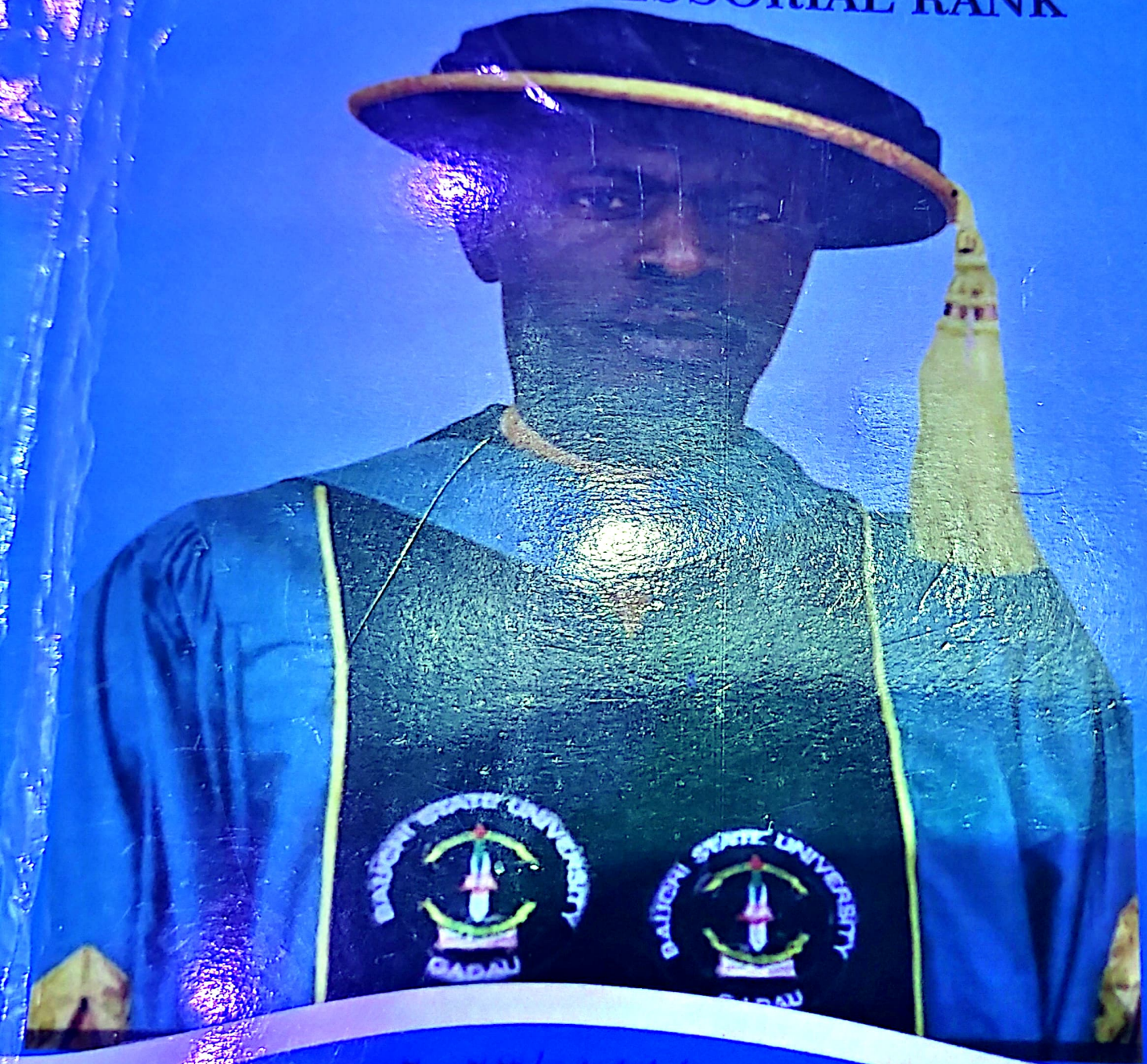
ELEGANT PENS

FOR INDUCTION OF

PROFESSOR ALAWIYE LUKMAN

TO THE PROFESSORIAL RANK



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TRANSLATION OF ARABIC ARTICLE "ISSUE OF TIME IN WEST AFRICAN PERSPECTIVE AND THE INFLUENCE OF ISLAM IN CHANGING ITS TENDENCIES BY ALAWIYE LUQMAN INTO ENGLISH

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Introduction:

Human capabilities have failed to unify the concept of time, and perhaps the reason for this failure is due to the dynamism of the nature of time, the dialectic of its concept, the ramifications of its components, and the dispersion of view points on its issues, based on the disparity of tendency through which each generation looks at it. Whatever the case, the issue of time is an issue as old as man on the face of the earth, and man has dealt with it since the moment of his presence on this planet.

