

**USMANU DANFODIYO UNIVERSITY, SOKOTO
(POSTGRADUATE SCHOOL)**

**REMNANTS OF UNISLAMIC CULTURE AMONG THE HAUSA MUSLIMS
OF MARU LOCAL GOVERNMENT AREA OF ZAMFARA STATE,
NIGERIA**

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BY

**IBRAHIM HAMISU
(1121013799)**

DEPARTMENT OF ISLAMIC STUDIES

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DEDICATION

In the name of Allah, the beneficent, the merciful. This work is dedicated to my parents; late Malam Salihu Tanko and late Malama Fadimatu (Ta'annabi) for their good upbringing they gave me, may Allah grant mercy on them and reward them with Janatul Firdausi, Amin.

CERTIFICATION

This dissertation by IBRAHIM, HAMISU Adm. No. 1121013799 met the requirement for the award of the degree of Master of Arts (M.A) in Islamic Studies of Postgraduate School Usmanu Danfodiyo University, Sokoto and is approved for its contribution to knowledge.

Prof. J. M. Kaura
Major Supervisor

Date

Prof. A. G. Yahaya
Co-Supervisor I

Date

Prof. A. A. Dunfawa
Co-Supervisor II

Date

Prof. A.M Gada
HOD Islamic Studies

Date

External Examiner

Date

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GLOSSARY

Adar	-	A particular group of people in Niger republic.
Algaita	-	Guitar
Allah	-	Almighty God
Allah Sabbeni	-	Sir
Allah ya gafarta malam	-	Sir, may Allah bestowed mercy on you
Allah ya jikan malam	-	Sir, may Allah bestow mercy on you
Allah ya Karama daraja	-	Sir, may Allah increased your honour
Allah ya karama daukaka	-	May Allah raised your dignity
Allah ya karama martaba	-	Sir, may Allah endured you with blessing
Al-Tariqah al-Tijaniyyah,	-	The Tijani path, is a sufi tariqa (order, path) within sunni Islam.
Amir	-	Leader of faithful
Aqiqah	-	Animal slaughtered for naming ceremonies
As-salah	-	Prayer

Assalamu Alaikum	-	Islamic greetings, means, peace be upon you"
Baganna, Banaga	-	Title of leadership of Maru town mean "warrior"
barka da dare	-	Good night
Beddan	-	Village running zamfara kingdom (no more exist)
Bori	-	Hausa traditional cult
Dakarkaris	-	Particular group of community spoken the language "Dakarchi"
Dambe	-	Hausa traditional boxing
Dan wake	-	Hausa food which is made from beans
Dansadau	-	A town in Maru local government area.
Dudun	-	Yoruba musical instrument
Duma	-	Drum
Fanfare	-	Good looking fruits
Fiqh	-	Vast knowledge of understanding the religion of Islam
Fityanul Islam	-	One of the Muslim organizations

Fulani	-	Particular of group of community
Fura	-	Hausa drinks which made from millet and considered as food.
Ganga	-	Drum
Garaya	-	Lyre-guitar
Gargar - noma	-	Drum for farming
Ghusl	-	Bath for worship
Hadith	-	Narrations of the Prophet (SAW)
Hajj	-	Prilgrimage to Makkah
Halal and Haram	-	Valid and invalid
Hausa	-	Language spoken by particular group of community.
Hausawa	-	Particular group of community spoken a particular language.
Homa	-	Hand net used for fishing
Igbo	-	Host community spoken the language "Igbo"
Ihsan	-	Good deed in faith of Allah

Ijma	-	Consensus of the opinion of Islamic scholars
Ijtihad	-	Analogical deduction or reasoning of Islamic scholars
Ilm	-	Knowledge
Iman	-	Faith in Allah
Ina kwana	-	Good morning
Ina wuni,barka da wuni,barka da yammaci	-	Good evening
Islamiyya	-	Modern Islamic school
Izala	-	Society formally, Izalatul Bidah waiqamatussunnah (society of removal of innovation and re-establishment of sunnah)is an Muslim organization
Jahiliyyah	-	Ignorance time, age of Ignorance
Jama'atul Nasril Islam	-	A Muslim organizations
Jihad	-	Struggle, strive to the path of Allah
Jihadist	-	Particular group of people struggle and strive for the sake of Allah
Jinn	-	Spirit
Kakaki	-	Trumper

Kano	-	One of the largest city in Northern Nigeria
Kanuri	-	Particular group of community spoken a language
Katsina	-	One of the cities in northern Nigeria
Kokawa	-	Hausa traditional wrestling
Kosan Wake	-	Hausa food which is made from beans
Kuge	-	Musical instrument used for hunting
Kujera	-	Chair, seat
Kukuma	-	Musical instrument used for announcement
Kungiya	-	Cooperative society
Kunu	-	Pap, which is made from millet
Kunun - Kanwa	-	Papmade with potash
Kutigi	-	A musical instrument used to playing
Lefe	-	Paranaphelia
Madarasatul kulliyatu malam yahaya -		Formal Islamic school

Maderasatill Hizburrahim litilamizatul sheikh Ibrahim Inyas - A modern Islamic school of Tijaniyyah's followers

Magrib scholars - Scholars belief to come Arabian countries.

Maguzanci - Hausa traditional religioun

Maguzawa - Followers of Hausa traditional region

Mai kwado da uzzami - Weaver of male gown design

Maidamma - One who born during crop cultivation

Malaman makarantar allo - Traditional Islamic scholars

Malamin zaure - Traditional Islamic scholar

Mandiq - A vast knowledge of Arabic in phonetics

Marmaro - Flowing a water in the ground

Maru - Town, and local government headquarter of the research area.

Maulud - Celebration the birth day of the prophet (SAW)

Molo - Trunk

Nawn - Vast knowledge of Arabic grammar

Nisab	-	specified amounts
Nupe	-	Particular group of community spoken a language
Qadiriyyah	-	The Sufis of the Qadiriyyah order laid great stress on the purification of the self. It also means a purification of the mirror of the heart from rust of the carnal, animal and satanic qualities.
Qiyas	-	Analogical deduction of the Islamic scholars
Qur'an	-	Divine book by Allah, through the noble prophet (SAW).
Rahmatan lilalamin	-	Mercy for mankind
Ranka ya dade	-	Sir, representing hoping a leader long life
Rogo	-	Cassava
Sadaqah	-	Charity
Sahihul - Bukhari	-	Book contains the narrations and the traditions of the holy Prophet (SAW)

Sahihul	-	Muslim a book contains narrations and traditions of the holy Prophet (SAW)
Sarkin aski	-	The chief of berber
Sarkin Dutsi	-	Chief of hunters
Sarkin makera	-	Chief of black smith
SAW	-	Sallallahu Alaihi Wassalam
Shari'ah	-	The path, watering place, path to be followed
Sharo	-	Cultural Fulani game, which beats an opponent mercilessly with a stick.
Sheikh	-	Learned scholar
Shekarau	-	One who exceed nine (9) months in pregnant i.e. before he was born
Shi'ah	-	Is Arabic word derived from "Shi'atu Ali" (followers of Ali) is a branch of Islam which holds that the Islamic prophet (SAW) designated Aliyu bn Talib as his successor (Imam)
Sultan	-	A leader or chief

Sunnah	-	Custom, Habit, ethics of the community.
Tabarya	-	Heroin
Tafsir	-	Translation, explanation and commentary of the glorious Qur'an.
Tahnic	-	Process of chewing some sweet food e.g date, honey etc to the new born baby
Tajdidul Nasril Islam	-	One of the Muslim organizations
Tanko	-	One who follow female children in birth.
Taru	-	Displayed net used for fishing
Tungar Magaji	-	Village in Zamfara (no more exist)
Turmi	-	Mortal
Tuwo	-	Hausa food which made up from corn flour
Urf and Adat	-	Custom and usage
Uswatun Hasanah	-	Good habit, conduct, ethics behaviour etc.
Uthman bn Foduye	-	Leader of Sokoto Jihad

Uwar gona	-	A spirit who believe in given protection and benefit to the farm product
Wangarawa	-	Particular group of influencial muslim traders and merchants
Yandoto	-	Village in Tsafe Local Government of Zamfara State
Yar Bungudu	-	A decorated gown
Yar labia	-	Sir
Yoruba	-	Group of community spoken the language "Yoruba"
Zakkah	-	Islamic Alms, and one of the pillars of Islam.
Zaman lalle	-	Ceremonial occasions during Hausa marriage celebration
Zamfara	-	One of the (36) thirty six state in Nigeria and its located at north-western zone.
Zaria	-	City and local government in Kaduna state of Nigeria
Zawiyyah	-	Sufi's enclosure
Zikr	-	Remembrance of Allah

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ABSTRACT

Islam is the only religion under the sun which encompasses the whole life of human being in this world and the hereafter, Islam is a complete religion as far as natural needs of man are concerned. However, it is observed that some teachings of Islam have been altered by innovative and Unislamic ethics, norms and values introduced by Muslim in all aspect of human life. It is therefore clear for Muslims to rediscover the truth and reality of Islam, so as to shun any Unislamic culture in their daily life ranging from marriage, naming ceremonies, festivities and among others. It is with this backdrop that this research intends to dig into the remnants of Unislamic culture among the Hausa Muslims of Maru Local Government Area, Zamfara State of Nigeria.

CHAPTER ONE

GENERAL INTRODUCTION

1.1 Background of the Study

In the name of Allah the beneficent, the merciful. Peace and blessing of Allah be upon his noble Prophet Muhammad (S.A.W.), His house hold, companion and those who follow their path until the last Day.

The main theme of this research is to unveil the remnant of Hausa unIslamic culture among the Muslims of Maru Local Government Area of Zamfara State, and show its impact on their lives.

Maru is a one of the local government areas created in 1996 during regime of General Sani Abacha. It is one of the largest local government in terms of area coverage in Zamfara State with different group of Muslims belonging to different Islamic ideologies and cultural values. Some belong to Tijjaniyyah and Qadiriyyah Sufi orders, while others are Izala and Salafiyyah followers, and there is *Shi'ah* sect as well. Each group is doing its best to address unIslamic culture in the community.¹ “Remnants of unIslamic culture could be found in educational, political, economic, religious and social spheres of Hausa Muslim in particular and the society in general. Every Muslim community attaches much importance of living and ideal Muslim life which is expected to mold certain qualities in their daily activities. Such as righteousness, honesty, generosity, humanity, simplicity and living in accordance with the tannet of Islam. Islam command Muslims in general to submit themselves in totality to comprehensive Islamic ways of life. Allah (S.W.A) ² instructs man to practice and establish virtues as well as eradicated vices and wrong doings as stated in the following Qur’anic verses.

Callahan commands justice, the doing of good, liberality to kith and kin, and He forbids all shameful deeds, and injustice And rebellion: He instructs you that ye may receive admonition ³

And another verse

Let there be arise out of A band of people inviting all that is good, enjoining what is right, And for bidding what is wrong: They are the ones To attain felicity ⁴

Allah (S.W.A) in another verse indicates:-

Ye are the best Of people, evolved for mankind, Enjoin what is right, forbidding what is wrong, And believing in Allah .If only the people of the Book Had faith. But most of them Are perverted transgressors ⁵

And the Prophet (S.A.W.) said

Whoever amongst you sees wrong let him remove it with his hand, and if he cannot, let him use his tongue, and if he is unable let him hate it, in his mind, that is the lowest ebb of faith ⁶

Most of the problems facing Hausa Muslim communities today focus on issues such as ignorance extravagance, injustice, lying, ingratitude, deceit, etc. which are uncompromising with Islamic teachings and practice. Thus there is need for Hausa Muslim to participate in activities that would strengthen their religious faith and way of life for interpreting Islamic teaching; as stated in the glorious Qur'an.

Leave along those who take their religious To be more play And amusement, And are deceived by the life of this world. But proclaim (to them) this (truth):that every soul delivers itself to ruin By its own acts. No protector or intercessor Except Allah: if it offered Every ransom,(or Reparation),none will be accepted: such is(The end of)those who deliver themselves to ruin By their own acts: They will have for drink(only)boiling water, And I am the first of those who bow To His will ⁷

Allah (S.W.A) has in His infinite mercy made Islam a way of life which encompasses all aspect of life. He emulates:-

*Say: Truly, My Prayer And my service my sacrifice,
my life and my death, Are (all)for Allah, The
cherisher of worlds: No partner hath He: This am I
commanded, And I am the first of those who bow To
His will’’⁸*

However it is observed that some teaching of Islam has been altered by innovative and unIslamic ethics norms and values introduced by Muslims. In social interaction, intermingling between the two sexes during ceremonies and festivities is common. In economic dealing deceit, usury and hiring are the means of acquiring of richness. In political leadership, mischief, arrogance, injustice and extravagance of the leaders becomes a way of life. However, history bears witness to the fact that the days of the noble Prophet (S.A.W.), his rightly guided Caliphs and their successors were the most blessed period for the mankind in general and Muslims in particular. And it is clear evidence for the Muslims to discover the truth and reality of Islam so as to shun away from any innovative and unIslamic norms and values or ethics. The Prophet Muhammad (S.A.W.) was reported to have cautioned Muslims in the following terms:

*“The faith of anyone of you will not be completed
until his inclination follows that which I have come
with’’⁹.*

Thus, it is clear for Muslim to rediscover the truth and reality of Islam so as to shun any unIslamic culture and practices in their daily life ranging from marriage naming ceremonies among others. It is with this backdrop that this research intends

to dig into the remnants of unIslamic culture among the Hausa-Muslims of Maru Local Government Area of Zamfara State, Nigeria.

1.2 Scope and Limitation

The research aims at tracing the Remnants of unIslamic culture among the Hausa Muslims of Maru Local Government Area of Zamfara State.

Thus, the area to be covered by this researcher comprises two emirates viz. Maru and Dansadau in Maru Local Government Area. The research will also be based on Muslims Hausa speaking people in the area. The aspect of culture that will be covered include social aspect like marriage, naming ceremonies, festivities, farming , art craft , in religious aspect like believe and superstition, and in educational and moral aspect like folktales and tale stories among others.

1.3 Significance of the Study

The research is significant as it will unearth historical overview of Maru Local Government Area and also show the Hausa culture that is flourishing in the area which is hitherto unknown, and people within and outside the area of the research. It will also bring to light Hausa unIslamic culture among the Hausa speaking people who do not think or consider it to be unIslamic. It also hopes that the research will make people of the Area appreciate the difference between Islamic and unIslamic in order to shun a way from blame worthy culture in their daily life.

1.4 Aims and Objectives of the Study

The aim of this work is to study the remnants of unIslamic culture among the Muslims In the study area. The specific objectives are:

- a. To identify the religious beliefs and the educational systems of the Area.
- b. To examine socio-cultural life of the people of Maru Local Government Area.
- c. To Illustrate the Hausa cultures before the influence of the Jihad of Sheikh Uthman bn Foduye.
- d. To examine the impact of Islamic culture on the life of the people of Maru Local Government Area.
- e. To identify unIslamic culture observed by the Muslims in the study area.
- f. To identify the impact of Islamic culture on the life of Muslims of the study area.
- g. To elucidate the roles plays by the Muslims organization on the influence of Islamic culture among minority people living in the study area i.e Christians and Maguzawa (traditional religions followers).

1.5 Methodology

Methodology in this context refers to how the research is going to be conducted in terms of data collection, analysis and presentation in the write-up.

In the light of this relevant materials from reliable an authentic sources will be consulted. Data was collected from primary and secondary sources published and unpublished. Preview dissertations were be consulted. Questionnaire, personal observation and participation in some of the activities of Muslims organizations in Maru local government area, and relevant internet site were also used.

Some of the writings of Sheikh Uthuman bn Foduye, in which he analyzed the culture of Hausaland, will also be consulted.

1.6 Statement of the Problem

Since the coming of Islam, people in the Hausaland continued to adhere to the culture of their fore fathers. However, in 9th century, the area under review was brought under the influence of the jihad led by Sheikh Uthuman Bn Foduye.

As a result of the influence of the Jihad some of the people in the area clanged some of their culture which is contrary to the teachings of Islam for better. During colonial period, attempts were made to resurrect Hausa cultures by the colonialist purposely to encounter Islamic culture. Despite the preaching and teaching, many of the former Hausa culture were promoted after independence in 1960.

Therefore, the following questions are going to used to address the problems;

- Historical overview of the study and its people.
- What are the concept of culture in general perspective and its position in Islamic point of view.

- What are the influences of Islam on Hausa culture in the study area.
- To what extent does Islamic culture impacted on the people of Maru Local Government Area.
- What are the roles of existing Muslim organizations towards reducing unIslamic practice in the area.
- What are the influence of Christian minorities and Maguzawa on the observance of unIslamic cultures in Maru Local Government Area.

