

A CRITICAL ANALYSIS ON SOME CURRENT CULTURAL PRACTICES THAT ARE
ANTITHETICAL TO ISLAM IN KATAGUM EMIRATE: AN ISLAMIC PERSPECTIVE
FROM 2010 TO 2020

BY

ALIYU SHUAIBU
SPS/18/MIS/00016

BEING AN M.A DISSERTATION SUBMITTED TO THE DEPARTMENT OF ISLAMIC
STUDIES AND SHARI'AH, IN PARTIAL FULFILMENT OF REQUIREMENTS FOR THE
AWARD OF MASTER OF ARTS DEGREE IN ISLAMIC STUDIES

UNDER THE SUPERVISION OF
DR. AMINULLAHI A. EL-GAMBARI

SAFAR 1442 AH / SEPTEMBER, 2021 CE

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RAMADAN 1442 AH / APRIL, 2021 CE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

DECLARATION

I hereby declare that this dissertation titled “a critical analysis of some current cultural practices that are antithetical to Islam in Katagum Emirate: an Islamic perspective from 2010 to 2020” has been carried out by me under the guidance and supervision of Ass. Prof. Aminullah Adamu El-Gambari in the Department of Islamic Studies and Shariah, Faculty of Arts and Islamic Studies, and it is a record of my research work. All borrowed ideas were fully acknowledged to the best of my ability in the text and a list of references is provided.

Aliyu Shuaibu
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Date

CERTIFICATION

This is to certify that this dissertation titled “a critical analysis of some current cultural practices that are antithetical to Islam in Katagum Emirate: an Islamic perspective from 2010 to 2020” by Aliyu Shuaibu with registration number SPS/18/MIS/00016 was carried out under my supervision.

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LIST OF ABBREVIATIONS

- S.A.W Sallahlahu Alayhi Wa Sallam
S.W.T Subhannahu Wa Ta Allah
B. U. K. Bayero University Kano
PGS Post Graduate School
HOD Head of Department
FAIS Faculty of Arts and Islamic Studies
LGA Local Government Area
M. A. Master of Arts
Ph.D Doctor of Philosophy
MSc. Master of Science
C. E Christian Era
A. H After Hijrah of the Prophet (S. A. W)
Vol Volume

GLOSSARY

Ahadith: A plural of Hadith – The sayings, actions and endorsement or information of the prophet (S.A.W) as recorded and reported by some of the companions.

Dambe: A wrestling context usually for fun or rewards

Fiqh: Islamic Jurisprudence

Fulani: An ethnic group in Northern Nigeria

Hawan Sallah: Horse riding during sallah festival

Hijab: Curtain or drape that divides a room screen.

Kokowa: means traditional wrestling

Mahram: Someone a woman is not allowed to marry, such as her Father, Brother, Grandfather and Uncle

Sahih: Means authentic.

Shari'ah: Islamic law based on the provision of the Qur'an and Hadith.

Sunnah: Traditions that include sayings, actions and endorsement confirmation of the Prophet (S.A.W) as recorded.

Yoruba: An ethnic group in southwestern Nigeria

ABSTRACT

This research critically analyzed some current cultural practices that are antithetical to Islam in Katagum Emirate: an Islamic perspective from 2010 to 2020. Qualitative approach such as interview and content analysis were adopted for the study. Findings of the study revealed that wrestling (dambe) and hawan sallah has been incorporated into yearly activities coinciding with Islamic festivals. Also, naming, marriage and funeral activities are in line with to Islamic principles. However, Maulud practices is not accepted by all the descendant of Katagum. Preaching, Islamic education and counseling are used to redirect any individual going stray through cultural activities back into Islam. The study recommends that more efforts should be taken to acquaint the teachings of Islam to both the children and adults of Katagum emirate.

CHAPTER ONE

1.0 Introduction

All praise be to Allah the Almighty, the Beneficent, the Merciful, the Creator and Sustainer of the universe and all that exist in it, the One Who guides whom He wishes and misguides the one He wishes with His justice. May the peace and blessings of Allah (SWT) be upon Prophet Muhammad (SAW), his households, companions and all those who follow their footsteps with good deeds until the Day of judgments.

Culture represents the beliefs and practices of a group, while society represents the people who share those beliefs and practices. Neither society nor culture could exist without the other. Nevertheless, the attitude of Islam to non-Islamic culture is that of accommodation and rejection. Islam accommodates a local culture if the culture is compatible with the Islamic tenets. It rejects the indigenous culture if it undermines the belief system of Islam. This position of Islam notwithstanding, there is a school of thought which is of the view that acceptance of Islam should not cause a break with the past; rather it should be an addition to the former religion. According to this view, it would not matter if a Katagum Muslim shows interest in religio-cultural festivals by joining the crowd at least and by partaking in the rituals at best. This view is not plausible as it amounts to giving tacit approval to syncretism which has no basis in Islam. On the other extreme, there is the view that reduces Islam to a fixed culture which does not give room to local cultural norms. This view fails to realize that the strength of Islam has been its ability to fuse with the cultural values of its converts. Even though neither of these views represents the true teaching of Islam, the religion as practiced by different age grades in the present day Katagum society reflects

¹ Saheed Abdullahi. Religious freedom in Islam: The witness of the Qur'an and the Prophet. Retrieved from <https://www.abc.net.au/religion/religious-freedom-in-islam/10419798>. 2021

these diametrically opposed views in different degrees. This study therefore intends to carry out a critical analysis of cultural activities in Katagum Emirate from Islamic perspectives.

1.1 Statement of the Problem

Katagum emirate is one of the Islam dominated regions in Nigeria. Hence, it is expected that the culture of the emirate should be in line with Islam. However, the emirate is characterized with diverse cultural activities relating to marriage, child naming ceremony, sallah festivals and funeral ceremony. Several researches have been made with regards to how Islam influence people's culture and cultural activities. Particular observation by this research is Islam's adaptability to various local circumstances. This is because (urf) which means custom; and usage of a particular society, both in speech and in action is accepted as a source of Islamic legislation in so far as it means the customs and usages of a particular area. Provided there is no contradiction between this and the two chief sources. The Qur'an and normative practice of the prophet, the sunnah and the practice do not cover only habits of dress or language, but also ways of doing business, of celebrating important occasions, and so on. Over time, certain norms come to function as expected standards for a particular service or profession without necessarily being explicitly stated in legal terms. Similarly, certain kinds of commercial transaction are done because of mutual understanding of terms that are not necessarily written down. The basis for the acceptance of local customs and practices is the Qur'an and Sunnah. Some of the pre-Islamic practices of the Arabs were approved and some annulled by the Qur'an; similarly, the prophet accepted some of the inherited ways of doing things, forbade or altered others. Given that adaptability of culture made Islam acceptable to people, it is pertinent to examine how Islam influence peoples culture so as to avoid clash in both cultural and religious practices. It is on this note that this study will carry out

a critical assessment of the cultural activities that are contradictory to Islam in Katagum Emirate from Islamic Perspectives.

1.2 Scope and Limitations

The focus of this research was to critically analyze some current cultural practices that are antithetical to Islam in Katagum Emirate from Islamic perspectives. Therefore, the work is to examine the stand of Islam on the cultural activities common in Katagum Emirate. Cultural activities are numerous; however, the study was limited to cultural activities related to marriages, bridal gifts, naming ceremony and funeral ceremony. This is because, people are adopting more of western culture into these activities. It was therefore of importance to relate these activities with Islamic perspectives.

1.3 Aim and Objectives

The aim of this research is to carry out a critical analysis of cultural activities that are contradictory to Islam in Katagum Emirate from Islamic perspectives.

The objectives of this research are

- i. To examine the cultural activities involved in marriages, bridal gifts, naming and funeral ceremony in Katagum Emirate.
- ii. To examine the stand of Islam on these cultural activities.
- iii. To examine how this culture is perceived in Katagum Emirate.
- iv. To compare the stand of Islam on the cultural activities with how the cultural activities is perceived in Katagum Emirate
- v. To highlight measures to curb the differences in the cultural activities from Islamic perspectives in Katagum Emirate.

1.4 Contribution to Knowledge

The study could be of significance in the following ways:

- i. Findings of the study could shed light on Islamic perspectives of cultural activities particularly by clearing the misconception that Islam is against cultural activities.
- ii. The research is expected to shed light on the deviation of Muslims perception of cultural activities from Islamic perspective in Katagum Emirate. This will encourage contemporary scholars, preachers and religious individuals to preach the sermons that can help people to understand and abide by the teachings of Islam regarding these activities.
- iii. It is anticipated that this work could contribute intellectually, socially, and morally to the Muslim Ummah regarding cultural activities from Islamic perspectives.
- iv. The research may also serve as a useful literary contribution to the existing body of knowledge in this field as well as material to be consulted for future research by students and scholars in this field of study.

1.5 Methodology

This study is a qualitative research, due to the nature of data required. The data required for the study were sourced from primary and secondary sources in order to aid better conceptualization. Furthermore, library and field methods were used for data collection. In terms of library research, the researcher collected data from books related to Quranic interpretation, Prophet's tradition, classical fiqh books, contemporary fiqh, current fatwas, views of contemporary Muslim scholars from various countries, journals, seminar papers, theses, dissertations, newspapers and the internet. While field, research involves a visit to the field and interviews with relevant informants. Data

collected were analysed and elaborated through inductive, deductive and comparative methods to obtain appropriate result aligning with the objectives of the study

CHAPTER TWO

LITERATURE REVIEW

Scholarly works related to this research have shown how Muslim scholars and academic scholars have assessed Islamic views with reference to participation and viewing of cultural activities in their respective places of residence and beyond in different parts of the world. Some of the notable studies are reviewed as follows:

Islam and Hausa Culture; 2005 (Journal). Adeleke examined the historical processes that led to the Islamisation of Hausa culture. The author stated that Islam and the Hausa language are, currently, the most distinguishing features of the cultural traits of the Hausa. Yet, Islam is not indigenous to Hausaland. This raises the obvious question on how Islam came to be so infused into Hausa culture as to become one of its most distinguishing characteristics. The article traces the historical processes that made this possible. Hausaland before the Advent of Islam Hausaland, lying mainly in the Nigerian savannah, has featured prominently in the history of West Africa. Geographically, the area is sandwiched between the western and central Sudan and has been greatly influenced by developments arising from the strong links established quite early between Bilad al-Sudan and the Muslim world across the Sahara. The greatest of these influences was, undoubtedly, Islam, which, as Adeleke noted, is one of the two distinguishing features of the cultural traits of the Hausa society. The study was related to this study on Katagum on the culture aspect, except that this study does not examine the contradiction between Islam and Hausa cultural activities.

Islam and cultural changes in modern Africa (Journal): (2018). In the study, Bello opined that Islam's first contact with Africa was with Ethiopia rather than Egypt and the rest of North Africa.

