Qur'anic Aqidah Narratives as Effective Tools in Evolving Prototypical Contemporary Muslims: A Study of North-West Nigeria

Attahir Shehu Mainiyo, Ph.D *, **Muhammad Sani Abdullahi, Ph.D** **

* Department of Islamic Studies, Usmanu Danfodiyo University, Sokoto-Nigeria
** Department of Islamic Studies, Usmanu Danfodiyo University, Sokoto-Nigeria

Abstract- This paper examines the relevance of Qur'anic *Aqidah* narratives as effective tools in evolving prototypical contemporary Muslims in North-West Nigeria. Thus, the relevance, lessons and reflections in these narratives are ought to be imbibed or embraced by the Muslims in the study area. The facts that these *Aqidah* narratives are not provided for fun and pleasure then should be studied for guidance. The Glorious Qur'an exhorted Muslims of all ranks to learn the narratives of the past nations who are punished for their evils and those who are guided by Allah when they accepted His message. Perhaps, these narratives are geared towards appreciating virtues for emulation and identifying vices for avoidance; for they are centered on Islamic morals and spiritual uplift of Muslim societies. In order to demonstrate the relevance of these narratives among the Muslims within the study area, the paper solicits information from the questionnaires administered within the North-West zone, primarily among the academic staff of state and federal universities. Muslim scholars who conduct *Tafsir* within the zone as well as prominent elites/personalities were also served with questionnaires to fill in addition to interview, where necessary. The paper however, is strengthened with information sourced from the literature to buttress important points digested and to reinforce the data collected from the field. In an effort to achieve the objective of this paper, one hundred and seventy (170) questionnaires were distributed within the four states of the zone namely; Sokoto, Katsina, Kaduna and Kano. This is due to the fact that these states are, in the opinion of the researcher, citadels of learning than their (remaining) counterparts within the zone. Out of these questionnaires, one hundred and thirty-seven (137) were returned leading to a rate of 80.5%. Data obtained were therefore analyzed using descriptive statistics (frequencies and percentages). The results were presented from tables 7.1 to 7.33

Index Terms- Qur'an, Aqidah, Narratives, Tools, Prototypical, Muslims, North-West, Nigeria

I.   INTRODUCTION

The Glorious Qur'an had, in several passages, exhorted the Muslims, irrespective of their language, tribe and geographical location to ponder upon its messages as well as the narratives told and what it demands from them for their reflection and guidance. They are therefore encouraged to adopt worthy attitudes of the past nations who have been rewarded like the people of Prophet Yunus *(A.S)*. Allah *(S.W.T.)* saved them from severe punishment and gave them enjoyment[i]. The aim of Qur'anic narratives is never intended to just show eloquence or to impress the reader, but is to teach lessons and fill the hearts of men with the fear of Allah. That is why Muslims accepted that the Qur'anic narratives are of paramount importance as the Qur'an itself for it is the book of guidance which is relevant for every time and place. In almost all the narratives told in the Qur'an, relevance and lessons are drawn for the generation of the Muslims who comes after. To underscore the significance of Qur'anic narratives among the Muslims, the Prophet *(S.A.W.)* was reported to have used them in order to deliver the message (s) of Islam. He said:

Allah is the greatest! Indeed, Prophet Musa *(A.S.)* was hurt more than the way I was and he became patient[ii].

In order to strengthen the above point, Prophet Ibrahim *(A.S.)* for instance uses his ability and eloquent style in a bid to prove his people wrong; the methodology that seems to be more effective today and works faster than any other available means. It is therefore in line with this backdrop that the paper intends to study the Qur'anic narratives and see the extent to which their relevance, lessons and teachings can be applied to the contemporary Muslims.

II.   HISTORICAL BACKGROUND OF THE STUDY AREA (HISTORICAL ORIGIN OF NORTH-WEST)

The Hausa culture arose in what is today North-West and North Central Nigeria, West of Kanem Bornu. Hausa represents a place, a people, a language and a culture that spans multiple West African Nations, with a heavier concentration in Northern Nigeria. The origin of these cultures, however, is a mystery[iii]. North-West, as the area of study, is one of the six geopolitical zones of Nigeria which is bordering Benin in the west, Chad and Cameroon in the east and Niger Republic in the north. Nigeria comprises 36 states and the Federal Capital Territory, where the capital, Abuja is located. Its major cities include Lagos, Kano, Ibadan, Enugu, Benin City, Port Harcourt, Onitsha and Kaduna. It is, officially, a democratic multi religious country. Modern-day

Nigeria however has been the site of numerous kingdoms and tribal states. It originated from British colonial rule beginning in the 19th century, and the eventual merging of the Southern and Northern Nigeria Protectorates in 1914.

The British set up their administrative and legal structures whilst practicing indirect rule through traditional chiefdoms. Nigeria became formally an independent federation in 1960. It has since alternated between democratically-elected civilian governments and military dictatorships, until it achieved a stable democracy in 1999, with the 2015 presidential elections considered to be reasonably free and fair[iv]. Nigeria is often referred to as the "Giant of Africa", owing to its large population and economy. With approximately 184 million inhabitants, it is the most populous country in Africa and the seventh most populous country in the world.

III. CREATION OF SIX GEOPOLITICAL ZONES IN NIGERIA

The North-West geopolitical zone comprises seven (7) states namely Jigawa, Kaduna, Kano, Katsina, Kebbi, Sokoto and Zamfara. These seven states were originally part of defunct Northern region. The introduction of Six Geopolitical Zones in the country by the former Head of state Gen. Ibrahim Badamasi Babangida, has indeed turned Nigeria into a modern state. Following this development, Nigeria's economic, political and educational resources are shared among the zones. It is interesting to know that the six geopolitical zones have not been entirely carved out based on geopolitical location, but rather states with similar cultures, ethnic groups and common history were classified in the same zone. However, the six geopolitical zones are as follows:

i.   *North Central* (loosely known as Middle Belt) Benue, Kogi, Kwara, Nassarawa, Niger, Plateau and Federal Capital Territory

ii.   *North East* Adamawa, Bauchi, Borno, Gombe, Taraba and Yobe

iii.   *North West* Jigawa, Kaduna, Kano, Katsina, Kebbi, Sokoto and Zamfara

iv.   *South East* Abia, Anambara, Ebonyi, Enugu and Imo

v.   *South South* Akwa Ibom, Cross River, Bayelsa, Rivers, Delta and Edo

vi.   *South West* Ekiti, Lagos, Ogun, Ondo, Osun and Oyo

IV. LANGUAGE, ETHNIC GROUPS AND CULTURAL DIVERSITY OF THE PEOPLE OF NORTH-WEST NIGERIA

Hausa is the language that is spoken by almost every person in the North-West zone. Similarly, its ethnic identity is a complex of variables involving not only language, but also religion and even common descent. Nigeria as a country is viewed as a multinational state, as it is inhabited by over 500 ethnic groups, of which the three largest are the Hausa, Igbo and Yoruba. These ethnic groups speak over 500 different languages, and are identified with wide variety of cultures. The official language however is English. Contemporary Nigeria is divided among Muslims in the northern part and Christians who live mostly in the southern part.

