive and represented participants’. This expresses the attitude of the interactive participants towards the represented participants. The third relation is between the ‘interactive participants’, this expresses ‘the things the interactive participants do to or for each other through images’ (114). The interactive participants are the actual people who ‘produce and make sense of images in the context of social institutions which, to different degrees and in different ways regulate what may be ‘said’ with images, how it should be said, and how it should be interpreted’ (114). Most times, the interaction is often ‘direct and immediate; producer and viewer know each other and are involved in face-to-face interaction’ (ibid). This face-to-face interaction could be seen in the processes of taking photograph of each other, drawing maps to give directions and engaging in explaining ideas through diagrams.

However, indirect interaction also occurs where there is no immediate engagement of the producer and the viewer. For instance, the photographs that often appear on the pages of magazines, newspapers, books etc. The only thing we see is the photographs and not all the people that are involved in the production like the producers, the photographers that took the shot, the assistant who processed and printed them, the agency that selected and distributed them, the picture editor who chooses it, the layout artist who cropped it and determine its size and position on the page. The way most viewers will not meet the people that contributed in the production process but may have a limited idea of the production process of the image. The same manner the producers can never actually know their audiences, rather they create a mental image of ‘the viewers’ and ‘the way’ viewers make sense of their pictures (114).

The interactive participants and represented participants are always recognizable in every direct communication since there is always a producer and a viewer. But when there is a disconnection between the context of production and the context of reception, when the producer is not physically present and the viewer is alone with the image. This could be seen in writing. 'Writers too are not usually physically present when their words are read and must address their readers in the guise of represented participants. Readers too are alone with the written word, and cannot usually become writers in turn' (Kress & Van Leeuwen, 2006:114-115). In other words, despite the disconnection between the context of production and the context of reception, there still exist common features between the two, which are the 'image itself, and knowledge of the communicative resources' (115) which enhances its expression and clarity; and the manner social interactions and relations can be represented in images. It is a known fact that the producer and the viewer possess different forms of knowledge. The producer is considered to be more active by engaging in the 'sending' as well as the 'receiving' of 'messages' (115). That is, the producers are able to 'write' as. The viewers are able only to 'read' (115).

However, Kress and Van Leeuwen insist that attempts to make the knowledge explicit will show that the interactive meanings are visually encoded in ways that rest on competencies shared by producers and viewers (2006:114). This stresses the fact that understanding and decoding of meanings that are embedded in visual resources (e.g. Images) rest greatly on the acquisition and exhibition of knowledge of the ways and manners social interactions and relations are encoded in any given visual resources' (114). Hence, our ability to explain and understand the embedded meanings in images is enhanced by our knowledge of the way social interactions and relations are represented through images.

Theoretical Framework and Methodology

Halliday's theory of metafunctions (1994; 2004; Halliday & Matthiessen 2004), which postulates that language fulfils three metafunctions simultaneously, namely ideational, interpersonal and textual metafunctions

have been extended to visual communication by Kress and van Leeuwen (1996; 2006) grammar of visual design which presents the theory and vocabulary needed to talk about and read images. They assert that ‘the visual, like all semiotic modes, has to serve several communicational (and representational) requirements, in order to function as a full system of communication’ (2006: 41). The metafunctions are renamed (i) representational which has to do with the patterns of representation, in other words, the way experience is encoded visually. (ii) interactive is represented by the patterns of interactions between participants. Several types of participants are involved in visual communication, namely represented (depicted) and interactive (real). They can lead to various relations within the same types and between the different types (Kress & van Leeuwen 2006: 114). And (iii) compositional functions being related to ‘the way in which representations and communicative acts cohere into the kind of meaningful whole we call ‘text’ (Kress & van Leeuwen 1996: 181). Meaning is built by three interrelated systems: information value, salience and framing. In addition, these systems are not restricted to single pictures, but they apply also to composite visuals, i.e. visuals, which combine text, image and/or other graphic elements, and their layouts. The reality of the metafunctions is embedded visually in images as ‘types of structure, process, participant and circumstance; the types of image act, social distance, perspective, point of view, modality; and the types of information value, salience and framing’ (29). The interaction and relation established between participants; and the meaning composed are decoded visually. These meaning-making metafunctions and visual resources cannot only be described and observed, but also interpreted. The complexity created by the description and interpretation of images and/or any other type of visuals raises interest in various fields where visual communication is thoroughly used. This model proposed by Kress and van Leeuwen is applicable to domains, such as ‘promotion, websites, teaching material, paintings, fairy tales, spatial arrangements of buildings, tourism and/or cultural aspects of non-verbal communication’ (Stoian, 2015:29).

The Interactive Metafunctions

The interactive metafunctions is represented by the patterns of interactions between participants. Several types of participants are involved in visual communication, namely represented (depicted) and interactive (real). They can lead to various relations within the same types and between the different types (Kress & van Leeuwen 2006: 114). The interactive meaning of images has three dimensions: image act, social distance and point of view. The *image act* is related to the gaze direction of the represented participants, which can be directed at the viewer (demand) or not (offer). Demands are considered to establish an imaginary relation with the viewer since they address him/her directly. The act can also be emphasized by facial expressions and gestures (Kress & van Leeuwen 2006: 116-118). It could also be a smile on the face of the participant or a kind of dressing or position of part of the body (Olateju et.al (2014:56). Machin (2007 in Olateju et.al. 2014) notes that ‘this is imaginary relationship that communicates something. Unlike real life where there will be immediate consequences, there will not be any immediate consequences if we do not react or respond to an image act’ (56). In a situation where a viewer wants to practically respond to the demand, if it is an advertisement the viewer goes for the product being advertised. This study adopts the interactive metafunctions of images as propose by Kress and Van Leeuwen (2006) to examine the interaction between the represented participants and the interactive participants in adverts from selected German magazine adverts., in view of revealing the imaginary relationship that exists between the participants.

Methodology

The data base of this study consists of one hundred and sixty-five advert posters of visual images and their linguistic captions purposively selected from four different German magazines in relation to the objectives and focus of the study. These numbers were selected for a wider range capture of adverts, which will enhance a dynamic application of the approach upon which the analysis will be based. The data for the study covered a period of twelve months (1st January, 2017 to 31st December, 2017). The magazines

considered were: *Der Stern*, *Der Spiegel*, *Die Bunte* and *Bild der Frau*. They were selected based on their on-line rating. The data were grouped into two major categories which are human image and non-human image represented participants. The human image represented participant is of two categories (a) Renowned Personality Image Representation (RPIR) and Non-Renowned Personality Image Representation (NRPIR) while the non-human represented participant is made up of (a) Animal Image Representation (AIR), (b) Hybrid Image Representation (HIR), (c) Abstract Image Representation (ABIR), and (d) Inanimate Image Representation (INIR). Kress & Van Leeuwen's *Grammar of Visual Design* (2006) was adopted to investigate the viewer/image interaction in selected German magazine adverts.

The Concept of 'Image Act'/Gaze: 'Demand' and 'Offer' in Relation to the Concept of 'Speech Act'

It is possible for represented participants to involve the viewer in a certain (imaginary) *action*: This is called an 'image act' (Kress and van Leeuwen 2006). An Image act can be realised by a certain action, with which a presented participant is depicted. For example, an image of a woman who is holding a glass of wine towards the viewer, smiling, can be said to engage in an image act, in that she is represented to be inviting the viewer to take part in the action: accepting the glass of wine. As one of the formal categories which provides the medium through which represented participants can interact with the viewer, there is eye contact between the two parties. This is *Contact* and it has two kinds of realisations: *Demand* and *Offer*. The former interactive meaning is realised when a represented participant has eye contact with the viewer; such as a represented participant looking at or smiling at the viewer. In line with Halliday (1985), the participant's gaze (and the gesture, if present) demands something from the viewer, demands that the viewer enters into some kind of imaginary relation with him or her. They may smile showing demand for a social affinity relationship with a viewer. Also, a stare at the viewer with cold disdain indicating demand perhaps as an inferior relates to a superior. They may

seductively look at the viewer in which case the viewer is asked to desire them (Kress & Van Leeuwen, 2006:118).

The later type of interaction is realised when a represented participant has no direct eye contact with the viewer and the represented participant presents him/her/itself to be 'looked at' by the viewer, that is, 'it offers the represented participants to the viewer as items of information, objects of contemplation, impersonally, as though they were specimens in a display case' (Kress & Van Leeuwen, 2006:119).

The 'demand' and 'offer' concepts can be related to another concept in linguistics, that is the 'speech act'. This Halliday terms 'speech functions' in his introduction to *Grammar*, (1985). According to Halliday (1985) each of these speech acts is part of an interactional dyad, and has its 'expected' and its 'discretionary' (alternative) social response (Kress and Van Leeuwen, 2006:122). Kress and Van Leeuwen (1996:122) believe that images can equally perform some 'image acts'. In image act 'a demand' can be expressed through a smile on the face of the participant, open hands for embrace, a serious unsmiling outlook, a pointed finger, a kind of dressing, body position that could express a visual confidence, alertness or security consciousness etc. In other words, the 'image acts' and the 'speech acts' do not work in the same way, even though they express some similarities. The 'speech act' concept is of immediate effect and mostly applicable in face-to-face communication. It is of immediate enactment and response, while the 'image act' concept does not work in the same manner. For instance, in image act, when images express 'offer' they only offer information (Kress & Van Leeuwen, 2006:123). In relation to advertisement Kress and Van Leeuwen (2006:123) explicate:

In advertising, image may show someone offering something to the viewer and this offer may in fact be a real offer, which can be obtained by writing to an address specified in the advertisement. But if there is such an 'offer' of goods and services in images, it must take the form of an 'offer of information'. It must be represented. It cannot be enacted directly'. The

‘speech act’ concept is carried out directly while the ‘image act’ must be a representation and with no direct response.

The Image Act (Demand)

Just as the speech act emphasises the use of language to carry out one function or the other, the ‘image act’ focuses on the use of image in performing one act or the other. In visual communication, messages are transmitted through images, therefore the manner they are positioned (standing, seated, side by side, face to face) with each other also passes one message or the other to the viewer. These messages are expected to be decoded by the viewer, in order to assign meaning to a particular image that is presented.

A direct look by a represented participant at the viewer creates a visual form of direct address, which Kress and Van Leeuwen (2006:118) in line with Halliday (1985) term ‘demand’. The participant’s gaze (and gesture, if present) demands something from the viewer, demands that the viewer enters into some kind of imaginary relation with him or her. It may be a ‘cold disdain’ stare which may express demand for a relation as ‘an inferior relates to superior’ (118). The same applies to gestures, a hand can point at the viewer, in a visual ‘Hey, you there, I mean you’ or invite the viewer to come closer, or hold the viewer at bay with a defensive gesture, as if to say, stay away from me’. In each case the image expects something from the viewers or wants them to do something either to come closer, to stay at distance, or form a ‘pseudo-social’ bond of a particular kind with the represented participant. And in doing this, images reveal to a certain degree the identity of a particular viewer (e.g. male, inferior to the represented participant, etc.), and in this way exclude other viewers (118). Kress and Van Leeuwen further point out that: ‘represented participants who look at the viewer are usually human (or animal), but not always. The headlights of a car can be drawn as eyes looking at the viewer’ (118). For instance, a company or an organization may use an image of a creature whose head and body has the shape of the product being advertised. This image may be presented smiling, waving or doing any other thing to attract customers’ attention, thus

‘demanding’ a friendly recognition with the intended customers. Kress and Van Leeuwen (118) explain ‘whether they are human or not, by being represented as looking at the viewer, they are represented as human, anthropomorphized to some degree’

In other words, whatever is being represented be it human or not, as long as it gazes at the viewer, it serves as a human representation. The identity of the viewer could be revealed through the use of imperative, which expresses command. For instance, an image with a bold ‘X’ sign on a cigarette addresses smokers. Again, images of males and females on certain kind of attire or some attire marked with a bold ‘X’ address viewers that are indecent in their dressing. This indicates that any form of indecent dressing is not allowed in that place. Hence, the unconcerned viewers are exempted.



The image is a rectangular advertisement with a black border. On the left side, there is a photograph of a family: a man with dark hair and a beard, a woman with blonde hair, and two young children (a boy and a girl). They are all smiling and looking towards the camera. To the right of the photo, the text is as follows: 'Partnerangebot' in the top right corner; 'Lokale Versicherungen' in red; 'Finden Sie den richtigen Versicherungsvorschlag in Ihrer Stadt' in large blue font; and a paragraph of smaller black text: 'Sie möchten sich online nach einer neuen Versicherung erkundigen? Finden Sie hier den perfekten Versicherungsvorschlag, ohne auf die persönliche Beratung eines Experten zu verzichten. Einfach Anfrage absenden und Angebote von IHK-geprüften Versicherungsexperten in Ihrer Stadt erhalten. »'.

NRPIR23

The portrait displayed above shows the picture of a man, a woman, a boy and a girl. The man is of blond hair and is putting on a white long-sleeved

shirt. The woman has a long blond hair, and she is wearing a sky-blue long-sleeved shirt. The boy is of blond long hair and a blue shirt. The girl also has a long blond hair and a brown dress. The background of the displayed image is white and grey in colour. They are all smiling and looking directly at the viewer's angle. Judging from their appearance and position, one tends to suspect that they are a family. They appear joyful, relaxed and fulfilled; this could be seen in their outlook

The image analysed here establishes an imaginary relation between the represented participants and the viewer using a demand act. They look directly at the viewer, creating, thus, a visual form of direct address. The family's gaze and smile seem to demand the viewer to enter into a relation of social affinity and identification. In the above picture the represented participants are shown looking directly at the viewer's angle (us) and smiling. This indicates that they seek recognition.

Image Act (Offer)

An indirect address by images, that is when pictures address us indirectly depicting the viewer as the subject of the look while the represented participant is indicated as the object of the viewer. Kress and Van Leeuwen (2006:119) note that 'the viewer's role is that of an invisible onlooker'. They categorize all images which do not contain human or quasi-human participants looking directly at the viewer into this group. These kinds of images they call an 'offer' according to Halliday (1985). 'It 'offers' the represented participants to the viewers as items of information, objects of contemplation, impersonally, as though they were specimen in a display case' (119). That is when there is no eye line contact between the represented participants and the interactive participants.). Diagrams, maps and charts are most often found in the 'offer' context as a result of a kind of knowledge they offer, which are 'objective, dispassionate, ostensibly free of emotive involvement and subjectivity that are highly valued' (118). Those kinds of images serve as something to be studied, a sort of case study. Serving as 'items of information' entails that they have facts embedded in them which the viewers are expected to decode in order to fulfil a given communicative

goal. One of the aims of ‘offer’ image is allowing the viewer to engage in critical thinking, extensive and intensive examination of the represented participant to deduce the facts and ideology behind such images. However, in the process of decoding the message embedded in a given represented participant, the producer’s ideology and the viewer’s ideology may not go in the same direction, because the viewer is guided by his own cultural perspective which may differ from the producer’s cultural and ideological background and influence. Hence, the critical thinking could be in line with the viewer’s perspective. The choice between ‘offer’ and ‘demand’ differs and each is suitable and appropriate to a specific context.

In some contexts, like television, news reading and the posed magazine photograph, the ‘demand’ picture is preferred. Because these contexts require a sense of connection between the viewers and the authority figures, celebrities and role models they depict. In other context like film and television drama and scientific illustration the ‘offer’ is preferred as a result of a real or imaginary barrier that is erected between the represented participants and the viewers. A sense of disengagement, in which the viewer must have the illusion that the represented participants do not know they are being looked at and in which the represented participants must pretend that they are not being watched (Kress and Van Leeuwen, 2006:120).

In any case, in the context of ‘demand’ there is the need for connection between the viewer and what the represented participant depicts while in the context of ‘offer’ the reverse is the case. This means that what is acceptable in one context may not be acceptable in the other context.



INIR34

In the displayed picture is shown an image of a black *Samsung Galaxy Tab S3* model mobile phone with other accessories that accompany it. By the right side from the viewer's angle is a black *S Pen*; beside it is a *Gear Sport Smartwatch*. By the left side is another *S Pen*, beside it is a smaller size of the same mobile phone, beside the small phone is a *Gear 360* camera, then the back side of the big phone is horizontally positioned to face the viewer, beside it is the *Virtual Reality-Brille Gear (Gear- VR)*. The background where the phone is placed is black but the upper part is of grey curve-shaped of unequal sides covering part of the background. The background of the image presented is multi-coloured, comprising sky-blue, dark-blue and navy-blue colours.

Offer, on the other hand, address the viewer indirectly, as there is no ‘gaze’ contact between participants. They depict the represented participants impersonally as items of information or objects for contemplation (119). It is important to highlight that the choice of image act can suggest different relations between participants, such as engagement or detachment. The represented participant is an ‘offer’ image.

The summary and individual distributions are presented in the tables below:

Table 1 The Summary Distribution of Image Act

Image Act	Number	Percentage
Demand (Gaze)	38	23
Offer	71	43
Misc	54	34
Total	165	100

The above table of distribution for image act shows that the *demand (Gaze)* could be seen in 38 adverts which amounts to twenty three percent (23%) of the data, while *offer* could be found in 71 adverts resulting to forty three percent (43%). Then those adverts that are neither gaze nor offer are categorized under miscellaneous and they are 54 which comprise of thirty four percent (34%) of the whole data. It could be observed that the offer is the most applied pattern followed by the miscellaneous, then the gaze pattern.

Conclusion

Kress and van Leeuwen (1996; 2006) have provided a grammar of visual design, presenting the theory and vocabulary needed to talk about and read images. They have extended Halliday's metafunctions to visual communication and called them representational, interactive and compositional. The types of structure, process, participant and circumstance; the types of image act, social distance, perspective, point of view, modality; and the types of information value, salience and framing can indicate the reality encoded; the interaction and relation established between participants; and the meaning composed, all of them visually. These meaning-making metafunctions and visual resources can, not only be described and observed, but also interpreted.

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Critical Discourse Analysis of Polarization and Political Pronouns in President Donald Trump's 2024 Victory Speech

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Abstract

This research is a critical Discourse analysis of polarization and political Pronouns in Donald Trump 2024 Victory Speeches. This research became necessary after seeing how the former President had a landslide victory against a sitting government thus the necessity to find out the “key” to his success (as it could not have been magic). Data for the research was downloaded from the internet and data was extracted based on polarization and political Pronouns (aspects of critical discuss analysis). Van Djik's Socio-cognitive theory approach (2006) is the theory chosen for the analysis. The findings revealed that very minimal reference was made to the opposition group to stop them from gaining any form of credibility. Lots of political pronouns were used to create a new personality of a caring, loving and responsible father, in-law and citizen; alas it is not surprising that he got a landslide victory.

Key words: Critical Discourse Analysis, polarization and political pronouns

Introduction

Language serves as a mode of transporting people's ideas, opinions, emotions. Language users, use language to argue, persuade and destabilize each other. Fairclough (1992) says ideology is the signification or construction of reality which is interwoven into different dimension of meaning or semantic implication of discursive practices and which contribute to the production, reproduction or transformation of relations of domination. Therefore, discourse analysis shows how discussions are affected by ideologies and how production and reproduction of ideologies

occur within ordinary discourse or political discourse. In fact, scholars in the field of discourse reiterate that language and ideology are inseparable. Thus the power of language to influence, persuade and transform even far away cannot stop communication on the power to create a change in peoples ideological standpoint Fairclough (1992), Fowler, (1991), Hall (1982), Van Dijk (1993).

The United States of America is one of the World Powers that dictate the power-survey in different countries in the world; it becomes interesting to realize that Donald Trump a former president of the United States (45th President) was ousted by Joe Biden. However, through the power of language and the intelligent use of words he was able to convince the majority of Americans again and he has been re-elected as the 47th President. This creates a need to study his speech critically to see the choice of language the discursive strategies used will be identified, explained and discussed from the perspective of Critical Discuss Analysis.

Literature Review

Critical discourse Analysis can be traced down history lane to the Frankfort school before the Second World War ii Agger (1992) and Rasmussen, (1996) however the application of CDA came up from the United Kingdom and Australia towards the end of 1970. CDA has also been liaised with other critical philosophical developments in the field of social sciences (socio-Linguistics Psychology sociology hence its definition from different perspectives Ibarz and Iniguez (1997), Singh (1996), Thomas (1993) Fairclough (2001) sees CDA as a farm of critical social science thereby highlighting the problems envisaged by people in their daily social life and how to overcome such problems. CDA also looks at how social power abuse using dominance inequality enacted, reproduced and resisted in the context of socio-political discourse As an interdisciplinary analytical viewpoint that analyse authority, dominance and social inequality. While discourse analysis can be applied to all types of research, CDA focuses on social problems primarily the role of discourse in the creation and recreation of power abuse or domination Van Dijk (2001). CDA attempts to create a relationship

between language and power. Wodak (2021) says CDA is mainly concerned with analyzing with transparent and non-transparent structural relationship of dominance, discrimination, power and control as it is inherent in the language. As for CDA Wodak (2001) claims that critical here means an indept study/examination thus dogging up the complexities, educationist dogmatism and diachotomies being self reflexist Fairclough and Wodak (1997) enlist eight categories or principles of CDA as:

- i. CDA address social problems.
- ii. Power relations are discursive.
- iii. Discourse constitutes society and culture.
- iv. Discourse does ideological work.
- v. Discourse is historical.
- vi. The link between text and society is mediated.
- vii. Discourse analysis is interpretative and explanatory.
- viii. Discourse is a form of social action.

CDA is generally used in analyzing texts of politicians in order to reveal their political agenda Cameron, (2001).

Political Discourse Analysis (PDA)

van Djik (2006) maintains the focus of PDA is on the analysis of political discourse particularly with the reproduction of political power, power abuse or domination through political discourse. Thus, both Fairclough (1995) and Van Djik (2006) agree that PDA is basically above the discursive condition and consequence of social and political inequality that result from political domination. It is also imperative to note that PDA is a class of genre defined by the social domains (which is politics of educational discourse, scientific discourse, legal discourse, political discourse which encompasses government deliberation, parliamentary debates, party programs, political interviews and speeches by politicians etc. PDA apparently devices such strategies as persuasions to examine such text.

Political discourse serve as a platform for spreading ideologies, propose policies and programs of politician and political parties. This promotes active democratic participation and citizenship. Analyzing political discourse helps electorate to actively participate and make inform decision during elections. It also helps to evaluate the purposes, legitimacy and expected outcomes of various political messages.

Persuasion in Language use

Persuasion is an important device that helps politicians to achieve their goals, it helps to convince people faster than any other devices Ferarri, (2012). Lakoff (1972) defines persuasion as the moves by a particular group of people/party to change the behaviors, feelings intentions or view point of another group/party. Pishghadam and Rasouli (2011). Maintains that persuasion is a direct speech act performed by a speaker with the intention of making listener to perform an action. Thereby reshaping/changing the listeners feeling, behaviors based on his/her ideology Gass, (2018) maintains that politicians used persuasion to influence their audience and gain their full support. Persuasion and rhetorics can be used interchangeably as was the practices in ancient Greece with philosophers like Plato, Aristotle, etc.

Rhetoric: Partington (2010) claims rhetoric in the art of persuasive discourse, Fairclough (2012) on the other hand states that persuasive language is written to cajole/persuade the audience to buy a product with the believe that it is the best. van Dijk (1997) states that rhetoric is the art or study of persuasive public discoursed which employs such Linguistics features as intensifiers, adjectives, lexical items as well as non-linguistic features like metaphor, personification, repetition to make discourse more expressive, persuasive develop an attractive.

Principle of Persuasion:

Cialdini (2001) postulates six principles

i. Reciprocation Principle

This is based on the law of karma which traditionally is believed that whatever one does to others to be revisited on him thus politicians make big promises in return for the peoples but.

ii. Principle of Scarcity:

Here the politicians create the impression that he is scarce to come by (that is his likes are not many around). Therefore, he is a messiah.

iii. The Principle of authority

The ranking of the person in the society is what matters here thus out of respect for a party leader his words are taken for real and he wins the people votes.

iv. The principle of Consistency:

consistency here refer to what is most liked/prioritized or desired by the people thus a constant repetition of such promises creates a sense of commitment.

v. The principle of Consensus

this principle is based on majority carry the vote Cialdini (2001) states that consensus is a principle of human behavior whereby people tend to determine what is correct and what is not by examining the action of others, i.e, they assume that an action is correct if pother person agree with it or when they are told that many other persons are doing it. Persuaders in political discourse tend to used this principle to project their candidates as consensus candidates who have gained national acceptance.

vi. The principle of liking

Here the politicians gain peoples votes base on their affection for him because they feel he likes them too, i.e., he identifies with them.

Rhetorical/persuasive Strategies

Many linguistic devices are used in discourse to persuade or convince the audience these items are referred to as rhetorical persuasive strategies. Obeng (1997). Van Dijk (2011). Thomas et al (2004) have suggested the following persuasive strategies.

- i. **Creativity:** this helps in structuring a political discourse towards a show of truthfulness.
- ii. **Indirectness:** Van Dijk (2011) claims this is similar to politeness whereby politicians spread negative ideas about their opponents through invendos metaphors, circumlocution etc.
- iii. **Intertextuality:** Genette (1983) says it's the presence of a text in another text Fairclough (1992) claims that all texts are intertextual as every text is a constituent of another. Intertextuality is used by politicians to strengthen their speech and reinforce religious, sociocultural and historical context. (Kitawa and Ozerova (2019). Obeng (1997) claims that intertextuality increases the credibility of a text and attracts the attention of the audience to believe in the speakers words.

Choice of lexis: the use of certain words highlights the seriousness of the speaker in concerning people (Aman, 2005). Denham and Roy (2005) claim the choice of vocabulary provides valuable insight into those words which surround or support a concept,

Cohesion: this is a grammatical and lexical connection that glue the text together to facilitate meaning. Halliday and Hassan 1976) maintain cordial relationship between sentence keeping relevance and harmony in between sentences.

Van Dijk (1984) maintain that whenever there is a social struggle or competition over different aspect of life contrast comes in to play. Van Dijk (2000) maintains that repetition is a devices that can be found in many discourse, it is form at the word phrasal or sentential level and it is a current phenomenon.

Modality: modal verbs are used to modify different proportion in order to create many semantic functions such as probability, ability, possibility depending on the context of situation. A speaker can employ both ‘deontic’ epistemic’ modality which means he can used obligation, permission and probability or probability is his speech to exhibit power by giving command, making true claims and announcement

References: personal pronoun play an important role in sending persuasive message by political leader. Thomas et al (2004). Says the first person pronoun ‘I’ is use in emphasizing concept and in declaring some kind of responsibility ‘we’ a third person pronoun is used to show togetherness, inclusiveness or exclusiveness is exemplified through the used of ‘our’we’us’ inclusive while the pronoun ‘they’their’ them’ is exclusive. Other rhetorical devices are metaphor which is a strong persuasive device representing abstract objects as concrete intities. Personification is when non human intities are represented as human. Evidence concretise the speakers claims or statement. Rhetorical questions state the obvious thus they do not need an answer. Anology creates comparison.

Ideology in politics: from the perspective of CDA Datondji and Amousu (2019) define ideology as a mental representation of the world with implication in power relation such as those of domination and suppression ideologies are abstract mental system that Dorham (2007) sees ideology as a political term an enlist it different conception thus:

- i. A political believe system
- ii. An action oriented set of political ideas
- iii. The ideas of the ruling class.
- iv. The world view of a particular social class or social group.

- v. Political ideas that embodied or articulate class or social interest.
- vi. Ideas that for propagate false consciousness among the exploited or oppressed.
- vii. Ideas that situate the individuals within a social context and generate a sense of collective belonging.
- viii. An official sanctions set of ideas used to legitimize a political system or regime.
- ix. Embracing political doctrine that claim a monopoly of truth.

Empirical Studies

Scholars have research into different aspect of theory of ideology and persuasion. Ehirechi (2014) critically analyzed the ideological uses of modal by Nigerian politicians in electioneerer campaign. Data was collected from the political manifesto of Barrister Rotimi Akredolu of the action Congress of Nigeria (ACN) and Dr. Olusegun Mimiko of Labour party (LP) during their (2012) electioneering campaign. Using CDA as the yardstick of analysis it was found that modal ‘will’ and ‘shall’ have the highest frequency of usage thus showing the party manifesto as full of promises and pledges. Other modal as ‘can i ‘ must’ are used to indicate obligations, promises and soliciting for support and manipulation. On the other hand this research is a critical discourse analysis of polarization and political pronouns in Donald Trumps (2024) victory speech with clear indication of the used of such inclusive pronouns as ‘we’, ‘us’ and ‘our’ to show identification with the masses

Rashidi and Rasti. (2012) research into the textual modes used by the west to impose it own values and ideologies in its media representations especially with the strong sanction against Iran. Data was obtained often from four news report and stories taken from foremost US online Paper. The economists an express, after applying Theo Van Leed Wen’s theory, the findings shows. On the other hand this research is a critical discourse analysis of polarization and political pronouns in Donald Trumps (2024) victory speech with clear indication of the used of such inclusive pronouns as ‘we’, ‘us’ and ‘our’ to show identification with the masses

Methodology

This consists of how data is collected, presented and analyzed.

Data Collection: here data for this research is downloaded from the internet.

Data Presentation and Analysis: Data is presented after a careful extraction of aspects of Donald Trumps Speech that highlight polarization and Pronouns (CDA Criteria). Analysis follows simultaneously alongside the data presentation for easy understanding, then discussion follow finally.

Theoretical Framework

Various theoretical Frameworks have been propounded for the analysis of CDA but the one theory chosen for analysis in this research is Van Djkis Socio-cognitive Approach (2006)

Van Djkis Socio-cognitive theory has two levels of discourse analysis, macro and micro. Macro level refers to power dominance and inequality between social groups while micro is determined by language use, discourse, verbal interaction and communication. Van djik states that ideological Discourse is generally organized by a general strategy of positive self presentation (boasting) and negatives other presentation (derogation). Infact Van Djik claims that CDA should not limit itself to a study of the relationship between discourse and social structure but language use as discourse always presupposes the intervening mental models, goals and general social representations (knowledge, attitudes, ideologies, norms, values) of language users. Therefore, the study of discourse circulates between society/culture/situation, cognition, Discourse language. Van Djkis socio-cognitive approach tends to make clear ideological dimension of 'us' versus 'them' and demonstrate the discursive structures and strategies used in exercising the dominant power. Unlike other theories Van Djik maintains that discourse structures and social structures can only be related through the mental representation of language users as individuals and as social members. Ideologies are the product of social institution these group specific

ideologies in turn shape the discourse or texts produced by members of such group; the discourse produced by such group members are then used to maintain social interaction.

Additionally, the socio-cognitive approach aims to address problems of power abuse, domination and resistance as found in discourse branching into three categories: cognitive, social and discourse components. While the cognitive includes memory, mental (personal cognition of the setting, participants, their identities, roles and relationships action and events and social cognition (socially shared knowledge, ideologies and opinions, the social components deals with intergroup and intergroup relationships.

Van Dijk (2007) proposes the following in analyzing ideologies:

- i. Emphasize positive-things about its;
- ii. Emphasize negative things about them;
- iii. De-emphasize negative things about its;
- iv. De-emphasize positive things about them;

Other ways of emphasizing or de-emphasizing positive and negative descriptions are headlining foregrounding, Topicalization, active structures examples and illustrations contrast paragraph order, metaphors, hyperboles, irony and some other rhetorical devices can be used to emphasize positive things about us and negative things about them. De-emphasize negative things about us and negative things about them can be done with passive structures, small letter, euphemism, implicit information, back grounding, hedging, vagueness modality disclaimers, synonym, paraphrase and low-level description among Van Dijk (2015)

- i. polarization: this concerns representation of the agents i.e the positive representation of the in-group and negative depiction of out group.
- ii. The pronouns “we (us,our) and they (them, there are regarded as political pronouns. They are used to represent the actors and their enemies.

iii. Emphasis of positive self description and negative other descriptions.

iv. Activities; what the in-group does and must do are represented

v. Norms and values; what is good or bad depending on the ideologies of the group is depicted as the justification of what is right might not be generally right in the larger society

vi. Interest; it refers to the discourse representation of the groups struggle or interest. While analyzing the linguistic items used as persuasive/rhetorical strategies such as creativity, modality, inter textuality, coherence indirectness, reference among others will be used. Even though these strategies have been explained in the literature review. The ideological implications behind the use of such strategies by the politicians will be revealed.

Data presentation and analysis

Polarization concerns the representation of agents. These agents are the party/group members represented positively (+ve) as an in-group that is the peoples that belong to Trumps party while a negative depiction (-ve) of the out-group represents the other side (party members of Kamala Harris) that is the opposition. Therefore, extracts of representations will be made in their original contextual mode.

1. And I want to thank Mike Johnson. I think he's doing a terrific job. I want to also thank my beautiful Wife Melania first Lady who has the No. 1 bwst selling book in the country.

Trumps show of gratitude to a member of his party whom he felt had worked so hard and even his gratitude to his wife whom he already refers to as beautiful 'first lady' with 'No. 1- bestselling book in the country' shows +ve positive polarization because they belong to the some party with him he tries to show positive qualities about them.

2. "... I want to thank my whole family, my amazing children and they are amazing...everybody here thinks their children are amazing but that's a good thing when you think they arewhat a help"

The amazing and emphatic statement of gratitude in surprising and he also tried to carry along other party members too that have children saying everybody would love to commend his own child this selfishly concentrating on his family and the families of his party members (this shows emphasis about positive actions of his own children as well as other people's children which has yielded positive fruit of success.

3. My father in-law Victor is tremendous. And we miss very much, Melania's mother Amalija. We miss Amalija don't weshe was a great woman"

He doesn't leave out the deceased. Say his father in-law Victor was tremendous is positive commendation. His statement about 'missing' his mother in-law and restatement of missing her goes to show the respect he has for his wife's parents even for the sake of making an impact on the minds of peoples they will now see him as somebody with great feelings and regard for the deceased in-laws even though they're no more, these are all positive (+in-group) affair. He claims Melania's mother was good in and out in fact she was a great woman.

4. "I want to be the first to congratulate our great now, I can say vice President-elect of the united States and his absolutely remarkable and beautiful wife, "Usha Vance." This is a very powerful statement because he has intelligently announced whom amongst his party 'big wigs' he is going to elect as Vice President from the wife of course everyone knows whom the husband is he refers to the Vicw President elect as great (+ve)absolutely remarkable and beautiful wife...." The three words here absolutely to show extremely remarkable (worth being commended, and commendable and beautiful are all +ve in-group affair showing appreciation for their loyalty and tireless hardwork, support throughout the campaign.

5. "Everybody up here is great. Everybody up here is very special"

The lexical items great and special makes his supporters to have a sense of belonging –they are referred to as great and very special thus showing them that they are regarded as executive party members/supporter this is also +ve in-group affair.

