

THE CURRENT SOCIO-ECONOMIC AND POLITICAL DEVELOPMENT OF KARE-KARE PEOPLE OF YOBE STATE, NIGERIA

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Summary:

Islam is the fastest growing religion in the contemporary world and its adherents are the majority in Nigeria. This research aims to assess the current socio-economic and political development of the Kare-Kare people of Yobe State, Nigeria. The study begins with a brief introduction to what is known as Kare-Kare. It continues with explanation about the Kare-Kare people and their geographical location. It explains the social, economic and political development of Kare-Kare people of the Yobe state, Nigeria which helps one to understand the changes and transformations that occur later. It shows the transformation that occurred in the Kare-Kare creed; beliefs in God before and after the acceptance of Islam, not only as a religion but also as general way of life. The research ends with elucidation of the changes and transformations of Kare-Kare customs and culture. Analytical research methodology has been used in preparing this research. The findings reveal that, the Kare-Kare people of Yobe State has being transformed socially, economically as well as politically. Data are drawn from books, thesis, articles, scholarly journals and others.

Keywords: Socio-Economic, Political, Development, Kare-Kare.

Jel Classification Codes : XNN ; XNN

1.0 Introduction

The Kare-Kare people have divergent history of origin. In the first instance, they were the people who under the Chadic group of languages left Yemen in the Middle East and came through Egypt to settle on Mega-Chad searching for pastures as well as agricultural and hunting lands. While the second version said that, the Kare-Kare shifted westward from Yemen in the Middle East with the Kanuri. (Abubakar, 2019:18-19). Contemporarily, the Kare-Kare people can be found in some parts of Gombe, Jigawa and Bauchi states, predominantly areas of Yobe State.

Kare-Kare (also known as Kare-Kare spoken) is an Afro-Asiatic language spoken in Bauchi State and Yobe State with settlements in Kukar-Gadu, Dagare, Maje, Postiskum, Fika, Nangere, Dambam, Dambe, Damagum and Japan Nigeria. Dialects include Birkai, Jalalam, and Kwarta Mataci.

The Kare-Kare people are predominantly found in Yobe and Bauchi states. From these states their number spread decreasingly into Borno, Gombe, Jigawa, Kano states etc. Annals of Borno IV 1987 revealed that the total population figure of the entire Fika, Potiskum and Nangere districts stood at 221- 256. The Kare-Kare form the largest ethnic group in the Fika Emirate. They are also the thirty-third largest ethnic group in Nigeria, with a total of 128,802 according to the 1963 census of population. (Annals of Borno IV 1987 Pp50)

Islam as a religion emerged in Saudi Arabia in 7th century then gained its routes in the 8th century to Africa as second home of Islam in Islamic history. According to P. B. Clerke in his book "West Africa and Islam" maintained that Kanem Borno made its first contact with Islam through

traders, Kanem Borno has trade links with Tripoli in north Africa via Fezzan and it was this trade routes provided the gate way for Islam to entered Kanem Borno in peaceful mean, which Yobe is also part of Borno. (Adamu, 2015)

The bulk of the people in the area over 80% are subsistence farmers mostly are Kare-Kare people who produce mainly millet, groundnut, beans, cotton, gum Arabic, Sugar cane, fruits and vegetables for cash. There are also many herdsmen in the area that rearing Cattles, sheep, Goats for meat, milk and skins. The Local Government has its largest concentration of Cattles in Ngelzarma, Mashio and Jajere. (Musa, 2015)

2.0 Research Objectives

This study aimed to assess the current socio-economic and political development of Kare-Kare people of Yobe State, Nigeria. The main objectives of this study are three-fold:

1. To explore the nature of Kare-Kare traditions
2. To identify the Kare-Kare cultures and traditions
3. To ascertain the current socio-economic and political development of Kare-Kare people of Yobe State

3.0 Research Questions

1. What is the nature of Kare-Kare traditions?
2. What are the Kare-Kare cultures and traditions?
3. To what are the current socio-economic and political development of Kare-Kare people of Yobe State?

4.0 Methodology

In the course of this research, the researcher applied Historical Analytical Method. The primary materials collected through oral interview of specialists in the field. The secondary sources applied systematically as source of data such as books, journals, published and unpublished works, and works of other researchers etc consulted.

5.0 Summary of Findings

The major research findings could be enumerated as follows;

1. The findings revealed that, the nature of Kare-Kare people is been inherited by their forefathers. Some believes in the unity and oneness of Allah, some believes in Christianity due to the so-call by the missionaries, while others believes in invisible mediator called Gwaram, myths and Superstitious belief become common in their day-to-day activities that serve as a link between the people and their ancestors, they seek refuge with them, acclamation of their names, calling for their help in hardship and supplication to them fulfillment of wishes through sacrifices and immolations.
2. The findings revealed that, there are some of the Kare-Kare cultures and traditions that are not inconformity with the teachings of Islam. The Kare-Kare people give cultural names to their children such as Dumza (who cam out with leg instead of head while giving birth), Macha (who survive by his senior brothers) Malo (whose father died before he was born), Juji (who survived by his brothers), Ya'ulle (Zakariya), Dambe (a leader) Kule (security), but Islam changes the cultural names of Kare-Kare people to Abdullahi, Abubakar, Musa, Maryam, Zainab and others.

3. The findings revealed that, most of the Kare-Kare people have being under-developing socially, economically as well as politically. Many of them have been engaged in farming, civil servants, business men, marriages as well as holders of political positions

6.0 Introduction of Islam into Kare-Kare lands

Since Fune local government is newly created local government was curved out in 1976 by the then when Yobe State was under military administration of General Ibrahim Babangida. There are many ways according to historians on how Islam came into the Kare-Kare lands particularly Fune Local Government, Fune Local Government was a territory of Kanem Borno which the headquarters of Kanem Borno was one time Ngazargamu before move to Kukawa. While Ngazargamu was now in Yobe State, therefore, introduction of Islam in Fune Local Government of Yobe State and Borno were the same time introduced and their history will not be separated.

Islam as a religion emerged in Saudi Arabia in 7th century then gained its routes in the 8th century to Africa as second home of Islam in Islamic history. According to P. B. Clerke in his book "West Africa and Islam" maintained that Kanem Borno made its first contact with Islam through traders, Kanem Borno has trade links with Tripoli in north Africa via Fezzan and it was this trade routes provided the gate way for Islam to entered Borno in peaceful means, which Yobe is also part of Borno. (Adamu, 2015)

The first Muslim ruler was Hume Jilmi Ibn Salma (12th emir) in 11th century who ruled from (1085-1097 A.D.) when he accepted Islam and declared his territory as Islamic state when Brono Empire comprises of present Borno, Yobe, Adamawa, Gombe and part of Niger. According to Borno Mahram, Hume Jilmi with the assistance of a certain Muslim scholars such as Muhammad Ibn Mani was responsible for the spread and dissemination of Islam in Borno, Yobe also included. (Musa, 2015)

Historically, the current Shehu of Borno Abubakar Ibn Umar Garbai El-Kanemi (son of Shehu Umar Ibn Abubakar Garbai of Borno) has been Shehu of Borno since 2009. He was born in Damagum, Yobe State on 13th May, 1957 in which his father was sent to Damagum as a District Head of Fune Local Government during Borno region together with scholars who preaches to Islam in which most of the Fune Local Government settlers have accepted Islam among are Kare-Kare.

