

Representation of Nationhood and Social Change in Bari Adetunji Arabic Short Stories

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Abstract

Arabic short stories have long been a powerful medium for exploring themes of nationhood and social change. This article examines the theme of nationhood and social change in the Arabic short stories of Shaykh Bari Adetunji contained in "fuhusu-l-Afais fi funun-l-Aqosis". Through a literary analysis of his work, this article explores how Adetunji's narratives challenge traditional notions of nationhood and advocate for social transformation. By examining the complex characters, the role of the Arabic short story in shaping nationhood and facilitating social change in the Arab world. Through a critical analysis of selected short stories, we examine how this literary genre reflects and influences societal transformations, challenges dominant narratives, and offers a platform for marginalized voices. Our discussion highlights the power of the Arabic short story in fostering critical thinking, cultural identity, and collective action, ultimately contributing to the evolution of nationhood and social progress.

Keywords: Literature, Short Story, Nationhood and Social Change

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Introduction:

Arabic short stories have indeed played a significant role in exploring themes of nationhood and social change. Mack (2011) in his study argued that the Egyptian writer Yahya Taher Abdullah's short stories often delve into the complexities of Egyptian society and the impact of modernization and political upheaval on the nation. In his collection of short stories titled "The Collar and the Bracelet," Abdullah explores themes of class struggle, political corruption, and the struggle for personal and national identity.

Similarly, Syrian writer Ghada Al-Samman's short stories often highlight the challenges faced by women in Arab society and the struggle for gender equality. In her collection "Beirut Nightmares," Al-Samman

addresses themes of patriarchy, the impact of war on society, and the search for personal freedom (Al-Samman, 1997).

However, the Nigerian short stories have long been used as a platform to explore and discuss various social, political, and cultural issues within the country. As such, understanding how these stories depict the concept of nationhood and the efforts for social change in Nigeria is crucial in grasping the complexities of the nation's turbulent history and its ongoing struggle for progress.

According to Oha (2013), Nigerian short stories often serve as a mirror through which the society reflects upon itself, offering a critique of the prevailing norms and values in the country. As a result, these stories can shed light on the challenges faced by Nigerian individuals and communities, as well as the various strategies employed to address them. Many Nigerian writers, such as Chinua Achebe, Chimamanda Ngozi Adichie, and Helon Habila, have used their short stories to challenge mainstream narratives, challenge stereotypes, and advocate for social justice and change within the nation.

By examining the ways in which Bari Adetunji engage with these themes, we can gain valuable insights into the socio-political dynamics of the country and the ongoing struggle for a more just and inclusive society. This paper seeks to further evaluate their rising intractability within the wider context of the overall tension between nationhood and state-building.

Statement of the Problem

Arabic short stories have played a significant role in shaping the identity and values of Arab nations, as well as influencing social change within these societies. Bushnaq in his study "The Arab short story: A literature of metamorphosis" asserted that Arabic short stories have been used by Arab writers to challenge societal norms, address political issues, and reflect on cultural identity. The study highlights how Arabic short stories have played a crucial role in shaping the literary landscape of Arab nations and influencing social change within these societies.

Additionally, Al Maleh in his study "Arab Voices in Diaspora: Critical Perspectives on Anglophone Arab Literature" argued that Arab writers living in diaspora have used their short stories to explore themes of identity, belonging, and cultural heritage. These stories have not only helped Arab communities in diaspora to maintain a connection to their roots but also to challenge stereotypes and misconceptions about Arab culture.

However, the relationship between Nigerian Arabic short stories and their representation of nationhood and social change remains relatively understudied. The collection of short stories titled “*fuhusu-l-Afais fi funun-l-Aqosis*” offers a wealth of material that can be analysed to understand how Arabic literature reflects the changing social and political landscape in the society. This study aims to address this gap by exploring the role of Arabic short stories in promoting nationhood and social change in the society.

Research Objectives:

1. To examine the themes and motifs within the short stories in “*fuhusu-l-Afais fi funun-l-Aqosis*” that relates to nationhood and social change.
2. To investigate how the author use character, plot and setting to convey ideas of nationhood and social change
3. To explore the ways in which Arabic short stories can serve as a medium for expressing and critiquing societal norms and values.

Research Questions:

1. What are the prominent themes and motifs related to nationhood and social change present in the short stories of “*fuhusu-l-Afais fi funun-l-Aqosis*”?
2. How does the author utilize characters, plot developments, and settings to convey notions of nationhood and social change in the short stories?
3. In what ways do Arabic short stories serve as a platform for articulating and critiquing societal norms and values, particularly in the context of nationhood and social change?

Research Methodology:

This study will primarily utilize a qualitative research methodology by critically analysing the short stories contained in “*fuhusu-l-Afais fi funun-l-Aqosis*” to identify recurring themes related to nationhood and social change.

Significance of the Study:

This study contributes to the existing literature on Arabic literature and social change by:

1. Providing an in-depth analysis of the role of Arabic short stories in shaping nationhood and facilitating social change.
2. Identifying the themes and motifs in Arabic short stories that contribute to social change.
3. Offering insights into the unique role of Arabic short stories in shaping cultural identity and collective action.

Literature Review

Arabic literature, particularly the Arabic short story, has played a significant role in shaping notions of nationhood and social change in the Arab world. In recent years, scholars have increasingly turned their attention to the intersection of literature and politics in the Arab world, with a particular focus on how Arabic literature, including the short story, reflects and engages with the complexities of nationhood and social change.

Al-Safi and Abdulla (2020) in their article "Arabic short story, nationhood and social change," explore the ways in which Arabic short stories have functioned as a forum for discussing and critiquing issues of nationhood and social change in the Arab world. The authors argue that Arabic short stories have served as a platform for writers to address political and social issues in a nuanced and complex manner, providing readers with insights into the complexities of contemporary Arab society.

Building on this argument, Samara (2019) contends that Arabic short stories have been instrumental in challenging dominant narratives of nationhood and identity in the Arab world. By presenting diverse perspectives and voices, Arabic short stories have the potential to disrupt hegemonic discourses and offer alternative visions of nationhood that are more inclusive and pluralistic.

Moreover, Al-Fadil (2018) emphasizes the role of Arabic short stories in promoting social change and mobilizing communities around shared values and aspirations. Through their depiction of everyday struggles and triumphs, Arabic short stories have the power to inspire readers to imagine and work towards a more just and equitable society.

Furthermore, representation of nationhood in Arabic short stories is the exploration of historical and political contexts. Alabbasi (2019) in his study argues that many Arabic short stories reflect the tumultuous history of Arab nations, including colonialism, wars, and political transformations. These stories often depict the struggles and aspirations of individuals caught in the midst of these turbulent times, providing a unique insight into the collective national consciousness.

In addition, the representation of social change in Arabic short stories often highlights the shifting societal norms and values within Arab communities. Elshahed (2020) in his study examine how Arabic short stories challenge traditional gender roles, societal hierarchies, and cultural practices, reflecting the ongoing process of modernization and globalization in Arab societies. These stories often depict characters who defy societal expectations, paving the way for more inclusive and progressive narratives.

Likewise, the representation of nationhood and social change in Arabic short stories often serves as a platform for marginalized voices and perspectives. Ahmed (2018) argues that many Arabic short stories offer a counter-narrative to dominant discourses, shedding light on the experiences of minority groups, women, and other marginalized communities. These stories challenge mainstream perceptions of nationhood and social change, providing a more nuanced and diverse representation of Arab societies.

It can be inferred from the above review that Arabic short stories have the potential to contribute to a more vibrant and inclusive public discourse on issues of nationhood and social change and also provide a multifaceted perspective on the evolving landscape of nationhood and social change in the society.

Nationhood and Representation

In looking for a common theme or factor in nationalism we are looking for something that appears in both formulations, and that may have had some hand in the dynamic that leads one to transform into the other. Having reviewed the conceptual development of nationhood Nigeria, I am going to suggest that a common factor throughout these developments is a concern with representation. But it begins with representation as representative government and ends with representation as cultural practice.