6. “ Oh let me tell you, we have a new star. A star is born, Elon.”

He has turned the Victory speech into a highly personalized conversation where he does a show off of knowing everybody by name and the various individual contributions they made. Elon in the quotation above refers to Elon Musk regarded as the worlds richest man hence he refers to him as not just a star but ‘ a star in born showing and implying that he was the backbone of most of the party’s financial expenditure dining the campaign. He appreciates the support of such a revered and important personality in the society this is still +ve and in-group.

7. “ This campaign has been so historic in so many ways. We’ve built the biggest the broadest the most unified coalition”

Trumps boastfully tegs their party campaign as ‘historic’ because it is surprising for someone that was ousted from office as the 45th President to be reelected back as the 47th President. Therefore it is not surprising that he used such lexical items as built, biggest, and broadest unified and coalition. This explains it all in nut shell as there was no breakthrough by the opposition through the ranks of his party supporters they got fused together and remained glued till the end of this is also +ve and in-group (emphasizing positive things about its. The polarization is more pronounced as not too much representation is highlight.

8. “... I’ve said go into the enemy camp” ‘Enemy camp’ here is an extreme negative –ve out-group, by reference to the opposition as ‘enemy’ he de-emphasis positive things about them.

9. “ They’ve never seen anything like it is all of American history”. They’ve never seen it, young and old men and women, rural and urban...” they’ve never seen anything... is repeated twice thus emphasizing negative things about ‘them’ and

impliedly showing they have never experienced an overall responsive and supportive crowd. This to de-emphasizes positive things about 'them' hence it is a -ve out-group characteristic. The lexical items history, young, old rural and urban further clarifies the polarity.

10. Political Pronouns: these are pronouns used specifically by politicians to represent their own party supporters as actors e.g 'we' (us,our) while 'they' 'them',their, is a detrimental way of referring to the opposition as 'enemies' thus de-emphasizing positive things.

11. "... It's going to reach a new level of importance because we've going to help our country heal-help our country heal"

We're going to help our country heal 'we' indicates a combined effort so it's not just the president that will be involved but the generality of Americans are going to help 'our' is possessive it shows that the country (America) is in a bad state of health their combined effort is needed in order to get the country back on its feet.

12. " we made history for a reason tonight and the reason is going to be just that we overcame obstacles that nobody thought possible..."

'We' refers to actors thus it is positive because it shows achievement on the side of his party faithful as well as "... Overcame obstacles" implied topicalization of an important active structure i'e overcoming obstacles (the action of the opposition contesting against them at all) is seen as they emphasizing negative things about them.

13. " But it's a political victory that our country has never seen before, nothing like this"

The landslide victory is what is still being referred to with emphasis they emphasizing negative things about 'us 'our' country' above indicates that the country belongs to all of them. Thus its positive.

14. we're going to make you very proud of your vote" again 'we' refers to party/members executive.

While 'you' refers to the voters (Americans) making them proud is living up to the promises that have been made so this is emphasis of positive self description thus emphasizing positive things about its.

15. "...we're going to turn our country around, make it something very special, 'we' is third person plural pronoun with the speaker inclusive 'our' is possessive showing that the country does not voting to him alone but it belongs to all of them. Thus creating a sense of belonging in the minds of the people thus emphasizing positive things about its.

16. " we have to protect our geniuses. We don't have that many of them. We have to protect our super geniuses.

The task of securing such few gifted souls like Elon Musk is a task not just for one person but the whole nation as not too many of such people are around. The party members remain the actors thus emphasizing positive descriptions.

17. "... We want great education; we want a strong and powerful military..." Here education is presented positively, the military is necessary to be strong while de-emphasizing idea of going to war its necessary to have a military for security purposes, thus de-emphasizing the negative aspect of war. (de-emphasis negative things about its) 'they' 'them' 'their' are third person pronouns used in reference to the enemy which is very sparing.

a. 'They've never seen anything like it in all of American history' '

'they've above is a third person pronoun used to refer to the opposition (enemies) another shock at the Land-slide victory.

b. They're never seen it, young and old, men and women rural and urban..." They here refers to the third party (the opposition) to justify and buttress the stated fact, thus represents the enemies tracing the victory down history here 'whether young or

old , rural or urban... no where was it ever recorded thus Trump emphasizes the negative things about them.

c. "They said, he will start a war. I am not going to start a war. I am going to stop wars"

'They' above is referring to the opposition de-emphasizing negative things about its and emphasizing positive things about us. 'war' has been topicalised and there is a strong statement not to promote or start a war in any way thus endearing himself to the generality of people and winning over supporters of the opposition as war has always been seen as detrimental to human lives and the opposition backed up and promoted wars during their years in office.

Conclusion

Donald Trump concentrated on the achievements of his party, aligning with the voters and making them to understand the issues of priority. He used short and powerful statements that was full of emphasis on the positive achievements of the party members. He used inclusive pronouns such as 'we' 'us, and 'our' to emphasize the strength of bond between him and his Party Members while using non-inclusive pronouns such as 'they' 'them' and 'their' very sparingly to refer to the opposition. He showed great respect and gratitude/appreciation to his major supporters. He paid respect to his late in-laws (thereby showing people that control to being ill-mannered, ungentlemanly, lacking in home training he played out another his personality, calling party members by their names and appreciating them, appreciating his own family too as well as the families of all party members thus treating everyone as equal. He also made categorical statements against promoting or backing-up wars thus getting to lash-out at the opposition. The few times he mentioned the opposition was by the use of the third person pronoun 'they' 'them' 'their' thus de-emphasizing the positive things about them while emphasizing the positive things about 'us'. His choice of making scarce reference to the opposition helped greatly in downplaying the worth and credibility of the opposition.

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A Study of Circumstantial Nicknames in Pabir-Bura Traditional Customs

Garba Adamu

Abstract

Linguists have said that naming human beings has been as old as history. In Pabir-Bura society, the naming system is changing very fast because of its contacts with other people and languages in the real world. This, could come as a result of the phenomena of accepting new religions, acquiring of knowledge or education foreign from ones' traditional education adopted from forefathers. Pabir-Bura language may be endangered language in near future because of many factors/influences thus the society is fast copying others in terms of naming systems. Quick acceptance to changes in the real world is making Pabir-Bura society losing circumstantial nicknames considered by bearers as traditional compared to modern religions' names. Names collected from counterfoil of Human tax payers and Market stores allocations from ward Heads offices are employed as its Data. Prior to 1960s, no single being in the society bear one name for identification but now it has changed. One is being given a religious name only without nicknames or a name from modern religions plus circumstantial nicknames combined. Circumstantial nicknames are classified into classes depending on conditions that gave such names. Classification alongside Semantic interpretations methodology is used in this paper. The aim of this paper is to clear the wrong conception that the circumstantial nicknames make the bearers looked downgraded and primitive compared to the modern names brought by New religions (Islam and Christianity) and to ascertain the circumstance that warrant bearers to have such names. The conditions may be character, personality, achievements, and failure circumstantial. Circumstantial nicknames in the Pabir-Bura society is widely used to identify people. This paper finds that naming system in Pabir-Bura society

changes decade by decade. The society is fast denying the traditional nicknames, favoring the modern religions names. Hearing a Pabir-Bura nicknames, one understands the circumstance of either their birth or profession and thoughts related powers of deity.

Introduction

BBC Dictionary says ‘A Nickname is an informal name for someone’ and Encarta (1993-2007) ‘Nickname often reflect aspects of a person’s personality, accomplishment or failures. And circumstances are the conditions which affect what happens in a particular situation. The tradition/customs of degrading someone after failure or honouring one having achieved in life and destined conditions had been in existence among the Pabir-Bura society for long. The tradition of giving honours and gossips (in the case of giving the degrading Nicknames) are as old as history followed by events and destined circumstantial nickname

Schimme (1989) in Shettima, A.K and Abba, Kaka Gana (2012:188) Justify the long history of nickname by saying “this custom could be traced to the prophet Ibrahim who is addressed as Khali- lullah (Allah’s friend). Prophet Musa, Kalimullah (the one addressed by Allah), Isa Ruhullah (Allah’s Spirit), Muhammad Al’amin (Trustworthy)”

This paper is concerned with indigenous African names not the foreign names thus looking at the traditional customs circumstances that gave such nicknames. The aim of this paper is to classify nicknames and give circumstantial reasons for the nicknames. The paper employ the names collected from counterfoil of Human Tax payers (Tsamnau-mda in Pabir-Bura Language and Haraji in Hausa) and Market Stores allocations/Taxes (Tsamnau wur Kasuku in Pabir-Bura and Harajin Kasuwa in Hausa respectively) from wards Head off ices as its Data.

In life, human beings are born innocent but in the cause of undertaking worldly experiences, they may end up having positive or negative nicknames (to the bearer) due to circumstantial reasons- some destined, some due to

characters exhibited, some depicting personalities, some again due to achievements, some due to failures etc. Traditions/customs of races have a wider acceptance of this phenomenon especially Chadic Languages group tribes

In Pabir-Bura society every male child is addressed as *Anjikwi* and every female child as *Kubəli* (c.f Pabir-Bura oral tradition) before taking their proper names, some may even carry these names for life that is unchanged. More so twins of two carry *Mwada* and *Thlama* irrespective of gender. The general name for a newly born child is *Makshu*, *Anjikwi*, *Kubəli*, *Mwada*, *Pindar*, *Mwajim* and *Thlama* are the first nicknames in Pabir-Bura language. Nicknames Pindar and Mwajim are for single twins that is, the two names are traditionally considered twins but are born at different times. There are names preserved for children that had ties with peculiar shrines (*Haptu*) who were instrumental to their beings (for advocators of traditional beliefs) these names are: *Paskur*, *Pachang*, *Awa*, *Dawi*, etc. There are dozens of names in Pabir-Bura society that emanate from various types of circumstances. These circumstances are either: Body based observation after the birth, this may include the shape for example of nose, complexion etc thus *mamza* (red) Abore Fulani-like person. Occasion of birth is yet another circumstances, giving birth while going or coming from a bush will give call for naming a child as *Laku* (road) or *mtaku* (bush). Time of the day will the name *Kwapci* (girl) and *Tapchi* (Boy) for sunlight birth while *Kwathiya* (girl) for a birth on moonlight. Circumstances in response to constant death will give such name *mtazhariya* (will death/God spare the child). Divine guidance theocratic circumstances give name like *Watirahyel* (who is superior to God). There are circumstances that depict relationship between the parents in the cause of their marriage like, such circumstance will give a name like *Msirali* (I am Happy) in case of loving each other. For not in good mood with each other, the name *Hatsiwa* (No helping hand) and for the neglect from the husband side, *Akiliwa* (His not from me) is an example. Intensive hatred mitted to the mother will give name *Dahirwa* (they don't like me or not liked) A child born after a long time wait for pregnancy will take *Sikhyel*

(Wait on God). Philosophical messages are also given to child as *Kumzhira* (I am fed up).

s/n	Nicknames	Class	Gloss	Circumstances
1	Si mwala Mwar Mwala	Religion/morality	She arrives virgin (from the bridegroom side) She went virgin (from her parents side)	The first arrival of bridegroom to her matrimonial home that is the effect of their first intercourse. This is cultural/religious teachings
2	Mwala Miwa	Characteristics /humble	The loved wife	If a woman displays a humble character, ready to succumb to her husband wishes, she then earns the nickname e.g Shatu, mwala miwa =shatu the favoured Wife
3	Mwala Dera	Characteristics/hated wife	The hated wife	A woman of trouble some character not ready to succumb to the husband's Wishes
4	Mwala ciri Ndala	Destination destiny/ be fallen Gossip	Barren woman Barren woman	If a woman ends up not having a child that is, unable to have babies. The said woman is rejected by the society her grave is even separated from other peoples' grave
5	Aggera Mwala	Characteristics	The mother in law	A mother to one's wife

6	kukulər sala mwala Tshur sala mwala	Characteristics	The mother in laws' farming	The tradition demand a communal farming as aprerequisite element in a marriage thus a nickname for a farming type-woman seeking communal farming
7	Jiri	Characteristics Personality	The trustworthy e.g Samuel jiri	If one is straight forward in their dealings with other
8	Kur/Təbəl	Characteristics	That who has tail or sickness of tail sickness associated with body-part-anus	If one is fond steal in one'sfarm where horns of a cow are kept for protecting the farm product The person will catch the sickness kur/Təbəl
9	Kini/ kwadakəl i	Characteristics	One Who suffer from syphilis/g onorrhea	If a man is fond of doing adultery he stands thechance of getting sex- related sickness syphilis/ Gonorrhea
10	Mutu msira amma vir mta ni	Characteristics	The wizard	If one died of contagiousdisease like that small pox, one is nicknamed Mutu
11	Mda nzang	Failure	The man of the lower cadre	Over laziness in life earns one's poverty of the highest Order
12	Njana	Destiny	The perpetual sick	Always sick; not feeling Well

13	Ajilkuda	Failure	Laziness plus poverty	Not willing to work thus earns him/she extreme poverty Lowest strata in the society
14	Dimi	Personality	Undesirable	Behave unpleasantly to people or born during difficult condition alias poverty e.g Sunday Dimi
15	Abore	Characteristics	The Fulani-like	When someone looks so much alike with Fulani in terms of height and light complexion he/she earns this nickname e.g Muhammadu Abore
16	Bwani	Destiny	Abject poverty	If someone is born in serve condition of poverty he/she is nicknamed bwani e.g Jija Bwani
17	Yabəra/Asura	Destiny	Born after the death of one's father	A baby who has not seen their father is nicknamed Yabəra. And probably
				for suffering in their Life
18	Kadala Kəma	Characteristics	Dance-leader	Someone who is fond of dancing and takes leadership in dancing arena is nicknamed kadala kəma
19	Muuta	Destiny	Orphan	Early death of parents give rise to the affected person the characteristics of orphaned appearances plus Thoughts
20	Midar	Destiny	Bastard	One who is destined to come to the world outside the wedlock

21	Mwala a-nzi atambw awa	Characteristics	A fancy free divorce woman	Fancy women- those who are fond of being divorced and the society shows her Disapproval
22	Mbzir Kurdām -kir	Destiny	A child born prior to the seeing of menstru ation before pregnan cy	This is a child (male) born to someone who is fond of having arentaryl sex even during menstruation period. And it is believed that the boy will never be a man of Himself
23	mbełkər virri	Characteristics /destiny	A night wound	Long unfinished wound
24	Kwa laku	Characteristics /destiny	Born on the way	A child born on the mother's way to another village or place
25	Mwapu	Characteristics / Destiny	White person	Albino skin-like
26	Məgəl	Characteristics / Destiny	Black person	Darkness in complexion
27	Ghəranta	Characteristics	The one that punished Me	The mother suffered during this child's pregnancy
28	Pərkwa	Characteristics		A praise phrase to a particular shrine
29	Kwa filing	Characteristics	The smallish	A child born small in comparison to other children
30	Sikta	Accomplishm ent	Wa ited for the	A situation where the mother has waited for the what she has being Expecting

			expected	
31	Dawi	Destiny	A male child before taking proper name	A praise phrase to particular shrine
32	Awa	Destiny	A female child	Also related to particular Shrine
33	Yarami	Failure	What I have done?	A situation whereby the mother expected a different/opposite Expectation
34	Pəlakawa	Joy	I have found it, whom	The long awaited
			do, tell to?	expectation of joy has finally arrived whom then do express my joy to?
35	Yapadawa Kumshidā	Exclusion	Not like them Let them laugh	The mother excludes herself from the talk of the town's gossips or accusations A gift for them to smile or lets them laugh.
36	Wauta	State of aimities uncertain	Who ever saw it	The mother is expressing her mind as to who even seen the much expected Wishes
37	Yapəlami	Destiny	What do I have to say	The mother is expressing her mind on the destined issue be it having yet another female child or a different thought entirely

38	Pakta	Destiny	I have found it	A situation whereby one of the parents has gotten the awaited thing. It can be the male or female child or other things
39	Yanuda	State of	Let me just follow then	A situation where the person with the nickname has no conscious of their own. The person is just a follower in any matter or Case
40	Wadlara		Who will help me	A situation whereby one of parents raised a rhetorical question in their thought ‘‘who will help me apart from God the almighty?’’
41	Usa ka hyel	Praise	Thank you God	Showing happiness to God the almighty for everything
42	Huni	Characteristics	Miser	A child born during a period of difficulties or the person is fond of being a Miser
43	Pumtama	State of throwing	Where do I throw it to?	A child born after a number male children
44	Kutaduku	Praise	Trustworthy	Always frank In Dealings Is The Pabir/Bura has kutar duku apa kur gwalahu= she/his mind is always one as the hole of Gwalahu (Iguana Lizard/ Monitor)
45	Adhurawa	Resemblance	Will not match me	An addresser is excluding themselves from a particular act
46	Garkui	Characteristics	The hill of goats	A person/man from the hill

				of goats (a place fully occupied/inhabited by goats)
47	Kəlbu	Characteristics	The potash	The potash seller she/he trades in potash
48	Una	Characteristics	The self	She/he trades in salt
49	Dika	Inanimate object	The bird	
50	Yahwi	State of moving	The number of the birth is moving steady	The nature of her giving birth is moving steady. In some sense. The birth has stopped that is, the gap between the last child born and the present has been long Gap
51	Nziaghəli	Destiny	Stayed behind or the last child of the mother	The last born of a woman after being preceded by many. Mostly Female child

Due to some socio-cultural circumstances in Human endeavor, circumstantial nicknames are added to religious names thus having two or more names to a person. Prior to 1960s, not a single being in Pabir-Bura society has a single name for identification but now the practice is fast changing. Analysis of the data in 1 to 51 reveal these features:

1. The tradition of having two or more names apart from Fathers' names is fast dying
2. Circumstantial names fully practiced prior to 1960s is being looked down by the bearers or considered so primitive
3. Single names and modern religions' names are favored to the detriment of circumstantial names considered as local or traditional custom's

4. Circumstantial nicknames depict Pabir-Bura Society's general occupational trends, religious thoughts (Ləhurkəy), Socialization, Society's world viewpoint, Human shapes, Wealth condition (wadata ko akasi) racial differences etc.

Conclusion

Pabir-Bura society has given a nickname to a newly born human being irrespective of gender "Makshu" which is as old as history. They have traditional names that start prefix "Ma" such as Maravi, Machabiri, Madika, Macharbwaya etc. These names are names in use prior to modern religious of Islam and Christianity. Then, came the name from the modern religions like Jesus, Peter, David etc from Christianity and Muhammadu, Adamu, Haruna from Islam. Due to social-cultural circumstances, circumstantial nicknames are added to religions names thus prior to 1960s, no single being in Pabir-Bura Society born in rural area has single name for identification. Adamu Wadlara, Peter Usakahyel, Zainabu Mwala hulfa are examples practiced prior to 1960s. Circumstantial nicknames are used in identifying people for example Garba Nvwa instead of relating to the first names to their parents' names like Garba Adamu

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Impact of Anchored Instructional Model on the Academic Performance of Biology Secondary School Students in Sokoto State

Suleiman Sa'adu Matazu

Abstract

The study investigated the impact of Anchored instruction on the academic performance of Biology secondary school students in Sokoto State, Nigeria. The study employed the use of quasi experimental research design using pre-test and post-test non-randomize pattern. Intact classes were used and the subjects were grouped into experimental and control groups. The experimental group was exposed to Anchored instruction while the control group was exposed to conventional method. Two objectives, two research questions and two null hypotheses guided the research. The instrument employed for data collection was Biology Performance Test (BPT). The Instrument was validated by experts form the Faculty of Education and Extension Services, Usman Danfodiyo University, Sokoto as well as experienced secondary school biology teachers. The reliability of the instruments was established using test-retest method and a reliability Coefficient of 0.81 was established. The population composed of 16, 342 SSII students drawn from six educational zones in Sokoto State. A total of 622 SSII students were used, comprising of 324 males and 298 females. The finding of the study revealed that, students taught biology using Anchored instruction performed significantly higher than students taught biology using conventional method and that male and female students taught biology using Anchored instruction performed significantly higher which implies gender friendliness in anchor instruction. It is recommended among others that teachers should be trained in the use of Anchored instruction as instructional model in teaching biology because the study shows that it is more effective than conventional method.

Keywords: Anchored Instruction, biology and academic performance

Introduction

Education is a crucial sector and indeed a backbone for meaningful development of any nation. The classification of countries of the world into developed, developing and underdeveloped is greatly on the basis of their advancement in science, technology and mathematics (Matazu & Ismail, 2023). Education being a major investment in human capital development, it plays a critical role in long-term productivity and growth at both micro and macro levels of any given nation. This explains why the state of education in Nigeria continues to be our national discourse at all levels. Despite this great assertion, the declining quality of education at all levels in Nigeria has reached a great level of concern with a negative impact on a nation's science and technology. The role of science and technology in Nigeria cannot be over emphasized as no nation can rise above its level of education.

Science and Technology have been playing a major role towards the growth and development of any given nation. Biology as one of science subjects most especially in the secondary schools is key and paramount in pursuing science endeavor at tertiary institutions of learning. Several studies such as that of Amir and Sarac (2020), Kelvin (2021), Mohammed (2020), Zanny (2023), Ibrahim (2019), Danladi, (2023), Amed and Shaheen (2022) were carried out with the view of finding ways to improve teaching and learning of biology at secondary schools.

Virtually, all stakeholders in education industry are concerned about low level of achievement in the educational pursuit with respect to the attainment of the educational objectives (Danladi, 2023). Many researchers Matazu & Ismail, (2023), Danladi, (2023) in Science Education are concerned about this downward trend and efforts to identify major factors with the aim of addressing them are being daily projected. The findings of the content analysis process revealed factors influencing the academic performance in Biology (Tom, Coetzee & Heyns, 2022). They therefore concluded that the main factor identified were biological science contents, characteristics of educators, educational strategies, resources, teaching/ instructional methods, and biological science assessment.

The conventional methods of teaching which are teachers centered that is persistently used for years is now gaining poorer results when compared with the modern and revolutionary teaching methods (Jackson, 2022). The negative attributes associated to the conventional teaching methods pose a challenge in the teaching and learning process at secondary schools. Furthermore, Idris (2023) also articulated that this challenge necessitates a shift from conventional methods to more students' friendly instructional approaches. Anchored Instruction is a technology centered learning approach and technology seems to be the center of virtually everything in the present society. Anchored instruction falls under the social constructionism paradigm. It is a form of situated learning that emphasizes problem-solving and critical thinking skills within an integrated learning context, which can be examined from multiple perspectives. "In other words, the learning is contextualized to provide students with realistic roles that serve to enhance the learning process, particularly in the field of science and its related fields (Kelechi, 2020). During teaching, activities are designed or tied around an "anchor", such as an adventure or story, with a problem at the end that needs to be resolved. The connection made between the content and the authentic context is referred to as "anchoring". These models typically embed all the information needed for the problem to be solved, such data and hints. Anchored instruction is akin to problem-based learning (PBL) with the exception of its open-endedness.

Anchored instructional model has been defined as an educational approach that integrates multimedia learning materials such as videos, simulations or real-world scenarios into the process of teaching and learning. The anchored learning model was developed by the group of Vanderbilt Cognition and Technology (CTGV) in 1990 as an anchor to learning. Anchor instructional model is one of the application models of constructivist approach which prescribe that all learning activities should be organized around a story, problem or case that can be anchored. The materials within which anchored instruction model based on are generally technologically based which is capable of contributing to students' academic success in a positive manner

Anchored instruction is an attempt to help students become more actively engaged in the process of teaching and learning by situating or anchoring instruction around a realistic technology-based presentation. Anchored instruction anchors or situates instruction that provide the students with relevant details to help solve problems at hand (Barab, 2020 in Danladi 2023). According to Lonny (2022), Cena and Mitchell (2021), the primary goal of anchored instruction is to solve the inert knowledge problem by permitting students and teachers to comprehend not only the problems and opportunities that experts encounter in different areas but also how experts use knowledge as a tool. Video based anchored instruction provides background knowledge about the problem and creates a shared learning experience for the students with the view to solve problem and brings about meaningful learning. Bottage (2019) revealed that video based anchored instruction are typically shown in a short video usually 8 to 12 minutes, which students explore interactively and construct knowledge from the instruction. Video programme results in superior memory because information is dual-coded as both verbal and non-verbal representation. Also, Bottage (2019) opined that all these elements of video programme are necessary tools that will assist the teacher in teaching the skill requirements of students' work which will consequently improve their academic performance.

Several researches were carried out on the effects of anchored instruction some of which are; Adepoju, Shina, Elis and Seracus (2022) who examined the effects of video-based multimedia instruction on secondary school students' performance in biology in Nigeria. Three hundred (300) students (150 boys and 150 girls) were randomly selected from four secondary schools assigned either into one of three experimental groups. The results revealed that there was no statistically significant difference among the experimental groups. Generally, students under multimedia instruction performed better than their colleagues in the conventional teaching method.

In another study Bello (2019) investigated the effects of anchored instruction on senior secondary school performance in biology. The findings of the study revealed the presence of significant effects of anchored

instruction on secondary school students' performance in biology but no significant effect was observed in terms of gender. It was recommended that biology teachers should use anchored instruction during their lessons to improve students' performance. Terry and Tabby (2020) conducted a study where three methods of teaching were compared. Anchored videotapes, cooperative and videotapes. Seventy two (72) students were involved in this study, and each method was taught by different instructors. The results of this study highlighted there were no significant differences among these three teaching methods with respect to students' scores in the tests. In another study, Kris and Mike (2019) investigated the extent in which lecture anchored instruction affect the students' performance and retention. Twenty-five (25) students were randomly selected to participate in this study. The conclusion of this study reported that there was a significant differences existing between the lecture and anchored instructional approaches on the students' examination. Students taught biology using anchored instruction outperformed those taught using lecture method though.

Studies on the influence of students' gender on academic performance have not produced conclusive results. Some studies indicated that a significant difference exist between the performance of male and female students while others shows that gender factor had no impact on students performances. Some research findings show that gender is one of the factors that interact with learning and thus affect academic achievement. Patrick, (2021) investigated gender differences in biology performance among secondary school students in Ghana, the study comprise of twenty three (23) public secondary schools in Kumasi Ghana with about three hundred and eighty six (386) students who were involved in the study. The findings of the study revealed that gender was associated with biology achievements. The result of the study showed that, boys students performed better than girls' students. This implies that anchored instruction is gender friendly. Ugin, (2022) carried out a study on the effect of gender and anchored instruction on academic performance of students in biology involving two hundred (200) senior secondary biology students selected from two secondary schools in Uyo, Akwa Ibom state. The outcome showed that gender does not have any

significant effect on the academic performance of students in biology. This result implies anchored instruction does not have effect on gender. The results further showed inconsistency in the findings and that is a clear indication of need for further study of this nature with the view to strike a balance. It's against this background and considering these series of inconsistency in the previous findings that this study investigated the impact of Anchored instruction on the academic Performance of biology secondary school students in Sokoto State, Nigeria.

Theoretical Basis

This study heavily relied on behavioral learning theory by Watson where the theory looks at factors that motivate and triggered learning among which include photographs, stories and designs. This theoretical basis of anchored instructional strategy which this study is hinged upon was described by Andrew (1993). He argued that since anchored instructions incorporates engaging stories, complex reasoning, problem solving and collaboration to make learning more engaging and authentic, behavioral learning theory is more appropriate as anchor usually enable students to slightly or fully readjust their behavior to actively apply knowledge to real world scenarios in order for the knowledge acquired to be meaningful.

Statement of the Problem

The WAEC Chief Examiners Reports (2018, 2019, 2020, 2021 and 2022) consistently showed that there is the need for students to improve in understanding and application of biology, particularly genetics concepts and principles, laws and theories. Despite the emphasis and importance of various teaching methods and facilities in science process, there is still a high rate of failure in biology (WAEC Chief Examiners Reports, 2022). Many factors have been identified to be responsible for this menace of low academic performance in biology. These factors include the use of inappropriate and non-effective teaching methodologies, students' lack of interest, lack of or inadequate instructional materials, large class size syndrome, lack of well trained teachers, constant use of conventional lecture

method and over loaded curriculum among others (Matazu & Ismail, 2023). This study decided to focus on instructional pedagogies to see if they have any significant influence on the academic performance of biology students. On the strength of the above problems, this study therefore, sought to investigate the impact of Anchored instruction on the academic performance of biology secondary school students in biology in Sokoto State.

Objectives of the Study

The following objectives guided this study thus;

1. Determine the effect of anchored instruction and conventional method on Sokoto state secondary school students' academic performance in biology.
2. Investigate the difference in the performance between male and female Sokoto state secondary school students taught biology using anchored instruction.

Research Questions

The following research questions guided the study:

1. What is the effect of anchored instruction and conventional method on Sokoto state secondary school students' academic performance in biology?
2. What is the difference in the performance of male and female Sokoto state secondary school students taught biology using anchored instruction?

Null Hypotheses

The following null hypotheses were formulated to be tested in the study at 0.05 level of significance.

H₀₁: There is no significant difference in the performance of Sokoto state secondary school students taught biology using anchored instruction and those taught using conventional method.

H₀₂: There is no significant difference in the performance between male and female Sokoto state secondary school students taught biology using anchored instructional

Research Methodology

The study employed the use of quasi experimental research design using pre-test and post-test non-randomize pattern. Intact classes were used and the subjects were grouped into experimental and control groups. The experimental group was exposed to anchored instruction while the control group was exposed to conventional method. The population composed of 16,342 SSII students drawn from six educational zones in Sokoto State. A total of 622 SSII students of 2022/2023 session were used for the study, comprising of 324 male and 298 female. The SSII students were chosen for the study because they are not new in the schools and are not facing external examination of either kind thus, they are the most suitable for the study having been stabilize in their schools.

Instrumentation

The instrument used for data collection was Biology Performance Test. (BPT). The instruments which has 30 items was designed by the researcher in line with the biology SSII curriculum. The instrument was validated by experts from the Faculty of Education and Extension services, Usmanu Danfodiyo University Sokoto and other experienced secondary school biology teachers. The reliability of the instrument was established using test re-test method and with an interval of three weeks between the first and second administration of the instrument. The result of the reliability gave a coefficient index of 0.81 which suggested that, the instrument was reliable and therefore, adopted for the study. Anchored instructional teaching

package was used in treating the experimental group while conventional lecture method was used in the control group.

Method of Data Collection

While descriptive statistics was used in answering the research questions, t-test statistics was used to test the null hypotheses and the result is presented as below;

Answering Research Questions and Testing the Hypotheses

Research question 1: What is the effect of anchored instruction and conventional method on Sokoto state secondary school students' academic performance in biology?

Table 1: Mean and Standard Deviation of Academic Performance scores of students in Experimental and Control Groups

Groups	N	Mean	Standard Deviation	Mean Difference
Experimental Group	324	49.36	7.07	10.83
Control Group	298	38.53	8.64	

Source: Field work 2023

Table 1 showed that the students in experimental group taught biology using anchor instructional strategy had a mean performance scores of 49.36 with a standard deviation of 7.07, while those taught biology using conventional teaching method had a mean performance score of 38.53 with a standard deviation of 8.64. Therefore, the difference between the mean performance scores of students taught biology with anchor instructional strategy and those taught using conventional teaching method is 10.83. This implies that there is difference in the posttest mean scores of students of the experimental and control groups, in favor of the students taught using anchor instructional strategy.

Research Question 2: What is the difference in the performance of male and female Sokoto state secondary school students taught biology using anchored instruction?

Table 2: Mean and Standard Deviation of Academic Performance of male and female Students in Experimental Group

Experimental Group	N	Mean	Standard Deviation	Mean Difference
Male	166	15.66	5.59	0.57
Female	158	16.23	5.64	

Source: Field work 2023

Table 2 showed that the male students taught biology using anchor instructional strategy had a mean performance scores of 15.66 with a standard deviation of 5.59 while the female students taught biology using anchor instructional strategy had a mean performance scores of 16.23 with a standard deviation of 5.64. Therefore, the difference between the mean academic performance scores of male and female students taught biology using anchor instructional strategy is 0.57. **Hypotheses testing**

Ho₁: There is no significant difference in the performance of Sokoto state secondary school students taught biology using anchored instruction and those taught using conventional method.

Table 3: Impact of Anchored Instruction and Conventional Method on Performance of Students in Biology

Method Decision	N	Mean	df	t-value	P-value
Anchored instruction	324	49.36			
			620	15.83	.000
Conventional Method	298	38.53			
					Rejected

Researchers field Work (2023)

Table 3 summarized t-test results on the academic performance of students taught biology using anchored instructional and those taught using conventional method. The result revealed that there was a significant difference between the scores of experimental group ($x=49.36$) that were taught with anchored instruction and that of control group ($x=38.53$) that were taught with conventional method with a p -value notation of .000 which is less than 0.05 level of significance. This implies the stated null hypothesis

stands rejected. Therefore, this result implies that there was a significant difference in the performance of students taught biology using anchored instructional model with those taught using conventional method in favor of the experimental group.

H₀₂: There is no significant difference in the performance between male and female Sokoto state secondary school students taught biology using anchored instruction.

Table 4: t-test analysis of difference in the performance abilities of male and female Students taught biology using anchored instruction

Gender	N	Mean	df	t-value	P-value	Decision
Male		166	15.66			
	0.20	Retained		322	15.83	
Female		158	16.23			

Researchers field Work (2023)

Table 4 revealed the result of t-test analysis conducted to determine difference in the academic performance of male and female students taught biology using anchored instruction. Result indicated that there was no significant difference in the academic performance of male ($x=15.66$) and female ($x=16.23$) students taught biology using anchored instruction. The p-value notation of 0.20 which is greater than the significant level of 0.05 implies there was no significant difference in the academic performance of male and male students taught biology using anchored instructional model. The implication of this finding is that, anchored instructional model is gender friendly. Meaning irrespective of being male or female, anchored

instructional model has the capabilities of improving significantly the level of academic performance particularly when learning Biology.

Summary of Major Findings

From the analysis of data, the study revealed the following findings;

1. Students taught biology using anchored instruction model, academically performed significantly higher than students taught biology using conventional method
2. That male and female students that were exposed to biology concepts using anchored instruction model performed significantly well. This implies that anchored instructional model is gender friendly and capable of improving performance irrespective of gender.

Discussions of Findings

The study investigated the impact of anchored instructional model on the academic performance of biology secondary school students in Sokoto State, Nigeria. The result of hypothesis one revealed the mean score of students taught biology using anchored instruction model as significantly higher than those taught with conventional method. Equally important, the p value notation of .000 arrived at was less than 0.05 level of significance. This implies the stated null hypothesis stands rejected. Therefore, this result indicated that there was a significant difference in the performance of students taught biology using anchored instructional model with those taught using conventional method in favor of the experimental group. Experimental treatments were able to account for 41.9% of the observed variance noticed in the dependent variable. The findings agree with earlier findings Adepoju, Shina, Elis and Seracus (2022) that reported that there was no statistically significant difference among the experimental groups. The study generally revealed, students under multimedia instruction performed better than their colleagues in the conventional teaching method.

