TRADITIONAL QUR'ANIC SCHOLARS AND THE USE OF HAUSA LANGUAGE IN THEIR IMMEDIATE ENVIRONMENT

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Abstract- Sociolinguistics is one of the major parts of language research that has a large scope for learning, most especially if one considers the influence it brings in the field of education which consist of relativity, gender, culture, category of people and other part of life that are so related to it (Yakasai, 2012). The idea behind this paper is to explain the way that traditional Qur'anic Scholars in Sokoto use Hausa Language during their lesson with their wards in the language of the book they teach, or in some cases they use some parts of sentence in Hausa which is not allowed in normal occasion when lesson are taking place. The focus of this paper is based on the question what is the knowledge behind this scholars that make them developed this style?

INTRODUCTION

Teachers are respected mostly in the eyes of people and that was why Islamically a proverb goes "Teachers inherit from the Prophets". By looking at this proverb, it gives me the sense that this common proverb has its origin in consideration to prophet been the leaders from God to the earth, and He sent them as a guidance to the mankind; their knowledge was from God; likewise, the teachers inherited same amendments after them.

By these reason, a Hausa man adhere to respect teachers with highest regards. That is what gives me the confidence to write this short paper on how traditional Qur'an scholars of Sokoto State blend some words or statement during their teachings. What give me courage to write this paper is by observing how these scholars used some Hausa words in their teaching different from the way the are spoken it in normal circumstance. Briefly, this paper will come up with some topics that includes Sociolinguistics meaning, traditional Qur'an scholars and examples of some words they used during their teachings that has different meaning in their normal spoken.

THE TRADITIONAL QUR'ANIC SCHOLARS AND WHEN WAS THEIR ORIGIN

As it is very difficult to face when Islam religion came to Hausa land so as the traditional Qur'an scholars. The mystery behind their origin is that traditional Qur'an scholars goes hand-in-hand with Islamic religion. The most important thing is that the traditional Qur'anic scholars are the first teachers to be known for any kind of teachers. This will give us the reason to say that the origin of that scholars can be traced back to the time when Islamic religion first came to Africa and Hausa land at most.

There is cordial relationship between Hausa land and some non-Arabic African countries. This relationship is originated from marketing made contact with Borno, Tumbuktu, Ghana and others. This happened at about 9th century (Galadanci 1993:17).

After this view, there was t view of the origin of this scholars since the first century after Migration (A.H) when one of the companion of prophet Muhammad Peace be upon Him brought Islam to Africa his name Uqubatu bn Nafi'u God be pleased with him. This view was from Ustaz Adamu Abdullahi in relation to Sheikh Abdullahi bn Fodio taught.

It is by the spread of Islam in Africa that bought high enrolment of people seeking knowledge of Islam, in which those scholars used mosques, their houses and chatting places as their schools. This shows that in those days there were no any government or non-governmental assistance in building of schools. Their students met them at their places and seek for such knowledge, and each scholar is trying to teach his fellows in their mothers tongue. A student will read and the teacher will explain to him in the language that he understands. It is at these schools that best student comprehend the message most where graduated and become teachers also.

TRADITIONAL QUR'ANIC SCHOLARS

Seeking knowledge is not a common issue to Muslims, just that there is different in the way they seek knowledge now that than. If we are talking about who are the traditional Qur'anic scholars, one can say that, they are the ones who seeks for such knowledge and have zeal to pass it through and choose teaching as their practice and career in order to get Allah's blessing and reward. And despite all this, there was no any school or any organization issuing any certificate to them showing their grades or discipline. And there was also none of them decided to seek any assistance from any organization in their jobs, as there was no any sponsorship from any organization during the time they are seeking for such knowledge. They travel far away to seek this knowledge and teaching, but this have never make them seek sponsorship or scholarship to anyone. They do this

work faithfully for Allah's sake and looking no reward from anybody. (Galadanci 1993: 203).

SOCIOLINGUISTICS

P. Trudgill (1974: 32) said " Sociolinguistics is that part of linguistics which is concerned with language as a social and cultural phenomenon. It investigates the field of language and society has close connections with the social sciences, especially social psychology, anthropology, human geography and sociology".

Wm. Downes (1984: 15) said " Sociolinguistics is that branch of linguistics which studies just those properties of language which require reference to social, including contextual, factors in their explanation".

