

ISLAM AND SOCIO CULTURAL
PRACTICES AMONG THE PEOPLE OF
GROGIFU

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TITLE PAGE

ISLAM AND SOCIO - CULTURAL PRACTICES
AMONG THE PEOPLE OF GBOGIFU

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APPROVAL PAGE

This research topic has been read and approved as meeting the requirements of the Departments of the Department of Islamic Studies, Niger State College of Education, Minna for the award of Nigerian Certificate in Education (NCE).

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DEDICATION

This Project work is dedicated to our beloved
Parents Late Alhaji Mohammed Isah, Hodiya Mama Patima,
Alhaji Jibril and Hodiya dadi.

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We give immeasurable thanks to Almighty Allah for giving us the inspiration, infinite guidance and for his mercies now and always.

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CHAPTER ONE

INTRODUCTION:

The aim/intention of writing this project is to give future researchers the knowledge of socio and cultural practice of the people of Gbogifu after critical research through our leaders and historian about religious life of Gbogifu people.

Gbogifu is a village as far as we know there few religions record written about socio cultural activities of Gbogifu.

We therefore decide to write on fascinating of Gbogifu people.

With this project the reader will be fully convinced that despite the foreign ideas and customs the way of lives and customs of Gbogifu people is still fresh or refuse to fade away.

Of recent in some cities, town and villages Nupe have neglected their socio cultural ways of lives for western culture this could be seen in their mode of dressing respect for parent leaders and the way they go about their courtship and even the celebration of naming ceremonies. A foreigner to Gbogifu need not to ask about socio-cultural and religions norm. The women and men you see portray (their dressing speech the food they eat and

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mode in which they seek and organize marriages and naming ceremony is the example of typical Gbogifu man and woman the mode of interaction between the people as so cordial that is difficult to identify two foes.

The Gbogifu people are accommodating obedient generous, polite they are renown for their generosity.

ABSTRACT

The aim of this study is to look at Islam and socio cultural practice of Gbogifu people.

The whole study is divide into five chapters, chapter one deals with the objective of the study significance of the study, statements of problems limitation methodology.

Chapter two deals with the historical background of Gbogifu the meaning of socio cultural meaning of religious life and impact of religion and socio cultural practice of Gbogifu people.

Chapter three deals with some popular aspect of the practice of Gbogifu people such as marriage seeking engagement bride price.

marriage ceremony unreeling the bride and other. While chapter four deals with pregnancy naming ceremony, child upbringing. chapter five deal with recommendation and conclusion.

OBJECTIVE OF THE STUDY

The main objective of study are to provide elaborate knowledge of socio-cultural and religious lives of Gbogif it will enable researchers to know the meaning of socio-cultural and religious aspect of the lives of these people.

The people will also be high lightened about the pride in upholding to ones socio cultural norms despite western culture.

The project will also appeal out other aspect of the lives of the people and how religion influences some aspect.

SIGNIFICANCE OF THE STUDY

This study is very significant because it deals with the aspect of religion and socio-cultural practice of the people of Gbogifu e.g. historical background **socio-cultural practice etc., therefore this study is significant in many way.**

This is very significant to the student of history it will assist them in knowing the historical background of the people of Gbogifu.

This study is significant to the student of Islamic Studies because it will assist them in knowing the religions and socio-cultural practice of people Gbogifu.

The study is to help the student of sociology because it will assist them in knowing the socio-cultural practice and religious lives of the people of Gbogifu.

The study is significant to the layman on the street because it will help him know the socio-cultural practice of the people of Gbogifu.

STATEMENT OF THE PROBLEM

The problems solved in this research are many but the salient ones are as follows:

1. What is the historical background of the people of Gbogifu?
2. In what way does Islam contribute to ways of life of the people of Gbogifu?
3. What are the socio-cultural practices of the people of Gbogifu?
4. What is the definition of socio-cultural practice.

HYPOTHESIS:

1. Gbogifu has a historical origin.
2. Religion has no impact on the socio-cultural practice of the people of Gbogifu.
3. Marriage and naming ceremonies are mainly based on cultural background of the people of Gbogifu.

4. The people of Gbogifu have no traditional before the coming of Islam.

SCOPE AND DELIMITATION OF THE STUDY

This study covers the research on the religion and socio-cultural life of the people of Gbogifu from the period the village Gbogifu was founded from its pre Islamic era till Islam and the impact Islam had on the local community.

The socio cultural practices like worship festivals ceremonies, and dresses etc.

The delimitation of this research is that this study is only restricted to Gbogifu village. However, mention may be made to certain communities because of their geographical boundaries with Gbogifu.

LITERATURE REVIEW

The study is an in dept research into the past and present day socio-cultural religious life of the people of Gbogifu.

The literature review will focus on both the past and present socio-cultural and religious life of Gbogifu people.

According to Mallam Shaba Gbogifu when discussing marriage ceremony in Gbogifu (1983) page 15 "a serious social issue in Gbogifu was spread of a white cloth to consummate marriage in order to determine the chastity

of virginity of the girl by drops of blood".

An important aspect that provokes attention is the impact of religion on the existing socio-cultural attitudes of the Gbogifu people.

As studied Shaba Gbogifu (1985; P.19) while presenting a paper on marriage in Gbogifu "The present day Gbogifu youth tend to prefer to choose girls of their choices than allow parents to choose for them".

Among the youths of Gbogifu of who were already married seventy eight percent were charity marriages (i.e. wives chosen by parent for their grooms) and among every twenty marriages about seven often breaks. This is due to absence of courtship between the boys and girls before marriage the parent decide who marries who the boy pay saddq i.e. dowry to the girl as Allah say "Give tne woman on marriage their dower as obligation Q 4:4.