The findings of this study was also unanimous with the finding of Bello (2019) who investigated, the effects of anchored instruction on senior secondary school performance in biology. The findings of his study revealed the presence of significant effects of anchored instruction on secondary school students' performance in biology and ended of recommending biology teachers to adopt the use of anchored instruction during their lessons to improve students' performance.

The result of this study also is in agreement with the finding of Terry and Tabby (2020) who conducted a study where three methods of teaching were compared. Anchored videotapes, cooperative and videotapes. There were 72 students involved in this study, and each method was taught by different instructors. The results of this study highlighted there were no significant differences among these three teaching methods with respect to students' scores in the tests as it affect gender. The study conducted by Kris and Mike (2019) also agrees with the outcome of this study when they reported that anchored instruction affect the students' performance and retention. The finding of the study reported that there was a significant differences existing between the lecture and anchored instructional approaches on the students' examinations. Students taught biology using anchored instruction outperformed those taught using lecture method.

Table 2 revealed the result of t-test analysis conducted to determine difference in the academic performance of male and female students taught biology using anchored instruction model. Result revealed that there was no significant difference in the performance of male students taught biology using anchored as indicated in the *p value notation* of 0.20 which is greater than the significant level of 0.05. The hypothesis which state that, there is no significant difference in the performance between male and female students taught biology using anchored instructional model is therefore retained. The finding of this study disagrees with the findings of Patrick, (2021) who investigated gender differences in biology performance among secondary school students in Ghana, the study comprise of 23 public secondary schools in Kumasi with about 386 students involved in the study. The finding of the

study showed that gender was associated with biology achievements where the result of the study showed boys performed better than girls.

The result of this study however agrees with the findings of Ugin, (2022) who carried out a study on the effect of gender and anchored instruction on academic performance of students in biology involving 200 senior secondary biology students selected from two secondary schools in Uyo. The outcome showed that gender does not have any significant effect on the academic performance of students in biology.

Conclusion

It is concluded from the study that anchor instructional strategy improves academic performance in biology. This is because findings showed students taught biology using anchored instruction model, academically performed significantly higher than students taught biology using conventional method. Equally important, male and female students that were exposed to biology concepts using anchored instruction model performed significantly well. This implies that anchored instructional model is gender friendly and capable of improving performance irrespective of gender.

Recommendations

On the basis of the findings emanating from this study, the following recommendations are put forward;

1. It is recommended that teachers should be trained in the use of anchored instruction as instructional model in teaching biology because the study showed that it is more effective than conventional method.
2. The use of anchored instruction should be encouraged among male and female students as a medium of learning through careful supervision.

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Managing Religious and Ethnic Pluralism since the 7th Century in the Muslim World: Lessons for Contemporary Nigeria

Owoyemi Samuwilu Alade

Abstract

It is incontrovertible that the modern world is pluralistic. The pluralism of the universe is manifested in the diverse cultural, ethnic and religious backgrounds of its inhabitants. Since the 7th century, the Muslim world has been pluralistic with peoples of different languages, colours, cultures, ethnics and religions. A critical examination of the lifetimes of Prophet Muhammad (S.A.W), the rightly guided caliphs (R.A) and their faithful successors (R.A) reveals how religious and ethnic pluralism were effectively managed for the development of the Muslim Community. However, despite the abundant human and natural resources of Nigeria, religious and ethnic diversity seem to be among the bane of Nigeria's development. The purpose of this paper, therefore, is to contextualize religious and ethnic pluralism from the perspective of Islam. Using historical and qualitative research methods, the study examines how religious and ethnic pluralism have been managed in the Muslim world and draws lessons for contemporary Nigeria. The findings of the study reveal that religious and ethnic pluralism are the integral parts of human existence, that Islam recognises and accommodates religious and ethnic pluralism, that since the period of Prophet Muhammad, Muslims have been taught how to manage religious and ethnic diversity by exhibiting religious freedom, tolerance, love and peaceful co-existence with peoples of diverse cultures and faiths as contained in the Islamic scripture. The study recommends, among others, the need for Nigeria to strengthen its religious institutions and legal framework so that adherents of different faiths and ethnic groups in Nigeria would promote interfaith dialogues and exhibit their religious doctrines that emphasize love, tolerance, good

neighbourliness and peace that are germane to the development of the country.

Key words: religious pluralism; ethnicity; Muslim world; interfaith dialogue; Nigeria

Introduction

From the time immemorial, theologians, sociologists and historians have been addressing pluralism of the world from different perspectives and on the basis of their worldviews and understanding of humankind. Pluralism of the universe is multidimensional. It could be pluralism of religion, ethnicity, culture, linguistics, politics, etc. Meanwhile, the focus of this study is on religious and ethnic pluralism, which have been affecting all aspects of human endeavour in the modern world. Right from the 7th century (622CE), the Muslim world, especially the Community of Prophet Muhammad (S.A.W) and his faithful Companions, has been managing religious and ethnic pluralism. For instance, the Muslim Community, where Prophet Muhammad (S.A.W) lived (Makkah and Madinah, from 610 to 632CE), was populated by people of diverse culture, religion and ethnicity. Prophet Muhammad (S.A.W) was said to be a promoter of religious pluralism and diversity of mankind due to the way and manner he interacted with Jews, Christians and pagans and through his Madinah's Constitution and Covenants with the Monks of Mount Sinai, Christians of Najran, Christians of Persia and Christians of the World (Considine, 2016).

Interestingly, the modern nation-states are pluralized with different faiths and ethnic groups. The world recognised religions including Judaism, Christianity, Islam, Buddhism, Hinduism, Sikhism, Zoroastrianism, Confucianism, Taoism and Jainism. These religions have adherents belonging to different ethnic groups and races across the world. For instance, in Nigeria alone, ethnic groupings vary from 250 to 400; the major ones are Hausa, Yoruba, Igbo, Fulani, Tiv, Kanuri/Berberi, Ibibio and Ijaw/Izon (Dokua, 2022). However, it seems that religious and ethnic pluralism have not been effectively managed in the modern world as the available record

shows that there are strain and hostile relations among adherents of different religions especially Christianity and Islam. According to a survey by the Pew Research Center on Muslims, about 60 percent of American citizens of Republicans exhibited prejudice towards Muslims (Islamophobia), implying that there has been anti-Muslim world sentiment in the United States. Concerning the persecution of Christians, it is stated that in the Middle East, especially in Syria and Iraq, hundreds of thousands of Christians have been enslaved and killed by Daesh (ISIS) (Considine, 2016).

Religious and ethnic pluralism ought to have been a blessing to Nigeria, the most populous Black Country in the world. But, it is disheartening to note that religious climate of the multi-religious society of Nigeria is bedeviled occasionally with violence, intolerance, provocative evangelization, killing and other ugly incidents. In the past, ethno-religious crisis had led to the loss of lives and property of many Nigerians. The strain relationship which often disturbs the peaceful co-existence and development of the country is also noticeable in the course of *Da'wah* (proselytization) by Muslims and crusade/evangelization by Christians. This unwholesome relationship often has adverse effect on the peaceful co-existence of the adherents of different faiths and ethnics.

It is against this background that this paper explains the concept of religious and ethnic pluralism from Islamic perspective and as well examines, from the historical perspective, how the religious and ethnic pluralism were managed by the early Muslims in the Muslim world with a view to drawing lessons for contemporary Nigeria.

Definition of Religious Pluralism and Ethnicity

Scholars of religion have made attempts to conceptualize, explain and define religious pluralism and ethnicity within different contexts and environments. Eboh (2019) defines religious pluralism as a situation where there exists a different religious persuasion within a given institutional frame. He further refers religious pluralism as a multi-religious society where different religious groups have different doctrines of salvation and world views which

eventually condition the style of life, values and ultimate goal of each group. Religious pluralism is also described as a situation where people of different religions and faiths live together and interact at all levels without fear or prejudice or persecution of the religious minorities. “Religious diversity, “religious inclusivism”, “religious tolerance” and “religious ecumenism are synonymous to religious pluralism (Ete, 2019).

From the foregoing explanations, one can define religious pluralism within the context of Nigeria as a situation whereby adherents of Christianity, Islam, Traditional Religion and others co-exist and are allowed to practise their different faiths as guaranteed by the Nigerian constitution.

Ethnicity is defined as a situation whereby people belong to a particular nation and share a cultural tradition (Hornby 2020). Umezina (2012) defines an ethnic group as one which ascribes to itself the common blood or common ancestry. He further explains that such an ethnic group may be numerically or geographically big or small. What usually binds people belonging to the same ethnic group is the common ancestor within the feeling of having a common origin which engenders togetherness and solidarity of the members of the ethnic group. Members of an ethnic group are united on the basis of geographical location, culture, religion, tradition, morality and language.

Dokua (2018) defines ethnicity as what distinguishes groupings of peoples who for historical reasons have come to be seen as distinctive by themselves and others on the basis of locational origins and a series of other cultural markers. Colloquial usage of ethnicity is tribalism which in some countries like America, the terms such as “discrimination”, “racism” and “prejudice” are used. Therefore, within the context of Nigeria, ethnicity can be defined as a group of people living in the six geo-political zones of North-East, North-West, North-Central, South-South, South-East and South-West, who are distinguished with their common origin and identified by their religion, language and culture.

Religious and Ethnic Pluralism from the Perspective of Islam

Generally, religion has been manifesting itself in a variety of ethnics, races, languages, devotional practices, myths and ritual rights from the ancient times of the dwellers of the cave to the societies of the famous empires of the old China, India, Iran, Egypt and Babylon (Mahmoud, 2019). Islam, a world monotheistic religion, recognises religious and ethnic pluralism which are as old as human history. A meticulous study of the Glorious Qur'an and authentic *Ahadith* of the Prophet (S.A.W) shows that religious and ethnic diversity are Divine design and wishes of Allah (SWT), the Creator of the universe and its inhabitants. In order words, Islam recognises religious diversity, religious inclusivism and religious tolerance in a plural society, populated by people of diverse ethnics, languages and cultures. The Glorious Qur'an mentions people of different faiths variously known as Muslims, Jews, Christians and Sabians. For instance, Allah (SWT) says:

Surely, those who believe (that is the Muslims), and those who are Jews, the Christians and the Sabians, whoever accepts faith in God and the last day and performs good deeds, they shall have their reward with their Lord, no fear shall come upon them nor will they grieve (Q2:62).

In another verse of the Glorious Qur'an, the Magians and the idol-worshippers/pagans are also recognised along the Muslims, the Jews, the Sabaeans and the Christians. Allah declares thus:

Surely, those who have accepted faith (that is the Muslims), those who are Jews, the Sabians, the Christians, the Magians and those who have associated other deities with God, God will judge them among them on the Day of Resurrection. God is Witness over all things (Q22:17).

While commenting on the above verse, Mahmoud (2019) explains that the Sabians may not have had a scripture unlike the Jews, Christians and Muslims, they were reported to have venerated stars and acknowledged a divine creator. He is of the view that Sabian faith may spiritually prefigure the truth in the non-prophetic wisdom religions such as Hinduism, Buddhism

and the religions of China and Japan. It is important to note that the term “*Ahl-al-Kitāb*” (People of the Revealed Books) is specifically referred to Jews and Christians because of the fact that their Prophets (A.S) namely Prophet Mūsā (Moses) and Prophet ‘Isā (Jesus Christ) were given holy books of *Taorat* and *Injil* respectively. Besides believing in the Glorious Qur’an revealed to Prophet Muhammad (S.A.W), Muslims are also enjoined to believe in the divine messages sent to the previous Prophets (AS) without any discrimination or distinction. This instruction is contained in the Qur’an where Allah (SWT) commands thus:

Say: “We believe in God, and in what has been revealed to us and what was revealed to Abraham, Ismail, Isaac, Jacob and the tribes and in (the books) given to Moses, Jesus and the prophets from their Lord. We make no distinction between one another among them, and to God do we submit (in Islam) (Q3:84).

Central to religious pluralism in Islam is the religious freedom and inclusiveness that is guaranteed to the adherents of different faiths. The Glorious Qur’an allows people of other faiths such as idol-worshippers or pagans to practise their faith (i.e. polytheism) (Q109) and that no one should compel or coerce people to accept Islam (Q2:256). Having different faiths in the world is the wish of Allah (SWT) because He had the power to make the whole mankind follow or belong to one religion. This religious diversity cum religious freedom is captured in the Qur’an where it says:

And if your Lord had pleased, surely all of those who are in the earth would have believed, all of them, then will you then force men till they become believers? And it is not for a soul to believe except by Allah’s permission...(Q10-99-100).

Prophet Muhammad (S.A.W) demonstrated how ethnicity should be managed when he appointed a black man, Bilal bn Abi Rabia, for having a good voice (than an Arab) as the first *Muadhdhin* (Caller to Prayer) in the history of Islam. He also accepted the suggestion offered by a man from Persia, Salman al-Farisi on the digging of trench during the battle of al-

Khandaq. On ethnicity, Islam recognises people with diverse ethnics or tribes, colours and languages. Diversity of ethnics or tribes, languages and colours are signs of the mightiness of Allah. The Glorious Qur'an mentions this diversity when Allah (SWT) declares thus:

And one of His signs is the creation of the heavens and the earth and the diversity of your tongues and colours; most surely there are signs in this for the learned (Q30:22)

In another place in the Qur'an, ethnic diversity of mankind is for identification and not for a particular ethnic or tribe to show its superiority or might over and above others because what Allah (SWT) values and cherishes in mankind is not ethnicity but religiosity and piety. Allah says:

O mankind! We created you from a single (pair) of a male and a female and made you into nations and tribes; that you may know each other (not that you may despise (each other)). Verily, the most honoured of you in the sight of God is (he who is) the most pious of you. And God has full knowledge and is well acquainted with all things) (Q49:13).

Prophet Muhammad (S.A.W) also condemns clamouring, fighting and killing one another on the basis of ethnicity or tribalism. He is reported to have said:

He is not of us who proclaims the cause of tribal partisanship; and he is not of us who fights in the cause of tribal partisanship; and he is not of us who dies in the cause of tribal partisanship (Tirmidhi and Abu Daud cited in Lemu, 1992:62-63)

Within the Muslim Community in the early period of Islam, ethnic stereotyping and ranking undercut the equality of all believers due to the fact that Islam was originally revealed to the Arabs and this fostered a sense of Arab superiority to other ethnic groups which made Arabs to reluctantly accept non-Arab converts as the equals of Arab Muslims. In his *khutbatul-widai* (farewell sermon), Prophet Muhammad (S.A.W.) cautioned mankind

especially the Arabs to eschew ethnicity on the basis of different colours, languages and tribes because all mankind are from the common origin or ancestor, i.e. Adam. He said:

O people! Your Lord is One and Your Father is One. For all of you are from Adam and Adam was created from dust. Verily, the most honourable of you with Allah is that (believer) who has *Taqwa* (piety). Verily, an Arab has no virtue above a non-Arab except by the *Taqwa* (piety)...(Mujahid, 2000:32).

Management of Religious and Ethnic Diversity in Islamic History

The mission of Prophet Muhammad (S.A.W) as the last Messenger of Allah (SWT) and as the completer of the religion of Allah (Islam) became pronounced in the 7th century. While in Makkah amidst the pagans and other atheists between 610 and 622CE, Prophet Muhammad focused his preaching on *Tawhīd* (monotheism) and *Taqwa* (God's consciousness). The pagans persuaded Prophet Muhammad (S.A.W) to join them to worship their 360 idols. This idea of compromise was rejected by the Prophet, (S.A.W) who instead, preached freedom of religion by stressing that the unbelievers (pagans of Makkah) were free to practise their religion (polytheism) and worship their idols and believers living in Makkah) should also be allowed to practise their religion (Islam) and worship their Lord (Q109:1-6).

Prophet Muhammad (S.A.W.) further preached religious inclusivism in Madinah between 622 and 632CE during which Madinah was noted for religious and ethnic pluralism. The formulation of *Sahifat al-Madinah* popularly known as the Constitution of Madinah allowed multiple people from diverse religious and ethnic backgrounds to live harmoniously in the Muslim *Ummah* (Community) on the basis of justice, tolerance, equality and peace. It was the community which comprised Muslims, Jews, Christians and heathens. While describing the religious pluralism among people of diverse faiths and tribes, Tumin et al (2020:65) said:

Islam dealt with the issue of religious diversity and unit of faiths in Medina in the most concrete fashion and the Prophet Muhammad (SAW) had to deal

with both the Jewish tribes of Medina and the Christian community of Najran.

It is interesting to note that the Constitution of Madinah had 47 articles which protected the fundamental human rights of all citizens in Madinah. Parts of the Constitution of Madinah which guaranteed equality, freedom of conscience and freedom of religion. It reads thus:

Article 25: The Jews shall have their own religion and the Muslims their own. (This applies) to their clients and to themselves with the exception of anyone who does wrong or acts treacherously, he brings evil on himself and his family members.

Article 37: Each must help the other against anyone who attacks the people of this document (Constitution). They must seek mutual advice and consultation. Any loyalty is a protection against treachery...

Article 40: The protected neighbour is as sacred as the protector himself as long as he does not harm and does not act treacherously (Thowhidul, 2018:194).

Besides the popular Constitution of Madinah, Prophet Muhammad (S.A.W) was also reported to have had some covenants with non-Muslims at one time and the other. These include Covenant with the Christians of Najran, Covenant with the Monks of Mount Sinai, Covenants with the Christians of Persia and Covenant with the Christians (Considine, 2016). The analysis of these various covenants and treaties by Craig shows Prophet Muhammad (S.A.W) practically demonstrated religious inclusivism, religious tolerance and religious accommodation in the Muslim Community.

Umar bn al-Khattab (R.A), the second Caliph (634-644CE) followed the footstep of Prophet Muhammad (S.A.W) by exhibiting freedom of religious worship in a plural society. In 638CE, Umar bn al-Khattab (R.A) was reported to have exhibited religious tolerance towards the Christians and Jews when he visited Jerusalem. During his visit, there was a good

relationship between him and the Christians to the extent that he was asked to observe his *salat* (prayer) inside their Church. He was also reported to have acted as a judge between the Christians and Jews concerning their settlement in Jerusalem (Tumin et al, 2020:65).

When Umar bn al-Khattab (R.A) was in Jerusalem, he signed an agreement with the Christians. Part of the agreement reads thus:

In the name of Allah, the Gracious, the Merciful. This is what is granted of security by the servant of Allah, Umar, the commander of the faithful, to the people of Jerusalem. He grants to all, whether sick or sound, safety for their lives, their property, their churches, and their crosses, and for all that concerns their religion. Their churches shall not be changed into dwelling places, nor destroyed, neither shall they nor their appurtenances be in anyway diminished, neither the crosses of the inhabitants nor ought of their possessions, nor shall any constraints be put upon them in the matter of their faith, nor shall anyone of them be harmed (Thowhidul, 2018:197).

One can deduce from the above Umar's agreement (with the Christians of Jerusalem) that there were religious tolerance, understanding and freedom during the administration of the rightly guided caliphs. Following the periods of the four rightly guided caliphs namely Abu Bakr bn Abu Quhafa (632-634 CE), Umar bn al-Khattab (R.A) (634-644CE), Uthman bn Affan (R.A)(644-656CE) and Ali bn Abu Talib (R.A) (656-661CE), religious and ethnic pluralism continued to be managed during the Umayyad and Abbasid caliphs who reigned between the late seventh and thirteenth centuries (661-1258CE). It was noted that during the Umayyad caliphate (661-750CE), Christians, Jews, Sabians and other non-Muslims enjoyed degree of tolerance and protection of their places of worship. During the Abbasid's administration, Christian Patriarchs and Jewish Rabbis held important financial, clerical and professional positions in the Muslim Community (Thowhidul, 2018).

In the later annals of the Muslim States and societies specifically during the Fatimid Caliphate in Egypt and Islamic Rule in Spain, there were different

ethnic groups and religions that came in contact with Islam and Muslims. Several Jews and Christians were said to have served the caliphs in different capacities. Among them were Ya'qub ibn Killis, Hassan Ibrahim (Jews) and Badr al-Jamali (an Armenian Christian) whose positions were equivalent to ministers of defence and civil service (Thowhidul, 2018). In Spain, people of different races and creed such as Suevi, Goth, Vandal, Romans and Jews were given equal rights with Muslims. It is stated that Muslim rule in Spain broke the power of the privileged group, the nobility and clergy. The Islamic rulers ameliorated the condition of the servile class and gave the Christian landowner, the alienation of his property which he was denied under the Visigoths (Thowhidul, 2018). While describing the freedom of religion and religious inclusivism which Jews and Christians enjoyed under the Muslim rule in Spain, Yitik (2004:5) writes thus:

In Islamic history, religious persecution of the members of other faiths was almost absent. The rule "Let there be no compulsion in religion" has banned Muslims from practising what is called religious persecution against non-Muslims. Jews and Christians under Muslim rule were not subject to exile, apostasy or death, which was the choice offered to Muslims and Jews in reconquered Spain. And Christians and Jews were not subject to any major territorial and occupational restrictions such as were the common lot of Jews in pre-modern Europe.

Contrary to what was witnessed during the lifetimes of Prophet Muhammad and his successors, religious and ethnic pluralism have not been properly managed in some contemporary Muslim worlds. For instance, the religious minority communities in Saudi Arabia, as claimed by the United States, State Department have not been fairly treated. It is said that the public practice of Christianity and other religions is prohibited under the Saudi Arabian law. In Syria and Iraq non-Muslims also face some persecutions. However, some Muslim majority countries follow the footsteps of Prophet Muhammad by recognising and accommodating religious and ethnic pluralism. These Muslim majority countries include Turkey, Albania, Gambia, Kazakhstan, Senegal and Uzbekistan (Considine, 2016). While recalling the practices of

religious tolerance and ethnic pluralism in the classical periods of Islam, Tumin et al (2020:65) write:

During the golden ages of Islam (750-1258CE), people of all races and ethnic groups lived and worked together for the Muslim empires at that time, especially in the cities of Baghdad and Cordova. People of different religions and beliefs such as Muslims, Jews, Christians and the worshippers of fire collaborated to expand knowledge and conducted scientific research like translating ancient manuscripts from Greek, Persian, Indian and other languages into Arabic.

Manifestation of Religious and Ethnic Pluralism in Contemporary Nigeria

Nigeria is regarded as a multi-cultural, multi-ethnic and multi-religious country where people of diverse culture, language, religion and ethnicity coexist with one another and where different people of different religions exhibit their religious beliefs and practices in private and public domains. Nigeria is said to be the most populous country in Africa. As at 2022, Nigerian population was estimated as 218, 541, 212 and it was projected to be 223,804, 632 (224 million) in 2023 (UN World Project, 2022).

Islam, Christianity and Traditional Religion are the three major religions in Nigeria. However, Islam and Christianity are the two most popular religions. Available record shows that as at 2018, the adherents of Islam were estimated to be 78,056,000 representing 50-52% of the population, while the adherents of Christianity were estimated to be 76,281,000 representing 46-48%, members of the Traditional Faith constituted 0.6%, while others were 1.30% (Pew Report, 2018). To further show the religious pluralism in Nigeria, there are different sects and denominations within Islam and Christianity. The adherents of Islam in Nigeria comprise Sunni Muslims including the *Sufi* brotherhoods of Qadariyyah and Tijaniyyah, Shi'ah, Ahmadiyyah and Kala Kato. The major sects and denominations among Christianity are Evangelicals, Roman Catholics, Anglicans, Pentecostals, Baptists, Methodists, Presbyterians, Latter-day Saints Church, and

Jehovah's Witnesses (Garba, 2020). Other sects within Christianity in Nigeria are Seventh-day Adventists, the *Aladura* churches including the Celestial, Cherubim and Seraphim. Besides Islam, Christianity and Traditional Religion, few Nigerians are adherents of Judaism, Hinduism, Baha'i Faith, Chrislam, the Grail Movement, the Rosicrucian Order, the Freemasonry and the Reformed Ogboni Fraternity.

In 2018, available record showed that Nigeria had about 400 ethnic groups. The major ethnic groups in Nigeria are Hausa, Yoruba, Igbo (Ibo), and Fulani. Hausa people, an ethnic group that speak Hausa language made up of 30 percent of the Nigerian population, Both Yoruba and Igbo ethnic groups constituted 30 percent while 6 percent of Nigerians were Fulani ethnic group. The remaining 34 percent of the population was shared among the minority ethnic groups of Tiv, Kanuri/Beriberi, Ijaw/Izon and others. The ethnic groups are found in the major southern and northern regions of the country. For the Northern region, the commonly found ethnic groups are the Hausa, Kanuri and Fulani. The southern region constitutes majorly Yoruba, Igbo and Niger Delta people (Dokua, 2018). While giving a comprehensive report on the Nigerian religious and ethnic diversity in 2020, Office of the International Religious Freedom, United States Department of State reports thus:

The Hausa, Fulani and Kanuri ethnic groups are most prevalent in the predominantly Muslim North-West and North-East regions. Significant numbers of Christians, including some Hausa, Fulani and Kanuri also reside in the North-East and North-West. Christians and Muslims reside in approximately equal numbers in the North-Central and South-West regions, including Lagos where the Yoruba ethnic group-whose members include both Muslims and Christians, predominate. In the South-East and South-South regions, where the Igbo ethnic group is dominant, Christians groups, including Catholics, Anglicans and Methodists, constitute the majority. In the Niger Delta region, where ethnic groups include Ijaw, Igbo, Ogoni, Efik, Ibibio and Urohobo, among others, Christians form a substantial majority; a small but growing minority of the population is Muslim. Evangelical

Christian denominations are growing rapidly in the North Central and South East, South-South and South-West regions. Ahmadi Muslims maintain small presence in several cities, including Lagos and Abuja. The Shia Muslim presence is heavily concentrated in the North-West region states of Kaduna, Katsina, Sokoto, Zamfara and Kano (International Religious Freedom Report, 2020:4).

Historically, since the 19th Century, Nigeria has not been able to manage its religious and ethnic pluralism due to the British colonisation that promoted evangelization through western education, the rise of Pentecostalism and Salafism that preached religious exclusivism and particularism and the rise of fundamentalist and extremist groups such as Islamic West Africa Province (ISWAP) and Boko Haram that misinterpreted Islamic texts, declared *takfir* (unbelief) on Muslims and waged Jihad against Muslims and non-Muslims in the Northern Nigeria and the politicisation of religion by the Nigerian political class (Owoyemi, 2020).

From the foregoing, one may assume that the plurality of Nigeria ought to be a source of strength and blessing for the country, but the reverse is the case if one considers the prevalent ethno-religious situation which has had adverse effect on the socio-economic and political affairs of Nigeria since 1999 when the country returned to democratic dispensation. The religiously motivated violent crises which Nigerians had experienced in the past reveal the fact that religious pluralism has not been effectively managed by the government and religious practitioners. It is on record that some Traditional Religious practitioners and Muslims had, at one time or the other, clashed. Some of the clashes between Muslims and Traditionalists in the South-west include Shaykh Dandawi clash with Ogun worshippers in Ado-Ekiti, Ajagbemokeferi vs Oloolu religious riot in Ibadan, Osogbo Muslim-Osun devotees' conflict and *Gangaro* Masquerade/Muslim religious violence in Osogbo (Salisu, 2014). Similarly, some adherents of Islam and Christianity had fought and killed one another all in the name of God. For instance, the introduction and implementation of *Shari'ah* law in the Northern Nigeria, the introduction of Islamic Bank, *Jaiz* in Nigeria and the wearing of *Hijab* by female students in the south-west public schools are among the religious

issues that have claimed lives of some Nigerian Muslims and Christians (Quadri, 2013).

Nigeria has witnessed both the intra and inter-religious conflicts. For instance, due to doctrinal and ideological differences, a Muslim group will accuse another Muslim group of infidelity and heretical practices. For example, *ahlul-sunnah* (group that claims to have followed the footsteps of Prophet Muhammad (S.A.W.)) has accused *ahl-Tariqah* (the Sufis) of heretical innovations in Islam. Similar accusation of infidelity is levied by the protestant churches against the Catholic Church (Nweke, 2019).

Exhibiting ethnicity in a negative way is also said to have been responsible for the underdevelopment of Nigeria. The desire to dominate a particular ethnic group by another is very common in Nigeria. Due to fear of domination of a minority ethnic group, a civil war was fought for 30 months and the aftermath of the war has created ethnic suspicion and hatred till the present day. While describing the negative impact of ethnicity on the Nigerian politics, Umenzinwa (2012:221) writes:

The level of ethnic rivalry in Nigeria has made it impossible for her to produce the right leaders who live above boards, who exude impeccable and predictable character, and who are ready to spend themselves for the development of the nation. Ethnic affiliation has not allowed such leaders to emerge. At each election, the emphasis has always been on where the candidates come from rather than on the right candidates for the election.

From the foregoing discussion, it is obvious that religious and ethnic pluralism have not been properly managed in Nigeria despite the fact that the Nigerian Constitution allows its citizens, irrespective of their ethnic background, to practise religion of their choice without fear or intimidation. For instance, the 1999 Constitution of the Federal Republic of Nigeria, Chapter iv, section 38 states thus:

Every person shall be entitled to freedom of thought, conscience and religion, including freedom to change his religion, belief, and freedom

(either alone or in community with others, and in public or in private) to manifest and propagate his religion or belief in worship, teaching, practice and observance (Ministry of Information and Culture, 2004:78).

Unfortunately, some Nigerian politicians have wrongly used religion and ethnicity to score and achieve political ambition without taking into consideration the desire to have good governance and development. The recent condemnation of the Muslim-Muslim ticket of All Progressive Congress (APC)'s Presidential and Vice Presidential Candidates; in persons of Ahmed Bola Tinubu and Kassim Shetima in the 2023 Presidential Election, is a pointer to the fact that religious intolerance and ethnicity have been a bane of the Nigeria's development. How can Nigerians derive lessons from the early Muslims in managing religious and ethnic diversity since 7th century? The rest of this paper addresses this germane question.

Lessons for Nigerians on the Management of Religious and Ethnic Pluralism in the Muslim World

The plurality of Nigeria is incontrovertible. Its plurality is clearly manifested in the diversity of culture, language, ethnicity and religion of Nigerians who reside in the six geo-political zones-namely North-East, North-West, North-Central, South-East, South-South and South-West. The fact is that human beings, irrespective of their colours, ethnics and languages, are from the same ancestor-Adam and Hawa' as taught in the Qur'an (Q4:1, Q49:13). Thus, adherents of different religions from diverse ethnic groups in Nigeria should see themselves as belonging to the same One Big Family. Nigerians from different ethnic backgrounds should love and live in peace with one another as witnessed in the city of Madinah because it is practically impossible for an ethnic group in Nigeria to live in isolation without economic and political support from another ethnic group. Muslims alone cannot develop Nigeria politically and economically without the support and cooperation of the adherents of Christianity, Traditional Religion and others. Similarly, Hausa, Fulani, Kanuri and Tiv ethnic groups in the Northern region cannot alone produce all what they need for their economic survival without interacting socially and economically with other ethnic groups in the

South-East or South-West and vice-versa. From the Islamic perspective, every ethnic group is indispensable and every Nigerian should have a sense of belonging because human beings are from the same origin-Adam and Eve (Q4:1).

During the lifetime of Prophet Muhammad (S.A.W) in Madinah (622-632CE), religious inclusivism cum religious tolerance was encouraged and practised among Arabs of different tribes and clans that professed paganism, Judaism, Christianity and Islam. A robust and cordial inter-faith relationship existed between Prophet Muhammad (S.A.W) and *Ahl al-Kitāb* (people of the book i.e. Jews and Christians) in Madinah. This kind of interreligious relation implies that Islam recognises religious pluralism and religious inclusivism. Therefore, adherents of Islam, Christianity and Traditional religion can borrow a leaf from the lifetime of Prophet Muhammad (S.A.W.) and his successors on the way and manner religious and ethnic pluralism were managed. The preaching of particularism and exclusivism by some religious practitioners has not promoted good inter-faith relations among adherents of different faiths in Nigeria. In other words, the absolute claim to truth by a religion, or a claim that only a particular religion can guarantee salvation or guarantee paradise/good heaven to its adherents is not promoting inter-religious dialogue and interaction among some religious practitioners in Nigeria. If Traditional Religion, Islam and Christianity could survive for thousands of years and be practised by many Nigerians, there must be some truth in those religions. From the Islamic perspective, existence of different religions on earth is the wish of God who can be approached in different ways (Q10:99), hence every religion should be accommodated and tolerated in Nigeria (Q2:256, Q109:1-6).

Another lesson Nigerians can learn from the Muslim world on the management of religious and ethnic diversity is the making of covenants and peaceful negotiation/dialogue between Muslims and non-Muslims of diverse ethnics living in majority Muslim countries. The treaties, covenants and constitution fashioned during the lifetime of Prophet Muhammad (S.A.W.) allowed non-Muslims to live peacefully in the Muslim Community. As it

was recorded during the lifetime of Prophet Muhammad (S.A.W.) and his successors, some covenants such as Covenant with the Christians of Najran, Covenants with the Christians of Persia and Madinah Constitution were made by Prophet Muhammad (S.A.W.) in order to allow Christians and Jews to practise their religion and live peacefully among themselves (Thowhidul, 2018). In the modern world, Muslim majority countries like Turkey, Albania, Egypt, Indonesia, Kazakhstan and Uzbekistan followed the footsteps of Prophet Muhammad (S.A.W.) and his Companions by managing religious and ethnic pluralism. In those countries, people of other faiths besides Islam are allowed to practise their religion without any fear or molestation. Nigeria, a multi-religious country should emulate those countries by strengthening its religious institution through enacting laws by the national and state assemblies. The laws should be made for the creation of a Federal Ministry of Religious Affairs and allow every state to make laws that will effectively manage religious pluralism and ethnic diversity. Coupled with this, every state should set up interreligious/interfaith council (as exemplified by Prophet Muhammad (S.A.W.) and his Successors) in order to encourage interfaith dialogues and interactions among adherents of different faiths, especially Muslims and Christians.

