

The Intellectual and Cultural Impacts of the Maghrib on the Hausaland with Special Reference to Kano

By Muhammad Sa'id El-Nafaty

Abstract.

This paper provides a historical overview of the impacts which the Maghrib made on the Hausaland with particular reference to Kano. It also discusses some of the influences, though to a lesser extent, which the east and west *Bilad al-Sudan* exerted on the region. The first part of the paper focuses on the educational, literary and linguistic aspects while the second part of the paper deals with foods, clothing and architecture. The paper wishes to prove that the Maghriban influences are still extant in present day Northern Nigeria.

مستخلص:

أثار المغرب الفكرية والثقافية على بلاد الهوسا، مع إشارة خاصة لكانو

تعطي هذه الورقة خلفية تاريخية عن الأثر الذي أحدثه المغرب في بلاد الهوسا، مع إشارة خاصة لكانو. كما تناقش أيضا بعض التأثيرات التي أحدثته الشرق والغرب على بلاد السودان.

الجزء الأول من الورقة ركز على القضايا التعليمية والتأليف لقضايا اللغة، بينما ركز الجزء الثاني على الطعام واللبس وفن العمارة. وتحاول الورقة إثبات أن التأثيرات المغربية في شمال نيجيريا لازالت موجودة إلى يومنا هذا.

Introduction

There is no doubt that the single historical event which revolutionized the lives of the peoples of both the Maghrib (modern North Africa) and Bilad al-Sudan (present-day West Africa) was the coming of Islam into these regions. Islam ushered in intellectual social, political, economic and cultural changes in these regions of Africa.

The Berber tribes of the Maghrib were Islamized through series of military incursions in the seventh and eighth centuries. Muslim troops started to penetrate into the Maghrib as soon as the conquest of Egypt was completed with the fall of Alexandria in 642 (Abun Nasr 1971:67). The incursions of the Muslim forces into the Maghrib took different turns under various commanders with victories, and, at times, some losses. 'Abdullah b. Sarh reached up to Tunisia in the years 647-8. Subsequently commanders were sent not from Egypt but from Damascus, the seat of the Umayyad Caliphate. They were, 'Uqba b. Nafi'al-Fihri al-Qurashiy, who founded Qairawan in 670 C.E, Abul Muhajir Dinar, Zuhair b. Qais al-Balwi, Hassan b. Nu'man al-Azdiy al-Ghassaniy and Musa b. Nusair al-Lakhmi. The Berbers offered stiff opposition over the years, especially under the leaderships of Qusaila and al-Kahina. Both 'Uqbah and b. Qais were killed on battle fields. By the beginning of the eighth century, Islam was consolidated in the Maghrib. A new leaf was turned in the history of Islam in the region when 'Umar b. 'Abd al-Aziz (717-20) began the systematic intellectual revolution of the Maghrib by dispatching a team ten learned theologians under a newly appointed governor of the Maghrib, Isma'il b. 'Abdullah, to instruct the Berbers in the precepts of Islam (Abun-Nasr 1971:71). Nur Alkali gives an apt picture of the development in the region in the following words:

“The greatest single historical event that had transformed and shaped the history of the various peoples was the coming of Islam in the 7th century A.D..... Within this period the entire course of events

in the Mediterranean coast and, indeed, the Nile Valley was to gradually but steadily change with the force of Islam. The City of Qairawan which became the spiritual, political, and military base of Uqba ibn Nafi' stood like a castle overlooking east and west of the extent land brought effectively under Muslim rule.”⁽¹⁾

Qairawan received another boost with the arrival of the disciples of Imam Malik in that city:

“The arrival of the disciples Malik b. Anas (d.۷۹۵) in Qairawan about fifty years later was soon to see the city turned into the Malikite center of the Maghrib.”⁽²⁾

Qairawan attracted scholars from far and wide. The city produced great scholars and a large number of books. Among its famous scholars were Ibn Abi Zayd al-Qairawani author of the famous Malikite fiqh book the Risalah, Sahnun author of Al-Mudawwanah al-Kubra and Abu Imran al-Fasi, to mention a few.⁽³⁾

Additionally, Qairawan had provided great impetus to the subsequent political developments in the Maghrib and Bilad al-Sudan. The two prominent Islamic states, Al-Murabitun (Almoravids) (١٠٥٦-١١٤٨) and Al-Muwahhidun (Almohads) (١١٤٨-١٢٥٠), had their roots in Qairawan which produced the scholars that spearheaded reform movements in the region.⁽⁴⁾

The link between the Maghrib and Bilad al-Sudan was further enhanced in addition to the intellectual, political and cultural developments that followed the consolidation of Islam in the former region. This is the background against which the Maghriban impact on Bilad al-Sudan should best be understood or studied.

Conceptual framework.

The discussion in this paper centres around two major aspects of influence, namely, intellectual and cultural. This is further broken into eight sub topics which are:

- i) Intellectual Impacts.
 - a) The status of Qur'an.
 - b) The position of Malikiyya madhhab.
 - c) The Study of Arabic Language.
 - d) The Evolution of the Ajami Script.
 - e) Arabic Loan Words.
- ii) Cultural Impacts.
 - a) Embroidered Dress.
 - b) Foods and Drinks.
 - c) Architecture

Definitions of the Area.

