

**AN ANALYTICAL DISCOURSE ON NEIGHBORLINESS IN ISLAM  
AS PRACTICED IN GUMEL LOCAL GOVERNMENT AREA,  
JIGAWA STATE**

**BY**

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**BEING AN M.A DISSERTATION**

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**MUHARRAM, 1441 AH/SEPTEMBER, 2019 C.E**

## **DECLARATION**

I hereby declared that this work is mine and is not copied from the work of someone else, therefore it is not allowed to be copied by anybody.

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## **CERTIFICATION**

This dissertation by Yakubu Wambai has met all the requirements for the award of Degree of Master of Arts in Islamic studies of Bayero University, Kano and is approved for its contributions to knowledge.

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## **APPROVAL PAGE**

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## **DEDICATION**

This work is dedicated to my parents, family, lecturers and other relatives whose contributions helped greatly in bringing the work into reality.

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## **Abstract**

Analytical discourse on neighborliness is very significant in Islam, as it deals with the rights of Neighbor as well as how to look after the practice of good neighborliness among the entire people living together. The aim of the research is to carefully investigate and analyse on the application of neighborliness practices in the study Area. Gumel which is now accommodated with many people of different Religions and Tribes living together in one place do practices the prime teaching of Islam with regard to the neighborliness application. The need to investigate and analyse the practices of neighborliness application in the study area is what necessity the research. The Method used in this research is qualitative, as it involves an interview with some Respondents as well as the use of many Literatures were served as the methodology used in gathering the data for Research. Lastly the findings of the research are hope to serve as a models and examples for other communities in transforming and caring the Neighbors 'rights in Islam. Hence the people of the study Area do practices the system of Islamic neighborliness which is in existence as enshrined by Islam.

## CHAPTER ONE

### GENERAL INTRODUCTION

The best and correct way of life for a man is to live in a full obedience to the commands of His Creator (Allah), being that man was created solely for the purpose of worship as stated in the Glorious Qur'an:-

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ<sup>1</sup>

*And I created not the Jinn and Mankind except that they should worship me*

For the purpose of this worship, Allah has raised Prophets and Messengers for the guidance of humanity. At the same time, His books were revealed through these Messengers and Prophets (P.b.u.th).

Islam does not limit its practice only to the relation between man and His creator (Allah), but it also deals with the relations between man and his fellow human beings. This brings about concern of Islam to good neighborliness. It is an obligatory duty upon an individual to learn the proper code of life through Divine guidance, so that he may discharge the rights of Allah correctly, as well as the rights of his fellow human beings, especially person living around him and his surroundings. With regard to this, Allah directed man to show kind treatment to his neighbors, this directive is stated in Glorious Qur'an as seen below: -<sup>1</sup>

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<sup>1</sup>Qur'an surah zariyat; 56

(وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا  
وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ  
وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ  
أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا<sup>2</sup>)

*“Worship Allah and associate none with Him, show kindness to your*

*parents and your kindred, to the orphans and to the neediest, to your*

*near and distant Neighbors, to the way farer, and slaves whom you own,*

*Allah does not love arrogant boastful man” Q4:36*

### **1. Statement of the Problem**

A true Muslim society or community is that which always look at the teachings of Islam and consider it as its mirror or model. To this Almighty Allah has drawn our attention in Qur'an to make Prophet Muhammad (S.A.W) as a model or one who gives an exemplary behavior to any one whose hope is Allah and the last day as seen below:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو  
اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا<sup>3</sup>

Therefore the following issues are the statement of the problem:-

- I. Negligence of some people with regards to the rights and obligations of their fellow neighbors as enjoined by Islam.
- II. Rampant use of some equipments by some Neighbors that cause discomfort to their fellow neighbors.
- III. The need to make the bond of relationship between Neighbors stronger and increase the level of fraternity among Neighbors.

<sup>2</sup>Qur'an surah Al-nisa'i,:36

<sup>3</sup> Qur'an surah Al-ahzab: 21

## **1.1 Aim and Objectives**

The aim of this research is to make an analytical discourse on the issue of neighborhood in Islam by considering how it is practiced in the study area (Gumel). Those the neighborliness practiced in the study area needs some observations or not? How about the assessment of its practices?

While the objectives of this research are to:-

- I. To investigate deeply about the impact of Islam with regard to socio-religious life of Muslim Ummah in the study area.
- II. To explore and explain the rights of neighbors as enshrined in the teaching of Islam.
- III. To investigate and comment on the assessment of neighborhood practices in the study area.
- IV. To investigate and analyze the religious and social aspects of the contemporary Muslims Ummah in the study area.

## **1.2 The Significance of the Research**

- II. The Research will bring into notice how the people in the study Area interact with one another and the level of their relationship with one another as Neighbors.
- III. The Research will serve as a means of boosting and making the level of relationship between Neighbors very strong and more united.
- IV. The Research is very significant in the sense that it will educate and awaken the society from its slumber on Neighbor's rights as envisaged in the teachings of Islam.

- V. The study will become relevant in the sense that the virtue of Human beings as well as their rights are going to be investigated in accordance with the teachings of Islam.
- VI. The research will encourage and motivate Muslim Ummah with regard to the rights of their neighbors upon themselves, as soon as such kind of rights are mentioned before them.

### **1.3 The Contribution of the Study to Knowledge**

1. The research will contribute towards bringing into notice some kinds of practices that are in violation of neighbor's rights, which receive little or no attention of researchers.
2. The Research will contribute towards making the literatures on neighborhood issue more available and its need.

### **1.4 Scope and limitation**

This research is limited only to the issue of neighborhood among the people in the study area (Gumel) not including the matter of brotherhood among Muslims either in their places of work (office, market, or not elsewhere).

The research is only discussing the issue of neighborhood in the study area with an aim to have an empirical and sound findings.

The research is conducted in Gumel Local Government Area including its vicinity only and is dealing with the matter of neighborhood among the people in the study area, talkless of their religions, norms, values and customs, as per as they are living together and constitute a neighborhood.

### **1.5 Methodology**

The method involved in this work is qualitative, and the sources of the data collection include an interview conducted to community leaders, scholars, and selected individuals.

Some informations and data were collected from Shari`ah Courts, police station, and some official records from Hisbah command office and Vigilante office of Gumel Local Government Area.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

The issue of neighborliness was mentioned in Qur'an chapter four verse thirty six, where almighty Allah directed Mankind to treat his Fellow Neighbor with kindness. Apart from the Qur'an verses dealing with good treatment to Neighbors, there are various Ahadith of the prophet that ordained a Believer to

treat his fellow Neighbor with kindness, these Neighbors should either be Muslims or non-Muslims. Both these two categories of Neighbor have certain rights which must be fulfilled by their fellow Neighbors.

## **2.0 Literature Review**

Several works have been written on Neighbors due to its importance roles toward the good maintenance of good Human relation in humanitarian society. Therefore, it cannot be possible to review all the Books written on this subject matter. However, literature review is made on both some academic researches and some other published works.

*“The Problems of Shari’ah Implementation in Kano and Katsina”* by Yahaya Chamayo is commendable one. It discusses the need for every member of a society to give his full cooperation by complying with the laws of Allah. This could be obtain when individual groups in society discharge both their individual and collective responsibility. These responsibilities include the rights of Allah and that of fellow being, in the process of discharging these duties, one should be sincere and never be neglectful else the chastisement of Allah in this world and hereafter befalls on him, Allah says:

But whoever turn away from my message verily from him is a life narrowed down, and we shall raise him up blind on Day of judgement. (Qur’an surah D.H:124)

Chamayo further explains that the rights of Allah are the first to be discharged by every individual Muslims member of any community. These rights include firm believe in the unity of Allah, and the belief in other article of faith. Other rights include the correct observance of all religious duties such as Salat, fasting, Zakat, limiting oneself to the lawful acts and eschew of unlawful in all spheres of one’s life. The next to the rights of Allah is the rights of fellow beings. These include the discharge of each individual responsibilities in all his social relationship at all



the level of his various capacities. Such as public servant and political office holders should be just and honour in the discharge of their official duties, the Rich should comply with the Islamic ethics of trading like the giving of full measure to weight while selling their goods. Similarly, Husband and Parents should be committed in the religious and moral training of their Wives and Children. It is also part of the individual responsibilities to be good and Kind to the Parents, the kin, the Neighbors, the Needy and to the non-Muslims and other living creatures. However, all these helped in maintaining good neighborliness.

The above quoted work served as a general and cornerstone of the laying foundation in obtaining good Neighborliness, it is therefore used to explain the extent of the neighborliness practices in the present work, as well as the advantages of the practice of good neighborliness.

Another work “*Islam and Da’awah activities in Kano metropolis from 1990-2010*” by Muktar Sani Alkantala. It is there explained clearly that the essence of Da’awah activities is preaching and giving moral guidance to the people in order to obtain a good strong mutual understanding among people thereby avoiding rampant moral decadence and degeneration affecting the daily life of the people. Along this line Shari’ah commission, Zakkat and Husbi as well as Hisbah commission were established by the government of that time under the leadership of Malam Ibrahim Shekarau.

The above cited work looks similar with the research in the sense that Hisbah commission is considered as one among the commissions which give a great roles in promoting the level of fraternity and avoiding indiscipline between Ummah in general. It is from the cited work then the forms of violating the rights of a Neighbors are taken out and consequences of the violating of such rights are discussed in the present research.

Another work titled “*The Impact of shari’ah on social organization of people with reference to the activities of Hisbah*” by Abdullahi A. Bala. The research focuses on the activities of Hisbah on the social aspects as well as its impact towards successful application of shari’ah in Kano municipal Area in 2002. The study examines the activities of Hisbah in tackling some social vices such as prostitution, consumption of Alcohol, viewing centres, Yandaba activities among others. It further explains that the Hisbah committee in Kano municipal Area had succeed partially in minimizing social evils, particularly selling and consumption of Alcohol. With regard to the problems faced by the Hisbah, the researcher attributed some of them to government, some to the Ulama and others to the general public.

The above quoted work is related to this research on the issue of Hisbah activities on towards maintenance of good relationship between members of society in which Neighbors are included. The work however, differs in the sense that this research will be only on two major aspects dealing with the issue of good neighborliness in the study area i.e the consumption of Alcohol, viewing centers. However the present work then include others like drug abuse and establishment of bakery Houses, within the Gumel town.

“*Muslim organizations in Kano: Sabon Gari as a case study*”, By Abdurrashid Adeyemi Alfenla. Explains the roles of Muslim organizations in northern Nigeria especially Kano, these organization have predominantly been Hausa by tribes. So also the research explains the great roles given by these organizations among the entire people of the Area especially in the field of Da’awah.

The above references is cited to support the present work in which the Muslim organization in the study area also considered these Muslim organizations such as the Tijjaniyah, the Qadiriyyah and the Izalah. All these were mentioned together with their contributions in bringing peace and harmony among people of the same

Area as a Neighbors and considered as the contemporary Muslim Ummah in the study area.

Meanwhile, the present work differs with the citation of the above researcher in the sense that apart from the role of Islamic organization in a community, the roles of traditional rulers and that of non-governmental organizations like the vigilante group were all considered as a factors that help in attaining good neighborliness in the study Area.