Further work on socio-cultural lives of the Gbogifu people is put forward by Ustaz Aliyu using Isa Nuhu's paper presentation (1979 page 3) at an annual youth symposium "over twenty percent of the marriages in Gbogifu in the last two decades have dissolved. In most households now exists a divorce. This is because those marriages were not done on the sound foundation of love and admiration.

Many criticisms have been leveled against the leveled socio-cultural lives of the people of Gbogbi.

Alhaji I. Kuro (1976) wrote in the Gaskiya tafi Kobo of February 12th, 1970 that people should not only go by what is in vogue or what we see our forefather's doing, but also try to consider the economic situation, if a marriage will cost and last as this only affluent men will marry then" the process from "yawowau shikpe" Kpatishe, Yaworufadan, Yawopa Iawojo, Bayaworufada etc., are quite exorbitant.

sheikh M. Chata (1988 in a Friday sermon) said the way and manner you dance and celebrate together in ceremonies is Bidl'a (innovation) the scholar out rightly condemns the gathering together of men and women to do anything other than religions act as an innovation, for Allah to the prophets wives "And stay quietly in your houses, and make not a dazzling display, like that of the former times of ignorance" 33:33 obviously no ceremony is celebrated today in Gbogbi without inviting an artist to perform to the pleasure of the celebrant (s) except in some few houses like houses of late and present Imams or other renowned Sheikhs or scholars.

Bala Tanko, a student of Sociology University of Nigeria, Nsuka (March 2001) wrote an open letter to the Community council condemning the "Woriwo" festival 'Hee said "What sense is there in first ploying and chasing each other with fire": Woriwo is an annual festival in Gbogifu usually done in the first Islamic, month of Muharan. Young boys and girls play and chase each other with fire, it is usually done in the night and last for about two weeks.

This project stands to change positively some major aspects of the socio-cultural and religious lives of Gbogifu people which includes, model of marriage, ceremonies, traditional festivals, superstitious beliefs etc. The quotation from writers speakers and observers were quoted significantly to awaken a sense of change in those socio-cultural aspect of Gbogifu people that are crude burdensome and primitive some quotations goes to show that some aspects of their lives do really tramps on people's fundamental human rights. Above all as students of Islamic studies we see that some aspects are harsh and do not confirm to Islamic teaching. Islam to every Muslims is a complete way of life and an embodiment of the code of life which Allah, the creator and lord of the universe, has revealed for the guidance of mankind on Q57:25. All say "we have sent our messenger with explanation and sent the books with that so let mankind may

conduct himself in fairness "Also in Q59:7 Allah states that "whatsoever the messenger gives you, take it, and whatsoever he forbid you abstain from it" A hadith of prophet (P.B.U.H) supports this verse.

"If anyone of you sees an evil, he must change it with his hand. If he is not able to then he should do so with his tongue. And if he is not able to then with his heart and that is he weakest faith" reported by Muslim.

METHODOLOGY

The methods used for data collection in the compilation of this work includes secondary sources of data collection i.e. data already collected regarding other peoples facts and opinions secondary data are also data received on one or more stages from their original source data already collected and tabulated i.e data collected from previous investigation or research project.

we choose to use the secondary data collection because of the following advantages:

1. Data is obtainable in much greater bulk than then other data that any researcher or team of researchers will be able to obtain from original source.
2. It is structured so that the researcher can ignore irrelevant materials and use only the data that is related to his work.

3. The collection process is less time consuming.
4. It saves cost appreciably.

The Disadvantages Associated with Secondary Sources of Data are:-

1. It is difficult to determine whether the data is up to date or not.
2. There could be variation in the definition of terms (i.e reasons for collecting the data may not be the same).
3. Lack of reliability of the sources.

Also face to face interview and discussion to obtain additional information for the study was conducted for example, some elderly men and traditional title holders were approached for detailed information on the knowledge of the socio-cultural and religions lives of the people of Gbogifu.

Interview means meeting with somebody for formal consultation or examination e.g. between employers and applicants for post, meeting of a reporters writers or researcher with somebody whose views are needed.

The advantage of interview method is that it yield for more satisfactory result than any other method but the disadvantages of interview method is very costly.

We choose to interview the elderly men because of their ages they have seen or would have seen much of the event of the society hence they would be able to tell better history of socio-cultural practice of Gbogifu in the past compared to present day practices.

Traditional title holders were interviewed because they were. The custodians of the traditions of Gbogifu and could also give a good history of the socio-cultural practice of Gbogifu and what it is today.

Important personalities, like Utaz and Imams, Scholars were also interviewed to obtain information on the influence of religion on the socio-cultural practice of the people of Gbogifu.

Written texts newspaper history books were also source of additional and useful information.

CHAPTER TWO

HISTORICAL BACKGROUND OF GBOGIFU

Gbogifu was founded in 1862 when some Doko Christians migrated from Doko and settled near the river where they converted to islam. The village is about 20 miles from Gbaran village.

Gbogifu was more of compound than a village in its early years, it attracted more people to the river were a huge opportunity for fishing.

As in every society when more settlers arrived the need for a village head arose this was to ensure law and order in the village.

Less than 10 years after the evolution of the village the people were able to come together, and select a leader he was to be crowned zhitsy otherwise known as a village head the zhitsu was selected and his responsibilities were to handle the affairs of the village such as fishing farming land distribution of land conflict resolution and good hunting must be carried out. The Zhitsu was by name Mohammed Nma Kolo Mohammed Nma Kolo's reigned from 1869-1920 he was know for humanity and generosity as it was reported that no stranger visited Gbogifu and returned empty handed during the regime of Mohammed Nma Kolo.