The Arabs called the area to the west of Egypt 'the Maghrib' (the land of the sunset) when the Muslim army commenced its westward incursion from the middle of the seventh century. The Maghrib comprises the entire area from the western borders of Egypt to the Atlantic. In the north this area is boarded by the Mediterranean and in the south less definitely by the Great Sahara (Abun Nasr, ١٩٧١:١)

The early Muslim historians called the west the vast region of the Savanna grassland sandwiched by the Sahara and the dense forest, stretching from the shores of the Atlantic in the west to the Nile Valley in the east, Bilad al-Sudan (the land of the blacks). Located in the central Bilad al-Sudan is Hausaland, bordering Kanem-Borno in the east and Songhai in the west (Sulaiman: ١٩٨٦viii). In contemporary Nigeria the area is known as Northern Nigeria.

The Introduction of Islam into Bilad al-Sudan and its Subsequent Development.

Relationship had existed between the two regions for centuries, through the famous Trans-Sahara trade. Commercial centers had developed in both regions. They were Marrakesh, Fez, Tahert and Qairawan served as northern termini, while Kumbi Saleh, Gao, Timbuktu, and Jenne were the southern termini. Between the two termini, there also developed some 'inland ports' or 'caravan harbors' and they were Wargala, Ghadames, Fezzan, Tuat, Ghat, Bilma, Taghaza, Taodani, Tadmekka and Audoghost. (Ubah ٢٠٠١:٩٤)

The number of caravans plying these trade routes increased significantly. The increase in volume of trade, and the corresponding population growth in the commercial centers, coupled with the arrival of scholars, du'at and students in pursuit of knowledge, led to the emergence of intellectual centers such as Timbuktu, Ngazargamu and Katsina, to mention a few. The Islamization of rulers in the western and central Sudan further boosted learning through royal patronage. **The Intellectual Developments in Bilad al-Sudan**

Many rulers of both western and central Bilad al-Sudan embraced Islam. Al-Bakri, writing in ١٠٦٧, and Muhallabi in ٩٨٥, reported that the rulers of Gao and Kawkaw respectively, made a profession of Islam. (Kani ٢٠٠١). Similar was the case in Ghana in the west and also Kanem in the east whose rulers were reported as great patrons of Islam and intellectual activities. The Sankore Mosque of Timbuktu became a university which produced highly learned scholars. Among its prominent scholars were 'Aqit', And-aq –Muhammad, Faqih Muhammad, Makhluq al-Bilbali, Muhammad b. Ahmad al-Tazakhti (who visited Katsina and Kano), Ahmad Baba al- Timbukti (author of over forty works) and Muhammad Baghyu'u. Others were Abd al-Rahman al-Sa'di (author of Tarihk al-Sudan), Mahmud Ka'ti (author of Tarihk al-Fattash) and a host of others.

The Origin of the Hausas.

With regard to their origin, various theories were presented. One of them states that:

“The Hausas are a Hamitic negroid race who settled in the middle of Savanna belt, Hausas were pagans, but became Muslims, since the 13th century A.D. now they are a totally Muslim community, this made some people in West Africa consider Islam as the religion of Hausas”⁽⁹⁾

A most recent thesis traced their origin to a great grandson of Nuh(A.S) which states that they were of the Hamitic race and their great ancestor was Hausal son of Kush son of Misriyamu son of Ham son of Nuh (A.S).(Muhammad ٢٠٠١:٢٣)

He further suggested that their migratory wave started from either Western Arabia or Persia, until they reached the two regions and then migrated further in two opposite directions, east and west. He stated that the Hausas fall into the latter group along with the Coptics, Berbers Bega tribes, Oromo, Somali's, Abyssinians, Kwararafa and Danakil.⁽¹⁾

The Hausa Language.

The Hausa language is said to belong to the Afro-Asiatic or Hamito-Semitic language group (Bovill: ١٩٧٠:٧٣-٧٤). It is the largest spoken language in Black Africa; spoken from Dakar to Port Sudan and from Leopoldville in Central Africa to Birfaz-Fez in Morocco. It is spoken by more than eighty million people who are not necessarily Hausa by origin (Qadrimari ٢٠٠٦: xi).

The Islamization of the Hausas

Both Katsina and Kano had maintained commercial ties with the Maghrib many centuries before the Islamization of the Hausaland. The two cities

were exposed to Muslim merchants long before their rulers embraced Islam.

Zahradeen mentions that

“During the reign of Sarki Yaji (١٣٥٩-٨٥) the Wangara were reported to have come to Kano bringing with them Islam from Mali. Included among the leaders were “Abdulrahman Zaite and Mandawari. Yaji was therefore the first Sarki of Kano to have accepted Islam.”^(٧)

As stated, inter alia, Kano, along with Katsina, developed into great commercial centers into which not only traders but scholars flocked. The Islamization of individual people might have gone unnoticed. On the other hand, the acceptance of Islam by rulers was recorded. In Katsina and Zaria, for instance, their first Muslim rulers, Muhammad Korau and Muhammad Rabbo, respectively, were on record. Both rulers were contemporaries of Kano's ruler, Muhammadu Rumfa (١٤٦٣-١٤٩٩).^(٨)

The acceptance of Islam by the rulers:

“Should at best be taken to refer to the Islamization of the government circles in Kano. But not to be regarded as giving an acceptable history of the first arrival of Islam in Hausaland.”^(٩)

Towards the end of fifteenth century, the Hausaland began to witness migratory waves of scholars, du'at and, later, on Sufi scholars, particularly the Qadiriyyah and Tijjaniyyah orders.