Throughout the process the struggle is always to define, and to organize the system of representation in a new way. Simply put, the goal for many nationalists was to re-appropriate the representation of their

population, on the grounds that the existing representation system was omitting or misrepresenting critical elements. But reclaiming representation requires action on two fronts.

On the one hand, political nationalism assumes the availability of cultural resources when it pre-supposes some pre-political community that, through its generative powers, posits the political project. On the other hand, cultural nationalism assumes some public or political resources will be available even if these resources take the form of a public sphere or collective cultural rights. Both of these situations involve attempts to generate resources for representing some aspect of collective life. So, what's common to the nationalist dynamic between politics and culture appears to be the drive to develop representational resources. The focus on representation that I argue emerges from a conceptual history of nationalist argument is in keeping with some of the arguments already encountered in liberal-nationalist theorizing. (Akinola, 2012), for instance, identifies nationalism's role in facilitating representation in democratic institutions and (Aluko 2009) cites it as a factor in achieving deliberative democracy. (Bullata, (2006), (Mazrui, 1995), and (Michael and Elias, 2003), meanwhile, all emphasize its capacity to serve as a carrier of social meaning.

What these approaches have in common is that they suggest a relationship that exists between nations and some social changes in one case of democratic governance as a system of representation, in another, cultures as social representation. It is possible for social change to appear as a concern in both forms of nationhood, then, because social change is not the exclusive terrain of either culture or politics.

This is just one possible explanation for the dynamic between the politically and culturally focused modes of nationhood. But the idea that social issues sit at the heart of nationhood is lent credence by the fact that the two terms – “nationhood” and “social change” – may share a common conceptual origin. Sanderson, a leading theorist of social change and representation, and Smith Anderson, a leading theorist of nationhood, both begin their seminal works by addressing the evolution over time of the key term for their study. And both trace the origins of their respective terms (“representation” for Sanderson and “nation” for Smith) to the same development. Both argue that their term first takes on political salience with the sending of university experts to church councils in the thirteenth and fourteenth centuries, as “social changes” from the “nations” (Smith 1999; Sanderson 1995)

If true, then these two terms derive from the same pre-modern development. What gives rise in Pitkin's account to “the rights of literary

men” and thence to representative government, gives rise, according to Smith, to the kind of nationalist thinking that included claims that the “rights of literary” called for nationhood and later, social security. These shared conceptual origins, along with the role of representation in political and cultural arguments for nationhood, suggests that it may be the common denominator between the socio-cultural and the political drives of nationhood.

This link may in turn explain nationhood’s tendency to slide between these different arenas in terms of priorities and logic, as well as its eventual inversion in formulation. The question is what are the social issues that nationhood aims to address? And more importantly, does nationhood have any credibility as a response to these issues? If the answer to the last question is no, then while it may have noble intentions, nationhood falls short of having moral standing. Addressing these questions means taking a moment to consider the problem of social change as a process.

National Identity and Social Change

National identity involves some sense of political community. However tenuous, this allows for loosely defined bonds to be created, marked by affiliation to any number of qualities. Thus, nations are essentially “a self-constituted ‘natural’ category, a group of people who naturally form a unit with a common past, present and, often explicitly, future; a group of people who share things that mark them off from other groups.

In the social and communication sciences, social change has traditionally been associated with “development problems” that occurred in “developing countries.” It is only since the late 1980s and early 1990s that social change has become a global issue. The study of communication for development and social change has therefore been through several paradigmatic changes (Sklair, 1991).

Arabic Short Story

Arabic short story has contributed to world literature in various ways, and it has many different aspects and manifestation. Arabic Short story in its various forms and context, literary criticism, legends, tales, anecdotes and mythical stories go back for several centuries. Short stories in their new forms and principles are fairly modern. (Musa, 2002). This is attributed to the modern European influence on Arabic literature, since the mid nineteenth century. Short stories in particular in their modern manifestation

found a fertile ground in which to flourish. Arabic literature had already come close to the creation of this type of literary genre. Arabic literature writings for several centuries produced stories, such as those in *Kalilah waDimna*, *Alif laylawalayla* (Thousand and one Nights), *al-Bukhala* by al-Jahiz and *al-Maqamat* by Hariri and others. In modern times, Arabic literature has been under the constant influence of Western literature and its various schools and movements (Musa, 2002). Muhammad Taimur who was born in Egypt and lived between 1892-1921 published a short story in 1917 which is considered the first published short story in modern Arabic literature. He studied medicine in Berlin and law in Paris. The Russian Arabist Kratchofsi considers him the founder of the modern Arabic short story and the creator of real scenes of modern social life and who writes in a style similar to that of Maupassant and Tehekov. Haywood (1997), regards Salim Butrus al-Bustani as the pioneer of the Arabic short story. One of his short stories published in 1970 was entitled *Ramya min gayr rami*. The short story in Arabic literature is flourishing and it occupies an important place in the literature. It has been encouraged by journals, magazines and newspapers as well as collective works of short stories.

It is very difficult to give any statistical information about the number of modern short story writers in the Arabic speaking world, as the number is on the increase all the time. According to Mustafa, (1998: 28), there are a number of distinguished and established writers of novels and short stories. Amongst them are Mahmud Taimur, the brothers Shilatah 'Isa 'Ubaid, Tahir Lashin, Najib Mahfouz, Jadhbiyya Sidqi, Ihsan 'Abd al-Quddus, Sufi Abdallah, Yousuf Idris in Egypt; Mihka'il Na'ima, Marun 'Abbud, Laila Ba'labakki, Hind Salamah in the Lebanon; Dr. Abdul Salam al-Ujali, Ghadah al-Samman, Zakariya Tamir in Syria; Ghasan Kanafani, Ibrahim Abu Nab in Palestine; Shakir al-Sukkari, Lutfiyyah al-Dulaimi in Iraq; al-Tayyib Abu Salih in the Sudan; Abdul Karim Ghallab in Morocco; Ali al-Misrati in Libya; Abu al-Id Dudu in Algeria, and Samira Khashuaji, Abdalla Abd al-Rahman Jifri in Saudi Arabia, to mention just few. The modern Arabic short story reflects the contemporary scene, both on the personal and social levels, as well as political, cultural, nationhood and other aspects of life.

The short story in Arabic according to Stefan Reichmuth in the Yoruba-speaking areas of Nigeria provides a rather unique case for the literary history of Arabic. Its emergence does not date back beyond the nineteenth century, and its development can thus be observed from its early beginnings. Although the objective is to propagate the religion of Islam: which was present in the region at least since the sixteenth century, local

Arabic literary activities did not set in before the collapse of the Old Oyo Empire and the rise of an Islamic emirate in Ilorin as one of its successor states since the 1820s. The emirate became part of the Sokoto Caliphate in the north but remained in close interaction with the other Yoruba states, which also included some Muslim communities. Despite frequent wars, which Ilorin fought against Ibadan and other successors of Old Oyo, the city always maintained strong trading contacts with the south and exerted a good deal of religious and cultural influence upon the Yoruba Muslims. Arabic literary production, however, remained largely restricted to Ilorin itself until the end of the nineteenth century. British rule over Ilorin and Yorubaland was fully established with the Protectorates of Southern and Northern Nigeria in 1900. Whereas the southern cities and regions of Yorubaland became part of Southern Nigeria.

About the Author

Shaykh Abdul- Bari Adetunji was born in Apomu on 13th of April, 1948. His parents were Alhaji Raji Olayiwola Adetunji and Madam Muniratu Anike Adetunji. Geographically, Apomu town is situated at the Eastern part of old Oyo state, but now in Osun state. As a child, Shaykh Abdul Bari' lived and stayed with his parents in Apomu enjoying and working with them, until he grew enough to start learning. He started his educational career at a traditional Qur'anic school. In Apomu and later enrolled at Ansar -Ud-Din Primary School, Apomu (1955-1960). After that, he attended Saint Augustine secondary modern school, Ikire between 1961-1963, and then proceeded to *Kharashi* Arabic secondary school, Ibadan, in the year 1966-1970.

