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THE ABSURDITY OF TERRORISM IN SELECTED POEMS FROM *THE MARKAS: AN ANTHOLOGY OF LITERARY WORKS ON BOKO HARAM*

Toheeb Aderemi, Raji
Department of English,
University of Ibadan, Nigeria.
rajiaderemii5@gmail.com

David Chibuike, Udorah
Department of English,
University of Ibadan, Nigeria .
udorahdavid@gmail.com
&
Sunday Maxwell, Orah
Department of English,
University of Ibadan, Nigeria .
orahsunmax@gmail.com

Abstract

Terrorism has become a pervasive challenge for societies worldwide, impacting both developed and developing nations. In Nigeria, the Boko Haram insurgency has particularly devastated the northern regions, causing widespread loss of life and property. This paper examines the portrayal of terrorism through the lens of absurdism in selected poems from The Markas: An Anthology of Literary Works on Boko Haram. It explores how these poems employ absurdity to highlight the irrational and senseless nature of terrorism, especially in the context of Boko Haram's violent activities. The study adopts a qualitative research design, the poetry component of the text consists of 53 (fifty-three) poems in total, but only five (5) of them were purposefully chosen to allow for in-depth critical insight and analysis because their topics and textures align with the subject of this study. The paper employs absurdism and sociological theory as critical frameworks to analyse the dissonance between the brutal realities of terrorism and the quest for meaning in a world marred by violence. Through a close reading of the poetic techniques and narrative strategies in the selected poems, the paper reveals how the poets convey the chaos, moral ambiguity, and existential despair brought about by terrorism. Additionally, it discusses the broader socio-political and cultural implications of these

conflicts, arguing that the absurdist elements in these poems prompt readers to reconsider their perceptions of terrorism. The paper concludes that the poems expose the confusion and moral disarray that terrorism causes to people and society, as well as the absurdity and futility of violence.

Keywords: *Terrorism, Boko Haram, Absurdism, Sociological Theory, Literature, Nigeria*

Introduction

Literature has remained in existence to replicate the ill-bred of every society. It represents the chaotic destructions of human existence which consists of lives and properties. It captures these foes as absurd and through it, the pain and challenges of human existence are seen or perceived. Mostly, literature represents absurdism as the representation of the real world of human existence in unfulfilling manners, disappointment, and frustration. Nothing seems nonsense than inactivity, hopelessness, and waiting and no one comes to eliminate wait and suffering, (Quackenbush, 1975).

It is a fact that many countries (Libya, Burkina Faso, Cameroon, Kenya, Chad, and Nigeria) have been affected by terrorist attacks. Nigeria as a country has been faced with numerous terrorist attacks, and they have remained a noose on both the political and economic development of the country. Solomon (2012) asserts that "the measure and concentration of the terrorist attacks that have swayed Nigeria since the turn of the period has been unprecedented even by the country's own tragic post-independence standards". The country has been affected in its development as a result of the persistence or reoccurrence of the terrorist attacks. Due to these attacks, the nation has been shown to the globe along with its neighbours, including Mali, Somalia, Burkina Faso, Niger, Cameroon, Chad, Libya, Kenya, Egypt, and Tunisia, among others, as a terrorised society with a lack of adequate security. Moreover, since the conflict began in 2009, Boko Haram has killed tens of thousands of people in repeated attacks against the military, police, and civilians. The group is notorious for its cruelty (Matfess, 2017). More than 300,000 children have died as a result of it, and 2.3 million people have been forced to leave their homes. Famines and food crises in the region have been exacerbated by Boko Haram. (Matfess, 2017)

According to Eme (2012), the devastation caused by Boko Haram's actions is on the rise, occurring in public areas and affecting nearly every region of the nation.

The terrorist organization's attacks in Maiduguri, Abuja, Gombe, Kano, Potiskum, and Damaturu in Yobe and Madalla in Niger State, for example, show that property and lives were not completely secured.

According to Awodola and Ayuba (2015), the Boko Haram variant is markedly distinct in that its 'victories over the security institutions' have propelled them into crafting a new thinking to the strategy of terrorist movements which subsists on the assumption that renegade movements can literally invade and acquire territories. This is in contrast to the known tactic of terrorist globally, which prefers the 'hit and run' approach. In this case, a sizable portion of northeastern Nigeria has been overrun by Boko Haram, supporting Tatalo Alamu's (2014) assertion that Nigeria has effectively been divided as a result of this egregious act.

The major geographical setting of the terrorist attack (Boko Haram) is the northern region of Nigeria and some of the states affected are Bauchi, Kano, Yobe, Adamawa and Borno; these attacks have grown wings flying wide across the country, notably to the federal capital of Abuja, Adesoji (2010). It can be accounted that during this period, the terrorist attacks are measured through numerous attacks on churches, social gardens, and many more. Farook Chothia (2012) contends that the target of the account also increased from churches and shops to politicians and the state security apparatus to the united nation itself. According to Eme (2012), the devastation caused by Boko Haram's actions is on the rise, occurring in public areas and affecting nearly every region of the nation. The terrorist organization's attacks in Maiduguri, Abuja, Gombe, Kano, Potiskum, and Damaturu in Yobe and Madalla in Niger State, for example, show that property and lives were not completely secured.

Speaking about the fallout from these terrorist strikes, Kubwalo (2018) asserts that girls are kidnapped regularly in northeastern Nigeria and that since 2013, Boko Haram has taken over a thousand children hostage. A lot of people have witnessed, experienced, and sometimes even survived physical and sexual abuse, and boys have been pressured to harm their communities and families. In addition, the females were coerced into joining the military and utilised in suicide assaults (Kubwalo, 2018).

Thus, the fact that terrorism is a major security threat in Nigeria and many other African countries is not a new information. "Literature and terrorism present an interesting burgeoning field of discourse in these societies, especially in the post-9/11 literary and critical enterprise" (Ajibola, 2018). Some writers have attempted to imitate or depict the incredible impact of terrorism in their local communities within the context of terrorism literature. One of the rare literary works in Nigeria that describes the various acts of terrorism (Boko Haram) inflicted upon the populace, particularly those residing in the north, is *The Markas*. It addresses the fear of their lives and that of their families, the daily struggle for survival, and their hope for a better tomorrow.

The Markas: An Anthology of Literary Works on Boko Haram is a poignant collection of poems that delves into the absurdity and futility of terrorism. Through vivid imagery, symbolic narratives, and emotionally charged language, these poems explore the devastating consequences of extremist violence and the resilience of affected individuals. Therefore, this study examines how selected poems from the anthology employ absurdist elements to critique the irrationality of terrorism, shedding light on the existential despair and fractured realities faced by victims. This paper aims to contribute to the broader discourse on terrorism's impact on society and the role of literature in fostering understanding and resilience, by analysing the use of absurdity as a literary device on the selected test

Methodology

The study adopts a qualitative research design, which is appropriate for the in-depth literary analysis of poetry. The primary texts are taken from *The Markas: An Anthology of Literary Works on Boko Haram*. The anthology is chosen due to its focused thematic content and the diversity of voices represented and the poetry component of the text consists of 53 (fifty-three) poems in total, but only five (5) of them are purposefully chosen to allow for in-depth critical insight and analysis because their topics and textures align with the subject of this study. Thus, the thematic analysis is conducted to identify recurring motifs, such as the futility of violence, the irrationality of terrorism, and the existential crises faced by the characters or narrators.

Literature Review

The absurdity of terrorism is often explored through literature, providing a platform for critical reflection. Esslin (1967) introduces the concept of absurdism in literature, describing it as a response to the irrational and meaningless aspects of human existence. This concept is evident in the depiction of terrorism, where senseless violence and destruction reflect the chaotic and fragmented nature of society. Ojaide et al. (2019) in *The Markas: An Anthology of Literary Works on Boko Haram* use poetic narratives to highlight the futility and irrationality of terrorist acts.

Facah (2023), asserts that since the dawn of existence, humans have pondered profound questions about their purpose and destiny. Despite centuries of reflection, the search for meaning remains unresolved, leading to existential conflict. Absurdism captures this dilemma, portraying the tension between the desire for meaning and the belief in a meaningless universe. Through fragmented plots, abstract characters, and unconventional narratives, absurdist

dramatists reflect this philosophical struggle. This paper examines absurdism in John Pepper Clark-Bekederemo's *Song of a Goat*, using absurdist theory to explore how the play underscores the notion that human existence is inherently futile, yet participation in life remains inevitable.

Ayodeji, (2022) asserts that the Boko Haram insurgency has introduced a new dimension of trauma in Nigerian literature, particularly focusing on the experiences of female victims. While past literary works explored the trauma of the Nigerian Civil War, recent writings address the atrocities perpetrated by Boko Haram. This study analyses selected poems from *The Markas: An Anthology of Literary Works on Boko Haram* using trauma theory. It highlights how traumatised women endure a "double trauma" from the initial attack and the subsequent silence imposed by societal neglect. The loss of hope further prolongs their suffering, exacerbating their psychological pain and reinforcing their isolation.

Ibrahim and Muhammad (2022) highlight the impact of Boko Haram, an Islamic fundamentalist and jihadist group, which has caused significant disruption in Northeast Nigeria through violence, destruction, and abductions. They focus on how the insurgency has been represented in literature, specifically in *The Markas: An Anthology of Literary Works on Boko Haram*. The study uses close textual reading to analyse the emotional and psychological effects of terrorism. It emphasizes the role of literature in reflecting historical and social realities, underscoring the intrinsic connection between art, history, and society.

From the above, it can be observed that although absurdism, Boko Haram and *the Markas: An Anthology of Literary Works on Boko Haram* have been subjected to critical studies, neither the absurdity of terrorism has been given serious consideration. Therefore, this study intends to examine the absurdity of terrorism observable in selected poems from *the Markas: An Anthology of Literary Works on Boko Haram.*

Theoretical Framework

Absurdism is an extension of what is absurd. It centers on the meaninglessness of life. The "absurd" occurs when a human being tries to make sense of a life that is senseless. In an article titled "the absurd" by Thomas Nagel (2021), he sees absurdism as it reflects in life as "a noticeable discrepancy between pretension and aspiration." Esslin (1967) sees absurdity as "out of harmony" or "ridiculous". It denotes a world that has lost unity, orderliness, and societal growth. Therefore, the writers of the absurd seek to express the senselessness of life and the inadequacies of the rational approach, Qamar (2020).

Sociological theory tries to explain how society works the way it does and how it changes with time. In the words of Garko (2021:1), it is a postulation that "seek(s) to peruse, explore and explain objects of social reality from the lens and approaches of sociological perspectives". He goes further to say that sociological theory can be seen as "a set of ideas that explains human society". It is a model of society that seeks to critically view and explain certain aspects of society. It is like the mother of several other theories like functionalism, Marxism, feminism, and a lot more. With sociological theory, society is explored, predicted, and analysed to better understand the society in which we live.

Analysis of Absurdism in the Selected Poems

It is consistent with obvious truth, reason, or sound judgment that terrorists would seek to fight for their 'rights' by taking the lives of innocent men and women, including children. In *"Tears for Chibok"*, Folu Agoi gives a plain pictorial pain of the people and places where terrorists have wreaked their havoc and he shares the experiences of the visit of the unwanted guest from Sambisa. In the lines, he gives lists of places beyond Maiduguri, where terrorists have attacked and how they have rendered the people homeless. Through the use of imagery, the readers could follow and share in the pain of the people.

> Nyanya is on my mind And Chibok
>
> Damboa, Gamboru
>
> Gwoza, Guma, Gujba, Baga Bama, Mubi, Damaturu, Konduga...
>
> Bleeding Hiroshimas, endless list, razed farms raising vultures. (lines 1-6)

After giving us lists of cities in the northern part of Nigeria where terrorists have operated, his verdict on the absurdity of war is that these places presently are "Bleeding Hiroshimas, endless list, Razed farm raising vulture." (Line 7)

The note at the end of the poem is worth referencing. This help adds intensity to the poem. It is likewise absurd for the president of a nation to dance at a political rally the day after the bombing incident in Abuja that claimed the lives of innocent Nigerians. Here is a note which is gotten from the autobiography of Nigeria's former president:

> 'I was not surprised that the President (Dr. Goodluck Jonathan) went dancing (at a political rally in Kano) twenty-four hours after the Nyanya explosion that took seventy-five lives. [The bomb explosion rocked Nyanya Motor Park, on the

> outskirts of Abuja, on April 14, 2014, killing at least 75 people.] I also found believable the statement allegedly credited to the president after both the Nyanya explosion and the [two hundred and seventy-six, 276] Chibok school girls' abduction to the effect that since some people in the North had said that they would make Nigeria ungovernable, they could keep on killing and abducting each other.' - Past Nigerian President Olusegun Obasanjo, in his autobiography, My Watch (Farafina, 2014)

This poem highlights the pain of war and terrorism. The imagery there is a graphic painting of the experiences of those that were rendered homeless. With the use of the historical allusion to Hiroshima, the mind of the reader is cast to the absurd and catastrophic experience that the Japanese suffered some years back. The Hiroshima saga refers to the atomic bombing of Hiroshima on August 6, 1945, killing around 140,000 people. The attack, followed by Nagasaki's bombing, led to Japan's surrender in World War II. Hiroshima remains a symbol of nuclear devastation, advocating for peace and global disarmament through memorials and commemorations.

The choice of words is simple and easy to comprehend. They make a strong case for the absurdity of terrorism in Nigeria and how the common people like farmers are those who become victims of terrorism. The tone is sharp and penetrating. This shows the level of pain the poet personae feels and how absurd it is for us to experience terrorism in a sane society.

The exercise of several human rights, including the rights to life, liberty, and the freedom of movement, as well as the freedoms of religion and expression, and the freedom from torture and other cruel, inhuman, or degrading treatment, are directly impacted by terrorism in Nigeria.

Khalid Imam's "*In the Nest of Tears*" is another poem that highlights the absurdity of war and terrorism. The "nest of tears" is a metaphor for the Internally Displaced Person (IDP) Camps. Terrorism itself is an extremely absurd and senseless act of violence that causes harm and destruction to innocent people and communities. It is a tactic used by individuals or groups, like the Boko Haram and bandit groups, to achieve political, religious, or ideological goals by instilling fear and panic in the general population. The ripple effects of terrorism cannot be quantified because more innocent lives will still be tampered with. Philippa Carr once said, "It is the people who have no say in making wars who suffer most from the consequences of them." In this poem, the plight of young innocent girls is projected by the poet's persona.

The result of terrorism is being highlighted as these young girls caught in the web of the aftermath of terrorist attacks are rendered pregnant by those who were to keep them safe. "What are they if not shameless rapists of teenagers -/Poor girls too infant to mother a child?" (lines 16,17). It is pitiable that poor girls with bright dreams are forced to become mothers of girls. Sexual exploitation of young girls is expressed by the poet in the fourth stanza, which tells of how many elderly men defile and have "free sex with their daughters". There is a great need for peace building as the citizens and the government rise to their aid but alas, the poet persona asked, "Where is the safety/we were promised/in this nest of tears..." (lines 23-25).

A peculiar case of the absurdity of terrorism is that of a 14-year-old teenager called Leah Sharibu. She was among the 110 female students abducted on February 19, 2018, by Boko Haram from the Government Girls' Science and Technical College, Dapchi, Yobe State. Year in, and year out, promises have been made to her parents by the government that they would secure her release, but nothing has happened. She has become popular, not by choice but by circumstance. The report says she has refused to denounce her faith in exchange for freedom. This has made many see her as a symbol of courage and resistance against female oppression. This goes to show the level of insecurity in the nation for the sect to boldly pull such stunt in broad daylight.

One is reminded of a similar effrontery in 2014 and 2018. Boko Haram abducted over 276 Chibok girls from a school in Southern Borno State and 110 Dapchi girls abducted, five (5) schoolgirls killed in Yobe. The government negotiated with the terrorists over the Dapchi girls' abduction and 104 girls were released. Later on, they released the others except for Leah Sharibu who had refused to denounce her faith. These are citizens who should be encouraging religious tolerance in the country. Leah has been reportedly turned into a sex slave and married off to one of the terrorists.

Olive Chinyere Amajuoyi, in her poem, 'Ode to Leah Sharibu' praises Leah Sharibu for her martyrdom and resilience in the face of tribulation. Despite her sufferings, she was willing to remain strong and hold firm to what she believed in. She "died a thousand times to rise stronger" (line 4). She was deprived of her dreams, ambitions, and right to education like most other victims of terrorism. Despite desiring freedom, she gave it all up rather than bow to the pressure mounted upon her by "the raging beasts". This according to Amajuoyi has earned her the name 'teenage Amazon' (Lines 7 and 14).

Kola King (2022), in an article published in The Guardian Newspaper, posits that the Dapchi schoolgirls' abduction could have been averted if certain measures had been implemented. An example is the Safe Schools Initiative Programme introduced by the Goodluck Jonathan administration after the

Chibok girls' abduction. As usual, making laws has never been Nigeria's problem but implementation and continuity.

Benjamin Armstrong Zugu's "Maiduguri" is a poem that contrasts the peaceful and splendorous state of Borno before and after the Boko Haram insurgency. Terrorism is absurd because it is a cowardly act, as terrorists often target unarmed civilians who are unable to defend themselves. It is also a self-defeating strategy, as it does not lead to any long-term solutions to the problems or grievances that terrorists claim to be fighting for. Instead, it often leads to the opposite, as it generates more violence and hatred, and undermines efforts for peace and reconciliation.

The first stanza begins with "once" and the second stanza with "now". This contrast shows the sharp effect that terrorism has had in this once "home of peace to all" (line 3) and "now faced with chaos and strife (line 9). He further shows that the consequences of terrorism can be seen in these lines 10-14.

Your bowels filled to brim,
With the blood of beleaguered souls
Your streets littered with carcasses,
Your inhabitants scattered in quandary
Struggling with hunger, shelterless

One of the effects of terrorism is the loss of lives which includes civilians, security personnel, and militants. Also, there is displacement of people in such communities. The violence perpetrated by Boko Haram has forced millions of people to flee their homes, leading to the displacement of people across Nigeria and neighboring countries.

Furthermore, Idris Musa Okpanachi in his poem, "The Ashes" expresses the agony of a disillusioned person due to the terrorist attack "in the homestead of Ka'ana" (line 8). There is the use of the rhetorical question to stir the mind of the reader to think along on the absurdity of terrorism.

Where would she find their footprints?
On the treacherous silent hot dust?
Where would she see their graves?
Where would she find their bodies?
Why are the rains quiet?
Why is the night not telling the truth?
Why is the day so empty? (lines 13-16,20-22)

The psychological trauma that is experienced by the inhabitants of these places is unimaginable. The violence perpetrated by Boko Haram has caused

psychological trauma to individuals and communities affected by the conflict. Additionally, survivors of terrorist attacks are more vulnerable to substance abuse issues and psychosomatic symptoms after an attack. After terrorist acts, people suffer from post–traumatic stress disorders, anxiety, and major depression. All these questions asked by the poet personae are traumatic questions that many find themselves asking after terrorist attacks.

Krueger et al (2003) posit that across regions in a given year, the occurrence of terrorism and the prevalence of terrorist groups are also found to be unrelated to the economic circumstances of the area. Thus, we can say that the economic hardship of a particular area does not necessitate the formation of a terrorist group. Their qualitative research gives evidence that tentative though it is, suggests little direct connection between poverty or education and participation in terrorism. This further proves the absurdity of terrorism, as one would have thought that lack of education and poverty may have caused many to join rebel groups.

Conclusion

The selected poems in *The Markas: an Anthology of Literary Works on Boko Haram* offer a thorough examination of the terrorism's absurdity, especially in light of the group's struggle. With the use of sarcasm, contradiction, and black humour, these poems expose the confusion and moral disarray that terrorism causes to people and society, as well as the absurdity and futility of violence. In addition to highlighting the senselessness of the terrorists' conduct, the absurdity in these literary works also captures the confusion and hopelessness of those caught in the crossfire.

Through their exploration of absurdity, these poems provide a distinctive perspective on the intricacies of terrorism, underscoring the necessity of more in-depth contemplation of the human condition and the socio-political circumstances that give birth to such disputes. In the end, the anthology forces readers to face hard realities about power and violence, leading to a critical rethinking of how we understand and react to acts of terror in the contemporary world.

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RECONNECTING THE PAST IN ABUBAKAR GIMBA'S *SACRED APPLES*

Aliyu Sambo Alhassan
Department of English and Linguistics,
Federal University Dutse
asambo1010@gmail.com
&
Dauda Sa'idu Phd.
Federal College of Education Kano
Kano State
Saidudauda770@yahoo.com

ABSTRACT

This paper discusses among other issues, the brief history of Abubakar Gimba, one of the few prolific and consistent novelists from Northern Nigeria, and his contributions to the modern literary culture of the region. Doing this will among others, counter some of the seeming negative views of some southern Nigerian literary scholars and writers who often hold the view albeit wrongly, that the north is a barren land of literary productions. The likes of Ibrahim Tahir, Zaynab Alkali, Idris Amali, Abubakar Othman, Idris Okpanachi, Bukar Usman, Aliyu Kamal, Auwal Yusuf Hamza, Audee T. Giwa, Olu Obafemi, Abubakar Kyauka Usman, Labo Yari, Euginia Abu, Yusuf Adamu, Ismaila Bala, Sylvia Kankara, Cicilia Kato and Abubakar Gimba, to mention some few, are household names in literary productions globally. But Gimba's novels for instance could favourably contest with Achebe's Things Fall Apart in depth of the contents, contexts and thematic preoccupations. Secondly, Gimba's collection of fictions cut across all the literary theoretical concerns. His works could be rendered into Postcolonial, Postmodern, Psychoanalytical, Marxist and Feminist readings among others. Sacred Apples, as one of his most celebrated, and which was published in the United State of America with a title of Golden Apples, is read here as one of the contributions of Gimba in trying to reinvigorate the past as a record of people's culture, values and norms that are glaringly drifting and neglected by the present. The paper is offering a

postmodern reading which refers to a variety of artistic, cultural, and philosophical movements that claim to mark a break from modernism.

Key Words: Reconnection, Postmodernism, Arts and Culture.

INTRODUCTION: Gimba the Fiction Writer

The blurb of the 1997 reset edition of *Sacred Apples* reveals that Gimba was born in Nassarawa Village of Lapai Local Government Area of Niger State, Nigeria. But an account given by some scholars of Gimba's works is more detailed. Gimba was born on March 10th, 1952 (Nguty, 2000, Umar, 2000, Kofa, 2001, Sambo, 2004) in Nasarawa village of Lapai Local Government of the present Niger State. Alhaji Abubakar Gimba, as he is being referred to, was enrolled in a Qur'anic school i.e. *Makarantar Allo*) at the age of 7, and between the years 1959-1962 he attended a formal modern school, Gulu Junior Primary school for his first school leaving certificate. And by the year 1963-64 he was at the Lapai Senior Primary School. By the years 1965-1969, he pursued his post primary education at the government College, Keffi, in the then Benue - Plateau State, now Nassarawa State of Nigeria, where he obtained his West African School Certificate with a good result that could earn him admission for advanced level studies. With the counsel and the promptings of his Imam father, Gimba enrolled at the famous School of Basic Studies (SBS), Ahmadu Bello University, Zaria. He was one of the pioneer students of the programme in 1970-1971, after which he secured admission to read a Bachelor of Science degree in Economics, in the same A.B.U. Zaria. The programme covered the period of 1971-1974. Subsequently, he observed the one-year mandatory National Youth Service Corps programme in 1975 at the Salvation Army Secondary School Akai Ibium, in the then South Eastern State. As Ngugi rightly submits: *A nation's literature... is assumed total of the products of many individuals in that society... (Wa Thiongo l997-4).*This also applies to Gimba's most Novels, particularly his first novel *Trail of Sacrifice;* it has partially recorded and reflected his experience of the National Service. His protagonist and amiable hero, Sadiku in the novel recounts what he encountered of segregation, ethnic bigotry and outright tribalism. In an adventure, Gimba mimics the National Youth Service thus: My business as a writer is to try in my little way to remove the moles in the eyes of Nigerians. So that they can see the so many possibilities that would make our nation grow. (Gimba, 1999:21)

Onokome Okome attests to this, where he said, *Gimba, as a novelist subordinates character to theme, and is more concerned with themes rather than characterization.* Obafemi, O. comments on Gimba that, *Alhaji Gimba is not only a prolific and profound writer but also "an idealist novelist'***.** By the

way, Gimba himself submits that he is at all times being motivated by the dire need *'to right the wrong in my society'.* In all cases, no writer could say he is not influenced by another or others. Recently, Nnolim, as quoted in Bello-Kano, atones that, 'all the Nigerian prose fiction writers after Achebe are in one way or the other taking after Achebe's *Things Fall Apart'.*(Bello-Kano, 2006).

As Babajo Kofa would further put it:

> Gimba's reputation as an administrator, astute economist and a much respected, respectful and admitted public analyst had not gone unnoticed both within the state and the nation at large. For, he had not only mixed and interacted with profound Nigerians, he has also written a variety of articles on regular basis in various national publications some of which are clearly located in the anthology he launched September 18th 1999 at *A.B.U Zaria,* titled *Once upon a Reed,* (2000:5)

Gimba's interest in creative writing stemmed from his innate belief that every member of the society requires to contribute his own quota to the development of the moral, ethical and other values of the same community with the writer. In an interview granted by him to Sani Abba Aliyu, of the Department of English and Literary Studies and published in New Nigerian News Paper, Gimba made his interest in creative writing, clearly Thus:

> My interest is traceable to a number of factors and influences ... I was stimulated into creative writing by the vibrant ancient act of storytelling... My Cultivation of the habit of constant readings of serious materials also went a long way in converting me into writing craft... (NNN, 282-97).

Gimba's choice of the novel genre was not coincidental either. He has about six novels, a short story, two poetry anthologies, a collection of Essays and an ideological text to his credit. He was quoted to have added, in the same interview above, that, *"I felt naturally attracted to the novel (NNN, Ibid) Because of the conviction that it is a more popular form and a very good vehicle for expressing social problems".* He further elaborates this point in a speech he delivered during the launching of his collection of essays; titled *Once Upon A Reed.*

> I had never wanted to be a poet. Not because verse was not as enchanting to me as prose was. Poetry did not ... satisfy my objective in writing. I wanted a communication flow that is not usually forthcoming on first contact with poetry. Prose had an irresistible appeal to me. All I wanted to be therefore was a novelist. The novel, I believe offered the easiest accessible

> literary medium to the greatest number. And I resolve to be a novelist. (*Inner Rumblings*, 200-01).

Among the novels he has written, *Sacred Apples* is the fifth in the series. He once told Babajo (1999), that *Sacred Apples* is his favourite*; "Sacred Apples"* is to me, what "*Arrow of God*" is to Achebe". The reason for saying this is not farfetched, as he has never shielded away from his position (sympathy) towards women. In an interview with Odeh (1998:10) he states: 'My sympathy for women could be easily observed in my novels. My major characters are women... I have a lot of respect for women and I believe they are not being fairly treated'.

Which of the novel could suit this thematic concern more than *Sacred Apples?* Be that as it may we shall now look at the brief summary of the novel Sacred Apples and finally have a critical analysis of its thematic preoccupation. If nothing at least the above very short background of the author's biography has proven one thing that Gimba's choice of addressing the ills and vices of his society through creative writing is not by accident. And so is the choice of the prose fiction narrative style or genre is equally deliberate and his choice of the English language and not one of the predominant local languages as the medium of communication is a conscious and careful selection.

A Short Summary and Review of *Sacred Apples*

The novel opens with a story of a lady Zahra, who was seen packing from her husband's (Yazid Auwal) house on account of an irrevocable triple divorce. She was given a car and a driver by her ex-husband to convey her belongings and their three children to the home where her grandmother (Zubaida) is living. Along the road they fall into some irate and angry mobs, demonstrating. Zahra, a middle aged and an educated/middle class with a decent earning seemingly appeared to the rioters as one of the "oppressors". The rioters are out to set her, the driver and the children ablaze. It took the timely intervention of her pleadings that she was thrown out of the car and while her children and belonging were shut up in the car, the next thing she saw was the car raised in flames and smoke! Unknown to her, her children, as were later discovered, are rescued by a family of a reliable and responsible couple who were by then on the upstairs of their house, on the roadside then, watching the saga and ironically or coincidentally, the rescuers happened to be men of the security service. Rashad and Marian are the couple that did the rescue mission.

Zahra sought and got helped by the Police. They assisted her with transport fair to carry on with the journey. She narrowly escaped being raped by one Dan Esker along the way; when we were told later as the story unfolds that he was a

university drop out, a half younger brother of Mr. Rashad. The same Dan Esker was later to become the injector of the poison in the apples that claimed the life of Zahra's second husband; Nousah.

Zubaida had wanted Zahra back to her matrimonial home. But Zahra flatly refused her request, on the grounds that the divorce is a triple one and therefore irrevocable. *He wrote three divorce pronouncements ... He wrote it and told me verbally in his words, he has divorced me not just three times, but a thousand times (P. 29).*And when that turns out to be practically impossible because of the nature of the divorce; Zubaydah, insisted that Zahra must get married again. Shareef is Zahra's elder half-brother, who meant everything to her. He is in short, like a father to Zahra, as the story unfolds that she is an orphan, whose father died when she was very young and that her mother died while giving birth to her.

Zahra pulled herself together and picked a job. We were told earlier that she was in the university before her first marriage, and got divorced only nine years after the marriage. She was blessed with three children and a degree certificate as she continued with her education while in her matrimonial home. She becomes a fully-fledged mother as well as a public servant after the expiration of her Idda period (a three month period observed by a divorced Muslim woman before she could get married again).

Zahra' met her second husband Nousah in her new working place. Nousah was later killed by the poisoned Apple. Nousah was Zahra's boss in the office and a single person (a widower). Before he met with Zahra, Nousah was a husband of one wife (Salma) and was proposing to marry one university student (Aalimah). The senior wife has no child. Nousah's plan of having a second wife, Aalimah did not go down well with Salma, and she went as far as the university campus and engaged Aalima into fighting, this caused her the marriage. Nousah, having divorced his first wife, and the marriage with Aalimah was not forthcoming; he then, sought and married Zahra.

Zahra was the only wife as at the time she married Nousah, but this luxury and privilege was short lived with the pressure mounted on Nousah to bring back Salma, and before long, Aalimah was brought in as the third wife. Zahra is suddenly, to face polygamy in Nousah's house, which brought with it crude jealousy and human aggression.

Her problems started when she was seen by her co-wives as a centre of attraction and an accomplished woman who has achieved a lot. Nousah's inability to have a child, which was due to biological or gynaecological problem on his side, did not help matters either. Zahra was confronted or faced with acute rivalry and serious jealousy by the co-wives. It even led the senior one to

take the most junior to a marabou, who in turn abused the latter's chastity and used Dan esker to inject poison in some apples and the apples were bought and ate by Nousah and Zahra.

Earlier on we found out that the crisis in her new matrimonial home, forced her out of the house. She went out to rent a house, not only because of the co-wives' aggression to her and her children, but even the children were looked upon by Nousah as unnecessary liability that could be returned to the owner. She stays in the new house with her children going to school and with her work and marriage all in place. These troubles threatened the marriage; it takes the intervention of Marian who behind the veil took it upon herself to reconcile Nousah and Zahra. She, Marian through an anonymous letter made Nousah to see a medical doctor who made him realized that the problem of infertility is largely from him. Working on the advice of the doctor, Nousah was able to rectify the problem hence Zahra's conception.

Meanwhile the infidelity of Annajmu, the marabou has resulted in getting Aalimah pregnant. He violated her after using some substance that caused her to sleep. That was how she conceived an illegal child and even delivered it for Nousah. Aalima's main reasons for going to the Marabou are two: to help her have a child and chase Zahra out of the matrimonial home. Annajmu promised not only to chase Zahra, but that he will send her packing out of this world. He made Aalimah to believe that she has no enemy like Zahra and that the latter is the cause of all her misfortunes.

The peak of this scene is when Nousah lost his life to the poisoned apples and Zahra lost the pregnancy. The apple woman was killed by Dan Esker! Dan Esker was discovered upon investigation and was arrested. Annajmu got burnt in a fire inferno, in his room. Aaleemah and Salma were found involved in what consumed the life span of a family. We saw Marian and her husband Rashad working day in day out using their official positions to unravel all the grey areas in the case. Though Marian was in the know of what is happening in Nousah's house but because of Zahra's safety she kept her in the dark.

The Death of Nousah saw Zahra becoming another widow still at a relatively young age. She resolved this time, especially with the death of Zubaydah, not to get involved in marriage anymore. She will concentrate on her Children and the work. No more marriage, even when Zubaydah continues to visit her in dreams and nightmares. We saw the end of the novel leading us to Zahra's worries about the fate of her most senior daughter, Umaima who is in the University facing the experiences of adulthood. She met a relatively elderly man, an academic and a lecturer in the person of Dr. Hans. Zahra, out of fear resulting from her predicaments and previous experiences, out rightly rejected the relationship. She even had a lot of nightmares confirming her fears. At the end,

it took the solid sincere, mature and persuasive advices of Marian, For Zahra to allow the relationship to culminate in to an advanced stage. The last lines of the novel took us to a wedding preparation and arrangement. Umayma and Hans are sent to Shareef and not Yazid, for the solemnization of the marriage.

Zahra lost her earlier marriage on the basis of a mischievous letter purported to have been written by her, alleging or claiming to kill Yazid if he must continue with his intention and plan of marrying a lady. The letter, Yazid was to find out afterwards to have been written by the same lady he subsequently married and whom he in turn discovered to be an infidel. Polygamy claimed Zahra's first marriage. The collapse of her second marriage also is attributed to polygamy. She started the second marriage on a happy note and it ended in crisis that claimed the husband. Perhaps that is the more reason why Gimba sees Zahra and her daughter's happiness and the final solution to her problem lying in her daughter's marriage to an "intellectual," academic of the age of well over forty. Haris is expected, for being in the "Ivory tower" to succeed where Yazid and Nousah have woefully failed. One may wonder what informed Gimba's belief in having respite in the academics. It may be as a result of his faith in the academia.

> It's walking through a road to a garden of apples and along the road is a narrow bridge across a river infested with Crocodile. He who walks carefully across the bridge will reach the garden and enjoy the apples, but anyone who walks carelessly in the bridge risks a plunge into the river and into peril. Going to the garden is not compulsory... and most men are always hungry for apples, yet greedy too. The problem is therefore not in the farm or even in the hunger... but in the manner most men and women walk across the narrow bridge.., and that's the lesson I want you to learn. (Sacred Apples, 1994:212)

Sacred Apples: Reinvigoration the Africanist

Sacred Apples is Gimba's fifth out of his (six) total collections. It was first published in 1994 by Evans Brothers Limited; it was revised in 1995 and reprinted in 1997. The copy used for this review is the revised version (1997), hence all reference are derived from it. It has a total of 316 pages initially or 248 pages revised and rest version respectively. The initial copies was with a golden inscription a picture of five vibrant and tempting apples, with a green, blue and maroon colours as the background, and it is a paperback. The 1997 edition is of a hard cover with a paper jacket; it also carries a picture of a rising sun, an afforestation tree and a suspenseful looking stature, a human being,

apparently a black woman; standing still and watching at the direction of the sun. In all these symbols, there are inherently volumes of interpretive and allusive metaphors. The third copy is, the American version which was published with a different title all together: *Golden Apples;* perhaps this change in the title is owing to America's so called secular and atheist ideological stance, hence the usage of golden in place of *Sacred.*

There is virtually no limitation to the exploits of thematic concern or pre occupation, and themes are not lying bare for readers topic them, rather, it is through interpretative analysis that themes are explored. Yet almost all the critics of Gimba's works and particularly *Sacred Apples* seem to agree on a point that *Sacred Apples* is preoccupied with the question of the family. This is not withstanding what some later critics may say in disagreement.

The dedication in the novel has the following wordings as its content.

> For my mother and the women kind that she represents... women who know the pains and joy of motherhood and wifehood, as well as those who appreciate and respect their womanhood (Gimba 1997:VII).

Sacred Apples is written in a very simple language and as the author himself states, he:

> Do not write difficult kind of literature.., principally because I think since literature is essentially for communication, the more people can read my novels and understand their world the happier I would be.
>
> (Okone, 1992)

And as earlier stated; *Sacred Apples* is believed to be dominated with the thematic preoccupation of the plight of women in our society; Gimba himself was quoted as saying: *My sympathy for women could be easily observed in my novels... (Ode: 1 998:10).*

From the onset, *Sacred Apples* is unique. Beside its dual title, it has some qualities as described above. The cover of the first published is made up of Apples - three below, two on top. This is a change from the usual pencil sketches of other Gimba's novels before it. It is even a more radical change from the *Sunset for a Mandarin,* which carries only its name without any pictorial motive. The American edition suggests a story of a human dilemma, a human drama and several problems, whereby a picture of a man and woman cuddling a child (Kofa: 2001) protectively adorns the cover, beside the cover picture motive, the sheer volume of the novel makes it different from the others before it.

Sacred Apples tells us among other things, the closeness in the relationship between a husband and a wife as represented in Rashad and Marian, and also that religion, tribe and ethnic differences are never a barrier to marriage and an existing peaceful family setting: We can see that while Rashad is a Hausa/Fulani Muslim, Marian, on the other hand is not. Rather, she is a Christian and from another tribe. We often hear Zahrah, the protagonist, making a confession of how envious she is, of the peaceful and happy married life of the Rashad's family:

> 'Rashad . . . is an exception' she intoned, 'Marian was lucky. Rashad seemed understanding and considerate and he and Marian have lived happily ever since, despite the different religious faiths they belonged to . . . (Pp37)

And it is a story that is told using evocative and emotional language which transposes pain and suffering as experienced by the characters in the novel. It is a round story of a trauma, stoic and human endurance. *Sacred Apples* is a story that has cut a sentimental tales that tenderly affects the mind, as it procrastinates and debates on the people's beliefs, attitudes and ideas on how to live with one another. One may not be guilty of a sweeping statement, if one submits that the novel, *Sacred Apples,* tells an accentuating story of a contemporary reality of social status of the middle class woman. It indeed includes the lower class woman as well and it has Northern Nigerian setting. Gimba focuses on a domestic human story and concern, which examines marriage life and human squabbles.

Through the flow of the narration, Gimba tells us that he has set out to evaluate and celebrate the dignified woman, who knows and appreciates her limit and worth. He seems to acknowledge, perhaps, from nostalgic memories, a mother's plight and dilemma viz-a-viz motherhood and wifehood. As we can see, Zahra, remarried, while she is still burdened with the responsibility of catering, sheltering, training and educating the three children of hers. These children belong to Yazid Awwal, her former husband, who sends her packing along with the children. Before long she realized she is vested with three enormous responsibilities of equal magnitude and quite challenging. She is a public servant, a wife and a mother, who served in the dual capacity of both a father and a mother at the same time. Her attention is required in the office, as a housewife her husband also needs her care and concern and above all the children will not condone any divided loyalty.

As earlier mentioned above, several themes are inherently embedded in this novel, and we can only explore as much as we can. The theme preoccupation that has to do with extolling the virtues of the old and ancient cultural values of patience as evidenced in Zubaida the grandmother of Zahra, the communality

and selfless sacrifice exhibited by the Christian family of husband and wife who risked their lives to save Zahra from hoodlums. Every text, thematically, is like an ocean; we can drink and leave it as if untouched. The example that a woman's right to live', aspires to, and achieves glory in all facets and spheres of life without any hindrance or assumed restrictions are given. The novel catalogues and debunks many of such barriers like traditional belief; religious bigotry and self-imposed discriminations. Issues or themes of relationships filial relations and relationships that are social, cultural or such created by conditions such as office or working place interactions are explored and their contradictions discussed. The novel also discusses human complexities or feelings of arrogating self-importance either on gender, age or office rank, extensively assessed and some highlights given.

Marriage, along human and social heritage of mutual co-existence is examined so much so that at revisit controversies on what marriage is, explains the essence of marriage and illustrate instances from experiences of the characters in the novel. Perhaps one of the significant if not the most significant is the theme of motherhood. Motherhood is craftily presented in the experiences of the main (hero) Character, Zahra. Being a determined person, Zahra promises and pledges never to perform the role of a second fiddle;

> 'A. surrogate mother for my child my jewel while I'm still alive ...? ... She continued: 'No... I will have none of motherhood by proxy... No...'(P.113)

She further argues that: ...motherhood is much more than physical, outward caring ... it's a complex of emotional ties, inexplicable forces... (Ibid:117)

That may be why when the grandmother of Zahra i.e. Zubaydah, an embodiment of tradition and its values, asked when the father, Yazid is coming to pick his children. Zahra flatly countered whatever may be the fear of her grandmother, be it tradition or her new work, thus:

> Why... because I'll be working? 'No because. They belong to him, Zubaydah said; and fathers have the children; that's our tradition our culture...' she added 'we both own the children.., not him alone. We could discuss their welfare together ... after all we both have responsibility for them,' Zahrah pushed further (P 47/8).

And Shareef, Zahra's brother confirmed further, that responsibilities for children is for both parents, and that any tradition that overlooks this is defective (P48). Although the crack in Zahrah's mental life is grave, she never for once falters in her resolve to be a mother to Yazid's children. Zahra knows that her life and that of the children are forever intertwined. Thus, her idea of a

woman's role is: "Remain who we are... women, mothers and remain fiercely so ... (82). Zahra took this responsibility diligently and dutifully. At a point, she had to stop going to work for some time to provide more time and attention to her children.

Apart from motherhood, one other area Gimba has an input on is marriage and divorce; he discusses his liberalist attitude on women right. For instance, for Zubaydah, "marriage is a sacred institution" while to Ya Shareef:

> Men do have equal responsibility to protect and preserve marriage. But our cultural orientation has been given a religious toga to make it seems that the woman should carry the greater burden ... marriage being an interpersonal relationship and as in all such relationships, we will be held responsible to account for our interaction (P. 43)

On the theme of polygamy and monogamy the novel matches ideas from tradition and the Qur'an. For instance throughout the novel, Zubaydah, Zahra's grandmother stood for the voice of the past, a part of the glorious yester years when children obey in total, even if the decree cannot be substantiated with any reason, the dictates of their parents. To her, polygamy seeks to enhance social and biological fulfilment for man, with justice, fairness equality". ... (267) and in another place the author quoted a verse of the Qur'an suggesting that If ye fear that *"If ye shall not be able to deal justly with them — women then marry one" (226).*

Other themes are that of morality. good conduct and discipline as predicted in Zahra, Marian, Rashad and Ya Shareef. The themes of trust, kingship, Muslim and Christian family ties, are represented in Zahrah and Marian's relationship. Infidelity and the fidelity of women or wives to their husband are replicated in Aaleema and Zahra respectively while the latter is decent and loyal, the former infidel and rude. Education and intelligence are upheld in Zahra's ability to escape being raped by creating a disparaging story to protect her from her host's mischievous and criminal intention.

Retribution is seen in Yazid Lawal, Medioka, (Zahra's Colleague in Office), Dan Esker, Zahra's Co-wives and Annajmu. While vindictiveness and reward good deeds and love seen in Zahrah's ability to overcome all the challenges kingship and communalism is exploited and presented particularly in Ya Shareef and Zahrah's relationship. The former stood by Zahrah all through her trying period and finally even becomes Zubaydah's Waliyyi; Guardian.

Conclusion

Generally speaking, *Sacred Apples* is exhaustive about belief of a people, obedience to elders, truthfulness, honesty, good will, communalism, sincerity and other virtues and values. It also discusses our derailment from the norm and the imbibing of the bad traditions. The examples of Dan Esker and his involvement into secrete cult; Annajmu and his soothsaying or fortune telling i.e. the dubious attitude, Medioka and his mischief, Aaleema and her infidelity are some of the examples of bad traits. Even when we could say marabou, soothsaying and infidelity are familiar evils, cultism is alien and it is becoming engraved among our youth!

No work of art, this critical analysis inclusive, can claim to be all inclusive, and without flaws and imperfection. A close reading of *Sacred Apples,* a reader will notice some of these inconsistencies and two simplistic presentations. For instance, Gimba's reference to Idda or divorce waiting period as four months and ten days is a farce. The normal period is the observance of three menstrual periods, and the former is for those women whose husbands are dead. The way Zahrah's children were saved from the fire inferno, how she, Zahrah escaped being raped, circumstances leading to Nousah's purchase of the poisoned apples; the death of Nousah resulting from the same Apple that he ate together with Zahra, and Zahra with her pregnancy yet survived it are some of the hard to believe fairy tales. The accident and subsequent death of Midioka, the mysterious burning of Annajmuin his house, only his room got burnt and so many other scenes of similar plots are not only too simplistic but rather renders Gimba's novel more fictitious than the fiction he intends to exploit. His address of the Apple Seller as "apple woman" is both a direct translation of a local language and an awful expression of English.

That, Zahrah should take the custody of the children, and when Umayma is to get married, she along with her husband to be were directed to their maternal uncle, and not Yazid or his relatives, these contradict the conventional norms and the religious teaching of the protagonist. Zahrah is portrayed as a highly religious woman, who believes in positive precepts. Those actions are gross violation of the Islamic religious dictates. If by Annajmu's and Medioka's death and the subsequent arrest and conviction of Dan Esker, Gimba wanted to bring out the theme of retribution to the fold, then one may say Aaalima and Salma shouldn't have gone unpunished. They deserve more than what befell them. Nousah shouldn't die. It appears also that Zahra as Gimba's protagonist was too protective, and the visitation of God's wrath on all her enemies renders the story superfluous and sheepish.

In conclusion, critics cannot help but to accept that Gimba has, through the medium of fiction, succeeded in sharing with the academic community and the

public at large his wealth of experience. He is able to gather out and share through dent of hard work, and within a very short period of time with the teeming populace the very alarming rate of disintegration of our society.

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A CONCEPTUAL METAPHOR ANALYSIS OF SELECTED POEMS IN MUSA IDRIS OKPANACHI'S *THE EATERS OF THE LIVING*

Yahuza Sabitu Aujara
Department of English and Linguistics
Federal University Dutse
Jigawa State, Nigeria
yahuzasabituaujara@gmail.com
&
Lawan Shu'aibu
Department of English and Linguistics
Federal University Dutse
Jigawa State, Nigeria
lashuaib2@gmail.com

Abstract

This paper examines the use of conceptual metaphors in selected poems from Musa Idris Okpanachi's The Eaters of the Living (2007), a collection deeply rooted in socio-political critique. Drawing on the framework of Conceptual Metaphor Theory (CMT) as proposed by Lakoff and Johnson (1980), the analysis explores how metaphor structures thought and meaning within the poems. The study identifies and classifies key metaphorical mappings-ontological, structural and orientational metaphors which reflect themes of oppression, exploitation, and societal decay. By dissecting these metaphors, the paper highlights how Okpanachi's poetry constructs a visceral critique of governance, power dynamics, and the human condition in postcolonial Nigeria. The findings suggest that Okpanachi's use of metaphor not only enhances the aesthetic quality of his poetry but also serves as a powerful cognitive tool for understanding and challenging political realities.

Key Words: *Conceptual Metaphor, governance, power dynamics, metaphorical mappings and socio-political critique.*

Introduction

This paper is "A Conceptual Metaphor analysis of Selected Poems in Okpanachi's *The Eaters of the Living*". It is aimed at outlining, discussing and classifying the metaphors that the poet uses in the poems not only to beautify them, but also to carry the readers in dwelling them into the deep part of the language. Though, the emotional and affective dimensions embedded in Okpanachi's poetry may be challenging to pinpoint, given the abstract nature of poetic expression, this paper seeks to identify and analyze the conceptual metaphors that evoke emotional responses and contribute to the overall aesthetic experience of the reader.

Okpanachi's "The Eaters of the Living" is a collection of poems that delves into various aspects of human experience, offering a rich ground for a cognitive stylistic analysis. This research aims to employ conceptual metaphor as a tool for analyzing selected poems from *The Eaters of the Living.* By investigating the cognitive processes involved in the comprehension and interpretation of these poems, this study will contribute to a deeper understanding of the metaphors at play in poetic language.

The study employs Conceptual Metaphor Theory to identify and classify the metaphors used in Okpanachi's anthology, *The Eaters of the Living* in relation to the socioeconomic and sociopolitical issues of the society. It collects data from the anthology and analyse them following Lakoff's categorization of metaphor; Ontological, Orientational, and Structural metaphors.

Empirical Review of Literature

Gambo (2023) in an article tittled '*The Ironic Vision in Musa Idris Okpanachi's The Eaters of the Living'* examines the ironic vision in Musa Idris Okpanachi's debut volume of poetry titled The Eaters of the Living. The study argues that owing to pervasive disillusionment of third world writers with the appalling sociopolitical and economic conditions of their societies, African writers, in their quest for social renaissance and justice attempt to evolve different artistic means to historicize society. In this context, this exploration of Okpanachi's artistic vision is anchored on the poetics of irony through which the poet offers important sociopolitical commentaries on postcolonial Nigeria. Specifically, the study examines how the representations of the themes of leadership and marriage, respectively, animate Okpanachi's ironic vision in the text. The conclusion is that, through the use of this aesthetic medium, the poet is contributing to the discourse of nation-formation by critiquing the gross contradictions of postcolonial Nigerian experience. While Gambo looks at irony

in the anthology, the current research tends to study conceptual metaphors used in the collection from selected poems.

Magaji (2016) conducted a research titled *Satire and Themes in Contemporary Nigerian Poetry: A Study of Musa Idris Okpanachi's The Eaters of the Living and Joseph C.P Christopher's Salient Whispers*. The study addresses the use of satirical techniques in contemporary Nigerian Poetry as depicted in Idris Musa Okpanachi's The Eaters of the Living and Joseph Christopher's Salient Whispers. The poets adopt the use of satire as their style to improve the society by criticising and ridiculing anyone engaged in vices which are often detrimental to a majority of the less privileged. The poets depict the vices in their societies in a satiric style that scorn and cast aspersion on the follies of their leaders, the people and the societal structure as a whole. They also address the imbalance in the society and the adverse effects of such on the Nigerian society. Moreover, the study focuses on how satire can serve as a basis or an attempt for civil change by adopting the sociological theory for analysis. The satiric techniques alongside themes that are in themselves satires to heighten the effect of the style on the entire text for the benefit of individual, groups, politicians and the society at large, with its conceptualized and inbuilt scheme for change. This research studied satire from two collections of poetry from different poets, the current study's much area of concern is metaphor.

Gambo (2018) in a postmodernist assessment of contemporary Nigerian poetry titled *Postmodernist Reading of Contemporary Nigerian Poetry* asserts that a postmodernist approach is necessary because it is rarely employed in the study of Nigerian poetry. Postmodernism is a creative strategy employed by writers who wish to show their discontents with modernism. Unlike their older, modernist counterparts, contemporary Nigerian poets are more concerned with topical issues like misgovernance, poverty, and war, which they project through the purview of postmodernism. To show this postmodernist trend in contemporary Nigerian poetry, this study identifies and deploys four attributes of postmodernism, namely: intertextuality, irony, humour, and the fusion of categories, in the reading of selected texts. The texts selected for analysis include: Obu Udeozo's "Cyclone", Femi Abodunrin's "It Would Take Time: Conversation with Living Ancestors", Musa Idris Okpanachi's The Eaters of the Living, and Denja Abdullahi's Mairogo: A Buffoon's Poetic Journey around Northern Nigeria. Specifically, the study first appraises Udeozo's Cyclone from an intertextual perspective, focusing on how the poet uses the elements of this postmodernist concept such as reprint, allusion, and quotation to connect with the works of other scholars and reaffirm his vision of life and society. Then the study examines Abodunrin's "It Would Take Time: Conversation with Living Ancestors" as a poetic text which is densely imbued with the aesthetics of

drama and to some extent, prose and orature. The argument here is that the fusion of literary categories is a postmodernist idea which erases the boundaries of the genres and enables them to flow into one another. Furthermore, the study explores the use of irony as a postmodernist device to comment on the challenges of contemporary society in Musa Idris Okpanachi's The Eaters of the Living. In the reading of Denja Abdullahi's "Mairogo: A Buffoon's Poetic Journey around Northern Nigeria", the study concentrates on the poet's use of the postmodernist tool of humour to repudiate unwholesome social norms while attempting to navigate the society towards social and national rebirth. In this study, it is discovered that the identified postmodernist traits feature prominently in the selected texts. Based on the above finding, the study concludes that contemporary Nigerian poetry exhibits the poetics of postmodernism. Although the researcher gives a postmodernist reading of poems/poets including Okpanachi's The Eaters of the Living, this research employs conceptual metaphor reading of Okpanachi's poems alone to have a very good look at the anthology.

Theoretical Framework

The theoretical framework for this study hinges on Conceptual metaphor as propounded by Lakoff and Johnson (1980). The main claim of the theory is that our everyday language use is metaphorical and that metaphors play a vital role in our cognition, in terms of how we perceive, how we get around and how we relate to other people in the world. The theory centres on establishing correspondences between a source domain and a target domain. Conceptual Metaphor Theory has had a profound impact on the understanding of how metaphorical thinking is ingrained in language, thought, and communication through the major categories of conceptual metaphor (Ontological, Orientational and Structural metaphors). It provides a lens through which one can analyze the metaphorical expressions and cognitive mappings that may be present in the selected poems of Okpanachi's *"The Eaters of the Living."*

Methodology

This study is designed to identify metaphors used in Okpanachi's *The Eaters of the Living* from a conceptual metaphorical perspective. To achieve this goal, the study adopts qualitative approach of presentation. The qualitative approach enables discussion of results as observed in the anthology.

In collecting data for this study, the researcher employs purposive sampling technique. The data is collected purposively not randomly selected. This involved searching for metaphors used in the anthology as the researcher scans

through the selected poems, he identifies expressions that represent metaphors in the selected poems. The identified and selected expressions formed the data for the study. Being that the collection at hand is divided into eight sections, a poem is selected from each section for the analysis; making eight poems for this study.

Data Presentation and Analysis

In the data presentation, the data collected from the selected poems would be identified and presented.

Identification and presentation of metaphors

Here are the key metaphors used in the poems from *The Eaters of the Living*:

Datum 1

Silence of Time

The poem is rich with metaphors that powerfully convey themes of oppression, resistance, and despair. Below are the key metaphors and their interpretations:

"Bones crushed / Under the menace of boots"

This metaphor symbolizes the brutal oppression and physical violence inflicted on the people. The "boots" represent authority, likely a repressive regime or military force, and the "menace" conveys the constant threat of harm.

"A strangled / Voice of liberty / Stifled in freedom"

"Strangled voice of liberty" metaphorically represents the suppression of freedom and democracy. The paradox of "stifled in freedom" critiques the irony of a supposed free state where liberty is actually suppressed.

"Blood flooded"

This metaphor portrays widespread violence and loss of life. "Flooded" suggests an overwhelming amount of bloodshed, indicating large-scale atrocities.

"Dying was more precious"

This metaphor reflects a state of despair where death seems preferable to life under oppression. It emphasizes the unbearable conditions the people face.

"But the gods / Would not take / The offering"

The metaphor of the "gods" rejecting sacrifices suggests futility in seeking divine intervention or solutions. It could symbolize disillusionment with faith, leadership, or external forces for salvation.

"We offered our necks / But the Butcher / Sheathed his knife"

Here, "offered our necks" symbolizes surrender or willingness to sacrifice, while "the Butcher" represents the oppressor who, paradoxically, refrains from carrying out the expected punishment. This reflects an oppressive force that thrives on prolonging suffering rather than granting a conclusive end.

"We lay on the eternal road / But the traffic stopped"

"Eternal road" is a metaphor for the continuum of struggle or existence, while "traffic stopped" suggests a disruption in the natural flow, possibly symbolizing the stagnation of hope or action.

"We dived into the ocean / And found it shallow"

This metaphor illustrates disillusionment, where something vast and promising (the ocean) turns out to lack depth or fulfillment.

"We took poison / It became inert"

The metaphor of ineffective poison symbolizes the failure of self-destructive measures to bring about an escape or resolution.

"We wanted to hang / There was no rope"

This metaphor continues the theme of futility, where even attempts at ending suffering are thwarted.

"…The general / Put our backs to / The wall"

"The general" represents the ultimate oppressor or authority figure, and "backs to the wall" is a metaphor for being trapped with no escape, forcing the people into a state of desperation or confrontation

Datum 2

We Give You This Country

The space of your footsteps / The size of your grave"

The metaphor compares ownership of the land to the physical space occupied by an individual, emphasizing mortality and control.

"The limitless hectares of your imagination"

Imagination is metaphorically described as land, suggesting vast possibilities or ideas.

"The land is your throne"

A metaphor for power and authority.

"The flag your kerchief"

The flag, a symbol of national pride, is reduced to a mere cloth, possibly signifying disrespect or misuse of patriotism.

"The anthem / Your pagan song / Of apostasy"

The national anthem is metaphorically called a song of betrayal, suggesting a loss of national integrity.

Datum 3

Code of Silence

"The code of silence / Is written across our lips"

Silence is metaphorically written, implying enforced suppression.

"Destinies written / In the mud on / The ruts of tanks"

Destinies are metaphorically inscribed in mud and tank tracks, signifying war and oppression.

"Tear my name / From the page / Of history"

The speaker's existence or legacy is metaphorically compared to a written record, implying erasure and loss.

"Etched with the muzzles / And the bayonets"

Violence and weapons metaphorically carve history onto people's bodies, symbolizing suffering and oppression.

Datum 4

The God We Made

"Lord of censorship and slavery"

The oppressor is metaphorically a "god," symbolizing absolute control over society.

"His boots pressing down our tongues"

A metaphor for silencing dissent and oppression.

"Lord of hedging bribery and godfathers"

A critique of corruption, where bribery is personified as a ruling entity.

Datum 5

I Am

"A burning patriot without a standard"

A metaphor for passionate loyalty without guidance.

"A religious crusader lost in the multitude of heathens"

A metaphor for feeling isolated in one's beliefs.

Datum 6

Rabi

"My tears is the ink with which I write"

Tears are metaphorically transformed into ink, symbolizing emotional pain shaping expression.

"Your thought is like the raindrops"

A metaphor for constant, overwhelming memories.

"Your memory refreshes my longing"

A metaphor for nostalgia fueling desire.

Datum 7

I Want to Marry

"A wedlock united by a commonly deadly hatred"

Marriage is metaphorically linked to enmity.

"Trying to hunt me down"

Love as predation, implying fear or danger.

"Dance with tears on my grave"

A metaphor for celebration in destruction.

Datum 8

The Eaters of the Living

“They eat everything and everyone"

This metaphor suggests that the corrupt consume not just material wealth but also people’s well-being, dignity, and existence.

"They eat like the termites"

This compares the corrupt to termites, implying they slowly and destructively eat away at the foundations of society.

"They eat our names and reputation"

This suggests how corruption and exploitation tarnish personal and national identity.

"They eat our money"

This represents embezzlement and financial corruption.

"They munch the anthem and chew the pledge"

This suggests that national values and commitments are being desecrated or disregarded.

"They devour the people"

This metaphor implies exploitation and oppression of citizens.

"They guzzle the history"

This implies erasure or manipulation of historical truths.

"They gorge the law"

This metaphor suggests disregard for justice and legal frameworks.

Classification of the Metaphors

Here the selected metaphors in *The Eaters of the Living* are classified based on the three major types: Ontological metaphors, Structural metaphors, and Orientational metaphors.

1. Ontological Metaphors

Ontological metaphors treat abstract concepts as entities, objects, or substances. This can be seen though the following metaphors as excerpted from the selected poems of Okpanachi's *The Eaters of the Living*

"We are porters of gold but poverty / Like plague / Hangs on our necks"

Poverty is treated as a tangible object ("plague") that burdens people.

"His boots pressing / Down our tongues"

Oppression is given a physical form, treating silence as an entity controlled by force.

"The umbilical cord of our inseparable souls"

The emotional connection between mother and child is conceptualized as a physical umbilical cord.

"My tears / Is the ink with which I write to you"

Emotions are treated as a material substance (tears becoming ink).

"Blood flooded"

Blood is metaphorically described as a flood, giving the idea of violence and suffering a tangible quality.

"The dialogue spoken in a voice of thunder"

Dialogue is treated as a physical entity with power, represented by thunder.

"The hovering vulture over the carcass of the nation"

The nation is metaphorically treated as a dead body, showing its destruction.

"The concert of cannibals"

Cannibalism is conceptualized as an orchestrated event, giving chaos a structured form.

"The false lord of the winds / Hurricane and Tornadoes"

Oppressive power is personified as a false god controlling natural disasters.

2. Structural Metaphors

Structural metaphors allow one concept to be understood in terms of another by providing a systematic framework. The following metaphors are given as the example of such metaphors;

"We were witnesses to the streaming blood / That coursed from the brave arteries of men"

Here, blood is metaphorically structured as a flowing river, reinforcing the imagery of widespread violence.

"A dialogue spoken / Between the blind and the deaf"

Communication is structured as a conversation between disabled individuals, emphasizing its ineffectiveness.

"We were there / When the hot lead / Went through them / As a needle in a cloth"

Bullets are metaphorically structured as sewing needles, reinforcing the brutality and precision of violence.

"They were cut down / Like banana stems"

Executions are structured as agricultural harvesting, emphasizing the ease with which human lives are taken.

"The nation is a carcass, and the leader is a vulture"

The relationship between leadership and the state is structured in terms of predator and prey.

"My accuser is the judge"

The judicial system is structured as a biased entity where the accuser and the judge are one, showing corruption.

"Guns are my props / And sycophants, my doctors"

Power is structured in theatrical and medical terms—suggesting that dictators use weapons as stage props and rely on flatterers instead of truth.

"I was born with the curl / Of umbilical cords of documents / Coiled on my neck"

Bureaucracy is structured as an umbilical cord, showing its suffocating control over identity.

3. Orientational Metaphors

Orientational metaphors organize concepts based on spatial orientation—up/down, in/out, forward/backward. The following metaphors exemplify the orientational metaphors.

"We fly high in the air / And become preys to hawk"

The contrast between *high* (aspiration, freedom) and *prey* (vulnerability) reflects power imbalance.

"Spread your wings and fly to the moon"

Freedom and ambition are metaphorically *upward*.

"Dived into the ocean / And found it shallow"

Exploration and depth are metaphorically downward, but the expectation of depth is unmet.

"The general put our backs to the wall"

Being forced against a wall represents having no escape, a metaphor for entrapment.

"The champagne of blood"

Blood (violence) is metaphorically linked to celebration (higher status, luxury).

"The holy daddy / The benefactor of minions"

Power and divinity are metaphorically *above*, while minions are below.

"The benefactor of minions, the rider of siren"

The leader is placed *above* the masses through noise and visibility.

"In death, I find life / In life, I find death"

A reversal of expected directions, where death and life shift meaning.

Okpanachi uses ontological metaphors to make abstract oppression and suffering feel tangible, structural metaphors to frame relationships and power dynamics, and orientational metaphors to emphasize hierarchy, resistance, and despair.

Summary

Each of these metaphors work together to paint a powerful image of systemic corruption and greed, where those in power consume everything—resources, identity, history, and even time itself. Okpanachi uses metaphors to explore themes of **oppression, corruption, resilience, disillusionment, identity, love, and paradoxes of existence**. His imagery is often dark, exposing the violence and injustice within society, but also reflective, showing moments of resistance and endurance.

Conclusion

The identified metaphors in the selected poems of Okpanachi's *The Eaters of the Living* have shown that this paper has ascertained the basic claim of the Conceptual Metaphor Theory as proposed by Lakoff and Johnson (1980), who argue that metaphors are properties of concepts rather than language and that metaphors exist in common everyday language use. Finally, it is important to note that, the identified metaphors can be grouped; be classified into the major groups/ categories of metaphors- Ontological, Structural and Orientational Metaphors for further discussion.

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DISCOURSE ANALYSIS: LANGUAGE CHOICE IN ADVERTISING TEXTS

Abdussalam Sani
School of General Studies,
Kano University of Science and Technology, Wudil-Kano.
talk2baabsalam@gmail.com

Abstract

Advertising focuses on the deployment of communicative strategies to stimulate attitudes of consumers in order to increase sales of commodities and services. Moreover, advertisements seem to contain some features of communication in its diversity in order to increase consumption. Such consumption in-turn influences great productivity. The study considers Systemic Functional Theory based on its resourcefulness in textual analysis. The relevance of Systemic Functional Theory is also observed in its concentration regarding the concept of linguistic stylistic choice. The objective is to describe the organisation of mood structure in the clauses of MTN and Airtel advertising texts. The study considers the random and stratified sampling as more appropriate for the gathering of MTN and Airtel advertisements. The random sampling aids in the collection of data from the quantum of samples from the Websites and social media handles. The results show that interrogative clause accounting for 2% in the data is indicative that advertising practitioners in the print media give less prominence to it. Moreover, product advertisers deliberately use element of grammatical omissions in the language texts of some adverts. The research also found that the creation of new lexicons were identified and analysed as communicative choices. The novel expressions that MTN and Airtel advertising producers created have enlarged the word-stock (corpora) of the advertising text in Nigeria.

KEYWORDS: Discourse, Advertising, Language Choice, Systemic Functional Theory, Interpersonal Metafunction

Introduction

An advertisement is a 'printed, written, spoken… representation of a person, product, service or movement… for the purpose of influencing sales' (Myers, 1994; Semino, 1997). He argues that giving consideration to an advertisement as a text could fall within the categories of print, written and spoken texts. The creative potentiality of an advertisement has been pointed out by many scholars including (Myers, 1994; Semino, 1997) in the linguistic landscape through descriptions. Advertisements play crucial roles in today's businesses. Those tasks position advertisements as crucial devices for promoting several products such as food items, cars, books, and furniture in different parameters in order to increase consumption and economic growth. Also, advertisements seem to construct a link between language and society, society and business, and products and consumers (Geis, 1982, p. xi & 1). Advertising generally aims to persuade consumers to act or think in a textually-determined way (Jurgita, 2009:43).

Advertising focuses on the deployment of communicative strategies to stimulate attitudes of consumers in order to increase sales of commodities and services (Curtis, 2012:1). Moreover, advertisements seem to contain some features of communication in its diversity in order to increase consumption. Such consumption in-turn influences great productivity. The basis of that opinion is that advertising discourse identifies and creates a link and coherence between language and society, society and business, and products and consumers.

The interest of researchers in the discipline of advertising is on advertisements' language and its effects. In other words, linguists focus on how language is utilised and the context in which language is deployed. The relationship that the textual constructs have with the other elements (signs and images) to produce a particular meaning is principal. Thus, the relevant literature in the subject of advertising could be numerous because of its interface with discourse analysis, communications, business disciplines, social and theoretical issues, especially Systemic Functional Theory. The interface between discourse and advertising in this study is linguistic stylistic choice. This supports the fact that language choice is interdisciplinary and trans-disciplinary (Fairclough, 2003; Johnstone, 2008; Blommaert, 2009; Fontaine, Bartlett & O'Grady, 2013). It has also been observed that language choice is examined from three linguistic boundaries: sociolinguistics, stylistics and Systemic Functional Grammar (Thompson, 2004; Buda, 2006; Donovan, 2012; etc.). It is from these backgrounds that the review of literature could be understood.

Language Choice

The notion of language choice as used in this study has three specific tendencies as characterised in sociolinguistics, stylistics and systemic practices (Kress, 1981; Putz, 1997; Buda, 2006). In sociolinguistics, the term is alternatively employed either as language choice or choice of language. Buda (2006, p. 1) argues that 'sociolinguists have been long fascinated by the phenomenon of bilingualism and the complex language switching patterns that accompany it.'

A writer may need to choose words that represent what the individual intends to say and convey the same meaning to the audience. Perhaps, a writer chooses his/her words by putting himself/herself in the reader's point of view. The writer might seek to express the ideas in ways that excite the audience attention and keep the readers engaged (O'Quinn, 2012, p. 3). Although sociolinguistic and stylistic views are relevant to how advertisers deploy language choices to charm consumers in order to patronize their services, the approach employed here is the Systemic Functional Theory model because of its strong emphasis on language as choice. The Systemic Functional Theory portrays language as a network of choices that characterise it as an acceptable device of textual analysis of importance (Halliday, 1985).

Theoretical Framework

The study considers Systemic Functional Theory based on its resourcefulness in textual analysis. The relevance of Systemic Functional Theory is also observed in its concentration regarding the concept of linguistic stylistic choice (Fontaine, Bartlett & O'Grady, 2013). In consonance with Eggins' comparative argument, Systemic Functional Theory provides explanations to texts; yet, it does not neglect the chain of linearity. In support of Eggins, Halliday (1985) expatiates the elements that distinguish Systemic Functional Theory from the other theoretical scopes. Moreover, Systemic Functional Theory practitioners attempt to examine language as a system of choices and analyses of meaning communicated in particular contexts. The pedestal of the Systemic Functional Theory is based on the three 'Metafunctions.' That is Ideational Metafunction, Interpersonal Metafunction and Textual Metafunction. It is indicated that the Ideational, Interpersonal and Textual Metafunctions operate simultaneously in the creation of functional meaning in relation to context (Thompson, 2004; Butler, 2003).

Systemic Functional Theory attempts to account for the systemic structure of language while it places the function of language as a central underpinning communicative ingredient. That is, what language does, and how it does it. Halliday and Fawcett (1987) refer to these language methodical transformations

as 'how to mean.' On that basis, Thompson (2004) suggests that: Functional grammar sets out to investigate what the range of relevant choices is, both in the kinds of meanings that we might want to express… in the kinds of wordings that we can use to express their meanings; and to match these two sets of choices. In order to identify meaning choices, we have to look outwards at the context… (Thompson, 2004:8).

Systemic Functional Theory, in Thompson's (2004) sense, examines linguistic choices that a user of language selects as meaning resources. The notion of choice in Systemic Functional Theory could be connected to the concept of System. The concept is a theoretical term that is quite different from the use of 'system' in its ordinary or everyday applications. System in this study is neither literary nor literally but rather a technical term. System is seen as 'an enumerated set of choices in a specific context' (Kress, 1976, p. xiii). The system could then give any language user an opportunity to willingly choose required options for communication purposes. Choice connects system; system connects choice. It seems that without System, choice could not be in place vice versa.