Nigeria is a country made up of approximately four hundred (400) ethnic groups as well as four hundred and fifty (450) different languages. With this development therefore, there was a need for the government to merge similar groups for effective allocation of resources. However, other ethnic groups that are found in the area include the Fulani, Zabarmawa, Dakarkari, Kambari, Gungawa, Dandawa, Dukkawa, Kaje, Kataf, Gwari, to mention a few. The North-West zone, according to Khalid is the home of ancient Hausa states of Daura, Gobir, Kano, Katsina, Kebbi, Zamfara and Zazzau, which were brought under a common political umbrella by the 19th century Jihad led by Shaykh Usman Bin Foduye[v]. This perhaps, indicates that the Hausa speaking people dominate the zone and, along with the Yorubas and Igbos dominate the Nigerian political and economic life.

V. AQIDAH AND RELIGIOUS PRACTICES AMONG THE PEOPLE OF NORTH-WEST NIGERIA

Aqidah which is integral part of Muslim's life is an Islamic term meaning "creed". Many schools of Islamic theology expressing different views on *Aqidah* do exist. Thus, any religious belief system, creed or even beyond, can be considered an example of *Aqidah*. However, this term has taken a significant technical usage in Muslim history and theology, denoting those matters over which Muslims hold conviction. It is therefore a branch of Islamic Studies describing the belief system of Islam[vi].

Religion, on the other hand is a belief about a particular sort of object. It is, as suggested by James Martineau, a belief in an ever living God. Though in some other world religions like Buddhism and Confucianism the belief in God has not been given much veneration. However, it can be suggested that any kind of belief would suffice, as long as it was held with sufficient seriousness and intensity. One might almost say that the ultimate concern of the religious person is with Allah; the ultimate concern of the observer is with religion. In any case, it is not altogether out of place to disregard other peoples' suggestion that the rise of the concept "religion" is correlated with a decline in the practice of religion itself[vii]. This kind of standpoint is clearly inadequate today particularly in an increasingly multi-religious and cultural world. This is despite the fact that numerous surveys indicate that the proportion of individuals who do not hold religious beliefs as serious as it should be, is steadily increasing and perhaps represents the majority of the people in almost every part of the   world.

Islam is the dominant religion in the North-West particularly among the Fulani, Hausas, Zabarmawas and Dandawas though traditional religion remained so strong in some royal courts and outside. Although some groups from the Southern part of Nigeria practice Christianity as a religion, there are still pockets of practitioners of traditional religion all over the North-West zone

and across ethnic divide. However, a minority of the population practices religions indigenous to Nigeria[viii]. Relatively, our world contains a striking diversity of religious traditions or practices and that probably there was no trouble recognizing such traditions as religious. Scholars have sought to discuss religion so as to identify both what makes something a religion and what distinguishes it from secular life.

In relation to what has been said, Shaykh Usman Bin Foduye, the leader of the triumvirate and the *Jihadists*, in one of his books entitled '*Nur al-Bab'* had categorized the inhabitants of the area under study into three (3) major groups on the basis of their traditional or religious beliefs and practices.

In the first category, Shaykh revealed that they are people who fully engage in devotional acts and neither un-Islamic belief is noticed nor is any other thing which is capable of vitiating their sound belief is heard. This category, Shaykh asserted are pure Muslims and all other religious obligations are applicable to them.

And in the second category, Shaykh Usman Bin Foduye hinted that they (the people) fully engage in devotional (Islamic) activities but at the same time fused them with un-Islamic acts, while making other mendacious pronouncements that make their belief void. The people under this category, Shaykh emphasized, are unbelievers and all other Islamic religious obligations/injunctions are not applicable to them.

While the third category of these people are the ones who neither sniffed the smell of religion nor do they call to it[ix].

The Shaykh did not stop at listing the categories of these people, but rather brought a comprehensive outlook of their mendacious activities. In his broad explanations, he made reference to the people's venerating stones, trees, making sacrifices and charity to them which they normally do seeking intervention or stopping any expected harm. This perhaps is drawn from the people's perception in magic, false conception of and the actual causation of things. These and many other un-Islamic practices that are invented and pronounced among the people of North-West Nigeria are as a result of lack of firm belief or sound Islamic *Aqidah.* Contemporary Muslims should therefore strive hard to acquire useful knowledge and have thorough understanding of Islam in order to be saved from shaky nature of disbelief. However, one of the things Shaykh pointed out and which renders the belief of the people void is denying the Day of Reckoning. The denial of the Last Day by anyone is the manifest disbelief and the most dangerous and clear error. Other un-Islamic practices prevalent among the people of the study area include mocking at Allah's religion, the repentant ones, as well as chaste women who safeguard their dignity and dazzling display of their beauty[x].

In addition to this is their claim that they possess knowledge of the unseen derived from unfathomable inscription on sand, the pattern of stars, reports from the Jinn or any other sound sensed from birds. Included also in this belief and practice is visits to magicians asking certain questions and believing in whatever they tell. This is apparent disbelief and therefore affects the *Aqidah,* particularly of Muslims in the study area.

The prevalence of traditional religion and customs in North-West Nigeria is evident in Al-Maghili's letter to Rumfa in which the former was said to have admonished the latter to protect the Muslim community from contamination by Hausa

polytheistic practices. Traditional religion, as Adeleke asserted remained a court religion with little or no impact among the citizens and to certain extent that the rulers could not ignore the local cults. More so, the people in the study area have ever since been excellently religious, though the position of Islam towards believing in un-Islamic practices that are prevalent among them is emphatically critical.

Murtala in his work highlighted the prevalence of superstitions and discussed it from the Islamic point. He addressed the concept of superstitions as a global phenomenon stressing that a number of scholars have tried to coin definitions in order to cater for its precise concept. The author however lamented that many superstitions had been invented and pronounced during the pagan period before the advent of Islam in the study area. He is of the view that, though some of these superstitions are minimal particularly in the study area there are other superstitions that serve as good-character instructions and other ones that serve as bad-character promoters. According to him, the revelation of the Qur'an is the ultimate knowledge inspired to the Prophets and it stands as an infallible source of knowledge and must be abided by. He finally hinted on how such superstitions are spread especially by belief in *Rauhanai* and the *Yan Bori*[xi].

Kotorkoshi in his submission asserted that traditional religion is indigenous religious beliefs and practices among the Africans which, according to him, resulted in sustaining faith held by forebears of the present Africans. He however, lamented that this religious beliefs are still being practiced today in various forms and shades by a considerable number of Africans, including some individuals who are somehow Christians or even Muslims[xii].

The author while elaborating on, particularly Hausa traditional religion emphasized that it was practiced on the basis of spirit widely known as *Bori.* This practice, as Kotorkoshi pointed, is mainly connected with marriage, women's aspiration, fortune, healings and male dominance in Hausa society. It might have not been unconnected with the fact that though most Hausa people believe in Allah but yet worship Him through intermediary of spirits which include *Magiro*[xiii]*. Magiro* being the most powerful deity among the spirit is worshiped by every house hold among the *Maguzawa.* As for the Yorubas and Igbos their traditional religious belief is connected to the *Oludumare* and *Chuku* or *Mmadu* among other deities prevalent among the two groups*.*

It is imperative to note that these religious practices among the people of North-West Nigeria are the factors that hindered the acceptance and spread of Islam among them and which also adversely affected their *Aqidah.* The influence of these practices, as it affects the *Aqidah* of Muslims as so widespread to the extent that the cult was organized in all segments of the society[xiv]. This is because the people consider and venerated such deities and believed to have possessed the power to safeguard the whole society within the confines of their domain.

Islam, in numerous ways, has waged strong attacks against un-Islamic beliefs and practices as well as innovations and obstructed other possible means to distrust. For instance, Shaykh Usman Bin Foduye has cautioned one not to engage in doing anything that is capable of tarnishing one's sound *Aqidah* as

doing so is prohibited (innovation) among the consensus of *Ulama[xv]*.

