

***Socio-Economic
Development Of The Kare-
Kare Community Of Yobe
State, Nigeria***

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Abstract

This paper investigates the impact of Islam laid as an agent of paradigm shift on Kare-Kare community. The paper makes a brief introduction on Kare-Kare cultural practices and their geographical locations, as well as the transformation occurred in the Kare-Kare creeds; and its socio-economic status before and after their acceptance of Islam. Analytical method was used in this paper. Finally The paper reveals that Islamic Law is the tool in paradigm shaft the cultural and socio economic development practices of Kare-Kare.

Keywords: Impact, Islamic Law, community, Development, Kare-Kare.

ملخص:

يهدف هذا البحث للبحث عن أثر الإسلام في تحويل مجتمع كري كري الاجتماعي والاقتصادي. فأورد البحث خلفية موجزة عن الموقع الجغرافي لهذه القبيلة، إضافة إلى وضعها الثقافي والاقتصادي قبل وبعد مجيء الإسلام، وذلك للتعرف على أهم التغيرات الاجتماعية والاقتصادية التي أحدثها الإسلام في مجتمع كري كري. واتبع الباحثان المنهج التحليلي. وقررا في نهاية بحثهما على أن الشريعة الإسلامية هي الأداة الفريدة التي أسهمت في تحول وتطور مجتمع كري كري الاجتماعي والاقتصادي. **كلمات مفتاحية:** أثر. الشريعة الإسلامية، الحالة الاقتصادية. كري كري.

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1. Introduction

Kare-Kare history was traced to different origin. Some agreed that they migrated from Yemen in the Middle East, while the second version traced the origin from Lake Chad. The Kare-Kare people can be found in some parts of Gombe, Jigawa, Bauchi and Predominantly in which is Yobe State. The traditions of Kare-Kare include; marriage, Barakau which celebrated annually, after harvest, Sawaku for newly harvested crops which usually takes place annually in November, Sonki is celebrated for drought during raining season, Kamti celebrated is annually celebrate twice at Ed Al-Fitr and Ed Al-Khabir. Islamic Law made impact on the socio-economic development of community.

1.1 Kare-Kare Community

The Kare-Kare or otherwise known as Kare-Kare are people whose origin were traced to divergent sources. Some agreed that they migrated from Yemen in the Middle East, while the second version traced the origin from Lake Chad.

The Kare-Kare people are under the Chadic group of languages who left Yemen and came through Egypt to settle on Mega-Chad searching for pastures as well as agricultural and hunting lands. The author¹ also mentioned that the Kare-Kare shifted westward from Yemen in the middle East along with the Kanuri and other group of tribes. The author also placed the Kare-Kare language as Afro-Asiatic, Chadic language with the following dialects;

- i. Jalalum (Western Kare-Kare)
- ii. Pakaro (Northern Kare-Kare)
- iii. Ngwajum (Western Kare-Kare)¹

The historiographer related that the Kare-Kare migrated westward from Yemen along with Kanuri and other

groups. The migration links to the successive advents of the great monotheist religion of Judaism, Christianity and Islam. Other version of the history of origin of the Kare-Kare has this to say that the archaeological and ethno-linguistic categorization placed the Kare-Kare as part of the Chadic group of languages. In the early times, a huge body of water called the Mega Chad, gradually shrunk to the present day Lake Chad. Before it shrunk, people on its shores were culturally homogeneous and cohesive with a common language. The people began to move in separate groups into the rich plains left by the receding water, searching for agricultural and hunting lands. As the group separated, their dialect changed with time, each group involved different language, but all of the languages share certain vocabularies from defunct Mega-languages.²

Kare-Kare is one of the seven (7) language of the Chadic family indigenous to Yobe State, the others being Bade, Bolewa, Ngamo, Ngizim etc, Kare-Kare is a member of the west branch of Chadic and is hence related to Hausa, the dominant language throughout Northern Nigeria. Kare-Kare closest linguistic relatives are however, its neighbors Ngamo and Bolewa.³