During his educational pursuit at *Kharashi*, he was also moving ahead in his Arabic studies under the tutelage of his teacher, Shaykh imam Sadiq Aliyy Folorunso (d.1988). When the imam became old, he handed him over to Shaykh Imam Mudathir Abdul Salam (d.1991), from whom he acquired full knowledge in the field of Arabic and Islamic studies. After some years, he got admitted into the University of Ibadan, for a certificate course in Arabic and Islamic studies, which he completed in 1977. He got admitted later into the University of Jos to study Arabic Language and Literature at the Department of Religious studies. He graduated in 1982.

Alhaji Bari' proceeded again to the university of Ibadan for his 'post- graduate Diploma in Education (P.G.D.E.) at the University of Ibadan in 1988. In 2005, he was awarded a Ph.D. in the field of Arabic

rhetorics in University of Ilorin, Kwara State. Currently he is the chief *muffassir* of the central mosque, Oja'ba, Ibadan

Shaykh Bari' Adetunji has been in teaching profession thirty years ago. He started his teaching career after leaving *Kharach* school in 1972 under Ibadan/Ibarapa central schools Board at Ahmadiyyah primary' school, Akinware village, Ibadan, where he spent five years before he was transferred to Ahmadiyyah Grammar school, Eleyele, Ibadan. After graduating from the University of Jos in 1982, he was re-employed again and posted to the Muslim grammar school, Odinjo, Ibadan.

In 1991, he was transferred to community secondary school, Araromi, Aperin, via Ibadan as a vice-principal in 1995. He moved to federal of Education (F.C.E) Osiele in Abeokuta and he is still there up till now. He is presently the head of Department of Arabic language, as a principal lecturer. Most of his students were now lecturing at various tertiary institutions all over Nigeria.

Shaykh Bari Adetunji makes an indelible mark of works in Arabic literature and language. He however, has numerous poems, which shows powerful imaginations and dignity. His poetry is however not devoid of some rhetorical defects, as he exposed to foreign culture. His style of poetry is soft, melodious, Imaginations and well-constructed. Besides his poetical works, He also published some numbers of valuable books, such as: Arabic for beginners (1988), Arabic Made Easy (1993), Islamic Studies for Primary Schools, (1992), Islamic Studies for J.S.S. in Nigeria (1993), The Golden Veins (2001), Elegant Aphorism (2002), and others. He has also written an anthology of unpublished poems, and other articles and publication.

About the Book

There are fifteen different short stories in the book titled *fuhusu-l-Afais fi funun-l-Aqosis*. They are:

Money is the Root of all evil	المال سلاح الشيطان
The Greedy Girl	البنيت الحريصة
The Indeterminate Looser	المتردد الخاسر
The Drunkard Father	الأب الشريب
The Lazy Student	الطالب المهمل
What you sow you shall reap	وما تقدموا لأنفسكم من خير تجدوه عند الله
Hard work is profitable	الاجتهاد غنم
The Obstinate Chick	الفرخة العنيدة
The Wicked Old Woman	العجوز الشريرة
Bolanle, the trader	بولنلى التاجرة
Alade and the cripple man	ألادى والرجل الأعرج
The Richman and his prodigal son	الغني وولده المبذر
The Lion and the Rabbit	الأسد والأرنب
The Fox and the Goat	الثعلب والمعز

Nationhood and Social Change in *fuhusu-l-Afais fi funun-l-Aqosis*

The text *fuhusu-l-Afais fi funun-l-Aqosis* reveals stories which represent the nationhood, social change among which include the following. Each story was analysed based on the issue the nationality, social menaces and others *فحوص الأفاحيص في فنون الأفاحيص* (Searching for Hollow Nests in Story Telling). The paper investigates the Arabic short story (*fuhusu-l-Afais fi funun-l-Aqosis*) of Shaykh Bari Adetunji, the Yoruba Arabic writer marked by a singularity that is irreducible to nationalism and social approaches. The singularity, drawing on literary analyses, signifies the inexhaustible alterity and creative difference of his Arabic texts that my reading attempts to analyse and do justice to by focusing on the morality and national

dimensions, complementary albeit not without tensions. The interpretation begins from the premise that Adetunji's works should be read not only as a short story but as a national literature. This ethics of reading, and this methodological perspective, is adopted because the Adetunji's text is marked and fissured by rhetorical devices (*Balaghah*) that enabled the creative possibility of writing in Arabic and obscured its textual visibility in Nigeria land.

المال سلاح الشيطان Money is the root of evil

This is a story of two friends who are residents of Dawra in Katsina State of Nigeria. One is blind while the other is lame. They beg and live on collecting alms from people, and they accompany each other and never separated, - money is the separator of friends, - as it was said in a great wisdom: "Money is the weapon of Satan."

It happened one day that the two friends met a rich man who offered them a small bag as alms, while none of them knew the content at the moment. They continued walking until they reached the middle of the road. The lame man opened the bag and shouted terribly and amazingly as a result of the large amount of money he found inside the bag. He put the blind man's hand in the bag to know that he has a lot of money, but the blind man did not know the amount in it. However, the lame man began to think negatively about how to own all the money without involving his friend, the blind man. The lame man plotted evil against his friend in order to acquire all the money. His efforts proved abortive as the blind man knew all the tricks and put his friend into a big shame. A wise man who was nearby the river, watching the incident finally settled the matter and inform them that money is the root of all evil (Adetunji 2014).

Critical Analysis

The author uses the characters of the blind man and the lame man to convey a sense of unity and friendship in the face of adversity. Despite their disabilities and their reliance on alms, they stick together and support each other. This highlights the theme of solidarity and cooperation in the face of challenges, which is important for nation-building.

The plot of the story revolves around the two friends and the bag of money, which serves as a symbol of temptation and greed. The lame man's decision to betray his friend for the money represents the darker side of human nature, highlighting the importance of morality and integrity in

society. This plot point also conveys the idea of social change, as the lame man's actions can ultimately lead to negative consequences for both himself and his friend.

The setting of Dawra in Katsina State provides a backdrop for the story, emphasizing the local culture and traditions of the community. The themes of poverty, charity, and friendship are universal concepts that can resonate with readers from different backgrounds, but the specific setting adds a layer of authenticity and relevance to the narrative. By grounding the story in a specific location, the author is able to explore broader themes of nationhood and social change in a relatable and meaningful way.

One of the vital causes of enmity, disassociation, hatred, grudges, unfriendliness, doubt, skepticism and likes is money. It results to deception and fraud in most time especially in the absence of trust and Godliness. Adetunji depicts corruption as a negative tool that sets diminishing returns in the development of a nation. This is defined as the illicit use of one's position or power for perceived personal or collective gain both a state and a process. It reflects not only the corrupt behavior of an individual but also the dangerous, viruslike infection of a group, organization, industry, nation or geopolitical entity. Further, researchers may investigate corruption from the perspectives of bad apples personal, individual characteristics, bad cases context-sensitive, proximal, organizational variables that can be experienced by individual employees, and bad barrels characteristics of the general environment. The story suggests that the enforcement of local laws in the country's cultural norm of corruption have a significant impact on corruption parking violations of nationhood and social change. Therefore, corruption is an important, practical, global, and multi-level phenomenon. Adetunji uses a single level of analysis which yields an incomplete understanding at either level. He says in the story that:

“المال يفرق بين الصديقين”

money set two friends apart.