7.0 Result Discussion

The Karai-Karai people like many other Nigerian tribes are rich in social activities. In most societies, social activities serve a great purpose not only in bringing together the different composite tribal groups into mutual understanding, but also make the group conscious of the community of their tradition, in other word, it serve as a link between the people and their ancestors. Apart from that, it also served as the time when new ideas are discuss and the disseminated especially to the younger generation. These could be summarized as follows;

8.0 Social life of Kare-Kare people

8.1 Marriage

In pre-Islamic society of Kare-Kare marriage was being practiced according to their traditions. Their way of marriage is constantly different. They marry women for four (4) reasons, these includes; sexual satisfaction, for procreation, help husband in farm, house services. (Ningi, 2020)

Traditionally, the whole marriage procedure from introduction to the final stage among Kare-Kare people is been handled by the parents nor the bridegroom or the bride. This means neither the groom nor the bride need to know his or her future partner. They would only be aware of each other after the formal marriage ceremonies have taken place. (Adamu, 2015)

Islam as a religion, whenever embraced and accepted, it changes the life of the people and the society. Islam affects the life of the Kare-Kare traditional marriage. The above culture and tradition of procedures in getting marriage has totally changed due to the influence of Islam on the

culture. In fact some of the Kare-Kare people are now Islamized and getting marriage according to Islamic injunction as well as its rules of contracting.

8.2 Dowry (Sadaq)

Mahr is the sum of money or property on which the wife is entitled to receive from her husband in consideration of their marriage. Mahr (Dowry) is a divine order by the Almighty Allah without specification. (Ahhammad 2016)

Marriage among Kare-Kare community many things were involves, they look firewood as dowry or they even give donkey (Koro) as their dowry. However, in these marriages, the women will stay with their husbands without giving dowry during rainy season with the intention of farming groundnut she will stay with him for the whole season. If she gets pregnant then she will return to her parent during dry seasons, later the husband will pay the dowry and prepare for the marriage ceremony. (Sharubutu 2020)

From Islamic point of view, a pre-marital agreement of the financial expectation from the husband is in the dowry (mahr), given by him to the wife for her exclusive use, which is included as part of his financial responsibility. The husband is financially responsible for the welfare and maintenance of his wife or wives and any children they produce, to include at a minimum, providing a home, food and clothing. In return, it is the duty of the wife to safeguard the husband's possessions and protect how wealth is spent. If the wife has wealth in her own capacity she is not obliged to spend it upon the husband or children, as she can own property and assets in her own right, so the husband has no right for her property and assets except by her will.

Allah said in the glorious Qur'an:

وَلْيَسْتَغْفِرِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُعْطِيَهُمُ اللَّهُ مِنْ فَضْلِهِ ۚ

"And let those who cannot find someone to marry maintain chastity until Allah (SWT) makes them rich through His favours ..." (Suratu Al-Nur Q24, Verse 33)

In the continuation of Surah Q24:33, in the above quoted verse, Allah (SWT) commands the believers to remain chaste and faithful if they cannot find a suitable spouse to marry until Allah (SWT) grants them bounties out of His favours. Thus, one must not resort to evil, sin or illicit sexual relationships because they cannot find a permanent spouse.

In another tradition;

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ : قَالَ لَنَا رَسُولُ اللَّهِ ﷺ : يَا مَعْشَرَ الشَّبَابِ، مَنْ اسْتَطَاعَ مِنْكُمْ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصَرِ، وَأَخْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ؛ فَإِنَّهُ لَهُ وَجَاءٌ. مُتَّفَقٌ عَلَيْهِ.

Abdullah B. Mas'ud (Allah be pleased with him) reported that Allah's Messenger (May peace be upon him) Said to us; O young men, those among you who can support a wife should marry, for it restrains eyes (from casting evil glances) and preserves one from immorality; but he who cannot afford it should observe fast for it is a means of controlling the sexual desire". Sahih Muslim Kitab Al-Nikah (The book of marriage) Book 8, Number 3233

The prophet (SAW) said;

وَعَنْ أَنَسِ بْنِ مَالِكٍ : أَنَّ النَّبِيَّ ﷺ حَمَدَ اللَّهَ، وَاتَّخَذَ عَلَيْهِ، وَقَالَ: لَكِنِّي أَنَا أَصْلِي وَأَنَا، وَأَصُومُ وَأُفْطِرُ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي. مُتَّفَقٌ عَلَيْهِ.

It was reported by Anas Ibn Malik. The Prophet Muhammad praised Allah and glorified Him, and said: I observe prayer and sleep too; I observe fast and suspend observing them; I marry women also, and

he who turns away from my Sunnah, he has no relation with me.
Sahih Muslim Kitab Al-Nikah (The Book of Marriage) Book 8,
Number 3236

This Hadith shows us the great importance that Allah (SWT) and His Messenger (SAW) have placed on marriage, such that it is the most loved foundation or establishment upon which the Muslim man and woman can build their life upon. If such a foundation is built with love, honesty, sincerity and true faith in Allah (SWT) and all that He has commanded, then there is nothing that could destroy such a firm building.

Consequently, upon the conversation of the Kare-Kare in about 1804 A.D. there is a remarkable change in the life of the people. Specifically Islam replaced the cultures and traditions of the mode of their dowry and the procedures of getting marriage when the Kare-Kare people accepted Islam as a religion. Whenever Islam is accepted, it influenced the cultures and traditions by the concerts. This shows that, Islam influenced the mode of dowry by the Kare-Kare people to Islamic teachings. Islam as a religion, whenever embraced and accepted, it changes the life of the people and the society.

8.3 Intermarriage

Interfaith marriage can be seen as a marital union in which the partners believe and belong to different faith or religious traditions. Sometimes, the words 'interfaith marriage' and the words 'mix marriage' are used interchangeably. However, interfaith marriage is refers to marital union in which the partners are of different race or ethnicity but they belong to the same faith. (Md. Zahidul Islam 2014)

This means that, Marriage between Kare-Kare Muslim woman and Kare-Kare non-Muslim man or marriage between a Kare-Kare Muslim man and Kare-Kare non-Muslim woman. Inter-marriage between Kare-Kare Muslim and non-Muslim is rare.