The Ethnologies gives the number of Kare-Kare speakers as 150,000-200,000. The preeminent traditional ruler of the Kare-Kare people is Mai Fune HRH (DR) Alhaji Saleh Idriss Ibn Usman and Mai Tikau, HRH Muhammadu Ibn Abubakar Shuwa, whose court is located in Nangere, about twenty (20) kilometers North of Potiskum, though the traditional place of origin of the Kare-Kare is Jalam

which is now in Bauchi state west of Potiskum, Jalam is till the site of the most important annual Kare-Kare rituals, “Bara ma Jalam” festival of Jalam. Like all the traditional rulers of northern Nigeria, Mai Tikau is the prime Islamic figure for the Kare-Kare people, contemporarily, majority of Kare-Kare are Muslims, but Christians comprise a larger proportion of the Kare-Kare population than any of the other Yobe State ethnicities.⁴

The word Kare-Kare originated from Kanuri word “Kare-Lenin” which means ‘goods, things, load’, which translated as those are moving from one place to another with their properties. It has been suggested that the Kare-Kare were originated from two men who migrated from the East through Birnin Ngazargamu and Kukawa to Gudi hills in the present Fika Local Government. Both men reached Gudi hills but not aware of each other, these two men were hunters, one day as they were laying traps by the water pool to catch big games they met and they seemed to be familiar with each other, then the older said to the junior “Ka’ne ka sheneko” which means you are here, the junior answered “Awwo” which means Yes. Later they met again in the same manner and on the second meeting, they both agreed to visit each other. The first person to be visited built his house and had fresh grass roofing and the second person has an old grass that cheers roofing. As from the person with fresh grass roofing admitted being junior and from then around the two men came to live together in peace and it was said that the two people are the ancestors of the Kare-Kare.⁵

The second version of the orally preserved tradition claim that the founder of the Kare-Kare true sprang from a well at the time when Bolewa came to Daniski,

as a result the well was regarded as sacred by the Kare-Kare and that no Kare-Kare would drink its water. On the arrival of the Bolewa at Daniski, the Kare-Kare left the village where they were then settled in far and went up the bigger hills and established the town Gudi just in the northern part of Daniski recently in Fika local government.⁶

Some suggest that that the small tribes found within and around Yobe Sate were for some times settled around Lake Chad in which Kare-Kare are among them. In the 14th century during the establishment of Sayfawa Dynasty in Kanem Borno, some of the tribes accepted Islam peacefully in the Empire. The tribes refused to assimilate, among which are Kare-Kare, Ngamo, Bolewa and Ngizim moved down further west and Southwest sitting in their present location.⁷

The tribes that settled near Borno might have migrated later due to the expansion of the Sahara. The fall of Birnon Ngazargamu in the early 19th century also caused the movement of some tribes and typical such later migration were that the Ngizim who went South ward and established the town like Potiskum under Mai Bauya the surrounding village of Fara-Fara and Ngojin. The Kare-Kare eventually established themselves at Damagum, Potiskum, Daniski, Nangere, Gudi, Bara, Jalam and Janga Siri all in Yobe State and Bauchi.

With the establishment of the above-mentioned towns, political authority gradually became concentrated in the hands of some powerful clans. The authority later replaced by that of the Bolewa when they brought the Kare-Kare under their control.⁸

In almost all the three territories of Kare-Kare, they seem to be among the populated tribes of Yobe State. With the recent creation of Emirates by the former administration of Alhaji Bukar Abba Ibrahim, the Kare-Kare having three Emirates which include Fune, Gudi and Nangere Emirates. (Ado, 2005)

1.2 The Advent of Islam among the Tribe
Fune local government was created in 1976 during military administration of General Ibrahim Babangida. The historians narrates ways on how Islam came into the Kare-Kare lands particularly Fune, Potiskum, Fika and Nangere Local Government was a territory of Kanem Borno. The head headquarters of Kanem Borno then was Ngazargamu before it was moved to Kukawa now in Borno. While Ngazargamu was now in Yobe State, therefore, emergence of Islam in Fune, Potiskum, and Fika Local Government of Yobe State and Kanem Borno cannot be separated.

Islam as a religion emerged in Saudi Arabia in 7th century, it then gained its routes in the 8th century to Africa as second home of Islam in Islamic history. According to P. B. Clerke⁹ 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 into Kanem Borno.¹⁰

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 Kanem Brono Empire comprises of present Borno, Yobe, some parts of Adamawa, Gombe, some parts of Chad and part of Niger. According to Borno Mahram¹¹,

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.¹²

Historically, the current Mai Borno was born in Damagum, Fune Local Government in which his father was sent to Damagum as a District Head of Fune Local Government during Kanem Borno region together with scholars who preaches Islam in which most of the Fune Local Government settlers have accepted Islam among are Kare-Kare.¹³

2. The Socio-Economic impact of Islam on the Kare-Kare community

The research, further briefly examined the social, economic, religious and ethical conditions of Kare-Kare people prevalent in Yobe State.