The intellectual activities in the cities of the Hausaland was facilitated by a triple heritage as it drew from the Maghrib, in the north, Timbuktu in the west and Kanem-Borno and Sudan in the east.

The Intellectual and Cultural Impacts of the Maghrib on the Hausaland

The manifestation of the Maghriban influences is of two broad headings, namely the intellectual and the cultural impacts.

A. The Intellectual impacts

This include the following factors:

- i. The Study of Qur'an
- ii. The Malikiyyah Madhhab
- iii. The Literary and linguistic influences which cover the study of Arabic language, the ajami script and, finally, Arabic loan words.

(i) The Study of Al-Qur'an al-Karim

The first and foremost impact that reached the Hausaland along with Islam is the Qur'an. The script of the Qur'an and the mode of reading came from the Maghrib. It reached the Hausa land in the Kufi Maghribi script ^(١٠) and the qira'ah of Warsh ^(١١). The Kufi script was first developed in Kufah in Iraq. Its other variants are Kufi Andalusí (developed in Andalus-Spain), Qairawani and Fasi developed in Qairawan and Fez, respectively.

All hand-written copies of the Qur'an were produced in the Maghribi script throughout the length and breadth of Northern Nigeria (comprising the old Hausaland and Kanem-Borno. The tradition survived to the present day. The only new development is its mass production through printing machines. Slates (allo in Hausa from the Arabic allawh) are still being used by students of Qur'anic schools (fig...). The system of learning the Qur'an has survived to the present day in spite of the introduction of the modern Qur'anic schools by governments and voluntary organizations. The traditional Qur'anic schools, known as Tsangaya or the Almajiri, (from Arabic al-muhajir meaning, an emigrant)

education system, had existed for centuries in the Hausaland. Writing on these schools Iguda states:

“The Almajiri system of education is a legacy worth of handling with unfolded hands as a medium through which the Qur’an, the embodiment of all wisdom is memorized with almost perfection and written in our maghrib calligraphy with mastery and excellence.”⁽¹¹⁾

The methodology employed in the study of the Qur’an in the long cherished Makarantar Allo or (Tsangaya), is as astonishing as it is unrivalled by any other method of learning in Northern Nigeria. The hand-written copies of the Qur’an produced in Northern Nigeria display similar calligraphy and artistic motifs to those found in the Maghrib. These are indicated in the punctuation marks, such as a verse called aya in Hausa (Arabic ayah), fifth verse called kumsa in Hausa (Arabic khamsah). The tenth verse is called kuri in Hausa. The other artistic symbols, namely sumuni, rubu’i, nusufi and izu or izifi refer to the various portions of the Qur’an. The most artistic of all the hand-written copies of the Qur’an is the zayyana. This is a half-page rectangular motif which contains several geometric forms. Illustrations are provided below. The leather cover of this type of Qur’an has an artistic display. These are all part of the Maghriban influences that reached the Hausaland many centuries ago. A reknown English Historian says of this aspect of Maghriban influence:

“The close similarity between tooled ornament on a collection of tenth to eleventh-century Qur’an covers from Kairouan and patterns used in traditional leatherwork, embroidery and Qur’anic zayyana decorations is certainly not accidental.”⁽¹²⁾

There is an old copy of Qur’an in Katsina Emir’s palace called Kur’anin ‘Yan Doma (the Qur’an of ‘Yan Doma) which dated back to the sixteenth century (figure). Its cover and gafaka (the case of the Qur’an) was

provided by Emir Dikko.⁽¹⁹⁾ Present day Borno and Yobe states are the leading areas for the study of the Qur'an and they produce the most beautiful hand-written copies of Qur'an. In contemporary Kano, Gwani Sharif Bala Gabari, is the most outstanding name in the writing of the Qur'an. The famous copy of the Qur'an, known as Kur'ani mai bel (meaning covered Qur'an with belt), was written by him. The Kur'ani mai bel has attained an international acclaim. There is currently a copy of mai bel in the Department of Anthropology, University of London. One of the climax of a graduation ceremony (known in Hausa as Saukan Karatu), in the Makarantan Allo, for the graduand, to have a zayyana decorated slate.

(ii) The Malikiyyah Madhhab

Of the four madhahib (Hanafiyyah, Malikiyyah, Shafi'iyyah, and Hambaliyyah), it is Malikiyyah that predominated in the Maghrib and Bilad al-Sudan. In the Hausaland, Malikiyyah remained, until recently, the only madhab followed in the region. The earliest period of the Malikiyya impacts in the Maghrib went back to the eighth century with arrival of some of Imam Malik's students in Qairawan from Madinah. Bugaje says:

“The arrival of the disciples of Malik b. Anas (d. ٧٩٥) in Qairawan about fifty years later was soon to see the city turned into the Malikite center of the Maghrib”⁽²⁰⁾

It would be recalled that early in the eighth century, precisely in ٧١٨, the Umayyad Caliph 'Umar b. 'Abdul 'Aziz (٧١٧-٧٢٠) had sent some scholars of Hadith to Maghrib under the leadership of its newly appointed governor, Isma'il b. 'Ubaid Allah.