Conclusion

The study has been able to reveal that religious and ethnic pluralism are integral parts of human existence. Since the 7th century, Muslims have been taught how to manage religious and ethnic diversity by exhibiting religious freedom, tolerance, love and peaceful co-existence with peoples of different cultures and faiths as contained in the Islamic scripture. Unfortunately, due to the British colonisation and the preaching of religious exclusivism and particularism since 19th century as well as politicisation of religion since 21st century by the political class, Nigeria, a multi-religious and multi-tribal country has not been able to manage its religious and ethnic diversity for socio-economic and political development in the modern world. It is believed that if Nigerians can draw lessons from the Muslim world on the management of religious and ethnic pluralism, Nigeria will witness desired

development and peaceful-coexistence among adherents of different faiths of diverse ethnic backgrounds.

Recommendations

Arising from this study, the following recommendations are offered with a view to managing religious and ethnic pluralism in Nigeria for national development:

- (i) Nigerians, irrespective of their ethnic backgrounds or tribal affiliations, should see themselves as members of the same family or progenitor-Adam and Hawa' and exhibit love among themselves. Hence, Hausa, Igbo, Yoruba and other ethnic groups in Nigeria should trace their common origin to their fore parents-Adam and Hawa (Eve) by coming together as one big family for the unity, peace and development of Nigeria.
- (ii) Nigerian government at all levels should strengthen their religious institutions by making laws through state and federal legislatures for the management of religious pluralism that will promote religious inclusivism and tolerance.
- (iii) Federal and state governments should establish a Ministry of Religious and Cultural Affairs for the management of religious and ethnic diversity at the state and federal levels.
- (iv) Individuals belonging to different faiths (Islam, Christianity, Traditional Religion and others) should encourage and promote interfaith dialogues through the establishment of interfaith council or committee at local government level by the apex religious bodies such as Nigerian Supreme Council of Islamic Affairs (NSCIA) and Christian Association of Nigeria (CAN).
- (v) Nigerians of diverse religious and ethnic backgrounds should exhibit their religious doctrines that teach love, tolerance, good

neighbourliness, truthfulness, sincerity, peace, etc., that are germane to the development of the country

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Operationalising the Amazing Qur'ān: Yoruba Muslim Clerics in Focus

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Abstract

The Qur'ān is so much a unique sacred book of divine origin that it has no parallel among other books lending itself to a divine revelation. An aspect of this uniqueness is pertaining to the multiplicity of functions it performs and the various usages to which it is put to meet particular ends. It is the book from which guidance is to be sought on worship, ethical teachings for regulating human's activities are to be obtained, legal principles and codes for harmonizing the social life of a Muslim are stated and invariably wherein solutions are to be fetched for various challenges of life. As a matter of fact, Muslims, since the prophetic era up till date, have successfully been replicating the ideal teachings of the Qur'ān in various aspects of their lives, be they personal or communal, physical or spiritual, though with some sort of disparities. Resorting to the Qur'ān, in the face of challenges, however, with a view to finding temporary or permanent solution to one problem or the other is a common practice among the Muslims of all ages probably due to its historical value and its divine origin. Operationalising the amazing Qur'ān among the contemporary Muslims therefore calls for a serious examination in order to meet the purpose it was basically revealed for. This paper seeks to examine how the Qur'ān is being operationalised among the contemporary Yoruba Muslim clerics and how well it could be streamlined based on the Islamic principles.

Key words: The Qur'ān, Yoruba Muslim clerics, Shari'ah, Operationalization,

Introduction

The Glorious Qur'ān is the actual word of Allah revealed to the last Prophet of Allah Muhammad ibn Abdullah through Arch-Angel Jibril as the concluding part of the Divine means of guidance communication promised to mankind through Adam. Thus, the Holy Qur'ān is the last of all the scriptures of Allah sent to mankind serving as the divine atlas for the Muslims on their general daily activities be they social, spiritual, moral, economic and political. It was revealed and written in the language of Prophet Muhammad (SAAS) which is Arabic language. (Abdul,1982). According to Tantawee (2006), the Qur'ān was revealed through Arch-Angel Jibril (AS) to Prophet Muhammad (SAAS) in piecemeal for a period of twenty three years. Murrad (1985) opines that the Qur'ān was revealed, recorded and committed to memory during the life time of Prophet Muhammad (SAAS).

The Qur'ān is the primary source of Shari'ah (Islamic law) for Muslims in all aspects of life and this therefore accounts for why Abdulsalaam (2017) posits that the Qur'ān is a unique book whose knowledge encompasses all facets of human life not only in this world, but also the hereafter. The Qur'ān, according to Denfer (1981), as cited in Abdulsalaam (2017), is also considered a kind of revelation embedded with Divine guidance thus:

Revelation is an interpretation of the Arabic word *Wahy*. This word '*Wahy*' was derived from a verb root "*aohaa*" which occurs in a shade of meanings in the Qur'ān. It was used as guidance in natural intuition (28:7), guidance in natural instinct (16:68), guidance by signs (19:11), guidance from evil (6:112) and guidance from God (8:112). *Wahy* in the sense of 'revelation' is guidance from God for His creation brought by the Prophet who received the word from God through one of the means of revelation.(Abdulsalaam, 2017: 19)

Considering the Holy Qur'ān from different perspectives, be it linguistic, anthropological or ecological, it will be observed that it is comprehensively detailed and a complete word of Allah without any human corruption, interpolation or alteration. The Qur'ān also attests to this thus: 'Surely, We have revealed the Reminder and We will most surely be its guardian (Q15:9).

Qur'ān: Conceptual Clarification

According to Razi (2006), the word Qur'ān is derived from the Arabic root verb '*Qaraha*' meaning to gather something. Thus, to him, the Qur'ān, is so named because it contains chapters and verses. To Philips (1997), the word "Qur'ān," which is a verbal noun, is equivalent in meaning to "qiraa'ah," as both come from the verb "qara'a" which means "to read." That is, Qur'ān literally means "reading or reciting". The term "Qur'ān" has however, been historically and specifically used to refer to the book which was revealed to Prophet Muhammad (SAAS).

Philips further opines that:

The term "Qur'ān" is mentioned in a number of places throughout the Book in reference to itself. For example: "Verily, this Qur'ān guides (humanity) to that which is most just. The name Qur'ān is used to refer to both the Qur'ān as a whole, as in the previously quoted verse; as well as to each verse or group of verses, as in the following verse: "And if the Qur'ān is recited, you should listen to it and be silent, that you may receive mercy "(1997: 85).

Denffer (1981) defines the Qur'ān as "the speech of Allah sent down upon the last Prophet Muhammad (SAAS) through the Angel Gabriel, in its precise meaning and precise wording transmitted to us by numerous person (*Tawaatur*) both verbally and in writing" (p6). Khallaafas quoted by Jareeshah (1987:6) describes the Qur'ān as:

the word of Allah revealed by the trusted Spirit to the mind of the Apostle of Allah Muhammad the son of Abdullah (SAAS) with its Arabic wording

and truthful meaning so that it may be a proof attesting that he is an Apostle of Allah as much as to be a book of law for people to be guided by it as well as a means of drawing close to Allah by reading.

Qur`ān is the one codified in between the two covers of Mushaf starting with Fatiyah and ending with Suratun-Naas and one which was passed down to us in succession with people reciting it mouth to month from one generation to another and was protected from any alteration or amendment in conformation of Allah's statement, the Exalted be He "verily, We revealed the remembrance and surely, We are its protectors" (Q15:9)

In spite of the afore mentioned definitions , Jareeshah (1987) opines that giving an all-inclusive and all-encompassing definition of the Qur`ān is an impossible task analogous to the unique nature of the Qur`ān which, according to him, refuses to be encompassed. Perhaps the best description of the Qur`ān is one given by its conveyer, that is, Prophet Muhammad (SAAS) when he said:

In it (the Qur`an) is an information about what was before you, and an information about what will come after, as well as solutions pertaining to the matters between you. It is a clear speech – not a jest. Whoever abandons the Qur`an out of arrogance – Allah will shatter him! And whoever seeks guidance in something else, Allah will leave him straying. The Qur`an is Allah's firm rope, it is a wise reminder and the right way. Neither passion can divert it, nor can tongues change it. The knowledgeable cannot satisfy their appetite for it neither can it be spent out through continuous repetition. There is no end to its splendor. Even the jinns, when they heard the Qur`an, could not resist without saying: 'Verily, we have heard a wonderful Recitation (this Qur`an), which guides to the straight path.' Who speaks according to the Qur`an, speaks the truth; who works by it, will be rewarded; who judges according to it, he is just; and who invites to it, he is guided to the straight path. (Jareeshah, 1987:8).

Considering the various definitions given by the above scholars, it would be observed that the Qur`ān is very unique for the following reasons:

- i. speech/actual word of Allah;
- ii. through Arch-Angel Jibril;
- iii. concluding part of Divine communication to mankind; and
- iv. a means of guidance هُدًى لِلنَّاسِ وَبَيَّنَّتْ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ (Q2:38,Q2:185)

A Brief Historical Account of the Revelation of the Qur'ān

The revelation of the Qur'ān to Prophet Muhammad began when he attained the age of forty (40) in the year 610 C.E The first portion of this revelation met him coincidentally in a cave called *Hira* which is located in a mountain at a few miles away from Makkah where he used to meditate on the creation of the heavens and the earth in search of the true Creator.

The Qur'ān, since the beginning of its revelation was documented for future use. There were men of literacy on whom the Prophet conferred the official role of recording the Qur'ān bit by bit as it was being revealed. So, whenever a portion of it was revealed these scribes would be summoned immediately for proper documentation of the portion and this practice continued uninterrupted throughout the life time of the Prophet (SAAS). The most prominent among the scribes was Zayd bn Thabit (Abdulsalaam, 2017). Aside its official recording, the Qur'ān was also committed to memory massively by companions seeking the rewards attached to both its reading and memorization as stated both in the Qur'ān and Hadith. These two ways served a complementary role to each other resulting in the ultimate and perfect preservation of the word of Allah for future generations.

However, the Qur'ān left by the Prophet at the time of his death was not in the form of a book since it was not as a single entity nor was it collected together from various writing materials where it was first documented during his life time. This was due to scarcity of writing materials on one hand and the expectation of more revelations on the other hand.

This responsibility nevertheless, was met first by the first Khalifah, Abu Bakr, however ordered the production of the first copy of the Qur'ān by

collecting it from the various fragments. The third Khalifah, ‘UthmanbnAffan Completed the efforts of the first khalifah by unifying the different modes by which the Qur’ān was being recited before and during his time and by making several copies from the copy of the Qur’ān compiled in Abu Bakr’s time and distributing them to each of the provinces in the then Muslim empire (Rahim, 2001).

The Qur’ān is such a book generally believed by the totality of the Muslims as an inimitable word of the infallible and Almighty Allah revealed through the agency of the trustworthy Angel Gabriel to Muhammad the Arabian Prophet of impeccable character. It is equally believed that no single part of it can be possibly attributed to Muhammad as history testifies that he was an illiterate who could neither read nor write. This perhaps accounts for the reason he was made unlettered as alluded to by the Qur’ān when it reads: وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذْ لِأَرْتَبِ الْمُبْتَلُونَ “Neither did you read any book before it (the Qur’ān), nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted” (Qur’ān chapter 29:48).

The Qur’ān is also believed by the Muslims to be a multipurpose book. To them, it is the main source of all religious teachings of Islam with regards to the knowledge about God, the Prophets, about the fundamentals which comprise prayer, fasting, alms giving and pilgrimage. It is a source of legislation for them comprising what is lawful and unlawful on a variety of issues like foods and drinks, marriage and divorce, business transactions and others. It constitutes their great source of information about the people of the old, and various narratives about earlier Prophets and their messages to their people and the latter’s responses as well as it is being a source of information about incidents of historical value. The Muslims also use the Qur’ān for liturgical purposes as of course, they derive from it the primary prescriptions for the regulation of daily living and to which its people turn to find nourishment and salve for their devotional life (Abdulsalaam, 2017)).

Features of the Holy Qur'ān

The Qur'ān as a Sacred Book of Allah contains so many distinct and imperative features that make it unique in all ramifications and also confirm its validity and authenticity. The following are some of the features of the Holy Qur'ān:

1. All previous Divine messages are preserved in it. Allah (SWT) explains that nothing is left out undiscussed in the Book including the historical information of the early Prophets and their books. (Q6:38)
 2. No human interpolation. The Qur'ān states: 'Surely, We have revealed the Reminder and surely We shall be its guardian' (Q15:9). Another portion states: '...لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ'. It is a Mighty Book. Falsehood shall not come into it from before it nor from behind it; it is a revelation from the Wise, the Praised One' (Q41:42).
 3. Fundamental law of human life and complete code of conduct. Qur'ān contains the fundamental law and code governing the entire life of man without any exception and this accounts for why the Creator says: وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ... And whoever did not judge by what Allah revealed, those are the unjust' (Q5:45).
 4. The greatest miracle given to any Prophet. The Holy Qur'ān as the mother of all books revealed in the Prophet's dialect can be read in many different dialects without any change to its meaning.
 5. Not to be touched except in the state of purity. One of the uniqueness of the Holy Qur'ān is that it is quite a Pure Book and the Originator that is, the Creator prefers and therefore orders that only the pure ones must touch it. The Qur'ān states: لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ
- 'None shall touch it save the purified ones' (Q56:79).

6. No crookedness shall creep into it. Allah testifies that the Holy Qur'an does not contain any contradiction or crookedness عَلَى الْحَمْدِ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا (Q18:1).
7. It is preserved in a secured Tablet: Allah establishes that the Holy Qur'an is divinely preserved in a secured Tablet known as *Lawhul –Mahfuuz*. The Qur'an states: بَلْ هُوَ قُرْآنٌ مَّجِيدٌ فِي لَوْحٍ مَّحْفُوظٍ (Q85:21-22)
8. Revealed for 23 years. One of the beauties and uniqueness of the Holy Qur'an is that it was revealed piece meal for a period of twenty three years. This undoubtedly paved way for clarifications and explanations of some previously revealed verses or portions that seemed to be somehow ambiguous to the early Muslims and all other generations of Muslims.
9. To ensure its competence, Jibril led Prophet Muhammad in its recitation annually in the month of Ramadan and this was done twice in the year of the Prophet's demise before his death.
10. Treasure of all sciences and the fountain of all knowledge. In Q3:7, Allah says this about the Qur'an:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّسُخُونَ فِي الْعِلْمِ يَقُولُونَ ءَأَمَّنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

It is He Who has sent down to you the Book. In it are verses that are entirely clear, they are the foundations of the Book; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow (only) that which is not entirely clear thereof, seeking Al-Fitnah, and seeking its Ta'wil, but none knows its Ta'wil except Allah. And those who are firmly grounded in knowledge say: "We believe in it; all of it is from our Lord." And none receive admonition except men of understanding

11. Its like cannot be produced by combined efforts of men and Jinn

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'ān) to Our servant (Muhammad), then produce a Surah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allah, if you are truthful). (24. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers (Q2:23).

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا مَنِ اسْتَضَعْتُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

Or do they say: "He has forged it" Say: "Bring then a Surah like unto it, and call upon whomsoever you can besides Allah, if you are truthful!" (Q10:38)

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُورٍ مِّثْلِهِ مُفْتَرِيَاتٍ وَادْعُوا مَنِ اسْتَضَعْتُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

Or they say, "He forged it." Say: "Bring you then ten forged Surahs like unto it, and call whomsoever you can, other than Allah, if you speak the truth!"(Q11:13)

قُلْ لَّيْنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

Say: "If mankind and the Jinn were together to produce the like of this Qur'ān, they could not produce the like thereof, even if they helped one another." (Q17:88-89)

12. It has about 20 other names and many attributes: The Qur'ān is called by some other names and attributes in the Holy Qur'ān itself showing the uniqueness, authenticity and the importance of the Scripture. Some of the names include *Al-Kitab*- the Book (Q2:2), *Al-Hudah*-the Guidance (Q2:2), *At-Tanzil*-the Revelation/Sent down (Q26:192), *Adh-Dhikr*-the Reminder (Q15:9), *Al-Furqan*-the Criterion or standard of judging right and wrong, true or false) e.t.c. Some of its attributes are *Nur*- Light, *Rahmah*- Mercy, *Majeed*- Glorious, *Mubarak*-Blessed, *Shifāu*- Remedy/ Cure e.t.c. These names and descriptions indicate the many aspects of the message of the Qur'ān (Lemu, 2005).
13. Any part of it could be used for a purpose desired. One of the importance of the Qur'ān is that it could be used for any desired purpose. This accounts for why it is called the Cure, Healing and Remedy for any ailment and a kind of mercy for all mankind and jinn. Allah says:

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

And We send down of the Qur'ān that which is a cure and a mercy to the believers, and it increases the wrongdoers in nothing but loss (Q17:82)

14. As a protection against the evil ones. Allah revealed the Qur'ān as a kind of protection and fortification for the Prophet (SAAS) and the whole universe. This necessitated the revelation of Suratul- Falaq and Nās (Qur'ān chapters 113 and 114).
15. The best of men is he who knows it and teaches it to others. The Prophet is reported to have emphatically stated while talking about the importance of learning and teaching the Qur'ān that: 'The best of you (people), is the one who learns the Qur'ān and teaches and teaches others' (Muhammad, 1997:443). The Prophet is even reported to have said: 'Read the Qur'ān, because it is going to be an intercessor for the its recite on the Day of resurrection' (Muhammad, 1997:443).

16. It is to be read or recited in a beautiful and loud voice. The Qur'ān states: *وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ* recite it slowly with a beautiful voice, for that will help in understanding the Qur'ān and contemplating it (Q73:4). A reciter of it should take at least 7 days to read the complete Qur'ān and at best (i.e. longest time) a month to complete (Q17:106).
17. When being read, attention must be paid, to its message. Allah (SWT) enjoins that full concentration must be given to the Qur'ān whenever it is being recited because if it is so done, both the reciter and the listener will surely be rewarded for it. Allah says:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

So, when the Qur'ān is recited, listen to it, and be silent that you may receive mercy (Q7:204).

18. Its recitation causes tranquility and angels to descend. Anywhere the Qur'ān is being read or recited, according to Hadith six of An-Nawawi's collections, the Angels of Allah will descend to surround them and ask Allah to send down His mercy, favour and tranquility upon the people in the gathering. Moreover, the Angels will not depart until they stop reciting it (Abdul, 1980).
19. When it is being read, people who have knowledge fall down on their faces in humble prostration. The Qur'ān states:

قُلْ ءَامِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَىٰ عَلَيْهِمْ يَجِرُونَ لِالَّذِينَ سَجَدًا

Say: "Believe in it or do not believe (in it). Verily, those who were given knowledge before it, when it is recited to them, fall down on their chins (faces) in humble prostration (Q17:107).

Operationalising the Amazing Qur'ān: the Contemporary Yoruba Muslim Clerics in Focus

Despite all the above features, importance and the usefulness of the Glorious Qur'ān, the ways and manners it is being inappropriately used by some contemporary Yoruba Muslim clerics are quite heretically inclined. This explains why Owoyemi (2021) classifies them thus:

Today various learned Yoruba Muslims using the Glorious Qur'ān in different ways and for different purposes. There are some Yoruba Muslim clerics known as Alfa akomonikewu (Traditional Muslim clerics who specialise in teaching children the reading of the Glorious Qur'ān), Alfa alasiri/alaajo (Muslim clerics who specialise in using the Glorious Qur'ān for spiritual healing) and Alfa oniwaasi (Muslim clerics who specialise in using the Glorious Qur'ān for preaching /missionary activities) (p.134)

The following are some of the ways and manners the Yoruba Muslim clerics use the Qur'ān:

1. The Qur'ān being used as an article/ ingredient/souvenir: Some Muslims of today make the Glorious Qur'ān part of wedding articles / ingredients to be given to the brides who at times cannot even pronounce any letter from it. Some portions of it or full copies are also distributed to people as souvenirs at *Fidau*/funeral/ burial, birthday party or other ceremonies without considering the state of purity, faith and knowledge of the recipients. Owoyemi explains this further when he opines:

It is also observed that items such as a copy of the Qur'an, a kettle, Hijab and a rosary are added to the bridal gifts for engagement ceremony. The engagement items are the gifts for the bride. During the engagement ceremony, an officiating person, usually an elderly woman will take the items one by one, using them to pray for the bride. It is believed among the Yoruba that engagement items symbolise important things in the marital life of the bride. At the end of the prayer, the bride will be asked publicly to pick

the most valuable item of the engagement. Usually, if the bride is a Muslim, she will pick a copy of the Qur'ān and show it to guests in attendance (2021:137).

2. Its recitation as a means of collecting money. It has now become an order or a standing tradition among the contemporary Muslims (especially the clerics) of today that the Qur'ān must be recited as a kind of entertainment in the Muslim gatherings or ceremonies after which money is collected from people. Owoyemi (2021) is also of the opinion that this act is very common among the Yoruba Muslim clerics when he states:

Some Yoruba Muslims have also imbibed the culture of celebrating their birthday on yearly basis with fun fare, pomp and pageantry. Yoruba Muslim clerics are usually invited to such an occasion when the celebrant will ask them to read the whole Qur'ān for him/her. Depending on the number of Muslim clerics at the occasion, the whole Qur'ān may be read three times. One *hizb* (one of 60 parts) of the Qur'ān may be given to each and every one of the Muslim clerics to read (p.137).

Similarly, some Yoruba Muslim clerics would even claim to have recited some portions of the Qur'ān for people that are not found at home and thereby request that those people should forward the money (for the recitation) to them later.

3. Qur'ān being displayed as an exhibition: It is very common among the contemporary Muslims to have a copy of the Qur'ān displayed in front / back of their vehicles, on their T.V set or shelf to show a Muslim house. These copies of the Qur'ān are just for exhibition purpose without any sign of readability which makes them very dusty and this is contrary to the essence of its revelation
4. Qur'ān being used as a dubious way of collecting money from people: It is very common among the contemporary Muslim clerics to skeptically gather money from people in Muslim gatherings by

distorting the meaning of the verses or portions of the Holy Qur'ān just to make money. For example, the *Jaabu* in '*Inna Ladhīna Jaabu*' (indicate chapter and verse) is ascribed to Ijebu people; 'Ar-Rahman' which means 'the Gracious/ Beneficent' is apportioned to *Ara Imo ni Ijebu* (the Imo people in Ijebu); '*Watarokuukaqooimaa*' meaning- 'they leave you standing'(Q62:11) is ascribed to *Ara Koka* (the people of Coker); '*Inna akramakum*' which means 'the most honourable of you'(Q49:13) is translated as- *fun awon alankara* (for those who wear Ankara- a kind of cloth in Africa) e.t.c. All these heretical interpretations of the Qur'ān are mainly done to eulogise the people just to unjustly collect money from them. Whereas, this is totally forbidden in the Qur'ān itself. Allah says: 'Do not eat your wealth among yourselves unjustly...' (Q2:188).

5. Qur'ānic chapters and verses being given wrong and evil connotations: Some chapters and verses of the Glorious Qur'ān are given different wrong connotations by some contemporary Muslim clerics for their own selfish interest. For example, some relate '*YaaHuwa*' to Yahoo, some call Suratul-Lahab/Masad (Q113) '*Tabati yadaa alatarodo*' meaning 'Scotch bonnet's or Caribbean red pepper's *Tabatiyada*'; *Laqod jaakum* which means 'Certainly, he (an Apostle) has come to you' is interpreted as '*Laqodi ti ja okun*' meaning '*Laqodi has broken/ cut rope*'; Inna, atayna ke meaning 'Why Inna, atayna?' e.t.c.
6. Qur'ān being read or recited with some disreputable characters: Some Muslim clerics of today adopt some different unethical displays while reciting or reading the Qur'ān. Some at times command people to close or open their eyes and smile while reading certain portions of the Qur'ān while some ask people to read chapters of the Qur'ān upside down. For example one may be asked to read SuratulYaasin from the last verse back to the first one

(in a reversal manner or awkward way). This is called *Yaasin atorikodo* (upside down Yaasin).

7. Mixing of some chapters together during recitation for special purposes. Some contemporary Muslim clerics mix the recitation of the Qur'ān by reading some portions or verses in a chapter with some others in another chapter as a form of mixture for liturgical or spiritual purposes (cite examples).
8. Mixing of the entire Qur'ān together on page basis before reading. This is done majorly with the unbound Qur'ān. They mix the pages together before reading it. This indicates that one may be combining two or three chapters together without following the principle of 'Tartil' as mentioned in the Qur'ān (quote the verse where it is mentioned in the Qur'ān).
9. Writing verses /chapters of Qur'ān with blood of animals including the forbidden ones like dogs, pigs e.t.c. This is one of the devilish attitudes of the contemporary Muslim clerics who see the Qur'ān as one of their spiritual ingredients to be combined with other ingredients for liturgical purposes to make money.
10. Putting the written portions of the Qur'ān in the mouth of animals (including the forbidden ones). This to them, means that the outcome of their intention will be powerful and faster than reading the portions for their clients.
11. Putting the written portion at the bottom of local stove (aaro) to inflict serious pains on anyone who offends them or their clients with the belief that as the portion of the Qur'ān is hot, their enemy shall be tormented with invisible heat. This is in line with the submission of Owoyemi (2021) who claims that:

Some of the Yoruba Muslims see the Glorious Qur'ān as *iwe adura* (prayer book), *iwe oogun* (magic/spiritual book) and *iwe iwosan* (healing book)

probably due to the influence of their traditional belief in spirits/divinities, magic and medicine (p.133).

12. Putting the written portion in the grave of a deceased person for rituals. Some contemporary Muslim clerics do this for money rituals with the belief that the spirit of the deceased person will be bringing money or fortunes to them.
13. Throwing the written portion in the well or flowing river in the name of rituals. This is done at times when they want to inflict an everlasting pain on their offenders believing that the person(s) will never recover or get rid of the pain because to them, the 'material' will flow away and will never return.
14. Adding *gaari tira* (a supporting devilish item) to the written portion before planting it /throwing it in river, well or burying it. At times, the *gaari tira* may be *haram* (forbidden) thing in Islam (This point needs to be well explained and clarified for readers)
15. Taking out some words and replacing them with strange ones in citations. This is very common among some Muslim clerics of today. This is done to satisfy their selfish interest most especially, when it has to do with dubiously collecting money from people or rituals. Allah warns the Jews against this. The Qur'ān states:

Among those who are Jews, there are some who displace words from (their) right places and say: "We hear your word and disobey," and "Hear and let you hear nothing." ...it would have been better for them, and more proper; but Allah has cursed them for their disbelief, so they believe not except a few (Q4:46).

Another verse reads:

Then woe to those who write the book with their own hands and then say, "This is from Allah," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby (Q2:79).

How can the Amazing Qur'ān be Operationalised?

Going by the above mentioned ways the contemporary Muslim clerics claim to operationalise the Glorious Qur'ān, one would observe that they only have to do with recitation, reading or writing but not acting according to its order. This therefore supports the argument of Owoyemi (2021:133) which says 'it seems there is a gap between spiritualism of the Qur'ān and its societal reformation' whereas, the Qur'ān states:

All praise is due to Allah, Who has sent down to His servant the Book, and has not placed therein any crookedness. He has made it straight to give warning of a severe punishment from Him, and to give good news to the believers, who do righteous deeds, that they shall have a fair reward (i.e Paradise) (Q18:1-2).

Prophet Muhammad (SAAS) is reported to have described it (the Qur'ān) thus:

The Book of Allah. In it, is the record of what was before you, the judgment of what is among you, and the prophecies of what will come after you. Whoever speaks from it, will speak the truth, whoever rules will it, will be

just and whoever holds fast to it, will be guided to the straight path (Muhammad Bakr, 1997:448).

For one to therefore operationalise the Glorious Qur'ān, one needs to dwell into the meanings and in-depth implications of its verses by stating the derivable teachings and lessons for the growth and development of every individual and that of the Muslim *Ummah* (community) in particular. For example Q17:22 can be summarised to address the following themes:

1. Monotheism
2. Goodness to parents
3. Relationship with extended family
4. Generosity and miserliness
5. Family planning /Abortion
6. Adultery and fornication
7. Sanctity of life
8. Retaliation
9. Relationship with orphans
10. Economic relations / measurement
11. Rumor / Spreading false information
12. Humility

The Prophet (SAAS) describes a Muslim who reads this message (i.e. the Qur'ān) and acts on its order in the following Hadith:

The example of him (a believer) who recites the Qur'ān (and acts on its order) is like that of a citron which tastes good and smells good. And he (a believer) who does not recite the Qur'ān (but acts on its order) is like a date-fruit which is good in taste but has no smell. And the example of a dissolute wicked person who recites the Qur'ān is like the Raihāna sweet which smells good but tastes bitter. And the example of a dissolute wicked person who does not recite the Qur'ān nor acts on its order is like the colocynth which tastes bitter and has no smell (Muhammad, 1997:445).

Though there are textual proofs of using the Qur'ān for spiritual development, it is also important to apply its instructions to our daily lives as Muslims. It has to be impactful on our moral, economic, political, social and family lives. This is why it is called a scripture. In Islam, it is believed that spiritual possession and infliction of pains may be caused by the jinns, if one offends them, may be by urinating or pouring hot water on them. The belief in the reality of evil eyes (al-'ayn), magic (sihr), and witchcraft has really impelled some Yoruba Muslims to rely on charms, amulets and black magic (oogun) (Oloruntele, 2009). In making an endeavour to offer spiritual therapeutic for Muslims who have spiritual challenges, Muslim clerics (alfas) therefore utilise diverse methods to cure them. Among them are divination, exorcism and supplication. The Muslims who are very cautious of engaging in *shirk* (associating partner(s) with Allah) therefore prefers to recite the Qur'ān as a divine remedy. This is in conformity with the submission of Opeoloye and Jimoh (2004) as cited in Owoyemi (2021) thus:

A special congregational prayer is also organised where selected chapters of the glorious Qur'ān are recited to cure problems considered spiritual and metaphysical. These selected chapters include Suratul Yasin (Chapter 36), Suratul Kahf (Chapter 18), Suratul Waq'ah (chapter 56), Suratul Fath (Chapter 48) and Suratul Mulk (chapter 67). Suratul Yasin is recited to cure any spiritual problem, while, Suratul Kahf is for general protection and for Yoruba Muslims requesting for wealth and prosperity, Suratul Fath and Suratul Mulk are recited (p.135).

For the amazing Qur'ān to be well operationalised, the following must be done:

1. Qur'ānic education must be encouraged and intensified among Muslims.
2. Tafsir al-Qur'ān should not be limited to the month of Ramadan. At least once in a week across *Ratibi* (Area/local community) Mosques.
3. Friday sermons should be based on the themes/teachings of the Glorious Qur'ān

4. Short sermons based on Qur'ān should be delivered after each daily prayer.
5. Social Media to be used to advance Qur'ānic teachings/instructions.

Conclusion

To operationalise the amazing Qur'ān, we must not only read/recite it, we must also act according to its instructions. This can only be done when those who know the rudiments of the Qur'ān devote their time to teach others. More so, those who are very versed in the knowledge of the Qur'ān should endeavour to teach others who can only read the Arabic text, the meaning of what they have learnt, for it to be more useful to them. Additionally, those who are knowledgeable should find sustainable means of livelihood to support themselves and their family as the government is not ready to cater for their needs as done in Islamic countries. This will go a long way in eradicating or alleviating poverty among the Yoruba Muslim clerics and will also assist them to be truthful in doing justice to the responsibility given to them as scholars. Thus, the operationalisation of the Glorious Qur'ān will be a reality. The Splendid Qur'ān should be seen beyond a book of recitation and memorization for socio-religious and politico-spiritual purposes, it should rather be considered as a Divine Book for societal restructuring and moral improvement. It is apparent that what some Yoruba Muslim scholars and clerics lack nowadays is good moral because some of them have been accused of not imbibing the ethical teachings of the Qur'ān in their lives and this accounts for their participation in the acts detestable and forbidden by the Qur'ān. Hence the Qur'ān cannot be a kind of proof for them on the Day of Judgment.

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Surrogacy and its Complexity as a Misunderstood Concept: An Islamic Perspective

Dauda Muhammad, Ahmed Hammawa Song, & Abdulmutalib Muktar

Abstract

The aim of this paper is to examine the concept of surrogacy, identify legal issues associated to it and analyze the legal implication on it from Islamic perspective. The paper discussed the concept of surrogacy and how it is practiced among Muslims, wherewith the nature of surrogacy; what causes the practice of surrogacy and how it operates in medical clinic. The research also identified the types of surrogacy and its effects on surrogate parties and the begotten children. The effects include legal effect, emotional effect, social effect and health risk. The research also highlighted some secularists' views on legal perceptions of surrogacy, which include the views of pro-surrogacy, the views of opponents of surrogacy, the liberalist views and views of feminists. The complexity of its practice is also discussed in determining who the real parent of the surrogate child are, what is his relation with his normally born brothers and sisters. Documentary and survey Methods were adopted in writing the paper. The research discovered that the surrogacy has inherent problems with regard to lineage of surrogate child and therefore, some of its aspect is forbidden (Haram) and other aspect of it is reprehensible (Makruh). The research also found that the real mother of surrogate child is birth mother and the surrogate child is illegitimate except that born in reprehensible (Makruh) surrogacy.

Key words: Surrogacy, Surrogate mother/Biological Mother, Genetic Mother

Introduction

Family life, historically, is one of the ways of generating a society that can live and organize as a common unique disciplined under social values. This gives courage to individual in the society, the ambition of getting siblings, tracing to a father, mother and extended family relations. The best way of achieving all these is through marriage. The function of marriage is not only for sexual gratification but also procreations. Thus, human procreations in Islam is essential for the continuance of the human species on earth to worship Allah (SWT). Islam basically provides two legitimate ways of human procreation, i.e. through valid marriage and concubinage as the Glorious Qur'an stated in the following words "*And those who guard their chastity (i.e. private parts from illegal sexual acts). Except with their wives and the (women slaves and captives) whom their right hands possess, for (them) they are not to be blamed. But whosoever seeks beyond that and them it is those who are trespassers*".¹ However, it is within the power of Allah some people are created with means of procreations while others infertile. In a situation whereby the couple lacks procreation, they become disturb and start blaming each other, thereafter start looking for solutions to their condition. With the introduction of ARTs technology in this modern time, the couples who come to know about the new development resort to any possible solution of their infertility through it without considering ethical and religious implication associated to that alternative.

