

**THE ATTITUDE OF MUSLIMS YOUTH IN THE ECONOMIC SELF RELIANCE IN
GUMMI LOCAL GOVERNMENT OF ZAMFARA STATE**

BY

ABUBAKAR ALIYU

ADM NO: 1120103026

JULY 2015,C.E/ SHAWWAL 1436 A.H

TITLE PAGE

**THE ATTITUDE OF MUSLIMS YOUTH IN THE ECONOMIC SELF
RELIANCE IN GUMMI LOCAL GOVERNMENT, ZAMFARA STATE.**

BY

ABUBAKAR ALIYU

ADM NO: 1120103026

**A RESEARCH WORK SUBMITTED TO THE DEPARTMENT OF ISLAMIC
STUDIES, FACULTY OF ARTS AND ISLAMIC STUDIES, USMANU
DANFODIYO UNIVERSITY, SOKOTO IN PARTIAL FULFILLMENT OF THE
AWARD OF BACHELOR OF ARTS, DEGREE IN ISLAMIC STUDIES**

JULY, 2015, CE/ SHAWWAL, 1436 AH.

APPROVAL PAGE

This research project has been read and approved as meeting part of the requirement of the award of the B.A. Degree in ISLAMIC Studies, faculty of arts And Islamic studies.

Dr. Ahmad Maigari Dutsin-ma
Project Supervisor

Date

Prof: M.M Dangana
Head of Department

Date

External Examiner

Date

DEDICATION

This research work is dedicated to my Father and my late mother and the entire members of the family . May Allah grant them Jannatul Firdausi. Amin.

ACKNOWLEDGEMENTS

This piece of work was made possible by the wish of Almighty Allah (SWT). The creator and sustainer of the heaven and earth, may the peace and blessing of Allah be upon His messenger Muhammad, (peace be upon him) his house hold, his companions and all devoted Muslims (Ameen). Who guided and protected our life throughout the period of my struggles especially during the research work.

Millions of cheers to my project supervisor Dr. Ahmad Maigari Dutsin-ma (Albarkated Doctor) who devoted his time in pain to carefully read, make some necessary corrections and Guide throughout my project work, special appreciation goes to all lecturers in the department and the non-academic staff in the department and Faculty in general. May Allah crown their efforts with success Ameen.

Millions of cheers to my father and my late mother for their moral and financial support throughout my educational background. I will also express my gratitude to my wife Zalihatu M. Bala Iyaka, who always keep praying for me to Allah (S.W.T) to be successful during my study and in this important research work. And also I will like to express my gratitude to Dr. Abdullahi S/Gulbi Iyaka for his useful advice and assistance during my study and this research work and my brother Abdulrazak Aliyu Iyaka. May Allah reward them abundantly Ameen.

I will also express my appreciation to my friends for their advice, like: Bashar Haruna Gummi; Shehu Garba Shinkafi, Murtala Idris Maradun, Salisu Lawal Bena and Usman Ibrahim MakeraMafara local Government.

I appreciate you all for being with me when I needed them most. May Allah
protect and guide them Ameen.

TABLE OF CONTENTS

Title page-----	i
Approval page-----	ii
Dedication-----	iii
Acknowledgment-----	iv
Table of Contents-----	v

CHAPTER ONE

- 1.1 Background of the Study
- 1.2 Scope and Limitation
- 1.3 Significance and Justification of the Study
- 1.4 Statement of the problems
- 1.5 Aim and objectives
- 1.6 Methodology
- 1.7 Structure
- 1.8 Literature review
- 1.9 End notes

CHAPTER TWO: HISTORICAL BACKGROUND OF GUMMI AND COMING OF ISLAM TO GUMMI LOCAL GOVERNMENT

- 2.1 History of Gummi local government
- 2.2 How Islam come to Gummi local government

2.3 Religious belief of the people of Gummi local government.

2.4 Occupation of the people of Gummi local government.

2.5 the influence of Islam on the life of Gummi and how Islam change their life from
paganism and syncretism.

CHAPTER THREE

3.1 Concept of Self Reliance

3.2 Self reliance in the Glorious Qur'an

3.3 Self reliance in the period of the prophet and his companions.

3.4 Self Reliance in the period of Usman Danfodiyo and his followers

CHAPTER FOUR

4.1 Self Reliance in the early people of Gummi

4.2 Self Reliance among contemporary people of Gummi local government.

4.3 The attitude of Muslims in the economic self reliance in Gummi local
government, of Zamfara state.

4.4 Summary of Finding

4.5 Conclusion

4.6 Recommendations

4.7 End notes

4.8 Bibliography

CHAPTER ONE

1.1 BACKGROUND OF THE STUDY

In the name of Allah most beneficial most merciful may the blessing and peace of Allah be upon our master Muhammad, his relations⁶ his companions and those who follow to the day of judgment.

The informal sector in Nigeria refer to economic activities in all sector of the economy that are operated outside the purview of government resolution. This sector may be invisible, irregular parallel. Nonstructural backward, underground subterranean, unobserved or residual according to one scholar says informal economic activities a large which ranges from small scale large self-employment activities most of them are traditional occupation and method of production, others include such financial and economic endeavors of subsistence nature as: retail trade ,transports, restaurant repair services, financial intermediation and household or other personal activities, Adamu (1996) activities of informal sector in Nigeria are difficult to measure. They are highly dynamic and contribute substantially to general growth of economy and personal house hold income.

Therefore Islam is a religion and it` scomplete way of life, its teaching comprises every aspects of human endeavors being a spiritual or mundane, thus Islam is not only concerned with Religious rituals but also deal with all aspects of human life, be a social political economical or religious.

Economically Islam encouraged self-reliance and exhort dependency. Hence Islam encourages its adherents to move everywhere on earth seeking for their daily break, but in a decent and legal manner approach by shari'ah.

In the Glorious Qur'an for example Allah (SWT) permitted business transaction and prohibited usury. These are other rules and regulation governing to Business and commercial activities, include debt which are clearly spelt out in the Glorious Qur'an.

In addition the prophet Muhammad (peace be upon Him) as messenger of Allah (SWT) was not only a messenger whose duty was to deliver the message but also a teacher and interpreter of the message i.e Glorious Qur'an because due to the limitation of human reasoning and intellect man cannot comprehend and understand the message direct from Allah (SWT). Thus, the need to explain more of the message so that the man can put it into practice. According to the spirit and essence of Islam.

The interpretation (explanation) of the Glorious Qur'an by the Prophet Muhammad (Peace be upon him) was done verbally or through His action. In the history of the Prophet Muhammad (Peace be upon him) he was known to be a Business man (merchant) who engaged into commercial transaction even before his prophet hood.

There are various a hadith of the prophet Muhammad (peace be upon him) which enjoined Muslims to self-reliant and exhort them from being dependent or liability to others. Also, during the life time of the Prophet Muhammad (Peace be upon him) and after his death His companions (may Allah be pleased with them) engaged into various commercial activities in order to become self-reliant.

For example, companions such as Uthman bin Affan (may Allah be pleased with him) were popular in Business entrepreneur man at the early period of Islam when Muslims are being persecuted some other companions (may Allah be pleased with them) engaged into farming, weaving, outing firewood, hunting and many other forms of labour to earn a living.

However, this research tries to study the concept of self-reliance in Islam. The means of the attitude of Muslim youth in the economic self-reliance in Gummi local Government of Zamfara state. This is with a view to understanding how Muslims youth in the area of study apply the concept in their daily life. Considering that Gummi local Government was developed since during Jihad of Sheik Uthman bin Fodiyo (May Allah cover him with his mercy), Therefore it's, not an exaggeration to say that Gummi local government is an area which was established and govern under shade of Islamic Principle.

But due to the globalization scientific and technological development as well as contemporary civilization the town is a cosmopolitan, comprising many people from all aspects of life with different historical culture and religious background.

Despite the fact that the town is dominated by Muslims hence the need to investigate the attitude of Muslim youth toward the economic self-reliance in-order to see whether these youth know or understand the position of Islam on this important aspect or not. Also to create awareness and encouragement to these youth in order to become more productive and avoid redundancy and idleness for their own benefit and the society at large.

In recent times begging has become one of the fundamental problems that rooted deep into our society this could be clearly understood in the way some able bodied men and women gathered at the houses of the rich men and politicians waiting for these wealthy individuals to give them some little penny after they have wasted much of their time waiting, and of course after they have downgraded themselves and destroyed their dignity of human person⁴. Furthermore some of these people resort to begging in order to add their richness, not because, they are desperately in need of assistance due to the fact that they are lacking what they are begging.

It should be understood that Islam is against begging and only allowed to beg a Muslim when there is necessary to do so, and immediately after the beggar meet his need, it is prohibited for him to beg again.

The worst part of it is that the teaming youth of Gummi especially those regarded as political thug portray themselves as beggars not only going from one house to another but also roaming the various offices of the local government officers where they are begging them.

It was said that one error lead to another the system of begging has changed pattern in recent years, where one could see an able bodied men in their good appearance going from one house to another from one office to another or even in the mosque, market severe or in the road side creating lies to themselves or their families e.g someone will say his wife or children are sick or his wife has given birth to a new born baby and he does not have the means to cater for their medical expenses or what to feed his families.⁵

Indeed this situation is very annoying and shameful because the acts of begging as well as economic dependency in this part of the country is largely attributed to Muslims due to the fact that you hardly see any person from other religion engaged in this activities.

However despite all these problems here is a way and a solution to it, because Islam totally condemned economic dependence and idleness Islam also encourage self-reliance. Therefore Gummi local government Zamfara state in general and particular is blessed with abundant human and material resources, which is utilized could be sufficient enough to make the people of the area to become economically self-reliant but also benefit to the entire society.

This and many issue are what the researcher will dwell into in order to encourage Muslims youth in the area and awaken them from their slumber. So that they should harness the limited resource available to them for the economic development and progress of the people of the area and Islam in general.

1.2 SCOPE AND LIMITATION

This research work is to evaluate how self-reliance is reducing the problem of unemployment in Gummi local Government Zamfara State. However, this research work is likely going to face number of limitations, this include time and financial constrain the research work is confined a period of some month to one year.

Also the researcher is going on course work. The indeed affect the time required for the research work adversely to alleviate, this problem the researchers decides to use lecture free period and semester break for the study work.

Therefore, the scope of this research will be the centers on the attitude of the Muslims youth in the economic self-reliance in Gummi local government, Zamfara state. Therefore the project is going to cover issue regarding self-reliance and its applications in Islam and consider Muslims youth in Gummi local Government and how they apply this concept.

The limitation of this research is that the study will be restricted in Gummi local Government. Although the research will discuss the issue of self-reliance in Islam yet the only aspect of how it's being applied in the area will be discussed and not the aspect such as position of Business in Islam and it's rule and regulation, the issue of usury or other.

1.3 SIGNIFICANCE AND JUSTIFICATION OF THE STUDY

This research work will be of great importance because it may be among other prelude a means of determining the information on the basis in which the necessary correction measure may take. It is serves as sources of secondary data to researcher relating to the topic at hand.

Therefore significance of the study could not be overemphasized due to the fact that it will add to the stock of human knowledge in one of the important aspect of life. i.e self reliance.

The study work will also be benefit because it will discuss the concept of self-reliance in Islam and trace the issue of self-reliance among the early Muslim society.

The research will also help students of learning to understand how Islam places an emphasis on the issue of self-reliance and how Muslim youth respond to this teaching regarding self-reliance.

In addition the research is very significance in guiding Muslim youth on how to become self-reliant from Islamic perspectives. Therefore they shall be able to differentiate between Islamic and eastern concepts of self-reliance and how important it is to the development of mankind and progress of the society at large.

1.4 STATEMENT OF THE RESEARCH PROBLEM

The issue of unemployment under employment and economic development are closely related. The greater the employment opportunity generated by any economic. The better it's performance this is more so in an economy characterized by labour abundance. Hence, The existence of unemployment rate in an economy becomes a source of concern to policy makers as well as the general literacy.

The research work seek to find out how self-reliance is reducing the problem of unemployment particularly in Gummi local government Zamfara state. The fact about this is not generally known and therefore constitute the problem of the study.

In addition this study work will address the issue of the attitude of the Muslims youth in the economic self-reliance in Gummi local Government Zamfara state. Therefore the research tend to answer the following question.

1. What is self-reliance?

2. Did Islam set guidance for solving problems related to the economic Independent or not
3. Are the Muslims youth in Gummi local Government applying the Islamic teaching on self-reliance?
4. Why some people in the area does not participate in any economic activities but resort to begging as a way of earning a living?
5. What did Islam say about begging?
6. What are the problem facing Muslims youth in Gummi local Government which block their chances of becoming self-reliant?
7. How we can solve the problems in order to encourage the youth to became self-reliant?