Considerably, this research is undertaken and focused on the relevance of Qur'anic *Aqidah* narratives among the Muslims

Presentation of Data, Analysis and Interpretation

in North West zone, comprising the seven states are located in the zone.

Table 7.1 Age of respondents

Response	Frequency	Percent
25-30	32	23.4
31-40	31	22.6
41 AND ABOVE	74	54.0
Total	**137**	**100.0**

Source Field Data (2016)

Table 7.1 above indicates that the ages of the majority of the respondents are 74 which constitute 54.0% while the lowest is 31 which constitute 22.6% only. Ages 25-30 stand at 32 which is 23.4%

Table 7.2 Gender of respondents

Response	Frequency	Percent
MALE	117	85.4
FEMALE	20	14.6
Total	**137**	**100.0**

Source Field Data (2016)

Table 7.2 above indicates that 117 (85.4%) of the respondents are male while 20 (14.6%) are females. This however, shows that the majority of the respondents are male.

Table 7.3 Marital status

Response	Frequency	Percent
MARRIED	114	83.2
SINGLE	18	13.1
WIDOWED	5	3.6
Total	**137**	**100.0**

Source Field Data (2016)

Table 7.3 above shows that 114 respondents (83.2%) are married while 18 respondents (13.1%) are single. However, the lowest number of respondents 5 (3.6%) are widowed.

Table 7.4 Qualifications

Response	Frequency	Percent
TERTIARY	90	65.7
OTHERS	47	34.3
Total	**137**	**100.0**

Source Field Data (2016)

In table 7.4 above we have seen that the majority of the respondents, who have tertiary certificates, has the highest number of 90 (65.7%) while 47 (34.3%) represents the lowest number of respondents.

Table 7.5 Level of Islamic Education

Response	Frequency	Percent
LOWER LEVEL	18	13.1
HIGH LEVEL	61	44.5
ADVANCED LEVEL	58	42.3

| | Total | 137 | 100.0 |

Source Field Data (2016)

Table 7.5 above indicates that the highest number of the respondents have advanced level certificates 58 (42.3%) while those with high level certificates constitute 61 (44.5%). However, the lowest number of the respondents represents those with lower level which is 18 (13.1%).

Table 7.6 One of the ways in which Qur'anic Aqidah Narratives influence the Lives of Contemporary Muslims include warning against disbelief and living a virtuous life

Response	Frequency	Percent
STRONGLY AGREE	91	66.4
AGREE	46	33.6
Total	**137**	**100.0**

Source Field Data (2016)

In table 7.6, the results presented indicates that the majority of the respondents 91 (66.4%) strongly agree that one of the ways in which Qur'anic *Aqidah* narratives influence the lives of contemporary Muslims include warning against disbelief and living a virtuous life. While 46 (33.6%) of the respondents agree that one of the ways in which Qur'anic *Aqidah* narratives influence the lives of contemporary Muslims include warning against disbelief and living a virtuous life.

Table 7.7 One of the Relevance of Qur'anic Aqidah Narratives is that they are provided to guide the people on to the right path

Response	Frequency	Percent
STRONGLY AGREE	109	79.6
AGREE	28	20.4
Total	**137**	**100.0**

Source Field Data (2016)

In the table above, results indicates that 109 (79.6%) of the respondents are of strong agreement that one of the relevance of Qur'anic *Aqidah* narratives is that they are provided to guide the people on to the right path. Whereas 28 (20.4%) of the respondents agree that one of the relevance of Qur'anic *Aqidah* narratives is that they are provided to guide the people on to the right path.

Table 7.8 Qur'anic Narrative is one of the methods Prophet (S.A.W.) used to deliver the message (s) of Islam

Response	Frequency	Percent
STRONGLY AGREE	93	67.9
AGREE	44	32.1
Total	**137**	**100.0**

Source Field Data (2016)

Results presented in table 7.8 reveals Qur'anic *Aqidah* narrative is one of the methods Prophet (*S.A.W.*) used to deliver the message of Islam. The results therefore shows that 93 (67.9%) of the respondents submitted their response upon strong agree, while 44 (32.1%) of the respondents agree to this claim.

Table 7.9 Contemporary Muslims are exhorted by the Qur'an to reflect on the Aqidah Narratives to know the fate of those who reject the Prophets of Allah in order to take lessons

Response	Frequency	Percent
STRONGLY AGREE	78	56.9
AGREE	55	40.1
DISAGREE	4	2.9
Total	**137**	**100.0**

Source Field Data (2016)

Table 7.9 highlights the response of the respondents based on the exhortation of the Qur'an to reflect on *Aqidah* narrative to know the fate of those who reject the Prophets of Allah in order to take lessons. The results points out that 78 (56.9%) of the

respondents hold strong agreement while 55 (40.1%) of the respondents agree. Contrary to this agreement, a sizeable number of 4 (2.9%) of the respondents disagree to this claim.

Table 7.10 Muslims read the Qur'an and treat it as guidance because it guides them on how to solve their problems and chart their future course.

Response	Frequency	Percent
STRONGLY AGREE	75	54.7
AGREE	57	41.6
DISAGREE	5	3.6
Total	**137**	**100.0**

Source Field Data (2016)

Results from table 7.10 pinpoint to the fact that Muslims read the Qur'an and treat it as guidance on how to solve their problems. From the results it is observed that 75 (54.7%) of the respondents strongly agree while 57 (41.6%) of the respondents agree to the claim. However, 5 (3.6%) of the respondents have shown their disagreement.

Table 7.11 One of the significance of Qur'anic Aqidah Narratives to Muslims is to know that Allah's knowledge is unlimited while that of human is limited because they can only deal with the visible things and interpret them according to their understanding

Response	Frequency	Percent
STRONGLY AGREE	94	68.6
AGREE	38	27.7
DISAGREE	5	3.6
Total	**137**	**100.0**

Source Field Data (2016)

From the results presented above, it can be seen that 94 (68.6%) of the respondents are of the strong agreement that one of the significance of Qur'anic *Aqidah* narratives to Muslims is to know that Allah's knowledge is unlimited while that of human is limited. While 38 (27.7%) of the respondents hold agreement towards this claim whereas 5 (3.6%) disagree on this

Table 7.12 Muslims were encouraged to say 'if Allah wills' as appeared in one of the Qur'anic Narratives before embarking on doing anything. This is because only Allah bestows success and necessary capabilities to achieve it

Response	Frequency	Percent
STRONGLY AGREE	118	86.1
AGREE	14	10.2
DISAGREE	5	3.6
Total	**137**	**100.0**

Source Field Data (2016)

In table 7.12 results shows that 118 (86.1%) of the respondents submitted their strong agreement that Muslims are encouraged to say 'if Allah will' before embarking on doing anything. But 14 (10.2%) of the respondents maintain their agreement, whereas 5 (3.6%) of the respondents affirm their disagreement towards the claim.

Table 7.13 Qur'anic Aqidah Narratives play an important role in addressing some of the societal problems faced by the contemporary Muslims.

Response	Frequency	Percent
STRONGLY AGREE	85	62.0
AGREE	47	34.3
DISAGREE	5	3.6
Total	**137**	**100.0**

Source Field Data (2016)

Table 7.13 above presents the opinions of the respondents on the role played by the Qur'an in addressing some of the societal problems faced by the contemporary Muslims. From the opinions above, 85 (62.0%) of the respondents submitted their agreement while 47 (34.3%) of the respondents agree. However, 5 (3.6%) disagree to this claim.