Methodology

The selection process begins by choosing 100 advertisements each from MTN and Airtel print advertisements on their Websites and social media handles as the population to enhance accessibility to their advertisement varieties. The study considers the purposive sampling as more appropriate for the gathering of MTN and Airtel print advertisements. The purposive sampling aids the researcher in the collection of data from the quantum of samples from the Websites and social media handles and to make them true representatives of the population.

Therefore, 25 advertisements each from both MTN and Airtel were selected for analysis suitability. Before the analyst selects the MTN and Airtel advertisements, the following conditions were considered: the number of advertisements to be selected for analysis and the relative homogeneity of the number of clauses involved in each advertisement.

Qualitative and quantitative research methods are integrated in this work. The two methods are applied because, while the qualitative method justifies generalisation, the quantitative depicts the quantity of the communicative elements available in research. (Wodak & Meyer, 2001). The qualitative method is evaluative and descriptive.

Mood, Theme and Transitivity are the interpersonal metafunction of the Hallidayan systemic tradition (Wodak & Meyer, 2001, p. 8). The linguistic tool

adopted to analyse the MTN and Airtel advertisements is the Mood structure. The concepts of Compounding and Blending were also deployed to analyse the texts of the clauses.

MTN ADVERTS

ADVERT 1



ADVERT 2



ADVERT 3



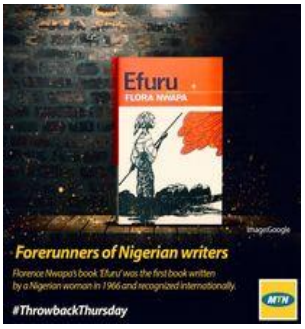
ADVERT 4



ADVERT 5



ADVERT 6



ADVERT 7



ADVERT 8



ADVERT 9



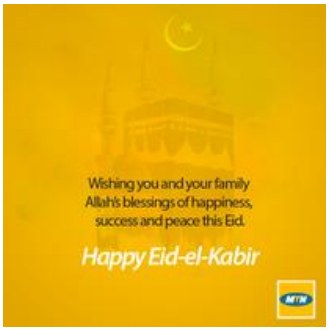
ADVERT 10



ADVERT 11



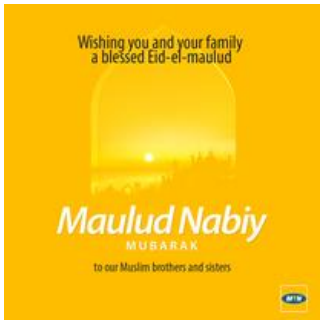
ADVERT 12



ADVERT 13



ADVERT 14



ADVERT 15



ADVERT 16



ADVERT 17



ADVERT 18



ADVERT 19



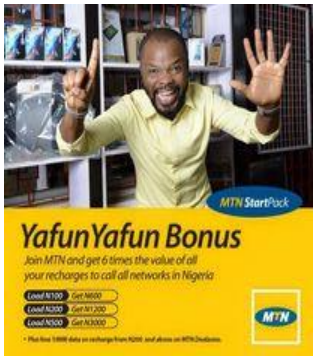
ADVERT 20



ADVERT 21



ADVERT 22



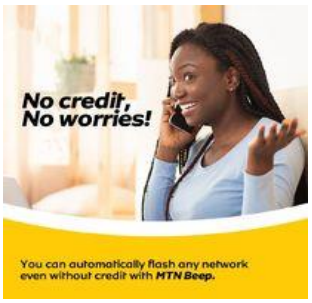
ADVERT 23



ADVERT 24



ADVERT 25

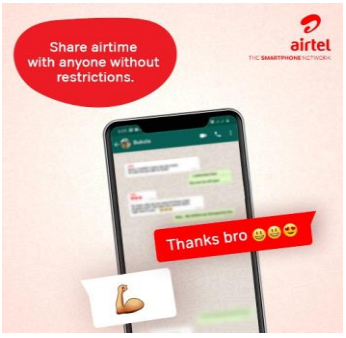


AIRTEL ADVERTS

ADVERT 1



ADVERT 2



DVERT 3



ADVERT 4



ADVERT 5



ADVERT 6



ADVERT 7



ADVERT 8



ADVERT 9



ADVERT 10



ADVERT 11



ADVERT 12



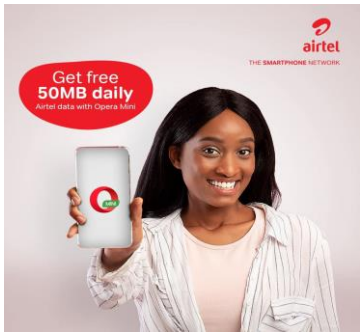
ADVERT 13



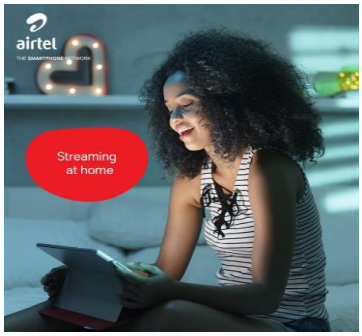
ADVERT 14



ADVERT 15



ADVERT 16



ADVERT 17



ADVERT 18



ADVERT 19



ADVERT 20



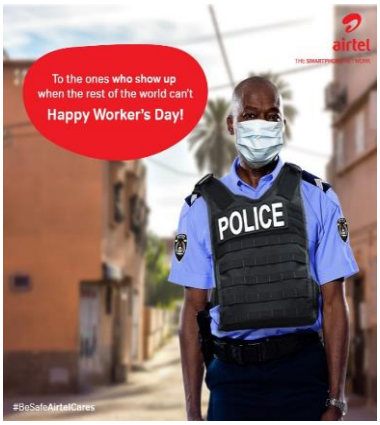
ADVERT 21



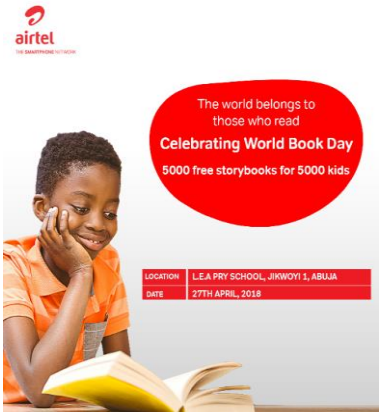
ADVERT 22



ADVERT 23



ADVERT 24



ADVERT 25



SYSTEMIC MEANING RESOURCES IN THE MTN ADVERTS

From the sample clauses in the forgone data, one can observe the omission of '*is'* or certain letter(s) in some of the clauses. For example:

MTN Everywhere you go.

Introducing MTN 4G LTE

Florence Nwapa's book 'Efuru' was the first book written by a Nigerian woman in 1966 and recognized internationally.

The clauses ought to have read:

MTN [is] everywhere you go

Introducing MTN 4G [LITE]

Florence Nwapa's book 'Efuru' was the first book written by a Nigerian woman in 1966 and [is] recognized internationally.

Goddard (2011) has explained that ellipsis is the omission of part of a structure. In the face-to face interactions, ellipsis is normally used for reasons of economy

and can often create a sense of informality. He adds that advertising language often attempts to reproduce elliptical nature of spoken language in order to establish closeness with the reader (Goddard, 2011, p. 125).

Therefore, communicators tend to use elliptical statement of all sorts without any restrictions. In this case, it seems there is no respect for any class of word to be omitted: it could be a verb, a noun group, or an adjective.

Another language choice that the MTN advertisers made is the use of the imperative clause whereby the MTN advertisers demand goods and services from the consumers. In this case advertisers invite consumers to give something to them. The functional role played here is command. The imperatives in the MTN advertisements' choices have the following characteristics: [i] they are short in appearance, [ii] there is no Mood, and [iii] they are commanding in nature. For example:

Advert 4: Pre-order before the 4th of May and get a free starter.

Advert 5: Text 'Your Profession' to 441 to apply.

Advert 8: Text Code to 4100

Advert 10: Dial *770# to get yours

Advert 19: Send in pictures of your adorable kids.

Advert 24: Dial *123*2# to start

MTN Advertisers use 'imperatives to realise commands' (Ravelli, 2000, p. 47) as if the life of the consumer is in their hands and that they have the right to manipulate it the way they actually want. The use of declaratives as statements and the use of imperatives as commands are not equal in the MTN advertisement's choices. Though Declarative choices (Elliptical Declarative [20%]; Full Declarative [14%]) occur more than the imperatives, MTN advertisements' choices are full of imperative clauses. It may be that the business professionals do not have enough time for much talk but have interest in activities relating to how their goods and services can only be converted to cash. These swing and dwindle between deploying statements to create awareness and at the same time commanding recipients to carry out particular tasks without any reservation or recalcitrant. This is the message passed across as an exchange to the audience.

Interrogative clause accounts for 2% in the data are observed to be scanty in the sample clauses. Advert 3: 'Will you be getting one? is one of the clauses featured in the data as an interrogative clause. In this regard, the advertiser is demanding a piece of information from the consumers in form of a yes/no

question. There is a quest from the MTN communicators demanding that the consumers should fill in a missing part of the message (Thompson, 2004, p. 65) to be specified primarily in a form of polarity. The question is psychologically traumatic on the ground that the consumer has no avenue to express the polarity. The answer is internally conjectured. The remaining interrogative clauses are:

Advert 3: What feature are you looking forward to?

Advert 14: What is the best part of Christmas in Nigeria?

This translates to mean that *MTN* advertisers do not have time for questioning. To them, interrogating readers may be a waste of time and resources. From the Interpersonal Metafunction, the meaning that the analyst could deduce is that the language *choices* that the *MTN* advertisers used play functional roles and build relationships between them and consumers.

Another important element in the interpersonal meaning is the MODALITY. Martin and Rose have stated that, 'Modality can be interpreted as a resource for grading polarity, for setting up degrees of positivity and negativity' (2005, p. 49] which 'semantic domain extends more than one grammatical environment' (Halliday & Matthiessen, 2004, p. 613; 2014). The *MTN* Advertising communication in the print media is a means of conveying messages from the communicators (producers) who the consumers have not seen and to the consumers who the producers have not probably met in person or one-on-one. The use of modal auxiliaries could serve as subtle elements that enhance the status of the message that *MTN* passed across to the audience for proper acceptability to perform the desired functional goals.

From the *MTN* advertisements' *choices,* six types of modal auxiliaries were used. These are: Will, can, are, is, was and have.

Will

From the systemic paradigm, the semantic resources are tilted and tended towards Modality expressed through Modulation. MTNadvertisers negotiate 'goods and services' as an offer which requires a high degree of willingness or inclination from the consumers for the offer to be fulfilled. The consumers 'may signal: ability/willingness/determination' (Thompson, 2004, p. 67) before the proposals could be effectively established. It is implicitly subjective because the fulfilment of the offer lies solely within the domain of the audience. This is about 'want to' (Halliday &Matthiessen, 2004, p. 618; Thompson, 2014). E.g. Advert 3: 'Will you be getting one?'

Can

Another modal element that the MTN advertising communicators have used to drive home their message is can. MTN uses can as a choice to negotiate information in form of Modalisation with a strong degree of probability. Yet, it is a statement that examines how likely it is to be true. For example:

Advert 1: You can follow us on snapchat

Advert 5: you can now personalize your ring back tune to your profession.

Advert 25: You can automatically flash any network even without credit with MTNBEEP.

Are:

Advert 3: What feature are you looking forward to?

Advert 20: We are a fold of strong people.

Is

Advert 3: The Hulk is back.

Advert 14: What is the best part of Christmas in Nigeria.

Was

Advert 6: Florence Nwapa's Efuru was the first book written by a Nigerian in 1966.

Have

Advert 20: They have overcome many obstacles.

Advert 15: If I have not eaten…

SUPPLEMENTARY MEANING RESOURCES IN THE MTN ADVERTS

In communication studies, the object of study, that is, what goes on between the participants in the communication process could be referred to as a text (Vestergaard & Schroder, 1985, p. 14). As a result of that perspective, any text could be studied from three points of view: How does it function in the communication situation? How is it textural, that is, how are its parts united into a whole? What meaning does it communicate? (1985, p. 15). There is no restriction whatsoever to its usage. This has given the users of the language the leverage to flow in any direction in which communicators deemed fit. This notion has made MTN advertisers, in their own contextual model, to use English plausibly well to satisfy their yearnings to consumers. In the discussion of this segment, MTNadvertisers created novel lexical choicesas pleased without any apology.

Elements of Neologism are present in some of the adverts.

Advert 5 has 'Tunez'.This term is not only new in the English word-stock but the construct is also strange in application. Tunez, to advertisers is most times related to the business of music activities in the entertainment industry.

Another fresh morphological compounding that the *MTN* advertiser provides in the analysis is in Advert 25 'MTNBEEP'. The freedom of contextual use of word has motivated the *MTN* advertiser to connect MTN with BEEP as a single word through compounding. Perhaps, this is one of the ways that *MTN* advertisers could use to arrest consumers' attentions and get their products noticed. In the linguisticculture, MTNBEEPcould be understood easily as MTN + BEEP = MTNBEEP. MTN Advertisers influence people creatively and intentionallyin their textual choices. Despite this combination, the entirety of the word is written in the upper case. If the society accepts the word by using it often, it may naturally be added to the language word-stock otherwise such a word will go into the extinction.

The constructions have close linkages to linguistic terms, except that they are combined arbitrarily. *Y'ello is* very far away from linguistic practices. It could be said that such word may not be meaningful to many people if the constructs are found in literature outside advertising. *Y'ello*is formed from two words, that is, *yellow* and *hello. Y'ello* is used in the advertisement context. The reason is that, except one is very close to *MTN* as a company, the structure of *Y'ello* will be difficult to explain. This combination is generated from two perspectives: *yellow* is the branded colour of *MTN* telecommunications; *hello* is the starting point of a telephone conversation. *Hello* is used by telephone interlocutors. These explanations are motivators that connect *yellow* and *hello* together to form *Y'ello*in the *MTN* language *choice.* The arbitrariness of this combination is shown through the apostrophe ['] that separates *Y* and *e* otherwise this formation could have been a very perfect blending.

In all these strategic activities, *MTN* advertisers are in a search to bring to customers something new and strange to be different from the other advertisers. Therefore, *MTN* advertisers tend to inform and entertain the audience so that they are not bored with their numerous advertisements.

Communicators demonstrate creativity as an avenue of convincing customers to patronize their goods and services. To the linguists, advertisers in one way or another help develop the English language. Advertising creators also create resources for linguists to define, analyse, discuss and compare texts from different orientations.

There are some verbal elements that are common to most of the advertisements and their uses are constantly consistent. Some of these verbs are: follow, get, text, send, own, download, share, keep, extend etc. In most cases, these elements begin the clauses. When the linguistic instruments begin the clauses, the tone is commanding. These are in:

Advert 1: '…follow us on Snapchat'

Advert 5: 'Get trendy…'

Advert 5: 'Text Code to 4100'

Advert 11: 'Download 'The Nodaly'

Advert 16: 'Share the Holy month with your callers'

Advert 19: 'Send in pictures of your adorable kids'

A close examination of the entire processes above reveals that MTN advertisers do not ask for the consumers' opinions at all. There is no room for a second choice. The simple rule of MTN advertisers is that a command has been issued to the consumers, recipients should just go ahead to carry out the instruction. MTN Advertisers do not negotiate with the audience; they dictate the pace of the business to readers about things expected of consumers to do. With these imperative clausal structures, the relationship between advertisers and the audience could be autocratic. In most communication, as earlier discussed, there is no room for feedback. MTN advertisers command the audience to 'Do as I say.'

Advert 7: 'Let's resurrect to a new level'.

Advert 20: 'We are a fold of strong people'.

Advert 20: ;Keep the hope alive, Nigeria'.

Advert 7: 'Own your dream smartphone.'

Advert 10: 'How to get a bank account in 60 Secs'.

Advert 15: 'My Nigerian Christmas holiday is not complete if I have not eaten.'

Advert 3: 'But Y'ello days are forever.'

The choices above sound poetic. These are pleasant statements that are good for the eyes and enriching the heart. First of all, the MTN connects consumers to Friends as well as to the beauty of life, love and seasons. These are romantic statements that can easily arouse the audience deep feelings. After the euphoria come the MTN's sales and marketing gimmicks.

Promotional advertisements are meant to make a product popular, and successful though giveaways. The giveaway is bait that is used to entrap

consumers of such a service. The trick is a form of persuasion that entices people to the product. In a simple term, the giveaway is wisely attached to the service in a reciprocal way for the assumed mutual benefits. The reality is that the MTN tends to gain more through promotion. A giveaway is just bait and a hook.

The first clause in Advert 10 is 'How to get a bank account in 60 Seconds'. It is a common notion that so many people may detest long queues of opening a bank account and will perceive the MTN choice of words as an easy access. Some people may want to disagree that the possibility of opening a bank account in 60 Secs is very slim. Thus, many other questions will continue to be generated in this manner. To arrest doubts and debunk fowl plays, a picture is displayed in the advert to support the claim.

The inscription, own your dream smartphone (Advert 7), is a sensitising motivator to push people to send an SMS in other to own a smartphone as declared in the MTN campaign choices. If owning the smartphoneper day is a reality, it could be that the money generated through the multifaceted SMS sent for this promotion could be collected and use to pay the winning subscribers. This amount excludes the production of advertisements in the advertising firms, print media and electronic media. One will need a genuine statistical proof and hard evidence to convince analysts on this nature of promotion; otherwise one could classify such promotional habit as a charade postulated or hypotesised in a verbal clue of pretexts.

Promotional adverts are prepared to influence people to buy a product. They show people an easy way to achieve a greater thing, and sells difficult products to the audience. The psyche of the audience could be tended towards 'If it could be so easily achieved, let me try it.' However, the perception of some consumers may not yield positive results because advertisers, including MTN, are always smarter than consumers.

There is Text Code to 4100. The word text has been used in various clauses of the advertisements as a verbal element.

SYSTEMIC MEANING RESOURCES IN THE AIRTEL ADVERTS

According to the analysis, the Moodless clause choices [30%] are greater in number than the clauses with Mood [17%]. These strengths are exhibited in the ratio of the imperatives available when compared to the declaratives.

An 'additional semantic dimension' (Eggins, 2004, p. 179) that adds value to the interpersonal meaning is the Modality. The Modality - the modal auxiliaries occur about eleven times in the Airtel language choice. They are: *can* [x 6], *will* [x 4], *could* [x1]. From the view of Ravelli, one understands that the inter side

of the interpersonal metafunction is the relationships that occur between the participants in the text, whereas the personal side of the conceptual framework is the 'feelings and attitudes incorporated into the text' (Ravelli, 2000, p. 48). Modality is the concept in which the devices that express the feelings and attitudes of both the Airtel advertisers and consumers are consolidated. They are:

ADVERT 3

Clause 1: Cancer doesn't know zaddy

ADVERT 13

Clause 1: I'll leave you behind O

ADVERT 22

Clause 1: Even when we couldn't touch.

ADVERT 23

Clause 2: when the rest of the world can't

ADVERT 25

Clause 1: we won't rest

The choice of 'could' by Airtel advertisers is pointing to the tentativeness of the actions expected from the audience. 'Could' is of low modulation expressing and specifying moderate obligation and permission. It is a piece of advice Airtel has given to the consumers to act in a particular direction. The choice of 'could' is not instructive but optional, and there is no 'foregrounding of legal authority of the text' (Ravelli, 2000, p. 49). The text is communicated in this manner because the major role that Airtel advertisers play between the products and consumers is to sensitise readers to patronize their products and services.

Furthermore, the choice of 'will' in the Airtel Advert 3 indicates the demand of goods and services in an obligatory manner expressed in probability. The probability and possibility of an action point to the fact that one 'claims to be certain when he is not' (Halliday & Matthiessen, 2004, p. 147). To a certain extent, there is an element of doubt in the information that the Airtel advertisers pass across to the audience. Modality is the modal auxiliary 'can', which signals 'three main uses. These are ability, permission and possibility' (Akere, 1993, p. 101). From the Airtel clause choices, 'can' is functioning as ability. 'Can' operates on high modalisation that indicates strength and the request of urgency on the part of the Airtel advertisers. This high modality element emphasises that there is no room for the consumer's indeterminacy or laxity. The use of can is to push the audience to act very quickly on the propositions before them.

SUPPLEMENTARY MEANING RESOURCES IN THE AIRTEL ADVERTS

The systemicist (Halliday & Fawcett, 1987, p. ix) could support the remark that there is often no word on the mind of an advertising specialist than creativity. He tends to work creatively on campaigns. When he is not engaged in creative planning, it might be said that he is thinking on creative ideas (Leech, 1966, p. 175). The major task before Airtel advertisers is to override consumers' thoughts. For advertisers to be consistently maintaining the relationship with the audience, their language choices must be loaded with creative and imaginative skills. The repetition of advertising paralinguistic and linguistic materials alone may not help matters (Fairclough, 2001). Then, creativity becomes a must. Given that foundation, Airtel advertisers are prone to logical/illogical creativity and imagination that are linguistically interpretable or mutilated. Some of these exercises will be discussed in this segment regarding their morphological realisations. In Advert 1, there are some strange coinages such as:

ADVERT 1

Clause 2: It's the **sharelympics**

ADVERT3

Clause 1: Cancer doesn't know **zaddy**

ADVERT 8

Clause 1: Subscribe to **AdVoice**for free.

ADVERT 6

Clause 2: live **SmartSpeedoo**

ADVERT 20

Clause 1: When **#ReallyFreedata** motivates you to pepper them.

The boldened language choices are what one could simply label as linguistic allusions of very strong terms. Obviously, one could hardly rehearse that allusions of this format could happen in word formations. With all these strange ideas the investigation observes that the textual choice of Airtel advertisers is linguistically biased and textually unpredictable. It suggests again that anything can happen in Airtel advertisements to persuade consumers.

Furthermore, Airtel calls the audience to get their products and services free. Anything that is given free does not attract any payment. In this case there is a free offer that is obtainable and enjoyable only when a subscriber recharges his/her Airtel line. It means that the free recharge Airtel campaigns are not gifts at all. It is a contradiction on the side of the Airtel advertiser. Instances of such clauses that connote 'free' are:

ADVERT 8

Clause 1: Subscribe to AdVoice for free

ADVERT 12

Clause 2: Free social Apps

ADVERT 15

Clause 1: Get free 50MB daily

ADVERT 20

Clause 1: When #Reallyfreedata motivates you to pepper them

ADVERT 21

Clause 4: 250MB free

Clause 6: 20 SMS free

ADVERT 24

Clause 3: 5000 free storybooks for 5000 kids

The question is, 'if everything is given free to subscribers, how will Airtel make money? There are also some other clause choices, such as, limited time offer available and to subscribe for this exciting offer… These are just verbal sensitisers that could influence people to patronize Airtel services.

Another formation available is ReadyGo in AD 5 clause 1. This is a compound word in the Airtel world of creativity and can be realised thus, [Ready + Go = ReadyGo].

Advert 20 clause 1 displays another compound word, that is, #Reallyfreedata to enjoy surfing the net.

It has also been observed that there are some grammatical omissions/errors in Airtel language choice such as:

ADVERT 1

Clause 1: Airtel the smart phone network.

ADVERT 21

Clause 1: N100M+Cashtokens up for grab.

In these clauses, there are omissions of the verbs [is] and [are] respectively. There are no verbal elements in the clauses. It means that the clauses are not functional grammatically. The adverts should have read:

Airtel is the smart phone network.

N100M+Cashtokens are up for grab.

Another grammatical error found in the advertisements is:

ADVERT 9

Clause 2: This life no balance.

The clause of the advert could be corrected to read: This life is not balance.

Consumers should be very careful of textual choice boosters used in advertising frames as a sure means of escaping unnecessary purchase of products. One cannot claim that the behaviours of human beings towards consumption of goods and services are hidden or strange to the advertisers. In that case, advertisers, most times, make it a duty to influence human behaviours in order to gain access to the audience. Applicably, the aim of the Airtel advertisers are to wisely persuade the public not to give heed to instructions. In this respect, attempts are made to do everything possible within the ambient of the law (and outside it, if allowed) to convince consumers. In a society where advertising is not legally well-regulated, all sorts of abnormal advertisements could be paraded beyond one's imagination.

The excesses of advertisers seem to work for them a lot. The understanding of the advertisers regarding the psychology of the audience could inform their overindulgence. Probably without these excesses, many of their ubiquitous products will not gain the people's attention. To make a product popular, Airtel advertisers result into promotional advertising. In the following Adverts, there are promotional elements:

ADVERT 17

Clause 1: Enjoy 6 x bonus

ADVERT 19

Clause 1: Make extra money via My Airtel Apps

Ironically, before anyone could win a dime from the 100, 000 free credit, he or she must recharge first of all. Even if one recharges, Airtel may/may not give the stipulated credit. The recharge is done at the expense of a subscriber because the decision to give a free credit to consumers after fulfilling the rules and regulations of the advertisement lies in the discretion of the Airtel team. Unfortunately, the promotion is open to only new customers. This opportunity can only be enjoyed if new lines are obtained. The strategy of Airtel is to bring in new customers.

Aside the grammatical aspect of these Airtel advertisements, there is also the communicative aspect of it which is very vital in advertising. Going by the statement of Thompson that, 'advertisers talk about their products as solutions to our problems…' (2004, p. 10) is what is fully demonstrated in these Airtel

advertisements. The Airtel advertisers identify the products with the people. Airtel claims that it empowers people to judge some contestants but the audience must pay some amount of money for the acclaimed empowerment. The people are even commanded to carry out all these activities as if there is no any other option to what Airtel demands. The use of help you, check yourself, your satisfaction, your recharge, you reach etc. are deployed to give the consumers a sense of belonging in order to lure readers to achieve persuasive goals.

ADVERT 3

Clause 2: Check yourself

ADVERT 5

Clause 4: You never get barred

Clause 5: when you reach your credit limit

ADVERT 14

Clause 2: Your satisfaction is our priority

ADVERT 17: Enjoy 6 x bonus when you recharge with *555#

The use of 'you' and 'your' identifies the people with the product just to exalt and wisely influence them to swing into an action that might be contrary to consumers' wills. The advertisement places consumers vaguely on the pedestal of the ownership culture.

The major thing that is common to the advertisements in this segment is that after the persuasive choices, the pictures, colours, paralinguistic and linguistic elements are objective of Airtel's fortune intentions follow. The linguistic parameters here are mostly paralinguistic. There are numerous pictures and signs (which are out of the scope of this project).

For business' sake, Airtel has identified with some institutional bodies and projects such as: Olympics, Transportation Ministry, The United Nations, Ministry of Trade and Investment, African Artists' Foundation, etc. to ride on their laurels. Those distinctions might assist Airtel to promote their products, win the confidence of consumers and generate more cash.

Airtel products and their complementary – are a bit different from each other. However, the communicative entities are combinations that endorse advertised services.

Pidgin is a sort of 'language' used among the masses. Besides, its use spreads across classes – from the elite to the lower class, from the professionals to the laymen, and from the ruler to the ruled. The employment of the Pidgin in

advertisements is not so common in both MTN and Airtel campaigns. In MTN, one succeeded in finding only one and in Airtel, one has not seen many as well but only in 3 adverts.

ADVERT 9

Clause 2: This life no balance

ADVERT 10

Clause 1: Pay small small monthly

ADVERT 11

Clause 2: Ovajara

Clause 3: back to sender

The Airtel advertisement's language choice declares that 'this life no balance'. It can be translated as the imbalance between the upper class and the lower class for a discursive purpose. Considering that the lower class are way larger in number than the upper class, the use of Pidgin could be said to be a way of getting to the audience with a 'language' understood by the entire Nigerian language users. However, Pidgin could be much spoken among the masses – market women, transport workers, artisans, etc. Thus, considering this, Airtel suggests in Advert 10: 'pay small small monthly'. Therefore, the use of Pidgin may motivate readers to buy into the ideas that the Airtel advertisers sell to recipients. With this assertion, one could argue that consumers had been paying extra cost for calls that they made before the present advertisement came to the lime-light of the audience? The phrase 'Ovajara' is a choice of inducement that could easily attract the attention of the people. Here, readers are invited and commanded to subscribe to benefit. According to Airtel, it costs less to communicate now than before. The package is presented to the consumers as if the tasks are seemingly free.

The picture is of a commoner making calls is shown as evidence of and attestation to the class of people the Airtel advertisement intends to reach for consumption's sake.

Findings

Some of the findings are hereby highlighted:

- Interrogative clause account for 2% in the data is indicative that print advertising practitioners give less prominence to its use.

- It is observed that there are some grammatical omissions in the language texts of some of the adverts.
- The use of modality to express the feelings and attitudes is features more in Airtel advertisements to consolidate consumers.
- The creation of new lexicons were identified and analysed as communicative choices. The novel expressions that *MTN* and Airtel advertising producers created have enlarged the word-stock (corpora) of the advertising text in Nigeria.

Conclusion

The study has attempted to explain how meaning potential is derived from the textual choices of MTN and Airtel advertisements. They seem to have located print media as a vital channel of communication between the firms and the target audience. The approach to their language choices has been a linguistic attempt that has assisted the study to analyse texts employed to mobilise consumers into a particular direction of action. MTN and Airtel advertising experts have attempted to influence consumers in a particular way rather than another. Language choices analysed have demonstrated some features of linguistic resources that MTN and Airtel have drawn and deployed at will to mesmerise readers.

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THE INTERSECTION OF GRAMMAR AND HUMOUR: A MULTIMODAL DISCOURSE OF ONLINE MEMES

Rasheedat Olajumoke, Oladapo,
Department of English and Linguistics, Faculty of Arts and Social Sciences,
Federal University Dutse
sheedat2013@gmail.com

Mohammed Tajudeen Sadiq, Ph.D
Department of English and Linguistics, Faculty of Arts and Social Sciences,
Federal University Dutse
&
Lawan Shuaibu, Ph.D
Department of English and Linguistics, Faculty of Arts and Social Sciences,
Federal University Dutse

Abstract

This study analyzes the multimodal nature of online grammar memes, probing how humour, linguistic, and visual elements converge to create meaning and engage audiences on social media. Grammar memes - which blend grammar contents with comedic appeal - have become a popular medium for discussing language rules in digital spaces. Using Multimodal Critical Discourse Analysis (MCDA) as a theoretical framework, this research investigates the relationship between linguistic devices, visual components, and humour strategies in grammar memes. It also assesses their role in shaping language attitudes, promoting linguistic awareness, and fostering social connections. The study analyzes five (5) grammar memes, categorized into five thematic groups: Grammar Correction, Punctuation Emphasis, Spelling and Orthography, Word Choice/Lexical Category, and Language Nuances. Findings reveal that grammar memes employ humour, wordplay, and irony to critique linguistic norms, emphasize grammatical precision, and entertain audiences. Visual elements, such as images and typography, reinforce the linguistic messages, creating a multimodal experience that enhances engagement and memorability. Socially, these memes reflect and challenge language attitudes, valuing correctness while playfully subverting prescriptive grammar rules. The study recommends further research on the impact of grammar memes on language

learning, their influences on teaching practices, and the development of evidence-based guidelines for integrating grammar memes into educational settings.

Keywords: Grammar Memes, Multimodal Critical Discourse Analysis (MCDA), Humour, Linguistic Features, Social Commentary.

1. **Background to the Study**

With their dual role as educational and comedic resources, grammar memes have gained popularity on various social media platforms. Grammar memes emerge as a unique and popular medium for exploring language rules and usage. For instance, the hashtag #GrammarMemes has garnered over 1.5 million views on TikTok (Hootsuite, 2022, p.12), while, 54% of online adults aged 18-29 use social media to share or discuss humourous contents, including memes (Pew Research Centre, 2020, p. 15).

This is an indicator that when grammar rules encounter internet humour, the result is a unique blend of language and humour that engages millions of users daily, as Olaleye and Sanusi (2018, p.257) submit that "the employment of linguistic resources and certain semiotic modes such as image or picture, sound, and music, delineates information on social media as a multimodal discourse."

The intersection of grammar and humour extends beyond entertainment, it spreads over to influencing language attitudes, literacy, and cognitive development. Research suggests that the convergence of grammar and humour has profound impact on language learning and literacy (Dynel, 2017, p.12). Humour facilitates language acquisition by simplifying complex linguistic concepts (Dynel, 2017, p.12; El Refaie, 2017, p.45; Warschauer, 2007, p.23). Grammar memes leverage this dynamic, critiquing and celebrating language rules in an accessible format.

Despite their cultural and educational significance, few studies have examined the linguistic and humourous strategies used in grammar memes. While prior researches have explored memes broadly, there is a lack of focused research on the specific characteristics of grammar memes and how they engage with language and grammar concepts in online context. This study fills a critical gap by applying Multimodal Discourse Analysis to investigate how humour, visuals, and language interact in grammar memes and shape online discourse.

2. The Evolution of Memes

The concept of memes originates from Richard Dawkins' (1976) seminal work, "The Selfish Gene" where he defined memes as ideas, behaviours, or styles that spread rapidly within a culture, akin to the transmission of genes. Shifman (2014, p.37) expanded this definition, characterizing memes as "complex ideas or pieces of information that reside in the brain, to be passed along from one person to another."

Overtime, digital memes have evolved into a vibrant mode of expression, encompassing various categories including jokes, political commentary, pop culture references, and comics. While researchers have extensively examined these broader categories, grammar memes – as a distinct subgenre have received less scholarly attention despite their growing popularity. These linguistically-focused memes distill complex grammatical concepts into bite-sized, sharable content that both educates and entertains.

3. The Multimodal Nature of Grammar Memes

Grammar memes employ multiple semiotic modes to convey meaning combining visual imagery, textual elements, and humour to communicate messages about language use. The visual components, which may include humourous images, illustrations, or media screenshots, serve as attention-grabbing anchors that enhance message retention. Complementing these visuals, the textual element typically features concise, witty captions or speech bubbles that highlight specific grammatical rules, common errors, or linguistic nuances. As Shifman (2014, p.38), observes that "Memes are loaded on various vehicles: images, texts, artifacts, or ritual. Therefore, memes are idea complexes and meme vehicles are their tangible expressions." This multimodal synergy enables grammar memes to present sophisticated linguistic concepts in an accessible and engaging format.

4. The Role of Multimodal Discourse Analysis

The study of grammar memes necessitates an analytical approach that accounts for their complex, multi-layered nature. Multimodal Discourse Analysis (MDA) provides an appropriate framework, as it examines how meaning is constructed through the interplay of various communicative modes (Kress, 2010). Unlike traditional discourse analysis that focuses solely on language, MDA acknowledges the integral role of visual elements, layout, and design in meaning-making processes.

Olaleye and Sanusi (2018, p.258), building on Cheng and Liu (2014), emphasize that "Multimodal Discourse Analysis focuses on how meaning is

made through the use of multiple modes of communication as opposed to just language." This approach process particularly valuable for analyzing internet memes, which Shifman, (2014, p.15) describes as "the epitome of web-era communication." By applying MDA to grammar memes, we can develop a more comprehensive understanding of how these digital artifacts function as communicative tools and influence language perception.

5. Empirical Review of Literature

Previous studies have examined memes across various contexts, including political discourse, social commentary and cultural representation. However, these studies typically adopt broad perspectives, analyzing memes as a general phenomenon rather than focusing on specific subgenres like grammar memes. The current study build upon this foundation addressing a significant gap in the literature through its specialized focus on grammatical humour in digital spaces.

Sultan and Hussein (2022) concentrate on analyzing Arabic internet memes through a critical discourse lens in their study. The research examines how Arabic internet memes reflect society and how ideologies are represented in Arabic. Samples of Arabic internet memes that tackle political and social issues are selected from Twitter and online books and are analyzed according to van Dijk's Ideological Discourse Analysis. The research uncovers underlying power dynamics, ideologies, and social issues within the Arabic-speaking online community. This present research is similar to Sultan and Hussein (2022) in terms of online memes. On the other hand, this present study examines various modes of communication in grammar memes and how they convey meaning and humour, as well as the linguistic norms related to grammar rules in the digital environment, and uses Barthes' (1964) Anchorage and Relay theory and Kress (2010) Multimodal Semiotic Theory as its framework. While both studies explore discourse in the context of internet memes, they differ in terms of their analytical frameworks and the specific aspects of memes they focus on.

Alfred and Abe (2021) examine semiotic resources in selected WhatsApp memes on the COVID-19 pandemic in Nigeria using Barthes (1964) Anchorage and Relay and Kress' (2010) Multimodal Semiotic Theory. Their study uncovers three main ways in which memes were used during the COVID-19 pandemic: firstly, as tools to raise public awareness and promote advocacy; secondly, as a means to express discontent with the inadequate state of the Nigerian healthcare system and the struggles faced by low-income individuals during the lockdown; and finally, as a means to downplay the severity of the pandemic within the country. Despite the similarity in their theoretical

frameworks with the present study, this study focuses on how grammar memes utilize various modes of communication to convey meaning and construct discourse as well as how grammar memes contribute to discussions about language use, grammar rules, and language variation in online context.

Using a Multimodal Discourse Analysis lens, Nurudeen (2018) examines some Wema Bank poster Advertisements in Nigeria. The study shows how language and visual modes interact in Wema Bank poster advertisement and how they communicate with the target audience. Systemic Functional Visual Social Semiotic Approach to Multimodal Discourse Analysis by Kress and van Leeuwen, Generic Structure Potential by Yuen (2004) along with Royce (2009) Inter-semiosis Complementarity Framework are employed as the frameworks. The study reveals that both verbal and visual modes enhances and strengthens each other, acting as cohesive components of meaning to meet the needs of advertisers. Furthermore, audience is more inclined to engage with multiple modes of communication rather than relying solely on text. Nurudeen (2018) concludes that the successful use of different modes to convey the advertiser's message and the interpretation of the message by the consumers is key to improving communication. While Nurudeen (2018)'s study and the present study employ multimodal discourse analysis as their methodological approach and focus on different types of visual and textual communication, their specific topics and contexts set them apart in terms of the content and scope of their analysis.

Likewise, Olaleye and Sanusi (2018) apply Multimodal Discourse Analysis to explore how pictures are used to depict social and political issues on Facebook. Their study reveals that multimodal discourse pictorial depictions of Nigerian Socio-political issues on Facebook comprises different modes of which function together to disseminate messages. They argue that discovering of meaning in multimodal texts require a reflection on both language and semiotic resources. While their study involves multimodal discourse analysis technique and the study of online communication, theirs differs from the present study in terms of the subject matter being analyzed and the specific platforms or context under investigation. The present study centres on online grammar memes, which are typically humourous or satirical images related to language usage and grammar rules.

Chandler (2013) applies multimodal discourse analysis and social semiotics to analyze the visual and textual elements of samples of first world problems and third world success internet memes. The paper argues that the texts and images found in memes play a significant role in conveying ideological messages and constructing contrasting behaviours between different groups based on class differences. It focuses on the critical analysis of internet memes related to first-

world problems and third-world success, exploring the underlying social, cultural, and political implications embedded in these memes, aiming to uncover deeper meanings and societal critiques. The author claims that the texts and images found in memes hold important ideological meaning, creating contrasting perspectives on wealth inequality by dividing people into the class of "us" versus "them". The gap between the present study and theirs lies in the specific focus areas, which are social critique versus linguistic analysis.

6. Theoretical Framework

This study employs Machin and Mayr's (2012) Multimodal Critical Discourse Analysis (MCDA) as its primary theoretical framework. MCDA integrates principles from Critical Discourse Analysis (CDA) with multimodal studies, providing a robust approach for examining how power relations and ideologies are embedded in visual and textual communication. As Machin and Mayr (2012, p.5) assert, "MCDAs are forms of discourse analysis that are specifically concerned with the way that social actors, and social groups use different forms of semiosis to make meanings that are related to their interests and to the way that they see the world".

Developed by David Machin and Andrea Mayr in their 2012 book "How to do Critical Discourse Analysis", MCDA draws on the work of Critical Discourse analysts, such as Teun van Dijk, Norman Fairclough, and Ruth Wodak to incorporate insights from multimodal studies, social semiotics, and visual communication. This framework is suited for analyzing grammar memes because it recognizes the equal importance of visual and textual elements, examines how multimodal texts reinforce or challenge social norms, reveals the underlying power dynamics in seemingly innocuous humour, and connects micro-level linguistic features to macro-level social discourses.

7. Data Analysis

7.1 Grammar Correction Meme

This meme focuses on memes that humourously correct grammatical errors, using irony and humour to enforce language norms.

Meme 1: https://www.facebook.com/share/p/19dD2VL2WC



Meme 1 is a comical dialogue between two interactants where one corrects the other's grammatical error ("Have you eat? to "Have you eaten?), only for the first person to commit another mistake ("What did you eaten?"). This meme shows the confusion caused by these mistakes, making it relatable and hilarious for anyone familiar with English grammar rules.

Linguistic Features:

- Informal greeting ("Hey dear", "Hi")
- Error correction ("Have you eat?" to "Have you eaten?")
- Continued grammatical mistake (What did you eaten?)
- Humour through linguistic mistake

Visual Elements:

- Picture of a perplexed man
- Emotional expression reinforces linguistic critique

Purpose:

- Correct grammar mistakes
- Highlight linguistic ignorance
- Entertain through humour

Social Commentary:

- Language Attitudes: Value "Proper" English
- Constructs Linguistic Hierarchy
- Reinforces Language Gatekeeping

Discussion:

Meme 1 uses humour to critique linguistic errors, potentially shaming individuals with non-standard language practices and correcting grammatical errors while emphasizing the importance of proper English usage. It reveals linguistic features such as informal greetings, error correction, continued grammatical mistakes, and humour derived from linguistic errors. The visual element, a picture of a perplexed man, reinforces the linguistic critique through emotional expression. The meme's purpose is three-fold: correcting language mistakes, highlighting linguistic ignorance, and entertaining through humour. The underlying social commentary reflects language attitudes valuing "proper" English, constructs a linguistic hierarchy, and reinforces language gatekeeping. Ideologically, this meme perpetuates language correction as social control, reinforcing linguistic elitism and exclusivity while normalizing prescriptive grammar rules.

Table 1: Summary of Meme 1

Meme	Linguistic Features	Visual Elements	Purpose	Social Commentary
1.	Informal greeting	Perplexed man	Correct Language Mistake	Linguistic Hierarchy
	Error correction			Language Gatekeeping

7.2 Punctuation Emphasis Memes

Meme 2: https://images.app.goo.gl/KmY6QJAaFG8HzUo6



This meme presents a witty exchange between two interlocutors. The first expresses disdain for people who constantly criticize, only to be ironically corrected by the other for omitting a full stop, highlighting the importance of punctuation through humour and wordplay.

Linguistic Features:

- Informal Conversation
- Grammar Correction (Punctuation)
- Irony (Correcting lack of Full-stop)
- Humour through unexpected response

Visual Elements:

- Chat interface layout

Purpose:

- Emphasize Punctuation importance
- Correct Language mistakes
- Entertain through Irony

Social Commentary:

- Language Attitude: Value Precision
- Constructs Linguistic Hierarchy
- Reinforces Language Gatekeeping

Discussion:

Meme 2 reveals linguistic features such as informal conversation, grammar correction (punctuation), irony, and humour derived from the unexpected response. The meme's irony underscores the importance of punctuation while poking fun at linguistic pedantry. The purpose of the meme is three-fold: emphasizing punctuation importance, correcting language mistakes, and entertaining through irony. The underlying social commentary reflects language attitudes value precision, constructs a linguistic hierarchy, and reinforces language gatekeeping. Ideologically, meme 2 perpetuates language correction as social control, reinforcing linguistic elitism and exclusivity while normalizing prescriptive grammar rules. This nuanced approach invites reflection on language attitudes and the role of correction in social interactions.

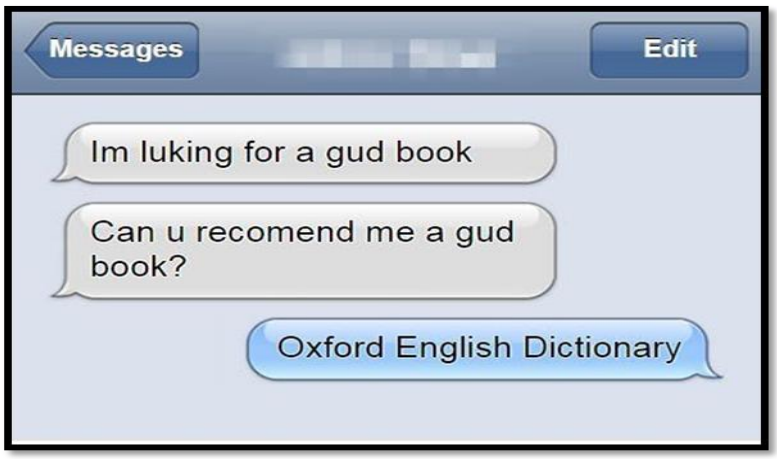
Table 2: Summary of Meme 2

Meme	Linguistic Features	Visual Elements	Purpose	Social Commentary
2.	Informal Conversation	Chat interface layout	Emphasize Punctuation	Linguistic Hierarchy
	Grammar Correction			Language Gatekeeping

7.3: Spelling and Orthography Memes

This meme critiques spelling errors and emphasizes the importance of correct spelling.

Meme 3: https://images.app.goo.gl/fyNSwDqxGt9sMXzg8



Meme3 employs humour to critique spelling errors and emphasize language learning. The exchange between two interlocutors showcases misspellings (looking "luking" and good "gud"). The first interlocutor requests for a book recommendation, prompting the other to suggest the Oxford English Dictionary.

Linguistic Features:

- Humour through Misspelling
- Commentary on Language Proficiency
- Wordplay (Oxford English Dictionary as recommended book)

Visual Elements:

- Chat interface layout

Purpose:

- Entertain through Spelling mistakes
- Emphasize language learning

Social Commentary:

- Language Attitudes: Value Correctness
- Constructs Linguistic Awareness
- Playfully critiques Linguistic Errors

Social Commentary:

- Language Attitude: Value Correctness
- Constructs Linguistic Awareness
- Playfully critiques Linguistic Errors

Discussion:

Meme 3 focuses on spelling and orthography, bringing to light humourous example of linguistic error. This is a witty example of how intentional misspelling and informal language use can be playfully critiqued. The response, "Oxford English Dictionary", is a humorous way of highlighting the importance of proper language use and suggesting that the speaker needs to improve in language skills. This meme reveal linguistic features such as humour through misspelling and wordplay. The MCDA reveals an ideology that values linguistic correctness, emphasizing the significance of proper language use in effective communication. The meme constructs a discourse that promotes linguistic awareness, playfully critiques linguistic errors, and highlights the importance of language learning.

Table 3: Summary of Meme 3

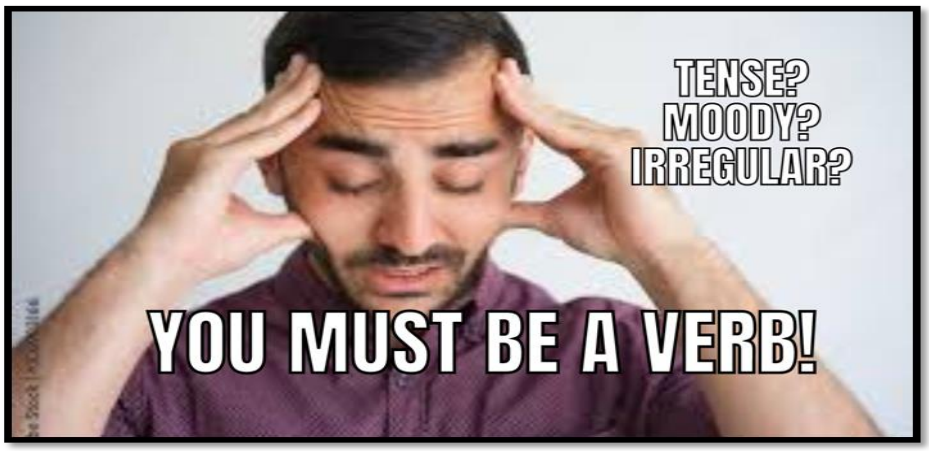
Meme	**Linguistic Features**	**Visual Elements**	**Purpose**	**Social Commentary**
3.	Humour	Chat interface layout	Entertain	Linguistic Awareness
	Misspelling		Highlight importance of	Correctness

			correct spellings	

7.4: Word Choice/Lexical Category Memes

This meme looks at the nuances of word choice and lexical categories through humour.

Meme 4: https://www.facebook.com/share/p/1D8gNar6os



Meme 4 shows a humorous connection between human emotions and grammatical categorization. It is a witty image of a man described as a verb due to his tense, moody, and irregular demeanor. Verbs, as lexical category, have past, present, and future tenses, just like emotions can be experienced in different timeframes. It also has mood (indicative, imperative, subjunctive) reflecting attitude or intention, similar to how emotions influence human mood. Lastly, verbs can be irregular with unpredictable patterns, much like emotions can arise unexpectedly and unpredictably.

Linguistic Features:

- Wordplay (adjectives describing verb)
- Humour through Linguistic Categorization
- Commentary on Linguistic category characteristics

Visual Elements:

- Picture of a tense, moody, and confused man
- Visual representation reinforces humour

Purpose:

- Entertain through Linguistic wordplay
- Highlight grammatical irregularity

- Emphasize Verb characteristics

Social Commentary:

- Language Attitudes: Value Precision
- Constructs Linguistic Awareness
- Playfully critiques Linguistic Complexity

Discussion:

Meme 4 uses humour to underscore the connection between human emotions and grammatical characteristics. It shows linguistic features such as wordplay, humour through linguistic categorization, and commentary on grammatical irregularity. The visual representation of a confused man reinforces the humour, highlighting the clever comparison between human emotions and verb characteristics. The purpose is three-fold: entertaining through linguistic wordplay, highlighting grammatical irregularity, and emphasizing verb characteristics. Ideologically, this meme challenges linguistic oversimplification, highlighting linguistic nuances, promoting awareness and appreciation for grammatical complexity.

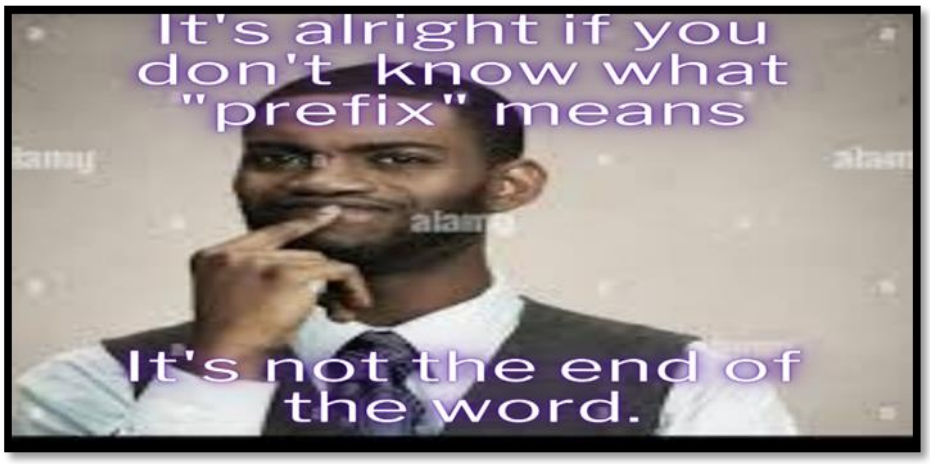
Table 4: Summary of Meme 4

Meme	Linguistic Features	Visual Elements	Purpose	Social Commentary
4.	Wordplay	Image of a confused man	Entertain	Linguistic Awareness
	Linguistic Categorization		Emphasize Verb characteristics	Nuance

7.5: Language Nuance Memes

This meme analyses the subtleties of language variation and linguistic nuances.

Meme 5: https://www.facebook.com/share/p/1Av9c26Hzi



Meme 5 is an image of a man in state of epiphany with a text showing a play on words, combining linguistic terminology with humour.

Linguistic Features:

- Wordplay (Prefix/End of word)
- Humour through linguistic cleverness
- Commentary on linguistic terminology

Visual Elements:

- Picture of a man with the facial expression reinforces epiphany and humour

Purpose:

- Entertain through wordplay
- Educate on linguistic terminology
- Emphasize linguistic nuances

Social Commentary:

- Language Attitudes: Value Awareness
- Constructs Linguistic Knowledge
- Playfully critiques Linguistic Ignorance

Discussion:

This meme reveals linguistic features such as wordplay which exploits the multiple meanings of "end" (prefix's location versus conclusion). The humour is derived from the unexpected twist on linguistic terminology and linguistic cleverness. The visual elements, including the man's image and facial expression, reinforce the humour and lighthearted tone. The purpose of the meme is three-fold: entertaining through wordplay, educating on linguistic terminology, and emphasizing linguistic nuances. The meme constructs

linguistic knowledge, promoting education and curiosity, it also playfully critique linguistic ignorance and encourages self-improvement. This analysis demonstrates how memes can effectively use wordplay and humour to educate and promote linguistic awareness, valuing language education and curiosity.

Table 5: Summary of Meme 5

Meme	Linguistic Features	Visual Elements	Purpose	Social Commentary
5.	Wordplay	Image of a man in a state of epiphany	Entertain	Linguistic Awareness
	Linguistic Cleverness		Educate	Linguistic Knowledge

8. Summary of Findings

The study interrogated the linguistic features of the analysis of the online grammar memes. It reveals that interactants employed various linguistic devices and humorous strategies to engage with grammar-related topics. The memes are grouped into five groups/categories which are Grammar Correction, Punctuation Emphasis, Spelling & Orthography, Lexical & Word Choice, and Language Nuances.

Across these categories, the memes employed various linguistic features, such as humour, wordplay, irony, and commentary on linguistic conventions. Each memes serves a distinct purpose, from correcting grammatical errors to highlighting linguistic nuances. Through humour, wordplay, and visual elements, these memes engage audiences while reflecting and shaping societal attitudes toward language. They reinforce linguistic norms but also critique prescriptivism, promoting a dynamic and inclusive understanding of language in the digital age.

The visual elements that include images, typography, and layout design, reinforce the humour and emphasize the linguistic points being made. The purposes of the memes vary, but common themes include humour, highlighting linguistic precision and nuance, as well as emphasizing the importance of language learning and awareness.

The social commentary offered by the memes is multifaceted. On one hand, the memes often reinforce traditional language attitudes, valuing precision,

correctness, and clarity. On the other hand, the memes also playfully critique linguistic conventions, challenging prescriptive grammar rules and highlighting the complexities of language variation.

Overall, the analysis demonstrates that online grammar memes offer a unique widow into language attitudes, linguistic awareness, and social commentary. Examining these memes through the lens of Multimodal Critical Discourse Analysis (MCDA) provides valuable insights into the complex and often humorous ways that grammar is used and perceived online.

9. Conclusion

The study demonstrates that online grammar memes offer a unique window into language attitudes, linguistic awareness, and social commentary. Through their use of humour, wordplay and irony, the memes provide a platform for commenting on language use and grammar rules, while also reflecting and shaping language attitudes and social norms.

By examining online grammar memes through the lens of multimodal discourse analysis, we can gain a deeper understanding of the complex and humorous ways that language is used and perceived online. Ultimately, this research highlights the importance of considering the multifaceted nature of language in online environments and the role that humour and irony play in shaping language attitudes and linguistic awareness.

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AN ANALYSIS OF DOMINANT PROCESS AND PARTICIPANTS' ROLE IN PRESIDENT BOLA AHMED TINUBU'S INAUGURAL SPEECH

Abdurrashid Ali
Department of English and Linguistics
Federal University Dutse

Musa Idris Okpanachi, PhD
Department of English and Linguistics
Federal University Dutse

&

Yusuf Maitama Abubakar, PhD.
Aliko Dangote University of Science and Technology, Wudil

Abstract

This study analyzes the stylistic choices in President Bola Ahmed Tinubu's 2023 inaugural speech, focusing on transitivity processes inherent in the speech and the pronouns deployed to convey power, legitimacy, authority, and dominance. Through the lens of Systemic Functional Linguistics (SFL), the research explores how different types of transitivity such as, material, relational, verbal, existential, and mental structure the speech and reflect political intentions. By applying quantitative and qualitative approaches. This study reveals how Tinubu's linguistic choices reinforce his political message, promote national cohesion, and position him as a leader committed to tangible change. The findings of the study show that material processes, in particular, dominate the speech, emphasizing action and progress, while relational and existential processes affirm the speech's focus on core values like governance and national unity. It is therefore concluded that the material process is the most commonly used, making up almost 33.34% of all processes. This highlights a clear focus on action oriented government and the speaker's proactive stance on governance, emphasizing tangible results like security, infrastructure, and national development.

KEYWORDS**:** Clause**,** Process**,** Stylistics**,** Systemic Linguistics and Transitivit

1. Background to the Study

A Stylistic Analysis of President Bola Ahmed Tinubu's Inaugural Speech of May 29th, 2023 is carried out to investigate the use of language in political speech. Language is an essential tool for humans in carrying out their daily activities. It is defined as a system of conventional symbols, whether spoken, signed, or written that allows people to express themselves within a social context. Language helps individuals convey information, express emotions, influence others, and present themselves with varying levels of friendliness or hostility. In the realm of politics, language serves as a means for politicians to communicate their ideologies and persuade their audience to support or align with their views. It is also used to project power and dominance. Chilton (2008) highlights that political speech is the action of using persuasive rhetoric, implied meanings, euphemisms, language to arouse political emotions, the exclusion of references to undesirable reality, and the like as the means of doing the business of politics. Beard (2000) futher asserts that language of politics helps us to understand how language is used by those who wish to gain power, those who wish to exercise power and those who wish to keep power. Politicians skillfully manipulate language to align with their goals. Through their speeches, ideologies, and manifestos, they use language to mobilize, persuade, and inform the public. The effectiveness of their messages and delivery is critical to their political success (Akinkurolere 2011). This paper aims to explore the dominant process used by Nigeria's President Ahmed Bola Tinubu in his inaugural speech, particularly in addressing Nigerians who view his rise to the presidency as controversial. Specifically, the paper examines the use of transitivity processes in his speech.

Political speeches, especially in Nigeria are known to have in their language, a plethora of stylistic elements. They are similarly laden with metaphorical statements, symbolic representations, idiomatic expressions, under and overstatements, and quite number of ideational representations that demand the attention of researchers for proper meaning comprehension. The stylistic choices in political speeches often differ highlighting the notion of style as a person and thus necessitating the need to conduct stylistic analysis of individual speeches of political office holders to unveil the unique features characteristic of their individual linguistic style of communication revealed via their linguistic choices.

1.1 Brief Biography of President Bola Ahmed Tinubu

Bola Ahmed Tinubu was born in the southern part of Nigeria on 29th March, 1952. He is an accountant and politician who has been president of Nigeria

since 2023. Tinubu was the senator of Lagos West in the Third Republic and was the 12th Governor of Lagos State and is the 16th President of Nigeria.

1.2 The Concept of Stylistics

Stylistics is a branch of linguistics that studies the principles and effects of usage of different language elements, in redeeming thought and emotion under different conditions of communication. It is concerned with the aesthetic function of language, expressive means in language usage as well as emotional colouring in language. It also includes a system of special devices called stylistic devices, splitting of literary language called style, the interrelation between language and thought and the individual manner of a writer or speaker in making use of language (Usoh, 2019). Stylistics is the description and analysis of the variability of linguistic forms in actual language use. The concepts of style and stylistic variation in language rest on the fact that within the language system, the same content can be encoded in more than one linguistic form. Generally, style may be regarded as a choice of linguistic means and as a deviation from norm.

1.3 Political Speech

Speech is a form of symbolism: a composite of thought, language, voice and action; and a product of the integrated personality. It is used almost constantly to satisfy our needs, wants, and desires. It is essential to our adaptation to other individuals and to all of society about us. It is an integral part of our personality. Speech, as a skill, develops from basic understanding, careful training, and guided practice.

Chilton and Schäffner (1997) and Chilton (2008) argue that only those actions (linguistic or others) dealing with the issue of power or its inverse resistance that are political. Therefore, political speech is the action of using persuasive rhetoric, implied meanings, euphemisms, language to arouse political emotions, the exclusion of references to undesirable reality, and the like as the means of doing the business of politics.

1.4 Review of Previous Studies

Uchegbu-Ekwueme and Okongor (2016) explore a stylistic analysis of President Umaru Musa Yar'adua's inaugural address. It is discovered that the address is well linked and effectively employs the use of linguistic devices to achieve cohesion and coherence through the use of transitional elements linking up paragraphs. According to the researchers, President Yar'adua makes use of the theme of continuity greatly in his address. According to the researchers, the

figures of speech used in the inaugural address have contributed in a large extend to the internal structuring of the meaning of the address. President Yar'adua's address is motivating and challenging to the citizens to act for the betterment of the country and not waiting for the president and his cabinet alone. Even though, Uchegbu-Ekweueme and Okongor analysed inaugural speech like this research but their concern is limited to cohesive and cohesion, as well as other linguistic devices using Leech and Short (2016) as a theoretical paradigm. In contrast, the present study focuses on Halliday's ideational metafunction of language.

Farhat (2016) offers an analysis of transitivity system and modality types in Obama's speeches on Muslim world issues. Majority of clauses investigated in speech fall into the material process type of transitivity. The result also shows that most of the material processes in the speeches reflect the physical accomplishments taken by the West to change the course in the fields of economic, education, science and technology in some Islamic regions, the actions performed by the West to end the wars and violence, and the terrorist acts in the Muslim countries. Though, this study is related to the present one by being on the political speeches, the present study is restricted to the analysis of transitivity system.

In a similar study, Sulaiman (2023) attempts to employ the SFL perspective to analyze metafunctions in Mallam Nasir El-Rufa'i's inaugural speech. She argues that in the interpersonal metafunction, El-Rufa'i uses personal pronouns 'I' and 'we' that enable him to reduce the distance between him and his audience. The modality choice of the modal verbs enables his audience to comprehend and interprets his choices. The result also shows that in the analysis of ideational metafunction, El-Rufa'i's frequent use of material and verbal processes explains what his administration intends to do to the citizens. In addition, his transitivity choice is a gradual reawakening of the confidence of the Kaduna people towards his government. Lastly, the analysis of textual metafunction reveals that El-Rufai has arranged his messages in an orderly manner for easy communication. The present research is related to the above mentioned work as they are both within the theoretical consideration of Halliday's SFL. They are also different in the sense that while the first considers all the three metafunctions, the current research is limited to ideational metafunction.

Even though a number of research works has been carried by scholars on stylistic analysis of political speeches in Nigeria (see Abdullahi, 2022; Omotunde, 2024; Omozuwa & Ezejideaku, 2010), it seems scholars have neglected to engage Tinubu's speeches from stylistic perspective as the majority

have focused on pragmatic analysis or critical discourse analysis of his speeches.

It is this perspective gap that this study aims to fill.

2.0 Theoretical Framework

This research adopts Systemic Functional Linguistics (SFL) as the theoretical base of the work. The choice for this theory emanates from the fact that it is related to meanings and context. Systemic Functional Linguistics, first introduced by Michael Halliday (1985), is an approach to the study of language that is radically different from the traditional view in which language is a set of rules for specifying grammatical structures. In this view, language is a resource for making meanings and hence grammar is a resource for creating meaning by means of wording.

3.0 Research Methodology

This study uses both qualitative and quantitative research methods to analyze the transitivity processes and personal pronouns in President Tinubu's inaugural speech. The combination of these methods allows for both discussion and statistical analysis, enabling the researcher to interpret the speaker's stylistic choices and their impact. The data for this research is sourced from the 2023 presidential inauguration speech, which was obtained from a secondary source, it was downloaded from www.thecable.com. To collect the data, purposive sampling is used. The study employs Michael Halliday's Systemic Functional Linguistics approach, with transitivity as the primary tool for examining the speech. Each clause is analyzed systematically, with a table used to display the clauses and their corresponding analyses.

4.0 Data Presentation and Analysis

Fifteen clauses were selected as samples, from the speech, for analysis using Halliday's transitivity system. Each clause was assigned a number (Extract 1, 2, 3, etc.) and presented in that order. The analysis was done by presenting the clauses on a table, which was categorized as participant, process and circumstance where applicable. After that, the occurrence of each of the process types was calculated and presented in a table designed for that purpose.

4.1 Analysis of Transitivity Process

4.1.1 Material Process

Extract 1: Our administration shall govern on your behalf but never rule over you.

Our administration	shall govern	on your behalf but never rule over you
Actor	**Material Process**	**Scope**

Figure1: Transitivity Process Analysis of Extract 1

Extract 2: We shall consult and dialogue but never dictate.

We	shall consult and dialogue	but never dictate
Actor	**Material Process**	**Scope**

Figure 2: Transitivity Process Analysis of Extract 2

Extract 3: My administration must create meaningful opportunities for our youth.

My administration	must create	meaningful opportunities for our youth
Actor	**Material Process**	**Goal**

Figure 3: Transitivity Process Analysis of Extract 3

Extract 4: We shall continue the efforts of the Buhari administration on infrastructure.

We	shall continue	the efforts of the Buhari administration on infrastructure
Actor	**Material Process**	**Goal**

Figure 4: Transitivity Process Analysis of Extract 4

Extract 5: In the meantime, my administration will treat both currencies as legal tender.

In the meantime	my administration	will treat both currencies as legal tender	both currencies as legal tender
Circumstance - Time	**Actor**	**Material Process**	**Goal**

Figure 5: Transitivity Process Analysis of Extract 5

As can be seen from figures 1 and 2, the material processes "govern" and "rule" in these extracts are key verbs that frame the actions of the government as

dynamic and forward-moving. The use of the material process conveys a clear message of agency, indicating that the administration is not passive but rather engaged in taking significant action on behalf of the people. In extract 1, the contrast between "govern" and "rule" suggests a non-authoritarian approach, emphasizing a consultative style of leadership rather than one characterized by dominance or control. Similarly, in extract 2, the material process indicates the speaker's commitment to inclusive decision-making and open communication. The strategic use of these material processes not only emphasizes the government's proactive role but also signals intent to engage with the people in a manner that prioritizes collaboration and respect, aligning with democratic values.

4.1.3 Verbal Process

Extract 6: On this day, Nigeria affirms its rightful place among the world's great democracies.

On this day	Nigeria	Affirms	its rightful place among the world's great democracies
Circumstance – Time	**Sayer**	**Verbal Process**	**Verbiage**

Figure 6: Transitivity Process Analysis of Extract 6

Extract 7: For many years, Nigeria's critics have trafficked the rumour that our nation will break apart or even perish.

For many years	Nigeria's critics	have trafficked	the rumour that our nation will break apart or even perish
Circumstance - Time	**Sayer**	**Verbal Process**	**Verbiage**

Figure 7: Transitivity Process Analysis of Extract 7

Extract 8: With full confidence in our ability, I declare that these things are within our proximate reach because my name is Bola Ahmed Tinubu, and I am the President of the Federal Republic of Nigeria

With full confidence in our ability	I	Declare	that these things are within our proximate reach because my name is Bola Ahmed

			Tinubu, and I am the President of the Federal Republic of Nigeria
Circumstance – Manner	**Sayer**	**Verbal Process**	**Verbiage**

Figure 8: Transitivity Process Analysis of Extract 8

Extract 9: I ask you to grasp it in national affinity and brotherhood.

I	Ask	You	to grasp it in national affinity and brotherhood
Sayer	**Verbal Process**	**Target**	**Verbiage**

Figure 9: Transitivity Process Analysis of Extract 9

As presented in Figures 6 and 7, the verbal processes in President Tinubu's inaugural speech emphasize the importance of communication and the power of speech in shaping political narratives. In both extracts, the verbal process "affirms" and "have trafficked" show how the act of speaking or conveying information is central to the speaker's message. In extract 6, the verbal process underscores the act of declaring and asserting a position of strength and legitimacy on the global stage. By using the verb "affirms," the speaker conveys a sense of certainty and confidence, reinforcing Nigeria's role as an established democracy.In extract 7, the verbal process "trafficked" is used metaphorically. The verb "trafficked" typically refers to the illegal trade or movement of goods or people. However, in this speech, it is employed metaphorically to describe how Nigeria's critics have spread or circulated the rumor about the nation potentially breaking apart. It emphasizes the idea of the rumor being actively and extensively distributed, much like illicit goods being exchanged. This choice of word intensifies the negative nature of the rumor, suggesting that it is not merely an opinion but something that is being "traded" or propagated in a deliberate, possibly harmful manner. Through these verbal processes, Tinubu shapes the discourse around Nigeria's national identity, positioning his administration as a defender of the country's positive future while challenging those who spread division and doubt.

4.1.2 Relational Process

Extract 10: My love for this nation is abiding.

My love for this nation	Is	Abiding
Carrier	**Relational Process**	**Attribute**

Figure 10: Transitivity Process Analysis of Extract 10

Extract 11: My confidence in its people is unwavering.

My confidence in its people	Is	Unwavering
Carrier	**Relational Process**	**Attribute**

Figure 11: Transitivity Process Analysis of Extract 11

Figures 10 and 11, which analyze the relational processes in the inaugural speech, highlight the speaker's use of relational processes to establish emotional and symbolic connections with the nation and the citizens. In both extracts, the relational processes "is" serve to link the "Carrier" (i.e., "My love for this nation" and "My confidence in its people") with their "Attribute" (i.e., "abiding" and "unwavering"). These relational processes are crucial in conveying the speaker's deep emotional commitment to the nation and its people. The choice of relational processes to describe abstract qualities such as love and confidence by President Tinubu not only fosters a sense of emotional intimacy with the audience but also reinforces the image of a steady and reliable leader. This strategic use of relational processes serves to solidify the speaker's bond with the nation, positioning him as a leader grounded in deep, personal commitment and trust.

4.1.4 Existential Process

Extract 12: This is the essence of the rule of law.

This	Is	the essence of the rule of law
	Existential Process	**Existent**

Figure 12: Transitivity Process Analysis of Extract 12

Extract 13: There is a Federal Government of Nigeria.

There	Is	a Federal Government of Nigeria
	Existential Process	**Existent**

Figure 13: Transitivity Process Analysis of Extract 13

In Figures 12 and 13, the existential processes in President Tinubu's inaugural speech serve to assert fundamental truths about Nigeria's governance and legal

framework. In Extract 12, uses the existential process "is" to affirm the rule of law as a core, non-negotiable principle that guides the administration, reinforcing the government's commitment to justice, order, and fairness. Similarly, in Extract 13, the existential process asserts the factual existence of the government by positioning it as a legitimate and stable institution. These existential processes strengthen the speaker's authority by emphasizing the continuity of governance, highlighting the stability of the Nigerian state, and reassuring citizens and the international community that the government is grounded in legal and institutional frameworks.