From Islamic point of view, such marriage is strictly prohibited in Islam. This category of marriage is haram in its totality regardless of whether the man is from the people of the Scripture or other types of unbelievers. The prohibition is very clear. Allah has stated in the Holy Quran:

وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا ۚ وَلَا مَآءَةً مُؤْمِنَةً خَيْرٌ مِّنْ مُّشْرِكٍ ۚ وَلَا أَعْتَبَكُمْ ۚ وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ ۚ وَلَا أَعْتَبَكُمْ ۚ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ ۚ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ۚ وَبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ (221)

"Nor give (your women) in marriage to idolater men until they believe; and certainly a believing servant is preferable to an idolater (free man), though he may please you. Those invite to the Fire while Allah invites to paradise and forgiveness by His Will, and He makes clear His Signs to people, so that they may take heed." (Surat al-Baqara Q2:221)

From the light of the above verse, Yusuf al Qaradhawi, a very eminent Muslim scholar has cited this verse in expressing his view on this particular issue. He affirmed that it is haram for a Muslim woman to marry a non-Muslim man, regardless of whether he is of the people of the Book or not. The reason or wisdom behind the prohibition is also evident and unambiguous. As we know, the paramount objective of Shari'ah is to protect religion. If Islam allows such marriage, it will definitely jeopardize the Muslim woman's faith. Not only would the Muslim woman be influenced by her non-Muslim husband's faith and lifestyle, it is also not beyond expectation that the latter will prevent the former from performing religious obligations or duties. This is simply because the husband is the head of family and he is generally more dominant as compared to the wife. (Md. Zahidul Islam 2014)

Most jurists are of the opinion that a Muslim may marry a woman from the people of the Book i.e. Jewish woman or Christian woman. They based their arguments on the followings: -

The difference between Musyrikah and Ahl-al Kitab can be seen in Surah Al-Bayyinah, verse 1 and 6 wherein Allah clearly makes distinction between the two.. It is worth reproducing the said surah: -

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ (1)

“Those who disbelieved among the People of the Scripture and the polytheists were not to be parted [from misbelief] until there came to them clear evidence -” (Al Bayyinah Q98:1)

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا ۖ
أُولَٰئِكَ هُمْ شَرُّ الْبَرِيَّةِ (6)

“Indeed, they who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein. Those are the worst of creatures.” (Al-Bayyinah Q98:6)

Generally, the Opponent of interfaith marriage support their opinion based on the following verse:

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ ۚ وَلَا مِمَّنْ مُؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ۚ وَلَا
تُنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۚ أُولَٰئِكَ
يَدْعُونَ إِلَى النَّارِ ۚ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ۚ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ
يَتَذَكَّرُونَ (221)

And do not marry polytheistic women until they believe. And a believing slave woman is better than a polytheist, even though she might please you. And do not marry polytheistic men [to your women] until they believe. And a believing slave is better than a polytheist, even though he might please you. Those invite [you] to the Fire, but Allah invites to Paradise and to forgiveness, by His permission. And He makes clear His verses to the people that perhaps they may remember. (Suratul Baqara Q2:221)

Finally, one can observed that, after their adoption of Islam, the Kare-Kare people only marry to Muslima who believed in the unity and oneness of Allah. This shows that, Islam influenced on the cultures and traditions of the Kare-Kare people while proposing into marriage. Some propose for marriage with Kare-Kare Christian under condition that she will be converted to Islam. This shows clearly that, Islam did leave any affairs untouched in the affairs of its converts.

8.4 Numbers of wives to marry

There is stipulated number of wives a man is allowed to marry. A Muslim can marry only four wives which is contrary to Kare-Kare community before the coming of Islam, although it is still practiced in few among Kare-Kare. They marry as many wives as they could, this is to have enough manpower on the farm.

To keep wives at home in Islam is recommended but for Kare-Kare culture is neglected. In Kare-Kare settlements, it is obligatory upon wives to work on the farm, fetch water, going to bush to take firewood, which are contrary to Islamic teaching. Allah Said:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ
(34)

“Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means.....” (Suratul Al-Nisa’I Q4:34)

The above verse explain clearly that the men are the responsible to spend from his wealth while women are responsible to work towards the development of the family at home such as cares of children, cooking, maintenance of the house and the husband.

Finally, one can observed that, after their adoption of Islam, their wives are left at home with the exception of few to look after the molding of morals of their children and other duties according to the Islamic teachings. However, cultural trains of the Kare-Kare were not left untouched. Traditional dances and songs which were held twice or thrice in a year has been replaced by Sallah occasions and Maulid of the prophet Muhammad (SAW) which are seen as the best to be celebrated. These festivals are now seen as an occasion of social gatherings. Many people travelled from far to see or visit their parents, relatives, friends during the Sallah celebrations. It is an occasion which families and well-wishers meets and celebrates the occasion.

8.5 Prohibited Degrees of Marriage

According to Sharubutu (2020) "It's a culture of Kare-Kare people to marry two sisters at the same time this mean they are marrying two full sisters, which is prohibited in Islam". Allah said in the Qur'an:

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَالْأَخِ وَبَنَاتُ الْأَخِ وَالْأُخْتِ وَأُمَّهَاتُ الْأَخِ وَأَخَوَاتُكُمْ وَأَخَوَاتُكُمْ وَأَخَوَاتُكُمْ وَأَخَوَاتُكُمْ وَأَخَوَاتُكُمْ وَاللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمْ مِنَ الرِّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِكُمْ وَاللَّاتِي فِي حُجُورِكُمْ مِّنْ نِّسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَّمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا (23)

"Forbidden to you (for marriage) are;..... and two sisters in wedlock at the same time, except for what has already passed..... (Suratu al-Nisa'I Q4:23)

Therefore, no one is allowed to take or keep two sisters as rival wives, according to the consensus of the scholars of the Companions, their followers, and the Imams of old and present. They all stated that taking two sisters as rival wives is prohibited, and that whoever embraces Islam while married to two sisters at the same time is given the choice to keep one of them and divorce the other.

Imam Ahmad recorded that Ad-Dahhak bin Fayruz said that his father said, *"I embraced Islam while married to two sisters at the same time and the Prophet commanded me to divorce one of them."*

In early days of Islam among Kare-Kare, women were regarded as commodity, they be inherited in marriage which is prohibited in Islam. The rules are curtailed in Qur'an:

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا
"And marry not women whom your fathers married, except what has already passed; indeed it was shameful and maqтан and an evil way. (Suratu Al-Nisa'I Q4:22)

Allah prohibits marrying the women whom the father married, in honor and respect to the fathers, not allowing their children to have sexual relations with their wives after they die. A woman becomes ineligible for the son of her husband as soon as the marriage contract is conducted, and there is a consensus on this ruling.

Ibn Jarir recorded that Ibn Abbas said, *"During the time of Jahiliyyah, the people used to prohibit what Allah prohibits (concerning marriage), except marrying the stepmother and taking two sisters as rival wives."*

Islam allows marrying cousins from both male and female side likewise to combine the two cousins at the same time is allowed. But in Kare-Kare they reject to marry cousins and sees it as illegitimate and not in accordance with the teaching of their forefathers, even now a days some are against the idea of that marriage with the exception of few among Kare-Kare people who are practiced vast in Islamic knowledge.