1.7 Literature Review

The literature review examined various works related to the topic of discussion so as to have over view of the study by different authorities. These literatures include seminar papers, journals, magazines, news papers and textbooks, which are directly or indirectly relevant to this research both published and unpublished. Oxford Dictionary defines “remnant” as part of something that is left after the other parts has used, removed or destroyed. The word also means, to a small remaining quantity¹⁰.

In advance learner, it is defined as (noun usually plural) a small piece or amount of something that was left from a large original piece or amount. In defining the word culture the dictionary views it is the art customs etc. of a nation or group of people, the art an intellectual achievement as a whole the artificial growing of cells bacteri¹¹, etc. Among the materials reviewed was the kunle and wale’s work In which views culture in a diverse definition according to their definition, culture

consists of everything, such as social organization, religion or economy. Historically, culture is social heritage or tradition that is passed on to future generation. Behaviorally, culture is a shared learned human behaviors and a way of life. Normative, culture is ideals values or rules for living Function culture is the way humans solves prelims adapt to the environment and live together. Mentally, culture is a complex of idea or learned habits that inhibits impulses and distinguished people from animals. Structurally, culture consist of patterned and inters related ideas, symbols or behaviors. Symbolic, culture is based on arbitrary assigned meanings that are shared by a society.¹²

In another work titled, culture and democracy the author consider culture as an attitude of people to the future of their traditional. Value based on the demands of modern technology which is an essential factor of development and progress.¹³

The work of al-Jaza'iri titled "Minhajul Muslim" in part of his work there was a specific chapter that deals and discussed extensively about the Islamic concept of marriage, essentials elements of marriage such as legal guardian, witness, the wording of the marriages, contract and dowry. It further discusses the right of wife, husband, etiquette of consummation of marriage and the women whose marriage is temporarily or permanently unlawful. The book also categorically discussed lawfulness of divorce, its condition; the pillar of divorce, also kinds and causes, the women prescribed waiting period(Iddah) and living expenses maintenance(Nafaq) Moreover, the book explained the custody of children according to the teaching and practices of Islam, in which some of the practices are contrary to the dictates of the culture of the study area which is the main concern of the research.¹⁴

“The family structure in Islam” Abdallah H. is another useful and relevant material as far as this research topic is concerned. The book is relevant because it discussed on marriage and divorce in Islam which sometimes is contrary to the culture of the study area.¹⁵

Doi I. “*Shariah: the Islamic law*”, is relevant work to the topic of this research the author explained different aspect of life of human being in terms of devotion and daily life activities such as marriage-divorce, inheritance, *Mu’amalat* (Transactions) among others in which the research is concentrated.¹⁶

Mahdi A. Ngaski, Is another work titled “The Major Landmarks in the History of Hausaland” the author discussed the main causes of the major events in the history of Hausaland since time immemorial before the emergence of Hausa people to date. It counted the changes that the territory called Hausaland had gone through, by discussing the emergence of people called Hausawa and language called Hausa. The work also outlined how Hausa people had administrated their political, social and economic affairs when they were in full control of the affairs. It further examined how Hausa people responded to their loss of control to people of different ethnic groups, by briefly assessing what roles they had been played in the establishments of the present Sokoto Caliphate and Federal set up of Nigeria. This work is very useful and relevant to this research and it is the main focus and part of the research topic due to the fact that it deals with the History of Hausaland and Hausa people in which study area and of the research is inclusive.¹⁷

Kagara L.M, “The Impact of *Shariah* in Crime Reduction in Zamfara State” is another material to this research, the author provide an information on the historical origin of Zamfara people, in which he stated that they came from east through Kano, and they were professionals in farming and hunting in which Maru local government area inclusive.¹⁸

Sokoto A. A, “*Shariah* its meaning and philosophy in the Qur’an and *Sunnah*” is related work reviewed by the researcher the author unequivocally states, the *Shariah* legal system to every aspect of individual’s life be it religious, social, moral, economic, educational and personal life in which observed contrary to the dictates of *Shariah*. Therefore the article is very importance article to this research.¹⁹

Elmasri F. “*Bayan Wujub Al-Hijrah Alal ibad*” Of Sheikh Uthman bn Foduye edited and translated related to this research, in which he analyzes the nature and the people of Hausaland before and after the influence of the Jihad.²⁰

Murry L. “Sokoto Caliphate” is another work reviewed which is relevant and related with this research, the author examine the advent of Islam in Hausaland, establishment of Sokoto Caliphate, appointing of flag bearers and among others.²¹

Kaura I.I. The contribution of Emirates council to the development of Islam in Zamfara State” is another useful and related material on this research. The author spelt out the functions of Emirates councils, in maintenance of peace and orders in the community, matters related to *Shariah* legal system, compliment with the Islamic ethics and practice and show more concern on religious affairs in which the research

topic focuses the two Emirates amongst the Emirates councils of Zamfara State, i.e. Maru and Dansadau respectively.²²

Zamfara Ministry of information “Who is Who” in Zamfara State, is another relevant and related work to the research, it discusses the religious, political, economic and social life of Zamfara kingdom. The author shows how the kingdom of Zamfara came into contact with Islam, practice and encourage the citizens in full implementation of Islamic practice by abandoning un-Islamic practices in their area,²³

Malami H. work titled “The Role of Women in Promotion of economic development of the Sokoto Caliphate” is also relevant to this research. The author discusses the contribution of women to the Sokoto Caliphate especially on economic aspect of life which is bedrock of all aspects of Human life or endeavour. The economic activity of women in the caliphate contributes immensely in minimizing the remnants of unIslamic practices in the study area.²⁴

Abubakar F. work titled “The impact of Islam on culture on non-Muslims minority in Gombe State” is related work on this research for it touches, the impact of Islamic culture, though the work has specifically discuss outside the state of the research area yet it is still useful and relevant.²⁵

Yasir A. work titled “The Impact of Tijjaniyyah in Nigeria” is related and useful. The author traces the meaning of Tijjaniyyah Sufi order, contribution and also the impacts to Muslim communities. The work is relevant due to mass number of its adherents to the study area.²⁶

Ahmad A. work titled “Qadiriyyah and its Impact on Nigeria” is useful on this research. The work traces the meaning of Qadiriyyah Sufi order in shaping a way of unIslamic practices, the author also shows its impact in all aspects of human life be it socio-economic, cultural and religious impact. Though the work comprises the whole Nigeria, but it’s still useful since Maru Local Government Area is also inclusive.²⁷

“The intellectual origin of Sokoto Jihad” written by A. M. Kani, is a resourceful material, the writer successfully discussed some sensitive issues on how Islam came to Hausaland, the roles of Wangarawa traders, Magrib scholars which help and contributed to the spread of Islam into the land. He maintains that from sixteen century onward Katsina and Kano became great centers of learning as a result of this development more centers of learning were said to have flourished in eighteen century. Many centers of learning were established in Kano, Zaria, Katsina, Yandoto, Degel and other parts of Hausaland, and also Maru Local Government Area inclusive.²⁸

Madauchi I. work, titled “Hausa Custom” is another related and relevant work to this research. The author lays out the customs and traditions practiced by Hausa people and Hausa land, which is very difficult to change such custom and tradition. In the book he stated the custom and traditions of Hausa’s since from birth to death, he specifically spelt out the marriage custom, births, occupations, inheritance and all aspects of life of Hausa land before and after the coming of Islam. He shows those aspects after the advent, influence and impact made by the teaching of Islam. Hausa’s continue adhere and assimilates some of their customs and

traditions and even considered it as part and parcel of Islamic teachings and practice, among others.²⁹

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CHAPTER TWO

MARU LOCAL GOVERNMENT AND IT'S PEOPLE

2.1 Historical Overview of the Study Area

Historically Maru has autonomous dynasty under the rule of family of Adar Fulani man named Muhammadu Dade who was among the key lieutenants of the great Jihadist, Sheikh Uthman bn Fodiye, who came from Tambagarka in the present day of Niger Republic.¹

Muhammadu Dade first settled in Beddam stream, near Tungar Magaji(no more exist). The name Maru came from Marmaro, a stream which use to provide water to the people then the place was not inhabited by any group of people. It was completely a virgin land. It remained without a leader for a period of 40 years. This is due to the fact that when Muhammadu Dade, was confronted with the issue of leadership, he stressed that “since Sheikh Uthman Ibn Foduye did not rule but only remained a faithful leader” he will not rules, he therefore, decided to call upon his first son Abubakar Siddiqu to rule who also refused to take the offer of the leadership, he then called upon his second son Umaru. Umarus’s acceptance of leadership marked the beginning of leadership in Maru, under the traditional title of “Baggana” Maru which was later changed to “Banaga” A Fulani word meaning “warrior”².

2.2 Maru Ruling House

The Maru political institution evolved after the over thrown of the authority of Zamfara dynasty in Zamfara kingdom, by the Jihad leaders. This led to the emergence of new ruling dynasty under the leadership of *Muhammadu Dade*, one of the supporters of *Sheikh Uthman bn Foduye*.

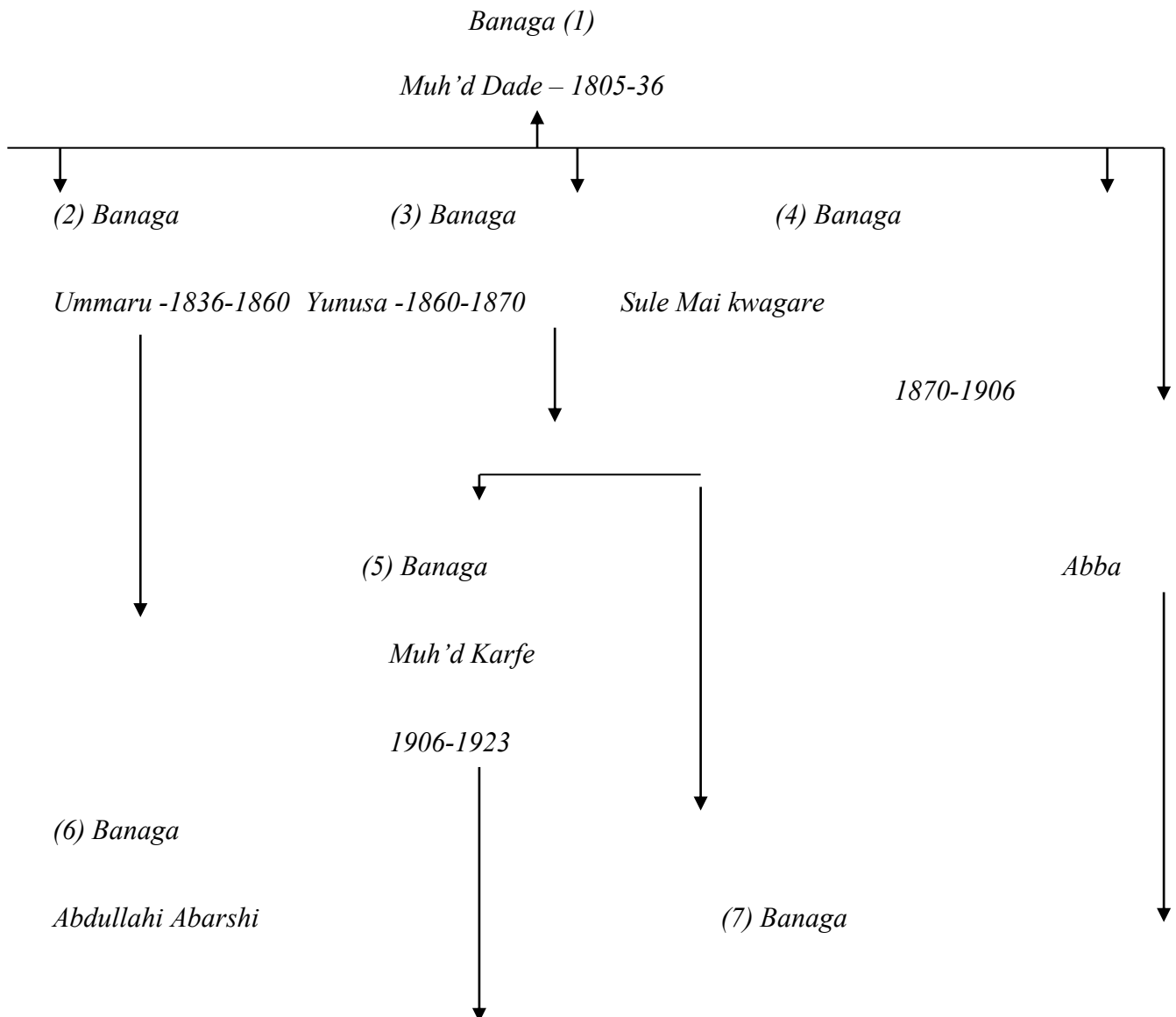
List of *Banaga's of Maru* and their Times of Reign

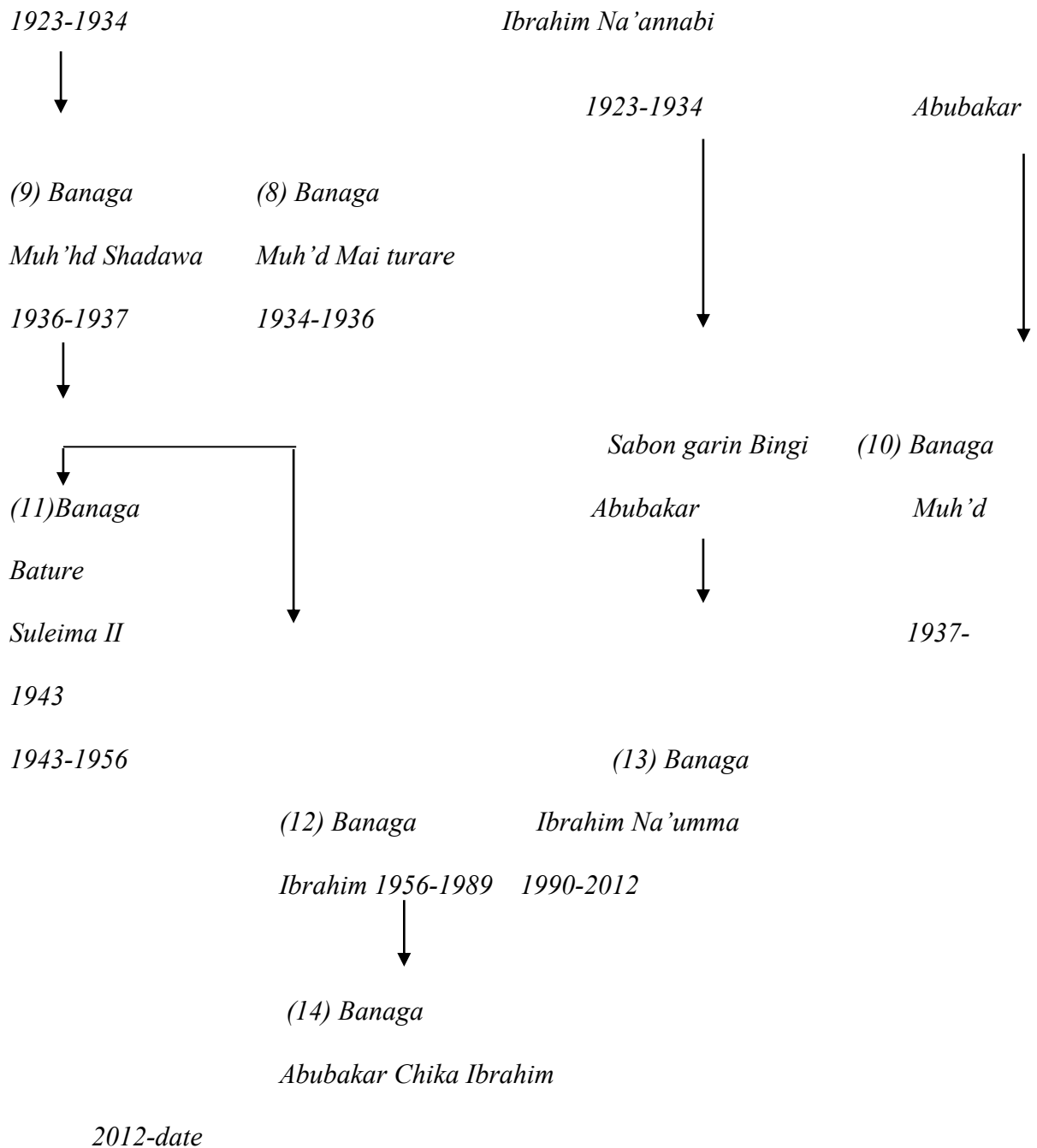
- | | |
|-------------------------------------|---------------------------------|
| 1. <i>Muhammadu Dade</i> | 1805-1836 |
| 2. <i>Umarou</i> | 1836-1860 |
| 3. <i>Yunusa</i> | 18-60-1870 |
| 4. <i>Sule</i> | 1870-1906 |
| 5. <i>Muhammadu Karfe</i> | 1906-1911 |
| 6. <i>Abdu Abarshi</i> | 1911-1923 |
| 7. <i>Ibrahim Na'Annabi</i> | 1923-1934 (Retired) |
| 8. <i>Muhammad Maiturare</i> | 1934-1936 (Retired) |
| 9. <i>Muhammad Shadawa</i> | 1936-1937 |
| 10. <i>Muhammad Bature</i> | 1937-1943 |
| 11. <i>Banaga Suleman</i> | 1943-1954 |
| 12. <i>Alh. Ibrahim</i> | 1956-1989 |
| 13. <i>Ibrahim Na'umma</i> | 1989-2012 (First emir of Maru) |
| 14. <i>Abubakar Ibrahim (Chika)</i> | 2012-Date (Second emir of Maru) |

The hamlets and wards of Maru emirate include:-

The wards are: *Maru, Mayanchi, Ruwan Doruwa, Bingi and Kanoma*. While the harmless, *Jabaka, Dukki, Lugga, Cheboji, Saulawa, Sabon Birni, Kaura-Duma, Maidama and Nasarawa*

Thus, *Muhammad Dadi* was the first chief or district head (*Banaga*) of Maru town (now Maru emirate). The abridged families of *Muhammadu Dade* are as follows:-





The ruling class headed by *Muhammad Dadi* established and highly developed leadership system on Islamic principles which *Sheikh Uthman bn Foduye* has led down the leadership best on the fear of Allah and followed the *Sunnah* of the noble Prophet Muhammad (S.A.W.). it also followed the habit of the pure Muslims

leaders in their leadership and avoided the habit of unbelievers and their way of leadership, in term of consultation and dealing with their subjects in ruling affairs. According to *Sultan Muhammad Bello* Emir (leader) should be pure followed of the *Sunnah* of the prophet Muhammad (S.A.W.) and also those who are authority of Islam among them

On the other hand, *Dansadau* Emirate was later created during the reign of his Excellency, *Alhaji Ahmad Sani Yariman Bakura*. Before his administration, *Dansadau* was under jurisdiction of *Banaga of Maru* who appointed a district head for the area. Due ,to the diverse and fertile land of the area. The state government decided to divide *Maru* into two Emirates (*Maru and Dansadau* respectively).