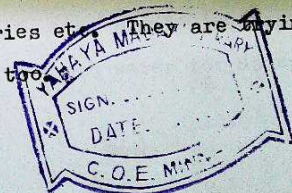
In 1921 a new Zhitsu was appointed by name Moh'd YA'U he was a bit tough. It was during his time that

fishes were dying people believed that he was using witch craft to kill the fishes the zhitsu died in 1978. Ibrahim Ndajuru succeeded Moh'd YA'U. Ibrahim Ndajuru was succeeded by Usman Ndu Zhitsu who was very religions and kind. He lived with people peacefully and loved peace but died in 2001.

That brings about the present zhitsu by name Yandigi Baba who is ruling presently he is ruling with sincerity he is faced with the problem of land dispute between Lenfa and Gbogifu people. The two villages are fighting themselves over the peace of land.

Originally the first zhitsu said the land belong to the people of Gbogifu but Lenfa people disagree with that fact so they are still battling themselves about the land and about 3 people lost their lives that case was brought to High Court Minna, the layers in charge are still trying to resolve amieably.

It is worth nothing since the founding of Gbogifu Nupe dynasty all along there has been peaceful co-existenc between it big and small neighbour though not without some minor disagreement and dispute but resolved amieably while cases of land disputes, boundaries etc. They are trying to resolve them diplomatically too



Climate: Gbogifu has river Edu it's area cover up to Patigi, Gbogifu experience wet and dry season, the wet season starts from April/May to October the village experiences the heaviest rainfall in July and September. The cold and dry harmattan winds usher in the dry season which gradually becomes hot between March and May before rain.

Farming: Gbogifu is blessed with a vast fertile land; therefore farming is the part of their occupation. They grow rice maize, Guinea-corn millet, cassava, groundnuts and other cash crops.

Hunting: The people of Gbogifu are also blessed with animals they hunt for animals for their consumption so also to trade some out.

Education: In Gbogifu village they have Makaranta i.e. Quranic School where Quranic lesson are taught, but for Western Education they go to neighboring village near Gbogifu called Obara about 20 miles away from Gbogifu the students go on Sunday and return home on Friday evening. They stay over because of the distance.

Source of Water: The source of water supply in Gbogifu is Edu river where people go to fetch water for domestic use.

Fishing: Is the major occupation of Gbogifu, they catch fishes through (3) main source - fixing of net from night till day break.

2. Blocking certain portion of water the fisher men will then put their hands into the loamy soil of the river and start searching for fish with their hands.
3. By Using Hook:- The fisher men, fix-hook to the wrope then tie it to a strong stick, they will then fix earth worm or tape worm to the head so that when the fish starts eating it the mouth gets hooked up.

THE MEANING OF SOCIO-CULTURAL PRACTICES

To simplify the meaning of the term socio-cultural it is necessary to first define what is socio and culture for easy understanding of this project.

Socio: Is literally prefixed of society or sociology it is shortened for the word social it studies the behaviour of both man and animal living in groups e.g. social, ants social cattle's and man as social being that lives together in cities towns villages and as communication or societies the social aspect of people shows how they live. What they do how things influence their life, people as well as traits or customs around them.

Man does not live alone he lives in a place and among people where he live is his physical environment and both affects his life. More so men lives and works in two types of surrounding. The surrounding made up of things created by nature is known as physical environment e.g. water, land, climate vegetation and atmosphere while social environment consist of things created by man e.g. culture, which includes dresses houses language music religion education values and behaviour.

Culture:- Is all, the art, beliefs social institution e.t.c. and characteristic of a community race, bribe etc., culture is the sum total of people's way of life it is usually passed on from one generation to another. It can be grouped into material and non-material culture material culture consists of products of man's industries on earth e.g. cutlasses, hoes, dress, carved status, literature etc. While non-materials culture consist of things that cannot be seen but which are accepted as part of our ways of life e.g. religions languages. Music Norms and values etc. We have divergent culture in Nigeria because we have several tribe or ethnic groupings

RELIGIONS LIFE

The belief in existence of super natural ruling power, the creator and controlled of the entire universe who has given man a spiritual nature, which continue to exist after the death of the body.

Religions life is to have faith in one God and worship according to the teaching of that religion and be devoted to that one God.

Ones mode of behaviour or pattern of life according to his religion in his religions life ones religion stipulates his complete way of life every religion stipulates it's behavioural code.

The three main religions in Nigeria are: Traditional religion Christianity and Islamic religion.

PRE-ISLAMIC RELIGION AND SOCIO-CULTURAL PRACTICES

Muhammed Nma Kolo came with the gospel of one God Allah and that prophet Mohammed (PBUH) is his messenger this new faith was to the Gbogifu people as exactly as Prophet Mohammed's because even one of the Ehtsu had it during his time he was using his own to stop people from fishing.

Ega was used among farmers when they realize somebody from product is good the place a charm of thunder in the farmer just to destroy the farm owner and the farm product.

All these were wickness and evil practices among the people of Gbogifu before Islam.

IMPACT OF RELIGION ON SOCIO CULTURAL LIFE OF THE PEOPLE OF GBOGIFU

Before we dwell into the actual impact of socio-cultural lives of Gbogifu. What is impact?

Impact: When a new idea, method or theory is formed, its work ability tends to affect the old or existing one. Impact is the result or influence of change.

However impact can be defined as the influence resulting from a new idea or theory. It can be seen also as a strong effect or an idea, or method on another body. Also the introduction of science and technology in Africa (through Western Education) has agreed influence or impact on the crude or traditional Africa technology. The local farm tools like hoes, cutlasses, donkeys and cows used for farming was replaced with fertilizer e.g. NPK urea etc.

One can also say that electricity has impact on lives of many.

Religion:- Is one of various system of faith and worship based on the belief in the existence of a supernatural ruling power, the creator and controller of universe, who has given to man a spiritual nature which continues to exist after the death of the body e.g. Islam Christianity and traditional religion.

The people of Gbogifu are predominantly Muslims. They practice the religion of Islam as brought and taught by prophet Mohammed (SAW) a descendant of the Qurashian in the Arabian Peninsula.