With the impact of Islam over the Kare-Kare people, many of the traditions, cultures traditions of marrying two sisters at the same time and marrying wife of others divorced or widowed is been abandoned and rejected by converts with the exception of some, and embraced all the Islamic teachings and norms according to the best of their knowledge and understanding.

8.6 Naming Ceremony

A Naming ceremony is an event at which a person or persons is officially assigned a name. Various countries, tribe, nations participate in this practice, with methods differing over cultures and religions. The timing at which a name is assigned can vary from some days after birth to several months or many years.

Naming ceremony is part of the habitual practice of the Kare-Kare ditto and it has significant as marriage celebration. Though they did not have any sense of direction with regard to their names, they may call their children any name provided to suit the wishes of the father such as Dumza (who came out while giving birth with legs instead of head), Macha (who survive by his senior brothers), Malo (whose father died before he was born) Ya'ulle, Dambe, Juji, Dangana, Kule etc and others. (Ningi 2021)

With the influence of Islam over the Kare-Kare people, this tradition were abandoned and rejected by converts with the exception of some, and embraced all the Islamic teachings and norms according to the best of their knowledge and understanding. Islam influenced on their naming new born, they differentiate between male and female while giving names, the males were named as; Muhammad, Ibrahim, Qasim, Abubakar whereas female named as Khadija, Zainab, Ruqayya among others.

8.7 The Barakau

Barakau is a Karai-Karai cultural activity that marks the end of the year harvest, it is festival during which relatives and friends are invited to share the merriment of the celebration. Barakau like many other Karai-Karai cultural activities was celebrated at the end of harvesting season. The celebration is merry making festival celebrated immediately after harvest. (Ningi 2020)

But today Barakau instead of every people celebrating their own occasion has been centralized at Degubi or Jalam town. It served as a forum for showcases the rich Kare-Kare cultural traditions are. Traditional weapons and war equipment like Shield, bow arrow, spears; Machetes, sword etc are also displayed.

Characteristic of Barakau among Kare-Kare remain the same inspire of difference in times of the celebration. Highlight of the occasion includes cultural dances and songs which consists among others Gurmi, Shira, Shela, Algeta, Doga Yaro, Kanjau, Ganga, Shafara Lela, and many others. (Ningi & Idriss 2021)

Islam, the religion of fitrah (nature), allows its followers to experience the pleasures, joy, and gaiety of festivals and celebrations. Maintaining Islam's unique identity, the Prophet Muhammad (PBUH) declared two festivals, namely the Feast of Fast-breaking (Eid-ul-Fitr) and the Feast of Sacrifice (Eid-ul-Adha). Others includes; festivity of the Newly Born (Aqeeqah) and the festivity of the Wedding (Waleemah) are also encouraged.

While Islam allows feasts, festivities, and the celebration of special occasions, it gives guidelines on how best to celebrate, keeping the unity of Allah (Tawheed) as a dominant feature, and expecting a worshipful attitude from the participants of the celebration. Al-Zuhaili (ND)

With the introduction of Islam over the Kare-Kare communities, this tradition were no more practice by some of the converts, and embraced the Islamic teachings and norms according to the best of their knowledge and understanding, while others still practices the above cultures and

traditions. Ningi (2020) “some of the Kare-Kare communities still engaged in Barakau cultural activity that marks the end of the year harvest despite they are Muslims”. Islam makes impact on the Barakau cultural activity with the effort made by the scholars in various gatherings.

8.8 Sawaku

Sawaku is another Kare-Kare performance which is serve as starting point for eating newly harvested crops, which normally nobody is allowed to eat from his new crops until when the ward head start. This festival usually takes place in November. The elder of the Ward Head (Bulama) will kill a he goat and eat at the outskirts in western part of the village; they use a he goat because it is believe that a he goat is good in fetching of the devils. And the reason why they took it to the outskirts because they believe that there is evils spirits. In the evening, horsemen were allowed to go to any body's farm and pick crops they may use during the night free of charge. From that very time onward, everybody is allowed to eat the newly harvested crops.

According to oral interview by Idriss J. (2021) This festival is perform from different cultures as starting point for eating newly harvested crops some are first fruits festivals that recognize the start of the season, while other harvest festivals are celebrations to give thanks for the blessing of a bountiful harvest and to mark or ensure the recurrence of the process. Idriss (2021)

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۚ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ (41)

“(Muslims are) those who, if We establish them in the land will keep up prayer (salah) and pay the welfare due (zakah); command what is proper and forbid what is improper. (Q22: 41)

In another verse Allah said:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ (43)

“And establish prayer and pay zakat and bow with those who bow” Suratul Baqara Q2:43)

In another verse, Allah said:

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَاتَى السَّبِيلَ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا (177)

“It is not Birr that you turn your faces towards east and (or) west; but Birr is the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets, and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masakin (the poor), and to the wayfarer, and to those who ask, and to set servants free, performs As-Salah (Iqamat-As-Salah), and gives the Zakah, ... (Suratul Baqara Q2:177)

The above verse clarified the wisdom behind this command, that is, obedience to Allah, adhering to His commands, facing wherever He commands facing, and implementing whatever He legislates, that is the objective. This is Birr, Taqwa and complete faith. Facing the east or the west does not necessitate righteousness or obedience, unless it is legislated by Allah.

When Kare-Kare accepted Islam as religion, some of them they follow the teachings of Islam in their various communities by replacing it with Zakat for the new harvested crops. This festival is practiced in the Kare-Kare communities by the Muslims and Non-Muslim (Ningi 2020). Islam always enjoys what is good and forbid what is evil. The activities of the festivals that contradicts Islam such as killing of he goat believing that is good for fetching the devils, restraining people from eating their newly crop until the Head of village starts, found no more by some of the Kare-Kare communities by the coverters.

8.9 Sondi

Another cultural performance of Karai-Karai is called Sondi, which is a free working day. It is not performed every year, it is performed when there is excessive drought. When the crops were withered in the blazing sun, the Ward Head (Bulama) will ask the men in the village to take woman position in terms of cooking on that day. He will order them to bring cooking utensil e.g. born and very things needed for cooking they cook the food outside their houses, eat the food and live the cooking utensils there open. In the afternoon around 3:00pm the Ward Head (Bulama) will lead a group of cultural dancers called "Kushi Gamaru" there, the Bulama will take problems of his people over the withered crops to an invisible mediator called Gwarom who would take their request to God (Ndagai). After the Bulama had done these, Sondi cultural dance and song that is Jahodogo then a rain storm will followed, form there everybody would double up to homes. (Ningi & Sharubutu 2020)

In Islam, prayer is a means of seeking rain from Allah, the Exalted, during times of drought. That is, people are naturally disposed to ask help from the One Who is able to support them; Allah Alone. This prayer was known among the previous nations. It is regarded also as one of the acts of the prophets, (peace be upon them all)

The Rain prayer (Salat al-Istisqa) is a Sunnah Salah for requesting and seeking rain water from God. There is consensus that it is valid to perform it individually as well as in Jama'ah, and that it does not have an adhan and Iqamah. The Malikis and Hanafis say; it is like Salat al-Eid though without the additional takbirat. Jawad (ND)

Prayer for rain (Salat al-Istisqa'i) has been expressly mentioned in the Qur'an and the Sunnah and there is consensus concerning it. Allah says:

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ.....إِلَٰهَ

"And [recall] when Moses prayed for water for his people...(Suratu al-Baqarah Q2: 60)

Similarly, the Seal of Prophets, Prophet Muhammad (SAW) performed Prayer for Rain for his people many times, and in many ways. In addition, Muslim scholars unanimously agree on the legality of such an act.