2.1 Social impact of Islam on the Kare-Kare Community

The Kare-Kare Society presented a social medley, with different and heterogeneous social strata. The status of the woman among the nobility recorded an advanced degree of esteem. The woman enjoyed a considerable portion of free will, and her decision would most often be enforced. She is always assisting her husband in terms of farming, cultivating, harvesting etc if the husband is old, she is therefore responsible to struggle for their survival day and night together with her children which occurs in various settlement of Kare-Kare people particularly in villages, such as Juhulum, Kata Aysi, Ngubdo etc under Ningi ward, Damagum.

The marriage contract rested completely in the hands of the woman's legal guardian whose words with regard to her marital status could never be questioned.

On the other hand, there were other social strata where marriage is taking place most

after harvesting season, but if the engagement is taking place during raining seasons, therefore, the wife will be taking to her husband's room spent nights until she conceive so that the marriage will take place after been pregnant.

It was Kare-Kare culture in those days to have no limited number of wives to marry. Men could marry two sisters at the same time, or even the wives of their fathers if divorced or widowed. Divorce was to a very great extent in the power of the husband.

If a woman gave birth to man male in Kare-Kare community, The husband will be happy because he has the son who can help him in farming, cultivation etc. But if his wife gave birth to a female child, he will be angry and even restrain her freedom among his wives if continues to give birth to female instead of male. The practice of infanticide was rampant because of their dire need for male child because of their belief that can guard them against enemies, help them during raining seasons, and inherit them after demise.

It's part of Kare-Kare culture to have more children even if the father cannot afford them in terms of shelter, feeding, education, etc. the Kare-Kare man is naturally proud of having more children about 30-50 even beyond that. Contemporarily, Kare-Kare are having four wives eve if he cannot afford them, they may harvest what they eat during raining season by themselves with the help of their children. This Kare-Kare culture is most practice in Ningi, Dira and Juhulum, than other villages and towns of Kare-Kare.

However, life of Kare-Kare, the woman is a marketable commodity and regarded as a piece of inanimate property. They consider marriage as the best solution to younger daughters. Male are only engaged in farming without knowing the religious obligation. This restrain them from any form of religious activities.

2.2 RELIGIOUS LIFE OF THE KARE-KARE

The Kare-Kare are one of the largest community 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 are of Islamic faith. Polytheism and worship of idols was the most prominent feature Kare-Kare people. Traditions and ceremonies of worshipping idols was mostly created by some Kare-Kare people and were deemed as good innovations rather than deviations from the religion. Some features of idols were:

1. Visiting places of worships, seeking for helps in daily life activities such as Businesses, marriages etc, circumrotation round them, self-abasement and even prostrating themselves before them.
2. Seeking refuge with them, acclamation of their names, calling for their help in hardship, and supplication to them for fulfillment of wishes.
3. Seeking favour of idols through various kinds of sacrifices and immolations,

Most of the Kare-Kare people are Muslims and practice the religion of Islam according to exhortation of the prophet Muhammad (SAW), as a result of the emergence of Colonial masters in Nigeria, some settlements of the Kare-Kare people accept the religion of Christianity, such as Kukar Gadu, Maje, Dagare, Biriri, Degubi and other villages in some areas of Potiskum, Fune and Nangere ocal Government areas of Yobe State.

2.2.1 ETHICS

Kare-Kare people had such principles of custom and practice that are practice at private level by an individual or a social group among which are:

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

2. Slaughtering ram during eid al-Kabir: this is yearly done during Eid al-Kabir in which a ram is sacrifice to commemorate prophet Ibrahim and Ismail's great self sacrifice. Some of the Kare-Kare are rearers of animals but deny the issue of sacrifice during eid al-Kabir which is ordained by Almighty Allah.

3. Marriage from other tribes: most of the Kare-Kare people are marrying from other tribes mostly Fulani because if you see the settlement of Kare-Kare you will findout alongside Fulani settlements. Therefore most of the intermarriages among Kare-Kare occurs between Fulani and Kare-Kare. Some are marrying from other tribes such as Kanuri, Babur, Maga, Ngizim, Bolewa, etc

4. 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 orientation that restrain them from marrying more wives or having more children.