The religion of Islam came to Nigeria through North Africa. Islam teaches the belief in one omnipotent God Allah (SWT).

Those who follow the code Qur'an revealed by Allah (SWT) because a Muslim (believer) and one who refuses to follow it becomes a Kafir (disbeliever).

A man joins the fold of Islam by honestly believing in God and professing faith in the oneness of God and the prophet hood of Muhammad (SAW) Both those beliefs are epitomized in the declaration of "Kalmatul Shahada" in the la'ilaha'illah-lah muhammadir ur, Rasalullah. There is no God except Allah(SWT) and Muhammad peace be upon him and his messenger).

After that a Muslim must adhere to the following pillars of Islam:

1. Belief in God Allah
2. Salat i.e to pray five times daily
3. Fast during the month of Ramadan
4. Zakat Arns giving if one has the means
5. Pilgrimage to Mecca when one is capable of doing so. So Islam is not only religion but also a way of life it is this way of life of Islam that has impact on the socio-cultural life of the people of Gbogifu.

The Islamic religion as practiced by the people of Gbogifu has impact on their socio-cultural aspect of life

Dresses:- The traditional dresses among the people of Gbogifu was commonly "Bente" (little cloth covering just the private parts) "töbigi" the formed was wore by men



while the later was to wore by women.

Men and women go about in their bente and tobigi with their breast and hair uncovered until the advent of Islam.

Islam came and replaced the traditional dresses to more modest ones that covers all body, the men wear kaltans with trouser and caps the elder wear it with turbar the women wear dresses covering ankles covering their dresses with veils gelle or lujabs as Islam teaches

Islam made it compulsory on a Muslim woman to cover her head completely and Islam forbids here exposing it. This was clearly stated when the prophet (PBUH) had the night journey from Mecca to Heavens (NISRA) said I saw a woman hanged by her hair and brain was boiling because of affliction, then Fatima (May Allah be pleased with her) ask. What was the deeds of that woman use to expose her hair to some distant man" reported by Al' Trimidlu.

With this Muslims women in Gbogifu that must go out most be seen always in her veil or Hijab until she return for Allah said that the believe my women should cast the outer garment over their person (when out of doors) Qu.33:59 also Muslims reported that prophet (SAW) as saying. There were some women that use to wear a tight and transparent dress and they will never go to paradise nor ever reel 1's small.

Language:- Is an important aspect of culture it is what distinguish one group from another the people of Gbogifu speak Nupe and very few understands Hausa. With Islam majority understand Arabic because is been spoken in Quranic school so it helps them in communication

Marriage:- The legal union of a man and woman as husband and wife is marriage. This union or affairs takes places all over the world. The manner, mode or style differs according to tradition/customs religion of where one belongs.

The then Gbogifu before the religion of Islam their marriage was a Bida because they were converts so they did not know much about the Islam i.e. marriage during that time was easy because all they do is when a boy impregnate a girl they inform their parents and then come together and agree on the date that the wedding will take place while other do not pregnant a girl but all they need to do is to run away, with the girl, if after telling his father the father do not agree. The boy will run away with the girl with that for securing reason the parent will send people to look for them and get them married to each other.

The teenage boys and girls celebrate with their parent and old men and women by drinking "Munge" palm wine and dancing all together. With this they are husband and wife forever as customs or tradition of those days

demands. Islam sees marital life as an interesting and a necessary institution not prescribed only for the satisfaction of sexual appetite but it was instituted in the first place as a safe guard against lewdness and secondly as a means of procreation the legal basis for marriage, prior to scholarly consensus and the sunnah is stich quranic verses as:

"A among his signs is this, that he created for you mates from amongst yourselves, that ye may dwell in tranquility with them, and he has put love and mercy between your (hearts) verily in that are sign for those who reflect" O you young people whoever can afford marriage should marry, for that will help him lower his gaze and guard his modesty (i.e private parts from community illegal sexual power" reported by Abdullahi Ibn Mas'ud Islam have commanded that we marry and of course the Islamic way of marriage was preached by a quantity of ustaz and Zhitsus who condemned the traditional ways of marriage.

The marriages according to Muslims rites were established. Islam established five pillars as necessary as necessary condition for marriage one is forbidden to take in marriage his mothers daughters, sister, paternal and maternal aunts that the daughters of your brothers

and sisters, your foster mothers, your foster-sisters, the mother of your wives, your step daughters who are in your charge, born of the wives with whom you have kin (it is no offence to marry your step daughters if you have not consummated your marriage with their mother) and the wives of your own begotten sons, you are also forbidden to take in marriage two sister at once 'Allah is forgiving and merciful'. The evil, indecent and abominable tradition of the former Gbogifu had no reservation in terms of who marries who.

Marriage formula, Engagement:- Islam permits and recommends that the person who intends to get married to look at the woman whom he has chosen to be his bride. Islam does not recommend a man to get married blindly otherwise he might be surprised with something he does not like. Abulturayrah reported. "I was with the prophet when a man came and told him that he was going to get married" The prophet going to get married" The prophet (PBUH) asked him "Did you look at her" the man said "No" the Wolliy:- The quaidian no marriage contract can be valid without the consent of the quardian.

Saqaq" Dowry, no marriage is valid without dowry. It is determined by agreement in marriage contract. The dowry is not only essential but a necessary condition for marriage as stated in the Qur'an Q4:4 that "Give the woman

(on marriage) the dower as an obligation" therefore even if the woman agrees that the marriage could be contracted without dowry, it will not be acceptable by the Islamic jurist but she is at liberty to drop any part of the dowry. The minimum amount required by the Islamic law is a quarter of a gold dinar, which is now equivalent to 22300 on thousand two hundred and thirty three naira Nigeria currency.