If these question was answered at the end of this research some thing new as contribution to knowledge will come up.

1.5 AIM AND OBJECTIVES

The aim of this research work and it`s objectives are:

1. To critically examine self-reliance in Islam and how the concept is applied during the life time of the Prophet Muhammad (Peace be upon him).
2. To examine the usage of the concept among the early people of Gummi local government and make a comparison with contemporary Muslims youth in the area.

3. To discuss the different ways available for the Muslim youth in Gummi local Government to become self-reliant.
4. To provide basic frame work for the application of self-reliance as provided by Islam for the people of Gummi local Government.
5. To the extent at which Muslims youthstudying in the area are economically self-reliant.

Finally our youth enter into economic activities in order to depend on themselves and even to help the other Muslim in depending themselves.

1.6 METHODOLOGY

This article will explain the procedure and techniques adopted in conducting this study.

This research work employ both primary and secondary sources of data involved the use of questionnaire as instrument of data collection. The primary sources on the hand consist of Journal articles published book, relevant documents.

For any research to succeed there is need to adopt on every good methodology of data collection as I mentioned earlier because it's the basic conceptual framework on which the research finding and conclusion will be evaluated.

Therefore in carrying this study the researcher will make the use of primary and secondary sources of data which would be collected through libraries and field work.

Hence Abdullahi bin Fodiyo library of Usman Danfodiyo University Sokoto and literary will be visited to get written materials such as textbooks, magazine etc. in addition to this internet sources will be useful in obtaining the materials.

In the field of the research intend to conduct interview with relevant resource persons to be obtained and oral information gathered will be scrutinized before being use.

1.7 STRUCTURE

This research is designed to contain chapters, chapter one deal with the general introduction of the entire work, it contained the background of the study, the statement of the research problem aim and objectives of the research the methodology as well as the structure and literature review.

Chapter two will deal with the historical background of Gummi local Government Zamfara state and coming of Islam to Gummi local Government such as history of Gummi local Government, how Islam came to Gummi local Government, religious belief of the people of Gummi local Government and the occupation of the people of Gummi local Government. Chapter three contained the concept of self-reliance in Islam. The topic treated include: self-reliance in the glorious Qur'an, self-reliance in the period of the Prophet Muhammad (Peace be upon him). And also self-reliance in the period of sheikh Uthman bin Fodiyo and his followers. In the chapter four the researcher should explain, self-reliance among the contemporary people of Gummi local Government, the attitude of Muslim youth in the economic self-reliance in Gummi local Government in addition to summary of finding, recommendation, conclusion and Bibliography are also contained in the chapter.

1.8 LITERATURE REVIEW

This section is dedicated to review various works of other scholars in respect to our subject matter of discussion which is self-reliance. This is necessary in order to recognize their giant efforts and also to appreciate the relevant literature which the researcher has consulted in the course of conducting this research. It is no doubt that the issue of self-reliance in Islam is very important and it comprises a very wide range and scope. Therefore different scholars have written extensively on one aspect of self-reliance or the other for example: A.A. Sokoto “Islam and self-reliance” The making and preparation of a useful member of the society the author through discussing the Islamic concept of self-reliance and how Islam encourage its adherents to become an active and useful member in the society through useful economic activities being dependent on other⁶. Infact A.A. Sokoto work is very relevant to this study work because it will give us the clear idea about Islamic concept of self-reliance and how a Muslim can apply these Islamic teachings to achieve the desired goals or purpose of his creation on earth the author also discussed some economic activities which every Muslims should engage into, in order to become useful member in the society. Yet A.A. Sokoto’s work is different with this study because the author was discussed about Islam and self-reliance generally while this research is centered on the issue of the attitude of Muslims youth in the economic self-reliance in Gummi local Government Zamfara state.

Another important work is A.A. Ashafah “Earning a living in Islam” where the author make special duty on the Kitab al-makasibe of Sheikh Muhammad Bello (Rahmatullahi Alaihi) this work is very relevant to the study in many aspects they have some disparities in the core-subject matter of the research.

In Abdulatif “Islam in focus” The book discussed many aspects of human life from the Islamic perspective. The book further, elucidates on economic life of a Muslim in respect to application of Islam in Muslim daily life. He also encouraged self-supporting and earning one’s living through decent labour.

This work is very important and relevant because it attempted to educate us on the Islamic ways of earning a living as well as some aspect of economy. yet the different with this study work is that, this study it will emphasize on the attitude of the Muslims youths in the economic self-reliance in Gummi local Government.

In M.A. Mika’ilu’s “ethnic and Business performance” An Islamic Analysis, The author discussed the Islamic analysis on the role of ethnic in affirming business performance therefore M.A. Mikailu also tries to bring to the light of the principles dealing in Islam and further made a comparative analysis between the conventional and Islamic approaches in matter of Business transaction.

This book is important because it tends to inform us how Business transaction should be in Islam and how a Business person should conduct himself for the prosperity of his Business and blessing from Allah (S.W.T), ofcourse the work differ with this study in some aspect as it fail to touch on the issues of the attitude of the Muslim youth in the economic self-reliance in Gummi local Government Zamfara state.

Yusuf Al-Qaradawis “the lawful and prohibited in Islam” discussed the lawful and unlawful issues in Islamic Business transaction, the author stated that Islam encourages economic dependent and earning a living yet Islam encourages one to earn a living only in a decent manner as such certain activities in the course of Business were

prohibited e.g. Riba (usury) cheating, misappropriate and false pretense among other things, This book is very important because it shows us the need for a Muslim to wake up and look for sources of the livelihood in a decent and approved manner and avoid certain unlawful acts. In the name of earning a living this is at least one enjoined to earn his living (but in a decent manner) what of those who go about begging or employing other tactics in order to survive.

In addition, I will also review some project researches which were done by some students of this great University of Usmanu Danfodiyo University Sokoto and other Universities in different parts of the country such as M. Sanis "The concept of self-reliance in Islam and attitude of contemporary youth in Sokoto metropolis" a submitted project to the department of Islamic Study Usmanu Danfodiyo University Sokoto.

Therefore this project research has relevance to my study work in different aspects also the researcher i.e the author made full effort on his research work he categorized many issues in it, like concept of Islamic, self-reliance and various reasons from the Islamic perspective i.e Qur'an, Sunnah and Consensus of the companion i.e sahaba (may Allah be pleased with them) in our early scholars and contemporary Muslims.

N. Ango's concept of self-reliance in Islam and attitude of contemporary youth case study in Mafara local Government Zamfara state. The author or the researcher discussed many relevant issues concerning my research work because he explained many things which support to explain about self-reliance and its implication to the Muslims youths.

N. Musa's contribution of sheikh Musa shekare to spread of Islam in Gummi local Government, Zamfara state. The researcher made double efforts in his researching and brought about many important issues in his research which will bring benefit to the other students who want make their research work. He discussed about the historical of Gummi local Government. How Islam came to Gummi local Government before they embrace Islam and their occupation, Therefore the work is very relevant to my study.

I pray to Allah (SWT) to assist us in our daily activities and make us to die as Muslims and this research work become beneficial to me and other student who would come after, or any other person who wants to make research on self-reliance in Islam, and also I pray to Allah (SWT) to guide my supervisor who is guiding me in this research work may Allah reward him abundantly.

1.9 ENDNOTES

H. Abdullatif, ISLAM IN Focus, Egypt, EC. Mansura, 2002.

M. Sani, Concept of self-reliance in Islam and attitude of contemporary youth B.A.

Submitted project to the Islamic department Usmanu Danfodiyo University, Sokoto.

M.A. Salihu, Ethnic and Business performance, on Islam, Zaria, A.B.U Press limited,
1989.

N.T. Adamu “An evaluation of self-employment in Jega town B.S.C Project submitted to
the department of economic Usmau Danfodiyo University, Sokoto.

Y. al-Qaradawi, The lawful and prohibition in Islam, USA, American Trust Publication,
1960.

CHAPTER TWO

HISTORICAL BACKGROUND OF GUMMI AND COMING OF ISLAM TO GUMMI LOCAL GOVERNMENT

2.1 HISTORY OF GUMMI LOCAL GOVERNMENT

Gummi local government is one of the fourteen (14) local Government in Zamfara state of Nigeria. Gummi local Government own its origin to two set of migrants, that is Bangawa and Zamfarawa, the Bangawa led by a man called Bangu, came from southern part of Sokoto presently in Zuru, Kebbi state, in search for better fertile land it was the search that brought them to Gummi local Government.¹

Gummi then was Jungle interspersed with grassland. The Bangawa in the southern part of the Gummi Ikahu, the area which they found to be suitable for hunting, since they are hunters. They tracked along the river bank of river Ikahu to the point where the river Joined a stream called Ramu. The Bangawa found a lot of Animal that did not settle completely at any point, they did not settle they kept following the stream course till when they got to a much thicker forest area full of animals for hunting, there they finally settles. They then named the place “Yar-dutsi. For it was on rock. All these events were traced to the year (1776).

The name Gummi however owes its origin from the name of first Bangawa leader and great hunter.²

After the Bangawa has spent six years at “Yar-dutsi then come to the people known as Zamfarawa. The Zamfara under their powerful leader Muhammadu waru come

from Tunfafi near Talata Mafara in the year 1782³. The Zamfarawa were fierce warriors and passed via Anka conquering town and villages. They follow the course of river Zamfara until when they got to a place called Gummi.

Zamfarawa however met the Bangawa at Gummi who had already settled there. The two groups stayed together till date. The Bangawa were the one who invited Muhammadu Waru to come and be their leader. Then Muhammadu Waru tested them by commanding them to go and clear the most difficult and dangerous place or bush known as (Kunchi) in Hausa term⁴. So Bangawa did that Job and built house there, for Muhammadu Waru. Who they were interested to be their leader. Muhammadu Waru was living near by before inviting him to come to Gummi as a leader. Consequently he came and accepted to be their leader.⁵

Muhammadu Waru being a warrior wages wars against very many villages and town the example of such villages and towns conquered by him include the following: Zoma, Nassarawa, Kurfa, Kuchi and other.⁶ He use to bring the people he conquered to Gummi as slave. He then Built a prison yard for the capture slaves who where guarded by the Bangawa (Dogarai) because of their recognition to him. And until date these Bangawa were the ones holding so many traditional title such as: Sarking Dogarai, Makama, Rijjiya, Magaji and others. Muhammadu Waru also commended the Bangawa to keep up guarding the town.

However, the prison yard is still in Gummi and it's now being occupied by some of the Bangawa, numbering over two hundred (200) people but not as prisoners.⁷

Another oral sources stated that Muhammadu Waru came from a ruling family in Tunfafi near Talata Mafara. ⁸ His Father Ali the son of Sarkin Mafara had a rift with his Brother and left west ward of Talata Mafara. He passed through the land called “Zoma” to Mahuta in Zuru western of Gummi. He stayed there for three years become very powerful in that land. When the people of Mahuta study Ali and knownd his tendencies to over throw them they decided to drive him away.

Leaving Mahuta, he decided to move east ward to Danko in Zuru there he stayed and became powerful man to be reckoned with. At the Danko the late Ali Mafara had three children among whom was Muhammadu waru.⁹ All the three children migrated from Danko. The first child called Mudi migrated to Matsafa in Bukkuym area, his traditional title is Sarkin Mafaran Matsafa which still remain till date. The second child called Dan-kofa also migrated to Birnin Tudu, now in Gummi (District) of which his traditional title is Sarkin Zoma. Lastly, the third child called the Muhammadu Waru move to Gummi.¹⁰

Muhammadu Waru became king in Gummi in the year (1782) however, with time Waru started enlarging his territory up to Jega, Kebbi and other places.

Muhammadu Waru died in the time of Muhamamdu Bello, the successor of Sheikh Uthmanu bin Fodiyo. Waru was succeeded by eldest son Dankwanya, upon whom conferred the title of Sarkin Mafara. This development concealed the old title of Sarkin Zoma and the title which is still held by descendant of Waru.

Gummi local government has seven gates namely:

1. Kofar Kaiwa

2. Kofar Kasuwa
3. Kofar Shanu
4. Kofar lugui
5. Kofar Tawai
6. Kofar Jaro
7. Kofar Arna

Below are the names and the years spent by various kings who had ruled Gummi up to the present emir of Gummi.