With the acceptance of Islam as a universal religion, all these traditional festival and belief mentioned above were found no more. This is due to the influence of Islam on the life of Kare-Kare and being them accepts as a universal and it does not encourage such a belief. In addition, due to the influence of Islam, which affected the lives of Kare-Kare, these things mentioned above remained outdated; it was only practice by few people. The preaching making by Ulama and religious leaders brought the changes on these evil deeds. Kare-Kare accepts Islam as a state religion. They observed the five fundamental principles of Islam and pray for drought during raining seasons as Islam exhorted.

8.10 Kamti

Kamti is a Kare-Kare cultural activity that marks the end of the year harvest, it is a festival during which relatives and friends are invited to share the merriment of the celebration. Kamti like any other Kare-Kare cultural activities, it was originated from Gudi and it was celebrated at intervals of three (3) years that is after every three years Kamti was celebrated.

The celebration usually took place in November. It is merry-marking festival celebrated immediately after harvest. But today Kamti is celebrated every year and on different Kare-Kare groups such as Kare-Kare Gudi, Kare-Kare Damagum, Kare-Kare Maje, Kare-Kare Dagare, Kare-Kare Ningi, Kare-Kare Badawa, Kare-Kare Jufulum etc. (Ningi & Sharubutu 2020)

The mass migration from Gudi to new settlement resulted in making different Kare-Kare groups autonomous, especially to do with Kamti celebration. The Kare-Kare Maje and Jufulum celebrate Kamti every year instead of once in three (3) years, but Kare-Kare Ningi and Badawa, Dokto still keep to system of after three (3) years.

Characteristic of Kamti remain the same inspite of difference in times of the celebration. Kare-Kare Jufulum were the first group to stand in October middle, it last for three days and on the last day goats were killed, Mishi (local beer) is served free for those who came to take. Group of dancers like Amzara, Bare, Dudurotetira etc are displayed. (Ningi 2020)

In another verse Allah said:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ۚ وَذَلِكَ دِينُ
الْقِيَمَةِ (5)

And they were not commanded except to worship God, being faithful to Him in religion, and to establish prayer and pay zakat (5). (Suratul Bayyinat 5)

In another verse Allah said:

With the acceptance of Islam as a universal religion by the Kare-Kare people, all these traditional festival and belief mentioned above were found no more. This is due to the influence of Islam on the life of Kare-Kare and being them accepts as a universal and it does not encourage such a belief. In addition, due to the influence of Islam, which affected the lives of Kare-Kare, these things mentioned above remained outdated; it was only practice by few people.

8.11 Wo'oto Bobano

This is another festival or cultural activities performed by Kare-Kare during the cause of growing season, in August more especially the Ward Head (Bulama) declares a free day work for the cause of Wo'oto Bobano (special food cook day). In this day, some special food popularly known as 'Uru ki Buma' was prepared in each and every house of the affected village, this is because the time of these festival also varies. These special food means a food that were not usually cooked unless occasionally.

The Head of family together with his members will gather all the agricultural tools in the house, arranged them in a straight line and placed on each took a piece of Uru (food). He will then utter some prayers that all creatures killed by the farm cultivation might not be counted against them because they did not do it intentionally. By doing so, according to their traditional believes, the family became free from any harm done to any creature during the farming period. This was done inform of Zakat which Islam places. Ningi (2021)

Islam encourages Prayer for Rain as well as for the blessings of the farms as well as protection from any harm is similar to that of the Eid Prayer concerning its relevant rulings and the place where it is performed. That is, it is viewed desirable to perform it in the place where the Eid Prayer is performed; outside the mosque. Moreover, its rulings and practices are the same as those of the Eid Prayer, namely the number of Rak'ahs, the loud recitation of the Quran, being performed before delivering the sermon, and the additional Takbeers (saying 'Allahu Akbar') in the first and second Rak'ahs before the recitation of the Quran, as illustrated before.

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (21) الَّذِي جَعَلَ
لَكُمْ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۚ فَلَا
تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ (22)

O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may acquire Taqwa (21). Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allah (in worship) while you know (that He alone has the right to be worshipped) (22). (Suratul Baqara 21-22)

Allah said ;

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ (162) لَا شَرِيكَ لَهُ ۚ
وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ (163)

6:162 Say: "Verily, my Salah, my sacrifice, my living, and my dying are for Allah, the Lord of all that exists." 6:163 "He has no partner. And of this I have been commanded, and I am the first of the Muslims." (Suratul An'am 162-163)

Allah commands the Prophet to inform the idolators who worship other than Allah and sacrifice to something other than Him, that he opposes them in all this, for his prayer is for Allah, and his rituals are in His Name alone, without partners.

Allah said in a similar statement,

فَصَلِّ لِرَبِّكَ وَانْحَرْ

Therefore turn in prayer to your Lord and sacrifice. (108:2)

Meaning, make your prayer and sacrifice for Allah alone. As for the idolators, they used to worship the idols and sacrifice to them, so Allah commanded the Prophet to defy them and contradict their practices. Allah, the Exalted, commanded him to dedicate his intention and heart to being sincere for Him alone.

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ
شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ ۚ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا
مُسْلِمُونَ (64)

3:64 Say: "O people of the Scripture: Come to a word that is just between us and you, that we worship none but Allah the same, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah." (Suratul Ali Imran 64)

The Almighty Allah said:

The festival or cultural activities performed by Kare-Kare in their communities during the cause of growing season found no more practice by the converts except non-Muslims and more among Muslims. Islam always encourages what is good and forbid what is evil. This festival was replaced by Zakat which Islam encourages to be giving out to the needy. Islam influenced this cultural activity in some Kare-Kare communities. Instead of celebrating, they now change to prayer for blessings in the Head of villages in the communities.

8.12 Burial Ceremony

Another famous ceremony which continues to be existing among Kare-Kare people was the burial ceremony of an old man known as 'Goron Biya Asse. However, this festival was usually carried out a year after the death of an old man, and this festival was organized by either the sons of the deceased or his closed relatives. The main feature of the festival day includes a continuous drumming on the grave of the deceased during which his share of the festival foods and drinks were placed on the grave.