Another cited work “*Sound advice to the Muslim community being editing, translation, analysis of Kitab Masa’I lil Ummah Al Muhammadiyyah of Sheikh Uthman Ibn Fodio*” by Ibrahim B.B Farouq. It was clearly explained the habit of some Men of remaining at Home to linger but allow their women to go out freely to mix with other Men in market places. This is also forbidden by the consensus; because this is the habit of Ifranj, meaning the Franks or Europeans in general. The Shari’ah has forbidden imitating them in any form. This citation has been expressed in al-madkhal:

*It is better for any man, if his family is in need of buying any articles, from clothes to jewelry, to take that responsibility himself if he can, or send someone else with experience in the matter in his place, for this is what the Shari’ah has commended and endorsed.*

It is not suitable entirely to allow them to go out to such places, as this leads to committing grave sinful acts which a large number of them actually do; I mean here in their usual association with cloth dealers, goldsmiths and others to whom they lament and plead with romantic voices and gestures, and such approaches that unavoidably lure such dealers into committing grave sins with such women.

However, with regard to what has been quoted above, the present work emphasis on the need of proper code of Dress in Islam both for male and females.

Therefore this serve as the Area of difference between the cited work above and the present research.

The cited work of the same author also discussed on one issue which is causing a problem among people living together that is the issue of materialism; love of this world or worldly thing. It is a Disease that has lacked Doctors who can heal it. The Doctors are the teachers who are themselves affected by the Disease, and it has overwhelming hold on them. When we consider the above issue of materialism, it may possibly causes envy among people. And envy is one among the causes of misunderstanding between Neighbors especially if one of them is practicing materialism, or has the ability of possession much worldly things and the other is said to be poor man.

The work on “*Jigawa state Hisbah committee and its impacts in the spreading good conducts and morals in the society*” By Muhammad Muhammad Murtala. The research fully explains the qualities expected from a good Muslim that will enable him achieve good relationship between him and his fellow Neighbors. Such as trustworthiness, Honesty, respect of others, humble and others. The work further explains the need for good relationship among people for the promoting of strong bond of Human unity.

Therefore the synonymous relationship between the above cited works and the present research was that all these qualities expected from a good Muslims are what promote the level of good neighborliness where the two work differ was that effects and problems that might hinders the formation of good neighborliness were sort out and discussed in the present work. This was done in order to bring a clear picture of the concept of the term neighborliness.

The research further drawn the attention of Muslims in treating their fellow Muslims with what they too like to be treated, hence this may lead to the attainment of good Human relationship and good neighborliness among people.

The research describes the mutual respect of one – another as the key for the success in good human relationship and good neighborliness.

***“Societal problems faced by Muslim youth in Maiduguri and its solution from Islamic perspectives”*** by Shamsuddeen Umar Ilyas explains the causes of disunity among Muslim Ummah in Maiduguri Area, among such causes were the problems of respect of each other and the problems of fraternity where some people does not consider the problem of other people as serious issue rather than to help them. However, this work has is similarities with present work as all the two works discussed on the matter of fraternity as the causative agent of dis-unity among people in a society. Meanwhile, the two researches differ in the sense that the present work consider the influence of peer group and parental problems as among the causes of misunderstanding among Neighbor in a society.

***“Summary of Islamic juris prudence”*** by Salih al Fawza: outline some major causes of misunderstanding among Neighbor that might have hinders the fulfilment of Neighbors’ rights among such problem was the case of a joint wall between two persons. It is prohibited to open a window through it without the permission of the other Neighbor. So also it is impermissible to put or fix wooden pegs in the joint wall or in that of the Neighbors, expect when necessary and when the wall could bear those wooden pegs and the roof cannot stand without them. Still more, some activities among Neighbors are prohibited in Islam. Such as to have in one’s property that which may cause harm to one’s Neighbor like a bathroom, kitchen, bakery café, whose harms may extend to reach one’s Neighbor, or having factory whose noise and working of machinery could disturb one’s Neighbor, having a window overlooking the House of one’s Neighbor may cause harm to him.

The above mentioned points as cited are in similar to the work of the present research in which they are all considered as the major and key points to the

causes of misunderstanding existing before the Neighbors. The only differences between the works is that the present work extended the causes of misunderstanding among the Neighbors by including other activities existing in the study area like the use of intoxicant and drugs substance by some young people of some Neighbors, illegal use of House premises and excess building of bakery House frequently.

All the above explanation with regard to the issue of neighborliness serve as the foundation and basis for a good neighborliness, and are similar to the present work as it contained them. The only differences between the two researches was that more attention is paid in the activities of the present people of the study area in order to minimize the cause of misunderstanding or otherwise between the people in the present research. This is done by discussing the roles of some organization towards the attainment of good neighborliness.

***“Towards understanding Islam”*** By Abul A’ala Maududi points out many rights of Human being expected from other people in such a way that the right of a person like one’s Neighbor are not violate in order to strike a balance in the right of Man in the right of the society. These rights include avoidance or cause of harm to other people including Neighbors such as backbiting, tale bearing, slandering and calumny all these have been forbidden. This is similar to this work in the sense that this work include many precautions toward attaining good neighborliness, such as avoidance of backbiting slandering to your Neighbors and others. The area of the differences between the two researches was that present work emphasis and elaborate widely on the need of good neighborliness as enshrined by the teaching of Islam in the Qur’an and Ahadith of Prophet Muhammad.

***“Islam in focus”*** By Hammudah Abdallahi explains the concept of morality which deals with the relationship between Muslim and his fellow Man: that a

Muslim must show kindness to the kin and concern for the neighbor respects for the elderly and compassion for the young care for the sick and support for the needy, sympathy for the grieved and cheer for the depressed. All these moral acts are expected for a successful existence of a good neighborliness. However, the present work also considered all these. Therefore, these became the similarities between the two works. The only differences between them was that the present work concentrates more on the activities of people towards the attainment of good neighborliness.

***“Islamic way of life”*** By Abdul Ala Al Maududi sort out the three categories of Neighbors, namely; a Neighbor who is also a relative, an alien Neighbor and a casual Neighbor or temporary with whom one had occasion to live or travel for some time. All of these are deserving of fellow feeling, affection, courtesy and fair treatment. Furthermore, good treatment to a Neighbor is part of Islamic ethical rules. Therefore observing the precepts of Islam involves the obligation to treat well the Neighbor and host. It aims to establish and highlight the duty owed to a Neighbor as encourage fulfilling this duty. Need to recall that Allah recommended in the Qur’an to treat the Neighbors meanwhile the Prophet said; “Angel Gabriel recommended me to treat well the Neighbors with such emphasis that I thought he was going to set him up as Heir”.

The above quotation is similar to the present work in the sense that all the precautions made on the Neighbors need to treat his Neighbor are included. The two works differ in the sense that the present work give more priority to the significance and benefits of good neighborliness.

***“Neighbors’ rights according to the Sunnah and the examples of Salaf”*** by Ali Hassan. Discusses the issue of Neighbor in details where he mentioned some recommendations with regard to the treatment of Neighbors behavior, taking care of a Neighbor, being cooperative towards Neighbor how a righteous Neighbor

contributes to happiness, disputes with a Neighbor, as well as classification of Neighbors. However, all these recommendations can help to the attainment of good neighborliness and making the level of human relationship strong. Therefore, this became the Area of similarities with the present work as it contained all these recommendation. While the differences between the two works was that the present work include more details explanation on the significance and advantage of good neighborliness.

***“Hukukul Jar Al Islamiyyah”*** By Muhammad B. Muhammad Shamsuddin explained the classes of neighbor as well as how to treat them in a societal living such as Neighbor who is fasik, Neighbor who is jew, Neighbor who is Christian and Neighbor who always commit a great sin (Ahlul kaba’ir). Furthermore, the works explains that among the signs of last Day include cheating a Neighbor. The present work also consider all these classification of Neighbors and their treatment. Thus the two work are similar to this, and the Area of the difference was that the present work highlighted the significance and advantages of good neighborliness in Islam.

Finally, Muslim poets and scholars have written on the rights and protection of Neighbors of which Neighbors rights according to the Sunnah and the examples of the Salaf by Ali Hassan is quoted saying:-

*You are my Neighbor and enjoy the sanctity of neighborhood.  
I am obliged to maintain the rights of my Neighbor.  
When my Neighbor is away, I keep an eye out on his behalf,  
To protect his private affairs and secretes.  
It makes no difference to me whether his doorway is covered or not  
“I say to my Neighbor if he comes to complain to me, regardless of whether  
he is speaking the truth or not,  
If the good I do has not reached you, even though  
You are my Neighbor,*



*Then certainly the bad things I do will no reach you now”*

*“They blamed me for selling my house cheaply,*

*But they did not know that I had a Neighbor there*

*Who disturbed me?*

*I told them, stop blaming me,*

*For it is the Neighbor who make house expensive or cheap.*

Protect your Neighbor’s rights.

For every Muslim Neighbor has two rights

i.e the rights of a Muslim and the right of a Neighbor.

Concerning the foolish neighbor, it was said:

All his Neighbor wishes from him is to be left alone

Still more, it was quoted from him saying:-

My fire and my Neighbor’s fire is one;

The cooking pot is given to him first.

It does not matter to me that his doorway

has no cover.

When one examines the above portions of the poets, we may say that the need and rights of a good neighborliness were mentioned and sort out. This brings about similarities between the works. While the differences between them was that the present work discusses on the benefits good treatment to a Neighbor how to obtain such benefits

## CHAPTER THREE

### THE MUSLIMS AND NON MUSLIMS UMMAH IN GUMEL TOWN

The aims of Islamic Brotherhood within a community is to provide a single society that will join hands together and promote the level of unity among themselves through considering and attending the needs of each member of the society at all time. This will provide a community with strong love of one another, and helping each other. As Imam Bukhari was cited quoting the Hadith of the prophet saying:-

... المسلم أخو المسلم لا يظلمه، ولا يخذله، ولا يحقره، التقوى  
ههنا" ويشير إلى صدره ثلاث مرات "بحسب امرئ من الشر أن  
يحقر أخاه المسلم كل المسلم حرام : دمه وعرضه<sup>4</sup>

..... *A Muslim is the brother of a Muslim. He should neither oppress him nor humiliate him. The piety is here! The piety is here! while saying so he pointed towards his chest" it is enough evil for a Muslim to look down upon his Muslim brother. All things of a Muslim are inviolable for his brother in faith: his blood and his honor.*

In this chapter, an attempt is made to discuss the establishment of Gumel town with some references from different sources, starting with its origin, how it was ruled under pre-colonial administration, coming to the colonial government (Native authority) and finally, now as a local government under Jigawa. Then, how Islam reaches Gumel, the institutions or Muslim group in Gumel as well as their contributions to Islam, and finally discussed on the socio-religious effect of Muslims Ummah in Gumel.

### 3.0 The establishment of Gumel town

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<sup>4</sup> Muhammad Bin Isma'il, Bin Ibrahim Al-Bukhari, Al-jami'u sahihul Al-Bukhari, Al-Qahirah: Darul Fajir lit Turas, 1426 AH, Vol:ii pp 178.