5. Pure and simple life: it is part of Kare-Kare life to have pure and simple life without luxury spending except those that are necessity for life. But in times of wedding ceremony there will be more spending for the success of marriage or naming ceremony.

The above ethics varied from one settlement to another due to geographical position of Kare-Kare people, and because some cultures impacted on the life of

Kare-Kare people due to the modernization, western orientation or Islamic teachings that impacted on them.

Actually, the life of the Kare-Kare people in the early period was rich in which most of them struggle in farming, rearing animals and so on for their survival and needs.

2.3 Economic impact of Islam on the Kare-Kare community

The bulk of the people in the area of about 80% are subsistence farmers 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 rear Cattles, sheep, Goats for meat, milk and skins. The Local Government that has its largest concentration of Cattles are in Ngelzarma, Mashio and Jajere.¹⁴

Fune Local Government is pluralistic in ethnic composition. The Kare-Kare are the dominant ethnic groups, even the Emir is Kare-Kare by tribe, and some those are with authority. Others are Kanuri, Ngizim, Fulani, Ngamo, also Hausa ethnic groups inhabits the area. A growing Igbo, Yoruba and other southerners can also be in the Local Government, mostly are traders and civil servants even though the current crises make them migrate to their various places due to insecurity challenges.

Fune Local Government endowed with vast agriculture and livestock development potentials, farming, and fishing. 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 Local Government, the government has been making necessary support to encourage the farmers with view to increasing their hectorage substantially. 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 and providing foods to the people of Fune Local Government.

2.4 The impact of Islam on Kare-kare traditions

2.4.1 Marriage

In pre-Islamic society of Kare-Kare marriage is not being practice according to Islamic injunction. The marriage was based on culture. Women are married for some reasons, these include; sexual satisfaction, procreation, help husband in farm, domestic services.

In conducting marriage among Kare-Kare firewood was given as dowry, donkey (koro) is also taken as dowry. Women still stayed with her husband without giving dowry during rainy season with the intention farming groundnut, she will stay with him for the whole season. When she is pregnant, she will be returned to her parent during dry seasons, later the husband will pay the dowry and prepare for the marriage ceremony.

Sometime around 1804 A.D, there was a remarkable change in the life of the people of Kare-Kare community socially and religiously. Specifically, Islam influences the traditions of the people by attracting a significant number of Kare-Kare.

Islam as a religion, when embraced and accepted, it changes the life of the people and the society. Islam affects the life of the Kare-Kare in terms of marriage. Islam favors marriage as a means of emotional and sexual satisfaction and as a mechanism of tension reduction, legitimate procreation and social placement, as an approach to inter family alliance and group solidarity. The institution of marriage in Islam can be seen through three (3) practices; religion, social and moral. In fact most members of the Kare-Kare community are now Islamized and practice the rules of Islam on their marriages.

The Holy Prophet (P.B.U.H) has emphasized on marriage in a large number

of ahadith. Prophet (P.B.U.H) said on one occasion:

974- عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ  : قَالَ لَنَا رَسُولُ اللَّهِ  : يَا مَعْشَرَ الشَّبَابِ، مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغَضُّ لِلْبَصَرِ، وَأَحْصَنُ 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.*¹⁵

975- وَعَنْ أَنَسِ بْنِ مَالِكٍ  : أَنَّ النَّبِيَّ   حَمَدَ اللَّهَ، وَأَتْنَى عَلَيْهِ، وَقَالَ: لِكُنِّي أَنَا أَصْلِي وَأَنَامُ، وَأَصُومُ وَأَفْطِرُ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي. مُتَّفَقٌ عَلَيْهِ.

*It was reported by Anas Ibn Malik. The prophet Muhammad (SAW) 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.*¹⁶

These two Hadiths highlights the importance of marriage. An important purpose of marriage is to attain psychological, emotional and spiritual companionship. Marriage helps men and women to lead a life of chastity; it secures them against immoral sexual indulgence and develops smooth relationship among a couple. However, in anti-women practices, women are given as blood money or compensation against a murder or dispute. She is insulted and taunted by her in laws. In such cases, it is impossible to achieve the basic purpose of marriage contract i.e., peace and harmony.

Inter-marriage between Kare-Kare Muslim and non-Muslim is rare. 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.

Finally, one can observed that, after the advent 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 mauled 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.