Validity of the prospective husband wife. The bride must be clear of the things that make her marriage unlawful she should not be 'forbidden to marry him according to Islamic law for Allah prohibited marriage between certain men and women as in Q4.22-23 "Hence fort you shall not marry the woman who was married to your father prophet said, "Go and have a look at her before you get married".

Islam forbids a woman to give herself in marriage there should be a guardian who at the engagement proceedings where the man or groom is expected to give his daughter's hands in marriage saying "I seek you, slaughter hand in marriage" the girl or bride will answer "I accept your hand in marriage" Her the guardian will say "I marry you to my daughter" and her name should be mentioned. The groom or his reprehensive will reply, "I accept her marriage to me" The hadith of the prophet (PBUH) repeated by Ahmad saying substantiate.

This proceeding: "Marriage is invalid without a guardian and two upright witnesses - invalid is a marriage without a woman's guardian. The prophet (PBUH) repeated this statement thrice. Today most marriage in Gbogifu is conducted according to Muslim rites as discussed above.

CHAPTER THREE

There are various aspects of the lives of the people of Gbogifu as it is with other ethnic groups in Nigeria. This chapter shall discuss the most interesting aspect of life of the people of Gbogifu. Which is marriage.

Marriage is one of the social institutions in our society today. It could be defined as the union of a man and a woman as husband and wife. There are many reasons for marriage. However, in Nigeria the main reason is to have children, other reasons include acting as a comforter, a counselor to each other in every day life improving the status of man and the woman etc.

In Gbogifu marriage system is mostly polygamous. A man is entitled to four wives.

The people of Gbogifu practice any of the following three kinds of marriages:

INTRA MARRIAGE:- Within the same family this type of marriage is usually found where the couple's parents are related. In order to keep the chain of relationship and for other social and economic reasons, coursing are encouraged to marry in Nupe land. Firstly, it is believed that marriage within the family strenghtens its tie and increases love and regard for relationship. This type of marriage also curtails the arduous task and at times, hot argument that follows the search of a girl for one's son

from outside the family. In intra (relationship) marriage, it is also believed that money spent is considered money retained within the family. In this type of marriage, there is not any difficulty at all, the only thing the family will do is to hold a meeting and get their children married instead of going to another family where a lot of money will be demanded.

YAWOSADQA"-CHARITY MARRIAGE: This type of marriage is where the parents will conclude all necessary preparation to marry out their daughter without telling the girl who will be her husband. On the day of the marriage rites, the marriage will be set with the name of either the man the parents wish to give their daughter for marriage or in the name of Muhammed, when they do not want to reveal the name of the boy proposed to the girl. Everything is kept under strict confidence.

In the evening the bride will be mounted on the back of a horse; the horse will be led round the town followed by her relatives, friends singing, chanting and dancing "Lahilla illalla, soko yi Etsu" i.e. there is no God but Allah he is the king after all this formalities the bride will be taken home. Where the father will name the person he wishes to give his daughter to as charity.

COURTSHIP MARRIAGE: When Islam settled in Gbogifu boys and girls began to marry on the basis of free marriage according to wishes, their first meeting usually starting with a simple love, which later grows to an extent where the two will think of marriage from that time they will start making approaches to each other about marriage. The boy will be giving her gifts. Most a time he will give her money depending on the boys' capability.

MARRIAGE OF WIDOWS/DIVORCEES: It is called "Kwopipachi" in Gbogifu marriage it does not only involves teenagers but also women who lost their husbands through divorce. The widow's are called "Ekpo" will divorcees are called "Bazawura".

In most houses widows are being retained in their first home, the elders will meet in the process of her "iddah" legal period of retirement and decides that a younger brother to the deceased re-marries the woman. It is common in Gbogifu because Islam permits it. It also allows the widow to stay and look after her children. There are situation where by if the widow marry outside the house, she will be requested to stay in the house. In this case she will only go to the husband's house anytime she cooks. The husband will only be allowed entry into the house when she falls sick and cannot stand to walk to see him.

For divorcees the cases are very rampant due to marriage without courtship as practice in Gbogifu "Yawo Sadaqa" many girl who seek repudiation of marriage contracts between their husbands in the court of law falls victims of not being re-married in Gbogifu. For voluntarily divorces the woman she could be easily re-married. In this situations parents do not often influence their choice of new husbands in Gbogifu women can still go back to her former husband) house depending on the pronouncement of divorce. For three pronouncement (Saki'Uku) the woman can not go back, but for one or two pronouncement the woman can go back to here former husband where the marriage rite is usually observed as it was in the first marriage.

SEEKING FOR MARRIAGE IN GBOGIFU

In Gbogifu when the family of a boy wants to ask for the hand of a girl in marriage for their son, they will appoint two elders from the family who will in turn discuss and look for a responsible person within the neighbourhood as the Ndarina there representative or go-between. The Ndarina stands between the boy's parents and the girls parents up to the end of the marriage procedures. At this state, the Ndarina while going to the girls house, he will go with at list 8-10 shillings and fifty Kolanut

in those days, but nowadays a cash sum of five hundred naira only 'After presenting the money and kola nuts the Ndarina will then deliver the message of the boy's father to the girls parents or his representatives, usually his brother. They will say for example. "We are sent by Mallam Abubakar to you. He is asking you in Allah's name and for the strengthening of relationship, to give him the hand of your daughter Amina. Whom he wishes to marry to his son Yahaya".

Then the Ndarina will handover the money and the kola nuts to the girls parent, who will in return, give a fraction of the money and few of the kola nuts to the Ndarina that will prove that the messege has been delivered. And in return the girls parents will show their appreciation and acceptance by saying, "we have heard what you said and we shall send reply to your request".