And in ancient African civilizations, religions, and myths, the idea of time takes on a sacred character, belief, soul, and conscience; Therefore, its events were involved and are still involved in all social phenomena, such as night tales, jokes, wisdom quotes, proverbs, poems, traditional songs, and in names and title; By the emergence of the Islam, through which ways of life became reformed, and depth of the primitiveness of paganism was revealed, changed the frameworks of time, such that it was dyed with a bright and shining Islamic color.

This paper comes to unveil the status of time issues, the primitiveness of its measures, and the sanctity of its nature in ancient West Africa. Then the paper highlights the influence of Islam in changing the pagan tendencies of time in West Africa. The paper consists of the following points of research:

- Time in the perspective of the African man
- Time scales in ancient West Africa
- The sanctity of time and its connection to African social phenomena (religion, ideals, and names)
- The influence of Islam in the time frames and the change of paganism in West Africa
- Conclusion

1. TIME IN WEST AFRICA

1.1 Introduction to West Africa

It is the western region of the African continent, with an area of about six million kilometers, and it consists of several countries, including Nigeria, Niger, Ghana, Mali, Togo, Ivory Coast, Senegal, Gambia, and Liberia, Sierra Leone, and other of its tribes are black skinned, and they have many languages and different dialects

1.2 Time and its denominations in some African languages

The West African region is particularly characterized by a multitude of languag diverse dialects, which harbors to multiple languages within one country, whil languages tend to vary in all ramifications just as they vary in terms of the quan the number of its speakers, whether they are many or few. And based on these lin diversities, the names of time differ from one language to another. Time in Yor called Asiko or Igba, and they are two words that are semantically related in te similarity. As for the Hausa[3] tribe, they call it Zamani, taken from the Arabi (time), or Lokachi, and in the Zarma[4] language, it is also Lokachi. Time is kn wakat, (time) in the Fallata and Bambara[5] languages, and its name is borrowed fi Arabic word for time (time).

1.3 Time in the perspective of the African man

As a matter of fact, time for Africans, is nothing but realistic events that prece past, or are currently taking place, or what will happen in the near future. On th the African perspective of time became of two dimensions: "The Past" an Present", as opposed to its natural mode of three dimensions in the Islamic reli one hand, and in the European society on the other. Therefore, in the Africa future aspirations are not real, and they should not be a part of time. This phen explains the reason that made all and sundry in West Africa frequently ment historical facts, hence most of the night tales were in the narration of past reminisce of ancestral glories, war memories, and the complex pacts between th in the early history of the African nation.

Because the African society sees from these aforementioned facts the buildin characters of the emerging generation, and this is what the writer John S. Imbiti

"The African person looks at time from the individual angle, just as he might l from the angle of society, whose roots go back to generations before his birth. his sights on the future, and his focus is based on current and past events, so the

individual needs to look at time to achieve reality and not to build an imaginary future that cannot be achieved".[6]

1.4 African society and respect for time

The management and acknowledgement of time in West Africa is a noteworthy reactivity, and the leniency of Africans in respecting times is a fascist phenomenon, which is what made laxity in respecting important times a natural thing, such that a laggard does not get scolded in the African society. The term "African Time"is common in all day-to-day activities, in offices, schools, social, political, cultural, and economic events, and so on.

This Ghanaian writer attributes the reason for the decline of his country to the lack of regard for official times:

"One of the main reasons for the continuing underdevelopment of our country is our nonchalant attitude to time and the need for punctuality in all aspects of life. The problem of punctuality has become so endemic that lateness to any function is accepted and explained off as 'African time'.[7]

In reality, time management and its regard in West Africa is weighted to the lowest level, and the individual is no different from the society. The onlooker of the African nature in dealing with time would find a vast difference between its nature and that of the European world and other developed nations.