S/NO	NAMES	DURATION	YEARS
1.	Muhammadu Waru	1782-1807	25
2.	Dankwanya	1807-1819	12
3.	Bawan yari	1819-1847	28
4.	Sarki Salihu	1847-1847	1
5.	Dan Aisha	1847-1864	17
6.	Dankwado	1864-1867	3
7.	Abdullahi Laje	1867-1892	25
8.	Sarki Ali	1892-1904	12
9.	Danba'u	1904-1910	6
10.	Muhamamdu Andi	1910-1934	24
11.	Muhammadu Maidabo	1934-1975	41
12.	Muhammadu Dangunta	1975-1983	7
13.	Aliyu Isah	1983-2011	28
14.	Aliyu Abara	2011-2013	2
15.	Lawal Hassan	2013 Till Date	

However the people of Gummi local Government had centralized the system of (sarauta). Sarkin Mafara was supported by a number of village heads and other top traditional government , functionaries like “Magajin Gari, Madawakin Rijjiya, Galadima, Rafi, and Sarkin Baki, similarly the central administration is supported by occupational office holders such as “Lumu” incharge of market, Sarkin Ruwa meaning in charge of water and fishing activities, Sarkin fawa in charge of Butchering and animal slaughtering.¹¹ Sarkin Mafara is respected to the highest level he is the head of town and villages. His official function is not only political, but also economical, social and also inter-relationship between his town and other. Other responsibility discharged compiled maintaining of the law and order and dispute settling between his subjects.

He is assisted by some important people in the town known as (Hakimmai) or “masu gari” who are the part of the traditional functionaries as the town divided or classified into wards, each ward is being supervised by Hakimi or mai unguwa.

Notwithstanding in respect of succession the traditional king maker are the body responsible for nominating the most applicable candidate for the post of the village Chief, district head as well as even of their removal from office as it occurred during the reign of Muhammadu Dangunta when he was removed from the office in 1983, and he was succeeded by Aliyu Isah.

The Sarkin Mafaran Gummi has the responsibility of coordinating and over-seeir all the village heads within his Jurisdiction. He is also to ensure the peace and security of his subjects and defense attack.¹² He is to see the welfare of all the village heads under him.

Additionally Sarkin Mafara anticipated to guide both the traditional and religion norms and belief of the society. He is also expected to be simple headed, kind hearted, principled and flexible in discussion making. He is also responsible for the district tax collection. ¹³

More so the district head council normally appointed the secretary who is responsible for receiving visitors before they could see the royal highness. Outstanding revenue tax, collection is carryout by various village heads and taken to secretary who after receiving pass it to the Treasure for the keeping before its transmission to the state capital. Another primary responsibility of the secretary of receiving and writing all the official letters.

Prior to the creation of Bukkuyum and Kebbe local government Sarkin Dankon Bukkuyum and Sarkin Kebbe were formed under centre of Sarkin MafaranGummi. ¹⁴

The village heads under Gummi are as follows:

S/N	Name of Villages	Title	Names of Village Heads
1	GUMMI 1	BUNU	Alh. Abubakar Bala Adamu
2	Gayari	S/Dutsi	Alh Hassan Muh'd Gayari
3	B/Tudu	S/Zauma	Hamza Yusuf
4	Kurfa	S/Yamma	Alh Suleman S/Mafara
5	Gyalange	Marafa	Alh. Abubakar Aliyu
6	Gamo	Magaji	Alh. Abubakar Adamu
7	Bardoki	Matankari	Alh. Kasim Aliyu

8	B/magaji	Magaji	Abubakar majikira
9	Falale	Tudu	Alh. Bala Aliyu
10	Gummi II	Magajin gari	Alh. ALiyu Umar magaji
11	Gummi III	Madawaki	Alh. Garba Yahayya
12	Gummi IV	Rafi	Alh. Abubakar Rafi
13	Gummi V	S/Tudun Gummi	Alh. Muh'd Dantukur
14	Gummi VI	Rijiyar Gumi	Ibrahim Abdullahi
15	Sabon gari	Marafa	Mu'azu Aliyu
16	Danjafa	S/Burmi	Alh. Suleiman Aliyu
17	Iyaka	S/Gulbi	Alh. Muh'd S/Gulbi
18	D/Takwas	Sabongari	Alh. Shu'aibu Idris
19	Gwalli	S/Bauci	Alh. Sani S/Bauci
20	Fass	Magaji	Alh. Musa Magaji

Every ward and village are under the control of village heads who is overseer of all activities of the village under their domain the head village acted in accordance with designated principles most of the complex and complicated issues which are beyond the village head power are usually referred to the Sarking Mafara. ¹⁵

Gummi local Government was founded in the year 1976, then the local Government consisted of three main district, Gummi, Kebbe and Bukuyyum. The total population of Gummi local Government area estimated by the ministry of local Government in 1980, amounted to 256,000 the major pattern in the higher concentration of population. Similarly, the 1991 national population commission figures shows that the local Government has an estimated population of 200787 people, Bukuyyum not include.

And the local Government has land area of 4,172,82kilometers squares (4172,82km) There are 34,020 farming families and a farm of livestock population of 830,116.¹⁶

Gummi is in south west area of Sokoto State with a distance of 144 kilometers from Sokoto city to the Gummi head Quarter. While about two hundred kilometers from Gummi to Gusau the present headquarter of Zamfara State. Gummi is one time under former Sokoto State now the creation of Zamfara State during military regime in veritably made it to be in Zamfara State. Consequently after the creation of Bukkuyum local Gov't then Gummi consist of two main Districts. Gummi and Kebbe district. The two districts are made up of eighteen (18) village heads consisting of eleven from Gummi District and Seven (7) from Kebbe District.

Outstanding Gummi borders Tambuwal, and Bodinga local Gov't. There are two main season in the area, namely:

Rain season, and Dry season, rainfall start in April and end in October, Similarly December to January are the coldest months. Crops grown are groundnut, cotton, calabash, millet, Guinea Corn, Maize, rice. e.t.c. The people also practice some market gardening, poultry and livestock keeping.¹⁷ People of Gummi area the indigene of Gummi consist mainly of Hausa, Bare-Bari, Fulani and Kabawa. There are some other tribe in various part of Gummi town However due to the great influence of Hausa language most of these groups are now speaking Hausa and dress the same as Hausa do. Therefore the Hausa culture has dominated influence uponthe entire emigrant or sellers. So much so that they had abundant their cultural heritages and had adopted the Hausa culture.¹⁸ The dressing of the people is the same with that any typical Hausa man or

woman consist of Gown (Jamfa) and cap for man and wrapper and headtie and a scowl thrown over shoulder for the woman.

Family life: Basically the husband (maigida) is the head of the household. He controls and direct the affairs of the home just like other typical Hausa home an average Gummi home is a polygamy one. The extended family also is a way of life of Gummi people.¹⁹

Religion: Islam is the dominated religion practiced by the Gummi people however there are very few Christians among the people. While the dominants Islamic sect in Gummi was Sunni followers. There are other sect, like, shiat, Tijjaniya and qadiriyyah followers.²⁰

2.2 HOW ISLAM COME TO GUMMI LOCAL GOVERNMENT

Islam came to Gummi local Government during Sheikh Uthman bin Fodiyo around (1804) he founded the king of Gummi Muhammadu Waru had already conquered the whole region and that Muhammadu Waru was great warrior to be reckoned with.²¹ He decided to wage war against Muhammadu Waru they stayed together for some time (Waru and Sheikh Danfodiyo) and investigated what his task was, Sheikh Uthman bin Fodiyo explained his task to Muhammadu Waru. So Waru tested him and found him as friend to stay with Muhammadu Waru then decided to assist Sheikh Danfodiyo in conquering Birnin Kebbi. He gave him the strongest of his armies to wage war against Sarkin Kebbi in Birnin Kebbi around 1804-5 They conquered the place. Muhammadu Waru and Sheikh Uthman bin Fodiyo became closer than ever before.

Sheikh Uthman Danfodiyo used Gummi as his base of re-equipping himself in order to face his enemies.²²

It was believed that after the death of sheikh of uthman bin fodiyo Muhammadu Waru still remained Sarkin Gummi. However the first Sultan of Sokoto. Sultant Muhammadu Bello came to power he confirmed Muhammadu Waru's title as Sarkin Mafaran Gummu.²³

When Sheikh Uthmanu bin Fodiyo got to Gummi and found that Muhammadu Waru was the leader and accepted the Islamic religion as preached by Sheikh Uthmanu bin Fodiyo their friendship became stronger.²⁴

After accepting religion of Islam by Muhammadu Waru and Uthmanu Danfodiyo became intimate. Muhammadu Waru did go to Sifawa to visit Sheikh uthmanu bin fodiyo in their life time.²⁵

Another remarkable event that history presented to have happened between Muhammadu Waru and Sheikh Uthmanu bin Fodiyo was sending some people from Gummi by Muhamamdu Waru to build a place of worship (mosque) for sheikh Uthman bin Fodiyo at Sifawa around (1864).²⁶

Another agentof spread of Islam in Gummi was late Malam Mahmud Gummi, The Father of Late Abubakar Mahmud Gummi. He arrived in the area Gummi in the year 1930 no consensus regarding from where he come to Gummi. Different sources gave different name such as: Tambawal, Gwandu,,Bodinga, Jega and Shagari.²⁷

According to source Malam Mahmud First settle in village near Gummi called Gwalli where he stayed for short time with time of Sarkin Mafara Gummi of the time Muhammadu Andi (1910-1934) heard that if care was not taken one day Gwalli would over power Gummi so far this reason the Sarkin Mafaran Gummi Muhammadu Andi, tried and convinced the scholar Malam Mahmud to vacate Gwalli to move to Gummi. Luckily to Sarkin Mafara Muhammadu Andi the Malam Mahmud agreed peacefully to migrate to Gummi. ²⁸

By the time Malam Mahmud arrived to Gummi he met Fortune-teller scholars (Malaman Duba) in all most every where in the area Gummi, He met Islam and Muslim but mix up with so many evil acts as will be discussed later on.

He established a school at his area known as Danfako, Muslims both settler and migrants such as Malam sule na Argungu, MalamYahayya na maru, and Malam Auwal Gobirawa were coming from various places far and near for acquiring knowledge from Malam Mahmud especially during dry season.²⁹

He used to teach from sunrise to sunset, most of the Muslims attending this school were male and old-age people. Some used to go along with their reading books such: Qur'an, Hadith, Risala, Akhalari and other related Islamic books. While some used to go empty handed but only listen. Such students when acquired knowledge (by memorizing they directly went back to their respective areas gathered the people and teach them what they have been taught. The example of such students core-teacher include the following.

1. Malam Auwal Gobirawa
2. Malam Yahayya na- maru (a migrant)

3. Malam sule na Argungu (a migrant)

Also there was one listener name not mentioned, who led to the convention of many people to Islam in the area known as “Yar gijiya

The main or major method that through which malam Mahmud and his students used in their Da’awah is the teaching method only with establishment of schools. By then already there was Islam but mixed with so many evil acts. This was known as “mushrukanci” which is combinewith belief in Allah (S.W.T) with that of other acts.

2.3 RELIGIOUS BELIEF OF THE PEOPLE OF GUMMI LOCAL GOVERNMENT

This does not mean that there is no religion of Islam in Gummi before the Jihad that is before coming of Sheikh Uthman bin Fodiyo. Although there was religion of Islam in Gummi the people at that time were not practicing Islam.

Maguzanci is the traditional belief in Gummi land before the coming of Sheikh Uthman bin Fodiyo, the uniform made of worship in Gummi area had previous been Maguzanci so the people of Gummi believed that there was some things that was guiding their step and daily activities, and some part of the belief where as follows:

- a. belief that if a woman gave birth to a twin baby she must go out and beg. Otherwise she would die.
- b. Also if somebody accidently falls into pit latrine he must round the town to show-up himself otherwise he would run mad.

c. likewise married women do not call their husband names by law. If a woman do so it will anger her God and this will result to the earthquake.

Other belief act that is culture and tradition that is contrary to Islam include:

1. Bori (Jinnu worship): This act is practiced by both male and female unbelievers. The word of a bori is a Hausa term and this act was been practice since early period of Islam. These Bori people have their own leaders both male and female side leaders known as Asarki and normally she is unmarried she gave her own House purposely for such act. The Bori act can take place in a Hausa town any where at the any time, This Bori people have spirit (Jinns) and these spirits have various name like Doguwa, Dantsatsumbe. Dandugu etc. And Bori people have certain duties and obligation offered to each person. This duties and obligation include:

Keeping of animal or human Blood that they used to kept in the specific time, they arrange and failure to do that to one may result him to death.

