



THE REALITY BEHIND THE NIGERIAN CIVIL WAR IN THE NOVEL 'AMĀLIQAH AL-SYAMĀL: A SOCIOLOGICAL APPROACH TO THE WORK OF NAJIB KAILANI

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ABSTRACT

This study examines the reality of the civil war between the three major ethnic groups in Nigeria. The war occurred due to a series of prolonged conflicts since Nigeria gained independence from Britain. The issues addressed in this study concern the portrayal of Nigerian society during the civil war in the novel 'Amāliqah al-Syamāl, the aspects documented by Najib Kailani, and the real-life impact of the civil war. The aim of this research is to assess the representation of the events in the novel 'Amāliqah al-Syamāl in reflecting the historical events of the past. The method employed in this study is a qualitative descriptive method, referring to the sociological approach to literature from the perspectives of René Wellek and Austin Warren. The findings of this study indicate that 'Amāliqah al-Syamāl is a novel that can serve as a reflection of the social life of Nigerian society during the civil war. Through the text analysis of the novel, various conflicts that led to the outbreak of the war are revealed. Although not all events are presented by Najib Kailani, significant aspects such as the leaders, the five key events that triggered the war, and several cultural elements of Nigerian society are depicted in the novel. Similarly, the impact of the civil war, which claimed the lives of millions of civilians, is presented concisely and engagingly.

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INTRODUCTION

Literature and society are inseparable components that have a reciprocal relationship. Therefore, according to Grebstein, literary works cannot be fully understood if separated from the environment, culture, or civilization that produced them (Anantama & Setiawan, 2025; Pavlic, 2025). This is demonstrated through the way authors document the social events they have experienced in a literary work. As a social document, literature also serves as a record that captures the socio-cultural reality at the time the work was created. Literature is born out of the conditions and historical situations within society (Vana, 2025). One of the writers who documented such social events is Najib Kailani, as reflected in his novel *'Amāliqah al-Syamāl*. This novel tells the story of the civil war between the Fulani and Hausa tribes (predominantly Muslim) and the Igbo tribe (predominantly Christian). The war is known as the Biafran War, as it emerged to prevent the secession of Biafra from Nigeria. Even during the British colonial period, conflicts between these groups were apparent due to the strong discrimination against Muslims (Kailani, 2005). Thus, *'Amāliqah al-Syamāl* functions as a sociological reflection of religious, ethnic, and colonial tensions shaping Nigerian society during the Biafran War.

In addition to the civil war, the novel *'Amāliqah al-Syamāl* generally highlights the struggle of Muslims in northern Nigeria in facing the problems that arise in life. These include defending their religion, protecting their homeland, and fighting for their rights. The novel was published in 1975, and between 1967-1970, research (James, 2015; Miller, 2024) shows that Nigeria experienced a civil war in the Biafra region. This indicates that the historical context represents *'Amāliqah al-Syamāl* as a reflection of the reality at that time. From Lewis A. Coser's perspective, (Cahyono, 2021) the conflict in *'Amāliqah al-Syamāl* is analyzed by classifying realistic and non-realistic conflicts. Thus, he identifies these conflicts as shaping the social structure in reality, which is reflected in the novel. Similarly, (Sukmawati, 2021), from the author's perspective, reveals that *'Amāliqah al-Syamāl* is a reflection of the author's (Najib Kailani) personal experience, particularly in viewing the religious conflict between Islam and Christianity, as well as social conflicts. Meanwhile, (Nazar, 2021) examines the substance of the literary work itself, the novel *'Amāliqah al-Syamāl*, which, in the context of conflict, carries a spirit of love and intimacy that strengthens the individual, partnership, and even collective spirit.