After the initial military phase in North Africa, Islam spread through the population movements and trade. Another factor that helped the spread of Islam in Africa is its adaptability culture where the customs and usages of a society are accommodated to some extent. The paper argues that Africans before the colonial period had established Quranic schools in different part of Muslim communities and some of their languages like Hausa and Fulfulde were being written with Arabic alphabets. The paper further states that Islam had been introduced in the Hausa states as early as 14th century, but by the early 19th century it had little influence on the life of most of the inhabitants. The ruling class who would not want to see their power and authority curtailed by the Shariah vigorously opposed the reform of Shehu Uthman and this led to combatant Jihad and subsequent establishment of the Sokoto Caliphate. The system worked fine for a while but the degeneration later set in. The remnant of the degenerated caliphate was what the British had fought and conquered. The paper concludes that Islam though less widely distributed geographically, but the main political and social forces in the whole continent. Today Islam is no doubt the fastest growing religion on the African continent, and the proselytization is undertaken by the African Muslims themselves and through peaceful means. Their Jihad is not terrorism; terrorism is under no circumstances permissible in Islam. The study is related to the study on Katagum as it examined how Islam has influenced culture in Africa. Although, it is different from this study because it does not provide information on any mismatch between the Islamic culture and cultural activities.

Islam and the Cultural Imperative (Article). 2004. Abd-allah pointed out in the article that for centuries, Islamic civilization harmonized indigenous forms of cultural expression with the universal norms of its sacred law. It struck a balance between temporal beauty and ageless truth and fanned a brilliant peacock's tail of unity in diversity from the heart of China to the shores of the Atlantic. Islamic jurisprudence helped to facilitate this creative genius. In history, Islam

showed itself to be culturally friendly and, in that regard, has been likened to a crystal clear river. Its waters (Islam) are pure, sweet, and life-giving but—having no color of their own—reflect the bedrock (indigenous culture) over which they flow. In China, Islam looked Chinese; in Mali, it looked African. Sustained cultural relevance to distinct peoples, diverse places, and different times underlay Islam's long success as a global civilization. Recognizing that Islam is still synchronizing with American culture, the author recommended that there is the need to insist upon the traditional wisdom of Islamic law and deconstruct the counter-cultural fear among us. But, if the counter-cultural identity religion unconsciously developing around many of our mosques, schools, homes, and college campuses is not brought under control and redirected, it will imperil the growth of Islam in America. This study was similar to the study on Katagum as it revealed the cultural difference that contradicts Islam.

Islam and Traditions in Africa: Friends or Foes? (Journal). 2021. Bin Yusuf examined the interplay of Islam and traditional African ideas, institutions and cultural practices. It reviews some cultural aspects of Islam and African traditions aiming to find-out how African cultural, religious, political, social and even linguistic values have either been accommodated by or have accommodated Islam. The method used was a critical analysis of some values of Africans and Muslims. Islam has accommodated and has been accommodated by some African traditions. Although, the two traditions have had some frictions such as the Muslim jihad which took away political power from some of the indigenous people, yet, they have generally coexisted peacefully as some African chiefs either became Muslims or African Muslims have become chiefs and sometimes even made Islam a state religion. The paper, therefore, concludes that Islam and African traditions have been friends and not foes. This study also examined the similarities and differences in cultural activities in Katagum from Islamic perspectives.

Islam and Local Traditions: Syncretic Ideas and Practices (Journal). 2004. Brakel claimed that Islam became a world religion and Indonesia had been part of the international trade network for a long time. Since an ever-growing number of Muslim traders participated in this trade network, it is only natural to suppose that they would also land on the coasts of Indonesia. And indeed, a long list of travel reports from Arabic and Persian captains confirms that this supposition is correct. Yet several centuries had to pass until near the end of the thirteenth century an Islamic kingdom was first mentioned in the region. Two conclusions may be drawn from this apparent paradox. First, Indonesia was dealing with a slow and extremely gradual process of individual, peaceful penetration of Islam. Only after a very long time did the Muslims succeed in establishing themselves as a political majority, though they were not an absolute numerical majority. Second, there is apparently a connection which has not yet been sufficiently investigated between developments in Indonesia and in India, the country of origin of both Hinduism and Buddhism, until that time the predominant religions in the Indonesian region. This is indicated by the fact that in Indonesia especially in the former Buddhist centres on the north coast of Sumatra the road to political victory was cleared for Islam only after the supremacy of Islam had been established in Gujerat and Bengal, and after the destruction of the great Buddhist University of Nalanda (in present-day Bihar), with which the important Sumatran state of Sriwijaya had for a long time been closely connected. Nevertheless, traces of previous culture can be observed among practicing Muslims in the area. Hence, this study was interested in the traces of previous culture among the cultural activities carried out in Katagum Emirate.

Syncretism Among Muslims in Africa: A Study of Argungu Emirate in Northern Nigeria

(Book). 2018. Dagimun² critically examined some aspects of syncretic practices among Muslims in Africa with particular reference to Argungu Emirate in northern Nigeria. The work analyses the negative impact of the practices on some Muslims relating to Bori (spirit possession), Bokanci (divination), Tsubbu (Traditional Muslim clerics and healers) and other prevalent practices which involve syncretism. Both Bokanci and Tsubbu involve some acts which constitute syncretism in Islam. The study observes that despite the strong footing of the teachings of Islam in Africa and Hausaland in particular, some Muslims still uphold some of these practices. The book examines the negative religious, political, economic, social and educational impacts of such practices on the lives of some Muslims in the Emirate. Some of these negative impacts as analyzed include; shirk (associating partners with Allah, the Almighty), lost of wealth, lives, creation of enmity among people, marital instability, embezzlement of wealth, deception, cheating, pretense, mistrust, among others. The book finally provides the Muslims with measures of minimizing and possible eradication of these practices from Islamic perspective. It is hoped that this study will provide recommendations on how best to curb un-Islamic cultural practices in Katagum if any were found.

Islam and Cultural Interferences in the Lives of the Nigerian Women (Journal). 2014.

AbdulHamid³ claimed that the belief among non-Africans is that no matter how committed an average African is to his religion (Islam or Christianity) he is still loyal to his culture and tradition sometimes at the expense of his faith. In other words, an indication shows that people's customary beliefs under their cultural and traditional ethos tend to have a strong control over them. In

² Dagimun, Umar Mukhtar . **Syncretism Among Muslims in Africa: A Study of Argungu Emirate in Northern Nigeria**. LAP LAMBERT Academic Publishing. 2018. pp1-180

³ AbdulHamid Rafatu. **Islam and Cultural Interferences in the Lives of the Nigerian Women**. Research on Humanities and Social Sciences. 4, No.17, 2014. Pp. 74-79

addition, experience has shown that the day to day practices of Islam in Nigeria have been influenced by cultural practices in different areas of women lives. Such areas include: belief in Islam, economic pursuit, political participation, acculturation, marriage and matrimonial relations, widowhood rites, child birth and so on. These cultural practices among others are responsible for physical and psychological underdevelopment of women and girl child and that in turn affects their input in the development of their nation. The paper discusses the negative cultural practices on the girl child, marriage, traditional birth practices and widowhood rites and their implications on the health and development of the Nigerian Muslim women in the 21st century. The methodology adopted in this research includes library research work, field research and academic analysis. These cultural practices unfortunately are mostly found in the rural areas where they are more severe than the urban areas. This is attributed to the relatively high level of education and modernity in the urban areas. Hence, the paper examines and brings out the relevant Shari'ah position on such cultural practices which cut across ethnic diversities in Nigeria. This study would also relate cultural activities with the stand of Qur'an and hadith and will make recommendation based on Shari'ah for cultural activities in Katagum if there is the need for it.

Certification of Islamic Marriages in Nigeria: Realities, Challenges, and Solutions (Journal).

2019. The Nigerian Constitution guarantees the rights to have a family life, and freedom of religion. Doma-Kutigi claimed that Nigeria recognizes three forms of marriage, namely customary marriage, Islamic marriage, and statutory marriage. While statutory marriage is required to be registered by law, there is no law necessitating the registration of customary or Islamic marriages. Yet in recent times, statutory marriage has gained popularity amongst Nigerians regardless of cultural or religious affiliations. This development is linked to modernization, the requirement to prove marriage for official transactions, and a perceived protection that documentation from the

marriage registry offers against socio-legal challenges such as guardianship of children, increase in interfaith marriages, immigration, protection against arbitrary divorce, etc. Thus, it is now common to find couples who may have contracted customary or Islamic marriage combining it with statutory marriage thereby giving rise to a multi-tiered or double-decker marriage which seems to have emerged as a fourth type of marriage in Nigeria. Drawing on current literature and empirical research using qualitative methods, this study examines the systems of marriage in Nigeria while placing the spotlight on Islamic marriages that are accompanied by statutory marriage. The pattern of marriage registration among the Muslim community is investigated in order to understand its possible link with the growing popularity of multi-tiered marriage among Muslims in Nigeria. The study then reflects on the legal implication by probing potential conflict situations between certain provisions of the Marriage Act and basic ideals of Islamic law. It concludes by calling for the compulsory registration of all types of marriages in Nigeria within a unified system. This study would observe whether cultural activities relating to marriage in Katagum also involves statutory marriage.

Interaction between Culture and Islam on Divorce in Akko LGA of Gombe State (Journal)

2020. Adamu and Bala stated that in traditional Hausa societies, divorce was seldom permitted and its rate was generally very low. But today, divorce is a growing social ill in our societies, it is increasing day by day rampantly due to several factors, which includes cultural activities, ignorance, immaturity, socialization and technological advancement among others. This result crises among family members, causes loss of intimate relationship and disrespect, signifies loss of hopes and dreams and feeling of failure in marriage. The study highlights some of the cultural acts that causes rampant divorce among Muslim couples in Akko LGA, Gombe State and how Islam addressed the issue. The methods used for collecting data are through interview some respondents

and reviewing some related literatures in order to find out how culture and Islam look at divorce and what causes rampant divorce among Muslim couples in Hausa communities. The study reveals that the key factors that cause rampant divorce among Muslims includes; Ignorance, immoral behavior, lack of regular awareness by religious scholars and relevant organizations. The study was related to the study in Katagum as it shed lights on how divorce culture is contradicting Islam practices.

Challenges Faced by Izala Organization in Minimizing Marriage and Family ‘URF in Gombe, Nigeria (Journal) 2018. Kumo, Shah and Zakariyah stated that Jam’atu Iza’latil Bid’ah wa Iq’amatis Sunnah is a non-governmental Islamic organization working towards the reformation of the Muslim Ummah in compliance with the dictates of Islam. Since its inception in 1980s, Izālah has been conducting da’awah among Muslims as well as non-Muslims. Among its activities is eliminating some of the un-Islamic customary among the Muslims. Izalah has made a lot of achievements in its efforts. However, there are some challenges that hinder the attainment of some its objectives. The study, therefore, assessed the factors that hinder the success of Izalah in minimizing adherence to marriage and family contradictory customs with Islam in Gombe metropolis of Northern Nigeria. This study through a qualitative interview, surveyed the Izalah affiliates and non-affiliates in this aspect. The result found that there are several reasons causing the hitch. Some emanating from the organization itself, and others from the Muslim community which pose as hurdles in the path of social transformation which the Izalah intends to achieve. These includes misapplication of divorce, absence of strong Islamic values, limited human resources capacity, limited communication skills and Modernity. The study was related to the study in Katagum as it was aimed at understanding the factors that hinder the success of Izalah in minimizing adherence to marriage and family contradictory customs with Islam.