History has shown that there are nine (9) villages head in *Kuyan-Bana* district, which was shifted to *Dansadau* Emirate. These villages are: *Dangulbi, Daraga Bindin, Kakuno, Marabu, Karachi, Sangeku, Mutunji and Madadda or Kuyan-bana*.

Similarly all the villages head under *kuyan-bana* district (now *Dansadau* emirate) are being appointed by Sultan of Sokoto from 1918 to 1940, until the time when district head of *Kuyan-bana* known as “*Kura*” was found guilty of commuting an offence. That is why *Malam Abdullahi Galadima “Yar Kwana”* was sent to the district as acting village head, and there were after it turned to *Dansadau* district, and later changed from *Kuyan-bana to Dansadau* Emirate.

2.3 Geographical Location of Maru Local Government Area.

Maru lies between latitude 11 15 N-12 28 N and longitude 6 32 E-6 32 EE. It is located along *Sokoto-Gusau* high way. It is about 168 km from Sokoto and about 45km to *Gusau*. *Maru* is one of the oldest town in the former Sokoto State .It covers an area of approximately 4500 km, and according to 2006 census report it has population of 210,000 people scattered in about 50 communalities in which Hausa-Fulani are predominantly indigenious. Other settlers are *Dakkarkari*, *Yoruba* and *Igbo*. It shares common boundaries with *Talata Mafara and Anka Local Government Areas* in the west, *Bungudu* in the east and *Maradun* in the North.³

The Local Government Area has ten (10) principal towns, five (5) in *Maru* Emirate and five (5) in *Dansadau* Emirate. *Maru* Emirate comprises, *Jabaka*, *Mayanchi*, *Lugga*, *Ruwan Doruwa*, *Kanoma* and *Bingi*. While *Dansadau* has, *Bindin*, *Dangulbi*, *Dankurmi*, *Matunji* and *Kuyan Bana*. In addition there over 250 villages and hamlet.

The town, which is the headquarter of the Local Government Area is almost centrally located in the heart of Zamfara State. It lies in the geological belt of the pre-Cambrian period as a result of igneous and metamorphic activities. The area has more wide spread formation of older granites forming smoothed round hills as found in some parts of Zamfara State .⁴ The hills occasionally rise up above 200 meters as found in *Tsafe* and *Kotor-koshi*. However, the younger granites are part of the Jurassic aged intruded into the basement complex in the plateau area at Zamfara. One of the best developed mineral that can be mined in the area is alluvial gold,

while some other important minerals formed from the tertiary sediments include, lime stone, clay, graphite, sand stone and shale .⁵

2.4 Religious Belief in the Area

The indigenous people in the area are predominantly Muslims, and speak Hausa as their language. The Hausas practice Islamic religion. This religion was brought by traders from North Africa, *Mali, Borno and Guinea*, in the course of trading. Most of the inhabitant embraced this religion and they have hence tenaciously to it .⁶

Followers of Islam are known as Muslims and their practices are based on teachings of the noble prophet Muhammad (S.A.W.) as recorded in the Qur'an. Their worship sessions are held in the mosque, they pray five times daily. They belief in the existence of Allah and other aspects of religious observance. There are different groups of Muslims in the Area, belonging to different ideologies; some are followers of *Tijjaniyyah and Qadiriyyah sufi* orders, While some are *Izalah and Salafiyyah* followers, and there is *Shi'ah* as well. The remaining minority practice Christianity who were mostly not Hausas. There are also *Maguzawa* who follow *Maguzanci* Hausa traditional religion among Hausas and *Dakarkari*.⁷

2.5 Educational Systems in the Area

In Islam, attainment of knowledge by one is not only recommendable, but necessary and considered obligatory upon every responsible Muslims. Knowledge in Islamic tradition aims at welding the behavior of a Muslim to realize the most important objective in life in order to know his creator, obey the laws reveled to His

Prophet Muhammad (S.A.W.) worship Him, and fulfill the religious obligations as stipulated in the *Qur'an and Sunnah*. It will also help Muslim to cultivate the earth and exploit the vast resources created by Allah, and being responsible and useful citizen capable of performing his duties in the best interest in the community he lives in. Scholarship or attainment of knowledge by one is continuous process which required perseverance as a necessary condition for its foundation to be firmly established and its aim fulfilled. The religion of Islam enhances the importance of learning and consciousness for its necessary for all Muslims and their moral excellence. Allah (S.W.T) raised the status of the educated and put scholars and teachers in the highest rank because of the honor of their profession .⁸ The glorious Qur'an mention in the following verse.

*O ye who believe when ye are told To make room in the assemblies (spread out and)make room:(Ample)room will Allah provide for you And when ye are told to rise up, rise up: Allah will Raise, up, to(suitable)ranks(And degrees)those of you who believe and who have Been granted knowledge, And Allah is well-acquainted with all ye do*⁹

And in another verse

*“Are those who have knowledge and those who have no knowledge alike? Only the men of understanding”*¹⁰

*Abu al-Dardah (R.A) reported that the prophet Muhammad (S.A.W.) saying “Scholars are the heirs of the prophets”.*¹¹

On the basis of this, both Islamic and western education are taught in the area, under study. Islamic education is divided into two, the Qur'anic education which is for the beginners and *Ilm* system which is for the adult. Different subjects

are taught like *Nahwn, Mandiq, Sirah, poetry and Hadith* etc. Due to the Modernization of Islamic education, some Islamic schools have integrated system in which western education is also taught. Children of these schools participate in Qur'anic recitation competition in different categories.¹²

Western education came to the area with the coming of colonial masters. There are 145 primary schools and 20 post primary schools and a one (1) higher institution of learning in the local government area. Before the advent of western education, Maru was considered as one of the centre's of learning in the former Sokoto Caliphate.¹³ This centre's produced well known scholars, like *Mal. Muh'd Hajj, Malam Yahaya Na-Marua and Muhammad Balko* and among other people from different part of caliphate came to *Maru* to acquire advance knowledge in different field like *Fiqh, Mandiq, Nahw, Tafsir* etc from the scholars.

2.6 Socio-Cultural Activities in Maru Local Government Area

Maru people have unique cultural practices most of which has stood the test of time. Their cultural practice has been sustained over a period of time as a result of the strong native system of government. Unlike other people who had to submit easily to the ruler ship of colonial masters¹⁴, Hausa Muslims in *Maru* retained their religion mode of dressing, food, marriage system and language etc. The people of the area are very rich when it comes to food. The most common food stuff include, Arians, millet, rice, maize or sorghum which are grinded into flour and made to produce different varieties of food like” *Tuwo, Fura, Danwake, Kosan wake, Rogo and Kunu* etc.¹⁵

Music: Art of music among Muslims of *Maru* community is one of the people's expressions of experience, values and desires. This expression reflect and reveals human activity at a higher and a unique level, such invention in the traditional instrument used by the community such as *Gangar-Noma*, *Kuge*, *Garaya*, *Algaita*, *Kakaki*, *Kukuma*, *Kalangu Molo*, *Duma* and *Kutigi* etc. some of these instrument are used for farming, hunting, traditional rulers and other influential people of the area .¹⁶

In hunting period, they usually display their supremacy and potency over any metabolic object. They inflict each other with dangerous weapons like knife, cutlass, swords, spear and arrows, daggers and sticks, but do not get hurt or injured. Such people exhibit this power during festivity. These category of people were called "*yan Tauri or Mafarauta*"¹⁷. Who are under the supervision of their leader or chief of *Karma* meaning "*Sarkin Karma*".

2.7 Family Life in Maru Local Government Area

Family usually refers to a group of persons related by birth or marriage, ordinarily, it includes parents and their children who normally reside in the same house hold. The family foundation and utilization tool in *Maru* local government has been Islamic. It urges Muslims to be seriously concerned with the children's social life in the community by giving them good and moral training. It gives Muslims success in bringing up their children in the right way, they promoted to the pore-most rank of good rearing, children rearing encouraged and declared worship to Allah.¹⁸

2.8 Occupations of the People of Maru Local Government Area

The Hausa Muslims in *Maru* are predominantly occupied in farming and rearing activities. And it's the major role and main occupations through which fetching their earnings. Farming originated, independently in different parts of the world as hunters gathered societies transitioned to food production rather than food capture. Farming in general started about 12,000 years ago with domestic of live stock. Farming in *Maru* was a traditional family which giving a way to larger production unit. Some farmers are very small because the land is unable to support a high stocking density of livestock, because of climatic condition and financial constraint.¹⁹

Majority of the resident in *Maru* Local Government Area are subsistence farmers able only to feed their families and sell some surplus in the local market, the people of the area considered farming as a source of revenue. Hence, they operated mix farming on their farms. A farm owned and operated by a single individual, family, community and cooperation may produce one or many types of farm product and can be holding any size from one to thousands of hectares. Dairy is one of the classes of farming practice by the people of *Maru* Local Government Area, where female cattle, goats or other mammals are raised for milk. Generally, dairy is for cattle and goat rearing for the purpose of milk and this is available in *Dansadau* Emirate of the Local Government Area.²⁰

Poultry farming is also practiced by the people of the area where farms are devoted for raising chickens (eggs layers and broilers) turkeys, ducks and other fowl's etc.²¹

Mixed farming is also one of these types of farming practiced by the people of *Maru*, where combination may include crop cultivation with livestock. This particular combination of enterprises support each other, as such people of *Maru* mostly combine their group cultivation with guinea-corn and millet, groundnut and millet, guinea-corn and maize, maize and cotton, and among other available crops, food and cash crops may also be combined together in the same farm. Single-crop and multiple crop farming is a form of specialized farming, a farmer may specialize in crop enterprises such as groundnuts, cotton, millet maize and any available crops. It is left for the farmer to produce a single of multiplicity of crops.²²

Maru people normally choose more than one crop to safeguard against markets uncertainty and also to ensure optimum utilization of the resources. Dry and irrigated farming is another type of farming, people in the area engaged in. It is the system where rainfall is deficient and there is no assured source of artificial irrigation referred to as dry farming. On the other hand which assured water supply from artificial source of irrigation is reflected to irrigation farming these systems mostly retable's and fruits are produce in the area.²³

Fishery is carried out throughout the year in the area, due to blessed rivers especially in *Maru* town, *Dangulbi*, *Kalele* river of *Kuyan Bana* etc. there is fishing season which normally, benefits people after flood when the river had shrink to the

lowest ebb. The fishing equipment commonly used is of two kinds. A hook and line small hand net (*Homa*), and a larger fishing net (*Taru*), the *Homa* (Hand-net) has the one side-opened mouth tied to a bow-shaped, stick which attract and easily catches a fish. According, to *Dan Ba'u Mai Kifi (Sarkin Homa)*²⁴ a (fish catcher), that small hand net can separate a running water and pick out the fish after some minutes. The other net has ringed circular in a shape and has a diameter between ten and fifty feet around its circumference these rings are attached at intervals and through these steering is threaded around.²⁴. *Abubakar Abdullahi (A.A)kabiru Muhammad Daninno* and among others were the practitioners of this system, they disclose that they usually get profits more than the rainy seasons farming²⁵, many people in the town usually comes to buy vegetables and fruits, therefore, it provides them an income of their daily needs. However, modern system of fishery was also practice in the area where by fishes were reared in period of six months The reared fishes were poured into the reservoir of water mostly in the house premises. According to *Uthman Ibrahim (Mani)* that the fish normally transported from Ibadan down Zamfara and Sokoto.²⁶

There is local industry in the area. Here it means marking something which is useful to the society, by using different method and logic, in the study area people used to make something which is useful to the community, like *Turmi*, *Tabarya*, *kujera* etc. according to *Nuhu Gesha* such things was made with different varieties of tress found in the bushes. ²⁷Blacksmith is another activity practice in the area. Black Smith workers manufactured farm implements and weapons this include hoes,

cutlass, knife, spears and arrows. According to *Ilan Sarkin Makera* such implement were made with strong and soft iron.²⁸

The traditional weavers also are found in the area in which provides traditional cloth, which include a big grown (*Yar Bungudu*) shirts and trousers (*Samaye*) mats, ropes and caps (*Kube, Muhadu Banki*) etc. According to, *Malam Umaru mai Kwado da Linzami*, such things were made with thread bought at the markets. Town and village create a platform where commodities are exchange everyday within the Local Government Area markets. The following local markets take place on the days indicated against them.²⁹

- | | | |
|----|----------------------------|------------|
| a. | <i>Maru town market</i> | Fridays |
| b. | <i>Dansadau market</i> | Tuesdays |
| c. | <i>Dangulbi market</i> | Thursdays |
| d. | <i>Rowan Doruwa market</i> | Mondays |
| e. | <i>Bingi/Kanoma market</i> | Saturdays |
| f. | <i>Dankurmi market</i> | Sundays |
| g. | <i>Yartasha market</i> | Wednesdays |

Similarly, there are some towns and villages that usually have their market days twice a week like *Dansadau and Dangulbi* respectively.

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25. Abubakar Abdullah (A.A) (45), Dry season farmer, interviewed on, 27-Aug-2016, at his farm, 1:00pm.
26. Uthman Ibrahim (Mani)38 years,fish transporter, interviewed on 30-Sept-2016,at his residence.
27. Nuhu Gesha (Local Industry Maker) (54 Years), Interviewed at his residence, Lungun Anna Area, Maru Town, on 11th April, 2016, 5:00pm
28. Ilan, Sarkin Makera (BlackSmith) (57 years), interviewed at his Residence, Lungun
29. Umaru Mai Kwado da Lizami, (local Weaver) (54 years), Interviewed at Maru Market, on 22nd July, 2016

CHAPTER THREE

ISLAMIC AND UNISLAMIC CULTURE

3.1 Concept of Culture

Culture has been defined by various writers and authors, such as sociologist anthropologists, psychologist, historians, ethnographers', and a host of others. Culture simply defined as a whole way of life of society or the way people live. Culture embraces all characteristics of activities and interest of a set of people ¹

Culture is also, defined as learned behavior of the society and how the behavior is shared and transmitted by members of any particular society from one generation to another. Such learned behavior could be reflected in the various aspects of the society, like rules and regulations, songs and dances, religions, languages, beliefs, moral behaviors, arts and crafts and way of doing things.²

Culture is the learned portion of human being in all his affairs. Culture can reflect in various aspect of life of the society, in different ways as follows .³

- Rules and regulations:- constitutes aspect of culture which guides the members of the society. Non-conformist or recalcitrant members of the society who flout or offend. Such rules and regulation are to feel cold-hand of the law.
- Music and dancing:- this differs from one ethnic group to another, for example calabash, while *Ganga*, drum is high esteem among the *Nupes*, *Dudun*, the talking drum is very popular among the *Yoruba* society.