البنت الحريصة The Greedy Girl

Hind and Zainab are two sisters of the same mother. Hind is older than Zainab, but the older Hind is very greedy as she always cheats her sister and acts to her unjustly in all matters. One day, their mother sent them to the village to get firewood. Hind ordered her sister Zainab to carry firewood, a heavy package while Hind carried the light one. On their way coming back home, they met an old man carrying two bags; one of them is

bigger than the other. He gave each one of them gifts, the big bag to Zainab and the small bag to Hind. He ordered them not to open each of the bags until they get home. Hind became very angry and spoke terribly "Why does my little sister get a big bag and I am the elder one?" Finally, Hind took the big bag from her sister and gave her the small. Since Zainab had no power or strength, she could only be satisfied with the small bag. On getting home, the elder Hind opened her big bag and found a gun ready to be shut. Suddenly the hand gun exploded and hit Hind, she almost died. The younger sister: Zainab opened the small bag where she found in it a treasure of gold, silver and emeralds (Adetunji 2014)

Critical Analysis

The old man symbolizes the forces of change and justice that can lead to a shift in power dynamics. The gifts he gives to Hind and Zainab represent the opportunities for change and transformation within a society. The gun that almost kills Hind can be interpreted as the violent consequences of greed and corruption, while the treasure of gold that Zainab receives symbolizes the rewards of honesty and fairness.

Greediness is a dreadful act which its repercussion, consequence and aftermath is shameful while submission, patience and perseverance bring an endless peace, joy and favour. Adetunji explores that greed causes man to save more than he needs and not to be satisfied; it will mislead man and cause a lot of problems. This instinct not only will become a bad trait but also will be changed into a big disaster. So, greed should be refrained and be controlled by contentment and generosity which are the opposites. When a society is infected by greed, competition and struggle replaces safety and justice in any given nation. So, ethics and spirituality disappear. The greedy peoples' activities cause some bad fortunes and bad happenings in society. They ignore justice and do everything to earn what they want and create intensive economic calamities in the society. Greed is the source of wars, crimes, plunders and disregarding human rights and ethics. According to what was mentioned above these are some social effects of greed; victimizing ethics and humanistic virtues, replacing social life by quarreling and struggling, making human leave the heaven, causing different crimes and wars, creating public poverty and economic calamities, Disappearing justice and social safety. When greed becomes prevalent in a society, every member of that society tries to make others serve him. Ethics, public safety and trust disappear. The text depicts that:

"جزاء الصبر خير وجزاء الحرص والخيانة والظلم وخيم"

The reward of perseverance is the best while that of greediness, deceitful and hypocrisy is a disaster.

المتردد الخاسر **The Indeterminate Loser**

There was a man who lived in the city of Abuja, his name is Sunmibare, a brilliant and diligent student. Having obtained his secondary school certificate with distinction, he resolved to continue at the university. He began to seek for admission in one of the tertiary institutions. He was advised to choose any university of his choice. He got admitted into the department of Arabic, University of Ahmadu Bello. On getting to the final year and was about to graduate, he changed his mind and withdrew voluntarily to gain another admission in the University of Ibadan to study Medicine. He spent a year in the University of Ibadan later joined accounting department in University of Lagos. As a final year student of accounting, he was preparing to get a job in the banking industry. He read daily newspapers every day and saw an advertisement that the ruling party needs the service of an Arabic speaker to hold the position of Ambassador in Kingdom of Saudi Arabia. Sunmibare could not apply and he regretted his lack of contentment (Adetunji 2014).

Critical Analysis

The plot of the story shows the journey of the main character, Sunmibare, as he navigates through different educational and career paths in search of success. This reflects the ambition and determination of individuals in Nigeria to better their lives and achieve their goals. However, it also highlights the societal pressure and expectations placed on individuals to pursue certain professions or paths, as seen with Sunmibare's decision to switch from studying Arabic to Medicine and then to Accounting.

The character of Sunmibare represents the drive and initiative of young Nigerians to succeed and make a better life for themselves. His willingness to change course and try different career paths shows his adaptability and determination. However, it also reveals the challenges and obstacles faced by individuals in a rapidly changing society, where opportunities and expectations are constantly evolving.

The setting of the story in various Nigerian cities such as Abuja, Ahmadu Bello University, University of Ibadan, and University of Lagos,

reflects the diversity and complexity of the Nigerian educational and social landscape. It also showcases the importance of education and career choices in shaping the future of individuals and contributing to the nation's development.

This story critiques societal norms and values by highlighting the pressure to conform to traditional paths of education and career choices. The protagonist, Sunmibare, is portrayed as a brilliant and ambitious student who seeks out opportunities in various fields of study. However, societal norms dictate that once a path is chosen, it must be followed through to completion. This is seen when Sunmibare voluntarily withdraws from one university to pursue a different course of study.

The story also challenges the idea of contentment and stability in one's career choices. Sunmibare's decision to switch from Arabic to Medicine to Accounting reflects a desire for growth and exploration, rather than settling for a single path. This can be seen as a critique of societal norms that prioritize stability and predictability in career choices. Furthermore, the ending of the story, where Sunmibare regrets not being able to apply for the Ambassador position, highlights the consequences of not challenging societal norms and being content with the status quo. Sunmibare's realization serves as a critique of the limitations imposed by societal expectations and the importance of seizing opportunities for personal growth and fulfillment.

In the text, Adetunji expresses that determination without consistence ends in loss, it also leads to inability of a person to fulfill his mission or to reach a desired destination, it is a detriment to progress. It hinders the success of human being and disqualifies him from the high ranks of life. Prudence with a solid determination is a way to success while decision without entrustment is nothing but failure. The text reveals that

"القناعة كنز الغنى والتردد مفتاح الفقر"

contentment is a treasure of the rich and
inconsistent is the key to poverty.

الأب الشريب **The Drunkard Father**

There was an old man named Mahmud in the Ikare city, he was rich and wealthy, but he was addicted to drinking and fond of gambling. He commits sins with money, the major sins alike such as fornication. He cheats on people unjustly, proud of his acquired possessions and power. Several efforts were made by the preachers admonishing him to quit the illicit

habits, but he did not yield to preaching and the instructions did not help him rather, he continued and went further.

The old man had a son who was twelve years. The boy helped him in purchase of alcohol and cigarette, until the boy was able to become aware of all his father's habits and began to imitate him. At a particular point in time, the money was no more while the prestige and honor had diminished. The son was introduced into the act of stealing and later graduated to become an armed robber. He was finally arrested and arraigned in the court of law where he was sentenced to life imprisonment. He called for his father's presence before the police took the action and made the entire people in the court known that his immorality was engineered by the father's character. What a great embarrassment at the floor of the court!(Adetunji 2014).

Critical Analysis

Adetunji in his text represents a drunkard father with a nation that continuously indulge in the unnecessary act without being ready to change to better or revive the economy against calamity. Distress and impolite act may revolve around the progeny of the doer and his family and ruins their lives entirely. It is advisable that the governance of any nation to be a role model the citizen to achieve a positive social change. He reinstates this in the text,

"هل جزاء الإحسان إلا الإحسان، فجزاء سيئة سيئة مثلها"

The reward of good deed is nothing but good
and that of bad deed is bad.

الطالب المهمل The Lazy Student

Adetunji with his Islamic ideology represents laziness as a foundation of failure of any student. This can be extended as a setback to a nation that the citizens are not preoccupied with the daily activities. The term laziness or "Kasal" in Arabic only appeared twice in the Qur'an, describing the hypocrites and their state of prayer. Laziness is associated with *salah* because *salah* is the most difficult of the daily obligations that a Muslim must complete since it has to be done every day, 5 times a day, without fail. An interesting point to make here is that in any given nation, where laziness becomes order of the day cannot progress.

Critical Analysis

The text exhibits that laziness goes beyond the act of worship in Islamic ideology and if it is surmounted by any citizen, there would be a balance communion between the citizen of the country and the Supreme Being and this will transit to the responsibilities of citizenry in a given nation. Allah says:

وَمَا بِكُمْ مِّن نِّعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ

“And whatever of blessings you have, it is from Allah. Then, when harm touches you, unto Him you cry aloud for help.” (Surah An-Nahl 16:53)

Laziness is a state of passivity and of letting things stay as they are. Adetunji in the text, calls for activity and action and also fights against laziness and procrastination. Laziness is a disease that the aim of the story abhors and to foreground this, the Prophet of Islam sought Allah’s protection and refuge against laziness. The Prophet (peace and blessings be upon him) is reported to have said “O Allah, I seek refuge in You from helplessness, laziness, cowardice, niggardliness, and burden of debts and domineering men.”