It was a part of the 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.

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 maqtan and an evil way".¹⁷

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 practice in line with vast in Islamic knowledge.

With the impact of Islam over the Kare-Kare people, many of the traditions, cultures and believes were abandoned and rejected by converts with the exception few, and instead embraced the Islamic teachings and norms according to the best of their knowledge and understanding.

2.4.2 Other traditions

The Kare-Kare social activities in their community are like other Nigerian tribes. In most societies, social activities serve a great purpose not only in bringing together the different composite of tribal groups into mutual understanding, but also make the group conscious of the community of their tradition, in order word, it serve as a link between the people and their ancestors. Apart from that, it also serve as at the time when new ideas are discussed as a dissemination medium, especially to the younger generation. Some of the tradition among the Kare-Kare people include Naming ceremony, Burial Ceremony, Barakau, Sawaku, Wo'oto Bobano, Sondi, Kamti, Bara Ma Jalam, Gurbano among others.

2.4.2.1 Naming Ceremony

A Naming ceremony is an event at which a person or persons is officially assigned a name. Various countries, tribe, nations practice it, with different methods over cultures and religions. The timing at which a name is assigned varies, some are based on days after birth or months or years.

Naming ceremony is part of the habitual practice of the Kare-Kare ditto and it has significance 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 it suit the wishes of the father such as Agawa (who was born without period), Dumza (who come out with legs during his birth not head), Macha (who survive

by his senior bothers), Malo (whose father before he was born) among others.

Naming a child among Christian community of Kare-Kare is usually through the baptism ceremony in Christianity, especially Catholic culture, and to a lesser degree among the Protestants who practice infant baptism. In some part of Kare-Kare ditto of Fune Local Government children are traditionally named on the eighth day of birth in a special service conducted either in the home or in church.

In Islam, the baby is named on the seventh day by the mother and father who make a decision together on what the child should be called. They choose an appropriate name, usually Islamic, and with a positive meaning. The Naming ceremony usually takes place on the seventh day. This is a celebration which involves the slaughter of sheep. If the father does not have enough funds, it is recommend to anytime in the future.¹⁸

In addition, scalp hair that has grown is removed, on the seventh day. The choice of a good name is a fundamental childhood right. It is hoped that the name will both inspire self-respect and give the child something to aspire towards in the years that lie ahead. Few days before the naming ceremony is usually advice and approval, of members of the extended family.¹⁹

It is recommended (Mustahab) according to Hanafi school, the Maliki, Shafii and Hanbali schools to call Adhan in the right ear of the newborn and then Iqamah in the left ear according to the traditions of the prophet Muhammad (SAW):

حدثنا مسدد، حدثنا يحيى عن سفيان، قال حدثني عاصم بن عبيد الله، عن عبيد الله بن أبي رافع عن أبيه، قال رأيت رسول الله صلى الله عليه وسلم أذن في أذن الحسين بن علي حين ولدته فاطمة بالصلاة: حسن (الألباني) حكم

It is reported that Abu Rafi said, "I saw the Messenger of Allah (SAW) give Adhan in the ear of al-Hassan, the son of Ali, when Fatimah gave birth to him."²⁰

Additionally, in another tradition it is stated that the mid-wife or someone else should be told to recite the Iqamah in the right ear so that the Jinn will never trouble the child, nor will it become mad. It is also narrated that the Prophet (SAW) ensured that Adhan and Iqamah were recited in the ears of Imam Hasan (AS) and Imam Husain (AS), as well as Surat al-Fatiha, Ayat al-Kursi, the end of Surat al-Hashr, Surat al-Ikhlās, Surat al-Falaq and Surat al-Nas.²¹

The Arabic word 'aq' means 'to cut'. Thus uqooq al-waldain is 'disobedience to parents and suspension of relations'. In the terminology of Shari'ah it is the sacrifice of a ram for the child on the seventh day after the birth. Aqiqah is a highly recommended sunnah for anyone who has the capability (some even call it obligatory), and it is better if performed on the 7th day after birth.²²

With the influence of Islam over the Kare-Kare people, some cultures 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 the naming of a new born baby is the differentiate between male and female names, the males were named as; Muhammad, Ibrahim, Qasim, Abubakar whereas female named as Khadija, Zainab, Ruqayya among others.