¹M.T Hilal and M. M. Khan , "*Interpretation of the Meanings of the Noble Quran: A translation into modern English, Quran 70:29-31*

One of these alternatives (of Assisted Reproductive Technologies (ARTs) is surrogacy; It is a situation whereby an infertile couple will solicit the services of the womb of fertile woman to be artificially inseminated with the husband's semen and the wife's eggs, and the surrogate carries the pregnancy for a time up to nine months and give birth, then the surrogate mother transfers such a child with all his parentage status to the soliciting couple and being paid her remuneration. In this case, the begotten child has one biological father and two mothers that is genetic mother who provided the ovum for the procreation of such child and biological birth mother who carried the pregnancy of the child and gave birth to him.² So it is complicated in the Islamic Law of Inheritance to determine which of the two mothers is the real mother of the begotten child so as to establish right of inheritance among them because Islam reserve the portion of inheritance to only one mother, "...*And for one's parents, to each one of them is a sixth*"³. It is also difficult to determine whether there is a right of Inheritance between the father and the begotten child or not. Other legal issues associated to surrogacy which require legal verdict include permissibility or prohibition of surrogacy; permissibility or otherwise of marriage between surrogate children and their normally born brothers and sisters from the two sides of their two mothers; permissibility or prohibition of hiring the womb (of surrogate); and permissibility or prohibition of In-vitro fertilization.

Therefore, looking at the complexity surrounding the practices of surrogacy and the divergent opinions of Jurists(*Fuqaha*) as regard to its practice, as well as other legal issues associated to it, is necessary to conduct a research on the correct legal opinions of Muslim scholars on it and find out the accepted view on the permissibility or otherwise of surrogacy and legal

²Al-Bar MA, Chamsi-Pasha H. "*Contemporary Bioethics: Islamic Perspective*" Chapter 11, Assisted Reproductive Technology: Islamic Perspective. 2015 May 28. published online on <https://www.ncbi.nlm.nih.gov/books/NBK500175/> accessed on 28/07/2021 8:10

³ Qur'an 4:11.

status of the already born children in the law of inheritance, so as to give a focus to the Judges, Scholars and Muslim *Ummah*.

Concept of Surrogacy

As highlighted in the introduction, there are various biomedical ways of coping with infertility through Assisted Reproductive Technology (ARTs). One of this ways is surrogacy. In a technical term surrogacy is a practice of hiring the womb of a woman to be artificially impregnated with the husband's sperm to carry an embryo for a term, upon birth she gives the baby away to the intended couple. In this situation, the child has two mothers, egg's donor and biological birth mother and one biological father as well. The intended couple are called commissioning parent while the agreement is referred to as a Gestational Agreement.⁴

Historical Background of Surrogacy

The first case of surrogacy can be traced back to 1980 when a traditional Surrogate Mother was paid Ten Thousand US Dollars for her services. Later in 1984, a couple hired a woman to be their traditional surrogate. After the successful operation, the surrogate mother failed to respect the agreement of handing over the child to the commission parents. The matter was brought before the court of law where it was declared that the surrogacy arrangement made between the parties has no legal backing as such, it is illegal. Therefore, the court granted the custody of the surrogate child to the

⁴Al Bar, M.A Chamsi; Pasha, *Contemporary Bioethics: Islamic Perspective*, op cit, p.177

biological father, while giving visitation rights to the surrogate mother. The Intended mother was never able to adopt the child.⁵

In Nigeria, historically the introduction of surrogacy is hardly being traced because of religious and ethical implications associated to it. Thus, in Nigeria, surrogacy is neither banned nor legalized, those who engage in its practice may or may not be liable for conviction as the practice is not a defined offence in the country's legal system rather there have been legislative attempts to legalize the practice.⁶

Surrogate Mother

The noun, surrogate, rooted from the latin word, “*surrogates*”, past participle of *surrogare* or *subrogare*, meaning, a substitute or person appointed to act in the place of another. In Arabic language, surrogate mothers are called with different names, e.g. *Ummu al kazibah* false Mother, *Ummu al-badilah* substitute mother, *Ummu al musta'jir* rented mother, *Ummu al Hadanah* fosterage mother, *Ummu Ar-rahimu al-musta'ar* rented uterus mother, etc. All the aforementioned names refer to a woman whose womb was rented and impregnated with the sperm and egg of a couple whose responsibility is carrying and giving birth to the child.⁷

Types of Surrogacy

⁵An Internet Material, Published online on <https://www.worldwidesurrogacy.org/blog/the-history-of-surrogacy> accessed on 25 September, 2022

⁶Dr. Alhaji Sanda, 46 years old, A medical Doctor of IRCC on March 2023

⁷ Khairina G. U. et al, *Surrogate Mother according to the Science and Opinions of Contemporary Islamic Scholars*, International Journal of Academic Research , Vol. 7 N0. 8, p. 87

Basically, there are two types of surrogacy, namely, traditional surrogacy and gestational surrogacy.⁸

1. Traditional Surrogacy

It is a process of procreation whereby the egg of the Surrogate and the sperm of the husband is used in the procreation. This can be done either through natural sex or involve ‘In-Vitro fertilization’ (IVF). Thus, successful operation of this, requires an artificial insemination of the sperm of the intended father or sperm donor into the surrogate. Thus, the surrogate mother in this type is genetically related to the child she gave birth.⁹

2. Gestational Surrogacy

This is a type of surrogacy where embryo is fertilized with the sperm and egg of intending parents and implanted into the surrogate mother. In this instance, the resulting child has no genetic relation with the surrogate mother.¹⁰

The gestational surrogacy requires more intricate medical interference than traditional one. Unlike traditional surrogacy which can be carried out even in a natural way through sexual contact or by simple insemination of the sperm, the process of gestational surrogacy requires In-Vitro fertilization (IVF) and the embryo transfer (ET) to the womb of the surrogate mother.

⁸ Rozee. V, et al, *Gestational Surrogacy in India*, available at https://www.researchgate.net/publication/309769094_gestational_surrogacy_in_india accessed on 12th March, 2020

⁹ Ibid

¹⁰ Ibid

Factors Causing Surrogacy

There are certain factors emanating from both the commissioning couple and Surrogate mother that lead to the involvement and engagement of surrogacy. The fundamental factors initially rise from the commissioning couple, this is as a result of certain unavoidable problems i.e. infertility, while for the surrogate mother mostly is commercial or altruistic reasons. Some of these reasons for the couple include:

1. When a wife's egg is unable to fertilize and give birth.
2. If the uterus of a wife is not good for the conception.
3. When the wife has no uterus.
4. When the wife has uterus and is good for the pregnancy but she desire to maintain her beauty of the body or she does not want to bear the burden of pregnancy and the pain of giving birth and breastfeeding after birth.¹¹

Mairiga (2023) opined that, most of the women practicing surrogacy are doing so for the purpose of maintaining their beauty and their unwillingness to bear the burden of pregnancy but not for the infertility purposes, because if they are to do it for the reason of infertility there are lots of alternatives to it which has no legal and religious implications and possible complications of gene and risk, though surrogacy has no complications of gene, since scientifically proved that the resulting child has direct genetic connection with his genetic parents.¹²

Legal Framework of Surrogacy

Surrogacy is not widely accepted as an alternative to human procreations due to the possible mix of progeny and the complicated legal issues surrounding

¹¹ Khairina G. U. et al op cit p. 87

¹²Interview with Prof. A.G. Mairiga, Obstetrician in the Department of Gynecology, UMTH, in his office on 24th April, 2023 around 11:00 AM

its practice. However, for the countries that accepted surrogacy, there are rules; terms and conditions, governing the agreement, while for those countries that rejected it, there are penalties for those who engaged in it and the provisions of law that determine the status of the resulting child. Moreover, on one hand, there are some countries that legalize only traditional type of surrogacy and prohibited the gestational one; on the other hand some countries allowed both while others rejected both. For instance, in Indonesia, traditional surrogacy is legalized and gestational surrogacy is prohibited due to its complex nature that arises when it comes to the issue of inheritance. In addition, the Indonesian law prohibited renting a uterus for surrogacy purposes.¹³

In Nigeria, surrogacy is neither banned nor legalized; therefore, those who engage in it are not liable for conviction, since the practice is not a defined offence in the country's legal system. However, there have been legislative attempts in Nigeria to legalize the practice. In 2016 a Bill for the establishment of legal framework of surrogacy passed second reading in the National Assembly. The bills stated the rules and conditions governing the arrangements of surrogacy. Some of the rules include:

1. The commissioning parents and Surrogate mothers are to enter into a legal agreement before making any surrogacy arrangement.
2. Surrogate commissioning couples, are to take the responsibility for all the liabilities relating to the pregnancy, insurance and post-natal expenses.
3. The commissioning parents are to compensate surrogate mother for acting on their behalf.
4. The surrogate mother is to surrender all parental rights and status of the surrogate child to the commissioning couple upon giving birth.
5. The commissioning parents are the legitimate parents of the surrogate child.
6. The Surrogate born child is to bear the name of the commissioning parents in certificate and register.

¹³Yasanta op cit p.425

7. The commissioning parents are obliged to accept the surrogate child regardless of any abnormalities.
8. The commissioning parents must issue a certificate of declaration that the surrogate mother acted on their behalf.
9. The bills finally stated penalty for commissioning parents who refuse to accept or take custody of the surrogate child.
10. The surrogate mother must be between the ages of 21-45 years.¹⁴

Agreement in Gestational Surrogacy

Generally, gestational agreement refers to an agreement or a mutual commitment between the intended parents (husband and wife) and the surrogate mother to obtain an offspring. The agreement then will give rise to the rights and obligations of each party: the right of intended parents is to receive the child from the surrogate mother; the obligation of the surrogate mother is to give the child to the intended parents immediately after giving birth to them; the right of surrogate mother is to receive finance during pregnancy until the birth process from the intended parents; and the obligation of the intended parents is to finance and take care of all the needs of the surrogate mother until she gives birth to the child.¹⁵

The contract of surrogacy can either be altruistic or commercial. Altruistically surrogacy is an arrangement whereby the surrogate mother entered the surrogacy based on compassion. Thus, the intended couple would not pay the surrogate mother any compensation apart from the reasonable expenses like, legal charges, loss of earnings, medical expenses

¹⁴Enobong M. et al, *Legal Position on Surrogacy Arrangement in Nigeria and some Selected Jurisdiction*, International Journal of Research in Humanities and Social Science Vol. 3 PP ISSN 23941 839 2020 p. 21

¹⁵Honandar, S. et al, *Inheritance Right of a Child born from a Surrogate Mother according to Indonesian Law*, Social Science Research, 2019, p. 428

and insurance coverage related to the pregnancy and period after childbirth. While commercial surrogacy on the other hand, is a compensatory arrangement of surrogacy.¹⁶

Process for the Operation of Surrogacy in the Medical Clinic

For a successful operation of surrogacy to be carried out in medical clinic, there are certain procedures and methods to be followed. It usually operates through In-Vitro Fertilization (IVF). The first process is that the egg of a woman would be extracted and then manually combined the egg together with the retrieved male sample sperm in a laboratory *Petri dish*, then transferred the embryo into the uterus of the surrogate mother.

The best way of collecting the semen is through masturbation (*Istimna'i*). Although sometimes is collected by withdrawing during intercourse, but this usually unsuccessful because, the first few drops which contain the greatest concentration of sperm frequently lost thus making the sperm count low. However, the condom cannot be used to collect sample of the sperm because it contains certain spermicidal agents.¹⁷ Whereas, for female, there are basically four steps; (i) the woman concerned is to be given a reproductive hormone in order to cause her ova ripen. A few hours before ovulation, an incision is made in the abdomen, then laparoscope would be inserted through the incision thereby ovaries are examine directly. When the mature eggs are found, and then would be removed by a vacuum respirator. (ii) In step two the concern sperm would be added to the egg and transferred to a biochemical solution which is similar to the one found in natural fallopian tubes. As soon as the single semen penetrates the ovum, the egg is fertilized. (iii) Third step, then the fertilized egg is to be transferred into

¹⁶ Available on internet <https://www.sciencedirect.com/topics/medicine-and-dentistry/surrogacy> accessed on 17th April, 2024

¹⁷Abulfadl Mohsin, *Abortion, Birth Control and Surrogate Parenting: An Islamic Perspective*, American Trust Publication, 1989, p.54

another solution known as nutrient solution, after a day it begins to undergo cell division. It is there the fertilized egg is expected to reach the eight-cell stage. In this stage the fertilized egg is ready to be transferred to uterus. The Surrogate woman is then to be given hormones' injections so as to prepare for the conception. (iv) The Fourth, the fertilized egg to be transferred to the uterus of surrogate mother. If the operation is successful then the embryo begins to develop in the normal procedure as natural.¹⁸

Some Secularists Views on Legal Perceptions of Surrogacy

The issues of surrogacy as a concept are juridically viewed from different perspectives. These include:

1. The View of Pro-Surrogacy

This group based their opinions on choice. According to them since surrogacy arrangements is a free agreement (not by force) signed with knowledge and accurate information on the nature of contract, they (the parties involved) should be allowed, since neither the surrogate mother nor the commissioning couple were forced to do anything against their wishes. And once the surrogate mother entered into surrogacy agreement she should not be allowed revoke the contract when the child is born.¹⁹

2. The Views of Those who opposed the Practice Surrogacy

The opinion of this group is based on ethics. To them, the practice of surrogacy is an exploitation of the woman and the resulting child as well, since it is an arrangement made for financial benefits and disvirginity. Therefore, the practice is tantamount to encouragement of prostitution.

¹⁸Ibid p. 59

¹⁹Nasirudeen M. *A Critical Analysis of Artificial Human Reproduction: An Islamic Perspective* , Department of Islami Law, A.B.U Zaria, 2016 p. 21

Moreover, according to them, the arrangement could have an unhealthy impact on the woman, because her uterus is treated as mere incubator just for the happiness of someone. It is also unhealthy for the resulting child because, once the child is born; he/she becomes a subject of a legal dispute.²⁰

3. The Liberalists Views

This group based their arguments on sympathy and compassion. They are of the opinion that, the commercial arrangement of surrogacy should be prohibited and allow the surrogacy if it is done for altruistic reasons. They argued that, since it is an arrangement intended to minimize the suffering of childless couple, it should be allowed. This is because alleviating the sufferings of one another encourages humanity.²¹

4. The Feminists Views:

In their perception, the feminists group argues on human right perspective. According to them since the woman have a right over her body, she should be allowed to do whatever she wishes with her body. They based their arguments in comparison to men that if a law allowed a man to sell some of his organs like kidney, semen, blood, etc, a woman should not be prohibited from renting her reproductive organs only for temporary purposes. Over and above all she is helping an unfortunate infertile couple without causing any harm or difficulty to anyone, and if it will, not anyone but herself.²²

²⁰Ibid p. 21

²¹Ibid p. 22

²²Ibid p. 22

Islamic Perspectives on Surrogacy

As far as Islamic legal system is concerned, all aspects of human lives whether personal, spiritual, social, political, private or medical are all defined by religious legal system. Islam has clearly provided natural ways of human procreations, and it allows it (procreations) to take effect through matrimony and or concubinage as Almighty Allah says: “*And those who guard their chastity (i.e. private parts, from illegal sexual acts). Except from their wives or (the captives and slaves) that their right hands possess, for them, they are free from blame; But whoever seeks beyond that, then those are the transgressors.*”²³ As indicated in the Verse, Islam strictly condemned any third party intervention in the process of procreations. Surrogacy involves the transfer of an egg from one woman into the uterus of another or use of Assisted Reproductive Technology (ARTs). This is clearly a third party intervention in human procreations, and therefore may be termed as contrary to the provision of Islam.

The objectives of Law (*Maqasid al Shariah*) which are relevant to the issue of surrogacy are the *Hifz al Nasb* and *Hifz al mal*, the protection of progeny and protection of property respectively. In the *Hifz al Nasb* it would be determined whether the progeny and chastity of the parties concerned are protected or not, while *Hifz al mal* determines the permissibility of commercial arrangements of surrogacy by hiring the organ (womb) of surrogate mother.²⁴

²³Ibid Qur’an 23:05

²⁴ Sharmi Islam, *Ethics of Surrogacy: A Comparative Study of Western Secular and Islamic Bioethics*, Islamic Medical Association of the North America, published online 2013 <https://ncbi.nlm.nih.gov/pmc/articles/PMC3708631>

It is however, imperative to note that there is no Qur'anic verse or prophetic tradition which explicitly justifies or forbids the practice of surrogacy as a means of solving the problems of infertility. Hence the Jurists exercise the *Ijtihad* and refer the issue to the relevant principles of *Sharia*. There is a juristic difference as regards the agreement of surrogacy. Muslim Jurists unanimously agreed that the traditional type of surrogacy is forbidden because it is clearly an arrangement of *Zina* (illegal sexual intercourse). However, they differed on the gestational type. Some Scholars justified the permissibility while others prohibited it and some considered it as reprehensible *Makruh*. The arguments of both are highlighted below:

Mallam Bala Sa'id:²⁵ when he was asked about the permissibility of surrogacy in Islam has this to say: *“we the followers of Ahl al Baitir Rasool otherwise known as Shiites do not have our independent opinions on a matter concerning religion, we refer all our religious matters to our superior scholar who is responsible to give verdict on every matters, he was popularly known as Ali al Kamena'i and therefore his opinion is our stand on this issue.* According to him both traditional and gestational surrogacy is permissible. Thus, an infertile couple is allowed to hire a woman who will be impregnated with their spouse *Nutfa* (egg) and upon birth take the resulting child as their biological and legally born child. Likewise, the legally married fertile husband is also permitted to seek a donation of an egg to his infertile wife from a fertile woman to use his (husband's) semen in the fertilization and to impregnate his legally married wife, with the following conditions:

- (i) The reason of doing so is infertility but not for the maintenance of the beauty
- (ii) The wife's womb is incapable to conceive and
- (iii) No any prohibited act is done in the process.

²⁵Interview with Mallam Bala Sa'id, 51 years old, Borno State Representative of Shiite sect of at his Resident Bulunkutu Yan Nono on 22nd May, 2022

According to the proponents Muslims Jurists, the surrogate mother must be legally married to the intended husband and there must be agreement between the eggs donor mother and surrogate mother, the arrangements must be for sympathy or compassion of barren wife but not for the commercial purpose. Mallam Bala Sa'id further explained that, the status of surrogate mother is the same as nursing or fosterage mother in Islam.

It is worthy to note that, the Islamic Fiqh council of Makkah gave a verdict in 1984 which allowed surrogacy by replacing the embryos inside the uterus of the second wife of the same husband who donated semen. However in 1985, the council withdrew its approval of surrogacy.²⁶

Majority of the proponents of surrogacy are members of the Shiite sects. According to them, it is allowed for a surrogate to carry another woman's fertilized egg, as long as the fertilized egg came from a married couple. Likewise, they permitted traditional type of surrogacy with the condition that the husband and the surrogate enter into a *Mutu'a* (temporary marriage).²⁷ Their reasons are:

1. Since a woman is allowed to be a mother of a child through fosterage relationship and thus she should be permitted to be a mother for hereditary in a need (*Daruriyya*) situation.
2. Islam permits anything forbidden during the emergency situations and for that being an infertile is a state of emergency the woman should be allowed to be a mother of surrogate child.

To support Shiite assertion, in the late 1990s, Ayatullah Ali Kamenai, the then leader of the Islamic Republic of Iran, gave verdict which permits the

²⁶Al-Bar MA and Chamsi-Pasha H. *Contemporary Bioethics: Islamic Perspective*, Published online: <https://ncbi.nih.gov/books/NBK500175> p. 178

²⁷An Internet Material, Published online: <https://classroom.synonym.com/islam-surrogacy-12087837.html> accessed on 11/03 /2022

third-party donations including egg donation, sperm donation and surrogacy. From then henceforth, Shiite scholars issue a *fatwa* (juristic verdict) legitimized by religious authorities and passed decrees that allow the arrangements of surrogacy as a solution for infertility only for a legally married couples. Following the Kamenai's verdict, all issues of eggs, sperm, and embryo donation, as well as surrogacy, continue to operate.

Opponents of Surrogacy

The jurists who are opposing the practice of surrogacy maintained that, any act of placing semen into a woman from a man who is not her husband constitutes adultery (*Zina*) even if she is merely carrying a married couple's own fertilized egg. In support of their juristic position on the issue, some of these scholars quote the Hadith narrated from al-Husyaimi ibn Malik Ath-thai the Prophet (SAW) Said, "*There is no sin in the eyes of Allah after a shirk greater than a man puts his body (sperm) into a womb of a woman that is not lawful for him*". In the hadith it is clear that any attempt of putting the semen into the womb of a woman who are not legally married to other is a great sin after shirk and tantamount to *Zina*".²⁸

According to the group it is clear that transferring the *Nutfah* of a man into the womb of a woman who is not legally married is a great sin after *shirk*.

In his opinion, Sheikh Sheriff Ibrahim Saleh al-Hussain²⁹ said that both traditional and gestational surrogacy are forbidden in Islam due to the complexity of legal issues surrounding the mixture of the *Nasab* (gene) of two mothers. This is because, the status of the resulting child especially in the law of inheritance is not certain despite the fact that the biological father and the biological birth mother are not necessarily married prior to the

²⁸Al-Bar MA and Chamsi-Pasha H. op cit

²⁹An interview with Sheikh Sheriff Ibrahim Saleh al Hussain, 86 years old, Grand Mufti of Nigeria at his Resident in F.C.T Abuja on 3rd August

conception of the resulting child. Similarly, the resulting child's *Nasab* is not certain. The parentage status attribution of the child is in doubt from both parents, since it is not certain which of the two mothers would be attributed such a status to a resulting child, genetic mother whose eggs was used during the procreation of the child or biological birth mother? While from the side of the father too, it is not certain since he (the father) is not necessarily legally married with the mother of the resulting child. Hence, surrogacy is forbidden and its prohibition extended to all its arrangements, i.e. gestational agreement is *Haram*, hiring the service of the womb of surrogate mother is *Haram*, IVF (for surrogacy purpose) are all *Haram* as such, the children born through the acts are illegitimates and therefore, they have no right of inheritance over their father.

Concerning the status of already born surrogate children despite the prohibition of surrogacy, majority of Scholars gave legal preferences to the surrogate mother over the egg's donor mother, because, many verses of the Qur'an describe mother as the one who beared the suffering during pregnancy and had difficulties during the child's birth. Allah says: *"And we have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months"*³⁰

If we consider the description of the mother in the above Qur'anic verses we would conclude that the mother is none but the one who gave birth. Concerning a question whether or not it is permissible to perform surrogacy between the husband and his two wives, where one of the wives is infertile and the other one is fertile, Prof. Muhammad Alhaji Abubakar³¹ said there are differences of opinions of scholars on the issue, some opined as

³⁰ Qur'an, Quran 46:15

³¹Interview with Prof Sheikh Muhammad Alhaji Abubakar, 53 years old, Chief Imam of Indimi Masjid Maiduguri, at his office in Indimi Masjid on 28th May, 2022

permissible while others prohibited it, but to him it is reprehensible to do so. Although, the resulting child's progeny with his father is difficult to be determined in this situation, complexity also arises in determining who among the wives have genetic relation with the resulting child.

Muhammad Ali Goni Gabciya³²: observes that in Islam, he said in Islam unity of man and woman to satisfy their desire and begets children is only allowed through matrimony and concubinage, thus any unity of a spouse shorten of these two ways is tantamount to going beyond the limits of *Sharia*, Allah says " *But whoever seeks beyond that, then they are the transgressors*" (Al-Ma'aarij 70: Verse 31). An exception to this rule where satisfaction of one's sexual desire and human procreation may be permissible based on *Darura* (necessity/need), for instance, in a situation where a couple have problem of infertility and then seek modern medical intervention and beget a child through biotechnical methods, this may be said that such a couple satisfied their sexual desire and begot a child through *Darura*. In this regard, Imam Gabciya classified surrogacy and its related cases into five categories and each has its different ruling in Islamic Law, this includes the following:

- (i) Situation where sperm of a husband is retrieved and egg of a wife is extracted then develops a fetus in a laboratory and then transfers such a fetus to the *Rahim* (womb) of the same wife.
- (ii) sperm and egg of a couple are received and developed a fetus in a medical laboratory and then implant the fetus in a womb of another wife of the same husband with the egg's of the donor woman.
- (iii) This is a situation where the developed *Nutfa* and egg of a couple is transferred into the uterus of a woman other than the wife of the husband, to

³²Interview with Dr. Imam Muhammad Goni Gabciya, 64 years old, Chief Imam of University of Maiduguri, in his office at University of Maiduguri, Borno State on 9th May, 2022 1

carry the pregnancy for a term and upon birth give the baby away to the soliciting couple.

(iv) Situation where sample of sperm is collected from a man other than the husband and then fertilize the egg of a legally married wife.

(v) This another situation where the semen of another man other than the husband and the egg of another woman other than the wife are collected and fertilized in a lab's Petri dish and then transfer the developed fetus into the womb of a legally married wife.

With regard to their ruling, he said all the categories of insemination mentioned above might be said to be *Haram* on one hand, because there is a third party intervention in the marriage union of the couple, while marriage in Islam is a unity of husband and wife only, therefore this practice did not fall within the ambit of two legitimate ways of human procreations (i.e. matrimony and concubinage) mentioned above. On the other hand it may also be permissible based on *Darura*.

The third ruling; where a couple extracted their *Nutfa* either by themselves or by the physician and develop the fetus in whatever ways, then hire a woman (who is not a husband's wife) and transferred the developed fetus into her womb to continue developing up to child birth then upon birth transfer the child and the parental status to the commissioning parents. This arrangement is forbidden and Islam is frown at it. Hence, surrogacy contract both traditional and gestational ones for whatever reason and whatever purpose is forbidden in Islam.

Some Nigerian Muslim Scholars who forbid surrogacy include Sheikh Sherriff Ibrahim Saleh Al Hussain, Sheikh Goni Gabciya of the University of Maiduguri, Professor Muhammad Alhaji Abubakar of the Department of Shairia University of Maiduguri, Sheikh Gambo Kyari, the National Secretary of JIBWIS Nigeria, Dr. Muhammad Abubakar Muhammad Talha of the Department or Islamic Studies University of Maiduguri, Sheikh Sani Umar Fage, Kano State, Sheikh Khalifa Al'Amin Abba Banki of Al'ansar

Masjid Maiduguri, among others, while notable among the international scholars are: Dr. Yusuf Al-Qaradawi, Professor of Feqahat University Qatar, Dr. Jad Al-Haq Ali Jad Al-Haq, former Mufti and Grand Sheikh Al-Azhar, Dr Sheikh Sayyid Wafa Al Amin Al-Am Al-Azhar Research Institute, Dr Ali Jum'ah an Egyptian Mufti, Dr Muhammad Sayyid Thanthawi former Grand Sheikh of Al Azhar, Dr Mustafa Zarqa, Member of the Islamic Research Institute in Cairo, and Dr. Muhammad Ra'fat Usman, Dean Faculty of Sharia Al-Azhar University.³³

Some of their reasons for prohibition include the citation of the following Qur'anic verse: "*And those who guard their chastity (i.e. private parts, from illegal sexual acts). Except from their wives or (the captives and slaves) that their right hands possess, for them, they are free from blame; But whoever seeks beyond that, then those are the transgressors*"³⁴

Effects of Surrogacy on Surrogate Parties and their Children

There are four effects so far identified (*Ilal*) of surrogacy on surrogate mothers and their children. They are:

1. Legal effects of Surrogacy

There is difficulty in determining the nature and status of the child, born through surrogacy, so also that of the parents as there are possible mix ups of the *Nasab* which requires proving the legality of the child's status.

2. Emotional Effects of Surrogacy

Despite all the sufferings, hope, compassion and overwhelming joy, the feeling of motherhood is being killed at the end of the agreement. Thus,

³³Khairina G. U. et al, op cit Pp. 90-91

³⁴Ibid Qur'an 23:05

during and or after the pregnancy there is a feeling and suffering which is expected to cease at the end of the agreement. The surrogate mother will be happy of having a child for the intended couple, but experience difficult feelings for the loss of the child following the termination of the agreement (child birth). That is why in some cases (as mentioned above earlier) some surrogate mothers refused to hand over the child's custody and parenthood to their biological parents. Moreover, sometimes there is a tension with one's spouse and or children and challenging the forming of a relationship with the intended parents through quasi-natural way.

According to M., Sa'id³⁵ even though there are rare cases of surrogacy in Nigeria and there are challenges encountered with its practice in countries allowing the surrogacy arrangements. For example, recently in India many surrogate mothers had demonstrations, demanding for the return to their surrogate children, because they present themselves as the real mothers of the children.

3. Social Effects of Surrogacy

In a society where the issue of surrogacy is new, the surrogate child is being stigmatized due to his or her birth through a quasi- natural way. Some Islamic scholars are of the view that, surrogate child is considered as illegitimate child and therefore, will not inherit his biological father even if the father agrees to inherit him. Finally, Surrogacy also causes damage to the character of a surrogate mother, i.e. making a defamatory statement against her by some people as a result of getting pregnancy without a husband. The surrogate children too were seen as born different in the eyes of the society, especially by the person who knows the source of their birth, i.e. they will be stigmatized and sometimes they are called illegitimates.

³⁵Muhammad Sa'id, 45 years old, A Medical Doctor at UMTM Maiduguri on 22nd April 2023

4. Health Risk of Surrogacy

The major health risk of surrogacy is the one that affects surrogate mother. However, the egg donor (mother) has a slight risk i.e., during the extraction of her eggs. Her reproductive organ is at risk during inserting incision into her vagina. Likewise, sperm donor father encounters health risk when retrieving his semen, this is because, his sperm would be retrieved through masturbation (*Istimna'i*) or direct extraction which is religiously and medically considered unhealthy.³⁶

Nasab of Already born Surrogate Children in Islam

Nasab in Arabic terminology means paternity or blood relationship which gives the heirs right to inherit. The heirs include Qur'anic, Agnatic and Cognatic who are related to the propositus by blood both near and remote relations.³⁷In the perspective of biomedical *Nasab*, especially in the surrogacy contract can be created through genetic connections between the egg donor mothers, biological, sperm donor father and surrogate child but not vice versa.³⁸

However, in the Islamic legal system, attribution of the *Nasab* of a child to his parents as well as paternity can only be established through birth, thus, if the child is born, his/her *Nasab* would be attributed to his biological father

³⁶Internet Material, Published on the web <https://surrogate.com/surrogates/pregnancy-and-health/emotional-and-medical-risks-of-surrogacy/> accessed on 01/03/2023

³⁷An article titled *Blood Relationship as s Basis of Inheritance under Islamic Law: A Case Study of the Inner and Outer Circles of Family* published online on <https://eduproject.com.ng/law/blood-relationship-as-a-basis-of-inheritance-under-islamic-law-a-case-study-of-the-inner-and-outer-circles-of-family/index.html> 10/07/2022 02:00 PM

³⁸Prof A.G Mairiga, an Obstetrician at UMTH Maiduguri

and biological birth mother as the Prophet (SAW) said in the following Hadith: “*The child is attributed to the owner of the bed (in which it was born)...*”³⁹

In the Hadith, the owner of the bed is the husband and wife and when the child is born the *Nasab* would be attributed to the couple. However, if the child is born out of wedlock, the owner of the bed is the woman herself, and therefore the *Nasab* of a child is attributed to the mother and the family of the mother alone.⁴⁰

However, regarding the *Nasab* of surrogate children, there are differences of opinions among the Nigerian Muslim Scholars. In *Alfasil Baina Haqq wal Batil*, Sheikh Sheriff Ibrahim Saleh was quoted to have said that, the transaction carried out or money given for the sale of semen or hiring the womb is forbidden and the resulting child would be considered as the child came through prohibited means (*Zina*).⁴¹

According to Imam Goni Gabciya⁴² the children born in a traditional type of surrogacy have the same status with those born out of wedlock as such, their *Nasab* is to be attributed to the surrogate mother only not the egg donor mother. Thus, in Islamic ruling, the biological father and mother have no legal lineage connections with the children even if they so wish. In Islam, the *Nasab* which creates right of inheritance and establishes prohibited degree of marriage between persons can only be found through valid marriage, and if we observe the case of traditional surrogacy there is no valid

³⁹Sahih Al-Bukhāri Hadith no. 2053

⁴⁰ Interview with Sheikh Arabi Ahmad Abulfathi on 12th June, 2022

⁴¹ Sheikh Sheriff Ibrahim Saleh Al-Hussain, *Alfasil Baina Haqq wal Batil*, Abuja Publication, Nigeria, p.255

⁴² Interview with Dr. Imam Goni Gabciya on 9th May, 2022

marriage between the husband and the surrogate woman. Similarly, in the case of gestational surrogacy, the *Nasab* of the resulting children is to be attributed to only biological birth mother. The egg donor mother's *Nasab* to the child remained like fosterage mother to the surrogate children and in Islam fosterage relationship creates only prohibited degree of marriage between the persons involve not a right of inheritance. However, there is an exception to this ruling. If the surrogacy arrangements took place between the husband and his two wives as explained above, the *Nasab* is to be attributed to both father and the surrogate mother, because both the wife and the husband were legally married. The other mother remains as fosterage mother to the children, although such an arrangements (gestational surrogacy) is reprehensible in Islam.

According to Sheikh Arabi Ahmad Abulfathi⁴³ *Nasab* of the surrogate children to their parents where surrogacy has already taken place, he has this to say: "under normal circumstances, the *Nasab* of a child should be attributed to none but the birth mother and the father, because the Prophet (SAW) said that, the child is for the Bed owner (*Alwaladu lilfirash*). However, as in the case of surrogacy the resulting child's *Nasab* is still to be attributed to the birth mother not the genetic mother; this is because Islam describes the motherhood in terms of various sufferings during pregnancy and difficulties during birth but not by mere donation of an egg. Allah Almighty says: "And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship and his weaning is in two years gives thanks to Me and to your parents, unto to Me is the final destination" (Q31:14). Although surrogacy is *Haram*, however, if the parties know its prohibition and still went ahead and perform the act, the children's *Nasab* is to be attributed to the mother who gives birth alone and not vice versa. However, for the arrangements of surrogacy made in a state of ignorance of ruling, the scholar said: "in Islam ignorance of the ruling is not an excuse that exonerate a person from responsibility", as stated in *Ahalari* (a Maliki school book on jurisprudence)

⁴³Interview with Sheikh Arabi Ahmad Abulfathi on 12th June, 2022

that “a believer is urged not to perform any act unless he knows the Islamic ruling on it”. Though the *Nasab* of children in this situation is to be attributed to the intended couple, i.e. woman that owns the egg’s and surrogate father because the arrangements is not a direct adultery but *Zina gaira mubashir* (indirect adultery). Therefore, in this situation the status of their act is not different from the status of a woman who married in another State and being disputably divorced or widowed and went to another State and remarried to a person who is ignorant with her marriage disputable condition. Here in this situation the marriage is invalid (*fasid*) and consequently would be revoked but the resulting children’s *Nasab* (with the second husband) is to be attributed to father and mother without any doubt. Therefore, the same ruling applies and the *Nasab* should be attributed to the intended couple in order to avoid the complications of the lineage.