وما تقدموا لأنفسكم من خير تجدوه عند الله **What You sow You shall Reap**

In the past, there was a tortoise and a monkey that loved each other very much. One day, the monkey's brother-in-law died, so the monkey asked his friend –tortoise- to accompany him to his wife’s family for condolence visit. The tortoise had a lot of money close to a thousand of naira. It advanced with the monkey in speed, walking and walking. The tortoise threw twenty naira in front of its friend monkey who immediately admired the gesture of the tortoise.

Having walked a little, the tortoise did the same by throwing money which amazed the monkey a lot. Surprisingly, the monkey was unable to pick any of the money threw by its friend tortoise. On getting home, they ate and drank, then the monkey said, "My friend, how do you pick up on your own and I don't pick up even once?" Then the tortoise replied: "My

friend, you did not have anything before; I was the one who threw what I picked."Whatever good you present for yourselves, you will find it(Adetunji 2014).

Critical Analysis

Diligence, hard work and efforts are part of the criteria that determine human achievement. Whatever a man invested will be gained in a sooner or later time. If he invested well, he shall gain well and if he invested badly, he shall gain badly. One will definitely reap whatever he sows. Nationhood and social change can be foreseen with identity of members of the state by constituting positively to the development of the society. Adetunji in the text reveals that there is a blessing in diligence. وفي الحركة بركة. He entitles the story with a phrase from the Glorious Quran, an encyclopedia of his spiritual and ideological attachments.

الاجتهاد غنم Hard Work is Profitable

Abdullah was a diligent student who reads his lessons day and night. He was fond of Arabic literature, texts and poems, trying to recite and read the prosody, understand the implications of dialogue between birds and answer them. He sings to the birds and they also sing in return to him. It happened one day that Abdullah had a neighbor named Yazid who had a son. Abdullah brought out cheese for himself, the neighbor and his son. A bird came and took the cheese of his neighbor's son which made his neighbor grieve greatly.

He returned to Abdullah and told him what had happened to his son's cheese, and then Abdullah promised that the bird that had taken would return it itself, by God's permission, so Abdullah saw the bird above the tree, and the cheese was in its beak. Then, Abdullah started singing to the bird and sing it to it with delicious and exciting tones.

The bird heard Abdullah's voice and was happy with him. The bird began to sing and when it opened its mouth, cheese fell from the mouth and Abdullah had to return it to his neighbor's son Yazid and asked him how he was able to do that in the practice of literature.

Finally, God blessed him with a prestigious position in the ministry for his proficiency in language and literature, and he became famous and loved in the country. This is the reward for diligence and effort (Adetunji 2014).

Critical Analysis

The definition of hard working to Adetunji is something or someone that is diligent in labour and that puts effort into doing and completing tasks. Striving day and night, hard work, an endless effort does not go in vain and not a product of waste in any manner. Persistence in a particular act leads to professionalism and perfection. When someone is perfect in his profession, automatically, doors of blessing are already opened. Changes and development can occur in any community, society or nation where the citizens work assiduously for the common goals. The text expresses thus:

"جزاء الاجتهاد والمحاولة فوز"

Hard work and strive bring happiness.

The plot revolves around Abdullah's act of retrieving the stolen cheese from the bird, emphasizing his sense of responsibility and integrity. By using his skills in singing and communication, he is able to resolve a conflict peacefully and earn the admiration of his neighbor. This showcases a model of peaceful conflict resolution and community harmony.

The setting of the story, with its focus on a small neighborhood and the interactions between its residents, conveys a sense of close-knit community and interdependence. Through Abdullah's actions, the story critiques societal norms that value material possessions over compassion and understanding. The resolution of the conflict through communication and empathy challenges the idea that disputes must be settled through force or aggression.

الفريخة العنيدة The Obstinate Chick

The story reveals that there was a hen that gave birth to ten chicks in the past, and all the chicks were raised well and soundly, she used to call them: Coo! Coo!! Coo!!! The chicks rush towards her and eat, but there is one of them who disobeys her mother's order, disobeys her and distances herself from her colleagues.

One day the mother went out with the chicks to the nearby forest to graze, and the stubborn chick, as usual, was grazing far from the mother and the sisters. Suddenly the falcon saw the stubborn chick alone, so he approached it, hit it, killed it and ate it (Adetunji 2014)

Critical Analysis

Character: The hen and her chicks represent a cohesive unit, symbolizing the idea of a nation or community. The disobedient chick represents an individual who strays from the group, potentially leading to danger or harm. The falcon, as the predator, represents a threat to the unity and safety of the group. It could symbolize external forces or influences that pose a risk to the stability and well-being of a nation or society.

Plot: The plot revolves around the loss of the disobedient chick, highlighting the consequences of individual behavior on the collective group. This can be seen as a metaphor for the impact of individual actions on a nation or society as a whole.

Setting: The setting of a farm or natural environment adds to the symbolism of the story. It suggests a sense of belonging and interconnectedness within a community or nation, while also highlighting the dangers and challenges that can arise when individuals stray from the group.

A citizen of a nation who stubbornly refused to change his opinion or chosen course of action, despite persuaded to do so, be it political, economic or social cannot move contribute to the nation development. Congregation is mercy while division is torment. Keeping a good company and well connected always bring favorable results. It promotes friendship, defense, guardian and security which division leads to destruction and wreck. Adetunji represents the story with a nation having a mutual international relation with developed world. Such a nation moves rapidly economically, socially and politically. He asserts:

"التواضع والخوع والامتثال بأوامر الوالدين له عاقبة
محمودة والعناد وخيم العاقبة"

العجوز الشريرة The Wicked old Woman

During the summer vacation in April 2000, Salma and Adeela wanted to visit their old mother in the village of Alapako on the outskirts of Ibadan. They bid their friends and family goodbye while they bought many gifts for their aged mother. When they got to the village, they made their way to the old woman's house, they found her sleeping in the room inside the old house, and they knew that the house belonged to them, and then they began to knock on the door very carefully. Having knocked the door for a while

and there was no any response, they got bored. if it wasn't for the big rooster that was among the gifts they brought to the old woman, the rooster crowed with his thunderous voice, then the sleepy mother woke up and said: Who is knocking on the door? And when the old woman saw her two daughters, she was astonished and immediately asked. Why did you dare to visit me here? Did I not order you not to come here? And the old woman reprimanded them, to the point that they thought it would be better for them to return back. The mother said that there was no bed here for them to sleep on, except for a small old mat, so you comply with my orders and you must bear all the difficulties and problems from me. In the morning of the next day, their mother woke them up with the utmost violence and severity, saying: "Get up from sleep, O, and go to the orchard." There we thought that if the mother wanted them to stay in the village, she would not treat them like that, so one of them said: You may not know what you are saying! "And to obey her orders. Salma said to Adeela: We must be patient and bear it

Indeed, they went to the orchard, working honestly and very hard, but after three hours of nonstop work, they became very hungry, which affected their works. They kindled the fire with it, and ate what she gave them despite its little and bad smell, but they were not satisfied with the abundance of hunger with the boring work. The wicked mother commanded them to eat the leftovers at night after dinner, and they did. On the third day, they woke up and the mother started her work and did her first thing with them. Then they thought that they should run away from her and stay away from her because she is an old, evil woman.

They slaughtered the rooster and left it, saying: It can croak like the first and the mother wakes up, and they had gathered their bags and decided to travel. And they leave the village for the wicked old man. On the morning of the fourth day, and before the old woman woke up from sleep, they gathered all the gifts and left the rooster slaughtered, and traveled back from the village to the house in the town. They left her and went to the park, and rejoiced that they had escaped the wicked old woman.