2.4.2.2 The Barakau

Barakau is a Kare-Kare cultural activity that marks the end of the year harvest, it is a festival activities during which relatives and friends are invited to share the merriment of the celebration. Barakau like

many other Kare-Kare cultural activities were celebrated at the end of harvesting season. The celebration is merry making festival celebrated immediately after harvest.

But today Barakau occasion has been centralized at Degubi or Jalam town. It serves as a forum for showcasing the rich Kare-Kare cultural tradition, affairs and customs. Traditional weapons and war equipment like Shield, bow arrow, spears; Machetes, sword and the likes are also displayed.

Characteristic of Barakau among Kare-Kare cultural activities remain the same in times of the celebration. Highlight of the occasion includes cultural dances and songs which consist among others Gurmi, Shira, Shela, Algeta, Doga Yaro, Kanjau, Ganga, Shafara Lela, and many others.

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). In addition to these two main festivals, other social festivities such as the festivity of the Newly Born (Aqeeqah) and the festivity of the Wedding (Waleemah) are also encouraged.²³

While Islam allows feasts, festivities, and the celebration of special occasions, it gives guidelines on how to celebrate, keeping the unity of Allah (Tawheed) as a dominant feature, and expecting a worshipful attitude from the participants of the celebration. The celebration of the two festivals – Eid-ul-Fitr and Eid-ul-Adha – starts with Salat-ul-Eid which is Sunnah (an essential duty) for every sane, able, and adult Muslim. Salat-ul-Eid is the (formal worship) prayer offered in congregation and is followed by a sermon

(khutba). Every man, woman, and child is recommended to go to the place of congregation and participate in this joyous occasion.

The social activities among Muslim are the fostering and strengthening social relationship among the members of the community. These celebrations require sharing the joys to each other by sharing gifts with members belonging to all sections of the society. This is the part of the Islamic culture that dominates the Muslim societies all over the world regardless of their race, color, or nationality, which occurs in the Kare-Kare communities.

All over the world, Muslims celebrate their festivals on the day fixed and agreed by the people. Although Muslims can found among many different races, colours, and nationalities, they all belong to one Muslim Ummah. The celebration of these festivals, on the same day by all the Muslims all over the world by glorifying and thanking One Allah, exhibits Muslim brotherhood and the solidarity of one Muslim Ummah.

With the introduction of Islam over the Kare-Kare community, these traditions were no more practice by the converts, and embraced the Islamic teachings and norms according to the best of their knowledge and understanding.

2.4.2.3 Sawaku

Sawaku is another Kare-Kare performance, which serve as starting point for eating newly harvested crops, nobody is allowed to eat from this new crops until the Head of Village starts. This festival usually takes place in November. The elder of the Ward Head (Bulama) will kill a he goat (male) 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 the devils. And the reason why they took it to the outskirts because they believe that there is evil 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.

When Kare-Kare accepted Islam as religion, they follow the teachings of Islam in their various communities by replacing it with ZaKat for the new harvested crops. This festival is practice in the Kare-Kare communities by the non-Muslim. 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 in the Kare-Kare community by the coverts.

2.4.2.4 Sondi

Another cultural performance of Kare-Kare 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 thing s 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.²⁴

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).

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

*"When Moses prayed for water for his people"*²⁵

In another verse, Allah said:

*"and I said: Ask forgiveness of your Lord; surely He is ever All-forgiving and He will loose heaven upon you in torrents".*²⁶

Narrated by Ibn Abbas: Allah's Messenger (SAW) went out to perform the prayer for Rain showing humanity, humbleness, The prophet Muhammad (SAW), performed two Rak'as as he does in the Eid prayer.²⁷

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.

The Prayer for Rain is regarded as a stressed Sunnah (Prophetic tradition) as 'Abdullah Ibn Zayd may Allah be pleased with him said: "The Prophet (SAW) went out to invoke Allah for rain. He faced the qiblah (the direction of Ka'bah in Mecca), invoking Allah. Then he reversed his cloak and performed two Rak'ahs (units of prayer) and recited the Quran aloud in them."²⁸

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 being them accepts the Islam 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 and observed the five fundamental principles of Islam and pray for drought during raining seasons as Islam exhorted.