In their views, Mal. Bala Sa’id and Mal. Muhammad Alhaji gana Albakir⁴⁴ opined that since surrogacy contract is permissible (in their view), the *Nasab* is to be ascribed to the biological father and owner of the egg mother but not the surrogate mother, this is because, it was biomedically proved that the surrogate child is genetically connected to the surrogate intended parents not to a surrogate mother, thus, the relationship between the surrogate mother and her surrogate children is only womb fosterage relation, not a genetic one, her womb is used for the same purpose as keeping a fetus in the glass womb (ectogenesis). Therefore, since the glass womb cannot be considered as the mother of its resulting child the surrogate mother too cannot, because the development of their growing and birth are the same.

Conclusion

This research examined the concept of surrogacy and the legitimate status (*Nasab*) of already born surrogate children on the basis of Islamic perspective based on the opinions of some Nigerian Muslim Scholars. The paper discussed the concept of surrogacy and position of Islam on its

⁴⁴An interview with Mallam Bala Sa’id and Muhammad Alhajigana Albakir op cit

practice, wherewith the nature of surrogacy; what causes the practice of surrogacy and how is medically performed in medical clinic were overviewed. The research also identified the types of surrogacy which include traditional and gestational ones. Traditional one is a type of surrogacy which required surrogate intended husband to produce his semen only (without his wife's ovum) to be mixed with another woman's egg and plant the fetus in a womb of a woman other than the womb of his wife, while gestational surrogacy require production of both the husband's sperm and his wife's egg to inseminate into another woman's womb for the maturity of the fetus. It was highlighted in the research the effects of surrogacy to the surrogate parties and the begotten children. It was also highlighted in the research some secularists' views on legal perceptions of surrogacy. It was discussed in the research different opinions of some selected Nigerian Muslim Scholars on the position of Islam on surrogacy and the legitimate status (*Nasab*) of already born surrogate children. Majority of the Scholars interviewed opined that both traditional and gestational types of surrogacy are forbidden, whereas few of them opined that surrogacy is allowed. Islam is not against any modern alternatives to infertility or an attempt by a believer to seek cure of any form of illnesses they may have, provided that the process does not conflict with the norms of the religion.

Falsafar Karin Magana A Kan Tafiya

Nura Lawal

Abstract

The purpose of this paper is to bring out the state of Hausa thoughts and philosophy from the proverbial perspectives. Proverbs are sensible expressions which are crafted by Hausas themselves to teach the strategies of living in the world. Similarly, the proverbs texts that have been used as examples have been collected from some books and research theses/dissertations as well as by observing some Hausa proverb text often used by Hausa people in their daily interaction. For this purpose fourteen (14) proverb texts were collected and analysed. This reveals that the Hausa people actively use proverbs as a common wisdom found in their culture. In addition, this paper found out that the Hausa people committed to improving the education of the community, especially in terms of their daily social setting through enlightenment. It has also been observed that the Hausas are people who like to prepare or plan things before they come or happen, and when traveling or socializing, there must be a leader. It has been discovered that the Hausas understand that it takes courage and patience to achieve success. Also, the Hausas have noticed that traveling increases a person's experience in some daily life matters, and if a person has progressed, he should remember the past to build a better life in the future. Moreover, the Hausa people have shown that patience leads to success in real life. All these and many others are explored in the paper.

Gabtarwa

Hausawa al'umma ce, da suka samar wa kansu da kansu wasu hanyoyin da dabarun zaman duniya tun kafin su samu hanya ta tsarin koyo da koyarwa tun kafin su haxu da wasu baqin al'ummomi. Hausawa suna da tsarin al'adunsu wanda ta haka ne suka samar da adabin baka wanda ya qunshi azancin magana don kyautatawa tare da inganta tarbiyya tsakanin al'umma.

Haka kuma, Hausawa sun ci gaba da riqo da wannan al'ada ta inganta tarbiyya, musamman ta hanyar amfani da wasu sassan adabin baka na Hausa, musamman adabin baka na azancin magna⁴⁵ wanda ya shafi Karin Magana. Ta la'akari da yanayin abubuwan da mutane suke aiwatarwa na yau da kullum, da kuma sauran abubuwan da suke kewaye da al'umma tare da lura da sauye-sauye lokuta da kuma yanayin rayuwar al'umma da wayewarta, da suka riƙa gina matanonin karin magana domin samar da kyakkyawan tsarin zamantakewa a tsakanin al'umma.

Ta haka ne masana da manazarta al'adu da adabin Hausa irin su Ibrahim (1982) da Alhasan da Musa da Zarruk (1988) da Gumel (1992) Magaji (1999) da Bunza (2006) da Gusau (2010) da Sallau (2013) da sauransu, sun bayar da gudummuwa wajen yin sharhi dangane da wasu al'adun Hausawa, musamman waɗanda suka shafi hanyoyin inganta tarbiyyar al'umma. Haka kuma, wasu masana da mazarta sun yi sharhi da ayyuka dangane da adabin baka na azancin magana, musamman ma karin magana. Misala Amin (2004 da kuma 2016) da Xangambo (2011) da Gusau (2011) da Almajir (2012) da Malumfashi da Nahuce (2014) da Bugaje (2014) da Lawal (2017) da Adamu (2019) da Lawal da Tahir (2023) sauran su, sun nazarci karin magana ta fuskoki mabambanta, kuma a mataƙai daban-daban. Waɗannan ayyuka na masana da manazarta sun bayar da dama aiwatar da wannan nazari a kan tafiya a mahangar karin maganar Hausawa.

⁴⁵ Adabin baka na azancin magaga, wana ɗaya daga cikin nau'o'in adabin baka na Hausa, sannan kuma ya ƙunshi wasu ƙananan sassa kamar haka; Karin magan da tumasanci da kirari da arashi da baƙar magana da ba'a da bakwanci da dungu da gatse da gugar-zana da habaici da kacici-kacici da salon magana da santin Magana da sara da shagube da saye da waskiya da zambo da zaurance (Gusau, 2011:14-15).

Karin Magana

Dangambo (2011: 67) kuwa, ya bayyana karin magana da cewa, “Dabara ce ta dunqule magana mai yawa a cikin zance ko ‘yan kalmomi kaxan”. Cikin hikima, karin magana, yawanci yana da sashe biyu: sashe na farko, yana yin jimlataccen bayani ko furuci na wata manufa, sashe na biyu kuwa yana yin sharhi ko karin bayani, a kan abin da sashe na farko ya fada. Misali, Garin dadi na nesa, Ungulu ta le ka masai. A nan, za ga cewa, “garin dadi na nesa”, yana yin furuci mai dunkulalliyar ko faffadar manufa. “ Ungulu ta leka masai” kuwa, yana kari bayani ko sharhi ne abin da aka fada ko manufar da farko.

Su kuwa Junaidu da ‘Yar’aduwa (2007:79) sun bayyana karin magana da cewa, wata ‘yar jimla ce gajeriya da mai magana zai fada ta hikima kuma ta kunshi ma’ana mai yawa idan an tashi yin sharhinta. Malumfashi da Nahuce (2014:28-29) sun bayyana karin magana da cewa, wata gajeriyar magana ce wadda take da dogaye ko kuma boyayyun bayani ko zance a cikinta. Sannan kuma sun ci gaba da bayyana cewa karin magana kusan ta mamaye kowane fanni na rayuwar Bahausha. Yana da wuyar gaske a ce ga wani sha’anin rayuwar da ba a samun Karin magana, kuma wannan shi ya ba da damar yadda harshe da al’ada kan sauya su bi zamani, to kwatankwacin haka karin magana ke sauyawa.

Karin magana da wata hanya ce Bahausha yake amfani da ita wajen isar da saƙo mai yin nuni ga kyawawan halaye abin koyi ko munanan halaye abin gudu. Haka kuma, tare da yin hangen nesa da fadakar da al’umma domin su zama mutane da nagari tare da kauce wa abubuwan da suka saba wa kyawawan al’adunsu da kuma addininsu Lawal da Tahir (2023: 76). Ashe ke nan a iya cewa, karin magana wata hanya ce da Hausa suke amfani da ita wajen isar da saƙo don inganta tarbiyya, musamman yin hannunƙa-mai-sanda a kan kyawawan halaye abin koyi ko munanan halaye abin gudu, cikin azanci a takaitacciyar jimla ko wasu kalmomi namusamman.

Haka kuma, akwai karin magana irir-iri, wato Hausawa sun gina karin Magana a kan waxansu tsare-tsare na musamman. Misali akwai karin

Magana mai *in ji* da mai *an ce da/wa* da mai *sai* da mai *akan* da karin Magana mai *tambaya* da kuma karin magana mai *kan labari* da mai *bangare biyu* da mai nuna *habaici* da *sababbin* karin magana sauransu (Dangambo, 2011:67-68 da Junaidu da ‘Yar’aduwa, 2007:79-84).

Muhimmancin karin magana yana daga cikin muhimmanci karin magana fito da al’adun al’umma kyawawa domin yin koyi da kuma munana domin a kauce wa aikata su. Haka kuma, yana daga cikin muhimmanci karin magana kara wa harshe kwarji harshe kwarji, musamman ta yadda Hausawa suke da hikimomi da dabarun sarrafa kalmomi da jimloli a cikin karin magana don tafaita zance da sirri tare kuma da kasancewa rumbun adana kalmomi da al’adun Hausawa. Har wa yau, karin magana yana yi wa al’umma hannunka-mai-sanda ta fuskar gyaran hali da kuma ba su shawara cikin hikima don gobe.

Falsafa a Cikin Karin Magana

Hausawa al’umma ce, wanda takan yi wa kanta tunanin a kan abin da ka iya zuwa ya dawo, musamman wanda ya shafi kyautata tarbiyyar al’umma. Lawal (2019:9-10) yana ganin cewa akan iya gane zurfin tunanin al’umma a al’adunta, kamar yadda al’adun Hausawa suka kasance fage mai fadi, da ake nazartar al’ada da dabi’un Hausawa. Ana iya nazartar yanayin hangen nesarsu da hikimarsu da basirarsu da tunaninsu game da girmama na gaba da kare kima da daraja na al’adunsu da kuma daidaita al’amurra da sanya kaimi ga shugabanni da sauran al’umma baki daya. Har ila yau, falsafa jagora ce ga al’umma, sannan al’adu suna fasalta falsafar al’umma a aiwace, kusan kowane mutum wakilin al’ummarsa ne, kuma ana tantance al’umma da zantuttukanta da matsugininta da kuma yanayin zamantakewarta.

Ashe ke nan, hakan tasa Hausawa suka samar da matanonin karin magana ta hnayar sakada falsafarsu domin kyautata tare da inganta tarbiyyar al’umma domin gobensu ta yi kyau da nagarta. Hausawa suna amfani da falsafar rayuwa wajen tabo kowane bengare na zamantakewa suka samar da karin magana ta sigar nusantarwa ta hnayar la’akari da abin da ka iya zuwa ya dawo. Wannan ya sa a kowane lokaci karin maganar Hausawa rayeyye

ne, wato yana tafiya tare da kowane zamani ma'ana duk yadda zamani ya sauya, wannan falsafa ta Hausawa a cikin karin magana tana dace da yanayin, musamman ta hanyar yin gargadi tare da nuni ga gyaran hali da kuma tsinkaye. Haka kuma, falsafar kowace al'umma, tana tafiya ne tare da yanayin gogewarta da kuma wayewarta, musamman ta hanyar al'adunta da kuma adabinta.

Tafiya tana nufin barin wani wuri zuwa wani wuri (CNHN, 2006:418). Haka kuma, Hausawa mutane masu yin tafiye-tafiye tun asali har zuwa yau, domin sada zumunci ko kasuwanci ko neman ilimi ko domin yin wasu ayyukan ibada. Hakan ta sa Hausawa suka riƙa danganta tafiya da wasu sassan adabinsu a bisa doron al'adunsa. Al'ada tana yin jagoranci wajen warware yawancin matsalolin zamantakewar al'umma, sannan kuma ita ce ma kashin bayan rayuwar al'umma. Ta haka ne, ake iya tantance kowace al'umma, musamman ta hanyar al'adunta da kuma addinin da masu al'adar suke yi.

Karin Maganar Hausa Masu Nasaba da Tafiya

Hausawa sun samar karin maganganu a tsarin tunaninsu danagane da tafiya domin kyautata zamantakewa. Tafiya tana nufin barin wani wuri zuwa wani wuri (CNHN, 2006:418). Haka kuma, Hausawa mutane masu yin tafiye-tafiye tun asali har zuwa yau, domin sada zumunci ko kasuwanci ko neman ilimi ko domin yin wasu ayyukan ibada. Hakan ta sa Hausawa suka riƙa danganta tafiya da wasu sassan adabinsu a bisa doron al'adunsa. Al'ada tana yin jagoranci wajen warware yawancin matsalolin zamantakewar al'umma, sannan kuma ita ce ma kashin bayan rayuwar al'umma. Ta haka ne, ake iya tantance kowace al'umma, musamman ta hanyar al'adunta da kuma addinin da masu al'adar suke yi. Hausawa sun gina wasu matanonin karin magana dangane da tafiya domin yin hannunƙa-mai-sanda ta sigar gyaran hali kamar haka:

Karin Maganganu a kan Tafiya ta Fuskar Shiryawa/Tanadi

Hausawa, mutane masu al'ada tanadi, musamman na tafiya, wato sukan yi mai kyau kafin lokaci yin tafiya y a zo domin kauce wa shiga wani hali ko yanayi. Ga misali kamar haka:

Ba a fafe gora ranar tafiya

Wannan Karin Magana Hausawa sun yi la'akari da yanayin amfanin da suker yi da gora na zuba ruwa. Wato shi dai gora idan ba a gyara shi sosai ba kafin ranar tafiya, to ruwan da aka zuba a cikin sa ba zai shawu ba, saboda daci. Wannan dalili ne Hausawa suke amfani da wannan karin magana don yin hannunka-mai- sanda, wato mutum ya shirya sosai kafi ranar da zai yi tafiya ta zo domin kuwa tafiya tana bukatar shiri ko tanadi. Duk wanda ya ce sai ranar tafiya zai shirya, to zai sha wahala ko ma ya yi mantuwa ta wani ko wasu muhimman abubuwa da yake da bukatar tafiya da su da zu taimaka masa. Haka kuma, rashin yin tanadi ko shirin tafiya kafin ranar yin ta yakan wani lokaci yakan haifar da daga tafiya ko kuma a fasa tafiya ma kwata-kwata.

Tafi da gidanka maganin jeka ka dawo

Wannan karin magana yana koyar da tafiya da duk wani abu da ya zama dolea tafi da shi, domin idan ba a tafi da shi, to, ko da an je inda za a sai na dawo gida an dauki wannan abun. Sauri ya haifi nawa, wato, shi dama gidan mutum yakan samu yawancin abin da yake bukatar, sabanin idan ya je wani gari ko kasa a matsayinsa na bako. To Hausawa suke cewa tafi da gidanka maganin jeka ka dawo, wato, a nan gidanka shi ne, mutum ya tafi da duk wani abu da ya zama dole ko kuma mutum zai bukaci shi, amma, idan bah aka to, dale sai mutum ya dawo gidan ya dauki wannan ko wadannan kaya ko abubuwa.

Karin Maganganu a kan Tafiya ta Fuskar Tafiya Bisa Jagoranci

Yawanci a kowane yanayi ko hali, Hausawa suka zavi wani daga cikin su ya zama jagora na tafiya, musamman idan tafiyar ta mutane ce da yawa, sannan kuma, tafiyar nan ta kusa ce ko ta nesa ce. Wannan yake tabbatar da cewa Hausawa tun asali mutane ne masu tsari a kan dukka wani al'amari. Ga misali kamar haka:

Madugu uban tafiya

Hausawa mutane ne, masu girmama shugabanci wannan dalili ne ya sa a duk lokacin da za su yi tafiya, musamman a cikin rukuni ko ayari suka zaɓi shugaba da ake kira da madugu. Wannan ta sa Hausawa suka samar da wannan karin magana na madugu uban tafiya. A tsarin tafiya irin wannan mai shugaba, wato madugu akan samu zartar da shawarwari masu kyau waɗanda za su haifar da tafiya mai sauƙi kuma mai kyau. Haka kuma, ko a sauran harkokin yau da kullum jagora ko jagoranci yana taka muhimmiyar rawa wajen ci gaba rayuwar mutum ko al'umma baki-daya ko akasin hakan idan ba a yi dace ba.

Tafiya da gwani mai dadi

Hausawa sun fahimci cewa, idan zai tafiya, to, ya bi wanda ya san hanya ko san abin da zai yi idan ya je inda za shi. Wato ba za yi tafiya a kan jahilce ba ko aikata wani abu a kan rashin sani, musamman na sabon shiga ko bakunta. Gwani a nan, yana iya kasancewa wanda ya san hanyar inda za ka ko abin da z aka yi ko aikata, wato zai taimaka maka da shawarwari ko nuna maka hanya ko yadda za ka yi domin samun sauƙi da kuma kwarin guiwa. A sauran harkoki na yau da kullum, Hausawa suna son mutum ya sami madubi wajen tafiyarwa da kuma aiwatar da harkokinsa na yau da kullum.

Karin Maganganu a kan Tafiya ta Fuskar Jajircewa

A al'adun Hausawa, ana son mutum mai jarumta ko mai nuna jaruntaka a tsari zamantakewar al'umma. Hausawa al'umma ce da ba ta son mutum mai

nuna lalaci ko yawan raki ko tsoro. Haka ta sa Hausa suka yarda da jarumta ko juriya tana daya daga cikin matakin nasara a rayuwa. Ga misali kamar haka:

Tafiya maganin gari mai nisa

Wannan karin magana yana nuna cewa, mutum ya rika nuna dauri ta hanyar jajircewa, wato kome nisan gari idan ya daure zai kai. Ke nan a iya cewa, mutum duk wani abu ya sa a gaba ko ya kudurci ya aiwatar, to ya daura kome yawansa ko wahalarsa wata rana zai cim ma nasara, amma idan ya nuna lalaci ko tsoro, to ba zai yi nasara a rayuwa ba. Haka kuma, wani abin lura, a nan, shi ne ita tafiya matsalarta yawan tsayawa a hanya, amma idan mutum zai jajirce ya tafi kai-tsaye ba tare da tsaye-tsaye ba zai isa. Ke nan duk wani abu da mutum yake son aiwatarwa ko cim ma maida hankali da jajircewa su ne a gabansa, ba wasa da lalaci ba.

Mai akuya ya yi tafiyar dare, bare mai kura

Wannan karin magana yana yin nuni ne dangane da mutum ya daure ya rika nuna jajircewa, wato ya fitar da tsoro daga zuciyar ko tunaninsa. Saboda wata rana zai ga wani wanda ya kamata ya ji tsoron wani abu ko yana nuna tsoro a kan wani, amma sai a ga ya jajirce bai ji tsoro ba. To, ashe ke nan wanda yakama ya ji tsoro bai ji ba, to wane ne zai ji tsoro ke nan. Wannan karin magana yana ba wa mutane kwarin guiwa da su zama jarumai, saboda shi ma wanda yake yi wa kallon matsoraci wata rana yana daurewa ya yi kuru, wato ya nuna jarumtaka. Hausawa a bisa dabi'arsu ba su san mutum mai tsoro ko matsoraci, sun fi son a kowane yanayi ko lokaci mutum ya zama jarumi, musamman ta fuskar rashin nuna tsoro⁴⁶ da rage korafi da yawan kawo koke ko kuma yawan raki, wadannan duk nau'i ne na nuna tsoro a tsarin zamantakewar Hausawa.

⁴⁶ Matsoraci ba ya zama gwani, kowane ne!

Tafiya na karewa, kana sayen takalmi

Wannan karin magana ya koya wa mutne da su jajirce ya yi kome a lokacin da ya dace, wato ba sai lokaci abun ya wuce, sannan ya ce zai yi kof arin yi ko aikatawa. Yin abu a lokacin da ya dace, shi ma daya daga cikin jarumta ko nuna jajircewa a kan aikin mutum ko sana'arsa. Saboda shi lokaci ba ya jira, sai dai a jira shi. Ashe ke nan, dole mutum ya jajirce ya yi kome a lokaci da ya kamata a yi shi. Kamar yadda Hausawa sukan ce ta baya ta raggo. Idan aka la'akari da wannan karin magana ya nuna yadda sai da tafiya ta kare ko ta kusa karewa, sannan mutum zai sayi takalmi domin taimaka ma kafarsa. A nan, ko a wannan lokaci takalman ba su amfani sai dai a tari gaba, wato a dauki dasari don a gyara a gaba ta hanyar nuna jajircewa.

Karin Maganganu a kan Tafiya ta Fuskar Qara Gogewa da Harkokin Rayuwa

Hausawa, sun yi imanin cewa, tafiya tana daya daga cikin abubuwan da sukan taimaka wa mutane ya kara gogewa tare da wayewa a mataakai daban-daban. Saboda ta hanyar tafiye-tafiye na kusa ko na nesa yakan kara fahimta yadda rayuwa take tafiya. Ga misali kamar haka:

Tafiya mabudin ilimi

Dan'adam, mutum ne mai son ya sani a kowane lokaci. Hausawa sun yi la'ari da wannan dabi'a ta Dan'adam suka sama da wannan matanin karin magana, wato tafiya mabudin ilimi ta hanyar lura da yanayin tafiye-tafiye da sukan yin a yau da kullum. Wato Hausawa sun lura sosai a duk lokacin da wani ya yi tafiya yakan samu ilimi a kan abubuwa daban-daban waɗanda da bai san su ba ko kuma ya jahilce su. A sakamakon tafiya sai Hausa suka fahimci yadda sukan karo ilimin mai yawa, wato kara samun waye da kuma gane ko fahimta yadda za su warware wasu matsaloli da suke ci masu tuwo a qwarya. Haka kuma, wani lokaci a sakamakon tafiyar mutum yakan iya wo guzurin baki ko sababbin abubuwa masu kyau na amfanin yau da kullum domin bayar da gudummuwa a cikin al'ummarsa. Hakazalika, a sakamakon

tafiye-tafiye Hausa sukan yaɗa al'adunsu, sannan kuma, suma su tasirintu da baƙin al'adun, wato, al'adun wasu al'ummomi na kusa da na nesa.

Na zaune bai ga gari ba

Wannan karin magana yana karfafa wa Hausa guiwa, don su zagaya duniya su buɗe ido, su san wurare da garuruwa da ƙasashe daban-daban. Wanda haka za taimaka musu, su ƙara fahimtar faɗin duniya da nisa ko kusancin garinsu ko ƙasarsu da sauran garuruwa ko ƙasashe. Haka kuma, wanda yake zagaya duniya zai fahimci bambancin yanayi na garinsu ko ƙasar su da sauran ƙasashe. Hakan takan sa masu hali ko wadata su tafi yawon buɗe ido, musamman muhimman wurare don ido ya ƙara buɗewa.

Karin Maganganu a kan Tafiya ta Fuskar Tuna Baya

Hausawa mutane ne masu son tuna baya, wato tuna gida ko wani abun arziki da aka yi wa mutum a rayuwarsa, ya waiwayo. Hakan ta sa duk wanda bai lura da wannan al'adar a cikin al'ummar Hausawa ake gani kasawarsa ta hanyar kulawa da tuna baya. Ga misali kamar haka:

Kyawon tafiya dawowa

Wannan karin magana yana yin hannunka-mai-sanda ne game da duk yadda mutum ya yi da riƙa waiwayar gida ko mutum ne da suke tare, walau wajen kasuwa ne ko aiki ko karatu da sauran wuraren harkokin jama'a da ka saba ko aka zauna tare na tsawon lokaci. Rashin riƙo da wannan al'adar ta Hausawa a wajen al'ummar Hausawa illa ce babba a rayuwar mutum. Hakan take haifar da duk lokacin da wani ya nuna rashin kulawarsa ga koyawar waannan karin magana, ake yi masa tuni ta hanyar faɗa masa wannan karin magana, wato *Kyawon tafiya dawowa*.

Waiwaye adon tafiya

Wannan karin magana yana koyawa mutane da su riƙa waiwayo baya, musamman idan su samu cigaba a rayuwa, wato sun fito daga cikin mutane

da suke tare a wajen harkokin rayuwa ta yau da kullum ta hanyar samun matsayi na gaba. To, ya kamata mutum ya daure ya nuna halin kulawa. Haka kuma, wannan karin magana ya kara koya wa mutane da su rika tuna halin da suka shiga a baya ko matsayin da suke a baya da kuma wannan matsayi ko halin da ake ciki a yau. Wannan zai sa mutum ya ingata rayuwar ta kara yi kyau tare da samun karbuwa a wajen al'umma da kuma kauce wa yin danasani a rayuwa.

Karin Maganganu a kan Tafiya ta Fuskar Haquri

Hausawa suna da karin magana da ya shafi tafiya masu koyar da hakuri, musamman a yanayi na tafiya ko shirin tafiya don kar da mutum ya kosa ko ya gajiya. Ga misali kamar haka:

Tafiya sannu-sannu kwana nesa

Wanan karin magana yana koyar mutum ya rika yin hakuri, a yanayi na tafiya ya bi sannu, saboda sauri yawanci lokuta ba shi da amfani, wato bai cika haifar da da mai ido ba. Haka kuma, ko da matsala ko aka ga alamomin hadari za a iya sarrafa abin hau. Haka abin yake a sauran al'amuran rayuwa duk abin da aka bi sannu za a yi shi ko za a same shi, yawanci lokuta Hausawa sukan yi wa juna hannunka-mai-sanda, musamman a lokacin da suka fahimci wani ko wasu suna son yin sauri a harkokinsu na yau da kullum.

Hanyar lafiya a bi ta da shekara

Wannan karin magana yana nuni ne a kan hakuri ba ya yin yawa, wato idan tafiya ta kama, to ya natsu ya gano mai mai kyau (hanyar lafiya) ya bi ta nan domin bi hanya mai kyau ko mai nisanta. Har a kwatanta da cewa koda tafiyar ta wannan hanyar lafiyar za ta dauke tsawon shekara, sannan kuma, hakan ba zai yiwu ba dole sai an yi hakur. To, haka abin yake a sauran harkokin yau da kullum duk abin da mutum ya yi hakuri ya daure ya bi hanyar mai kyau wajen aiwatar da abun, komai dadewa zai yi nasara.

Tafiya ta fi zama, ko da ka taka kaya

Shi ma wannan karin magana ya koyar da hakuri, koda da wata lalura da za ta hana yin sauri domin a isa inda za a je da wuri. Idan mutum ya lallaɓa ya fi ya zauna. Abin lura a nan, shi ne, ko a harkokin yau da da kullum, idan mutum ya ɗaure ya riƙa yin wani abu ko ya yake to, ya fi ya zauna da dogara da wasu, wato koda yana da wata lalura ko uzuri da zai iya takura masa wajen aiwatar da wani abu na dogara da kai. Ke nan wannan kari magana yana kara wa Hausawa ƙwarin guiwa na rage mutuwar zuciya, wato kada mutum ya yarda da wata lalura ko uzuri da ba zai hana mutum ya tashi ya yi abin da ya kamata ba, ya fake da wannan uzuri ko lalura ya zauna ko ya kwanta.

Kammalawa

A wannan takarda an yi tsokaci ne dangane da tafiya a mahangar karin magana a al'adun Hausawa a bisa tsarin tunaninsua. Inda aka kawo misali na ire-iren waɗannan karin magana, kamar waɗanda suka shafi yin tanadi da waɗanda suka shafi jagoranci da waɗanda suka shafi jajircewa. Haka kuma, an kawo waɗanda gogewa da tuna baya da kuma waɗanda suka shafi hakuri tare da fito da hikimomin da suke tattare da su. Haka kuma, wannan takarda an gano cewa, Hausawa al'umma ce, da himmatu wajen kyautata tarbiyar al'umma, musamman ta laru da tsarin zamantakewarsu na yau da kullum.

Har ila yau, Hausawa suka yin amfani da salon a tsarma karin magana cikin mataƙai na hannunƙa-mai-sanda wajen tarbiyantarwa a tsakanin al'umma. Har wa yau, an lura Hausawa mutane ne masu son a yi tanadi ko shirin abu tun kafin ya zo ko ya faru, sannan a yanayi na tafiya ko zamantakewa a sami shugaba ko jagora (madugu). An gano Hausawa sun fahimci sai an jajirce an yi hakuri sannan za a cim ma nasara. Haka kuma, Hausawa sun lura tafiya tana kara mutum ya samu gogewa a kan wasu harkokin rayuwa na yau da kullum, sannan kuma, idan mutum ya samu cigaba ya riƙa tuna baya domin gina kyakkyawar rayuwa. Haka kuma, Hausawa sun nuna cewa, hakuri yakan haifar da cim ma nasara a tafiya da ma rayuwa baki-ɗaya.

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الشباب المسلم والتحديات المعاصرة في المجتمع النيجيري الشمالي

مشاكل وحلول

عيسى جاربا نيايا

و

محمد محمد

ملخص البحث

تأتي هذه المقالة جوابا وحلولا وسطا عن تحديات يعاني منها الشباب المسلم في عصره ومكانه وزمانه، فقد أورد الباحثان فيها هذه التحديات التي أعاقت الشباب المسلم من السير وراء الترقّي بحياته إلى ما هو فاضل أو أفضل في العصر الراهن، وخصوصا في الجو النيجيري الشمالي الذي يعيشه، كما تعرضا للحديث عن هذه المرحلة وبيننا خصائصها وما تفتقر إليه من الرعاية الشرعية والاجتماعية والتربوية كي تعطي دورها المحمود في بناء مستقبل مشرف، ثم قام بوضع حلول مناسبة لكل تحدٍ ومشكلة على حدة، كما توصل إلى أن أعظم تحدٍ أمامه ثلاث، قلة الوازع الديني وفقد المانع العادي وفشل الرادع السلطاني، هذا؛ وقد بنى بحثه حسب المنهج الوصفي بتوصيف الحالة ووضع حلول وصفية للحالة، والله ولي التوفيق.

Muslim Youths and Contemporary Challenges in Northern Nigerian Society: Problems and Solutions

Abstract

This article comes as an answer and a middle ground for the challenges that the Muslim youth suffer from in his time, place and era. The researchers have mentioned these challenges that have hindered the Muslim youth from advancing his life to what is virtuous or better in the current era, especially in the northern Nigerian atmosphere in which he lives. They also discussed this stage and explained its characteristics and what it lacks in terms of religious, social and educational care in order to give it its commendable role in building an honourable future. Then, he put forward appropriate solutions for each challenge and problem separately. He also concluded that the greatest challenge facing him is three: lack of religious restraint, loss of normal deterrents and failure of the Sultan's deterrent. He built his research according to the descriptive method by describing the situation and putting forward descriptive solutions for the situation. And Allah is the Grantor of success.

بسم الله الرحمن الرحيم المقدمة

الحمد لله رب العالمين، والصلاة والسلام على خير مبعوث رحمة للعالمين، سيدنا محمد وآله الأطهار، وصحبه الأخيار.
وبعد؛ فهذه مقالة عن الشباب المسلم والتحديات المعاصرة التي أمامه، والتي أعاقت مسيرته، وبالأخص الشباب المسلم النيجيري الشمالي، فقد حاول الباحثان جمع ما تيسر من هذه التحديات، وتم عرضها وبيان وجه تحديها، والحل المناسب لها حسب الرؤية التي بدت لهما، والله نسأل التوفيق والسداد.

عناصر المقالة

- ❖ مفهوم الشباب وحقيقة مرحلة الشباب
- ❖ أهمية مرحلة الشباب وخطورة التساهل بها
- ❖ خصائص مرحلة الشباب
- ❖ التحديات المعاصرة أمام الشاب المسلم والحلول المناسبة لها

- الشاب المسلم وتحدي الفراغ.
- الشاب المسلم وتحدي المعرفي.
- الشاب المسلم وتحدي العجلة.
- الشاب المسلم وتحدي الساسة والتحزب السياسي.
- الشاب المسلم وتحدي العقائد الوافدة والأفكار المنحرفة.
- الشاب المسلم وتحدي وسائل الإعلام الحديثة.
- الشاب المسلم وتحدي القدوة.
- الشاب المسلم وتحدي المخدرات.
- الشاب المسلم وتحدي الزواج.

- الشاب المسلم وتحدي حب الراحة والكسل.

مفهوم الشباب وحقيقة مرحلة الشباب

إن مفهوم كلمة الشباب من حيث المعنى اللغوي؛ هي تدل على الفتاء والحدائثة. يقال: شَبَّ الغُلامُ يَشِبُّ شَبَاباً وشُبُوباً، وشَبِيحاً، وأشَبَّهُ الله، وأشَبَّ الله قرنه، بمعنى، والاسم الشببية، هو خلاف الشيب. والشباب جمع شَابٍ وكذلك شُبَّانٌ وشَبَبَةٌ. وشباب الشيء أوله، يقال: لقيت فلاناً في شباب النهار، أي في أوله¹.

وكلمة (شباب) تعني في أصلها اللغوي النماء والقوة. يقول ابن فارس: ((الشين والباء أصل واحد يدل على نماء الشيء وقوته، في حرارة تعتريه))².

فهذه المادة وجميع مشتقاتها تشير إلى معنى القوة والفتوة والحدائثة والجمال والنماء³.

وأما مفهوم هذه الكلمة من حيث الاصطلاح الشرعي؛ فهي مرحلة قوة بين مرحلتي ضعف، كما وصفها الله بذلك في قوله سبحانه: {اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ} [سورة الروم، الآية: 54].

انظر: ابن منظور، محمد بن مكرم بن علي، أبو الفضل، *لسان العرب*، الناشر: دار صادر - بيروت، الطبعة: الثالثة - 1414 هـ، مادة (شباب)، (1/ 480).

ابن فارس، أحمد بن فارس بن زكرياء القزويني الرازي، أبو انظر: 9- الحسين، *معجم مقاييس اللغة*، تحقيق وضبط عبد السلام هارون، الطبعة الأولى، القاهرة، دار إحياء الكتاب العربية، 1368 هـ، (3/ 177).

3 أحمد مختار عبد الحميد عمر، *معجم اللغة العربية المعاصرة*، عالم الكتب، ط1، 1429 هـ - 2008 م، مادة ش ب ب، رقم: (2742)، (2/ 1156).

وأشار الله إليها بصفات أخرى: كالأشد، كما في قوله سبحانه وتعالى: {وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ} [سورة الأنعام، الآية: 152].

والأشد هنا: الاحتلام كما قاله الشعبي ومالك وغير واحد من السلف⁴. وقيل: ((هو بلوغ سن الرشد والقوة))⁵.
وصفة الرشد وردت في قوله تعالى: {وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ} [سورة النساء، الآية: 6].