- Religious practice and belief: Which is an ideal of life, for example Islam allows polygamy, while other religions like Christianity emphasize on monogamy in terms of marriage patterns.

A facial tribal mark is another considerable aspect in identifying culture or particular group of people. Dressing and giving names to particular group of people are also ways of identifying or understanding the culture. For example Hausa-women wear various fanciful ornaments for beautification. However, Kanuri women wear gold rings on their noses which are not common among the other Nigerian ethnic groups. Moreover, the aspect of culture can also be classified into materials and non-material culture.⁴

Material Culture: refers to materials objects which are creations of man, such as building, work of arts, tools and machines, bridges, clothes, pots, chair, etc⁵

Non-materials culture:- here refers to abstract things which people may not see, but society values and cherishes very well, such non-material culture includes languages, music and dancing, religion and philosophy, dressing, literature, patriotism, love of sport, kindness and beliefs system etc.⁶

Some scholars and writers consider culture as universal that can be found everywhere and in every community or society. This can show that it is wrong to hold the view that particular society has no culture. Moreover, some scholars have the view that there is diversity of culture. For example, African ways of life or culture differ from that of European, cultures of Muslims and non-Muslims also. Diversity of culture could be observed in terms of manners, feeling, language,

religion, dressing, and ideological, economic, geographical and political differences. Acculturation or cultural diffusion takes place where two or more culture mix at the same time like in the colonialism of Africa which encourage cultural diffusion between Europeans and Africans. Similarly, introduction and expansion of Islam in Hausa land resulted to assimilation and acceptance of Hausa good culture by Islamic religion. Many of the practice of Hausa people such as dress, food, assisting one another in communal activities, unity, hospitality, and respecting elders were accepted by Islam.⁷

3.2 Islamic Culture

Islamic culture is a term primarily used in secular academia to describe the cultural practices common to historically Islamic people i.e the culture of the Islamicate. The Islamic culture generally includes all practices which have developed around the religious of Islam, including Qur'anic ones such as prayer (Salat), and non-Qur'anic such as divisions of the world in Islam⁸.

Culture has been defined as the totality of socially transmitted behavior patterns, arts, beliefs, institutions, and all other products of human work and thought characteristic of a community or a population. It is the set of a shared beliefs, attitude, venues, and behavioral patterns⁹ of a group or organization. Islam as a universal religious and complete code of conduct of human life encompasses the totality of culture is solely the product of a religion. Being Islam a universal religion it's wrong to insist upon a common cultural theme some argue that there is such a central theme. Nevertheless there is differences of opinion on whether Islam has its

own distinct culture some school of thought argue that culture is an historical heritage of nation. People or society in the fields of arts, architecture dress, culture, language, literature and other cultural norms and pursuits. Islam, on the other hand, consists of beliefs, acts of worship, a code of conduct and jurisprudence. So long as the culture of a society lies within the parameters of Islamic beliefs, acts of worship, code of conduct and the *Shari'ah*, that culture would be acceptable in Islam.¹⁰

Culture is the name of the development of human capabilities and human behaviors and their expression in the environment art and literature are not culture. Rather those are the instrumentalities of the culture. In Islamic culture, there is reflection of the Islamic values in the name of culture. Islam does not encourage open or hidden obscenity; rather it declares obscenity of all kinds as clearly unlawful (haram). Likewise, Islam does not permit the doing of any action which is against human development and dignity¹¹

Islam has its own values according to which it moulds the human character. The basis of Muslim culture is Islam. And any interpretation of culture cannot be acceptable which is against the basic concepts of Muslims.

Muslim culture is fully constructors, full of peace, excellence, and based on the welfare and well wishing of the people. By its expression purity modesty and sincerity prevails in the atmosphere.

Islam acknowledges the diversity in peoples culture, custom, race, languages, dress, food and other cultural expressions, as not only legitimate sigh of Allah's bounties, Islam, however, also disapproves or even condemns those aspects of a

culture that contradict its teachings and principles. No culture Arab or otherwise, may therefore be regarded as completely Islamic or completely unIslamic.¹²

Allah say's "And among His signs are the creation of the heavens and the earth and the diversity of your tongues there are messages for all who are possessed of (Innate) knowledge" .¹³

In another verse, Allah says, O Mankind! we created you from male and female, and made you into nations and tribes, that you may know each other verily, the noblest of you in the sight of Allah are the most deeply conscious of Him, Behold, Allah is all knowing, all aware" ¹⁴

It is therefore Allah's will that there be diversity in the various nations, communities and tribes of human kind. It is also decreed that there is no inherent superiority the nation, tribe, or race over another.

Arab culture is not the basis for Islam, nor is it the practice of the majority of Muslims when defining Islamic culture, one has understanding that in matters with social norms, and values and affairs (Mu'amalat), the general principle is that "whatever is not prohibited is in fact permissible" or everything is permissible except what is prohibited by a clear and decisive (Qat'i) text of the Qur'an and *Sunnah*. In another words, clear textual evidence is required before a particular act or custom may be prohibited.¹⁵

In the aspects of a culture which have to do with social affairs, therefore, no textual evidence is required from Qur'an or *Sunnah* before such an aspect is considered permissible. Evidence is in fact required before cultural practice relating to *Mu'amalat* is prohibited. In the matters of belief or creed (*Aqidah*) and formal worship (*Ibadah*), in general principle (with a few exceptions). According to some

scholars is that everything is prohibited except what is permissible from the Qur'an or *Sunnah*. In other words, unambiguous and categorical textual evidence is required for a particular type of worship (*Ibadah*) or religious beliefs (*Aqidah*) to be accepted as permissible example religious symbols or any thing that is unique to and identified with a religious group, such as their beliefs, worship, dressing, grooming, customs, festivities and among others. These would be either discouraged or prohibited, unless Islam clearly permitted them. It is with reference to such issues that the prophet (S.A.W.) is reported to have said,

"He is not one of us who imitates a people other than us. Do not imitate the Jewish and Christians,"¹⁶.

In another Hadith It relates

"whoever imitates a people is one of them"¹⁷

Therefore, Islamic culture refers to the customs and traditions that Muslims have adopted in their respective countries including the Islamic/Muslim clothing traditions and other such aspects of their Islamic life the cornerstone and simplicity. Hayah (morality/modesty and simplicity are both qualities of Iman. Thus, the true Islamic society upholds the highest levels of morality and maintains simplicity in every aspects of their life.

3.3 Islamic Culture and its Features

Islam is a comprehensive and global religion. It covers every aspect of life concerning the salient features of Islamic culture the glorious states...

"Thus have we made of you a middle Ummah, that you might be witnessed over the people and the messenger a witness over yourselves .¹⁸

In another verse it says:

Say, verily my lord has guided me to a way that is straight, a religion of right conduct, the path of Ibrahim the true in faith, and he was not from among the idolaters.¹⁹

Say: Truly, my prayer and my service of sacrifice my life and my death, are (all) for Allah, the lord of the world. No partner has He in His Divinity. This is what i am commanded, and I am the first of Muslim.²⁰

O you who believe enter into Islam whole heartedly, and do not follow satans foot steps for he is an open enemy of yours, if you lapse after explanations have come to you then know that Allah is powerful, wise.²¹

Islam has a distinct culture, the culture in Islam is not Arabic or eastern middle eastern. It is also not monolithic it has varieties and rich diversity. There are elements of Islamic culture that are constant and that are Universally accepted by all Muslims, but there are element in Islamic culture that are diverse and different from country to country, city to city and town to town. The universal are based on the Qur'an and *Sunnah*, while the variables are based on the local customs (Urf and Adat) or various people like that of American Islamic culture and Arab Islamic culture.

3.4 Characteristic of Islamic Culture

- a. God centered or theocentric first of all our culture is God-centred. we uphold strict Tawhid (monotheism), we believe in divine guideline that come to us through God, many²² prophets and messengers and finally through the last prophet peace and blessing of Allah be upon them all we believe in life after death and the day of judgment, we emphasize worship and devotion, prayers, fasting, Zakat and Hajj, we also uphold Allah has allowed us certain things and has forbidden us certain things, we emphasize the Haram (invalid) and Halal (valid) and avoid the Haram (invalid).
- b. Egalitarian, tolerant and fraternal: secondly our Islamic culture emphasize that all people are equal but not the same in terms of high ranking or status. we do not accept any color bias or racialism we believe in the worth and value of all human being and all creation of God. We believe in the freedom of religion and accept no compulsion in matters of religion.

Islamic culture is tolerant of people of all faith, especially the people of Book. we believe that all Muslims are brothers and sisters. The sense of brotherhood in faith, must be very strong among Muslims, regardless of the geographical boundaries or changing political, economic conditions we also keep good relation with all human beings especially our neighbors.

C. Dignifying and moralistic: Islamic culture places great emphasis on the dignity of human beings and their morality. It emphasis on good spousal relations, good care

children, extended families, love and respect for the elders and leaders, it also abhors adultery, fornication, homosexuality, gambling or use of intoxication.

d. Dynamic and progressive: Islamic culture emphasizes struggle, change, social justice, removal of expressions and evils. It encouraged learning, education, seeking of knowledge. It also makes no bifurcation between the religious and secular education it believe that all knowledge is important it emphasizes on open mindedness and willingness to accept the wisdom from any source. Islamic culture promotes good art, architecture, aesthetics, health, healthy environment and clean entertainment.

e. Non- exclusivist, but *Da'awah* oriented and optimistic Islamic culture emphasizes on the promoting good thing with wisdom and patience, it is not a dominating or colonizing culture but it is also an exclusivist and isolationist culture.

Islamic culture encourage in inviting all people to Islam without coercion. It is also teaches to listen and dialogue with others. It believes human nature is good if people are given chance to know to know and learn Islam as it is they will it satisfying and fulfilling. Islamic cultures strongly believe that the truth will prevail and false hood will vanish. It also emphasized patience and reminds its that we should working in a stead fast manner and put our total trust in our creator Allah the lord and sustainer of the worlds ²³.

3.5 Position of Culture in Islam

Islam is the only religion under the sun which encompasses the whole life of human being in this world and hereafter. Islam is a complete religion as far as the natural needs of man are concerned. Islam was introduced to this world over one thousand and four hundred years ago. Prophet Muhammad (S.A.W.), who is the last and final prophet, was endowed with the glorious Qur'an by Allah, the Almighty for the benefit of mankind in general. He was sent to this world as mercy for all the worlds, i.e. *Rahmatan lil-alamin*.

“And we have sent you O (Muhammad) (S.A.W.)
not, but a mercy for the Alamin (Mankind, Jinns
and all that exist”²⁴

Before the era of Prophet Muhammad (S.A.W.) the world was in total darkness of ignorance and engaged in inhuman practices. Idol worship was rampant in Makkah and the surrounding areas. People of that time were totally bolt-ladder and did not know what mercy was. There were goriest of fights over trivial issues. Women were not accorded much respect and were seen as mere objects to the extent that some female infants were buried alive soon after birth. Plundering of trade parties or caravans was their preferred occupations. Slavery was very much and part and parcel of their culture. There was no distinction between *Halal* (valid) and *Haram* (Invalid) intoxicants, wine, gambling, horse racing and making of groups as the basis of social hierarchy, were some of the salient features of their culture. Before Islam, when Islamic culture came on the scene, it discarded all gods besides Allah, the Almighty and people were urged to worship Him alone. People were asked to accept whole heartedly that Prophet Muhammad (S.A.W.) was the Prophet

and Messenger, and similarly were asked to pray five times a day, fasts in the month of Ramadan, give the poor charity (by well to do), perform pilgrimage to Mecca once in a life time for one who has the means, respect parents, observe rights of neighbors without distinction of faith etc. these are some of the distinguishing features of Islamic culture stood for, in addition to giving woman a prestigious place in society.²⁵

Moreover, Islam is the religion of peace and social integration which promoted Islamic brotherhood and benevolence of mankind. Islam emphasizes that all human beings are equal on the basis of humanity. The glorious Qur'an affirms the life of the holy Prophet Muhammad (S.A.W.) as a model culture for the Muslims where Allah says in Qur'an

“Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for anyone whose hope is in Allah and the final Day, And who engages much in the praise of Allah”²⁶

It is through the Prophet Muhammad (S.A.W.) that Allah has completed the Islamic way of life which is synonymous with culture. No other person in the history of mankind his life has a great impact on the life of his followers as Prophet Muhammad (S.A.W.) the last and final messenger of Allah. His life is the best example (*Uswatun-Hasanah*) of Muslims to follow. He has shown us how to obey Allah, the lord of the universe. Allah says in the Qur'an:

*Say (O Muhammad (S.A.W.) to mankind), if you (really) love Allah then (i.e. accept Islamic Monotheism, follow the Qur'an and Sunnah), Allah will love you and forgive you your sins Allah is Oft-forgiving, most Merciful.*²⁷

It means that Allah will be pleased with us only if we practice Islam as practiced by Prophet Muhammad (S.A.W.).

The Prophet Muhammad (S.A.W.)'s duty according to the Qur'an was to make Islam supreme over all other systems of life. In other words, the Prophet Muhammad (S.A.W.)'s duty as final messenger of Allah is to establish the truth and remove the falsehood from society. That he had extraordinary qualities that distinguished him as the very best human being in the whole history of mankind, a shining example for all mankind to follow.

Islamic culture, is synonymous with *Shari'ah* (Islamic law), meaning the path to be followed. It's the path not only leading to Allah, the most higher, but the path believed by all Muslims to be the path shown by Allah, the creator himself through his messenger, Prophet Muhammad (S.A.W.). In Islam, Allah alone is the sovereign and it is He who has right to ordain path for the guidance of mankind. Thus, it is only *Shari'ah* (Islamic law) that delivered man from servitude to other than Allah. This is the reason why Muslims are obliged to strive for the path. Allah says in the glorious Qur'an:

*"We made for you a law, (way of life)so follow it,
and not the fancies of those who have no
knowledge"*²⁸

In another it says "

*"And follow not their veils desires, diverging from
the truth that has come to you "*²⁹

And it further says::

“Verily, if you follow their desires after that which you have received of knowledge (from Allah) then indeed you be one of the wrong does”³⁰

The absolute knowledge which is required to lay down a path for human life is not possessed by any group of people. Way of life or *Shari’ah* originated from the direct commandment of Allah. But there is the provision of power given to man in order to interpret and plain divine commandments by means of analogical deduction and through other process. The very first source of *Shari’ah* (Islamic law) is the glorious Qur’an. The second source is the *Sunnah* or the practices of the Prophet (S.A.W.), who has rightly explained,

I leave two thins for you, you will never go astray while holding them firmly, the book of Allah and Sunnah of the Prophet (S.A.W.)³¹

The third source which may be classified as both “*Ijma*” consensus of opinion of *Ulama* (Muslim scholars) and *Qiyas* analogical deduction provides detailed laws derived from Qur’an and *Sunnah* through *Ijtihad* covering the myriad of problems that arise in the course of man’s life.

3.6 Islam and Hausa Culture in Maru Local Government Area

Before the coming of Islam in to Hausaland, the people in the area were practicing traditional religion which in one way or the other affected and directed the way of their life. However, with the coming of Islam in to the region which was accepted largely by the Hausa people, their cultural way of life ranging from belief system, education, family affairs, neighborhood and other social interactions were

modified and transformed based on Islamic faith which made Hausa culture to be identified as almost Islamic and the people are proud to be identified, as such Islam has a great influence on the Hausa culture, a complete code of life for whoever embraces it. Islam played a significant and permanent role in shaping the Hausa culture.³²

The North Africa Arab traders and itinerant scholars who dominated the whole Sahara trade routes from Tripoli, Tunisia through the Sudan and Northern part of present day Nigeria were responsible for bringing Islam to Hausa land part of which is *Maru* local government. These traders and scholars came with something much more important than trade items, they also brought Islam.³³

When Islam came to *Maru* in particular and Hausa land in general, it found people already living according to some cultural and traditional beliefs which could be described as barbaric similar to the ones experienced during the *Jahiliyya* period of the Arabs. As a result, acceptance of Islam by the people of *Maru* brought a total transformation of culture in the land in both urban and rural areas to the extent that it is hardly difficult to differentiate the teachings of Islam from Hausa culture. Islam brought the idea of worshipping only one God who is the Creator and Sustainer of whatever is within the heavens and the earth. In addition as total way of life Islam mould the culture or way of life in all aspects of their daily life. People of *Maru* local government area were then known for worshipping many idols and other objects around them like mountains, rivers and animals. They also practiced spirit worship. For example in *Maru* town it there was *Lungun Anna* (heathen quarters)

whose majority were farmers and hunters or *'yan Tauri* who used magic in their farming. And *farauta or tauri* activities .