CHAPTER THREE

HISTORICAL BACKGROUD OF KATAGUM

3.1 Geographical Location of Katagum Emirate

Katagum Emirate covers six Local Government Areas namely Katagum, Zaki, Gamawa, Itas/Gadau, Shira and Giade Local Government Area with twelve district heads. Katagum is bordered by Dambam, Yobe State, in the West by Kiyawa Jigawa State, in the North by Auyo Jigawa State and in the south by Misau Emirate, Bauchi State.

3.2 The People of Katagum Emirate: Population, Culture and Religion

The six local government in Katagum emirate differ in their population size. According to the national population census conducted in 2006, Katagum L.G.A has a population of 293,020, Zaki L.G.A has a population of 189,703, Gamawa L.G.A has a population of 284,411, Itas/Gadau has a population of 228,527, Shira L.G.A has a population of 233,999 while Giade 156, 022 population. The population are predominantly Muslims, and are primarily of Hausa, Fulani, and Bariberi (Kanuri). The main economic activity is agriculture. The people's culture in the emirate is influenced by Islam which placed premium on respect for the elders by the younger ones. Their marriages are conducted in accordance with Islamic injunctions while the major languages for communication are: Hausa, Fulfude and Kanuri just as the main food and cash crops are beans, groundnuts, cotton, maize, millet, cassava, guinea corn.

Katagum's land is very good for farming. The Emirate is largely inhabited by Hausa\Fulani, Beriberi, Karai-Karai, Lerewa and Badawa while the prominent among them are the Hausa\Fulani and Beriberi who are said to be friendly and accommodating to visitors. These people are easily identified when they appear in the common apparel worn by old men such as big-flowing gowns

with inner jumper and long trousers with long red caps with turbans to match while the young ones go in Kaftans, long sleeve shirts, long trousers with embroidery and ‘Zanna’ caps. The women simply wear long wrappers, blouses and another big wrapper to cover up in an Islamic fashion⁴. In addition to that, the Hijab of nowadays are mostly in use.

3.3 History of Katagum

Katagum Emirate was formed as a result of the conquest of Shira and Tashena. This section therefore presents the background of Shira, Tashena and Katagum emirate.

3.3.1 History of Tashena

Some observers say that it took 70 years before the jihadists led by Mallam Ibrahim Zaki arrived in Tashena around 1807. History has shown that there is no such thing as a "good" government. It is clear that Tashena is not as big as the rest of the kingdom. The land of Tashena is very important in the history of the founding of the Katagum dynasty. After Malam Zaki conquered the war zone for many years before returning to Katagum in 1810. History shows that at that time there was no place called Katagum kingdom.

Mallam Zaki and his aides tried to enforce Islam in Katagum. They did not do this in cold water, they killed, they were robbed. Their hardship led to the expansion of the Katagum kingdom, of which they are proud today.

⁴ Njau J, Maduanusi I, Obinwa C, Abdulmalik Z, Adeoye J, Ogum F. **Semi-Quantitative Evaluation of Access and Coverage (SQUEAC) Katagum LGA CMAM Program Bauchi State. Northern Nigeria: ACF; 2014.**

3.3.2 History of Shira

Historians point out that more than a thousand years ago, the Marghi tribe was the people of the Eastern part of Borno. During the Habe (Hausa) dynasty of the Northwest, they fought for independence from each other, and this struggle produced Shira, Tashena and Auyo. The names are derived from the names of their founders, for example Shiraka (shira), Teshe (Tashena) and Awuya (Auyo). It is said that both are the names of the three kingdoms of Margi that first settled on Mount Shira. When they came to Shira, they found the inhabitants of the city, fighting, and they took over the city.

The list of those who ruled shira was originally found in 1883, but the water washed away the text. Marghi ruled Shira for more than 900 years before the Fulani overthrew them. Nearly 800 years before the arrival of Shehu Usman Danfodiyo there was a Shranzi language which is now extinct, not even known.

Shira has sub-Saharan landscape, especially in the Yaferyake region. History shows that from Borno to Kano, Kwararrafa did not occupy Shira until Malam Zaki came and occupied it in 1807.

If you look at the whole area of Shira since Buzawa was inhabited by Kare-kare. Then from Buzawa, to Dambam, up to the Kari river to Gwaram (Badali diban fari).

3.3.3 Formation of Katagum

The only large towns in pre-Fulani days were Auyo, Teshona, Shira, and Shellem. The tradition is that three members of the Marghi tribe, by name Sheri, Teshe, and Auweya, came and founded the towns which bear their name⁵. Shira was built first, on the rocks above the present town; the site

⁵ Fremantle, J. M. A History of the Region Comprising the Katagum Division of Kano Province. Journal of the Royal African Society. 1911. 298-319

of Teshena is west of the present village, and the remains of the original outer walls can just be seen; the same applies to Auyo, which has gradually contracted in size, there being remains of no less than seven separate concentric walls, each of which has its history. The original wall of Auyo covers a very large area, and its perimeter is said to have been larger than that of Kano. Shira was moved down to its present site about 1830, after the fear caused by Shehu Laminu's invasion had abated and an agreement had been arrived at between him and Sokoto. Teshena was removed, not immediately after its destruction by Buhari in 1858, but some ten years later. The inner wall, which is still standing, was built after the large Habe town was taken by the Fulanis about 1808⁶.

These three tribes, known as Shirawa, Teshenawa, Auyu-kawa, share the same language. It is now little spoken, and as a result of free intercourse with the other tribes and mixed marriages, perhaps the most important feature of Fulani domination, it has almost died out. Shira was the most important of these three, and Shira territory extended, it is said, to where Gombe and Bauchi now are, marching with that of Kororofa, and on the west as far as Duchin Lajawa between Gaiya and Kano. The people began to accept Islam 700 years ago (13th century) receiving it from Abdulkarim Al-Maghili, who went on to Kano, and taught the Kanawa, in the time of Gekingako during the time of the 19th Sarki. After the Safewa kings settled in Bornu, Shira became subject to Bornu, perhaps in the reign of Idris Aluma (16th century). Teshena and Auyo were also under Bornu, under the Galadima at Nguru, with whom they used to go to Berini every three years⁷.

History has it that during this period, Katagum, if it existed at all, was a small hamlet of Teshena. However, after the conquest of Bornu, The Shehu of Bornu, Osman gave instructions for the re-

⁶ Fremantle, J. M. A History of the Region Comprising the Katagum Division of Kano Province. Journal of the Royal African Society. 1911. 298-319

⁷ Fremantle, J. M. A History of the Region Comprising the Katagum Division of Kano Province. Journal of the Royal African Society. 1911. 298-319

capture of Gashargomo, but he put the leadership of the expedition into the hands of Mallam Zaki who eventually become the founder of Katagum. This man, whose name was Ibrahim, lived at Yaiya, a town Mallam of Shirawa Habes on the eastern border of Shira territory; Zaki. his father Lawal had migrated from Baghermi and had gained some local importance; he was Liman to the Habe Chief, whose daughter was given to his son in marriage. The latter went to Gashargomo to study under Mallam Kiyari, who also taught Modibbo Adamu, the founder of Yola. Mallam Ibrahim then travelled about. The story goes that he visited Teshena and he asked to marry the daughter of the Sarki, promising that he would give her 1000 slaves. This offer was treated with derision; but when he conquered Teshena some years later he said to his wife, "Here are the 1000 slaves I promised; they are all your relations; you can free them if you like." This she did, but she became their uwargida.

The Mallam obtained a reputation and became known as Mallam Zakiyu Ibrahim (Ibrahim the Pure), and later as Mallam Zaki. He obtained a flag from the Shehu about A.D. 1807, and came to Yaiyu as a conqueror. His father-in-law's successor, Borudu, drove him away, and he had to conquer many other places first. He gradually brought the whole country north of Shira under subjection, taking Teshena about 1809. (His Teshena father-in-law made his escape.) Instead of settling at Teshena, he arranged to build a town near the river, at the small village of Katagum which belonged to another of the daughters of Teshena. Katagum was not built till his return from Bornu in 1810, and it may be that he did not decide on this site until the limitation of the territory at his disposal was known⁸.

⁸ Fremantle, J. M. A History of the Region Comprising the Katagum Division of Kano Province. Journal of the Royal African Society. 1911. 298-319

Two important events had meantime occurred. The Shehu had assigned the conquest of Shira to Dabo Shira. (afterwards Sarkin Kano), Mallam Bakatsine Ubangidda, and Mallam Zaki. The conquest of Auyo he had assigned to Sarkin Fulani Umaru,² son of Abduri, of Rinde (south-west of Machina), one of the Aborawa cattle Fulanis. Mallam Zaki went to Shira and met Mallam Zara, who was the flag-bearer and had taken the town. Mallam Zaki claimed that Shira should be given to him and Mallam Zara gave way. The Fulani Kanawa had had a victorious expedition, and went on further west, but Mallam Zara died at Shellum and the expedition returned. At Shira all the various minor chiefs were called, including Borudu of Yaiya, who thereby fell into Mallam Zaki's hands and was put to death for having previously denied him admission⁹.

Mallam Zaki put in his nephew Dankawa as the first Fulani Sarki Shira, who will be heard of later on as Sarkin Katagum. In the north Sarkin Fulani Umaru had laid siege to Auyo with the help of his brother Sambo of Digimsa (a village near Auyo. Rinde). The Auyo king, Jibrin, was of a bad character, and it is said that during a long reign of thirty years he had to dig a fresh well every day, presumably for fear of being poisoned. He had 20,000 horsemen whom he used to send out to rob traders. The siege lasted three years, and the people of Auyo were at last starved into submission, for the Fulanis, who had settled in force at Saureki on the river bank, prevented them from farming. Some say that Jibrin's son Gazgi betrayed the town on promise of being given the kingship (Sarauta). Gazgi was appointed and Jibrin fled. Three years later Usufu, younger brother of the two Fulani victors, was installed as the chief. Gazgi, who soon obtained his own following, being a Habe, was made to settle further east at Ashura, where he died. After about twenty years he was succeeded by his son Nalara, who was afterwards to be the cause of all the Buhari wars.

⁹ Fremantle, J. M. A History of the Region Comprising the Katagum Division of Kano Province. Journal of the Royal African Society. 1911. 298-319

Auyo being taken, the brothers Umaru and Sambo soon had the rest of the Auyo territory in their hands, including the small walled village of Hadejja, about ten miles to the north-east. They settled on the latter as the best site for their head towns, being near the river, and yet not so liable to floods as Auyo. Umaru died soon afterwards at his home at Rinde. After the Shira and Auyo campaigns Mallam Zaki came up from the south and met Sambo, who had become leader after his brother's death. They met west of Teshena and agreed to make that point the boundary between their territories. A boundary line was definitely drawn, nearly corresponding to that of Auyo and Teshena¹⁰.