Allah said: (Suratu Muhammad 19)

فَاَعْلَمَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفَرَ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۚ وَاللَّهُ يَعْلَمُ
مَتَقَلَّبَكُمْ وَمَثْوَاكُمْ (19)

Those who believe and act righteously, joy is for them, and a blissful home to return to. (Q13: 29)

وقال النبي محمد: "إن الله لا يقبل الإيمان إذا لم يعبر عنه بالأفعال ، ولا يقبل الأعمال إذا كانت غير مطابقة للعقيدة". (طبراني)

And the Prophet Muhammad said: "Allah does not accept belief if it is not expressed in deeds, and does not accept deeds if they do not conform to belief." (Tabarani)

Accordingly also the guest engages in eating and drinking of beer and soon the house is turned into a noisy discussion centre. This was followed at the night by drumming, dancing and singing which may continue till dawn, after which gradually the crowd dispatched. Thus the festival is a one day affair. Sharubutu (2020)

These were done according to their traditional religion, was seek for refuge to the deceased old man, if it happened to be an old woman, they will bury her while facing west instead of facing the Qiblah (east).

In many modern civilizations, traditions and religions, death is a mere transitional phase between one stage of life and another. Burying dead bodies is therefore one of the ways of ensuring the dignity and respect of the dead and respecting the feelings of their living loved ones. Qur'an 5:31 narrates that:

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ (30) فَبَعَثَ اللَّهُ غُرَابًا يَبْحِثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُؤَارِي سَوْءَةَ أَخِيهِ ۖ قَالَ يَا وَيْلَتَا أَعَحَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِي سَوْءَةَ أَخِي ۖ فَأَصْبَحَ مِنَ النَّادِمِينَ (31)

"And his soul permitted to him the murder of his brother, so he killed him and became among the losers. Then Allah send a crow who scratched the ground to show him how to hide the dead body of his brother. He said: Woe to me! I am not even able to be as this crow and to hide the dead body of my brother! Then he became one of those who regretted." Suratul Ma'ida, Qur'an 5:30-31

When Cain did not know how to deal with the body of his brother Abel, whom he had murdered, God sent a raven to teach Cain indirectly how to bury his brother's body by digging in the ground to bury another raven. Religions, traditions and cultural practices throughout history have influenced the ways in which dead bodies are managed both in times of armed conflict and in times of peace, and still continue to do so. (Al-Dawoodi 2018:760-761)

With the advent of Islam, when Kare-Kare people accepted Islam as a religion of faith, they engage themselves with particular reference to burial according to Islamic injunction when an old man or woman died, before taking him or her to grave, they will firstly pray for him or her, take him or her to grave, facing the Qiblah weather male or female. They also stopped the burial ceremony with drumming, drinking beers etc.

As a matter of fact, Islam has greatly influenced the life of Kare-Kare people with regard to burial ceremony which was done earlier according to their traditional religion.

8.13 Circumcision Ceremony

Circumcision was fully observed among Kare-Kare community, even before the advent of Islam and this is usually done at the age of seven (7) to nine (9) but mainly at the age of nine (9). The Kare-Kare boys are circumcised by the traditional Berbers called (Wanzam). The traditional Berbers (Wanzam) gathered the boys at house of the community leader and publically remove their cloth and birth them with the worm water, their head is shaven and sat them down while their hands are held behind and their leg are hold etched out in front to prevent movement. Then the Berbers sat in between their legs make a circular incision, in the end of the mucus membrane that is

left and by holding a flag of circular cut to remove a remain prepare. The ablated prepuce is put into the hole which also received the blood. (Sharubutu 2020)

The custom of circumcision by the traditional Berbers among Kare-Kare people is like many other groups in the north is still prevalent up to the present day. The Kare-Kare circumcised boys in their communities since ages that is usually done at the age of seven (7) to nine (9) but mainly at the age of nine.

In Islam, the literal meaning of circumcision is 'to cut the skin that is at the tip of the reproductive organ'. In Shari'ah it is 'the round part on the edge above the conical vascular body of the penis'. Circumcision is obligatory on boys, and as with shaving and aqiqah, it is recommended that it be done on the 7th day after the birth of the child, although if done earlier, there is no harm. If not done then, it is Sunnah that it be done until the bulugh of the child, after which it is obligatory on the child himself to do it (19, 20). (Khademi 2016) despites the wide knowledge of Islam, Ulama explains clearly on the procedure of circumcision with the teaching of Islam. Children are circumcised at the age of seven (7) which was also seven (7) years is the minimum age that child can be circumcise.

Now Kare-Kare people instead of celebrating Kamti festival, they celebrates the eid Al-Fitr and Eid al-Kabir Sallah. While while Sawaku was replaced by Islamic pillar known as Zakat. While Sondi was replaced by prayers, which Islam has encourage Muslim to do while there is drought. This is how Islam changes the social activities of Kare-Kare people.

8.14 Bara Ma Jalam

This is another festival or cultural activities performed by Kare-Kare during dry season before the commencement of the rainy season which is known as Maqwee ma Jalam. The Kare-Kare people will go to Jalam town to meet the Maqwee ma Jalam (leader of the occasion) before the commencement of the rainy season from different directions which occurs annually. The leader (Bara ma Jalam) will call upon the hunters to plant anything from what they are going to harvest and choose the plants that grows rapidly and order for the Kare-Kare people to plant such things for the blessings of the harvest seasons. In this day, some special food was prepared. These special food means a food that were not usually cooked unless occasionally.

According to oral interview from Idriss and Saleh (2021) stated that; the leader of the occasion (Bara ma Jalam) will then utter some prayers that all creatures killed by the farm cultivation might not be counted against them because they did not do it intentionally. By doing so, according to their traditional believes, the family became free from any harm done to any creature during the farming period. Idriss & Saleh (2021)

In Islam, there is nobody who can serve as a God to give directives or blessings to the Muslims, rather a scholar who can prays blessings for his Ummah. In Islam, there is prayer for blessings of the farm and for the coming of rainy seasons.

With the acceptance of Islam as a universal religion, all these traditional festival and belief mentioned above were found still in Kare-Kare communities, but rejected by the converts. This is due to the influence of Islam on the life of Kare-Kare and being them accepts as a universal and it does not encourage such a belief. In addition, due to the influence of Islam, which affected the lives of Kare-Kare, these things mentioned above remained outdated; it was only practice by few people. The preaching making by Ulama and religious leaders brought the changes on these evil deeds. Kare-Kare accepts Islam as a state religion. They observed the five fundamental principles of Islam and pray for drought during raining seasons as Islam exhorted.

8.15 Gwaram

This is another festival or cultural activities performed by Kare-Kare for the sick person or in the outbreak of diseases in Kare-Kare communities. The ward Head (Bulama) will order people to bring chickens (black and white) on that day, it will be circumambulate on the head of the sick persons or due to the outbreak of the diseases such as Covic-19 in modern days. The chickens will be slaughtered and place on the grave of the dead person. After that, according to belief of the

Kare-Kare is that, the sick person will be secured as well as medicine or medication for the outbreak diseases.