2. MODES OF TIME MEASUREMENT IN THE ANCIENT WEST AFRICA

Schools of thought arose in the issues of time as a result of its intertwined nature in the universe. Therefore, some believe in its lack of self-existence, while we find others proving its self-existence, as Abu Ali Al-Marzouqi Al-Asfahani explained, saying, "A rationalist mentioned that time is, in reality, not self-existent, and He argued that the existence of a thing is to be in the generality of its parts, such as the line and the surface, or some of its parts, such as figures and words, and it is not covert that time does not exist in the generality of its parts, since the part of it has faded and vanished, and cannot be retrieved…"[8]

However, the ancient African man opposed this logical doctrine, which denies the self-existence of time, and his ideology was is similar to that of the proponents of the nature of time as self-existent and the power of its stability in its essence, and that it is not wise to judge time as not self-existent. For its reality lies solely on interval and eternity. And despite the belief of Africans in the self-existence of time, they believe that the same time is latent in its events and activities that take place in it.

As for the determination of times, the standards of the ancient west African w different from the standards of the Arabs since the Jahiliyyah, so their calculatio lunar and not solar[b], so the estimation of the day in the eyes of the African per day and night, and perhaps the ancient African believes in the precedence of day night, contrary to what was the doctrine of the modern Africans after the influence, which sees the night precede the day, as for the week in the ancient view, it does not exceed seven days, which have their different names in the varia African languages and dialects. The month in his view is not restricted to fixed da rather the moon was the only criterion for determining one month, starting wi appearance of the crescent and ending when it sets.

The African man has sharp eyesight in spotting the crescent, and he often relied sharpness of his eyesight, and he might seek help through climbing on hills, platea lofty mountains, and the desert topography in the desert regions may help him i vision. The atmosphere of the ancient west Africa was clear, and it was not disturb the fumes of steam engines, which remained one of the biggest obstacles to sightin crescents. And due to the great dependence of the African man on the moon in de his month, it was widespread among Africans in the past to use the word moon f month, so one of them would say, for example, "I will travel to a nearby village two moons," meaning two months.

As for the year, it has different measures, some of which are closely related to pagan festivals, the cyclical seasons, and annual events. The year is not, accordi most West African tribes, defined - necessarily - by twelve months, includin numbered days. The season was called the last season of the past year, and this ap in determining the dates of birth of their children, as the ancient African would say boy was born to me last year" He means by last year an annual season past.

Among the standards of the times in ancient West Africa are the following:

- Pagan holidays and annual seasons

-The annual seasons, and the spring season is often the beginning of the new ending in summer.

-Planting and harvesting season

-Number of months and moons

3. CORRELATION OF TIME WITH AFRICAN SOCIAL PHENOMENA

Time in West Africa is closely related to life. The impact of time is prominent in Afri social, religious and intellectual life. Time in ancient African civilization is an esse

element in religion and mythology. Therefore, the idea of time takes on a sacred character in thought, belief, and and conscience. Its events are involved in all social phenomena, such as folktales, jokes, wisdom quotes, proverbs, poems and traditional songs, and in names and titles. This prompted John Imbiti to say that "the African man's concept of the issue of time may help Interpretation of some other human phenomena, such as the beliefs of Africans, their morals, and their ways of life."[10] Let us take a look at some social, literary, and religious fields:

3.1 Time in African proverbs

The African man realized the importance of time, and he realized that it is the most precious phenomenon in human life, so what was missed of it does not come back, and what was lost is not recovered; Therefore, every African tribe, like other nations, kept repeating the necessity of taking care of time, seizing opportunities, and utilizing the available time. This is evident in the Yoruba proverb, which says "time does not last, and ages are not equal as the rod of a gun". Perhaps this proverb is in line with what Abi al-Baqaa al-Randi said in his lament for Andalusia (Ancient Spain):

"As you have seen, life comes with the good, the bad, and the ugly; And no condition is permanent"[11]

And the Hausa proverb says, "Ten eras, ten kings." The significance of this proverb and the one before it is evident in that time is a volatile being that cannot be fixed or perpetuated, and that its events follow it in terms of fluctuation, transformation, and change. And it is an idea that is not exclusive to the African world, but rather it is a general human instinct. But the frequency of the importance of time in the conversations of Africans did not help much to the interest of individuals and societies in caring for the times, as previously stated.

3.2 Time in African poetry

Both the Arabic and the native poetry in the African context are full of talk about time or period in terms of observing the nature of time, and stating the need to pay attention to it and take care of it. Because time, which is an unstable human phenomenon, is linked to life, the universe, and man. Rather, it is life itself. Perhaps the researcher's poem represents the position of Africans in their natural human vision of time:

"Take haste, my brother, as time waits for no one
And make the best out of your life by optimizing your time[12]
Nothing moves faster in the whole world than the going of time
Do justice to your lifetime by being consistent during your youthful age
Ask the old ones about their past and meditate well on past events

And learn from their sayings, for you would be questioned on your antecedents
My past experiences have taught me (lessons) such that I could extract what was
time
Hence, I surged ahead by being time-conscious until I outran the race of time".