2. Tsafi: (syncretism) This is another act and it was practice in the period and it was practice in the period of Islam in Gummi local Government also this act consist of both male and female magicians. So also there are various way of practicing it and these ways are include:

Transferring leaves of trees to money, kurciya, walking on the river without falling etc.

KURCIYA:- This is the situation where by a magician would get a bird Dove and put it a Charm (laya) on the neck of this Dove (kurciya) and throw it up purposely for to misleading somebody either on enemy on a rival. Also this misleading person will be

conscious and follows this dove any where it goes and he or she would stop any where it stop (dove) and finally if this dove happen to die so that very person will also die.

Another act of that have being practiced in the early period of Islam in Gummi local Government is what called as Gyaran Ruwa in Hausa term. And this act is a situation whereby if there is scarcity of rainfall in Gummi. Then the people of Gummi would come out particularly the magician people and they would go and around a place known kukar “yammata in Hausa term. So by the time they search the place then they would make some magician display after passed something called Gumba in Hausa term into a stress known as Tawai and was there then their leader called Danbabule will take that Gumba and swimming into stream handling it after some time he would come out empty handed and nobody would trace theplace he put it. After all this, they the people come back and start singing and expecting the rain.

2.4 THE OCCUPATION OF THE PEOPLE OF GUMMI LOCAL GOVERNMENT

The most outstanding occupation of the people of Gummi are:

In the economic sphere the people of the area were engaged in different economic activities as oral sources shown every individual in Gummi have specialized in one economic activities or the other.

1. Agriculture: is the one of the oldest source of income for the majority of the people of Gummi, despite the fact that agricultural activities is carried out with local method and local tools due to the lower level of modern and sophisticated implement i.e agricultural mechanization, but the old system still play a considerable role in providing food, and

income to people. This is indisputable facts that farming is part and parcel of Gummi society. Almost everybody is a farmer willingly and heavily depended on Farming in one way or the other, the fertility of the area affords farmers to grow different kinds of crops i.e both food crop and cash crops. Food crops comprise millet, guinea corn, Maize, rice, well available in the area. Then the cash crops consist of calabash, Tomatoes, sugar cane and rest of them.

BLACKSMITHING:-The continued survival of certain occupational title like Sarkin Makera is a manifestation of the significant position attained by local handcraft in the economic life of the people of Gummi.

More so blacksmithing is the process used in the manufacturing of materials like knives, hoes, sickle axes, by the use of iron silver or any metal. Those that concern blacksmithing are called “Makera” and makeri is the singular while Makera is the workshop or blacksmithing industries when you enter blacksmithing industry the first thing that you will notice is the anvil. This is the large piece of steal driven into the ground which has a flat head at the top.³⁰

Similarly red hot metals are cut with an instrument (karfe) which is a kind of small chisel “modish” is a long pointed rod which used to burn hole into the wooden head of hoes.

“matsoni” is a punch which is used to make hole through metal such as metal of the short hand hoe to make the ribs. There were more and many makera in Gummi such as: makerar Gwani kan-tudu, mekerar tsohuwar kasuwa, mekerar kofar Jaro, makerar kofar

shanu. etc. the large majority of the Black-Smith have learnt the trade from their Fathers.³¹

Tanning and leather works. Gummi economic was also directed to tanning and leather work “majema” means tanning industry, means is the person concern with “Jima” means Tanning work (Dukanci) means leather work and “baduki” means leather worker. But this economic occupation cannot be done without fata (skin) the skin is usually bought from the Butcher called “mahauci” The skin is then sold to the middle man who dry the skin and sell it to the tanner most of the animals are domesticated one such as goat sheep.

Pottery: Pottery is an occupation of long historical standing in Gummi and Hausa in general like most of the traditional commercial activities the knowledge is passed from Father to Son. That is why up till now in Gummi there is “tulanawa” means an area where pottery is taking place, The place now at Kofar Shanu area.

WEAVING: The occupation of weaving in Gummi town is exclusively women economic activities in Gummi, women weave cloth like “Gwadu” “lulu” and the rest of them. For carrying out appropriately women needed strong wooding Danjifa, Akwasa, Gwangwala Dankare and Igiya (rope) for tying the shika-shikkai (strong wooding) the weaving is usually done either outside or inside a room depending on the season. When they weaved cloth is usually given to Dillalai (commission agent) to sell at Gummi market day and other area market in Gummi.

Dying:-Available evident disclosed that dying is the oldest economic activities on the people of Gummi. Dying is carryout in a dye-pit, the dye pit are then dug to a depth of six

to nine fact the side and button of the dye-pit are dug on a raised ground which is well drained all these kind of occupation became sources of income to the people, there are other occupations in Gummi people are include:

1. Fishing
2. Hunting
3. Rearing of animals and other modern Business which dominated the other young men and women such as Trader, driving and selling farm products.

2.5 THE INFLUENCE OF ISLAM ON THE LIFE OF PEOPLE OF GUMMI AND HOW ISLAM CHANGE THEIR LIFE FROM PAGANISM AND SYNCRETISM.

In the above of this chapter we have seen traditional belief of the Gummi people. Therefore now I would examine how Islam influence the people of Gummi and how it change their life from syncretism.

To start with Islam is a revealed religion which contains the truth and means of attaining it. It literally means peace and submission. In its religious sense Islam signifies complete submission to the will of Allah. Allah (SWT) in the Glorious Qur'an says:

“The religion before Allah is Islam (Submission to His will)...”In another Verse Allah (SWT) say “He has completed favour on mankind and choose Islam as religion”. Qur`an 3;19.

The prophet Muhammad (peace be upon him) defined Islam in his saying when Angel Jibril came to ask him about his Islam. “On the authority of Umar bin khatab (may

Allah be please with him) reported that a man with very white clothing and very black hair appeared to us, he said

O' Muhammad (peace be upon him) Tell me about Islam"
The messenger of Allah replied Islam is to acknowledge that there is no God but Allah and that Muhammad (peace be upon him) is His messenger, to perform Prayer, to give alms, to perform the Fasting of Ramadan and to perform Pilgrimage when you are able. The man said you have spoken the truth. ³²....."

Belief in the oneness and uniqueness of Allah is the foundation stone of Islam. It guide the religious faith, designs the social pattern and gives life to the moral codes. "There is no God except Allah" leads a Muslims throughout his life. It is observe in the Qur'an that Allah has created everything for our benefit and therefore a Muslim knows that neither animal nor human being, sun, moon, nor start, are to be worship. In the Glorious Qur'an Allah (SWT) praises himself and make known His oneness and uniqueness of Allah.

"And your God is one God" There is no God But He most gracious most merciful³³. "(Qur'an 2:163)

Allah (SWT) is one in His majesty human being should not attribute anything to Him, one should call upon Him directly, there is no need for intermediary as practices in the tradition of Gummi people that divinities and duties are intermediary between mankind and self-existence being.

Allah (SWT) had send Prophets to People in order to invite them to worship Him alone and order them not to describe partners unto Him and to bring them out of the darkness of polytheism into the light of monotheism.

In Islam there is no basis for traditional belief as earlier practices in Gummi people before the development of Islam in the area. Like the Arabs during Jahilliya period whereby they are sacrificing to stones. Most of these creatures people are seeking help from, also are helpless, Allah (SWT) describe them and their worshippers as a great looser both in this life and hereafter . “Those whom they invoke beside Allah creates nothing. And are themselves created: they are thing dead, lifeless no do they know when they will raised up. Therefore man should no rely upon any power other than Allah belief in deities ancestors, magic etc. they are all but nothing.

The spread and development of Islam in Gummi warranted a great influence on the belief of people of Gummi area. Among the agent are:

1. Jihad of sheikh Uthman bin Fodiyo
2. Coming of great scholar Malan Mahmud, to Gummi, the father of late Abubakar Mahmud Gummi.
3. Establishment of schools and mosques
4. Emergence Muslim organization most especially (Izala)
5. Trade activities among people of Gummi and other neighbouring state.

1. Jihad of sheikh Uthman bin Fodiyo is the one of agent that change life of people of Gummi from paganism and syncretism, because when the Shehu came to Gummi found people. Some are pagan some are Muslim but mixed Islam with syncretism Shehu wage

war against the undesirable activities in the area. Those who are pagan but they accept Islam those who are Muslim but they are doing syncretism Shehu Fought them to stop.

2. Coming of malan Mahmud to Gummi is the another Causation agent of changing the life of people of Gummi from syncretism. After the disperse of Sheik Uthman bin fodiyo, Malan Mahmud came and met many things in the area such as Malaman duba (Fortune-teller scholars), Malam Mahmud used his knowledge made preaching and teaching them real Islamic practice and gradually people start abandoned all these of evil acts.

3. Establishment of schools and mosques in the area, contributed a lot in the changing people to come to real teaching of Islam, it was there in the school people were taught, about Tauheed, Salat, Sawm, and hajj and in the mosque most of the Imams are delivered sermon especially on Friday prayer. And warn the people danger of syncretism, Bori witch, magic and polytheism activities.

4. Emergence of Muslim organization also help in the changing of people, more especially Izala group the scholars of this organization woke up and to every corner of the Gummi local Government area preaching and teaching Tauheed. The scholars called people to abandone the culture which contradict the Islamic teaching, come back to real teaching of Islam as what Prophet Muhammad (peace be upon him)explained in various Ahadith.

Izalah Group go to the extend to report these people of Bori to the courtseeking the court to prohibit the Bori activities in the area.

ENDNOTES

1. Interview with Malam Mamuda Sarkin fadan Gummi; 50 year old on 10/03/2015 at palace of senior district Gummi.
2. S. Ibrahim “Survey of the Political history of Gummi local Government, B.A. History submitted project to department of history, Usman Danfodiyo University, Sokoto.
3. Interview with Malam Muh’d Aliyu Iyaka Blacksmith 45 years old on 14/03/2015 at his house.
4. Interview with Alh. Abubakar Bala Adamu Senior district Gummi 60 years old at his palace on 21/03/2015.
5. A.M. Khani, Intellectual origin of Sokoto Jihad, Imampublication, Ibadan, Hijrah, 1405.
6. Interview with Malan Abdullahi Abba Iyaka Gummi.Majemi. 55 years old on 22/03/2015.
7. Interview with Malan Mamuda Sarkin Fadan Gummi 50 years old, on 30/03/2015 at palace 7 senior district Gummi.
8. Interview with Alh. Muh’d S/Gulbi Iyaka district head 60 years on 6/5/2015.
9. Interview with Malan Shehu Isah the Pot maker 52 years old on 22/may/2015 at his work place.

10. A.Y. Gbade, The Influence of Islam on the traditional Belief of the Yoruba. B.A. Islamic submitted project to the Islamic study department Usman Danfodiyo University Sokoto.
11. Ibid P62.
12. Ibid p.63
13. Ibid p.65.
14. G.Davidson, Cambers zicentuary dictionary p.379.
15. Qur'an Chapter 3 Verse 19.
16. Qur'an Chapter, 59 Verse 22.
17. Dr. Muhammad Muslim khan: The translation of Sahih Bukhari Vol. I p.42.
18. Oral Interview with MalamaAisha Tukur, The weaver, 59 years old at her house on 2/6/2015.
19. Interview with Malam Muhammad the Imam of Jumu'at mosque Iyaka 67 years old on 30/6/2015.
20. Ibid.
21. S. Musa, contribution of Sheikh Musa Shekare to the spread of Islam in Gummi area submitted project to Islamic department Usmanu Danfodiyo University P.15
22. Ibid p.16.
23. Ibid p. 18.
24. Ibid p. 19.
25. Ibid p. 20.

26. Ibid p. 21.

27. Ibid p. 22.

28. Oral interview Malam Umar maidawa 76 years old on 21 July 2015.

29. Ibid.

30. Ibid.

31. Qur`an 3:19.

32. M. khan Translation of sahihul Bukhari.

33. Qur'an 2:163.

CHAPTER THREE

3.1 CONCEPT OF SELF RELIANCE

In this chapter the study will discuss the concept of self reliance and its application in Islam. This before proceeding to discussion the concept an attempt will be made first to discuss the meaning of Islam as a religion, in-order to have a clear understanding of what Islam means and its relationship to various aspects of human life. The study will also discuss the concept of self-reliance in Islam and how the concept was applied by the early Muslims.

The term “Islam” in its various form and connotation appeared in the Glorious Qur’an in one hundred and fourty places, while the Hadith of the prophet Muhammad (peace be upon him) appeared more than one hundred. But to know the meaning of Islam properly, we refer to the answer given to angel Jibril (A.S) by the prophet Muhammad (peace be upon him) when he asked him.