Gumel town is presently sited in the northern end of Jigawa state, occupying a population of 107,161 (2006 census). The Local Government Area of Gumel boarded with that of Maigatari from north, then from west it boards with Sule tankarkar local government area, then from south with Gagarawa Local Government Area, as well as Maigatari local government area from east. *While in terms of Emirate boundaries, Gumel emirate became a neighboring emirate to Hadejia from east, then from north is neighboring emirate of Damagaram of Niger republic, from west is to Ringim Emirate meanwhile from southern part is still a neighboring Emirate to Ringim.*<sup>5</sup>

*“Gumel town as the head-quarter of its emirate was said to come into existence around the year 1845 by the “mai” of “Tumbi” called “Muhammadu Dantanoma” who came to the place as an abode for rest become the first Emir who ruled at Gumel but history had shown that the establishment of the town in the year 1845 does not means the beginning of the Gumel rulers. Several sources explained that the ruling house of the Gumel town were in chain and continue moving since from Gazargamu (Borno empire) to different places mostly in present Niger republic up to the place where Gumel town was established in the year 1845.*<sup>6</sup>

This assertion could be traced in the statement made by Dalha, Waziri in his paper presentation titled: “Gumel – Borno relation to 2007:” re-appraised<sup>5</sup>

Another source confirms the establishment of Gumel in the year 1845 and the movement of its founders from different places up to its present cite: -

*.....During the course of their movement a line of rulership came into being beginning with “Danjuma who became the first Emir of Gumel. For some reasons, however, the first Emir lost his credibility and became very unpopular amongst his people. Consequently, he was authorized and his Nephew, Malam Adamu Kano, became the second Emir “Adamu” ruled for six years and was succeeded by his brother another “Danjuma” who some historian assert, was the real founder of Gumel, After a few*

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<sup>5</sup> Kano state HandBook, ministry of Home affairs and information, Kano state, 1960: pp: 16.

<sup>6</sup> A paper presented By Dalha, Waziri titled “Gumel-Barno relation to 2007: A re-appraisal, 2007 pp: 4

*years at “Tumb” the then ruler of Gumel “Muhammadu Dan Tanoma”, moved to the present site of Gumel. This movement took place around 1845.....<sup>7</sup>*

From the above reference, one may suggest that all the rulers of these immigrants who were originated from “Birnin Gazarmu” have ruled at different places such as Tumbi and other places but starting from “Mai Muhammadu Dantanoma” up to the present Gumel emir are only those who ruled at “Gumel town”.

The above suggestion could also be supported from an interview with Abdurrahman Abdullahi in journal titled “Jigawa a yau”.

*.....before their arrival to Gumel, “Muhammadu Diga Diga” “Adam na tsohon Birni”, Dan juma na daya, “Dan juma na biyu” were those who insert the movement from Tumbi among the places where they first settled before coming to Gumel include “Shadika in 1729”, from there they move to “Dagoma” under the leadership of “Adam na tshon birni” where he was made the Emir in 1749. Then after adam na tsohon birni, his Junior-brother “Danjuma na daya” became the emir of Dagoma where he changed the headquarter to “Babaye” in the year 1749 – 1734. “Dan Juma the second” also ruled upto 1777....” The movement of “Muhammadu Dan Tanoma under the advice of his seers from “Tumbi” to southward until where his stallion urinated then they settled at there and formed a town called “Gumel and he became the first emir at Gumel<sup>8</sup>*

It could be deduced from the above citation that the founders of Gumel have settled at various places and at last in Gumel where “Mai Muhammadu” Dantanoma ruled in 1845.

Gumel was established before the amalgamation of Nigeria in 1914, which marked the birth of Nigeria as a nation under Britain’s indirect rule. That was established across Nigeria in 1912 by Fredick Lugard who had conquered

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<sup>7</sup> A paper presented By Dalha, Waziri titled “.....PP 16

<sup>8</sup> Abdurrahman Abdullahi “Jigawa a yau”, A Journal of Jigawa state Government, 20011 pp: 24

northern Nigeria earlier in the nineteenth century, and successfully applied the principle in administering the vast northern provinces. Having a similar structure of Governance in place across the Nigerian territory proved extremely convenient and cost effective for the British authorities. Therefore, all the northern Nigeria region were ruled by Fredrick Lugard including the Gumel town.

*Gumel was under the rule of pre-colonial administration from 1749-1903. Then from 1903 – 1930 was under the rule of British colonial administration in the protectorate of Northern Nigeria. This colonial administration of British at the local level is otherwise known as “Native administration” (N.A) and it was this system that was gradually transformed over periods of time into the modern system of Local Government in Gumel Emirate nowadays.<sup>9</sup>*

### **3.1 The Arrival of Islam in Gumel**

Islam was in existence in Gumel since its inception, this is because the entire people who founded the town were Muslims by religion and their migration started from an empire where Islam was in existence very long (Borno empire). Among the evidence that could prove the existence of Islam in Gumel were the copies of letters written by the “Mai” of Borno to the “Mai” of Gumel which all these letters contained some elements of Islam.

An oral source also explained that Islam is as old as the town itself. Because when the first emir “Mai Muhammadu Dantanoma” settled at the present Gumel, the first activity carried out by him was the establishment of a central mosque, where congregational and Friday prayers were performed as well as the formation of some schools of madrasah and Qur’an. He further mentioned that there was no any pre-Islamic tombs in Gumel history by that time. And since its inception, Gumel has its own Islamic scholars or Malam who maintain such several “Tsangaya” schools where children are taught Qur’anic recitation and memorization. There were also “Madrassa” or “Tsangaya” of advanced learning where fiqh or jurisprudence and other branches of

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<sup>9</sup> Kano state Handbook, ministry of Home affairs and information, Kano state, 1960 pp: 24

Islamic knowledge where taught. Among such are: “Tsangayar Malam Darho and Goda; which was founded since during the first Emir of Gumel “Mal. Muhammadu Dan-tanoma”. The founders of this “Tsangaya malam Bukar Dan Barno”, who was said to be the founder of “Limawa quarters and ruling family of Limaman Gumel” (Chief Imams of Gumel). Among other “Tsangaya” schools in Gumel since during that time were; the “Tsangaya” for the family of “Mairamu”, “Gimbiya” etc. it was said that; the family of “Mairamu” built a mosque of “Khamsu salawat” at “Alkalawa” quarters near the Emir place now referred to as “Masallacin kurna”. Also this family established a Madarasah“or “Tsangaya” of advance learning at the “Alkalawa” quarters known as “Makarantar talba”, presently known as “Nurul Islam Alkalawa”<sup>10</sup>

### **3.2 Gumel and the Contemporary Muslims**

The northern Nigeria where Islam was the most practiced religion, was shielded from the spread of Christian and western values during colonial era. Therefore the maintenance of traditional and Islamic institutions of Learning became very common in northern region, since the Christian missionaries who played key roles in establishing western educational institutions in south were not welcome up north. Even though this contributed greatly to the educational backwardness of western Education that still plagues part of the north to this day. But this, on the other hand, serves as an opportunity for the long existence of Islamic education in the north, and as a result of the Islamic practice there are emergence of many Muslim group or institution devoting to Islamic activities.

#### **The Tijjaniyya sufi order:**

Tijjaniyyah order is one among the most popular sufi orders practiced not only in Nigeria, but even among the African countries like Morocco, Algeria, and sub-sahara countries of Africa. This order was said to be founded by Abu al-Abbas Ahmad Tijjani. (1737-1815 A.C) The founder of this Sufi order claimed that he received a command to form the order directly from the Prophet in a vision. However, this order is different

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<sup>10</sup> Alhaji Muhammadu Mayaki: (65 years) Gado da Masun Gumel, interviewed in Gumel in December, 2017

from other orders in the sense that the followers claimed that the line of descent of their blessing runs directly from the Prophet to their founder (Ahmed Al-Tijjani) instead of the links from generation to generation like that of other orders.

The Tijjaniyya Sufi order is practiced either individually or in congregations. But they emphasize more on the attendance of the congregational Dhikr which is observed every day in the evening after Asr prayer or between Magrib and Isha'I prayer. While other practice it in the morning after Dawnprayer. The congregational zikr is performed in the mosque and is called the "Wazifah". This is done by performing a circle and placing a white cloth at the centre of the circle singing the name of God, Allah! Allah!! Seeking forgiveness Astaghfirullah! Astaghfirullah!!<sup>11</sup>

***Prayer of victory is adhered by the Muslims who practice Tijjaniyyah Sufi order as very important in their practices. According to the followers of this order; reading Salat-ul-fatih once is equivalent to reading the Qur'an six times, and it is also better than any form of "Tasbih" (Glorification) and if you read it and you are unable to enter paradise you should grab the garment of Ahmed Tijjani in the Day of Judgment.***<sup>12</sup>

With regard to the practice of Tijjaniyyah Sufi order in Gumel, an oral source told that it is practiced more than one hundred years back under various leaders such as Malam Na'amarya who died in the year 1920. While Malam Shehu Umar futi was said to migrate initially from Morocco to different places up to Gumel was said to be its first founder.<sup>13</sup>

Among the areas of misunderstanding between the Tijjaniyyah orders and other Muslims organization was the issue of intercession (Ash-shafa'a) where the followers of this order claimed that "Shehu Tijjani has the blessing of entering paradise with his followers without waiting for judgment (Hisab) even if they commit any type of sin. Therefore, some scholars were of the view that this

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<sup>11</sup> Aliyu Harazumi, Jawahiril Ma'ani, Darul Fikr: Labanon, 2001 CE

<sup>12</sup> Jawahiril ma'ani, Aliyu Harazumi,..... pp: 57

<sup>13</sup> Malam Mustapha Khalifa (40 years) Khalifan Tijjaniya Gumel interviewed in December 2017

opinion contradicts the Qur'an where Allah says "I would if I disobey my lord indeed have fear of the chastisement"<sup>14</sup>

Apart from the prescribed activities made obligatory unto Muslims by Almighty Allah the Tijjaniyya sufi followers make it compulsory to themselves the utterances of Istigfar, lailaha illallah, Al-zikr, and other activities.

Tijjaniyyah movement in Gumel has contributed to the implementation of Shari'ah, especially during the effort made by the then Governor of Jigawa State; Alhaji; Ibrahim Saminu Turaki, when the members of this organization fully engaged in the movement for the enlightenment of Shari'ah together with other Muslim bodies in the area. This brings about the formation of strong unionship among Muslims ummah in Gumel by that time, at the same time the unionship brings about fear in the mind of these who are committing all forms of transgressing openly.<sup>15</sup>

The movement of this organization leads to the formation of many Islamiyya schools where moral discipline was inculcate in the mind of young people together with the zeal of guiding them about the teaching of Islamic morals. This organization has its representative in the council of Hisbah committee in Gumel up to this period, and they all work together for the service of Islam.

The structure of Tijjaniyyah order include:

- i. The Council of Elders headed by the Khalifah at both national and International level
- ii. The secretary at both national and international level
- iii. The patrons
- iv. The council of youth
- v. The preachers
- vi. The finance committee

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<sup>14</sup> Qur'an Surah Al-anam: 15

<sup>15</sup> Malam Mustapha Khalifa (40 years) Khalifan Tijjaniya Gumel interviewed in December 2017



vii. The first Aiders.

**The Qadiriyyah sufi order:**

The Qadiriyyah Sufi order is well known and practiced in many Muslim world countries including Nigeria. The person to whom the order was attributed is said to be “Abdul Qadir al-Jilani” (died 1166 A.H) of Baghdad. This Sufi order was among the first to emerge in West Africa. In Nigeria, the followers of this order are many especially in the northern and central states of the country. This Sufi order was said to be the first to emerge. It spreaded widely from India, Morocco and other West African countries including Nigeria.<sup>16</sup>

The followers of this Sufi order have the view that sheikh “Abd al-Qadir Jilani will be able to save them from hell on the Day of Judgment no matter what sin they committed. This shows that the similarities between the followers of Tijjaniyyah order and Qadiriyyah order in relation to their doctrines, i.e the matter of intercession (Al-Shafa’ah) they also believed that whenever they are in any difficult situation and call the name of Abd al-Qadir he will come to their rescue”.