This madhhab is named after Imam al-Haramayn, Imam Dar-al-Hijrah, Malik b. Anas, b. Malik, Abu 'Amir al Asbahiy Al Yamaniy. His other nickname is Abu 'Abdullah. The strange circumstance surrounding his

birth was his mother's extra ordinary three-year pregnancy period. He was born in the year 93 AH. The Malikiyya had been the dominant madhhab in the Maghrib, Bilad al-Sudan and East Africa. The vast literature in use for the study of jurisprudence in both the Maghrib and Bilad al-Sudan were virtually the same. The following are a number of the prominent books which are studied in the Hausaland in this field, based on the Madhhab of Imam Malik.

١. Al-'Aqai'id al-Tauhidiyyah (Author unknown but allegedly written by one of the 'Yan Doto scholars)
'Al-Akhdari of Shaykh al-Allamah 'Abd al-Rahman al-Akhdari
٢. Manzumah al-Shaykh Yahya al-Qurtubi
٣. Matn al -Ishmawiyah fi al-'Ibadat 'ala Madhhab al-Imam al-A'zam Malik b. Anas of 'Abd al-Bari al -Ishmawiyu
٤. Matn al-'Iziyyah of Abu al-Hassan 'Aliy al-Maliki
٥. Risalah of Muhammad 'Abdullah b. Abu Zayd al-Qairawani
٦. Mukhtasar al-'Allama Khalil fi Fiqh al-Imam Malik of Shaykh Diya' al-Deen Khalil b. Ishaq al-Maliki
٧. Al-Shifa' of Qadi 'Iyad
٨. Muwatta' of Imam Malik and its various commentaries

(iii) The Literary and Linguistic Impacts

a. The Study of Arabic Language

The study of Arabic language and its various branches such as grammar, poetry, lexicon and literature flourished in the Hausaland. These developments became a milestone into yet another intellectual and social revolution in the Hausaland. A scholastic community became formed, and a means of communication between people became facilitated. (Adamu ٢٠٠٩:١٠٠-١٠١). With the mastery of Arabic alphabets, coupled with the flow of books and arrival of visiting scholars, literacy became

empowered. The bulk of the literature that had been in use came from the Maghrib too. They include, among others, the following:

Matn al-Alfiyyah of Muhammad b. 'Abdullah b. Malik al-Andalusi.

١. Matn al- Ajrumiyyah fi'ilm al- Arabiyyah of Muhammad b. Muhammad b. Dawud b. Ajrum al- Sanhaji.
٢. Burdah al-Mubarakah fi Madh Khair al-Bariyyah (SAW) of Sharaf al- Din Abu Abdullah Muhammad al-Busiri.
٣. Ishiriniyyah of Abu Bakr Muhammad b. Maliki Al-Fazazi.
٤. Muqamat al-Hariri of Badi' al-Zaman al- Hamdani

b. The Ajami Script

Arabic script reached the Hausaland first and foremost through the Qur'an followed by other Islamic literature. The script is highly revered among the Muslim populace in the Hausaland. This is, however, not connected with the fact that script which reached the Hausaland was the first Qur'an written in the Maghribi script. People associated the script with al-Quran hence the great reference with which the script is held in the Hausaland. Until the introduction of the cursive naskh script the Maghribi script had remained the medium of communication in the Hausaland. Copies of Qur'an are still produced in Maghriban script and in a lesser extent some fiqhi literature. The knowledge of Arabic language and its script further led to two new developments. These are the development of ajami script and the evolution of Arabic loan words.

On the development of ajami script, Hiskett suggests the possible period of its introduction:

“It may have been in the late ١٠/١٥ on early ١٠-١١/١٦ century that the custom of writing the Hausa language using modified form of the Arabic script called ajami first began in Kano and Katsina, encourage by the Arabic literacy taught by these foreign 'ulama'. Most of the writing of the ajami alphabet has Hausa names that appear to be very bold words not likely to have come from the

language as it has been spoken in the past. This suggests that the use of the ajami script was familiar to the Hausa Malams long before the time of the Fulani reform movement. ⁽¹⁴⁾

This view was supported by another source which says that it was in Katsina that the ajami script started. It was said to have been invented by Muhammad b. al-Sabbagha (known in Hausaland as Wali Dan Marina) and his student, Muhammad b. Muhammad al-Fulani al-Kashnawi (known as Wali Dan Masani). They invented the letters that were not found in Arabic such as 'ba, 'da, 'kwa, kwa, tsa and 'ya. The source further explains that the scholars created the letters and then gave them Hausa names:

“Regarding the non-Arabic letters they used simile. For instance, since 'ba sounds like ba, they provided two dots under the Arabic letter ب to produce the required letter. As for tsa since it sounds like da at the beginning but ends in a different sound, they placed three dots over the Arabic letter ط to make it tsa and so on and so forth. With regard to the names of the letters and they named them after what they resemble. For instance the letter ع they called it an baki bude (meaning empty mouthed 'ain) when it comes at the beginning. Because the letter ط resembles a palm and its end looks like a raised thumb they gave it the name damula hanu. ⁽¹⁵⁾