3.3 The sacred nature of time in West Africa

Time holds a sacred nature in ancient West Africa because of its close association religious sanctity, pagan beliefs, and dogmatic tendencies. For Africans in their have different religions, most of which are characterized by the worship of believing in the necessity of observing traditions and customs, and preserving the le of their fathers and grandfathers. Every tribe has its own gods. The relationship of with African religions is evident in the fact that the seasons of worshiping idols are to time. Let us take the Yoruba tribe for example, which is one of the great tribe West Africa. (god of rain and thunder), Ogun (god of iron), Osa Oko (god of harvest), Egungun (ghouls or spirits and ghosts of dead ancestors) and other idols. he programmed for each of them his own time of worship, and those times preserved in an unparalleled manner. The god of rain and thunder (Sango) in the sp season when rain and thunder abound, in the belief that this god is the reason for the and has the ability to punish criminals by bolts of thunder sent. As for the god agriculture (Osa Oko), he is worshiped during the harvest season with the belief thanksgiving and praising Him for the fruits He bestowed upon them. This i phenomenon of belief in the timing of the seasons of worship, in which no individua community of Yoruba individuals and societies, like other African tribes, mak mistake.

4. THE INFLUENCE OF ISLAM IN THE FRAMEWORK OF TIME AND TI CHANGE OF ITS PAGANISM IN WEST AFRICA

Islam arrived in Africa in the first century AH through Islamic conquests under leadership of the great companion (of the Prophet) known as Uqba bin Nafeh[13]. sooner had Islam set its foot on the thresholds of the African continent than it set abo erasing ignorance in belief, customs, traditions, and tendencies, and (also) changi many of the African religious, social, and customary phenomena. Among t fundamental changes brought about by Islam is the restriction of the year to the rotati of the months, the number of which does not exceed twelve months, instead determining its timing just by annual occasions that lose the provisions in controllin their times and the orbit of their measurements and scales.

West Africa has come to know its year with the passing of twelve months, influenced b the Islamic principle in the geography of the timing of the year

"Surely, the reckoning of months, in the sight of Allah, is twelve months, laid down in Allah's decree on the day when He created the heavens and the earth; and out of these months four are sacred. That is the true ordainment. Do not, therefore, wrong yourselves with respect to these months..."[14].

It was aforementioned that the criterion for determining a month in West Africa was lunar, with the rising and setting of the crescent, and this did not differ from what Islam brought, except that the restriction of the month to thirty days or twenty-nine was a new development that Islam introduced to the African land , and it is an evolution in numbering and time setting, and that is evident in the honorable Hadith narrated by Abu Hurairah: The Messenger of Allah, may the peace and blessings of Allah be upon Him, said: "Do not advance the month by a day or by two days, unless that coincides with a fasting that one of you used to fast. (Begin to) fast at the sight (of the crescent), and break (your fasting) at its sight (also), and if it is not clear to you, then count 30 days and break".[15] The month in Islamic geography has twenty-nine or thirty days, and this is the fact that time scales have returned to when calculating months in West Africa.

As for the days, perhaps the only change that occurred in their frameworks was the influence of the African languages on Islam in naming them, due to the spread of the names of the days in Arabic instead of their local words. And these names circulated among Africans until the words penetrated into the African languages with little distortions in some languages.

On the reverence of Africans for some periods, and the modulation (of these periods) for their festivals, while they dedicate them to worshiping their idols, most of these norms have have been eradicated by the illumination of Islam. Most of the west African regions are now known for celebrating the Islamic festivals (Eid el Fitr and Eid el Adha) which brought about a unified alternative to the seasons of idols with its different African timing.

And among the most important things that Islam brought about in the frameworks of time for Africans is the third dimension, and the greatest thing associated with it is belief in the Last Day. For the idol worshipers of western Africa mostly do not believe in resurrection, but belief in the influence of the dead exists in their philosophies. They believe that there is a different kind of life lived by those who joined their ancestors.

Reverend Jack Mandelson says: "In all traditional African religions there is a belie beyond death in one way or another, just as it believes that the deceased continues hi life in the world of spirits... The concepts of good and evil are also found in thes religions, and perhaps they are deeply rooted in them to an unimaginable extent..." An

the Turkana tribes of Kenya - for example - believe that God, although He heal afflict those who commit incest and violate important norms.