The practices of this sufi order involve the beating of the Drum and singing the name of Allah and then of their saint, Abd al-Qadir Jilani mostly on every Thursday night in a system of “circle” which is mostly the house of their town leader of the order.<sup>17</sup>

In Gumel town, an oral source told that Qadiriyya movement has been revived thirty six year back with its leader who was also the chief Imam of Gumel by that time called “Liman Sidi” (The father to the late Imam of Gumel and the present Imam). Imam Sidi has some members who assist him by that time, among them were his brother M. Muhammadu Dan-Gari (who died some few years back) and Late M. Mahmuda Samun-Kura.

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<sup>16</sup> Hadi Ashiru Sudawa qadiriyya Annual covenants of conviction Kano, Gidan Dabino publishers, 2009, pp: 21

<sup>17</sup> Hadi Ashiru Sudawa qadiriyya Annual.....pp: 24

The Basis of this Sufi order was Qur'an and Hadith, as told by the present muqaddim of this order of Gumel, Mallam Abdulqadir Koguna. He further told that Qadiriyya sufi order was the first and the origin of all sufi orders in Nigeria Hence ShaikhUsman Ibn Fodio (1754-1817A.C) who was said to be pioneer of Tijjaniyya was initially a practicing member of Qadiriyyah order. He also told that Malam Abubakar Gumi, the founder of Izalatul-Bid'ah wa Iqamatus-Sunnah has studied under their Sheik M. Nasuru Kabara who was a leader of Qadiriyya not even at Jigawa and Kano, but almost West African countries.

Among the activities of this sufi order in Gumel include the Istighfar (seeking of forgiveness from Allah), The remembrance of Allah, Salatun-Nabiyyi and la-illaha illahlahu.<sup>18</sup>

Presently, Qadiriyya sufi order in Gumel has its representatives in the council of Hisbah, and contributed a lot to the implementation of Shari'ah in the state, when its members engaged in the committee of enlightenment and preach publically.

Nowadays in the Gumel town, there are three schools of Qadiriyyah order with many students, learning the doctrines and practice of the order.

The Qadiriyyah Sufi order can easily be identified through some of their activities of the order such as "Maukib" and "Maulud" celebration. According to them "Maulud" is an Arabic word meaning going in the streets, roads or ways doing acts of remembrance of Allah, variety forms of remembrance.<sup>19</sup> The aim of this "Maukib" is to win the pleasure of Allah. And muslim should only devoted in the remembrance of Allah on the day of "Maukib" and other activities such as lectures by some prominent scholars and invited guest speaker to show love and respect to their leader, and a prominent Islamic scholar Shaikh Abdulkadir al-

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<sup>18</sup> Hadi Ashiru Sudawa qadiriyya Annual covenants of conviction Kano, Gidan Dabino publishers, 2009, pp: 24

<sup>19</sup> Hadi Ashiru Sudawa qadiriyya Annual covenants of conviction Kano, Gidan Dabino publishers, 2009, pp: 20

Jilani (R.A.). In his poems maulana Sheikh Muhammad Nasir Kabara (R.A.) expressed the Intend of “Maukib” celebration saying: -

*Conduct the remembrance of Allah (S.W.T.) of the (Annual gathering) of “Maukib”. People celebrate for Allah’s pleasure for the sake of Allah and to attain His pleasure<sup>20</sup>*

Among the issues discussed during the “maukib” include the life and contribution of Sheikh AbdulQadir al-Jilani (R.A) in the field of Islamic Sufism for example, aspects like ma’arifah (gnosis) were pointed<sup>21</sup>

Nevertheless, it is well-known fact that during the movement for the enlightenment of Shari’ah in Gumel, the three Muslims organizations have worked together as one Muslims ummah, and contributed a lots with regard to the governmental effort of the then former Governor of Jigawa state Alhaji Ibrahi Saminu.

The Structured of Qadiriyyah order include

- i. The Council of Elders headed by Sheikh who is also called “Muqaddim”
- ii. The secretary of the council of muqaddim
- iii. The patrons
- iv. The council of youth
- v. The preachers
- vi. The committee of finance

### **Izalah Organization:**

Izalah organization is an Islamic organization which was established by muslims with its headquarters at Jos, Plateau state.<sup>22</sup>

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<sup>20</sup> Hadi Ashiru Sudawa qadiriyya Annual covenants.....pp: 22

<sup>21</sup> Hadi Ashiru Sudawa qadiriyya annual covenants of conviction Kano, Gidan Dabino publishers, 2009, pp: 20

This organization calls on Qur'an and Sunnah of the Prophet Muhammad (P.B.U.H) based on the interpretation of the Ulama's. No segregation in the organization as long as one is a Muslim who believes in Allah has taught by the prophet Muhammad (P.B.U.H.) such a person and his suggestion are welcome provided they are in accordance with Islamic teaching.

The aim and reasons for the formation of this organization is to unite all Muslims as state by God in the Holy Qur'an

.... *“And hold fast, all together by the rope of Allah and be not divided among .....”* and prophet Muhammad (P.B.U.H.) said *“Believers are intact and undivided (one encourage other),*

To enlighten the people about activities of some so called Muslims who have been distorting the true teaching of Islam. That is why the actual name of the organization is (JAMA'ATU IZALATUL BID'A WA IKAMATUL SUNNAH) Meaning: An organization for eradicating innovation from Islamic religion and re-instate tradition of Prophet Muhammad (S.A.W.) among reasons for formation of this organization was the statement of Allah in His holy book which reads

*Let arise from you a band of persons inviting to all that is good, enjoying what is right and forbidding what is wrong: They are the ones to attend facility.*

Also various traditions of the holy prophet (P.B.U.H.) were quoted to support the reasons for the formation of this organization, among them are: the hadith of the prophet in which he encourages all Muslims to extend his message even a single verse and the hadith where Prophet Muhammad commands that

*He who sees an abomination (dislike action) among you should change it with his hands, if he cannot with his tongue, if he cannot with his hearts which is the weakest of faith.*

The structure of this organization includes:-

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<sup>22</sup> The constitution of Izalah By jama'atu izalatul bid'ah waikamatussunnah

- I. The executive council made up of the Chairman who is also the Head of the Council.
- II. The Secretary.
- III. The Council of Elders which include the Elders who are well versed in Islamic Religion.
- IV. The Council patron.
- V. The Working committee.
- VI. The Council of preaching.
- VII. The Council of Communication and Information.
- VIII. The Finance council.
- IX. The Council of first aiders.

Coming to the emergence of this organization in Gumel town, an oral source told that its emergence could be trace back to the year 1979-1980, since before the creation of Jigawa state where Gumel local government is now belongs to even among the local governments of Kano and Jigawa Gumel was among the few and old local governments where the movement of this organization starts. The movements of this organization in this area started with a critical and hard condition in which its first founders and followers experienced hatred, enmity and opposition from many people in the town itself, then later extended to the outside the metropolitan of the town. The first leader of this organization in Gumel in M. Aliyu Sani, then Alhaji Labaran Bala Malumfashi and others. While the council of the Ulama of this organization in Gumel was headed by M. Musa Hashim who also holds the position of the patron up to his death in 2004.

The educational or schooling system of Izalah in Gumel started with educating people especially the youth mainly the Qur'an and Hadith of the holy prophet (S.A.W.) while teaching the Qur'an, concentration is mainly focused on teaching it with the application of Tajwid (the science of Qur'anic recitation perfectly) and the memorization of the Qur'an.

Apart from teaching the youth about Qur'an and Ahadith, the Izalah institution in Gumel maintained the system of Islamic propagation through

“Da’awah”, in which the learned people among its members usually conduct preaching in public mostly after sun-set and night prayers, at different quarters of the town. Most of the theme of their discussion during their “Da’awa” is mainly dealing with the need to eradicate innovation (Bid’ah) and the establishment of Sunnah. This is almost the identity of the institution in almost the nation.

Schooling system of Izala institution in Gumel include insisting women to dress according to the teaching of Islam which include the wearing of veil while coming out. Similarly, Izalah movement in Gumel urges people to send people to schools for both western and Islamic education so that they should cope with modern challenges and not be left behind in terms of civilization.

After experiencing a lot of hardship in the process of its movements, the Izalah movement in Gumel became well accepted in the town with many people of different status accepting and joining the movement including youths. As a result of this great triumph, presently, the organization has owned many schools and mosques of daily congregational and Friday prayers. Among the schools existing in the town owned by the organization include the “Madarasatul Nurul Islam”, “Madarasatul Tahfizul Qur’an”, “Wildanul Mukalladun” “Darul Qur’an” and others. While the mosques include “Usman Ibn Affan mosque” Masjidul Abu Huraira (R.A.)” “Jabir Ibn Abdullahi Mosque” and others.

The activities of Izalah institution in Gumel town has contributed to the entire Muslims Ummah in Gumel both socially and religiously. Firstly, it helps in orienting the Muslim youths in the area by inculcating to them the zeal of Qur’anic recitation which is carried through the system of “Musabaqah”, where many youths including boys and Girls have devoted themselves in the learning and memorizing of the Qur’an.

Socially, through massive preaching by the organization, many forms of anti-social activities are limited which includes movement of male and female, use of drugs and intoxicants, as well as the use of improper mode of Dress by Muslim women in Islam.

The implementation of Shari'ah in the area is highly supported by the activities of Izalah Institution hence many of the Hisbah members are members of the Izalah body and their present in the system helps in discharging the activities successfully more especially the legislative issues.

### **3.3 THE MUSLIM FOREIGNERS IN GUMEL**

There are other Muslims Ummah in Gumel Area who are not the first inhabitant of the Area. But they came from other places mostly from Niger republic and few from Ghana. These people live for a long period of time in the Area for one reason or the other. They are majority Muslims by religion and live peacefully with the people of the Area. They share many things in common with the people of the Area. And it is very difficult to see them having too much mis-understanding between them and the other Muslims Ummah of the Area. Still more they are mostly Qur'anic Reciters and devoted themselves mostly in teaching young children the recitation of Qur'an, or what Hausa people called "malaman makarantar Toka"

### **3.4 THE NON MUSLIMS UMMAH IN GUMEL AREA**

The non-Muslims Ummah of Gumel Area are mostly Christians by Religion, who came and settled at the Area for long period of time. This Non-Muslims people do practice Christianity by religion and mostly are the followers of Roman Catholic.

The Christian Ummah of the study Area mostly depended on Business as a means of earning their lively source. They mostly involved themselves in petty trading, weldering, carpentry, Sale of building and wiring Materials, provision store, chemist and others.

There is good understanding of living between these people and other people living together in the Area.

### **3.5 THE SOCIAL LIFE OF MUSLIMS IN GUMEL**

Shari'ah regulates the rights and duties of each individual in a society so that to maintain social stability among the community. The socio-religious aspect of Muslim in Gumel can therefore, refers to how the Muslims of this community (Gumel) interact and maintain their relationship to one another in accordance with the Islamic principles. This could be seen under all the aspects of Human life, such as:-

### **Marriage:**

Marriage as an institution and a contract by which social integrity, human stability, peace and mercy are obtained, as a decent way of human companionship which was authorized and supervised by Allah as a sign of His blessing and abundant mercy as stated in the Qur'anic verses in which its meaning is translated as;

*And among His signs is that He created for you, wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for people who reflect”<sup>23</sup>*

Therefore, marriage as permitted by of Allah, is a social means of interaction, and a sources of tranquility between the spouses, is practiced in Gumel town. As the town is increasing in terms of population because of the high number of household. The majority of the people living in Gumel are Muslims with more than ninety percent percent of the total population. Their marriage system is in accordance with the rule and regulations laid down by Islam. Women are highly respected, their dowry is considered as gift and many people do witness the marriage contract, mostly, conducted at mosque

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<sup>23</sup> Qur'an Surah Al-Rum: 31



or at a place where people are gathering in a large number, also an Islamic scholars are invited to attend and witness the marriage contract by making a prayer (supplication) seeking for the blessing of Allah unto such marriage. Socially this is the customs or tradition of the Gumel Muslims with regard to marriage activities, and they normally send a person to seek for the permission of the woman's father or guardian when it comes to the matter of marriage proposal.