The ajami script was conveniently employed for communication purposes and also writing of poems in both Hausa and Fulfulde languages. The leaders of the Sokoto Caliphate wrote in Arabic, Hausa and Fulfulde. They also wrote poems in Fulfulde and Hausa languages. The ajami was the scholarly script then available to all students and teachers throughout Muslim Northern Nigeria (Adamu ٢٠٠٩:١٠٨). The colonial government, after having initially used ajami for its administrative benefits, later discouraged its use and even labeled it unsuitable, expensive to print and difficult to learn. ⁽¹⁶⁾ That notwithstanding, the use of ajami continued in

the Muslim community. Efforts are being made in some Nigerian universities towards standardizing the ajami script. ⁽¹⁷⁾

There are concerted efforts at international levels by organizations such as the Islamic Bank for Development, IDB(Jeddah), Islamic Educational Scientific and Cultural Organization(ISESCO), the Arab League Educational, Scientific and Cultural Organization(ALESCO), Da'wah Society (Libya) and the Institute for Research and Arabicization (Morocco) towards utilization of Arabic alphabets in eradication of illiteracy in Africa (Qadrimari: ٢٠٠٦: xviii).

(c) The Arabic Loan Words

This is an area in which the Hausaland is greatly indebted to the Maghrib. Borrowed Arabic words in Hausa language are enormous, and their usage very intense. At least one fifth of Hausa words are Arabic in origin as mentioned, inter alia. Both classical and dialectical Arabic exert tremendous impacts on Hausa language (Qadrimari: ٢٠٠٦: ٦٤). Writing on Arabic loan words in the Hausaland Adamu states:

“Such intense scholastic activity of course further led to an enriched Hausa vocabulary, such at least ١/٥ of Hausa words, from ١٧٥٠-١٩٦٠, are directly Arabic in origin.”⁽¹⁸⁾

The origin of the use of loan words began from the Ilmi schools where scholars gave explanations and also commentaries on the subjects they taught in Arabic and often in Hausa, Fulfulde or any other language. (Hiskett ١٩٨٤: ٧٣)

He explains further:

“Such commentaries in vernacular languages were normally given in the form and over many generations. They tended to be full of learned

Arabic loan words, Islamic technical terms and Arabic stylistic features and this was probably one important way by which Arabic loans passed in to these vernacular languages”⁽¹⁹⁾

Arabic loan words found their way into the Hausa language from three regions, namely, the Maghrib, western and eastern Bilad al-Sudan, that is, Mali/Songhai and Kanem-Borno, respectively. As contacts increased between the Hausaland and the two regions, more vocabularies were acquired. The vocabulary ranges from matters of worship and transactions to names of various objects and activities. For instance, the word karatu (reading) originated from the Kanuri version kra. Similarly, many Hausa royal titles were taken from Kanuri, particularly those titles with the suffix ‘ma’. Examples are: Galadima, Chiroma, Yerima, etc. The name of minaret in Hausa is hasumiya which was said to have been taken from Songhai where it was called sumiya (from the Arabic sawma’).

Table 1

A list of some Arabic loan words.

s/n	Hausa	Arabic		Hausa	Arabic
١	Allah	الله	٢٠	matsala	مسألة
٢	Annabi	النبى	٢١	mushkila	مشكلة
٣	Hadisi	الحديث	٢٢	pitina	فتنة
٤	Alkur’ani	القرآن	٢٣	Nasiha	نصيحة
٥	almajiri	المهاجر	٢٤	Alaka	علاقة
٦	jahili	جاهل	٢٥	bidi’a	بدعة

٧	darasi	درس	٢٦	dahara	طهارة
٨	alwala	الوضوء	٢٧	kalmar shahada	كلمة الشهادة
٩	taimama	تيمم	٢٨	shaida	شاهد
١٠	sallah	الصلوة	٢٩	niyya	نية
١١	patiya	فاتحة		kafiri	كافر
١٢	sura	سورة	٣٠	munafiki	منافق
١٣	ruhi	روح	٣١	duniya	دنيا
١٤	tasbihi	تسبيح	٣٢	lahira	آخرة
١٥	addu'a	الدعاء	٣٣	aljanna	الجنة
١٦	sujjada	سجدة	٣٤	kiyamah	قيامه
١٧	tahiya	تحية	٣٥	hisabi	حساب
١٨	sallama	السلام	٣٦	siradi	صراط
٣٧	wuridi	ورد	٤٥	zunubi	ذنب
٣٨	zikiri	ذكر	٤٦	gafara	مغفرة
٣٩	carbi	سباحة	٤٧	tuba	توبة
٤٠	mutuwa	موت	٤٨	hankali	عقل
٤١	likkafani	كفن	٤٩	shakiyyi	شقي