Table 7.14 One of the contextual relationship between Qur'anic Aqidah Narratives and the Muslims is the provision of high inspirational values for human thinking, attitude and actions

Response	Frequency	Percent
STRONGLY AGREE	63	46.0
AGREE	70	51.1
DISAGREE	4	2.9
Total	**137**	**100.0**

Source Field Data (2016)

Results presented in table 7.14 highlights the contextual relationship between Qur'an and *Aqidah* narratives which provides high inspirational values for human thinking and attitude. The results reveal that 70 (51.1%) of the respondents hold their agreement towards the claim, while 63 (46.0%) register their strong agreement. Despite this result, a considerable number of 4 (2.9%) among the respondents disagree.

Table 7.15 One of the religious relevance of Qur'anic Aqidah Narratives to Muslims is understanding the lessons and warnings in them.

Response	Frequency	Percent
STRONGLY AGREE	93	67.9
AGREE	40	29.2
DISAGREE	4	2.9
Total	**137**	**100.0**

Source Field Data (2016)

The results in table 7.15 emphasizes that one of the religious relevance of Qur'anic *Aqidah* narratives to Muslims is to understand the lessons and warnings contained in them. According to the results, 93 (67.9%) of the respondents maintain their strong agreement about it, while 40 (29.2%) sustain their agreement. However, 4 (2.9%) of the respondents disagree.

Table 7.16 Qur'anic Aqidah Narratives motivate and sharpen the life of an individual Muslim to attain Islamic moral and spiritual values

Response	Frequency	Percent
STRONGLY AGREE	86	62.8
AGREE	51	37.2
Total	**137**	**100.0**

Source Field Data (2016)

Table 7.16 above stresses that Qur'anic *Aqidah* narratives motivate and sharpen the life of an individual Muslim to attain Islamic moral and spiritual values. From the results above, 86 (62.8%) of the respondents strongly agree while 51 (37.2%) agree with the claim.

Table 7.17 The more people ponder over the lessons expressed in the Qur'anic Narratives the greater their knowledge, deeds and awareness

Response	Frequency	Percent
STRONGLY AGREE	75	54.7
AGREE	62	45.3
Total	**137**	**100.0**

Source Field Data (2016)

Table 7.17 shows that the more people ponder over the lessons expressed in the Qur'anic narratives the greater their knowledge and awareness. According to the results therefore, 75 (54.7%) of the respondents strongly agree while 62 (45.3%) agree.

Table 7.18 The Qur'anic Aqidah Narrative of As'hab Al-Kahf teaches moral lessons stressing the efficacy of having excellent, upright and carefully chosen friends for their ability in influencing one.

Response	Frequency	Percent
STRONGLY AGREE	82	59.9
AGREE	51	37.2
STRONGLY DISAGREE	4	2.9
Total	**137**	**100.0**

Source Field Data (2016)

Results presented in table 7.18 illustrate that the Qur'anic *Aqidah* narrative of *As'hab Al-Kahf* teaches moral lessons and importance of having excellent friend. Their responses portray that 82 (59.9%) strongly agree while 51 (37.2%) acknowledge their agreement. Whereas considerable number of 4 (2.9%) respondents strongly disagree.

Table 7.19 Muslims were made to believe that there must be a hardship and suffering on the way searching for truth and acquisition of beneficial knowledge as carefully captured in the Narrative of *Khidr* and Prophet Musa (A.S.)

Response	Frequency	Percent
STRONGLY AGREE	90	65.7
AGREE	47	34.3
Total	**137**	**100.0**

Source Field Data (2016)

Table 7.19 shows the responses of respondents on the hardship and suffering on the way searching for knowledge. Their responses constitute that 90 (65.7%) strongly agree while 47 (34.3%) submitted their agreement on the claim.

Table 7.20 In order to strengthen the virtuous behavior of Muslims, the Qur'an insists that they should study and draw lessons from the Narratives of past nation to avoid their errors and misgivings so that their conviction will be stronger

Response	Frequency	Percent
STRONGLY AGREE	84	61.3
AGREE	43	31.4
DISAGREE	10	7.3
Total	**137**	**100.0**

Source Field Data (2016)

Table 7.20 indicates responses about the command of the Qur'an that Muslims should study its narratives and draw lessons from the past nations to avoid their errors. The results show that 84 (61.3%) of the respondents submitted their strong agreement while 43 (31.4%) agree with the command. A sizeable number of 10 (7.3%) indicate their disagreement.

Table 7.21 Patience should be allowed to take its course hence the spiritual and religious transformation took *As'hab Al-Kahf* more than three hundred years.

Response	Frequency	Percent
STRONGLY AGREE	67	48.9
AGREE	52	38.0
DISAGREE	13	9.5
STRONGLY DISAGREE	5	3.6
Total	**137**	**100.0**

Source Field Data (2016)

In table 7.21, the results obtained show that 67 (48.9%) of respondents have submitted their strong agreement that patience should be allowed to take its course since spiritual and religious transformation took *As'hab Al-Kahf* more than three hundred years.

Yet 52, results show that (38.0%) agree with the claim. However, 13 (9.5%) expressed their disagreement whereas considerable number of 5 (3.6%) strongly disagree.

Table 7.22 Selfless service to humanity rendered by *Dhul-Qarnain* is as important as solving the problems that affect the living condition of a given society

Response	Frequency	Percent
STRONGLY AGREE	67	48.9
AGREE	66	48.2
DISAGREE	4	2.9
Total	**137**	**100.0**

Source Field Data (2016)

From the results presented in table 7.22 above, 67 (48.9%) of the respondents expressed their strong agreement that selfless service to humanity rendered by *Dhul-Qarnain* is as important as solving problems that affect the living condition of a given society. 66 (48.2%) of them have submitted their agreement on the claim. However, a handful number of 4 (2.9%) register their disagreement on the claim.

Table 7.23 The Qur'anic Narrative of Prophet Musa (*A.S.*) and his boy servant emphasizes that whoever wants to be learned he must be prepared to pass through the day and night experiencing a great deal of hardship and fatigue.

Response	Frequency	Percent
STRONGLY AGREE	80	58.4
AGREE	57	41.6
Total	**137**	**100.0**

Source Field Data (2016)

Results presented in table 7.23 above indicate that 80 (58.4%) of the respondents submitted their strong agreement that the narrative of Prophet Musa (*A.S.*) and Yusha' bn Nun emphasizes that he who searches for knowledge must be prepared to face great deal of hardship and fatigue. While 57 (41.6%) indicate their agreement on the claim.

Table 7.24 Through the Narrative of *Khidr* and Prophet Musa (A.S.) Muslims understand that observance of good ethics is one of the conditions for search of knowledge. One should not therefore instigate any discussion on matters hidden to him until one is permitted by his teacher to do so

Response	Frequency	Percent
STRONGLY AGREE	71	51.8
AGREE	47	34.3
DISAGREE	10	7.3
STRONGLY DISAGREE	9	6.6
Total	**137**	**100.0**

Source Field Data (2016)

Table 7.24 above presents the results of the respondents. The response of 71 (51.8%) above, shows that the observance of ethics is one of the conditions for the search of knowledge. While 47 (34.3%) of the respondents indicate their agreement. However, 10 (7.3%) submitted their disagreement whereas a considerable number of 9 (6.6%) express their strong disagreement.

Table 7.25 The Relevance of Seclusion or solitary confinement in the cave as was the case for As'hab Al-Kahf stands as a means through which a Muslim can be extricated from the worldly time.