Nowadays, with regards to the level of the people civilization and knowledge of Islamic religion in Gumel, woman are given the rights by their parents in making choice and proposing a man suitable partner by them worthy of her respect, love and capable of making her happy. On this ground woman may reject the proposal or request of man whom she finds not suitable below her level or unfit for her to marry. But marrying or imposing a man that she does not like may hinder the fulfilment of her obligation as wife, and can even destroy the philosophy of the marriage at all. Therefore, woman's choice in marriage is considered by parents in Gumel.

Socially, men are free and allowed or exhorted to choose their female partner on issue of marriage. Marriage partners should look or consider permanent values, such as religious devotion, moral integrity, character etc. as Islam all gives these advice in the matter of marriage. All these, are maintain in Gumel town by the Muslims Ummah.

The intent of shari'ah is to protects, safeguards, and cares the health of the people at all levels.

*.....the shari'ah is meant to guide the steps of man in this respect. It forbids all that is harmful to man, and allows or ordains all that is useful and beneficial to him<sup>24</sup>*

Therefore, when it comes to the issue of marriage as it was made obligatory throughout Jigawa state that there is no any Imam, ruler or religious leader that should make a marriage contract or bond among the spouse, without bringing or producing medical report or laboratory result which indicated their safety from sexually transmitted Disease i.e. H.I.V virus. In Islam this system is accommodated and accepted, therefore since the inception of this order in the state, Gumel town maintained it, and there are many authorities in the town who are taking care of this matter during a marriage contract until presenting the medical certificate. As witnessed this for many times during a marriage contract at different places in the town of Gumel. All these showed and proved that the social aspect of Gumel Musims Ummah by marriage direction is in compliance with Islamic teaching, i.e the social life in Islam.

However, the socio-religious aspect of Muslims in Gumel was in accordance with the teaching of their religion in terms of marriage relation, we may see that complete maintenance of a wife (Al-Nafaqah) was under the husband as a prescribed duty by the shari'ah. The findings has proved this through my interview with many people who are spouse, from different quarters of the town, when rendered a question to them about the maintenance of a wife (such as feeding, shelter, cloth etc.). All their responds showed that it was the husband who looked after these. Therefore, women

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<sup>24</sup> Abul A'ala Maududi, towards understanding Islam, Marryland, International Graphics Printing Service, 1977 pp: 114

(house wives) are entitled to all these rights from their husband by the virtue of marriage bond. Therefore, Men should provide these to the best of their ability or means. As Qur'an stated in the following

Verse:

لَيَنْفَقَ ذُو سَعَةٍ مِنْ سَعَتِهِ، وَمَنْ قَدَرُ عَلَيْهِ زَرْقُهُ فَلْيَنْفَقْ مِمَّا آتَاهُ  
اللَّهُ، لَا يَكُلِفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا، سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٢٥﴾

*Let the Rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. And Allah will grant after hardship, ease”<sup>25</sup>*

When wife happens to have any property or possession, such possessions belongs to her, even after the marriage. Whatsoever, the husband has no any right on her possessions unless with her consent. All these issues are maintain among the spouse living in Gumel. The impact of Islamic teaching in their social affairs of family life is adhered. Furthermore, with all the measure laid down by Islam for giving the possibility of assurance to make marriage a happy companionship and a solid foundation of continues harmony and permanent peace. But in view of the fact that human behavior is changeable and sometimes unpredictable, Islam takes a realistic outlook on life and makes considerable mechanisms for all unexpected events. In view of this, it is true that in Gumel town many disputes that are taking place between the couples, are mostly resolved as a result of the consultation between the marriage guardian (the waliy) and

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<sup>25</sup> Qur'an Surah Al-Dalaq: 7

the intervention of the Hisbah committee. An interview with “Gumel commandant of Hisbah committee”<sup>26</sup> almost proved this. So most of the marriage cases in Gumel were treated between these two levels of people which are very important in the matter of marriage as far as Islam is concerned, only that a case, can be taken up to the court if it is beyond their control. All these proved the impact of religion on social aspect of Gumel people as they give women the due respect and regard because their lives are at least useful and needed as that of men in a society. Islam has given women their rights and privileges which was not given to them by any other religion, especially when we consider how they were treated socially during the pre-Islamic period.

### **Fraternity among Neighbors in Gumel Area**

Neighbors hold a great status and position from the Islamic point of view. They enjoy many privileges as a right prescribed by Islam. As part of social interaction, the Muslims in Gumel are living in a pattern of neighboring house and quarters or even a street, where one house is attached or next to another person's house so also one quarters is joined by another quarters. In relation to this system of living, the issues of good neighborliness arises. In Gumel town, Neighbors' rights are considered and maintained adequately. Where a Neighbor respect his fellow Neighbor by living together with him, discussing their problems about their quarters, visiting each other when they happened to meet any good, sympathizing with each other if any calamity befalls one, visiting and helping each other in case of sickness watching and monitoring the behavior of the Neighbors children, sharing or eating and enjoying meals together especially at the night

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<sup>26</sup> Malam Habu Sani (50 years) The Hisbah commandant Gumel Division interviewed in Gumel December, 2007.

(dinner meal) when people are coming back from their various places of work, cleaning their house-door premises all together, or the first neighbor to come out early in the morning should clear their drainage or culvert without waiting the other neighbor to share with him in the work. In short, neighbors maintain a healthy environment and ensure its sanitation.

Very interestingly, one may see a Neighbor admitting the children of his Neighbor together with his own children to a school, especially at primary level when they reached the age of admission. A Neighbor do participated actively in the activity of funeral ceremony shoulder the burial expenses of his Neighbor in Gumel town for the sake of Allah in fact a Neighbor feel part of deceased person relatives. He receives condolence on behalf of the deceased person relatives. They also stay at house for some days together with the family of his dead neighbors to console, sympathises and mourn for the death of his Neighbor. In fact, good act of neighborliness is express among the entire people of Gumel. As prophet was reported to have said in a Hadith cited by Imam Tirmadhi:-

**عن جرير بن عبد الله قال: قال رسول الله صلى الله عليه  
وسلم: "من لم يرحم الناس لا يرحمه الله."**

In terms of social relationship, women at house were not left behind when it comes to the issue of good neighborliness, where you can see a wife of a neighbor living peacefully with her neighbor's wife, performing many activities together and happily, especially ceremonial issues and contributing to each other financially and morally. All

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<sup>27</sup> Muhammad Bin Isa, Sunan Al-Tirmidhi, Labanon: Dar Al-Kutub Al-Ilmiyyah, 2006 C.E pp 482

these are evidences to justify that the socio-religious aspect of Muslims Ummah is in line with the regulations laid down by the religion of Islam at Gumel.

Children of two Neighbors play and interact together, move together and even sleep at one of the two Neighbors' house under the care of the house wife of such Neighbor, If it happens one of the Neighbors has many children, therefore, some among the children, especially the younger among them, would sleep in his neighbor's house.

As a result of good human neighborliness in Gumel, there is a sincere love for one's fellow human beings, mercy for the young, respect for elders, comfort and consolation for the distressed, visiting the sick, reliving the grieved, genuine feelings of brotherhood and social solidarity; respect for the rights of other people to life, property, and honor; mutual responsibility between the individual and society, in relation to all these, a hadith of the Prophet (S.A.W) in which its meaning as translated as:-

In terms of the mutual help to one another and the respect of Human needs, Imam Bukhari cited the Hadith of the prophet saying:-

*عن البراء بن عازب رضي الله عنهما قال: أمرنا النبي ﷺ بسبع ونهانا عن سبع فذكر: " عيادة المريض، واتباع الجنائز، وتشميت العاطس، و المقسم.<sup>28</sup> السلام، ونصر المظلوم، وإجابة الدّاعي، وإبرار*

The prophet was also reported to have said:-

*القيامة.<sup>29</sup> يؤمن فرج عن مسم كربة فرج الله عنه كربة من كربات يوم*

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<sup>28</sup> Muhammad Bin Isma'il, Bin Ibrahim Al-Bukhari, Al-jami'u sahihul Al-Bukhari, Al-Qahirah: Darul Fajir lit Turas, 1426 AH, Vol:ii pp 178.

<sup>29</sup> Muhammad Bin Isma'il, Bin Ibrahim Al-Bukhari, ..... pp 178.

*Whoever relieves a human being from a grief of this world, Allah will relieve him from a grief on the day of judgment.*

The social life of Muslims Ummah is built upon a supreme principles that was designed in order to secure and maintain happiness and prosperity for Muslim in specific and the community in general.

Beside the call for a unity and brotherhood among humanity, the aims of shari'ah (Islamic law) is to protect the intellect of Human being (Maqasid – Al-Shari'ah) that is why the use of any intoxicant materials is prohibited in Islam either in small or large quantity, as it blots one's intellect, such as wine. When the intellect of an individual was protect, thereby he will feel to play an active part in the establishment of sound social and morals order by way of inviting to the good and refraining from the evil in any form with all lawful means at his disposal, at the same time, when his intellect was protected, he may help other and behaves well.

When an individual is intoxicated his morals are in trouble, his conscience is in disorder, and his faith is under nourished. Therefore, with the effort made by the Government of Jigawa State in the year 2003 all the places in Gumel town where alcohol was sold openly have been closed and up till now most of these places were not functioning, the buildings were destroyed only the mark land of the places remain (such as “Sahara” in Gusau quaters) and some buildings were turned to Islamiyya and mosque (such as “osta house” in Gusau quarters) while other places remained locked up to now (such as “plaza house in Dantanoma quaters”). It is very hard as at now to see “person taking an alcohol openly or moving around the town of Gumel”. This follows the strong

watch and care of the Hisbah Committee of the area. As such one may predicted that the socio-religious aspect of Muslims Ummah in Gumel is in compliance with the order of Islam in respect of the issue of Neighborliness.

However with regard to the mode of Dress, the Neighboring People of the Study Area used to dress decently in such a way that dress protect the body:

*Dress is meant for the human body, not the body for the dress. This means that dress is to serve the body by protecting it against dirty, or cold, and by giving it some sort of adornment. Unlike animals which have no choice as to what to wear, human being have the choice of deciding which dress to put on at a particular time of the day, or during a particular weather-hot or cold or rainy season<sup>30</sup>*

However, human beings have their freedom of deciding what to wear and when to wear. This made many people to misunderstand and abuse the concept of freedom when it comes to the matter of dress, especially the followers of other religions a part from Islam. Forgetting that even without a religion every individual has his own ability to distinguish between right and wrong.

Islam permits its followers to be modest and dress decently in such a way that the dress will fit the body, but not too tight to cause discomfort (especially the women) and should not be too large falling on a ground (especially the men). Rather, it should be made according to the custom of your place but in such a way as to allow free movement of the limbs and free circulation of air about your body.