٤٢	kabari	قبر	٥٠	amanah	أمانة
٤٣	malami	معلم	٥١	aminci	أمن
٤٤	ilimi	علم	٥٢	imani	إيمان

s/n	Hausa	Arabic	٦٥	Hausa	Arabic
٥٣	muharrami	نومحرم	٦٦	bala'i	بلاء
٥٤	Zakka	الزكاة	٦٧	bayani	بيان
٥٥	Haji	حج	٦٨	attajiri	التاجر
٥٦	Umara	عمرة	٦٩	fakiri	فقير
٥٧	sifili	صفر	٧٠	sadaki	صداق
٥٨	ashirin	عشرين	٧١	shaidu	شهداء
٥٩	talatin	ثلاثين	٧٢	waliyyi	ولي
٦٠	arba'in	أربعين	٧٣	walidi	والد
٦١	hamsin	خمسين	٧٤	walida	والدة
٦٢	sittin	ستين	٧٥	Alfijir	الفجر
٦٣	saba'in	سبعين	٧٦	Asuba	الصبح
٦٤	tamanin	ثمانين	٧٧	Azahar	الظهر
٧٨	casa'in	تسعين	٨٦	La'asar	العصر

٧٩	alif	ألف	٨٧	Magariba	المغرب
٨٠	maitan	مانتان	٨٨	Lisha	العشاء
٨١	sunan ta	ضمير المرأة في لغة هوسا هي التاء	٨٩	adadi	عدد
٨٢	baban ta		٩٠	Walaha	الضحى
٨٣	na gan ta		٩١	Bismillah	بسملة
٨٤	uba	أب	٩٢	hamdala	تحميد
٨٥	umma	أم	٩٣	kabbara	تكبير

s/n	Hausa	Arabic	s/n	Hausa	Arabic
٩٤	al'ada	العادة	١٠٨	mallaka	ملك
٩٥	albasa	البصل	١٠٩	aljani,aljana	الجن
٩٦	alkalami	القلم	١١٠	algus	الغنص
٩٧	alkali	القاضي	١١١	al'ummah	الامة
٩٨	hali	حال	١١٢	al'amari	الأمر
٩٩	alhaki	الحق	١١٣	albarka	البركة
١٠٠	al'ajabi	العجب	١١٤	hallaka	هناك
١٠١	wakili	وكيل	١١٥	alfahari	الفخر
١٠٢	nadama	ندم	١١٦	lamiri	ضمير
١٠٣	launi	لون	١١٧	sahibi	صاحب
١٠٤	maraba	مرحب	١١٨	Asabar	يوم السبت
١٠٥	Lahadi	يوم الأحد	١١٩	Litinin	يوم الإثنين
١٠٦	Talata	يوم الثلاثاء	١٢٠	Laraba	يوم الأربعاء
١٠٧	Alhamis	يوم الخميس	١٢١	Jumma'a	يوم الجمعة

Table ٧

Localized Muslim Names among the three major tribes of Northern Nigeria, namely Hausa, Fulani and Kanuri

s/n	The Muslim name	Hausa	Fulani	Kanuri
١	Muhammad	Mamman, Mammalo	Hamma, Hamman, Hammad, Hammayo	Modu/Mamman
٢	Abubakr, al-Siddiq	Habu, Siddiku Garba Garbati	Buba, Bubakari, Bakari, Babikir, Bube, Siddi	Bukar, Abbor
٣	'Uthman	'Usman	Usmanu, Manu, Manuwa	
٤	'Aliyu	'Ali, Aliko	Garga	Ari, Awari
٥	'Abdullahi	Audu		
٦	Adam	Ado		
٧	Khadijah	Hadiza, Dije, Dijenjama	Dija	
٨	A'ishah	A'I, Shati	A'i, Shatu	Aisa
٩	Fatimah	Fatsuma, Fatima	Fa'i	Fati, Fatime

١٠	Zulaikhah	Zulai		
١١	Juwairiyah	Zuwaira		

Table ٣**Hausanised Arabic names**

s/n	Hausa	Arabic
١	Lawal, Lawandi, Awwalu	محمد الأول
٢	Sani	محمد الثاني
٣	Salisu	محمد الثالث
٤	Rabi'u	محمد الرابع
٥	Hamisu	محمد الخامس
٦	Sadisu, Sadi	محمد السادس
٧	Sabi'u	محمد السابع
٨	Saminu	محمد الثامن
٩	Tasi'u	محمد التاسع
١٠	Ashiru	محمد العاشر

B. The Cultural Impacts

(i) Maghriban Influence in Foods and Drinks

The types of food that which the Hausaland acquired from the Maghrib include, among others, alkama, alkubus, alkaki, alewa and shayi.

Alkubus is a full cereal meal. It is taken with soup as a full meal. The other food, alkaki, is also a cereal product and it is enriched with either sugar or honey as a leisure food and not as full meal. Alkaki lasts for several months unspoiled without the use of any preservatives. It constitutes one of the major marriage celebration food menu. The grain called masara in Hausa was said to have been introduced from Egypt hence the name masara. It is used to be called geron Masar (Egyptian millet) but later it was called masara only shayi (tea in English) on the other hand, is taken in the Hausaland as a full meal and not as a refreshment or an after-meal as is the case with the Arabs or English people. The shayi is taken in the Hausaland at all times of the day. Shayi selling points attract customers in Northern Nigerian cities. As for alewa, it is only the name that is borrowed from the Arabic halawah. But the products, which are mainly from sugar and honey, differ greatly from the products of the Arab word. Below is a table of the above discussed foods.