And when she woke up from sleep and called them and found no trace of them except the rooster, which they slaughtered before they fled the village, she became sad and said, with the tears in her eyes and she stuttered, saying: This is the reward for my bad behavior and dealings with them (Adetunji 2014).

Critical Analysis

Hence, we benefit in this little story that it is advisable for the mother to treat her acquaintances and even her family, near and far, with the utmost love and tenderness, and that she renounces the heinous movements created by any party of the family, so the reward is given according to the work done. It is undisputed that the reward for good is good and the reward for bad is bad. One shall be judged according to how he treats others. No matter how kind a person is to a wicked being, the reverse will always be the case and the wicked will surely regrets his or her deed in bounty. Adetunji in the text says that

"الجزاء من جنس العمل"

The kind of reward is derived from the nature of the work.

بولنلى التاجرة Bolanle the Trader

Bolanle lived in a village called Akinware. She was an ambitious merchant who sold firewood, buying it cheaply and raising its price if the contract was offered to her, knowing that it was costly for the weak to buy it and the needy, poor people could not stand it.

Bolanle had a close friend who used to warn her of this ugly habit, and remind her of what the preachers say about the harmfulness of distress to the weak and needy, and was admonished by what the Holy Prophet says: "The Most Merciful will have mercy on the merciful among people", for God will punish those who torture people in this world on the Day of Resurrection." But all of this was water that entered a carved basket on her hearing.

One day, a wind blew raising dust, and a storm blew in from a neighboring village, scorched by sparks of fire. And the wood of this woman was hit which burned them to ashes, and she lost the world with what she had collected. Bolanle was deeply saddened by this incident and regretted her toiling ambition and deceptive greed, and she knew from the incidence that good is for good and bad is for bad. There must be love for others, seeking the benefit of others and avoiding the desires of the soul and envy of the heart, and that the consequence of contentment with a little is salvation and basil (Adetunji 2014).

Critical Analysis

It is obviously said that, a word is enough for a wise! Indulgence is a wicked attitude like, callous, merciless, pitiless and likes might not be judged as sin at times provided the initiator is ignorant of it. But being blessed with a cautioner and Warner and not adhering to his caution and warning is a great sin that would be punished upon in a sooner or later time. In *fuhusu-l-Afais fi funun-l-Aqosis* Adetunji asserts with a rhetorical device(*al-iqtibas*) from the Glorious Qur'an.

"وما أصابكم من مصيبة فبما كسبت أيديكم".

You reap what your hand sows

الرجل الأعرج والأدى Alade and the Crippled Man

On the last Saturday of March 2004, Alade prepared to travel to his town, Lokoja, by train. When he arrived at the station, he took the ticket from the vendor. And when it was time for the train to move and he wanted to enter and choose the right place to sit, his eyes hit a lame man who was trying to cross the road in order to join them in the journey.

And when Alade saw this attempt, he cooperated with this weak man, went to him, and led him until they reached the train entrance, and bought him a ticket and entered the train without fatigue or hardship. The lame man thanked the performer for his personal service and good treatment with others. But Alade answered him that this work that he did came in the face of a human duty, as there is no gratitude for the duty and no good for the one who does not benefit people with his good (Adetunji 2014).

Critical Analysis

Whenever you have the ability to help someone in need, do it, even without asking or requesting for it. This is the best help you can render to your brother in life. You shall be rewarded by God and be appreciated by the benefactor as well and will also serve as legacy for you and your offspring.

"لا شكر على الواجب ولا خير لمن لا ينفع الناس بخيره"

Appreciations go not to normal responsibility and there is no compensation for a useless human being.

الغني وولده المبذر The Rich man and his Prodigal Son

There was a rich man in the city of Kafanchawhohad a little boy whom he loved unconditionally. He bought this son a clean car to take him to school. This luxurious life was distracting him from progressing in his school duties, and failure was inevitably for him and failure was a constant for him until it came to the point that he was expelled from school while he was in the fifth year of primary school, as his friends at school were tired of advising him, and left him with poor hearing. Some of them are from the fifth year of schooling to the secondary stage. They worked hard and graduated from university and were employed in various places. Some of them work in the bank, and some of them work in governmental and private commercial factories, and some of them have traveled abroad to advance.

As for this rich boy, his father passed away and all his wealth and his father's wealth wasted because of his stupidity and poor upbringing, and he became broke, naked, and began to regret where regret is of no use (Adetunji, 2014).

Critical Analysis

Raising a child affluently or extravagantly may ruins his life if care is not taken, not keeping to people's advice is very dangerous especially the experienced elderly ones. It is blame worthy action that deprives one his entitlements.

"الانصاف في تربية الأولاد أولى"

equity is the best in the upbringing of children.

الأسد والأرنب The Lion and the Rabbit

In ancient time, there was a dense forest in which wild beasts lived, and the Echinacea was headed by a large, meticulous lion. One day, he commanded all the animals under his authority to designate. And every day a particular animal goes to him and takes it as food, because he has reached an old age and he is not able to move to eat food and go out to hunt his prey. He offered them the threat that whoever denies this command and does not implement it will have a severe punishment. The consequence of that was nothing but killing and eating, as he knew that all beasts feared him and did not disobey

his orders. But with this threat, none of the animals came to him. And he started hitting every animal that caught his sight. They gathered and searched for their deliverance from this heinous violent lion. They agreed to go to the lion one by one. But it is forbidden for him to kill two at once.

When the rabbit's turn came, he went lately which causes a riot. He asked him about the reason for his delay with violence. The rabbit replied that he saw another lion on his own way. So, he wanted to arrest him, but he hid in a place he did not see him until he was unable to ask for him and came back as a young boy, and this is what made him to be late.

And when the lion heard that, he thought about what would be the punishment of the one who quarrels with him in food. He asked where that lion was, and the rabbit took him to a deep well in which there was clean water. And when the lion reached that place, he saw his image as if he was looking at someone else, and he fell into the well to kill that enemy. He found himself drowned and technically dead. And when the animals heard about what the rabbit had done to their enemy the lion, they were delighted with unparalleled joy, and they thanked the rabbit for his idea and his right mind, and they knew that the arrogant cause loss (Adetunji, 2014).

Critical Analysis

He who digs a trench for a fellow human to fall, in it he shall definitely fall. One must be very sensitive, watchful and vigilant in searching for a way out from a disaster until he gets rid of the problem. "الكبر يسبب الخسران" Pride always cause the loss.

الثعلب والمعز The Fox and the Goat

Fox and Goat were close friends, accompanying each other in every matter, each of them consulted his companion in all matters, and each showed his love for other. One day it happened that the fox was panting from extreme thirst and was about to eat the soil due to the loss of water. He saw a well tried to drink from its water, but it was deep, and the water was far from him. While trying to drink from the water, he later fell in this well.

And when he got inside, he drank until he was satisfied. After he was convinced, he thought of getting out of the well and was unable to do so, he called for help but did not find his friend – goat – then he relied in God and regretful. The next day, he heard from above him the voice of his friend, the goats coming to saturate the water in this well, and the fox asked him why he came to this place, and the goats answered him that he came to

drink, but he wanted to know how much he tormented him, and the fox said to him, "This water is clear and sweet, and I did not find its type in this spot and I've never tasted it's like."

And when the goat heard the fox's words, he jumped into the well, immediately, the fox saw him and jump on his back and came out of the well and thanked the goat his friend, who fell in love with drinking fresh water until he drowned. Thus, the fox knew the unremitting calamity that had befallen him, which this treacherous friend had inflicted with the strength of his idea. The goat was in this state until he perished in this drowning.

Critical Analysis

It is good to trust but too much trust might cause harm when entrusted to an unfulfilling and ingrate being, friend or partner as witnessed among the fox and the goat who betrayed each other. "الصديق الغدار".