The ward head (Bulama) will order people to pray after placing the slaughtered chickens on the grave of the dead person against diseases or illness. By doing so, according to their traditional believes, the family became free from any harm, illness or outbreak of diseases. Idriss and Sharubutu (2021)

In addition to trying to protect ourselves physically (self-quarantine, good hygiene, medical treatments, etc.), we should take this plague as a reminder to protect ourselves spiritually by turning back to Allah (SWT).

This hadith clearly indicates that when immorality, vulgarity, and oppression are widespread, then Allah (SWT) will send a punishment as a reminder and warning for us to repent.

الطاعون مرض معد يخاطبه الرسول صلى الله عليه وسلم. قال النبي محمد (صلى الله عليه وسلم):

إذا سمعت عن وباء في أية أرض فلا تدخلها. وإذا تفشى الطاعون في أرضك فلا تترك أرضك.

صحيح البخاري

Plague is a Contagious Disease Addressed by the Prophet (SAW). The Prophet Mohammad (SAW) said: *When you heard about a plague in any land, then do not enter it." And if plague outbreaks in your land, then do not leave your land."* Sahih Al-Bukhari 5728

It is part of our religious obligations to take all the medical precautions, as suggested by the experts (as mentioned in the first half of this research). From a spiritual standpoint, we can do the following:

Seeking forgiveness: Allah says in the Quran:

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ ۚ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ (33)

"Allah would not punish them while they seek forgiveness"

Surah Al-Anfaal, Ayah no. 33

Ali (RA) said:

"لا يزيل الله المشقة إلا الاستغفار" ابن القيم والداعي والدعوة ص 179

"Allah doesn't remove the hardship except seeking forgiveness" Ibn Qayyim, al-Da'I and al-Dawa' pp 179

This should be done from leaders (political, religious, media, business, etc.) because the rise and fall of a nation depend on their leaders. This should also be done at the individual level by each and every one of us. We should sincerely ask Allah (SWT) to forgive our sins. We should repent from the sinful life and commit not to return to it.

2. Tasbeeh41 - Declaring the greatness and perfection of Allah:

Allah (SWT) says:

لَلْبَيْتِ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ (144) ﴿١٤٥﴾ فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ (145)

"And had he not been of those who declared perfection of Allah... He would have remained inside the belly until the day they are resurrected".

Surah As-Saffat, Ayah. No 144-145

Imam Shafi'i said:

قال الإمام الشافعي: "لإزالة المصيبة ، لا أرى ما هو أكثر نفعاً من

التسبيح". أبو نعيم 136 المجلد 9

“For removing Calamity, I don’t see anything more beneficial than tasbeeh (declaring perfection of Allah (SWT)).” Abu Nuaym 136 Vol. 9

You can make any dua (supplication) you want in any language because Allah (SWT) knows all languages. Here are a few dua prescribed from Allah (SWT) and Prophet Mohammad (SAW) directly:

“Whoever reads this three times in the morning and three times in the evening, he/she will not be stricken with a sudden affliction:

بسم الله الذي لا يضر باسمه شيء في الأرض ولا في الجنة وهو السميع
العليم سنن أبو داود الحديث رقم (11).

“In the name of Allah with whose name nothing can harm on earth or in heaven and He is the All-hearing, All-knowing”
Sunan Abu Dawood, Hadith no. 5088

Make this dua three times daily for protection from all evils:

There is prophetic tradition taught us to make this dua during an epidemic:

"اللهم إني أعوذ بك من الجذام والجنون ومن مرض هانسن ومن
أمراض الشر" سنن أبو داود الحديث رقم. 1554

“O Allah, I seek refuge with you from leprosy, and from insanity, and from Hansen’s disease, and from evil diseases” Sunan Abu Dawood, Hadith no. 1554

Islam as a practical religion on earth has penetrated almost all corners of the world whenever it goes it makes some impacts on the lives of the new converts. This trend is not restricted to a particular geographic boundary but found anywhere Islam is being introduced in any part of the world. Consequently, upon the conversation of the Kare-Kare in about 1804 A.D. there is a remarkable change in the life of the people socially and religiously.

9.0 Economic Life of Kare-Kare people

Yobe State is among the richest states out of thirty-six (36) states in agriculture. It has a fertile land for farming in its Local Government Areas. The bulk of the people in the area over 80% are subsistence farmers mostly are Kare-Kare people who produce mainly millet, groundnut, beans, cotton, gum Arabic, Sugar cane, fruits and vegetables for cash. There are also many herdsmen in the area that rearing Cattles, sheep, Goats for meat, milk and skins. The Local Government has its largest concentration of Cattles in Ngelzarma, Mashio and Jajere. (Musa, 2015)

Yobe State is pluralistic in ethnic composition. The Kare-Kare are the dominant ethnic groups in some parts of the local government. Others are Kanuri, Ngizim, Fulani, Ngamo, also Hausa ethnic groups inhabits the area. A growing Igbo, Yoruba and other southerners can also be found in the state, mostly are traders and civil servants even though the current crises make them migrate to their various places due to insecurity challenges.

Agriculture is the mains stay of the Kare-Kare people of state’s economics. The state endowed with vast agriculture and livestock development potentials farming, fishing and livestock learning provide employment to over 80% of the Kare-Kare population. Having realized that agriculture has a major role to play in industrial development of the state, the government also support the farmers by providing them the necessary needed for farming activities during dry or raining seasons. This is being done by way of making available to them agricultural inputs such as tractor, fertilizer etc. All items mentioned above are generating internal revenue to the state Government and providing foods to the people of the state.

10.0 Political Life of Kare-Kare people

Yobe State is among the richest in ethnic groups therefore, political positions must be distributed according to tribes. Gubernatorial seats and his deputy also chaired among tribes of the states. The current Governor of Yobe State Hon. Mai Mala Buni is also a Kanuri by tribe, but his Deputy is Kare-Kare by tribe (Ngamgo) under APC. It is widely known on the Yobe political scene that the agenda is tribal using Zones. APC has a grip on the politics of Yobe State, but using the wherewithal of the state government to impose a candidate on the basis of a tribal or whatever selfish motive or consideration may not augur well for the party.

11.0 Religious Life of Kare-Kare people

The Kare-Kare is one of the largest tribes in Yobe State. They are found in Fika, Potiskum, Fune and Nangere Local Government Areas of Yobe State, as well as in Bauchi state in Gamawa, Dambam and Dagauda, and in Gombe state in Dukku Local Government.

Most of the Kare-Kare had complied with the religion of Islam. Polytheism and worship of idols became the most prominent feature of the religion of Kare-Kare people. Traditions and ceremonies of the worship of their idols had been mostly created by some Kare-Kare people and were deemed as good innovations rather than deviations from Prophet's religion.