Response	Frequency	Percent
STRONGLY AGREE	32	23.4
AGREE	86	62.8
DISAGREE	19	13.9
Total	**137**	**100.0**

Source Field Data (2016)

Results presented in table 7.25 reveal that the majority of the respondents 86 (62.8%) agree that seclusion or solitary confinement is a means through which a Muslim can be extricated from the worldly time while 32 (23.4%) submitted their agreement on the claim. However, 19 (13.9%) indicate their disagreement on the claim.

Table 7.26 It is not surprising to find some Muslims studying the Qur'anic Narrative with little or no impact on them nor does it guide them to the most acceptable path?

Response	Frequency	Percent
STRONGLY AGREE	54	39.4
AGREE	78	56.9
DISAGREE	5	3.6
Total	**137**	**100.0**

Source Field Data (2016)

The table above represents the results of the respondents upon which 78 (56.9%) indicate their agreement on the fact that it is not surprising to find some Muslims studying Qur'anic narratives with no impact on them nor does it guide them; whereas 54 (39.4%) express their strong agreement. While insignificant number of 5 (3.6%) show their disagreement on the claim.

Table 7.27 The application and sifting technique through which the usage of Isra'iliyyat among Muslims can be reduced is achievable.

Response	Frequency	Percent
STRONGLY AGREE	36	26.3
AGREE	84	61.3
DISAGREE	17	12.4
Total	**137**	**100.0**

Source Field Data (2016)

In table 7.27 above results show that 36 (26.3%) of the respondents submit their strong agreement on the application and sifting technique through the usage of *Isra'iliyyat* among Muslims while 84 (61.3%) indicate their agreement. A considerable number of 17 (12.4%) express their disagreement on the claim.

Table 7.28 The easiest way of halting the wide spread of Isra'iliyyat among contemporary Muslims is through sifting technique adopted by Muslim scholars

Response	Frequency	Percent
STRONGLY AGREE	54	39.4
AGREE	83	60.6
Total	**137**	**100.0**

Source Field Data (2016)

In table 7.28 above results indicate that 54 (39.4%) of the respondents submit their strong agreement on the easiest way of halting the widespread of *Isra'iliyyat* among contemporary Muslims is through sifting technique adapted by Muslim scholars, while 83 (60.6%) indicate their agreement.

Table 7.29 The permissibility or otherwise of using Isra'iliyyat can only be determined on its conformity and reliability with the Sunnah or Qur'an itself

Response	Frequency	Percent
STRONGLY AGREE	95	69.3
AGREE	42	30.7
Total	**137**	**100.0**

Source Field Data (2016)

The table above represents the results of the respondents upon which 95 (69.3%) indicate their strong agreement on the permissibility or otherwise of using *Isra'iliyyat* which can only be determined by its conformity and reliability with the Sunnah or Qur'an whereas 42 (30.7%) express their agreement.

Table 7.30 In many occasions, Isra'iliyyat were used by some scholars to justify certain Qur'anic Narratives

Response	Frequency	Percent
STRONGLY AGREE	59	43.1
AGREE	60	43.8
DISAGREE	13	9.5
STRONGLY DISAGREE	5	3.6
Total	**137**	**100.0**

Source Field Data (2016)

In table 7.30 above results indicate that 60 (43.8%) of the respondents submit their agreement on *Isra'iliyyat* being used by some scholars to justify certain Qur'anic narratives while 59 (43.1%) indicate their strong agreement. However, 13 (9.5%) of the respondents express their disagreement on the issue; whereas a considerable number of 5 (3.6%) submit their strong disagreement.

Table 7.31 Isra'iliyyat can only be used as examples but not to be taken to strengthen any Qur'anic verse

Response	Frequency	Percent
STRONGLY AGREE	52	38.0
AGREE	62	45.3
DISAGREE	14	10.2
STRONGLY DISAGREE	9	6.6
Total	**137**	**100.0**

Source Field Data (2016)

Results presented in table 7.31 reveal that *Isra'iliyyat* can only be used as examples but not to be taken to strengthen any Qur'anic verse. The results depict that 62 (45.3%) of the respondents express their agreement while 52 (38.0%) affirm their strong agreement. Whereas significant number of 14 (10.2%) indicate their disagreement when 9 (6.6%) of the respondents show their strong disagreement.

Table 7.32 Muslim scholars were so inquisitive on the actual interpretation and understanding of certain Qur'anic Narratives, the trend which forced them to apply Isra'iliyyat

Response	Frequency	Percent
STRONGLY AGREE	36	26.3
AGREE	64	46.7
DISAGREE	28	20.4
STRONGLY DISAGREE	9	6.6
Total	**137**	**100.0**

Source Field Data (2016)

In table 7.32 above results indicate that 64 (46.7%) of the respondents submit their agreement that some scholars were so inquisitive on the actual interpretation and understanding of Qur'anic narratives, the trend which forced them to adopt the use of *Isra'iliyyat* while 36 (26.3%) indicate their strong agreement. However, 28 (20.4%) of the respondents express their disagreement on the issue; whereas a considerable number of 9 (6.6%) submit their strong disagreement.

Table 7.33 The usage of Isra'iliyyat by some scholars has greatly affected the foundational principles of faith among contemporary Muslims

Response	Frequency	Percent
STRONGLY AGREE	42	30.7
AGREE	68	49.6
DISAGREE	22	16.1
STRONGLY DISAGREE	5	3.6
Total	**137**	**100.0**

Source Field Data (2016)

In table 7.33 the results indicate that 68 (49.6%) of the respondents submit their agreement that the usage of *Isra'iliyyat* by some scholars has greatly affected the foundational principles of faith among contemporary Muslims, while 42 (30.7%) indicate their strong agreement. However, 22 (16.1%) of the respondents express their disagreement on the issue; whereas a handful number of 5 (3.6%) submit their strong disagreement.

VI. DISCUSSION OF FINDINGS

From the Islamic view point, it is believed that following the Prophet's command is following Allah's command. Honor and might of every generation therefore is tight to upholding the teachings of the Qur'an and following those teachings yields unity, corporation, transformation and success. Conversely, Muslims are expected to distance themselves from following and adopting customs and usages that are contrary to Allah's commandments; instead should uphold the Qur'anic teachings in all their dealings. Similarly, Allah (*SWT)* punishes those who disobey and reject His Prophets sent to them with the divine guidance and that when He decides to punish someone no one can offer him a helping hand to escape that punishment[xvi]. And the more frequent one disobeys Allah and His Prophets the more the punishment inflicted on him.

It is therefore very imperative to every Muslim to lead a virtuous life and preoccupy himself within the limits set by Almighty Allah. The crux of the matter is that the Qur'an has laid down general principles and parameters for human conduct and behavior and whatever one needs for one's proper guidance has also been spelt out in it. The role of the Qur'anic narratives in solving the societal religious and social problems cannot be overestimated. Muslims believe that the Qur'anic narratives presented in the Qur'an are not based on imagination but represent the actual state of affairs in which the people lived. Almighty Allah would never mention anything in these narratives unless it occurred the way it was told for He is the Knower of the hidden and manifest. In fact, it has neither presented the narratives as history nor brought the chronological order of events because it is far from the object the Qur'an is trying to achieve. Muslims can therefore use them effectively and solve their religious or societal problems amicably. If this objective is achieved, Muslims would have meaningful and successful religious and social life on earth.