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<sup>30</sup> Abul A'ala Al Maududi, towards Understanding Islam, Maryland, international Graphic printing services, 1977, pp: 28



Islam recommends that a Muslim dress should cover his private part such as the space between the knees and the navel which is called “Al-Awrah”. Any dress that will show the transparency of these areas is offensive. While with regard to female Muslims, almost of all parts of their body should be covered as they almost attract the opposite sex. The Qur’an says that women should not display their beauty and ornaments except what must appear. Therefore, they should draw their veils over their bosoms. This shows that the head and body of a women should be covered. Dressing in this manner is popularly referred to as vein. While leaving the face (for she has to see), mouth (for she has to talk), hands (for she has to hold things), and feet (for she has to walk about).

The Muslims Ummah of the study area are dressing in such a way that their dresses reflect their norms and culture, as well as, the order of their religion. Whereas their women are taught how to dress properly when coming out from their houses. The impact of the Islamiyya schools in Gumel area generally helped in modelling and shaping the women attitudes concerning mode of Dress.

Very unfortunate in some places of the Muslims environment today they do not consider the Islamic mode of dress and behavior very serious, either because of their ignorant of Islamic teaching on this matter or they want to be identified with their non-Muslims friends who behave like Europeans. What is even worse is the attempt by some ladies to dress like men. Islam does not support this. What Islam requires is that a lady should dress like a lady and a gentlemen like a gentlemen. Moreover, nobody is allowed to go naked even when he is among people of the same sex. One can dress scantily anyway when inside a house in order to enjoy peace and comfort. After all no visitor may come in without the permission of member of the household.

However, during an interview with the Hisbah Commandant of Gumel Local Government Area, Malam Habu Musa, he confirmed that most of the neighboring people leaving in Gumel Area do exercise good neighborliness being that only rare cases of mis-understanding are said to be reported to them. Although they are able to settle all the reported cases.

In another interview delivered to the divisional crime officer (D.C.O) of Gumel Police Station, he too confirmed that there were less cases of neighboring issues being reported to them, and even the few ones reported to them are always being overcome by them.

Still more, during an interview with the Vigilante commandant of Gumel Local Government Area M. Sulaiman Abdullahi he explained that the level of good neighborliness among the people of Gumel Area is almost recommended as there was no much cases of mis-understanding being reported to them, and even the few ones reported to them are always being overcome.

Therefore, the responses of the above interviewed people with regard to the issue of Neighbors in the study Area showed the good application of Neighbor's rights among the people leaving in the study Area.

## **CHAPTER FOUR**

### **ANALYSIS OF THE CONCEPT OF NEIGHBORLINESS AND ISLAMIC PROVISION ON NEIGHBORLINESS.**

Islam as a religion of peace it does not mean only a peace with Almighty Allah, but peace with other human beings including our Neighbors. That is why Islam has safeguard and prepare the protection and maintaining the rights of each individual This may lead people to live honorably. But neglecting or forsaking proper attainment of Neighbor's right as ordained by the teachings of Islam is seen as an act of disobedience which may lead to sinful act even though human being is imperfect and has enough sensibility of recognizing his sins and shortcomings it. More importantly, man is capable of knowing where to turn and to whom he should turn for guidance.

The general idea or principle on neighborliness include good relation with ones neighbors through good conduct. In other words, it refers to treating Neighbors with right actions which ought to take in your daily lives especially between you and him. You have to be truthful, honest and trustworthy pertaining him. You keep away from quarrels with him and speaking ill of him in his absence and presence. You should also avoid being proud or feeling important about yourself more than him. All these could be achieved by following the teachings of the Qur'an and Ahadith of the Prophet Muhammad (S.A.W) whose life was made to be model of all human beings as stated in the Qur'an:- Allah (S.W.T) said:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ  
كَثِيرًا.<sup>31</sup>

*Indeed, in the messenger of Allah (Muhammad (S.A.W) you have a good example to follow for him who hopes for (The meeting with) Allah and Last Day, and remembers Allah much*

The above verse should mean that a sincere believer can only render his worship through the divine instructions and the teaching of the Holy Prophet Muhammad (S.A.W).

#### **4.0 Concept of neighborliness in Islam**

Islam laid down a great emphasis on the concept of neighborhood starting from the need of Neighbors, treatment of Neighbors, the extent of neighborliness, classification of Neighbors, as well as the procedure to overcome Neighbors' problem.

Muslims ought to solve all the problems of neighborhood by attaining conciliation between neighbors who are in disagreement in a way that achieves justice and benefit. In Islam it is impermissible to have in one's property that which may lead or cause harm to one's Neighbor, such as having bathroom, kitchen, a bakery or a café whose harms may extend to reach one's Neighbor or having a factory whose noise and working of machinery could disturb one's Neighbor even having a window overlooking the house of one's neighbor may cause harm to him.

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<sup>31</sup> Qur'an Surah Ahzab: 21

One has to bear in mind that a true Muslim is he whose other Muslims are free and safe from his hands and tongue. As Imam Bukhari was cited quoting the Hadith of the prophet saying:-

هجر ما نهى<sup>2</sup> المسلم من سلم المسلمون من لسانه ويده، والمهاجر من  
الله عنه.

Moreover, with regard to the concept of neighborhood, it is impermissible if there is a joint wall between two persons, to open a window through it without the Neighbor's permission. Furthermore, it is impermissible to put or fix wooden pegs in the joint wall of the Neighbor except when necessary and when the wall could bear those wooden pegs and the roop cannot stand without them. This is according to the traceable (Mar'fu) hadith narrated by Abu Hurairah (R.A) in which the prophet (P.B.U.H) says:-

جار جاره أن يغرز خشبه في<sup>33</sup> ... أن رسول الله ﷺ قال: " لا يمنع  
جداره.

*No one should prevent his Neighbor from fixing a wooden peg in his wall*

*" Abu Huraira then said (to his companions) why do I find you averse to  
it? By Allah, I certainly will narrate it to you.*

The Hadith above proves that it is impermissible to prevent one's fixing wooden pegs in one's wall. If one refuses, then those in authority are to force him to accept, since it is a permanent right of Neighbor.

<sup>32</sup> Muhammad Bin Isma'il, Bin Ibrahim Al-Bukhari, Al-jami'u sahihul Al-Bukhari, Al-Qahirah: Darul Fajir lit Turas, 1426 AH, Vol:i pp 11.

<sup>33</sup> Muhammad Bin Isma'il, Bin Ibrahim..... pp 183.

Islamic concept of neighborhood is not limited between one Neighbor and another, rather even the roadway and street of people in a neighboring areas are considered, as it is impermissible to annoy people on the roadway one should rather clear a passage for people and remove harmful things from the road since these deeds are parts of faiths as the Prophet (S.A.W) talked on the removing of any injurious object from the road. In respect to this Shaykul-Islam Ibn Taimiyyah (May Allah have Mercy on him) said:

*It is permissible to have anything protruding from one`s building into the road. It is even forbidden to plaster one`s wall (that is next to the street of the road) except when leaving a space (equal to the thickness of plaster) to the inside of one`s house and plastering the wall as wide as one has left of space<sup>34</sup>*

However, it is also part of neighborhood principles and ideas that one should not do certain things on the road and street that may cause harm to the passers-by such as planting, building, digging, putting firewood, slaughtering, throwing garbage and ashes or the like. Municipality official are to prevent such actions and inflict a deterring punishment upon who ever acts contrarily. For, many people do not take this matter seriously. Some Neighbors may occupy the roads to serve their own interest; some used the road for parking their vehicles, putting their construction materials such as bricks, irons or cement, digging the roads, doing many other violating and impure objects in public neighboring place without any concern for harming other people. All of these

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<sup>34</sup> Hammudah, Abdullah. The Family Structure in Islam, U.S.A Trust publication, 1997, pp: 30

actions are prohibited by Allah and His Messenger (P.B.U.H) as Allah the most High says:-

مُهْتَانًا وَإِنَّمَا مُبِينًا<sup>35</sup> وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا

*And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin.*

Therefore, neighborhood issue almost consists all the matters and welfare of the people residing in the area where such Neighbors are dwelling.

Regarding the matter of neighborliness, Sayid Abul A`ala Maududi was quoted saying: -

*Islam requires all Neighbors to be loving and cooperative with one another and share one another's sorrows and happiness. It enjoins that they should establish social relations in which one could depend upon the other and his life, honor and property safe among his Neighbors. A society in which two persons separated with one another for years and those living in the same area of town have no interest or confidence in one another can never be called Islamic<sup>36</sup>*

The statement above shows the concern made by Islam with regard to neighborliness where a Neighbor is expected to establish social relationship with his fellow Neighbor to the extent that a feeling of strong bond and formation of unity among themselves may be obtained.

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<sup>35</sup> Qur'an Surah Ahzab: 58

<sup>36</sup> Abul A`ala Al Maududi, Islamic way of Life and Propagation, Riyadh, 1411AH, PP: 41

#### 4.1 The Extent of neighborliness in Islam

*The Scholars differed as to the definition and extent of a neighborhood.*

**Al' Auza'i and Ibn Shihab said: *neighborhood consists of forty Houses in each direction (i.e. in terms of proximity)***

***Ali Ibn Abi Talib said: whoever hears the call for prayer is a Neighbor".***

*Some scholars say:*

*Also whoever hears the iqamah call immediately preceding prayer, given with the mosque rather than from the minaret is a Neighbor of that mosque. Whoever lives in a locality or city is a Neighbor.<sup>37</sup> For this definition, Qur'anic Verse is quoted to support the reason where Almighty Allah says:-*

*لَئِنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا*

*If the hypocrites and those in whose heart is a disease (evil desire for illegal sex) and those who spread false news among the people in Madinah stop not, we shall certainly let you over power them: then they will not be able to stay in it as your Neighbors but a little while<sup>38</sup>*

When one carefully considers the four definition made on a neighbors, we may suggest that what is common within each definition is the environment or the act of living together. Hence one may deducted that neighborhood has to do with living together.

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<sup>37</sup> Ali Hassan Abdulhamdi, Neighbors' rights according to the sunnah and the examples of the Salaf, Dar Ibn Hazm, Lebanon: 1997 C.E pp: 20



## 4.2 Kind Of Neighbors:

Neighbors are of three kinds with regard to the right of entertainment: the Neighbor who has one right, which is the least number of neighborly rights; the Neighbor who has two rights; and the Neighbor who has three rights. As for the Neighbor having one right, he is unbeliever Neighbor (who is not related to you), but has the right of neighborhood. As for the one who has two rights, he is Muslim having the right of Islam and the right of neighborhood. As for the one who has three rights, he is a Muslim Neighbor who is related to you: he has right of Islam, the right of neighborhood, and the right of family ties.

## 4.3 The Rights of Neighbor

The Apostle of Allah (Muhammad S.A.W) keep on reminding Muslims to be generous to their Neighbors for many times. It was reported that:

عن عائشة تقول: سمعت رسول الله ﷺ يقول: " مازال جبريل  
بالجار حتى ظننت أنه ليورثه.<sup>38</sup> "يوصيني

*From Aishah saying that the Messenger of Allah said: Jibril keep on bequesting me about a Neighbor, till I thought that he will be given a share of inheritance.*

Being a good Neighbor and realizing the duty to our Neighbors doe's not just mean being friendly to the homeowners next door. It means to help in taking care of the community as a whole and that includes the poor. Many Muslims know the importance

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<sup>38</sup> Muslim B. Hajjaj, Sahihu Muslim, Lebanon: Dar Al-Kutob Al-Ilmiyyah, 2004 C.E pp: 187.

of respecting and caring for their parent and other family members, but too many fail to fulfill their duty to their neighbors.