4.1.5 Mental Process

Extract 14: We have endured hardships that would have made other societies crumble.

We	have endured	Hardships	that would have made other societies crumble
Senser	**Mental Process**	**Phenomenon**	**Circumstance – Manner**

Figure 14: Transitivity Process Analysis of Extract 14

Extract 15: The South must understand that its interests are served when good comes to the North.

The South	must understand	that its interests are served when good comes to the North
Senser	**Mental Process**	**Phenomenon**

Figure 15: Transitivity Process Analysis of Extract 15

In Extracts 14 and 15, President Tinubu employs mental processes to engage the audience's emotions and reasoning, reflecting on past struggles and encouraging unity. In Extract 14, the mental process "endured" reflects the collective resilience of the Nigerian people, portraying them as capable of overcoming adversity. This statement not only affirms the nation's strength but also invites the audience to share in the pride of enduring through difficult times. In Extract 15, the mental process "understand" calls for cognitive reflection and emphasizes the importance of mutual benefit and cooperation between Southern and Northern Nigeria. Together, these mental processes serve to provoke both emotional and rational responses by fostering a sense of collective identity, unity, and shared responsibility for national progress.

4.1.6 Summary of Transitivity Process Analysis

The analysis of the transitivity processes in President Bola Ahmed Tinubu's inaugural speech highlights how different processes structure the speaker's message and convey his political stance. Material processes, such as "govern" and "rule" in the first two extracts, depict the speaker's vision of leadership, emphasizing a consultative and non-authoritarian approach. These processes present the actions of the government as dynamic and service-oriented, with the "Scope" reflecting the limits of power and control. Similarly, the relational processes in extracts such as "My love for this nation is abiding" and "My confidence in its people is unwavering"—serve to establish emotional connections with the audience, portraying the speaker's deep commitment and trust in the nation's future. These relational processes highlight the stability and enduring qualities that the speaker associates with the nation and its people, reinforcing a sense of shared identity and purpose.

Furthermore, the existential processes in extracts like "This is the essence of the rule of law" and "There is a Federal Government of Nigeria," affirm fundamental truths about the nation's governance and structure. These processes emphasize the presence of essential institutions and values that guide the country. Mental processes, such as "We have endured hardships" and "The South must understand," reveal the speaker's reflection on past struggles and the call for understanding and unity, showing how the speaker is engaging the audience's emotions and reasoning. Overall, the interplay of these transitivity processes—material, verbal, relational, existential, and mental—demonstrates how the speaker uses language to construct a narrative of strength, unity, and progress while subtly guiding the audience towards a shared vision for the future.

4.2 Distribution of Transitivity Processes in President Bola Tinubu's Inaugural Speech

This section examines the distribution of transitivity processes in President Tinubu's inaugural speech. The analysis is based on the frequencies and percentages presented in below table.

Table 1: Frequency of Occurrence of Transitivity Processes in the Speech

Transitivity Process	Frequency of Occurrence	Percentage
Material Process	5	33.34%
Verbal Process	4	26.67%

Relational	2	13.33%
Mental Process	2	13.33%
Existential Process	2	13.33%
Behavioural Process	0	0%
Total	15	100%

The table presents the distribution of transitivity processes in President Bola Tinubu's inaugural speech, along with their corresponding frequencies and percentages. The material process occurs most frequently, with 5 occurrences, making up 33.34% of the total occurrences. This suggests that actions, events, or processes of doing something are the dominant type of process in the speech. The verbal process follows with 4 occurrences, accounting for 26.67%. This indicates a significant portion of the address involves communication, which highlights its importance in political discourse. The relational process, which deals with relationships or states of being, is less frequent, with only 2 occurrences (13.33%), suggesting that identity and attributes are less emphasized. The mental process, representing processes of cognition, perception and emotion, comes next with 2 occurrences, or 13.33%, showing that psychological states or mental actions play a notable role. The existential process, referring to processes that convey existence, appears 2 times, making up 13.33% of the total, indicating a relatively minor focus on stating the existence of something. Lastly, the behavioural process with 0% is nonexistent in the speech. Overall, the distribution reflects a speech that prioritizes material actions and communication while also incorporating significant cognitive and existential elements, but with less emphasis on relational processes. President Tinubu's frequent use of the material process in the inaugural speech likely reflects his focus on action, progress, and tangible outcomes. Material processes emphasize the "doing" aspect of communication, often conveying actions and events that drive change. In his address, Tinubu outlines his vision for national development, highlighting plans for security, the economy, and infrastructure. By using material processes, he emphasizes his administration's proactive stance and commitment to initiating concrete steps to address the country's challenges. This focus on action reinforces his message of hope, progress, and the realization of potential which aims to inspire confidence and motivate the citizens to actively engage in the nation's transformation.

5.0 Findings and Discussion

The research on President Bola Tinubu's inaugural speech focuses on how different linguistic processes shape the political message and engage the audience. The analysis reveals that the material processes dominate the speech, reflecting a strong emphasis on action, progress, and the government's proactive stance on key issues like national security and economic development. These processes highlight the administration's focus on tangible outcomes and its active role in driving change. Communication is also central to the speech, with a significant use of verbal processes that underscore the importance of dialogue in affirming the nation's democratic values and confronting critics.

The speech also employs relational processes to establish emotional connections with the audience. These processes, which describe the president's deep commitment to the nation and its people, reinforce his image as a steady and trustworthy leader. Additionally, existential processes are used to affirm the legitimacy and stability of the Nigerian government, while mental processes call for unity and reflection, encouraging the audience to take collective responsibility for the nation's future. The mental processes highlight the struggles the country has faced, inviting the audience to reflect on past hardships and embrace a shared vision for progress.

6.0 Conclusion

This research highlights the strategic use of language in President Bola Ahmed Tinubu's inaugural speech, demonstrating how his choice of transitivity processes and pronouns effectively constructs and conveys his political message. The dominance of material processes underscores his focus on action and progress, while relational and existential processes reinforce the foundational values of governance and national unity. By applying the framework of Systemic Functional Linguistics, this study provides valuable insights into the power of language in political discourse, showing how linguistic features are not just tools for communication but also instruments for constructing political identity, legitimacy, and authority. The findings contribute to the broader understanding of stylistic features in political speeches, offering a foundation for further research in stylistics and discourse analysis.

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QUR'ANIC EDUCATION: AN ANALYTICAL STUDY OF SELECTED CONCEPTS IN QUR'AN 96:1-5 AND THEIR EDUCATIONAL IMPLICATIONS

JIMBA, Abdulhameed Ishola
Centre for Ilorin Studies, University of Ilorin.
jimba.ab@unilorin.edu.ng
&
Asmau Imam ABDULKABIR
Centre for Ilorin Studies, University of Ilorin.
Abdulkabir.ai@unilorin.edu.ng

Abstract

The Qur'an is a divine book of Allah that serves as guidance for mankind. It gives a clear picture and explanation of the messages contained therein and guides to a clear understanding of the reality of the world. Therefore, all Muslims must seek Qur'anic education. One of the very important aspects of Qur'anic education is its unique educational theories and concepts. To give a glimpse of these educational principles, this study attempted to analyse selected concepts contained in Qur'an 96: 1-5 and their educational implications. The study adopted a qualitative research method, and the instruments adopted for data collection were secondary data involving relevant library-sourced and internet materials. The systematic method and tafsir of the Qur'an by the Qur'an method of analysis were used to analyse the data collected. Among other findings, the study revealed that the concepts of *iqra'*, *rabb*, *insān*, *'allama*, and *al-qalam* go beyond their literal and technical meanings. *Qirā'ah*, which is a derivative of *iqra'* is a method of Qur'an recitation and is distinguished from *tilāwah* method. The concept of *rabb* (God) as an attribute of Allah shows the divine roles Allah plays in the course of human development. Also, the use of the term *insān* (man) is regarded as philosophical and relevant in education, because it is used in connection with knowledge and skills required for human capital development. So the finding here lies in the importance of education to human beings.

Keywords: Qur'an, Qur'anic Education, Concepts in Education and Educational Implications

Introduction

Islam is the complete way of life, because there is no sphere of life that it does not provide for, be it social, moral, economic, political, and educational aspects. Its teachings, especially those of the Holy Qur'an which are being guided against distortion are all-round, universal, and suitable for all times. Thus, the essence of the messages is to guide the human species on their day-to-day activities and how to live a quality life typical of Muslims (see Q16:89 & Q15:9). Moreover, the messages of the Qur'an are confirmation of the earlier messages contained in the holy scriptures of Injil (Gospel), Tawrat (Torah), Zabur (Psalms) (see Q 5:46-50). It is pertinent to note further that the Qur'anic teachings are not exclusively for Muslims or any particular nation or society such as Arab countries; they are universal in nature in addition to being factual. To justify this assertion, many passages in the holy Qur'an mention where Allah is referring to the non-believers and idol worshippers, people of the Book that is the Jews, the tribe of Israel as well as Christians (Q6:19, 17:104; 59:2).

Further, the Holy Qur'an is such a divine document that serves as a manual for human folk for the realization of their goal on earth and thereafter. It also gives a clear picture and explanation of the messages contained in the document. It guides us to a clear understanding of the reality of the world. As such, it is necessary for all Muslims as enjoined by the Prophet (SAW), to acquire Qur'anic education to fulfill the purpose of human creation which is total submission to the will of Allah which will make one enjoy Allah's pleasure in the hereafter. One of the very important aspects of Qur'anic education is its unique educational theories and concepts aimed at facilitating not only the teaching of the Holy Qur'an but also other fields of knowledge. Qur'an 96: 1-5 discusses some of these educational principles and concepts which are needed for a better understanding. One of the major factors that necessitated this study is the writer's observation ofthe misapplication of some concepts in Qur'an education by some people, such as the concept of *qirā'ah* and *tilāwah*, among others. This statement goes in line with the submission ofSahin (2018) that there are some researchers, especially of the younger generation of Western Muslim Diasporas who erroneously use the term '*adab or ta'dīb* to mean Islamic education, which implies that education in Islam is an esoteric, spiritual framework in which the educational process only involves a set of coercive moral practices and training, whereas Islamic education goes beyond this. Therefore, this paper attempts to analytically study some related educational element concepts as contained in the Qur'an chapter 96:1-5.

Qur'anic Education: Conceptual Framework

One of the unique features of Islam is the emphasis it places on the significance of education as a tool for both human and national development. Aside from other systems of education, Islam being a divine religion, has its system of education which primarily emanates from two sources, namely the Holy Qur'an and the traditions of Prophet Muhammad (peace be upon him). Qur'anic education being the researcher's concern in this study has been defined in various ways depending on the context of its usage. Scholars have used it with the teaching methods, strategies, approaches, and techniques adopted in teaching children or beginners the recitation and memorization of the Qur'an. Ja'far et al (2014) defined it in this sense by saying that it is the transfer of knowledge in such a way that all the teaching and learning processes revolve around the Qur'an and suita child's ability level. They noted further that Qur'anic education of Muslim children incorporates the contents of faith and morals, syllabus of worship i.e. little verses of the holy Qur'an for memorization.

Moreover, regarding Qur'anic education, Hamdan (2011) argued that children should be raised in a way that encourages them to make the Qur'an and Hadith their guides and to follow its teachings consistently. She provided an example where a child might face a particularly difficult situation at school, such as being bullied by classmates; he or she should be encouraged to seek an appropriate solution to this issue in the Qur'an or the Hadith. She further argued that developing an Islamic personality in children based on the Qur'an is crucial; through this, the child fully submits to the will of Allah, resulting in a purified soul, which in turn influences both the outward and inward characteristics of the children. This implies that Qur'anic education extends beyond mere reading and memorization of verses of the holy Qur'an, contrary to common belief. Furthermore, Yusha'u (2013) also viewed Qur'anic education as a form of learning that seeks to instill Islamic faith and piety in the minds of Muslim children, equipping them to be beneficial members of society. This complements the memorization of the holy Qur'an, which Hamdan (2009) deemed essential due to its positive impact on a child's ability to memorize other learning materials. She observed that students who memorized the Glorious Qur'an from a young age tend to excel in other subjects as well.

By and large, Qur'anic education is for humanity as a whole irrespective of age, religion, colour, ethnicity, race, socio-economic status, cultural background, etc. (Q 25:1). Perhaps, it is against this background Garba (2007) claimed that the philosophy of Qur'anic education is to ensure man's closeness to Allah and to bring up an individual who will maintain goodness in the society. Thus, the principles of Qur'anic education promote the combination of knowledge of

science and faith in Allah (Q3: 190-191). The following Qur'anic chapters speak about various academic disciplines which man has been enjoined to pursue: Biological sciences: Q 23:12-14; education: Q96:1-5; Veterinary Medicine: Q16: 66; Agronomy: Q 13: 4; Geography: Q 50:8-9 etc. Therefore, Qur'anic education is to the effect of the total growth and development of the intellectual, physical, moral, emotional, and spiritual dimensions of every individual.

Revelation of the First Five Verses of the Holy Qur'an (Qur'an 96:1-5 – the Chapter of the Clot)

According to Draz (2000), there are two important dates in the history of Qur'anic revelation: the first day is the of the cave of *Hirah* when Muhammad (SAW) was beforehand informed that he was to receive divine teaching, and the last is the day of his farewell pilgrimage when he was informed that his mission on earth had been completed and nothing else to accomplish further (Q5:3). The first is the writer's area of concern in this paper. However, before delving into the circumstances surrounding the revelation of the first five verses of the Qur'an, it is pertinent to discuss the two phases of Qur'anic revelation. The first phase: the whole Qur'an descended from *al-Lawh al-Mahfudh* (the Protected Tablet) on which it was written down to the lowest heaven called *Bayt al-Izzah* i.e. the House of Honour or Power; this was during the blessed night called *"Laylatul Qadr"* (The Night of Decree) in the last ten days of Ramadan (Q 44:1-3 &Q 97:1). Scholars' opinions are divergent as to whether this predated the call of Muhammad to prophet hoodor not.

The second phase marks the revelation of the Qur'an in piecemeal to the Prophet. Sections of the Qur'an were taken down from the lowest heaven by angel Jibril to Prophet Muhammad (peace be upon him) based on Allah's command (Q19:64). One of the pearls of wisdom behind this method is the gradual principles of the Qur'an to educate people about Islam (Muhammad Ameen, 2001& Philips, 2005). According to Muhammad Ameen (2001) whenever the Prophet received any verse, he would teach it to his companions and inform them where it should be placed. His scribes included the four rightly guided caliphs, Mu^{c}awiyah bn Abi Sufyan, Zayd bn Thabit among others.

Now, the revelation of the first five verses of the holy Qur'an i.e. Qur'an chapter 96:1-5, took place according to Al-Khudariybik (2005) when the Prophet attained the age of forty at which he got married to his beloved wife – Khadijah – May Allah be pleased with her. Shortly after their marriage, Muhammad (peace be upon him) developed the habit of visiting the cave of Hira, a small mountain near Makkah. This visitation was for a spiritual retreat

whereby he would have enough time for religious meditation. He used to spend some days in the cave worshipping Allah, and this is informed by the wretched conditions of the people of Makkah, their disbelief and social order. He believed that through this devotion, he would get divine light and guidance, thereby leading the Makkah people to the path of true religion, morality as well as a healthier social system (Rahim, 2001).

Accordingly, Rahim (2001) and Al-KhudariyBik (2005) stated that one night in the month of Ramadan while he was in the cave, wrapped with a piece of cloth, a spirit suddenly appeared to him and said: "Cheer up O' Muhammad! I am Jibril and you are a messenger of Allah to the world". Then, he instructed him to read. Upon hearing this strange voice, Muhammad (peace be upon him) began to tremble heavily and said, "I cannot read". Jibril (A.S.) commanded him for the second time and he (Muhammad) replied as before. At the third time, Jibril taught him how to read the following first five verses of *Surah al-'Alaq* (the Chapter of Clot) and he thus read the verses:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (1) خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ (2)اقْرَأْ وَرَبُّكَ الْأَكْرَمُ(3) الَّذِي عَلَّمَ بِالْقَلَمِ(4) عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ (5)

Translation:

> Read in the name of your Lord Who created. He created man from a clot.
>
> Read and your Lord is Most Honourable. Who taught (to write) with the pen. He taught man what he knew not. (Q 96:1-5).

This therefore marks the starting point of the revelation of the holy Qur'an; other verses were later revealed to the Prophet in piecemeal fashion for the next twenty-two years. Thus, the Prophet (peace be upon him) accomplished his mission in the cave as a result of this miraculous event aimed at preparing him to set up an ideal religion i.e. Islam and reform the society based on Islamic tenets (Rahim, 2001). This is the beginning of the universal mission of Prophet Muhammad (peace be upon him) as stated in Qur'an 21:107. Incidentally, Philips (2005) pointed out that the first complete Qur'anic chapter to be revealed was sural al-Fatiha (Q 1:1-7) and the last complete sural was Qur'an 110:1-3 which was revealed during the Farewell Pilgrimage of the Prophet which took place at the end of the tenth year after Hijrah (Prophet's migration to the city of Madinah in Makkah); the last verse to be revealed was verse 281 of Qur'an 2.

Purpose of the Study

The purpose of this study was to analytically study selected Arabic terms contained in the first five Qur'anic verses (chapter 96:1-5) revealed to Prophet Muhammad (peace be upon him) and their implications in education. Specifically, the study investigated the following:

1. The conceptual analysis of *iqra', rabb, insān, 'allama, and al-qalam* and
2. The educational implications of the concepts

Research Questions

The following research questions were answered in the course of the study.

1. What are the conceptual analyses of the terms: *iqra', rabb, insān, 'allama, and al-qalam*?
2. What are the educational implications of the highlighted concepts?

Research Methodology

This study was an analytical study of selected concepts in Qur'an 96:1-5 and their educational implications. The study adopted a qualitative research method, which according toMarshal cited in Ogunbameru and Ogunbameru (2010) is generally concerned with interpretative epistemology based on data collection and analysis using understanding to construct meanings out of it. The instrument adopted for data collection to answer the two research questions raised was secondary data involving relevant library-sourced and internet materials (Arabic and English texts) which were subjected to scrutiny to sort out the useful ones for the study. The data collected from these secondary data were systematically organized to answer the two research questions raised. Where appropriate, the tafsir of the Glorious Qur'an by the Qur'anic method of analysis was used in addition to the personal perceptions of the authors.

Answering Research Questions

Before delving into answering the research questions, it should be noted that the holy Qur'an as viewed by Draz (2000) is endowed with the economy of language whereby few words are used to portray meanings or ideas without using complicated sentences. The beauty of Qur'anic language is sublime; it amazes rather than excites. On this note, the next section answers the two research questions raised.

Research question 1: What are the conceptual analyses of the terms: *Iqra', rabb, insān, 'allama, and al-qalam*?

The concept of *"iqra'"*: The chapter under discussion begins with the term *"iqra'"*, which means "to read" or "to recite". In Arabic syntax, it is used in an imperative sense that is in the sense that suggests command. Etymologically, the root or origin of the word is *"qira'ah"*, meaning "reading" or "recitation". Thus, linguistically, the term "*iqra'"* can be used to command one to read anything readable. However, beyond its literal meaning, the concept of *"qira'ah"* (the root of "*'Iqra"*) has been mostly used by some scholars in many ways, especially with the holy Qur'an. Sulaiman (2011) viewed it as a mode of reciting the Qur'an transmitted by just and trustworthy narrators who possess retentive memories and whose narrations are free from any defect and must not contradict reliable and authentic narrators. Also, Mohd A'Tarahim et al (2017) defined it as methods of Qur'anic recitation, i.e. *qirā^{c}ātsab^{c}ah* (seven methods of reciting the Qur'an which are not within the scope of this study). Another definition has it that the concept of *qirā^{c}at* with the Qur'an means reading of the Qur'anic verses either aloud or silently while sighting it from its original physical text or one's memory (Koragaty,2018).

For a better understanding of the concept of *qirā^{c}at*, it is essential to juxtapose it with the concept of *tilāwah* which is closely related to it. The concept of *tilāwah* involves reading of the Qur'anic verses chronologically and mental digestion of what is being read, to understand its messages and act based on it. In other words, *tilāwah* in most cases is associated with the overt behavior of the reader influenced by the spirit of a particular Qur'anic verse being read.(Koragaty,2018). This assertion has been confirmed by many passages in the Qur'an, such as Q 2:102 where Allah says: *"And they followed what the Shaitans chanted of sorcery in the reign of Sulaiman..."*Further evidence can be found in Q 2:121; Q 3:113 & Q 8:2. Thus, it can be argued that the concept of *tilāwah* subsumes the concept of *qirā^{c}at* but not otherwise; *tilāwah* is specific while *qirā^{c}at* is generic.

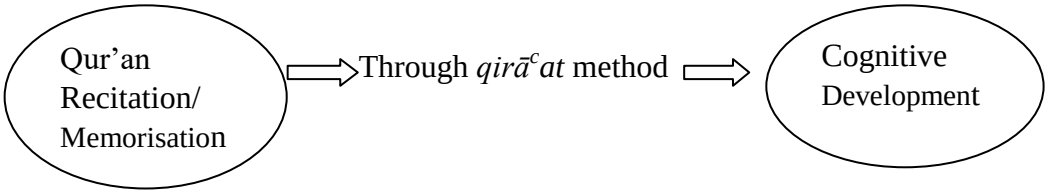
Educational Implication of the Concept: Iqra'?

The above conceptual analysis of *iqra'* suggests a pedagogical method of Qur'anic learning, which is *qirā^{c}at*as opposed to *tilāwah* teaching-learning methods. The former can be regarded as a Qur'anic recitation learning method involving mere recitation or memorization of the Qur'anic verses bit by bit. This is informed by the first five verses the Prophet learned from Jibril coupled with the piecemeal revelation of the other Qur'anic verses which lasted for twenty-two years as stated by Rahim (2001). This implies that the learning

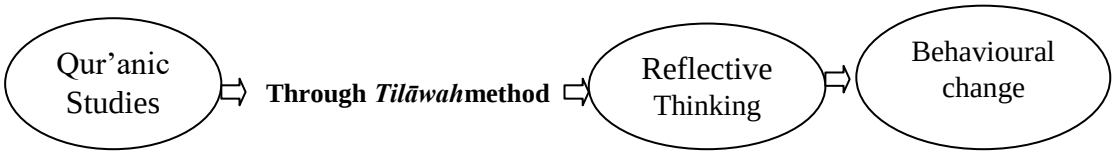
experiences should start from simple to complex as the learner progresses. This method is more of the cognitive domain of learning because it tends to enhance the learner's cognitive development. Specifically, this method can be considered appropriate for beginners or elementary learners of the Qur'an, especially young Muslim Children, because it enables them to learn Arabic consonants and vowels. As noted earlier, the significance of the method for the children is that it tends to improve their ability to learn materials by heart easily. This is in line with the submission of Hamdan (2009) that students who are used to consistent memorization of the Qur'an in childhood tend to excel in other subjects as well.

Tilāwah on the other hand, is also a Qur'anic recitation learning method involving chronological recitation or memorization of the Qur'an and observable application of its messages which must have been mentally processed for adequate comprehension. Unlike *qirā^{c}at* method, *Tilāwah* method is more tasking in the sense that, it entails other learning experiences related to the Qur'anic verses being discussed which will aid better understanding of the verses. In this method, the teacher discusses the spirit and the importance of the Qur'anic verses being taught and their application in day-to-day activities. This method focuses on the affective domain of learning and is deemed suitable for both intermediate and advanced learners of the Qur'anbecause it entailsa high level of reflective thinking which will ultimately impact behavioural change in the learner thereby realising the purpose for which the Qur'an has been revealed (Q38:29). The conceptual models of *qirā^{c}at and tilāwah* as methods of teaching-learning Qur'anic recitation/memorization are as follow:

*Qirā^{c}at*Teaching-Learning Method of Qur'an Recitation/Memorisation (QTLMQR)



*Tilāwah*Teaching-Learning Method of Qur'an Recitation/Memorisation (TTLMQR)



The conceptof ***"rabb"***: This is another philosophical concept mentioned in the chapter. The Arabic term *"rabb"* (رب) literally means God, deity, lord, master, owner, possessor, proprietor depending on its context. However, if it is used in the definite case, it connotes Allah, the God, the Lord etc.(Bilingual Dictionary,English-Arabic, Arabic-English, 2013).The verbal form of theterm *"rabb"* is*rabba* - رب (past tense)which according to Al-Wasit and Lisan Al-Arab Dictionary cited in Faisal (2007), means to reform, rebuild, or refine a person to take charge of his affairs. Another verb of theterm is *rabbā* (ربي) from which *tarbiyah* (education) is derived, which denotes to educate, to cultivate, to refine, to bring up, to raise, to nurture, to foster, to nurse (Bilingual Dictionary, English-Arabic, Arabic-English, 2013). Thus, according to Faisal (2007) and Baliy (2018) the term *"rabb"* isa derivative of the two verbs. Similarly, Baliy, (2018 online) defined it as a person who oversees the growing and developmental process of somebody else in order to maintain and nurture him/her for a given period. From the Islamic perspective, Baliy (2018) stated that *"rabb"* means the sole Originator and Nourisher of all creatures who oversees their guidance, well-being, maintenance and administers the affairs of the world. Qur'an 7:54 confirms this definition. Ibn Abdullah (1985) also defined it as the Creator, the Masterand the Sustainer of all living and non-living things.

Research question 2: What is the educational implication of the concept of *"rabb"*

The term ***"rabb"*** is very much relevant in the field of education because as said earlier is a derivative of the Arabic word *tarbiyah* which is mostly used by the Islamic scholars to mean education; this is why we have *tarbiyah al-Islamiyyah* i.e. Islamic education which entails all-round development of an individual, and one of the *rubūbiyyah* (state of being *rabb*)attributes of Allah is to provide one with the necessary skills and knowledge to achieve this development. It is pertinent to note from the foregoing thatJibril (AS) is not the direct teacher of the Prophet (SAW) but rather just a facilitator or an intermediary between Allah (the Most High) and the Prophet.

There is no gainsaying in the fact that education plays an important role in the course ofthe human development process. Perhaps, this is the reason why Allah (SW) singled out the developmental process of man in the second verse of the chapter, to show the importance of educationwhich is the subject matter of the first five verses of the chapter not only to the Prophet but also to all human beings. Moreover, in the subsequent verses, Allah revealed His attributes of *rububiyyah* further that He is bountiful, especially to human folk, because He provided themtheir needs through the knowledge He has taught them to achieve

physical, social, intellectual, emotional, moral, economic and spiritual developments.

Given the concept of "*rabb"* as explained above, it can be submitted that it is Allah (the Most High) Who divinely instills or inculcates knowledge, values, and attitudes to be learnedin the course ofthe teaching and learning process in the minds of the learners. Qur'an 20:114 affirms this assertion thus: *"... and say: O my Lord! Increase me in knowledge"*. Jibril (A.S) only served as a channel of communication through which Allah educated the Prophet. This therefore shows the crucial position or role of the teacher in the teaching and learning process. Hence, the divine intervention of Allah is a fundamental factor in ensuring effective teaching-learning outcomes.

The concept of ***"al-Insān"***: According to the Bilingual Dictionary-English-Arabic, Arabic-English (2013), the term *"al-Insān"* literally means a human being, man, or a person. It has also been defined by the Dictionary of General Meaning cited in Mosoah al-Arabiyyah as-Shamilah (2018) as one of the living organsm on earth considered as the best of creatures for their intellectual and emotional endowments. The first of this creature according to Q 2:30 is Prophet Adam (may Allah be pleased with him) – who was the first man on earth who, from the Islamic perspective, evolved from dust according to Qur'an 22 verse 5. Thereafter, Allah (S.W.) created his wife – Hawau from his rib, and thus human procreation began as a result ofthe union of man and woman (see Q 4 verse 1).Similarly, Qur'an 76:1-3 defined it as a living orgasm that passed through a period during which he was nothing and thereafter was created from *nutfah* (sperm) which later transformed to a human being endowed with various sense organs such as hearing and seeing.These sense organs are for man to realize his full potential and to explore the earth thereby he will appreciate Allah for His favours by worshipping Him. Finally, man is mortal and thus his life will cease at an appointed time, and he will be resurrected to give an account of his deeds (Qur'an 29:20-23)

To begin with, Allah, the Most High, traced the origin of the human reproductive system to *'alaqah* (a congealed blood) from which he proceeded to a full human being naturally endowed with various organs capable of facilitating learning. These include the senses of hearing, seeing and thinking logically. Qur'an 16:78 confirms this statement thus: "*And Allah has brought you forth from the wombs of your mothers – you did not know anything – and He gave you hearing and sight and heart that you may give thanks"*. These organs are classified into two which are receptor organs meant for seeing, hearing, etc. and effector organs meant for muscles, glands and the nervous system (Olasheinde-William, 2004). This is a great favour from Allah that has made human beings excel over other creatures of Allah, including the angels. In

this regard, Allah says: *"And surely We have honoured the children of Adam, and We carry them in the land and the sea, and We have given them of the good things, and We have made them to excel by an appropriate excellence over most of those whom We have created"* (Q17:70). Therefore, it can be argued that education, as discussed in these verses, is a tool for unlocking human potential. For a man to realize his potential, Allah, according to the chapter has out of His generosity provided man with various sense organs that are essential for human capital development.

Educational Implication of the Concept: "Al-Insān"

The educational implication of the concept of ***"al-Insān"*** can be inferred from the fifth verse of the chapter where Allah (SWT) mentioned that He taught man what he knew not before. It should be noted that mentioning *"al-Insān"* side by side with knowledge seems philosophical. It may be conceived that it implies the importance of education to humanity for their overall development. Since there is no doubt that humans require knowledge and skills to achieve the purpose of human creation, which is to worship Allah alone as stipulated in Q 51:56, and to live a quality and comfortable. It may also be right to argue that without education, every aspect of human life will be difficult, even some acts of devotion, such as hajj performance without the scientific discovery of Airplane.It is on this basis that the chapter points to the fact that ***"al-Insān "***needs to be well grounded in knowledge and skills that will enable him to solve his problems and those of the society where he belongs. Therefore, *"al-Insān"* transforms into a useful human resource if he is highly educated, and the educational process involved in the formation of this human capital development is what the chapter emphasizes which is in line with the statement of Aysen (2014) that human capital development largely requires education. Similarly, Francesco (2006) also supports the above submission that education plays a dual significant role in making man have a better life and realization of socio-economic change.

The concept ***'alama'***: This is an Arabic word that means "he taught or to teach". Thus, it is a verb derived from the source *'ta^{c}lim'*. *Ta^{c}lim* is a systematic method adopted by a *Mu^{c}alim* (teacher) to impart knowledge and values to a group of learners (Samah, n.d). The knowledge to be imparted is called *'ilm* while the person who imparts the knowledge is called *Mu^{c}alim* in Arabic language. For a deeper understanding of the concept *'alama*, it will be relevant to discuss other related Arabic terms, thoughwith little difference in their technical applications. These are *'adaba,dar-rasa and rabbā* (all in verbal forms). Specifically, the term *'adaba'* is often used when the expected learning outcome has to do with the character development of the learner having been taken through moral

education process (*ta^{c}dīb*). One may be good in terms of his/her high level of cognition, but may be morally bankrupt; in this situation, we say such a person lacks *'adab* i.e. good character. This domain of learning is related to the affective domain which is an observable positive change in the learner's behaviour after being given moral instruction. To support this statement, the prophet has used the word 'adab' in this sense as follows: *"My Lord has given me moral education, and He perfected the education"*. To the best knowledge of the writer, no mention is made of *dar-rasa (but darasa-to learn)* in the Qur'an as a technical term for teaching just like the term *'alama*. However, within the context of grammar, it can be used interchangeably with the term *'alama*.

***Educational Implication of the Concept: "'Alam**a"*

However, the term *'alama '*which is derived from *'ta^{c}lim'* is usually used when the instructional objectives are in connection with the cognitive domain of learning. The cognitive domain of learning is concerned basically with the ability to recall and apply the information learned when needed. Therefore, it may be argued that the term *'alama'* in this chapter suggests preparing the cognitive domain of the prophet against the bigger tasks ahead of him which require some sort of high level of cognition. This is why he was instructed to read before anything else and the art of reading must pass through mental processes. If Allah had willed, He would have told Jibril to introduce the five daily prayers to the Prophet which are connected with the affective domain of learning rather than reading which goes with the cognitive domain. This shows the significance of human cognition which distinguishes man from other creatures. To justify this claim further there are numerous Qur'anic verses where the term has been used in this sense, one of such verses is Q 2:31.

The concept *al-qalam*: This is an Arabic word that means "pen". Al-Mustafawiy (2015) defined it as a figurative word by which the efflux is widely extended, and the light (knowledge) is sought. It has also been viewed as a learning tool that aids the intellect in perceiving, preserving and documenting vital information (Saheed, 2014). Ibn Kathir (2003) submitted in his Qur'anic exegesis that scholarship could sometimes be conveyed through mind, tongue, or writing with a pen. Therefore, pen is any means of writing through which scholarship is disseminated. It should be mentioned that based on the perspective of Qur'an 68:1 on the definition of pen, chalk including other objects that can be used to write falls under the concept of pen in this study.

Educational Implication of the Concept*: "*'Al-Qalam"

Due to the special mention of pen in the chapter, one can submit that pen is the best means of preserving and documenting knowledge and conveying scholarship for the benefit of the people. Even the role of the pen in preserving online materials is still indispensable. In this regard, an anonymous Arab proverb says: *Whatever is learned by heart can be forgotten; and whatever is tied down to writing becomes permanent"*. Similarly, the significance of the pen can also be felt in the fact that documentation and preservation of the holy Qur'an in its present form depend largely on a pen. Furthermore, Allah (the Most High), perhapsfor the high premium He has placed on the pen, swore by it and even named a whole chapter of the Qur'an after it i.e. *Surah Al-Qalam* – the chapter of Pen (Qur'an chapter 68).

To further appreciate the significant place of the pen in Islam, one of the companions of the Prophet - Abu Hurairah – may Allah be pleased with him has been reported in the Qur'anic exegesis of Ibn Kathir to have said that he heard the Prophet (S.A.W.) saying: *"the first thing to be created by Allah was pen and thereafter inkwell (nun), then He (Allah) commanded the pen to write. Thereupon, the pen replied: "what should I write?" Then Allah said: "write what will be (in existence) and what is already in existence such as work, sustenance, the appointed time of everything and it started writing down accordingly till the Day of Judgment. Thereupon, Allah wrapped up the pen so as not to talk again. Thereafter, Allah created the mind and said by my dignity, I will perfect you on whom I love and decrease from whom I dislike"*. This prophetic tradition implies that the human mind is a natural endowment from the Almighty Allah and one of the ways through which man can strengthen or showcase his mental capability is through pen i.e. by writing. Also, in the teaching-learning process, the term *al-qalam* (pen) plays a fundamental role, it can be regarded as a learning material; both teacher and the learner can do without it.

Conclusion

This paper has examined the first five verses of Qur'an chapter 96 revealed to Prophet Muhammad (SAW). It analytically studied some selected concepts of '*iqra, rabb, insān, 'allama, and al-qalam* and their educational implications as contained in the chapter. The study findings arising from the two research questions revealed among others that the concepts of *iqra, rabb, insān, 'allama, and al-qalam* go beyond their literal and technical meanings. *Qirā'ah* which is a derivative of *Iqra* is a method of Qur'an recitation and is distinguished from the *tilāwah* method, the former focuses on cognitive domain learning while the

latter deals with both cognitive and affective domains of learning. The concept of *Rabb* (God) as an attribute of Allah shows the divine roles Allah plays in the course of human development. It implies that Allah is the Provider for all men. The use of the term *al-insān* (man) in the chapter is also regarded as philosophical and relevant in education because it is used in connection with knowledge and skills required for human capital development. So, the finding here lies in the importance of education to human beings. As for the concept of *'alama* (to teach) which is a verb derived from *claim*; its relevance in education lies in the fact that it can be used as a systematic teaching method adopted when the instructional objectives are concerned with the learner's cognitive domain unlike other related terms such as *adaba* (to teach moral) which deals with affective domain.Finally, the concept of *al-qalam* (pen)is a figurative word, implying one of the ways through which man can strengthen or showcase his mental capability i.e. by writing and is the best means of preserving and documenting knowledge and conveying scholarship.

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AN APPRAISAL OF THE INFLUENCE OF POVERTY ON HUMAN TRAFFICKING IN NIGERIA

Abdullahi Usman Musa
Department of Sociology (Criminology and Security Studies)
Federal University Dutse
mail:Abdullahiusmannagado@gmail.com;

Ismail Muhammad
Behavioral Science Unit
College of Nursing Science Birnin- Kudu, Jigawa State
Email: ismailahdj@gmail.com;

Salisu Tijjani Abdullahi
College of Arts Science and Remedial Studies
Tudun Wada Kano State
Email: salisutijjaniabdullahi@gmail.com
&
Auwal Muhammad
Department of Business Administration
College of Business and Management Studies
Jigawa State Polytechnic Dutse
Email; Mauwalonline@gmail.com

Abstract

The paper assessed the influence of poverty on human trafficking in Nigeria. Trafficking is a multi-faceted phenomenon that is time and again driven or influenced by social, economic, cultural and other factors. Every year in Nigeria, thousands of men, women and children fall into the hands of traffickers, in their own countries and probably abroad. Many of these factors are specific to individual trafficking and the states in which it occur. Headcount have been inquired that, approximately 80% of trafficking involves sexual exploitation, and 19% involves labor exploitation, servitude and bondage. There are approximately 20 to 30 million slaves in the world today. However, the major objective of this research is to examine the influence of poverty on human trafficking in Nigeria. It also adopted relative deprivation theory of Ted Gurr. The method used in the study is secondary or review of the literature from journals, magazine and conference proceedings among others in addressing the

objectives of the study. There are several factors influencing trafficking in Nigeria and poverty is one these factors. Lacks of income, vulnerability, lack of education are among the pull factors to the menace. The study finds that, poverty has so many effects that can easily cause evil in humanity among which human trafficking can be. The study also recommends that, Nigerian government should improve citizens' access to educational and vocational opportunities, poverty alleviation programs and financial inclusion data base. Most of the victims of trafficking and traffickers are school drop out who felt irrelevant and outcast from the system.

Keywords: *Appraisal, Influence, Poverty, Human Trafficking, Nigeria.*

Introduction

Globally, poverty has existed as old as human civilization. Even in the most developed countries like United States of America, Canada and South Korea, poverty still exists till today (Heri, 2022). Until the 21st century, poverty is one of the main global problems. This is why the United Nations declared poverty eradication as one of the priorities of the Sustainable Development Goals (United Nation, 2022). There are various definitions to describe poverty. In Africa, the rate of poverty is higher to the extent that the whole continent is regarded as a poor continent. For instance, poverty in Poverty rate in Nigeria is very high given the inability of the country to overcome challenges of mild diseases like malaria, food insecurity, lack of access to medical and health services and millions of out of school children, lack of access to housing and transportation, high maternal rate and infant mortality among other indices of poverty. Similarly, the surge in many security challenges in the country is an indicator of high poverty rate. In the northern part of the country, problems like kidnapping, terrorism and insurgency, armed banditry, cattle rustling, and urban gangsters are very common (Abdullahi, 2023).

Being a global issue, the entire world is making enormous paces in devastating poverty, more than 20% of the population in the world is under the extreme poverty, and it is a big issue for the whole world, since a large number of individuals die every year because of poverty (Wijekoon, 2021).

Thus, poverty hinders the economic growth of a nation that many of the people have been financially vulnerable. It has become a social, political, and economic issue all over the world especially in the developing and third-world nations like Nigeria. According to the African Development Bank (ADB), (2022) 40 to 45% of Africa's population is estimated to be living in absolute poverty and an estimated 30% belong to the extreme poor. Thus, those Africans

in absolute poverty live on $2 per day while those in extreme poverty live on below $1 per day. Therefore, it is a painful task to look into these statistics and a true catastrophe for the African continent (Nwagwu, 2007).

In Nigeria, poverty basically is not a new phenomenon. Living without a source of income is the most basic definition of poverty (Pietras-Eichberger, 2021). In other words, poverty includes situations such as hunger, scarcity, and homelessness, as well as being sick with no access to medical care and having no access to education. In this regards, people regarded as the poor in Nigeria includes those who are unemployed, those that are worried about their future, and struggling to make ends meet on a daily basis (Jamaluddin & Hanafiah, 2018). The United Nations in the year (2022) defined poverty as condition that causes lack of income and productive resources to ensure a sustainable way of life. Hunger and malnutrition are examples of its manifestations; it limits access to education and other basic services, social discrimination and exclusion, and a lack of participation in decision making (United Nation, 2022).

Furthermore, in Nigeria poverty breeds human trafficking, more than 80 percent of conflict-related deaths occurred in less economic advantage states were the rate of poverty is high. Conflict, violence and insurgency are caused by poverty and other factors that have been inimical to the development of any society (see Gurr 1970 and Burton 1997). Studies have shown that most of the security challenges facing Nigeria including human trafficking have their root causes in the high level of poverty and inequality in the country. Since democratic governance started in 1999, the main features in Nigerian democracy have been a significant increase in poverty, inequality, unemployment and insecurity. Currently, Lakurawa group, banditry, kidnapping and human trafficking are the main features of Nigerian society (Abdullahi, 2024).

Therefore, Nigeria is a center of human trafficking with the highest victims being women and children. It is an origin, transit and destination country for trafficked children and serves predominantly as an origin country for trafficked women (UNODC, 2006). Children victims of trafficking originating in Nigeria were all under the age of 16 which majority was between 6 and 10 years of age. Foreign children trafficked to Nigeria come mainly from Benin and Togo looking for a greener pasture. Giving these reasons, this paper is designed to appraise the influence of poverty on human trafficking in Nigeria.

Theoretical Framework

Relative Deprivation Theory

Relative deprivation theory is a widely discussed in the field of sociology and criminology (Abdullahi, 2024). The theory is premised on the feeling of being disadvantaged or being socially excluded. This feeling is arising from the comparison of oneself to others (Atkinson, 2002). Futhermore, relative deprivation is also defined as the conscious feeling of negative discrepancy between legitimate expectations and present actualities. Inferiors revolt in order that they may be equal, and equals that they may be superior. Such is the state of mind which creates revolution.

Thus, the theorists believe that political discontent and its consequences protest, instability, violence, revolution depend not only on the absolute level of economic well-being, but also on the distribution of wealth' (Nagel, 1974). Therefore, relative deprivation theory suggests that people who feel they are being deprived of something considered essential in for their lives (e.g. money, rights, political voice, and status) may organize or join social movements or armed conflicts dedicated to obtaining the things which they feel deprived e.g. human trafficking (Ted Gurr, 1970). **Application of the Theory to the Study**

In Nigeria, people commit human trafficking because their poor economic situation. Feelings of anger and resentment are attached to their situation. Social scientists use relative deprivation theory to predict a wide range of significant outcome variables: collective action, individual achievement and deviance, crime e.g human trafficking intergroup attitudes, and physical and mental health (Smith et al, 2005). The theory explains the experience of being deprived of something to which one believes to be entitled to, for example, employment opportunities and justice in wealth distribution. People are discontent, discriminated and in terms of positions which they realized that they have more of what they believe themselves to be entitled than those around them. These reasons and other factors influence human trafficking perpetrators in Nigeria.

Methodology

The method used in the study is purely secondary. The literature is reviewed using google scholar and research gate websites, conference papers and journal proceedings and many more. Therefore, this review is desk research rather than a survey.

Findings

Among its findings, the denial of choices and opportunities, violation of human dignity, lack of basic amenities are among the cardinal factors that influence human trafficking in the country. Human trafficking can happen anywhere, as long as the environment contains vulnerable conditions. Human trafficking varies from country to country, but it usually preys on vulnerable situations which Nigeria possessed the vulnerability. Poverty and insecurity has become part and parcel of the country. People in vulnerable and dangerous situations are looking for way out.

Literature Review

Conceptual Clarifications

Poverty

Defining poverty remains a problematic term and the debate relating to what it constitutes, how it is measured and how it is to be tackled is on the burner among scholars. In the first place, the difficulty in defining poverty arises from the fact that different poverty definitions span different spheres of concerns which may not all be easily measured. Secondly, there is the issue of the universality of the definition of poverty. Definitions and measurement indicators applied in one type of society may be difficult to transfer to other societies, without serious modifications (Ruggeri et.al, 2003).

Thus, poverty is a multidimensional phenomenon. The *World Development Report 2000/2001* summarizes the various dimensions as a lack of opportunity, lack of empowerment and a lack of security. The window of opportunity remains closed to the poor masses, and this makes them practically inactive in the society. Their lack of empowerment limits their choices in almost everything and their lack of security makes them vulnerable to trafficking, diseases, violence and so on (Chimobi, 2010).

Similarly, a United Nations 1998 statement opined that poverty is a denial of choices and opportunities, a violation of human dignity. It means lack of basic capacity to participate effectively in society. It means not having enough to feed and clothe a family, not having a school or clinic to go to; not having the land on which to grow one's food or a job to earn one's living, not having access to credit. It means insecurity, powerlessness and exclusion of individuals, households and communities. It means susceptibility to violence, and it often implies living on marginal or fragile environments, without access to clean water or sanitation (United Nations, 1998). Nigeria's main challenges include, reducing poverty, diversifying its economy from the oil and gas sector towards

more labor intensive sectors like agriculture, and improving health and education.

In this regards, Rusitha et al 2021 are of the view that there is no universally accepted definition of the concept. Therefore, various measures could be utilized for conceptualization of the poverty. Majority of the investigations utilize the conventional perspective of poverty due to the inadequate earnings to buy basic goods and services. Some other experts define poverty as a function of health, education, life expectancy, child mortality, etc. According to the findings of Blackwood and Lynch (1994), the poor can be distinguished utilizing some criteria, such as the degrees of expenditure, and consumption. Moreover, Sen (1983) described poverty as "entitlements which are taken to be the various bundles of goods and services over which one has command, taking into cognizance the means by which such goods are acquired and the availability of the needed goods" (p. 157).

Furthermore, others comprehend poverty in very expansive terms, for example, being not able to address essential requirements for a quality life. Thus poverty is a significant driver for food insecurity, lack of shelter, access to education as well as healthcare facility in Nigeria. However, food insecurity in Nigeria is not a new phenomenon because lack of financial resource couple with insufficient income is highly devastating. People living in poverty often have limited financial resources making it difficult to purchase food. In Nigeria, unstable income, irregular or unpredictable income can lead to food insecurity as individuals may not know when their next meal will be. Limited access to food, food unaffordability, limited access to market, inadequate food storage are direct effect with poverty. Moreover, in adequate shelter can cause significant stress and anxiety, affecting mental health and wellbeing. Poverty can make individuals more vulnerable to exploitation, social isolation, community disintegration, abuse and violence (Abdullahi et al, 2025).

Poverty can also lead to reduced access to quality education as individuals may not be able to afford school fees, uniforms and transport have limited access to educational resources such as text books computers as well as internet connectivity. The former can also lead to school dropout rates as individuals may need to work to support their families instead of attending school. Therefore, poverty leads to decrease in academic performance. Individuals may not struggle to focus on their studies due to financial stress (Abdullahi, 2024). In this regard, poverty can lead to malnutrition as individual may not have access to nutrient rich foods. Malnutrition can result in a range of health problems including stunted growth, weakened immune system and increase susceptibility to illness (World Bank, 2016). Poverty may emerge due to the variations in the distribution of income or variations in average income. If the

average incomes are above the poverty line, the poverty will be less, but the other factors, such as the distribution of income should be equal. When comparing two nations with equal poverty line, and mean incomes, but one country has a broader income distribution or the country with high income inequality, for instance, generally poverty might be higher in the country having greater inequality, meanwhile, there might be comparatively greater amount of individuals having incomes below the poverty line. Therefore, the income distribution plays a vital role in influencing the poverty.

One of the well-known definitions is the poverty line category by the World Bank. According to the World Bank, there are various types of poverty. The first is extreme poverty; it is defined as someone who lives less than 1.9 USD per day which is unable to afford basic food, clothing, healthcare and shelter (The World Bank, 2022). This is also well-known as the international poverty line. The other poverty line category by the World Bank is the moderate poverty as living less than of $3.20 and higher poverty line of $5.50 (Banerjee et al., 2021 and Lakner et al., 2022).

Thus, Ismail, (2010) as cited in the effect of poverty on education in Nigeria observed that, Africa is a continent blessed with different types of natural resources but still, the continent has a long history of poverty caused by political instability, mismanagement, serious corruption and selfish leaders. There is a high level of poverty in the African continent compared with others and this poverty is denying millions of Africans better lives, good education and is crippling the process of development and the economy. Before independence in 1960, Nigerian economy was characterized by the dominance of exports and commercial activities while after independence, agriculture continued as the mainstay of the economy. During this time, jobs were created and the rates of inflation, unemployment and productivity remained relatively acceptable (Ekpo & Umoh, 1998).

Moreover, ironically, Nigeria is a petroleum-based country, with the problem of political instability, corruption and poor macroeconomic management. The installation of democracy happened in 1999 after been ruled by the military for decades. Despite this wealth and abundance, Nigeria is the 17th poorest country in the world, in spite of the large quantity and quality of crude oil produced in the country people are living and dying in poverty.

Human trafficking

Trafficking in persons can be seen as the recruitment, transportation, transfer, harboring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or

of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Forced labor alone is one component of human trafficking which generates an estimated $150 billion in profits per annum as of 2014 (International Labor Organization, 2014).

However, the impact and cost of human trafficking on individuals as well as on political, economic and social systems in Nigeria is described as worrisome (Raimo, 2003). Human trafficking is a crime against individuals and its consequences are most directly felt by those who are its victims. Human trafficking is a global phenomenon that knows no international borders; it is within individual countries and societies that its far-reaching and pervasive consequences are felt. More than 130 countries are affected by human trafficking including Nigeria (Helsink, 2003).

Furthermore, human trafficking has an impact on the individuals it victimizes in all areas of their lives. Every stage of the trafficking process can involve physical, sexual and psychological abuse and violence, deprivation and torture, the forced use of substances, manipulation, economic exploitation and abusive working and living conditions. Unlike most other violent crimes, trafficking usually involves prolonged and repeated trauma (Bimal, 2005). Documentation and research describe how men, women and children are abused in specific exploitative conditions and the short- and long-term physical injuries, disabilities and deaths that may result. For a number of specified reasons, trafficked persons are at great risk of HIV infection. The trauma experienced by victims of trafficking includes post-traumatic stress disorder, anxiety, depression, alienation, disorientation, aggression and difficulty concentrating (John, 2002).

Trafficking in persons in Nigeria is a serious crime and is a violation of human rights entirely. Every year, thousands of men, women and children fall into the hands of traffickers, in and outside the country. Almost every country in the world is affected by trafficking, whether as a country of origin, transit or destination for victims (Shashi, 2018). Human trafficking can happen anywhere, as long as the environment contains vulnerable conditions. Human trafficking varies from country to country, but it usually preys on vulnerable situations which Nigeria possesses one of these vulnerable situations. People in vulnerable and dangerous situations are looking for a way out and in their desperation can fall prey into the hands of human traffickers.

In this regard, The U.S. State Department Trafficking-in-Persons Report is the world's most comprehensive resource on anti-trafficking efforts, including 188 countries and territories. Millions of people around the world are forced to work for the profit of others against their will, for example by begging, prostitution,

involuntary servitude, working in sweatshops etc. According to some estimates, approximately 80% of trafficking involves sexual exploitation, and 19% involves labor exploitation. There are approximately 20 to 30 million slaves in the world today (US Department of Trafficking in Person, 2004). Human trafficking is a hidden crime as victims rarely come forward to seek help because of language barriers, fear of the traffickers, and/or fear of law enforcement (Louise, 2010).

Furthermore, United Nations office on Drug and Crime, (2008) observed that, trauma worsens during the trafficking process and may persist far beyond the end of any exploitation. While subject to the same harmful treatment as adults, child victims are especially vulnerable to trafficking because of their age, immaturity and lack of experience, to abusive practices that may, for example, stunt their further physical development and to continued victimization as a result of attachment, developmental and social difficulties. The behavior of trafficking victims can be difficult for third parties to understand, while victims can find it difficult to comprehend what has happened to them, or to discuss it with or explain it to others. Victims may appear to those around them, even support persons, to be uncooperative, irritable, hostile, aggressive or ungrateful (UNODC, 2008).

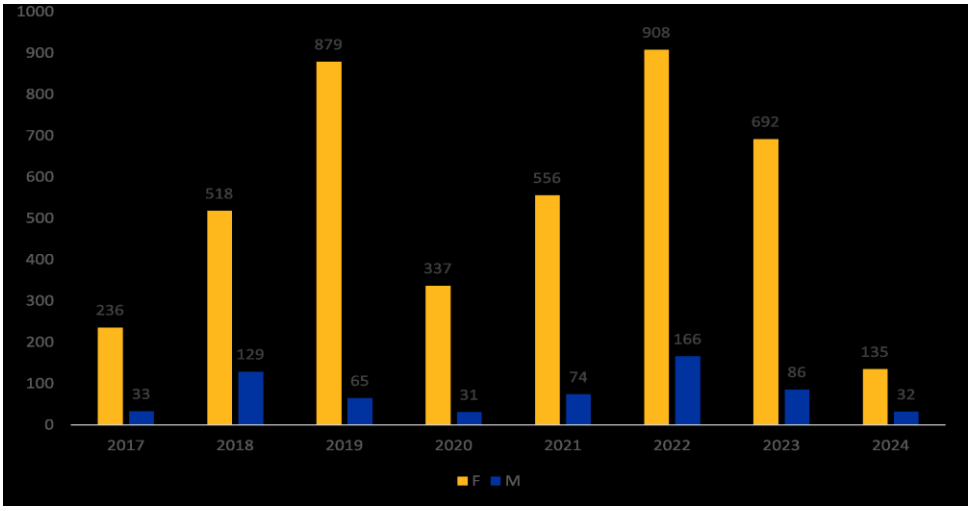
Finally, the stigma attached to them as victims has been shown to have a significant and ongoing impact on their lives, including in the trauma experienced by the individual victim as well as the possibility of physical rejection by family and/or community. The long-term consequences of human trafficking for the individual are complex and depend on many factors, with no guarantee of recovery. Victimization is often a further consequence of the experience (Abdullahi, 2024).

Trend Analysis of Human Trafficking in Nigeria 2017 to 2024

The data on Victims of Trafficking (VoTs) from 2017 to 2024 reveals fluctuating patterns in the identification of male and female victims. The number of identified female victims showcased varying trends, notably peaking in 2019 (879) and reaching its highest point in 2022 (908). Conversely, the figures for male victims remained comparatively lower throughout the years, with occasional spikes such as in 2018 (129) and 2022 (166). There were intermittent decreases in the identification of both female and male victims, notably in 2020 (337 females, 31 males), followed by a subsequent rise in 2021 (556 females, 74 males). Overall, while there were yearly fluctuations, the identification of female victims consistently outweighed that of male victims in first quarter of 2024, 167 victims were returned to Nigeria, 81% were female,

and 19% were male. They were all provided safe and secure shelter, family tracing and reunification (International Organization for Migration, 2024).

Source,(IOM,2024).



Influence of Poverty on Human Trafficking in Nigeria

In Nigeria, widespread and severe poverty is a reality. It is a reality that depicts a lack of food, clothes, education and other basic amenities. Severely, poor people lack the most basic necessities of life to a degree that it can be wondered how they manage to survive. There are several effects and deficiencies associated with poverty in Nigeria which influences trafficking in person. One of the main effects of poverty is injustice in wealth distribution, hunger, lack of basic education by the criminals among others (Morrison, 2000).

In this regard, Simba et al 2017 as cited in Poverty: What is it and what is it not? A Concept Analysis, describe the influence of poverty on many issues among which human trafficking is. Thus the following issues can influence human trafficking in Nigeria.

Lack of income: Poverty is identified with a shortfall in consumption or income from some poverty line. The valuation of different components of income or consumption is done at market prices, which requires identification of relevant market and monetary values for those items that are mostly used (Laderchi et al., 2003).

Lack of basic needs and material assets: the material aspects of poverty are well known (Chambers, 2006). Hunger and food insecurity remain the core concerns (World Bank, 2005). For poor families, meeting their most basic needs for food, water, and shelter can be a daily struggle; this becomes acute and severe when there is unemployment and underemployment, or lack of productive land or other income earning assets. For these hindrances most of

Nigerian youths, men and women are migrating out of the country for greener pasture and some among them become victims of trafficking.

Lack of education: literacy is mostly valued everywhere (World Bank, 2005). Poor people recognize that literacy would help them to manage their lives better. They understand that illiteracy made them more dependent, less enterprising and more vulnerable to the machinations of the educated. While literacy is clearly valued, education received mixed reviews from the poor. It is often difficult for poor families to invest in education (MICS, 2014).

In Nigeria, the usefulness of education is now doubted, particularly when it is not associated with jobs and wealth (MICS, 2014). This reason is frightening as lot of the citizens; especially the youths are not motivated to pursue education in as many educated have no jobs to do after having degrees some even masters and PhDs. These youths easily change their minds and became among the influx of greener seekers. In Eastern Europe, there is growing skepticism about the value of education when economic opportunities are shrinking and opportunities seem to come only through connections (Voices of the Poor, 2005).

Vulnerability: Degree of vulnerability emerged as an important characterization of poverty (Chambers, 2006). The poor people are not only distinguished between the rich and poor but the poor are categorized based on assets and degree of vulnerability (Voices of the Poor, 2005). The poor are described as those who cannot feed their children properly; they live in poor houses, which they will pass onto their dependents; and they are unable to assist their dependents. At the other extreme they are the chronically hungry, variously described as the extremely poor, the perennially needy and the pathetic (Voices of the Poor, 2005). The vulnerable are a group which has characteristics for which there is no obvious remedy-disability, age, widowhood, and childlessness.

Lack of capabilities

Capabilities result into many aspects of insecurity, worry, anxiety and pervasively powerlessness (Chambers, 2006). In Nigeria, the capability approach focuses on indicators of freedom to live a valued life instead of a monetary life (Sen, 2001). Poverty is seen as failure to achieve certain minimal or basic capabilities that is the ability to satisfy adequately certain crucially important functioning.

Efforts of Nigerian government in fighting against human trafficking

One of the key measures taken by Nigerian government is implementing anti-human trafficking legislation. However, many countries have not yet

implemented this anti-human trafficking legislation in fighting against human trafficking (UNICEF, 20003). In August 2003 Nigeria enacted the Trafficking in Persons (Prohibition) Law Enforcement and Administration Act, commonly referred to as the Act. Prior to the passage of the Act, Nigeria depended on laws in the penal or the criminal code to deal with offences related to trafficking in person. Trafficking cases were dealt with under provisions of the law applicable to the offences of slave trading, forced prostitution, abduction, sexual exploitation, deprivation of liberty, and forced labor.

Furthermore, twenty-six different sections of the Act define offences related to human trafficking. Sections 11–28 define the specific offences of exporting and importing the individuals. The law says: "All acts involved in the recruitment, transportation within or across Nigerian borders, purchases, sale, transfer, receipt or harboring of a person, involving the use of deception, coercion or debt bondage for the purpose of placing or holding the person whether for or not in involuntary servitude (domestic, sexual or reproductive) in forced or bonded labor or in slavery-like conditions".

However, In terms of punishment, the Act makes provisions for sanctions ranging from heavy monetary fines, imprisonment with or without option of fines, forfeiture of assets, forfeiture of passport by convicted offenders (Section 34), deportation or repatriation and liability for compensation to victims in civil proceedings. Jail terms range from 12 months (for attempts) to two years to life imprisonment depending on the degree of seriousness of the offence, while fines range from N50,000.00(US$ 379) and N200,000.00 (US$ 1,517) for individual traffickers or managerial staff of corporate bodies (UNODC, 20006).

Additionally, the law creates an agency charged with the responsibility of enforcing, administering and managing the law prohibiting human trafficking and other related matters. The National Agency for the Prohibition of Traffic in Persons and other related matters (NAPTIP), known as the Agency, is in charge of:

i. The enforcement and administration of the provisions of the Act.
ii. The coordination and enforcement of all existing laws on trafficking in persons and other related offences.
iii. The adoption of measures to increase the effectiveness of eradication of trafficking in persons.
iv. The facilitation or encouragement of the presence or availability of persons in custody who consent to assist in investigations or participate in proceedings relating to trafficking in persons and other related offences.

v. The facilitation or encouragement of the presence or availability of persons in custody who consent to assist in investigations or participate in proceedings relating to trafficking in persons and other related offences.

vi. Enhancing the effectiveness of law enforcement agents to suppress trafficking in persons;

vii. Establishing, maintaining and securing communication to facilitate the rapid exchange of information concerning offences; conduct research and improving international cooperation in the suppression of trafficking in persons by road, sea and air.

viii. Reinforcing and supplementing measures in such bilateral and multilateral treaties and conventions on trafficking in persons as may properly be adopted by Nigeria to counter the magnitude and extent of trafficking in persons and its grave consequences.

ix. Taking such measures and or in collaboration with other agencies or bodies that may ensure the elimination and prevention of the root causes of the problem of trafficking in any person.

x. Strengthening and enhancing the effective legal means for international cooperation in criminal matters for suppressing the international activities of trafficking in persons; Strengthening of cooperation between the office of the Attorney-General of the Federation and all law enforcement agencies involved in the eradication of trafficking in persons; and Taking charge, supervising, controlling and coordinating the rehabilitation of trafficking victims and participating in proceedings relating to trafficking in persons.

Conclusion

Human trafficking varies from country to country. In Nigeria, people are in vulnerable and dangerous situations looking for a way out. Victims are forced into prostitution, slavery, and involuntary servitude. Sexual activities and pornography is part and parcel of the menace. Nigerian law enforcement agents are to investigate the cases and possibly bring offenders to justice. Promoting and financing good governance and transparency in economic transactions is vital in decreasing human trafficking in Nigeria.

Recommendations

i. Nigerian government should improve citizens' access to educational and vocational opportunities. Most of the victims of trafficking are school drop outs who felt irrelevant and outcast from the system.

ii. Tackling underground economic activities that undermine economies and promoting traffickingin person is very important. Hunger and starvation does not understand any language.

iii. Providing job opportunities for youth men and women and business opportunities for small and medium-sized enterprises (SMEs) for high-risk groups that might join trafficking syndicate can be a welcome idea. These can also help in reducing the effects of poverty among youth.

iv. Ensuring marriage institution is well regulated because majority of the women and girls who became victims of trafficking are marriage separated.

v. Ensuring that policies are put in place that allows women equal access to economic and financial resources inclusion in the country.

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IMPLICATIONS OF FARMER-HERDER CONFLICT IN GURI LOCAL GOVERNMENT AREA OF JIGAWA STATE, NIGERIA

Abubakar Abdullahi
Department of Sociology
Federal University Dutse, Jigawa State
Email: css120009@gmail.com
&
Ibrahim Adamu Bauchi
Department of Crime Management
Abubakar Tatari Ali Polytechnic Bauchi

Abstract

This paper examines the implications of the farmer-herder conflict in Guri Local Government of Jigawa State, Nigeria. It adopted survey research design as the method of gathering information about attitudes, opinions, behaviours and describing other characteristics of a large population. A total of 388 respondents, aged 18 years and above were selected for the study because of the nature of the study. Cluster sampling, purposive sampling and simple random sampling techniques were adopted. The justification for adopting simple random sampling is due to the nature and attitudes of farmers and herders. Herders are usually transhumance moving from one place to another, while farmers reside in remote areas. The Broken Windows and Environmental Scarce theories were adopted as the guiding reference to examine the implications of the farmer-herder conflict. The paper argues that low harvest is the major implication of the conflict in the study area. Based on the findings, it is therefore recommended that government should deploy all the necessary apparatuses to reduce the influx of foreign herders, review law for grazing reserves and concluded that security agencies should be more proactive in early signs or distress calls on impending conflict rather than be reactive.

Keywords: *Conflict, Farmer, Herder and Implication*

Introduction

Globally, scarce resources arising from environmental degradation, climate change and desertification around the world, particularly in southern Asia, Latin America and African continents affect herders as they have to move consistently to find a new route to access good pasture for their livestock. Herders are coming under pressure from governments across the globe to settle down and stop their livestock roaming, as they content with land conflicts and the impact of climate change such as droughts and desertification (Nweze, 2005).

The ecological and environmental problems in Nigeria particularly in northwest states where herders predominantly live remain the major factor responsible for migration to a friendly-climate environment. In the Southern part, however, the climatic weather condition as a result of frequent rain has been attracting the herders. Agriculture constitutes one of the most important sectors of the Nigerian economy. However, problems associated with land resources lead to insufficient and inadequate grazing lands, creating challenges for the herders and leading to conflict between the farmers and the herders.

The agrarian nature of Nigeria make many people depend heavily on land resources for survival. A large percentage of the population engages in farming and pastoralism. Nigeria has diversified agro ecological conditions, which make it possible to produce a variety of agricultural products. Hence, agriculture constitutes one of the most important sectors of the Nigerian economy. However, problems associated with land resources lead to insufficient and inadequate grazing lands, creating challenges for the herders and leading to conflict between the farmers and the herders. Meanwhile, climate change further compounds the problem of the farmer-herder conflict in the study area especially by long ecological issues. Besides, Jigawa is one of the many states in Nigeria facing the challenges of desertification; others include Borno, Yobe, Sokoto and Kebbi states. Obviously, the impact of ecological pressures on livestock and crop is vital. These led to soil erosion, loss of fertile agricultural land and pasture, drying up water bodies, etc.

Farmer-herder conflict is not only seen as resource conflict, but rather an ethnic conflict involving two culturally differing groups. The most commonly is *Fulbe* nomads and local farmers who share different values, customs, physical and cultural characteristics (Burton, 2016). Pastoralism is one of the major sources of livelihood for an average *Fulbe* (Fulani), making them the ethnic group with the largest nomadic pastoral community in the world (Suleiman & Jaafar, 2010). According to Adetula (2016), the *Fulbe* have an estimated population of 25 – 30 million and are one of the largest ethnic groups in the Sahel and West African sub-region. Scarcity of resources, drought, land degradation and climate

change drive the pastoralists to regular movement in search for green posture. Nevertheless, they contributes immensely to the growth of the Nigerian economy, particularly animal rearing, providing hide and skin, meat and constituting a large group of Nigeria's livestock population and the third driving the agricultural gross domestic product (GDP) and 3.2% of Nigeria's GDP (Bello, 2013).

Methodology

The paper adopts survey research design as the method of gathering information about attitudes, opinions, behaviours and describing other characteristics of a large population. A total of 388 respondents, aged 18 years and above were selected for the study this is because of the nature of the study. Cluster sampling, purposive sampling and simple random sampling techniques were adopted. The justification for adopting simple random sampling is due to the nature and attitudes of farmers and herders. Herders are usually transhumance moving from one place to another, while farmers reside in remote areas. A questionnaire and an in-depth interview guide were used as instruments of data collection for the study. Descriptive statistics, such as frequency distribution tables, were used to analyse the data. Moreover, the quantitative data was analysed using descriptive statistics through the application of the Statistical Packages for the Social Sciences (SPSS Version 22), while qualitative data collected was transcribed and interpreted to complement the quantitative data. The most pressing challenges in the course of the study revolved around the data collection process.

Theoretical Framework

The study adopted the Broken Windows and Environmental Scarce Theories as a guiding reference to explain the course of the study. The theory holds that not attending to small lapses leads to persistent violence this implied that the farmer-herder conflict escalates into violent clashes as a result of governments' failure to address the problem at its earliest stage. Equally, the community displays lack of informal social control measures and is, therefore, unable or unwilling to defend itself against violence between the two parties. The law enforcement sectors in the study area as a whole have not been proactive in tackling farmer-herder conflicts in their jurisdiction. Their failure to avert incessant damage and loss of lives and property makes both parties further take the law into their hands for self-defence.

Therefore, the Broken Windows and Environmental Scarce Theories are relevant in explaining the farmer-herder conflict in the state, Broken Windows

Theory encourages the community to focus on maintaining order both to counteract the fear of farmer-herder conflicts (proactive measures) and to fight violent conflict when it occurs (reactive measures). The theory also explains that the collective efforts by both the security agencies and community members can help to address the problem of the farmer-herder conflicts in the community. This can be achieved when community members reports the emergence of the problem to the appropriate authorities for immediate action.

Environmental Scarce theory is relevant in explaining the farmer-herder conflict by linking population growth, environmental degradation or climate change. Environmental degradation, population growth and draught among many others induced environmental problems contribute to the farmer-herder conflict, civil unrest and violence. According to the theory, farmer-herder conflict is invariably linked to the increased pressure arising from rising the vulnerability and insecurity of farmers-herders livelihood. Thus, conflict between multiple resource-users and the unavoidable result of the competition for scarce natural resources has greatly affected the wellbeing of the conflicting parties and the generality of people.

Literature Review

Conceptual Explanations of Conflict

The term conflict is relative and has different meanings. It means different things to different people and in different positions. However, these diversities of the definition have always moved to a common direction; that conflict is a continuing aspect of human existence. Thus, most conflicts are social in nature and usually arise as human beings pursue their goals and not the same needs (Onuoha, 2008). Simply, conflict arises from the interactions of individuals or groups who have partly incompatible ends, in which the ability of one actor to gain his ends, depends to an important degree on the choices or decisions that other actors take. It is also a circumstance in which groups or individuals desire goals, which they see as being accessible by one or the other but not yet by both. Each party involved uses energy to achieve its desired objective or situation and perceives the other as a barrier or threat to such goal.

From the foregoing, conflict connotes disagreement, disputes or controversy in ideas or viewpoints held by two or more individuals/groups which end up in disagreement. For Bruck, et al (2013), it refers to the systematic breakdown of social contract, resulting from or leading to changes in social norms, which involve violence instigated through collective action. Scarce resources, on the other hand, result to conflict through the interaction of interdependent people

who perceive incompatible goals and interference from each other in achieving those goals (Ayemo, 2013).

In connection with the above, Igwe (2002) defined conflict as:

> State of open, prolonged fighting: belligerency, confrontation, hostility, strife, struggle, war, warfare, etc a state of disagreement and harmony: clash, contention, difference, faction, fiction schism, strife, variance, etc.