After two days, Ndarima will go back to 'the girls' parents with a cash sum of three hundred naira (₦300.00) as a reminder if this money is accepted, it shows that the matter is being given attention. But if the second present was returned to the Ndarima it means that, the girls' family was not in favour of the marriage. After another three days Ndarima will go back. This time he will go with another three hundred naira and explain that the One hundred naira for the father, One hundred naira

for the girl after accepting the money, the delegates will be told that by the wills of Allah, you will hear what the final decision is from us soon".

After the girls parent have reached an agreement to give their daughter's hand in marriage, they will send the Narina to go and hear the result on arrival, Ndarina will be told, tell Mallam Abubakar that in the interest of our grand parents". We are ready to give our daughter to his son in marriage.

In God name and his prophet (PBUH) we are ready and with all pleasure you can come with all necessary needs for marriage.

ENGAGEMENT: When this is done, the Ndariman then continues with prayer's and different invocation for the deceased great grand parents and all Muslims from peophet Adam A.A to the last deceased.

The occasion of Emikpe gather all friends relatives and well-wishers of the boy from the day onward. Amina has by the customs of Gbogifu and the teaching of the holy prophet (PBUH) become Yahaya's wife "Sadaq" is mentioned usually ten thousand naira, -eight thousand naira and six thousand naira depending on the decision of the girls family the implication of engegement is that nobody will come out formerly to say he will wish to marry Amina again.

SADDAQI THE BRIDE PRICE

What the parent of the boy take to the girls parent in cash is called Saddaqui i.e. the bride price or dowry in the present time things are indeed very expensive and that is the reason why Saddaqui in Gbogifu rose exorbitant. What will cost one shilling in those days cost above one thousand naira at the present time.

In those day Saddaqui in Gbogifu was something around sever pounds. Bid around Six thousand Naira minimum and Ten thousand Naira maximum depending on what the parents resolves Saddaqui could be paid install mentally or once.

Beside Saddaqui is "Kpahshe" i.e buying of sets of boxes containing expensive items ranging from cloths jewelries, fool wear sets, Kpahshe is in categories depending on the capability of the boy or his parents, though, few educated girls do select the types of boxes and the items they prefer for their boys some boys indeed will present "Kpahtaya" the latest and expensive echolac boxes with expensive items enclosed while those who are not financially buoyan present ordinary or the sub standard "Kpahoto" with less costly items.

YAWORUFADAN BRIDAL BATH

The boys parent having paid all agreed amount, a date is the fixed for the bridal bath to mark the begging of every marriage ceremony in Gbogifu on the eve of the

On the day of yaworufadan a big bowl filled with water will be put on fire. This is usually at dawn and seldom in the afternoon when the water is hot it will be taken to the back of the house or bathroom. An old woman will then go there and wait customary prayers for bathing the bride will be called to the bathroom by the old woman and unexpectedly. When the girl reaches the bathroom where the old woman has been waiting the warm water will be splashed on her body. Then the old woman will start an alarm of hurry (Ayooyi) three times indicating that the girl has been caught and it will be her first step of going to her matrimonial home. The splashing of water on the girl is done three times each followed by the killing of "Ayooyi".

The girl will then burst out crying and wailing while crying a fiend of the bride, will receive calabash from an old woman and then break it three times from that point she knows she has become a bride it also signifies that the bride is pure because that birth is said to be purity in Nupe land. After that women within the compound from husband's house and neighbourhood will gather in the middle of the house "Zhanpa" because the girl's parent share kola nut inviting them to the occasion.

People invited will get water in big container and then place calabash when hitted will give a drum like sound one of them will lead them in a song of praise followed by chorus

by the rest of the women while they will be dancing and singing customary songs which are very interesting indeed. Some friends will gather round the bride, inside her room singing, clapping and dancing round her till about eight o'clock in the morning.

YAWUPA OR WEDDING FATIHA

This is the wedding solemnization i.e., the religious rite performed in a wedding. As in case of Emipke of Emipke engagement on the day of Yaworufadan or the seventh day as it was practiced, before people will gather at the "Katanba" of the girls house usually in the afternoon immediately after Friday prayer at two O'clock. The Ndaliman will be the only one to wait form once he arrives. The Yawopa begins with an opening prayer by the Iman leading in prayers, the usually that of the town or areas as the case may be.

After the opening prayer the Ndaliman will call the Ndarina to enter and ask him openly "is the girl pregnant" Thus he will ask three times before proceeding with the Yawopa he will then ask the Ndarina the name of the groom and the bride, the Ndarina will answer, for example the name of the groom is Muhammed and name of the bride is Amina, the Nadaliman will then say, for example the marriage solemnization of his daughter Amina and Mohammed as husband and wife according to the traditions of Gbogifu and teachi

of the prophet (PBUH) and the bride price of Ten thousand Naira paid" then he will turn to the congregation and say "O people you all hear and hear me witness, the angels bear witness". This he will say for three times and invoke Allah to bless the marriage prayers for the peace and security of the town, prayers for prosperity for all in all endeavours, prayers for all deceased Muslims from prophet Adam (AS) to date, prayers for fore fathers learned scholars of Islam and prayers for safe journey back home for those who have come from far and near to attend this wedding.

After the prayers, praise and blessings of Allah and the prophet (PBUH) is sung by a group of Madiwu i.e. Islamic singers, the Yawopa is usually the most important aspect of marriage in Gbogifu are usually well attended praises, flatter etc., are always in attendance to add colour to the wedding.

Money and kola nuts are shared at end followed by heavy refreshment both at the house of the bride at the groom's house.