Table ٤

A list of some of the imported types of foods.

	Hausa	Arabic
١	alkama	القمح
٢	alkaki	الكعك
٣	alkubus	الخبزة

٤	shayi	الشاي
٥	halawa	الحلاوة
٦	sikari	السكر
٧	gurasa	غراسة

(ii) Embroidered dress

Among the goods that were imported into the Hausaland from the Maghrib was embroidered dress, ranging from garments to shoes. The motifs on some of the imported dress were common in the two regions. Heathcote explains:

“However, it is certain there were fabrics being woven in Southern Spain and North Africa in the fourteenth and fifteenth centuries, and that some of the patterns on them incorporated motifs such as the eight-pointed star, the motif of interlaced ovals (known in Hausa as dagi) and various geometric interlace devices. All these motifs turned up in Hausa embroidered or other forms of Hausa decorative art.”^(٢٧)

The dagi is, perhaps, the most dominant motif that has permeated all the Hausa traditional crafts. It is employed in leatherwork, embroidery, architecture and, above all, as the logo of the defunct Northern Nigerian Government. Fig.....

Both Maghriban and Middle Eastern clothes reached the Hausaland and, some of the imported dress was produced locally. Among the types of embroidered dress brought to the Hausaland were alkyabba (burnous), kaftani (caftan), jabba (Arabic, jubbah), falmaran (a waist coat), and ‘yar Tunis and ‘yar Maroko (meaning Tunis and Morocco patterns).

The last two types of dress clearly show their origin, Tunis and Morocco in the Maghrib. Other types of embroidered dress in the Hausaland originated from east and west Bilad al Sudan and these are the 'yar Tambutu(the Timbuktu pattern) and the bula kura (literally meaning a big city in Kanuri language). The former type of dress is bigger than Kaftani(caftan) but is not as wide as alkyabba(burnous). The bula kura is another form of babbar riga(Hausa flowing gown). Other imported dress are zabuni(an undercoat), aganiya a round neck flowing gown and abaya(a one piece burnous) worn normally by Muslim scholars. The burnous was said to have been introduced to the Maghrib from Italy during the reign of Julius Caesar.⁽¹⁾

The Hausa craftsmen later made modifications to the imported dress, consequently giving them a local touch. It is also suggested that Kanuri and Kotoko women gown bear close styles with those worn in Algeria, Tunis and Tripoli (Heathcote). Among the most localized embroidered dress in the Hausaland is the babbar riga (flowing robes). Alterations were made in their cut and decoration. Their various names are evidence of their local origin.

The other type of embroidered are the hand sewn caps called kube or Zanna Bukar, the latter being the name of a prominent Kanuri political figure in the 1960's. No form of dress attracts ever changing patterns among Hausa embroidered attire like the kube.

(iii)Architecture

This is another field in which the Maghrib exerted tremendous influence on Hausaland. There had been commercial contacts between the Maghrib and the Hausaland many countries before the advent of Islam in the two regions. It was suggested that in the seventeenth century, there developed frequent contacts between the Maghrib and Habe rulers of the

Hausaland, and that the latter had adopted the Maghribi style of architecture (Moughtin ١٩٧٢:١٥٥). The source added that the habe, over many generations, had assimilated the Maghribi influence and produced an architecture which was quite different from those of other Bilad al-Sudan and Maghriban cultures. ^(٧٢) The three types of building that display Maghriban influences are the mosque, palace and city gate.

a. The Mosque

The old tower mud mosques in the Hausaland were designed along the Maghriban architecture. Mosques in the Hausaland in the contemporary period display various influences of the Muslim world known as regional diversity in the field of Islamic architecture. The only extant tower in the Hausaland is the Gobarau Minaret in Katsina, which was built in the fifteenth century. The last tower mosque in Kano was demolished in the ١٩٤٠'s and was replaced by the modern Kano City Mosque built by Emir 'Abdullahi Bayero. The new mosque was said to have been modeled on a mosque the Emir saw at El-Obeid in western Sudan on his return trip from Hajj in ١٩٣٦.

b. The Palace

The palaces of the Hausaland cities bear Maghriban architecture. The oldest of these palaces is the Kano Emir's Palace known as Gidan Rumfa, first built by Sarki Muhammadu Rumfa (C.١٤٦٣-١٤٩٩). According to some historians, Rumfa was tele-guided in the design of the new palace by the great Maghribi scholar, Muhammad b. 'Abdul Karim al-Maghili who visited both Kano and Katsina in the fifteenth century. Ruqayyah explains:

“In the design and layout of the palace Rumfa is said to have followed the pattern then said to have been prevalent in North Africa. Many scholars claim that Rumfa was advised on this by the North African scholar Muhammad b. 'Abdul Karim al-Maghili who had been the guest of Rumfa in Kano sometimes in ١٤٩٢.”

^{٧٢} Rufai, R.A., (١٩٩٥) *Gidan Rumfa: The Kano Palace*, Triumph Publishing Company, Kano, p.٢٦

This view was further supported by Last who states:

“Al-Maghili may have advised in the design of the layout. Certainly, such as a plan-castle bailey and attached walled town with its mosque opening on to the market place was the layout standard at this time in North Africa.”