فعلى هذا تتضح العلاقة المناسبة بين مفهومها اللغوي والشرعي بأنها مرحلة تكامل القوة والفتوة، كما أنها مرحلة بداية حداثة لما بعدها، إذ أنها مرحلة انتقالية من الطفولة إلى مرحلة يتجدد للشباب فيها كل شيء على غير ما يألّفه مسبقاً، وهي مرحلة تظهر فيها الجمالية الإنسانية على حقيقتها، كما يكتمل النمو الجسدي والحجم البدني، ففيها تغيرات

ابن كثير، عماد الدين أبو الفداء إسماعيل بن كثير الدمشقي (ت 774 هـ)، تفسير القرآن العظيم، تحقيق: مصطفى السيد محمد - محمد السيد رشاد - محمد فضل العجموي - علي أحمد عبد الباقي - حسن عباس قطب، الناشر: مؤسسة قرطبة، مكتبة أولاد الشيخ، الجيزة - مصر، الطبعة: الأولى، 1421 هـ - 2000 م، (215/6).

محمد رشيد رضا، تفسير القرآن الحكيم، الطبعة الثانية، بيروت، دار المعرفة، (8/ 190).

وتجددات تفتقر إلى عناية خاصة تليق بوضعها وحالتها كما عند علماء علم النفس⁶.

مبدأ مرحلة الشباب ونهايتها

أما عن مبدأ هذه المرحلة: فإشارات القرآن والسنة توحى بأنها تبدأ بالبلوغ كما في قوله تعالى: {وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ} [سورة النور، الآية: 59]، فعلق الشارع التكليف بالحلْم الذي هو من أمارات البلوغ.

وفي الحديث عن علي بن أبي طالب - رضي الله عنه - قال: قال رسول الله - صلى الله عليه وسلم -: ((رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ: عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعَنِ الصَّبِيِّ حَتَّى يَشُبَّ، وَعَنِ الْمَعْتُوهِ حَتَّى يَعْقِلَ))⁷.

فالحديث اعتبر بداية الشباب بلوغ الإنسان، وعلى هذا الأساس، فإن مرحلة الشباب تبدأ بالبلوغ، والبلوغ يكون إما بالعلامات الطبيعية كالاختلام وإنبات الشعر الخشن حول القبل، وإما بالسن وهو بلوغ خمس عشرة سنة عند الحنابلة. وعند أبي حنيفة حتى يتم للذكر ثماني عشرة سنة⁸.

أما عن نهاية هذه المرحلة؛ فقد ورد فيها خلاف بين أهل اللغة، وأقربها قول أبي منصور الثعالبي وبطرس البستاني في تقسيمه لأسنان

عباس محجوب، التربية الإسلامية ومراحل النمو، مجلة الجامعة الإسلامية بالمدينة المنورة، الطبعة: 6 السنة / 13 / العدد 52 - 1401 هـ، (121-123).

الترمذي، صحيح سنن الترمذي (2/ 117 رقم 1423).⁷

انظر: ، سعدي أبو جيب، القاموس الفقهي، الطبعة الأولى، دمشق، دار الفكر، 8 1402 هـ (ص 42).

الناس الشباب إلى سن الأربعين⁹، وذلك لتوافق مدلول الكلمة بمدلول القرآن، وذلك أن القرآن وصفها بأنها مرحلة قوة بين ضعفين، والكلمة تشير إلى معنى القوة والفتوة والنماء، ومن المعروف أن القوة والنماء تنتهي ببلوغ سن الأربعين، ثم يبدأ الإنسان يتناقص¹⁰.

أهمية مرحلة الشباب وخطورة التساهل بها

مرحلة الشباب هي أهم مرحلة عمر في حياة الإنسان، لأنها:

- **مرحلة التكليف الإنساني؛** فالإنسان قبل مرحلة التكليف ليس مكلفا بشيء من الخالق الحكيم، ولما يصل لهذه المرحلة يتعلق به أمر ونهي إلهي، فهو في هذه المرحلة مقيد من جهة وحرّ في نفسه أن يختار طريق حياته التي يراها ويحتفل بها لبناء مستقبل حياته، عن علي - رضي الله عنه - أن رسول الله - صلى الله عليه وسلم - قال: ((رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ: عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعَنِ الصَّبِيِّ حَتَّى يَشَبَّ، وَعَنِ الْمَعْتُوهِ حَتَّى يَعْقِلَ))¹¹.

قال ابن الجوزي - رحمه الله - : "وهذا هو الموسم الأعظم الذي يقع فيه جهاد النفس والهوى وغلبة الشيطان، وبصيانة هذا الموسم

انظر: الثعالبي، عبد الملك بن محمد بن إسماعيل أبو منصور، *فقه اللغة*، مصر، 9 المطبعة الرحمانية، 1346هـ، (ص 142، 143)،

القحطاني، سعيد بن علي بن وهف، *الهدى النبوي في تربية الأولاد في ضوء الكتاب والسنة*، مطبعة سفير، الرياض، توزيع: مؤسسة الجريسي للتوزيع والإعلان، الرياض، ص:204.

رواه الترمذي (رقم 1423)، وصححه الألباني في صحيح سنن الترمذي (2/ 117 11 رقم 1423).

يحصل القرب من الله عز وجل، وبالتفريط فيه يقع الخسران العظيم، وبالصبر فيه عن الزلل يثني على الصابرين، كما أثنى الله فيه على الصابر يوسف الصديق؛ إذ لو زل من كان يكون؟¹²

- **وأنها مرحلة القوة:** { اللهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ } (الروم: 54). فهي قوة بين ضعفين.

قال ابن الجوزي - رحمه الله - في قوله تعالى: {مَنْ بَعْدِ ضَعْفٍ قُوَّةً}: يعني جعل بعد ضعف الطفولة قوة الشباب، ثم جعل من بعد قوة الشباب ضعف الكبر وشيبه¹³.

- **وأنها مرحلة الأشد** التي أشاد الله بها وأرسل فيها رسله، قال تعالى في حق يوسف - عليه السلام -: {وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ} (يوسف: 22)، وقال في حق موسى عليه السلام: {وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَى آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ} (القصص: 14)، والأشد: هو انتهاء قوته وشبابه. وقال في حق إبراهيم عليه السلام: {قَالُوا سَمِعْنَا فَتًى يَذُكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ} (إبراهيم: 60).

ابن الجوزي، جمال الدين أبو الفرج عبد الرحمن بن علي بن محمد الجوزي (ت 12 هـ/597هـ)، *مواسم العزم*، ت: محمد بن ناصر العجمي، دار البشائر الإسلامية، الطبعة: الأولى 1425 هـ - 2004 م، ص 45.

ابن الجوزي، جمال الدين أبو الفرج عبد الرحمن بن علي بن محمد الجوزي (ت 13 هـ/597هـ)، *زاد المسير*، الطبعة الأولى، بيروت، المكتب الإسلامي (310/6).

قال ابن عباس - رضي الله عنهما - : (ما بعث الله نبياً إلا شاباً، ولا أوتي العلم عالم إلا وهو شاب) (رواه ابن أبي حاتم¹⁴).

- **وأنها مرحلة العمل؛** كانت صفية بنت سيرين توصي فتقول: (يا معشر الشباب خذوا من أنفسكم وأنتم شباب فإني ما رأيت العمل إلا في الشباب)¹⁵.

- **وأنها مرحلة بزوغ الشهوة،** تقوى فيها وتهيج لقوة البدن وصحته وسلامته وصفاء الذهن والعقل، ولذلك خاطب رسول الله صلى الله عليه وسلم الشباب في هذه المرحلة بما يحفظ قواهم البدنية والعقلية من التعدي والانحلال فقال: ((يا معشر الشباب؛ من استطاع منكم الباءة فليتزوج، فإنه أغض للبصر وأحصن للفرج، ومن لم يستطع فعليه بالصوم، فإنه له وجاء))¹⁶، ففي هذا الحديث بين فيه رسول الله صلى الله عليه وسلم ما تفنقر فيه مرحلة الشباب من القضاء على الغريزة الشهوانية للشباب بالزواج الشرعي، ثم نبهه بما يقى شهوته من الانفلات عند عدم القدرة على الزواج بالصوم المقلل

أبو الفداء إسماعيل بن عمر بن كثير القرشي البصري ثم الدمشقي، *تفسير ابن كثير*؛ 14 *القرآن العظيم*، ت: سامي بن محمد السلامة، الناشر: دار طيبة للنشر والتوزيع، الطبعة: 349. الثانية ١٤٢٠ هـ - ١٩٩٩ م، 5/

ابن الجوزي، جمال الدين أبو الفرج عبد الرحمن بن علي بن محمد الجوزي، *صفة*؛ 15 *الصفوة*، المحقق: أحمد بن علي، دار الحديث، القاهرة، مصر، الطبعة: 1421 هـ/2000 م، 4/ 24.

رواه البخاري (1905)، ومسلم (1400).¹⁶

للشهوة الغريزية، ففي ذلك المحافظة على صحة الشباب والسير به إلى سواء السبيل في حياته،
❖ خصائص مرحلة الشباب

ويكمن سر أهمية هذه المرحلة في خصائص تميزت به:
- **القدرة على العطاء:** فالشباب في هذه المرحلة يمتلك القوة والعزيمة والطاقة المستمرة التي يمكنه تقديمها للمجتمع الذي يعيشه، بينما تتميز باقي المراحل الأخرى التي تقدمت هذه المرحلة بالضعف والتوقف عن العطاء نتيجة وهن الجسد والعقل، ويكفي نموذجاً على ذلك تنافس شباب الصحابة في الخروج إلى غزوة الأحد مثل ابن عمر والبراء ورافع بن خديج وسمره ابن جندب وغيرهم، فأجاز رسول الله صلى الله عليه وسلم منهم من أجاز لبلوغه ورد من رد لصغره عن سن البلوغ¹⁷.

- **الطموحات والأهداف:** في هذه المرحلة يصبح الشباب قادرين على تهديد أهدافهم وفقاً لقدراتهم ومواهبهم، لأن درجة وعيهم ومداركهم تكون مختلفة مما يمكنهم من الوصول إلى مساعيهم.
- **القدرة على تحمل المسؤوليات:** في هذه المرحلة يكون الشباب أكثر نضجاً وقدرة على تحمل الواجبات والمسؤوليات لأنه يكون على درجة من القوة والإرادة التي تؤهله لهذا، وهذا السر من انتداب رسول الله صلى الله عليه وسلم كثيراً من الشباب بتحميلهم مسؤوليات كبار ولما تجاوزوا من أعمارهم عشرين كما فعل بأسامة بن زيد لما انتدبه

¹⁷ العلي، إبراهيم بن محمد بن حسين العلي الشبلي الجيني، صحيح السيرة النبوية، دار النفائس للنشر والتوزيع، الأردن، الطبعة: الأولى، 1415 هـ - 1995 م، (٢٠٥).

لغزو الروم وفي الجيش كبار من الصحابة كأبي بكر، وعمر، وأبو عبيدة، وسعد، وسعيد، وسلمة بن أسلم رضي الله عنهم¹⁸.

- **النضج العاطفي:** تتميز مرحلة الشباب بالعواطف الجياشة ونضج المشاعر، حيث تبدأ الأنوثة أو الرجولة بالاكتمال والرغبة في الزواج وتأسيس أسرة مكونة من عدة أفراد.

- **الاندفاع والتسرع:** نلاحظ أن الشباب في هذه المرحلة يكون أكثر تهورا في اتخاذ القرارات، فلا تتوفر لديه الحكمة الكافية بل يطغى عليه الغفوان والتسرع.

- **مواجهة التحديات المتعددة:** يواجه الشباب الكثير من العقبات، وضرورة اختيار التخصص العلمي الذي يمكنه تحديد مستقبله، كما يقابل تحديات خاصة بالأخلاق حيث يحاط بالكثير من الموانع والمفاسد التي تنتشر في المجتمع وعليه أن يتجنبها ويقاوم الوقوع فيها¹⁹.

❖ **التحديات أمام الشباب في العصر الحديث**

يعد هذا العصر من أعظم عصور التحديات أمام الشباب المسلم، وذلك لما نشاهده من أن العالم أجمع أصبح بمنزلة قرية صغيرة، يتلاقى فيها جميع أصناف البشر بعوائدهم وأديانهم، وطقوساتهم وشعائهم، وقبائلهم وثقافتهم، فسريريا ما تتداوب العوائد والأديان والأفكار بين

أبو شهبه، محمد بن محمد بن سويلم، *السيرة النبوية على ضوء القرآن والسنة*، دار القلم - دمشق، 18، الطبعة: الثامنة - 1427 هـ، (2/ 585).

راجع في هذا: عباس محبوب، *التربية الإسلامية ومراحل النمو*، الجامعة الإسلامية 19 بالمدينة المنورة، الطبعة: السنة 13 / العدد 52 - 1401 هـ.

الغالب والمغلوب من دون مقاومة تذكر، فيُغلب الرجل على بناته - وهن محبوسات البيوت - دون أن يشعر، ويغلب الزوج على زوجته وقد أحصنها وحماها عن أعين الأجانب، فالشاب الذي وصل لمرحلة التهور كهذه غير غريب منه أن ينساق وراء هذه الدعوات، والشاب الذي فتح عينيه على عالم مفتوح، يشاهد بعينيه في المواقع على الشاشات ما لا تدركه عيناه في الشهادة؛ لا غرو أن تذوب منه الأخلاق إلى ما لا تحمد عقباه وهو يعيش هذه المرحلة، وقد اكتملت فيها قواه الشهوانية يتطلع وسائل يقضيها، والشاب الذي يسعى جاهداً إلى تحديد أهداف حياته في هذه المرحلة لا عجب أن ينساق وراء كل ناعقة تأخذ بمجامع أذنيه، فيبقى أسير التحديات في أكثر مجالات حياته، وخصوصاً إن لم يتهدب بتربية الدين، فأصبح الشاب المسلم تقف أمامه تحديات جمة نلخص منها ما يلي:

الأول: الشاب المسلم وتحدي الفراغ

خلق الله الإنسان بطبعه شغالا لجميع أوقاته، من عمل إلى عمل آخر، فمن عمل دين إلى عمل دنيا، وقد أشار الله الحكيم إلى هذا في كتابه حيث قال: ﴿فَإِذَا فَرَغْتَ فَانصَبْ (٧) وَإِلَىٰ رَبِّكَ فَارْغَبْ (٨)﴾ [الشرح: 7-8]، فالآية توحى إلينا أن الإنسان لا ينبغي أن يكون له فراغ بلا عمل، فعليه إن انتهى من عمل أن يشتغل بآخر، فلا يبقى دون البحث عن عمل آخر، كما قرر هذا المعنى ابن جرير وغيره بعد سرد أقوال المفسرين كمجاهد وقتادة في معنى الآية²⁰، وذلك لأن "الفراغ داء قتال للفكر

ابن جرير الطبري: (24/ 499) قال: «وأولى الأقوال في ذلك بالصواب قول من²⁰ قال: إن الله تعالى ذكره- أمر نبيه أن يجعل فراغه من كل ما كان به مشتغلاً من أمر

والعقل والطاقات الجسمية، إذ النفس لا بد لها من حركة وعمل، فإذا كانت فارغة من ذلك تبدد الفكر وتخن العقل وضعفت حركة النفس واستولت الوسوس والأفكار الرديئة على القلب، وربما حدث له إرادات سيئة شريرة ينفس بها عن هذا الكبت الذي أصابه من الفراغ²¹.

وقد نبه المصطفى - صلى الله عليه وسلم - إلى غفلة الألوفا من الناس عما وهبوا من نعمة العافية والوقت فقال: ((نعمتان من نعم الله مغبون فيها كثير من الناس: الصحة والفراغ))، وفي الحديث الآخر: ((اغتنم خمساً قبل خمس)) - وعد منها - ((وفراغك قبل شغلك))²². وكان السلف الصالحون يكرهون من الرجل أن يكون فارغاً لا هو في أمر دينه ولا هو في أمر دنياه.. ولهذا قيل: الفراغ للرجل غفلة وللنساء غلطة: أي محرك للغريزة، ويشد خطر الفراغ إذا اجتمع مع الفراغ الشباب الذي يتميز بقوة الغريزة والجدة وفي هذا يقول أبو العتاهية:

دنياه وآخرته، مما أدى له الشغل به، وأمره بالشغل به إلى النصب في عبادته، والاشتغال فيما قرَّبه إليه، ومسألته حاجته، ولم يخصص بذلك حالاً من أحوال فراغه دون حال، فسواء كل أحوال فراغه، من صلاة كان فراغه، أو جهاد، أو أمر دنيا كان به مشتغلاً؛ لعموم الشرط في ذلك، من غير خصوص حال فراغ دون حال أخرى».

إسماعيل بن صالح آل عبد الرحيم، مجلة البيان، العدد (٢٣٨)، السنة ١٤١٠هـ، ص: 22.

الألباني، محمد ناصر الدين الألباني، صحيح الترغيب والترهيب، مكتبة المعارف للنشر والتوزيع - الرياض، الطبعة: الأولى، 1421 هـ - 2000 م، (3355).

إن الشباب والفراغ والجدة ... مفسدة للمرء أي مفسدة!²³
وعندما نرجع إلى الغالبية العظمى من شبابنا اليوم نجد أن نسب الفراغ والبطالة في حياتهم طفت على نسب الأيدي العاملة فيها، [فوفقاً للمكتب الوطني للإحصاء (NBS) 53 في المائة من 151 مليون شاب نيجيري، أكثر من 80 مليوناً عاطل عن العمل²⁴، فكان ما كان من المفاصد حيث اصطادتهم الأشرار من أصحاب الأفكار المنحرفة، ورُواج المخدرات، وقطاع الطرق والمفسدون، وعشعش في نفوسهم حب الراحة والكسل والبطالة والطمع وعدم الرغبة في العمل إلا ما كان عفويًا، ينحدر إليهم بالدنانير من غير تعب ولا مشقة، كما أورث بينهم انتشار الفاحشة من زنا ولواط وسحاق، كل ذلك جاء عن الفراغ الذي يعيشونه.

الحل

- توحيد الجهد الحكومي لإيجاد مصانع ومعامل صغار وكبار لتوفير فرص عمل.
- التدريبات على الصناعات الفردية.
- مراجعة المقررات وصياغتها وفق المعطيات الحديثة والمستجدات لدى الشباب المعاصر لمحاربة الجمود الفكري والصناعي.

²³ المرجع السابق نفسه.

²⁴ Foundation for Investigation Journalist, 17th Apr, 2023, <https://fij.ng/article/>.

- تحفيز الهمم لدي الشباب لمعرفة قيمة العمل والوقت وعدم احتقار الصناعات الصغيرة المتوفرة.
- ربط التوعية الدنيوية بالدينية لما للدينية من أثر في الاعتقاد النفسي والعملية.

الثاني: الشاب المسلم وتحدي المعرفي

العلم والمعرفة نور الأمة ومستقبلها، ترقى الأمة بالعلم والمعرفة، وتركد وتنجرّ وراء يتراجع العلم والمعرفة، ولما علم الغرب أن الأمم تسود بالعلم والمعرفة أعطوها العناية الفائقة، وجعلوا لها نسبة كبيرة في ميزانياتهم، وشجعوا على أمهم وشبابهم لطلبها، فلا تكاد تجد فيهم من كان عن دنياه غافلا، كما حكى الله عن أمثالهم: ﴿يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ﴾ (٧) [الروم]، فساد الازدهار بازدهار العلم والمعرفة، وأمن الناس دنياهم لأن العلم والمعرفة فتح لهم آفاق الكسب والطلب.

وعندما ننظر لشبابنا وما أصيبوا به من هذه الناحية نجد أن العلم والمعرفة لم يعط لهما ما ينبغي من العناية والرعاية، وكافيك إشارة في هذا حينما تراجع مثلا الميزانية السنوية للتعليم فيى وطننا العزيز لعام 2022، فحسب ما نقلته إحدى المنظمات: %5.39، هي النسبة المخصصة للتربية والتعليم من الميزانية العامة للوطن، فقلّت المعاهد والمدارس والجامعات الحكومية بل والأهلية، وثقلت على الناس تكاليف الدراسة، كما صعبت عليهم وسائل الحصول على القبول في المعاهد والجامعات، وقد ذكرت إحدى إحصائيات ليونسكو لعام 2022 ميلادي:

أن ما لا يقل عن عشرين مليون طفلا لا يدرسون في نيجيريا، ومن المعروف أن هذه النسبة أغلبيتها في شمال نيجيريا²⁵.
والنتيجة الحتمية لهذه الميزانة أنه لا يمكن للجامعات أن تثمر الأكفاء في ميادين العمل والشغل، وإنما هي شهادات رمزية دون تدريب أو تجربة لواقع ملموس لهذه الشهادات، كما أننا حينما ننظر إلى جانب الخريجين نجد أن الهم كله متوجه إلى الحصول على الشهادات أيا كانت، ثم الحصول على الوظائف الحكومية، التي تستورد له الرواتب الشهرية العفوية دون ما تعب ولا انقطاع ولا عمل.

الحل

- مراجعة الأنظمة التعليمية والتربوية والمقررات لتتلاءم وتتجاوب مع واقع الشباب المعاصر.
- مراجعة الميزانية السنوية للتعليم لتتواكب مع المنظومة التعليمية التي يراد لها الشاب.
- الدعم الحكومي للمدارس الأهلية ميدانيا وماليا لأنها تتحمل جزءا كبيرا مما يتوجب على الحكومات تحملها.
- إحياء التبرع الجماعي للمدارس والمعاهد والجامعات لتحقيق الكفاءات العلمية.
- إحياء ربط العلم النظري والتدريب العملي في المدارس والمعاهد والجامعات.

الثالث: الشاب المسلم وتحدي العجلة

²⁵ <https://zoetalentsolutions.com/education-statistics-for-nigeria/>.

العجلة خلق فطر عليه الإنسان، قال تعالى: ﴿خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ سَأْرِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُون (٣٧)﴾ [الأنبياء: 37]، قال قتادة بن دعامة -: خُلِقَ عَجُولًا²⁶، فالإنسان بطبيعته عجولا في أمره لا يتأني إلا من عصم الله، فلما كان خلقا غير محمود ذمه الله وعاب عليه الإنسان، ولما كان الشاب قليل الدراية والحكمة يطغى عليه العنفوان والتسرع، وطموح كثر في أشباههم العجلة في قطف الثمار قبل النضوج والاكتمال، وخصوصا في العصر الحديث حتى صار من أكابر التحديات أمام الشاب اليوم، فقلما يتحمل الانتظار والتحمل والتريث في كل أمر أريد لصالح مستقبله، بل يسعى قاطفا لثماره قبل أن يينع وينضج، فتحصل بذلك الخسارة والكساد.

الحل

- غرس تربية التأني في نفوس الناشئة.
- التوعية العامة والخاصة عن سنة الله في خلقه.
- ربط الناشئة بواقعه الذي يعيشه.
- تجريم وسائل العجلة في نفوس أولياء الأمور.

الرابع: الشاب المسلم وتحدي الساسة والتحزب السياسي

الديمقراطية المزعومة اليوم التي يدعى بها سياسة أمر الناس فيها بالعدل، هي الوسيلة لسياسة أمر الناس في كثير من البلاد، ومن المعلوم أن هذه الديمقراطية باعتبارها نظاما غير إلهي لا بد أن ينطوي على آثار

الطيبار، مساعد بن سليمان و د. نوح بن يحيى الشهري، موسوعة التفسير المأثور، 26 إعداد: مركز الدراسات والمعلومات القرآنية، الناشر: مركز الدراسات والمعلومات القرآنية بمعهد الإمام الشاطبي - دار ابن حزم - بيروت، الطبعة: الأولى، ١٤٣٩ - .531 /14، ٢٠١٧

سيئة في حياة الناس، وإن من هذه الآثار السيئة إتاحة ولاية أمر الناس لكل ناعق يريد لها، فمن أجل ذلك يتنافس عليها من لا يصلح لها، فلما كانت تصلح لكل ناعق لا يصلح لها شرعا، كانوا يسلكون في طلبها كل وسيلة يرون فيها تحقيق غاياتهم للحصول عليها، فاصطادوا الشباب بالمخدرات، واصطادوا العامة بصلات رشوية أيام الدعايات، ولا بد لهذه الوسائل أن تنعكس سلبا على المجتمع بعد الحصول على الولايات، فكانت الخيانات، وانتشرت المخدرات، فلم يأمن الناس على أنفسهم وأموالهم وأعراضهم، وتزلف الشباب بين يدي الولاة، وأطلقت الولاة ما في أيديهم بقدر ما يحصلون به على رضا الغوغائيين من الشباب، فصارت هذه السياسة الظالمة تحديا من التحديات أمام الشاب المسلم، وقد صدق الرسول صلى الله عليه وسلم فيما أخبر وبين فقال: **فَإِذَا ضُيِّعَتِ الْأَمَانَةُ فَانْتَظِرِ السَّاعَةَ. قَالَ: كَيْفَ إِضَاعَتُهَا؟ قَالَ: إِذَا وُصِدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ**»²⁷. والله المستعان.

الحل

- الحاجة إلى حل الأخيار محل الأشرار في ولاية أمر الناس.
 - إعلام الناس بأهمية الولاية وأن التغيير حسب النظام بأيديهم ما أرادوا وعزموا.
 - تعريف الناس بواجب المطالبة بالإصلاح.
 - تغيير الناس في أنفسهم وأهليهم.
- الخامس: الشاب المسلم وتحدي العقائد والأفكار المنحرفة**

رواه البخاري: (59).²⁷

العقائد والأفكار المنحرفة متى ما وجدت سبيلها بين الناس أفسدت وأهلكت، لأن من ورائها شياطين الإنس والجن يعاضد بعضهم بعضاً، وينفق عليها من الأموال ما لو أنفق في صلاح الأمة ثلثه لصلح أمر الأمة جميعاً، ولقد ساهم في رواجها وانتشارها وسائل الإعلام، التي ما تنتشر من الباطل أكثر مما تنتشر من الخير، فظهرت بين المسلمين فئات من الشباب بمعتقدات إحادية وحلولية ووجودية، كما سبقتها أفكار إحادية من فصل الدين عن الدولة، والإعجاب بما عند الغرب من التقدم الظاهر والقبول له، لأنها أتت وهذا الشاب فارغ الذهن فتقبلها وتشرّبها، لأنه ليس له من الحصانة ولا من العلم بالدين ما يفهم به وضعه أو يدفع عن نفسه الشبهات والشهوات المهلكة للدين والخلق والفكر.

الحل

- التحصين التربوي من البيت؛ فعلى أولياء الأمور أن يتحملوا مسؤوليتهم تجاه أولادهم بتحسينهم من الداخل والخارج.
- التحصين المدرسي؛ أن لا تخلو المقررات المدرسية من التوجيهات التربوية الصائبة والموجهة دينياً للطفل الناشئ.
- التحصين الخارجي؛ على الحكام والمسؤولين والمجتمع أن يتابعوا مجريات الأحداث الداخلة والخارجة، وأن يقربوا الناشئة إلى المساجد والدروس الدينية من خلال المسابقات وغيرها، والشاشات الدينية التعليمية والتربوية.

السادس: الشباب المسلم وتحدي وسائل التواصل الاجتماعي الحديثة

وسائل التواصل الاجتماعي الحديثة من فيسبوك ويوتب وتويتير وواتسب وغيرها من أكبر التحديات اليوم أمام الشباب المسلم في دينه

وأخلاقه ومعاملاته، إذ هي سوق مفتوحة فيها كل شيء من خير أو شر، ويكثر فيها تجارة الشر، ولما كثر فيها المتاجرة بالشر وإعلامه وبثّه، كان لبعض الأوطان قيود وحصون، فلم تكن عندهم مفتوحة لكل شعبها إلا ما يصلح لسياستها وعاداتها ومعتقداتها، وهذا بعكس ما عندنا في الوطن النيجيري، فلم يكن هناك قيود ولا حصون للتعامل بها، فالشباب مطلق الأيدي فيها يحل أين شاء، ومتى شاء وكيف شاء، كما أن له حرية التجارة فيها بما يشاء، فكان لها أثا سلبي في سلوك الشباب المسلم، وهو يعيش مرحلته بلا مرشد ولا رقيب إلا من عصم الله، فتقلد الغرب وحاكاهم في العادات والأديان والمعتقدات والأخلاق، فمن الشباب من تخدّر لما يشاهد، ومنهم من تفجّر لما يتلقى فيه، ومنهم من ألدّ لاساحات يدخلها دون ما حصون ولا أهلية، قضايا كثيرة وشكاوى متنوعة دون حصر لحدودها، فأصبحت هذه الوسائل تحديا كبيرا أمام صلاح الشباب وبناء مستقبل له مجيد، فالتحدي الأكبر من هذه الوسائل أمام الشباب المسلم الحرية المطلقة في التعامل معها دون وازع ديني أو مانع عادي أو رادع حكومي.

الحل

- تحصيل وازع ديني ومانع عادي ورادع حكومي.
 - فالوازع الديني بغرس تربية مراقبة الله في نفوس الناشئة.
 - والمانع العادي بتنفير النفس عادة عن المواقع المشبوهة.
 - والرادع الحكومي بحجب المواقع اللامرغوبة اجتماعيا
- مشاهدتها والدخول عليها، وعلى المجتمع أن يسعى لإقناع المسؤولين على ذلك، كما يجب على الأولياء أن يسعوا لمنع ما يقدرون عليه في حق أولادهم.

السابع: الشباب المسلم وتحدي القدوة

القدوة منظار مستقبل الشباب ومرآة الانضباط في العادات والأخلاق والأديان، فإذا كانت القدوة حسنة، فمستقبل الأمة مبشر بالخير، وإذا كانت سيئة فمستقبل الأمة لا يبشر إلا بشر وسوء مآل، لذلك اعتنى الشارع بتربية الإنسان، فكان الرسول صلى الله عليه وسلم قدوة حسنة فمن اقتدى به فقد نجح في الدنيا والآخرة، ولقد عتني الشارع بالقدوة اعتناء بالغا، فجعل لقدوة الأمة قدوة، وجعله قدوة لأمته، وشرع له اتباعها واقتداءها، وجعل أصحابه الكرام قدوة للأمة أجمع، فالهدي ما كان عليه هو وأصحابه، والشر ما هجره هو وأصحابه، قال تعالى: ﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ ...﴾ [المتحنة: 4]، وقال تعالى: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾ [الأحزاب: 21].

وَعَنْ ابْنِ مَسْعُودٍ، قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: "اِقْتَدُوا بِاللَّذِينَ مِنْ بَعْدِي مِنْ أَصْحَابِي: أَبِي بَكْرٍ وَعُمَرُ، وَاهْتَدُوا بِهِدْيِ عَمَّارٍ، وَتَمَسَّكُوا بِعَهْدِ ابْنِ مَسْعُودٍ"²⁸.

ولما علم الغرب أهمية القدوة في انضباط الأمم وخطرهما على مستقبل الأخلاق والقيم ورفي الأمم، وكان حقدهم الدفين هدم الأمة الإسلامية كيفما وجدوا إلى ذلك سبيلا كادوا للمسلمين وسائل لإسقاط القدوة الحسنة بملاً فراغها بالقدوات الهابطة، لأنهم علموا أن في "إسقاط القدوة من أهل العلم والفضل وذوي التجربة من كبار السن ينشئ جيلا يلتمس القدوة في التافهين وذوي السخافة والبذاءة، فينعكس ذلك على حياة الشباب، حتى تجد أعظم الأولويات في هذه الأمة محل السخرية

رواه الترمذي (3805 ت).²⁸

والهزل عندهم"، قال عالم الاجتماع المغربي المفكر الدكتور مهدي المنجرة (1933-2014) نقلاً عن أحد المستشرقين: "إذا أردت أن تهدم حضارة أمة فهناك وسائل ثلاث: اهدم الأسرة - اهدم التعليم - أسقط القدوة. ولكي تهدم الأسرة عليك بتغييب دور الأم، اجعلها تخجل من وصفها بـ "ربة بيت"، ولكي تهدم التعليم عليك بالمعلم، لا تجعل له أهمية في المجتمع وقلل من مكانته حتى يحتقره طلابه، ولكي تسقط القدوات عليك بالعلماء، اطعن فيهم، وشكك فيهم، وقلل من شأنهم، حتى لا يُسمع لهم ولا يقتدي بهم أحد، فإذا اختفت الأم الواعية واختفى المعلم المخلص وسقطت القدوة والمرجعية فمن يربي النشء على القيم؟²⁹.

ولما أسقطت القدوات الحسنة "أصبحت قدوات الأبناء خارج البيت أو في العالم الافتراضي، فتمثلوا أخلاقياتها، واقتدوا بنمط حياتها، وأسلوب تفكيرها، واقتفوا أثرها دون أن يدركوا الغايات التي تريدها تلك التي ينادي بعضها بالحرريات والحقوق والمساواة وغير ذلك حتى انتهت حياتهم في هوةٍ سحيقةٍ من المجهول وهم يلومون المجتمع على ما يظنونهم كتباً وقمعاً للحرريات والعقول!"³⁰.

فهذا الواقع التربوي الذي نعيش فيه الذي يتصف بذوبان التربية لدي فئة الشباب من قلة الاحترام بين الصغار والكبار، والسب والشتم واللعن دونما مواراة أو مداراة، وهتك الأعراض وذهاب الحياء وانتشار الوقاحة والرذيلة، والتبجح بالفنانين والفنانات واللاعبين، واتخاذهم قدوة،

، 09 <https://alroya.om/p/305584>، (12) د. صالح الفهدي: *الأمم الأخلاق*، 29

اغسطس 2022 . الساعة 17:28 بتوقيت مسقط.

المرجع السابق نفسه. 30

والإدمان بالمخدرات والمسكرات، كله أثر من آثار إسقاط القدوة في المجتمع.

الحل

- إعادة دور القدوة الحسنة في المدرسة والبيت والمجتمع.
- هجر القدوة السيئة وتنفير الناشئة منهم.
- محاربة الأفلام الساخطة والمقاطع الساخرة وتجريمها.
- إيجاد الأفلام البديلة والأنشطة الهادفة التي تربي عليها الناشئة.

الثامن: الشاب المسلم وتحدي المخدرات

المخدرات سم هدام للبشرية روحا وصحة وعقلا، وما من أمة انتشرت فيها المخدرات إلا تراجعت وفشلت في بناء مستقبل شبابها، ولذلك جاءت الشريعة الإسلامية بضرورة حفظ العقل مما يخرده، والبدن مما يتلفه، فحرمت المسكرات، وحرمت الإنسان أن يلقي نفسه في التهلكة، قال تعالى: ﴿وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾ (١٩٥) ﴿[اليقرة: 195]، وقال تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ﴾ (٩٠) ﴿إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ﴾ (٩١) ﴿[المائدة: 90-91]﴾.