Also, these conflicting interests can be over resources, identity, power, status or values. It is also seen as a situation in which two or more parties strive to acquire the same scarce resources at the same time (Wallensteen, 2002). Therefore, conflict is formed and sustained by the attitudes or behaviors of the parties involved and their actions or reactions towards one another likely to have protracted and uncontrolled escalation, which can lead to retaliation between the parties involved (Nnoli, 1998).

Farmer-Herder Conflict

Violence linked to conflict between farmers and herders across west and central Africa has led to more than 15,000 death tolls which has created the continent's deadliest security threat (Akinwoyu, 2021). Also, climate condition and demographic changes in these countries affect resource availabilities, influencing the migration of the herders with their herds and sometimes leading to encroachment on agricultural lands. Equally, in Senegal, Mali and Niger the introduction of new varieties of groundnuts made it possible for farmers to expand to the northern arid regions traditionally used as grazing lands (Sinclair & Fryxell 1985).

In particular, farmer-herder conflicts in Nigeria have been persistent as an offshoot of the repeated exploration of land for farming and pastoral activities. Industrial revolutions, advancement in information technology and agricultural mechanization coupled with the rising and erratic change in climate have further heightened the farmer-herder conflict in the country. These conflicts have different dimensions involving divergent ethnic and religious groups, described as survival between pastoralist and local farmers due to competition over land reserves. The search for land reserves have instigated prevalent destruction of lives and properties between farmers and herders as a result of scarce resources, climate change, population density, desertification, drought, expansion of human settlement etc.

The dwindling security in Nigeria according to Genyi (2017) is a result of the rising incidents of ethnic/communal clashes and the farmer-herder conflict.

Moreover, other fundamental issues in relation to farmer-herder conflict are commonly ascribed to a diverse range of factors, which consist of poor governance, scarce resources, ethnocentrism, religious intolerance, and land disputes, among others. In view of the scarce resources arising from environmental degradation, climate change, desertification particularly in the Northern Nigeria, this affect the herders as they have to move consistently to the Southern part to find a new route to access good pasture for their livestock. Climate condition and demographic changes in Nigeria affect resources availabilities, influencing the migration of the herders with their herds and sometimes lead to encroachment on agricultural lands. For instance, in Nimbo, Uzo-Uwani Local Government Area of Enugu State, the herdsmen attack left many people killed, others injured and displaced hundreds. Over 40 people were reportedly killed in the area (Dauda, 2020).

Farmer-Herder Conflict in Jigawa State

Jigawa is facing the challenges of desertification; farmland encroachment and destruction of farm products. The effect of trans-border crimes, such as smuggling, drug, human and arms trafficking, banditry and the influx of foreign herdsmen has made the state prone to security challenges. Hussein and Usman (2019) report that farmer-herder conflict is one of the security challenges affecting the state. The state's virgin agricultural land is one of the many factors that attract farming and herding of animals and also breeds farmer-herder conflict. There is already an existing farmer-herder conflict in the state for decades, but recent scales of it induce alarms. The invasion of foreign herdsmen due to changes in environment and climate has a direct connection with the increasing cases of conflict in the state.

Abbas (2012) postulated that, the conflict resulted from land related issues, particularly on grazing land. In other words, competition over the control of economically viable land causes more tensions and conflicts. According to Hussein and Usman (2019) many factors contribute to the farmer-herder conflict in Jigawa state:

> Farmers are those who produce food and cash crops which support the larger population against hunger. Herders are those who rear animals such as cow, camel, sheep and goats. The history of this conflict is not peculiar to Jigawa state but even in developed and developing nations such as USA and Canada. In Africa, the conflict is prevalence in west and central Africa. It escalates

> in Mali, Niger, Burkina, Senegal, Ghana, Kenya, Cameroon, Sudan, Chad and Nigeria. After independence in Nigeria, it happens that upper class began to acquire the grazing reserves and stock routes for investment. This led to farmers encroaching into grazing reserves and herders encroaching to farmlands.

Hussein and Usman (2019) further report that, the destruction of farmlands by herders was recently discovered to be part of their superstitious belief. They have the belief that the size of their cattle increases when they encroach into farmlands and destroy the crops. Another new dimension of farmer-herder conflict in Jigawa State is night grazing. The herders go with their herds at midnight to destroy farm produce and suddenly disappear from the area before sunrise. In the dark hours of the night, it is hard for farmers to trace the pastoralists because they have moved far before it is known. Farmers in the state commonly trespass to grazing land, grazing reserves, stock routes and water points. Infrastructural developmental projects also affect grazing lands, e.g. many hectres of land was given to Chinese Company by the Jigawa State Government in Gagarawa Local Government Area for Sugar factory. The allocated land is within the parameters of grazing reserves and farmers also encroached.

The effects of the farmer-herder conflict on the Nigeria economy is crucial (Olaoye, 2014). As such, inadequate supplies of agricultural produce will consequently lead to worries, unrest, the dearth of food security, and adverse effects on the national economy and security. Conversely, availability of agricultural produce will result in vibrant health, stable mental and physical development of the citizens, and national productivity. It is a known fact that agricultural practices (farming and cattle rearing) remain the most dominant occupation of the people living in Nigeria especially in the northern states. It therefore implies that any challenge that affects farming certainly would have an adverse effect on the livelihood of the people.

The Implications of Farmer-Herder Conflicts in Nigeria

Farmer-herder conflict has a lot of consequences, ranging from social, political, economic and security implications. The implication of farmer-herder conflicts and its persistence has further upsett all the fragments of the lives of the citizens. The consequences affect not only lives and properties but results to decline in agriculture, predicament in economy, chaos in politics and ethnic and religious intolerances.

Hussein and Usman (2019) posit that:

> The conflict is a serious problem to security and socioeconomic activities in the state. It affects food production and provision of beef, milk, hide and skin. The consequences is devastating, economically the conflict affect the economy of the state. Farmers are afraid of going to farm; some even abstain from farming in fear of reprisal attacks from the herders. Take example the influx of immigrant pastoralists from Niger Republic with over 5,000 camels into the state. This can easily turn Jigawa to desert which can affect food production.

Specifically, the following are some of those implications:

Security Implications

Indeed, the violent attacks on most farming communities by suspected herdsmen have become some of the greatest security challenges facing contemporary Nigeria. Available records have reportedly shown that between 2010 and 2015, Nigeria lost 6,500 citizens and 62,000 others were displaced from their homes in 850 violent clashes between herdsmen and farmers in the Middle Belt Region of the country. Besides, a staggering sum of $14.7 billion worth of property and investments were said to have been lost within the same period as a result of violent clashes between the herdsmen and farmers in many villages and communities. (Hussein & Seddon, 1999).

Aliyu (2015) opines that:

> Violent clashes between the farmers and the herders have been among the predominant security threats in recent times. It involves regular loss of lives and properties worth billions of Naira and these endemics have implication to Nigerian national security. In 2018, Amnesty International reported a total number of 168 human lost in the month of January, 2018 of that alone as a result of violent clashes between farmers and herders. Prior to this, an approximate number of 172 innocent lives were lost to violence and 1200 livestock massacred and many more rustled.

The farmer-herder conflict has further worsened the security challenges apart from the Boko Haram insurgency, banditry, kidnapping, etc. In some extreme cases, security personnel lost their lives in exchange of fire. For example, Abdulbarkindo and Alupse (2015) postulated that, six soldiers attached to the 72 Battalion in Makurdi, Benue State were killed in an exchange of fire. They stressed that a Captain with the Nigeria Armed Forces was beheaded in Guma Local Government Area of Benue State. Furthermore, the report disclosed that between the year 2012 and 2018, 458 deaths were recorded and almost 500 communities destroyed and displaced in Internally Displaced Camps in the state.

Economic Implications

The farmer-herder conflict has paralyzed businesses and industries and resulted in an enormous economic impediment that generates synthetic scarcity of vital commodities, these effects threaten socioeconomic stability (Alphonsus&Njoku, 2018). Agriculture, which fundamentally serves as the major source of Nigerian foreign exchange, is affected hugely amidst conflicts between farmers and herdsmen. Agricultural cash, crops such as cocoa, wood, cotton, etc contribute to Nigeria's National Gross Domestic Products (GDP) but when these harvests are abandoned or ruined it leads to the depletion of economic growth and development (Eniola 2010:3 cited in Abbass 2012).

The implications of the farmer-herder conflict on the Nigerian economy are devastating. According to Palmiotto (2000):

> Nigerian government is losing about $12billion in revenue annually as a result of farmers-herdsmen violent conflicts in some states (Benue, Kaduna, Nasarawa and Plateau states respectively). These states lost 47 percent of their internally-generated revenues. Nevertheless, cattle and other livestock rearing have invariably contributed immensely to the Nigerian economic growth and development. Exportation of cow meat and other notable agricultural products expressively adds great value to our Gross Domestic Product.

Most reprisal attacks do not spare the lives of these livestock, leading to the brutal killing and injuring of hundreds and thousands and this consequently vastly drains the economy. It is a well-known fact that, when crisis erupt, people flea for their lives (for fear of being killed) including farmers. As such,

farmlands and other business activities are abandoned. That has serious implications on food security, which is the ultimate of the survival and continuity of human existence (Bello 2013).

Communal violence cost Nigeria over 12 billion USD worth of agricultural production in 2017. Most conflict regions suffered shortage of food and food supply because people could not risk their lives to travel across conflict zones. For example, the Middle Belt region was incidentally affected by violent conflicts; farmers were forced to abandon their farms for the fear of being attacked (Ibenwa and Uroto, 2017). According to Abughdyer (2016), a total of 666.4 hectares (54.4%) of farmlands were destroyed in Benue State alone. Farmers and herders were displaced by violence. The herders also lost their cattle, their property and in extreme case their lives.

Socio-cultural Implications

i) Education and health care services

Adebayo and Olaniyi (2008) argued that the implication of farmer-herder conflicts affects the standard level of education. Many schools in the affected areas are forced to shut down, the number of out-of-school children is drastically increased, displacement to nearby communities over-crowd schools and the quality level of teaching and learning is affected. Furthermore, the farmer-herder conflict leads to the displacement of persons and commonly results to poor health services, diseases, poor hygiene, hunger, malnourishment and many more conflicts invariably induced social vices.

ii) Rape and Other Sexual Violence Against Women

Generally, rape and other sexual violence against women are the most common effects bedeviling communities suffering from farmer-herder conflicts. It occurs without the consent of the victim or in many cases it is obtained by fraud, force, threat, intimidation, deceit or impersonation. Sexual violence is used to refer to all manners of violent related events which include but are not limited to manipulation, mishandling sex partners, sexual harassment and intimidation (Solagberu & Oluwasegun, 2010).

Furthermore, the effect of any threats can be measured by emerging data on occurrence, rape and other sexual violence against women that are other pressing implications of the farmer-herder conflict. Women and children who were displaced by conflicts become more vulnerable to sexual abuses and rape. They are often the immediate victims of these attacks; such victims suffer and risk the threat of diseases especially sexually transmitted diseases (STDs) like HIV AIDS (Audu, 2014).

iii) Displacement of persons

Dimelu (2017) connects farmer-herder conflicts with the displacement of people from their host communities. He further maintains that violent conflicts lead to the loss of income, property, and livestock as a result of forced displacement to internally displaced camps. Consequently, the displacement affects the livelihood of both farmers and herders. For the herders, they abandon their flocks, move to unsafe grazing fields and are left uncompensated for the damage, and deprived of other life essentials. Farmers also lost their houses, crops, businesses and health facilities, etc.

According to Crisis Group Africa (Dauda, 2020), over 176,000 people were displaced in Benue State, 100,000 in Nasarawa State, over 100,000 in Plateau and almost 19,000 in Taraba State, respectively. Idowu (2017) opined that the violence between herdsmen and farmers has displaced more than 100,000 people in Enugu State and left them under the care of relatives or in temporary internally displaced person (IDPs) camps while many are still struggling to rebuild their lives.

Results

The paper indicates low harvest as the major economic implication of the conflict. This corresponds with Bello (2013), who argues that such conflicts have cost farmlands and other business activities. He further stressed that these have led to the low harvest of crops and negatively affect food security, which is the ultimate of survival and continuity of all human existence.

Table1: Economic Implications of Farmer-Herder Conflict

Implications	**Frequency**	**Percentage**
Destructions of farm product	27	7.4
Low harvest	299	82.4
Breakdown of law	29	8.0
Decline in GDP/Revenue	4	1.1
Food insecurity	4	1.1
Total	**363**	**100**

Source: *Field Survey, 2023.*

From the above table, destruction of lives and properties are the major security implications of the farmer-herder conflict in Guri local government Nigeria. This aligns with Ofuoku and Isife (2009), who posit that conflict destabilized peaceful coexistence, reduced agricultural production and in many instances result to the destruction of lives and property.

Table 2: Security Implications of Farmer-Herder Conflict

Security implications	Frequency	Percentage
Proliferation of fire arms	13	3.6
Boarder insecurity	58	16.0
Destructions of lives and properties	289	79.6
Cattle rustling	3	0.8
Total	**363**	**100**

Source: *Field Survey, 2023.*

Furthermore, based on the findings, farmers are the category of victims mostly affected by the conflict in the study area, because they are the majority inhabitants of the study area, against herders, who are commonly transhumance. This is also in accordance with the studies of Ibenwa and Uroto (2017), who stated that farmers were mostly affected, because they are forced to abandon their farms for the fear of attack.

In essence, this study is in harmony with the idea of the broken window theory, which says that the failure to the address the problem from its inception helps in its escalation. Government and other critical stakeholders' failure to address the problem in the study area has continued to escalate the menace, and has discouraged many people from going to farm, hence endangering the study area to food crisis.

Table 3: Category of Victims Farmer-Herder Conflict Mostly Affects

Category of people	Frequency	Percentage
Farmers	289	79.6
Herders	17	4.7
Women & children	9	2.5
Youth	36	9.9
Aged	12	3.3
Total	**363**	**100**

Source: *Field Survey, 2023.*

Conclusion and Recommendation

Farmer-herder conflicts have not only seen as a source of conflict but also ethnic conflict involving differing groups that have cultural and ethnic dissimilarities. The study area suffers from the invasion of farmland, lack of grazing reserves, rapid population growth, flooding, desertification and many other ecological pressures. Several factors were identified as the implications of farmer-herder conflict in the study area which include economic implication, security implication and category of victims mostly affected, among others.

Moreover, the conflict is more frequent during the harvest season when herders prepare to leave for postures and greener areas. The Guri local government area is trans-border cattle route that shares boundaries with other countries, which make the study area prone and mostly affected with farmer-herder conflicts. This is because the pastoralists from the Sahel region migrate to those places and move southwards.

Despite the effort put in place, the economic and security implications of farmer-herder conflicts in Guri local government are crucial. The occurrences of the conflicts have further upset all the fragments of lives. The consequences affect not only lives and property but results to low harvest, breakdown of law and order, decay in agriculture, excruciating hardship and ethnic and religious intolerances.

Therefore, the paper recommends the need forthe demarcation of grazing reserves, establishing a ranching system, creating demarcation and cattle routes, controlling illicit arms and control of foreign herds and engaging traditional rulers in addressing these challenges should be effective.

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CORRUPTION AND THE TREND OF FOREIGN DIRECT INVESTMENT (FDI) IN NIGERIA: AN ASSESSMENT

ADOGBEJI, Oghenenyerhovwo Elvis
Department of International Relations
Dennis Osadebay University, Asaba
Oghenenyerhovwo.adogbeji@dou.edu.ng
&
ISONAH, I Teddy Ph.D
Department of Public Administration
Dennis Osadebay University, Asaba
isonahdorcas@gmail.com

ABSTRACT

Foreign Direct Investment (FDI) is a critical driver of economic growth, job creation, and technology transfer in developing countries. However, the impact of corruption on FDI inflows has been a longstanding concern, particularly in countries like Nigeria. This study examines the relationship between corruption levels and the trend in FDI inflows into Nigeria. The study adopted historical method as data are sourced from secondary sources such as publications, journals, textbooks and online resources. The study finds that corruption in Nigeria affects inflow of Foreign Direct Investment (FDI) into Nigeria as countries, Multinational Corporations and individuals are not willing to invest in Nigeria because of erosion of trust, unfair competition, high cost of operation, unfair competition among others due to corruption. The study suggests that Nigeria should genuinely combat corruption and improve governance, strengthen legal frameworks, enhance transparency, and promote a culture of accountability among others.

KEYWORDS: *Foreign Direct Investment (FDI), Corruption, Nigeria, Multinational Corporation, Governance.*

INTRODUCTION

Corruption, a persistent challenge in many developing nations, poses significant obstacles to economic growth and stability. In the context of Nigeria, a country rich in natural resources and potential, the impact of corruption on Foreign

Direct Investment (FDI) is of particular concern. In recent time, Nigeria witnessed fluctuating trends in FDI inflows, influenced by various economic, political, and social factors. This study aims to delve into the nexus between corruption and the declining FDI inflows during this period.

Nigeria, Africa's largest economy, has long struggled with corruption across its public and private sectors. Transparency International consistently ranks Nigeria low on its Corruption Perception Index (CPI), reflecting the deep-rooted nature of this issue. The consequences of corruption are far-reaching, affecting governance, infrastructure development, and the overall business climate (Adogbeji, Ushurhe & Okonkwo, 2024).

Investments are the engine of any economic growth as well as that of human development (Torabi, 2015), the means by which an increase in wealth can be achieved in any national or global economy, as well as any human community. FDI plays a crucial role in the economic development of any nation, bringing in capital, technology, managerial expertise, and access to international markets. However, the level of FDI inflows into Nigeria has been inconsistent, experiencing declines during certain periods. Understanding the correlation between corruption and FDI trends can provide valuable insights for policymakers, investors, and stakeholders.

Foreign direct investments have a decisive influence on the economic development of any nation, being a prerequisite to attract new investors in the economy or to improve the quality of human resources (Cicea, & Marinescu, 2021). An injection of investment into an economy will cause the companies that benefit from it to record higher sales and make additional profits; as a result, they will be more willing to invest in turn, thus recording a multiplied effect of the initial investment (Cicea & Marinescu., 2021)

During the period of 2015 to 2023, Nigeria underwent significant political transitions, economic reforms, security failures and global market fluctuations. These factors, combined with the prevalence of corruption, create a complex environment for analyzing FDI trends. This study aims to analyze these intertwined dynamics, exploring how corruption levels have impacted the decisions of foreign investors during this period.

CONCEPTUAL CLARIFICATION

CORRUPTION

When those in positions of authority, such as government representatives, business executives, or others, act dishonestly or unethically, it is referred to as corruption. It entails abusing a position of authority, whether public or private, for one's own benefit, frequently by bribery, fraud, embezzlement, or other

unlawful or immoral practices (Salman, Ilan., & Andrea, 2020).The following are some examples of corruption: nepotism and cronyism (favoritism shown to family members or friends, often in the form of giving them jobs, contracts, or other opportunities without considering their qualifications), kickbacks (illicit payments made in exchange for facilitating a transaction, such as awarding a contract or a business deal), embezzlement (misappropriation of funds or property entrusted to one's care, often from an employer or government entity), and bribery (offering, giving, receiving, or soliciting something of value to influence the actions of an official or other person in a position of authority), extortion (the act of obtaining something, usually money, through coercion or threats), fraud (deception for financial or personal gain, such as falsifying documents, misrepresenting information, or misleading investors), and conflict of interest (when an individual in a position of authority has a personal interest that could improperly influence their official duties or actions) (Salman, Ilan., & Andrea, 2020).

Globally, corruption is defined as anti-social behaviour that provides inappropriate benefits in violation of moral and legal standards and compromises the ability of the government to ensure the welfare of all citizens (Osoba, 2007). The threat of corruption causes a number of problems, including delayed file transfers in offices, police extortion at tollgates, slow highway traffic, port congestion, lines at passport offices and petrol stations, phantom workers syndrome, and anomalies in elections.

Corruption is the misuse of power or public resources at the detriment of others. This could be in form of bribery, embezzlement, nepotism and favoritism. A general definition of corruption is a distortion or a shift from good to bad. In particular, breaking the law for one's own benefit and financial gain is corruption or corrupt behaviour (Adogbeji, Ushurhe & Okonkwo, 2024). Corruption is defined as attempts to get riches or influence illegally, such as by using public authority for private advantage or by squandering it for private gain (Lipset & Lenz, 2000:112-114). Any activity that deviates from the official responsibilities of a public position due to private gains involving one's own family, close friends, private clique, money, or prestige is considered corruption.

CORRUPTION IN NIGERIA

Corruption in Nigeria is an old phenomenon affecting all sectors of the economy and thereby reducing foreign investment in Nigeria, although various measures have been put in place to combat this menace though have produced mixed results. A research carried out in 2019 showed that 30.2% of Nigerians

who interacted with public office holders reported paying or been asked to pay a bride. By 2023, the figure have increased as number of bribery per day stood at 5.1 within a year and those susceptible to this bribery are those within the age of 30-60 (Zango & Mohammed, 2025).

Transparency International's Corruption Perceptions index ranking of Nigeria has fluctuated within the years. In 2023, Nigeria was positioned 145th out of 180 nations, with an average mark of 21.48 points from 1996 to 2023 (Zango & Mohammed, 2025). This shows a persistent insight of high corruption levels in Nigeria. Corruption has consumed billions of dollars from Nigeria since gaining independence in 1960. With the recent event of March 2025 whereby President Tinubu Bola declared state of emergency in Rivers State thereby suspending the democratically elected governor and house of assembly members over political crisis and pipeline vandalism underscores the intricate relationship between political crisis and corruption issues in Nigeria.

Accordingly, corruption has become ingrained in Nigerian society, something that the current administrations are unable or unwilling to curb. It emerged as the primary vehicle for private wealth accumulation in Nigeria and influenced political struggle and activity following independence. Nigeria's history of corruption dates back to the colonial era, when those in power took advantage of the nation's wealth for their own benefit (Adogbeji, Ushurhe & Okonkwo, 2024).

Corruption has been a feature of every succeeding government, both military and civilian. With the help and encouragement of oil profits, this has led to a worsening kleptocratic crisis in its most severe manifestation. It causes the majority of Nigerians to live in increasing poverty, suffering, and degradation while the governing class enjoys outrageous wealth. While the economic and social institutions have been driven into ruin, political life has been dominated by violence, political cynicism, and winner-take-all factional conflicts. Babachir Lawal's firm, Rholavision Nigeria Limited, was implicated in a N200 million contract controversy in 2016 for the removal of "invasive plant species" in Yobe State (Opejobi, Seun, 2016-09-20).

Folarin (2021), claims that corruption has cost Nigeria an astounding 220 billion pounds since 1960. This likely explains the sluggish rate of growth since corruption has a terrible impact on Nigeria's international standing and national progress. The notion that corruption stymies national progress is based on the reality that Nigerian government has been bereft of accountability, openness, and honesty for an extended period of time (Folarin, 2021).

In 2016, Buhari allegedly received proof that Abba Kyari, his chief of staff, had accepted a bribe of N500 million from MTN to assist the company reduce the

$5 billion punishment it had been hit with for violating Nigerian telecom laws that were affecting national security. The bribery scandal staff members were sacked by MTN. However, Abba Kyari remained in his role as chief of staff despite widespread indignation, which compelled Buhari to declare the Kyari inquiry. (Opejobi, Seun, 2016-09-20) The investigation's results were never released to the public.

FOREIGN DIRECT INVESTMENT (FDI)

An investment made by a corporation or individual in one nation into commercial ventures in another is known as foreign direct investment (FDI). This investment entails a long-term partnership and ownership of the overseas company. A private or public firm, a group of linked persons, or an individual may be the investor.

According to the International Monetary Fund (1993), foreign direct investment (FDI) is defined as a foreign investment made to gain a permanent interest in a resident entity of an economy that is different from the investor's economy. This indicates that the investor must have at least 10% of the investment in the foreign firm.

In addition to having a long-term management interest and an ownership objective, foreign direct investment (FDI) is also defined as an equity investment of at least 10% (Hasan, Rahman & Iqbal, 2017). Three holes are filled by FDI in developing nations: funding for investments, foreign exchange availability, and government tax income generation (Quazi, Vemuri & Soliman, 2014).

An investment made by a company or individual in one nation into commercial ventures situated in another is known as foreign direct investment (FDI). This might entail setting up commercial activities, such subsidiaries and joint ventures, in a foreign nation or purchasing business assets, like real estate, factories, or equipment. FDI can take many different forms, such as establishing new facilities, like factories or offices, in a foreign nation (greenfield investment), purchasing a significant stake (typically greater than 10%) in an already-existing foreign company (mergers and acquisitions), or forming joint ventures with local businesses in which both parties invest money and split profits and risks.

THEORETICAL FRAMEWORK

GRABBING HAND AND HELPING HAND THEORY

In order to calculate FDI inflows into a country, this study uses the grabbing hand and helping hand theory of corruption. The grabbing hand argument,

according to Bardhan (1997), alludes to the rise in transaction costs for international investors. Bribing municipal authorities for licenses, permits, security, taxes, and utilities, as well as giving politicians commissions for large contracts, are all related to the "grabbing hand" hypothesis. The total cost of the foreign direct investment is raised by all of these additional expenses, which implies that the returns are decreased. Loss of a nation's reputation in the global business arena is one of the qualitative costs of corruption (Zhao, Kim, & Du, 2003), particularly in light of the current indexing pattern established by Transparency International to rank corrupt nations based on the degree of corruption present among foreign government officials and business participants. The term "grabbing hand theory" describes how foreign investors' transaction costs have increased. Grabbing hand idea is linked to paying commissions to politicians for large contracts and bribing municipal authorities for licenses, permits, security, taxes, and utilities. All of these additional expenses raise the total cost of foreign direct investment, which implies lower returns.

Another is the distortion of standard market processes that permits only dishonest companies to enter profitable marketplaces (Habib & Zurawicki, 2002). Last but not least, corruption has an impact on an economy's ability to thrive (Mauro, 1995), make capital investments, and provide necessities like the health care system and education (Tanzi & Davoodi, 1997; Gupta et al., 2000). Accordingly, the grabbing hand theory highlights that corruption raises the financial cost of Foreign Direct Investment (FDI) while also carrying intrinsic qualitative costs, such as a loss of integrity on the part of the participating nation and a breach of the relevant legal system.

In an economy with a weak and porous legal framework, corruption may also have a "helping hand" effect by "greasing the wheels of commerce" (Bardhan, 1997). Because corruption creates money quickly, it renders due process ineffective and allows investors to circumvent legal requirements in companies (Leff, 1964; Huntington, 1968). Houston (2007) asserts that corruption boosts economic development in countries with weak legal systems, particularly those with exceptional economic liberty (Swaleheen & Stansel, 2007). Bribes are used to supplement low salaries and low taxes paid to the government in order to attract foreign direct investment (FDI), which is another advantage of corruption (Tullock, 1996). Productivity is increased when corruption is present, and concerning government restrictions are circumvented to facilitate speedy corporate choices (Lui, 1985). Therefore, according to Gribincea (2017), corruption is an implicit agreement between businesses, pressure groups, and citizens who are trying to further their own self-interests and take advantage of private advantages by paying bribes, as well as politicians and government

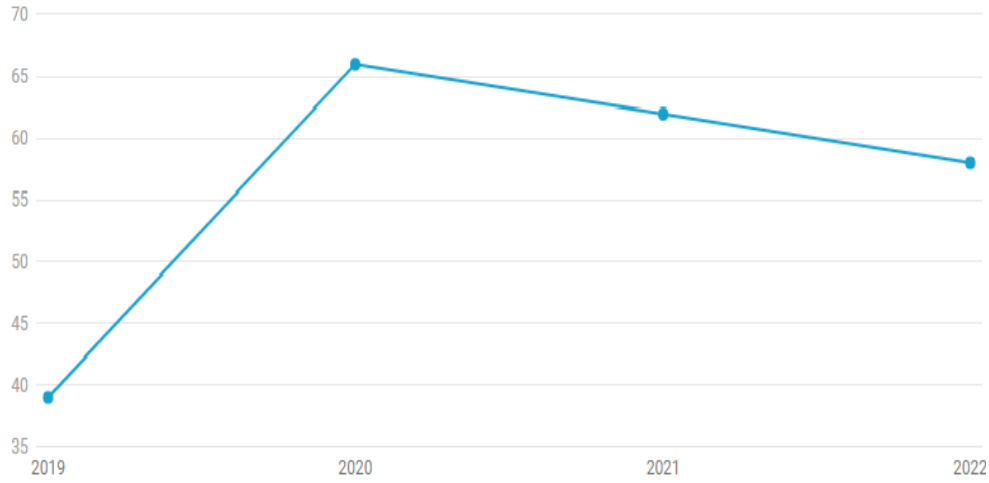
officials who also have a tendency to maximize their income through illegal means by abusing their positions and authority.

HOW CORRUPTION AFFECTS FOREIGN DIRECT INVESTMENT (FDI) IN NIGERIA

There have been public discussions on the connection between corruption and foreign direct investment inflows. The "helping hand" hypothesis of corruption has been supported by some academics, who contend that corruption encourages foreign direct investment (FDI) inflows into nations with poor governance structures, while others contend that corruption lowers investment returns and raises transaction costs. FDI has been proven to be negatively impacted by corruption, (Omodero, 2019).

According to Drabek and Payne (1999), FDI inflows are decreased by high levels of non-transparency, a composite metric that includes corruption, weak property rights, bad governance, etc. Wei (2000) examined the impact of corruption on various forms of capital flows using bilateral capital flows between 14 home countries and 53 host countries. They discovered that corruption decreased foreign direct investment (FDI) more than other forms of capital flows. According to Zhao et al. (2003), corruption and a lack of transparency considerably decreased foreign direct investment inflows across all regions and economic categories in 40 countries (from three distinct groups: OECD, Asia, and developing economies) between 1991 and 1997.

Table 1: **FOREIGN DIRECT INVESTMENT PROJECT IN NIGERIA (2019-2022) SHOWING DECLINE SINCE 2020**



Source: Alex, (2023)

The above graph was used by Alex (2023) to showcase how corruption led to a gradual downfall of foreign direct investment inflow into Nigeria. The impact of corruption on FDI in Nigeria is severe, deterring investors and undermining economic development. Here are some ways corruption affects FDI in Nigeria:

Erosion of Trust: Corruption erodes trust in the Nigeria government and business environment. Investors are hesitant to commit funds to Nigeria economy where there is a perception that bribes or kickbacks are necessary to secure contracts or navigate bureaucratic processes.

Increased Costs: Corruption often adds to the cost of doing business. Companies now need to pay bribes or engage in other corrupt practices to obtain permits, licenses, or approvals in Nigeria. These additional costs make investments less attractive or financially unviable.

Unfair Competition: Corruption has led to unfair competition in Nigeria. Companies that are willing to pay bribes gain advantages over those that are not, distorting markets and disadvantaging ethical businesses.

Uncertain Legal Environment: Corruption has resulted in an unpredictable legal Nigeria environment. Laws and regulations inconsistently applied, leading to uncertainty for investors about the security of their investments and contracts.

Lack of Infrastructural Development: Funds that are siphoned off through corrupt practices are not available for critical infrastructure development. This lack of infrastructure, such as reliable power supply and good transportation networks, further deter investors (Adogbeji, Okonkwo & Ushurhe, 2024).

Reputational Risk: Companies are increasingly sensitive to their public image and reputation. Investing in Nigeria known for high levels of corruption can damage a company's reputation, affecting its brand value and investor confidence.

Impact on Human Capital: Corruption also impacts the development of human capital in Nigeria. When jobs and contracts are awarded based on bribery rather than merit, it undermines efforts to develop a skilled and capable workforce.

Reduced Economic Growth: Ultimately, widespread corruption hinders economic growth and development in Nigeria. It diverts resources away from productive uses, discourages investment, and undermines the efficient functioning of markets.

Decrease in Investors Protection: Due to increase in corruption, the interests of investors are no longer protected in Nigeria because those who are supposed to ensure the protection of these firms are now indulging in extortion from investors.

FOREIGN DIRECT INVESTMENT (FDI) IN NIGERIA

Between 2015 and 2023, Nigeria had fluctuations in foreign direct investment (FDI). With around $3.4 billion USD in inflows, foreign direct investment (FDI) into Nigeria was comparatively high in 2015. Investments in a number of industries, including as manufacturing, agriculture, and telecommunications, were blamed for this. In 2016, FDI inflows dropped to about $1.2 billion USD. In 2017, foreign direct investment (FDI) increased somewhat to around $3.5 billion USD (Omodero, 2019). Reforms intended to enhance the business climate and draw in international investors were partially to blame for this.

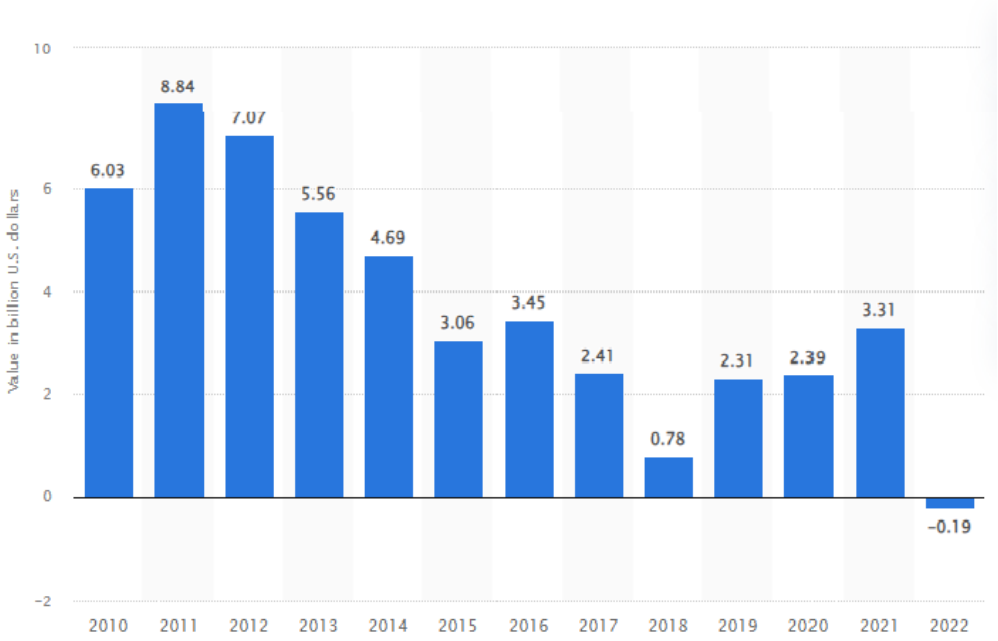
In 2018, FDI inflows fell once more to around $2.2 billion USD. Concerns about the ease of doing business in Nigeria and the uncertainty surrounding the general elections were some of the reasons that contributed to this decline. In 2019, foreign direct investment (FDI) inflows increased slightly to over $3.3 billion USD. This was caused in part by investments in industries like fintech and telecommunications as well as continuous attempts to enhance the investment climate (Omodero, 2019).

Due to investor caution brought on by economic uncertainty, FDI fell to around $2.6 billion USD in 2020. In 2021, foreign direct investment (FDI) inflows into Nigeria increased to around $4.3 billion USD (Sasu, 2024). Improvements in the business climate, continuous reforms, and investments in a number of industries, including renewable energy and telecommunications, were cited as the reasons for this rise. In 2023, the international consumer goods corporation Procter and Gamble, which produces well-known brands like Pampers and Tampax, left Nigeria (Sasu, 2024).

Over time, Nigeria has seen a consistent drop in foreign direct investment. Drug costs increased by 900% after the pharmaceutical behemoth GlaxoSmithKline left in 2023. Furthermore, other African nations—even ones with lesser GDPs—are receiving investment more frequently than Nigeria. For example, Microsoft and G42 recently announced that they will be building a $1 billion geothermal-powered data center in Kenya (Sasu, 2024).

Nigeria is not expected to receive any new foreign investments during the reviewed period; instead, current foreign investments are moving to Ghana and South Africa. Dunlop Nigeria Plc., Exxon Mobile, Michelin, Hercules Offshore Nig. Ltd., and 272 other businesses are among the enterprises that have left Nigeria (Adogbeji & Ejumudo, 2024).

Table 2: **A GRAPH SHOWING THE DECLINE IN FOREIGN DIRECT INVESTMENT INFLOW INTO NIGERIA**



Source: Sasu, D.D. (2024)

The above graph was used by Sasu (2024) to show that for some time now foreign direct investment inflow into Nigeria has dropped drastically. Foreign Direct Investment (FDI) inflows in Nigeria registered a decrease of around 190 million U.S. dollars in 2022, compared to a surplus of 3.31 billion U.S. dollars in the preceding year.

CONCLUSIONS

Because corruption is so widespread, it has discouraged foreign investors, damaged institutional trust, and produced uncertainty in the economic climate. Nigeria's ongoing fight against corruption has served as a major turnoff for international investors throughout this time. Pervasive corruption discourages long-term commitments from multinational corporations and foreign businesses by fostering an atmosphere of uncertainty and risk, eroding investor confidence in Nigeria's business environment, and resulting in a low corruption index ranking and poor global reputation.

High levels of corruption have historically been a major deterrent to foreign direct investment (FDI) inflows, and Nigeria has frequently grappled with them. Nigeria's high levels of corruption significantly discourage foreign direct investment (FDI). Corruption erodes investor trust by lowering accountability and transparency in Nigerian institutions. The perceived dangers of investing in the nation are raised by a lack of openness. In Nigeria, corruption frequently

results in higher investment costs for companies. Businesses may be required to bribe authorities or pay "facilitation fees" in order to acquire contracts, licenses, or permits. These extra costs discourage potential investors and lower investment profitability. Nigerian companies are less competitive on the international front as a result of corruption. Companies find it challenging to fairly compete in project bids or contracts since corruption is so pervasive in Nigeria. The growth and expansion of Nigerian businesses are hampered by this lack of equal playing field, which also lowers the nation's appeal to foreign direct investment. Business expenses rise, competitiveness declines, investor trust is damaged, legal concerns arise, and long-term economic progress is impeded by corruption. Nigerian corruption resulted in incompetent individuals winning elections, and these individuals then mismanaged the country's economy, causing it to collapse. This resulted in businesses losing their capital and profits, which is why businesses are leaving Nigeria and foreign direct investment is declining.

Due to Nigeria's high degree of blatant corruption and its ranking among the 150 most corrupt countries by Transparency International, foreign direct investment (FDI) entry into the country has declined. Due to the offensive reputation of corruption in Nigeria, which has had a significant negative impact on companies, multinational corporations have refused to invest in Nigeria and those that are currently here are leaving the country, making the FDI trend in Nigeria from 2015 to 2023 negative.

RECOMMENDATIONS

Base on the findings and conclusion drawn, the study recommends:

i. To reverse this trend and attract more FDI, Nigeria should genuinely combat corruption and improve governance.
ii. The Government should Strengthen legal frameworks, enhance transparency, and promote a culture of accountability.
iii. Additionally, consistent policy implementation, sector-specific reforms, and targeted promotion of investment opportunities will help rebuild investor confidence and create a more conducive environment for sustainable FDI inflows.

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ROLE OF LEGISLATURE IN DEMOCRATIC CONSOLIDATION IN NIGERIA: AN ASSESSMENT

Shehu Usman Ali
Department of Political Science
Modibbo Adama University, Yola
Email: alishehu710@gmail.com.
&
Mohammed Goni Isah
Department of Political Science Education
School of Arts & Social Sciences
Umar Suleiman College of Education Gashua
Email: mohammedgoninguru@gmail.com

Abstract

This paper examined the role of legislature in democratic consolidation in Nigeria. Legislature is one of the three arms of government, alongside executive and the judiciary. The three arms are the three mutually reinforcing and mutually probing powers, but the place of legislature is formidable and arguably most vital for democratic consolidation. Democracy is all about representation, thus for democratic governance to thrive in Nigeria there should be effective representation for responding to the yearnings of the electorates. Although the legislature has a vital position in promoting democratic governance, the legislature faces some challenges in ensuring democratic consolidation in Nigeria. These challenges are many as some emanate from the legislative arm itself. Legislators have been failing in respect of them being law makers. Other challenges are rooted in the executive arm's manipulation to turn the legislature into its stooge or puppet. There are also problems faced by the legislatures due to the personal, rather than collective, complaints by the electorates, making it difficult for the representatives to efficiently conduct constituency projects. The paper recommended that, corruption should be fought; minimum educational qualification should be reviewed for the legislators; and equal separation of powers between legislature, executive and judiciary should be adhered to in theory and in practice for the legislative arm to play significant rolein democratic consolidation in Nigeria.

Keywords: *Democracy, Democratic Consolidation, Law makers, Legislature and Nigeria.*

Introduction

Law-making is not a new concept in Nigeria. It has always been an integral part of administration, since the pre-colonial Nigerian societies. According to Coleman (1986, in Omenka, 2008: 1) prior to the creation of the present state of Nigeria, through the amalgamation of the Northern and Southern protectorates in 1914 by Lord Lugard, there were large state structures with well-developed and organized systems of administration. In any government and at all levels, the legislative arm is charged with the basic responsibilities of making laws. Other powers/function include, financial powers, constitutional powers and overseeing or controlling the executive arm of the state, like Governor and his Deputy as well as commissioners of various ministries in the State.

Legislature is one of the three arms of government. Alongside executive and the judiciary, they are the three mutually reinforcing as well as mutually probing powers in various systems of governance world over. In Nigeria, these three organs are provided in the 1999 Constitution. For stability and ultimately good governance to be achieved, some degree of co-operation and understanding amongst these three arms is expected. The executive arm is commonly referred to as the body that executes the policies of government. The judicial arm, on the other hand, is seen as a body that interprets the law. On its part, the legislative arm is charged with the basic responsibilities of making laws.

Right from the return of democratic system of government in 1999, observers are engaging in an assessment of the progress or otherwise democracy brought to the grassroots in Nigeria. This period is phenomenal for today, because it is an era of untruncated civil rule for the first time in Nigeria's political history. To be sure, grassroots democracy and governance as an aspect of Nigeria's national polity has been and continued to be problematic. As grassroots governance continues to generate recurring concerns, Irikana argued that the problems affecting it since independence have been that of indefinite objective direction, unstable structure, inconsistent functions, inept leadership, corruption, low leadership capacity, apathy and non-participation of local people, uncommitted and non-loyal personnel arrangements, dependent financial sources, coupled with this management and non-conducive or hostile environments due to lack of service delivery and power struggle. (Irikana, 2013: 93-4).

Thus, one of the major factors that hamper the legislative effort to promote democratic governance in Nigeria is the long existing and widespread corruption in Nigerian political system. In line with the above, Mukhtar (2015)

argued that, corruption is rampant in Nigeria as it occurs at all tiers of government. It also takes place in all the three arms of government-executive, judiciary and legislatures.

The main aim of this study is to assess the contribution of the legislature to democratic consolidation in Nigeria. The paper is divided into six sections: section one introduces the kernel of the paper; section two clarifies the key concepts (democracy, democratic consolidation and legislature); section three provides theoretical framework; section four deals with the constitutional responsibilities of the legislative arm of government; section five discusses the role of legislature in democratic consolidation in Nigeria; and section six concluded the paper.

Conceptual Issues

Democracy is a contested concept. It defies universally accepted definition because of variation of views among scholars and ideological inclination of its users. In line with the above assertion, Igwe (2010: 117) argued that: 'Democracy is a value-laden concept with many of the definitions given by scholars having ideological underpinnings'. There is thus the problem of correspondence in political discourse about the definition of democracy.

Democracy is derived from the Greek word "demos," or "people". Democracy is a political system characterized by the consent of the majority. It is the system of government in which people get on to power by virtue of election, with the predetermined contract that the interest of the electorates will be represented at state or national government. No segment of the society is neglected on the basis of region, religion, tribe, ethnicity, gender and even political parties in this political system. Ahmed (2002, as cited in Igwe 2010) said, democratic governance refers to a political, socio-economic system in which every individual and every community becomes an equal member of society, and is provided with a space of engagement in shaping the destiny of society.

The working definition of democracy in this paper is "this is a type of political system in which all people as citizens have equal rights, freedoms and opportunity for decision making in a state. It can be participatory or representative". Thus, the core ideas and ingredients defining democracy are participation and accountability; that the people determine who govern them, and that those who govern give account of their stewardship through periodic election is one of the most important mechanisms for the realization of the objectives of democratization (Kwansau, 2013).

Democracy is indeed a set of ideas and principles about freedom, but it also consists of practices and procedures that have been molded through a long,

often tortuous history (Keane, 2006). So, to understand democratic consolidation, one has to look at democratic transition and then the process of consolidation. Democratic consolidation is nebulous concept even among scholars of political science. As argued by Schedler (1997), despite that the term has beautiful and ugly aspects of it, it remained unclear when the need to define it arises. For Schedler: 'The nice thing with the term "democratic consolidation" (DC) is its seemingly infinite patience and malleability. It is a term that contains few semantic constraints, and in the vast field of consolidation studies, we can use it the very way we like and still uphold the comfortable illusion that we are speaking to each other in some comprehensible, commonsensical way. The bad thing is that the uncontrolled use of DC has swept us into a state of conceptual disorder that more and more acts as a barrier to sub-disciplinary communication, theory-building, and accumulation of knowledge'. (p. 3).

Basically, the process of democratization can be divided into two distinct parts, transition and consolidation, although temporarily the two can overlap or even coincide (Faulenbach, 2007). Transition is the process which describes the change from an authoritarian regime – starting with its breakdown – to a functioning democratic regime. In other words, transition it is the process of a radical change in the form of government. When one regards democratization sequentially, consolidation follows or partly overlaps with transition. Yet, as stated earlier, there is no common understanding of consolidation (Schedler, 1997; Faulenbach, 2007). Originally consolidation was used synonymously with stabilization or sustainability, however the persistence of many African and Latin-American democracies in a time of strong backlashes and only limited experience of democracy, changed the understanding (Faulenbach, 2007).

Following the above argument, democratic consolidation can be said to involve entrenchment of democratic governance and adherence to its creeds by the government and subjects, alike. This working definition justifies Huntington's (1991, in Khorram-Manesh, 2013) argument that, contemporary definitions of democracy can be divided into three separate families: those based on "the sources of authority for government", "the purposes served by government", or "the procedures for constituting the government".

The legislative branch can initiate and rescind laws and is the only authority able to approve proposed laws, although constitutions of many jurisdictions allow persons or agencies of the executive branch to propose laws (Duheimi's Law Dictionary, 2015). Almost every political system has a legislative chamber made up of the elected representatives of the people. Depending on the political nature of a country and way of calling, the legislature is labeled variously. For

example, in Nigeria and other countries, it is called House of Representatives. Countries like Britain called legislative chamber the House of Commons, House of Lords, and others Chamber of Deputies, etc. Many Canadian members of parliament, feeling that they have little influence in the making of government policies, look longingly south of the border at the real power of members of the House of Representatives and Senate in the United States. On the other hand, American observers often envy the efficiency with which the Canadian government can make decisions, at least in a majority government situation (Dyck, 2012).

Legislature in Nigeria exists at both federal and state levels. The state legislature (which is the subject matter of this study) is known as State House of Assembly. The members of the State House of Assembly elect their presiding officer. The Presiding officer is known as the Speaker. The Speaker presides over the meetings of the House and conducts its proceedings. He maintains order in the House and allows the members to ask questions and speak. He puts bills and other measures to vote and announces the result of voting. As a student Political Science, one will to examine the legislative chambers and assessing the functions they perform, as well as understanding the logic of single-chamber and dual-chamber legislatures (Dyck, 2012). In Nigeria, for instance, the dual-chamber or bicameral legislature is exercised through the existence of House of Representatives and the House of Senates.

Theoretical Framework

There are many theoretical postulations on democratic governance (Raaflaub, 2007), its role on development of a nation (Johannessen, 2009; Igwe, 2010; Majekodunmi, 2012) its departure from other political regimes (USAID, 2006), and on democratic consolidation (Schedler, 1997; Kwasau, 2013; Khorram-Manesh, 2013). Some few studies have also examined the role of legislature on democratic governance (Bogdanovskaia, 1999; Omenka, 2008; Bamidele & Alaba, 2014). The paper recognises that democratic consolidation is tied with development. Thus, development is an intervening variable that links the two variables under investigation: legislature and democratic consolidation. On this basis, development theory would be used to explain role of legislature in democratisation process for the ultimate goal of national development in Nigeria.

As pointed out by Johannessen (2009), one of prominent approaches concerning the relationship between democracy and development is development theory. Emerging out of mid-century sociological studies on ‘development,’ a process of economic development and social change, development theory examines

how modernization processes, and economic growth in particular, relate to demcratization and democratic consolidation. Of the most notable authors of these, Samuel Huntington (as cited in Johannessen, 2009) is the most controversial who use quantitative data to argue that modernization has a profound and positive effect on democracy. Taking anoptimistic view of what he calls the 'Grand Process of Modernization,' Huntington understands modernization as a complex, systemic, global, lengthy, phased, homogenising, irreversible, and progressive process that transforms a society from traditional to modern. As for its relation to democracy, he concludes that democratization is an inevitable part of modernisation, resulting from the rationalisation/secularisation of authority, creation of specialized bureaucratic structures, and eventual participation of citizens in politics.

Huntington argues democratization emerges from social mobilization and economic development, the driving forces of modernisation. In Huntington'swords, "Social mobilisation involves changes in the aspirations of individuals, groups and societies; economic development involves changes in their capabilities. Modernisation requires both." Superficially, Huntington's theory of democratisation is incredibly appealing and makes sense from a Western point of view. In European and English-speaking countries, democracies emerged as part of this process, exactly as the theory predicts.

In another rather closely related view, Adrian Leftwich (as cited in Johannessen 2009) agrees that development supports democracy, but posits that democracy can inhibit development. He argues that successful democratic governance requires the following: (1) geographic, constitutional, and political legitimacy; (2) consensus about the rules of the game; (3) government restraint on the part of the winning party; (4) rich and pluralistic civil society; (5) a state monopoly of violence; (6) minimal reinforcing cleavages; and (7) no economic crises. Yet, economic growth often requires radical change (such as land reform), which may imperil democratic consolidation by bringing about tremendous economic dislocation and short-term crises. Here one will understand that legislature can foster unity and reduce political tension in Nigeria as they represent various geopolitical zones and districts, thereby promoting the chance for democratic consolidation.

Consequently, Left which brings forward the case that better politics, but not necessarily democracy, is the key in pushing economic growth. He argues that politics needs to give rise to a state that can protect an independent capacity for governance, but that democracy is often incapable of doing so. Instead, what is required is a developmental state whose political and economic elites genuinely desire development and are willing to implement market-friendly reforms. In order to implement these reforms, it is necessary to simultaneously have less

government, better government, and stronger government. Thus, as he controversially argues, "if eliminating the continuing offence of poverty and misery is the real target, then unlimited liberal democracy and unrestrained economic liberty may be the last thing the developing world needs. In the vein, legislatures in Nigeria are having multiple functions and they can serve as vanguards for democratic consolidation as they represent the yearnings of the electorates and reduce the possible excesses of the executives.

Legislative Powers

In the first place, legislative arms can play a vital role in ensuring democratic consolidation by providing full representation to the people who elected them and make law on their behalf. The legislative arm is also expected to oversee or checkmate the other two arms of government-executive and the judiciary for the greatest good of the greatest number of their electorates. It is instructive to note that, functions or powers of the legislature are fundamentals to facilitating democratic governance. Some of such functions include: financial power, control over the executive, constitutional powers.

Financial Power: the State Legislature keeps control over the finances of the state. A money bill is introduced first only in the state legislative arm or State House of Assembly. The money bill includes authorization of the expenditure to be incurred by the government, imposition or abolition of taxes, borrowing, etc. The bill is introduced by a Commissioner on the recommendations of the Governor. The money bill cannot be introduced by a private member. The Speaker of the legislative arm certifies that a particular bill is a money bill.

Constitutional Powers: You have learnt about the procedure of amendment of the Constitution. An Amendment requires special majority of each House of the Parliament and ratification by not less than half of the States relating to Federal subjects. Part II of the 1999 Constitution of the Federal Republic of Nigeria states that: 4. (1) the legislative powers of the Federal Republic of Nigeria shall be vested in a National Assembly for the Federation, which shall consist of a Senate and a House of Representatives.

(2) The National Assembly shall have power to make laws for the peace, order and good government of the Federation or any part thereof with respect to any matter included in the Exclusive Legislative List set out in Part I of the Second Schedule to this Constitution.

(3) The power of the National Assembly to make laws for the peace, order and good government of the Federation with respect to any matter included in the Exclusive Legislative List shall, save as otherwise provided in this Constitution, be to the exclusion of the Houses of Assembly of States.

(4) In addition and without prejudice to the powers conferred by subsection (2) of this section, the National Assembly shall have power to make laws with respect to the following matters, that is to say:-

(a) any matter in the Concurrent Legislative List set out in the first column of Part II of the Second Schedule to this Constitution to the extent prescribed in the second column opposite thereto; and

(b) any other matter with respect to which it is empowered to make laws in accordance with the provisions of this Constitution.

It is vividly showed in the above (sub) sections of the 1999 Constitution that legislative organ is vested with strong power to make laws which will then dictate the operation of the executive arm and to be subject to the interpretation of the judicial body. In line with this statement, Bamidele & Alaba (2014: 47) said that, the legislature is the most important and critical organ out of the three organs of government in the development of democratic society. This is as a result of the fact that the legislature plays a prominent role of aggregating people's interest and invigorating them through law to protect the people's aspiration. The process and act of making law is then become necessary for the development of the society particularly democratic setting.

The law-making is a process during which an idea of a law is transformed into alaw. Law has different forms (sources) acts of the legislative bodies (statutes), acts of the executive bodies (they have different names-orders, instructions, or other), at lastjudicial precedents, legal customs. Law-making of each source of law has distinct features. For example, law-making of the legal custom differs from the law-making of the legislative acts. A legal custom is formed by the recurrence of a norm during long period of time. The state does not play the leading role in this process as it only approves the created norm. In addition, Bogdanovskaia (1999) mentioned that, legislative bodies are representative bodies as they express will of people assubject of the sovereignty. As a rule they are elected but also other forms of representation are used.

The resolution for the ratification is passed by State Legislatures with simple majority. However, a constitutional amendment cannot be initiated in the State Legislature. Democracy is a vehicle for equitable distribution of freedom and democracy lies on accountable or transparent leadership. There are many styles of leadership, including the democratic leadership. Another leadership style, servant leadership is one of ethically conforming leadership that gained more popularity in the last few decades. In the 1970's, the term came to represent leaders who influence and motivate others by building relationships and developing the skills of individual team members (Frandsen, 2014, as cited in Ali, 2016).

In other words, legislative arms are expected to operate as quintessential servant leaders, because they are not there to represent their personal or selfish interests, but to represent the interest of the citizens of their respective districts or zones. A servant leader makes sure the needs of the individual team members are addressed. In this style of management, the entire team has input into decision making based on the organization's values and ideals. Servant leaders create devoted followers in response to positive attention they give (Ali, 2016). In ideal democratic governance, all the three arms of government are expected to demonstrate a substantial level of egalitarianism.

Not only the legislative chambers, who are vested with the power to endorse internally proposed bill or bill proposed by the executive (governor or president, for instance), even the judiciary can abide by the democratic principles by distributing equal rights to life, to freedom of speech, to among other fundamental human rights.

Roles of Legislature in Democratic Consolidation in Nigeria

There are many functions or roles played by legislative arm in Nigeria. Legislature in Nigeria exists at both federal and state levels. The legislature in the federal constituency is bicameral, which is made up of two chambers; that is, The Senate and House of Representatives. At the state government level, it is known as State House of Assembly. The members of the State House of Assembly elect their presiding officer. The Presiding officer is known as the Speaker. The Speaker presides over the meetings of the House and conducts its proceedings. He maintains order in the House and allows the members to ask questions and speak. He puts bills and other measures to vote and announces the result of voting (Dyck, 2012).

Legislative activities, according to Bamidele & Alaba (2014: 53), harmonize various aspects of professional activities which are not factored into election of officials. They also admitted that, the nature of legislative role is complex, weighty and technical, thus some legislators lack required abilities to function as law makers. They (Bamidele & Alaba, 2014) cite an example with this particular input of the legislature is to curb and minimize reckless organs of government. To certain extent, this has been accomplished. Officials of government are now conscious that they might be invited to give account of their office. Inputs of the legislature can be viewed over sagas like corruption scandals like in power sector probes and that of Petroleum Development Fund (PTDF). It could be stated here that awareness of the legislature oversight functions now make ministries and parastatals to give important concentration to their corrupt tendencies through repayment of "unspent funds", a new

concept in Nigerian government dictionary. Political office holders are now kept on their toes before the threat of impeachment and demand for sack as efficient legislative control.

Kazeem, (2013) observes that, there are various role played by the legislature in Nigeria. These include; number of bills pass, watchdog role, oversight functions as well as constituency projects.

However, at the end of the 9th Assembly, Policy and Legal Advocacy, 2024 found that an estimated total of 3,548 bills were introduced in both Houses, with about 1,280 Bills introduced in the Senate and about 2,268 bills introduced in the House of Representatives. At the valedictory session of the 9th Senate, the President of the Senate disclosed that as of 10 June 2023, over 1,129 bills were presented on the floor of the Senate. A Legacy Report on the 9th Senate by the National Institute for Legislative & Democratic Studies (NILDS) reports a lower figure, i.e., 951 bills presented in the Senate. On the other hand, the House of Representatives valedictory session disclosed that the House processed 2,232 bills. Furthermore, consideration of the constitutional structure shows that legislative oversight function naturally flows from the manner in which the constitution allocates and separates power among the three branches of government. The Constitution of Nigeria 1999 is anchored on the principle of separation of powers, which provides for division of government powers among three institutions, to wit; legislature1, Executive2, and the Judiciary (Ezeoke & Makarfi, 1982, p. 663, p. 609)

However, oversight or surveillance of the executive and the administration is premised on the grounds that the legislature enact the laws, that can create administrative agencies, and these in turn are assigned functions and responsibilities by such enabling laws. The legislature may decide to change statutory or administrative policy, because, among other things, legislators may have learned of hardships that have been imposed on the public. And if for no other reasons, the legislature's self-interest demands that it oversees administration to learn whether the executive and its agencies are complying with the legislative intent, or the constitutional objectives and principles (Keefe cited by Oyelowo, Oyelowo, 1966, p. 8).

The objectives of parliamentary oversight can be summed up as follows: 1. Ensure transparency and openness of executive activities, parliament shed light on the operations of government by providing a public arena in which the policies and actions of government are debated, scrutinized and subjected to public opinion; 2. Hold the executive branch accountable. Parliamentary oversight scrutinizes whether the government's policies have been implemented and whether they are having the desired impact; 3. Provide financial

accountability. Parliament approves and scrutinizes government spending by highlighting waste within publicly funded services.

In this regards, constituency projects were created to ensure a minimum presence of government in every constituency by having some grass-roots projects sited in each, during the budgeting process. Legislators were merely required to identify projects which they wished to be sited in their constituencies for inclusion in the budget, with a financial ceiling for the budgetary provisions for such projects in each constituency. The 1999 Constitution gives power to the National Assembly to appropriate funds for government spending as highlighted in section 80 (2, 3 and 4).

Thus, it was argued that the rationale behind the introduction of constituency project is: To ensure a minimum presence of government in every constituency by having some grass-roots projects sited in each one, during the budgeting process… Legislators were merely required to identify projects which they wished to be sited in their constituencies for inclusion in the budget, with a financial ceiling for the budgetary provisions for such projects in each constituency. The award of contracts for, and the supervision and payments for such contracts were left completely in the hands of the appropriate executive agencies of government. (Okuronmu, 2009).

The inability of legislative arm to function effectively as law-making body and representative assembly of the electorates is an old tradition, because it has been happening since the Medieval Europe. Legislation played only a secondary role in the medieval governmental process. Laws were few and legislations are rare, and medieval constitutionalism could thus concentrate its attention on the problem of the regulation of the abuse of the monarchic executive's power (Johnston, 2000).

It should also be noted that democratic consolidation is squarely linked with economic development. Poverty stricken countries can find it difficult to have a consolidated democracy while majority of the population are wallowing in hunger and starvation. According to Lipset&Przeworski (cited in Rovere-Flore, 2012) for example, socio-economic factors are important determinants of consolidation. Research on this relationship has led todifferent results. While some find evidence to support the claim that economic growthand high inflation has a negative effect of durability of democracy, others find weak or no results.

Conclusion and Policy Recommendations

The place of legislature is very vital for democratic consolidation. For democratic governance to thrive in Nigeria there should be satisfactory representation of the yearnings of the electorates because democracy is all about

representation. While the legislature has a viable position in promoting democratic governance there are many challenges of the legislative arm in ensuring democratic governance in Nigeria and these challenges are many. Some of these challenges emanate from the legislative arm itself, others are rooted in the executive arm's manipulation to turn the legislature into its stooge or puppet. To worsen the matter, corruption has been the bane of the country's aspiration to a democratically governed state.

Based on the literatures reviewed in the paper, it could be argued that Nigerian legislative arms have achieved little in the country's journey to a consolidated democratic state. In most cases, the members of legislative arm do not go to their respective constituencies. Instead, they interact with their electorates by operating constituency offices through an intermediary also called Personal Assistant (PA). This is perhaps conditioned by the fact the electorates are flooding to the representatives on personal problems rather than on constituency developmental projects.Legislative obligations are highly demanding combining the law making roles, oversight on the activities of the executive, budgetary allocation and passing billsas well as constituency projects should not interfered with the informal arrangements involving citizens' personal problems. There are other problems pertaining to the incompetency of the legislators. The quality of education is declining in Nigeria and the minimum academic requirement for aspirants to the position of the legislative membership is senior secondary certificate, while there are many university graduates in Nigeria who are not competent enough to adequately comprehend what the constitution is all about not to talk of reviewing it and making new laws. The paper therefore recommends that:

- Corruption hinders the prospects of democratisation in the country and to achieve ideal democratic governance in Nigeria, Nigerians should get rid of corrupt practices in all facets of the social, economic and political systems.

- The minimum educational qualification should be reviewed for us to have legislators that can live up to the expectation in Nigeria.

- The equal separation of powers between legislature, executive and judiciary should be adhered to in theory and practice for the legislature to be able to discharge its constitutional responsibilities without being encumbered by the manipulative tendency of the executive.

- Nigerian electorates should also learn to bring issue that could improve the welfare of the majority rather than reducing it to sentimental demand.

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EFFECTS OF LEADERSHIP SUPREMACY AMONG TRADITIONAL RULERS IN OSUN STATE COUNCIL OF OBAS AND CHIEFS ON PARTISAN POLITICS, 2015 -2019

Dr. Bakare Kehinde Najimu
Department of Political Science and International Relations
Skyline University, Nigeria
bakarenajimu@gmail.com

Abstract

Since the inception of Osun State in 1991, the supremacy of leadership among traditional rulers and partisan politics has been essential. This paper investigates the effects of this leadership supremacy among traditional rulers in the Osun State Council of Obas and Chiefs on partisan politics from 2015 to 2019. It utilizes qualitative methods, including newspapers, journals, and online resources, to explore both theoretical and empirical issues. Furthermore, it applies modern elite theory, which asserts that fragmentation among national elites leads to governance instability between authoritarian and democratic leaders in the region. This theory elucidates the rift between traditional and political elites concerning state politics during the 2015-2019 period. The findings indicate that leadership supremacy among traditional rulers acts as a political instrument for the removal and appointment of traditional leaders, as well as for the election and re-election of the state governor in Osun. Additionally, the research highlights that this leadership supremacy has limited the state government's authority over the matters of the Council of Obas and Chiefs. This situation played a role in the re-election of Mr. Olagunsoye Oyinlola in 2010, Engineer Aregbesola in 2016, and the election of Chief Gboyega Oyetola in the 2018 gubernatorial contest. The paper suggests that constitutional responsibilities should be designated to the state Council of Obas and Chiefs regarding the ascension, promotion, and removal of any Obas in the state. Moreover, it recommends that the state government enact legislation to dissociate chieftaincy matters from the Ministry of Local Government to prevent the worsening of chieftaincy conflicts in the state.

Keywords: Supremacy, Leadership Supremacy, Traditional Ruler, Council of Obas and Chiefs, and Partisan Politics

Introduction

One of the arguments regarding the leadership supremacy among traditional rulers in Osun State is a product of post-colonial politics. For instance, Akinjogbin (2010) argues that it is historic, and its controversy hinges on the position of Ile Ife and the political power of the Ooni of Ife over other Obas in Yoruba land. He also juxtaposes the above argument with the assertion that Ile Ife is the ancestral home of Yoruba rulers, and the Ooni of Ife serves as the father and supreme leader of all traditional rulers in Yoruba land. This is because the Ooni of Ife performs traditional and spiritual functions for governance in all Yoruba communities. His political authority over other traditional rulers is evident in the requirement that before any king could be installed in Yoruba land, the new traditional ruler would stand before the Ooni of Ife to receive a sword of authority (Ida Ajase) (Akinjogbin, 2010). Therefore, he is regarded as the father and supreme head of the Yoruba Obas. In the same vein, Law (1974) and Atanda (1980) also describe Ile Ife as the cradle of the Yoruba race, where the sons of Oduduwa dispersed and established their kingdoms. It is also viewed as the most important city for the Yoruba people, recognized as the historical origin of the Yoruba and described as a special town. This is because the Yoruba festivals celebrated there are more numerous than in other Yoruba towns such as Oyo, Ijebu, Iwo, Ilesha Ijesha, Ibadan, and Ogbomoso, to mention just a few (Atanda, 1974 and Johnson, 2017).

In other words, Ogunmola (2010) submits to the position of Law (1974), Atanda (1980), and Akinjogbin (2010) that both weak and traditional rulers and powerful kingdoms in Yoruba land recognized the position of Ife as their origin and royal dynasty but disagreed with Akinjogbin (2010) on the position of the Ooni of Ife in the Oduduwa dynasty, claiming that the first Ooni was not a son of Oduduwa but an enslaved person left as a curator of the palace deities at Ile-Ife when the sons of Oduduwa had departed into diverse areas to establish their kingdoms. This became a contentious issue among the Yoruba Obas, such as the Alaafin of Oyo, Awujale of Ijebu, Owa of Ijesha land, Alake of Egba, Oluwo of Iwo, Olowu of Owu, Olubadan of Ibadan, and Soun of Ogbomosho, who would not succumb to the Ooni's claim of being the supreme head of the Yoruba race (Ogunmola, 2010).

The above issue degenerated into a leadership tussle among the Yoruba Obas in post-independence politics in Yoruba land. As a result, a group of Obas including the Owa of Ijesha land, the Oluwo of Iwo, and the Olubadan of Ibadan, led by the Alaafin of Oyo, claimed to be direct descendants of Oduduwa, and the Alaafin has been responsible for the leadership of Yoruba land before post-colonial politics. Therefore, all the Ooni of Ife to date is a son of an enslaved person who was left as the curator of the deities at Ile-Ife.

Consequently, the Alaafin is entitled to the leadership position of all Yoruba kings (Johnson, 2017). However, Akinjogbin (2010) counters

The claim above maintains that Ile-Ife is the ancestral home of all Yoruba monarchs, including the Alaafin of Oyo. In this case, Oduduwa is the founding father of the institution that the Yoruba kings occupy, and whoever holds the seat of Oduduwa stands as a father to all Yoruba rulers. Therefore, the Ooni of Ife is the supreme head of Yoruba traditional institutions and kings.

The claims of the above monarchs deteriorated into political acrimony between the traditional rulers and Yoruba political elites from 1950 to 1991. This led to political antagonism between the leadership of AG and NCNC regarding the leadership council of Obas and chiefs in southwestern Nigeria. For instance, from 1946 to 1976, there was a political rivalry between the Action Group political party (AG) and the National Council of Nigeria and Cameroons (NCNC) over the leadership of traditional institutions in southwestern Nigeria. This occurred because Nigerian politics was dominated by an ethno-regional political system, which gave rise to the formation of three regional political parties, including the Northern People's Congress (NPC), the Action Group political party (AG) in 1946, and the Southern People's Congress (NPC). Each of the ruling political parties in the three regions patronized leading traditional rulers and attracted them into their fold through political appointments to gain the support of their people at the grassroots level (Vaughan, 2004).

This led to political unrest in Oyo Township between the AG and NCNC, resulting in many lives lost among the two parties in 1952, coinciding with the dethronement of the leading agitator (the Alaafin of Oyo) from the leadership among Obas in 1953. In the same vein, from 1976 to 1984, the conflict resurfaced between the leadership of the Unity Party of Nigeria (UPN) and the National Party of Nigeria (NPN) in old Oyo State. This was one of the factors that contributed to the defeat of the ruling party of the old Oyo State, UPN, by the NPN. This occurred because the agitators for the leadership of the old Oyo Council of Obas and Chiefs, such as the Owa Obokun of Ijeshaland, the Ataoja of Oshogbo, the Olubadan of Ibadan, the Soun of Ogbomosho, the Oluwo of Iwo, and the Alaafin of Oyo, supported the NPN's gubernatorial candidate, Dr. Omololu Olunloyo, while the leadership of the UPN, led by Governor Bola Ige, backed the supremacy of the Ooni of Ife and appointed him as the permanent chairman of the old Oyo State Council of Obas and Chiefs.

While the Alaafin of Oyo and some Obas like OwaObokun of Ijeshaland, Oluwo of Iwo, Ataoja of Oshogbo, Olubaban of Ibadan, Soun of Ogbomosho challenged and petitioned the authority government on the appointment and agitated for a rotation system of the chairmanship between the Ooni of Ife, the Alaafin of Oyo, OwaObakun of Ijeshaland. In the long run, the ruling political

party (UPN), led by Chief Bola Ige, lost the gubernatorial election to the NPN led by Mr. Omololu Olunloyo. As a result, the leadership of NPN accepted the rotational system of the chairmanship of the council. Still, the implementation did not see the light of day, as a result ofthe military administration (Bakare, 2024).