Their lack of belief in the Last Day made their concept of retribution focus on this only, as they do not think that there is a punishment or reward in the Hereafte criminal receives his punishment in the event of his life, and the righteous receive is rewarded for his righteousness.

This fact is an important element in traditional religions, and it will help understand the focus of African religiosity on worldly matters, with man at the ce this religiosity. Here, too, the importance of the African concept of the issue o emerges as traditional religions and philosophy are concerned with man in the pa the present. Hence, God appears in the picture as an explanation of man's conne with time, there is no missionary hope or a visionary look with God prominent in future moment, immediately or a radical transformation in the ordinary life of man, is not depicted in a moral and spiritual relationship with man. Human acts of dev and resorting to God are more pragmatic and utilitarian than spiritual".[16]

Islam came with its Qur'anic constitution to open new horizons in the world of b and it proved to them the reality of resurrection, and that the reward for deeds is i hereafter, and that the world and what it entails in time is nothing but the stage of tr and provision for the home of the hereafter, God Almighty says: "O believers! Allah and let every soul see what it is sending for the morrow (Hereafter). Fear A surely Allah is aware of all your actions". With this text and its many examples, the of Africans extended towards the correct Islamic view of time. Hence, the "tomorrow" is no longer limited to the near tomorrow, but extended to the di tomorrow which is the day of resurrection that awaits every being.

Conclusion

In conclusion, the paper went through a brief definition of West Africa and menti some of the countries in which this region is formed in the continent, and the p mentioned some African words for time and its denominations, then time in the Afr perspective, and then mentioned the measures of time in West Africa, such as pa holidays annual seasons, annual seasons, seasons of cultivation and harvest, and enumeration of months and moons; And before the last, the paper delved into explai the connection of time with social and religious phenomena in West Africa, then th the wand of travel in talking about the influence of Islam in changing pagan rituals, framing time scales in the region. In terms of interest in the past and the present, wi lack of interest in the future, the paper also concluded that it is characterized

manipulating time, getting used to being late in times in attending human events and scenes, and Islam's attempt to improve the situation of the phenomenon.

Praise be to Allah that His grace complements the righteous.

END NOTES:

1. Cheek Mustopha Zuglool Sanusi: Rawaai'u l Ma'luumaat 'an aqtaari afriqiya wa ba'dho ma nabaghat feeha minal mamaalik, Tab'at mutaabi'u sharq al-awsat, Riyadh, 1st edition, 1991, p.112.
2. The largest tribe in southern Nigeria and some regions in the northern part of Benin Republic
3. Hausa: The largest tribe in Nigeria as a whole, and the Hausa language is spoken by the northerners in Nigeria, some parts of Ghana, Niger, and Sudan. It is one the largest widespread languages in west Africa. The reader finds that the Hausa language was influenced by Arabic in the naming of time: zamani, which was picked from zaman.
4. One of the largest languages in Niger republic and it is spoken by the majority of southerners in the country.
5. Fallata is an ancient language in west Africa which is spoken by some tribes in Nigeria, Niger, Guinea, Burkinafasso, and so on. Bambara is a native language in Ivory Coast, Burkinafasso, Mali, and other countries in west Arica.
6. Culled from: http://ctl.edu/spiritual/literature/time.cfm
7. Culled from: http://en.wikipedia.org/wiki/african_time
8. Abu Ali Al-Marzouqi Al-Asfahani: Al-Azminah wal Amkinah, Dar el Kitab el Arabiy, P.150
9. Signor Carlo Nelino, Ilmul Falak, Tarikhuhu inda l Arab fil quruni l Wustoh, Dar el Sahabiyyah lil Kutab, Cairo, 2nd Ed., 1993, P. 91.
10. http://ctl.du.edu/spiritual/literature/time.cfm
11. Ahmad Al-Hashimi: Jawahirul Adab fi Adabiyyaat wa inshaai wa lugatil Arab, 26 Ed. Dar el Fikr, Beirut, 1965, P. 385
12. A poem written by the researcher Luqman Alawiye in his poem collection called "Annatul Ash'aar" which was written in his personal library P. 45.
13. Adam Abdullah Al-Ilory, Al- Islam fi Naijiriya Wa Sheikh Uthman bn Fodio Al Maghilaniy, 1st Ed. 1971, p.18
14. Surah Taobah: 36
15. Muhammad bn Isah bn Sawrah Attirmidhi, with the validation of Ahmad Shakir, Dar el Fikr, 1st ed., 2003, p.156
16. http://www.qiraatafrican.com/view/?q=189