In was also noted as part of the relevance of Qur'anic narratives that Muslims should be encouraged to adopt and implement the concept of '*if Allah will*' before embarking on doing anything. It is always self-evidence that time will come through which sacred terminology as '*If Allah wills*' would be dropped from the mouth of contemporary Muslims occasioned by the mainstream public disapproval. This has great effect in one's faith as it distances one from the reality of things. Hence, nothing can be done or achieved without the Will of Allah. Thus, the more the level of one's faith the closer one is to Almighty Allah. The Qur'an, particularly portions that deal with the narratives need to be read, understood and pondered under best circumstance in order to get its guidance. It is from such lessons that Muslim individuals attain Islamic moral and spiritual values using a yard stick of doing well and abstaining from the bad attitudes. While those in authority should learn to be humble, just and truthful in all their dealings no matter how extended their sway may be.

However, Muslim leaders are in a better position to protect the weak and punish the erring ones. In addition to this most of the contemporary Muslim leaders prefer to compromise their devotional duties to Allah and His Prophet just to be accepted as part of the modern society in which they live. Thus, for them to strengthen and better their relationship with Allah, certain ethical values are needed to fine tune and add colour to their leadership style. This is for the fact that Qur'anic narratives almost bring out, most clearly, the spiritual and moral elements in shaping the Muslims world history[xvii]. They are therefore intended as warning and example, not as biography, history or entertainment.

In order to substantiate this point Al-Fauzan emphasizes that Almighty Allah has made it clear that the goal of revealing the Qur'an is for its verses to be pondered. This, according to him, implies knowing its meaning, implication and information which enables one fear Allah and worships Him alone[xviii]. Any Muslim who actually did not have any impact of Qur'anic narratives then there is an indication that he treats the Qur'an analogous to what Allah (*S.W.T.*) depicts the disbelievers in the following verse:

Do they not then think deeply in the Qur'an, or are their hearts locked up (from understanding it)[xix]?

One of the findings of this research and which is also very relevant for the contemporary Muslims is that Muslims are cautioned not to join the company of those who engage in sinful life, greed, lust, pride and arrogance nor identify themselves with the tyrant leaders who exploit their subjects by all means. These negative and prevailing attitudes are, according to the findings, very common among some contemporary Muslims. There is therefore the need to put a halt to their widespread for they are uncalled for. Similarly, in the search for beneficial knowledge and wisdom, the research drew the attention of contemporary Muslims on the need to withstand any forestall hardship and stress in the cause for search for knowledge. This, the research emphasized, is strengthened by the action of Prophet Musa (*A.S.)* when he preferred to suffer any hardship just to be with *Khidr* in order to benefit with the wisdom and knowledge of the latter. Contemporary Muslims henceforth therefore imbibe same determination and strength of character in similar situations they might found themselves.

The findings however upheld that contemporary Muslims should learn that despite the knowledge, understanding and erudition Allah had given to Prophet Musa (*A.S.)* yet he divulged his keen interest to learn more aspects on knowledge not known to him from *Khidr*. It is also worth noting that acquisition of more beneficial knowledge is the Sunnah Allah's Prophets. Studies however, have shown that the Qur'anic narratives teach the highest truth, provide advice, and direct Muslims on how they should govern their lives. They equally awaken Muslims' conscience and convey to their minds the working of Divine Law in all human ratifications[xx]. They outlined the entire human map which encompasses religious to spiritual and social to economic life of an individual Muslim; this is all aimed at attaining Allah's pleasure and forgiveness in both worlds.

Comparatively, the purpose of Qur'anic narratives, as Ahmad alluded, is to emphasize the general message of Islam and strengthen the conviction in the teachings brought by the Prophets. He pointed out that these Qur'anic narratives are woven around human experience rather than having an abstract thought[xxi]. One of the relevance of the Qur'anic *Aqidah* narratives on the lives of contemporary Muslims can be noticed, according to the findings, in the narrative of *As'hab Al-Kahf.* Is it worth noting that Almighty Allah who kept these young men in that condition, despite the natural changes, has power and is capable to resurrect the died bodies after they are decomposed. However, this is the highest challenge for those who deny the resurrection and are not mindful about it; hence Almighty Allah told His Prophet (*S.A.W.)* that the purpose of the narrative of *As'hab Al-Kahf* is to make known to people that Allah's promise is true and there is no doubt about the Last Hour. However, Muslims should rise up for a change they had trusted or face years of insecurity, corruption and bad leadership as is the case with Nigeria and particularly Northern part of the country. It is thus a green light for the contemporary Muslims to strive hard in changing the untold hardship, harassment, bloodshed, lost of lives and properties as well as apartheid they face. But in order to achieve this constant prayers, patience, commitment and enthusiasm are to be absorbed by the contemporary Muslims, hence it may take them along period of time.

In one of the relevance of Qur'anic *Aqidah* narratives on the basis of Islamic moral values, contemporary Muslims are warned not to engage in egotism and arrogance. These are blameworthy attributes that are not expected of any Muslim. Instead they should strive hard and possess good qualities such as being just, kind, righteous and not selfish. *Dhul-Qarnain* for instance, realizing the power and ability Allah gave him put down the gifts his people offered him and imposes no taxation on them in lieu of the services he offered them. This will, however, add sterling qualities to one's administrative style and enhance focus for the overall development.

Dhul-Qarnain emphasized that the first and foremost is to have firm belief in Allah who has provided means through which the people can be secured against external invasion. But in our context today, this type of humanitarian service diminishes to the latter among the contemporary Muslim leaders. Because, most of the time they see the seat they are occupying as a means to enrich themselves, their relatives and any one whom they wish to enrich and in this situation fight against corruption would not be an easy task and that the nation's economy would easily be enmeshed. The findings, while addressing the impact of *Isra'iliyyat* on the lives of contemporary Muslims, harped that whatever comes from the Jews and Christians (the two main sources of *Isra'iliyyat)* would have to be subjected to various tests and experiments using sifting technique with a view to measuring its reliability, accuracy and acceptance. If it is in conformity with the Divine texts and is not contradictory in any way, it is acceptable; but in the event of contradiction such narrative is rejected.

Despite the widespread of *Isra'iliyyat,* findings have shown that there are quite a number of Tafsir works that are, to some extent, rid of *Isra'iliyyat* as a result of extra care adopted before documenting them in different works of *Tafsir*. This is one out of the many ways in which the widespread of *Isra'iliyyat*

can be minimized or reduced. Findings also admitted that Islam, as a religion, with second largest population of the world, is independent of itself which requires neither the assistance nor affiliation of (other) religious texts to properly be understood. But however, the permissibility is limited and could not therefore cover all other aspects. Islam has laid emphasis on issues that have no creedal touch and which have not been altered, polluted or interpolated by the Jews and Christians. They are issues that gained the support of Qur'anic verses and Ahadith. Whatever is found, of the narratives of *Ahl Al-Kitab*, after it has been altered and interpolated has no substance as per as Islam is concerned. It cannot therefore be trusted unless it is corroborated with Divine texts; otherwise its authenticity is faulty.

Similarly, the extent, according to the findings to which *Isra'iliyyat* impacted negatively and damaged the *Aqidah* of contemporary Muslims is worrisome as most of these unverified reports discuss foundational principles of Islam such as belief in Allah, His Prophets, Paradise and Hell as well as moral principles. Most of the Muslim exegetes provided such inauthentic narratives in a number of pages in their different works of *Tafsir* in the cause of interpreting Qur'anic passages[xxii]. One of the findings revealed that in spite of the efforts by some contemporary Muslim scholars like Shaykh Abd Allah of Gwandu in sifting *Isra'iliyyat* in the books of *Tafsir,* others have continued to iterate them in their works while some transmit them at various places where they conduct *Tafsir* particularly during the month of Ramadan. These scholars, as findings suggested played significant role in disseminating such *Isra'iliyyat* specifically during the month of Ramadan not knowing the implication of doing so or they did it out of passion. The scholars most of the time relied solely on *Isra'iliyyat* to buttress their points of argument which sometimes centered on the narratives of Prophets Dawud, Sulaiman and Musa (*A.S.)* as well as angels Harut, Marut and Pharaoh[xxiii]. According to the findings, the impact of *Isra'iliyyat* on the lives of contemporary Muslims can be seen in the following:

1. Uncertainty in almost all the narrations that are found in the books of *Tafsir.* This include among other things Prophets of Allah, saintly people as well as important events that happened in the history of Islam.