Based on the research above, it can be identified that the novel *'Amāliqah al-Syamāl* has been analyzed as a social reflection from various perspectives. Literature is inseparable from the social context, much like two sides of a coin. Wellek and Warren share this view; however, they maintain that literature should be considered an autonomous object and does not always reflect reality comprehensively. In this regard, some studies, such as those by (Islamiyah et al., 2023; Pramono et al., 2022), demonstrate this type of autonomy. Similar to this study, which represents a reflection of reality in *'Amāliqah al-Syamāl*, it remains critical and does not fixate on an identical context. Therefore, this study aims to uncover the reality behind *'Amāliqah al-Syamāl* in a broader or more comprehensive way, dialectically engaging with the expressions presented in the text. This aligns with Wellek and Warren's perspective in the sociology of literature, regarding the gap of autonomy in literary works' connection to social reality (Wellek & Warren, 1956). Accordingly, this study seeks to reveal the broader social reality behind *'Amāliqah al-Syamāl* through a dialectical reading that acknowledges the autonomy of literary expression.

The conflict in the novel *'Amāliqah al-Syamāl* as a reflection of social reality is important to study because literary works serve as reflections of complex realities. In this context, the reader's awareness of the text as a mirror of the world beyond the text can be

expanded into relevant moral values (Riyaningrum et al., 2023; Tahruri et al., 2025). Similarly, in the context of war in more intense situations, literary sociology studies can reveal the representation of figures amidst the turmoil of reality. Through this, readers can identify models of resilience and struggle as values that reflect cultural behavior within a social condition (Panggabean & Nofrita, 2025; Anggraini et al., 2023). In examining literary works with a sociological approach, what will be identified is not only the conditions and situations of events, but all the elements contained within these events, including the characters. This allows readers to extract values from the attitudes presented in these situations (Julianti & Darma, 2025). A sociological approach to literature reveals not only the events and conditions depicted, but also the characters and values embedded within them, from which readers can derive meaningful social insights.

Therefore, examining the specific situation of war as reflected in the novel *'Amāliqah al-Syamāl* is a phenomenon that warrants investigation. In this context, the reality, causes, and consequences represented by the novel will be revealed. Moreover, the ongoing prevalence of war has led to the creation of numerous literary works that voice social realities. As such, this study can make a theoretical contribution to the development of literary sociology in relation to various conflicts expressed through literature. This is because other researchers can reflect on similar forms of representation from the perspective of Wellek and Warren, as demonstrated in this study. The practical implication is that literary sociology studies related to conflict or war will provide a new perspective for readers, showing that literature is also a medium for social expression and a reflection of social power. Beyond expanding readers' perspectives, this study contributes to contemporary social progress by providing critical insights into conflict resolution, interreligious coexistence, and the socio-political consequences of war through literary analysis.

METHOD

This study adopts a descriptive qualitative design to examine the representation of war and social conflict in *'Amāliqah al-Syamāl* by Najib Kailani. The primary data consist of narrative expressions, dialogues, and textual descriptions related to the Nigerian civil war and its socio-religious implications, obtained from the novel accessed via <https://alkitab.com/74978>, while secondary data are drawn from relevant scholarly literature to contextualize the social realities depicted. Data were collected through a literature-based method, beginning with a comprehensive reading of the novel, followed by the selection, transcription, and organization of relevant textual data into digital documents. The analysis employs content analysis grounded in Wellek and Warren's sociology of literature, involving data reduction, thematic classification, and interpretative examination. Within this framework, the study seeks to address how war and social conflict are represented in the novel, what forms of religious, ethnic, and social tensions are articulated through its narrative and characters, and how *'Amāliqah al-Syamāl* reflects social reality while maintaining its autonomy as a literary work.

RESULTS

The Civil War Conflict in the Novel *'Amāliqah al-Syamāl*

Based on the analysis conducted, there are 25 sections that specifically describe the chronology of the civil war in Nigeria, starting from the beginning of the plot, the climax, and ending with the anti-climax. In this result, 8 representative data will be

presented that highlight the climax, as they specifically illustrate the situation within the civil war. This war occurred between the Fulani and Hausa tribes, predominantly Muslim, and the Igbo tribe, which is largely Christian. The war erupted due to various crises and conflicts. The conflict began to escalate when Sheikh Abdullah ordered Usman Aminu to embark on a missionary journey to Lagos, traversing the Yoruba forests, and inviting the predominantly Christian Igbo people to embrace the true religion, Islam.