The expedition under Mallam Zaki was joined by all available Fulanis. He had taken Shellem, without, however, entering the town, and it seems probable that he made his way to Bornu through the Lere district, taking the old Habe towns of Udubo, Gamawa, and others up to Jaba. On entering Bornu he was caught up at Damadugur, north of Garandaile, by a jekada sent by the Shehu Osman telling him not to remain in the capital after taking it, but to beware of Gwani Muktar's fate. Gashargomo was again taken, and it is said that Mallam Zaki proceeded to Kabila, where it was proposed that he should have control of the north and that the south should go to Buba Yero, who was with him. Haman Manga also put in a claim for himself, and was left in possession, but was driven out three months later. Whether for this reason, or on account of the Shehu's injunctions, or because he was powerless to stay, Mallam Zaki went straight back to the west, and Buba Yero went south to Gombe. The Beriberis followed up Mallam Zaki right up to his war-camp at Charcharam, south of Teshena, where they recovered a good deal of the spoil¹¹.

¹⁰ Fremantle, J. M. A History of the Region Comprising the Katagum Division of Kano Province. *Journal of the Royal African Society*. 1911. 298-319

¹¹ Fremantle, J. M. A History of the Region Comprising the Katagum Division of Kano Province. *Journal of the Royal African Society*. 1911. 298-319

Mallam Zaki established himself at Katagum and cemented the authority he had gained. His son Abduraman, afterwards Sarkin Katagum, was appointed in charge of the Shira town of Azare and adjoining district, and another son, Ismaila, was given Chinade; a third son later on was given Udubo and built the present town on a new site. Mallam Zaki bequeathed his wish and prayer that none of his sons or descendants should ever fight against one another. This tradition has not been without its effect ever since. The principle was thus established in Katagum of giving the chief district to scions of the ruling family in turn. This family have on the whole remained very loyal to Mallam Zaki. Mallam Zaki is said to have had further schemes for the extension of his territory, but he died seven years after receiving his flag, about the year 1814. To sum up the foregoing events with approximate dates

- i. Flag given to Umoru 1805
- ii. Conquest of Auyo 1805
- iii. Flag given to Gwani Muktar ..1806
- iv. Flag given to Mallam Zaki 1807
- v. Conquest of Shira by Mallam Zara ... 1807
- vi. Capture of Gashargomo by Gwani Muktar, his death, and retreat of the Fulanis
... 1808
- vii. Fall of Auyo and founding of Hadeija ... 1808
- viii. Nguru taken 1808
- ix. Capture of Teshena by Mallam Zaki ... 1809
- x. Re-capture of Gashargomo by Mallam Zaki, and retreat of the Fulanis ... 1810
- xi. Founding of Katagum 1810

Mallam Zaki was succeeded by his brother Sulaimanu, known as Lim. the succession of the subsequent emir of Katagum are shown in Appendix iii.

CHAPTER FOUR

CULTURAL PRACTICES CONTRARY TO ISLAMIC TEACHINGS IN KATAGUM EMIRATE

4.1 Cultural Activities Associated with Marriages, Bridal Gifts and Naming Ceremonies in Katagum Emirate

The cultural activities associated with marriages, bridal gifts and naming ceremonies are discussed under this section

4.1.1 Cultural Activities Associated with Marriages and Bridal Gifts in Katagum Emirate

The Muslim wedding event in Katagum is known as daurin aure locally¹². It is a simple ceremony, at which the bride does not have to be present so long as she is represented. Normally, the ceremony consists of exchange of vows in front of witnesses for both partners and collection of bridal gift. It was learnt that there is a preference for people to marry within the same ethnic group. There is a tendency in each group for intra settlement marriage and there are a number of factors that favour this, such as parental influence, communication needs, parental support and mentorship.

A household head¹³ in Katagum made it known that the wedding fatiha (contracts) are often carried out in the mosque in the presence of men only. It is in the mosque that the husband would pay the sadaq (dowry). Also, learnt was that the weddings are usually on Fridays after the Jumu'ah prayers. Although, it is done sometimes after Salat in any of the days so that it would be in the presence of congregations that can serve as witnesses. Despite the majority of the community practices Islamic

¹² Interview with Bashir Ismail Shira. 18/04/2021 at his shop in Chinade, Katagum

¹³ Interview with Sadam Abubakar Bulkachuwa. 18/04/2021 at his house in Bulkachuwa, Katagum

marriages, some do combine customary wedding together with their Islamic wedding. This is however common among the elites in the emirates as well¹⁴.

Another community head in the emirate stated that gifts do exchange hands before and after marriage ceremonies. This has been the culture of wedding in the emirates. An elder man in the emirate claimed that every culture has different gifts associated with marriage. In Katagum, *Kayan Zance* are the gift given to a lady by her boyfriend as soon as she agrees to marry him. *Kayan toshi*, *kayan lefe* are also important gifts shared in the course of marriage. Specifically, *Kayan toshi* are materials sent to the lady house when a man and a woman agree to marry each other and when their parent consent to it. *Kayan Lefe* are the gift such as sent by the groom to her wife to be during or before their wedding. Although, to ease the burden on grooms, the bride and her family might reduce or not collect the bridal gifts.

4.1.2 Cultural Activities Associated with Naming Ceremonies in Katagum Emirate

Naming ceremony usually hold on the 7th day after a child is born. The baby can be named on the seventh day by the mother and father who make a decision together on what the child should be called. In some cases, the privilege to name a child might be given to others. The naming ceremony often involve the slaughtering of animals. A village head claimed that naming has always been a thing of Joy in the emirate. It involves the celebration of increment of the emirate population. Although, the nature of the ceremony often varies depending on the parents' economic status and the condition surrounding the birth of the child. A wealthy parent might decide to have an elaborate naming. Also, parent having their first child could celebrate by inviting a gathering of people from

¹⁴ Interview with Amina Musa. 19/04/2021 at her shop in Azare, Katagum

the neighborhood and beyond. Nevertheless, the common naming activities in the emirates is carried out early in the morning with very few gatherings¹⁵.

4.2 Cultural Activities Associated with Funeral Rites, Sallah and Maulud Celebration in Katagum Emirate Descendants

The cultural activities associated with funeral, sallah and maulud festival in Katagum are discussed in the subsequent subheadings.

4.2.1 Cultural Activities Associated with Funeral

It was learnt that death is seen as debt everyone must pay. Hence, people do mourn their lost ones. Yet Islamic burial rite is well practiced in the emirate. After an individual is dead, burial is usually done within 24 hours, except in exceptional cases. After, bathing the dead, Salatul Janaza will be performed before the burial. Most funeral is typically held outside the mosque, in a location such as a prayer room, community square, or courtyard, where members of the community may gather¹⁶. The body and all attendees are all turned to face Qibla to observe Janazah for the dead. Burials does not involve expensive parties or casket. Irrespective of how wealthy the dead is.

4.2.2 Cultural Activities Associated with Sallah Festival in Katagum Emirate

The cultural activities during Idil Kabir and Idil Fitri festival often include durbar and wrestling, locally known as Hawan Sallah and Dambe respectively

¹⁵ Interview with Amina Musa. 19/04/2021 at her shop in Azare, Katagum

¹⁶ Interview with Al-qali Ghadima Misau. 18/04/2021 at his shop in Bulkachuwa, Katagum

4.2.2.1 Durbar (*Hawan sallah*)

It was learnt that the Durbar festival which also is known as Hawan Sallah is an annual religious and occasional celebration in Katagum Emirate. The festival marks the end of Ramadan fast and also coincides with the Muslim festivities of Eid al-Adha and Eid al-Fitri. Originally, Durbar is a festival associated with wartime. However, Durbar Festival is now an event used to mark significant Islamic festivals.¹⁷ During the festival there is a parade of ornately dressed horsemen, Emirs dressed in ceremonial robes, muscle-bound wrestlers and lute players in headdresses. It was learnt that district heads do move with their people and parade to the emir palace. Afterwards, the emir and the district heads parade round part of the town with the horses.

An elder man in the emirate stressed that the Hawan Sallah attract dignitaries from different parts of Bauchi state and beyond. Also, residents of the emirate do share beautiful pictures of the events on social media as shown in Appendix I, II and III. It is believed that this has increased the popularity of the event.

The Appendixes indicate that both the old, the young, the male and female participate in the event. This was confirmed during the interview when it was learnt that the festival is for all. People look forward to it as it gives them opportunity to display their new clothes and new dress styles.

4.2.2.2 Wrestling (*Dambe*)

It was found that wrestling and boxing have become a famous event that attracts a lot of people to the emirate during Sallah celebration although, it was learnt that Dambe is not limited to Sallah celebration alone. As, special contest used to be organized to mark special occasions such as marriage or naming ceremonies, installation of new traditional rulers or to celebrate the coming of

¹⁷ Okoro E. **Inside the Durbar festival in northern Nigeria.** Retrieved from <https://edition.cnn.com/2017/07/03/africa/gallery/durbar-festival-in-northern-nigeria/index.html> (2017)

important guests. Interestingly, people travel all the way from Bulkachuwa, chinade, hardawa, Ishawa, Itas Gadau as well as other emirates and states in Nigeria in order to participate in the events¹⁸. The boxing is known as Dambe while Kokowa is the traditional wrestling. The event is set up to showcase the rich cultural heritage peculiar to the different local government areas in the emirate. It always makes for an exciting experience¹⁹.

Appendix IV to VIII are pictures taken during Dambe event in Katagum, it shows how youth and the young are actively involved in the event. The picture also confirmed the assertion made during the interviews that crowds do come for entertainment to witness the wrestling. It was learnt that the entertainment is not only in the fight but the opportunity to meet with friends and make new friends are part of what people look forward to during the events.

4.2.3 Cultural Activities Associated with *Maulud* Festival in Katagum Emirate

Maulud is a common practice in Katagum emirates. Although, during the interview conducted an Muslim scholar claimed that there are often criticism among those who view it as bidia. Nevertheless, the practice is common in many Hausa communities. It was learnt that the Islammiyah schools, and Arabic schools do hold their *maulud*. It could be in the day or in the night time. It was learnt that people will often gather at the venue in mass. The activities common in most *Maulud* is Qur'anic recitation Zikr (Litanies) and hadith recitation. Muslim scholars also used the opportunity to enlighten people on the teachings of Islam. This was why a village head claimed it is not about the celebration alone but it is an avenue to share knowledge.