The Islamic family is not a nuclear family, consisting of one parents and children, it is extended to include grandparents, grandchildren, uncles and aunts and their progeny. These relationships are cemented by various laws, for example laws of dependence and inheritance. By preserving extended family relationship, new generation learn about Islamic culture and habits with ease. Members of house hold live in a caring and sharing atmosphere. Islamic family system also deals with many of the difficulties of life, like individualism, egotism and loneliness.³⁴

Before the arrival of Islam, Hausa family ties were based on the extended family, but Islam regulates various aspects including marital ties, inheritance, and child upbringing among others. Therefore in regards to family ties, Hausa culture has respect for family ties. Apart from family ties, Islam stressed the importance of interaction among the community of Muslims on the basis of cooperation and fear of Allah whereby the rights of each member of the community are respected and nobody is hurt. Allah says, in the glorious Qur'an:

*Help you one another in Al-Birr and At-Taqawa (Virtue, righteousness and piety) but do not help one another in sin and transgression. And fear Allah, verily, Allah is Severe in punishment*³⁵

The Prophet (S.A.W.) also says:

*Do not envy one another, do not inflate prices one to another, and do not under cut one another, but be you, o slaves of Allah, brothers. A Muslim is the brother of a Muslim. He neither lies to him or does he hold him in contempt, piety and righteousness is here and he pointed to his breast three times. It is evil enough for a man to hold his brother Muslim in contempt. The whole of a Muslim for another Muslim is inviolable; his blood, his property and his honor.*³⁶

In Hausaland, long before the coming of Islam there were some elements of good neighborliness and relations. Primitive nature in wars and all sort of oppression, which characterized *Maru* society before the coming of Islam, were changed with Islamic sense of civilization, peace and justice. Gifts and visit are among the culture of Hausa's that Islam encourages in villages and towns of *Maru*. The Hausa community still maintains the habits inherent in their social life; especially during the early dry season when they visit their relations, friends and neighbors and carry with them some gifts of farm products, animals and chickens. Islam as a complete code of life in which both spiritual and temporal affairs are interwoven based on the supreme values must have far reaching impacts on any nation or society that has contact with it, must equally have great and lasting effect on the cultural life of Muslims particularly in *Maru*.

3.7 Culture in Hausa Land before the Influence of the Jihad of *Uthman Ibn Foduye*

Long before the advent of Islam in Hausa land, Hausa people have robust religious system of worship called *Maguzanci*. All occupations in man's life have

corresponding ritual to be performed by Hausa people including marriage, birth, naming of their children, circumcision, and death and burial rites. They believed that blessing of higher gods are invoked during planting and harvesting seasons. They also have the belief coping with uncertainties of life through divination, sacrifice and protective charms and amulet. They observed *Bori* especially for the purpose of medication through the agency of spirits. They also perform “*Tsafɪ*” (worship of spirit) and ancestral worship in their shrines. Among the *Tsafɪs* of Hausa people were *Uwar gona*, *Dutsin Tsafɪ* and *Kangida* etc ³⁷

Marriage: among *Maru* people are of two types, *Cire* and normal marriage. *Cire* involves taking of a woman by force either from her parents or husband. The abducted woman is declared as a wife by the abductor or she remained his wife by culture. Normal marriage: on the other hand is considered as a family affairs and the responsibility of the parents to get their child a lady to marry and the child could not say no. The family of the child will delegate someone close to them to source for information on the character of a girl and her family. The same thing applied to the family which will find out through close associate, the moral stand of the family of and the boy. The family of the boy will provide “*Lefe*” (paraphanea) close to the marriage contract. The time for the contract will be fixed and people will be invited, relatives and friends and well wishes. A senior member of the family or a priest will officiate the marriage, by saying “*Daram na daura auren wane da wance inga dan abin kazar uwar da zai rabawa*”. (Meaning “Truetly I tied the marriage of so person and his wife, let us see any idiot and stupid person that will untied it”.³⁸

Naming ceremonies; According to *Madauchi Hausa* people in *Maru* valued children and they considered them as gift. The desire of every Hausa man and woman was to get an issue who would continue with the tradition of his family. Therefore, pregnancy was welcomed with joy and everything traditional would be made to protect it, for instance a pregnant woman will be forbidden to engage in some activities like: Fetching water in the night for fear of jinn and going to market for fear of witches. Naming ceremony sometimes takes about forty (40) days after delivery while in some cases it takes place whenever the father is ready. Sometimes the naming ceremony can be performed for more than one child at the same time. Moreover, people (Hausa) had their traditional names which they used before arrival of Islam. For example, *Maidamma* is associated with bashers harvest, *Shekarau* is a male child whose pregnancy run-up to a year, and *Tanko*, is a child born after female children etc. thus the Hausa are found of giving their children names after the day, he/she was born For examples:³⁹

Day of the week	Male	Female
Friday	<i>Danjuma</i>	<i>Jimmai/Jimma/Aljuma</i>
Saturday	<i>Dan Asabe</i>	<i>Asabe/Ashibi</i>
Sunday	<i>Danladi</i>	<i>Ladi</i>
Monday	<i>Tanimu/Dan Liti</i>	<i>Inna/Tanin</i>
Tuesday	<i>Tatu</i>	<i>Talatu/Lantana/Lantai</i>
Wednesday	<i>Balarabe</i>	<i>Balaraba/Laraba</i>
Thursday	<i>Danlami</i>	<i>Lami/Lamide</i>

Hausa also give special name to their children according to the time season and circumstances of their birth, for example:

Season and circumstance

	Male	Female
•During the Hamatan	<i>Dari</i>	<i>Tadari</i>
• During the fasting of Ramadan	<i>Danazumi</i>	<i>Azumi</i>
• The height of rainy season	<i>Anaruwa</i>	<i>Marka</i>
• On the eid el kabir day	<i>Alhaji</i>	<i>Hajiya</i>
• During grains harvest period	<i>Maidamma etc.</i>	

Circumcision: circumcision was practiced by some Hausa communities since before the advent of Islam to the land. Both male and female children under went it and it was considered as a form of cleansing of private part. In *Maru* only male children were circumcised with the exception of female children. Normally children were gathered and circumcised together in the house of *Sarkin Aska*, the children were circumcised normally at the age of six or seven respectively. The parent will gather their children in the house of *Sarkin aska* (chief of barber) normally during harmatan season to circumcise at least in the period of a week or more. During their stay traditional medicine were used as medication with special attention. The parents also will provide different items of foods to them with frequent visit. On the day of their dispatched the influential people, parents, and well-wishers in the area will make it as a celebration day, gifts will be presented to them especially those that have wealthy grandparents, and this mark the beginning of bright future of a child. During the period of healing, this can vary from one to five weeks, the spiced and

well buttered. When he takes liquid food in the form of a kind of porridge it is well spiced and potash added (*Kunun kanwa*).⁴⁰

As the circumcision heal, small boys and girls tease the boy and sing derogatory songs about him and he in turn throws things at them but this is all done in a spirit of good humor. (in *Hausa of Maru*” as *Dan kwidu kuyan-yanyan ya cinye qashin doki*”) When the healing complete, the boy gets his first wash since his circumcision, gets his head shaved and given him a “*Bante*” (a kind of cloth or shirts). In some in some areas cake dishes are prepared and given away as alms to the poor as a thanksgiving to Allah for the boy recovery. The Barber who performed the circumcision is paid for his services in accordance with the financial position of the boy’s parents. In addition he is given a whole dish of food and roasted chicken. In some places it is usual for the Barber to take away item of clothing which the boy happened to be wearing when he was first taken to be circumcised. Groups of boys can be circumcised together. They can also live together in the same room under the supervision of one or more adult. Circumcised for girls, fairly widely practiced in Africa, but has never been accepted in Hausa land in general and *Maru* local Government in particular.⁴¹

Burial rites we’re performed by people (Hausa) of their dead relation .a dead person was preserved with local chemical for their days before interment was performed. If the dead was an old man/woman the dead will be celebrate with *fanfare*, and if we’re a young parson they observed the rites in solemn mood. The dead was buried along with some provisions, such as local brewed wine salt and grains to use before he becomes ,acquainted with his new environment .similarly,

his equipment and arms , like bows and arrows were also put in the grave. He will also be requested to inform death that he was the only person who has remained behind and there were no other people. Mourning period for receiving sympathizers continue for the next seven days. On the seventh day, the dead will be celebrated and this will be repeated it on the forty day. This is an indication that Hausas believe with life after death, since before the advent of Islam.⁴²

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CHAPTER FOUR

THE IMPACT OF ISLAMIC CULTURE ON THE PEOPLE OF MARU LOCAL GOVERNMENT AREA

4.0 Introduction

The practice of Islam influences local practices in the area in the following aspects of life: religious, socio-economic, political and educational. The chapter takes each aspect and discusses it to show how Islam influences the local culture of the people of the area. Islam is a complete code of conduct and life that negates all kind of bad practices being rendered by the community which is not acceptable by Islam or contrary to it's teachings. A clear example is the case of Arabs during the pre-Islamic era. Their lives were described as the dark and ignorant ,but, there are still some good things or cultures that Islam has retained, for instance, respect for elders and honoring guest and many other things ^{·1}

However, the impact of Islam had thoroughly shaped their life into a good and precious one. This can be seen in the study area where Islam was accepted and practiced throughout the area.

4.1 Religious Impact

Islam has made an indelible religious impact on practicing unIslamic culture among the Muslims of *Maru Local Government*. Some of the impacts are:

4.1.1 Establishment and Proliferation of Mosques

The people or inhabitants of *Maru* Local Government Area, are partially Islamized (Muslims) for long prior to the Jihad of *Sheikh Uthman bn Foduye*. As earlier stated, the first ruler of *Maru* was said to be disciple of the *Sheikh*. Therefore, the people have strictly adhered to the teaching of Islamic religion. As such place to observe such religious duties was highly recognized. Islam recognizes the acceptance of prayer (*As-salah*) on a clean place built or not. The prophet (S.A.W.) said concerning the cleanness of the place where prayer used to observe

“That we were given preference over people in three things. Our lines (in prayer) were arranged in rows to resemble the rows of angels, all earth was made a mosque for us, and its dust was made clean for us when there is no water”^{. 2}

However, to build a mosque or to decorate it is an indication of having a religious impact in mind. It was observed that people of *Maru* Local Government used to spend much in decorating their mosques and provide necessary materials use in such mosques like loud speakers, micro phones, Quranic books etc study session were open for educating the followers, especially the adults who were not opportuned to study Islamic religious knowledge in their respective backgrounds.

Moreover, remembrance of Allah (*Zikr*) session were also made in congregation for those who have no time to do it in their respective houses. In fact, today, there are numerous number of *Jumuat* mosques across the two emirates, in *Maru* local government area³

4.1.2 Proliferation of Religious Organizations and *Da'awa* Activities

Many religious organizations were found in the area with the zeal to improve and bring a positive impact on the religious life of the people of the area. Some religious organizations were early ideological of *Tariqa* followers, while others were the followers of *Izala*, *salafiyyah* and *Shi'ah*. Each group is doing it best in reducing unIslamic practices which some people regard and consider as purely Islamic teachings due to their lack of Islamic knowledge. However, there are four main Islamic organizations operating in the two emirates of the Local Government. Namely; *fityatul Islam*, *Jama'atul nasril Islam*, *Jama'atul Tajdid al-Islam* and *Jama'atu Izalatul Bid'ah wa Iqamat al-Sunnah*. Some other organizations which brought out or came out of the above mentioned organizations are:⁴

a. *Kungiyar Matasan Madarasatul hizbur rahim*. This is an association of *Dhariqat Tijjaniyyah* students that study under the *Hizbur rahim tilamizatu Shehu Ibrahim Inyass* of Gusau headquarter; under the leadership of *Malam Bashir Adam*,⁵

b. *Kungiyar Tullabu al-sunnah*, it is an association of *Islamiyyah* student, which is headed by *Malam Ibrahim Al hasan*. The main activity of this association is organizing Quranic recitation competition and Islamic Quiz among the *Islamiyyah* of the two emirates.⁶

c. *Kungiyar Malaman Makarantar Allo da na Islamiyyah*. It is an association that comprises both teachers of *Islamiyyah* and *Makarantun Allo* or traditional schools which is headed by *Malam Muhammad*

Namadi. The main activities of the association is organizing Quranic recitation competition, Islamic Quiz competition and preaching sessions, especially during Islamic festivities.⁷

From the aforementioned organizations and their activities, it can be said and concluded that Islam has truly impacted on the minds and activities of the people of the area. It was disclosed by the secretary of organizing *Maulud* session, *Malam Mande Masha Allah*, in those days the *Maulud* session was made ones or twice in a town or a village but now or today people of the villages and towns request for the session. And also a public relation officer (P.R.O.) of *Izala*, *Malam Mu'azu Abubakar* that, in those days the organization usually goes round for preaching sessions, but now or today people of the villages and towns request the organization to organize preaching sessions for them.⁸

Most of the gathering places between the sexes or youth were now turned into preaching sessions. All the video and cinema houses or bungalow were now closed and not only close down but turned into religious observance places.

Sarkin Gabas Abubakar Gado Maigari, disclose that almost all the video cinema and gathering places in the emirate were now turned into either preaching sessions or *Islamiyyah* schools. In *Maru* town for example there was a halls and houses that turned into *Islamiyyah* schools and preaching places like *Maidama*, *lungun anna* and *tsohuwar kasuwa* area etc.⁹

Moreover, according to *Malam Jafar Ruwan Doruwa* who was an official in *Da'awah* committee of *Maru* local government, that teaching of Islam has made

tremendous impacts on the suspension and abolition of unIslamic practices in the Area.¹⁰

Furthermore, *Malam Ali* a Quranic scholar (*Malamin Zaure*) of *Dangulbi* town explains that teaching and understanding of religious rules and regulations have change the life of the people of the town of *Dangulbi* where video, cinema and places where boxing (*Dambe*) and traditional wrestling (*Kokawa*) was close down and the people don't have an interest or zeal to re- open it again. He said that the people of the area disengage themselves much on most of the practices contrary to the teaching of Islam.¹¹

Similarly, *Malam Saidu* in *Dankurmi* area of *Maru* local government stressed that fifty or forty years back people of the area have no much understanding of the tenets of Islam, there is no much impacts on religious teaching in their activities. People use to observed their prayer without ablution or make a dry ablution (*Tayayyamum*) with no reason of its observing, and while observing their prayer were not able to fulfill the rules and regulations regarding to it. Today, people in the area due observed their prayer while fulfilling rules and regulation governing to it acceptance and validity, due to the effort of Islamic scholars and Muslim organizations in the area.¹²

Malam Ibrahim alhasan of *Bingi* village in *Maru* local government also stated that thirty or twenty years back it was very difficult to find a small boy/girl at the age of nine or ten years who memorize or to understand the obligatory aspect of ablution, prayer and bath (*Ghsul*) and among other things of religious observance

.Operating Islamiyyah schools make children of the area an opportunity to acquired basic knowledge of Islam. ¹³Consequently, teaching of religious ethics in *Maru Local Government Area* has completely changed the mind and attitude of the people of the area.

4.2 Social Impact

The social impact refers to the issues related to birth, marriage, medicine, greetings, and local games among others. Social life of *Maru* people since time Islam reached the area was Islamic. Islam made a great impact on the social life of the people in the area under following spheres:

4.2.1 Influence on Naming

Islam advices Muslims to select good and beautiful names for their children and simplifies a way of taking care of them in the day of delivery, in respect of giving him/her a good and beautiful name for examples Hadith reported from Prophet (S.A.W.) that:

“The best of your names in the sight of Allah are Abdullah, and Abdurrahman.”¹⁴

People of Maru due observe the naming of their newly born child according to the dictates of Islam as indicates in Prophetic tradition or hadith that

Narrated Salman bin Amir Ad-Dabbi. I heard Allah’s apostle (S.A.W.) saying *Aqiqah* (naming of newly born child) is to be offered for a boy, so slaughter (an animal) for him, and relieve him of his suffering. Note it has been quoted in Fat – Al – Bari that majority of the religious scholars agrees to the hadith narrated in sahih

Al-Tirmidhi that the Prophet (S.A.W.) was asked about *Aqiqah* and he ordered two sheep for a boy and one sheep for a girl and that is his tradition (*Sunnah*).¹⁵

The naming of a newly born child the day it is born, if no *Aqiqah* will be offered for it, and its tahnik.¹⁶

Narrated Abu Musa (R.A) a son was born to me and I took him to the Prophet (S.A.W.) who name him Ibrahim, did Tahnik for him with a date, invoked Allah to bless him and return him to me (the narrator added that was Abu Musa eldest son).¹⁷

Aqiqah is the sacrificing of one or two sheep on the occasion of the birth of a child as a token of gratitude to Allah.