Data 1. The Beginning of Intertribal Conflict (Kailani, 2005, p. 44)

وما ان استأنفنا المسير، واقترينا من حافة الغابة، حتى وجدنا أنفسنا محاطين بعدد كبير من الرجال العراة تماما، وفي أيديهم السهام المشرعة، وبعضهم يحمل بنادق إنجليزية حديثة الصنع، لم نصب بشيء من الخوف أو الارتباك، فهذه طبيعة الايبو إذا ما اخترق عزلتهم غريب.

As we continued our journey, we realized that we had reached the edge of the forest. Suddenly, we were surrounded by many people who were completely naked, holding sharp spears in their hands. Some of them carried modern English rifles, but this did not make us afraid or confused. This was the nature of the Igbo tribe if there were outsiders who were perceived as disturbing their peace.

The excerpt above is a conversation between Usman Aminu and Abdurrahim as they visited a forest in the eastern part of Igbo land. While continuing their journey, they were confronted by people who were completely naked and armed with weapons. These individuals were members of the Igbo tribe living in the forest. The Igbo people are known for their distrust of outsiders, so they took Usman Aminu and Abdurrahim to meet the tribal chief. However, before they could meet the chief, they encountered an English missionary priest, Father Tom. Father Tom discovered that Usman had been persuading the Igbo people to embrace Islam. Enraged, Father Tom spread the news about the death of the leader of northern Nigeria, Ahmadu Bello. The following data from the novel provide evidence of the deaths of Ahmadu Bello and others.

Data 2. Conflict Over Killings of Muslims in Northern Nigeria (p. 64-65)

قهقه كشيطان ورمى بالخبر الذي انقض كالصاعقة: "لقد مات أحمدو بيلو... " هتفت أنا و عبد الرحيم في صوت واحد: "ماذا؟؟"
قال في بساطة فظة: "قتله الثوار من الضباط في الشمال هو وزوجته... وبعد أن قتلوهما أحرقوهما بالنار... وقتل المئات من الضباط والرجال المسلمون..."

Father Tom laughed wickedly, then threw the news that struck like lightning, "Ahmadu Bello is dead!" Abdurrahim and I shouted in unison, "What?" He responded nonchalantly, "He was killed by rebels from the military officers in the North, along with his wife. After they were both killed, they were burned. Hundreds of officers and Muslims there were killed.

The text above describes the deaths of Ahmadu Bello, his wife, and Abu Bakar Tawafa. Father Tom states that Ahmadu Bello and Abu Bakar Tawafa were killed by rebels from the military officers in the North. This event is one of the factors that triggered the civil war in Nigeria. Upon hearing this news, Usman Aminu felt as though his world had collapsed. Someone whom he had considered his teacher and role model was now gone

forever. After learning of Ahmadu Bello's death, Usman and Abdurrahim returned to their city, Northern Nigeria. After some time, a rebellion led by Yakubu Gawon, a young man from the Hausa tribe, took place. Yakubu Gawon issued a threat, demanding that the Igbo people return to their region, the East. However, a few days after this threat was made by Yakubu Gawon, the leader of Eastern Nigeria, Ojukwu, declared a new republic called the "Republic of Biafra." Following the declaration of this new republic, civil war between the tribes, rooted in religious differences, eventually broke out. This can be seen in the following data.

Data 3. The Outbreak of the Civil War (p. 145)

الطريق من "كانو" و "سوكوتا" إلى مدينة "إينوغو" عاصمة "بيافرا" الانفصالية طريق وعر طويل شاق، على جانبيه أريق دماء كثيرة، وسقط عدد من الشهداء وأصبحت الغابات مسرحاً للانفجارات العنيفة، وطلقات الرصاص المستمرة، وكانت الطائرات تحلق في الأجواء حاملة الموت والدمار والدماء، وتنفث الدخان الأسود.

The journey from Kano and Sokoto to the city of Enugu (the capital of the breakaway Biafra) was long and difficult to traverse. Every corner was drenched in blood. Many martyrs fell. The forest transformed into a place of terrifying explosions, becoming a target for relentless gunfire. Airplanes high in the sky brought death and destruction, soaring as the beautiful national anthem ceased.