The other palaces of the Northern Nigerian emirates share similar architectural designs. The main facades of these palaces are similar but with slight modifications. In Zaria, for instance, two different architectural designs were constructed instead of one.

(C) City Gates

City gates and walls were, originally, military architecture, for the role they played during war periods among Hausa city states. But the city gates in present day Northern Nigerian are, rather decorative, than defensive for obvious reasons. While the city gates have been reconstructed with modern building materials, their traditional architectural designs have been retained from the various motifs which they display.

CONCLUSION

The relationships that existed between the Maghrib and the Hausaland before the advent of Islam, and after its spread, had left tremendous and indelible marks on the Hausa people in general and, Kano people, in particular. The greatest impact of the Maghrib on the Hausaland is the Islamization of the area. This was followed by intellectual and cultural influences. From the above discussion, we can conclude that the Maghriban impacts on Hausaland are not only historical but living and contemporary subject.

¹Last, M., (1983) “From Sultanate to Caliphate” Kano ca. 1800-1800”, Studies in the History of Kano, Barkindo, B.M(eds) Heinemann, Ibadan, p. 68.

Endnotes.

١. Alkali, M.N.,(ed)(١٩٩٣)"Islam in the Central *Bilad al-Sudan* and the emergence of the Kingdom of Kanem."Proceedings of the Islam in Africa Conference(Eds) Nura Ali, Spectrum Books Limited, Lagos, pp ١٦٩-٧٠.
٢. Bugaje, U.M. The Tradition of Tajdid in Western Bilad al-Sudan. A Study of the Genesis, Development and Patterns of Islamic Revivalism in the Region ٩٠٠ – ١٩٠٠AD, Unpublished Ph.D thesis submitted to the Department of Afro-Asian Studies, Institute of African and Asian Studies, University of Khartoum pp.١٩-٢٠.
٣. Ibid pp ٢٠-٢١
٤. Both founders of the two monuments, namely 'Abdullah b. Yasin and 'Abu Abdullah Muhammad b. Tumart were both scholars who were moved by great zeal for reformation of their respective peoples.
٥. Muhammad, A.U.(٢٠٠١) Sabon Tahirim Asalin Hausawa(A New History of the Origin of the Hausa) Espee, Kaduna pp ٧٢
٦. Ibid p. ٧٤
٧. Zahradeen, M.S(١٩٩٢) "The Place of Mosques in the History of Kano" *Kano Studies*. A Journal of Historical Society, Published by the Department of History, Bayero University, Kano, p. ٥٨
٨. Mahdi Adamu quoted in Bugaje op cit p.٨٢.
٩. Bugaje, op cit p. ١٩٨.
١٠. K /Nasarawa, S.Y.,(٢٠٠٦) Tsangaya Education in Focus-Conceptual Approaches and Policies of Malam Ibrahim Shekarau Towards a Better Qur'anic Education. Published by the Office of the Special Adviser on Education and Information Technology, p.١٤
١١. Hiskett. M.,(١٩٨٤) The Development of Islam in West Africa, Longman Studies in African History, London, p.٨٠
١٢. Interview with Wamban Katsina Alhaji Muhammad Kallu, ٢٣/٥/١٩٩٧.
١٣. Bugaje op cit p.٧٢.

-
١٤. Hisket op cit p.٨٠
١٥. Getso, K.A., "Rubutun Bahausha Kafin Zuwan Ajami" (The Script of the Hausaman Before the Advent of Ajami) A Paper presented at the Second Annual Conference organized by the Risala Magazine at Farhan Centre for Islamic Studies, Jambulo, Kano on ٢٨th February ٢٠٠٤.
١٦. Adamu, A.U.,(٢٠٠٩) "Manuscript Learnability and Indigeneous Knowledge for Development- Hausa Ajami in Historical Context" Nigerian Intellectual Heritage Proceedings of an International Conference on Preserving Nigeria's Scholarly and Literary Traditions and Arabic/Ajami Manuscript Heritage Tijjani El-Miskin (eds) Arewa House, Kaduna Adamu, p.١٠٤
١٧. The universities ar Bayero University, Kano Ahmadu Bello University, Zaria(ABU), Usman Dan Fodio University, Sokoto(UDUS) and University of Maiduguri(UNIMAID)
١٨. Adamu, A.U., op cit p.١٠١
١٩. Hiskett op cit p.٧٣
٢٠. Heathcote, D.H.,(١٩٧٩) The Embroidery of Hausa Dress. An unpublished Ph.D thesis submitted to the Department of Arts, Ahmadu Bello University(ABU) Zaria, p.٧٣
٢١. Interview with Kabir Getso on ٢٣/٠٣/١٣.
٢٢. Moughtin, J.C., "The Friday Mosque, Zaria City" Savanna A Journal of Environmental and Social Sciences, Ahmadu Bello University(ABU), Zaria, p.١٥٨.
٢٣. Rufai, R.A.,(١٩٩٥) Gidan Rumfa: The Kano Palace, Triumph Publishing Company, Kano, p.٢٦
٢٤. Last,M.,(١٩٨٣) "From Sultanate to Caliphate" Kano ca.١٤٥٠ - ١٨٠٠", Studies in the History of Kano, Barkindo, B.M(eds) Heinemann, Ibadan, p.٦٨.