Tahnik is the process of chewing some sweet food (e.g. date or honey) and inserting it into the baby's month and rubbing its chin to train it to eat.

Apart from the above mentioned, Hadith, the Prophets names mention in the glorious Quran, companions names, Tabiun and other names of chosen servants of Allah were also recommended and recognized by Islam. People of Maru usually give Islamic names to their children, but in those days the names were corrupted or changed with cultural or traditional names, that each Islamic name given to the child there was a traditional or cultural name tallies with the names for instances. Ibrahim (Iro) Abubakar (Garba) Muhammadu (Mamman) etc. Today, people of Maru give their babies names without tallies it with the traditional or cultural names therefore, it can be concluded that Islam has truly made a positive impact on social life of the people of Maru Local Government Area in this respect.¹⁸

4.2.2 Influence on Marriage

Islam has made extensive reform and positive impact on the matrimony with the sole aim of eliminating many terrible situations that had made marriage more of burden than a pleasure for the couples. The objective of Islam is to ensure that both marriage partners derive maximum benefit from their association. It determines ones social disposition and save the Muslim community from committing vices and ensures the continuity of procreation of generation after generation. In the glorious Qur'an Allah has completely banned fornication as stated bellow:

*Not go near unto fornication\adultery as it is an abominations and evil way*¹⁹

Therefore, Islam does not only prohibits fornication\adultery but also close all avenues and means leading to sexual relation between the sexes.

And if you fear that shall not be able to deal justly with the orphan girls, then marry(other)women of your choice, two, or three or four, but if you fear that you shall not be able to deal justly(with them)then only one or (the caprice and slaves) that your right hand possess. That is nearer to prevent you from doing injustice.²⁰

In those days and even in current situation there are number of burden, worries, and implications introduce into the marriage institution. But due to effort of legislators, Islamic organizations on the awareness of religious obligations on marriage institution make it to be easier especially on the houses of religious scholars and some legislators in the area.

The girls cloth (*Lefe*) which was previously considered as one of the pillars of marriage in some families is now banned. A bride groom would allow buying clothes

to his wife as small amount as he can without any burden or worries. However, some occasions were also banned for instance make up occasion (Zaman Lalle), picnic, dinner etc, which are now turned to *Walimah* gathering, where by an Islamic scholar was invited to preach for the couples.²¹

Moreover, the presentation of cash gifts and food stuffs offer, from girl's parents are also minimized. However, In those days, such presents or gifts were some places, areas and houses in the area was consider it as compulsory, in which failure to presents such gifts to the husband family, the girl may face unprecedented disrespect from the husband family, and sometimes it may lead to the termination of the marriage or conflict among the couples.²²

4.2.3 Influence on Medicines

The attitude of Islam towards medicine is well known. In Islam, Muslims are not only allowed to take medicine, but they are also encourage to seek for medication when they are sick; provided it does not involve incantation or involving names of anything other than Allah.

However, Muslims must believe that without Allah's will, the medicine not be effective. The prophet (S.A.W.) is reported to have said;

Indeed for every disease there is a cure with the exception of old age and death ²³

Similarly, in another hadith the Prophet (S.A.W.) said:

Narrated Abu Huraira (R.A), the Prophet (S.A.W.) said, there is no disease that Allah has revealed, except that He has created it treatment"²⁴

This hadith stated above illustrates the stand of Islam in the issue of medication. The prophet (S.A.W.) himself was reported to have used medicine and recommended some things as medicine. Islam does not differentiate between the modern medicine and traditional medicine since they have the same origin.

In those days, some people of Maru adhered to their former ways of medication by using Bori cults and Jinns (spirits), especially when the sickness considered or concluded to be the witches or evil of witches. Sacrifice and other unIslamic practices were observed in the search of Medication of curing the sickness. It is now changed to some extent, to citation of al-Quran and prescribed Islamic medicine to the illness. But in a situation where by it was normal sickness like malaria, dysentery etc traditional and modern medicine were used for the sickness by using gasses, trees,(herbs), skin and some part of wild animals were also used, and in modern medicine drugs, drips and injections were made for the sickness.

4.2.4 Influence on Greetings

Islam encourages respecting one another through greetings such as it makes it verbal expressions and shaking of hands. It also makes it a uniform to everybody, race or community, without any segregation either in both sexes or in ranking order like subject and king, poor and wealthy ones etc. unifying it adherents by introducing a common expression and that the extension of peace to one another to all classes – *Assalamu alaikum* the responder will respond with *Wa Alaikum Salam*, if he so wish need to completed with *Warahamatullah Ta'alah wabarakatuh*.

1. It was the ordained as the standard greeting for all mankind, from Adam time (A.S) till the Day of Judgment.

The Prophet (S.A.W.) said “When Allah created Adam He said to him! Go and greet that group of Angels sitting there, and listen to what they will say in reply to you, for that will be your greeting of your offspring. Adam (A.S) went and said “Assalamu Alaikum (peace be upon you) they replied, Assalamu Alaika Warahamatullah (Peace and Allah’s Mercy be on you”²⁵

2. It will be the greeting of people of paradise.

“Their greeting the Day they meet him will be peace” And He has prepared for them a noble reward²⁶

3. It increases peace among the Muslim's

The Prophet (S.A.W.) said, you will not enter paradise unless you believe in Allah most high, and you will not be true believer, unless you where one another, shall I tell you something that will make you love one another? Give greetings²⁷

4. It is one of the best Islamic trait you can process.

A man asked the Prophet, what Islamic traits (culture) are the best? The Prophet (S.A.W.) said, feed the people, and greet those whom you know and those whom you do not know²⁸

The Hausa has two distinct classes in their socio-political hierarchy, (A) Masarauta traditional and non-traditional ruler(s) which include Sara Kura (Plural of Sarki) basarake traditional rulers or members of their royal families and officials attached to them, as well as Masu Sarauta, and those who are not from royal family and happen to be rulers, commissioner’s ministers, profession or even senior bureaucrats due to

their education, profession or position in the society, and B. Talakawa – (commonness or subjects) every Hausa is aware of this fundamental stratification of the society. However, a more closes work at the Hausa hierarchical society world re real four major strata.²⁹

1. Masu sarauta – (Hereditary and non-hereditary rulers).
2. Malamai - (People learned in Islamic education or western education or both).
3. Attajirai – (Wealthy people).
4. Sauran Jama'a – (Commoners or subject)..

However, the people of Maru Local Government Area have already have their own local greetings which then consider as their greetings which is “*Ina kwana*” when it is in the morning or *Barka da assuba*” and *Ina wuni* or *Barka da yamma* or *dare*”, when it is in the evening or night.

Moreover, Islam does not completely condemned any greetings that shows respect to one another especially the elders, leaders, parents, influential people and scholars or religious leaders as long as they do not contain unacceptable expression.

The people of Maru accepted the Islamic expression of *Assalamu Alaikum* but after ones expression the local or traditional expression also came later, it depends on the circumstances or personality of the person, for example when it comes to elders the expression is only *Ina kwana* or *wuni*, *barka assuba* or *dare* and when it comes to leaders and influential people *Ranka ya dade* or *yar labai* and *Allah sabbanin*. However, when the parson is a Islamic scholar or religious leader he may

greet with *Allah gafarta malam or Allah ya jikan malam*, After expression of *Assalamu Alaikum*.³⁰

Similarly, if the person has a title the expression of *Assalamu Alaikum* come first and then his titled will be mentioned. Like Dr. Prof ,Alhaji among others.

The Emir, of Maru disclosed that he appreciates to say *Allah yakara ma martaba ko daraja or daukaka* than anything after *Asalamu Alaikum*. In an interviewed conducted with some scholars, they opined that, they prefer *Allah gafarta malam* after expressing the Islamic greetings. *Assalamu Alaikum*;³¹

Moreover, some influential and religious leaders in Maru have the view that, when greeting, after the expressing *Assalamu Alaikum*, they appreciate to raise the hand to the shoulder or head level, while saying *Ranka ya dade, yar labai, Allah gafarta malam* ³²etc.

4.2.5 Influence on Local Games

Before the implementation of *Shari'ah* (Islamic law) in Zamfara State, local games were been observed almost everywhere in the state, especially on market days across the two Emirates of Maru Local Government Area. The games were being observed in their localities in locality with name of culture.

Moreover, the local games been observed are Boxing (*Dambe*) wrestling (*Kokawa*) and Beating with stick (*Sharo*).

i. Boxing (*Dambe*)

Dambe is one of the local games due observed in the area. It is a situation where by two giant youth come together in a crowd where people with the musicians beating drums the youth starts with physical combats on one another with their hands, whoever fall down among the two will be considered as the loser ³³

Dambe: Also known as kokawa, is form of boxing associated with Hausa's. Historically, Dambe included a wrestling component, known as Kokawa, but today it is essentially asking art.

The tradition is dominated by Hausa butcher caste group, over the lest century evolved from clans of butchers travelling, to form village at harvesting, investigating a fighting challenge by the consider' into local harvest festival entrainment.³⁴

It was also traditionally practiced as a way for men to get ready for war, and many of techniques and terminology allude to warfare, competitors crouch down in a ready stance, extending their free, un wrapped hand out as far as their opponent will allow. The idea is to test your reach and tempt your opponent to make a move, and may be leave himself open.

The boxers can stare at each other, in this pose for what seems like minute before striking. Currently the men who dedicate their lives to it are wanderers, itinerant laborer in search of fame, or the sons of boxers.³⁵

Dambe, is exceedingly dangerous; serious injury and even death, are a real risk. One the few rules in Dambe is that is your first wrapping comes off, you must stop and re-do it, but not all boxers are so discipline. All the competitors belong to

one of two clans that travel from competition to competition fighting each other over's and over again

Today, in Maru Local Government there was no such episode across the markets, villages and towns of the Local Government Area. Therefore, it can be conclude that Islam has made a positive impact of social life of the people of the area in Boxing (*Dambe*) local game. However, if you may ask a youth of twenty or seventeen years about boxing (*Dambe*) local game he may not even know it.

ii. Wrestling (*Kokuwa*)

It was observe mostly with boxing (*Dambe*) at the same time (mostly in the evening). It was situation where two giant youth come together in a physical combat whoever opportune to carries his opponents and drops him down will be consider as losers.³⁶

iii. Beating with Stick (*Sharu*)

Sharu, is a biannual local game among the Fulani festival and sometimes in their local markets. It's a situation where by all young man who have attained the ages of marriage will assembled and be stripped of their clothes and be beaten mercilessly, while the festival last, when the festival is last in their market place, any woman present is free whether or not she is married, she can be invited or forced to bed by any man around even with knowledge of her husband. The husband can equally invite the other woman to bed without raising an eye brow from his wife.³⁷

All these were done in those days in the name of culture, yet in an Islamic environment (Maru). But now all this became a history, you hardly find Fulani community in their festivals or in their local markets due observed *Sharu*.

However, we can say and observe that Islam has made great impact on the social life of nomadic Fulani on the observance of *Sharo* in their festivity. However, it was noticed that such *Sharo* has been replaced with playing with a stick (*Sanda*) or training on how to fight with stick (*Sanda*) which was called “*Kare*” and trained how to fight to defend one is highly recommended by Islam.

4.3 Economic Impact

Economy is the survival of every society or community which is the existing factor of conducive atmosphere. In chapter two the main professions were discussed under occupational activities of the study area, namely, farming and rearing, and there are also minor professions which include Black smith, local industry, traditional weavers etc.

In those days, each occupations or professions is proud and claims to be inherited from parents and grandparents including farming and rearing, more so, whoever want participate or join any profession has to lease with those claim to be inherited or seek their consent while participating into it, if not they may use a magic or charm either to harm him or to evacuates his properties. For example , the case between Mallam Salisu Suleiman and Sani Babanlarai. was very good example, Malam Salisu Suleiman is the chief imam of Maru town Jumu’at mosque, while Sani Babanlarai is a chief of farmer of Maru local government (Sarkin Noma) where he evacuate almost all his farm products into his farm (through magic).³⁸

However, another instance is between a hunter and a butcher where a hunter presents rabbits in the market similarly a black smith may send a fire to anyone that have quarrel with him, a lot of instances has happened on those days which still

remained and retained as culture among the Muslims of Maru Local Government Area.

Due to the activities of Islamic organizations and *Da'awah* activities all such incidence has been minimized to the lowest level or even have stopped. In Islam, taking of some ones property without his consent or justification is prohibited, Allah the most high said:

And eat up not one another's property unjustly (in any illegal way, e.g. stealing bobbing, deceiving etc) not give bribery to the rulers (Judges) before presenting your cases) that may knowingly eat up a part of the property of other sinfully.³⁹

Thus, proper understanding of true teachings of Islam make people of Maru allow any body in any profession he desires without inheriting it. However, it helps a lot in poverty alleviation and provides self employment in the area.

Therefore, it can be concluded that Islam has made a great impact on economic aspects of the people of Maru in minimizing or stopping the unIslamic practices. It also improves some Islamic cultural practices

4.3.1 Improvement on Zakat Institution

Zakat is one of the five pillars of Islam; it is collected from the property of wealthy parsons that have reached a minimum limit (*Nisab*) and in the possession of its owner for a complete year. It is given as right to poor and needy as well as others as specified in the Glorious Quran and tradition of the noble Prophet (S.A.W.) The rules and regulations governing the time and types of items on which Zakat is due its rightful beneficiaries and mode of distribution are clearly stated and explained in Islamic laws. The glorious Qur'an relates the injunctions as:

Alms are for the poor, needy, and those employed to administered (fund) for whose heart, Have been recently reconcile to truth, for those in bondage and indebt, in the cause of Allah, way farers(thus is it) ordained by (Allah) and Allah is full of knowledge and wisdom⁴⁰

And in another verse it says:

“Take off their goods so though might purify and sanctify them”⁴¹

In Maru Local Government Area an efficient machinery for the collection and distribution of Zakat has been put in place and Zakat collectors (SAIS) were appointed under the care and supervision of the Emir of Maru and Dansadau under the jurisdiction of Zamfara State Zakat and Endowment under ministry of religions affairs, in order to ensure that rich people are paying poor dues appropriately and as when due.

However, the interesting issue in that respect is the distribution of Zakat is being made within the very locality from which it was collected that is the two Emirates of Maru Local Government Area.

It is disclosed that the Zakat is being collected and distributed from grass root level. The Zakat collected are distributed to the neediest. Malam Yahaya Salisu Zakat Collector (Sa'i) of Maru Emirate explains that items like grains, money animals etc are collected and distributed to the needies purposely to alleviate their sufferings. He cited example of one house hold whose members were provided with grinding machine which serves as a sources of earning to cater for their daily needs. According to him the machine serves as a means of their livelihood even after the death of the head of the family.⁴²

Alhaji Sani Bello Wakili (Secretary of Maru Emirate) and his colleague a Secretary of Dansadau Emirate all in Maru Local Government Area, maintain that:

In our Emirate Council, Zakat and endowment are distributed according to Islamic injunction. That Zakat is not distributed on the basis of whims and caprices of those in authority. This is expected to be done in all Emirate Council in Zamfara State.⁴³

4.3.2 Improvement on Endowment

The Arabic term “*Waqf*” literally means “stoppage” or “tying up” (Wadri, 1996), technically, it is the determination of a specific thing that is in the ownership of the Waqif (appropriator, donor) and the devotion of its profits or Usufructs to charity, the poor or other good works (Solanki, 2017).⁴⁴

Waqf or endowment, simply means a dedication of any movable or immovable property permanently or temporarily for pious purpose. It can be public or private endowment type, in Zamfara and Maru in particular, *Waqf* could take the form of charitable foundation.

4.3.3 The Origin of Endowment (*Waqf*) in Islam.

It is in record that even before the advent of Islam, there was philanthropic endowments among the pre-Islamic Arabs and other earlier civilizations such as Greece and Roman (Othman, 1982). As such, the earlier Muslims generations were used to endowments for the service of mankind even before they came into the fold of Islam. Therefore, Islamic culture encourages and promotes whatever is beneficial to mankind, it upholds the acts of charitable endowments with the solid aim of improving the socio economic well being of human folks. Thus, the Muslims were encouraged and urged strongly to endow their assets in the service of mankind for their spiritual benefit. The glorious Quran stated the injunction as:

It is not righteousness (only) that you turn your faces towards the east, (or) the west (in prayer): but righteousness is (the quality) of the one ... and gives wealth in spite of love for it, to the kinsfolk, to the orphans and to the needy, and to the wayfarer, and to those who ask, and to set slaves free... such are the people of the truth and they are the pious⁴⁵

In prophetic tradition or Hadith, the Prophet (S.A.W.) was said to have instructed the donation for endowment as narrated by Abdullahi bn Umar (R.A).