The data above describes the scene during the war. Despite the many lives lost, it did not make them surrender. Those who fell while fighting against injustice were seen as martyrs, their struggle a form of jihad and honor. By stepping in to help uphold the truth, they demonstrated their love and responsibility for their nation and homeland. Gawon's forces continued to employ various methods to keep fighting the enemy. The following excerpt from the novel depicts how the people of the North, feeling their rights were being discriminated against, tried to survive and launch attacks throughout the civil war. This can be identified as follows:

Data 4. The Situation of the Outbreak of the Civil War (p. 145-146)

وكلما قمنا بهجوم، انهالت علينا نيرانهم القوية فخسرنا عددا كبيرا من الشهداء، وكانت لدى الجيش عندنا بعض الطائرات التي قرر قائد الكتيبة الاستعانة بها لذلك الموقع، والمشكلة العويصة أن المدافع المضادة للطائرات كانت تشكل خطراً آخر

Every time we attacked, we received a stronger retaliation, and many of our side perished. Our army had several planes sent by the commanding officer as reinforcements to take control of this place. The complex issue of facing cannons that could detect planes became another danger.

The excerpt above can be identified as describing the actions of the Northern people. They would not surrender until the people of the East themselves admitted defeat. To force the Eastern people to surrender, Gawon's forces employed a large-scale blockade strategy. This was aimed at preventing any aid from reaching Ojukwu's troops. This was part of Yakubu Gawon's strategy, accompanied by efforts to hold their ground. As a result, Yakubu Gawon's forces successfully carried out their mission to bring back the Igbo people (referred to as missionaries and Zionists) after a civil war that lasted for three

years. The war, which had claimed millions of civilian lives, finally ended under Yakubu Gawon's leadership. From this, it can be identified that the conflict in the novel occurred due to various factors, with the most prominent being tribal and religious fanaticism within the country.

The Reality Behind the Conflict in the Novel 'Amāliqah al-Syamāl

When examined through the lens of Wellek and Warren's literary sociology approach, the reality behind the various elements of the civil war conflict in the novel 'Amāliqah al-Syamāl becomes apparent. Among these are the relevance of reality in terms of character portrayal, ethnicity, societal traditions, and social events, particularly those that serve as the root causes of the war.

Character

This novel features Usman Aminu as its main character. Usman Aminu is a young Muslim man of Fulani descent. The following data from the novel describes the character of Usman Aminu.

Data 5. Characterization (p. 5)

اسمي عثمان أمينو، انحدرت من قبائل "الفلاني" في شمال نيجيريا، يقال أن قبائلنا قد أتت مهاجرة من صعيد مصر في قديم الزمان، وقد كانت لنا حروب وغزوات وممالك في أجزاء كثيرة من أفريقيا. وفي نهاية القرن الثامن عشر ظهر لنا زعيم مشهور في التاريخ اسمه "عثمان دان فوديو" استطاع أن يوحد قبائلنا، ويجعل لها جيشا جبارا تخفق فوقه ألوية الإسلام...

My name is Usman Aminu, a descendant of the Fulani tribe located in Northern Nigeria. It is said that our tribe originally came as immigrants from the highlands of Egypt. We have a history of warfare, during which we conquered many regions in Africa. In the late 18th century, a prominent leader emerged from our tribe, named Usman dan Fodio. He was able to unite our tribes, forming a mighty army under which the banner of Islam flew high.

In the data above, Usman Aminu is portrayed as a young man of Fulani descent from Northern Nigeria. Based on this data, the portrayal of Usman Aminu as a reflection of Usman Dan Fodio can be interpreted, as both share the same Fulani ancestry. Usman Aminu is also depicted as a devout, righteous young man who participates in the jihad to spread the teachings of Islam across various parts of Nigeria. Similarly, Usman Dan Fodio, throughout his life, often embarked on long journeys to teach and preach, and his works were known for criticizing and opposing rulers (Bashar, 2025a). This relevance shows that the main figure depicted by Najib Kailani in the novel 'Amāliqah al-Syamāl mirrors the real-life figure of Usman Dan Fodio, with the same character traits. This reinforces the idea that the characterization in the novel 'Amāliqah al-Syamāl reflects reality that carries significant values.