“What is Islam”? Jibril asked, the prophet Muhammad (peace be upon him) replied “to worship of Allah alone (SWT) and non else to offer prayers, perfectly and constantly to compulsory charity or alms (Zakat) to observe the obligatory fasting of Ramadan and to perform the pilgrimage”¹

Sheik Maududi Said “Islam connote to total submission, surrender and obedience².And this is linguistic meaning of Islam according to Al-Maududi, while as a religion redefined is to mean complete submission and obedience to Allah (SWT).³

Giving more elaboration on the meaning of islam, professor Khurshih Ahmad stated that “Islam is not confined to religion only because it’s a distorted meaning of the

word. “Islam” which confined it’s scope to the private life of man. But Islam is a complete way of life covering all aspects of human endeavours as individual or as a group or society being it social material, moral, economic, political, legal, culture, national and international.⁴

Looking at the above Quotations of the definition of Islam one observed that for one to be Muslim one must have complete faith in Allah (SWT) and must believed that Islam encompassed all aspects of life without exception. In addition such Muslim must be willingly ready to submit himself to all laws and regulation set out by Islam in conducting whatever he want to do.

Also Sayyid Qutb in usual deep scholarly exposition stated that “Islam is system for practical human life in all aspects. This is a system that entail the ideological ideas. The convincing concept which expends the nature of the universe as well as ultimate objective of there in”.⁵

The above remarks show that Islam is a practical religion as such it can be applied by a Muslims in all aspects of life. But for this to be realize or achieve the acquisition of knowledge is not most desirable and necessary.

Definition of self reliance: self reliance simply means to be economically self dependent not depending on others. It is also means to a system one self, by providing all one needs without depending on any else earning a livelihood.⁶

In other dimension self reliance is the ability to decide what to do by you without depending on the help or assistance of others.⁷ self reliance in our contemporary play a

vital role as an economic mechanism in transforming the destiny of an individual, society and nation at large.

Therefore self-reliance is working for oneself, self-employed person can be also be referred to as person who works for himself instead of an employed, but drawing income from trade or business that they operate personally.

To be self-reliant is not necessary the same as being business owner, many self-reliant people conduct day it day activities and operation of the business either as manager worker or both.

But Islam in self-reliance is described are earning a living through lawful means and engaging oneself in activities that would help sustain oneself economically.⁸ Self-reliance could be seen as an attempt to reduced economic dependence on individual society or state, that we can rely more on ourselves, and protect our dignity and further independence⁹.

Islam is not self-denying religion and does not aim at stopping Muslims from acquiring the good things that Allah has provided for them. It take positive view of life considering man as the Khalifah (Vicegent) of Allah (S.W.T) on earth.¹⁰ Islam fundamentally is a comprehensively covers the totality of human life on earth such as aspects of human life which Islam govern include spiritual, economic, political, social, educational, personal, Judicial and constitutional aspects.¹¹

Those who study Islam as religion found it to be a complete way of life in which its adherents find total guidance for their way of life which implied that Islam is both a religion and a state, Islam needless to stay strongly detests the life of dependence. It

therefore order the Muslims to make lawful work for their living in-order to be self-dependent and self-sufficient. Islam make it obligatory for an individual Muslim to provide for his own basic needs and that of his family.

This shows that it is wrong for a Muslim to depend on other individual, society, or government for his basic needs unless in special cases, in some circumstances like purchase of food grain for ones use and that of one's family, the prophet Muhammad (peace be upon him) said" the house hold of Muhammad (peace be upon him) had no even single wheat of food grain for evening(meals) while he had nine wive to look after.¹² The prophet Muhammad (peace be upon him) had never gone on begging to provide for his needs and those of his family. Hence, Islam teaches self-dependence and act of begging is not only admonished against in Islam, but is also disgracing.

In many cases the Sahaba (may Allah be pleased with them) were report to have practice manual labour so as to live on economically self-sufficient life and provide for the need of their families and seek for Allah's pleasure.

Aisha (May Allah be pleased with her) was reported to have said: the companions of Allah's Apostle (peace be upon him) practice manual labour, so their wet used to smell and they were adviced to take bath.¹³

Moreover there were other Sahaba (may Allah be pleased with them) who were blessing for the livelihood. However, other preferred the life of ascetism but relied upon other people for sustenance where open the prophet Muhammad (peace be upon him) Immediately corrected them and said: Beg not anything from the people the hand that

is above is better than the hand that is below one would rather take a rope and cut and carry wood than ask others.¹⁴

From the above Hadith it can easily be understood that Islam dislikes the self-denying man. If Allah blessed you with wealth then spend it as prescribed by Allah (SWT) and His messenger (may Allah be pleased with him) and when Allah (SWT) does not bless you with wealth then don't be arrogant and too lazy but try and search for all means provided by Allah (SWT) and do not be dependent on others.

A Muslim who is economically self-reliant and self-sufficient is better than the one who is dependent on others. One is duty bound to provide for one's family. One should not therefore cause them to suffer or put them in a painful position.

There is no excuse for any capable Muslim to be parasitic and cause others to suffer, since Allah (SWT) has commended him to take advantage of all earth resources for this substance. The prophet Isah (may Allah please with him) once asked a man saying:

“what is your work?” worshipping, the man replied, who feeds you? My brother, said the man, your brother is better than you (in the sight of Allah).¹⁵ Umar bin al-Khattab (may Allah be pleased with him) the second caliph said: To engage oneself in an occupation is better than idleness.¹⁶

It is not an act of worship as we see it, for someone to fold his arms while another person feeds him. But someone should seek for food, take care of it and then observe the act of worship prescribed on him by Allah (SWT) and His messenger (peace be upon him).

Therefore a good Muslim is one who works for his economic substance and that of his family. Islam dislikes life of idleness and indolence the prophet Muhammad (peace be upon him). Dislike a health man who is idle.¹⁷

Any Muslim who could not adopt a trade or occupation without a genuine reason, cannot serve as responsible shepherded to his family in one of his traditions, the prophet Muhammad (peace be upon him) Said: verily each of you is a shepherded and each of you is responsible for his flock.¹⁸

Islam use, Muslims to find mastery over nature and it get no limit to extent of material development of a Muslim are at liberty to make use of their intellect and energy to see that they properly export the bounties of Allah on the earth provided for their benefit.

Their spiritual obligation should by no means serve as an excuse for not struggling for their material development. Allah (SWT) has said in the glorious Qur'an.

*“ O you who believe when the call is proclaimed to prayer on Friday hasten easiness to have remembrance of Allah and leave off business that is best for you, it you but know and when the prayer is ended than you may disperse in the land, and seek for Allah's bounty and remember Allah much that you may be such restful.”*¹⁹

Qur'an (62:9)

This proclamation is made with special reference to prayer on Friday most of the day is considered as a sacred to the Muslims all over the world, that a Muslim society should

half its economic activities and each and every member in the community should engage in the lawful and meaningful business as prescribed by Islam. To end a single person should allow himself to live dependent life.

3.2 SELF-RELIANCE IN THE GLORIOUS QUR'AN

Islam sees life as a divine gift for man to attain nearness to Allah (SWT). Allah (SWT) provided man with knowledge and power to control animals and use them to their advantage e.g in transportation of people and carrying goods (loads) and even inter-communication between different states and nations Allah (SWT) stated in the glorious Qur'an.

“And the cattle he has created them for you in them, there is warmth (warm clothing) and numerous benefit and of them you eat”²⁰. Qur'an (16:5)

“And where in is beauty for you when you bring them home in the evening and as you lead them fort to pasture in the morning”²¹ Qur'an (16:6).

“And they carry your loads to a land that you could not reach except with great trouble to yourselves. Truly your lord is fully kindness most merciful”²² Qur'an (16:7).

“And He has created horse, mules and donkey, for you to ride and as an adornment and He create (other), thing which you have not knowledge”²³ Qur'an (16:8).

These verses indicated that Allah (SWT) created animal for mankind it utilized and derived its benefit by easing his difficulties of life.

These animals could be also be utilized to earn a living either directly or indirectly by using such animals in paid labour e.g carry loads, transportation or falling the land (harrowing).

Islam maintains that man should strive hard to earn his living according to Islamic teaching, it also lays down principles and prescribed certain rules for the economic activities of man. So that the entire pattern of production exchange and distribution of wealth may conform to the Islamic standard of justice and equity.

In other word whatever be the form of economic activities the Islamic principle must held in a paramount position by every Muslim in such activities under all circumstances and in all generations. Allah (SWT) say in the Glorious Qur'an that He has created the earth and whatever there in for the benefit of man therefore what remains for men is to exploit the earth and make use of Good things found therein (but judiciously) not in extravagance to do this, man has to use his intellect and energy. Allah (SWT) Said:

“He it is who send down water (rain) from the sky: from it you drink and from it (grows) the vegetation on which you send your cattle to pasture”²⁴ Qur'an (16:10) with it He cause to grow for you the crops the olives the date-palms, the grapes and every kind of fruit, verily in this is indeed on evident proof and manifest sign for people who give thought” Qur'an (16:11).

“And he has subjected to you the night and the day, the sun and the moon and stars are subjected by his command, surely in this are proofs people who understand”²⁵.

Qur’an (16:12)

“And what so ever He has created for you on this earth of varying colours and quality from vegetation and fruit, e.t.c botanical life and from animal (Zoological life) verily in this is a sign for people who remember” Qur’an (16:13” And He it is who has subjected the sea (to you) that you eat thereof fresh tender meat (i.e Fish) and you bring for out of it ornament to wear and you see the ships plugging through it that you may seek (thus) of his Bounty (by transporting the Goods from people to place and that you may be beautiful”²⁶.

These and many more verses of the Qur’an encourages Muslims to utilize whatever he sees within his environment as sources of benefit to his life. The verses also relate that man can submit fully to the will of Allah (S.W.T) only when such perform in free from the control of another person because once a man is under the financial control of another person that man is not independence is when man sees every thing within his environment as a blessing of Allah (S.W.T) and he was ready to use it and be contented

self-satisfaction with what Allah (S.W.T) has provided for him and without becoming a burden on other people or a liability.

The importance which Islam attaches to self-reliance could also be understood in the way of Islam notice that despite prescribing a fixed time of prayers for its adherents (e.g five daily prayers and Friday obligatory prayer). Likewise Islam encourage them to disperse on earth immediately after the prayer has end in-order to for Allah's bounties.

Allah (SWT) says:

*“And when the Jumua’h prayer is finished you may disperse through the land and see the bounty of Allah (by working e.t.c) and Remember Allah much that you may be successful”.*²⁷

Qur’an (62:10)

However Islam not only encourage one to be self reliance but also one should live on lawful means and should not be extravagant or prodigal. Allah (SWT) said:

*“Eat of the good thing we have provide for you and do not waste (unnecessarily in excess) indeed Allah do not want the prodigal.”*²⁸

Qur’an 2:172

In addition Islam encourage one to strive hard to earn his livelihood, and it considered this effort of striving as an act of worship because in Islam it one goes about seeking for means of live hood in order not to beg from other people it will be in the verse of Allah.

The prophets Muhammad (peace be upon him) prefer a struggling Muslim to the one who seclude himself to worship while depending on another person to feed him.

Islam is not self-denying religion and does not aim at depending Muslim of the good thing Allah (SWT) has provided and it seriously detest the life of defence. Islam make this obligation for an individual Muslim to provide for his own basic need that of his family. This also show that its wrong for a Muslim to depend on individual. Society or the government for his basic needs unless in special circumstances.

3.3 SELF RELIANCE IN THE PERIOD OF THE PROPHET (SAW) AND HIS COMPANIONS (R.A).

The Prophet Muhammad (peace be upon him) was reported to have mortgage his iron amour on credit to a Jew, commenting on why he had to do that, the prophet Muhammad (peace be upon him) said.

“The house hold of Muhammad had not even single wheat of food grain for the evening meals while he had nine (9) wives to look after.”²⁹

The prophet Muhammad (peace be upon him) did not go on begging people to provide for his needs and that of his family because Islam preaches self-reliance while the act of begging is not only abhorrent Islam but it’s disgraceful.

A Muslim who is economically self-reliant and self-sufficient is Better that one who live or dependent (burden) or liability without any bound to provide the need of his family. Thus he should not cause them to differ or put them in pitiful position. There is no excuse for any capable Muslim to be practice and course others to suffer since Allah

(S.W.T) has made it lawful for him to take the advantage of all early resources for his sustenance. Therefore a good Muslim is one who work for his economic dependence and that of his family as Islam hate life of idles and indolence.