YAWOPO MOVING THE BRIDE TO HER HUSBAND'S HOUSE

The ceremony is usually at night around eight o'clock after Islamic prayers the Ndarina, other representative of the groom's family (men and women) and the friends of the grooms will arrange vehicles, car, motorcycles bicycles

including those who are ready to break to the bride's house early enough, after Isha prayers. The parents of the bride will sit at the Katamba, with the Ndarima and other representative of the groom's family and his friend 'bayawatshi best man. This sitting is mainly for a formal handing over of the bride to groom's parents and a ground where the parents finally gives admonition to the bride to be a good ambassador, behave well etc. The parent of the bride will also use the forum to enjoin the parents of the groom to see their bride as trust and kindly handle her, as they will hand their own daughter. In most case, such discussion ends in tears and after that the bride is handed over to the Ndarima and the representative of the grooms, parents and celebration begins at the groom's house.

On reaching the groom's house the bride will remain in the car until the chief bridegroom settles the brides friends of their demands money for the bride to enter the grooms house and room meant for her in the grooms house unless the chief bridegroom pays the money to bride friend before the bride enter the grooms house.

YAWOWODZUN

Yawowozun/Unveilin is done, the following day of the wedding when the bride is taken to her husbands house. All these days (as it was practiced before) or all the night (as it is today) the bride will be taken inside the

house or the room where she is kept with her lead covered. So at night at about eight O'clock the bride is brought out of the room where she is kept from the Unveiling ceremony. Since in the morning message must have be sent to the bride's aunties and sisters "Nnayawo zhi" requesting them to come and unveil the bride at eight O'clock or only other time convenient for them since it is customarily the responsibility of the Nnayawozhi to do the unveiling.

In the afternoon the bride friends will wash and place their hair very nearly usually grooms friends will pay for the plating of her brides' hair.

In the evening the Nnayawozhi will come as requesting to dress the bride gorgeously in new cloths and glittering necklace round her neck. After the dressing beautiful mats will be spread all over the courtyard for all Nnayowoshi i.e. all women who are relatives of the bride to sit on. The bride will be lead to position where women are sitted but she will sit on a cushion seat as the case may be. A (Small girl) "Sauci" will also be dressed along with the bride in beautiful and elegant manner. The Sauchi lives up the couples up to the time she is grown up to take a husband too.

When the bride is brought out and seated the whole house will be silent until the appointed will step out and move nearer to the bride open that veil and put it back

seeing the bride's face, every body claps this process is repeated three times each followed with "Wulelle" yeding of "ayooyi" expressing joy immediately after the third process of opening the veil covering the brides faces, gifts and cash will be rained on the bride. This money is called "Ewoyawzhunyelu" i.e. farewell clothe and gift. Some give items or material e.g. clothe when everybody has finished contributing out of the contributions, made by friends of the groom. Some will be given to Nnyawozhi the remaining amount will be given to the bride. As the names of every contributors loudly mention, the names of the groom's friend are not mention individually but collective. But all this thing are Bidi'a because is not allowed in Islam and they spend many money is prophet said the most blissful marriage is that which little money is spent.

CHAPTER FOUR

Pregnancy:- We need to know what pregnancy is?

Pregnancy is human in which a woman carries in her body one or more ova in the course of development pregnancy starts with fertilization and ends with delivery and it occurs when a man and woman meets (make love) when they have seen.

When a woman becomes pregnant from early stage she starts observing some abnormal sign, like headache, vomiting, feverish condition depending on the individual while some people do not experience or feel anything. The woman who experience sickness everything around not to be interesting.

In Gbogifu village when a woman start experiencing these signs or symptoms, she is expected to tell her husband, the husband will then tell his mother or any elderly person close to them (relatives) the mother will ask her son how her daughter in law feels, after narrating to his mother, the mother will then ask again the last time her daughter in law sow her menses, the elderly woman will then tell the man that his wife will soon be a mother.

After that the elderly woman will then go into the bush to search for medicine (harbs) for the treatment of morning sickness, (sickness during pregnancy) the woman

After some day (no specific day) the child will be brought before the priest and he will say all sorts of incantations, sprinkles some, substance on the Child's body and the local barber will herb the child's hair to the skin living no hair except on the center of the head this little hair is called "tsotsogi". After that the child will then be named usually after a deceased member of the family or as the priest may decide circumscisions are not done until the child has fully grown up at about seven to eight years of age circumscisions were done for both girls and boys for boys the local barbers use their blades to remove the foreskin of the Denis and they are usually done during harmattan seasons for the girls the local barbers "gozan" use their blades to remove the coteries. Although, Islam met people of Gbogifu practicing the act of circumscision only that children were allowed to overgrow before they are circumscised. An Hadith of prophet (PBUH) reported by Al-Bahagi recommends circumscision for Muslim it states that "the prophet (PBUH) circumscised Al-Hassan and Al-Hassain on the seventh day of their birth

What Islam recommend for Muslims when a baby is born is clean in some prophetic hadiths 'Abu Rafi' related saw the prophet (PBUH) calling to prayers in the ear of Al-Hassan Ibn Ali when Fatima (may Allah be pleased with her) gave birth to Hum" reported by Au Dawud in other badith "Abu Musa related, when I born a boy, I brought him

before the prophet (PBUH) who named him Ibrahim, rubbed his mouth with a date supplicated Allah for him and then gave him back to me". This was reported by Al-bukhari. Another hadith of the prophet stated that "an Animal should be sacrificed when a baby is born reported by Al-Bukhari.

For name giving Bukhari and Muslims reported the prophet (PBUH) to have said, "the best name in the sight of Allah are Abudullah and Abdulrahman!"

In gbogifu, when a child is born the "Wullette" being sounded three times is replaced by call to prayer in the ears of the new born baby, rubbing the child's mouth with a date, supplicating for the child, giving the good name, and sacrificing a ram and circumcising the child in the seventh day of their birth.

NAMING CEREMONIES: Names are words by which a person, animal place thin etc., are know and called everything animal, plants and human beings have names peculiar to only which they are known and called. These names are given to human beings at birth, only the way and manners, which they are given differs according to the tradition/customs of the place one belongs.