Geographical Area

There are several city names mentioned in the novel that share the same identity as real cities in Nigeria. This can be identified in the following data.

Data 6. Geographical Area (p. 145)

الطريق من "كانوا" و سوكوتو" إلى مدينة "إينوغو" عاصمة "بيافرا" الانفصالية طريق و
عر طويل شاق

The journey from Kano and Sokoto to the city of Enugu (the capital of the breakaway republic) was long and difficult to travel.

It can be observed from the data above that Najib Kailani mentions several city names in Nigeria. These cities Kano, Sokoto, and Enugu are depicted as more developed compared to other cities, largely due to significant European influence. Kano and Sokoto, located in northern Nigeria, are known for their rich Islamic historical and cultural heritage and have played a key role in the social and political dynamics of the country. Meanwhile, Enugu, in the eastern region, holds strong relevance in the context of Nigeria's mining and economy. The inclusion of these cities in the novel enriches the narrative's backdrop with sociocultural dimensions rooted in reality, while also highlighting how Najib Kailani responds to Nigeria's complex social and political environment (Obilor & Amadi, 2024). Thus, this novel not only portrays the writer's imagination but also reflects the interconnectedness of the reality being depicted in the story.

Ethnicity

In the novel, the author documents the three major ethnic groups of Nigeria: Hausa/Fulani, Igbo, and Yoruba. The following data from the novel illustrates these three ethnic groups.

Data 7. Ethnicity (p. 5-6)

وأعرف أيضا لغة "الهوسا" وهي لغة التجارة والتعامل، وأستطيع أن أتحدث الإنجليزية بطلاقة، لأن هذا ضرورة لابد منها في ظل الاستعمار الإنجليزي ونظمه، كما أعرف التكلم بلغة "الأيبو" وهي لغة قبائل الشرق، وأعرف لغة "اليوروبا" قبائل الغرب

I am also familiar with the "Hausa" language, which is used as a trade language and for daily communication. I am also fluent in English, as it is important and necessary for someone living under the current government system. Similarly, I can speak "Igbo," which is the language of the tribes in the Eastern region. I am also acquainted with the "Yoruba" language, which is spoken by the tribes in the Western part.

Through the excerpt above, it can be understood that Najib Kailani documents three major ethnic groups in Nigeria in his novel *'Amāliqah al-Syamāl*. This is because these three ethnic groups experienced prolonged ethnic tensions that ultimately led to the civil war in Nigeria. In the real context of Nigeria, these tribes are indeed the three largest ethnic groups that still exist today and form the main social components of the country. The Hausa, Igbo, and Yoruba are the largest ethnic groups in Nigeria, with the Hausa dominating the northern region, the Igbo in the east, and the Yoruba in the west. Each group has its own distinct culture, language, and social system, and they have played important roles in the political and historical dynamics of the country (Agbede & Oparinde, 2024). These three groups have long been recognized in political sociology and anthropology as the foundation of Nigeria's ethnic structure. They continue to play a significant role in the country's social, political, and economic dynamics, including the

ethnic tensions that remain a major factor in the prolonged conflicts within the nation. Thus, the geographical identity depicted by Najib Kailani is a reflection of the same reality in Nigeria.

Community Traditions

In the novel, the traditions and etiquette of the people in the North are depicted as follows.

Data 8. Community Traditions (p. 6)

كان لا بد من ذلك إذ أتى ابن تاجر كبير كثير الأسفار، عشت في رحاب الصوفية وخاصة الطريقة القادرية.. وفي مدينة "كانو" و"سوكوتو" نشأت ثقافي ديني مشهور.

All of this is necessary because I am the child of a wealthy merchant and have often traveled. I live according to the teachings of Sufism, particularly the Qadariyah order. In the cities of Kano and Sokoto, there is a well-known religious cultural tradition.