However, the struggle among traditional rulers rendered the old Oyo State ungovernable for the military administration due to the animosity between the rulers, who were closer to the people. In this context, Osun State was created from the old Oyo State in 1991; yet the conflict resurfaced among the Obas in Osun State, gaining public attention on July 28, 2015, following the passing of Ooni Okunade Sijuwade. Consequently, the Owa Obokun of Ilesha, the Oluwo of Iwo, and the Atoaja of Oshogbo opposed the Ooni of Ife's permanent chairmanship, while some Obas, such as the Orangun of Ila and the Olojudo of Ido, argued that the Ooni of Ife is the automatic head of traditional rulers in Osun State, regardless of his age. Thus, while other traditional rulers are considered kings, the Ooni is recognized as the chief king and priest in Yoruba land. Against this backdrop, this paper seeks to examine the effects of partisan politics on the leadership supremacy struggle among Obas and chiefs in Osun State from 2010 to 2019.

Objectives

- How leadership supremacy among traditional rulers in the Council of Obas and chiefs affects partisan politics in Osun State
- How leadership supremacy drags traditional rulers into partisan politics in Osun State

Methodology

The chapter analyses the effects of leadership supremacy among traditional rulers on partisan politics in Osun state from 2015 to 2024, using the documents collected from field work as interrogated with the views and opinions of the interviewees in this study

Theoretical Framework: Modern Elite Theory

The paper adopts modern elite theory to analyze issues of leadership supremacy among Osun State Obas, chiefs, and their political dynamics. Proponents of this theory include Wright Mills (1950), Jeremy B., Michael Mann, Theda Skocpol, and many others (Adeosun, Ismail & Zaengeni, 2016). The central argument of the theory is that disunity among national elites produces unstable regimes that tend to oscillate between authoritarian and democratic forms of government within the state. This explains the divisions

among the Obas, chiefs, and political functionaries during Chief Bisi Akande's administration from 1999 to 2003. Consequently, this disunity led to the dissolution of the State Council of Obas and Chiefs in 2001 by Governor Bisi Akande, resulting in conflicts among the three Obas. The rift eventually contributed to Governor Bisi Akande's failure in his bid for re-election because the monarchs were not united (Bakare, 2024). This situation arose when the Ooni Sijuwade and the Owa Obokun of Ijesha land accused Governor Bisi Akande of favoring the Orangun of Ila over other Obas in the state. In contrast, the governor claimed that the aforementioned Obas sought to burden his administration with debt due to their interests. The Ooni Sijuwade aimed to use lesser Obas as his entourage to intimidate the Owa and any other Obas who might oppose him in the council; however, his administration disallowed this. Additionally, there was a disagreement between the governor and the Ooni Sijuwade regarding the awarding of the Yoruba traditional title of Jagunmolu Oodua by the Ajalorun of Ijebu-Ife, Ogun State (Bakare, 2024).

The theory also argues that the elite consists of those who occupy leading positions within the strategic hierarchies of the state. Therefore, the cohesiveness of these elites will be determined by the closeness and connections between institutional hierarchies. If these hierarchies are scattered and disjointed, the respective elites tend to be fragmented as well. In other words, if they have interconnections and points of shared interest, their elites are likely to form a coherent group. However, politics has historically been a struggle among groups for power and status within the state (Mills in Duru, 2021). This context explains the factors that contributed to the victory of Mr. Olagunsoye Oyinlola in the 2003 gubernatorial election in Osun state, resulting from a division among Obas and chiefs regarding the re-election of Governor Bisi Akande. Nevertheless, the Ooni Sijuwade and Owa Obokun of Ijeshaland supported Mr. Oyinlola's interests, leading to his electoral success. The interconnections and points of shared interest also played a role in the re-election of Governor Rafiu Aregbeshola and his predecessor, Governor Ogboyega Oyetola, in 2016.

Partisan Politics and Leadership Supremacy Among Traditional Rulers in the Osun State Council of Obas and Chiefs

The concept of supremacy connotes different things to different people, but it means the highest historical hierarchy in a chieftaincy institution where a traditional ruler is given more power, authority, or status than anyone else. Therefore, a supreme Yoruba Oba traces his origin to Ile-Ife, one of the offspring of Oduduwa (the founder of Yoruba land), and he has the authority to award beaded crowns to junior Obas. He is also described as an Oba, given an age-long height in the period of Oduduwa and Oranmiyan (Bakare 2024). In other words, supremacy conflict occurs when there is a disagreement over the

legitimacy of one or two candidates to contest for a leadership position and gain control over land, natural resources, and other property within the community. This occurs when the historical hierarchy is not followed in rulings on chieftaincy matters and leads to a struggle for superiority among traditional rulers (Bakare 2024).

However, Bakare (2024) argued that the politics involved in the struggle for superiority among traditional rulers in Osun State make this struggle an instrument of state politics for political functionaries in the area. This is because the concept of politics concerns a struggle among political actors to gain power and status to appoint, enthrone, demote, or dethrone leaders in any government institution, as well as to direct the affairs of the state to achieve holistic development. It also serves as a tool for a leader to actualize personal interests at the expense of citizens' interests. Politics is also a give-and-take affair among people with common interests, where political power is used to guide, defend, and protect the ambitions of a group. Bakare (2024) posits that the symbiotic relationship between traditional rulers and partisan politicians regarding party politics in Osun State exists because politics is a give-and-take affair among those with shared interests. Traditional rulers contesting leadership of the council with the Ooni of Ife need the support of political actors, while these actors also require the backing of traditional rulers to fulfill their political aspirations to gain power that would enable them to enthrone, demote, upgrade, or dethrone any traditional rulers in the state.

However, Atanda (1974), Johnson (2017), Ogunmola (2010), and Ladigbolu (2013) submit that traditional rulers have engaged in leadership supremacy before the advent of partisan politics in southwestern Nigeria. This is because Yoruba traditional rulers, who claimed to be brothers, tormented each other and their neighbors over issues such as territorial expansion and political and economic power prior to the modern political system. However, the nature of their clashes allowed weaker kingdoms to pay tribute to the stronger ones, and the existence of the weak was dependent on the strong. In other words, the strong protected the lives and property of the vulnerable. The weak should not be cheated, while the strong should not overreach themselves.

A document from the Federal Ministry of Information, National Archives, Ibadan (2021) bolsters the above position and shows that in 1772, the Dahomians paid considerable yearly tribute in cowries and merchandise to their formidable neighbor, the Alaafin of Oyo, as a result of his leadership role in Yorubaland. Some Yoruba communities under the sovereignty of the Alaafin of Oyo in this period consisted of Yoruba from the North and Yoruba proper, including the present Oyo and Ilorin provinces, divided into four districts.

iThe Ekun Otun was situated to the west of the Ogun River. The most important towns were Saki, Iseyin, and Eruwa.

ii Ekun Osi comprises the towns in the East of Oyo, the principal ones being Old Oyo, Ilorin Araro, Ogbomoso, and Igbomina, all of which were under Oyo.

iii The Ibolo to the southeast of Ekun Osi, including Ede, Offa, Ikirun, Osogbo, etc., were under Oyo.

iv The Epo or weeds, so called because they were the remotest part of the kingdom and uncivilized, were under Oyo.

v "The Owu is sometimes classified under this section." The Chief town was Idode. Others of importance were Mausi, Ife-Odan, Ago-Oja, Iwo, Elora, etc "Ibadan and Ijaiye, etc., were later added to the district."

B. To the South, the Egba, comprising also the Egbado to the South-East, etc.

C. To the West, the Iketu, now part of Dahomey under the Alaketu.

D. To the South-East, the Ijebu, etc.

E. To the West, the Ijesha under the Owa.

F. The Ife under the Ooni.

G. The Ekiti under various Owa.

H. The Igbomina under the Orangun of Ila.

I. The Owu, under several chiefs,

J. The Owu between Ife and Ijebu under the Olowu

(Source: Federal Government of Nigeria, Federal Ministry of Information, National Archives, Ibadan).

Based on the document above, many interviewees submit that the Alaafin of Oyo gained leadership supremacy over other kingdoms in Yoruba land due to the population and the property that Oranmiyan, the founder of Oyo, inherited from his father (Oduduwa), which is land, the quest to strengthen its military capacity and expansion of the territory in Yoruba land. (Johnson, 2017).

The empire exercised its suzerainty over a wide area in the 17th and 18th centuries. For instance, Dahomey paid annual tribute to the Alaafin of Oyo, and Yoruba probably influenced and extended as far as the Ga area of the Gold Coast (now Ghana) during the reign of Oranyan and Shango. At one particular time, the Owu expanded their supremacy over the rising Oyo kingdom and the Igbomina. At this time, its military strength was great, and it gained supremacy over the Oyo Empire at an early stage in Yoruba land (Atanda 1980). It is on this basis that Bakare (2024) argues that the partisan politics of the 1950s were

not responsible for leadership supremacy among Yoruba traditional rulers before the colonial and post-colonial periods.

However, Richard (1963) claims that leadership supremacy among traditional rulers in the Osun State Council of Oba and Chiefs can be traced back to the period of the Western Regional Government between 1950 and 1980. During this time, Ooni Aderemi Adeniran and Alaafin Adeniran Adeyemi engaged with one another regarding the leadership of traditional rulers in the southwestern region due to political appointments. The leadership of the Action Group (AG) appointed the ex-Ooni of Ife to several political positions because of his connections with the Egbe Omo Oduduwa and the Action Group political party led by Chief Obafemi Awolowo. He was appointed as the President of the Western House of Parliament and also became a member of the Nigerian Central Marketing Board in 1947. Additionally, he was one of three members of the legislative council chosen to represent Nigeria at the African Conference. Due to his prominence and achievements at the conference, he was later appointed as the Governor of the Western Region in 1960 (Komolafe, 2003). Consequently, Alaafin Adeyemi II expressed his displeasure to the leadership of the Action Group regarding the appointments given to Ooni Adesoji Aderemi over him (Ogunmola, 2010).

This bred disquiet between Alaafin Adeniran Adeyemi II and the founders of the Action Group, eventually leading to political unrest in Oyo Township (Ogunmola, 2010). Consequently, Vaughan (2004), Ogunmola (2010), and Ladigbolu (2013) assert that the aforementioned appointment and political recognition of the Ooni of Ife over the Alaafin of Oyo by the Action Group political party under Chief Obafemi Awolowo's leadership caused Alaafin Adeniran Adeyemi II to support the regional opposition party, the National Council of Nigeria and Cameroons (NCNC), against the AG, culminating in a clash between the Alaafin of Oyo and the leadership of the AG in 1952 (Vaughan, 2004). Conversely, Ogunmola (2010) contends that the leadership supremacy of the Osun State Council of Obas originated from Chief Obafemi Awolowo's leadership style in the Western Region during his tenure as Premier, driven by his political aspirations. He further argues that leadership supremacy in the Osun State Council of Obas emerged because the traditional rulers recognized and appointed by political parties lacked a historical background supporting their contemporary political roles. For instance, in 1976, when the old Oyo State was created, the Ooni of Ife was appointed as Chairman of the Council, and the Alaafin of Oyo challenged his authority based on historical precedent, eventually putting it to a vote. The Alaafin won the election, receiving 13 votes compared to the Ooni's 13. However, the government refused to acknowledge this outcome. When Osun State was carved out of Oyo State in

1991, the Alaafin became the Permanent Chairman of the Council of Obas and Chiefs in Oyo State (Ogunmola 2010).

Effects of Leadership Supremacy among traditional rulers in Osun State Council of Obas and Chiefs on Partisan Politics, Osun State, 2015 – 2024.

Arguments suggest that the creation of Osun State is a result of supremacy conflicts among the Oba and chiefs in the old Oyo State Council of Obas and Chiefs. This led to verbal attacks on public interest issues like governance, security, and elections between Ooni Sjuwade Olubushe and Alaafin Lamidi Adeyemi III regarding the chairmanship of the old Oyo State Council of Obas and Chiefs as well as the leadership of Yoruba traditional rulers in Southwestern Nigeria (Komolafe, 2003; Ogunmola, 2010; and Bakare, 2024). Consequently, governance in the old Oyo State became challenging for both civilian and military governments. Subsequently, Osun State was carved out of the old Oyo State by General Ibrahim Babangida due to the ongoing disputes between the two monarchs over the chairmanship of the Council of Obas. The chiefs in old Oyo State were divided into two states (new Oyo and Osun states) along with their supporters. Supporters such as the Alaafin of Oyo, Olubadan of Ibadan, and Soun of Ogbomosho belong to the new Oyo State, while the Ooni of Ife, the Ataoja of Oshogbo, Owa Obokun of Ijesha-land, and Oluwo of Iwo, among others, belong to Osun State (Ogunmola, 2010; Bakare, 2024).

In the same vein, Bakare (2024) stresses that the leadership supremacy conflict among the rulers is one of the fundamental factors that has dragged traditional rulers into partisan politics in Osun State and southwestern Nigeria. This is because conflict arises from the influence of state power brokers such as governors, senators, members of the House of Representatives, and State Assemblies. The realization of the political ambitions of these political functionaries depends on the acceptance and support of traditional rulers in the state from 1991 to 2019 (Ogunmola 2010 & Bakare, 2024). This makes conflict an instrument for negotiating political power among the political and traditional elites in the state, determining who holds political power through elections and who heads state chieftaincy through selection and appointment, such as in the state and national assemblies and presidential and gubernatorial elections. This has resulted in an unfriendly relationship between traditional rulers and state power holders in managing the state's affairs. If the political functionaries and traditional elites oppose one another, it leads to conflict between these two groups. This conflict can escalate into a power struggle among the political parties, as each traditional ruler aligns with the political party that supports and advances their supremacy ambitions, while the leadership of the political parties also backs the ambitions of a traditional ruler who mobilizes support and enables them to gain political power through their constituents.

For instance, Governor Bisi Akande's administration from 1999 to 2003 was accused by the Ooni Sijuwade and Owa Obokun of Ijesha land of favoring the Orangun of Ila over other Obas in the state because he was an indigene of Ila. He used his political power to give more recognition to the Orangun of Ila than to the Ooni of Ife within the state. While the governor accused the Ooni Sijuwade and the Owa Obokun of Ijesha land of plunging his administration into debt due to their interest in the Ede-Osogbo Waterworks contract worth $300 million and private cars when the state treasury was already indebted, this led to the dissolution of the State Council of Obas and Chiefs in 2001. He claimed the council was too large (Bakare, 2024). The governor also argued that the Ooni Sijuwade wanted to use lesser Obas as his entourage to torment the Owa and other Obas who might oppose him in the council, but his administration disallowed this. The monarch also wanted lesser Obas in the Council of Obas to hold equal rank with other long-standing paramount rulers in the state, like the Owa of Ijeshaland and the Orangun of Ila, which his administration also prohibited, viewing it as a way to undermine the age-old traditions of the Yoruba people (Bakare, 2024). This situation generated conflict among the three Obas, and the rift affected Governor Bisi Akande's second-term ambition because the monarchs in the state were not united.

Moreover, Bakare (2024) argues that one of the factors that aided the victory of Mr. Olagunsoye Oyinlola in the 2003 gubernatorial election in Osun State was the division within the state council of Obas and chiefs, where the Ooni Sijuwade and Owa Obokun of Ijeshaland were not in support of the re-election of Governor Bisi Akande, as a result of these issues. The reaction and counter-reaction between Governor Akande and the Ooni of Ife and Owa Obokun of Ijeshaland regarding state affairs such as governance, security, and the welfare of the people also contributed. These included the awarding of projects, the purchase of private cars for traditional rulers, the massive termination of state civil servants, the dissolution of the council of Obas and chiefs, and the disagreement over the awarding of the Yoruba traditional title of Jagunmolu Oodua by the Ajalorun of Ijebu-Ife, Ogun State, to Governor Akande. These were the factors responsible for the discord between the governor and the aforementioned traditional rulers regarding his second term, leading to a struggle for leadership supremacy among Obas in the state.

In the same vein, Komolafe (2003) and Bakare (2024) also stress that the involvement of age-old traditional rulers like Ooni Sijuwade and Owaof Ijesha in the state politics paved the way for the re-election of Governor Olagunsoye Oyinlola in the 2007 gubernatorial election in Osun State. This is because these monarchs campaigned vigorously for the electoral success of Governor Olagunsoye Oyinlola. This occurred due to the disagreement they had during

the administration of Mr. Bisi Akande from 1999 to 2003. However, the relationship between the aforementioned monarchs and Governor Oyinlola was one of the factors that paved the way for his second-term ambition in 2011. This supports the position of Bakare (2024) that supremacy conflict among traditional rulers is an instrument for the actualization of the second-term agenda of the incumbent governor in Osun State. This is because the re-election of Governor Oyinlola in Osun State supports the postulation of the modern elite theory that a unified national elite produces a stable regime that may evolve into a modern democracy in the contemporary political system. This means that consensus on the disagreement between his predecessor and Ooni Sijuwade gave him a second term from 2007 to 2010.

Moreover, the administration of Engr. Rauf Aregbeshola from 2010 to 2018 did not intervene in the affairs of the council of Obas in the state. He became governor as a result of a Supreme Court ruling on the 2007 gubernatorial election in Osun State on 28 May 2010, and the results of 10 local governments were nullified against the victory of Governor Olagunsoye Oyinlola in 2010. In this case, Governor Aregbeshola elevated many traditional rulers in the state and resolved the controversy surrounding the use of the five percent revenue deducted from the funds allocated to local governments for the upkeep of traditional rulers. He also prioritized the welfare of Obas and Chiefs. As a result, none of Governor Aregbeshola's policies affected the hierarchy of authority in the state council of Obas and chiefs (Bakare, 2024). He also established the Development Agenda for the Western Nigeria Commission (DAWN), which focuses on the culture, tradition, and political development of the Southwestern States that would bring all Southwestern regions together despite their political differences. As a result, his administration gave respect to prominent traditional rulers in the state. The hierarchy of authority among traditional rulers was maintained, and there was no conflict among Obas during his administration, as they were included in his administration (Bakare, 2024).

However, the non-interference of the governor Aregbeshola administration from 2010 to 2018 supports the position of Bakare (2024) that leadership supremacy conflict among Obas in the state restricted the state government's influence on the affairs of the Council of Oba and Chiefs in Osun State. This paved the way for the re-election of Governor Aregbesola and his successor, Chief Gboyega Oyetola, in the 2018 gubernatorial election (Bakare, 2024).

In the same vein, the Administration of Adegboyega Oyetola maintained non-interference in the affairs of the Osun State Council of Obas and Chiefs, which it inherited from his predecessor. Notwithstanding, he reviewed the chieftaincy law of the state due to several letters received from various groups, including traditional rulers, political functionaries, and the masses. As a result, the

governor established a tripartite committee, and the chief law was revised. Moreover, the revised chief's law addresses the enthronement and dethronement of Obas and other chieftaincy issues in the state. It also provided suggestions and solutions to the identified challenges in the existing law, addressing the collective interests of the people in areas where chieftaincy stools had been vacant for a very long time in the state (Bola, 2019).

As a result of his actions on the chief's law review, Mr. Oyetotla gained the support and collaboration of the traditional ruler regarding his education policies, such as reversing the school's names and uniforms to the old ones. This was in contrast to his predecessor, Engineer Aregbeshola. This was expressed by the Obas, under the aegis of the Osun Divisional Conference of Obas, after their first quarterly meeting of the year at the Elerin of Erin-Osun.

They expressed their loyalty to the state governor and blessed him and his team regarding his policy on the standard, quality, and qualitative education in Osun State. This was stated in the five-point communique signed by the Chairman and Secretary of the Conference, the Orangun of Oke-Ila, Oba Adedokun Abolarin; the Aroyinkeye I; and the Aragbiji of Iragbiji, Oba Abdul-Rasheed Ayotunde Olabomi. The Odundun IV and the monarchs commended Oyetola for his "superlative performance" in the last fifteen months since he became governor. The royal fathers also hailed the Southwest governors for their proactive steps in establishing the Southwest Security Network, known as Amotekun, assuring them of their support for the regional security outfit (Bola, 2019).

In the same vein, the Ogiyan of Ejigbo, Oba Omowonuola Oyesosin, stated that

On behalf of the traditional rulers, we congratulate the governor and the Osun State Council of Obas on his victory at the apex court. We express our gratitude to the management of the Centre for Black Culture and International Understanding and the State House of Assembly for allowing them to share their opinions and positions on the issue of security challenges in the Southwest and Nigeria (Bola, 2019&Francis, 2024).

In this case, the traditional rulers in Osun State, under the umbrella of the Osun State Traditional Council of Obas, lauded the achievements of Governor Adegboyega Oyetola's administration, which include the reversal of old school policies regarding names and uniforms, strengthening of the state's security, and a review of the state chief's law. These accomplishments garnered him the support and cooperation of many traditional rulers from other states, led by Ooni Adeyeye Enitan Ogunwusi, in his re-election. They also described the aforementioned achievements as among the best in the history of Osun State (Yinka, 2025).

It was noted that the Obas supported his re-election campaign during a Strategic Engagement Tour on Wednesday, 2022, in the Obokun/Oriade Federal Constituency. This was led by Oba Festus Awogboro, the Alademure of Obokun, Elegboro of Ijebu-Jesa, and Oba Moses Agunsoy, Ogiyan of Ejigbo, among others. They stated that:

We will not disappoint you because you didn't disappoint us. You have done well. You are a listening governor, a seasoned administrator, and a financial guru; you remain the best to lead the state at the moment, given the socio-economic and security challenges confronting Osun (Yinka, 2025).

They also affirmed that:

You were here in 2018 to seek our support, and we thank God that you didn't disappoint us. You have met our expectations in all aspects. We are grateful for all you have done to keep the state safe and ensure the smooth operation of the state. We are not ungrateful. We appreciate what you are doing, particularly your keen interest and passion for our welfare and well-being. Indeed, your administration is taking good care of us (Yinka, 2025 &News Agency of Nigeria, 2022).

The above was one of the assurances that Governor Oyetola received from many Obas in the state council of Obas and chiefs regarding his re-election on July 16th, 2022. Moreover, the governor was also presented with a sword by the traditional rulers and members of the Oriade local government area, symbolizing confidence in the efficacy of the sword as an object of victory and conquest (News Agency of Nigeria, 2022).

However, the Osun State governorship election took place on Saturday, 16th July 2023. Governor Adegboyega Oyetola received 375,027 votes, while Senator Ademola Adeleke, representing the People's Democratic Party (PDP), garnered 403,371 votes as a candidate of the All-Progressives Congress (APC). Based on these results, Senator Ademola Adeleke was declared the winner by the Independent National Electoral Commission (INEC) on Sunday, 17th July 2022 (Legist, 2022).

Many states' councils of Obas and chiefs, including Oba Festus Awogboro, the Alademure of Obokun, Elegboro of Ijebu-Jesa, and Oba Moses Agunsoy, the Ogiyan of Ejigbo, expressed their surprise and disappointment at the outcome of the election. However, Governor Oyetola encouraged his supporters, including the traditional rulers, and challenged the election result in court. He also moved to install vacant chieftaincy stools in Akirun of Ikirun, Aree of Iree, and Igbajo of Owa, providing the staff of office immediately (Legist, 2022). The installation of the aforementioned traditional stools was carried out by

Adegboyega Isiaka Oyetola on November 27, 2022, prior to the assumption of office by Senator Ademola Adeleke (Bola, 2022 & Legist, 2022).

The installation above generated a reaction and counterreaction among the citizens of Osun State and the administration of Governor Adeleke. This occurred when Senator Adeleke was sworn in and signed an Executive Order to suspend the new monarchs appointed by Mr. Oyetola, which included the Akirun of Ikirun, the Iree, and the Igbajo towns. He also ordered the new traditional rulers to vacate the palaces pending a review of the processes that led to their emergence (Bola, 2022).

The above executive orders sparked protests and agitations in the affected communities and the entire state. For instance, the stool of Akinrun of Ikirun, one of the nine largest towns in Osun State, became a theater of war with a bitter tussle since the signing of the order (Bola, 2022 & Legist, 2022). The protest descended into chaos and involved suspended Prince Olalekan Akadiri of the Obaara Ruling House; his palace was razed down, many people were injured, and one life was lost. This plunged the town into a state of unrest. The aggrieved parties scaled the perimeter fence of Akinrun's palace and set it on fire. Not only were the men of the Osun State Fire Service who responded to a distress call resisted, but they were also beaten, with five of them injured and the fire truck damaged. Charms were brandished alongside several gunshots, causing people to run helter-skelter for their lives. Two police operatives also sustained gunshot injuries (Bola, 2022 & Legist, 2022).

Bola (2022) also states that the suspension of Akurin resulted from disagreement and lacked traditional due process in selecting the king in Ikirun. She mentions that the Ikirun chieftaincy declaration of 1951 recognized two ruling houses: the Gboleru Ruling House and the Obaara Ruling House, with selection based on a rotational basis. This is because the immediate past Akirun of Ikirun was from the Obaara ruling house, and the new Akirun should be selected from the other ruling house, Gboleru. Following this arrangement, the state government, led by Mr. Oyetola, ordered the town kingmakers to present nominations for the Akirun stool from the Gboleru ruling house, since the immediate past Akirun was from the Obaara ruling house. However, the selection of Akirun from the Gboleru ruling house led to internal tussles and infighting among princes. This prevented the Gboleru Ruling House from producing a consensus candidate to present to Governor Oyetola for appointment as Akirun (Bola, 2022).

The tussle became a subject of litigation, but the judgment of the Osun state High court headed by Justice Jide Falola directed the state government to proceed to the next ruling house to pick the next Akinrun, following the failure of Gboleru Ruling House to produce a candidate within a specific time frame

(Bola, 2022). This paved the way for the Obaara ruling house to produce Prince Akadiri as Akirun of Ikirun. In another vein, there was an argument that prince Akadiri enjoyed the backing of powerful forces in Oyetola's government, and his choice was influenced by the powerful forces, and he was appointed, and a staff of office was presented to him before the expiration of Oyetola's tenure in office. Despite this, Bola (2022) stresses that the kingmakers were divided on the selection of Prince Akadiri. In this case, six out of seven kingmakers backed Akadiri, while the Eesa of Ikirun, who is the head of the kingmakers, insisted that the process was manipulated, and it must be followed.

As a result of the above tussle, Senator Adeleke's administration established several committees to review the activities of the immediate past administration towards the end of its tenure. One of these was the Chieftaincy Review Committee, which examined Chieftaincy matters from July 16 to November 26, 2022. The committee held public sessions and received petitions on various chieftaincy issues. These petitions formed the basis of its report. A White Paper was issued based on the committee's findings, which were further reviewed by the State Executive Council. Another White Paper was released addressing the following Chieftaincy matters: the installation of the stools of the Aree of Iree, the Akirun of Ikirun, and the Owa of Igbajo (Toba, 2024).

On the stool of Akirun of Ikirun, the White Paper stated that all contending parties should await the decision of the Court of Appeal on the suit filed by one of the ruling houses in Ikirun, which was dissatisfied with the action of the immediate past administration on the Akirun stool (www.osunstate.gov.ng 9/03/2024).

However, on November 27, 2022, Governor Ademola Adeleke declared Prince Akadiri's appointment null and issued a white paper that ultimately set aside his appointment and recommended a fresh selection process. Consequently, the Osun State High Court in Ikirun, presided over by Justice M. O. Agboola, adopted the White Paper from the state government and dismissed the suit filed against the state governor by Ikirun kingmakers and Prince Yinusa Akadiri. (www.osunstate.gov.ng. 9/03/2024). In light of this case, the state government proposed a new selection for the Akirun of Ikirun and asserted that traditions and due process must guide the decision of who ascends the throne. Nevertheless, the kingmakers and Prince Akadiri contested the Osun State Government's decision led by Senator Adeleke (www.osunstate.gov.ng 9/03/2024).

According to the directive of the white paper, the Akirun stool was declared vacant until the outcome of the Court of Appeal. Consequently, it was noted in the white paper that the Chieftaincy Declaration of 1957 recognizes the Adedeji, Gboleru, and Oba-Ara ruling houses as the legally recognized houses

to produce the Akirun. Following the rotational principle, the Gboleru ruling house should produce the next Akirun, as it is next to the Adedeji ruling house, which produced the last occupant. This led to a counter reaction from various groups regarding the content of the above white paper report. There are appeals from different groups urging the Gboleru Ruling House to withdraw their case in court, and all three ruling houses—Gboleru, Obaara, and Adedeji—should permit the next ruling house to provide candidate(s) for the Akirun of Ikirun's stool, in accordance with the existing arrangement (Ogundare, 2025).

In the same vein, the white paper on the stool of Aree of Iree stated that the substantive chiefs are enjoined to withdraw their suit before the Court to allow for the commencement of the selection process in line with due process and tradition (www.osunstate.gv.ng2024). This is because the immediate past administration deliberately bypassed the town's kingmakers and used warrant chiefs to select and approve an Oba for Iree. The White Paper, therefore, advised the Iree Kingmakers who were in court to protest the actions of the immediate past administration to withdraw the suit with an assurance that they would be allowed to perform their traditional duty (Ogundare, 2025).

As a result of this, the Aree Kingmakers' lawyers withdrew their suit in court, and the selection of the candidate was a keen contest. Prince Muritala Oyelakin was chosen by the Iree Kingmakers, and his appointment was duly ratified by the State Executive Council as the Aree of Iree. In another vein, Sarafa (2024) states that the condition that made the Iree stool distinct from the above was a judgment of the Osun State High Court in Ikirun, which set aside a 1957 Aree Chieftaincy Declaration and opened the contest for the stool to four ruling houses: Oyekun, Olubonku, Iyahola, and Oyetite, excluding two ruling houses: Ojo Ayagaga and Larooye. The guiding principle of rotation among the recognized ruling houses established by the 1957 chieftaincy declaration was not followed by the administration of Senator Adeleke.

In other words, Sarafa (2024) asserts that to ensure peace in the Iree chieftaincy dispute, there should be a workable and acceptable Chieftaincy Declaration, as the one from 1957 has been set aside by the administration of Senator Adeleke. Similarly, regarding the stool of Owa of Igbajo, the White Paper stated that a fresh selection process should take place in Igbajo to enable all eligible princes from the Owa Oke Odo Ruling House to participate in a free and fair selection in the interest of equity, fair play, and in accordance with the customs and traditions of Igbajo (Sarafa, 2024). He also stresses that the flaw in the process that produced Prince Adegboyega Famodun was the denial of a fair hearing and the participation of other contestants in the selection process by the headship of the family and the Kingmakers. In this context, the White Paper report from the administration of Senator Adeleke acknowledged the Igbajo Chieftaincy

Declaration of 1957, which recognized Owa Oke-Ode and Owa Odo-Iloro as the two ruling houses to produce the Owa of Igbajo. This is because it was the turn of the Owa Oke-Ode to produce the next Owa of Igbajo (Sarafa, 2024).

As a result, a fresh selection process occurred, and all interested princes from the eligible ruling house participated. However, five surviving Kingmakers out of the six recognized by the Owa of Igbajo Chieftaincy Declaration deliberately refused to hold a selection meeting to appoint an Owa-elect despite several invitations. The Local Council Government had no choice but to invoke the provisions of Section 17 of the Chiefs Law of Osun State, which permitted the revocation of any delegated function by anyone and the appointment of others to perform such a delegated function (Ogundare, 2025). Consequently, the warrant kingmakers appointed under this law performed their duties and selected an Owa of Igbajo, whose appointment is to be ratified by the State Executive Council.

Conclusion

The paper concludes that leadership supremacy among traditional rulers in Osun State has become an instrument of political bargaining between the political elite and traditional elite regarding who holds the political position in the state from 1991 to 2025. Different administrations collaborated with the traditional rulers of their choice, who supported their political ambitions. This allowed successive administrations the power to enthrone and dethrone traditional rulers who did not align with their political goals. As a result, there arose an unfriendly relationship between the traditional rulers and state power holders in managing the state's affairs, as the traditional elite compete against each other over who controls political power in the state.

The paper also revealed that the supremacy of leadership among traditional rulers has drawn them into partisan politics in Osun State. This dynamic arises from the fact that the holder of supreme power among the traditional rulers in the state is influenced by state power brokers such as governors, senators, members of the House of Representatives, and State Assemblies. Furthermore, the realization of the political ambitions of these political functionaries depends on the endorsement and acceptance of the traditional rulers in the state from 1991 to 2025.

The paper also revealed that leadership supremacy among the traditional rulers in Osun State from 1991 to 2015 has been overshadowed by the status and position of the Ooni of Ife. This is because the Ooni of Ife continued to claim the title of supreme leader of all traditional rulers in Osun and Yoruba land, despite the creation of a state.

The study also revealed that conflicts over supremacy among Obas in Osun State restricted the state government's influence on the affairs of the Council of Obas and Chiefs. This paved the way for the re-election of Governor Olagunsoye Oyinlola, Governor Aregbesola, and, subsequently, Chief Gboyega Oyetola in the 2018 gubernatorial election. This supports the postulation of modern elite theory that a unified national elite produces a stable regime that may evolve into a modern democracy in the contemporary political system.

The study also revealed that superiority among traditional rulers in Osun State has become a politics of give-and-take among people with common interests, where political power is used to guide, defend, and protect the ambitions of a group. This is because the concept of politics involves a struggle among political actors to gain power and status to appoint, enthrone, and demote or dethrone leaders in any government institution, as well as to direct the affairs of the state to achieve holistic development. It is also an instrument for a leader to realize his interests against the interests of the citizens in a state.

Recommendations

The following Recommendations are hereby given

1. There should constitutionally functioning state council of Obas and chiefs on the enthronement, elevation, and dethronement of any Obas in the state. This would reduce the excessive power of the state governor on the above matter.
2. There is a need for the state government to legislate and separate chieftaincy affairs from the ministry of local government to put a stop to the escalation of the chieftaincy tussle in the state, because of the contribution and impact of the traditional rulers in governmental affairs.
3. The chieftaincy law of the state should be followed strictly in any affairs of the council of Obas and chiefs in Oyo State.

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ASSESSING THE IMPACT OF FUD STAFF COOPERATIVE SOCIETY (FUDSCOOPS) ON MEMBER'S WELFARE IN JIGAWA STATE, NIGERIA

Falalu Garba[1]

Dr Mohammed Seri[2]
&
Dr Faiza Adhama Mukhtar[3]

[1,2&3]Department of Economics and Development Studies,
Faculty of Arts and Social Sciences
Federal University Dutse,
Corresponding Author: [1]falalug6@gmail.com
[2]seri.m@fud.edu.ng
[3]faiadhama@yahoo.com

Abstract

The study analyzed the relationship between membership of FUDCOOPS and welfare. The study collected survey data from FUDSCOOPS members using Taro Yamane (1976), statistical sampling formula to distribute 330 questionnaires across the members of which 266-79% were fully returned. A simple random sampling technique was used in distributing the electronic based questionnaires. Logistic regression was used to achieve the objective of the study. Cronbach Alpha was used for the reliability test of the questionnaire after a pilot test and the result shows that the instrument was reliable for the model employed in the study. The result from the logistic regression shows Economic Use of Loan (EUL), Savings Deposit (SD) and Years of Membership (YrM) are statistically significant predictors of member's welfare improvement. Conversely, Dividend (DD) does not demonstrate a statistically significant relationship with welfare improvement. The study concludes that FUDSCOOPS have impacted the members by improving and building strong institutions, decent work and which in turn leads to building up a nation with a broad economic base. It is recommended that FUDSCOOPS should emphasize on granting interest free loans, improved methods of savings and well-structured membership engagements so that they can benefit more on its services.

Key words: Cooperative, FUDSCOOPS, Members, Society and Welfare.

Introduction

Cooperative society (CS) is one of the widespread workers oriented and economic organizations. Globally, especially as it concerns workers, there is a dare need for the formation of CS among workers for their economic stability and provision of essential needs. In Nigeria, the formation of cooperative

societies has contributed to enhancing the living standard of workers in different aspects of life, (ICA 2012).

For over 160 years now, cooperatives have been an effective way for people to exert control over their economic livelihoods. They provide a unique tool for achieving one or more economic goals in an increasingly competitive global economy, (Rural Business and Cooperative Development Services [RBCDS], 1995).

As governments around the world cut services and withdraw from regulating markets, cooperatives are being considered as useful mechanisms to manage risk for members in Agricultural or other similar cooperatives to help salary/wage earners save for the future through a soft-felt monthly contribution that is deducted from source in what might be difficult for individuals to own by their efforts, strengthen the communities in which they operate through job provision and payment of local taxes (Dogarawa, 2010).

In Nigeria, cooperative societies have been established with the primary objective of promoting the economic and social well-being of their members, including staff in various organizations. However, there is a need to comprehensively understand the nature of the relationship between cooperative societies and staff welfare, as well as the effectiveness of cooperative initiatives in improving the overall quality of life for the employees (Dogarawa, 2010).

Cooperatives are viewed as important tools for improving the living and working conditions of both women and men. Since the users of the services they provide own them, cooperatives make decisions that balance the need for profitability with the welfare of their members and the community, which they serve. As cooperatives foster economies of scope and scale, they increase the bargaining power of their members providing them, among others benefits, higher income and social protection (Somavia, 2002).

The current research problem is to investigate the specific ways in which cooperative society's impact on staff welfare in Nigeria especially at FUDSCOOPS. The study aims at examining the relationship between FUDSCOOPS and its member's welfare.

Objectives:

1. To identify the role of economic use of loan on member's welfare
2. To examine the role of dividends on members welfare
3. To examine the role of savings deposit on members welfare

Literature Review

Cooperative society

Cooperative society is an autonomous association of persons united voluntarily to meet their common economic, social and cultural needs and aspirations through a jointly owned and democratically controlled enterprise. Cooperative society is an association of persons usually of limited means who have voluntarily joined to achieve common social and economic needs through the formation of democratically controlled business organization by making

equitable contribution to the capital required and accepting a fair share risk and benefit of undertaking (International Cooperative Alliance [ICA], 2012).
The United Nation Research in Social Development (1999) stated that cooperative societies are all organizations legally organized as such, which are subject to organized supervisions which claim to follow cooperative principles. Kimberly, (2002) defines cooperative societies as a registered voluntary association of persons with membership not less than ten persons, with a common interest formed and operated along democratic principles, for the purpose of economic and social interests at least costs, to its members who contribute the capital and manage the business so established by delegating some powers to elected management.

The (International Labour Organization [ILO], 2003) views cooperative society as important in improving the living and working conditions of women and men globally as well as making essential infrastructure and services available even in areas neglected by the state and investor-driven enterprises.
It is an established fact that many households in the country today, live below the poverty line, in fact, investigation has shown that the highest percentage of Nigeria's workforce work in the public sector and earn their monthly salary of below one dollar per day (Godwin, 2011). The rural community, whose main occupation is agriculture, produces the food consumed in the country, but which is hardly sufficient to feed the people, because farmers still use crude farming implements to till the land. The federal government, in a bid to fight the menace of poverty, therefore, has set up some agencies essentially to provide financial assistance particularly to youths and women involved in small scale businesses.
So recently, Cooperative Societies, a concept that was given birth from the traditional thrift collection, began to spread like wildfire in virtually every part of Nigeria. There is hardly any workplace in Nigeria particularly government establishments, where a cooperative society is not operational. It is quite effective because transactions of money are carried out in conjunction with employers of labour on behalf of their staff. For example, staff's savings into the co-operatives are deducted at source and repayment of loans is done through deductions from staff salaries as requested by the operators of the societies (Godwin, 2011). In the same vein, there are co-operative societies that have been set up by private initiative, i.e. group of people seeking a common economic goal and hoping in the long run to improve their economic status. These people-oriented cooperate societies, have capital base in some cases running into millions of Naira which they use to execute multipurpose projects that are commercially viable for the benefit of members. Due to the multipurpose nature of these societies, they are engaged in selling of shares, purchase of agro-allied products, and estate in addition to member's savings. For a cooperative society to operate in Nigeria, it is mandatory for the applicants to register with the Ministry of Commerce both at the state and federal government level and/or with the Corporate Affairs Commission, before the law of the land can back them in their activities (Godwin 2011).

History of Cooperative Society

The origin of the cooperative movement dates to 1750 in France, where local cheese makers in the community of Franche-Comté established a producer cheese cooperative. However, Shaffer (1999) and Holyoake (1908) maintained that there is no consistency as to the origin of the cooperative movement. Within the decade, co-operatives had developed in France, United Kingdom, United States and Greece. In 1844, the Equitable Pioneers of Rochdale Society (EPRS) was formed. With the goal of social improvement, twenty-eight unemployed community members saw the opportunity to pool their limited resources and attempt cooperation for the good of the group. Even though co-operatives appeared in the previous century, Rochdale is seen as the first "modern" cooperative because it was where cooperative principles were developed (Abell, 2004; Gibson, 2005). Cooperative movement started as far back as 1840 by Rochdale pioneers in Britain from which all the principles and practices of cooperation emerged.

In Nigeria in 1904, the Ibadan Agricultural Society came into existence, 1907 the Agege planters Union was established, and in 1910 the Egba Farmers Association came up. In 1930 EFG Haig was appointed as the First Registrar of cooperative societies, Strickland was commissioned by the then government of the colony and protectorate of Nigeria to advise on the possibility of introducing cooperative societies in Nigeria.

Federal University Dutse (FUD) was established on 10th March, 2011 with only two (2) staff; the Vice Chancellor and the Registrar, now the staff strength has risen to over Three Thousand (3000) as at December, 2020. As the staff population are increasing, so also staff has needs and demand particularly for food, housing, health care, children's education and credit are on the increase. There are no any established public or private organizations that are willing to assist or support individuals on their needs, FUD staff need a secured avenue where they can mobilize their savings to meet up their financial needs as it arises. FUD staff needs where they can secure soft loans within the shortest possible time to solve their immediate problems, however, FUD management is not in the position to provide financial services to meet up with staff needs at all times. FUD staff therefore, need to organize themselves into a self-help group to meet their day to day financial needs by forming a FUD cooperative society.

FUD Staff Cooperative Society (FUDscoopS) began operations in November 2013 with initial membership of twelve (12) staff of the University, which gradually increased up to one thousand nine hundred (1900) members as at 2023. The society was registered by the Jigawa State Ministry of Commerce, Industry and Cooperatives as a Thrift and Credit Society. However, the society's major activities are soft loans, material supplies to members through the ownership of share and monthly savings respectively from the member's salary, securing residential lands for members and target savings for a member's targeted future activities, supply of essential commodities for member's daily consumption and supply of rams, cows, and other commodities for festivals.

Role of Cooperative Society in an Economy

Cooperatives are viewed as important tools for improving the living and working conditions of both women and men. Since the users of the services, they provide own them, cooperatives make decisions that balance the need for profitability with the welfare of their members and the community. In several ways, cooperatives play important role in global and national economic and social development. Regarding economic and social development, cooperatives promote the "fullest participation of all people" and facilitate a more equitable distribution of the benefits of globalization. They contribute to sustainable human development and have an important role to play in combating social exclusion.

Furthermore, CS provides to members, cooperatives strengthen the communities in which they operate. According to Somavia (2002) cooperatives are specifically seen as significant tools for the creation of decent jobs and for the mobilization of resources for income generation. Many cooperatives provide jobs and pay local taxes because they operate in specific geographical regions.

Challenges Facing Cooperative Societies

Cooperatives like any other society cannot be free from challenges. In almost all parts of the world, cooperatives face one or more crises. These crises may be ideological, capital, credibility or management crises. However, Cheney (1995) identified five challenges facing cooperatives. These are cultural transformation, competition and expansion, wage solidarity, centralization and reorganization, and programme to increase productivity and participation. Groves (1985) on the other hand, posits that one of the major problems of cooperatives is how to keep balance in the two parts of cooperative business, efficiency and democracy since those who are charged with the operation of a cooperative, chiefly, the board and manager must serve two masters: the imperatives of good business practice and the social purpose of a community of people. Hence, to maintain their special character, cooperatives must be two things in one: a business organization and a social movement. This is what makes a cooperative a business enterprise with a human face and so, very difficult to manage. In striving for efficiency, cooperatives often tend to imitate other businesses, but in pursuing a social purpose they bring out the features, which make them different (Laidlaw, 1974). Dogarawa (2010) held that educating, training and retraining of members in general and officers is always the challenge to cooperatives especially in developing countries. A cooperative without a strong component of education is in danger of losing its essential character, that is, the human and personal characteristics which distinguish it as a cooperative. Education is of paramount importance to the cooperative sector. Unless all those responsible for cooperatives (directors, officers, members, staff) are well informed and knowledgeable, cooperatives are likely, in some countries, to become much like capitalist, profit-seeking business, or in other countries to become handmaids of the State. Education makes people easy to lead, but difficult to drive; easy to govern but impossible to enslave (Grove, 1985).

Empirical Review

In a study, Obianuju and Theresa (2023) conducted a study on the role of cooperative societies in enhancing the well-being of staff at public polytechnics in Anambra State, Nigeria. The study focused on two specific objectives: to examine the impact of educational loans and the effect of commodity purchases (household assets) on staff well-being. A sample of 355 respondents was selected using the stratified sampling technique. Data were analysed through frequency tables and simple regression analysis. The findings revealed that cooperative societies had a significant positive impact on the well-being of staff. Specifically, educational loans and commodity purchases were found to be key factors influencing staff well-being, with both showing a significant effect (p=0.000). The study concluded that cooperative societies play an important role in improving the well-being of polytechnic staff in Anambra State.

The study of Mwangi (2022) investigated the impact of access to financial services on the welfare of members of women's cooperative societies in Anambra State, Nigeria. The study aimed to assess how access to these financial services affects the welfare of women in these societies. Using a descriptive survey research design, the study focused on women's cooperative societies across all 21 Local Government Areas in Anambra. The population consisted of members of these women's cooperative societies. The findings revealed that access to financial services significantly and positively influenced the welfare of the members. The study specifically concentrated on women's cooperative societies and did not include thrift and loan societies that have mixed-gender memberships, such as FUD cooperative.

Furthermore, Abiodun et al. (2021) explored the impact of cooperative societies on the welfare of members in tertiary institutions in Lagos State, Nigeria. The study aimed to assess how cooperative societies affect the well-being of members, focusing on the socio-economic characteristics of members, their responses to loan disbursement models, and the relationship between years of membership and the extent of project accomplishments. Using simple random sampling, the study found that most staff members belonged to at least one cooperative society, with multi-purpose cooperatives being the most common. These societies had significant investments, attracting strong patronage from members. Through cooperative assistance, members were able to acquire various properties, such as household items, cars, land, and buildings, helping them meet basic and enhanced needs. However, the study also noted that in some higher institutions, cooperatives were either non-existent or inactive. Additionally, the study did not examine the impact of cooperatives on staff welfare specifically and did not consider Jigawa as a case study.

Also, Ezekiel and Okechukwu (2021) studied the influence of cooperative societies on the well-being of staff at universities in Ekiti State, Nigeria. The study aimed to examine the effects of educational loans, land acquisition, and commodity purchases (household assets) on the well-being of staff members. A stratified random sampling technique was used to select a sample of 355 respondents, who were further divided among the three universities in Ekiti

State. Data was analysed using frequency tables and multiple regression analysis. The results revealed that cooperative societies significantly impacted the well-being of staff at the universities. Specifically, the sub-variables of educational loans, land acquisition, and commodity purchases all had significant positive effects (p=0.000) on staff well-being. The study concluded that these factors were positively related to the well-being of staff, with a 5% level of significance. However, the study focused only on staff well-being in Ekiti State universities and did not consider cooperative societies in other institutions, such as FUD.

Still yet, Ezekiel et al. (2021) conducted a study to examine the effect of cooperative membership on the savings and borrowing attitudes among staff at Ekiti State University. The study aimed to establish the relationship between cooperative membership and the socioeconomic status of staff, explored how cooperative savings were collected and managed, and investigated the modes of credit disbursement to cooperative members. Data were collected through questionnaires from 222 cooperative thrift members across 14 firms. Ordinary Least Squares (OLS) and Two-Stage Least Squares (2SLS) regressions were used for analysis. The results showed that cooperative membership significantly influenced savings and borrowing behaviours, with financial support coming from member deposits and loans. Based on these findings, the study recommended promoting specific types of cooperatives in workplaces and financial institutions. However, the study focused more on the effects of cooperative membership on financial behaviours rather than on members' welfare or the benefits they received from the cooperatives.

More so, Dunstan (2019) examined the role of cooperative societies in improving the economic welfare of the community in Ezinihitte Local Government Area (LGA), Imo State, Nigeria. The study found that cooperatives played a significant role in addressing societal challenges by providing agricultural inputs, output marketing, savings mobilization, and credit services. It highlighted that both salary earners and self-employed individuals benefited from cooperative activities, which improved their economic welfare without discrimination or delays in fund disbursement. However, challenges such as mismanagement, low human resources, poor member participation, and inadequate technological expertise were identified. The study recommended government support through grants, aid, and oversight of cooperative operations. Despite these insights, the study did not fully achieve its goals of creating additional wealth, facilitating output marketing, mobilizing savings, and providing credit services to members.

In addition, Victor (2019) studied the role of savings and credit cooperative societies (SACCOs) in improving household welfare in Kinondoni District, aiming to assess household participation in SACCOs, their role in welfare, and their impact on improving welfare. Data were collected through structured and unstructured questionnaires and documentary analysis. The findings revealed that SACCO participants in Kinondoni had diverse educational backgrounds, with a significant proportion holding secondary or college certificates. However, the study did not fully achieve its objective of analysing the specific

contribution of SACCOs to household welfare, leaving a gap in understanding their broader impact on the community's well-being.

Similarly, Odey et al. (2018) examined the role of labour union cooperative organizations in improving workers' welfare in Nigeria. The study adopted a survey design to explore how these cooperatives contribute to workers' well-being. The findings revealed that labour union cooperatives significantly help improve workers' welfare by providing financial support for medical bills, rent, school fees, housing, car purchases, and affordable land acquisition. Additionally, cooperatives encouraged members to save, invest, and earn additional income through dividends. They also offered low-interest loans and facilitated opportunities for further education and professional qualifications.However, the study focused exclusively on labor union cooperatives and did not explore other cooperative models or perspectives on worker welfare. It also did not consider the case of FUD (Federal University Dutse), limiting the scope of its findings to just labour unions.

While, Campbell et al. (2017) examined the impact of cooperative societies on employees' welfare, using primary data collected through questionnaires. The study found that cooperative membership spans various demographics, including different ages, genders, educational levels, income brackets, and household sizes. Most respondents were satisfied with how cooperatives addressed their welfare needs, with multi-purpose cooperatives being the most common. These societies provided financial support that allowed members to acquire properties such as household items, cars, land, and buildings, thus meeting their basic and enhanced needs. However, the study also highlighted that some higher institutions lacked cooperatives, while others had inactive or under-utilized ones. Conducted in Lagos, the study did not cover other regions, such as Jigawa State or Federal University Dutse (FUD), limiting its scope.

Finally, Olorunsanya (2016) the study examines the effect of cooperative membership on household's welfare of a representative one hundred and fifty cassava growers in Kwara State, Nigeria. Using a descriptive statistical method found out that cooperative membership positively affects the socioeconomic characteristics of the cassava growers' households in the study area. The cassava growers that were members of cooperative societies also had better living condition. Furthermore, they were also less represented among the poor cassava growers' households in the study area. The study concludes that cassava growers in the study area are poor in terms of consumption and living condition characteristics, but membership of cooperative society mitigates their level of poverty. The study was conducted in Kwara State, it does not cover some areas especially Jigawa State, problems in Kwara State might not be problem in Jigawa State FUD, the gap is going to be filled based on the identified problems.

Gaps in Literature

There were various studies conducted on the activities of cooperative societies on staff welfare, none has included Federal University Dutse Staff Cooperative Society (FUDscoopS) as case study, as well as on the membership strength

which varies across different cooperatives and institutions. While the current target population of 1,900 members, the period of other studies differs from the current study 2024.

Methodology

This chapter presents and discusses the methods and procedures adopted in conducting the research work. The focus of this section is to present the research design, the study population, sample size and sampling procedure for obtaining the size of the sample, instrument for collecting data for the research work and method of data analysis.

Study Area

The Federal University Dutse (FUD) is one of the nine Federal universities established by the Federal Government of Nigeria in 2011 during the administration of President Goodluck Jonathan. FUD is offering a broad range of degree programmes in Humanities, Natural and the Social Sciences, Agricultural Science and in Medicine. FUD offers both undergraduate and postgraduate programmes FUD held its first convocation ceremony on January 16, 2016.

Delivering his speech at the convocation ceremony the pioneer vice chancellor of the university, Professor Jibirilla Dahiru Aminu, (OFR), revealed that the University has scored over 80 percent marks from the assessment made by National Council of university on facilities and academic effectiveness. The university's campus is located in the ancient town of Dutse the capital city of Jigawa State. FUD seeks to attract a diverse cast of lecturers and students, support research and teaching on local, national and global issues and create academic relationships with many universities and higher education institutions in Nigeria and across the world. Faculties of law, engineering and of management sciences are going to take off this year. From the university's pioneer crop of 205 students who enrolled in four academic programmes in three faculties, it has grown to about 3,200 students in the university's fifth academic year of operation, while there is 3,332 academic and non-teaching staff given the large number, cooperative society will be more active and as such problems bound.

Research Design:

The primary source utilized in this study was a survey conducted among a sample of FUDscoopS members with FUD. A quantitative approach was employed to collect data for analysis, and the questionnaire was meticulously designed to eliminate any potential biases that could influence the responses. To ensure the validity of the questionnaire, it was adapted from previous studies.

The study considers FUDscoopS as area of study using primary data, questionnaire as a source of data/information. The data for the study is sourced purely from FUDscoopS members. Using Yamane (1976) statistical formula, the sample drawn stood at 330: however, FUDscoopS members were selected as sample out of 1900 members.

Sample size = n = $\frac{N}{1+N\,(d)^2}$

n = $\frac{N}{1+N\,(d)^2}$

Where: N= Population of the study

d = level of significance at 5%

$n = \frac{1900}{1+1900\,(0.05)^2} = \frac{1900}{1+1900\,(0.0025)}$

$n = \frac{1900}{1+1900\,(0.0025)} = \frac{1900}{1+4.75}$

$n = \frac{1900}{5.75} = 330.43 \approx 330$

However, the sample size is 330

The study adopted the model of Victor (2019) who used the Logistic Regression Model where:

$IW = \beta_0 + \beta_1 EUL + \beta_2 DD + \beta_3 YrM + \beta_4 SD + \mu$

B_o= constant

Dependent Variable

Where: IW= Improvement of Welfare

Independent Variables:

EL= Economic use of loan

DD= Dividend

YrM= Years of Membership

SD= Savings Deposit

μ= Error Term.

Result and Discussion

This section is going to discuss the result of the research conducted.This shows the logistic regression on the variables of the study.

Logistic Regression Results

The logistic regression analysis conducted in this study provides valuable insights into how various financial factors influence the welfare status of members. The analysis was grounded in rigorous statistical methodologies.

At a significance level of 5%, the findings reveal that Economic Use of Loan (EL), Savings Deposit (SD) and Years of Membership (YrM) are statistically significant predictors of whether the welfare status of members has improved. Conversely, Dividend (DD) does not demonstrate a statistically significant relationship with welfare improvement.

The coefficients derived from the logistic regression model are crucial for understanding the impact of each variable on the likelihood of improved welfare status. The results are summarized in Table 1below:

Table 1: Results of the Logistic Regression

Variable	Coefficient	Std. Error	Z-statistic	Prob.
EL	0.383161	0.158261	2.421068	0.0155
DD	0.025357	0.155843	0.162710	0.8707
SD	0.357815	0.159760	2.239709	0.0251
YrM	0.459510	0.177577	2.587661	0.0097
C	-3.609684	0.561659	-6.426821	0.0000

Source: Author's Computation using

The coefficient of Economic Use of Loan (EL) is 0.383161 which indicates that an increase in the economic use of loans is associated with a higher likelihood of improved welfare status of the FUDSCOOPS member, with a p-value of 0.0155 suggesting strong statistical significance.

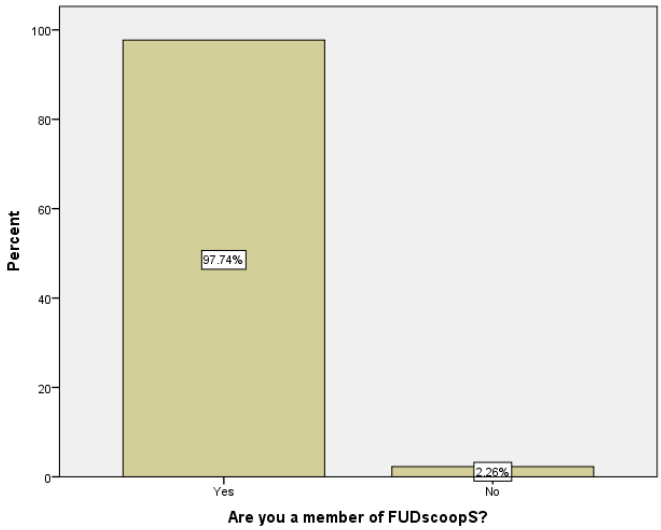
However, the coefficient of Savings Deposit (SD): Similarly, the coefficient of 0.357815 reflects a significant positive association with welfare improvement, supported by a p-value of 0.0251. Dividend (DD): With a coefficient close to zero (0.025357) and a high p-value (0.8707), dividends do not significantly influence welfare status.

The coefficient of Years of Membership (YrM): Although YrM has a p-value of 0.0097, indicating some level of significance, its coefficient (0.459510) suggests that its impact is less pronounced compared to EL and SD. Model Fit and Assumptions Logistic regression does not rely on traditional R-squared values as seen in linear regression; instead, it assesses model fit through other metrics such as the likelihood ratio test or Hosmer-Lemeshow test, which evaluate how well the model predicts outcomes compared to a null model which implies that the more years member stayed in cooperative the more expected benefit derived and visa viz.

Discussion

Membership Status of the Respondents

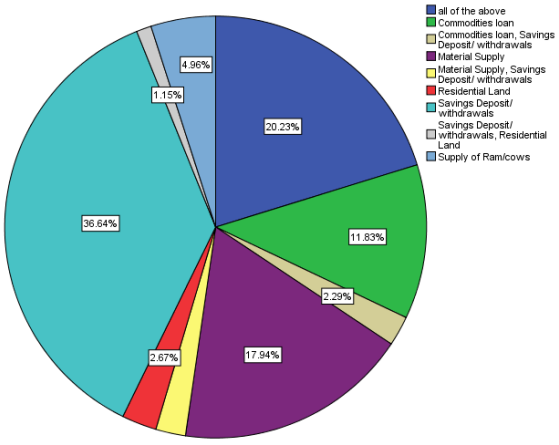
From the finding of this study, it was revealed that 97.74 of the respondent are active members of FUDscoopS and 2.6 percent are not active members of the society, by active member we mean, member who possess minimum monthly savings of N2, 000 and share capital of N20, 000 respectively.



Membership status of the Respondents
Source: Author's Computation using SPSS 25, 2024

Cooperative Services enjoyed by members

The findings of this study (see Figure 4.5 below) indicate that36.64% enjoyed Savings deposits/withdrawals, 17.94% materialsupply services, 11.83% commodities loan, 4.96% per cent enjoyed supply of ram/cows for festivals, 2.67% per cent enjoyed residential lands, 1.15% per cent benefited from savings withdrawals/deposits and residential lands, the percentage of 20.23% benefited from all of the services/facilities rendered by FUDscoopS. The results of this research suggest that, the reforms on different sources of income and business expansion should be considered so as to encourage membership borrowing in order to enable them finance their goals since they are willing to participate fully in the activities of FUDscoopS.



Cooperative Services/Facilities Enjoyed by Members
Source: Author's Computation using SPSS 25, (2024)

The result on the assessing the impact of fud staff cooperative society fud staff cooperative society FUDSCOOPS on member's welfare in Jigawa state,

Nigeriais revealed to be positive as from the findings of Ezekiele (2021), on the influence of cooperative societies on the wellbeing of staff among universities in Ekiti State, Nigeria. This outcome is in line with the theory the study has adopted that is, the "*collective action theory*". Collectives of individuals with shared interests are anticipated to act on behalf of their shared interests in a similar manner to how individual actors are often expected to act in pursuit of their personal interests. The collective action theory is guided by the operations of the International Cooperative Alliance (ICA) in terms of values and principles of cooperation and corroborates with the (ICA) 1995 definition of cooperatives, which makes cooperative society an easy and profitable organization in which their aims and objectives are achieved. The theory provides at least some of the materials required to enable us to make a realistic assessment of decision making in retail cooperatives.

Conclusion & Recommendations

Based on the findings of this study, it can be inferred that cooperative societies exert a considerable influence on the welfare of members within the academic community of Nigerian universities. The study uncovered a correlation between cooperative societies and the well-being of FUDscoopS members, indicating that the availability of financial assistance positively affects members and enhances their financial welfare. The study further concludes that FUDscoopS increases socio-economic wellbeing of members. This impact has a multiplier effect that can influence the general level of Gross Domestic Product (GDP) of the country at large. Further conclusion can be made basing on the regression analysis that economic use of the loan, savings deposits, commodity purchase, and land acquisition were significant in determining the contributions and success of FUDscoopS in improving member's welfare. Generally, FUDscoopS in FUD has played a major role on the improvement of member's welfare. Based on the research findings and conclusion thereof, the following recommendations are presented below:

Since it is established that FUDscoopS play a significant role to the socio-economic well-being of its members, the rate at which members are withdrawing their savings must be reviewed or reduced in order to have good savings culture and the cooperative society can have sufficient resources in order to carry out more beneficial activities to its members. This will go a long way in saving FUD staff from the stress and pains in their socioeconomic activities.

FUDscoopS should find other source of generating funds for members other than relying on member's savings.

FUDscoopS should partner with mortgage and other deposit money banks (DMB's) to source for funds which can be disbursed to members at moderate or zero interest rate for more benefits to members.

FUDscoopS should deploy modern technology which can help in improving the efficiency in service delivery to members, thereby improving method of sharing/ distribution of dividends to members.

FUDscoopS should create an avenue for member's education and staff training for better awareness and efficient service delivery to its members.

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AN INVESTIGATION OF SENTENCE STRUCTURE AND THE USE OF PERSONAL PRONOUNS IN BILLIRI CRISIS SPEECH OF GOVERNOR MUHAMMAD INUWA YAHAYA OF GOMBE STATE

[1]Ahmad Lamido, Ph.D
[2]Sharafudeen Kareem, Ph.D
[1-2]Department of English and Literary studies,
Federal University of Kashere, Gombe State
ahmadfuk83@gmail.com
balogunlukolo@gmail.com
and
Yusuf Adamu Fari
Gombe State Ministry of Education,
Gombe, Gombe State, Nigeria
yusufadamufari@gmail.com

ABSTRACT
This paper adopts a descriptive approach to examine the patterns of language used in the Billiri crisis speech of Governor Muhammad Inuwa Yahaya of Gombe State, with the view to uncover the specific sentence choices that characterize the speech. The speech is characterized by simple and complex sentences and also by lexical items such as pronouns which the speaker deploys to show power and to present himself as a committed, sincere and responsible leader, capable of dealing with the crisis situation. There is a preponderance of declarative sentences and declarative mood which Mr. Yahaya engages in stating and assuring listeners about the safety of their lives and property.

1.1 INTRODUCTION

Speeches are made to inform, to persuade, to entertain and to mediate between people or group. They are an important medium through which messages are passed. Governmental policies are often enacted through a speech delivered by a political leader. Thus, political speeches are essentials in their own right. Any miscommunication and misunderstanding which may arise from a political speech could have a disastrous effect on the general public. The importance of a political speech as a plan of action for nation building calls attention for the linguistics choices made in those speeches and the need for a critical language awareness of the implication of such linguistics choices. (Ezeffeka Chinwe, 2016: 21). A modern political leader, according to Davis and Gardner (2012) must be able to use speech and rhetoric to his or her strongest advantage to anticipate, address or mediate crisis.

The word ‘crisis’ is defined by Oxford English Dictionary as a vitally important or decisive stage in the progress of anything; a turning-point; also, a state of affairs in which a decisive change for better or worse is imminent; now applied especially to times of difficulty, insecurity, and suspense in politics or

commerce. It also refers to a critical decisive moment when things are usually uncertain, difficult or painful; a time when something very important for the future happens and when actions must be taken to avoid complete disaster or breakdown (Chiluwa 2011). In the context of this paper, 'crisis' will include all forms of social disorder, extremism or lawlessness such as ethnic conflicts or religious violence.

Billiri is one of the eleven local governments of Gombe State, mostly Inhabited by Tangale people. The Billiri crisis erupted on 17th February, 2021 over the choice of the new Mai Tangale (the emir) by the state governor following the demise of their emir, late Abdu Buba Maisheru II. The crisis, like EndSARS protest and the attendant crisis, resulted in several deaths with many injured and attracted public responses that condemned the act in strong terms. Following the crisis or rather a warning speech of 20th February, 2021 as delivered by Governor Muhammad Inuwa Yahaya to Billiri people however generated a web of commotion, misunderstandings and misinterpretations across not only Billiri Local Government, but Gombe State at large. Thus, the speech calls for a linguistic analysis and this is the focus of the present paper.

This paper was motivated by the dearth of scholarly works on occasional political speeches; available works focus for on inaugurals which more often than not dwell so much on stylistic, textual and discourse analysis: (Ayeomoni 2012, Samantha 2014, & Chiluwa 2016). To the best of our knowledge, studies carried out on the syntactic aspect of political speeches are very few (Jegede 2020, Ezeifeka 2016). The current study therefore investigates and analyses the structural and functional sentence types and the use of personal pronouns in the text. The paper was also motivated by the fact that Gombe State is known historically for peaceful coexistence, where crises (whether ethnic or political) are rarely known despite the ethnic and religious diversities.

2.1 POLITICAL SPEECH

Different people deliver political speeches at different political meetings. Political speeches such as inaugurals and those made to mediate crises are distinct and essentials. They are inevitable and becoming popular, especially in the area of linguistic analysis. This is considering the fact that, generally, politics occupies cogent aspects of human affairs; it is popular and important in many parts of the world. A political speech is usually written to make the citizens feel more safe, especially during a critical situation and also to make politicians seem active and capable. Ayeomoni (2001) calls political speech 'the vocalized form of communication'. Politicians regard speech as an opportunity to win the hearts of their people and reemphasize their promises during their campaigns. Political speeches are therefore very important tool in politics. This is in line with Jegede's (2018) argument that a political speech plays an important role in making the people have a positive opinion about the politicians as they use words to manipulate the minds and thoughts of the people. Thus, language in the hands of politicians, as Ayeomoni (2001) puts it, is a 'tool for manipulation in order to suit their intentions'.

Studies conducted on political speeches relevant to the topic of research include that of Jegede (2020) which is a syntactic analysis of Donald Trump's Inaugural Speech. The study which adopts a qualitative approach characterizes the speech as having more simple sentences than complex and such syntactic devices as modal verbs, conjunctions and adverbial phrases which enable Trumpt to achieve succinctness in his speech.

Ayeomoni (2005) accounts for the linguistic stylistic devices in selected speeches of past Nigerian Military rulers. The study reveals that, aside comma and full stop, military officers make sparse use of punctuation marks in their speeches which are stylistic devices identifiable with the administrative style of the military officers and show their frankness, fearlessness and boldness.

Ezeifeka (2016) accounts for a thematic prominence in selected Nigerian inaugural political speeches. The study which adopts Halliday's Systemic Functional Grammar focuses on the speakers' strategies of fronting certain lexical items to construe certain meanings in favour of others. The study reveals that such choices made by speakers serve as ideological tools aimed at legitimating the hegemonies of the power elite in order to manufacture the consent of their electorate. The study also reveals that certain lexical items which represent the yearning of the people and the ills of past administration were topicalized while the topical themes which represent the weakness of the speaker were deemphasized. The current paper is, however, significant in that it investigates the Billiri crisis speech of Governor Muhammad Inuwa Yahaya with a view to accounting for such syntactic devices as personal pronouns and sentence types (structurally and functionally) that characterize the text.

2.2 SYNTAX

The study of sentence structure is central to syntax. All languages have syntactic structures. Language does not just consists strings of words, but words are systematically grouped together to form phrases, and phrases grouped to form larger phrases and sentences. (Maggie Tallerman, 2015: 24). Based on Tallerman's definition, syntax can be described as the study of word combination to form phrases, from phrases to clauses and finally clauses to sentences or utterances. Andrew (2006) defines syntax as 'a set of rules, principles, and processes that govern the structure of sentences in a given language, usually including word order'.

Syntax mainly focuses on grammaticality and acceptability. Thus, the analysis of syntactic structure in a text can be determined by analysing the compositions of the sentences in the text. These include sentence types according to function and structure. Syntactic analysis is very wide; however, this study limits itself in scope to studying only sentence types and personal pronouns so as to make a thorough analysis.

2.3 SENTENCE STRUCTURE

Sentence structure refers to the physical nature of a sentence and how its elements are presented. Just by word choices, writers and speakers vary in their sentence construction to create rhythmic prose and keep their audience

interested. Tallerman (2015 p. 77) recognizes only simple and complex structure in relation to English sentence. She rejects the idea of having a compound structure/sentence, that compound sentences are only complex by coordination. Tallerman goes further to identify some ways of forming a complex sentence which include: coordination, subordination, by using relative and conditional clauses.

3. METHODOLOGY

This paper examines the sentence types employed by Governor Inuwa Yahaya of Gombe State in political speech delivered over the Biliri crisis. The data of the paper were the written mode of governor's speech, collected from Vision Radio FM, Gombe State. The quantitative and qualitative methods of data analysis were adopted. However, the paper also used a descriptive approach to carry out this investigation. The speech was critically read and the syntactic devices such as personal pronouns, structural and functional sentence types used in the speech were identified, categorized and discussed.

4. DATA ANALYSIS AND DISCUSSION

The data analysis and discussion below cover the significant syntactic features in the speech.

4.1 STRUCTURAL SENTENCE TYPE

A close examination of the structural pattern of the sentences used in the text reveals that the speaker uses both simple and complex sentences to reflect the situation at hand. This is in line with Tallerman's (2015: p. 77) assertion that English language has only two structures: simple and complex, and these serve as the basis of analyzing the structural patterns of the sentences used. Table 1 below shows the frequency of the use of structural sentence types.