Janet Holmes (1992: 16) said "The sociolinguist's aim is to move to wards a theory which provides a motivated account of the way language is used in a community, and of the choices people make when they use language".

According to language in society some distinguish between theoretical and applied sociolinguistics. The former is concerned with formal models and methods for analyzing the structure of speech communities and speech varieties, and providing a general account of communicative competence. Applied sociolinguistics deals with the social and political implications of fundamental inequalities in language use in various areas of public life, e.g. schools, court etc. (Romaine 1994: 7-9).

In some hand the primary concern of sociolinguistic scholarship is to study correlation between language use and social structure. It attempts to establish causal links between language and society, asking what language contributes to making community possible and how communities shape their languages by using them. It seeks a better understanding of language as a necessary condition and product of social life. Linguistics theory is a theory about language without human beings.

EXAMPLES OF SOME WORDS THAT TRADITIONAL SCHOLARS IN SOKOTO USED DURING THEIR TEACHING

Some of Qur'anic Word

How they use the word in normal spoken	How they use the word during their teaching	Arabic Word
Voye (hidden)	Fake	الغيب
Gara (entertainment)	Kwaccare	نزلا
Maruruwa(hooks)	Qugumma	اغلالا
Bugewa (destroyed)	Ribxewa	يخربون
Abin rufewa (to cover)	Abin yumqewa	مختوم
Juya (barren women)	Bakarariya	العقيم
Gaugawa (faster)	Rigengento	سرعا
Jijjihi (last hours of the night)	Jihwajihhwai(they use to say it in plural and there is no plural in normal spoken	الاسحار
Ku zo min (come up with)	Zayikkewa	انتونى
Masu tunani (thinkers)	Masu tuntuni	تذكرون
Sama (over)	Birbishi	فوق
Iska mai sauti (furious violent wind)	Kwakwarniya	صرصر

Some words of Prophet Tradition

How they use the word in normal spoken	How they use the word during their teaching	Arabic Word
Yakutacce (scattered)	Mai gizo/ Mai biringi	الاشعث
Rafi (stream)	Rango	شعب
Rabi (half)	Tsagi	شطر
Mai jin yunwa (hungry one)	Maxankwarin ciki	خماصا
Taku (step)	Zambiya	خطوة
Marar tufa (naked)	Huntu	عراة
Goyawa (cuddlc)	Kuturtarwa	ارداف
Yaudara (deceive)	Talme	النجش

Some words of FIQH

How they use the word in normal spoken	How they use the word during their teaching	Arabic Word
Izgili (scoff)	Janci	السخرية
Marar kaciya	Mai sulli/ Mai lova	الاغلف
Mai qaramar al'aura	Mai matsolo	العنين
Kwano (plate)	Makai	الاناء
Wanke kai sau uku (to wash head three times)	Ukkuntawa ga kai	تثليث الراس

Some words of Lugga

How they use the word in normal spoken	How they use the word during their teaching	Arabic Word
Sarqaqi (congestion)	Qumace	اللصاب
Kimiyya (Technology)	Tsaraka	الكيمياء
Ragwama	Kalfazuru	مثناته
Shiru (quet)	Kawaici	الهمد
Xan raquma	Xan anguya	البزل
Saurare tare da rubutu(listening and writing)	Shifta	الاملاء
Mai gadon baya(hunch-back)	Mai qasheshe	العسيب

The intellectuality behind those scholars on using this style of Hausa was to shortened the statements and meaning of words in other to make their students understands them easily and also the way such words comes in Arabic. Another thing is given the fact that, the Scholars composed their curriculum individually and also they received their knowledge from different scholars and from different schools of thought, that was what this issue of variation in the language of their teaching.

Basically,the influence of pilgrimage also had made so much infact been that in those days, people do travel to mecca by legs and on their way they met a lot of scholars and received knowledge from them which will definitely made them come out with more different variety of words.

(A chat with Mallam Isma'il Sani, one of the scholars. Saturday 2nd may, 2015)

CONCLUSION

Sequel to the above discussion, one can say that socio-linguistic is a very wide area in language development when one look at how new words where form and how some where given new meaning.

One most important thing here is, one can see a single word with its meaning here in one aspect and also find same word some where with another meaning. Therefore, in conclusion to this paper we can say that Socio-linguistic is one of the major part in developing language not only Hausa language but for any language in general.

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