Ibn Umar reported “Umar acquired land in Haibaar. He came to Allah’s apostle (S.A.W.) and sought his advice in regard to it. He said, Allah’s messenger, I have acquired land in Khaibar. I have never acquired more valuable for me than this, so what do you command I do with it?. There upon the Prophet (S.A.W.) said: if you like, you may keep the corpus intact and give its produce as sadaqah. So Umar gave it as Sadaqah declaring that the property must not be sold or inherited or giving a way as gift, and Umar devoted it to the poor, to the nearest of kin, to the emancipation of slaves, to way farers/guests, and in the way of Allah ⁴⁶

It was also reported that Abu Talhah gave to the prophet (S.A.W.) his best garden in madina which the Prophet (S.A.W.) used to go and have a rest under the shade of its trees and drinks from its water. Abu Talhah did this, in compliance with Allah statement that, “one will not attain true righteousness until he gives in alms or gifts from what he loves best ⁴⁸ .However, the prophet gave it back to him with a suggestion that he should convert it as endowment property for his relatives. He acted as advised by the Prophet (S.A.W.) as indicated in the following Hadith.

Narrated Anas.... The Prophet (S.A.W.) said to Abu Talahah: Give (your garden) to the poor among your relatives. So he gave it to Hassan and Ubayy bn Ka’ab ⁴⁷

At this junction, it can be asserted that the endowment (waqf) in Islam is as old as the religion itself. Therefore Muslims at every giving time and situation has the right to make endowment with their available resources under his/her possessions for the sake of Allah (S.W.T.) and endowment may be temporal and permanent below are the object given out as endowment

- Orphanages clinic – permanent
- Islamiyyah schools – permanent
- Corn grinding machine – permanent
- Fruits and vegetation's – temporal
- Hectres of land – temporal
- Human services – temporal, etc.

However, in the area under study, endowment items were collected. Many rich people were given some unmovable items as endowment. Such items like, animals and houses. Some houses was used as resident to some Islamiyyah and Quranic schools teachers. Conclusively, Islam has made positive impact on the economic life of the people of Maru Local Government Area.

4.4 Impact on Political or Leadership

It was earlier discussed that the historical evolution of Maru ruling class and Dansadau Emirate rulership. Since the inception of the rulership were all Muslim leaders, there were no traditional religious followers. Moreover, such leaders have

tried to practice and emulate Islamic system of leadership in their ruling. Being Islam is a way of life and code of conduct which dictates and governs the totality of Muslim life from the credible grave

Islam, as a way of life and code of conduct dictates and govern the totality of the life of Muslims from cradle to grave. In fact, Prophet Muhammad (S.A.W.) was the spiritual as well the political leader of his people during his life time. After his demise the caliph emerged and still held him on the same principles.⁴⁸

In Islam, Allah the most high, considers human being as vice-gerent on earth who cannot live without instructor or a king. However, the king has to administer a territory in the king's name and in accordance with the king's instructions. The vicegerent is not independent of the king, but is answerable to him for the way to govern the land. Glorious Quran relate the injunctions.

Behold the said to the Angels; I will create A
vicegerent on earth They said while thou place therein
who will make mischief, therein and shade blood
whilst we do celebrate. They praise and glorify thy
holy (name) He said: I know what ye know⁴⁹

In earlier days in Maru, even though the rulers were all Muslims, the ruling class believed in artificial and magician's things whereby traditional practices and superstitions has a great impact on the life of Maru ruling class. The chief of all professions like Sarkin Noma (Chief of Farmer), Sarkin Aska (Chief of Barbers), Sarkin Makera (Chief of blacksmith), Sarkin Dutsi or Karma Dawa (chief of Hunters), have very great influence on ruling class Maru, and even considers as council members.

Furthermore, the reason for their influence is their magic or traditional practices having a power to support the king and protect him from anybody that may attack his leadership from internal and external challenges.

However, due to efforts and activities of Muslim organizations in preaching tour by individual scholars and groups such influence and believe have been minimized or totally perished in the minds of the leaders of the area (Maru). Consequently, it comes too aware that *Iman* (Faith) is one of the pillars of Islam, that to believe with destiny whether good or bad. This is in line with the teaching of a Hadith, where Angel Jibril (A.S) asked the Prophet (S.A.W.) about Islam, *Iman* and *Ihsan*, the Prophet reported to have said:

*Tell me about al-Iman (Faith) the Prophet (S.A.W.),
belief; it is to affirm your faith in Allah, His Angels,
His Books, His Messengers and last day and to
believe in the Divine Destiny whether it be good or
bad*⁵⁰

Therefore, abnormal things may occur at any time, and there is no protector except Allah. Moreover, it is important not only to be a Muslim, but also to have the right kind of Islam in the heart. Faith forms the heart of Islam because it is how and what you believe that make your faith perfect. The importance of sound faith can also be seen from the fact that the first twelve or thirteen years of revelation, known as Makkah period were devoted to building of faith itself. From an Islamic point of view, one's belief in Allah is not complete until one also believes that one's utterances and actions can undermine one's faith.

O ye who believe! Why say ye that which ye do not.

Grievously odious is it in the sight of Allah that
ye say that which ye do not.⁵¹

Today, the chiefs of the two Emirates in the Local Government Area have now become Emirs due to their contributions to the spread of Islam in the area. The former King council members have now changed to elite Muslim elders who were to some extent, vast and grounded with Islamic and western education. Moreover, even local Hakimai their appointment is based on educational background before the appointment take place. Therefore, we can conclude that the leadership of Maru Local Government Area in the two Emirates council has totally changed. Islam has made and continuesly making a great impact in minimizing the remnants of unIslamic culture in Maru Area/Emirates.

4.5 Educational Impact

Education is a system of imparting and acquiring knowledge through teaching and learning especially in the school. The importance of education in Islam can never be over emphasized in all aspects of human endeavor in both Mundane and spiritual life. Islam encourages and even made it compulsory to acquire knowledge, such acquisition of knowledge be both religious and secular knowledge for the benefit of man himself and society in general in these world and hereafter. Maru people in those days preferred folktales, tales, stories and superstitions as a means of educating the younger ones.⁵²

However, attempt will be made to look at the impact of Islamic education and western education in the two Emirates of the local government area.

4.6 Acknowledgement of some Early Qur'anic Schools in the Area

In previous chapter, it is been discussed that the first ruler of Maru is said to be *Sheikh* Uthman bn Foduye's disciple. Therefore, being himself an educated person, has given him an opportunity to invite and retain any scholar living under his administration. For instance, in Maru, there were popular and old schools which led to the or gave birth to many Quranic and Islamiyyah schools in the area. Example of such schools are: the school of Malam Hajj, school of Muhammadu Balko and school of Malam Yahaya Namaru.⁵³

In Ruwan Doruwa, under Maru Emirate, there was school of Alhaji saleh, Malam Ahmad, popularly known as Malam Ladan and Malam Muhammadu Dankande. In Dansadau Emirate there were schools of Malam Abu, Malam Ali and Malam Ibrahim Al-Hassan.⁵⁴

In Dangulbi, there were school of Malam Saidu, Malam Mustapha and Malam Sani Tasha among others. Many Qur'anic schools (Makarantun Allo) were established by the graduates of the teachers mentioned above. Many schools were opened both within and outside the Local Government Area of the two Emirates⁵⁵

The effort of such scholars will not be neglected, since they are grassroots of educational background of the two Emirate councils. Their effort in terms of providing Islamic education in the two Emirates is still manifesting in a good number of students and schools there trained/establish. There was a great number of those who became well grounded in Islamic education and those who committed Quran into their memory. Today, the number is rapidly increasing many inhabitant in the

two emirates has engaged in learning Quran and some memorized the portions of it, and some even the whole of it. In fact, many of the participants in annual Quranic recitation competition from Maru Local Government Area who won prizes at the Local and State levels are products/graduate of those schools.

However, the students of such scholars have now become well known scholars where different Islamic books and disciplines were taught, for instance *Fiqh, Nawh, Mandinq, Tafsir* and among others were thoroughly taught. According, to Malam Arzika Nasarawa Maru one of the students of Malam Yahaya Namaru, there is no any Islamic book presented to him without being capable of translating or teaching it.⁵⁶

Moreover, it is with these backgrounds of education that Maru became centre of learning which led to the establishment of Advance Teachers College (A.T.C.) later Maru Teachers College (M.T.C.) and now College of Education Maru the only college that produces teachers in Zamfara State.

4.7 Establishment of Islamic Centres

Islamic centres in this respect refer to some influential places where some sorts of Islamic gathering and educational activities are taking place. It is the effort of Muslim organizations and influence of early that made the centres to be established and recognize as some Islamic centres in the two Emirates were established, they are Dantsoho memorial Islamic college and *Madarasatul Kulliyatu malam Yahaya*, they are among early Islamic schools established some years ago.

The main work of the centres is to graduate pupils with a very Islamic discipline and knowledge, organizing Qur'anic recitation competition and preaching sessions.⁵⁷

Islamic gatherings such as *Walimah* (banquets)) Islamic seminars and above all, the students of such school have the opportunity of getting/obtaining certificate to further their education into high institutions of learning within and outside the state.

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5. Malam Bashir Adam (37 years), Interviewed on 12 September 2017
6. Malam Ibrahim al-Hassan (53 years), interviewed on 15 September, 2017
7. Malam Muhammadu Namadi (54 years), Interviewed on 20 September, 2017
8. Malam Mande Masha Allah (54 years), Interviewed on 21 September, 2017 and Malam Muazu Abubakar (49), 23-Sept-2017 and Malam Mu’azu Abubakar
9. Abubakar Gado Mai Gari (Sarkin Gabas) of Maru (54 years), interviewed on 28 May, 2016
10. Malam Jafar R/Doruwa (52),Islamic Preacher Interviewed, on 12 July 2017
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12. Malam Saidu (65) Quranic scholar (malamin Zaure) interviewed on 27 July, 2017
13. Malam Ibrahim al-Hassan (53 years), interviewed on 15 September, 2017
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17. Muslim, Sahih kitab al’adab, Hadith No 3:75
18. Through experience and observation
19. Glorious Qur’an 17: 32
20. Glorious Qur’an 4:4
21. Through observation and experience

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23. Sahihul Al Bukhari Hadith No 582
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CHAPTER FIVE

THE ROLE OF MUSLIM ORGANIZATIONS/ MOVEMENTS TOWARDS REDUCING THE REMNANTS OF UNISLAMIC CULTURE IN MARU

5.1 Data Presentation and Interpretation

In chapter four the impacts of Islamic culture in Maru Local government have been discussed. This chapter therefore focuses on the role of religious organizations /movements towards reducing the remnants of unIslamic culture in the study area. In addition, the Factors Influencing Muslims on the Observance of those un-Islamic cultures will also be examined and analyzed. To achieve this, 'questionnaires were administered among the inhabitants of the area from among Muslims, Christians and Maguzawa. Similarly, questionnaires were also administered among the different religious organizations in the area, these include *Izalah, Tariqah, Tajdid, Fityan*, Muslim Student Society of Nigeria (*M.S.S.N*) and Muslim Corpers Association of Nigeria (*M.C.A.N*) among others.

In an attempt to gather data for this chapter, 250 questionnaires were administered and out of this number, 156 were returned. Data gathered were analyzed using descriptive statistic method (frequencies and percentages). Prior to the analysis, preliminary tests were conducted to check for outliers.

Table 1: Age Distribution of the Respondents

Age	Frequency	Percent
20-30	20	12.8
31-40	36	23.1
41-50	38	24.4
51-60	31	19.9
above 60	31	19.9
Total	156	100.0

Source: Field Data (2017)

Table 1 shows the age of the respondents. Result presented herein shows that 12.8% of the respondents were between the ages of 20-30 years; 23.1%, between the ages of 31-40 years; 24.4%, between the ages of 41-50 years; 19.9%, between the ages of 51-60 years while 19.9% were above 60 years of age. This indicates that data were collected from different ages-, which could in turn contribute to the validity of the study findings.

Table 2: Gender Distribution of the Respondents

Gender	Frequency	Percent
Male	94	60.3
Female	62	39.7
Total	156	100.0

Source: Field Data (2017)

Table 2 shows the distribution of the respondents by gender. The table shows that 60.3% of the respondents were male whereas 39.7% of the respondents were

female. This gender difference could be due to the fact that the male respondents show more interest in the study.

Table 3: Marital Status of the Respondents

Marital status	Frequency	Percent
Married	103	66.0
Single	21	13.4
Divorce	16	10.3
Widow	16	10.3
Total	156	100.0

Sorceresses: Field Data (2017)

Table 3 shows the marital status of the respondents. The result presented in the table shows that 66% of the respondents were married, 13.4% were single, 10.3% were divorced and 10.3% were widows. This result shows that data were also collected from respondents of different marital status. This difference could also contribute in the validity and reliability of the study findings.

Table 4: Distribution of the Respondents by Tribe

Tribe	Frequency	Percent
Hausa	81	51.9
Fulani	39	25.0
Hausa-Fulani	36	23.1
Total	156	100.0

Source: Field Data (2017)

Result presented in table 4 shows the distribution of the respondents by tribe. The result shows that the respondents were made up of 51.9% Hausa, 25% Fulani and 23.1% Hausa-Fulani origins. This shows that Maru LGA is dominated by Hausa and Fulani origins.

Table 5: Role of Religious organizations in reducing un-Islamic Culture

S/N	Item	Agree %	Disagree %	Undecided %
1.	Religious organizations in Maru LGA play a significant role in their effort to make society abide by the true Islamic teachings and practices	78	21.8	0.0
•	Monitoring is one of the activities or strategies used by the religious organizations in curtailing social vices and un-Islamic practices in Maru LGA	39.7	60.3	0.0
•	Religious organizations serve as mobile agents which oversee how Muslims of Maru LGA conduct their religious worships such as Salat, Fasting and Hajj preparation according to the true teaching of Qur'an and Sunnah of the Prophet and other subsidiary sources	19.9	70.5	9.6
2.	The religious organizations in the area encourage their adherents to study Arabic and Islamic studies in order to become model in the observance of Islamic ethics	40.4	59.6	0.0
3.	Religious organization publish books and pamphlets explaining the true teachings of Islam and culture	76.4	23.6	0.0

4.	Spiritual training is one of the methods being used by them in order to train people Islamic culture and to warn them against un-Islamic culture	60.9	39.1	0.0
5.	Spiritual perfection is one of the strategies being used by the Muslims organizations in order to train people Islamic culture and to warn them against un-Islamic culture	59.0	41.0	0.0
6.	Establishment of Quranic and Islamiyyah schools is among the measures being used by the organizations in reducing un-Islamic culture in the area	70.5	29.5	0.0
7.	Preaching tours being conducted by the organizations has help in enlightening the Muslims in the area on the true teachings of Islamic ethics and values	64.5	15.6	19.9
8.	Organizing lectures and symposium by the religious Organizations contribute positively in the area of Islamic knowledge and reduction of un-Islamic culture	60.6	9.4	30.0

Table 5 shows the role of Islamic organizations in reducing un-Islamic culture in Maru Local Government Area (LGA). Results presented herein were categorized on the basis of Agree, Disagree and Undecided. On item 1, it could be observed that 78.2% of the respondents were of the view that religious organizations in the study area play a significant role in their effort to make society abide by true Islamic teachings. However, this response was against the view of 21.8% of the respondents who disagreed to the claim. On item two. 60.3% of the respondents

disagreed that monitoring is one of the strategies used' by the religious organizations. However, this claim was affirmed by considerable number (39.7%) of the respondents. Item 3 revealed that 70.5% of the respondents objected the claim: "religious organizations serve as mobile agents who oversee how Muslims in the study area conduct the religious worship". This claim was however affirmed by 19.9% although 9.6% were not certain. Item 4 reveals that 59.6% of the respondents were of the disagreement that religious organizations in the study are encourage people to study Arabic and Islamic studies. On the contrary, considerable number (40.4%) of the respondents agree to the claim.

On the issue of book publishing, 76.4% of the respondents agree while 23.6% disagree. Spiritual training was one of the strategies used by the religious organizations as agreed by 60.9% of the respondents although 39.1% disagree. On the other hand, spiritual perfection was limited. In achieving this spiritual training and perfection, the organizations also establish Islamiyyah schools. This was in accordance with 70.5% of the respondents who agree to the claim, although 29.5% disagreed. Preaching tours and organization of seminars and symposiums were seen as some of the strategies that help in reducing un-Islamic culture in the study area. This claim was affirmed by 64.5% and 60.6% of the respondents. However, significant percent of 19.9% and 30% were not certain of this claim.