¹⁸ Interview with Sa'adu Khalid. 20/04/2021 at his office in Madara, Katagum

¹⁹ Canback Dangel. Archived from the original <https://www.cgidd.com/> Retried on on 7 September 2008

4.3 Perception of Cultural Activities in Katagum Emirate and its Contradiction to Islam

The views on cultural activities in Katagum was found to rally around the fact that it help to bring people together which increases the unity in the community. However, people from Katagum are aware of the benefits and its contradictions to Islam. The perception of residents of Katagum with respect to the cultural practices are therefore discussed as follows

4.3.1 Perception on Marriage Culture and its Contradictions to Islam

Aside that marriage is a religious obligation, in Katagum, it serves to socially identify children by defining kinship ties to a mother, father, and extended relatives. It also serves to regulate sexual behavior, to transfer, preserve, or consolidate property, prestige, and power, and most importantly, it is the basis for the institution of the family. Marriage was learnt to have increase family ties. It also unites people having conflicts infact through marriages different families become one. However, the following are the marriage practices in Katagum that are contrary to Islamic teachings.

a. Pre-marriage Activities

It was learnt that pre-marriage activities such as prolong courtship, dates, hangout are common among youths²⁰. Also, with the availability of mobile phones that ease communications, couples now bypass the introduction rites expected with brides' parent. This has resulted in the abuse of marriage principles laid down as ideal for Muslims.

b. Bridal Gift (*Lefe*)

The gift associated with marriages is expected to increase the understanding between the would be couples. Searching for suitable gifts that will be desired by the bride is a culture that has been

²⁰ Interview with Al-qali Ghadima Misau. 18/04/2021 at his shop in Bulkachuwa, Katagum

passed down for generations. And it is part of what add fun to marriages. However, there are increased delay in marriages as a result of expensive bridal gift demands. Ladies now seek for wealthy husband who can afford to purchase their desired gifts while men are not willing to marry because of lack of the financial capability to purchase such gifts. This also contributes to increased *zina* pre-marriage activities²¹.

c. Marriage Eve (Bachelors' Eve, Spinster's Eve, Mother Night and Father Night)

The weddings in Katagum are now characterized with numerous prewedding day parties such as Bachelors' eve for the husband to be and his friends, spinster's eve for the wife to be and her friend and mother night and father night for the couple's mother and father respectively. This kind of parties are characterized with singing and dancing whereby male and female can end up mixing up. This contradicts the teachings of Islam

d. Marriage Ceremony

A resident lamented that Islamic wedding used to be affordable, however, more youth of Katagum, especially the ladies, desire for wedding ceremony in halls with music and dances. Also, wedding dancing often involves mixing of male and female. This is mostly common among educated youth who want to embrace civilization or modernization practices²².

e. Spraying of Money (*Ajo*)

During marriage ceremonies some people are fond of spraying money (*ajo*) for show off. Aside show off, people may end up touching people from other gender while spaying them with money in their forehead or pockets.

²¹ Nuhuu. **Durbar Festival in Nigeria**. Retrieved from <https://www.localguidesconnect.com/t5/General-Discussion/Durbar-festival-in-Nigeria/td-p/2452529> (2008)

²² Interview with Al-kali Ghadima Misau. 18/04/2021 at his shop in Bulkachuwa, Katagum

4.3.2 Perception on Naming Ceremony and its Contradictions to Islam

One of the respondents in the interview stated that naming ceremony are considered to be important in Katagum²³. This is because it brings together family and friends to celebrate the arrival of a new member of the family, giving a sense of family unity and acknowledgement, helping to develop a bond towards the child and his or her family and friends. People take pride in their household sizes; hence, naming ceremony offers parent is the opportunities to show of their increased numbers. Nevertheless, there are also activities of naming that contradict the teachings of Islam

a. Delayed Naming

Due to provision in Islam that allows naming to be delayed, some parents purposely delay naming ceremony just for the fun of it, or till they possess money that they can use to do elaborate naming ceremony. This is a bad habit that has become common practice which needs to be stopped²⁴.

b. Naming Ceremonies

Elaborate naming ceremonies that involves playing of music often result in to dancing. In the process of dancing male and female do mix up. This contradicts the teachings of Islam. However, it is gradually becoming a habit. Once nothing is done to address it, it will become part and parcel of the culture²⁵.

4.3.3 Perception on *Durbar (Hawan sallah)* and its Contradictions to Islam

Durbar according to a village head is considered a way of displaying cultural heritage which attracts tourists both locally and internationally. The parade is led by the Emir's family, horses,

²³ Interview with Musa Adamu. 22/04/2021 at his Office in Madara, Katagum

²⁴ Interview with Musa Adamu. 22/04/2021 at his Office in Madara, Katagum

²⁵ Interview with Musa Adamu. 22/04/2021 at his Office in Madara, Katagum

bodyguards, servants and the Emir himself. Durbar Festival contributes significantly in representing beautiful culture and heritage where we have strong cultural assets such as music, film, folklore, theatre, festivals on display.²⁶ However, the following are the contradiction to Islam as identified.

a. Extravagancy

The downside of the durbar events is that some people feel intimidated by the luxury and wealth on display during durbar events. Some individuals with intent of making people think they are also wealthy, do collect loans to purchase materials similar to those who are wealthy. After the festival then it becomes a serious challenge to pay back. This often result in conflict²⁷.

b. Mixing of Male and Female

During the celebrations, it used to be crowdy, hence there is no proper arrangement of people. Thus, male and female do mix up. Also, with activities that involves dancing, people get carried away by the event and mix up with people from opposite sex²⁸.

c. Injuries

In the process of riding horses, some individuals make the horse to run fast therefore resulting in accidents that often cause injuries. Also, those who lack the skill of horse riding do ride and end up injuring themselves. This contradicts the teaching of Islam as Islam forbade engagement in any activities that will result in injury²⁹.

²⁶ Nuhuu. **Durbar Festival in Nigeria**. Retrieved from <https://www.localguidesconnect.com/t5/General-Discussion/Durbar-festival-in-Nigeria/td-p/2452529> (2008)

²⁷ Interview with Sa'adu Khalid. 18/04/2021 at his office in Madara, Katagum

²⁸ Obi-Young. **Kokowa or Kakowa, A folk wrestling tournament**, Retrieved from <https://www.traditionalsports.org/traditional-sports/africa/kokowa-or-kokawa-nigeria.html>2020

²⁹ Interview with Sa'adu Khalid. 18/04/2021 at his office in Madara, Katagum

d. Drug Abuse

The abuse of drug is becoming a rampant issue among the youth. Event such as the *hawan sallah* do increase drug abuse as a result of influence of peer group. Also, horse riders may purposely take on drugs prior to riding so as to be energetic. Therefore, most of them do take tramadol, marijuana, alcohol and other intoxicants³⁰

4.3.4 Perception on Wrestling (*Dambe*) and its Contradictions to Islam

With respect to *dambe*, it was learnt that it represents a local sport in the Emirate and it is believed to influence sense of togetherness in the community³¹. Some members of the community participates in it with a spirit of conviviality before, during and after, which gives it all its playful, cultural and religious significance. Famous wrestlers move from village to village accompanied by musicians, marabouts and other buffoons to witness such events³². In history, the wrestlers of the 1950s, because of their mystical and physical forces and their techniques, remain living legends.

a. Injuries

Injuries is a common occurrence during wrestling. The injury could be minor or fatal. An elderly man made it known that a wrestler hand or leg might be broken as a result of violent stunt from their opponents. This is against the teaching of Islam, as Islam does not support violent act.

³⁰ Interview with Sa'adu Khalid. 20/04/2021 at his office in Madara, Katagum

³¹ Obi-Young. **Kokowa or Kakowa, A folk wrestling tourney**, Retrieved from <https://www.traditionalsports.org/traditional-sports/africa/kokowa-or-kokawa-nigeria.html>2020

³² Kabiru Mohammed Dahuwa. Informant Katagum. 2021

b. Drug Abuse

It is a common knowledge that most wrestlers do take drugs prior to and after wrestling matches. This is to Islamic teaching, irrespective of the excuse behind the abuse. More over the drugs and intoxicants such as tramadol, marijuana and alcohol are forbidden in Islam.

c. Mixing Between Matured Boys and Girls

The mixing of matured girls and boys during *dambe* is becoming a common practice which needs to be frowned at. Miscreant do take the opportunity to engage in immoral act with people from opposite gender³³.

d. Grudges and Violence

Aside that the event influence socialization, grudges among participants is a common occurrence. A participant or friends of participant that lose a fight might take it personal and inflict the anger on innocent people. Also, public events also attract miscreant who extort innocent people through pickpocketing, stealing of properties and the likes. The gathering also expose people to individuals that could be a bad influence on good character³⁴.

4.3.5 Perception on Funeral and its Contradictions to Islam

Death is viewed as a transition to another state of existence called afterlife. Muslims believe that if an individual lived a good life, the individual will go to Paradise after death. If not, individual will be separated from all that is good in the world. Therefore, Islamic funerals adopted in Katagum serve not only to comfort the grieving ones, but also to pray to Allah, to have mercy on the deceased³⁵.

³³ Kabiru Mohammed Dahuwa. Informant Katagum. 2021

³⁴ Interview with Amina Musa. 19/04/2021 at her shop in Azare, Katagum

³⁵ Interview with Amina Musa. 19/04/2021 at her shop in Azare, Katagum

a. Condolence Sitting

Islam does not encourage prolong condolence sittings beyond seven days. However, people are now of the habit of gathering in the residents of family of the diseased for condolences. In the process of doing this they increase the burden on the family of the dead. This is because the family of the dead might have to provide them with food. The more they stay the more the financial burden increased on the family of the dead. Although, some people have the financial capability to host the condolence sitting, nevertheless Islam does not encourage putting a burden on the family of the dead.

b. Crying

Crying for loss one is considered a sin in Islam. An individual might commit more sins with their utterances during crying. Although, it is expected for people to grieve when they lose beloved one. But when it is prolonged or not done with faith in Allah's will it could amount to a sin. Despite this, some people are fond of crying when a relative or close individual die³⁶. Although, people do try to console those crying, the increasing practices is a cause to worry about.

c. Extravagant Spending from Orphan's Inheritance

People now spend orphan's inheritance extravagantly without care for the orphans. In some cases, they might take total control of the wealth and neglect the orphans. This practice is against Islam teachings, but people are getting carried away by their financial needs.

e. Delayed Burial

Although, Islam forbade delay of burial, burial is sometimes delayed due to some personal reasons among relatives of a diseased person. Some of the reasons for delayed burial obtained from resident of Katagum include when an individual died outside the emirate, the family might delay the burial

³⁶ Interview with Yunusa Bello Giade. 18/04/2021 at his house in Yaju, Katagum

till the corpse is transported to Katagum³⁷. Also, a burial might be delayed till influential relatives are present. It was also learnt that due to the need to carry our post-mortem on dead body, burial could be delayed³⁸.

4.3.6 Perception on *Maulud* and its Contradictions to Islam

Although some people see the Prophet of Islam's birthday as an event worthy of praise, others view the celebrations of birthdays as contradictory to Islamic law³⁹. No one loves the Prophet more than Abu Bakr, Omar, Othman, Ali, his companions and family who lived with him, none of them celebrated Maulud⁴⁰. Although, there is a divided opinion on it, it is still a common practice in Katagum.

a. Mixing of Boys and Girls

Maulud festival is now becoming a common ground for mixing of boys and girls which shouldn't be so. Although, scholars do give sermons to people to desist from such act, yet it is always difficult to control large crowds in some maulud events⁴¹.

4.4 Comparison of Cultural Activities as Perceived in Katagum from Islamic Perspective

The views of scholars on stand of Islam and how cultural activities are perceived in Katagum Emirate are presented in the subsequent subheadings.