The prophet Muhammad (peace be upon him) said:

“Allah hate healthy man who is vacurse, idle and useless”.

Any Muslim who could not adopt a trade or occupation without genuine reason has no legal protection prophet said:

*“verily each of you is a shepherd and each of you is responsible for his flock a man is placed over the members of his family and he is responsible for his flock”.*³⁰

Islam spiritual obligation should by no means serve as an excuse for Muslims not to struggle for their materials growth and that is why when Allah (SWT) made special reference to Friday (prayer) yet Friday is not declared as a free working day for the Muslims but rather Allah (S.W.T) commended that after the prayer Muslims should disperse on earth and seek for his bounties.

The economic life of Islam is based upon solid formation and divine instructions.

The Prophet Muhammad (peace be upon him) and his companions (may Allah be pleased with them) were known to have been self-reliant. The prophets and messengers of Allah (SWT) were reported to have adopted and participated in one type of trade or the other. For their personal self-sreliance e.g Prophet Dawud (AS).

It is pertinent to note that prophet Muhammad (peace be upon him) also participated in transahara trade within the Arabian penusular (Jaziratul arab) And the never receive charity (sadaqa) during his life time. Charity have been forbidden for him as well as house hold, and the wisdom behind,this was to save his honour and self-respect nevertheless, the prophet Muhammad (peace be upon him) used to accept gift and encourage his companion to do the same, provide they have never aske for it no felt a desire for it in their hearts.

Even Zakat which has been made the right of every needy person has been declared as forbidden to the prophet Muhammad (peace be upon him) and His family, i.e.house hold of Hashin (Banu hashim) till end of time. In this case the prophet Muhammad (peace be upon him)stated:

“The alms are dirt scum of the people and are not permitted to Muhammad and his family.”³¹

It was on this pattern that both the Sahaba (companions) and successors of sahaba (Tabiun) the successors of successors (Tabiu, Tabiun) as well as those who follow them venerable fore father (Salaf-Assalih) based their life. It is an record that all those who made immense contribution to Islam in religions spiritual, political social, economic educational vocational, technical and scientific e.t.c.

Had never relied on individual society or government ethic for their individual need or the services they rendered to Islam instead they used their personal funds physical or intelligence toward the economic well-being of their respective society and Islam in general.

All the four right guided caliphs were known to be business men before and after advent of Islam. For example the first caliph Abubakar Assidiq (may Allah be please with him) was known to be a trader which he earned his living. He was reported to be a cloth merchant, even after his appointment as caliph resorted to continue with trade until when Umar (May Allah be please with him) cautioned that it would not be easy and conducive for the Khalifah to combine trade and caliphate affairs. With much struggle andconvincing argument Abubakar (May Allah be pleased with him) was abandoned his trade and concentrate fully on the affair of the young Muslims state.

In addition some of the Muslims companions of the prophet Muhammad (peace be upon him)were reported to have practice manual labour as for their needs and their families.

So as to earn the pleasure of Allah (SWT). Aisha (May Allahbe pleased on her) reported:

“The companion of Allah’s Apostle practiced manual labour so their secret used to smell they advise to takebarth.”³²

But then there were other companion who went begging for their livelihood while other preferred the life ascetism but relied upon people for sustenance the prophet Muhammad (peace be upon him) observed this and immediately corrected them and said:

“Beg not anything from the people the people the hand that is above is better than the hand that is bellow, onewould

rather take rope and cut and carry woods then asked others.”³³

And for the later companions who took to the life of monotheism, Allah (SWT) said:

*“And the monotheism which they have innovated we did not prescribe it for them”.*³⁴

Islam prohibited monotheism because it keep latent the secrete and benefit of the universe at a time after Allah (SWT) has given them to man and authorized him to control them. This belief runs contrary to the teaching of Islam and its therefore condemned.

The second caliph Umar bin Khatab (may Allah be please with him) said;

*“To encourage oneself in a occupation is better that is idleness”*³⁵

Abu Suleiman al-darani also said

“Its not an act of worship as we see it for you to fold your hands while other feed you. But seeck for your bread take care of it and then do the worshipping.

Abu Hudhayfah (R.A) said:

*“The best among you is the one who does not forsake his worldly life for the hereafter nor forsake the hereafter for his present life.”*³⁶

Ibn Masud (may Allah be please with him)

Said

“I hate to see a man sitting idle not doing something for this life nor for the day of judgment,”³⁷

Abu Qatada also said:

“for me to see you seeking for your living is better that to see you sitting in the corners of the mosaue”³⁸

Abu Sulaiman again said:

“depending in a man for your living while you isolate yourself in worshipping Allah is not the light way but seeking living and worship your lord”.³⁹

3.4 SELF RELIANCE IN THE PERIOD OF USMANU DANFODIYO AND HIS FOLLOWERS.

As the researcher discussed in the earlier pages the prophet Muhammad (peace be upon him) himself participated in trade and encouraged Muslims to do so. In the 19 centaury Jihadist founded the area were have encouraged trade and do that commerce in the area. They did not only in theory but also put it into practice, for example sheik Usmanu bin Fodiyo, Malam Abdullahi Gwandu, as well as sultan Muhammadu Bello all of them have written several works in different fields include economic and in their administrative policies formulated and implemented programmes that aimed at boosting economic activities not only in the city but rather in the whole religion.

These mentioned scholars wrote many books on which an emphasis was laid on the nature and type of vocation and trade in Islam, for instance book such as:

Kitabun niyyat fi amal al-dunyaniyah wal-diniyya".Fa'ahin al-radi bi aslab mawal al-aradin kitayatun Ikhwan fi buyua and Tanbihul sahib ala ahkamil makasib. Are of the some works written by Jihad leaders which discuss matters relevant to the trade vocation, commerce, farming industries, agriculture e.t.c

These works serves as a guidance for economic well-being of the society.

Therefore the Jihad leaders offer established the caliphate they formulated policies that relate to the crucial sectors, these polices include their reforms on landtenure system, agricultural production industries and craft production commerce taxes and other forms of revenue and other form of labour as well as professional services.

In their land tenure the ruler of the caliphate made possible for every member of the society to have accessibility to a piece of land for cultivation under the permission of the Muslim rulers such a person has every right to prevent other people from feeding their livestock, on the land he preserved for the issue of his own livestock.³⁰

The land tenure policies of the caliphate portray the concern by the Jihadist leadership to achieve the agricultural production. The policy also prevented people from keeping on uncultivated land for the purpose of alienating others.

The essential agrarian nature of the society in the caliphate dictated the crucial role of agriculture in the socio economic and political structure of the caliphate. Shehu

Usmanu in explaining the sources of finances for the caliphate government said the important of agriculture must be emphasized.

Moreover the urbanization of policy development and vigorously pursued by sultan Muhammad Bello gave grand for the more intensive and extensive agricultural production in-order to feed the increasing population as well as stimulate other economic ventures. Therefore in one of his work title “Al-ribat wal-al-hivasa Muhammadu Bello encourage people to undertake tilling of the land in-order to realized the advantage of living Muhammadu Bello in structured his deputies as ruler of the various found that:

“your main task is to make them the ribat) cultivated and prosperous therefore you should assign a plot of land to anybody seeking to cultivate it.”⁴⁰

Apart from agriculture the Jihadist encouraged industrial and production Muhammad Bello strongly encouraged people to reside in the ribat, thus a process of urbanization which gave the rise to the issue of industrialization and craft. He also encouraged people to understand to craft production. Hence craft man were encouraged to settle in the ribats, Muhammad Bello said”----- foster the artisan and be concerned with trade mean who are indispensable to the people the ruler must allocate these trades and craft men to every village and every locality.

The caliphate leadership finally and strongly encouraged people to pursue trading within the context of the Shariah and the practical circumstances of the environment. Shehu Usmanu Danfodiyo outline clearly the general procedure to be followed in the selling in the various commodities, practically, the leadership ensure the standard

measures of weighting devices were spelt out and rule observed in-order to provide for standardization of prices (price control).

Thus, the rulers actually interfere in the operation of the market to ensure social Justice and they dealt decisively with exploitation attitude of the law breaker in the market, the retailers grain seller (Ma'auna) were closely watched to avoid cheating.

In their attempt to ensure and encourage people to pursue legal means of livelihood, the ruler particularly Shehu Usmanu bin Fodiyo recognized only the role of manual labour but also the professional labour, expert and professional such as blacksmith who repairs and straightens bends or shapes swords were encouraged to be rewarded it is apparent that professional services that involved use of expert knowledge should attract reward or wages.

END NOTES

- (1) M. Khan, Translation of Sahih Bukhari Vol. 1. PP42.
- (2) A. Al-Maudud, the meaning of the Qur'an vol.vi, pp160-162.
- (3) Ibid PP.162.
- (4) Sayid Qutb, Islam and religion of the future, N0.4, Beirut, labanon, 1976, PP. 36-37.
- (5) C-W. Henry the Universal Dictionary of the English (NP) 2003 PP. 1084.
- (6) Ibid PP. 1084.
- (7) Qur'an 62:9.
- (8) Qur'an 16:5.
- (9) Qur'an 16:6.
- (10) Qur'an 16:7.
- (11) Qur'an 16:8.
- (12) Qur'an 16:10.
- (13) Qur'an 16:11.
- (14) Qur'an 16:12.
- (15) Qur'an 16:13.
- (16) Qur'an 16:14.
- (17) Qur'an 62:10.
- (18) Qur'an 2:172.
- (19) M. Khan Sahih Bukhari vol. 1 PP. 162-182.
- (20) Ibid PP 147.
- (21) Ibid PP 89.
- (22) Ibid PP 184-185.

- (23) Ibid PP 164.
- (24) Ibid PP 180.
- (25) Ibid PP 161-163.
- (26) Ibid PP 126-127.
- (27) A.A Ashafa, earning A living in Islam a special study of Kitabu, tanbih Assahib ala ahkam Al-makasib of Muhammadu Bello B.A Islamic submitted project to Islamic department, Usmanu Danfodiyo University Sokoto.
- (28) Ibid PP 16.
- (29) Ibid PP 21.
- (30) Ibid PP 27.
- (31) M. Isah, concept of Business transaction in Islam and activities of the contemporary businessmen in Tambuwal, B.A Islamic submitted project to Islamic department Usmanu Danfodiyo University Sokoto.
- (32) Ibid pp 37.
- (33) M khan Translation of sahih Bukhari vol.1 pp 120.
- (34) Ibid pp 124.
- (35) Ibid pp 125.
- (36) Ibid pp 130.
- (37) Ibid pp 134.
- (38) N.Nasir the concept economic impact of 19 century jihad leaders in hausa land B.A project submitted to Islamic department usman dan fodiyo university Sokoto.
- (39) Ibid pp 42.
- (40) Ibid pp 47 .

CHAPTER FOUR

4.1 SELF RELIANCE AMONG THE EARLY PEOPLE OF GUMMI

LOCAL GOVERNMENT

In the previous chapter the researcher has mentioned that the early Muslims societies were known to have been self-reliant, Prophet Muhammad (peace be upon him) and his companions (May Allah be please with them). The successors (Tabi'un) and Tabi'u Tabi'un as well as Salafus-Salih were said to have engaged in one trade or the other, in order to become self-reliant. The Prophet Muhammad (peace be upon him) himself participated in trade and encouraged Muslims to do so.

Also the 19th century Jihadist that founded Gummi were known to have encouraged trade and commerce in the area. They do so not only in theory but put it in practice.¹

For example Sheik Uthman bin Fodiyo and his brother Malam Abdullahi Gwandu as well as their assistant the king Muhammadu Waru and scholar that follow after him Malam Mahmud, written different works in several field including economy. And in their administrative, policies formulated and implemented, programmes that aimed at boosting economic activities in the Gummi local Government.²

Therefore in the economic sphere the people of the area those who engaged in different economic activities.

As oral sources shown every individual in Gummi local government have specialized in one economic activities or the other. Notwithstanding agriculture is one of the oldest sources of income for majority of Gummi local government. Despite the fact that agriculture activities is carried out with local methods and local tools due to the lower level of modern and sophisticated implement i.e agricultural mechanization but the old system still plays a considerably role in providing food stuff and income to the people. This is indisputable fact that farming is part and parcel of Gummi society. Almost everybody is farmer willing and heavy depended on farming in one way or the other.³

The fertility of the area affords formers to grow different kind of crops, i.e both foods crops and cash crops. Food crops comprised millet, guinea corn, maize, rice, were all available in the area, then the cash crops consist of calabashes, tomatoes, sugarcane, and rest of them like pepper, beans, and groundnut. Additionally sugarcane and calabashes was even exported to other neighboring countries, groundnut and cotton were also taken away to other states within the country.⁴

According to the oral evidence the sources of labour played, fundamental role in providing available of labour such sources of labour consist of family labour and slave labour.