Some of the Kare-Kare people embraced Islam as a religion and Islam has immensely changed their way of life style such as dressing, marriage ceremony, naming ceremony, rituals and many other dimension of their life. There are some of the Kare-Kare people who reject western education, which considered as un-Islamic. The colonial masters settled in various settlements of Kare-Kare people such as Kukar Gadu, Gadaka, Damagum, Maje and some surrounding villages that they gained some followers and established schools and clinics in which they draw the attention of Kare-Kare people to accept their cultures as well as their religion which is Christianity. (Adamu 2015)

Reading the culture of Kare-Kare, one can say that Islam made great Impact to their social and traditional belief. This can be seen in many aspects of their life such as their mode of dressing in which male simply wrap a type of cloth called "Godo or Saki" which covers just half of the body, likewise female counterparts also wrap the "Godo" around their body living the chest uncovered (Ningi 2020).

When Islam gained more acceptances among Kare-Kare, majority of the Kare-Kare people adopt the tradition of wearing complete dress and women dress in complete coverage. This can be attributed to the Islamic moral teachings.

The traditional belief and ways of life of the Kare-Kare people had changed with the coming of Islam, those that have embraced Islam abandoned old myths and the superstitious belief as the doctrine of Islam. In early days, the Kare-Kare attributed the death of person to various spirits, but Islam had made those beliefs to centre on Allah (SAW) as the creator of all creatures.

According to I. A. Ningi (2020): The influence of Islam on Kare-Kare people can be seen in any aspects, they observed five fundamental pillars of Islam and many other religious obligations, but still practice some aspect of rituals that can be traced to their tradition. Prior to the penetration of Islam into Kare-Kare land, by then they were farmers and practice traditional religion. But with the introduction of Islam into the area, the changes were realized in the social activities of Kare-Kare people. Islam not only brought unity among Kare-Kare, but also give them distinct culture and civilization.

However, the issue of inheritance also received great attention of the Kare-Kare people which as a result they have done away with their system of traditional inheritance and follow the

footprint of Islam; they have realized that the share of a deceased property has been extended to daughters and wives leaving the rules of primogeniture of the Jahiliyya. (Ningi, 2020)

Islam influenced Kare-Kare with particular reference to the following areas;

11.1 Hospitality: They used to emulate one another at hospitality and take utmost pride in it. One of the best kindnesses of Kare-Kare is offering food while welcoming guests or strangers. The stranger will not complain with food or shelter while visiting Kare-Kare settlement but may complain the tastes of the food but not satisfaction.

Islam is a religion of enjoying what is good and forbid what is bad, which is the essence of this work to assess the impact of Islam on Kare-Kare cultures and traditions. Islam always enjoys to help one another particularly when people visited you as stated in the Qur'an when Prophet Ibrahim when group of Angels invited him:

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ (24) إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا ۖ قَالَ سَلَامٌ
فَوُومٌ مُنْكَرُونَ (25) فَرَأَى إِلَى أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ (26) فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ
(27)

Has the story reached you, of the honored guests of Ibrahim? When they came in to him and said: "Salaman!" He answered: "Salamun" and said: "You are a people unknown to me." Then he turned to his household, and brought out a roasted calf. And placed it before them (saying): "Will you not eat?" (Suratul Zariyat Q51:24-27)

From the light of the above verse, most of the Kare-Kare communities compliant with the teachings of Islam in preparing best food for the guests. The above tradition is been accepted by Islam.

11.2 Marriage from other tribes: most of the Kare-Kare people are marrying from other tribes mostly Fulani because of the closeness with them. Therefore most of the intermarriages among Kare-Kare occur between Fulani and Kare-Kare. Some are marrying from other tribes such as Kanuri, Babur, Maga, Ngizim, Bolewa, Shuwa Arabs etc

11.3 Proud of having more wives and children: most of the Kare-Kare people are proud of having more wives and children even if they cannot afford them. Is hardly to find Kare-Kare man with only one wife except in contemporary days due to the influence from other tribes, society or settlement or due to influence of western education that restrain them from marrying more wives or having more children.

11.4 Pure and simple life: its part of Kare-Kare culture that always follows the primogeniture of their forefathers' life that is pure and simple life without luxury spending for day-to-day life except those are necessity. They only spent according to their cultures and traditions when there are ceremonies, such as marriage, burial ceremony, naming ceremony and others.

The above ethics is varied from one settlement to another due to geographical location of Kare-Kare people. Some follow the ethnics of their forefathers without changes and some cultures impacted on the life of Kare-Kare people due to the modernization, western education or Islamic teachings that impacted on them.

Actually, the life of the Kare-Kare people in early period was rich in terms of food in which most of them are struggling for their survival such as farming, rearing animals etc. These resulted most of them are tempering with what they have without bagging.

12.0 Conclusion

The Kare-Kare people said to have migrated from Yemen in the Middle East searching for water and hunting land. The Kare-Kare people can be found in some parts of Gombe, Jigawa, Bauchi, predominantly in some areas of Yobe State. Islam penetrated almost all parts of the world; it made some impact on the social life of the people particularly the Kare-Kare people in their communities. Now some of the Kare-Kare people instead of celebrating Kamti festival, they celebrates the eid Al-Fitr and Eid al-Kabir Sallah. While Barakau and Sawaku is replaced by giving out Zakat to the righteous people. They named their children as Abubakar, Mustapha, Adamu etc instead of Dumza, Agawa, Macha, Malo, Dambe among others. While Sondi was replaced by prayers, which Islam encourage Muslim to do when there is drought. Islam influenced the life of the Kare-Kare people socially, economically as well as politically under-developed. With the impact of Islam over the Kare-Kare people, many of the traditions, cultures and believes were abandoned and rejected by some with the exception of few, and embraced the Islamic teachings and norms according to the best of their knowledge and understanding.

13.0 Recommendations

In view of the above findings, it is recommended that:

Based on the above mentioned and the discussion that followed, the under-listed suggestions and recommendations are made:

1. Scholars should intensify settlements of Kare-Kare people through public lectures to enlighten them on the dangers of lingering traditions among Kare-Kare people
2. The Kare-Kare Muslim scholars should exhibit the behavior that they know to be beneficial to them and their families; daily time in prayer, maintaining morals and caring for each other.
3. The ward heads (Bulama), local government, state and Federal government should enforced upon MSSN, Muslim organizations to enlighten Kare-Kare Muslims and Non-Muslims on their traditions that does not conform the teachings of Islam and to draw the attention of Non-Muslims to embrace Islam
4. The government, non-governmental organizations and Islamic leaders should collaborate in giving support to who wishes to accept Islam in terms of shelter, feedings, clothing, schoolings and job opportunities in order to control the Traditions that restrain them from accepting Islam as a religion
5. Regular seminars and workshops should always be organized by the Muslim scholars so that they can be educated on the matter of cultures and traditions and the Islamic cultures and traditions is.

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