4.4.1 Marriages and Bridal Gifts in Katagum Emirate

It was learnt that marriage is as a universal phenomenon which cuts across races of all ages and cultures in spite of the diversity of customs, forms, and functions. Weddings are one of the most

³⁷ Interview with Amina Musa. 19/04/2021 at her shop in Azare, Katagum

³⁸ Interview with Sa'adu Khalid. 20/04/2021 at his office in Madara, Katagum

³⁹ Interview with Yunusa Bello Giade. 18/04/2021 at his house in Yaju, Katagum

⁴⁰ Interview with Alhaji Musa Dada. 22/04/2021 at his office in Buskuri, Katagum

⁴¹ Interview with Yunusa Bello Giade. 18/04/2021 at his house in Yaju, Katagum

arranged events in the world which is full of different cultures. A Muslim Scholar claimed their practice is in line with Islam by quoting the Qur'an that marriage is a religion duty and is consequently a moral safe guard as well as society necessity. Allah (the Most High) Says in the Qur'an

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً
 وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

“And one of His signs is that He created for you spouses from among yourselves so that you may find comfort in them. And He has placed between you compassion and mercy. Surely in this are signs for people who reflect”⁴²

Another scholar in Katagum claimed that the marriage practices in Katagum is in line with the laid down guidelines in islam. In Islam, marriage is a legal contract between a man and a woman. Both the groom and the bride are to consent to the marriage of their own free will. A formal, binding contract, verbal or on paper. It is considered integral to a religiously valid Islamic marriage, and outlines the rights and responsibilities of the groom and bride. The marriage gift (*Sadaq*) is a divine injunction. The giving of *Sadaq* to the bride by the groom is an essential part of the contract.

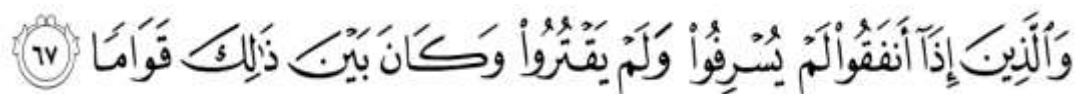
وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا ﴿٤﴾

‘Give women ‘you wed’ their due dowries (*sadaq*) graciously. But if they waive some of it willingly, then you may enjoy it freely with a clear conscience.’⁴³

⁴² Al Qur'an 30 (Ar-Rum): 21

⁴³ Al Qur'an 4 (Surah An-Nisa). 4

Sadaq is a token commitment of the husband’s responsibility and may be paid in cash, property or movable objects to the bride herself. The amount of *sadaq* do vary based on economic situation, however, moderation according to the existing social norm is recommended. The *sadaq* may be paid immediately to the bride at the time of marriage, or deferred to a later date, or a combination of both. The deferred *sadaq* however, falls due in case of death or divorce. In Katagum as well, *Sadaq* are often paid during the marriage rites performed in the mosque in front of witnesses. Islam however forbade extravagant wedding that could be associated with renting of expensive halls and the likes. Allah, The Exalted, Says



“And those, who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes)”⁴⁴

Although, wedding parties are among the things in which it is prescribed to express happiness and joy and to instill that in the family and the wife, but that does not mean that one should engage in extravagance or spend unnecessarily. The argument that it is only once in a lifetime cannot be an excuse to spend too much. Being extravagant only once is not allowed and is (prohibited, just as being extravagant more than once is repeatedly falling into something that is not allowed and is haraam.

4.4.2 Naming Ceremonies in Katagum Emirate

An interviewed individual⁴⁵ claimed that just as it is done in Katagum, Islam expect the father or the mother to choose the name for the baby. If they differ amongst themselves then it is the father who has the choice, he may name it himself or give his wife the right to choose (the name). The

⁴⁴ Al Qur’an 25 (Surah Al-Furqaan). 67

⁴⁵ Interview with Yunusa Bello Giade. 18/04/2021 at his house in Yaya, Katagum

participant in the interviewed section backed this up by stating that the fact that this is the right of the father is shown by the principle that the child is ascribed and attributed to the father, as Allah (SWT) Says:

أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ ۖ فَإِنْ لَمْ تَعْلَمُوا ءَابَاءَهُمْ
فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ ۖ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا
أَخْطَأْتُمْ بِهِ ۚ وَلَكِنْ مَّا تَعَمَّدَتْ قُلُوبُكُمْ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا



“Let your adopted children keep their family names. That is more just in the sight of Allah. But if you do not know their fathers, then they are ‘simply’ your fellow believers and close associates. There is no blame on you for what you do by mistake, but ‘only’ for what you do intentionally. And Allah is All-Forgiving, Most Merciful.”⁴⁶

It is also allowed for the parents to allow others to name the child, since our Prophet used to name some of the children of his Companions⁴⁷. An elder stateman claimed that people of Katagum are well learned about the teachings of Islam, this has guided their activities in many ways⁴⁸. A village head also claimed that their naming ceremony has been modified to suit the laid down principles of Islam. Another village head claimed that naming is as simple as it can be for most parents in the

⁴⁶ Al Qur’an 33(Surah Al-Ahzab): 5

⁴⁷ Gulf Times. How to welcome new-born Child in Islam. Retrieved from <https://www.gulf-times.com/story/341390/How-to-welcome-new-born-child-in-Islam>. 2013

⁴⁸ Interview with Alhaji Musa Dada. 22/04/2021 at his office in Buskuri, Katagum

emirate, no parties, no engagement in unlawful activities. Hence, their naming is acceptable practices for a typical Muslim.

Regarding delayed naming, Hadeeth support the naming of a child on the first or seventh day.

“Our companions and others said: It is mustahabb (preferable) to name the child on the seventh day, and it is permissible to do it before then or after.”⁴⁹

This implies that it is only mustahabb (preferable), and not doing it does not mean it is a sin.

4.4.3 Funeral, Sallah and Maulud Festival in Katagum Emirate

The people interviewed all uphold that their culture respect the dead body. Which is the same with Islam. An Islamic Scholar in the emirate went further to state that it is established in Islamic law that burying the dead is by way of honoring them due to the words of Almighty Allah when He enumerates His blessings upon man,

أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا

أَحْيَاءَ وَأَمْوَاتًا

“Did we not make the earth a home for the living and the dead?”⁵⁰

Islam enjoins burial. There is a consensus among Muslims that burying the dead is a communal obligation which, if undertaken by some, it's the obligation is fulfilled and the sin and responsibility is absolved from the rest. Also, Islam has a unique style of graves and cemeteries that is characterized by humility, simplicity and economy in costs. All these are adhered to in Katagum.

⁴⁹ Al-Nawawi (8/415). 40 Hadith of An-Nawawi

⁵⁰ Al Qur'an 77 (Surah Al-Mursalat): 25-26

However, Islam does not permit delayed burial. It is not permissible for Muslims to delay the burial in order for the maximum number of relatives to see the deceased, as is common practice among other communities. Once death is evident, the dead body should be prepared and taken out of the house for prayer and burial as soon as possible. In this way, contact with the dead body is minimized, which keeps the grief and hurt of seeing the dead down to a minimum. Abu Hurayrah related that the Prophet (SAW) said:

"Hasten the funeral rites."⁵¹

The Qur'an also forbade the spending of orphan wealth as Allah (SWT) says

وَأَتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَيْرَ بِالْطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا



“Give orphans their wealth ‘when they reach maturity’, and do not exchange your worthless possessions for their valuables, nor cheat them by mixing their wealth with your own. For this would indeed be a great sin”⁵²

When it comes to Sallah and Maulud Festival, opinions of people are divided. There were those who view Hawan Sallah and Dambe during sallah to be lawful. According to a scholar in the emirate, Horse riding is considered permissible in Islam. According to the Holy Qur'an:

⁵¹ Sahih Al-Bukhari vol. 2, p. 225, #401; Sahih Muslim, vol. 2, p. 448, #2059; Sunan Abi Dawud, vol. 2, pp. 897-8, #3153; Sunan Ibn Majah, vol. 2, p. 383, #1477; Mishkat al-Masabih, vol. 1, p.338]

⁵² Al Qur'an 4 (Surah Al-Nisa) 2

وَالْعَدِيَّتِ ضَبْحًا ١

فَالْمُورِبَتِ قَدْحًا ٢

By the "adiyat" that run panting, and those that strike fire dashing.⁵³

Most of the commentators suggest the meaning of "adiyat" as "panting horses" on the authority of Ibn Abbas.

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ

٨

And (He created) horses and mules and asses for you to ride and as zinah⁵⁴.

The Arabic word "zinah" means "ornament, amusement, or entertainment." Hence, the horses, mules and asses, in which horses are prominent; are meant not only for riding, but also for breeding and racing.

The place of activities related to durbar is also in the Hadith. Narrated Nafi`:

Abdullah said, "The Prophet (ﷺ) arranged for a horse race, and the prepared horses were given less food for a few days before the race to win the race, and were allowed to run from Al-Hafya to

⁵³ Al Qur'an 100 (Surah Al-'Adiyat) 1-2

⁵⁴ Al Qur'an 16 (Surah An-Nahl) 8

Thaniyat-al- Wada`, and the unprepared horses were allowed to run between Thaniyat-al-Wada` and the mosque of Bani Zuraiq," `Abdullah was one of those who participated in the race⁵⁵

Another scholar stated that the Islam permits all things that are beneficial to the body and do not harm it, and it forbids all things that may cause damage or harm to the body. The Prophet (peace and blessings of Allaah be upon him) said:

“Your body has rights over you.”⁵⁶

An Islamic Scholar in Katagum said Muslims are not permitted to hurt themselves under any circumstances. “Therefore, dangerous games such as wrestling and other fighting duels are not permitted in Islam since they may cause unnecessary harm to oneself and the opponent,” he was quoted as saying. “It is not permissible for a Muslim to hurt oneself in one way or another...dangerous games like wrestling and other fighting could lead to impairment or harm in the brain or the body therefore, it is prohibited to practice such games⁵⁷.”

4.5 Measures used to Curb the Un-Islamic in the Cultural Activities in Katagum Emirate.

It was observed that the local activities in Katagum such as Dambe, hawan Sallah has been merged with Islamic events. Also, the maulud practiced in Katagum is still being criticized by many scholars. Nevertheless, Islam has always recognized local cultures that do not contradicts the basic tenets of Islam. However, when culture is left unchecked the tendency for more innovations that affect religions are inevitable. Hence, the researcher interviewed some people descendants of Katagum emirate on possible measures to be taken to curb differences in the cultural activities

⁵⁵ Sahih Bukhaari, vol. 9 No. 7336

⁵⁶ Sahih Bukhaari, vol. 9 No. 1839.

⁵⁷ Interview with Uztaz Aminu Usman. 18/04/2021 in Azare, Katagum

from Islamic perspectives in Katagum Emirate. The measures they suggested centered around Islamic education, preaching and counseling. Some of the interviewed individuals are shown in Appendix X.

4.5.1 Islamic Education

It was learnt that Islamic education is taken seriously in the emirate. Islamic education in Katagum refer to efforts taken to pass along the heritage of Islamic knowledge, first and foremost through its primary sources, the Qur'an and the Sunnah to the people of Katagum. This education of usually takes place in mosques, schools or universities, and other organizations established by Muslims over the centuries. However, the common practice identified during the interview was that right from childhood, children are enrolled in Islamic schools, locally known as *Islamiyah* where they are given the necessary upbringing⁵⁸. This is expected to help nurture the culture of Islam right from childhood.