2.4.2.4 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 has originated from Gudi and it is celebrated at intervals of three (3) years that is after every three years Kamti is celebrated.²⁹

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.³⁰

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 community of

Juhulum were the first group to stand in October middle, it last for three days and on the last day goats were kill, Mishi (local beer) is served free for those who came to take. Group of dancers like Amzara, Bare, Dudurotetira etc are displayed.³¹

The most important thing to consider in this Kamti is that, there is usually a drum called "Gulo" when the Kamti time has come, they beat it on Friday night, the Gulo will not see the ends of next harvest, that is why it is beaten by an old man. There is also belief which is mystic in nature to the Kare-Kare people that on the last day of Kamti, when the traditional ruler celebrate his own, there must be rainfall on that day and this belief that, the rainfall is because of the celebration.³²

With the acceptance of Islam by the Kare-Kare in their community, some traditional festival and belief mentioned above were found no more practice. Islam is a religion that changes the traditions that contradicts Islam by its converts. The traditions remains in the hands of Non-Muslims in the Kare-Kare communities.

2.4.2.5 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.³³

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.³⁴

The festival or cultural activities performed by Kare-Kare in their community 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. The festivals was replaced by Zakat which in which Islam encourages to be giving out to the needy. Islam influenced this cultural activity in Kare-Kare communities. Instead of celebrations is now change to prayer for blessings in the Head of villages in the communities.

2.4.2.6 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' in Kare-Kare language. However, this matrimonial 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.³⁵

Accordingly, the guests engage 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 down, after which gradually the crowd dispatched. Thus the festival is a one day affair. This is done according to their traditional religion, seeking for refuge to the deceased old man, if it happened to be an old woman, they will buried her while facing west instead of facing the Qiblah (east).³⁶

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. Allah said in the Qur'an:

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ
(30) فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ
يُؤَارِي سَوْءَةَ أَخِيهِ قَالَ يَا وَيْلَتَا أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ
هَذَا الْغُرَابِ فَأُوَارِيَ 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" ³⁷

When Cain did not know how to deal with the body of his brother Abel (son of prophet Adam A.S), whom he had murdered, God sent a raven to teach Cain (son of prophet Adam A.S) 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.³⁸

It is interesting to note that burying and grave regulations, as well as even the etiquette of visiting graves, are deliberated in the Islamic legal literature, a form of law that sometimes combines what is purely legal with what it is religious and/or what is ethical. This characteristic is one of the factors that keeps Islamic law alive, self-imposed and practiced even in areas that are not codified in the legal systems of Muslim States and for which the courts have no jurisdiction. This indicates the significant impact that Islamic law can have in influencing societal behaviour.³⁹

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 a man/woman died, before taking him or her to grave. The burial festivals among Kare-Kare communities were no more practice. It remains in the hands of few among Muslims and non Muslims in the Kare-Kare communities such as drumming, drinking beers and others. Actually, Islam has greatly influenced the life of Kare-Kare people with regard to burial ceremony which was done earlier according to their traditional religion.

2.4.2.7 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.⁴⁰

The circumcised boys would not be allowed to go to their house until when they are fully healed, on the first day, peer groups of the circumcised boy would in the night to round the village house to house using some traditional songs called "Lukma". These songs signifies that some boys were circumcised once and they would be presented with gifts by various house hold. New cloths are giving to affected boys on the trial day of this departure to respective homes.⁴¹

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 and this 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).⁴² Despites the wide knowledge of Islam, Ulama explains clearly on the procedure of circumcision with the teaching of Islam.

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 encourage Muslim to do when there is drought. This is how Islam changes the social activities of Kare-Kare people

3. CONCLUSION

The Kare-Kare people have were said to have migrated from Yemen in the Middle East searching for water and hunting land. The Kare-Kare people can found in some parts of Gombe, Jigawa, Bauchi, predominantly in some areas and of Yobe State. Traditionally, the husband together with his friend would take very good and selected firewood to the house of the woman signifying his gratification just like “Kayan Godiya” among the modern Hausa people. Other traditions includes Barakau celebrated annually after harvest, Sakawu for newly harvested crops which is usually takes place annually in November, Sonki celebrated for drought during raining season, Kamti celebrated annually twice to celebrate Ed Al-Fitr and Ed Al-khabir among others. 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. The work highlight the presence and future generation about the past Kare-Kare traditions such as marriages, Kamti, Barakau , Sondi, etc that does not concur with the concept of Islamic teachings.

Similarly to its principles are also visible in their social activities like Marriage, Naming ceremonies, circumcision, Kamti and burial ceremonies to mention as well as the impact of Islam on the Kare-Kare traditions

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