فالآية بين الله لنا فيها آثار الخمر السيء بتخديره العقل وستره حتى يبلغ به إلى العداوة والبغضاء بين بني البشر، ويحول بين المخلوق وخالقه بقطع الصلة بينهما من نظر وصلاة وغيرها، فذلك حرمه الشارع الحكيم.

عن ابن عمر- رضي الله عنهما- أنه قال: قال رسول الله صلى الله عليه وسلم: «كل مسكر خمر، وكل مسكر حرام. ومن شرب الخمر في الدنيا فمات وهو يدمنها، لم يتب، لم يشربها في الآخرة»³¹.

بين الرسول الكريم صلى الله عليه وسلم في هذا الحديث حقيقة ما يسمى مسكرا الذي حرمه الله بأنه هو كل ما يغطي العقل، سواء كان مشروا أو مطعوما أو مشموما، وأن من عواقب شربه حرمة شرب خمر الجنة التي تخالف التي في الدنيا في كل شيء.

قال الجاحظ: أكثر ما يجب على (المتطلع إلى السمّ) تجنّب السكر، لأنّ السكر من الشراب يثير النفس الشّهوانيّة ويقوّيها ويحملها على التّهتك، وارتكاب الفواحش والمجاهرة بها، وذلك أنّ الإنسان إنّما يرتدع عن القبائح بالعقل والتمييز، فإذا سكر عدم ذلك الذي كان يردعه عن الفعل القبيح، فلا يبالي أن يرتكب كلّ ما كان يتجنّب في صحوه³².

الحل

- محاربة المخدرات بكل وسيلة ممكنة.
- إقامة مراكز للتوعية ودعوة المخدرين.
- ترتيب أوقات الشباب وتشغيلها مما يفرغها للمخدرات.

التاسع: الشباب المسلم وتحدي الزواج

البخاري- الفتوح 10 (5575) ، ومسلم (2003) واللفظ له. 31

ابن حميد، صالح بن عبد الله بن حميد، *نصرة النعيم في مكارم أخلاق الرسول الكريم* 32 - صلى الله عليه وسلم، الناشر: دار الوسيلة للنشر والتوزيع، جدة، الطبعة: الرابعة،

الزواج في الإسلام وسيلة من وسائل السعادة في الدارين، يسعد المسلم في الدنيا بالزواج لما يناله من الراحة والسكينة والرحمة والولد وغيرها من أسباب السعادة، كما أنه يسعد به في الآخرة لأنه وسيلة لغض بصره وقضاء وطره في مرضاة الله سبحانه، وما يحصل له من الأجر في النفقة والقوامه على من ولاه الله أمر رعايته، كل ذلك من أسباب السعادة في الدار الآخرة، ولما كان أمره كذلك يسر الله أمره ووسائله حتى جوزه الله بأيسر ما يجده الإنسان من مال أو ما يؤول إليه كالتعليم، ولكن الناس كلفوا أنفسهم عادات وتقاليد شق عليهم بذلك أمر الزواج، من جهاز وأثاث، ودراسة ووظيفة، وطول زمان الخطبة والعقد، ومسكن رفيع وهدايا متنوعة، فصار عقبة كؤود أمام الشباب للحصول على الزواج، وعلى الشابة للحصول على زوج، فانفتح بذلك أبواب الفتن والشُرور من انتشار الفواحش والمنكرات بين الشبان والشابات في البيوت والمدارس، والنوادي والمجالس والمحافل والأسواق.

الحل

- تيسير وسائل الزواج كما يسرته الشريعة الإسلامية.
- التدخل الحكومي لتيسير أمر الزواج وتحصيله.
- إقامة دورات توعوية للراغبين للزواج ذكورا وإناثا لتفادي ما يخشى من تيسير وسائله.

العاشر: الشباب المسلم وتحدي حب الراحة والكسل

حب الراحة والكسل مرض قاتل لصناعة المستقبل بالأعمال المجيدة، فالإنسان متى ما ألف الراحة والكسل فمعنى ذلك أنه لا يعمل لبناء مستقبله، كما لا يُعمل فكره للإبداع فيما ينفعه، ولا يسعى لكسب

رزقه، ولا يقوم للاعتماد على نفسه، بل يعتمد على غيره في قيام نفسه، فيعطل نفسه من إنسانيتها الحية إلى جنس الموتى، قال الإمام الرَّاغِب: من تعطل وتبطل انسلخ من الإنسانيَّة، بل من الحيوانيَّة وصار من جنس الموتى، ومن تعود الكسل ومال إلى الرَّاحة فقد الرَّاحة، وقد قيل: إن أردت ألا تتعب فاتعب لئلا تتعب"33.

فحب الراحة والكسل من التحديات التي يعيشها كثير من شبابنا اليوم، فمنهم من حصلوا على أعمال تغنيهم في المزارع والأسواق، ولكنهم آثروا الراحة والهنافات في النوادي على القيام بما يقيم حياتهم، فكثرت بأمثالهم النوادي والمجالس، فالتحدي الأكبر من حب الراحة والكسل أنه يقتل روح العمل والفكر في الشباب المسلم، فيكون اعتمادهم المعيشي على غيرهم، لأنهم لا يعملون ولا يبذلون، فيكثر بذلك من بينهم العاطلون، فيقل الإنتاج وتكثر التكاليف، فيعيش الفقر ويسود، والأمة التي تعيش تحت خط الفقر لا بد أن تخضع لكل دعيّ، وتجيب كل ناعق، فتصبح يوماً ما أداة بيد أعدائها تدبرها كيفما شاءت.

الحل

- بث روح حب العمل في نفوس الناشئة، وذلك بخلق أعمال تدريبية منذ الصغر في البيت وفي المدرسة.
- تحفيز نفوس الشباب لمعرفة الفوارق والفواضل بين العامل بيده وغيره دينياً ودنيوياً وأهمية الاعتماد على النفس.
- خلق فرص العمل الذي يناسب حال الأمة وقدراتها.

الخاتمة والنتائج

- من خلال هذه المقالة المعروضة توصل الباحثان إلى النتائج التالية:
- كثر الحديث عن تحديد مبتدأ مرحلة الشباب ومنتهاه، والصحيح الذي يوحى إليه نصوص الوحي أنه من سن البلوغ إلى الأربعين من العمر.
 - مرحلة الشباب أهم مرحلة لدي الإنسان، ففيها التكليف والقوة والشهوة والعمل.
 - يتصف الإنسان في هذه المرحلة بالتقلب والانفلات، والنضوج العاطفي، وحب العطاء، والتسرع والاندفاع، والطموحات.
 - يواجه الشاب المسلم عدة تحديات في هذه المرحلة منها؛ الفراغ، والمعرفي، والعجلة، التحزب والتسييس المصلحي الشخصي، والعقائد والأفكار الوافدة، ووسائل الإعلام الحديثة، والقذوة، والمخدرات، والزواج وحب الراحة.
 - أن أعظم الوسائل للقضاء على هذه التحديات إحياء الوازع الديني في نفوس الناشئة، وتجديد المانع العادي بين المجتمع، وتوظيف الرادع السلطاني حتى يستبصر الشباب واقعهم، ويتكيفوا بوضعهم، ويسيروا على النهج المرغوب، ولكل تحدّ ما يخصه من الحل.

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التعبيرات والأمثال السائرة المستمدة من قصص بعض الأنبياء في القرآن الكريم دراسة دلالية (آدام - يوسف)

. لمين موسى

ملخص البحث:

هذا البحث الموسوم بـ " التعبيرات والأمثال السائرة المُسْتَمَدَّة من قصص بعض الأنبياء في القرآن الكريم دراسة دلالية" جهد من صاحبه لاستقراء وإبراز وجمع وترتيب التعبيرات التي استُمدَّت من خلال قصص بعض الأنبياء في القرآن الكريم، وذلك عن طريق ذكر التعبير وتوضيح دلالته كما هي من كتب أهل الفن، ثم ذكر الآيات التي استُمدَّ التعبير من خلالها، مع تعيين محل الشاهد منها، وذكر النصوص التي وردت التعبيرات فيها على وجه الاستشهاد نثراً أو شعراً.

Abstract

This research, entitled "Expressions Derived from the Stories of Some Prophets in the Holy Qur'an, a Semantic Study," is an effort by its author to extrapolate, highlight, collect, and arrange the expressions that were derived through the stories of some prophets in the Holy Qur'an, by mentioning the expression and clarifying its meaning as it is written by the people of art. Then he mentioned the verses from which the expression was derived, and mentioned the texts in which the expressions were cited in prose or poetry.

مقدمة:

ومن المعروف أن القرآن الكريم بجانب كونه مصدرا للقيم والنظم والأحكام بالنسبة للمسلمين فإنه مصدر ثقافي لهم أيضا، استطاع المسلم أن يطلع من خلاله على أنبياء الله السابقين، وكذلك يطلع على أحوال من مضى من الأمم وحوادث أخرى لم يكن يعرفها، كما يستطيع أن يطلع على ثقافة غيبية تمثل في الحقيقة روح عقيدته وإلى جانب الروافد الثقافية " فإننا نتوقع أن نجد تطورا واسعا في مضامين المفردات اللغوية على اعتبار أن اللغة هي الوعاء الذي يمثل كل مظاهر الحياة وطرائقها المختلفة لكل شعب من الشعوب".¹

ولكون القرآن مصدرا لغويا يتضح ذلك بما يحمله من مفردات وتعبيرات استمدتها من لغة العرب قبل البعثة أو بما أتى به من تعبيرات ومصطلحات جديدة التي لم تكن معروفة من قبل البعثة أو بما أضافه من تطوير دلالي لبعض المفردات والتراكيب، ولذا كان القرآن مصدرا قويا للمسلمين يستخدمون أمثاله وأقواله المأثورة في إنشاء تعبيرات جديدة لم يأت بها القرآن الكريم ولكنها استمدت مما جاء فيه من القصص. ولذلك سوف نتناول هذا النوع من التعبيرات التي لم ترد في القرآن الكريم بتركيبيها ودلالاتها ولكنه يمثل مصدرا لها من كونها مستمدة من بعض معانيه ومستوحات من قصصه وأحداثه المختلفة.

ومن أجل إعطاء البحث حقه قسم الباحث البحث إلى ما يلي:

- 3- أهداف البحث
6- سرد
5- منهج البحث
2- أهمية البحث
1- المقدمة
4- حدود البحث
التعبيرات.

- أهمية الدراسة: ترجع أهمية الدراسة لهذه الأمور:
- أهمية فهم النصوص العربية في مجتمعنا العربي من أجل الدين والثقافة.
 - صعوبة الترجمة الحرفية للنصوص العربية التي تشتمل على شيء من التعبيرات الاصطلاحية.
 - الغموض في فهم التعبيرات الاصطلاحية لدي الناطقين بغيرها.
- أهداف الدراسة: أما أهداف الدراسة فنتبين في النقاط التالية:
- رصد التعبيرات التي استمدت من خلال قصص بعض الأنبياء الواردة في القرآن.
 - ضرب أمثلة مقنعة تشتمل على هذه التعبيرات نثرا أو شعرا.

إيضاح التعبير من كتب أهل الفن المعتمدة. -
مادة الدراسة: اعتمد الباحث في جمع العبيرات على كتب التي اعتنى أصحابها بجمع التعبيرات الاصطلاحية أو الحكم والأمثال، مثل: مجاني الأدب في حقائق العرب، لمؤلفه: رزق الله بن يوسف بن عبد المسيح بن يعقوب شيخو، النصرانية وآدابها بين عرب الجاهلية لمؤلفه: رزق الله بن يوسف بن عبد المسيح بن يعقوب شيخو، زهر الأكم في الأمثال والحكم لمؤلفه: الحسن بن مسعود بن محمد، أبو علي، نور الدين اليوسي، مجمع الأمثال، لمؤلفه: أبو الفضل أحمد بن محمد بن إبراهيم الميداني النيسابوري، ثمار

القلوب في المضاف والمنسوب لمؤلفه: عبد الملك بن محمد بن إسماعيل أبو منصور الثعالبي، التمثيل والمحاضرة، لمؤلفه: عبد الملك بن محمد بن إسماعيل أبو منصور الثعالبي، معجم اللغة العربية المعاصرة، لمؤلفه: د أحمد مختار عبد الحميد عمر، وغيرها.

حدود الدراسة: التعبيرات المُستَمَدَّة من قصص بعض الأنبياء في القرآن الكريم"، هي أساس الذي تقوم عليه هذه الدراسة المتواضعة، وسوف تحاول الدراسة تتبع التعبيرات الاصطلاحية ورصدها وترتيبها حسب ترتيب الأنبياء واحد تلو آخر وذلك من كتب الفن المعتمدة، مع ذكر أمثلة مقنعة شعرا ونثرا، وذكر محل الشاهد من القرآن الكريم، وكل ذلك بعد إيضاح التعبير.

المنهج: يتبع الباحث المنهج الوصفي، حيث يعتمد على استقراء وجمع وترتيب التعبيرات الاصطلاحية من كتب الفن المعتمدة. المبحث الأول: التعبيرات التي فيها ذكر نبي الله آدم عليه السلام. وآدم هو أبو البشر الذي خلقه الله من تراب وأسكنه الجنة في أول الأمر، ثم أهبطه الله إلى الأرض بحكمة من الله جرت. ومن أهم التعبيرات التي استمدت من قصته ما يلي:

وصي آدم:- والتعبير يدل على المدح. فإذا كان فضوليا داخلا فيما لا يعنيه متكلفا مالا يلزمه قالوا: هو وصي آدم وقد توضع هذه الصفة موضع المدح كما قال الشاعر:

وكات آدم حين	وص
_____ ح	_____ أك وهو
م حمامه	يجود بالحوباء

لأننى

مذ خلقوا

بَ _____
أش _____
ه _____

بين بنى آدم

ر مــــن آدم⁴

وفي التعبير إشارة شهرة أبينا آدم عليه السلام لكونه أبا البشر على الإطلاق وهو خليفة الله على الأرض، قال الله تعالى: وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ (البقرة: 30)

المبحث الثاني: التعبيرات التي فيها ذكر نبي الله نوح عليه السلام. نبي الله نوح نبي مرسل، وهو أب البشر الثاني بعد إهلاك جميع البشرية إلا من اتبعه من المؤمنين في الطوفان، ودعا قومه ليلا ونهار في خلال ألف سنة إلا خمسين عام. ومن أشهر التعبيرات التي استمدت من قصته ما يلي:

سفينة نوح:- والتعبير يدل على الشيء الجامع لأصناف شتى، وفيه إشارة إلى سفينة نبي الله نوح عليه السلام لنفسه وأهله ومن آمن به من قومه وحمل فيها من كل زوجين اثنين من المخلوقات فنجوا وغرق الباقون، وكل ذلك بأمر من الله. وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُعْرِضُونَ (هود: 37) وقال الثعالبي: وقد تضرب سفينة نوح مثلا للشيء الجامع لأن نوحًا حمل فيها من كل زوجين اثنين كما يضرب المثل في ذلك المعنى بجامع سُفْيَان قَالَ بعض العصريين:

شَا _____	يَا _____
شَعْرَهُ _____	طَبِيبًا _____
غَذَاءَ الرُّوحِ _____	مَنْجَمًا _____
وَطُورًا _____	وَفَقِيهًا _____
يَحْكُمِي _____	فَهْوًا _____
سَفِينَةَ نُوحٍ ⁵ _____	طُورًا كَمَثَلِ _____
	جَامِعًا _____
	سُفْيَانًا _____

وكذلك هذا التعبير يدل على الأمان كما صح ذلك عن الإمام مالك بن أنس، قَالَ ابْنُ وَهْبٍ: كَانَ عِنْدَ مَالِكِ بْنِ أَنَسٍ فَذُكِرَتِ السَّنَةُ فَقَالَ مَالِكُ (السَّنَةُ سَفِينَةُ نُوحٍ مَنْ رَكِبَهَا نَجَا وَمَنْ تَخَلَّفَ عَنْهَا غَرِقَ).⁶ غراب نوح:- مثل يُضْرَبُ لِلرَّسُولِ الَّذِي لَا يَعُودُ أَوْ يَبْطِئُ وَيَفْشَلُ،⁷ ويقال: أَبْطَأَ مِنْ مَهْدِيِّ الشَّيْعَةِ، وَمِنْ غُرَابِ نُوحٍ عَلَيْهِ السَّلَامُ.⁸ زعموا أنّ نبي الله نوح عليه السلام بعث الغراب لينظر له هل غرقت البلاد ويأتيه بخبرها. فذهب فوجد جيفة طافية على وجه الماء، فاشتغل بها وبقي ولم يأت به بالخبر. فدعا عليه فغلت رجلاه وخاف من الناس.⁹ وقال شاعر:

أَمْسَأَ _____	أَفٍّ _____
بَرِيئًا _____	لَقًا _____
مِنَ الصَّلَاحِ _____	أَضًا _____
	لِنَا _____
	وَقَاحًا _____

وأكثرَ في المقام ة بالدعاء	فأكرمهم رسولُ الله نوحٌ
تعال ى ربُّنا ذو الكبرياءِ فجئةً ربُّنا	وطوقه ا وسرولها أداءً فكنُ لله خالقن مطيعاً
ا للأتقياء 11	

قال صاحب الحمام: أمّا العرب والأعراب والشعراء، فقد أطبقوا على أنّ الحمامة هي التي كانت دليل نوح ورائده، وهي التي استجعلت عليه الطوق الذي في عنقها، وعند ذلك أعطاها الله تعالى تلك الحلية؛ ومنحها تلك الزينة، بدعاء نوح عليه السلام، حين رجعت إليه ومعها من الكرم ما معها، وفي رجليها من الطين والحماة ما برجليها، فعوّضت من ذلك الطين خضاب الرجلين، ومن حسن الدلالة والطاعة طوق العنق. 12 وهي التي أرسلها نوح عليه السلام مكان العُراب الذي لم يعد إليه لينظر هل غاض الماء وبدا من الأرض شيء فرجعت إليه بالبشارة. 13

وفي التعبير إشارة إلى حوادث في سفينة نوح: حتّى إذا جاء أمرنا وفار التنور فأنّا حمل فيها من كلّ زوجين اثنين وأهلك إلا من سبق عليه القول ومن آمن وما آمن معه إلا قليل (هود: 40).

عمر نوح:- مثل يضرب في طول الأجل. 14 كان عمر نوح عليه السلام ألفاً وخمسين سنة، بعث على رأس أربعين، ولبث في قومه تسعمائة وخمسين، وعاش بعد الطوفان ستين. 15 وقد كثر التمثيل

في طول العمر شعرا ونثرا ومن ذلك قول النبي صلى الله عليه وسلم. عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرٍو بْنِ نُفَيْلٍ يَقُولُ: وَاللَّهِ لَمَشَّهَدٌ يَشْهَدُهُ الرَّجُلُ مِنْهُمْ يَوْمًا وَاحِدًا فِي سَبِيلِ اللَّهِ مَعَ رَسُولِ اللَّهِ اغْبَرَّ فِيهِ وَجْهُهُ أَفْضَلُ مِنْ عَمَلِ أَحَدِكُمْ وَلَوْ عَمَّرَ عُمَرُ نُوحَ. (مصنف لابن أبي شيبة: 19513).

ومن ذلك قول أحدهم في وافر:

فَقَّ	حُ
ذُ	ذِي التَّقْوَى
يَأْتِيكَ	وَأَلْوُ لِيلاً أَتَدْرِي
مَ	
وُ	
تَأْكُ قَبْلَ فَجْرِ	
فَعَمَّرَ بَعْدَ	فَكَ
مَ	مُ طِفْلٍ تَمَنَّى عُمَرَ نُوحٍ
وَتِ	
أَلْفَ	
عُمَرُ	
وَزُقَّتْ	وَكَمْ
تُ فِي	مُ عَدْرَاءَ قَدْ زُقَّتْ مَسَاءً
صَبِيحَتِهَا	
لِقَبْرِ. 16	

وفي التعبير إشارة إلى ما قصه الله في القرآن الكريم من طول عمر نبي الله نوح عليه السلام، وذلك في قوله تعالى: وَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ (العنكبوت: 14).

يساوى ضعف ما تلتتمسه فَقَالَ لَهُ يَا ابا سعيد السِّتِ واثقا بى فَقَالَ
بلى وَلَكِنْ هَذَا خَلِيلُ اللَّهِ كَانَ واثقا بربه حِينَ قَالَ {رب أرني كيف
تحياي الموتي قَالَ أو لم تؤمن قَالَ بلى وَلَكِنْ لِيُطْمِنَنَّ قَلْبِي} 27.
المبحث الرابع: التعبيرات التي فيها ذكر نبي الله إسماعيل عليه
السلام.

نبي الله إسماعيل واحد من الأنبياء وأبوه نبي الله إبراهيم وأمه
هاجرة المصرية، وساعد أباه خليل الله في بناء الكعبة الشريفة،
ورأى خليل الله في المنام أنه يذبحه وقال يأبى أفعل ما تؤمر
ستجدني إن شاء الله من الصابرين، ويعتبر جدا للعرب، وجد لنبيينا
محمد صلى الله عليه وسلم. ومما ورد من التعبيرات المشهور
باسمه ما يلي:

وعد إسماعيل:- وعد إسماعيل: يضرب به المثل في الصدق لأنَّ
الله أثنى عليه بصدق الوعد. 28 فَقَالَ {وَأَذْكُرُ فِي الْكِتَابِ إِسْمَاعِيلَ
إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا}
وقال الثعالبي: وَكَانَ الْعَلَاءُ بْنُ صَاعِدٍ وَعَدَ الْبَحْتَرِيُّ مِائَةَ دِينَارٍ
يُصَلِّهِ بِهَا فَلَمَّا حَصَلَ مِنْهَا عَلَى الْخَلْفِ كَتَبَ إِلَيْهِ أُبَيَاتًا مِنْهَا:

المِائَةُ	فِي
الدِّينَارِ	ع
أر م نسية	دّة
_____	أوسعتها
_____	أ خلفا

_____	لَا ص_____دق
_____	اسم_____اعيل
_____	فِيهَا وَلَا
_____	إِن
_____	كَنْ
_____	ت لَا تنوى
_____	نجاحالها

المبحث الخامس: التعبيرات التي فيها ذكر نبي الله صالح عليه السلام.

صالح نبي من أنبياء الله أرسله الله إلى قوم ثمود وجحدوا به وعقروا الناقة فأخذتهم صاعقة وهم ينظرون ومما ورد من التعبيرات وذكر اسمه ما يلي:

ناقة صالح:- هي ناقة الله، وَيُقَال لَهَا نَاقَةٌ صَالِحٌ وَكَثِيرًا مَا يَضْرِبُ بِهَا الْمَثَلُ مَنْ يُنْبَهُ عَلَى بَرَاءَةِ سَاحَتِهِ أَوْ خَفَّةِ جَرْمِهِ فَيَقُولُ (إِنِّي لَمْ أَعْقُرْ نَاقَةَ صَالِحٍ).³⁰

وفي التعبير إشارة إلى قوله تعالى: وَيَا قَوْمِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ (64) فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعَدُّ غَيْرِ مَكْدُوبٍ (هود: 64- 65)

وقد أكثر الناس من ضرب المثل بهذه الناقة ومن مليح ذلك قول بعضهم في العتاب وقضاء الحوائج.

وقال أبو بكر بن أحمد بن مروان: حَدَّثَنَا أَحْمَدُ؛ قَالَ: أَنْشَدَنَا مُحَمَّدُ بْنُ يَزِيدَ الْمُبَرِّدُ لِشَاعِرٍ:

وَحَاَجَاتِ	حَا
ي مَا أَرَكَ	وَإِجُّ النَّاسِ كُلُّهَا
تَفْضِيهَا	فُضِيَتْ
أَمْ أَنْبَتِ الْحُرْفُ فِي	أَنَّاقَةَ
حَا وَاشِيَهَا	اللَّهُ حَا جَاتِي
حَا	عُورَتْ

وَضْرَبَ بِهَا ابْنُ الرَّومِ الْمَثَلُ فَقَالَ وَهُوَ يَصِفُ إِنْسَانًا بِشِدَّةِ الْأَكْلِ:

لَمْ	شِبِهَ
يَخَا	عَصَا
قَ اللَّهُ لَهَا	مُوسَى
فَاهَا	وَلَاكَ
يَا	نَهَ
نَاقَةَ اللَّهِ وَسَقِيَاهَا. 31	رَفَقَ
	بِزَادِ الْقَوْمِ لَا
	تَفَ
	نَهَ

المبحث السادس: التعبيرات التي فيها ذكر نبي الله يوسف عليه السلام.

هو نبي الله ابن نبي الله يعقوب بن نبي الله إسحاق بن نبي الله خليله إبراهيم عليهم السلام، وهو من أنبياء بني إسرائيل، أخرجه الله من عائلة شريفة، ولذا سماه النبي صلى الله عليه وسلم الكريم ابن الكريم ابن الكريم أعطاه الله نصف الحسن، أخرجه

البخاري معلقاً رقم الحديث: 3382. وأكثر الناس بضرب الأمثلة بأشياء من قصته، ومنها ما يلي:

رُؤْيَا يُوسُفَ: - تضرب مثلاً للرؤيا الصَّحِيحَةَ الصادقة³² إِذْ كَانَ عَلَيْهِ السَّلَامُ رَأَى فِي الْمَنَامِ وَهُوَ ابْنُ اثْنَتَيْ عَشْرَةَ سَنَةً أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسُ وَالْقَمَرُ لَهُ سَجْدًا فَلَمَّا قَصَّهَا عَلَى أَبِيهِ يَعْقُوبَ عَلَيْهِ السَّلَامُ قَالَ لَهُ يَا بَنِي لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ {يوسف: 5} فَلَمَّا كَانَ مِنْ شَأْنِهِ وَمَلَكَ مِصْرَ مَا كَانَ وَدَخَلَ عَلَيْهِ إِخْوَتُهُ. وَأَبَوَاهُ خَرُوا لَهُ سَجْدًا قَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا {يوسف: 100} وَلَمَّا قَالَ الْمَهْدِيُّ لِعَبِيدِ اللَّهِ بْنِ أَبِي عُبَيْدِ اللَّهِ الْكَاتِبِ وَكَانَ مُتَّهِمًا بِالزُّنْدَاقَةِ قَدْ رَأَيْتَ لَكَ رُؤْيَا قَبِيحَةً فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ لَيْسَتْ بِرُؤْيَا يُوسُفَ فَغَضِبَ الْمَهْدِيُّ وَأَنْشَدَ:

وم	طلع	عائ	ه
من نفس	ه ما	من اللحظ الخفي	
يسره		دليل	
إذا المرء لم		ففي الل	حظ
يب	الذي	والألفاظ منه رسول.	33
في ضميره			

ذُنْبُ يُوسُفَ: - يضرب مثلاً لمن يرمى بذنب جناه غيره وهو برىء الساحة منه قَالَ أَبُو عُبَيْدِ اللَّهِ بْنِ الْحَجَّاجِ الْكَاتِبُ:

ق	د	ك	أنه
أذنب القوم		م أولاد	
وألزمته		يعقوب	

إِذْ
جَبَّ عُنْوَ
أَيُّسُفَ فِي
جَبَّه

وَأَوْقَعُوا الذَّنْبَ
عَلَى الذَّيْبِ³⁴

وفي التّعبير إشارة إلى قول الله تَعَالَى {وجاءوا على قَمِيصه بِدَمِ كَذِبٍ} (يوسف: 18).
قَمِيصُ يُوسُفَ:- أجزى الله تَعَالَى أمرَ يُوسُفَ من ابْتِدَائِهِ إِلَى انتِهَائِهِ على ثَلَاثَةِ أَقْمَصَةٍ:

وَلِكُلِّ مِنْ هَذِهِ الْأَقْمَصَةِ مَوْضِعٌ مِنْ ضَرْبِ الْمَثَلِ وَإِجْرَاءِ النَّادِرَةِ. أَوْلَاهَا: قَمِيصُهُ الْمَضْرَجُ بِدَمِ كَذِبٍ، فَيُرَوَى أَنَّ إِخْوَةَ يُوسُفَ لَمَّا قَالُوا لِأَبِيهِمْ {إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذَّنْبُ} (يوسف: 17). قَالَ لَهُمْ أَرُونِي قَمِيصَهُ فَأَرَوْهُ إِيَّاهُ مَضْرَجًا بِالِدَمِ غَيْرِ مَمزُقٍ فَقَالَ تَاللَّهِ مَا رَأَيْتُ ذَنْبًا أَحْلَمَ مِنْ هَذَا وَأَرْفَقَ أَكْلَ ابْنِي وَلَمْ يَمزُقِ قَمِيصَهُ وَأَنْشَدَنِي أَبُو عبيد الله المرزبانى فِي كِتَابِهِ كِتَابَ الْمُسْتَنْبِرِ لِأَبِي الشَّيْصِ:

وَقَدِ انْتَهَى
وَقَدِ
بَصُرَتْ
بِدَمِ
أَتَكَ
بِ فِي الْبِكَاءِ
وَأَنْتَ خَلُو

عَلَى الْخَدَيْنِ
مِنْهُمُ رَسُوكُوبِ

قَدِيمًا مَا
جَسْرَتْ عَلَى الذُّنُوبِ

وقلبك _____	جفونك _____
كليس بالقاب	ك والدموع تجول
الكثير ب	فيها _____
على لباته بدم	نظير _____
ك _____	قميص _____
ذوب	يوسف يوم جاءوا
رجمت لسوء	فقال _____
ظنك بالغيوب ³⁵	ت لها فذاك أبي
	وأما _____

وثانيتها: قميصه الذي قد من دبر. فلأبي الحارث جميز فيه نادرة طريفة وهي أنه رأى في ثياب متخرقة فقيل له ألا يكسوك محمد بن يحيى فقال لو كان له بيت مملوء إبراهيم وجاءه يعقوب ومعه الأنبياء شفعاء والملائكة ضمنا يطلب منه إبرة ليخيط بها قميص يوسف الذي قد من دبر ما أعاره إياها فكيف يكسوني، ونظم هذا المعنى من قال:

إبي _____	ألو أن دارك _____
را يضيق بها فناء	أنبنت لك واحتشت
المنزل	وأتم _____
ليخيط قد	أك يوسف يستعيرك
قميصه _____	إبرة _____
لم تفعل ³⁶	

وثالثتها: قميصه الذي ألقى على وجه أبيه فازتد بصيرا. فهو مثل سائر في لطف الموقع.

فَمَا مَنْحَتِ مِنْ وَاجِبٍ
فَعَلَ مَنْصَفٍ

وَمَنْ
طَبَعَ إِسْمَاعِيلُ عِلْمَ أَنْ يَفِي
شُتْبُ عَيْبٍ
أَخُو الْقَوْلِ الْبُهِيِّ الْمَفُوقِ

طَبِيبِ كَعِيسَى كَمْ
بِهِ مَدْنَفِ شَفِي

بِرْهِ
طِ كِرَامِ دَافِعِي كُلِّ
مُسْرِفٍ
بِهِ

وَبِهِ
نَجِّ الْمَلِيكِ

وَشُتْبُ رِفٍ
كَمْ

سَلِيْمَةً لِحَانَ
وَمَعْتَفِي

فَإِنْ

مَنْ
حَتَّهُ شُكْرَ دَاوُدَ هَمْتِي

فَمَنْ
نَ حَلْمِ إِيرَاهِيمَ حَلْمِ مُحَمَّدٍ
صُ بُوْرٍ
كَأَيُّوبَ خُ طَيِّبٍ
كَأَنَّهُ

كُ
كِيحِي لَمْ

يَهْ
بَرِيَّةٍ

كُ
صَدِيقِ عَزِيزِ كَصَالِحِ

فِي رِبِ
ذِي الْخَلْقِ الْعَظِيمِ مُحَمَّدٍ

وَزِدْ فِي بَقَاءِ
عَمْرٍ نُوْحٍ

وَأَوْلِهِ

وصلى على
ممن قد ذكرناه
أنهم

هـم خير هاد
في البرايا ومقتفي. 39

سنو يُوسُفُ:- يَضْرِبُ بِهَا الْمَثَلُ فِي الْقَطْعِ وَالشَّدَةِ وَكَانَتْ سَبْعًا
مَتَوَاتِرَةً قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (اللَّهُمَّ اشْدُدْ وَطَأَتِكَ عَلَى
مِصْرَ وَابْعَثْ فِيهِمْ سِنِينَ كَسَنَى يُوسُفُ: البخاري: 6393.)
فَاسْتَجَابَ اللَّهُ دَعَاءَهُ حَتَّى شَوُوا الْجُلْدَ وَأَكَلُوا الْقَدِّ. 40
وَقَالَ ابْنُ الْفُضْلِ يَمْدَحُ الْقَائِمَ بِأَمْرِ اللَّهِ، وَيَذْكُرُ الْحَالَ بِقَصِيدَةٍ فِيهَا:

قَدْ عَلِمَ
المِصْرِيُّ أَنَّ جُنُودَهُ سِنُو
يُوسُفُ
مِنْهُ

وَطَاعُونَ عَمَوَاسٍ

أقامت
به حتى استراب بنفسه

وأوجس منه خيفةً
أيَّ إيجاسٍ. 41

وفي التعبير إشارة إلى قوله تعالى: ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ
يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصِنُونَ (يوسف: 48).

ريح يوسف:- ريح يوسف للشيء السار، 42 (ريح يوسف) يضرب
مثلاً فيما يحس به من أثر الشيء السار كما يحكى أن آدم بن عمر
بن عبد العزيز استأذن على يعقوب بن الربيع وهو على الشراب
فأمر برفعه وأذن له فلما دخل قال {إني لأجد ريح يوسف لولا أن
تفندون} فضحك يعقوب وأمر برد الشراب ونادمه يومه. 43

ولا عيب
في ألفاظه غير أنه

غدت لألي
الأبواب تنفت بالسحر

على كُتِب
التَّارِيخِ يَفْضُلُ يَا فَتَى
فَمَا يُجْتَلَى وَجْهُ
الْخَرِيدَةَ بَعْدَهُ
ورِيحُ انانة
المولى وإن فـاح
عزفها

كما فضات شمسُ
النهارِ على البدرِ
وذللَّ به قدرُ
اليتيمِة في
الدهرِ
ففي طيِّ ذا من رِيحِ
يوسفَ والنَّشْرِ. 44

صواحب يوسف:- صواحب يُوسُف: يُقال للنِّساءِ عند شكايتهن وذمِّ
أخلاقهنَّ. 45 قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِبَعْضِ نِسَائِهِ وَهُوَ
يَعَاتِبُهَا (إِنَّكَ صَوَاحِبَاتُ يُوسُفَ). رواه ابن حبان وصححه
الألباني، رقم: 1232. وَقَالَ أَبُو تَمَام:

أهن عوادي
يوسف
وصواحبه
الهوامش:

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