A participant in the interview claimed that the emirate is blessed with well learned Muslim scholars. The scholar's help to educated the people of Katagum to learn matters of Islamic faith; and other religious aspects. They also educate those who are not Muslims; about Islam. With this in place, an interviewed respondent upheld that it will be rare to deviate from the ideal teachings of Islam during the cultural activities.

4.5.2 Preaching

The place of constant reminder and learning is taken importantly in the emirate. An interview participant said that preaching is done so that people implement and enforce the rules and laws of Allah S.W.T as stated in the Quran and the Sunnah of the Prophet (SAW). Preaching is also done

⁵⁸ Interview with Aisha Suleiman Al-Qali. 18/04/2021 at his shop in Madachi, Katagum

to call on Muslims in Katagum to engage in righteous activities in all their endeavors. It was learnt from an interview participant that it was a common knowledge that an individual might have devilish temptations from time to time. That is why there is need for frequent reminder from the Qur'an and the Sunnah of the Prophet (SAW). This has made Muslim scholars in Katagum emirate to deliver public preachings/sermons not only on Jumat services but on every opportunity they got. Major outlet through which the people are called to order is by preaching on Radio stations and daily community events.⁵⁹

4.5.3 Counselling

It was learnt during the fieldwork for the study that some individuals or group of individuals that are suspected of deviating from Islamic practices are often invited for counseling by Muslim scholars, community stake holders and respectable individuals in the emirate. The goal of Islamic counselling delivered to descendants of Katagum is finally to gain the blessing of Allah through the Islamic practice of the counsellors in assisting those being counselled to be a blessing to themselves (psychological well-being), their family (healthy relationship) and their environment according to a participant in the interview⁶⁰. Although, it was learnt that convincing people to go for counseling is not always easy. Nevertheless, it has been a measure commonly used to redirect people in to the ideal practice of Islam in Katagum.

4.6 Islam and Cultural Activities

Islam embraces a wide variety of peoples and societies spread over many countries. What they hold in common is membership in the ummah, the Arabic term that designates the totality of the

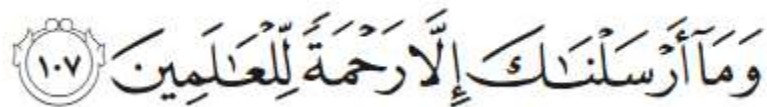
⁵⁹ Interview with Yunusa Bello Giade. 18/04/2021 at his house in Yaju, Katagum

⁶⁰ Interview Sadam Abubakar Bulkachuwa. 18/04/2021 at his shop in Bulkachuwa, Katagum

world Muslim community at any point in time. The ummah originated in Saudi Arabia in the seventh century AD when Prophet Muhammad and his followers made a trek from his home city of Mecca to the farming oasis of Medina to the north. In Medina they joined with the inhabitants of Medina to form a new community. The new community is based on shared belief in one God, called Allah, and in Muhammad's role as a messenger bringing to humanity Allah's eternal message in the form of revelations later collected into the book known as the Quran⁶¹.

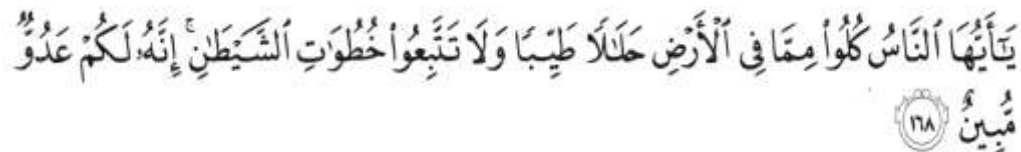
4.6.1 The Position of Cultural Activities in the Qur'an

Islam is a universal religion, as Allah subhanahu wa Ta'ala said in the Quran:



And We have not sent you, [O Muhammad], except as a mercy to the worlds⁶².

In another verse, Allah (SWT) says:



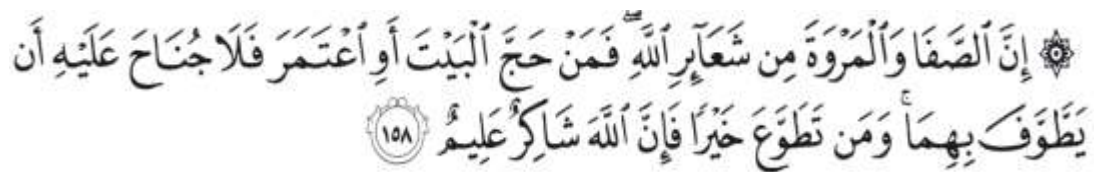
O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy⁶³.

⁶¹ Britanica. Ummah, Islam. Retrieved from <https://www.britannica.com/topic/ummah>

⁶² Al Qur'an 21 (Surah Al-Anbiya). 107

⁶³ Al Qur'an 2 (Surah Al-Baqarah). 168

In the above verses, Allah (SWT) does not address the Muslims or the Arabs. He addresses all of mankind with all its different cultures. Therefore, it is to be expected that Islam can be easily embraced and integrated into all the different cultures that exist in this world. That is what has in fact happened. Islam accepts all cultures around the world as long as they do not contradict its core principles. Thus, in one corner of the world Katagum Muslims can be seen wearing dresses and eating dishes that are very different from Muslims living in Makkah. This goes with the basic principle in Islam that everything is halal unless clearly stated otherwise in the textual proofs. A custom which was accepted and validated by Allah in the Quran is the following:



Lo! (the mountains) As-Safa and Al-Marwah are among the indications of Allah. It is therefore no sin for him who is on pilgrimage to the House (of Allah) or visiteth it, to go around them (as the pagan custom is). And he who doeth good of his own accord, (for him) lo! Allah is Responsive, Aware.⁶⁴

One of the important concepts in Usul al Fiqh is urf (Customs), which entails “the collective practice of a large number of people” that have benefit.⁶⁵ It is taken into consideration as an authority in deciding fiqh rulings. It is used extensively by the scholars for interpreting the Quran. For example, in the following verse the maintenance which a husband must provide for his wife is mentioned:

⁶⁴ Al Qur'an 2 (Surah Al-Baqarah). 158

⁶⁵ Kamali, Hshim Mohammed. **Principles of Islamic Jurisprudence**. 2005 ISBN 0946621829 Pp 249

لِيُنْفِقْ ذُو سَعَةٍ مِّن سَعَتِهِۦٓ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُۥ فَلْيُنْفِقْ مِمَّا ءَاتَاهُ اللَّهُ لَا يَكْفُرُ اللَّهُ نَفْسًا إِلَّا مَآ ءَاتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا

Let a man of wealth spend from his wealth, and he whose provision is restricted- let him spend from what Allah has given him. Allah does not charge a soul except [according to] what He has given it. Allah will bring about, after hardship, ease.⁶⁶

In this verse Allah did not specify the exact amount of maintenance. In this case the amount is determined by the custom of the particular area and the culture of the spouses.

Islam does not support any cultural customs or ideas that contradict its own ideals and methodology. As one example, in Katagum elite culture there is the practice of expensive weddings with free-mixing between of male and female relatives and friends, with dancing and music. This is totally contradictory to Islamic teachings. First of all, Islam discourages extravagance of all kinds and falling into debt, but for organizing this kind of wedding ceremony, the bridegroom and the bride's father usually falls under a lot of debt and there is so much money wasted that could be fruitfully used by the new couple to support the costs and maintenance of their new home and new life together. Also forbidden in Islam is free-mixing between non-mahram males and females, as well as singing and dancing together. Accepting cultural ideals which contradict Islam is just like the attitude of the disbelievers mentioned in the Quran who rejected Islam based on the fact that they preferred what their forefathers did before them. And when it is said to them,

⁶⁶ Al Qur'an 65 (Surah Al-Talaq). 7

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ
ءَابَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧٠﴾

Follow what Allah has revealed,” they say, “Rather, we will follow that which we found our fathers doing.” Even though their fathers understood nothing, nor were they guided? ⁶⁷

A custom of the pagans which was clearly forbidden by Allah in the Quran is the following:

وَلَا تَنْكِحُوا مَا نَكَحَ ءَابَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ
فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا ﴿٢٢﴾

And do not marry those [women] whom your fathers married, except what has already occurred. Indeed, it was an immorality and hateful [to Allah] and was evil as a way. ⁶⁸

Allah does not punish us for things which are beyond our control, for example our genetic make-up. But He does take into account the things which are changeable. Therefore, it is upon us to look at our individual cultures and customs critically, take whatever is good from it and leave those things which contradict Islam.

⁶⁷ Al Qur'an 2 (Surah Al-Baqarah). 170

⁶⁸ Al Qur'an 4 (Surah An-Nisa). 22

4.6.2 Comparison between the Islamic Jurisprudence and Contemporary views Towards Cultural Activities

Muslims around the globe resort to the scriptural texts and sources and adopt the religious practices and rituals of Islam in a harmony and unity that consolidate them into one faithful ummah regardless of their cultural background, ethnic origin or national identity. The dynamic part of Islam comes in the form of diversity and manifests itself in two levels. The first level is interpretational diversity of scriptural texts. It is this diversity that led to the emergence of the various schools of jurisprudence. The second level of diversity is cultural. The fact is that the principles of Islam, when it comes to social affairs and dealing with people, has always been guarded with and subject to cultural traditions and customs.

Throughout Islamic history, Muslims in Africa and Asia maintained their way of life without transgressing the principles of Islam and kept the Shariah intact. A process of cultural selection went underway to keep what did not contradict Islamic principles. Consequently, Muslims in their different societies did not abandon their cultural practices altogether and this is evident with Arab Muslims, Turks, Asians and Africans. Western Muslims are no different as they are trying to create a Western Islam that fits the Western culture yet preserves Islamic principles. This process encourages people to observe their cultural practices with a critical eye, selecting only those cultural practices that do not contradict Islamic principles and that respect its religious creed.

Separating between culture and religion is not an easy job especially for the first-generation Western Muslims though it is easier for the second and third generations since they were born and raised in the host country and are more apt to adopt its culture and absorb its language. This may result in a generational conflict because new generations are not satisfied with some of the

elements of the culture their parents carried from their country of origin. These elements are seen by younger generations as both un-Islamic and contradictory to the culture of the host country that they are more familiar with. This process of acculturation and cultural integration occurred in many countries where Muslim minorities reside. The new Muslim generations in Europe and the US are fully embracing Islamic principles, adhering to their Western culture and equally proud of their European and Western heritage. Hence, there is no reason for Muslims in Katagum not to embrace their culture as long as it is halal (lawful).