The data above describes the traditions present in the cities of Kano and Sokoto, specifically the deeply ingrained Islamic traditions. Additionally, there is a profession passed down through generations within families for hundreds of years. Merchants typically travel from one city to another to sell their goods. The Islamic tradition, as a cultural value system in Northern Nigeria, along with the historical trade networks, is not merely a fictional setting but also a reflection of the socio-cultural reality of the people of Kano and Sokoto, which has persisted for centuries and is even documented in academic research. Empirical evidence also shows that the spread of Islam in Northern Nigeria, including the Hausaland region, which encompasses Kano and Sokoto, occurred through the activities of Muslim traders who spread the religion and strengthened trade networks. Islam played a significant role in the establishment of trade hubs and the ongoing local economic life (Agbede & Oparinde, 2024). Thus, the tradition of trading alongside religious missions in the novel is also a reflection of the real traditions of Kano and Sokoto.

Social Events

In the novel *'Amāliqah al-Syamāl*, there are five social events that lead to the outbreak of the civil war. These include a coup, the miscalculated policy of irony, a retaliatory coup, the rise of Yakubu Gawon, the collapse of the Aburi Accord, and the formation of the Biafran Republic. Below is one of the representative data, which is the peak cause of the civil war, the formation of the Biafran Republic.

Data 9. Social Events (p. 143-144)

كانت الحرب قد استعرت بين الشرق بزعمارة أوجوكو والحكومة الاتحادية ويمثلها يعقوب جيون، وسمعنا مئات القصص الرهيبة عن الذين ذبحوا غدرا في مناطق الأيو بالشرق، عمالقة الشمال وكان واضحا أن إسرائيل والهيئات الاستعمارية والتبشيرية تؤجج النار، وتبعث بالأسلحة والمساعدات لأجوكو، وتساعد إعلاميا في الصحافة العالمية والإذاعات الكبرى، وتروج لجمهورية جديدة... جمهورية "بيافرا"

The war was raging between the East, led by Ojukwu, and the federal government, represented by Yakubu Gowon. We had already heard

countless horrific stories about people being brutally murdered in the Igbo region of the East. It was clear that Israel, colonial powers, and missionaries were fueling the fire of war. They sent weapons and aid to Ojukwu. He was also supported by international press and major news stations to promote the formation of the new republic, the "Republic of Biafra."

It can be identified from the data above that with the declaration of the Biafran Republic, the civil war began between the Eastern region, occupied by the Igbo, the West, home to the Yoruba tribe, and the North, inhabited by the Hausa/Fulani. In reality, the Declaration of the Biafran Republic by the Eastern region of Nigeria, dominated by the Igbo tribe, did indeed occur on May 30, 1967, triggering the Nigerian Civil War, which lasted until 1970. The federal government rejected this secessionist effort to preserve the unity of a country made up of major ethnic groups such as the Hausa/Fulani in the North, Yoruba in the West, and Igbo in the East, each with its own political and social interests. Social facts also indicate that the conflict related to Biafra is rooted in ethnic dynamics and the political marginalization felt by the Igbo group (Tuki, 2025). The history of this conflict mirrors the depiction presented by Najib Kailani in the novel and shows that the specific social events that triggered the civil war are also a reflection of the reality in Nigeria.

DISCUSSION

The research findings indicate that the novel *'Amāliqah al-Syamāl* has been identified as a reflection of the real civil war that occurred in Nigeria. Najib Kailani recorded, based on the author's sociology, the ethnic tensions, particularly between the Hausa/Fulani tribe, which is predominantly Muslim, and the Igbo tribe, which is largely Christian, as well as the involvement of the Yoruba in the western region. This conflict erupted after the declaration of the Biafran Republic in 1967, led by Ojukwu from the Igbo tribe, who sought to secede from Nigeria. The reality is reinforced by the relevance of character portrayal, geographical regions, ethnic groups, societal traditions, and social events, linking what is depicted in the novel to empirical facts. These aspects reflect that the author nearly fully documented the reality of the civil war. This is consistent with research by (Hidayah, 2025), which found that the relevance of the novel to reality tends to lie in social, cultural, belief systems, and intergroup relations. Furthermore, it aligns with the views of (Dimitruk et al., 2025), who argue that to reflect reality, authors often relate their works to characters, personalities, and social roles. This mirrors Najib Kailani's recording of the character and role of Usman Dan Fodio with Usman Aminu in the novel. This aims to emphasize that the plot of the story is an empirical fact creatively packaged to convey its message.