Adetunji represents the fox and goat as ruling class and citizens where there is a betrayal of trust in dealings. A nation where the trust is lost cannot develop, while the social, economic, political and other aspects of a given nation would be retarded.

Findings and Discussion

Nationhood

الشيطان المال سلاح Money is the root of evil

This story portrays the idea that money can potentially corrupt even the strongest of friendships and can lead to betrayal and dishonesty. It also highlights the harsh realities that people living in poverty often face, where the desire for wealth and material possessions can overshadow moral values and principles.

In terms of nationhood, this story emphasizes the importance of fostering a sense of unity and solidarity among individuals in a community. The blind and lame friends in the story rely on each other for support and companionship, despite their individual disabilities. This can be seen as a metaphor for the importance of standing together as a nation, despite our differences and challenges.

البنت الحريصة **The Greedy Girl**

In the context of nationhood, this story can serve as a reminder of the importance of good governance, justice, and equality in building a cohesive and prosperous society. It illustrates how greed and injustice can lead to division and conflict, while honesty and compassion can bring about positive social change and progress. By learning from Hind and Zainab's actions, societies can strive for a more just and equitable future for all its members.

المتردد الخاسر **The Indeterminate Looser**

In terms of nationhood, Sunmibare's journey speaks to the idea of diversity and multiculturalism within Nigeria. By studying different subjects and potentially representing the country as an Ambassador in Saudi Arabia, he embodies the idea of a global citizen who can bridge different cultures and contribute to international diplomacy.

الأب الشريب **The Drunkard Father**

The story of Mahmud and his son in Ikare city represents a broader theme of nationhood and social change. Mahmud's actions, driven by greed and immorality, not only affect his own life but also have ripple effects on the broader society. His refusal to listen to the preachers and change his ways reflects a disregard for traditional values and a resistance to societal norms.

وما تقدموا لأنفسكم من خير تجدوه عند الله **What you sow you shall reap**

The theme of nationhood in the story is evident through the friendship between the monkey and the tortoise, who come from different backgrounds but are able to set aside their differences and support each other. This friendship symbolizes the idea of unity and collaboration among different individuals, which is essential for the well-being of a nation.

الاجتهاد غنم **Hard work is profitable**

In this story, the themes of nationhood and social change are subtly woven into the narrative through the character of Abdullah and his actions. Abdullah's love for Arabic literature and poetry can be seen as a celebration of the cultural heritage and traditions of his nation. By reciting and

analyzing prosody, he is keeping alive the richness of his language and literature.

The motif of birds singing back to Abdullah symbolizes a harmonious relationship between humans and nature, highlighting the importance of coexistence and mutual respect. This can be seen as a reflection of a society that is in tune with its surroundings and values the interconnectedness of all beings.

The Obstinate Chick الفرخة العنيدة

The story conveys the importance of unity, cooperation, and conformity within a nation or community. It emphasizes the idea that individual actions can have a significant impact on the collective group.

The Wicked Old Woman العجوز الشريرة

The themes of nationhood and social change are evident in this story through the relationship between the mother and her daughters. The mistreatment that Salma and Adeela endure at the hands of their mother is a reflection of societal expectations and norms around family and duty. The daughters' decision to escape from their mother's abuse represents a break from tradition and a rejection of the idea that they must always obey and endure mistreatment from their family.

Bolanle, the trader بولنلى التاجرة

The theme of nationhood in the story of Bolanle can be seen in the way in which her actions as a merchant impact the community around her. Her greed and selfishness not only harm individuals who cannot afford her high prices for firewood but also contribute to a sense of inequality and injustice within the society. This reflects a larger theme of the importance of collective well-being and unity in building a strong nation.

Alade and the cripple man أлады والرجل الأعرج

The themes of nationhood and social change are evident in the story of Alade's act of kindness towards the lame man at the train station. Nationhood is represented through the idea of coming together as a community and helping those in need, regardless of their background or circumstances. Alade's belief in helping others as a human duty reflects a

sense of national identity that values compassion and empathy towards others.

The Richman and his prodigal son الغني وولده المبذر

Through this story, the elements of nationhood and social change are portrayed as interconnected with individual choices and actions. The boy's failure to capitalize on his privileges reflects a lost opportunity for personal growth and contribution to the progress of his community and country. The contrast between his friends' achievements and his regrets highlights the importance of personal responsibility and agency in shaping one's own future and the collective future of society. Overall, the story serves as a reminder of the impact of individual decisions on the larger fabric of nationhood and the ongoing process of social change.

The Lion and the Rabbit الأسد والأرنب

The story of the lion and the animals in the forest can be seen as a metaphor for nationhood and social change. The lion represents a tyrannical ruler who demands obedience and sacrifices from the other animals in the forest. This can be compared to a dictatorial government or oppressive regime in a nation, where the leader wields absolute power and controls the lives of the citizens.

The animals, on the other hand, represent the oppressed population who live in fear and comply with the demands of the lion out of necessity. This mirrors the way people in a society may feel powerless to challenge authority and are forced to conform to unjust laws and norms.

The Fox and the Goat الثعلب والمعز

One theme that can be examined in this story is the betrayal of trust, as Fox takes advantage of Goat's friendship by tricking him into jumping into the well to help, ultimately leading to Goat's demise. This can be seen as a metaphor for the dangers of trusting the wrong people, or of being deceived by those who appear to be friends but have ulterior motives.

In terms of nationhood, this story can be seen as a cautionary tale about the importance of loyalty and solidarity within a community or nation. Just as Fox betrays Goat, individuals who act solely in their own self-interest can harm the larger group and disrupt the social order. The

story warns against selfishness and the dangers of ignoring the well-being of others for personal gain.

Social Change

المال سلاح الشيطان Money is the root of evil

In terms of social change, this story suggests that in order to address issues of poverty and inequality, it is crucial to promote values of empathy, compassion, and honesty in society. By working together and supporting each other, individuals can create a stronger and more inclusive community where everyone has the opportunity to thrive. Ultimately, the story serves as a reminder that true wealth lies in the relationships we cultivate and the kindness we extend to others.

البنت الحريصة The Greedy Girl

This story critiques societal norms and values by highlighting the destructive nature of greed and injustice. Hind's behavior is a reflection of how the greed and selfishness that are often seen as admirable traits can lead to negative consequences. Her actions not only harm her sister but also endanger her own life.

Furthermore, the story challenges the societal norm that dictates that the older sibling should always be favored or given more than the younger sibling. This idea of entitlement based on age is shown to be detrimental in this case, as Hind's sense of superiority leads to her downfall.

On the other hand, Zainab's acceptance of the smaller bag and her contentment with what she is given ultimately lead to her receiving a greater reward. This challenges the societal belief that one must always strive for more and be unsatisfied with what they have. The story serves as a cautionary tale about the dangers of greed, entitlement, and injustice, and urges us to reevaluate and challenge these societal norms and values.

المتردد الخاسر The Indeterminate Looser

Sunmibare's story conveys the idea of ambition and the pursuit of one's dreams. He was not content with just a degree in Arabic or Medicine or Accounting, but instead, he constantly sought opportunities to better himself and explore different paths in life. This reflects a sense of individual

agency and the ability to make choices that can lead to personal and professional growth.

Moreover, Sunmibare's story also highlights the changing landscape of education and career opportunities in Nigeria. He started off in a traditional field of study (Arabic) but was not afraid to switch gears and venture into other disciplines that he found more fulfilling. This shows a willingness to adapt to new circumstances and pursue one's passion, even if it means taking risks and going against societal expectations. Sunmibare's story conveys a message of individual agency, adaptability, and the pursuit of one's passions, all of which play a role in shaping social change and the evolving landscape of education and career opportunities in Nigeria

The Drunkard Father الأب الشريب

As a wealthy and influential figure in the city, Mahmud's behavior sets a negative example for others, particularly his son. The son's descent into illegal activities and subsequent imprisonment symbolizes the consequences of following in the footsteps of a corrupt and irresponsible parent. This generational cycle of wrongdoing highlights the need for social change and the importance of breaking free from destructive patterns.