2. The defect and deformity that are normally attributed to the Prophets of Allah in many of such narrations. Such defective narrations are apparently noticed, in the narratives of Prophets Sulaiman and Shu'aib (*A.S.).*

3. Lack of accuracy, truthfulness and reliability of those reports in the books of *Tafsir* has made the Muslims disregard the authentic ones among the iterated ones. This development has resulted from the oversight of some of the *Mufassirun* to get rid of reporting such reports that are generally sourced from the Jews and Christians or simply *Ahl Al-Kitab.*

Knowing fully the implication of *Isra'iliyyat* on the lives of Muslims*,* the second Caliph, 'Umar bn Al-Khattab (RA) was

reported to have cautioned Ka'ab Al-Akhbar in the strongest terms:

Refrain from transmitting from your ancestor, otherwise I will send you back to the land of monkeys, Ard *Al-Qiradah* (Yaman)[xxiv].

Conclusively, from the foregoing, it is noted that there is relevance admonition and advice in the Qur'anic narratives that needed to be seriously imbibed by the Muslims[xxv]. It could, perhaps, be argued that the lives of Muslims have so much been shaped by the Qur'anic narratives through their need to show compliance with their faith, a faith which is more than just a religion and could virtually be seen as a way of life.

The Qur'an itself urges Muslims to reconnoiter history with a view to developing *Qulub* (hearts) capable of discovering the pathway of Allah that governs and sustains the human generations. In its historical accounts, it recounts the narratives of the Messages and Messengers of Allah along with their nations and narrates their trials and tribulations. These are the narratives of heroes and villains and they were told and re-told not only for pleasure or amusement but for a higher value, referred to in the Qur'an, as admonition or reproach (*Ibra).* These narratives are however geared towards appreciating virtues and identifying vices in which the virtues are emulated and vicious ones avoided.

Apparently, social ills, moral degeneration and lack of sincere and strong faith in Allah have been identified as some of the major problems bedeviling the meaningful progress of Muslims, particularly within the study area. The paper actually addressed the relevance of those narratives and drew certain lessons and benefits that would enhance the life of contemporary Muslims in North-West Nigeria. Muslims are always exhorted to read, understand and ponder over Qur'anic narratives for they are not provided for fun and pleasure. Instead, they should be studied for ultimate guidance. Efforts in understanding those lessons and relevance of Qur'anic narratives should be one's priority or necessity and should be seen as a direct instruction from Almighty Allah.[xxvi] After identifying the relevance and lessons, the most important thing is the actual application of the relevance by the contemporary Muslims. This can only be achieved when Muslims accept the Qur'anic clarion call to travel through the land[xxvii] and see the fate of those who were once powerful and proud, but rebelled against Allah and His Prophets and how they are destroyed[xxviii]. Fatani, on this note, observed that:

It is not the instructive stories but rather the cognitive role they (stories) play to illustrate abstract (sic) religion and to make the unfamiliar appear familiar that makes them important. They are meant to teach **moral lessons** (emphasis mine) and usually more attention is paid to the **lesson than the figure**[xxix].

The study on the relevance of Qur'anic narratives on the lives of contemporary Muslims is crucial in ensuring that they remain tools in evolving prototypical human beings. That is for the simple reason that they centered on Islamic morals and spiritual development of Muslims through the ages. One of such moral aspects is patience after proper establishment of faith and being steadfast. This research has illustrated the significance as well as the role of patience and perseverance for the overall development of Muslim societies. It is very important to emphasize that contemporary Muslims are in a better position to visualize those nations and individual mentioned in various

verses of the Qur'an and learn about them and take heed of them. Mankind today is engaged in similar evils which previous nations had engaged in.

Every event Allah narrates in the Qur'an regarding the Prophets, the research declares, is surely enlightening and instructive for the lives of Muslims[xxx]. That is why the religion of Islam brings to Muslims true understanding of themselves and their functions[xxxi]. Moreover, the Qur'an is eternal and all the narratives it mentioned are valid for all times and places. Muslims can therefore use them to achieve meaningful success and conduct their lives peacefully. The Qur'an, according to the findings, deals precisely with all aspects of individual and social life. It describes a religious but comprehensive way of life, whose program of living is beyond the imagination of the world's most talented men.

The Qur'anic narrative is more illuminating, more penetrating, and more attractive to the hearts of people and is capable of changing their system of lives for the better. These narratives provide guidelines for social, political, and economic activities provided the teachings in them are fully understood. Muslim scholars use Qur'anic narratives to call the attention of people and as guidance at a variety of social occasions. Weddings, funerals, business dinners, political gatherings, and lectures often begin with citation (s) from the Qur'anic narratives.

Muslims maintain worshipful attention to those narratives and this simply signifies a strong source of motivation for them. Scholars therefore attract large audience when narrating such *Qisas* either in public or through air-by means of radio or television. This is perhaps the way in which the Qur'anic *Aqidah* narratives had a direct effect on the lives of contemporary Muslims through a process of accepting that to live their lives in accordance with Allah's will.

REFERENCES

[1] Mainiyo is a Lecturer I in the Department of Islamic Studies, Faculty of Arts and Islamic Studies, Usmanu Danfodiyo University, Sokoto

[2] Mainiyo is a Lecturer I in the Department of Islamic Studies, Faculty of Arts and Islamic Studies, Usmanu Danfodiyo University, Sokoto

[3] Qur'an 10:98

[4] Muhammad Bin Isma'il Bin Ibrahim Bin Al-Mughirah Al-Bukhari, Alja'mi' al-Musnad al-Sahih al-Mukhtasar Min Umuri Rasulillahi Sallallahu Alaihi wa sallam Wa Sunanihi wa ayyamihi, Dar Turuq al-Najah, 1st Edition 1422 AH, Volume 8, P. 25.

[5] http://logbaby.com/encyclopedia/hausa-history_11171.html as at 13th November, 2016

[6] https://en.m.wikipedia.org/wiki/Nigeria

[7] Sulaiman Khalid, 'Ethno-Religious Conflicts in North-Western Nigeria; Myth and Reality' (nd) retrieved on line as at 9th October, 2016, (np).