With the coming of the hot season everyone goes to his farm to clear it of shrubs. The cut shrubs are then gathered in one or more heaps and burnt after they have dried. The ashes become fertilizer. Ealier the Gummi's farmers had been carrying the manure to their farms which is heaped it, similarly when the rainy season has began and the first heavy rains have fallen, the farmers in Gummi take their hoes with smaller calabash into which they will put the millet or guinea-corn grain. After the millet and guinea corn have been sown, attention is then directed to groundnuts the groundnut is sown and covered up the ridges before it germinates. By the time the groundnuts have been all covered up in the ridges. The millet is ready for the first cultivation.

Then and how millet, guinea corn, maize and calabash green peppers are all very suitable in Gummi land, most especially in Karkara" like, Gandara, Iyaka, Mazaji, tsohon Gumbi, Tankolo, Birnin Masu, Wari and Kankara. Rice, sugar cane cassava vegetable such as onion tomatoes and sugar-cane were very suitable in Fadama land in Gummi similarly rice, sugarcane and green peppers were considered as major cash crops and people from different parts of the country come to Gummi on market day to them Gummi's people had accumulated utmost wealth through production of the above mentioned cash crop.

Smithing: Is the another economic activity in the early period of the people of Gummi the continue survival of certain occupational title like Sarkin Makera was clear

manifestation of the significance position attained by local handcrafts in the economic life of the people in Gummi.

Moreso ever, blacksmithing is the process in the manufacturing of material like knife, hoes, sickles, axes, by the used of iron, silver or any metal. Those that concerned with blacksmith are called “Makera” and makeri is the singular. While Makera is the workshop or blacksmith industries. When you enter a smithy the first thing that you will notice is the anvil. This is a large place piece of steel driven into the ground, which has a flat head at the top. The another thing you will certainly find is a large hollowed scene serve horizontally into the group with only one of its open ends showing.⁵

Similarly red hot metals are cut with an instrument which is a kind of small chisel “modosh” is a long pointed rod which is used to burn holes into the wooden head of hoe an matsoni is a punch which is used to make hole through metal such as the metal part of the shorthanded hoe to make the ribs.⁶

However every blacksmith must have a file for use in sharpening knife, machets, axes, harvesters, spears or anything else has a cutting edge. Blacksmith also must have an adze which is use in making wooden handles.

Blacksmiths make their fire in a different way from other people. The bellows are use to inject fresh air to the embers to keep them glowing. The smithy fire burns charcoal and not fire wood and the charcoal is from “Kirya” which is available in Gummi most especially at Wari Kankata, a newly cultivated land. There was more and many Makera in Gummi area such as Makerar Gwani, makerar Kantudu, Makera tsohuwa Kasuwa. Makerar Kofar Jaro, Makera Kofar lugui, Makera Iyaka e.t.c, the large majority of

blacksmiths have learnt the trade from their fathers although research shown that those who not born into blacksmith family can learn the trade but they rarely become experts in the business unless they have started it from really age.⁷

Tanning and leather works: Gummi economy was also directed to learning leather work in the early period “Majema” means tanning industry. Majemi, is the person concern with. “Jima”, means tanning works, “Dukanci” means leather work and Baduku. Means leather worker. But this economic occupation cannot be there without fata, (skin) the skin is usually purchased from the butcher called Mahauchi or Barunje whose major work is to slaughtering animals and remove skin the skin were then sold to the middle men who dry skin, and sell it to the tanner. Most of the animals are domesticated one’s such as goats and sheep.⁸

Pottery: Pottery is the another occupation of the early people of Gummi which made them became self-reliant pottery is occupation of long historical standing in Gummi and house land in general like most traditional commercial activities the knowledge is passed from father to son. That is why up till now in Gummi there is “Tulanawa” means an area where pottering is taken place the place is now at Kofar shanu area and there is other villages who are conducting the business for the purpose of self-reliance. Consequently a very large number of articles are made from clay such as pot of different shapes and sizes “Randa, Tulu, Shantali and Kula, big, a small and medium sized bowls or basin money safe. Each of the above mentioned articles are built slightly differently. The type of clay required for-pot-making is usually found on the edges of riverbank and lakes. The “magina” is still at its original place called Tawa. Before lumps of dry loamy soil are obtained and pounded into a fine powder. The powder and the clear are then thoroughly

mixed until they form a sticky mass. Before the actual pat making begins all bits of weeds stones and other dirt must be completely removed.⁹

Weaving: The occupation of weaving in Gummi Local Government is exclusive women economic activities in-order to become self-reliant among the society in Gummi women weaved cloth, like “Gwade”, Inlu” and the rest of them. For weaving to carryout appropriately women needed “shikashika” (strong woods) Danjida Akwasa, Gwangwala, Dankore, and igya (rope) for tying shikashika. The weaving is usually done either outside or inside a room depending on the season. The women cloths are usually given to Dillalai (commission agents) to sell at the Gummi’s market day and other area markets in Gummi local Government.¹⁰

Dying: Available evidence disclosed that dying is the oldest economic activities of the early people of Gummi local government, dying is carried out in a dye-pit. The dye pits are dug on raised ground, which is well drained. The pit are then dug to a depth of six to nine text. The side out bottom of the dye-pits are plastered with “Katsi” a kind of cement made from the sediment of a dye-pit so that the dye solution plants are cut available and commonly found in Karkara Magaji and “Gandara” the plants are then spread in a field for the full force of the rains.¹¹

Therefore, all these above occupation that mentioned and explained is the economic activities for the early people of Gummi local government in-order to become self-reliant.

4.2 SELF-RELIANCE AMONG CONTEMPORARY PEOPLE OF GUMMI LOCAL GOVERNMENT

Contemporary people of Gummi indeed took to the trade and commercial activities like their predecessors did in the past. This is due to the fact that early people of Gummi Islamic cultural values to be part and parcel of their life. As we know Islam urges people (Muslims) to look for means of livelihood legally including the women. Also Islam has placed the duties or responsibility of maintaining the family on the shoulder of the husband, therefore is incumbent upon every Muslim to adopt a trade or any other legal Business for economic survival.

In this regard contemporary people of Gummi local government engaged into farming activities, trading, Business, arts, and craft e.t.c. that were being practices by the early people. However, with the modern civilization and advancement of science and technology research. The olden days method of farming and trading have been modified and replaced with new methods new implements and tools all the aim of boosting their economic activities in order to achieve, self-reliant among people. The dry season farming is also practiced by some people in the area.¹² For example in the contemporary Gummi they are many people who engaged in farming to some extent people do engage in a mechanize farming in a very large scale not only for the purpose of local consumption here at home but also for export purposes. Therefore this gave room for the emergence of individual and other groups that engaged in farming. Also in the modern time people use machine such as tractors to weed grass, plants, spray fertilizes and insecticides or even harvest their farm products. The use of these machine made it

possible for single individual to cultivate or work on large area of land within short possible time unlike in the past where people are used in doing so.¹³

The use of chemicals or fertilizers germicides, and insecticide as well as hybrid improved seeds today also it possible for one to set abundant harvest at the end of the farming season. In the contemporary Gummi. Farming season is the largest economic activities of the people because apart from those that rely solely on it even some businessmen, traders and civil servants alike, both practice farming.¹⁴

Trading and commercial activities of Gummi local government grows rapidly since inception of town. For example immediately after the Jihad many zealous Muslims from all over the area neighbors' state in the country, Southern part of the country migrated to Gummi. Such as Yoruba, Igbo, Dakarrawa and other tribe. The influx of people into the town and village attracts traders and craftsmen to come and settle there in short time the area became not only centre of Religion and politics but become grown up as economic centre in the area.¹⁵

Also with the recent civilization and modernity, Gummi local government consist not only traders and Businessmen from the state, but also the near and far state such as Sokoto, Kebbi, Kano, Niger, Katsina Kano Nassarawa and many other form of business and commercial activities. Therefore, flourish day by day despite the recent economic meltdown which seems to have affected the global economy.¹⁶

The local traders known in the early period of Gummi still-exist in the contemporary time. The act of selling and buying could be evident in various markets found in Gummi. Such as Gummi central market, Tsohuwar Kasuwa, Kasuwa, "Yardutsi,

Kasuwar “yar kwalbati, Kasuwar “yar Kwana, Kasuwa “Yarkuda, Kasuwar Sabon Gari and other villages market day such as Gayari. B/tudu, B/Magaji, and Daki takwas.¹⁷

There also exist various shops along all the major roads in Gummi town. There are various shops in the midst of every community where petty traders sold their commodities on retail basis. There are chemist, tailoring, shop, barbing saloons, handset recharge card and outlets food canteens, e.t.c. In every area, ward or villages.¹⁸

Kabukabu, is the another business that serve as a means of employment or a major sciences of labour in Gummi local government. There are many business with the counsel members of youth participation in the town.

4.3 THE ATTITUDE OF MUSLIMS YOUTH IN THE ECONOMIC SELF RELIANCE IN GUMMI LOCAL GOVERNMENT OF ZAMFARA STATE

In the previous discussion it is clearly indicated that there are available trades and commercial activities going on into the contemporary people of Gummi local government. In this section therefore the study will attempt to investigate the attitude of Muslims youth in the commercial activities and to what extent did these youth applied the concept of self-reliance.

The researcher went round to observe these economic activities and often interview some people the study however discovered that, yes of course majority of the people involved in Business and commercial activities in one way or another. Yes their exist in large percentage of Muslims youth in Gummi local government that stay idle and only depends upon the parents, relatives and other people for a living.

For example, the attitude of getting things easily had made many people to abandon their farms uncultivated hence, farming which is the backbone and pride of every society was not given prominence by the Muslim in Gummi local government, farming was only left for the old aged and these who came from the villages around the area of Gummi.¹⁹

This is not only farming, other trades and Business that involves using energy or manual labour were also for villages and strangers. For example most of the shop owners in the market and along the roadside though they are Muslims youth, nevertheless they mostly come from other states. Such Yoruba and Ibo have dominated the area.²⁰

The most unfortunate thing is how the non indigene of the local government especially Igbo dominated the business of drugs and pharmaceutical in the area, and business of spare part, mechanics, electronics are all dominated by Yoruba people or non Muslims.

However, the concern of this research is not the participation of these youth to dominate the markets. But what the researcher is intended to identify here is the shameful and disgraceful acts of financial defense that is deep into the fibre of Muslims youth in Gummi local government.

This researcher is of the view that the way our society are being embedded by object poverty and massive unemployment which are also associated with the bad leadership we are experiencing, all these can be alleviated or reduced to the barest, minimum if the available natural resources within our environment are harnessed and utilized appropriately and effectively.

Many Muslim youth today in Gummi local government have become nuisance and poses a threat to the peace and safety of the people in the area. Majority of these youths neither further their education no find a lawful means of livelihood. Most of them patrolled the house of the wealthy, politicians and, civil servants including public officers begging for money.

The habit of begging has become a phenomena today in Gummi local government, the reason why begging has developed from its old primitive position (in which people detest begging and considered a begger as the lowest men in the society) to corporate level. Now begging among the able bodies youths has been institutionalized and it became literate profession among some Muslims youth.²¹

Yes of course, the government has a role to play in this issue, but the fact remain that every human being has a goal to achieve and he must follow a particular way or method before these goals could be achieved. Therefore in order for one to achieved his goal of life which is to be useful to himself and to his society. He must make an effort even if without support from government. Hence we should understand that once, government has failed in its responsibility that is why youth were left without knowledge and without capital yet this does not make it an excuse for one to be economically or financially dependent upon others while he can do something to achieve self-reliance.

The way Muslims youth were being used in Gummi local government as political thugs is very alarming and portraying dangers to the society. These youth are vagabonds and gangsters, trained and sponsored by desperate politicians because, they find these

youths jobless and liabilities to their parents and relatives therefore they rendered them and their life worthless.