Result presented above indicates that Islamic organizations in Maru Local Government Area are playing a very important role in reducing un-Islamic culture among the Muslims in the area. This is evident in the ability of the organizations to establish Islamiyyah schools that enables them to train the residents on Islamic

teachings. However, cursory look at these roles shows some gaps and weaknesses. These roles are not fully achieved by the organizations.

Table 6: Factors Influencing Muslims on the Observance of unIslamic Culture

S/N	Item	Agree %	Disagree%	Undecided%
11	Christian minorities living in the area contribute negatively in influencing un-Islamic culture on some Muslims in the LGA	60.3	23.1	16.7
12	Maguzawa living in the area also contribute negatively in influencing un-Islamic culture on Muslims in the LGA	44.2	55.8	0.0
13	Association of some peer groups particularly among the youth contribute immensely to the observance of un-Islamic culture which seriously militate against proper understanding of true teachings of Islam	87.2	12.8	0.0
14	Poor parental training influences and contribute to the observance of un-Islamic culture in the LGA	73.1	26.9	0.0
15	Environmental influences is another factor that contribute negatively to the observance of un-Islamic culture by some Muslims in the LGA	76.4	23.6	0.0

16	Ignorance contribute immensely to the observance of un-Islamic culture in the LGA	73.1	26.9	0.0
17	Poverty also is a contributing factor in the observance of un-Islamic culture by some Muslims in the Local Government Area(LGA)	69.9	30.1	0.0

Table 6 shows the factors influencing Muslims on the observance of un-Islamic culture in Maru Local Government Area. Responses were classified on the basis of Agree, Disagree and Undecided. On the basis of the responses, factors influencing Muslims on the observance of un-Islamic culture include the presence of Christian minorities (60.3% agreement), peer influence (87.2% agreement), poor parental training (73.1% agreement), environmental influence (76.4% agreement), ignorance (73.1% agreement) and poverty (69.9% agreement). However, the presence of Maguzawa in the study area was not perceived as one of the factors with 55.8% disagreement from the respondents. However, considerable percentages of the respondents of 44.2% agree to this claim. Thus, Islamic organizations need to put more effort in establishing awareness campaigns programmed, community to community preaching, spiritual training and cleansing, and more Islamiyyah schools.

5.2 Analysis and Discussion of Findings

The religious organizations In Maru were formed with the aim of promoting, safeguarding and consolidating true teachings of Islam as expounded in the Qur'an and *Sunnah* of the noble Prophet, Muhammad (S.A.W.). The religious organizations in Maru Local Government stood up to call and block any means of unIslamic practices, bearing in mind that it is only through the observance of Islamic practices

that man will fulfill his roles and attain Allah's salvation both in this world and in the next to come. These religious organizations see it as a duty bound upon them to show the Muslims of Maru Local Government the need to abide by true teachings and Islamic practices in their daily activities. Therefore, the roles been played by such religious organizations in order to curtail unIslamic culture cannot be over emphasized. They do this in order to arrest the menace of social vices like gambling, adultery and fornication/prostitution, alcoholism and the use of unauthorized measures in the market places.

These religious organizations also act as mobile security agents and oversee how people of Maru practice their worship. Similarly, they have taken different measures to ensure the observance of true teachings and Islamic practices, in matters relating to worship, dress code, social and business interactions all these, with the aim of sanitizing the society from social vices. Attending Islamic ceremonies, celebrations and anniversaries, and offering advice to the traditional rulers, influential people and political leaders these have also assisted greatly in that regard. These religious organizations consider all members of the Muslim community in Maru Local Government as equal, and this is based on the law abiding or establishing the organization, since Muslims bear witness and testimony of oneness of Allah and messenger-hood of Prophet Muhammad (S.A.W.), pray five times daily, similarly observed rituals like fasting, *Zakat* and *Hajj*.

These religious organizations encourage their adherents to observe the true teaching of Islam they give them spiritual training, spiritual perfection, preaching and *Zikr at Zawiyah*, and established Islamiyyah Schools. Their scholars also write

books in order to explain the true teaching or observance of Islamic practices. There is also encouragement among these religious organizations to their adherents to learn Arabic, which will help them in understanding Arabic literature and Islamic knowledge.

Building of *Islamiyyah* schools, preaching (*Da'awah*) among others, in which *Zawiyyah* schools are conducting everywhere in the Local Government, and teachers from Gusau *Zawiyyah* are been posted to Maru local government in order to spread the true teachings of Islam. There was also renovation of mosques, sanitary all these are part of the activities of these organization in the area. Similarly, Organizing seminars, both local and international for *Da'awah*, in the area to their members and Muslim community in the area.

There is also the issue of organizing Islamic quiz competition among the Muslim Students. This attracts and brings all Muslim Students of different schools and levels under the umbrella of learning. Assisting and initiating a chosen partner in various high institution of learning by introducing (MAGACO) Marriage Guidance and Counseling committee, and other beneficial activities.

Similarly, Muslim's Corpers Association of Nigeria (MCAN) has programmed. The National Youth Service Corps scheme brought to the limelight by the decree No. 24 of 1973, made possible the universities and higher institution of learning within Nigeria and abroad to undertake a national service in states, areas other than those of their origin.

Official Islamic actors are agencies of government whose existence is considered necessary to guide the Muslims in certain aspects of devotion, such as political, economic or social duties required by Islam. They include local and traditional rulers, agencies of government in charge of pilgrimage, *Zakat*, Islamic education, Judiciary etc. All of which exist in the State (*Zamfara*) and the study area (Maru) for the purpose to spreading the true teaching of Islamic ethics (culture) and shun or against whatever contradict it.

5.3 Conclusion

Maru local government is one of the local governments created after the creation of Zamfara State in 1996, during the reign of late general Sani Abacha, head of state of then, and it was the largest local government in Zamfara State, with different groups of Muslims communities belonging to different Islamic ideologies and cultural values. Some are Sufis who follow *Tijjaniyyah* and *Qadriyyah Sufi* order, and some were *Izala* and *Salafiyyah* followers, and there is *Shi'ah* group as well. Each group formed an organization in order to menace Unislamic culture and teaches the true teachings of Islamic ethics, and attaches much importance to see the Muslims in such community live in an ideal life which is expected to mould certain qualities in their daily activities.

As stated earlier, the definitions and concepts of culture by different scholars identified and examined according to beliefs, customs, practice, language and social behavior of the people. An according to Islamic scholars it consider as all aspect of Islamic practices and values, being Islamic religion as a complete code of conduct

which encompasses all aspect of human life according to the certain rules and regulation laid by the Islamic law (Quran, *Sunnah* or Hadith an other subsidiary sources). Bear in mind that revelation use to come down based on the need, arising issues and solution to some certain problem. The cultural practices and values of Arabs have not been cancel, reject or condemn at ones but in a long period of time. Therefore, it is very difficult to change the culture of the society at ones, that is the reason way some remnant of unIslamic culture had retain and practiced. It also varies from one culture to another, village to village, town to town, city to city, and country to country.

Therefore, the religious movements and organizations were formed and work hand to hand with the aim of promoting, safeguarding, and consolidating the true teaching of Islam as expounded in Islamic sources (Quran, Hadith and subsidiary sources). And also to show the Muslims of the study area the need to abide by the true teaching and Islamic practices in their daily life, in order to shun away against unIslamic culture.

Islam has a great influence on the Hausa culture and the life of Muslims community in the study area. As it is complete code of conduct of human life of whoever embraces it, as a way of life. Islam played a significant and permanent role in shaping the Hausa culture. People in the study area continue to adhere to the cultures of their fore-fathers. However, in the 19th nineteenth century the area (Hausa land Maru inclusive) was brought under the influence of *the jihad* led by *Sheik Uthman bn Foduye* in which marked the beginning of the leadership of Maru emirate.

There were tremendous efforts of preaching and teaching of Islamic ethics in the area, which believed to be said that, the first ruler or leader in Maru emirate was *Shaykh Uthman bn Foduye* is disciple (Muhammad Dade).

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LIST OF INFORMANTS

1. Abubakar (Garba), M (56 years), Interviewed, on 4th August 2016.
2. Abubakar Abdullah (A.A) (45), Dry season farmer, interviewed on, 27-Aug-2016, at his farm, 1:00pm.
3. Abubakar Gado Maigari (Sarkin Gabas of Maru), (54 years), Interviewed on 19-Oct-2016 at his Residence, 9:00pm
4. Abubakar Gado Maigari. (54 Years) Interviewed on 28 May 2016, at his Residence
5. Adamu Rabi (55 years) a lecturer Department of Hausa Language COE Maru, Interviewed on 25-July-2017, at his office.
6. Akilu Na-anna (Local Boxer, Dan Dambe) (48 years) Interviewed on 28-09-2016.
7. Alh. Abubaar Chika I, (55 years) interviewed on 25 August, 2017. He is present Emir of Maru Town
8. Altine Dabba (Stick Beater) (46 years) Interviewed on 30 August, 2017 and Malam Muazu Abubakar (49), 23-Sept-2017
9. Asabe elde yartabasa (51 years), interviewed on 18-oct-2016, she is a member of Bori cult, and use to give medication on illness, especially when its Jinns or evils of witches.
10. Babangida Tsoho (38), a Hunter and Dantauri, interviewed, at his Resident, 26-sept-2016- 11:00am.
11. Bello S. (45 years), interviewed on 19 October, 2016. He is the secretary of Maru Emirate Council
12. Dan Ba'u Maikifi (Fish Catcher) (48) Years, Interviewed at his Residence, Tumbus Area, on 17th September, 2016
13. Ibid.
14. Ibrahim (Ibran Anne) (52) Farmer, Interviewed at his Resident, 12 June, 2017, 8:30pm
15. Ilan, Sarkin Makera (BlackSmith) (57 years), interviewed at his Residence, Lungun Makera Area Dansadau September, 2016, 3:00p
16. Malam Ibrahim Al-Hassan(52), Islamic scholar, interview, on 16-Oct-2017.
17. Malam Ali (58) Quranic Sholar (Malam Zaure), Interviewed on 26 July, 2017

18. Malam Bashir Adam (37 years), Interviewed on 12 September 2017
19. Malam Ibrahim al-Hassan (53 years), interviewed on 15 September, 2017
20. Malam Ibrahim al-Hassan (58 years) a Quranic Scholar (Malam Zaure), Interviewed on 02 August, 2017
21. Malam Jafar Muh'd R/Doruwa (51), Islamic preacher, interview on 28-sept-2017.
22. Malam Jafar R/Doruwa (52),Islamic Preacher Interviewed, on 12 July 2017
23. Malam Kabiru Umar Maru (52 years), Islamic Scholar, interviewed at school, 25-July-2016.
24. Malam Mande Masha Allah (54 years), Interviewed on 21 September, 2017
25. Malam Muhammadu Namadi (49), Islamic scholar, interviewed on 26-June-2017
26. Malam Muhammadu Namadi (54 years), Interviewed on 20 September, 2017
27. Malam Musa Arzika (65 years), Interviewed on 28 October, 2016. He is an Islamic scholar reside in Maru (Malam Zaure)
28. Malam Musa Arzika Opcit.
29. Malam Musa Sule man (60) Modibon Maru an Islamic scholar, interviewed in his residence, on 15 Oct-2016.
30. Malam Salisu Suleiman (62 years) interviewed on 15 August, 2017. He is the Chief Imam of Maru Central Mosque
31. Malam Zakariya'u Muazu (51 years) Interviewed on 27 August, 2017. He is the Chairman of Muslim Organizations of Maru LGA
32. Malm Saidu (65) Quranic scholar (malamin Zaure) interviewed on 27 July, 2017
33. Muhammad Ibrahim (47) Interviewed at the palace, 11th Feb, 2016 He is the secretary of Dansadau emirate.
34. Nuhu Gesha (Local Industry Maker) (54 Years), Interviewed at his residence, Lungun Anna Area, Maru Town, on 11th April, 2016, 5:00pm
35. Saidu Ashiru(43), Poultry farmer, Interviewed, on 29-oct-2016, at his residence, 3:00pm.
36. Salisu Y. (46 years). Interviewed on 20 October, 2016. He is Zakat Collector (Sa'i) of Maru Emirate

37. Sani Baban Larai (67 years), interviewed on 15 November, 2016. He is Chief of farmers of Maru Local Government Area (Sarkin Noma) his residence in Maru town, in Lugun Manoma Area
38. Sanusi Dan Hamsin (Local Wrestler) (47 years) Interviewed on 28 March, 2017
39. Umaru Mai Kwado da Lizami, (local Weaver) (54 years), Interviewed at Maru Market, on 22nd July, 2016

APPENDIX

QUESTIONNAIRE

I am M.A student at the Department of Islamic Studies, Usmanu Danfodiyo University, Sokoto and currently conducting a research on “The Remnants of un-Islamic Culture among the Hausa Muslims of Maru local government, Zamfara State”.

I humbly solicit your support to answer all the questions in the questionnaire. This will no doubt assist the researcher in the analysis of data. Answer provided will be used confidentially.

Your prompt completion and return of the questionnaire will be highly appreciated, please.

Thank you.

(Adm No. 11210103799)

+2348069105212

Ibrahim Hamisu

Section A: Personal Data

Instruction: Please ticks that applies

- Age: (a) 20-30 [] (b) 32– 40 [] (c) 41-50 [] (d) 51-60 [] (d) 61 and above
- Sex: (a) Male [] (b) Female []
- Marital Status: (a) Married [] (b) Single [] (c) Divorce [] (d) Widow (e) Separated []
- Educational qualification: (a) Primary Certificate [] (b) Secondary Certificate [] (c) Tertiary Certificate [] (d) Other specify.....
- Town:.....
- Area of residence.....

Introduction:

Islam has great influence on the Hausa culture, since it is a complete code of life for whoever embraces it. Islam plays a significance role in shaping the Hausa culture. However, it is observed that some teaching of Islam have been altered by innovative and Un-Islamic ethnics, norms and values which were introduced by the Hausa Muslims. This questionnaire wants to find out the rules, influence, and impacts of religious organizations, Christians and Maguzanci on the Islamic culture and practices in the study area. This will be followed by assessing the roles of some religious organizations in their effort to reduce or minimize un-Islamic culture in the study area. In view of the above, the questionnaire provides below, some suggestion as regard to the salient issues on Islamic practices and possible answers for you to express your opinion.

- Strongly agree S.A
- Agree A.
- Disagree D.
- Strongly disagree S.D
- Undecided U.

S/N	Section B: Roles of religious organization in reducing un-Islamic culture in the study area	S.A	A	D	S.D	U
1.	Religious organizations in Maru Local Government Area plays a significant role in their effort to make society abide by true Islamic teachings an practices					

2.	Monitoring is one the activities or strategies used by the organizations in curtailing social vices and un-Islamic practices in the study area.					
3.	Religious organization/movements serve as mobile agents which oversee how Muslims of Maru Local Government Area, conduct their religious worships such as Slat, Fasting and Hajj preparation according to the true teaching of Al-Qur'an, Sunnah of the prophet (pbuh) and other subsidiary sources of Islamic law (Sharia).					
4.	The religious organization/movement in the area encourage their adherents to study Arabic and Islamic studies in order to become model in the observance of Islamic ethnics.					
5.	Religious organization publish books and pamphlets explaining the true teaching of Islam and culture.					
6.	Spiritual training is one of the methods being used by them in order to train people Islamic culture and to warn them against un-Islamic culture.					
7.	Spiritual perfection (God-consciousness) is one of the strategies being used by the Muslims in order to train people and Islamic culture and to warn them against un-Islamic culture.					

8.	Establishment of Qur'anic/Islamiyya schools is among the possible measures by the organizations in reducing un-Islamic culture in the area.					
9.	Preaching our being conducted by the religious organization has also help in enlighten the Muslims in the area on the true teachings of Islamic ethnics and values.					
10.	Organizing lectures/seminar and symposium by the religious organization contribute positively towards Islamic knowledge and reduction of un-Islam culture.					
	SECTION C: Factors that influence in reducing and minimize un-Islamic culture in the area.					
11.	Christians minorities living in the area contributes negatively on the influence of un-Islamic culture being practice by some Muslims in the area.					
12.	Few Maguzawa living in the area also contributes negatively on the influence of un-Islamic culture being practice by some Muslims in the area.					
13.	Associations of some youths contribute immensely to the observance of un-Islamic culture which seriously militate against proper understanding of true Islamic teaching.					

14.	Peer groups are also contribute negatively to the observance of Islamic culture which seriously militate against proper understanding of true Islamic techniques.					
15.	Poor parental training influences and contribute to the observance of un-Islamic culture in the area.					
16.	Environmental influence also contribute negatively to the observance of un-Islamic culture by some Muslims in the area.					
17.	Ignorance contribute immensely to the observance of un-Islamic culture in the area.					
18.	Poverty are also contributing factor to the observance of un-Islamic culture by some Muslims in the area.					