Table 1
Frequency of the Use of Structural Sentence Type

Structural Sentence Type	Frequency
Simple Sentence	**5**
Complex Sentence	**26**
Total	**31**

Tallerman (2015) describes a simple sentence as a sentence that contains only one clause. Thus, it does not matter how long a sentence is. We will observe from the table above that the governor uses simple sentences five (5) times. This is in order to simplify his speech and make it comprehensive to the audience. The following extracts are examples of simple sentences employed the speaker in the speech.

1. "Violence, sectarianism and extremism have no place in our culture and tradition"
2. "Our cherished peace and stability in Gombe state is bigger than the selfish interest or ambition of any individual or group".

3. “As governor, I approached the Mai Tangale succession with high sense of responsibly”.
4. “The people of Gombe state have a history of peaceful coexistence and interrelationship among our various tribes and religions”.

From the extracts above, it is noticeable that the governor appears to be simple, clear and emphatic at the same time. However, the use of complex sentence is also identified in the speech. A complex sentence structure, according Tallerman (2015), is any structure that contains more than one clause. Hence, having a lot to say in this crisis situation, the governor employs complex sentences where necessary. This in line with Schoonvelde's (2019) assertion that beyond ideology and contextual factors also influence the complexity of language. Thus, governor Yahaya employs the use of complex sentence up to twenty-six (26) times to reflect the context of the speech by bringing multiple ideas together at the same time maintaining the clarity of the sentences used. The following are some of the complex sentences used in the text:

1. “This relationship should not be allowed to suffer because of the selfish interest of some violent minority who seek to turn the succession process into a religious contest”..
2. “Government will vigorously discharge its role of protecting innocent citizens and combating criminality and violence anywhere in Gombe state”.
3. “The succession battle is Tangale cum Gombe state affair and all the three recommended candidates are imminently qualified Tangale princes by virtue of their royal ancestry to the Mai Tangale stool”.
4. “Those violence merchant who seek to profit from this violence by setting brothers upon brothers, families upon families and communities upon communities will soon be made to face the full wrath of the law”.
5. “The process which was transparent and devoid of any interference led to the forwarding of three recommended candidates by Tangale traditional kingmakers from among whom I will select the candidate to fill the vacant stool as new Mai Tangale as law provides”.
6. “Let it also be clear that no official pronouncement was made about any candidate before, during and after the eruption of the violence in Billiri local government area”.

4.3 FUNCTIONAL SENTENCE TYPES

As seen from the study, governor Yahaya deploys mostly **Declarative Sentences.** There is no mention of imperative, interrogative and exclamatory sentence. Table 2 below shows the frequency of the use of functional sentence types:

Table 2
Frequency of the Use of Functional Sentence Type

Sentence Type	Frequency
Declarative Sentence	31
Interrogative Sentence	0
Imperative Sentence	0
Exclamatory Sentence	0
Total	32

According to the table above, the speaker uses declarative sentences thirty-one (31) times. This enables him to make different declarations that show his power as a governor and make final decisions on the crisis. Some of these extracts are shown below:

1. "The eruption of violence in Billiri local government has left us with no option than to declare a 24-hour curfew to further stem the spread of the violence, loss of lives and destruction of property".
2. "Government is withholding any decision on the new Mai Tangale until normalcy returns to the affected communities".
3. "Let it be clear that it is within my powers as governor to appoint any of the three (3) recommended candidates to become the new Mai Tangale".
4. "Let it also be clear that no official pronouncement was made about any candidate before, during and after the eruption of the violence in Billiri local government area".

Interrogative, imperative and exclamatory sentence are not used throughout the speech. This could be due to the fact that the speaker is not interested in asking questions from the audience or showing different emotions. His interest is on stating and declaring the next line of action after the unfortunate crisis, and on how to restore normalcy to the affected communities, which he has done through the use of declarative sentences. However, the speaker uses optative sentence once to wish the entire people of Gombe State state God's blessing. The extract is shown below:

"Thank you and may God bless us all".

4.4 PRONOUN

In political speeches generally, personal pronouns have various functions. One of these has been defined in terms of their (pronouns') capacity to act as a means of expressing different social relations. In other words, the pronouns used in political speech perorm the role of positioning the speaker relative to the addressees. The paper focuses only on **personal pronouns** which take the place of proper and common nouns. According to Brown and Gillman (1960: 272), the choice of a pronoun sometimes clearly violates a group norm and perhaps also the customary practice of the speaker. Then, the meaning of the act will be sought in some attitude or emotion of the speaker. Table 3 below shows the frequency of the use of personal pronouns in the speech.

Table 3
Frequency of the Use of Personal Pronouns

Use of Personal Pronoun		Frequency
First Person	**I**	**9**
	We	**3**
Second Person	**You**	**4**
Third Person	he	0
	she	0
	It	0
	They	1
Total		17

Based on the above table, the speaker is not consistent in the use of these pronominal systems. He uses varieties of them and this could be ideological. Speaker may vary their pronoun styles from time to time so as to express transient moods and attitudes (Brown and Gilman: 253). Thus, the use of first person plural '**we**' three times was not because there were multiple speakers addressing the audience but it was deployed by governor to show power and authority. Power, according to Brown and Gilman (1960), is the relationship between at least two people. It however becomes a fact that politicians sometimes say 'we' when an ordinary person would say 'I' Thus, the governor's use of 'we' is an authorial one, and this is what Brown and Gilman (1960: 254) call "a metaphor of power"

However, the governor's use of first person singular pronoun 'I' nine (9) times, which also has elements of power is to assure the people of Billiri Local Government that he is ready, committed and determined to deal with the critical situation. There is no mention of third person singular 'he/she' throughout the text. This is due to the fact that the speaker is not referring to a third party. The speech is between him and the people of Billiri Local Government. He uses the third person plural **'they'** once to refer to the orchestrators of the violence. The following extracts show how the personal pronouns mentioned are used in the text:

1. **"We** are people known for our cherished peace and stability".
2. **"I** wish to assure you that in line of my oath of office, **I** will do everything within my powers to protect the lives and property of our innocent citizens"
3. "Fellow compatriots, **you** are all aware that following the demise of His Royal Highness Late Abdu Buba Maisheru II, and in line with the established laws and traditions, **we** set in motion the process for the selection of new Mai Tangaale".
4. "The violence was orchestrated by some unpatriotic individuals who thought **they**could blackmail the government into announcing their preferred candidate".

5. CONCLUSION

It is revealed from the analysis above that the types of sentences used in the text are simple and complex. The governor uses more of complex sentences to bring

multiple ideas together to suit the situation at hand. Functionally, the speech is identified and characterized by preponderance of declarative sentences which are deployed by the speaker to state deferent declarations and principles and also to assure the innocent citizens that normalcy will be restored, and about the safety their lives and property in his administration. The speech is also characterized by extra-linguistic use of personal pronouns such as 'we' sand 'I' to show power and superiority. These syntactic devices altogether however enable the speaker to achieve logicality, accuracy, conciseness and effectiveness in his speech. They also help the governor to achieve high level of unity by giving cohesive, coherent and precise information. The study also creates an avenue for other researchers to further explore, especially from the pragmatic aspect of the speech so as to investigate and examine what is said and what is meant.

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نحو استغلال الدراسات العامة في الجامعات النيجيرية للترويج للغة العربية: جامعة عثمان بن فودي صكتو، والجامعة الفيدرالية دوظي نموذجا

Dr. Yusuf Mujtabah Bature
Dept. of Arabic and International Studies
University of Ilorin, Kwara State
Yusuf.mb@unilorin.edu.ng
+2348084216256
&
Dr. Nasiruddeen Ibrahim Ahmed
Dept. of Arabic and Linguistics,
Federal University Dutse, Jigawa State
inasiruddeen@fud.edu.ng

الملخص:

قد احتلت اللغة العربية مكانا مرموقا في العصر الفودي، وصارت لغة رسمية للدولة العثمانية، وكذلك لغة العلم والثقافة بعد أن كانت لغة الدين. وحالة اللغة العربية ليست أسوأ كما ظن بعض الناس، بعد مجيء المستعمرين، إذ أنه ما زالت لغة الدين ولغة العلم والثقافة بين العلماء وطلاب اللغة العربية حتى الآن. وفي هذه الآونة، بعد تأسيس عدد كبير من أقسام اللغة العربية في جامعات نيجيريا المختلفة، احتظت اللغة العربية بفرصة تقديمها إلى جميع طلاب جامعات نيجيريا مع اختلاف تخصصاتهم تحت تسمية "الاتصال باللغة العربية"، ولما لهذه المادة من أهمية قام الباحثان بهذا المقال. وتكمن أهمية هذا المقال في أنه يساعد الباحثين في معرفة أهمية اللغة العربية للتخصصات العلمية الأخرى مع اختلاف أهدافها ومقاصدها، وكيف يربط بين التخصص والآخر لزيادة الانفتاح والفائدة والاستفادة. ومن الأهداف العلمية التي أراد هذا المقال تحقيقها؛ معرفة رغبة الطلاب في هذه المادة، ومعرف المشاكل التي تواجه أستاذ المادة، والطلاب، والمادة نفسها. ولتحقيق هذه الأهداف انتهج الباحثان المنهجين الأساسيين، هما؛ المنهج الاستقرائي والوصفي التحليلي. ومن النتائج العلمية

التي توصل عليها الباحثان؛ أن لطلاب التخصصات الأخرى رغبة شديدة في مواصلة دراسة اللغة العربية، أن لكثير منهم رغبة شديدة في المكث في البلدان العربية، أن من المشاكل التي تواجه هذه المادة قلة الوقت وعدم توسع المادة لأنها احتوت على عدد قليل من مواد اللغة العربية.

ABSTRACT

The Arabic language held a prestigious position during the Ottoman era, becoming the official language of the Ottoman state, as well as the language of science and culture, after having primarily been the language of religion. The state of the Arabic language is not as dire as some might think since the arrival of colonizers; it has remained the language of religion and a language of science and culture among scholars and Arabic language students to this day. Recently, with the establishment of numerous Arabic language departments in various Nigerian universities, Arabic has gained more recognition, being offered to all university students regardless of their majors under the title "Communication in Arabic." Due to the importance of this subject, the authors undertook this study. The significance of this article lies in its support for researchers to understand the importance of the Arabic language for other academic disciplines with their varying goals and purposes, and how it connects diffèrent fields to enhance benefits and knowledge exchange. Among the scientific objectives of this article are: understanding students' interest in this subject, identifying the challenges faced by the course instructor, the students, and the subject itself. To achieve these goals, the researchers adopted two main methodologies: the inductive method and the descriptive-analytical method. Some of the key findings the researchers arrived at include: Students from other disciplines have a strong desire to continue studying Arabic, many students are eager to spend time in Arab countries. One of the main challenges facing this course is the limited time allocated to it and the lack of depth, as it includes only a small portion of Arabic language content.

المقدمة:

احتلت اللغة العربية مكانة رفيعة في نيجيريا، وخاصة في المناطق الشمالية التى كانت على اتصال بها منذ القرن الحادي عشر الميلادى.[١] لقد انتشرت اللغة العربية في هذه المناطق وعلا شأنها فأصبحت لغة العلم والثقافة والحضارة بدون منازعة ولا منافسة من آية لغة أخرى.وبعد قيام الدولة الإسلامية بالمنطقة نتيجة لحركة الاصلاح التى قادها الشيخ عثمان بن فودي، تمت للغة العربية الهيمنة الكاملة على جوانب الحياة الهامة وذلك بكونها اللغة الرسمية للدولة. فأصبحت من ثم لغة العلم والثقافة، والدين والشريعة، والملك والإدارة ودواوين الحكومة.

ثم تراجع أمرها بعد الاستعمار البريطاني الذى تمكن من السيطرة على تلك المناطق في مستهل القرن العشرين،[٢] ثم بضمها إلى مناطق أخرى قد سبق أن أحكم سيطرته عليها وسمى هذه المجموعة نيجيريا، وذلك في عام ١٩١٤م.[٣] رفع المستعمر شأن لغته الانجيليزية وحط من شأن اللغة العربية حيث أبعدها عن كثير من المجالات،كالمجال الاداري والسياسي والعلمي، وحل محلها اللغة الإنجلزية.بل إنه اتخذ ضد اللغة العربية سياسة تعليمية حقودة أثرت سلبا على تعليمها وانتشارها في المنطقة.[٤] لقد كان هدف الانجيليز أن يهيئ بهذه السياسة التعليمية المقيتة جيلا من الدارسين راغبا بالكلية عن اللغة العربية وتعلمها.

لقد نجح الإنجليز إلى حدفي الصد عن اللغة العربية بذلك النظام التعليمي الذي طبقه في المنطقة، إذ لم تكن هناك فرص متاحة لدراساتها في المدارس الحكومية – إلا نادارا. ناهيك عن المعاهد العليا. وقد أوجد هذا الأمر بطبيعة الحال مجموعةمن الدارسين لا يعرف العربية منهم إلا شرذمة قليلة ممن تمكنوا من دراستها في المعاهد الأهلية ذات النظام القديم.

وفي الجانب المقابل، كان الغيورون للعربية يناهضون السياسة الاستعمارية ضد اللغة العربية ويبذلون جهودا جبارة في الضغط على الحكومة لتعترف باللغة العربية فتعطيها حقها ومكانتها اللائقة بها في النظام التعليمى. ولقد نجحت هذه الجهود إذ اضطرت

الحكومة إلى إنشاء المدارس العربية بجانب المدارس العامة إضافة إلى اعتماد اللغة العربية مادة دراسية في المدارس العامة. وعلى الرغم من ضيق فرص التخصص المتاحة أمام خريجي المدارس العربية في الجامعات والمعاهد العليا، فإن هذه الثنائية في النظام التعليمي مكنت هؤلاء الدارسين من مواصلة دراستهم حتى المرحلة الجامعية، وهذا في ذاته إجاز مهم.[٥]

ولقد استمرت الحال على هذه الثنائية بعد الاستقلال إلى يومنا هذا. غير أن أمورا كثيرة حدثت في البلاد خلال هذه الفترة الزمنية الطويلة التى تزيد على نصف قرن.لقد حدثت مراجعات كثيرة للنظام التعليمى من جوانب متعددة، غير أنها جميعا لم تمس أساسا بثنائية نظم المدراس، ولكنه كثيرا ما أثرت سلبا على اللغة العربية وتعليمها وخاصة في المدارس العامة حيث يتم اعتمادها مادة من المواد. هناك محاولات كثيرة بين حين وآخر في الحيلولة بين اللغة العربية وبين الدارسين، ويتخذ ذلك غالبا شكلا يجعل اللغة العربية تبدو مادة ثقيلة ليس في دراستها كثير فائدة. وذلك أن المواد ترتب حسب الأولوية وفي مجموعات توافق التخصصات المتاحة في الجامعات، فتوضع اللغة العربية في مكان يجعل دراستها كلفة إضافية لا تزيد ولا تنقص في مساعدة الدارس على الإلتحاق بالجامعة وبتخصصه المنشود. وأحيانا يجعلون دراستها على حساب مادة ذات أهمية لا يستطيع التضحية بها إلا طالب شديد المغامرة. وقد أثر هذا في تقليل عدد دارسي العربية من خريجي المدارس العامة.

وضع اللغة العربية في السياسة اللغوية النيجيرية

ليس هناك وثيقة رسمية واحدة مخصصة لرسم السياسة اللغوية لدولة نيجيريا. وقد أدى هذا إلى الغموض وعدم وضوح الرؤية في كثير من الإجراءات العملية التطبيقية. ولقد بقيت تلك السياسةتستقى وتستخلص من القرارات والبنود الموجودة في وثائق رسمية أخرى.[٦] وقد نبيت على الشعور بالطبيعة اللغوية للبلد. فإن نيجيريا بلد يتكون من شعوب مختلفة وأجناس متعددة ولكل شعب لغته الخاص به. يقال بأن عدد اللغاتفي نيجيريا يزيد على ثلاثمائة لغة.[٧] فإن الحكومة بحسب سياسة الدولة اللغوية تعترف بكل

واحدة من هذه اللغات، إضافة إلى اعترافها بلغات أجنبية معينة ذات نفوذ قوي في البلاد بحكم الأحداث التاريخية. غير أن هذا لا يعني تسوية بين هذه اللغات بحيث تكون جميعا في درجة واحدة.بل إنما قسمتها إلى مستويات مختلفة. ويمكن تلخيص السياسة اللغوية لدولة نيجيريا وما تتضمنه من المستويات فيما يلي:[٨]

١. مستوى اللغة الرسمية: وهي لغة التعليم الرسمي، ولغة الادارة والمحاكم والدوائر الحكومية الأخرى. وهذا المستوى للغة الانجليزية.

٢. مستوى اللغات القومية: وهي لغات يراد منها أن تشكل الرابط المعزز للتفاهم والتبادل الثقافى بين القوميات المختلفة في الدولة. ويحتل هذه المنزلة ثلاث لغات، كانت كل واحدة منها تتمتع بسعة الانتشار والنفوذ الإقليمى أو المناطقى، حيث تستخدم لغة وسيطة بين الشعوب المختلفة في المنطقة التي تنتمي إليها. وهذه اللغات هي: الهوسا في مشمال البلاد، واليوربا في الغرب والايغبو في الشرق.

٣. اللغات الأجنبية: لغات أجنبية لنيجيريا ذات أهمية للبلد وأهله في التواصل العالميأو الدولي.

٤. اللغات الأم: وهي لغات الشعوب النيجيرية المختلفة في الأماكن التى يتم استخدام كل واحدة منها بصفتها اللغة الأم.

واللغة العربية تقع في مستوى اللغات الأجنبية وتشترك معها في ذلك اللغة الفرنسية. فهاتان في الحقيقة هما اللغتان الأجنبيتان اللتان اعتبرتهما الحكومة ذات أهمية كبيرة لها وللمواطنين من بين اللغات التى تعتبر لغات عالمية.فالحكومة تشجع على تعلمها في المستويات العلمية المختلفة وترغّب في دراستهما، وقد أسست لكلتيهما مركزا جامعيا خاصا بها يعرف بالقربة: أي قرية اللغة العربية وقرية اللغة الفرنسية. وكل قرية عبارة عن جو أو بيئة لغوية مصطنعة تمنح الدارسين للغة المعنية فرصة المعايشة في بيئة اللغة التي يدرسها فترة من الزمن. يلزم جميع الدراسين على مستوى الشهادة الجامعية ومستوى الشهادة الوطنية للتربية قضاءُ سنة دراسية كاملة في قرية اللغة التى يدرسها.[٩] فاللغة العربية إذا، متساوية مع اللغة الفرنسية — من حيث المبدأ — فى سياسة الدولة اللغوية.

وتتم دراستها كما سبق الذكر في جميع المراحل والمستويات التعليمية في البلد بما في ذلك المرحلة الجامعية وما فوقها.

اللغة العربية في التعليم الجامعي في نيجيريا:

تتمتع اللغة العربية بمكانة معروفة في التعليم الجامعي في نيجيريا. فإنها تحذى بدرجة متساوية تقريبا مع جميع اللغات التى يتم دراستها ما عدا اللغة الإنجليزية التى هي اللغة الرسمية اللازم دراستها لكل دارس وفي كل مستوى أو مرحلة دراسية. هناك أقسام وشعب مستقلة لدراسة هذه اللغة وآدابها في عددغير قليل من الجامعات في شمال البلاد وجنوبها. وكثير من هذه الأقسام والشعب يدرس اللغة للعربية وآدابها حتى على مستوى الدراسات العليا: الماجستير والدكتوراه. والدراسة عادة ما تتم باللغة العربية، اللهم إلا ما شذ من استخدام اللغة الانجليزية في مثل جامعة إبادن أولىجامعات نيجيريا التى كانت سابقا، كلية جامعية تابعة لجامعة لندن بإنجلترا، فأصحبت تتمسك إلى حد كبير بما ورثته من النظام من تلك الجامعة البريطانية. وبالتالى يمكن القول بأن الفرص متاحة لدارسياللغة العربية لمواصلة الدراسة حتى مستوى التخصص، هذا من جانب دارسي العربية.

أما الدارسون في المجالات والتخصصات الأخرى فهم مبعدون عن اللغة العربية عن طريق تبني الانجليزية لغة الدراسة في تلك التخصصات، على الرغم من العلاقة الوطيدة بين بعض التخصصات وبين اللغة العربية، كالدراسات الإسلامية والشريعة والتاريخ الإسلامي. وهذه هي الحال حتى حدثت هذه التطورات التى جاءت باللغة العربية مادة في الدراسات العامة.

اللغة العربية في الدراسات العامة

الدراسات العامة في جامعات نيجيريا عبارة عن برنامج دراسي معين يتضمن عددا من المواد اللازم دراستها لكل طالب في المرحلة الجامعية. وسميت الدراسة عامة لأنها تعم الطلاب في جميع الجامعات والمعاهد الجامعية في البلاد، كما تعم جميع التخصصات. فإن هناك قدرا من الثقافة والمعلومات العامة تتوقع الحكومة أن يتحقق لدى جميع

خريجي الجامعة، بغض النظر عما تخصصوا فيه. وذلك ليتمكنوا من التعايش الفعال مع الآخرين في البيآت المحلية والوطنية والدولية. ولقد صدر القرار الجمهوري بإنشاء هذه الدراسة كجزء من الدراسة الجامعية في عام ١٩٧٧م، وبالتحديد بتاريخ ٢٢/١٥/٦٦م.[١٠]

شرعت الجامعات فيما بعد في تطبيق القرار، كل واحدة تقوم بما تراه هو الأنسب. وعلى الرغم من اتحاد المبادئ بين الجامعات فإن هناك فروقا بين كثير منها في الاجراءات التفصيلية التطبيقية. ومن خلال المراجعات التى تتم حينابعد آخر، لوحظ أن هناك حاجة لتطوير هذه الدراسة حتى تتواكب مع المستجدات التي يشاهدها البلد خاصة والعالم أجمع. فحذفت مواد وأضيفت أخرى. ثم قرر توحيدها في جميع الجامعات حتى تتساوى – أو تقترب – الإجراءات العمليةالتطبيقية بينها. ومن المواد التى تم إضافتها مادة الاتصال باللغة العربية Communication in Arabic ومادة الاتصال باللغة الفرنسية. والمادتان نقيضتان، ويعني ذلك أن الدارس لايجمع بينهما بل إنما يكتفى بإحداهما، ولكنه على خيار من أمره في أيتهما يدرس.

الاتصال باللغة العربية Communication in Arabic

هذه مادة من مواد الدراسات العامة في الجامعات النيجيرية يتم دراستها في المرحلة الاولى الجامعية. ويلزم كل دارس – على الرغم من مجال تخصصه – أن يدرس هذه المادة أو يدرس نقيضتها الفرنسية. وتتم الدراسة في فترة واحدة فقط، يمتحن الدارسون بعد نهاية تلك الفترة، فمن حصل على أدنى درجة للنجاح فقد أدى واجبه ومن لم يحصل على النجاح فهو يعيد دراسة المادة لاحقا حتينجح فيها.

والمادة من حيث المحتوى عبارة عن الأساسيات يتقدمها التعريف باللغة العربية. فهي تحتوي على الموضوعات التالية:

(١) أصوات اللغة العربية وحروفها

(٢) الحركات (القصيرة والطويلة) والسكون

(٣) الشدة والتنوين – اللام الشمسية والقمرية

(٤) أقسام الكلمة العربية (وبعض خصائصها)

الاسم = المذكر والمؤنث – المفرد والمثنى والجمع

الفعل = المضارع والماضى وفعل الأمر

(٥) المحادثة (الموضوعات الاساسية)

(١) التعريف بالنفس

(٢) أنواع التحايا

(٣) الطلب والاستفهام

يتضح من هذا المحتوى أن المادة وضعت أساسا للمبتدئين من الدارسين الذين لم يسبق أن درسوا اللغة العربية، وهو واضح كذلك أن هذه المادة لا تقدم للدارسين ذلك القدر من المعلومات الذي يمكنهم من التواصل باللغة العربية، ولكنه بإمكانهم القيام بالمحادثات البسيطة.

أهمية هذه الدراسة ومجال بحثها

ولقد لاحظنا في جامعتين في شمال البلادهما جامعة عثمان بن فودي بصكتو والجامعة الفدرالية بدوظي، لاحظنا فيهما إقبالا شديدا من قبل الدارسين إلى اللغة العربية على حساب اللغة الفرنسية في الدراسات العامة.[١١] والظاهر إن الفرنسية أسهل لهؤلاء الدارسين من العربية وذلك لما بين الفرنسية والانجليزية من قرب الصلة والمشابهة. والانجليزية هي اللغة الرسمية في البلد يجيدها جميع هؤلاء الدارسين. أضف إلى ذلك أن اللغة الفرنسية تكتب بالحروف نفسها التى تكتب بها اللغة الانجليزية على خلاف اللغة العربية التى تنتمى حروفها إلى نظام مغاير تماما،وعلى الرغم من هذا كله تقبل الغالبية الكاسحة من الدارسين للغة العربية. فرأينا أن نبحث عن الدوافع التى تحفز هؤلاء إلى تعلم العربية وعن طرق استغلال تلك الدوافع في الترويج لهذه اللغة في جامعاتنا النيجيرية. وأهمية الدافعية ومكانتها في عملية تعلم اللغة الثانية أمر ثابت، ومما يُعنى به المعنيون والباحثون في هذا المجال بغية أن يتحقق النجاح المطلوب.

الدافعية في تعلم اللغة الثانية:

الدافعية عبارة عن القوى الداخلية المحركة لنشاط الفرد، أو هي السبب أو الأسباب الداخلية التى تدفع الفرد إلى القيام بنشاطات معينة والسعي تجاه تحقيق أهداف معينة. وعُرّفت الدافعية بأنها الرغبة الجارفة التى تؤثر في الفرد لكي يسلك سلوكا معينا.[١٢] وفي سياق تعلم اللغة الثانية فهي عبارة عن "القدر من الجهد الذي يبذله الدارس لتعلم اللغة نتيجة للرغبة في القيام بذلك وللرضى والارتياح الذين يحصل عليهما من القيام بتلك العملية.[١٣]

يعتبر غادنر ولا مبرت (Gardner& Lambert) رائدي الدراسة عن الدافعية ودورها في تعلم اللغة الثانية، وذلك بدراستهما التى صدرت في عام ١٩٥٩م وبكتابهما الصادر في عام ١٩٧٢م،[١٤] حيث أثبتا أن الدافعية متغير فعال وعامل أساسي في تعلم اللغة الثانية، وأنها أهم في نجاح عملية تعلم اللغة من عامل الذكاء لدى الدارسين.

وبينا كذلك أن هناك نوعين من الدافعية، عبرا عنهما بـ الدافعية التكاملية Integrative Motivation و الدافعية الوسيلة Instrumental Motivation. وفضّل غيرهما فيما بعد أن يسميهما بالدافعية الداخلية Intrinsic Motivation والدافعية الخارجية Extrinsic Motivation.[١٥] وذهبا إلى أن الدافعية التكاملية أكثر فعالية في نجاح عملية تعلم اللغة الثانية من الدافعية الوسيلة. وهذه الفرضية لم تؤكدها بعض الدراسات اللاحقة مثل دراسة Burstall وآخرين الصادرة في عام ١٩٧٤م[١٦] التى ذهب أصحابها إلى عدم إمكانية الفصل بين هذين النوعين عمليا، حتى تتسنى المقابلة بينهما.

لقد أظهرت الدراسات الأولى ما لهذا المجال من خصوبة فتوالت فيه الدراسات مت منطلقات لغوية وبيئية مختلفة ومتنوعة بهدف استغلال دافعية الدراسين في تحقيق نجاح عملية تعلم اللغة الثانية. فكان هناك اهتمام بهذه الدافعية من حيث وسائل الكشف عنها، وقياسها، وتنميتها وأثرها في العملية التعلمية وفي نتيجتها. كانت الدراسات مبدئيا تجري على المنوال الذيتم رسمه من قبل غادنر ومن كان معه. ثم طرأت على ذلك تعديلات أدت إلى وجود نماذج Models تعود إليها تقريبا جميع المناهج المتبعة في القيام

بدراسة الدافعية في تعلم اللغة الثانية. وأكدت جميع الدراسات – على اختلاف النموذج التى تبنته، على أهمية الدافعية ومركزيتها في تلك العملية، وفي ذلك تقول أوشيدا Ushida:

إنه من المعقول أن نخلص إلى القول بأن الدافعية تقوم بدورأساسي في تعلم اللغة الثانية في حين تلعب الخصائص الأخرىمثل سياق اكتساب اللغة الثانية دورا إضافيا في مستويات مختلفة.[١٧]

مشكلة الدراسة وأهدافها

هذه دراسة أولية تنطلق من مبدأ مسلم به يقول بمركزية الدافيعية في تعلم اللغة الثانية. فإذا أقبل الدارسون إلى مادة اللغة العربية في الدراسات العامة، فإنه لأسباب تدفعهم إلى ذلك. فما هي تلك الأسباب؟ هل يمكن استغلالها للترويج للغة العربية في الجامعات النيجيرية؟ كيف يتم ذلك؟ هذه التساؤلات، هي التى تهدف هذه الدراسة الإجابة عنها. وليس من أهداف الدراسة الوقوف على آثار تلك الأسباب في نتيجة عملية التعلم. وبالتالى، فلا تحاول الدراسة المقابلة بين النوعين من الدافعية، ليكن هذا مما ستهتم به دراسات أخرى مقبلة.

منهج الدراسة

الدراسة مسجية اتخذت الاستبانة وسيلتها الأساسية للحصول على المعلومات التى قامت بوصفها وتحليلها.

وتم تصميم الاستبانة بطريقة تمكن من معرفة الأسباب الدافعة لدراسة مادة اللغة العربية في الدراسات العامة ومعرفة نوعها، أهي من قبيل الدافعية التكاملية أم الوسيلة. وانطلقت من الأسس التي وضعها غادنرو سميث (Gardner&Smythe 1981). تتكون الاستبانة من ١٢ بندا موزعة على ٥ محاور تم صياغتها جميعا في لغة إنجليزية سهلة يفهمها جميع الدارسين.

عينة الدراسة:

تم اختيار ٤٤ طالبا عشوائيا ممن سبقت لهم دراسة المادة: الاتصال باللغة العربية. وزّعت عليهم الاستبانة بمساعدة عدد من الطلبة والأساتذة في التخصصات المختلفة. وتم توزيع ٧٠ استبانة واسترجع منها ٤٤.يبدو هذا العدد من العينة قليلا نسبة لمجموعة يزيد عددها على ألفين طالبا.[١٨] إلا أنه نظرا إلى طبيعة الدراسة في كونها أولية، وإلى الهدف الذي ترمي إليه يمكن القيام بها من خلال هذا العدد القليل.

المعلومات وتحليلها:

أولا: المحاور

تتكون الاستبانة كما سبق الذكر من ١٢ بندا مقسمة على المحاور الآتية:-

المحور الأول: المعلومات الشخصية؛ والطلوب معرفته هنا أمران، هما:

مجال تخصص الدارسوخلفيته الدراسية في اللغة العربية. (البند ١،٢).

المحور الثاني: الإتجاه؛ التعرف على الإتجاه الدارس نحو اللغة العربية وأهلها، أهو إيجابي أم سلبي أم محايد؟ ويتضح ذلك في رغبته العيش بين العرب وشعوره تجاه اللغة العربية (البند رقم ١٠،٦،٣).

المحور الثالث: نوع الدافعية؛أداخلية هي أم خاريجية؟ (البند رقم ٨،٤).

المحور الرابع: قوة الدافعية؛أقوية أم قوية جدا؟ وهذا ما تُظهر نية الدارس لواصلة تعلم اللغة العربية، وتحديد كيفية المواصلة (البند رقم ٦ و ٧).

المحور الخامس: تقويم الوضع الدراسي؛ بيان انطباعه حول أداء المدرس والأدوات والزمن، وذكر المشكلات، (البند رقم، ٥، ١٢،١١)

ثانيا: النتائج

وبعد تحليلنا للاستبانة بناء على المحاور المذكورة، انكشفت لنا النتائج التالية:

هناك تقارب بين عدد الطلبة الذين أجريت عليهم الدراسة بين التخصصات المنتمية إلى العلوم الطبعية بما فيها الطب. Sciences والتخصصات المنتمية إلى العلوم الإنسانية Humanities. ٧٣.٤٧% مقابل ٥٢,٢٧%.(الجدول رقم ١ أ).

التخصصات	العدد	%
العلوم الطبيعة بما فيها الطب والهندسة	٢١	٤٧.٧٣
العلوم الانسانية بما فيها اللغات	٢٣	٥٢.٢٧
المجموع	٤٤	١٠٠

معظم المشاركين من الطلبة في هذه الدراسة قد سبق أن درسوا العربية (الجدول رقم ١ب)

خلفية الدارس	العدد	%
سبق أن تعلم العربية	٢٩	٦٥.٩١
لم يسبق أن تعلم العربية	١٥	٣٤.٠٩
المجموع	٤٤	١٠٠

هناك اتجاه إيجابي للدارسين نحو اللغة العربية بدرجة مرتفعة جدا، ٩٥,٥%، وتجاه العرب، ٨٨,٦٤%. (الجدول ٢ أ وب).

(أ) اتجاه الدارسين نحو اللغة العربية

الاتجاه نحو اللغة	العدد	%
شعور بالفرح تجاه العربية	٤٢	٩٤.٤٥
شعور بالبغض تجاه العربية	٠	٠
محايد	٢	٤.٥٥

(ب) اتجاه الدارسين نحو العرب

الاتجاه	العدد	%
مستعد للعيش والدارسة في بلاد العرب	٣٩	٨٨.٦٤

غير مستعد للعيش والدارسة في بلاد العرب	٥	١١.٣٦

دافعية نسبة كبيرة من الدارسين تكاملية (داخلية) ٦٨,١٨%. (جدول رقم ٣)

الجدول رقم ٣ نوع الدافعية

سبب دراسة مادة اللغة العربية	العدد	%
حبا لتعلم اللغة	٣٠	٦٨.١٨
حبا لدرجة عالية	٥	١١.٣٦
تأثرا بصديق	٥	١١.٣٦
ظنا مني بالسهولة	٤	٩.٠٩

يتمتع جميع الدارسين غير اثنين بدافعية قوية جعلتهم يعزمون مواصلة تعلم اللغة العربية. كما حدد ٣٩ طالبا منهم (٨٨,٦٤%) طريقتهم لمواصلة هذا التعلم (جدول ٤ أ و ب).

(أ) العزم على مواصلة دراسة العربية

	العدد	%
العزم على المواصلة	٤٢	٩٥.٤٥
لا عزم على المواصلة	٠٢	٤.٥٥

(ب) تحديد طريق المواصلة

	العدد	%
حدد الكيفية	٣٩	٨٨.٦٤
لما يحدد	٠٣	٦.٨٢
المجموع	٤٢	١٠٠

يرى أغلب الدارسين (٥٦,٨٧%) أن مادة الاتصال باللغة العربية، شيّقة لكنها تتطلب منهم جهدا، في حين لا يراها صعبة إلا نسبة قليلة جدا (٤,٥٥%). (جدول ٥ أ).

(أ) تقدير الدارس للمادة

شيقة ولكن تتطلب جهدا	٢٥	٥٦.٨٢
سهلة	١٠	٢٢.٧٣
صعبة	٢	٤.٥٥
متوسطة	٠٧	١٥.٩١
المجموع	٤٤	١٠٠

إن المشكلات التى تواجه هذه المادة متمثلة في الكتب والوسائل الدارسية الأخرى ٥٦,٨١%، الجو الدراسي٢٠,٤٥%، ضيق الزمن ٢٠,٤٥%، لغة التدريس ٤,٥٥%، ثم آخرها أداء المدرس ٢,٢٧%. (جدول رقم ٥ ب).

(ب)المشكلات التي تواجهها

مشكلة في أداء المدرس	١		٢.٢٧	٠.٠٢٢٧
مشكلة في الجو الدراسي	٩		٢٠.٤٥	٠.٢٠٤٥
مشكلة في الكتب والوسائل الاخرى	٢٥		٥٠.٨٢	٠.٥٦٨١
ضيق الزمن	٩		٢٠.٤٥	٠.٢٠٤٥
مشكلة في لغة التدريس	٢		٤.٥٥	٠.٠٤٥٤

ثالثا: التحليل

وبناء على المعلومات السابقة استخلصت الدراسة إلى التحليلات التالية:

١. لدى هؤلاء الدارسين إتجاه إيجابى نحو اللغة العربية وأهلها، ولا أثر في ذلك لتخصصاتهم ولا لخلفياتهم السابقة في تعلم اللغة العربية.

٢. ليس هناك أثر واضح لتخصصات الدارسين ولا لخلفياتهم السابقة في دراسة اللغة العربية على نوع الدافعية لديهم ولا لقوة تلك الدافعية. وأن نوع الدافعية لديهم غير مؤثر في قوتها. ذلك لأن جميع المشاركين تقريبا أبدوا عزمتهم على مواصلة تعلم اللغة العربية، ولهم رؤية واضحة وطريقة محددة في ذلك.

١. يشير تقويم الدارسين للوضع الدارسي، إلى مناسبة محتوى المادة لمستواهم. فإنه لا يرى المادة سهلة إلا ٢٢,٧٣% منهم في حين لا يراها صعبة إلا ٤,٥٥% فقط. غير أن هناك مشكلات أخرى تواجه دراسة هذه المادة، وأكبرها عدم توفر الكتاب المناسب والأدوات والوسائل الأخرى التى تسهل تعلم اللغة للمبتدئين. ويلى ذلك من المشكلات ضيق الزمن وعدم ملاءمة الجو الدراسي.

والظاهر كون أداء المدرسين مرضيا وكذلك وضوح التواصل بينهم وبين الدارسين، إذ لم يشك منهما إلا ٢.٢٢% و ٤.٥٥% على الترتيب.

استغلال الماد في الترويخ للغة العربية

يمكن اتسخلال الدرست العامة من خلال المادة: الاتصال باللغة العربية، للترويج للغة العربية في جامعات نيجيريا عن طريق المحاولة لإشباع رغبات الدارسين وتنمية دوافعهم التى تحفزهم إلى تعلم اللغة العربية. وهذا يدعوا جميع المعنيين بشأن اللغة العربية إلى أن يقوم كل واحد منهم بدوره لتتكامل الجهود فتتحقق النتائج المرجوّة. فإذا ظهر أن المسجلين لهذه المادة في الدراسات العامة يحققون قدرا من النجاح في تعلمهم للغة العربية، فسيغبطهم الآخرين فيندفعوا نحو الذي اندفعوا. ومن ثم تقترح هذه الدراسة القيام بالإجراءات العملية التالية، كل بحسب دوره.

(١) المدرسون

تقع على مدرس مادة الاتصال باللغة العربية مسؤولية كبيرة، فهو الممثل الفعلي والصلة المباشرة بين الدارسين واللغة العربية، فأداؤه مؤثر جدا على انطباع أولئك الدارسين نحو المادة خاصة واللغة العربية عامة. وبالتالي،عليه بتحسين أدائه عن طريق الابتكار وحسن استخدام الكتب ووسائل التدريس الأخرى حتى يجعل المادة شيّقة لدى الدارسين. ويجب كذلك من المدرسين تنسيق الجهود فيما بينهم.

(٢) الإدارة

وعلى إدارة البرنامج بما في ذلك أقسام الدرسات العامة وأقسام اللغة العربية القيام بمشروع كتاب البرنامج حتى يكون هنالك مقرر واحد يعتمد عليه الدارسون، وعليهم كذلك تأسيس مشاريع أخرى تُنسق من خلالها جهودها المختلفة وتحصل بها على التغذية الراجعة.

(٣) المنظمات الطلابية العربية

يجب على هذه المنظمات الإكثار من النشاطات اللغوية والثقافية العربية، والقيام بوضع اللوحات واللافتات العربية في الجامعة، وإقامة برامج تعليمية للغة العربية للمبتدئين مع التنسيق بأقسام اللغة العربية والمدرسين، فهذا يمكن أولئك الدارسين الذين يعزمون على مواصلة دراسة اللغة العربية خارج نطاق الدراسات العام، من القيام بها.

(٤) الهيآت العربية

وعلى الهيآت المعنية بشأن اللغة العربية أن تقدموا مساعدات مادية في شكل الوسائل والأدوات الدراسية وفي تطوير قدرات الأساتذة المدرسين. ينبغي أن تقوم تلك الهيآت برصد الجامعات التى تدرس فيها العربية، فتزور هذه الجامعات، وتكوّن بينها وبين الجامعات الأخرى في البلاد العربية علاقات، حتى تستفيد تلك من هذه عن طريق تبادل الزيارات.

الخاتمة

كانت هذه الدراسة محاولة أولية للبحث عما يجعل الدارسين يندفعون نحو اللغة العربية في الدراسات العامة في بعض جامعتين في شمال نيجيريا هما جامعة عثمان بن فودي بصكتو والجامعة الفدرالية بدوظي.حاولت الدراسة أن ترسم بعض الطرق التي يمكن من خلالها استغلال ذلك في الترويج للغة العربية عامة في الجامعتين. هناك جوانب كثيرة لم تتطرق لها هذه الدراسة، ينبغي أن تكون تلك الجوانب موضوعات لدراسات

لاحقة. فتبحث على سبيل المثال عن أثر دراسة مادة اللغة العربية في الدراسات العامة على اتجاه الدراسين نحو العربية وأهلها. أو عن أثر نوع الدوافع في أداء الدارسين.

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الأهمية العلمية لكتاب سيبويه وتأثيره في مسار الدراسات اللغوية

Dr. Misbaah Jaami'u Dosunmu
Department of languages (Arabic Unit),
Faculty of Humanities and Social Sciences,
Al-Hikmah University, Ilorin, Nigeria
mjdosunmu@alhikmah.edu.ng +2348037395235
and
Mustapha Abdullah
Ph.D. Student, Department of languages (Arabic Unit),
Faculty of Humanities and Social Sciences,
Al-Hikmah University, Ilorin, Nigeria
mustaphaabdulmalik015@gmail.com / +2348030644433

ملخص البحث

يُعدّ "الكتاب" لسيبويه من أمهات الكتب في التراث اللغوي العربي، وقد شكّل منطلقًا أساسيًا لتأسيس علم النحو العربي. ويهدف هذا البحث إلى إبراز مكانة "الكتاب" في الدراسات اللغوية والنحوية، وبيان أثره العميق في تشكيل مناهج البحث النحوي، واستجلاء مظاهر تأثيره في المؤلفات اللغوية اللاحقة. وتكمن مشكلة البحث في التساؤل حول :كيف أسهم "الكتاب" في رسم معالم الدراسات النحوية والصرفية في التراث العربي، وما مدى استمرارية تأثيره على المناهج التعليمية اللغوية؟ وقد اعتمد الباحثان على المنهج الوصفي التحليلي، مع الاستقراء التاريخي لمواقف العلماء، وشروحهم، وتعليقاتهم على "الكتاب" عبر العصور، لا سيما من القرن الثالث إلى القرن التاسع الهجري. وقد توصّل البحثان إلى أنّ "الكتاب" لا يُعدّ مجرد مصدر نحوي، بل هو موسوعة لغوية، استند إليه كبار العلماء، وشُرِح وهُذّب واختُصر عشرات المرات، مما يدل على أصالته ومنهجيته المحكمة. كما بيّن البحث تأثّر علماء النحو، كالفارسي وابن جني، بأسلوب سيبويه ومضمونه. وفي الختام، يوصي البحث بضرورة إعادة قراءة "الكتاب" في ضوء المناهج اللسانية الحديثة، وتيسير مضامينه للدارسين

المعاصرين، لما يحمله من أسس علمية أصيلة يمكن توظيفها في تطوير التعليم النحوي واللغوي المعاصر.

الكلمات المفتاحية: سيبويه – الكتاب – النحو – التأليف اللغوي – العلوم العربية

Abstract

Al-Kitāb by Sibawayh is considered one of the foundational works in the Arabic linguistic heritage, serving as a cornerstone in the development of Arabic grammar. This study aims to highlight the significance of *Al-Kitāb* in linguistic and grammatical studies, examine its profound influence on the methodology of Arabic grammar, and explore how it shaped subsequent linguistic works. The central problem of the research revolves around the questions like: How did *Al-Kitāb* contribute to shaping the foundations of Arabic grammatical and morphological studies, and to what extent does its influence persist in linguistic pedagogy today? The researchers adopted a descriptive-analytical approach, supported by historical analysis of scholarly positions, commentaries, and annotations on *Al-Kitāb* from the 3rd to the 9th century AH. The study concluded that *Al-Kitāb* is not merely a grammatical reference, but a comprehensive linguistic encyclopaedia. It was a pivotal text for many prominent scholars, who devoted numerous commentaries, summaries, and critiques to it, underscoring its originality and structured methodology. The research also demonstrated the deep influence of *Al-Kitāb* on later grammarians such as Al-Fārisī and Ibn Jinnī. In conclusion, the study recommends revisiting *Al-Kitāb* through the lens of modern linguistic theories and simplifying its content for contemporary students, as it provides fundamental scientific principles that can significantly enhance current approaches to grammar and language education.

Keywords: Sibawayh – Al-Kitāb – Grammar – Linguistic Authorship – Arabic Sciences

المقدمة

تُعَدّ اللغة العربية من أغنى اللغات السامية وأكثرها مرونةً واتساعًا، وقد حظيت بعناية فائقة منذ القرون الأولى للإسلام، نظرًا لارتباطها الوثيق بالقرآن الكريم والسنة النبوية المطهرة. ومن بين مجالات هذه العناية، برز علم النحو بوصفه أداة ضرورية لفهم النصوص العربية وصيانتها من اللحن والتحريف. وقد اجتهد علماء العربية في وضع القواعد وتقعيد المسائل، حتى ظهر في القرن الثاني الهجري أبرز تأليف نحوي شامل، ألا وهو "الكتاب" لسيبويه، الذي يُعدّ بحقّ اللبنة الأولى في صرح النحو العربي.

إنّ *الكتاب* لم يكن مجرد تجميع للمسائل النحوية، بل مثّل نقلة نوعية في المنهجية اللغوية، حيث اتسم بالتصنيف المنظم، والاستقراء الدقيق، والاستشهاد الواسع بالشعر العربي والقرآن والحديث. وقد اختزل في طياته خلاصة الفكر النحوي البصري، واحتوى على آراء الخليل بن أحمد ومناقشاته، مما جعله مصدرًا علميًا مرجعيًا للدارسين والباحثين على مر العصور.

وتكمن أهمية هذه الدراسة في تسليط الضوء على هذا السفر الجليل، من حيث بناؤه العلمي، وتأثيره العميق في مجالات النحو، والصرف، والبلاغة، واللسانيات العربية، وكيف تفاعل معه العلماء عبر العصور من شرح وتعليق واختصار. كما تسعى الدراسة إلى تأصيل مكانة *الكتاب* في الدرس النحوي، وإبراز أثره الباقي في العلوم اللغوية حتى العصر الحديث.

نبذة تاريخية عن سيبويه

هو عمرو بن عثمان بن قنبر الحارثي، ولد عام ١٤٨هـ/٧٦٥م في قرية البيضاء في بلاد فارس في إيران، ويكنّى بأبي بِشر، ويلقّب بسيبويه وهو من أسرة فارسية، لم تكن اللغة العربية لغته الأصلية، ولكنه تعلّمها في وقت لاحق من حياته، ومعنى اسمه رائحة التفاحة نظرًا لأنه كان شابًا جميلًا، لون خدوده بلون التفاحة. ويعود انتماؤه إلى بني الحارث بن كعب بن عمر بن وعلة بن خالد بن مالك بن آدد، ويختصر البعض نسبه بعمرو بن قنبر، ويكنّى أيضا بأبي الحسن، أو أبي عثمان لكنّه اشتهر بأبي البشر كما لقب عمرو بن قنبر بـ"سيبويه"وهي كلمة فارسية تتكوّن من مقطعين وكلمتين "سيب" ومعناها التفاحة، و"ويه" ومعناها رائحة، أي رائحة التفاحة، ويوجد معنى آخر له وهو "سي" وتعني ثلاثين و"بوي" التي تعني رائحة، فيكون معنى الاسم ذو الثلاثين رائحة أو الفوّاح الساطع، وقد عرف سيبويه بهذا اللقب أكثر من اسمه وكنيته الحقيقية التي لم يعرف بها إلاّ في كتب التاريخ والتراجم[١].

نشأته

وقد نشأ سيبويه في مدينة البصرة حيث هاجر أهله، وهي من حواضر المدن الإسلامية، فقد اعتاد الناس في تلك الفترة الهجرة إلى تلك الحواضر المدن الكبيرة أو العواصم، حيث إنّ مدن العراق بغداد والبصرة والكوفة أقرب إلى بلاد فارس فكانت الهجرة إليها أكبر وأكثر، وكانت مدينة البصرة التي بنيت في عهد عمر بن الخطاب ﷺ أقربهنّ، وقد شيّدت قبل مدينة الكوفة بستة أشهر عام أربعة عشر هجرية[٢].

لم يستطع المؤرخون معرفة ولا تحديد تاريخ مولد سيبويه، لكنّهم استطاعوا حساب ذلك بشكل تقريبي. فقد ذكر ياقوت الحموي في كتابه "معجم البلدان" أنّ عيسى بن عمر الثقفي كان أولَ أساتذة سيبويه، وقد أجمع المؤرخون على أنّ هذا الأخير قد توفي سنة مائة وتسع وأربعين، لذا من غير المعقول بأن يكون سيبويه قد بدأ بتلقي العلم قبل بلوغه سن الرشد أي الرابعة عشر من عمر، فيكون حساب ذلك بأنّ ميلاد سيبويه في عام مائة وخمسة وثلاثين.

لم يرد في كتب التاريخ أي شيء يدلّ على أنّه كان لسيبويه زوجة وأولاد، فمن المرجح أنه لم يتزوج بل وهب نفسه وحياته للعلم والتعليم، ولم يكن له أقارب غير أخٍ واحدٍ كان مغربًا له كثيرًا، وممّا دلّ على ذلك تلك الروايات التي تتحدّث عن مرضه، فقد مرض مرضًا شديدًا، وفي الرواية أنه كان يضع رأسه في حضن أخيه فسالت عبرات الشفقة من عيون أخيه وسقطت على وجهه، فلمّا شعر بها نظر إلى أخيه قائلاً:

أخيَّينِ كنَّا، فرَّقَ الدهرُ بينَنا * إلى الأَمدِ الأَقْصى، وَمَن يَأْمَن الدَّهْرا[٣]

من الجدير بالذكر أنّ هناك رواية نقلها صاعد البغدادي عن أبي علي يقول: إنّ سيبويه كان قد تزوّج من جارية في البصرة، أحبته حبًّا شديدًا وعشقته لكنه كان منصرفًا عنها بكتابه وعلمه، فاغتاظت من ذلك وانتظرته في يوم ما إلى أن خرج من المنزل لقضاء بعض الحوائج، فقامت بجمع كتبه كلها وأحرقتها، وعندما عاد وقع مغشيا عليه حزنًا وكبدًا، وقد ذهب كثير من العلم خسارة نتجه تلك الحادثة[٤]، ويقال إنه طلّق تلك المرأة على الفور، ثم عاد وتزوّج بأخرى.[٥]

٢:٢ تعلّمه:

هاجر سيبويه مع أهله من بلاد فارس إلى البصرة، فكان يحيا في أرجائها يطلب العلم ويبنى لنفسه مجدًا خالدًا، وكان الحديث من أول من يدرّس العلماء فأعجبه ذلك، فصحب الفقهاء وأهل الحديث، وكان يستملي الحديث على حماد بن سلمة، ويروي حماد أنه جاء إليه سيبويه مع قوم يكتبون شيئاً من الحديث، قال حماد: فكان فيما أمليت ذكر الصفا، فقلت صعد رسول الله ﷺ الصفا، وكان هو الذي يستمل، فقال صعد النبي ﷺ الصفا، فقلت يا فارسي لا تقل الصفاء لأنّ الصفا مقصور، فلما فرغ من مجلسه، كسر القلم وقال: لا أكتب شيئا حتى أتقن العربية، فلزم الخليل، وفي رواية مجالس العلماء للزجاجي أنه لزم مجلس الأخفش مع يعقوب والخليل وسائر النحويّين.

ثالثا: أهمية "الكتاب" لسيبويه وأثره في دراسة العلوم اللغوية

ولبيان أثر الكتاب في التّأليف النّحوي – بصفة عامّة- ذكر الأستاذ عبد السلام هارون خمسة وخمسين عالماً ما بين شارح للكتاب، ومعلّق عليه، ومختصر له، ومعترض عليه، ومفسّر لأبياته؛ ففي رأيه أنّ كتاب سيبويه قد لقي منذ ظهوره حظًّا سعيداً لدى العلماء. وتلك السّعادة في الحظّ بالنّسبة للكتاب كانت عن أصالة في البُنْيان ومتانة في التّكوين.

وقد أدّى إلينا التاريخ منذ القرن الثالث الهجري إلى القرن التّاسع؛ أسماء طائفة من كبار العلماء قاموا على خدمة هذا الكتاب، ومنهم المشارقة، والمغاربة والأندلسيون، ومنهم المصريون، وقد أحصى محقّق كتاب «شرح كتاب سيبويه للصّفّار البطليوسي» الدكتور معيض العوفي نحو خمسة وستّين عالماً ما بين شارح للكتاب، ومعلّق عليه، ومختصر له، ومستدرك عليه.

فمِمّن شرحه: أبو الحسن سعيد بن مسعدة (ت٢١٥هـ) تلميذ سيبويه، وأبو عثمان بكر بن مُحَمَّد المازني البصري (ت٢٤٨هـ)، وأبو بكر بن السرّاج (ت٣١٦هـ)، وأبو سعيد السّيرافي حسن بن عبد الله بن المرزبان (ت٣٦٨هـ)، وأبو القاسم محمود بن

عمر جار الله الزمخشري (ت٥٣٨هـ)، والصّفّار وهو أبو الفضل قاسم بن علي البطليوسي (ت بعد ٦٣٠هـ.

ومن أقدم من نظر في الكتاب أبو الحسن علي بن حمزة الكسائي إمام الكوفيين (ت١٨٣هـ)، وعن أبي نصر الباهلي قال: حمل الكسائي إلى أبي الحسن الأخفش خمسين ديناراً وقرأ عليه كتاب سيبويه سرّاً.

أمّا ما جاء عن مُحَمَّد ابن سلّام قال: حدّثني الأخفش أنّه قرأ كتاب سيبويه على الكسائي؛ فوهب له سبعين ديناراً، وأنّ الكسائي كان يقول للأخفش: هذا الحرف لم أسمعه فاكتبه لي فيفعل؛ فهذا نصّ لا يناقض النصّ السّالف، وهو أنّ الأخفش قرأه عليه صنع الشّيخ مع تلميذه، لا صنع التلميذ مع شيخه.

ومنهم أبو زكريا يحي بن زيّاد الفرّاء (ت٢٠٧هـ)؛ يذكرون أنّه مات وتحت رأسه كتاب سيبويه، وكذلك قرأه على الأخفش أبو عمر صالح بن إسحاق الجرمي (ت٢٢٥هـ) وأبو عثمان المازني (ت٢٤٩هـ) كما سبق القول، وقد لقي الجرمي يونس بن حبيب شيخ سيبويه ولم يلق سيبويه.

وقرأ المبرّد (ت٢٨٥هـ) ثلث كتاب سيبويه على الجرمي، ثمّ توفّي الجرمي فأتمّ قراءته على المازني، وكان المبرّد أعلم بكتاب سيبويه من أحمد بن يحي ثعلب الكوفي؛ فسئل أبو علي الدّينوري: كيف صار مُحَمَّد بن يزيد النّحوي أعلم بكتاب سيبويه من أحمد بن يحي ثعلب؟ قال: لأنّ مُحَمَّد بن يزيد قرأه على العلماء، وأحمد بن يحي قرأه على نفسه.

وممّن نظر في الكتاب قديماً أبو الطّيب عبد الواحد بن علي اللّغوي (ت٣٥١هـ) صاحب كتاب مراتب النّحويين، قال: «وقد رأيت أنا أجزاء كثيرة من كتاب سيبويه خمسين مرّة»، ومنهم أبو سعيد الحسن بن عبد الله السّيرافي (ت٣٦٨هـ) شارح الكتاب، وهو قرأه على أبي بكر مُحَمَّد بن السّري بن السرّاج (ت٣١٦هـ)، وأبي بكر مُحَمَّد بن علي المعروف بمبرمان (ت٣٤٥هـ).

لقد كان لسيبويه وكتابه —إذن– مكانة رفيعة عند ابن جني؛ باعتباره باكورة التأليف في علم النحو واللغة، ويمثّل مرحلة النّضج والتصنيف فيهما، وقد قال ابن جني في كتابه الخصائص مشيداً بسيبويه ومثنياً عليه، ومعتذراً عنه في الإخلال ببعض موازين الأسماء: «وإن إنسانا أحاط بقاصي هذه اللغات المنتشرة، وتحجر أذراءها المترامية، على سعة البلاد وتعادي ألسنتها اللداد وكثرة التواضع بين أهليها من حاضر وباد، حتى اغترف جميع كلام الصرحاء والهجناء، والعبيد والإماء في أطرار الأرض ذات الطول والعرض، حتى لغات الرعاة الأجلاف، والرواعي ذوات صرار الأخلاف، وعقلائهم والمدخولين، فلم يخل من جميع ذلك، إلا بأحرف تافهة المقدار، متهافتةٍ على البحث والاعتبار– ولعلها أو أكثرها مأخوذ عمن فسدت لغته، فلم تلزم عهدته، ولنذكر ما أورد عليه معقبا به، ولنقل فيه ما يحضرنا من إماطة الفحش به عنه بإذن الله".

إنّ سيبويه شيخ لابن جني من بحره اغترف وسنّته اقتفى، وتبرز شخصية التلميذ في هذا العلم بكلّ وضوح في حديثه المتميّز عن أستاذه وعن كتابه، وذلك في باب صدق النّقلة، وثقة الرّواة والحملة: «وحسبنا من هذا حديث سيبويه، وقد حطب بكتابه –وهو ألف ورقة– علما مبتكرا، ووضعًا متجاوزًا لما يسمع ويرى، قلما تسند إليه حكاية، أو توصل به رواية، إلا الشاذ الفذ الذي لا حفل به ولا قدر. فلولا تحفظ من يليه، ولزومه طريق ما يعنيه، لكثرت الحكايات عنه، ونيطت أسبابها به، لكن أخلد كل إنسان منهم إلى عصمته، وأدرع جلباب ثقته، وحمى جانبه من صدقه وأمانته، ما أريد من صون هذا العلم الشريف له به. فإن قلت: فإنا نجد علماء هذا الشأن من البلدين، والمتحلين به في المصرين، كثيرا ما يهجن بعضهم بعضا، ولا يترك له في ذلك سماء ولا أرضا. قيل له: هذا أول دليل على كرم هذا الأمر، ونزاهة هذا العلم؛ ألا ترى أنه إذا سبقت إلى أحدهم ظنة، أو توجهت نحوه شبهة، سب بها، وبرئ إلى الله منه لمكانها. ولعل أكثر من يرمى بسقطة في رواية، أو غمز في حكاية، محمى جانب الصدق فيها، برئ عند ذكره من تبعتها، لكن أخذت عليه، إما لاعتنان شبهة عرضت

له أو لمن أخذ عنه، وإما لأن ثالبه ومتعيبه مقصر عن مغزاه، مغضوض الطرف دون مداه[٤].

وقد تعرض الشبه للفريقين وتعترض على كلتا الطريقتين. فلولا أن هذا العلم في نفوس أهله والمتفيئين بظله، كريم الطرفين، جدد السمتين، لما تسابوا بالهجنة فيه، ولا تنابزوا بالألقاب في تحصين فروجه ونواحيه، ليطووا ثوبه على أعدل غروره ومطاويه. نعم، وإذا كانت هذه المناقضات والمثاقفات موجودة بين السلف القديم، ومن باء فيه بالمنصب العمي، ممن هم سرج الأنام، والمؤم بهديهم في الحلال والحرام، ثم لم يكن ذلك قادحا فيما تنازعوا فيه، ولا غاضا منه، ولا عائدا بطرف من أطراف التبعة عليه، جاز مثل ذلك أيضا في علم العرب، الذي لا يخلص جميعه للدين خلوص الكلام والفقه له، ولا يكاد أهله الأنق به، والارتياح لمحاسنه، وهم عيار هذا الشأن، وأساس هذا البنيان".

وهكذا تحدّث ابن جني — في هذا النصّ الطويل والمتميّز- عن انتظام النحاة في سلك الكتاب من بعده، لأنّه جمع مادّة ضخمة، وابتكر وضعاً نظرياً جديداً في جمع المادّة اللّغوية وتصنيفها، وبذلك كان نصّاً نحوياً متميّزاً تحكمه قوانين النّظم والصّياغة حتّى أُسْتحق أن يكون متناً متقدّماً يأتمّ به من جاء بعده من النحويين.

ولا ريب أنّ سيبويه قد انتفع —هو الآخر- بعلوم سابقيه من أئمّة النحو وغيرهم ممّن ألّفوا في علوم مختلفة، وفي مقدّمتهم الخليل الذي تأثّر به تأثّراً ظاهراً، وهذا أبو العباس ثعلب يقول: "اجتمع على صنع كتاب سيبويه اثنان وأربعون إنسانا منهم سيبويه، والأصول والمسائل للخليل".

ومع ذلك، فلو لم يكن لسيبويه سوى فضل الجمع والتبويب لكان كافياً، وليس يعني هذا النصّ —في نظر محقّق الكتاب الأستاذ عبد السّلام هارون- إلّا أنّ سيبويه انتفع بجهود النحويين قبله الذين بلغ تعدادهم هذا القدر، وهذا النصّ الذي قد يُشْعِر بتنقُّص سيبويه إنّما يعبّر عن حقيقة علمية حتمية، وهي أنّ كتاب سيبويه إنّما هو لقاح جهود النحاة الذين سبقوه؛ إذ لا يعقل أن يبتدع سيبويه هذا العلم المتكامل دون أن

يفيد من تلك الجهود الأصيلة التي رسمت كثيراً من أصول النحو ومسائله ومقاييسه وعلله.

ويورد الأستاذ عبد السّلام هارون قول السّيرافي: «وعامة الحكاية في كتاب سيبويه عن الخليل، وكلما قال سيبويه «وسألته» أو «قال» من غير أن يذكر قائله، فهو الخليل. ولا ريب أنّه ألفه بعد موت الخليل (ت١٦٠هـ)؛ فإن مخطوطات الكتاب نجد فيها كثرة التعقيب على قول الخليل بعبارة: «رحمه الله». فهذه واحدة. ونص آخر، «قال: وسمعت نصرا يحكي عن أبيه، قال: قال لي سيبويه حين أراد أن يضع كتابه: تعال حتى نتعاون على إحياء علم الخليل. ويؤكّد ما ذهبنا إليه جلال الدين السيوطي حين يقول: «أخذ النحو عن الخليل جماعةٌ لم يكن فيهم ولا في غيرهم من الناس مثل سيبويه. وهو أعلم الناس بالنحو بعد الخليل، وألف كتابه الذي سماه قرآن النحو، وعقد أبوابه بلفظه ولفظ الخليل".

ويردّ الأستاذ عبد الرحمن بودرع على أصحاب هذا الرّأي بأنّ نسبة الكتاب إلى سيبويه لا تحتاج إلى بحث وأدلّة، «فهذا أمر قد فرغ منه بشهادة العلماء وأصحاب التراجم والطبقات وبتأييد مزايا الكتاب ومباحثه، وما يثار من شبهة توهن نسبة الكتاب إلى صاحبه، وتجعله شركة بينه وبين جماعة من الناس بلغت عدتها واحدا وأربعين وأن للخليل في الكتاب الأصول والمسائل، فقد ردّ عليه الباحثون بما يغني عن التّكرار.

ففي نظر الأستاذ بودرع أنّ أبواب الكتاب ومسائله —كما يظهر في نظم كلّ كلام– أثر ظاهر ووسم خفي من نفس صاحبه وما تنطوي عليه من خبئ مقاصده ودفين نظراته ومستور فكره. والسبيل إلى استشفاف هذه الخفايا –في نظره– هو سبرها وذوقها.

ويبقى كتاب سيبويه أساس البحث ومدار كتب النحو، "به تفهم وتفسّر وتكون أنظارها أنظاره وأصولها أصوله، أما ما خالفه فيرد إليه بضرب من التأويل أو تعقد له أحياز مخصوصة به تضاف إلى أحياز نظر الكتاب".

وقال عنه العلامة ابن خلدون في مقدمته: "وأخذ سيبويه عن الخليل بن أحمد الفراهيدي تلك القواعد، فكمل تعاريفها، واستكثر من أدلتها وشواهدها، ووضع فيها كتابه المشهور الذي صار إماماً لكل ما كتب فيه من بعده[٥]".

وقد شرح الكتاب طائفة كبيرة من العلماء المتقدّمين، واهتمّوا بشواهده ومسائله النحوية والصّرفية، وقد صعب على الدّارسين حصر الشّروح والأمالي والتّعاليق التي وضعت على ذلك الكتاب الرّائد والمتن الإمام. «ولا غرابة في ذلك ولا اعتراض لأن كثيرا من أصحاب هذه الكتب ومن غيرهم من اللغويين والنحاة شهدوا للكتاب بحق الريادة النظرية في علم العربية، وبأنه جاء على غير مثال سبق.

ويضيف الدكتور عبد الرحمن بودرع أنّ العلماء قد تحدّثوا عن استغناء الكتاب في علمه عن غيره من الكتب، فكان «بمثابة خزانة للكتب، احتواها بالقوة إلى ضميره وتمخض عنها الزمن بالفعل من بعد وفاة سيبويه.

ولقد صنّف الفارسي (أستاذ ابن جني) كتباً تدور موضوعاتها حول كتاب سيبويه؛ فالإيضاح العضدي –مثلاً– هو مختصر لكتاب سيبويه؛ كما ألّف الفارسي كتاب التّعليقة على كتاب سيبويه، فلم يكن شرحاً لعبارة الكتاب، حيث كان غرض الفارسي في تعليقته هذه أن يبيّن ما غمض من نصوص سيبويه، مشقّقاً المعاني تارة، ومقتضباً تارة أخرى، وكذلك كتاب الإغفال جاء شرحاً لكثير من نصوص كتاب سيبويه، وتطبيقا للقواعد التي فيه.

وكلّ هذه العناية تدلّ على عميق فهم الفارسي للكتاب الذي تفرّد به، بعد أن عكف عليه، فاستوعب مسائله، فانصهرت شخصية الفارسي به، حتى أصبح يتكلّم بكلام سيبويه دونما إشارة، فإذا عدت إلى الكتاب رأيت الكلام لسيبويه.

ولم يكن تأثّر الفارسي الذي أورثه ابن جني، متعلّقا بآراء سيبويه النحوية فقط، بل كان متأثرا بمنهجه النحوي، حيث سلك سبيل سيبويه في إيراد الاعتراض ثم يتولى هو الجواب. وقد ظهر لنا كيف نحا ابن جني هذا النحو في عرض مسائله، حيث تأثر

في ذلك بالفارسي. إنّ سيبويه والفارسي وابن جني من الأئمّة الأعلام الذين منحوا العربية حقّها من دقّة النّظر وحكمة الفقه.

وممّا لا شكّ فيه أنّ النّحو قد تطوّر بعد سيبويه؛ فزيدت عليه مسائل عديدة ومتنوّعة، وأُدخل عليه نوع من التّنظيم والتّبويب والتّقعيد؛ لكنّه مع ذلك لم يخرج عن المنهج الذي رسمه سيبويه في استنباط الأحكام، واستخراج المسائل، وتوضيح العلل؛ فلم تجرؤ الأجيال المتعاقبة عبر الزّمن على تغيير أسسه وقواعده على الرّغم من تغيير صوره وقوالبه.

وهكذا، مضى النّاس يأخذون عن الكتاب جيلاً بعد جيل؛ وظلّت قواعده نجوماً متلألئةً تجذبهم وتهديهم في مؤلّفاتهم وأبحاثهم، ويحقّ لنا أن نقول دون ادّعاء أو مبالغة: إنّ سيبويه قد وضع حجر الأساس في بناء علم العربية: بلاغةً ولغةً ونحواً ومنطقاً، ويشهد على ذلك ما ذكره من موضوعات تدخل تحت لواء هذه العلوم جميعها[٦].

الخاتمة

بعد هذه الجولة العلمية في رحاب *الكتاب* لسيبويه، يتضح بما لا يدع مجالًا للشك أن هذا المصنَّف النحوي العظيم لم يكن مجرد محاولة تدوينية لعلم ناشئ، بل كان عملًا موسوعيًّا رائدًا أسّس لمنهج علمي صرفي ونحوي متكامل، ظلّ المرجع الأول والأساس الصلب الذي استندت إليه جهود العلماء النحويين واللغويين عبر العصور. لقد أظهر *الكتاب* عبقرية صاحبه في التصنيف والتنظيم والاستشهاد، كما مثّل تجسيدًا حيًّا لمنهج البصرة اللغوي القائم على الاستقراء والقياس.

وما يميز *الكتاب* أيضًا، أنه لم يُغلق باب الاجتهاد، بل فتح آفاقًا واسعة أمام من جاء بعده ليُكمّلوا البناء، ويُضيفوا عليه، ويناقشوا بعض مسائله، ويشرحوا غوامضه، ويستنبطوا من قواعده ما يخدم تطوّر الدرس اللغوي. ومن هنا، فإن *الكتاب* لا يزال إلى

اليوم يحتفظ بقيمته المعرفية والمنهجية، وهو دليل على نضج العقل اللغوي العربي المبكر، وقدرته على بناء أنساق معرفية منضبطة.

وتجدر الإشارة إلى أن إعادة قراءة *الكتاب* في ضوء اللسانيات الحديثة قد يفتح أفقًا بحثيًّا خصبًا، يربط بين الأصالة والتجديد، ويُسهم في تطوير مناهج تعليم اللغة العربية وتيسير مفاهيمها.

النتائج

توصلت هذه الدراسة إلى عدد من النتائج المهمة التي تبرز القيمة العلمية لكتاب سيبويه وأثره البالغ في نشأة وتطور الدراسات اللغوية، وأهمها ما يلي:

١. **يُعدّ كتاب سيبويه أول مؤلف نحوي منهجي متكامل،** جمع فيه مؤلفه بين النظري والتطبيقي، ووضع الأسس الأولى لنظام النحو العربي، مما جعله مرجعًا أصيلًا لكافة المؤلفات اللاحقة في هذا المجال.