The issue of begging went beyond those jobless youths, but also those in the working class sometimes are not contented with their income this lack of contention is what necessitated the corruption in almost every sector of our life. The businessmen and traders cheated in running their activities. The public servants loot and collect bribes before performing their duties they are paid for. They forget all the Islamic principles that governed their activities.²²

The trading and commercial activities such as Kabu-Kabu, required no capital, sometime since there are many people who can buy motorcycle and give it to operator on a fixed amount even through fixing price is not encourage in Islam to be given daily or weekly depending on the agreement. But many Muslim youth to day shun the Business of Kabu-kabu for no reason other than laziness and lack of zeal to be financially or economically self-reliant.²³

Indeed the attitude of the Muslim youth in the economic self-reliance in Gummi local government regarding self-reliance is very poor especially when compared with other local government in northern Nigeria. For example like other state, such as Sokoto, Kano, Katsina and Kebbi State, the attitude of Muslim youth self-reliance is very impressive and this make it possible today in realize the continue increase of commercial activities in the above mentioned areas.

4.4 SUMMARY OF FINDINGS

This research is an attempt to investigate the concept of self-reliance in Islam and the attitude of Muslim youth in the economic self-reliance in Gummi local government of Zamfara state, the study therefore commenced the highlighting the historical background of area of study for better understanding of the area and its people.

The study also discussed the culture of the people of the area which is also largely from traditional to an Islamic culture or an Islamic origin. The local government was also mentioned to be not only political and religious centre but also a commercial centre as well.

However, the research further discussed the concept of self-reliance in Islam.

The concept, subsequently position of self-reliance in Islam among the Muslim society was elaborated.

This brought us to discuss the self-reliance in the glorious Qur'an, in the period of prophet Muhammad (peace be upon him)) and self-reliance in the period of Sheik Uthman bin Fodiyo (May Allah cover his face with mercy) also the researcher go to look and explained the self reliance in the early people of Gummi, local government and in the contemporary Muslim in Gummi local government. This is very important in-order to understand how the zealous Jihadist laid down their administrative policies with full encouragement on their people to be self-reliant and shun dependency on others.

But that is not the case in the Gummi local government. Despite the abundant natural resources available in the area especially for agricultural activities yet, the farming activities are not given more consideration by the youth today. Farming has been neglected as many people preferred to have a white-collar job. There are other business and commercial activities available to the Muslim youths nevertheless, only few of these youth are able to be self-reliant while majority of the Muslim youth are not because of their laziness.

Today is very embarrassing in the way many able body youth go from house to house, office to office to even shop to shop begging for a livelihood. This is not confirm to the jobless but even among the working class. This is uncalled for, and prohibited in Islam. It is obvious when these people often added with some lie.

However the researcher has tried to elucidate on the danger involved in relying on other as well as some suggestion were offered.

4.5 CONCLUSION

From what has been discussed in the content of the research, we simply understood self-reliance, means self-sufficiency so as to sustain oneself by providing all the things that one needs without depending on other in earning livelihood. Moreover, self-reliance on the national and collective basis could be seen as an attempt to reduce economic dependence on others. Society or state.

Islam encouraged striving hard to earn his living according to the Islamic teachings.

The topic self-reliance in Islam with particular reference to which the youth participated in the various activities so as to rely on themselves, without being parasitic to the other society in Gummi local government Zamfara state.

Fundamentally, Islam is a complete way of life which covered the totality of human life, that is why the religion makes it obligation for an individual Muslim to provide. For his own basic need and that of his family, self-reliance in Islam provide solution to poverty and indolence. Islam encourages one to embark an manual labour for economic sustenance and provided ways and lawful means of earning a living in accordance with the teaching of Islam. Islam also encouraged the youth to engage in grateful employment and urge Muslims to shun begging.

Therefore one should make proper use of Allah's bounties and procession for earning a living one should also endeavor to participate in different Business activities for the development of one and others.

4.6 RECOMMENDATIONS

This study observed that the attitude of the Muslim youth in the economic self-reliance in Gummi local Government of Zamfara state, reward the application of the concept of self-reliance is very poor and something need to be done to awaken the youth from their slumber in-order to make them beneficial to themselves to their family and the society at large.

Therefore the researcher suggested some few recommendation as his contribute to ensure or encourage these Muslim youth in the area on the need to be self-reliant and at the same time to caution them against dependency on others.

It is very important to understand that Islam forbids anything that will tarnish the image of the Muslim, and enjoin one trade or another, i.e to engage in lawful business as a legal means of livelihood. Financial dependency can corrupt it and make a Muslim to be subjugated to some other slavery or control by another person. It renders one to be incapable of practicing his religion appropriately among others.

The researcher suggested that Muslim youth should engage in seeking for Islamic and if possible with the western education. This is very significant because knowledge is what differentiate men from animal. It is the sense of reasoning with knowledge produced, that elevate man higher than other creatures. It is with knowledge that one can estimate or understand how worth he is valued. The end product of knowledge is to have self-respect and self-esteem.

The lack of knowledge or lower level of education among Muslim youth indeed rendered these youth useless. Because they are jobless and without a sound knowledge or information it is only when these youth are educated that they can know their religion and what it entails. This is when the youth are knowledgeable that they can understand the Islamic teaching regarding self-reliance and its prohibition regarding begging, stealing, or dependency on others.

Furthermore, this research suggested that the entire society lack the shame of committing vices in the contemporary period. In the olden days Hausa society every person avoid anything that will bring disrespect, dishonor and shame. But today many people lack the sense of decency, honor and self-respect, these has greatly. Influenced

many youth to stay idle without job. Hence he cannot be self-reliant on their own but rather became a liability.

It is in view of this that the study recommended or suggested for the society it reviews their cultural ethics of avoiding shameful acts and maintaining self-honor, dignity and self-respect. Dependency on other only brings shame, disrespect and dishonor on the person.

Thus, there are many available jobs to the Muslims youth in Gummi local government.

The youth should understand that there is no job whether civil service, trading or manual labour that makes one to be so low in the society. But rather it makes one to be respected because he is self-reliant. The worst is to stay idle, the idle mind is the devil's workshop. Staying idle only makes one to be useless and it makes him to commit every kind of vices. Indeed, lack of job or employment has contributed greatly in the increase of crimes and social vices among the contemporary Muslims in Gummi local government.

There is also the need for the wealthy individuals to encourage these youths by providing them with capital where necessary. The government should also establish youth empowerment and skills acquisition centres in the state. Though some centres exist at present, they are only shadow centres since the government is not honest and sincere in implementing its policies. Therefore, there is a need for honesty and sincerity from the government before the objectives can be achieved.

4.7 ENDNOTES

(1) Rabi'u Garba, the Agricultural porudctivity in Gummi town.

C.O.E Sokoto, 1980, P.25.

(2) Ibid P. 26-28.

(3) Ibid P. 30-32.

(4) Ibid P. 34-37.

(5) Oral interview with Muhammadu Abdullahi Makera,

Gummi, age 72 years 26/4/2015, at his house.

(6) Oral interview with Muhammadu Aliyu Tulunawa Gummi

age 82, years on 30/5/2015 at his working place.

(7) S. Ibrahim, survey of the political history of Gummi local

Government submitted project to History department

sUsmanu Danfodiyo University Sokoto.

(8) Ibid PP. 25-26.

Ibid PP 28-30.

(9)Ibid PP 31.

- (10) N. Ango, concept of self-reliance in Islam in the attitude of contemporary youth. B.A Islam submitted project to Islamic department. Usmanu Danfodiyo University Sokoto.
- (11) Oral Interview with Hajiya Amina “yar Gajera (Asarki) Gummi, age 62years 1/6/2015 at her house.
- (12) Oral Interview with Hajiya Mantu, Gummi aged 80years, 2/6/2015.
- (13) Interview with Alh. Garba Iyaka, Business man 47 years, at his shop, on 4/6/2015
- (14) Interview with Alh. Muhammad (Sarkin noma) Gummi 72 years 7/6/2015 at his house.
- (15) Ibid.
- (16) Ibid.
- (17) “A Nasir” the economic impact of the 19 century Jihad leaders in Hausa B.A project submitted to the Department of Islamic study Usmanu Danfodiyo University, Sokoto.
- (18) Interview with Malam Abdul-Mummuni S/Usman Gummi principal G.D.S.S B/Magaji Gummi, 56 years old at his house on 8/6/2015.
- (19) U. Jamilu the effect of self reliance and contemporary Muslim, B.A Islamic submitted project to the Islamic department, Usmanu Danfodiyo University Sokoto.
- (20) T.E NOAH, Philosophy Islamic culture and society in Nigeria, Obafemi Awolowo University, Ile-Ife Osun state. 2012, Ibid PP101, 1-104.

(21) C.O Ayoele, Jinad in Hausa land and Borno, crofes computer press, lipakala, Ondo, 2005.

(22) Ibid P.35.

(23) Ibid P.67.

BIBLIOGRAPHY

PUBLISHED MATERIALS

Yusuf Qaradawi, lawful and prohibition in Islam, USA, American trust publication, 1960.

M.A Salihu, Ethic and Business performance on Islam, Zaria, A.B.U Press limited, 1989.

H.Abdullatif, Islam in focus, Egypt, El-Mansoura, 2002.

C.O Ayoele, Jihad in Hausaland and Borno, crofess computer press, Lipakala Ondo, 2005.

Muhammad Khan, Translation of Sahih Bukhari Beirut Lebanon, 1979.

S.Qutb, Islam the religion of the future no.4 Beirut, lebonon, 1976.

C.W Henry the Universal Dictionary of the English (No) 2003.

T.E NOAH, philosophy Islamic culture and society in Nigeria, crofess computer press, Lipakala Ondo 2005.

M. Khan, Translation of Sahih Bukhari

A. Al-Maududi, The meaning of the Qur'an

Sayyad Qutb, Islam and religion of the future N0.4 beuruit, lebonon, 1976.

Qur'an, 16:5

Qur'an, 62:9

Qur'an, 16:6

Qur'an, 16:7

Qur'an, 16:8

Qur'an, 16:10

Qur'an, 16:11

Qur'an, 16:12

Qur'an, 16:13

Qur'an, 16:14

Qur'an, 16:10

Qur'an, 62:172

UNPUBLISHED MATERIALS

- M. Sani, The concept of self reliance in Islam and attitude of contemporary youth. In sokoto, project UDUS 2012.
- N. Tahisu Adamu, An evaluation of self employment in Jegatown, project UDUS 2012.
- A.A Ashafa, Earning a living in Islam project UDUS, 1989.
- N. Ango, concept of self reliance in Islam in the attitude of contemporary youth in Mafara, project, UDUS, 2012.
- S. Ibrahim A survey of the political History of Gummi project, UDUS, 2006.
- M. Isah, concept of Business transaction in Islam and activities of contemporary Muslim in Tambuwal project, UDUS, 2002.
- Rabiu Garba, the agricultural productivity in gummi town, project C.O.E Sokoto, 1980.
- Umar Jamilu, the effect of self reliance in contemporary Muslims project UDUS, 2012.
- A.Y Gbade, the influence of Islam on the Traditional belief of the Yoruba in Ifelaju/Ibarapa, project UDUS, 1995.
- S. Musa, the contribution of Shaik Musa Shekare, in the spread of Islam in Gummi, project, UDUS, 2002.
- Umar Muktar, Da'awa in Gummi local government, project, UDUS, 1999.

LIST OF INFORMANTS

- (1) Muhammad Umar aged 35 years old businessman at his house on 13/2/2015
- (2) Muhammadu Aliyu age 45 years old Blacksmith at his house on 14/2/2015
- (3) Abdullahi Ebba Iyaka Majemi age 58 years at his house on 22/2/2015.
- (4) Mahmud Aliyu Sarkin Fadan Gummi 50years old at Gummi Senior district palace on 10/03/2015
- (5) Muhammad Abdullahi: Makeri Gummi, 72 years old Blacksmith at his house on 24/4/2015.
- (6) Muhammad Aliyu Tularawa Gummi, pottery man, 82 years old on 30/5/2015 at his house.
- (7) Hajiya Mantu Gummi 80 year old weaver 1/6/2015 at her house
- (8) Hajiya Aminu “yargajera Gummi 62 years old weaver at her house on 2/6/2015
- (9) Al-haji Garba Iyaka 47 years business man at his shop on 4/6/2015
- (10) Al-haji Muhammad Sakin noma, farmer 72 years old at his house on 7/6/2015
- (11) Malam Abdul-Mummini S/Usman, (civil servant 54 years old at his house on 10/6/2015.
- (12) Alhaji, Abubakar Bala Adamu, 60 years old senior district Gummi at his palace on 21/5/2015.
- (13) Al-haji Muhammadu S/Guibi Iyaka 60 years on 22/May/2015, District head Iyaka at his palace.
- (14) Malam Shehu Isah 52,years old pottery man at his house on 24/may/2015.
- (15) Malama Aishatu, Tukur 82years poetry on 2/6/2015 at her house.