As a result of the great concern given to a Neighbor by Islam, the Prophet keep on reminding his companions to treat their Neighbors with care to the extent that he was reported to have said:-

Islam does not hold any enmity or hatred towards non-Muslim Neighbors. It stands for peaceful co-existence and co-operation in daily life with them. When non-Muslim Neighbors are in residence in the same locality with Muslims. The most important thing is to ensure freedom of belief and the opportunity for the non-Muslim to exercise their belief of religion. This is because the rights of a neighborhood are not meant for Muslims Neighbors only. Of course a Muslim Neighbor has one more claim as that of Islamic brotherhood; but so far as the rights of neighborship are concerned all are equal.

Before one can sincerely help the needy, fights poverty, and strengthen our bonds in the Muslim community, we have to first understand our duty to our Neighbors as Allah the most High stated:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ  
وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ.....<sup>39</sup>

*worship Allah and join none with Him in worship, and do good to parents*

*kinsfolk, orphans, the needies, the neighbor who is near of kin, the*

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<sup>39</sup> Qur'an surah An-Nisa'I: 36

*neighbor who is a stranger, the companion by your side, the wayfarer, and those whom your right hand possess. Verily Allah does not like those who are self-deluding and boastful.*

Apart from the above Qur'anic verse, several Ahadith of the Prophet (P.B.U.H) mentioned the rights and being nice to Neighbors.

Abu Hurairah (May Allah be pleased with him) reported: "the Prophet (S.A.W)" said:

.....والله لا يؤمن، والله لا يؤمن، والله لا يؤمن. قيل: ومن يا رسول الله؟ قال: الذي لا يأمن جاره بوائقه.<sup>40</sup>

*By Allah" he is not a believer! By Allah" he is not a believer! By Allah" he is not a believer! It was asked, who is that? O Messenger of Allah, he said: One whose Neighbor does not feel safe from his evil.*

The above Hadith illustrates the importance of nice treatment to Neighbors in Islam and reveals hurting or troubling a Neighbor is such a serious offence that will cause Allah's wrath and punishment in hell.

Where else Abu Dharr (May Allah be pleased with him) reported: Messenger of Allah (P.B.U.H) commanded me thus,

وسلم: يا أبا ذر<sup>41</sup> عن أبي هريرة رضي الله عنه قال، قال رسول الله صلى الله عليه  
إذا طبخت المرقة، فأكثر ماءها وجاهد جيرانك

<sup>40</sup> Muhammad Bin Isma'il, Bin Ibrahim Al-Bukhari, Al-jami'u sahihul Al-Bukhari, Al-Qahirah: Darul Fajir lit Turas, 1426 AH, Vol:i pp 185.

<sup>41</sup> Muhammad Bin Isma'il, Bin Ibrahim Al-Bukhari, Al-Adabul Mufrad, Al-Qahirah: Darul Hadith, 1426 A.H pp: 38.

*O Abu Dhar! Whenever you prepare a broth, put plenty of water in it,  
and give some of it to your Neighbors.*

Moreso, Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (P.B.U.H) said;

*O Muslim women! No one of you should consider insignificant (a gift) to  
give to her Neighbor even if it is (a gift of) a trotters of a sheep*

*42 يانساء المسلمين لا تحقرن من جارة لجارتها ولو فرسن شاة*

It is clear that Islam does not like a Muslim to ignore his poor Neighbor and eat up everything himself. It stresses that one must take care of his poor Neighbors. When a person is not in a position to do more, he should at least add some water in the broth he cooks for his own food and send a portion of it to his deserving Neighbor. It leads us to the conclusion that a Muslim should in no case be unmindful of his Neighbor and if he is well-to-do he should be all the more charitable to his Neighbors.

The right of a Neighbors upon his fellow Neighbor include the following:

- You should lend him if he seeks a loan from you.
- You should help him if he asked for your help.
- You should visit him when he is ill.
- You should give him when he is need.
- Show him concern if he is distressed.
- Congratulate him if he has met with good fortune.

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<sup>42</sup> Muslim B. Hajjaj, Sahihu Muslim, Lebanon, Darul Kutubul Ilmiyyah, 2004 vol. 1 pp:304

- Grieve in sympathy if a calamity befalls on him.
- You must attend his funeral prayer when he dies.
- Do not raise your building above his own in order to obstruct him from air except with his permission.
- Do not let him become cheated with the smell of your cook except you give him some.
- Give him a share when you buy fruits, if you do not, bring what you buy quietly and let not your children take them out to excite the jealousy of his children.

When the above rights are fully discharged between Neighbors, one may notice that people should live in a society all together, loving one another, connected to one another and helping one another. They are joined by the feeling of one family. Each one supports the other and feels that his brother's strength should strengthen him, and his brother's weakness should weaken him. He is less by himself, and many by his brethren.

Concerning the attainment of the rights of other people, Abul`A`ala Al-Maududi was quoted saying:-

*The shari`ah has enjoined man to fulfill his rights and be just to his own self, and on the other hand, it has asked him to seek their fulfillment in such a way that the rights of other people are not violated*<sup>43</sup>

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<sup>43</sup> Abul A'ala Al-Maududi, Towards Understanding Islam, Maryland, International Graphic printing Services, 1977, pp: 122

Helping the Neighbor especially by giving him when he is in need, helping him if he asked for help from you and lending him if he seeks a loan from, are all broadly impressed on the Islamic legislation. A Neighbor has a prescriptive rights to share in the prosperity of his fellow Neighbor. Since everything in the heaven and the earth belongs to Allah. A Neighbor has to bear in mind that the giver is not required to enrich the recipient but give him whatever he can afford.

When we consider the rights of a Neighbor concerning the need to share with him what you have so far cooked and you purchased as fruits, we may suggested that Islam has advocated the need of human welfare. Thu the religion of Islam reminds human being about what Almighty Allah has bestowed unto him in this world as part of enjoyment.

Concerning the Neighbor`s right for attending his funeral prayer when he died, this is also his right as mentioned by the Prophet (P.B.U.H) hence it is a collective obligatory prayer for a Muslim body who was born alive and died not in the cause of Allah. Therefore, when your Neighbor who is a Muslim died you can be ready to attend his funeral prayer together with other Muslim Neighbor. But the obligation is "Fard Kifaya" thus can be lift up by another people not compulsory you.

The rights of a Neighbor are summarized in a Hadith narrated by Mu`adh Bin Jabal (R.A) when the prophet (S.A.W) was asked about the Neighbors` rights, he said:-

..... قال إن استقرضك أقرضه وإن استعانك أعنته وإن مرض عدته وإن احتاج أعطيه وإن  
افتقر عدت عليه وإن أصابه خير هنيئه، وإن أصابته مصيبة عزيته، وإذا مات اتبعت جنازته ولا

تستطيل عليه بالبناء فتحجب عنه الريح إلا بأننه ولا تؤذيه بريح قدرك إلا تغرف له وإن اشتريت

الفاكهة فأهد له وإن لم تفعل فأدخلها سرا ولا يخرج ولدك ليغيظ بها ولده<sup>44</sup>

*He said (the Messenger): "lends him if he needs a loan, from you, give him if he seeks your help, visit him when he is ill, give him when he is in need, show him concern if he distressed, congratulate him when he meets any good, sympathize with him if any calamity befallen him, attend his funeral prayer when he dies, do not block his air by raising your buildings high without his permission, don't let him became cheated with the smell of your pot except you give him, bring what you buy quietly and let not your children taken them out to excite the jealousy of his children.*

When one looks at the content of Neighbor's rights, may suggested the aim is the need of co-operation, mutual help and mercy. Al-Qardawi quoted saying:-

*Among the requirements of the fraternity in Islam are co-operation, mutual help and mercy, for what is the value of fraternity if you do not co-operate with your brother when necessary, to relieve at hardship and show mercy on him at the time of weakness.*<sup>45</sup>

The Prophet (P.B.U.H) demonstrated the extent of co-operation and correlation among the members of the sound society with one another. What a wonderful demonstration expressed in eloquent style when he said:-

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<sup>44</sup> Ahmad Ibn Aliyu, fathul Bari, Al-Qahira, Maktabatus Safah, 1424AH Vol.10, pp: 446

<sup>45</sup> Yusif Al-Qardawi, Human Virtues in Islam, Al-Qahirah, Islamic Publication and Distribution (nd)pp: 64

أصابعه.<sup>46</sup> للمؤمن كالبنيان يشد بعضه بعضاً، وشبك بين

*"the relationship of a believer with his believing brother is like a building whose parts support each other" He joined his finger together"*  
(unanimously agreed).

Therefore, without a doubt that when Neighbors' rights are fully carried out, people should have seem to be brothers, helpless with much and true love of themselves; enough kindness and integration of their society, full of mercy. One should always remember the saying of the Prophet (P.B.U.H):-

*The believers in their mutual love mercy and kindness like one body in which if a part suffers, the whole body suffers as well from fever and sleeplessness*

The aim of Islam with regard to the Neighbor's rights is to make it clear that Islam does not like a Muslim to ignore his poor Neighbor and eat up everything himself. It stresses that one must take care of his poor Neighbor. If a person is not in a position to do more, he should at least add some water in a broth he cooks for his own food and send a portion of it to his deserving Neighbor, it leads us to the conclusion that a Muslim should in no case be unmindful of his Neighbor and if he is well-to-do, he should be all the more charitable to his Neighbor.

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<sup>46</sup> Muhammad Bin Isma'il, Bin Ibrahim Al-Bukhari, Al-Adabul Mufrad, Al-Qahirah: Darul Hadith, 1426 A.H pp: 189.



Good entertainment to one's Neighbors and other people is almost encouraged not only by Islam, but the customs of other community even before the advent of Islam has advocated this. Aliyu Muhammad As-sallabi quoted saying:-

*إذ كانت البيئة العربية تفتخر بإيواء الغريب وإكرام الجار وتتنافس في ذلك*<sup>47</sup>

This shows that the Arabs shown an element of generosity and hospitality especially to their guest and Neighbor

#### **4.4 Islamic Provision on Neighborliness**

Many people misused or misunderstood the concept of neighborliness, usually they limit its meaning to a person whose house is next to yours or attached to yours only. But the definition is beyond that. The notion lead to the need of discussion about the Islamic provision on neighborliness and its practice in this study area (Gumel town). When a question about the proximity of a Neighbor was asked, it was narrated by Walid Ibn Dinarr who reported from Hassan, that a question was asked about neighborliness (i.e. who are one's Neighbors) then it was stated that;

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*عن الوليد بن دينار، عن الحسن أنه سئل عن الجار فقال: "أربعين دار أمامه، وأربعين خلفه، وأربعين عن يمينه، وأربعين عن يساره"*<sup>48</sup>

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<sup>47</sup> Aliyu Muhammad As-Sallaabi, Al-Siratun-Nabawiyyah, Misrah Maktabatul Wafa'i, 2008 pp: 199

<sup>48</sup> Muhammad Bin. Isma'il, Bin Ibrahim, Al-Bukhari, Al Adabul Mufrad, Al Qahirah, Darul Hadith: 1426 AH pp: 38

*From Walid ibn Dinar from Al-Hassan that he was asked about the Neighbor, he said “forty Houses to the front, forty to the back, forty to the right and forty to the left”*

When one critically examine the content of the above Hadith, may suggested that the concept of neighborliness is beyond its application to one House only. Also Islam made a great consideration with regard to neighborliness where at least one hundred and sixty houses around a person`s house are considered to be his Neighbors.

There are different views from different scholars with regard to the meaning of neighbors, some were having the opinion that a Neighbor is forty houses like this and like this and like this and he pointed to the front, to the back to the right and to the left as seen from the above hadith.