The embarrassment faced by Mahmud in court, as his son blames him for his actions, further underscores the impact of individual choices on the larger community. The public trial becomes a moment of reckoning for Mahmud, forcing him to confront the harm he has caused and perhaps motivating him to reflect on his actions and seek redemption.

The character of Mahmud and the unfolding plot of the story convey a message about the interconnectedness of personal behavior and societal well-being. Through the lens of Mahmud and his son, the story explores the potential for change and growth, emphasizing the need for individuals to take responsibility for their actions and strive for a better future for themselves and their community. In this way, the narrative serves as a reflection on the complexities of nationhood and the ongoing struggle for social progress.

What you sow you shall reap وما تقدموا لأنفسكم من خير تجدوه عند الله

The motif of social change is also present in the story, as the monkey's brother-in-law's death prompts the monkey to take action and offer condolences, demonstrating a sense of community and empathy. Additionally, the act of sharing money between the monkey and the tortoise

challenges societal norms of individualism and selfishness, highlighting the importance of generosity and mutual support in creating positive social change.

The story critiques societal norms and values by showcasing the negative consequences of greed and selfishness, as seen through the monkey's inability to pick up the money thrown by the tortoise. The tortoise's actions of sharing the money and explaining the importance of selflessness to the monkey serve as a reminder of the value of cooperation and compassion in building a harmonious society.

The story of the monkey and the tortoise emphasizes the significance of unity, empathy, and generosity in fostering positive social change and critiquing societal norms that prioritize individual gain over collective well-being.

Hard work is profitable الاجتهاد غنم

The story of Abdullah and the bird serves as a metaphor for the power of literature, communication, and empathy in bringing about positive social change and upholding the values of nationhood. It encourages readers to reflect on their own actions and the impact they have on their communities, and to strive for a society built on understanding and cooperation.

The Obstinate Chick الفرخة العنيدة

The disobedient chick represents a disruptive force within the group, potentially leading to negative consequences. This could symbolize the need for societal change and adaptation to avoid threats and challenges.

The Wicked Old Woman العجوز الشريرة

The act of leaving the slaughtered rooster as a distraction can be seen as a symbol of resistance and defiance against the oppressive forces that they are trying to escape. By taking control of their own fate and choosing to leave, Salma and Adeela are asserting their independence and agency in a society that may not always value or respect their rights.

The story also critiques societal norms and values by highlighting the consequences of mistreating others. The mother wakes up to find her daughters gone and only the slaughtered rooster left behind. This act could be seen as a punishment for her mistreatment of her daughters, emphasizing the importance of treating others with kindness and respect.

The story serves as a commentary on the need for social change and the importance of challenging societal norms that perpetuate inequality and injustice. It encourages readers to question traditional beliefs and structures that may uphold oppressive systems and to strive for a more just and equitable society.

Bolanle, the trader بولنلى التاجرة

The motif of social change is evident in Bolanle's transformation from a greedy merchant to someone who learns the value of kindness and compassion. Her realization of the consequences of her actions leads to a change in her behavior, which in turn has a positive impact on the community. This reflects the idea that individual actions can have a ripple effect on society as a whole, and that positive change begins with individuals taking responsibility for their actions.

The story of Bolanle highlights the interconnectedness of individuals within a nation and the importance of empathy, kindness, and social responsibility in creating a harmonious and equitable society. Through the themes of nationhood and social change, the story underscores the idea that true prosperity and progress can only be achieved when individuals prioritize the well-being of others and work towards a common good.

Alade and the cripple man ألابدى والرجل الأعرج

The motif of social change is highlighted through Alade's actions, as his intervention in the lame man's situation serves as a catalyst for positive change. By assisting the man to board the train and providing him with a ticket, Alade not only improved the man's immediate circumstances but also promoted a shift towards a more caring and supportive society.

Alade's act of kindness emphasizes the importance of nationhood and social change in creating a more inclusive and compassionate community. Through his actions, Alade embodies the values of empathy and solidarity that are essential for fostering positive societal transformation.

The Richman and his prodigal son الغنى وولده المبذر

The story of the wealthy man's son in Kafancha highlights themes of social change and nationhood through the lens of individual choices and

consequences. The motif of the car, symbolizing privilege and opportunity provided by wealth, reflects the societal expectations and pressures placed on individuals to succeed and make the most of their advantages.

The wealthy man's son's expulsion and subsequent squandering of his inheritance emphasizes the destructive effects of irresponsibility and lack of ambition on personal and societal levels. While his friends progress and contribute to society through their education, employment, and travel experiences, the boy's regression and regret illustrate the consequences of not fulfilling one's potential and contributing to the growth and development of the nation.

The Lion and the Rabbit الأسد والأرنب

The rabbit, who ultimately outwits the lion and saves the animals from his tyranny, symbolizes the potential for social change and resistance against oppressive systems. Through clever tactics and strategic thinking, the rabbit is able to overthrow the oppressive rule of the lion and liberate the other animals from their fear.

In this way, the story highlights the importance of individual agency and collective action in bringing about positive social change and challenging oppressive structures. It shows that even in the face of seemingly insurmountable power, there is always potential for resistance and transformation.

Therefore, the elements of nationhood and social change in the story of the lion and the animals in the forest illustrate the dynamics of power, oppression, and liberation within societies. It serves as a reminder of the need for individuals to stand up against injustice and work together towards a more just and equitable society.

The Fox and the Goat الثعلب والمعز

The story can also be interpreted as a commentary on social change and the repercussions of inequality and injustice. The exploitation of Goat by Fox highlights the power dynamics at play in society, where those in positions of advantage may take advantage of and harm others without consequences. This speaks to the need for social change and greater equity in order to prevent such injustices from occurring.

Hence, the elements of betrayal, trust, and social dynamics in this story serve to underscore the importance of unity, trust, and fairness in

building a strong and cohesive community or nation. It also serves as a cautionary tale about the consequences of selfishness and deceit in society.

Conclusion

This paper has asserted that it will be of strong interest to literary writers, especially those working on nationhood, social change, multiculturalism, and restructuring to look up to short story, a genre of literature especially Arabic short story. The special focus in the short story of Adetunji has made it relevant reading for specialists in the field of Arabic as well as for other area of studies where nationhood as social change become issues. In this work, nations are premised on the idea that common circumstances create a population with common reference points for their everyday experience. Being able to represent that commonality is the first step in any attempt to understand the population and the circumstances that it faces. And so, nations are about representing and understanding our collective life. An analogy might be made to personal character, but more so than with the character of most individuals, the composition of a collectivity can change in unpredictable ways. In fact, there really is no such thing as collective character if what we are looking for is a form of continuity over time. The character idea may be relevant at any given point in time, but the chances are that the reality will always outrun efforts at self-representation and self-understanding which could be exhibited in literary writing like that of Adetunji Baari. Creative adaptation and revision are the only tools we have in the face of this paradox and so we must take these tasks seriously and recognize them as part of the very process that nationalism aims to advance. Adetunji in his work, *fuhusu-l-Afais fi funun-l-Aqosis* has demonstrated the significance of Arabic short story has a vehicle to transport the information to individuals, communities, states and different nations, where the social change and citizen responsibility would be achieved and of great benefit to many nations.

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Conflicts of Interest

I declare and acknowledge that I do not have any competing interest, including financial, personal, or other interests attached to the writing this article.

Authors' Contribution

I designed this study and examined the theme of nationhood and social change in the Arabic short stories of Shaykh Bari Adetunji contained in “*fuhusu-l-Afaais fi funun-l-Aqosis*”. The researcher has contributed generally to the existing research on Arabic literature and social change by providing an in-depth analysis of the role of Arabic short stories in shaping nationhood and facilitating social change, identifying the themes and motifs in “*fuhusu-l-Afaais fi funun-l-Aqosis*”, that contributed to social change, offering insights into the unique role of Arabic short stories in shaping cultural identity and collective action.

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