To understand the roots of the Nigerian civil war, it is essential to examine the socio-political tensions shaped by ethnic, religious, and economic disparities that structured Nigerian society prior to and during the conflict. (Tuki, 2025) reveals that the conflict in Nigeria at that time was greatly influenced by the socio-political dynamics driven by ethnic, religious, and economic differences. The tensions between ethnic groups in Nigeria, especially between the Hausa/Fulani and Igbo, reflect long-standing social inequality and political injustice. As such, research by (Asmorowati & Ceesay, 2025; Chukwudi, 2024) indicates that these tensions were one of the main contributing factors to the civil war in Nigeria. This aligns with the novel *'Amāliqah al-Syamāl*, which emphasizes religious and ethnic fanaticism as causes of the complex divisions within

Nigerian society. The conflict not only resulted in armed confrontation but also had a profound impact on the overall social structure. This fact is also consistent with the research by (Bashar, 2025b), which highlights that ethnic tensions are often triggered by deep political and economic inequality, mirroring the conditions in Nigeria during the civil war.

Beyond structural inequalities, the Nigerian civil war was also driven by historical experiences of marginalization and identity-based resistance, which ultimately crystallized in separatist movements such as the formation of the Biafran Republic. Further studies by (Agbede & Oparinde, 2024) emphasize that ethnic tensions in Nigeria also stem from a long history of injustice and marginalization experienced by certain groups, such as the Igbo, who felt neglected by the central government dominated by the Hausa/Fulani. In this context, the formation of the Biafran Republic in 1967 by Ojukwu, who saw Biafra as a means to protect the rights of the Igbo people, illustrates how ethnic and religious identity became the primary reasons for the military confrontation between the warring parties (Ogbonna, 2025). (Agbede & Oparinde, 2024) further note that this separatist action was heavily influenced by the tensions between ethnic groups that felt injustice within the existing Nigerian government structure at the time, and this is clearly reflected in the novel *'Amāliqah al-Syamāl*.

This study theoretically enhances the understanding of the novel *'Amāliqah al-Syamāl* not only as a literary work but also as a reflection of the historical reality that occurred in Nigeria. By employing the literary sociology approach of (Wellek & Warren, 1956), this research emphasizes that elements in the novel, such as the portrayal of ethnic conflict, characters representing ethnic groups, and major events like the declaration of the Biafran Republic, clearly reflect the socio-political realities of that time. Furthermore, this study has significant implications for literature studies, where fiction can be used to better understand the social and political conditions surrounding a country, particularly in postcolonial regions, in this case, Nigeria. With this, the sensitivity of individuals and certain collectives will be heightened in addressing social dynamics. Especially now, as war has become one of the anarchic tools used to preserve the existence of a nation (Nikitin, 2024). Tribal influence remains highly relevant and sensitive today, as evidenced by the persistence of identity-based conflicts, political polarization along ethnic lines, and unequal access to power and resources in many postcolonial societies, including contemporary Nigeria.

CONCLUSION

Based on the results of the research above, it can be concluded that *'Amāliqah al-Syamāl*, from a sociological perspective, reflects the social reality that Najib Kailani historically recorded. This reality is mirrored in aspects such as characterization, characters, ethnicity, geographical regions, societal traditions, and the social events that led to the civil war. This is textually relevant through the literary work, allowing readers to perceive a social situation more consciously, based on the empirical fact that the civil war in Nigeria was a politically voiced condition. This research tends to examine the relevant social situations that the author recorded in Nigeria. It is hoped that future research can more comprehensively explore the sociology in *'Amāliqah al-Syamāl*. In this regard, the emphasis should not only be on sociology in situations that partially record empirical facts, but also in a holistic way that involves all elements. This will certainly require a sociological approach from other perspectives for a comprehensive study of *'Amāliqah al-Syamāl*. The implication is that other realities will be revealed, raising awareness among readers about the facts of the civil war in Nigeria.

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