On such occasions relative and, friends of mother from far and near gathers from morning till evening relative of friends of the father. The "Aduwa Suna" naming prayers

are usually done at about 8.0' clock in the morning, is shared at the end of the prayers at attendances followed by refreshments, songs, praise singer and artists all flattering the father of the new child and his friends "Ndayensunnazhi" the praise singer comes and go uptill about four O' clock when an artist will perform to commemorate the naming of the new child to the pleasure and ecstasy of the father's friends and the mother's friends all dancing, and rejoicing together till Maghrib time around seven O' clock in the evening when people begin to despise. Intimate friends of the mother usually pass the night.

For every woman that attends the naming ceremony goes back with a bowl of "ejezowa" i.e., cooked rice with beans soup for her husband and kids she has left since morning; some do go with all kinds of food depending on their relationship with the mother.

The naming ceremony is expensive and exotic they sacrifice ram, kolanuts for inviting people. "Ejeadua" food offer prayers, food for invitees of mothers friends "Nnayegizhi" father friends.

"Ewoaduwa" money for prayers, spraying the performing artist or singers "nko" uniform dress for the father and mother of the child including their friends etc., are exorbitant, old regeous and burden man places on himself.

The holy Q2:233 state "No soul shall have a burder laid on it greater than it can bear. All these are not only unncecessary but some are even Bida (innovation) in Islam for example the whole ceremony is Mustahah (recommended and not Washib (Compulsory) but failure to perform this ceremo will not only show how poor a family is but also expose th to ridicule. The Artist performance is Bida the slaugh-tering of ram is recommended by Islam the provision of foo and dalicaish is sunnah of the prophet (SAW) is called Walima.

CHILD UP GBRINGING:

Child upbringing is the process of nurturing a child from birth till maturity when the chid is old enough to take care of him/herseld child upbringing in Islam is the responsibility that solemnly carried out by the mother and father as in other culture and religions, in Islam the responsibility of bring up a child could be shared by giving out the child to a foster mother who can breast feed the child from birth to about a months the foster mother is not just anybody but someone with good character

In Gbogifu the child upbringing carried by the mother, right from birth the mother breast feed the child up to about 18-20 months from that time the child start taking solid food like "Ese Ekkuni be anikuka" and rown

rice and other foods, the mother continues to train the child gradually. When the child is about three years the mother will put the child in a Quaranic school "Makaranta" the child will be taught Islamic alphabets e.g. etc. When the child reaches the age of seven the mother will then teach the child how to perform ablution she also monitor the child when performing ablution and prayers she teaches the child how to respect elders parent and people around them.

When the child, reaches the stage of maturity the mother will tell the child the dos and non't for example if the child is a female the mother will caution the daughter not to get close to the opposite sex (have sex) if she does she could be pregnant the mother goes ahead by telling her daughter that prayers are compulsory on the daughter so also the daughter must fast during the fasting period she is only allow not to fast when she is on menseses but she will compensate for the number of days's she missed later.

The father takes most of the responsibility of training the male child so also not forgetting to teach him how to farm till becomes complete grown up man.

CHAPTER FIVE

RECOMMENDATION:

Gbogifu is popularly called village of fishermen it is also called the town of learned ones, it will be a thing of pride to both the traditional institution and village head if Islamic schools are established to teach mainly Islamic religions knowledge in order to impart knowledge on the growing youths religions knowledge and Islamic conduct from the infant stage this will as well encourage the reading and learning of tajweed among the youths.

Intensive education enlightenment should be launched on discouragement of street hawking among young girls this will go a long way in checking child abuse immoralities like fornication etc. A serious step should be taken by the Zhutsu of Gbogifu village along the line.

A powerful council of Ulama could be inaugurated to check and intervene in cases of marriage of teenage girls and widows against their wishes the committee or council could be empowered to approach parent of such girls when the need arises to convince them and enlighten them on the need for free choice in marriage, the Ulamas should be given logistics to embark on house to house da'awah to educate and enlighten people on what social and cultural

practices allowed and which are prohibited by Islam.

Most husbands do not know their rights over their wives as most wives also do not know their rights over their husbands. The ulamas could also take up this issue. Most husbands today think their duty is only to feed their wives while most wives also think that, their duty is to cook food for their husband only.

Adult education classes should also be establish it will effect immediate change in the society for example families need to be educated on their responsibilities towards themselves and wives towards their children neighbours etc.

CONCLUSION:

What this project has tried to make elaborate is Gbogifu yesterday and today in it's religions and socio cultural practices Gbogifu of Yesterday was compared to pegans of Makkah during the advent of Islam. Clearly Gbogifu was in the age of darkness when Mallam Shaba comes with the message of one God Allah. Hence the prople of Gbogifu abandoned their old, crude way of worship and tools to the worship of one God Allah up to date.

Their socio cultural practice were greatly influenced by advent of Islam question like who marries who and how?

Were all answered the typical Gbogifu man now married on a free choice and the payment of Saddaq seen as an obligation. The occasion of stripping the bride naked for the bridal bath was replaced by bathing here wearing inner wears and knickers the cover up her sensitive part. The method of consuminating marriage before a waiting old woman and or a piece of white cloth for blood stain is replaced with the mating of the bride and groom secretly. Outrageous gatherings (of men and women) and displays during marriage and naming ceremonies have declined giving way to Islamic style of banquets wolimat the Islamic wolimat is less expensive than the exorbitant traditional dances and money sprayed on singers in conclusion nothing is done today in Gbogifu without weighing it with Islam what does Allah says about that deed and how did the prophet (PBHU) did it or what is Allah's Statement (allowed or prohibited on a matter of argument or what does the prophet (PBHU) say about it. Are the questions that determine most acts concerning the socio cultural life of people of Gbogifu today?

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