٢. **استند سيبويه في كتابه إلى منهج علمي دقيق،** يعتمد على الملاحظة والاستقراء، وتوثيق الشواهد من القرآن الكريم، والحديث الشريف، والشعر الجاهلي، ما جعله نموذجًا مبكرًا في البحث اللغوي الموضوعي.

٣. **كان للخليل بن أحمد الفراهيدي أثر بالغ في صياغة محتوى الكتاب،** فقد نقل سيبويه عنه كثيرًا من المسائل، ويُعدّ "الكتاب" امتدادًا لمدرسة الخليل ومفاهيمه اللغوية، وقد ظهر ذلك في عباراته المتكررة مثل: "وسألته" و"قال لي."

٤. **نال الكتاب عناية فائقة من العلماء على مر العصور،** فبلغ عدد من شرحوه وعلّقوا عليه واختصروه واعترضوا عليه ما يزيد عن خمسين عالمًا، مما يدل على أهميته واستمرارية حضوره العلمي.

٥. **امتد تأثير *الكتاب* إلى مختلف العلوم اللغوية،** فلم يقتصر على النحو فحسب، بل أسهم أيضًا في إثراء علم الصرف، والبلاغة، واللغة، والمنطق، ما يجعله موسوعة لغوية متكاملة.

الهوامش

١. عمرو بن عثمان بن قنبر، أبو بشر، **الكتاب**، تحقيق وشرح: عبد السلام مُحَمَّد هارون، مكتبة الخانجي، ط٥، ج١، ص ٣.

٢. **المرجع نفسه**، صـ:٤.

٣. **المرجع نفسه**، صـ:٤.

٤. الذهبي، مُحَمَّد بن أحمد بن عثمان، **سير أعلام النبلاء**، مؤسسة الرسالة، ج٨، ص ٣٥١.

٥. **المرجع نفسه**، الكتاب، ج١، ص ٥٧.

٦. **المرجع نفسه**، الكتاب، ج١، ص ٥٧.

ظاهرة الإبدال في كتاب "تاريخ الأدب العربي في مدينة إلورن" لبروفيسور عثمان عبدالسلام مُحَمَّد الثقافي: دراسة صرفية لنماذج مختارة

Dr. Abdussalam Aminu Atotileto
Associate Professor of Arabic Language
Department of Languages (Arabic Unit),
Faculty of Humanities and Social Sciences,
Al-Hikmah University, Ilorin.
matotileto@alhikmah.edu.ng/ 812 904 2120

And
Rasheedat Abdulqadir Awodi
Ph.D Student, Department of Languages (Arabic Unit),
Faculty of Humanities and Social Sciences,
Al-Hikmah University, Ilorin.
Email:abdulqadirawodirasheedat/ 08039225226

الملخص

يتناول هذا البحث ظاهرة الإبدال الصرفي الواردة في كتاب *تاريخ الأدب العربي في مدينة إلورن* للبروفيسور عثمان عبدالسلام مُحَمَّد الثقافي، كما أنه يسعى إلى تحليل أنماط الإبدال المختلفة في النصوص العربية التي وردت في الكتاب. يعتمد البحث على المنهج الوصفي التحليلي، حيث يتم استعراض أمثلة من النصوص ودراستها للكشف عن أشكال الإبدال وأسبابه، مثل التأثر باللهجات المحلية، والاحتكاك اللغوي، وأساليب التعليم. وتكشف النتائج عن التفاعل بين الفصحى والمستوى اللغوي المحلي، مما يعكس تطور اللغة العربية في سياق غير ناطق بها. ويُبرز هذا البحث كيف أسهمت مدينة إلورن في الحفاظ على اللغة العربية وتكييفها مع السياقات الثقافية والتعليمية في غرب إفريقيا، مما يدل على غنى التنوع اللغوي وأهمية الظواهر الصرفية في دراسة الأدب العربي المحلي.

Abstract

This paper explores the phenomenon of *ibdāl* (Phonological and Morphological substitution) in the book titled "*History of Arabic Literature in Ilorin"* written by Professor Uthman Abdussalam Muhammad At-Thaqafi. The study

investigates how substitution functions in the context of Arabic usage in the book. Through textual analysis, the research identifies different types of substitution—whether at the level of individual sounds, word structures, or grammatical patterns—and examines their causes, including dialectal influence, language contact, and pedagogical practices. The findings highlight the dynamic interaction between classical Arabic norms and local linguistic realities. This study contributes to a deeper understanding of how Arabic has been preserved, adapted, and taught in non-Arabic-speaking environments like Ilorin, and how linguistic features such as substitution reflect broader sociolinguistic and cultural trends.

المقدمة

الحمد لله رب العالمين، والصلاة والسلام على رسول الله، الأمين المبين وعلى أهله وأصحابه والتابعين لهم بإحسان إلى يوم الدين.

وبعد، فإن الإبدال من الموضوعات الصرفية، وبعض قضاياه أصعب وأشق فهما، إذ به يفهم الدارسون تراكيب الكلمة مع أصلها، ويسهل لهم معناها. وقد عالجها القدماء بجهودهم، وضبطوها بالشروط والقوانين، وقد لا يوجه الدارسون ما يبلغهم من العناية، فإنما ظنوا أن الإبدال موضوع منحصر في كتاب الصرف، غير الكتب الأدبية التراثية. وقام الباحثان بهذه المقالة لدراسة تطبيقية لظاهرة الإبدال خلال كتاب "تاريخ الأدب العربي في مدينة إلورن" لبروفيسور عثمان عبدالسلام مُحَمَّد الثقافي. وتحتوي المقالة على المحاور التالية:

- نبذة تاريخية عن حياة البروفيسور عثمان عبدالسلام مُحَمَّد الثقافي.
- مفهوم الإبدال في المنظور الصرفي.
- أقسام الإبدال في الدرس الصرفي
- أنواع الإبدال
- دراسة تطبيقية لظاهرة الإعلال في الكتاب
- الخاتمة

نبذة تاريخية عن البروفيسور عثمان عبد السلام مُحَمَّد الثقافي

ولد الأستاذ عثمان عبد السلام مُحَمَّد (الثقافى) بقرية أروغي بحكومة آسا، إلورن، ولاية كوارا.[١]، بدأ حياته التعلمية منذ الصغر في الثامن من عمره بقراة القرآن الكريم [٢] وتخرج في المعهد الديني الأزهر إلورن. في سنة ١٩٧٢م، التحق بالمدرسة الأدبية إلورن.[٣] قد تقدم الثقافى للقبول في جامعة صكتو (جامعة عثمان بن فودي حاليا)[٤]ونال شهادة الليسانس في اللغة العربية وآدبها بدرجة الامتياز سنة ١٩٨٧م.[٥] وحصل على شهادة الماجستير بجامعة إلورن سنة ١٩٩١م، وشهادة دكتوراه سنة ١٩٩٨م بالجامعة نفسها[٦].

وقد كان البروفيسور عثمان مُحَمَّد الثقافي محاضرا بجامعة إلورن، وله مثل ذلك في كلية الشريعة والدراسات الإسلامية بمسو، ولاية بوتشي، أثناء الخدمة الوطنية بين ١٩٨٧م إلى ١٩٨٨م، ثم بكلية اللغة العربية جيبا ولاية كوارا من عام ١٩٨٩م إلى عام ١٩٩٨م[٧] .

لبروفيسور الثقافى نشاطات علمية ومؤلفات قيمة في ميادين العلوم المختلفة، منها: سراج العابد في المواعظ الجميلة ومدح الشيخ الفضيلة (١٩٨٢)، والمسابقات الأدبية ومحاكمها النقدية (٢٠٠٧م)، وتاريخ الأدب العربي في مدينة إلورن من العصر الإسلامي إلى عصر ما بعد الاستقلال، وخلاصة التاريخ الإسلامي للمدارس الثانوية.

مفهوم الإبدال في المنظور الصرفي

عرّفه ابن يعيش بقوله: إقامة حرف مقام حرف غيره[٨]، وعرّفه ابن جني بقوله: "والبدل أن يقام حرف مقام حرف إما ضرورة أو استحساناً وصنعة.[٩] ويقول الدكتور عبده الراجحي: "أما الإبدال فيعرفونه بأنه وضع حرف مكان حرف آخر دون اشتراط أن يكون حرف علة أو غيره".[١٠]

وخلاصة هذه التعريفات أن الإبدال هو أن يوضع حرف مكان حرف لتسهيل النطق، فهو جعل مطلق حرف مكان آخر. فخرج بإطلاق الإعلال بالقلب لاختصاصه بحروف العلة، والإبدال خاص بالتبادل بين حروف معينة، وهي غير العليلة

بالمعنى الخاص، أما بالمعنى العام فهو وضع حرف مكان حرف مطلقا سواء كان حرف علة أو حرفا صحيحا.

أقسام الإبدال في المنظور الصرفي

الإبدال قسمان:

١- الإبدال الصرفي: هو الإبدال اللازم الضروري القياسي المطرد.(١١) إما لتسهيل النطق أو لمجاراة الصيغة الشائعة، وحروفه غير متفق عليها عند الصرفيين، فبعضهم حصرها في خمسة عشر حرفا، ومنهم من جعلها أربعة عشر حرفا، كذلك من قال إنها اثنا عشر حرفا، وهناك من عدها تسعة أحرف وهو ابن مالك في التسهيل، وجمعها في قوله: طويت دائما.(١٢) ووافقه على ذلك السيوطي في الجمع.(١٣)

ورأى الباحثان أنه لا داعي إلى هذا الاختلاف، سواء أكانت خمسة عشر، أم عشر، أم تسعة فالصحيح عندنا هو تسعة، وما تبقى فهو من قبيل الإبدال اللغوي، فالذي يبدل إبدالا صرفيا هو هذه الأحرف التسعة. وهذا هو ما ذهب إليه حذاق أهل التصريف مثل ابن هشام في أوضح المسالك، وابن مالك، والسيوطي، والأشموني.

٢- الإبدال اللغوي: هو غير ضروري، ويقع في أغلب حروف الهجاء، وينطبق عليه اسم الإبدال غير الشائع، أي غير الضروري. فغير الشائع وقع في كل حرف. وإنّ الإبدال اللغوي يعم كل الحروف ولا حدود له.(١٤)

الأمثلة على الإبدال:

١- قال تعالى: ﴿**إِنَّ اللهَ اصْطَفَى آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ**﴾[آل عمران: ٣٣]، والشاهد هنا كلمة (اصطفى)، فالأصل فيها أن تكون (اصتفى) ولكن لما وقعت التاء في صيغة افتعل بعد الصاد كان حقها أن تبدل طاء.

٢- قال تعالى: ﴿**وَلَقَد يسرنا القرآن للذكر فهل من مذكر**﴾[القمر:١٧]، والشاهد في هذه الآية كلمة (مدّكر) والأصل فيها (مذتكر)، فأبدلت التاء دالا في صيغة افتعل والذال دالا، ثم أدغمتا.

٣- قال تعالى: ﴿**فمن اضطرّ غير باغٍ وَلا عَادٍ فَلا إِثْمَ عَلَيْهِ**﴾[البقرة :١٧٣]، الشاهد في (كلمة اضطرّ)، والأصل فيها (اضترّ) فأبدلت التاء طاء في صيغة افتعل لوقوعها بعد الضاد.

أنواع الإبدال

الإبدال نوعان: الإبدال للإدغام والإبدال المجرد

١- **الإبدال للإدغام**: هو ما يبدل لقصد الإدغام ويكون عند اجتماع حرفين متقاربين في الصفة أو المخرج، فإنه تبدل أحدهما مثل الآخر ليتم التماثل بينهما حتى يتسنى الإدغام، وهو يدخل جميع الحروف إلاّ الألف، لأنها ساكنة لا يدغم ولا يدغم فيه، والكثير في هذا النوع من إبدال الأول في الثاني وذلك كإبدال النون راء في " من ربّهم "، والنون في لاما في " من لدنه"، والتاء صادا في " يخصّمون" والأصل يختصمون. وهذا الإبدال لا ينظر إليه في الحروف الزيادة للتضعيف أو لغيره. (١٥)

٢- الإبدال المجرد: هو الذي يحدث لغير الإدغام ويشمل إبدال شائع قياسي ضروري في التصريف بحيث يوقع تركه في الخطإ أو مخالفة الأكثر. وحروفه التي تبدل من غيره تسعة مجموعة في قولك " هذا أن مؤطيا" كما قال ابن مالك(١٦)

أوجه الإبدال في المنظور الصرفي

ويكون الإبدال في ثلاثة أوجه:

الأول: يكون الإبدال في الحرفين الصحيحين. أي بجعل الحرف الصحيح مكان الآخر. ومثال هذا في: اضطرب أصله (اضترب)، واصطبر أصله (اصتبر) على وزن افتعل أبدلت الطاء فيهما من التاء تخفيفا في النطق، والنطق بالطاء بعد الصاد والضاد يكون خفيفا. وهذا ما يسمى إبدال صحيح من الصحيح.

الثاني: يكون في الأحرف العلة بجعل مكان حرف العلة حرف علة أخرى. وأمثلته في: جاء وسار وضاع وغاب ونال ونام وطال وقام وكان، أبدلت الألف من الياء في جاء

وسار وضاع وأبدلت الألف من الواو في نام وطال وقام وكان ويسمى هذا إبدال العليلين، أي إبدال عليل من عليل.

الثالث: ويكون الإبدال بين حرفين مختلفين، أي جعل الحرف الصحيح مكان حرف علة أو بالعكس(١٧). ومثال هذا: اتّسع واتّصل، ودينار وقيراط، أبدلت الياء فيهما من حرف صحيح إذ أصلهما دنّار وقرّاط بتشديد النون والراء، هذا بدليل جمع دينار على دنانير، وقيراط على قراريط، وأبدلت الياء في دينار من النون، وفي قيراط من الراء، فهو الإبدال العلل من الصحيح.

مواضع الإبدال في المنظور الصرفي

إبدال تاء الافتعال طاء

تبدل تاء طاء إذا وقعت بعد حرف من حروف الإطباق الأربعة وهي: (الصاد، الضاد، الطاء، الظاء) وكانت في صيغة (افتعل) وما تصرف منها، فيقال في وزن افتعل من الصنع اصْطَنَعَ، والأصل اصتنع، ومن الضرب اضطرب، والأصل اضترب بلا إدغام، ومن الظّلم اظطلم، والأصل فيه اظتلم، ومن الطّهر اطّهر، والأصل فيه اطتهر، ومنه قوله تعالى: ﴿**إِنَّ اللهَ اصْطَفَى آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ**﴾[آل عمران: ٣٣]، والشاهد هنا كلمة (اصطفى)، فالأصل فيها أن تكون (اصتفى) ولكن لما وقعت التاء في صيغة افتعل بعد الصاد كان حقها أن تبدل طاء. ومنه أيضا قوله تعالى: ﴿**فمن اضطرّ غير باغٍ وَلا عَادٍ فَلا إِثْمَ عَلَيْهِ**﴾[البقرة :١٧٣]، الشاهد في (كلمة اضطرّ)، والأصل فيها (اضترّ) فأبدلت التاء طاء في صيغة افتعل لوقوعها بعد الضاد.

٢- إبدال تاء الافتعال دالا

إذا كانت فاء الافتعال دالا، أو زايا، تبدّل تاؤها دالا، فيقال في افتعل من دان: ادّان والأصل ادتآنَ، بالإبدال والإدغام : لوجود المثلين وسكون أولها، ومن زَجَرَ: ازدجر، والأصل ازتجر، بلا إدغام، ومن ذكر: اذدكر، والأصل: اذتكر.

وإذا كانت فاء الافتعال ذالا جاز فيه ثلاثة أوجه:

أ- إبدال التاء الافتعال دالا مع بقائها تقول: اذدكر

ب- إبدال الذال دالا، وإدغامها في الدال تقول ادّكر

ج- إبدال الدال ذالا، وإدغامها في الذال تقول اذّكر

وإذا كانت فاء الافتعال زايا جاز وجهان:

أ- إبدال التاء دالا مع بقائها تقول في ازجر: ازدجر والأصل: ازْتَجَرَ

ب- إبدال الدال زايا وإدغام الزاي في الزاي تقول: ازَّجَرَ والأصل: ازْتَجَرَ.

يقول ابن مالك في ألفيته:

ذو اللين فا تا في افتعال أبدلا ** وشذَّ في ذي الهمز نحـــو ائتكلا

طا تا افتعـال ردّ إثْر مطـــبق ** في ادَّان وازْدد وادَّكرْ دالا بقى(١٨)

٣- إبدال فاء الافتعال تاء

تبدل الواو والياء تاء إذا وقعتا فاء الكلمة في وزن (افتعل) وما تصرف منه وكانتا أصليتين، وتدغم في تاء الافتعال نحو: وصل، تقول: اتَّصل – يتَّصل – متَّصلُ – اتِّصال. ونحو: نحو: يسر، تقول: اتَّسر – يتَّسر – متَّسر – اتّسارُ.

٤- إبدال الميم من الواو ومن النون

تبدل الميم من الواو وجوبا في كلمة فم إذا لم يضف إلى ظاهر أو مضمر فأصله: فوه، وبدليل أنها تجمع على: أفواه ثم حذفت الهاء للتخفيف، وأبدلت الميم من الواو، فصارت "فم" أما إذا أضيفت كلمة "فو" جاز فيها وجهان:

أ- رجوع الميم إلى أصلها " الواو"، تقول: فوك رائحته عاطرة، وحينئذ تعرب إعراب الأسماء الستة.

جواز بقاء الميم، فتقول: فمه رائحته عاطرة.

ب- تبدل النون الساكنة، وكذا التنوين ميما عند النطق بها إذا جاء بعدهما حرف الباء سواء أكان في كلمة واحدة، نحو: انبعث فننطق بـ(امْبَعَثَ)، أو كلمتين نحو: من بعثنا، فينطق بـ"مِمْ بعثنا، ونحو: سميعًا بصيرًا، فننطق بسميعِمْ بصيرا، ويسمى هذا إقلابا في أحكام تجويد القرآن الكريم. وقد أشار ابن مالك إلى هذا الحكم بقوله:

وقبل با اقلب ميما النون إذا ** كان مسكّنا كمن بتّ انبذا

ظاهرة الإبدال في كتاب تاريخ الأدب العربي في مدينة إلورن

قال المؤلف في الصفحة التاسعة عشرة (ثم انقسمت بعد اتساعها وكثرة سكانها إلى قسمين: شرقي وغربي).

كلمة (اتّساع) على وزن افتعال، مصدر افتعل، وأصل الكلمة "اوتساع" من "وسع"، فأبدلت فاء الافتعال تاء لوقوعها واوا ثم أدغمت التاء في التاء، فصار (اتّساع). والهاء فيه ضمير غائبة يعود إلى الكلمة المسبوقة.

ومنه قوله في الصفحة العشرين: (اضطربت الأخبار المحلية على أول من أسس مدينة إلورن).

كلمة (اضطرب) أصلها "اضترب" على وزن افتعل، فأبدلت تاء الافتعال طاء لوقوعها بعد أحد أحرف الإطباق، وهو "الضاد" فصار (اضطرب).

ومنه قوله : (نزل بهذه الجهة لاصطياد الأفيال).

فـ(اصطياد) مصدر افتعل وهو من "الصيد" و"اصطياد" على وزن افتعال وأصله "اصتياد" فأبدلت تاء الافتعال طاء، لوقوعها بعد حرف الإطباق، وهو "الصاد" فصارت (اصطياد).

ومنه قوله: (ومما يجزم به المؤرخون ولا سيما الأستاذ مصطفى زغلول السنوسي).

كلمة (مصطفى) من فعل "صفى"، على صيغة افتعل "اصتفى، يصتفي، اصتفاء، مصتفِي، مصتفَى" و"مصطفى" المستعمل في الجملة، جاءت على وزن اسم المفعول، أبدلت تاء الافتعال طاء لوقوعها بعد حرف الإطباق، وهو "الصاد" فصارت (مصطفى). ومنه قوله تعالى: ﴿**إِنَّ اللهَ اصْطَفَى آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ**

عَلَى الْعَالَمِينَ﴾[آل عمران: ٣٣]، والشاهد هنا كلمة (اصطفى)، فالأصل فيها أن تكون (اصتفى) ولكن لما وقعت التاء في صيغة افتعل بعد الصاد كان حقها أن تبدل طاء.

قال المؤلف في الصفحة الثالثة والعشرين: (دخل فيها بالمصطلحات الإسلامية التي لا بد لكل مسلم ومسلمة). فـ(المصطلحات) من "الصلح" وعلى صيغ افتعل "اصتلح، يصتلح، اصتلاحا، مصتلِح، مصتلَح" و"المصطلحات" جمع مؤنث السالم، وجاءت على وزن اسم المفعول، أبدلت تاء الافتعال طاء لوقوعها بعد حرف الإطباق، وهو "الصاد" فصارت (المصطلحات).

ومنه قوله في الصفحة الحادية والثلاثين: (اصطباغ أشعارهم بالصبغة الإسلامية).

كلمة (اصطباغ)، من "صبغ"، وعلى وزن افتعال "اصتباغ" فأبدلت تاء الافتعال طاء، لوقوعها بعد حرف الإطباق، وهو "الصاد" فصارت (اصطباغ).

ومنه قوله في الصفحة الخامسة والثلاثين: (هي التي اضطرتهما إلى ذلك الخروج حيث غلب المعنى على اللفظ).

فـ(اضطرّ) من مجرد "ضرّ" وجاءت على وزن افتعل فأصلها "اضترّ" فأبدلت تاء الافتعال طاء لوقوعها بعد أحد أحرف الإطباق وهو الضاد، فصارت (اضطرّ). ومثاله قوله تعالى: ﴿**فمن اضطرّ غير باغٍ وَلا عَادٍ فَلا إِثْمَ عَلَيْهِ**﴾[البقرة :١٧٣]، الشاهد في كلمة (اضطرّ)، والأصل فيها (اضترّ) فأبدلت التاء طاء في صيغة افتعل لوقوعها بعد الضاد.

ومنه قوله في الصفحة الحادية والثلاثين: (ثم اتّفقت الدول الأوروبيون إلى الأيدي العاملة).

كلمة (اتّفق) أصله "اوتفق" على وزن افتعل، لأن الكلمة من "وفق" فأبدلت فاء الافتعال "الواو" تاء، فصار "اتتفق" فالتقت التائان وأدغمت إحداهما في الأخرى فصارت (اتّفق).

ومنه قوله في الصفحة الثانية والأربعين: (حتى يظن من اطلع عليه أنها من قريض فحول شعراء العرب).

و(اطّلع) أصله "اطتلع " وقعت تاء افتعل بعد الطاء فأبدلت طاء، ثم أدغمت الطاء في الطاء، فصارت "اطلع"(٥).

ومنه قوله في الصفحة السادسة والخمسين: (ولكنه تاريخ محدود في أثر ضيق من بعد بلادها لم يتسع إلى سواها).

كلمة (يتّسع) فعل المضارع عل وزن افتعل يفتعل، وأصل الكلمة "يوتسع" من "وسع" وأبدلت فاء الافتعال "الواو" تاء لوقوعها واوا ثم أدغمت التاء في التاء، فصار (يتّسع).

الخاتمة

قد قام الباحثان في هذه المقالة بتوضيح تعريف الإبدال وأقسامه، وجاءا بترجمة يسيرة عن مؤلف الكتاب، ثم قاما ببيان بعض ما في الكتاب من ظاهرة الإبدال، مع ذكر العلة في وقوعها.

ورأى الباحثان أن دراسة الإبدال لم تكن محصورة في الكتب الصرفية أو الأدبية، وإنما يمكن دراسة هذه الظاهرة في جميع أصناف الكلام، سواء كان مكتوبا أم منطوقا.

وتوصي الدراسة بضرورة إجراء دراسات أوسع تشمل نصوصًا ومؤلفات أخرى في المنطقة، لتحليل مظاهر الإبدال وتنوعها، وتوثيق الخصائص اللغوية المحلية التي تسهم في إثراء الفهم العام لتطور اللغة العربية في السياقات متعددة الثقافات.

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من تبادل حروف الجر والعطف في معجم لسان العرب: دراسة نحوية دلالية

البروفيسور مُحَمَّد صالح جمال

قسم اللغة العربية، جامعة كاشيري الفيدرالية، ولاية غومبي

دكتور قاسم إبراهيم

قسم اللغة العربية، جامعة كاشيري الفيدرالية، ولاية غومبي

08036362156

جامع سيّدي عليّ سيسي

الطالب دكتوراه في قسم اللغة العربية، جامعة كاشيري الفيدرالية، ولاية غومبي

08022952542

المقدمة:

يقع هذا البحث المعنون بتبادل حروف الجر والعطف بعضهما ببعض في معجم لسان العرب لابن منظور للغرض الدلالي، والمقالة تتحدث عن مظاهر الدلالة لحرف الجر والعطف حسب مجيئهما في معجم لسان العرب متمثلا بالسياق المعجمي والنحوي، وتبيّن الفرق بين تركيب وآخر من تركيبات الحرف، ولذلك بدأ الباحثون بالحديث أولا عن نبذة يسيرة عن حياة ابن منظور، ثم حللوا صورا للتعبيرات المختلفة المتعلقة بالتبادل الحرفي في معجم لسان العرب، حيث تمت دراسة حرف "في" ودلالاته، و"من" ودلالاته، وكذلك "أو"، وقد دعم الباحثون جميع الشواهد بالأمثلة المناسبة من معجم لسان العرب، وحللوها تحليلا سياقيا. تتمحور المقالة حول العناصر التالية:

- نبذة تاريخية عن حياة ابن منظور.
- تبادل حرف الجر في معجم لسان العرب.
- تبادل حرف العطف في معجم لسان العرب.
- الخاتمة.

نبذة تاريخية عن حياة ابن منظور:

هو مُحَمَّد بن جلال الدين مكرّم بن نجيب الدين أبي الحسن علي بن أحمد بن أبي القاسم بن حبقة بن مُحَمَّد بن منظور بن معافى بن حمّير بن ريام بن سلطان بن كامل بن قرة بن كامل بن سرحان بن جابر بن رفاعة بن جابر بن رويفع بن ثابت بن سكن بن عدي بن حارثة الأنصاري، من بني مالك، نسبته تعود إلى جده السابع منظور، ثم إلى رويفع الذي نزل مصر وولاه معاوية طرابلس وأقره عليها سنة ست وأربعين.[١]

ولد ابن منظور في شهر المحرم سنة ٦٣٠هـ /١٢٣٢م، فى يوم الاثنين الثاني والعشرين كما قال الصفدي، قيل إنه ولد بمصر وقيل بطرابلس الغرب، وقيل فى تونس، ولكن القول إنه ولد بمصر على الأرجح[٢]، أما أحمد فارس فذهب أنه ولد في المحرم سنة ٦٩٠هـ وقيل في سنة ٦٨٠هـ، وهذان القولان مردودان بما ذكره ابن منظور في كتابه "نثار الأزهار في الليل والنهار"، حيث حدث أن والده بأنه توفي سنة ٦٤٥هـ، مما يقطع بعدم صحة هذين القولين، لا سيما وأنه كان قبل وفاة والده على سنّ يعي فيها ما يدور في مجلس والده، فكيف تتأتي الصحة للتاريخين المذكورين.[٣]

نبغ ابن منظور في القرن السابع الهجري، وكان عالمًا من جهابذة علماء اللغة ومن أكبر المصنفين في المعاجم اللغوية، يكنى بـ(أبي الفضل) ويلقب بـ (جمال الدين).

كانت طفولته مشغولة بالعلم والتحصيل، ونشأ نشأة تحصيل واستماع، فقد جذبته الحركة العلمية التي ضجّ دار أبيه منذ أن درج ويتابع تحصيله ويسمع من الشيوخ، كما قال في مقدمة نثار الأزهار: " وكنت في أيّام الوالد أرى تردد الفضلاء عليه وتهافت الأدباء عليه. ورأيت الشيخ شرف الدين أحمد بن يوسف بن أحمد التيفاشي العبسي في جملتهم، وأنا في سن الطفولة لا أدري ما يقولونه ولا أشاركهم فيما يلقونه، غير أني كنت أسمعه يذكر للوالد كتابا صنّفه أفنى فيه عمره واستغرق دهره، وأنه سماه "فصل الخطاب"، وأنه لم يجمع ما جمعه فيه كتاب ... وكنت شديد الشوق إلى الوقوف عليه ... ".[٤]

كان ابن منظور اشتغل باللغة وعلومها وتاريخها، وكان من أعيان الفقهاء الشافعية ورؤساء القاهرة، وعمل في ديوان الإنشاء بمصر طوال حياته، وولي قضاء طرابلس وكان عارفا بالنحو واللغة والتاريخ والكتابة فاضلا في الأدب مليح الإنشاء، ومن الأسباب التي أدت إلى تفوقه العلمي كثرة تنقلاته ورحلاته على عادة العلماء في ذلك العصر حتى اشتهر بالإفريقي تارة، وبالمصري تارة أخرى، وبالطرابلسي آونة أخرى، وتصدره لديوان الإنشاء في هذا الوقت لم يأت من فراغ، وإنما جاء عن سعة ثقافته ومعرفته بالأدب والبلاغة واللغة، وغير ذلك من العلوم، ومما ساعده على التفوق العلمي شغفه وحبه لكتب التراث، وولعه باختصار الكتب المطولة،[٥] وقد عمر ابن منظور إلى أن جاوز الثمانين، وقبل وفاته فقَد بصره فعاش عمراً لا يقرأ ولا يكتب ولكنه يَسْمَعُ ويُسْمَعُ عنه، وكانت وفاته فى شعبان سنة ٧١١هـ/١٣١١م، ودفن بالقرافة.[٦]

أساتذته و تلاميذه:

تلقى ابن منظور علوم اللغة والأدب وغيرها على الكثيرين من فطاحل العلماء وشيوخ العصر فكان ممن سمع منهم[٧]:

أ- عبد الرحيم بن الطفيل (٥٥٥هـ-٦٣٧هـ).

ب- مرتضى بن حاتم (٥٤٩هـ-٦٣٤هـ).

ت- يوسف المخيلي (٥٦٨هـ-٦٤٢هـ).

ث- أبو الحسن علي بن المُقَيَّر البغدادي (٥٤٥هـ-٦٤٣هـ).

وأما عن تلاميذه فتلمذ عليه أيضا كثيرون من جهابذة العلم، فقد روي عنه الحافظان وهما:[٨]

أ- شمس الدين الذهبي (٦٧٣هـ-٧٤٨هـ).

ب- تقي الدين السُّبكي (٦٨٣هـ-٧٥٦هـ).

مولفاته:

كان ابن منظور مغرى باختصار كتب الأدب المطوّلة حتى ذكر إميل بديع يعقوب " أن ابن منظور إلى أن مات يكاد لم يترك كتابا مهما من كتب الأدب إلا وقد اختصره، ويخبر ابنه قطب الدين أن مختصراته خمس مائة مجلدة.[٩]

فمن مختصراته ومؤلفاته:

١- معجم لسان العرب.

٢- الجمع بين صحاح الجوهري والمحكم ابن سيده.

٣- تهذيب الخواص من درة الغواص للحريري.

٤- ذيل على تاريخ ابن النجار.

٥- نوادر المحاضرات.

٦- الأغانى لأبي الفرج الأصفهاني، في عشرين جزءا، اختار منه وسمى اختياره "مختار الأغاني في الأخبار والتهاني" رتّبه على حروف الهجاء.

٧- زهر الآداب وثمر الألباب لأبي إسحاق الحصري القيرواني، في أربعة أجزاء.

٨- يتيمة الدهر في شعراء أهل العصر لأبي منصور عبد الملك الثعالبي.

٩- نشوار المحاضرة وأخبار المذاكرة، لأبي علي المحسن بن علي.

١٠- تاريخ مدينة دمشق لابن عساكر، اختصره في أربعة وهو في (٤٨) مجلدا.

١١- مختصر تاريخ بغداد، لأبي سعد السمعاني.

١٢- صفوة الصفوة لابن الجوزي أبي الفرج.

١٣- مفردات ابن البيطار ضياء الدين، وهذا كتاب يبحث فى مجال الطب بمفرداته الأدوية والأغذية.

١٤- فصل الخطا ب للتيفاشي، كان ابن منظور اختصر هذا الكتاب إلى كتاب أسماه " سرور النفس بمدارك الحواس الخمس".

١٥- الذخيرة في محاسن أهل الجزيرة لابن بسام أبي الحسن وأسمى " مختصر لطائف الذخيرة.

١٦- الحيوان لأبي عثمان عمرو بن الجاحظ.

١٧- مختصر العقد الفريد لأبي عمر أحمد بن مُحَمَّد.

١٨- يتيمة الدهر للثعالبي.[١٠]

١٩- أخبار أبي نواس- ذكره الزركلي بأنه طبع في جزئين صغيرتين.[١١]

٢٠- المنتخب والمختار في النوادر والأخبار.

تبادل حروف الجرّ في معجم لسان العرب

قد ورد في معجم لسان العرب بأن "في" تأتي بمعنى "وسط" يفهم منه الداخل، ومن أمثلته حسب وروده في الكتاب: "عبد الله في الدار" أي في داخل الدار ووسط الدار.

فإن الوسطية هي الدلالة الأصلية لـ"في" في اللغة العربية، وتعتبر دلالات أخرى المتفرعة عنها دلالات ثانوية.

إن للسياق الداخلي أو السياق اللغوي دورا في فهم دلالة "في" في هذا المثال، وذلك أن وجود "الدار" بعد "في" مباشرة هو المشير إلى أن "في" في هذا المثال تكون بمعنى "وسط" أو "داخل"، ويدل أيضًا على الظرفية على حسب نظرية علماء النحاة.

تبادل "في على "على"

تجيئ "في" بمعنى على، خاصة إذا كان في مكان لا يناسبه إلا الاستعلاء، أي الفوقية. قد أورد صاحب معجم لسان العرب مثالا قرآنيا لتوثيق قوله في أن "في" قد امتصت دلالة "على"، وهو قوله تعالى:" ولأصلبنكم في جذوع النخل".[١٢]، المعنى على جذوع النخل.

وذلك أن التصليب لا يكون إلا على الخشبة أو الشجرة[١٣]، ومن منه قوله تعالى: "أم لهم سلم يستعمون فيه".[١٤]

إن للسياق العرفي دورا في فهم دلالة "في" في هذا المثال، وذلك أن العرف المعهود هو كون التصليب لا يكون إلا على الشجرة أو الخشبة، فإن "في" في هذا المثال تقوم مقام "على"، ويمكن القول بأنها بمعنى "على"، ويدل على الاستعلاء على حسب علماء النحويين.

تبادل "في على "مع"

ومن دلالات "في" حسب ورودها في معجم لسان العرب هو دلالتها على معنى "مع". قد أورد صاحب المعجم قول ابن السكيت في توطيد رأيه بأن "في" تمتص دلالة "مع"، وهو قوله: وقال ابن السكيت: جاءت "في" بمعنى "مع"، قال أبو النجم:

يدفع عنها الجوع كل مدفع * خمسون بسطا في خلايا أربع[١٥]

في هذا المثال الشعري يعني "مع"، لأنها في السياق العددي، أي جمع "خمسون بسط مع خلايا أربع"، والمراد هو جمع خلايا أربع في خمسين بسطا.

ويمكن القول هنا بأن السياق اللغوي هو الساعد في الكشف عن دلالة "في" في هذا البيت الشعري، وذلك أن وجود خلايا أربع بعد "في" يشير إشارة واضحة إلى أن المراد بـ"في" هنا هو "مع" لاستحالة إدخال خلايا أربع ضمن خمسين بسطا، إنما المراد بـ"في" هو جعلها مع الخمسين حتى تكون "أربع وخمسين".

تبادل "في على "الباء"

قد وردت " في" في معجم لسان العرب بمعنى "الباء"، واستشهد بقول الشاعر:

وخَضْخَضْنَ فينا البحرَ حتى قَطَعْنَه * على كلِّ حالٍ مِن غِمارٍ ومِنْ وَحْلِ

أي بنا[١٦].

إن للسياق الدلالي دورا مهما في تحديد دلالة "في" في هذا البيت الشعري وذلك أن فعل "خضخض" لا يجوز أن يستعمل مع "في"، لأنه يعني "حرّك"، خضخض شيئا، بمعنى حرّكه. وبتدقيق النظر في استخدام "خضخض" في هذا البيت الشعري نرى أن هؤلاء النساء خضخضن بهم البحر ليس فيهم. لأن "فيهم" يدل على أن البحر في

داخلهم، وهذا مستحيل، فإنما هو في داخل الماء، ولما حركن البحر، وهم فيه، حركوا بتحريك الماء.

تبادل "من" في معجم لسان العرب:

وردت في معجم لسان العرب دلالات مختلفة لـ"مِنْ". ومن هذه الدلالات "مذ" و"منذ"، و"على"، و"البدل"، و"التبعيض"، و"التوكيد"، و"البيان والتفسير"، بيد أن علماء النحاة أفادنا أن "من" من حروف الجر وتأتى على ستة عشر وجهًا: ابتداء الغاية، التبعيض، بيان الجنس، التعليل، البدل، مرادفة عن، مرادفة الباء، مرادفة في، مرادفة عند، مرادفة ربما، مرادفة على، الفصل والتفسير (البيان والتفسير)، الغاية، التنصيص على العموم بزيادتها، توكيد العموم بزيادتها، القسم[١٧].

وفيما يأتي توضيح هذه الدلالات حسب السياقات المختلفة التي وردت فيها.

تبادل "من" على "منذ":

قال ابن منظور الإفريقي في معجمه لسان العرب: "العرب تضع "مِنْ" موضع منذ، يقال: ما رأيته مِنْ سنة، أي منذ سنة. فإن "من" حسب ورودها في هذا المثال تعني "مذ أو منذ"، أي مهلة من الزمن[١٨].

إن للسياق الاستعمالي دورا في إبراز دلالة "من" هنا، وذلك أنه لو جاء حرف آخر، مثل "إلى" في هذا المثال لتعتبر "من" بأنها دالة على الابتداء، كأن يقال: ما رأيته من السنة الماضية إلى اليوم، ولكن استعمالها بدون حرف آخر يجعل معناها محصورا في الدلالة على "منذ".

تبادل "من" على معنى "على":

قد وردت "من" في معجم لسان العرب لتدل على معنى "على"، ومن الأمثلة التي جاء بها صاحب الكتاب قوله سبحانه وتعالى:" ونصرناه من القوم".[١٩] أي على القوم[٢٠].

فإن للسياق اللغوي دورا في فهم دلالة "من" من هذا المثال، وذلك أن فعل "نصر" يتعدي غالبا بـ"على"، كما في قوله تعالى:" وانصرنا على القوم الكافرين".[٢١]، فإن وجود "من" بعد "نصر" في هذا المثال يدل على أن "من" حلت محل "على". إذا جاءت "من" بعد "نصر" يدل على المصدرية، كما في قوله تعالى: " نصر من الله وفتح قريب".[٢٢]، أي النصر الذي مصدره الله سبحانه وتعالى.

وجملة القول إن "من" حسب ورودها في قوله تعالى: " ونصرناه من القوم".[٢٣] يدل على معنى "على" لما في "على" من معنى التغلب والاستعلاء.

تبادل "من" على "البدل":

قد وردت "من" في معجم لسان العرب لتدل على "البدل"، ومن أمثلة التي ساقها صاحب لسان العرب قوله تعالى: " ولو نشاء لجعلنا منكم ملائكة".[٢٤] معناه: ولو نشاء لجعلنا بَدَلَكُم[٢٥].

إن للسياق دورا في كشف دلالة "من" في الآية الكريمة، ولولا اعتبار السياق لما استقام المعنى، وذلك أن "من" في الآية الكريمة صالحة لأن تكون بمعنى "التبعيض"، ولو اعتبرت "من" في الآية الكريمة "التبعيضية"، لفسرت الآية بأن الله سبحانه وتعالى يجعل من الإنسان ملائكة، وهذا المعنى غير المراد. والمراد حسب السياق الذي ورد فيه "من" هو "البدل"، أي لجعلنا بدلكم ملائكة، لأنهم مخلوقون طيبون لا يعصون الله ما أمرهم، ويفعلون ما يؤمرون.

تبادل "من" على معنى "ابتداء الغاية":

وردت "من" في معجم لسان العرب للدلالة على معنى "ابتداء الغاية من مكان كذا وكذا إلى مكان كذا وكذا. ومن أمثلة هذه الظاهرة الواردة في معجم لسان العرب قوله: "خرجت من بغداد إلى الكوفة"، أي ابتداء من بغداد إلى الكوفة[٢٦].

ويمكن القول بأن الدلالة الأصلية لـ"من" هي ابتداء الغاية، وإنما تستخدم لدلالات أخرى بضرب من المجاز، ولا تفهم هذه الدلالات المجازية إلا بعد فهم السياقات التي وردت فيها "من".

تبادل "من" على معنى التبعيض:

أقر صاحب لسان العرب ورود "من" للدلالة على "التبعيض"، ومن أمثلة التي ساقها صاحب المعجم قوله: "هذا الدرهم من الدراهيم"، أي بعضها[٢٧]. ومن أمثل هذه الدلالة كذلك قولنا "أكلت من الطعام"، أي بعضا منه.

وللسياق الدلالي دور في فهم دلالة التبعيض من "من" حسب ورودها في هذا المثال، وذلك أنه لولا اعتبار دلالة الجملة لما يمكن الكشف عن دلالة التبعيض منها.

تبادل "من" على التوكيد:

قد وردت "من" للدلالة على التوكيد في معجم لسان العرب، وهذا واضح في قول صاحب الكتاب حين يقول: وتفيد التوكيد، نحو: ما أتاني من رجل، وما رأيت من أحد. فأصل هاتين العبارتين "ما أتاني رجل، وما رأيت أحدا"[٢٨].

إن للسياق اللغوي دورا في كشف عن معنى "من" في المثال السابق، وذلك أنها وردت في المثال الأول مع الفاعل وفي المثال الثاني مع المفعول به، والأصل في الفاعل عن يكون مرفوعا، والمفعول به أن يكون منصوبا، ولكنهما مجرورين في المثالين السابقين، وذلك لدخول "من" الزائدة الواردة للتوكيد قبلهما. لولا السياق النحوي الذي هو جزء من السياق اللغوي لما اكتشف معنى "من" حسب ورودها في المثالين السابقين.

تبادل "من" على البيان والتفسير:

وردت "من" في معجم لسان العرب للدلالة على البيان والتفسير، قد استشهد صاحب المعجم بقوله سبحانه وتعالى عند بيان هذا المعنى لـ"من"،[٢٩] وهو قوله تعالى: فاجتنبوا الرجس من الأوثان".[٣٠]

فإن "من" في الآية الكريمة تبين نوع الرجس الذي أمروا باجتنابه وتفسره، وهو الرجس من الأوثان، لأنه شرك، والشرك في الإسلام حرام، ولذلك أمروا باجتنابه.

تبادل حرف العطف معجم في لسان العرب:

جاءت "أو" في لسان العرب للدلالات المختلفة، حسب السياقات التي وردت فيها، إنما جاءت للدلالة على الشك، والتخيير والإبهام وبمعنى الواو وغيرها. وفيما يأتي بيان دلالات "أو" المختلفة حسب ورودها في لسان العرب، بيد أن هذه الدلالات لم يتجاوز حدود علماء النحاة الذين قالوا أن حرف "أو" تأتي على معان عديدة منها: الإبهام، والشك، والتخيير، والإباحة، والجمع المطلق كالواو والإضراب، والتفصيل، وبمعني "لا"، ويأتي بمعني إلا في الاستثناء، ويأتي بمعني "بل"، ويأتي بمعني "الشرط"، ويأتي بمعني الغاية كإلى وحتى[٣١].

تبادل "أو" على الشك:

وردت "أو" في معجم لسان العرب للدلالة على الشك، خاصة إذا ورد في السياق الخبري، نحو: رأيت زيدا أو عمرا[٣٢]. فإن المتكلم يشك في من رآه منهما.

تبادل أو على الإبهام:

وردت "أو" في معجم لسان العرب للدلالة على الإبهام، ومن الأمثلة الذي أوردها صاحب لسان العرب لتوطيد هذه الدلالة[٣٣] قوله تعالى: "وإنا أو إياكم لعلى هدى أم في ضلال مبين".[٣٤]

والنبي الكريم ﷺ على معرفة تامة بأنه على الهدى التام، ولكنه أشكل الأمر على الكفار لضرب من الإبهام.

تبادل "أو" على التخيير:

رأينا في صاحب معجم لسان العرب بأن "أو" تأتي للدلالة على التخيير، وهو اختيار بين شيئين وعدم الجمع بينهما. ومن أمثلته في معجم لسان العرب: "كُلِ السمَكَ أو اشربِ اللبنَ"[٣٥] أي اختر واحدا منهما، ولا تجمعهما في وقت واحد.

تبادل أو على الإباحة:

قد وردت "أو" في لسان العرب للدلالة على الإباحة، وهو جواز الجمع بين شيئين أو قيام بهما في وقتين مختلفين، ومن أمثلة هذه الظاهرة في معجم لسان العرب: " جالس الحسن أو ابن سيرين"،[٣٦] أي إن شئت جالس الحسن، وإن شئت جالس ابن سيرين، وأنت في مجالسة أيهما شئت.

تبادل "أو" على معنى "إلى أن"

وردت "أو" في معجم لسان العرب للدلالة على معنى "إلى أن"، وهو استمرارية عمل ما حتى يقع العمل الثاني، ومن أمثلته في معجم لسان العرب قوله: " لأضربنه أو يتوبَ"،[٣٧] أي سيستمر الضرب إلى أن صدر منه التوبة.

تبادل "أو" على معنى "بل"

وردت "أو" في معجم لسان العرب، للدلالة على معنى "بل"، وهو تفضيل القول الثاني على القول الأول، ومن أمثلته في معجم لسان العرب قول ذي الرمة:

بَدَتْ مثلَ قَرْنِ الشمسِ في رَوْنَقِ الضُّحَى * وصُورَتِها أو أنتِ في العينِ أملحُ[٣٨]

يريد بل أنت في العين أملح، أي أكثر رونقا من شمس الضحى.

ومن ذلك قوله تعالى:" وأرسلناه إلى مائة ألف أو يزيدون".[٣٩] أي بل يزيدون.

تبادل "أو" على معنى "الواو"

وردت "أو" في معجم لسان العرب ليدل على معنى "الواو"، وهو الجمع بين السابق واللاحق. ومن أمثلته في لسان العرب ما جاء به صاحب المعجم من قوله سبحانه وتعالى: " أصلاتك تأمرك أن نترك ما يعبد آباؤنا أو أن نفعل في أموالنا ما نشاء".[٤٠] أي وأن نفعل في أموالنا ما نشاء". لأن رسولهم منعهم عن الشيئين؛ عبادة الأصنام والإساءة بالمال. ولو أثبتت "أو" على دلالتها الأصلية لكان رسولهم يمنعهم عن واحد منهما، والأمر على عكس ذلك، ولذلك اعتبر "أو" في الآية الكريمة بمثابة الواو التي تفيد مطلق الجمع.

الخاتمة:

خلال العرض السريع في هذه السطور السابقة، أتينا بصور من التبادل الحرف في معجم لسان العرب، ليظهر مدى صدق أن التبادل من مظاهر اللغوية العربية التي كان لها دورها وأثرها في الدرس الدلالي، ولذلك قمنا بدراسة معظم الشواهد في معجم لسان العرب لابن منظور حول هذه الظاهرة، وفي نهاية المطاف توصل الباحثون إلى النتائج الآتية:

- إن لحروف الجر في البيان المعجمي أهمية عظمى ودورا كبيرا في إبراز دلالة التعبير العربي والمعجمي.
- إن الحروف الجر تتنوّع معانيها حيث تدخل على الأسماء، وتستطيع قلب وتغيير دلالتها إلى ما كان معروفا من قبل.
- إن حرف العطف إذا دخل على الأسماء أو الأفعال لا يأتي معانيها ودلالتها على صورة واحدة بل بالقرائن نعرف مدراك دلالتها في تفسير المعانى الكامنة في التعبيرات الصحيحة.
- إن معجم لسان العرب لابن منظور له دور مرموق في تقارب الألفاظ الدلالية في كشف دقائق اللغة العربية وأسرارها، ولا يعرف هذا إلا من له ذوق في اطلاع هذا المعجم الذى كان من معجم العربية المعتمدة عليها في معرفة دقائق اللغة العربية وأسرارها.

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الدلالة اللغوية والمتعة الأدبية في آراء النحاة لكلمة "جلا" واستعمالها في الأبيات الشعرية

الدكتورحمزة نوح صادق

المحاضر بكلية التربية الفدرالية أوكيني, ولاية كوغي، نيجيريا.

/08060236233 hamzatsadiqnuhu@gmail.com

ABSTRACT

The research present an analytical and in-depth study of the word “jala” in terms of its linguistics meaning as recorded in Arabic dictionaries, along with grammatical an morphological opinions expressed by prominent grammarians. It then traces the usage of the word in poetic verses, both ancient and modern, to uncover the literary pleasure that arises from its employment within poetic contexts. The study focuses on illustrating how this word contributes to enriching meaning and enhancing poetic imagery, through its multiple shades of meaning-such as unveiling, clarity, brightness, light, and victory-each varying according to the context. It also discusses the grammarians’ perspective on its inflection and derivative forms, and how this grammatical aspect reflect on its eloquent usage In Arabic poetry, highlighting the intersection between grammar, rhetoric, and literature in serving artistic meaning. Key concept: The word “*Jala*”: its root, derivations, and linguistic meaning. Linguistic meaning: the lexical and semantic significance of the word in different contexts. Grammarians’ opinions: the interpretations of grammarians’ concerning the forms of “*Jala*” in poetic structures. Literary pleasures: the aesthetic beauty resulting from the poetic use of the word. Contextual analysis: the influence of poetic context on determining meaning and connotation. Integration of grammar and literature: the relationship between grammatical rules and literary creativity. Research objective: To analyze the linguistic meanings of the word “*Jala*” in the light of dictionaries and grammarians’ opinion. To trace the use of the word in Arabic poetry across different periods, to identify the aesthetic effect that the word bring to poetic texts.

مقدمة:

يتناول هذا البحث دراسة تحليلية فاحصة لكلمة "جلا" من حيث دلالالتها اللغوية في معاجم اللغة العربية، وما ارتبط بها من آراء نحوية وصرفية عند كبار النحاة، ثم استخداماتها في الأبيات الشعرية قديما وحديثا لاستجلاء المتعة الأدبية التي تنبثق من توظيفها في السياق الشعري. يركز البحث على تبيين كيف أسهمت هذه الكلمة في إثراء المعنى وجمال الصورة الشعرية، وذلك من خلال تعدد معانيها بين الكشف، والوضوح، والجلاء، والنور، والنصر، وغيرها من المعاني التي تتنوع بتنوع السياق. كما يناقش البحث موافق النحاة من إعرابها وصيغ اشتقاقها وكيف انعكس ذلك على بلاغة استخدامها في الشعر العربي ليبرر التداخل بين النحو والبيان والأدب في خدمة المعنى الفني. ويهدف البحث إلى تحليل الدلالات، اللغوية لكلمة جلا في ضوء المعاجم وآراء النحاة، ورصد استعمالات الكلمة في الشعر العربي بمختلف عصوره وبيان الأثر الجمالي الذي تضيفه الكلمة على النصوص الشعرية والكشف عن تنوع المعاني تبعا للسياق النحوي والبلاغي مع الإبراز العلاقة بين النحو والأدب في بيان المعنى الفني، وإثراء الدراسات اللغوية والأدبية بنموذج تطبيقي يجمع بين التحليل اللغوي والنقد الأدبي.

مفتاح الكلمات: كلمة "جلا "والدلالات اللغوية، آراء النحاة، المتعة الأدبية، والتحليل السياقي، والتكامل بين النحو والأدب.

التعريف عن الموضوع:

تعد دراسة الألفاظ في الشعر العربي من أنبل ميادين البحث اللغوي والأدبي، إذ تكشف عن ثراء العربية ودقة استعمالها، كما تضيئ جوانب من فكر العرب وطرائقهم في التعبير، ومن الألفاظ التي استوقفت النحاة واللغويين وأثارت نقاشاتهم كلمة جلا الواردة في البيت المشهور.

أنا ابن جلا وطلاع الثنايا * متى أضع العمامة تعرفوني

فقد انشغل النحاة والبلاغيون قديما ببيان معاني "جلا" وتحديد دلالاتها اللغوية، وما تومئ إليه من إشراق ووضوح وكشف، وربطها بالمقام الشعري الذي وردت فيه، ولا يقتصر الاهتمام عند هذا الحد، بل يتعداه إلى بيان الأثر الأدبي والجمالي الذي تتركه الكلمة في المتلقى، حيث تتجلى فيها شخصية القائل وهيبته وفصاحته. ومن هنا تأتي أهمية هذا البحث الذي يجمع بين التحليل اللغوي والنحوي، وبين التذوق الأدبي والجمالي لاستجلاء الأبعاد الدلالية والبلاغية لكلمة "جلا" في هذا السياق الشعري.

مناسبة القصيدة

تعود شهرة هذا البيت إلى استشهاد الحجاج بن يوسف الثقفي به في مناسبة مشهورة، وهي أنه حين وجّهه عبد الملك بن مروان إلى العراق أميرا، وكان أهلها قد شقوا عصا الطاعة، وخلعوا الولاء للخليفة، وشغبوا على الأمراء، قصدوا إلى الكوفة في اثني عشر راكبا على النجائب، حتى دخلها فجأة وقد انتشر النهار، فدخل المسجد معتما بعمامة خز أحمر، قد غطى بها وجهه، وهو متقلد سيفا، متنقب قوسا، يؤم المنبر، فقام الناس نحوه، حتى صعد المنبر، ومكث ساعة لا يتكلم، فقال الناس لبعضهم البعض: قبح الله بني أمية، تستعمل مثل هذا على العراق، حتى قال عمير بن ضابئ البرجمي: ألا أحصبه لكم؟ فقالوا له: أمهل الرجل حتى ننظر، فلما رأى عيون الناس إليه حسر العمامة عن فيه ونهض فقال:

أنا ابن جلا وطلاع الثنايا ** متى أضع العمامة تعرفوني[١]

والله يا أهل العراق، إني لأرى رءوسا قد أينعت وحان قطافها، وإني لصاحبها، وكأني أنظر إلى الدماء بين العمائم واللحى.[٢]

وهذه الخطبة المشهورة قد أرهفت العراقيين وأرعبتهم، وغلبت مناسبة استشهاد الحجاج بهذا البيت حتى لا يذكره أحدا إلا ويذكر قصة الحجاج مع أهل العراق وشدته عليهم وتأديبه لهم وبطشه بهم.

الشاهد النحوي في البيت الشعري

وهذا البيت يتمتع بمتعة أدبية مع ذلك شاهد من شواهد النحو المشهورة، ذكره شيبويه في كتابه، وتبعه من جاء بعده من النحاة، يستشهدون به على جواز منع صرف الاسم المنقول من الفعل بغض النظر عن كونه موازنا للفعل.(٣)

فقد قال عيسى بن عمر الثقفي وهو من أئمة النحو المشهورين، توفي سنة خمسين ومائة. وهو صاحب الكلمة المشهورة التي تشهد بتقهر اللغويين: " مالكم تكأكأتم علي تكأكؤكم على ذي جنة افرنقعوا" قال: بأن "جلا" علم منقول من الفعل. وهو ممنوع من الصرف لنقله، فإذا سمي رجل بقتل وضرب فإنه لا يصرف، واستدل ببيت الشاهد.

ولكن بعض النحاة رد هذا القول، وقال: إن " جلا" في البيت علما وحدها، ولكن العلم هو الفعل.(٤)

ويرد هذا الرد- ولو كان محكيا عن سيبويه- أن "جلا " ليس اسما لأبي الشاعر الذي قال هذا البيت، وليس لقبا له أيضا. وذكر بعض النحاة أن هذه الجملة صفة لوالد الشاعر، ولكن ذلك مردود أيضا، لأن شرط الجملة التي تقع وصفا أن يكون الموصوف بعضا من متقدم مجرور بـ"من" مثل قوله: منا ظعن ومنا أقام، أى منا بعض ظعن وبعض أقام, أو مجرور بـ" في" مثل قولك: ما في قومه يفضله أي أحد يفضله(٥).

وقد ذكر صاحب أماني- أبو علي القالي: أن "جلا" في اللغة معناه: المنكشف المشهور الأمر، وذلك ما قرره المبرد أيضا في كتابه الكامل حيث قال: إن معنى " جلا" المنكشف الأمر.(٦)

ويرجح الشيخ المرصفي في شرحه على الكامل هذا الرأي فيقول : إن "جلا" ليس فعلا، وإنما هو اسم مقصور من الجلاء، فالمعنى : أنا ابن الواضح الأمر، ويؤيد هذا أنهم يقولون، ابن جلا وابن أجلى، وقيل جلا وأجلى معناهما الصبح(٧).

ولكن يرد على هذا الرأي عدم تنوين جلا، ولا موجب لمنع صرفه، لذلك يرى بعض العلماء أنه لا مانع أن يكون هذه الكلمة علما محكما.

وقد قال ابن منظور في لسان العرب، ابن جلا رجل مشهور بالفتك: فيكون الشاعر قد قال ذلك على التشبيه " يعني أنا كابن جلا في الغارة والشدة[٨].

وهناك معنى آخر يذكره ابن الحاجب في أماليه، وهو أن يكون "جلا" اسما لا فعلا، وهناك مضاف محذوف وهو "ذو" والتقدير: أنا ابن ذى جلا، والجلا هو انحسار الشعر عن مقدم الرأس، وهو ما يسمى بالصلع .

وقد جاء ذلك في كتاب اللغة ، قال ابن منظور في لسان العرب : الجلا بالقصر : انحسار مقدم الشعر، يكتب بالألف، وقيل هو دون الصلع، وقد جلى الرجل يجلي جلا، وهو أجلى، وفي صفة المهدي الذي يخرج آخر الزمان أنه أجلى الجهة [٩].

ومواضع الضلع في الرأس تسمى مجالي، وهي مقاديم الرأس، قال الفقهسي- وهو أبو مُحَمَّد عبد الله بن ربعي- يرثي حاله بعد أن اجتوته من يريدها:

قامت سليمى: إنني لا أبغيه

أراه شيخا ذرئت مجاليه

يقلي الغواني والغواني تقلية.[١٠]

واحده مجلئ، واشتقاقه من الجلا، وهو ابتداء الصلع، وذرئت مجاليه: شابت، والصلع من سمات العبقرية ومخايل النجابة، وهو من دلائل الكرم وأمارات الشجاعة، والعرب يقولون: الذي ولد أصلع يكون كريما بحسب الغالب. استعمال "جلا" في لغة الشعراء:

وقد ورد لفظ "جلا" في تعبيرات الشعراء مثل قول اللعين المنقري يخاطب رؤية بن العجاج:

إني أنا ابن جلا إن كنت تعرفني * يا رؤب والحـــية الصـــماء والجـــبل

أبا لأاجيز يابن اللؤم توعـدني؟ * وفي الأراجيزخلت اللوم والفشل.[١١]

يقول له: أنا ابن من لا ينكر يا رؤبة، وأنا الحية الصماء التي تقتل من يتصدى لها، وأنا الجبل الصعب المرتقى، لا تحاول أن تخيفني بأراجيزك المليئة باللؤم والفشل.

ومثل قول القلاح بن جناب السعدي:

أنا القلاخ بن جناب بن جلا * أبو خناثير يقود الجملا[١٢]

والخناجير : الدواهي –كما جاء في اللسان.

معنى بيت الشاهد:

يقول الشاعر: أنا ابن رجل واضح الأمر كريم الأصل، شجاع لا يهاب، جلد يرتقي الصعاب، إذا استعددت للحرب ولبست خوذتها (العمامة) رأيتم مني العجب.

والعمامة: يقصد بها خوذة الحرب، ووضعها: يعني لبسها وجعلها فوق الرأس [١٣].

وقد يكون وضعها بمعنى خلعها، ويؤيد هذا المعنى أن الرجل –كان – إذا قتل له قتيل لاث على رأسه عمامة، وستر بها رأسه، وخرج لطلب ثأره، وما زال هكذا متلثما حتى يأخذ بثأره، فيضع أوزار الحرب، ومن بينها العمامة، ويساعد على هذا المعنى أن الحجاج بن يوسف الثقفي أنشد هذا البيت، وهو يزيح اللثام عن وجهه[١٤].

قال ثعلب – وهو من أئمة النحو واللغة – العمامة تلبس في الحرب وتوضع في السلم. وعليه يكون المعنى: متى أضع العمامة تعلمون أني الشجاع الذي لم أنم عن ثأري.

من الشاعر؟:

والشاعر الذي قال هذا هو: سحيم بن وثيل بن أعيفر بن أبي عمرو بن حمير الرياحي، وهو شاعر مخضرم بين الجاهلية والإسلام، عاش في الجاهلية أربعين سنة، وفي الإسلام ستين سنة، وتوفي وهو ابن مائة عام.

وسحيم : تصغير أسحم على الترخيم، من السحمة وهي السواد. ووثيل – بفتح الواو وكسر الثاء المثلثة– وهو في اللغة : الليف والرشاد الضعيف– سمي به– وقيل : هو بالتصغير – لضم الواو وفتح الثاء [١٥]. وأعيفر– تصغير أعفر، وهو شاعر يمني الأصل لأنه منسوب إلى حمير، وهو أبو قبيلة مشهورة في اليمن. وهو شاعر معروف في الجاهلية والإسلام عده الجمحي في الطبعة الثانية من شعراء الإسلام، وقال: سحيم شاعر خنديذ شريف مشهور الذكر في الجاهلية والإسلام، جيد الموضعفي قومه [١٦].

مناسبة القصيدة:

والبيت المذكور من قصيدة مشهورة ذكرها الشيخ عبد الرحيم بن أحمد العباسي صاحب معاهد التنصيص، بعد أن ذكر مناسبتها، وقال: " جاء رجل إلى الأبيرد الرياحي وابن عمه الأحوص، وهما من ردف الملاك من بني رياح يطلب منهم قطرانا يهنأ به إبله ، فقالا له: إن أنت أبلغت سحيم بن وثيل الرياحي هذا الشعر أعطيناك ما تطلب، فقال لهما قولا: فقلا له: أبلغه

فإن بداهتي وجراء حولى *** لذو شق على الحطم الحروق.(١٧)

وهذ البيت تعريض لسحيم بأنه لا يبلغ غايته لكبره وعجزه. فما جاء هذا الرجل إلى سحيم وأنشده البيت أخذ عصاه، وانحدر إى الوادي يقبل فيه ويدبر ويهمهم بالشعر، ثم قال له: اذهب فقل لهما:

أفاطم قبل بينك متعيني * ومنعك ما سألت كأن تبيني
فإن علالتي وجراء حولي * لذو شق على الضرع الظنون
أنا ابن الغر من سلفي رياح *كنصل السيف وضاح الجبين
أنا ابن جلا وطلاع الثنايا * متى أضع العمامة تعرفوني
وإن مكاننا من حميري * فكان الليث من وسط العرين
وإني لا يعود إلي قرني * غداة الغب إلى في قرين
بذي لبد يصد الركب عنه * ولا تؤتي فريسته لحين
عذرت البزل إذ هي صاولتني * فما بالي وبال ابنى لبون
وماذا يبتغي الشعراء مني * وقد جاوزت حد الأربعين
أخو الخمسين مجتمع أشدي * ونجذني مداورة الشؤون (١٨)

فجاء الرجل إلى الأبيرد والأحوص فأنشدهما ما قال: فذهبا إليه واعتذرا له.

رأي ابن قتيبة في كتابه في نسبة القصيدة

قال ابن قتيبة في كتابه "الشعر والشعراء": مطلع هذه القصيدة مع أبيات أخرى: والفصيدة للشاعر المثقب العبدي، قال : لو كان الشعر كله على هذه القصيدة لوجب على الناس أن يتعلمه. وهذا ما رواه ابن قتيبة:

أفاطـــم قبل بينـك متعيني * ومنعك مـــا سألت كأن تبيني
ولا تبدي مواعـد كاذبات * تمـــر بهـــا رياح الصيف دوني
فـإني لـــو تخالفـني شمالي * بنصـــر لـــم تصاحبـهـا يميني
إذن لقطعتها ولقلـت بيني *كـــذلك أجـتوى من يجتويني
فإما أن تـكون أخي بحق * فأعـــرف غـــثي مـــن سميني
وإلا فـاطر حـــني واتخذني * عـــدوا أتقـــيك وتـــتقـــيني
وما أدري إذا يممت أرضا * أريـد الخـــير أيهـــما يليـــني
أألخير الـــذي أنا أبتغـــيه * أم الشر الذي هو يبتغيني؟[١٩]

والأبيات السابقة تقوي أنها لسحيم، أما اتفاقهما في المطلع فهو من باب توارد الخواطر.

شاهد بلاغي في البيت:

ويستشهد البلغاء بهذا البيت على الإيجاز بالحذف، ذكر ذلك صاحب " معاهد التنصيص"، فإن الشاعر أراد قوله : أنا ابن الذي جلا، أو ابن رجل جلا، فقد حذف الموصوف اكتفاء بالصفة أو حذف الموصول اكتفاء بصلته [٢٠].

طرفة أدبية حول البيت:

أخذ بعض الشعراء الظرفاء معنى البيت وضمنه في شعر له، يعرض فيه برجل أصابه داء الثعلب، وذهب بشعره وأصبح أقرع، وكان هذا الرجل اسمه الرشيد، فقال الشاعر:

عجبت لمعشر لطوا وغضوا * من الشيـــخ الرشيد وأنكـروا
هو ابن جلا وطلاع الثنايا * متى يضع العمامة تعرفوه. [٢١]

ومن لطيف التورية ما قاله أحد الشعراء:

يسر بالعيد أقـوام لهم ســعة * مـــن الثـــراء ومـــا المقتـــرون فـلا
هل سرني وثيابي فيه قوم سبا * أو راقني وعلى رأسي به ابن جلا[٢٢]

فهو يعني بقوله قوم سبأ قوله تعالى: ((ومزقناهم كل ممزق)).

ويعنى بقوله" وعلى رأسي به ابن جلا" أنه لا عمامة له، لأن ابن جلا لم يعرف إلا بعد أن رفع عمامته، أو ذهبت عمامته.

اتجاهات الموضوع في مجال البحث الأكاديمي:

يعد هذا الموضوع من البحوث البينية التي تجمع بين اللغة والنحو والأدب والبلاغ، وهو يسير في عدة اتجاهات أكاديمية مهمة، منها:

– الاتجاه اللغوي المعجمي، يهتم بتحليل مادة (ج ل و) في معاجم اللغة العربية، وبيان معانيها الأصلية والمجازية، وما طرأ عليها من تطورات دلالية عبر العصور.

– الاتجاه النحوي الصرفي، يبحث في آراء النحاة حول اشتقاقات الكلمة وصيغها الإعرابية في الجمل الشعرية، وكيفية تأثير الإعراب في اختلاف الدلالة والمعنى الأدبي.

– الاتجاه البلاغي الجمالي، يدرس الجمال الفني والبياني في اسخدام "جلا" داخل النصوص الشعرية، من حيث التصوير، والرمز، والإيحاء، والتوازي بين اللفظ والمعنى.

– الاتجاه الأدبي والتحليلي، يتناول دور هذه الكلمة في تكوين الصورة الشعرية وإبراز التجربة الوجدانية للشاعر، مع مقارنة استعمالها في عصور شعرية مختلفة (جاهلي، إسلامي، أموي).

– الاتجاه النقدي اللغوي الحديث، يربط بين آراء النحاة القدامى ومناهج التحليل اللغوي الحديث، كالسيمياء والدلالة السياقية، لإبراز التطور في فهم المعنى.

– الاتجاه التكاملي بين النحو والأدب، يسعى إلى توضيح أن النحو ليس مجرد قواعد جامدة، بل أداة لفهم جمال المعنى وتذوق النص، مما يجعل الدراسة ميدانا خصبا بين التحليل اللغوي والنقد الأدبي.

الخاتمة

في ختام هذا البحث، يتضح أن كلمة "جلا" ليست مجرد لفظ لغوي محدود الدلالة، بل هي مفردة ثرية بالمعاني والإيحاءات تمتاز بقدرتها على حمل صور متنوعة من الوضوح

النور واللانكشاف والانتصار، مما جعلها ذات حضور بارز في النصوص الشعريةالعربية.

وقد كشفت الدراسة عن عمق نظرة النحاة إلى هذه الكلمة من حيث اشتقاقها وإعرابها ودلالتها، إذ الجمال أن المعنى لا ينفصل عن السياق التركيبي، وأن الجمال الأدبي يرتكز على انسجام البنية النحوية مع الغرض الشعري.

كما بينت النتائج أن الشاعر العربي استطاع أن يوظف "جلا" توظيفا فنيا يجمع بين الوضوح اللغوي والمتعة الجمالية، في صور تظهر قدره العربية على التعبير عن أدق الانفعالات الإنسانية.

وبذلك، يؤكد البحث أن الدراسة اللغوية النحوية حين تقترن بالرؤية الأدبية الجمالية، تمنح القارئ فهما أعمق للنص العربي، وتفتح آفاقا جديدة في مجال التحليل اللغوي الأدبي التكاملي.