4.6.3 Application of Islamic Position to Cultural Practices

When it comes to belief, doctrine and practice, Islam is one and unites all Muslims across the globe on the basis of the Quran and Prophetic sunnah which form the foundational bedrock of the Shari'ah. Muslims around the globe resort to these scriptural texts and sources and adopt the religious practices and rituals of Islam in a harmony and unity that consolidate them into one faithful ummah regardless of their cultural background, ethnic origin or national identity. Nevertheless, hadith and Qur'an remain a guide for Muslims when engaging in any activities. Hence, Muslims should apply Islamic position to determine which activities they are to engage in.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary of the Findings

The study conceptualized culture to represent the beliefs and practices of Katagum, while society represents the people of Katagum who share those beliefs and practices. Neither society nor culture could exist without the other. Nevertheless, it was understood that the attitude of Islam to local cultures is that of accommodation and rejection. Islam accommodates local cultures if the culture is compatible with the Islamic tenets. It rejects the indigenous culture if it is contrary to the belief system of Islam. This position of Islam notwithstanding, there is a school of thought which is of the view that acceptance of Islam should not cause a break with the past; rather it should be an addition to the former religion. According to this view, it would not matter if a Katagum Muslim shows interest in religio-cultural festivals by joining the crowd at least and by partaking in the rituals at best. This view is not plausible as it amounts to giving tacit approval to syncretism which has no basis in Islam.

In view of the above, the focus of this work was to critically analyze some cultural activities that are antithetical to Islam in Katagum from Islamic perspective. Therefore, the work is to examine the stands of Islam on the cultural activities common in Katagum Emirate. Cultural activities are numerous; however, the study was limited to cultural activities such as marriages, bridal gifts, naming ceremony, hawan sallah and danbe. This is because, people are adopting more of western culture into these activities. It is therefore of importance to relate these activities from Islamic perspectives.

The study area, Katagum was founded in 1830 by the family of Mallam Lawal who was the father of the first and second Emirs of Katagum; Mallam Bunni, Today Katagum is a town, and Headquarter of Katagum Local Government Area of Bauchi State and also a traditional Emirate among the major four emirates in Bauch State since the 19th century. Katagum is located on the Northern Bank of the Jama'are River, which is a tributary of the Hadejia. Katagum is a separate and distinct LGA south of the Zaki LGA from which it is separated by the Itas/Gadau LGA. It has an area of 1,436 km² and its administrative centre is Azare. The LGA is bordered by Gamawa, Itas-gadau, Shira, Giade and Misau.

Katagum has a population of 295,970 as at the 2006 census. The population are predominantly Muslims, and are primarily of Hausa, Fulani, and Bariberi (Kanuri) tribes. The main economic activity is agriculture. Christianity also has a strong presence here. The people's culture in the emirate is influenced by Islam which placed high premium on respect for the elders by the younger ones. Their marriages are conducted in accordance with Islamic injunctions while the major languages for communication are: Hausa, Fulfude and Kanuri, and the main food and cash crops are beans, groundnuts, cotton, maize, millet, cassava, guinea corn. Katagum's land is very good for farming. The Emirate is largely inhabited by Hausa\Fulani, Beriberi, Karai-Karai, Lerewa and Badawa while the prominent among them are the Hausa\Fulani and Beriberi who are said to be friendly and accommodating to visitors. These people are easily identified when they appear in the common apparel worn by old men such as big-flowing gowns with inner jumper and long trousers with long red caps with turbans to match while the young ones go in Kaftans, long sleeve shirts, long trousers with embroidery and 'Zanna' caps. The women simply wear long wrappers, blouses and another big wrapper to cover up in an Islamic fashion. In addition to that, the Hijab of nowadays is mostly in use.

After the examination of the stands of Islam on the cultural activities common in Katagum Emirate, it was found that wrestling (dembe) hawan sallah has been merged with Islamic festivals. Wedding, naming and funeral activities in the emirates are in tandem with the teachings of Islam. Although, extravagant weddings, delayed burial and sinful acts during festivities contradicts Islam practices.

5.2 Conclusion

As a result of the findings, it was concluded that Islam has shaped how cultural activities is being carried out and the periods in which cultural activities are carried out in the Emirate. For instance, Hawan Sallah and dambe are now associated with Idil-fitri and id il-adha celebrations. Also, the simplicity in burial rites and naming ceremony are more or less adopted from Islam. However, delayed burial and extravagant wedding ceremony and maulud practices in the area remain a bone of contention as opinion of scholars are divided about it. However, Islamic education, preaching and counseling are used in Katagum emirate to prevent people from deviating from Islamic tenets.

5.3 Recommendations

The findings of the study led to the following recommendations

- i. Wedding and naming ceremony programmes should be done based on the laid down principles of Islam
- ii. Festivals that promote sinful acts should be changed with those with less problems. In the cases where this is not possible close monitoring should be done to ensure security of life and properties
- iii. More effort should be made to intensify the teachings of Islam to both the children and adults of Katagum emirate.

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APPENDIX I

QUESTIONNAIRE

1. Name of the participant: _____
2. Gender: _____
3. Age: _____
4. Occupation: _____
5. What are the cultural activities involved in marriages in Katagum?
6. What are the cultural activities involved in bridal gifts in Katagum?
7. What are the cultural activities involved in naming ceremony in Katagum?
8. What are the cultural activities involved in funeral in Katagum?
9. What are the cultural activities associated with Sallah in Katagum?
10. What are the cultural activities associated with Maolud in Katagum?
11. . What is the stand of Islam on cultural activities involved in marriages in Katagum?
12. What is the stand of Islam on cultural activities involved in bridal gifts in Katagum?
13. What is the stand of Islam on cultural activities involved in naming ceremony in Katagum?
14. What is the stand of Islam on cultural activities involved in funeral in Katagum?
15. What is the stand of Islam on cultural activities associated with Sallah in Katagum?
16. What is the stand of Islam on cultural activities associated with Maolud in Katagum?
17. How is the cultural activities involved in marriages perceived in Katagum?
18. How is the cultural activities involved in bridal gifts perceived in Katagum?
19. How is the cultural activities involved in naming ceremony perceived in Katagum?
20. How is the cultural activities involved in funeral perceived in Katagum?
21. How is the cultural activities associated with Sallah perceived in Katagum?

22. How is the cultural activities associated with Maolud perceived in Katagum?
23. What is the comparison between the stands of Islam on the cultural activities with how the cultural activities is perceived in Katagum Emirate?
24. What are the measures used to curb the differences in the cultural activities from Islamic perspectives in Katagum Emirate?

APPENDIX II

INFORMANTS

Bashir Ismail Shira, (50 years), lecturer of Aminu Saleh College of Education Azare, Shira local government, Bauchi State.

Al-qali Ghadima Misau, (45 years), Class Teacher of Government Science Secondary School Azare, Azare Local government, Bauchi State.

Yunusa Bello Giade, (47 years), Class Teacher of Government Day Secondary School Giade, Giade local Government, Bauchi State.

Musa Adamu Butcher Azare, (40 yrs), Azare market, Azare local Government, Bauchi State.

Amina Musa, (45 years), Mai Kura Tandu Road Nasarawa West, Azare local Government, Bauchi State.

Aisha Suleiman Al-qali, (41 years), Baba Attani Road Azare, Azare Local Government, Bauchi State.

Sadam Abubakar Bulkachuwa, (50 years), Azare Local Government, Bauchi State.

Alhaji Musa Dada, (70 years), Fomfom Shanu Azare, Azare Local Government, Bauchi State.

Alhaji Musa Ibrahim Bulkachuwa, (55 years), Azare Local Government, Bauchi State.

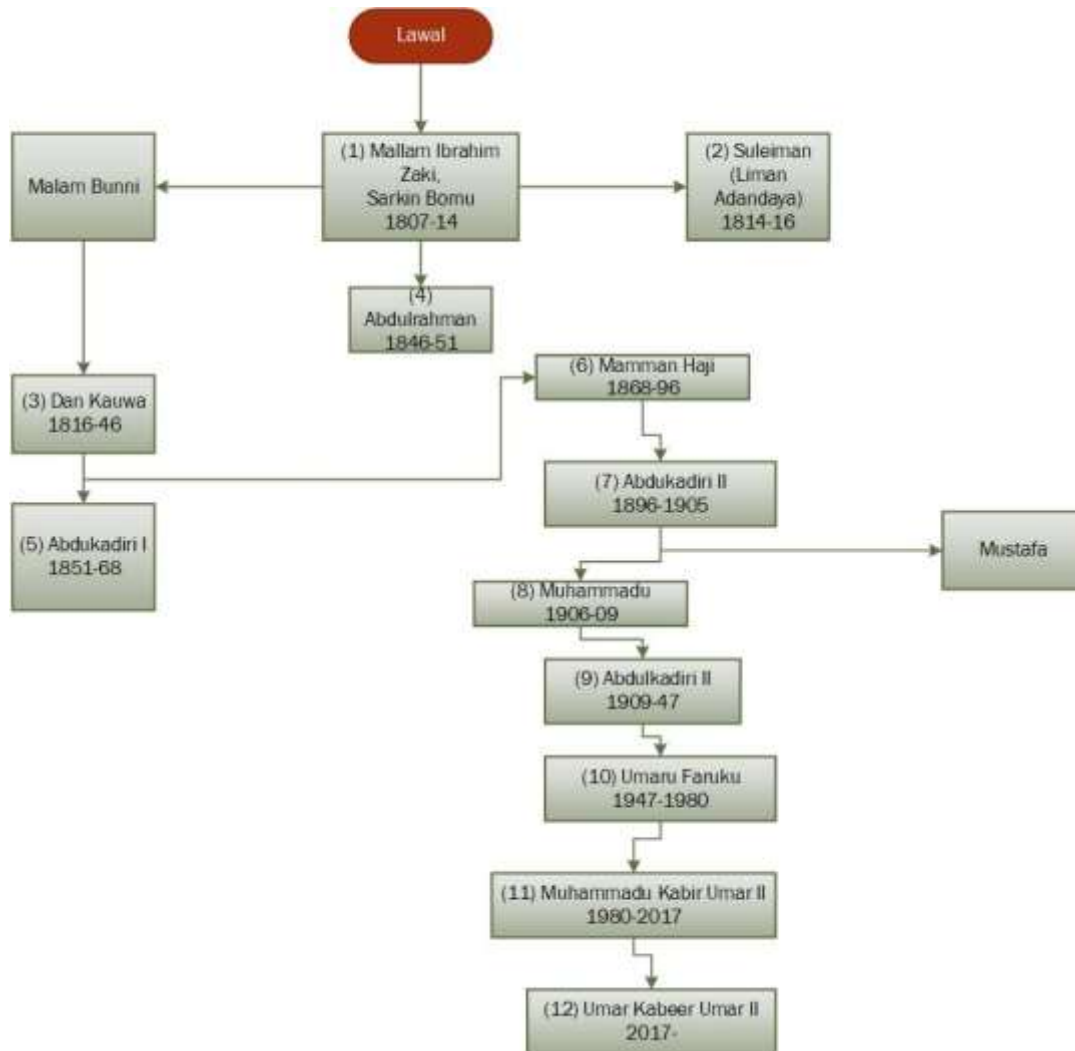
Sa'adu khalid, (60 years), Zaki Local Government, Bauchi State.

Kabiru Mohammed Dahuwa, (76 years), Azare Local Government, Bauchi State.

APPENDIX III

the succession of the subsequent emir of Katagum are shown in Figure 1.

Figure 1: The Emirs of Katagum⁶⁹



⁶⁹ Dennis Murray Last. **The Sokoto Caliphate**. Longman Group Limited, London. 1967. Pp 1-280