[8] http://en.wikipedia.org/wiki/Aqidah as at 14th November, 2016

[9] Victoria Harrison, *The Pragmatics of Defining Religion in a Multi-Cultural World*, International Journal for Philosophy of Religion, 2006, Pp. 133-152

[10] However, these are native to Igbo and Yoruba peoples

[11] Bin Foduye, *Nur Al-Bab,* (nd), P. 2

[12] Bin Foduye, Bayan Al-Bida' Al-Shaitaniyyah, (nd), P. 1

[13] Ahmed Murtala, Superstitious Belief in Hausa Land: A Cultural Poison and an Islamic Antidote, FAIS, Journal of the Humanities, July 2013, Pp. 101-110

[14] Kotorkoshi, A.M., The Role of Islam in Eradicating Traditional Religious and Magical Practices among Muslims in Kwatarkwashi Emirate, Zamfara State, M.A. Dissertation submitted to the Postgraduate School, Usmanu Danfodiyo University, Sokoto, 2016, P. 65

[15] Ibid, P. 66

[16] Ibid, P. 68

[17] Bin Foduye, Op cit, P. 3

[18] Qur'an 18:35-36

[19] Isma'il Albayrak, *"Qur'anic Narrative and Isra'iliyyat in Western Scholarship and in Classical Exegesis"*, PhD Thesis submitted to the Department of Theology and Religious Studies, University of Leeds, 2000, P. 122

[20] Salih Al-Fauzan, Aqidat al-Tauhid, 1st ed, Dar al-Hidaya, Misr, Alqahira, Vol. 2, P. 299

[21] Qur'an 47:24

[22] Hasanuddin Ahmed, *"A New Approach to the Study of Qur'an",* 1997, Hyderabad, India, P. 26

[23] Ibid, P. 27

[24] Muhammad Bello (Goni) Boyi, aged 45, Islamic teacher, interviewed at *Ma'had Al-Tahfidh Al-Qur'an,* Hubbaren Shehu Danfodiyo, Sokoto on 23rd June, 2016

[25] Malam Bashir Danfili, during 2016 Ramadan *Tafsir* discussed the narrative of Prophet Sulaiman (*A.S.*). In his elucidation he emphasized on the lost ring of Prophet Sulaiman and how the Jinn took it away from Prophet Sulaiman's wife. This narrative and other similar ones are detrimental to the personage of Prophet Sulaiman and any other Prophet. Scholars should therefore verify these types of reports before pronouncing them to public!

[26] Al-Dhahabi, *Siyar A'larn Al-Nubala,* Egypt, Dar Al-Ma'arif, (nd), Vol. 2, P.433. See also Albayrak Op cit, P. 117-8

[27] Ibn Kathir, Stories of the Qur'an, available at www.islambasics.com retrieved as at 18/02/2013.

[28] For more details see Y. Al-Qardawi, 'How to Approach the Qur'an', Al-Falah Foundation, Cairo, Egypt, P.49, 2001.

[29] Qur'an 6:11, 27:69

[30] Qur'an 29:20 and 30:42

[31] Afnan Fatani, Oliver Leaman's The Qur'an, An Encyclopedia, Routledge. Retrieved via https://en.wikipedia.org/wiki/Qur'anic_parables as at 5th February 2016

[32] Harun Yahya, General Knowledge from the Qur'an, 2003, New Delhi, P. 29

[33] A.W. Shalabi, Islam: Religion of Life, Dar El Shorouk, Cairo, Egypt, 1993, P. 9

AUTHORS

First Author – Attahir Shehu Mainiyo, Ph.D, Department of Islamic Studies, Usmanu Danfodiyo University, Sokoto-Nigeria shehu.mainiyo@udusok.edu.ng, atthirmainiyo@gmail.com, +234 8060060197, +234 8035534192

Second Author – Muhammad Sani Abdullahi, Ph.D, Department of Islamic Studies, Usmanu Danfodiyo University, Sokoto-Nigeria, saniabdallah@yahoo.com, +234 8034370802 +234 8092677772

---

[i] Qur'an 10:98

[ii] Muhammad Bin Isma'il Bin Ibrahim Bin Al-Mughirah Al-Bukhari, Alja'mi' al-Musnad al-Sahih al-Mukhtasar Min Umuri Rasulillahi Sallallahu Alaihi wa sallam Wa Sunanihi wa ayyamihi, Dar Turuq al-Najah, 1st Edition 1422 AH, Volume 8, P. 25.

[iii] http://logbaby.com/encyclopedia/hausa-history_11171.html as at 13th November, 2016

[iv] https://en.m.wikipedia.org/wiki/Nigeria

[v] Sulaiman Khalid, 'Ethno-Religious Conflicts in North-Western Nigeria; Myth and Reality' (nd) retrieved on line as at 9th October, 2016, (np).

[vi] http://en.wikipedia.org/wiki/Aqidah as at 14th November, 2016

[vii] Victoria Harrison, *The Pragmatics of Defining Religion in a Multi-Cultural World*, International Journal for Philosophy of Religion, 2006, Pp. 133-152

[viii] However, these are native to Igbo and Yoruba peoples

[ix] Bin Foduye, *Nur Al-Bab,* (nd), P. 2

[x] Bin Foduye, *Bayan Al-Bida' Al-Shaitaniyyah,* (nd), P. 1

[xi] Ahmed Murtala, *Superstitious Belief in Hausa Land: A Cultural Poison and an Islamic Antidote,* FAIS, Journal of the Humanities, July 2013, Pp. 101-110

[xii] Kotorkoshi, A.M., *The Role of Islam in Eradicating Traditional Religious and Magical Practices among Muslims in Kwatarkwashi Emirate, Zamfara State,* M.A. Dissertation submitted to the Postgraduate School, Usmanu Danfodiyo University, Sokoto, 2016, P. 65

[xiii] Ibid, P. 66

[xiv] Ibid, P. 68

[xv] Bin Foduye, Op cit, P. 3

[xvi] Qur'an 18:35-36

[xvii]Isma'il Albayrak, *"Qur'anic Narrative and Isra'iliyyah in Western Scholarship and in Classical Exegesis"*, PhD Thesis submitted to the Department of Theology and Religious Studies, University of Leeds, 2000, P. 122

[xviii] Salih Al-Fauzan, Aqidat al-Tauhid, 1st ed, Dar al-Hidaya, Misr, Alqahira, Vol. 2, P. 299

[xix] Qur'an 47:24

[xx] Hasanuddin Ahmed, *"A New Approach to the Study of Qur'an",* 1997, Hyderabad, India, P. 26

[xxi] Ibid, P. 27

xxii Muhammad Bello (Goni) Boyi, aged 45, Islamic teacher, interviewed at *Ma'had Al-Tahfidh Al-Qur'an,* Hubbaren Shehu Danfodiyo, Sokoto on 23rd June, 2016

xxiii Malam Bashir Danfili, during 2016 Ramadan *Tafsir* discussed the narrative of Prophet Sulaiman (*A.S.*). In his elucidation he emphasized on the lost ring of Prophet Sulaiman and how the Jinn took it away from Prophet Sulaiman's wife. This narrative and other similar ones are detrimental to the personage of Prophet Sulaiman and any other Prophet. Scholars should therefore verify these types of reports before pronouncing them to public!

xxiv Al-Dhahabi, *Siyar A'larn Al-Nubala,* Egypt, Dar Al-Ma'arif, (nd), Vol. 2, P.433. See also Albayrak Op cit, P. 117-8

xxv Ibn Kathir, Stories of the Qur'an, available at www.islambasics.com retrieved as at 18/02/2013.

xxvi For more details see Y. Al-Qardawi, 'How to Approach the Qur'an', Al-Falah Foundation, Cairo, Egypt, P.49, 2001.

xxvii Qur'an 6:11, 27:69

xxviii Qur'an 29:20 and 30:42

xxix Afnan Fatani, Oliver Leaman's The Qur'an, An Encyclopedia, Routledge. Retrieved via https://en.wikipedia.org/wiki/Qur'anic_parables as at 5th February 2016

xxx Harun Yahya, General Knowledge from the Qur'an, 2003, New Delhi, P. 29

xxxi A.W. Shalabi, Islam: Religion of Life, Dar El Shorouk, Cairo, Egypt, 1993, P. 9