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التداوليّة: مفاهيمها واتّجاهاتها: دراسة وصفية

يوسف سليمان أدييمي
قسم اللغات الأجنبية، جامعة ولاية لاغوس للتربية
08021018869
و
آدم يوسف أموبولاجي

المقدّمة:

إنّ الدراسات اللسانيّة قد شهدت تطوّرا ملحوظا مع البنيويّة عند دي سوسير، مرورا بالتوليديّة عند تشومسكي، إلّا أنّ اللسانيّات في هذه الحقبة عكفت على دراسة البنية اللغويّة في ذاتها دون الاهتمام بالسياق الذي تستخدم فيه اللغة، فكانت اللسانيّات البنيويّة والتوليديّة تمثّلان الاتجاه الصوريّ في اللسانيّات الحديثة، فاهتمتا باللغة بوصفها بنية مغلقة سواء من جانب الشكل كما فعلت البنيويّة أو من جانب الذهن كما فعلت التوليديّة، ثم تقدّمت اللسانيّات خطوة فظهر اتّجاه آخر مباين للاتجاه الصوريّ في دراسته، وهذا الاتجاه هو الذي عرف في تاريخ اللسانيّات بالاتّجاه الوظيفيّ، ويعدّ ظهوره نتيجة التضافر المنهجيّ والتلاقح المعرفيّ بين العلوم الإنسانيّة، مثل المعطيات الفلسفية والاتّصاليّة وغيرها، وتتزعم هذا الاتجاه التداوليّة التي شكّلت أسباب تعميق هوة الخلاف بين الاتّجاهين، وكانت منطلق النزاع العلميّ بينهما، كما ظلّت تمدّ الاتّجاه الوظيفيّ بأسباب الحياة حتى حظي بمكانه اللائق في الدراسة اللغويّة المعاصرة.

فالتداوليّة تعدّ النقطة الجديدة في الدراسات اللسانيّة حيث توجّهت توجها مخالفا للمدارس التي سبقت عليها، وشكّلت ثورة علميّة على الاتّجاهات التي تدرس اللغة خارج سياقها الاستعماليّ، دون الاهتمام بقصد المتكلّم، وفهم المخاطب، والسياق المقاميّ الذي يجمع بينهما.

مفهوم التداوليّة لغة واصطلاحا

التداوليّة في اللغة تعود إلى الجذر اللغوي (دول) "وتداولنا الأمر: أخذناه بالدول. وقالوا: دواليك أي مداولة على الأمر ... ودالت الأيام أي دارت، والله يداولها بين الناس. وتداولته الأيدي: أخذته هذه مرة وهذه مرة. وقولهم دواليك أي تداولا بعد تداول ... ويقال تداولنا العمل والأمر بيننا بمعنى تعاورناه، فعمل هذا مرة وهذا مرة".[١]

والتداوليّة في مفهوم المتخصّصين كما يعرّفها فيليب بلانشيه هي " الدراسة التي تعنى باستعمال اللغة، وتهتمّ بقضية التلاؤم بين التعابير الرمزيّة والسياقات المرجعيّة والمقاميّة والحديثيّة والبشريّة (الموسوعة الكونيّة Encyclopaedia Universalis)".[٢]

فهذا التعريف يوضّح أنّ التداوليّة تدرس اللغة من جانب استعمال المتكلّم لها، ومدى مطابقة هذه الاستعمالات للسياقات التي قيلت فيها، عن طريق مراعاة حال المخاطب، والسياق المقاميّ الذي تحدّث فيه المتكلّم.

وتعرف أيضا بأنّها " الدراسة أو التخصص الذي يندرج ضمن اللسانيّات، ويهتمّ أكثر باستعمال اللغة في التواصل".[٣]

وقد شاع بين الباحثين مصطلح (Pragmatics) في الإنجليزيّة، وفي الفرنسيّة (Pragmatique) وأصل هذا المصطلح من اللفظ اليونانيّ (Pragma) ويقصد به العمل، وقد استخدم في الفلسفة الواقعيّة.

وقد اختلف الباحثون في تسميتها، فمنهم من يستخدم مصطلح "البراجماتيّة" وبعضهم يستخدمون "التداوليّة"، والبعض الآخر حاولوا ربط التداوليّة بأبعاد تراثيّة إسلاميّة فأطلقوا عليها مصطلحات مثل: "علم المقاصد" أو "المقاصديّة" أو "علم الذرائع" أو "الذرائعية"، وهذه التسميات ليست "إلا قناعا عربيّا يستر مثالب الفلسفة البراجماتيّة النفعيّة في الدراسة اللسانيّة، والترجمات العربية لا تعبر عنها تعبيرا دقيقا، ودليل هذا عدم اصطلاحهم على تسمية دقيقة لها".[٤]

نشأة التداوليّة:

نشأت التداولية في الدراسات اللسانية الحديثة انطلاقا من أعمال ش.موريس، والغاية هي "نظرية الفعل التواصلي التي ترتبط بإطار أشمل يتعلق بنظرية الحقيقة ونظرية الدلالة. ويرتكز أساسها النظريّ على نظريتي فلسفة اللغة والسميوطيقا. وبمعنى أوسع تشكّل التداوليّة للمناطقة والفلاسفة واللسانيّين وعلماء النفس وعلماء الاجتماع ملتقى غنيا متناظما ومتعدد التخصصات".[٥]

ويذهب بعض الباحثين إلى أنّ نشأة التداوليّة يمكن إرجاعها إلى "١٩٥٥، عندما ألقى جون أوستين John Austin محاضراته في جامعة هارفارد ضمن برنامج "محاضرات وليام جايمس" William James lectures".[٦] ولم يكن أوستين يفكّر في تأسيس فرع جديد للسانيّات وإنما كان هدفه "تأسيس اختصاص فلسفيّ جديد هو فلسفة اللغة. ونجح في ذلك، بيد أن محاضرات وليام جايمس تكون كذلك بوتقة التداوليّة اللسانيّة، وتمثّل فيها قطب الرحى طوال ثلاثين سنة"[٧].

اتّجاهات التداوليّة:

تتوزع التداوليّة إلى اتّجاهات متعددة اشتهرت بين الدارسين المعاصرين، ويتداولها المهتمون بالقضايا اللسانية المعاصرة، وهي: الفعل الكلاميّ، والقصديّة، والاستلزام الحواريّ (أو المحادثيّ)، ومتضَّمنات القول، ونظريّة الملاءمة.[٨]

١- الفعل الكلاميّ:

يحتلّ الفعل الكلاميّ مقاما مركزيّا بين الاتجاهات التداوليّة، ومفهومه يتلخّص في أنّه " كلّ ملفوظ ينهض على نظام شكليّ دلاليّ إنجازيّ تأثيريّ. ويعدّ نشاطا ماديا نحويّا يتوسل أفعالا قولية لتحقيق أغراض إنجازيّة (كالطلب والأمر والوعد والوعيد ...الخ). وغايات تأثيريّة تخصّ ردود فعل المتلقيّ (كالرفض والقبول). ومن ثمّ فهو فعل يطمح إلى أن يكون فعلا تأثيريّا، أي يطمح إلى أن يكون ذا تأثير في المخاطب، اجتماعيا أو مؤسساتيا، ومن ثم إنجاز شيء ما".[٩]

وقد ميّز أوستين عند حديثه عن الفعل الكلاميّ بين نوعين الأفعال:

أ- **أفعال إخباريّة** Constative locutions: وهي عبارة عن أفعال تصف وقائع العالم، وتكون صادقة أو كاذبة.

ب- **أفعال أدائيّة** Performative locutions: وهي التي تنجز بها في ظروف محددة الأفعال التي لا يمكن وصفها بالصدق أو الكذب، مثل التسمية والوصيّة والاعتذار والرهان والنصح والوعد.[١٠]

وقد قسم أوستن الفعل الكلاميّ في آخر مرحلة من مراحل بحثه إلى ثلاثة أفعال فرعيّة على النحو الآتي:

أ- فعل القول أو الفعل اللغويّ: ويقصد به " إطلاق الألفاظ في جمل مفيدة ذات بناء نحويّ سليم وذات دلالة".[١١] ويتمثل فعل القول في مستويات لسانية ثلاثة، وهي : المستوى الصوتي، والمستوى التركيبيّ، والمستوى الدلاليّ. غير أن أوستين يسمي هذه المستويات أفعالا، فالفعل الصوتي هو " التلفظ بسلسلة من الأصوات المنتمية إلى لغة معينة"، بينما الفعل التركيبيّ "يؤلّف مفردات طبقا لقواعد لغة معيّنة" أما الفعل الدلاليّ " فهو توظيف هذه الأفعال حسب معان وإحالات محددة"[١٢].

ب- الفعل المتضمّن في القول أو الفعل الإنجازيّ: ويقصد به " الحدث الذي يقصده المتكلّم بالجملة، كالأمر أو النصيحة، وهذا الصنف من الأفعال الكلاميّة هو المقصود من النظرية برمتها. ولذا، اقترح أوستن تسمية الوظائف اللسانيّة الثانوية خلف هذه الأفعال: القوى الإنجازيّة، ومن أمثلة ذلك: السؤال، إجابة السؤال، إصدار تأكيد أو تحذير، وعد، أمر".[١٣]

والفرق بين الفعل الأوّل والفعل الثاني هو أنّ الأوّل لا يتعدى كونه مجرد قول، والثاني عبارة عن القيام بفعل ضمن قول.

ج- الفعل الناتج عن القول: وهو " التأثير العمليّ للقول أو الأثر الذي يحدثه الفعل الإنجازيّ في المتلقيّ، وردّ فعل المتلقيّ، كقبول الدعوة، وإجابة السؤال، وامتثال الأمر، أو توليد فعل آخر مواز للقول".[١٤]

الإشاريّات: وتتمثل في الروابط الداخليّة التي تربط بين وحدات النصّ وتحقّق تماسكه وانسجامه، والروابط التي تربطه بعالمه الخارجيّ، وهي الإحالة التي تتحدّد من خلال العنصر اللغويّ والسياق الوجوديّ أو الخارجيّ".[١٥]

وهناك **إشاريّات شخصيّة،** وتتمثل في الضمائر المتّصلة أو المنفصلة التي تحيل إلى المتكلّمين أو المخاطبين الذين يتضمنهم الحوار. و**إشاريّات مكانيّة** وتتمثل في المواضع أو الأماكن التي يعتمد عليها لمعرفة مكان المتكلّم أثناء الكلام، أو على مكان آخر كان المخاطب أو السامع على علم به. **وإشاريّات زمانيّة:** وهي التي تشير الزمن الذي تتضمنه أحداث الخطاب، وتعين على معرفة زمن التكلمّ؛ لأنّ زمن التكلّم هو مركز الإشارة الزمانيّة في الكلام.

متضمّنات القول:

هي مفهوم تداوليّ إجرائيّ يتمحور حول متابعة الظواهر المنوطة بالأبعاد الضمنيّة والخفيّة من قوانين الخطاب، تتحكم فيها سياقات الخطاب العامة كسياق الحال وغيره، ومن أهم :

أ- الافتراض المسبق: يتمثل في خلفية تواصليّة بين الشركاء عن بعض المعلومات المعترف بها بينهم، ويعرف بأنه "ما يقتضيه اللفظ ويفترضه في التركيب، وتشكّل هذه الافتراضات الخلفيّة التواصليّة الضروريّة؛ لتحقيق النجاح في عمليّة التواصل".[١٦] ويشمل الافتراض المسبق أبعادا متعددة مثل سياق الحال، والعرف الاجتماعيّ، والعهد بين المخاطبين، وما يفترضه الخطاب من مسلّمات يأتي المعنى من منطلق وجودها حقيقة اعتبارا، وينقض غيابها.

ومثال ذلك: في الملفوظ الأول:(افتح الباب) والملفوظ الثاني: (لا تفتح الباب)، فإنّ الملفوظين كليهما خلفيّة "افتراض مسبق" مضمونها أنّ " الباب مغلق".

ب- الأقوال المضمرة : هي مجموعة من الاحتمالات التي يمكن للخطاب أن يحتويها، وتحقيقها في الواقع يبقى منوطا بخصوصيات سياق الحديث. ومثال قول القائل:

"إن حرارة الشمس محرقة". فالسامع لهذا الملفوظ قد يعتقد أنّ القائل يريد أن ينبّهه إلى:

(عدم نسيان الغطاء عند الخروج) ، أو (المحافظة على صحته بالبقاء في البيت، والخوف عليه جرّاء ما قد تحدثه حرارة الشمس لبدنه)، أو (التريّث حتى تغيب الشمس)، أو (التحذير من عواقب الخروج).

الاستلزام الحواريّ:

لقد ظهر الاستلزام الحواريّ أو التخاطبيّ بناء على ملاحظة الفيلسوف غرايس أنّ جمل اللغات الطبيعية في بعض السياقات تحمل معنى يخالف محتواها القضويّ، ومفاد ذلك أنّ " التواصل الكلاميّ محكوم بمبدأ عام (مبدأ التعاون) وبمسلّمات حواريّة، وسلامة القول وقبوله من قائله وملاءمته مستوى الحوار".

وكان المنطلق في هذه النظريّة عند غرايس أنّ الناس في تخاطبهم قد يقولون ما يقصدون، وقد يقصدون بكلامهم أكثر مما يقولون، وقد يقصدون خلاف ما يقولون، فركّز غرايس في توضيح الفرق بين ما يقال What is said، وما يقصد What is meant، فما يقال عبارة عن القيمة اللفظيّة التي تحملها الكلمات والعبارات، وما يقصد هو يتوخى المتكلّم إيصاله إلى السامع على نحو غير مباشر انطلاقا من أنّ في وسع السامع الوصول إلى قصد المتكلّم بما توفر له من خلفيّة عرفيّة وسبل الاستدلال، فقصد تكوين العلاقة بين ما يدل عليه الملفوظ من معنى صريح، وما يحمله من معنى متضمّن؛ فنتج من ذلك فكرة الاستلزام.[١٧]

وقد تبيّن لغرايس أنّ الاستلزام نوعان:

أ- الاستلزام العرفيّ: " ويتمثّل في المعاني الاصطلاحيّة الصريحة التي تلازم الجملة في مقام معيّن مثل دلالة الاقتضاء، ويتمثّل في معاني الألفاظ التي اصطلح عليها أهل اللغة، وهي المعاني الأصليّة المباشرة دون المجازيّة والمعاني التركيبيّة والسياقيّة، وهي المعاني المعجميّة المباشرة، ويسميها الغربيون "المعنى الحرفيّ" فلا تتغيّر بتغيّر التركيب والسياق".[١٨] ومثال ذلك كلمة but الإنجليزية ونظيرتها "لكن" في العربية، فهما

تستلزمان دائما أن يكون ما بعدهما مخالفا لما يتوقعه السامع، مثل: My uncle is handsome,but he is short، وزيد ذكي ولكنّه كسل.

ب-**الاستلزام الحواريّ**: فهو يختلف ويتغيّر بتغيّر السياقات ومقامات الخطاب التي يرد فيها، ويهتم بالحوار بوصفه حقلا فعّالا ومباشرا للتفاعل اللغويّ، كما يسعى إلى الكشف عن البعد الاستعماليّ في إنجاز قصد المتحاورين.

وقد وضع غرايس لوصف هذه الظاهرة ما أسماه نظرية المحادثيّة، مفادها أنّ الكلام التواصليّ محكوم بـ (مبدأ التعاون).

ومبدأ التعاون يقوم على أربع مسلّمات:[١٩]

١- مسلّمة القدرMaxim of quantity : وتسمّى عند بعض الدارسين بمبدأ الكمّ[٢٠]، وهو جعل المتكلم إسهامه أو مشاركته في الحوار على الحد المطلوب من غير زيادة أو نقصان.

٢- مسلّمة الكيف Maxim of quality : تجنّب المتكلّم ما يتعقد أنّه غير صحيح، أو ما ليس لديه دليل على صحته.

٣- مسلّمة الملاءمة Maxim of manner: أن يشكّل المتكلّم علاقة بين كلامه ومناسبة الموضوع.

٤- مسلّمة الجهة Maxim of manner: أن يتّسم المتكلم في كلامه بالوضوح ويتجنب الغموض، ويتحرى الإيجاز، ويرتّب كلامه بشكل لائق.

٥- **نظريّة الملاءمة:** وهي مسلّمة الملاءمة عند غرايس، فقد عني بها أكثر كلّ من العالمين ويلسون، وسبيربر، وأطلقا عليها "بديهيّة الملاءمة" فهما ينوّهان بما يلي " لقد أكّدنا أن مآل القواعد الأخرى برمّتها إلى بديهيّة الملاءمة التي كانت منفردة أكثر دقّة وسدادا من مجمل القواعد".[٢١] ويمكن القول بأنّ المقصود بالملاءمة هنا هي المعلومات التي يمكن تثير انتباه المحاور وتحظى باهتمامه، وهذا ما يؤكّده كارول حيث يقول: "يكمن قوام التحادث (حقّا) في (محاولة) إرغام الشخص الآخر على تصوّر أنّ ما يشكّل موضوع البحث سيعود عليه بالنفع".[٢٢]

ويرى الباحثان أنّ التداوليّة تعدّ نقطة مهمّة حيث ركّزت في دراساتها على جانب أغفلتها المدارس اللسانيّة التي جاءت قبلها، وتفرعت منها مجموعة من النظريّة مثل نظريّة الفعل الكلامي ونظريّة الملاءمة وغيرها من النظرية، ويكفي هذا لإثبات خصوبتها وثرائها، ولعل الجانب الذي ينقص هذه النظريّة هو قلة اهتمامها بالجانب الأدبيّ للغة.

الخاتمة:

توصّل الباختان إلى النقاط التالية:

١- التداوليّة دراسة اللغة في الاستعمال، وتهتم بدراسة قصد المتكلّم وفهم المتلقيّ والسياق المقاميّ للكلام.

٢- التداوليّة استندت على مجموعة من العلوم الإنسانيّة مثل الفلسفة التحليليّة، وعلم النفس المعرفيّ، وعلوم الاتّصال، واللسانيّات.

٣- هناك اتّجاهات عدّة تفرعت من التداوليّة توظّف في الدراسات اللسانيّة المعاصرة مثل الفعل الكلاميّ أو العمل اللغويّ، والإشاريّات، ومتضمنات القول، ونظرية الملاءمة وغيرها.

٤- كان ظهور التداوليّة نقلة جديدة لمنعطف جديد في الدراسات اللسانيّات عرف بالاتّجاه الوظيفيّ.

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أساليب الإنشاء في ديوان "وحي الشعر" أنمذجا دراسة بلاغية

Dr. Uthman Idrees Kankawi
Department of Arabic and Transnational Studies,
Faculty of Arts, University of Ilorin, Ilorin, Nigeria
E-mail: kankawi.ui@unilorin.edu.ng
&
Nuhu Isiaq
Post graduate Student, Department of Arabic and Transnational Studies,
Faculty of Arts, University of Ilorin, Ilorin, Nigeria
Nuhuisiaq2022@gmail.com

الملخص

يهدف هذا البحث إلى توضيح أساليب الإنشاء في ديوان وحي الشعر إلى توضيح القدرة على فهم الإنشاء في أساليب المعاني فهما دقيقا، فاختار الباحث بعض أبيات من هذا الديوان بكثرة ما فيه من القصائد المختلفة لتكون نموذجا ويسلط الضوء على البيان في تنوع أساليب الإنشاء باختلاف الأغراض والقرائن البلاغية، ولتحقيق الأهداف المرجوة انطلق هذا البحث من الأشكالية التالية من هو الشاعر موسى يوسف الفلاني، وشاعريته، وإلى أي مدى إسهامه الأسلوبي في الإنشاء من أبيات قصائده؟ وللإجابة على هذه الإشكاليات اعتمد الباحث على المنهج التاريخي والوصفي، ويمكن تلخيص نتائج هذا البحث أن موسى يوسف الفلاني كثير الاعتناء بأساليب الإنشاء في ديوانه وحي الشعر.

المقدمة

يعتبر الإنشاء من أهم أساليب المعاني البلاغية حيث أن الإنشاء الإنشاء قول لا يصح أن يقال لقائله إنه صاديق فيه أو كاذب، وكان وحي الشعر لموسى يوسف الفلاني الذي ولد في مدينة غاما إلورن نيجيريا أحد شبان الشعراء العربية في ولاية كوارا، وأسهم بديوانه الشعري دورا ملموسا في نشر ثقافة العربية في مدينة غاما وما حولها،

كان هذا الديوان ممتلئا بأساليب الإنشاء المستحقة بدراستها دراسة بلاغية، وقد تناول هذا البحث أساليب الإنشاء دون غيرهما من الأساليب المعانية البلاغية وسلط الضوء في توضيح هذا الأساليب التي استخدمها الشاعر في تشكيل تلونه الشعري، والتعبير عن عواطفه وأفكاره ويرتكز البحث على ثلاثة مباحث.

حياة موسى يوسف الفلاني الشاعرية

موسى يوسف صاحب ديوان وحي الشعر، وهو فلاني قبيلة وغماوي بلدا، تجلى نور حياته عام ١٩٨٤م في قرية تسمى أوبنتى (Obente) في مواجهة إلى طريق بلدة إريبا (Iregba) في مدينة أوبوماشو (ابن مُحَمَّد، الساعة الحادية عشرة صباحا، ٢٠٢٣/٣/٢٥م،)، بدأ قراءة القرآن الكريم سردا على جده الشيخ نوح يوسف الفلاني، وبعد إجادته في القراءة، التحق بمدرسة مصباح الدين الإسلامي غاما وحصل على الشهادة الإعدادية عام ٢٠٠٢م والتوجيهية عام ٢٠٠٥م في المدرسة نفسها ، ثم واصل دراسته العربية فنال شهادة الدبلوم في كلية اللغة العربية والشريعة الإسلامية إلورن ٢٠٠٧م، ولم يملّ في التقدم حتى التحق بجامعة بايرو كانو، فحصل على شهادة الليسانس عام ٢٠١٥م، ثم الماجستير في جامعة الحكمة عام ٢٠٢٠م على اهتمامه البالغ، وهو اليوم مدرس العروض والقافية في مصباح الدين الإسلامي غاما. (الفلاني، الساعة الرابعة مساء، ٢٠٢٣/١٠/٢٣م)

شاعريته

ابتدأ موسى يوسف قول الشعر العربي منذ عنفوان طلبته العربية وهو في المستوى الإعدادي في مدرسة مصباح الدين الإسلامي غاما وشعر ما وهبه الله ولا يضيع تلك الموهبة بل لازمها واجتهد، ولما بلغ إلى المستوى الثانوي ظهرت هذه الموهبة لأنه يقرض القصيدة مهما كانت الظروف في المناسبات والجلسات التي تقام، إما في حارته كجلسة التسمية للوليدة أو الترحم للميت أو عقد النكاح أو غير ذلك، كما ينظم شعرا لكل ما يجري في حارة المدرسة التي تخرج منها أي مصباح الدين الإسلامي غاما كاحتفالها للمولد النبوي أو إقامة حفلة الشهادة للمتخرجين إعداديا وثانويا كل عام،

كما هو يشارك بشعره في شتى المناسبات خارج بلدته، كقصيدته لوصف القرآن الكريم في مناسبة وليمة القرآن التي أقامها مدرسة جامع العلوم العربية والإسلامية أبيدي إبادن، تحت رعاية المدير مُحَمَّد الجامع نوح الفلاني في العام ٢٠١١م فمطلعها:

هو القـــــرآن دستـــــور ** وفي الظلمـــــــات تنويـــر

وفي الحاجات معـــــوان ** وللعميـان تبصيـــــــــــر

كفانـــــا حجة وكفـــــى ** دليـــــــلا فيه تيسيـــــر

(الفلاني، ٢٠١١م، ٣٧)

هكذا يجتهد موسى يوسف الفلاني ويجيد في قرض الشعر العربي بغير تكلف حتى كتب كثيرا في شتى الأغراض الشعرية مثل المدح والرثاء والوصف وما أشبه ذلك فجمع هذه القصائد في ديوان سماه بـ"وحي الشعر" عام ٢٠١١م، وهو أول ديوانه، وعلاوة على ذلك لما أتاح الله للشاعر موسى يوسف الفلاني نيل شهادة الليسانس في جامعة كنو عام ٢٠١٤م كثرت رغباته في قرض الشعر التي اعترفت به على شاعريته.

أسلوب شعره

وقد قلنا إن موسى يوسف منذ كونه بعد نشر ديوانه الأول ولقي قبولا لدى بعض من العلماء والأدباء، فنشر ديوانه الثاني الذي أطلق عليه اسم "وحي العواطف" عام ٢٠٢٠م، ولم يزل حتى اليوم يواصل سيره في قرض الشعر العربي في المناسبات التي عنته ويشارك فيها.

إنتاجاته الشعرية

لقد أسلفنا القول إن موسى يوسف الفلاني بدأ قول الشعر العربي في عنفوان دراسته العربية كموهبة وهبه الله، وهو في المستوى الإعدادي ثم كثرت رغباته في الشعر إذ يجتهد أن يلقي بقصيدته في أكثر من الحفلات التي تقام في حارة منزله كالتسمية للمولود والترحم للميت والتهنئة لمن ينال خيرا من الخيريات الدنياوية من أقاربه، كما هو يشارك بشعره في الحفلات التي تقام في حارة مدرسة مصباح الدين الإسلامي غاما، ولما كثرت هذه القصائد جمعها في ديوانين هما:

- وحي الشعر أخرجه في العام ٢٠١١م
- وحي العواطف أخرجه في العام ٢٠٢٠م.

مظاهر الإنشاء وأنواعه في " ديوان الشعر"

الإنشاء: كلام لا يحتمل الصدق ولا الكذب، مثل: اغفر وارحم (الهاشمي، ١٩٩٩م:٨٨). وهو على قسمين؛ طلبي وغير طلبي. وغير طلبي ما لا يستدعي مطلوبا، وله صيغ كثيرة منها؛ المدح، والندم، والتعجب، والقسم، والرجاء، والعقود، وليس من مباحث علم المعاني وذلك لقلة الأغراض البلاغية (الهاشمي، ١٩٩٩م:٨٨).

أما الطلبي: هو ما لا يحصل مضمونه ولا يتحقق إلا إذ تلفظ به، كطلب الفعل في "افعل"، وطلب الكف في "لا تفعل"، وطلب المحبوب في التمني، وطلب الفهم في الاستفهام، وطلب الإقبال في النداء (عباس:٢٠٠٠م :١٥٣). وبعبارة أخرى: هو ما يستدعي مطلوبا غير حاصل وقت الطلب ويكون بالأمر، والنهي، والاستفهام، والتمني، والنداء (المراغي:٢٠١٢م :٥٤).

وقد اطلع الباحث على ديوان وحي الشعر وأدرك الأساليب الإنشائية البلاغية كما يأتي:

الأمر

الأمر هو طلب حصول الفعل من جهة أعلى على وجه الإلزام، (اللادقي، ١٩٩٧م :٦٤)، وهذا هو المعنى الحقيقي للأمر وله صيغ أربع: فعل الأمر، والمضارع المقترن بلام الأمر، والمصدر النائب عن الأمر، واسم فعل الأمر. وقد يخرج الأمر عن غرضه الاستعلاء، إلى أغراض عديدة، تفهم من سياق الكلام وقرائن الأحوال، مثل الدعاء، واللالتباس، والإرشاد، والاعتبار، والدوام، والإباحة، والتأديب، والتعجب، والتهديد، والتمني، والإهانة والتحقير (الهاشمي، ١٩٩٩م: ٨٩)

ومن نماذج ذلك في ديوان وحي الشعر:

١-وَلَا يَمْلِقُ الْإِنْسَانُ مِـنْ طُوْلِ طَوْلِـهِ ** وَلَا تَكُـنْ مَنْ تُرْدِيهِ كَثْـرَةُ بُخْلِـهِ

٢-وَدَعْ عَنْكَ يَا هَذَا هَوَى النَّفْسِ إِنَّـهُ ** لَسُمٌّ رِعَـافٌ قَاتِـلٌ حِيـنَ أَكْلِـهِ

٣-إِذَا كُنْتَ فِي قَوْمٍ فَأَحْسِنْ وِصَالَهُمْ ** فَخُلْقُ الْفَتَى عُنْوَانُ يُنْبِي بِأَصْلِهِ

٤-سَلِ الْخَيْرَ عِنْدَ الْخَيْرِ لَا تَكُ حَاسِدًا ** حَقُودًا لِبَعْضِ النَّاسِ مِنْ أَجْلِ فَضْلِهِ

٥-لَقَدْ جَاءَ مُوسَى بِالذُّنُوبِ مُبَرْقِعًا ** فَقِيرًا إِلَى الْغُفْرَانِ مِنْ كُلِّ فَسْلِهِ

(الفلاني، ٢٠١١م: ٣٥)

فهذه الأبيات من القصيدة المعنونة بـ"الياقوتات" قصيدة قالها الشاعر موافقة لمسارب الحياة العامة، دينية واجتماعية واقتصادية وأدبية، عام ٢٠١٠م، فمضمونها هو أن الشاعر واجه الخطاب إلى المجتمع الإنساني، ويحثهم على الجود والكرم الذي يستفيد به من دونهم، ويبين أن الجود مهما كثر لا يصيّر صاحبه فقيرا، كما يحذر الشحيح البخيل من البخل الذي يهين صاحبه ويخزيه ويرديه، وكذلك يحذر الشاعر المرء من هوى النفس التي هي عين الحتف والهلاك وفيها بلاء لأصحابه.

ويرشد الشاعر قومه أن يكونوا محسنين صالحين بين الناس، فإن خير الناس من كملت مروءته وحسنت معاملته وظهرت عدالته ودماثته، وكل هذه عنوان يخبر عن أصل المرء، كما يرغب الغير أن يسأل الخير من أولي الخير، ويغبط دون أن يحسد، لأن الله سبحانه وتعال لا يرضى بالحاسدين قط، كما هو لا يغضب على غُبّط الخير لحظة، عن الإمام الصادق عليه السلام" إن المؤمن يغبط ولا يحسد والمنافق يحسد ولا يغبط" (مُحَمَّد حسن، ١٣٨٧هـ: ٣٠٧) وفي الأخير يستعطف الشاعر ربه أن يغفر له من جميع ذنوبه، لأنه فقير إلى عفوه وغفرانه، وأن يرضي له ويعطيه كل مطالبه وسؤاله. فقد ظهرت في هذه الأبيات أوامر خارجة عن معناها الأصلي بغرض بلاغي وقرائن أحوال، ففي البيت الثاني والثالث والرابع صيغ الأمر "دع" و"أحسن" و"سل" فهذا لا يأمر المخاطب على وجه الاستعلاء، فإنما يرشده ويؤدبه أن يجتنب هوى النفس الذي يردي الإنسان ويهلكه، وأن يحسن إلى الناس لأن في الإحسان حسنة، وأن يسأل الخير عند أصحابه.

وقوله الشاعر:

١-صَلِّ وَسَلِّمْ يَا إِلَهِي مُبَارَكًا ** دَوْمًا عَلَى خَيْرِ الْوَرَى الْأَدْنَانِي

٢-وَارْضَ عَنِ الآلِ وَعَنْ أَصْحَابِـهِ ** وَالتَّابِعِينَ لَهُمْ مِنَ الْعِيــدَانِ

(الفلاني:٤٢)

إذا تأملنا هذه الأبيات برمتها نعرف أن الشاعر لم يأمر المخاطب على وجه الاستعلاء وإنما يتضرع غاية تضرع ويذلل نفسه بالدعاء، فلننظر إلى البيت الأول والثاني اللذين من القصيدة المعنونة بـ"مديح وتوسل" قالها الشاعر عام ٢٠٠٩م، تضرعا ودعاء على خير الأنام بالصلاة والسلام ودوام البركة على خاتم الأنبياء وإمام المرسلين الأدناني نسبا الهاشمي قبيلة (ﷺ)، كما يدعو الله أيضا أن يرضي عن آله الكرام وأصحابه المكرمين والتابعين الكرماء، فصيغ الأمر فيهما"صل وسلم ومباركا وارض".

وقوله:

تَعَالَوا أُمَّةَ الْإِسْلَامِ سَعْــيًا ** إِلَى جَمْعِ شُؤُونِ الْمُؤْمِنِيــنَا

لِنَنْتَصْرَ عَلَى الْأَعْدَاءِ وَعْـدًا ** مــنَ الرَّحْمَنِ خَــيْرِ الرَّاحِمِينَا

وَإِلَّا فَارْقَبُوا عُقْبَى الْأُمُــورِ ** وَأَنْتُم تَعْلَمُونَ ذَا يَقِينَــا

(الفلاني، ٢٠١١م :٤٠)

هذه الأبيات من القصيدة المعنونة بـ" كتاب الله سر العارفين"، قصيدة وصف بها الشاعر القرآن عام ٢٠٠٨م، وهو في البيت السادس والسابع والثامن عشر، يدعو الشاعر نداء الاتحاد على مراقبة الاسلام وشؤون المسلمين دفاعا عن شرور أعداء الإسلام من الكافرين والمشركين فإن الاتحاد قوة والفرقة ضعف، ولقد وعد الله المسلمين الأولين بالنصر على الأهداء إذا كانوا على الاتحاد وتوحيد الكلمة وإلا فالهزيمة تحل على الإسلام والمسلمين وهذا الأمر غير خاف لدى ذوي العقول، وبإمعان النظر إلى صيغة الأمر في البيت الأخير "فارقبوا" نرى بأنها خارجة عن معناها الأصلي بسياق ما ينتمي به من الكلام إلى التهديد لأن الشاعر يهدد ويخوف المخاطبين المسلمين بهذا الأمر قائلا "إن لم يكونوا متحدين فليرتقبوا عاقبة الأمر الذي لا يرضيهم.

النهي:

هو طلب الكفّ عن الفعل على وجه الاستعلاء وله صيغة واحدة وهي المضارع مع "لا" الناهية (الهاشمي، ١٩٩٩م:٦٨)، ولقد يخرج النهي عن معناه الأصلي لغرض بلاغي إلى معان أخرى، مثل الدعاء والالتماس، والإرشاد، والدوام، والتهديد، والتمني، والتيئيس، وما أشبه ذلك (الهاشمي، ١٩٩٩م:٦٨). ومن نماذج النهي في الديوان "وحي الشعر" التي خرجت عن معناه الأصلي لغرض بلاغي، كما يأتي:

وَلَا تَكُنْ شَتَّانًا بِشِعْرِكَ هَـاجِيًا ** دَعِ الْبَغْيَ وَالشَّحْنَاءَ لَاتَكُ حَاسِدًا

وَلَا تَمْدَحَنَّ الْمَرْءَ مِنْ غَيْرِ مَا بِهِ ** وَلَا تَعْبُدِ الْأَمْـــوَالَ وَاللهَ فَاعْبُدَا

(الفلاني، ٢٠١١م:٢٤)

هذان البيتان من القصيدة التي تعنون بـ" ولا تنس أن الشعر درٌّ" قصيدة دالية قالها الشاعر عن موقف الإسلام من الشعر من حيث الرد والقبول عام، ٢٠٠٨م، بعد أن بين حلاوة الشعر العربي ومكانته في الأدب العربي ومنفعته في المجتمع الإنساني مما فيه من الحكم المفيدة والأدب الرفيع، بدأ يؤدب الذين يقولون الشعر العربي اليوم بصيغة النهي (لا تك) في البيت الأول أن لا يهجو بشعره اكتسابا واقتناء ولا يحسد به أحدا غضبا كعادة الشعراء في العصر الجاهلي الذين يكثرون في الهجاء بأشعارهم والشعراء في العصر الأموي الذين يتكسبون بالشعر عند الأمراء والخلفاء والولاة، كما ظهر صيغتا النهي "لا تمدحنّ ولا تعبد" في البيت الثاني، وهما تأديب وإرشاد أيضا حيث أن الشاعر يؤدب الشعراء ألا يمدحوا إنسانا لغرض استمطار شيء عنده من الحفاوة والعطاء، ويؤدبهم ألا يعبدوا الأموال أي (أصحاب الأموال) على أسلوب إيجاز الحذف أي حذف المضاف لأن الله الوحيد مستحق بالعبادة.

قال الشاعر:

وَلَا تَشْكُوَنَّ الدَّهْـــرَ يَوْمًا لِنَكْبَـةٍ ** فَلَيْسَ يَدُومُ الْعُسْرُ دَوْمًـــا بِآلِهِ

وَلَا تُكْثِـرِ الثَّرْثَارَ فِي غَيْرِ نَـافِـعٍ ** أَمَـارَةُ عَقْلِ الْـمَرْءِ قِلَّـــةُ قَوْلِـهِ

وَلَا تَقْرَبِ الْفَحْشَاءَ وَاعْلَـمْ بِأَنَّـهُ ** لَدَينٌ إِذَا أَقْرَضْتَـــهُ عِنْدَ أَهْلِـــهِ

(الفلاني: ٣٢)

وبمداومة النظر إلى هذه الأبيات الثلاثة، يظهر لنا أن النواهي التي تجلت فيها خارجة عن معناها الأصلي إلى الإرشاد بسياق الكلام، وفي البيت الأول تجلت صيغة النهي بـ" لا تشكونّ" مؤكدة بالنون الثقيلة، لكن الشاعر لم ينه المخاطب على وجه الاستعلاء وإنما يرشده ألا يشكوا الدهر على عسر أو نكبة مسّته ولا يشمئز لأن الشدة والعسر والنكبة سينكشف عن قريب، ولأنها لا تدوم مع إنسان.

وفي البيت الثاني، نهي الشاعر المخاطب بـ" لا تكثر" وليس بالاستعلاء وإنما يرشده به ألا يكثر في الكلام ولا يكن ذا مقول لأن أمارة البلادة كثرة الكلام وقلما يسلم كثير الكلام من الخطإ.

وفي البيت الثالث، لم ينه الشاعر المخاطب بهذا النهي "لا تقرب الفحشاء" وإنما هو يرشده ويريه ما في الفحش والزنا من العاهات والهفوات والسيئات ويرشده أن من زنى بامرأة سيزني بامرأته أو ببنته، لأنه دين لا بد له من القضاء، فالجزاء من جنس العمل، وفي قول رسوله " الزنا دين يقضى من محارم الرجل" (البخاري: ٨٧).

وَلَا تَتَوَانَ صَاحِبِي فِي التَّعَلُّـــمِ ** وَكَـــمْ عَالِمٍ صَارَ غَنِيًّا بِعِلْمِـــهِ

(الفلاني: ٣٨)

كُنْ مُخْلِصًا فِيهَا أَصَاحِ لَا تَكُنْ ** مَنْ يَضْرِبُ الْأَخْمَاسَ بِالْأَسْدَاسِ

(الفلاني: ٣٨)

فالبيت الأول من القصيدة المعنونة بـ"الياقوتات" قصيدة قالها الشاعر موافقة لمسارب الحياة العامة، دينية واجتماعية واقتصادية، عام ٢٠١٠م، والثاني من القصيدة المعنون بـ" يا طيب الأنفاس" قصيدة مرثية ألقاها الشاعر رثاء للإمام عبد الكريم مُحَمَّد البخاري الأكتاوي عام ٢٠٠٩م، وبإمعان النظر إلى هذين البيتين نرى أن النهي فيهما قد خرج عن معناه الأصلي بسياق الكلام إلى الالتماس، ففي البيت الأول يتبين لنا أن الشاعر لم ينه زميله عن التواني وإنما يلتمس به لأن له صاحبا أن لا يتوان ولا يبطئ في التعلم والدراسة علما بأن الاستبطاء حالة التعلم يسبب عدم الفهم في العلم والتأخر في الإنسانية، لأن من عرف المطلوب يحقر ما بذل، فالعلم حق يجلب الجاه والعزة والغنى

وسعادة الدارين، وكذا في البيت الثاني فصيغة النهي فيه "لا تكن" واجه الشاعر خطابه إلى صديق له ولم ينهه مستعليا عليه وإنما هو يلتمس به أن يكون مخلصا في أعماله صدوقا في كلامه مجتنبا عن الكذب والافتراء والتمويه لألّا يمتثل بالمثل الذي سار سائره للمموّه والمفتري ألا وهو "يضرب الأخماس بالأسداس" يعني يخلط الكذب بالصدق في الكلام والأخبار والوعد .

الاستفهام:

هو طلب العلم بشئ لم يكن معلوما من قبل، وذلك بإحدى أدواته وهي الهمزة، وهل، وما، ومن، ومتى، وأيان، وكيف، وأين، وأنى، وكم، وأي، (قاسم وديبي، ٢٠٠٣م:٣٠٣)

ويعرفه مصطفى المراغي بأنه "طلب فهم شئ لم يتقدم لك علم به بأداة من إحدى أداوته، وهي الهمزة وهل ومن ومتى وأيان وأين وكيف وكم وأي" (المراغي، ٢٠٠٦م: ٦٤) وبإمعان النظر إلى هذين التعريفين نفهم أن الاستفهام طلب فهم شئ مبهم بأداة من أدواته المعروفة. ويخرج الاستفهام عن معناه الأصلي إلى أغراض أخرى، تعرف بسياق الكلام مثل الأمر، والنهي، والتسوية، والنفي، والإنكار، والتشويق وما أشبه ذلك، (الهاشمي، ١٩٩٩م:٧٠).

فقد اكتشف الباحث من هذا الديوان أدوات استفهامية خرجت عن غرضها الأصلي بسياق الكلام وقرائن الأحوال إلى أغراض أخرى، فهذا يدل على أن الشاعر تنوع في استعمال أدوات الاستفهام، وفي ما يأتي بعض النماذج لظاهرة الاستفهام في شعر الفلاني:

فَهَلْ يَجُودُ لَنَا الدَّهْرُ بِمِثْلِكَ أَمْ ** كَانَ يَضُنُّ عَلَيْنَا نُورَ وُجْدَانِي؟

(الفلاني، ٢٠١١م: ١٩)

إِلَامَ وَحَتَّامَ تَجَافِيْكَ يَا أَخِـي ** تُخَـــادِمَ جِسْمًا كُنْتَ تَشْقَى لِأَجْلِهِ

(الفلاني، ٢٠١١م: ٣٥)

فالبيت الأول جاء من إهداء الكتاب في السطر العاشر، والثاني في القصيدة المعنونة بـ"الياقوتات"، قصيدة قالها الشاعر موافقة لمسارب الحياة العامة، دينية واجتماعية واقتصادية وأدبية، عام ٢٠١٠م، في البيت التاسع، وبتدقيق النظر إلى هذين البيتين نجد أن الاستفهام منهما قد خرجا عن معناهما الأصلي إلى الاستبعاد، وإليك البيان، ففي البيت الأول ظهر أداة الاستفهام "هل"، فالشاعر لم يستفهم وإنما يقرر لنا الاستبعاد بجود الدهر مثل الشيخ آدم – رحمه الله– الذي كان الشاعر يمدحه ويصف أعماله النيرة التي صنعت يده في قيد حياته، من تعليم أبناء الإسلام تعليما عربيا صحيحا، وتأسيسه للمركز الأم الذي يأتيه المسلمون والمسلمات من كل فج عميق، وفي كل ربوع العالم، ويستفيدون منه، حتى ظهر من طلابه فحول أدباء، ودعاة، ومرشدون، ومؤسسون، وأئمة. وفي البيت الثاني يتبين لنا أن الاستفهام بـ"ما" في إلام وحتام، قد خرج عن معناه الأصلي، إلى الاستبعاد، لأن الشاعر لم يستفهم عن أخيه الذي واجهه الكلام، ويقدم إليه التوبيخ، وذلك لولوعه بخدمة الجسم الذي سيبلى، مع تزيينه وتلوينه وتدهينه، دون الروح الذي يبقى دائما.

وقوله:

وَلَكَمْ بِهِ سَعِدَ الرِّجَالُ وَكَمْ وَكَمْ ** وَمَنِ انْتَمَى بِذَوِي السَّعَادَةِ يَسْعَدِ
وَلَكَمْ وَكَمْ مِنْ خَامِلٍ فِي دَرْسِهِ ** وَبِجُرْعَةٍ مِـنْ بَحْرِهِ ذِي الْـمَقْـصَدِ
قَدْ صَارَ بَحْرًا فِي الْعُلُومِ بْأَسْرِهَا ** يَفْتَـاهُ فِي أَدْنَى الْبِـلَادِ وَأَبْعَـدِ

(الفلاني،٢٠١١م: ٦٩)

هذه الأبيات الثلاثة من قصيدة مدح بها الشاعر الأستاذ محب الدين عبد الرحمن السيوطي عام ٢٠٠٩م، دخل الشاعر بذكر أدوار الشيخ محب الدين في نشر العلم العربي من تدريس كل يوم في مدرسة مصباح الدين غاما التي هو عميدها الحالي، إذ إنه مع تقدمه في السن لا يزال يدرّس الطلاب بكل طاقته حتى يغير بطيئ العقل في العلم عالما مشارا إليه بالبنان ويفتي بعلمه في مكان حل فيه من فضل تدريس هذا العميد وكأنه بحر يرتوي منه الظمآن والعطشان، وتتحقق هذه الاستفهامات "كم"

المكررة في البيت الأول والثاني أنها خرجت عن معناها الأصلي إلى التكثير بسياق الكلام، إذ لم يستفهم الشاعر بها وإنما يكثر ما قام به الممدوح ويقرره من إسعاد الرجال الذين ينتمون به لأن كل من انتمى بذوي السعادة يسعد.

التمني:

التمني: هو طلب حصول الشئ المحبوب دون أن يكون لك طمع وترقب في حصوله، (عباس، ٢٠٠٠م،١٦٠)، وبإمعان النظر إلى هذا التعريف نعرف أن التمني هو طلب شيء مستحيل حصوله أو التحبب الى شئ والطمع فيه من حيث كان الطامع متيقنا أنه غير ممكن حصوله أو كان حصوله بعيدا جدا، وإذا كان ممكنا صار ترجيا.

وللتمني أربع أدوات، واحدة أصلية وهي "ليت" والباقية غير أصلية بل نائبة عنها ويتمنى بها لغرض بلاغي مثل:

١- هل، يعني ليت لنا من شفعاء

٢- لو، بمعنى ليت أن لنا كرة

٣- لعل، مثل: أسرب القطا هل من يعير جناحه ** لعلي إلى من قد هوته أطير

(الهاشمي، ١٩٩٩م: ٨٢)

يعني: ليتني إلى من هيته أطير .

ومن نماذج التمني في ديوان "وحي الشعر" ما في هذه الأبيات:

أَلَا لَيْتَ الدُّهُورَ تُدِيمُ شَيخِي ** فَيَبْقَى الْعِلْمُ وَالْأَسْرَارُ فِينَا

(الفلاني، ٢٠١٢م: ٦٧)

هذا البيت من القصيدة المعنونة بـ"إمام الدهر" قصيدة مدح بها الشاعر الشيخ عبد الله الإلوري – رحمه الله – عام ٢٠١٠م، فالشاعر في هذا البيت يتمنى مستحيل حصوله وقد تيقن أن دهرا لا يديم بشخص ولا يبقى بامرئ ولو كان يديم ويبقى بالإنسان لأدركنا من قبلنا.

النداء

هو طلب الإقبال بحرف نائب مناب فعل، كأدعو أو أنادي بأداواته، وهي: الهمزة وأي ويا وأ وأيّ وأيا وهيا ووا (المراغي، ٢٠١٢م:٦٩). واستعمال هذه الحروف على قسمين: الهمزة وأي للقريب وبقية الأدوات للبعيد.

وقد لا يقصد بألفاظ النداء معناها الأصلي وهو الطلب بل يراد بها معان أخرى تستفاد من القرائن، أشهرها: التحسر، والتذكر، والتعجب، والندبة، والاختصاص. (المراغي، ٢٠١٢م: ٧٠)

هذا، فهاكم أدوات النداء التى لم تستعمل على أصل معناها لغرض بلاغي، وقرينة أحوال في الديوان وحي الشعر ما يأتي:

وَقَدْ أَجْرَمْتُ يَا أَسَفَى عَلَى مَا ** دَعَتْنِي إِلَيْهِ مِنْ شَرِّ ظَرُوفٍ

(الفلاني، ٢٠١١م: ٧٣)

هذا البيت في القصيدة المعنونة بـ" وقد أجرمت يا أسفي" قصيدة ناجى بها الشاعر ربه عام ٢٠٠٥م، وهو في البيت الخامس، فحرف النداء "يا" في هذا البيت قد خرج عن معناه الأصلي إلى إظهار التحسر على الندم، فالشاعر لم يناد بل يظهر الحزن والتحسر على ما أسلف من إثم هزّته إليه ظروف دهر، ويندم عليه.

وقوله:

دَعَوْتُكَ يَا نَفْسِي أَنِيبِي وَأَقْلِعِي ** مِنَ الْجُرْمِ خَوْفَ الْبَطْشِ مِنْهُ وَسَحْلِهِ

(الفلاني، ٢٠١١م: ٣٣)

هذا البيت في القصيدة المعنونة بـ"الياقوتات" قصيدة قالها عام ٢٠١٠م، وهو في البيت التاسع عشر، لم يقصد الشاعر بنداء النفس في هذا البيت مجرد النداء للاستقبال، وإنما هو يزجر نفسه أن تقلع من الجرم والمعاصي خوفا من عذاب الله، وعقابه، فالنداء هنا خارج عن معناه الأصلي إلى الزجر.

وقوله:

تَعَالَوْا أُمَّةَ الْإِسْلَامِ سَعْـــيًا ** إِلَى نَفْسٍ شُئُونِ الْمُؤْمِنِـينَا

تَحَابُوا كُلُّكُمْ فِي اللهِ رَبْـــطًا ** وَتَبْنُوا بِذَلِكُمْ حِصْنًا حَصِينًا

(الفلاني، ٢٠١١م: ٤٠)

هذان البيتان من القصيدة المعنونة بـ" كتاب الله سر العارفين"، قصيدة وصف بها الشاعر القرآن عام ٢٠٠٨م، وهو في البيت السادس والسابع عشر، يدعو الشاعر المسلمين بأداة محذوفة في "أمة الإسلام" أي يا أمة الإسلام، نداء الاتحاد على مراقبة الإسلام وشؤون المسلمين دفاعا عن شرور أعداء الإسلام من الكافرين والمشركين، فإن الاتحاد قوة والفرقة ضعف، والغرض من هذا النداء الاختصاص والتنبيه لأن الشاعر لم يدع كل إنسان وإنما اختص المسلمين فقط دون غيرهم وينبئهم بأن يتحابوا في الله ويتفارقوا في الله كي لا يهزمهم أعداء الإسلام.

وقوله:

أَيَا عَـلَمًا وَيَا نُـــورَ الدَّيَاجِـــي ** إِمَامُ الْقَوْمِ يَا خَيْرَ السِّرَاجِ

أَشِبْلَ الشَّيْخِ صَالِحِ كُنْتَ ظِلًّا ** وَغَيْثًا لِلْوَرَى مَاءَ الزَّجَـــاجِ

(الفلاني، ٢٠١١م: ٦٢)

هذان البيتان من القصيدة التي تعنون بـ"ثالثة الأثافي" قصيدة رحب بها الشاعر حضور شيوخ ثلاثة؛ الشيخ موسى موسى صالح أسينيبوا، والشيخ إبراهيم أييدى الفلاني، والشيخ محب الدين عبد الرحمن السيوطي في جلسة حفل التسمية أسماء بنت مُحَمَّد الجامع نوح الفلاني عام ٢٠٠٩م، وعندما يمدح الشاعر الشيخ موسى بما فيه من الأخلاق الكريمة من إرشاد الناس وهدايتهم من الضلال إلى الإسلام ومن الجهل إلى العلم وتأميمه لهم في الصلوت المفروضة ناداه بما ينادى البعيد "أيا" لعلو مرتبته ورفعة قدره غرضا لإكرامه، واستعمل "الهمزة" التي ينادى بها القريب في محلها إذ قد كان الممدوح حاضرا في ذلك المكان ومدحه بأنه شجاع في العلم والتعليم والوعظ والإرشاد إذ لا يخاف لومة لائم في ميدان الدعوة، وهو أيضا يجود وينفق ما عنده من العلم والأموال كالبحر الذي ماؤه عذب يأتي إليه الحبيب والعدو، ويرتوي منه.

وقوله:

عَبْـدَ الْكَرِيـــمِ أَطْيَبَ الْأَنْفَاسِ ** أَ أُسْـوَةَ الْأَجْيَالِ وَالْأَكْيَـاسِ

تَبْكِي الْأَقَارِبُ وَالْجَمَاعَةُ كُلُّهُمْ ** يَبْكِي الْمُلُوكُ وَسَائِرُ الْحُوَّاسِ

(الفلاني، ٢٠١١م: ١٠٧)

هذا البيت في القصيدة المعنونة بـ"يا طيب الأنفاس"، قصيدة ألقاها الشاعر بمأتم المرحوم الإمام عبد الكريم مُحَمَّد البخاري الأكتاوي سنة ٢٠٠٩م، وهو في البيت التاسع والعاشر، وفي عجز هذا البيت تحلى النداء بأداة "أ" التي في الأصل تستعمل للقريب وقد استعملها الشاعر للبعيد غرضا لشدة استحضار المنادى في ذهنه وكثرة اشتياقه إليه وجعله ماثلا أمامه كأنه يراه بعينيه، عندما يرثيه ويصف أخلاقه التي تكون اقتداء حسنا للمرء النبيه ويظهر ما أصاب أرهاته وجماعته والأمراء وسائر الأحياء من الحزن والتحسر والتضجر من فراق ذلك الشيخ عبد الكريم – رحمه الله.

الخاتمة:

فإن دراسة أساليب الإنشاء في علم المعاني مهم وقيم لدى سدنة المعانيين لما فيه من مراعة وضع الكلام لمقتضى مقامه وأوقاته ومقتضى أحوال الملقى إليه طلب شئ منه، لأن الإنشاء الطلبي يوضح ما لا يحتمل كليهما مما يطلب وقوعه من الأفعال، ومجمل القول بعد هذه الجولة العلمية في ثنايا أساليب الإنشاء في ديوان "وحي الشعر" لموسى يوسف الفلاني أنه يحاول أن يفهم المتلقين أن مغزى البلاغة مع علومها الثلاثة متقاربة يتمسك بعضها بعضا. وكانت نتائج هذا البحث:

- أن موسى يوسف الفلاني قد أجاد في قول الشعر العربي وبرع في كيفية تأليف الكلام ليبرز ما في ضميره بعبارة واضحة.
- أنه قد وظف بعض ظواهر الإنشاء وأنواعه في ديوانه.
- أنه قد استخدم أساليب الإنشاء ليظهر تزين العلم العربي في التراث البلاغي.

وبهذا يوصي هذا البحث دراسة موضوعات أخرى في ديوان "وحي الشعر" ليخرج المزايا البلاغية والخصائص العلمية التي أعطى الواهب المنن الشاعر لتقدم سفينة اللغة العربية وثقافتها.

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الرّبط بين الأسلوب واللغة: عرض وتاريخ

The Link Between Style and Language: A Presentation and History

الدكتور موسى حسين محمّد البشير (أريكيوسولا)

محاضر بقسم اللغة العربية والدراسات الدولية، كلية الآداب،

جامعة إلورن، إلورن، نيجيريا.

musa.hmb@unilorin.edu.ng

08034287956

مقدمة:

يسعى هذا المقال إلى إلقاء الضوء على ما بين علم اللغة وعلم الأسلوب من ربط علمي متين وما تحقق من الأسس المتعادلة والمعايير المتلائمة والقوالب الفنية المتشابهة في دراسة كل منهما، وإبراز ما بينهما من أوجه الائتلاف وطرائق الاختلاف ومدى ما بينهما من علاقة الأخ الأكبر بأخيه الأصغر. والمقال يكشف تلك المحاور في نقاط آتية:

- التوطئة
- الربط التكاملي بين اللغة والأسلوب
- الفرق الجوهري بين اللغة والأسلوب
- الاشتراك الثانوي الوظيفي للعناصر الستة

- خلاصة الربط بين علم الأسلوب وعلم اللغة

- الخاتمة

التوطئة

الربط الوثيق بين الأسلوب واللغة دخل إلى فكر بعض الباحثين لتوظيفهم لعلم اللغة في تحليل الأسلوب ووصفه وصفا دقيقا للاستعمالات الأدبية، وتلك الاستعمالات تمثل أكثر أعمال اللغة ووظائفها من ناحية التخصص والتلائم بل التماثل. فلا يليق أن نرى ضرب صفح أو نوعا من إهمال من قبل رجال اللغة بأي حال من الأحوال.

الربط التكاملي بين اللغة والأسلوب

نعم، إن وصف اللغة للنظم يحتاج إلى مزيد من تعريف جامع مانع دقيق. فحوادث الأسلوب تلتقط في بيئة اللغة، وهي الأداة الحاملة الناقلة.

إن اختلافات وصعوبات التخصص ومشكلات الترابط بين الدرس الأسلوبي واللغوي يجب أن لا تمنعنا عن التمعن الدقيق والتبصر النافذ في جوانب التساوي الكبرى والأجنحة العظمي بين علمين في حقل البحث. فالاثنان يدرسان شيئا واحدا في آخر الدرس. فوقائع الأسلوب لا يمكن الحصول عليها إلا من مستوى اللغة، وهي الآلة التي نقلت المعلومات والمفردات المنتقاة إلى الدارس الأسلوبي، وكذلك الحوادث الأسلوبية لا تميز عن اللغة إلا بعد تحديد لخواص معينة. فالبيان اللغوي وتحليله الخالص للأسلوب يوضح عناصر اللغة ويبين مكوناتها وأدوارها دون توضيح المعالم الممثلة لوحدات النص الأسلوبي. إن العمل

بمناهج اللغة على وحدات النص الأدبي الأسلوبي يمدنا بمعرفة موضوعية مزدوجة: النظام اللغوي والنظام الأسلوبي معا. وإنما نتخلص بين الخلط والمزج بين اللغة والأسلوب بعد جمع للعناصر التي تشكل الأسلوب النصي وإخضاعه للتوضيح اللغوي، واستبعاد ما لا يقوم بوظائف الأسلوب، وهذا الإبعاد يتم بعد الحصول للأسس المعينة التي تحصر لنا وتمنحنا بالعناصر المكونة للأسلوب. وفي إمكانية أن ينطلق الدارس للبحث من مبدأين واضحين للوصول إلى تحديد اختلاف بين الوصف اللغوي والوصف الأسلوبي.(١)

الفرق الجوهري بين اللغة والأسلوب

١- علم اللغة يهتم بتحليل الظواهر اللغوية بما فيها دراسة الشعر بمنهج علمي وإنما الخلاف الجوهري في الأهداف والنتائج، بين ما يريد أن يصل إليه علم اللغة وما يصبوا إليه علم الأسلوب.

٢- فالتوصيف اللغوي بافتراضه تراكيب نحوية تظهر في النصوص اللغوية التي اعتمد عليها.

٣- التحليل الأسلوبي تصنيفي في جوهره، وهذا يعني أن التحليل اللغوي يؤدي إلى نحو يولد تراكيب تحتوي على ما لوحظ وما لم يلاحظ. خلاف الهدف من التحليل الأسلوبي إذ هي الوصول إلى نمط يشير إلى الملامح المشتركة.

٤- ضمان نجاح إجراءات علم الأسلوب في اعتماده على إرساء قواعد صالحة للتصنيف، غير قابل للخلط واللبس. ومطلب الدارس الأسلوبي الخواص المشتركة بين أفراد نوع واحد والأسس التي يتم التصنيف من خلالها. ومن أبرز

إشكالية علم الأسلوب المعاصر تحديد الرباط بين الوصف اللغوي والوصف الأسلوبي وتمييز معالم لغوية لأهداف أسلوبية.

٥- والأسلوبية تهدف إلى اكتشاف الخواص الأدبية، كما أن اللغة يتم بحثها في وظائفها، وذلك باختيارها الدقيق للعوامل التي تكون أية وقائع نطقية في عمل توصيلي لغوي، فالمخاطِب (الكاتب أو المتكلم أو الباث) يرسل رسالته إلى المخاطَب (المتلقي أو المستمع)، وهذه العملية تتطلب حالا وموقفا وسياقا يتصل به ويدخل فيه. وكذلك ما وراء اللغة (الشفرة) لتحديد الرموز ووعي المتلقي عند سماعها.[٢] وهذه هي العوامل الداخلة في التواصل اللغوي حسب وضع "جاكوبسون"[٣].

هذه العناصر الستة يؤدي كلٌّ منها دورا هاما وعملا مختلفا للغة. ولا نجد رسالة لغوية قاصرة على وظيفة واحدة. وكل بنية لغوية تتوقف على الوظيفة الغالبة السائدة. وتلك الوظيفة السائدة الغالبة تدرك بالملاحظة الدقيقة للدارس الباحث.[٤]

الاشتراك الثانوي الوظيفي للعناصر الستة

فعندما يكون هناك اتجاه غالب نحو المشار إليه واهتمام يعطي أولوية للسياق الذي ترد فيه الرسالة فإن الوظيفة الغالبة عندئذ تصبح هي الوظيفة الإشارية أو الدلالية أو المعرفية ولا بد للباحث أن يلاحظ الاشتراك الثانوي لبقية الوظائف الأخرى أيضا.

أما الوظيفة العاطفية أو التعبيرية فإنها هي التي تركز على المتكلم وتنحو إلى التعبير المباشر عن موقفه مما يقول، وهذا يجعلها تصطبغ بلون من الانفعال العاطفي سواء

كان صادقا أو مفتعلا. وإذا كانت الوجهة الغالبة على الرسالة هي التركيز على السامع كانت الوظيفة طلبية، مثل النداء والأمر وما سواهما مع مراعاة تدخل الوظائف الأخرى بشكل ما. ففي الرجاء مثلا نحيل الطلب مركز الثقل يليه التعبير عن الانفعال من جانب المتكلم، وذلك على عكس التمني الذي يحتل فيه التعبير عن عاطفة المتكلم مركز الثقل، وإن اقترن بطلب يدرج مقدمه نفسه صعوبة أو استحالة تنفيذه طبقا لملاحظات البلاغيين القدماء.(٥)

ويرى "جاكوبوسون" أن نموذج التوصيل التقليدي الذي صاغه "بوهلير" من قبل كان يقتصر على هذه الوظائف الثلاث، وهي الإشارية والعاطفية والطلبية، بينما ينبغي الاعتداد ببقية الوظائف اللغوية أيضا.

فهناك رسائل لغوية تتمثل وظيفتها الأساسية في إقامة الاتصال أو مده أو قطعه للبرهنة على أن قناة الاتصال تقوم بعملها مثل "اسمع" أو هل تسمعني" أو "انتبه" أو "هل أنتم فاهمون؟" أو "أفهمتم ما أقول؟" وما إلى ذلك، وهذه هي الوظيفة التي تعطي تركيزا وأولوية لقناة الاتصال وهي "التأكيدية والتثبيتية".(٦)

وإذا كان المنطق يميز بين مستويين من الكلام، هما الكلام عن الأشياء والكلام عن الكلام نفسه، أو ما يسمى "ميتالغة"، فإن هذا التمييز يمثل أداة علمية ضرورية للمناطقة واللغويين معا كما يلعب دورا هاما في الحديث اليومي أيضا، ويتذكر "جاكوبسون" برجوازي "موليير" مسيو جوردا الذي كان يستخدم النثر دون أن يعرف ليقول لنا إننا نستخدم "الميتالغة" دون أن ندرك ذلك، فالمتكلم أو السامع كثيرا ما يحتاجان إلى التأكد من أنهما يستخدمان نفس الشفرة، مما يجعل المتكلم يركز على الشفرة، والسامع يسأل عنها كأن يقول السامع "أنا لا أفهم ما تعني،

ماذا تريد أن تقول؟ أو ماذا قلت؟ أو يقول المتكلم: "أريد أن أقول" أو أقصد أو أعني أو استخدم هذه الكلمة أو تلك العبارة بهذا المفهوم، وتلك هي الوظيفة المسماة "ميتالغوية".(٧)

وإذا كانت قد اتضحت حتى الآن جملة العوامل المتداخلة في الاتصال اللغوي، فقد بقي عامل واحد هو المتعلق بالرسالة ذاتها والوظيفة التي تركز على ذلك في تقدير "جاكوبسون" هي الوظيفية الشعرية، ولا يمكن دراستها بطريقة فعالة بعزلها عن بقية العوامل اللغوية الأخرى، كما أن تحليلها يحتاج إلى التأمل العميق، ويلاحظ أن أية محاولة لقصر هذه الوظيفة على الشعر أو حصره فيها تؤدي إلى التبسيط الخادع للأشياء، فهذه الوظيفة ليست الوحيدة التي يؤديها الفن اللغوي الأدبي لكنها أبرز وظائفه وأشدها سيطرة على ما عداها، بينما تقوم في بقية مظاهر النشاط اللغوي بدور ثانوي إضافي. (٥٦: ٣٦-٣٧).

ويلاحظ أن خواص الأجناس الأدبية المختلفة تقتضي مشاركة متدرجة للوظائف اللغوية الأخرى بالإضافة للوظيفة الشعرية الأساسية الغالبة، فالملحمة المتجسدة في ضمير الغائب تتضمن بشكل حاسم المظهر الإشاري للغة والشعر الغنائي المتّجه نحو المتكلم تربطه صلة حميمة بالوظيفة، أما الشعر الذي يعتمد على الخطاب فإن الوظيفة التالية فيه هي الطلبية، مثل الشعر الحماسي والاجتماعي لدينا في الأدب العربي(٨).

وعلى هذا، فقد ذكر العالم اللغوي النموذجين أصليين أساسيين هما: الاختيار والتركيب، وإن المخاطِب ينتقي ما يناسب تعبيره ويشبهه، ففي النوم مثلا يختار الباث كلمات تعطي معنى النوم كـ"ينام ويرقد ويغفو وينعس"، ويختار من

هذه الكلمات ثم يأتي دور التركيب ويتم ترتيب لهذين العنصرين في سلسة لغوية حسب القواعد التركيبية النحوية. وذلك الاختيار يتم على أساس التشابه أو التعادل أو اختلاف أو على أساس التشابك في المتتابعات والمتواليات والتقاربات بين العناصر المجاورة. فالوظيفة الشعرية تعرض مبدأ التعادل في محور التركيب بمعنى تحول التعادل إلى وسيلة أو أداة مكونة للمتتابعة المتتالية المركبة.

وتعتبر هذه المنطقة المشتركة بين فن الشعر عند حاكوبسون وعلم اللغة ودور الوظيفة الشعرية الملتقى للدراسات الأسلوبية التي تستفيد من علم اللغة، ومن نظرية الاتصال كشفا للخواص الشعرية في الأدب.(٩)

خلاصة الربط بين علم الأسلوب وعلم اللغة:

ونخلص من هذا أن تكون العلاقة القائمة بين علم الأسلوب وعلم اللغة علاقة الجزء بالكل، والأصل بالفرع وبقية الباحثين يحتفظون بين هذين العلمين باعتمادهم على التوازي وعدم التداخل.(١٠)

وهذا "أولمان" في رؤيته رأى اتخاذ منظور متميز ومبادئ مختلفة لعلم الأسلوب من فروع علم اللغة، وهذا يؤدي إلى اختبار الأسلوب أخا للغة لا جزءا من اللغة، فهو لا يشغل بالعناصر اللغوية في نفسها بقوتها التعبيرية.

وبهذا يتنوع علم الأسلوب إلى ثلاثة مستويات نفس مستويات علم اللغة، الأول الصوتي الثاني المعجمي والثالث النحوي، وصار بوسع التحليل الأسلوبي مندرجا في نفس نمط اللغة فولد علم الأسلوب الصوتي بحثا عن وظيفة المحاكاة الصوتية من وجهة التعبير، وتحقق كذلك علم الأسلوب المعجمي، وهذا يبحث في وسائل التعبير (الكلمات) في لهجة أو لغة معينة وما لها من ظواهر نشأة وترادفا

وإبهاما وتضادا، ثم تدرج البحث إلى تحليل الصور، ولم يقف الأمر إلى الكلمة المفردة فحسب بل تقدّم وتطور حتى أتى إلى علم الأسلوب الجمل مختبرا للقيم التعبيرية للأنماط النحوية التركيبية، وهذا أيضا ينقسم إلى ثلاثة مستويات أيضا:

١- مكونات الجمل.

٢- بنية الجملة.

٣- الوحدات العليا.

أما مكونات الجمل، فهي صيغ تركيبية نحوية فردية تنتقل الكلمات المحددة إلى مختلف. وبنية الجملة تعني ترتيب الألفاظ وأدوات الحصر وآلاته كالنفي والإثبات وما سواها. ثم نأتي في المرة الثالثة إلى الوحدات العليا وهي تتركب وتتألف من تراكيب بسيطة على ما عليه اللغة المباشرة.(١١)

بهذا العرض ندرك بأن علم الأسلوب مثل علم اللغة في اتساع تناوله من منظورين متبادلين: الخارجي، والداخلي أي من الصيغة أو الدلالة: فكما يقول "جسبرسن" عن تعريف "داماسو الونسو":

> إن أية ظاهرة لغوية يمكن أن يتم تناولها من الخارج أو من الداخل أي من ناحية الصيغة أو من ناحية الدلالة، ففي الحالة الأولى نتناول الجانب الصوتي للكلمة أو للعبارة ثم نتأمل الدلالة المنبثقة منه، أما في الحالة الثانية فإننا ننطلق من المعنى لنتساءل عن التعبيرات الشكلية التي تؤديه في لغة معينة أو عند مؤلف خاص وهذا ما كان يسميه "داماسو الونسو" بعلم الأسلوب الداخلي والخارجي.(١٢)

ويعتمد التحليل الأسلوبي الموجه إلى تقييم الرمز اللغوي وإبراز دلالته على فكرة أساسية. وهذه الارتباطات بين علم الأسلوب وعلم اللغة ارتباط الأخ الأكبر (علم اللغة) بأخيه الأصغر (علم الأسلوب) إلا أن محور الوصف للدراسات الأسلوبية يتقاطع مع محور آخر لا يرتبط بالزمان وإنما بالقيمة.(١٣)

الخاتمة

مررنا مرور الكرام في عرض ما بين علم الأسلوب وعلم اللغة من علاقة علمية وربط وثيق، وأبرزنا ما بينهما من أوجه الائتلاف والاختلاف وسلطنا الأضواء على ما لكل من مميزات وخصائص ومع ذلك لا ندعي التقصي العلمي والإحاطة بجميع دقائق البحث وجلائله وحيثياته اللائقة به على وجه الأكمل بل حاولنا قدر الاستطاع أن نعرض لمظاهر العلاقة بين علمي الأسلوب واللغة وما بينهما من التوازن بمستوياتهما النظرية والبحثية والتطبيقية، ووقفنا في هذا العرض على مبادئ علم الأسلوب من الوجهة التاريخية لندرك دور علم اللغة في نشأته وتطوره ومدّه ودعمه بمقولاته ومعطياته الصوتية والمعجمية والتركيبية وندرك بذلك مدى الصلة الأخوية والعلاقة العضوية الحميمة بين هذا وذاك.

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