According to the view of Al-Auza`i and others that a Neighbors are those people whose Houses are next to yours or the people of the locality in which you live, or those who pray with you in the mosque or your tribe or all the people of the city because Allah, the Exalted says:

*لَنْ نَمُوتَهُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا<sup>49</sup>*

*If the hypocrites and those in whose hearts is a disease (will desire for adultery e.t.c) and those who spread false news among the people in Al-*

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<sup>49</sup> Surah Al-Ahzab: 60

*Madinah, cease not, we shall certainly let you over power them and they will not be able to stay in it as your Neighbors but a little while.*

However, some of the scholars were of the view that there is no specific definition of Neighbors, rather the matter should be referred to Urf (custom) where Ibn Aabideen (may Allah have mercy on him) said in his Haashiyah<sup>2/259</sup> that a Neighbor according to custom is the one whose house is next to yours or the one who lives in the same locality.

The instruction to treat Neighbors well includes the people of forty houses on each side. This was stated by Ahmad and was also the view of Awza'i and Ash-shafi'i. Abu Hanifah said: "The Neighbor is the one whose house is next to yours" Qatadah said: *The Neighbor is one or two Houses.*

Abu Yusuf said: "Neighbors are the people of the locality, if they pray in the same mosque. If the people of the locality are divided between two small mosques that are close to one another" they are all Neighbors, but if the two mosques are big, then the people of each mosque are Neighbors to one another. As for cities in which there are tribes, then Neighbors are defined by branches of the tribes. Ibn Uthaymin said: *"The Neighbor is the one whose house is next to your house and close to it"*.

Therefore, to sum it up (the definition of a Neighbor) one may say that a Neighbor is someone who lives close to you, which include Houses that are next to yours, according to scholarly consensus.

While the definition which says that all the people of a quarters (a part of a city) are neighbors, this is the view of some scholars, as mentioned by Abu Yusuf, the companion

of Abu Hanifah but the quarters in the past were small, hence he said: “if they all pray in one or two small mosques”

Islam attaches a great importance and laid a solid foundation concerning the rights of Neighbors and how such rights are to be used in our society to the extent that the messenger of Allah was warning his companions about good treatment to their Neighbors. In one of his traditions, the Prophet (S.A.W) was reported to have said: -

ما زال جبريل يوصيني بالجار حتى ظننت أنه سيورثه<sup>50</sup>

*Jibril always used to advise me to be generous with a Neighbors till I thought that Allah was going to include the Neighbors among the heirs of a Muslim.*

This Hadith has point out that save guarding and observing the rights of Neighbors are necessary by his fellow Neighbors.

When you are discussing about your Neighbor you should only say what is good and pleasant to him. Otherwise you should keep silent. With regard to this the Prophet (S.A.W) was reported to have said:

من كان يؤمن بالله واليوم الآخر فليحسن إلى جاره، ومن كان يؤمن بالله واليوم الآخر فليكرم

ضيفه، ومن كان يؤمن بالله واليوم الآخر فليقل خيرا أو ليصمت<sup>51</sup>

*Let whosoever believe in Allah and the Last Day honor his Neighbor, and let whosoever believe in Allah and the Last Day honor his Guest and let*

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<sup>50</sup> Ahmad Bin Aliyu, Fathul Bari al-Qahira: Maktabatus safah, 2003 vol,10, pp: 512

<sup>51</sup> Muslim Bin. Hajjaj, Sahihu Muslim, Lebanon: Darul Kutubul Ilmiyyah, 2004 vol. 1 pp:38

*whosoever believe in Allah and the Last Day either speak good or be silent*

This tradition has strongly shows how true picture of a good Muslim is expected to be with regard to his conducts in respect to his fellow Muslims i.e. his Neighbors and others. The Iman (faith) of a true Muslim can be measured by the way he entertain his Neighbors.

A true Believer should ensure that he says what is good and acceptable to his Neighbors, you should visit them whenever occasion calls for it, and you should help the poor among them. When discussing with other people about your Neighbor you should not discuss on the secret or privacy of your Neighbor or what is dislike by him or what is bad about him. You should either say what is good about him or you keep quiet. Similarly, when a Muslim is talking with his Neighbor, he should be humble, courteous and polite to him.

As a Believer, you should not give anything unlawful to your Neighbor such as food and drinks similar to those which Islam does not permit its use, on the excuse that such food and drinks should not be supplied to your Neighbor by you, even if he is not a Muslim as they do not promote the mental, moral and physical wellbeing of a man.

However, a Muslim should avoid disturbing his Neighbor with noise especially from electronic equipment's, such as Radio or television. So also a Muslim should not work, talk, dress or behave in such a way that may cause mental or physical discomfort to his Neighbors. Rather, one should be kind, considerate and tolerate to his Neighbors. Simple courtesy should be shown at all time, for it (the simple courtesy) contributes to good

neighborliness. For example saying; “Thank you” for any favour received, and “sorry” for any wrong done to him. This will promote good neighborliness in a Muslim community and as in conformity with the teaching of Islam with regard to the concept or analytical discourse on the matter of neighborliness. One should always remember that the philosophy behind good neighborliness is to make the relation between Muslims stronger.

*إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ*<sup>52</sup>

*All Believers are but single brotherhood: so make peace and reconciliation between your two Brothers and fear Allah, that you may receive Mercy.*

#### **4.4 Forms of Neighbors` Rights Violations**

Islam points out various ways to ensure the maintenance of good neighborliness among people living together, all these were mentioned in order to avoid poor or bad treatment to one`s fellow Neighbor through different forms but it is a true fact that some Neighbors are treating their Neighbors in different form which include the following:-

##### **Houses Structure**

Building as structure in which Human being live, is serving primary need for every human being. Home as a building is solely means to safeguard the privacy of an

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<sup>52</sup> Qur'an Surah Al-Hujrat: 10

individual and family. Privacy in the home include the height of a building. Islam allows its followers to build their House as height as they could, but it should not be disruption to other users. Thus, it should also have the logical purpose of erection and any development that harm the neighbor should be prohibited. In a Hadith the Prophet (P.B.U.H) was reported to have said: *you should not raise your building above his own in order to obstruct him from air except with him permission...*

The significance of providing home privacy is to ensure the homeowner can rest from tiring and pressure from outside world. Thus, protecting home privacy is vital in Islam in order to promote a peaceful and functional family structure.

Islam reminds Muslims not to violet household visual privacy by looking other homes through their window. So that the window's design must be following and installed based on Islamic teaching to avoiding undesirable situation.

However, a rare cases of Neighbor's rights violation through building (Home) were found. Where some Home were built with their windows facing the homes of other Neighbors which violated Neighbor's rights. Through looking the privacy of other neighboring people. This issue is found very common in the study area even though the cases were very few. But an oral source informed that some Neighbors are encountering this problem at some quarters in Gumel town. However my findings shows that most of the houses effected by this problem are almost up-star building. Hence the building are raised above the level of other people building which are mostly flat. So also another source narrated that sometimes even the Hisbah guards intervein in the problems of building. Another source informed that case of building under construction with its

windows facing the house of its opposite Neighbors was reported to the Hisbah guards on a claim that the Neighbor of the house founded that the privacy of their family will become exposed if the building remain like that.

### **Home encroachment**

The gradual use of a Neighbor's space sometime leads to the violation of a Neighbor's rights. And this resulted in violating the Neighbors' right.

However, the construction of drainage near the Neighbor's wall may cause a misunderstanding between the Neighbors especially when there is no regular care and maintenance of the waste there inside the drainage as it can affect the area or building of the Neighbor.

The gradual use of a Neighbor's space such as wall or constructing a new wall in your House without inviting your Neighbor to come and witness or point out the demarcation of the wall may sometimes leads to violation of Neighbors' rights, as one neighbor may claim that the exact location of the wall was changed which caused him to claim about his possession.

Already Islam has warned about changing the location of a land, where the holy prophet (S.A.W.) was reported to have said in a hadith of which its translation shows that: "Allah has cursed one who change the position or demarcation of a land".

A case of two Neighbors was reported to the Hisbah guards in my study area relating to the issue of the Neighbors' right violation, in which one Neighbor is claiming about his space being used by the other Neighbor for his business center. While the other



Neighbor whom the claim was referring to said that the space was given to him by the health Department of Gumel Local Government Authority purposely as business place with agreement that a revenue will be generated from him monthly. This lead to dispute between the two Neighbors for a long time.

### **Electrical Nuisance**

Noise caused by the use of electronic equipment especially during the night hours causes the feeling of un comfortability by the family of one's Neighbor. The worst violation of Neighbor's right founded in my study area was that caused by "viewing center" as a places for watching football match of different clubs through the use of screen and projector. Presently, in my study area this issue is continuing as many "viewing center" are increasing. As at now, there are many "viewing center" In Gumel town that always gathered many people for watching football match by the evening and night Hours every day. This effect the neighboring houses near to the "viewing centres" in one way or the other in such a way that the noise made by the people watching the football game may cause disturbances to the Neighbors houses especially when a club side with a majority supporters won the game or when the signal victory want to the side of the club with majority supporters.

Most of the inconveniences caused by this football match are mostly located in some well-known quarters of Gumel Town, such as Bayan Tasha, Bakin Kasuwa, Unguwar Tanda, Tsohon prison, Gidan Katako, Gusau, Rai-Rayin Gama fada, and Dantnoma. Many people leaving in these quarters, are experiencing the inconveniences of noise disturbance in their areas.

However, a victim of this circumstances from Gusau Quarters informed me that the introducing of these viewing centers at their quarters has almost created certain inconveniences in their homes. This made him why to address the issue publically and looking for other people who would joined hand together and appeal to the court for being disturbing them.

However, along the places with "viewing centres", an oral source informed me that several times the Hisbah guards visited the "viewing centres" and warn them for the inconveniences caused to the neighboring houses in their respective quarters.

## **CHAPTER FIVE**

### **ANALYSIS OF NEIGHBORLINESS IN GUMEL AREA AND ITS RELEVANCE TO THE TEACHING OF ISLAM**

This chapter deals with the general analysis of neighborliness in Gumel area, in both the aspect of human life be it social, religious, and political. It therefore, shows a true picture of the neighborliness analysis of the people in the study area. This analysis of neighborliness explains the true social life of Muslims which is based upon supreme principles designed to secure happiness with prosperity for the individual as well as the society he is surviving in.

Neighborliness analysis in Gumel area confirms that after the family and its connections comes one's relation with his friends, Neighbors, dwellers of his own locality, village or city, and persons with whom he comes in constant contact. However, Islam recognizes these relations and enjoins a Muslim to treat them honestly, and courteously. It bids the believers to take care of other's feelings, to avoid indecent and abusive language, to help each other, to attend the sick, to support the destitute, to assist the needy and the crippled, to sympathise with the trouble-stricken, to look after orphans and the widows, to feed the hungry, to clothe the under-clad, and help the unemployed in seeking employment.

#### **5.0 Religious analysis of Gumel people neighborliness**

The people living presently in Gumel area constitute not only those practicing the same religion, but involve people of different religions living together in one place as Neighbors. But these differences of their religion do not restrict them from practicing good neighborliness among themselves. Where each neighbor is free to interact with each other, exchange happiness among themselves and respect each other's family.

In some areas of Gumel town, not only Muslims of such places are living alone as Neighbors, but even non-Muslims of other beliefs are involved in such neighborhood. A typical examples of such areas include the residence of Gusau quarter, Bayan-Tasha, Sabon-Layi, Nasarawa and Bakin-Kasuwa. All the neighboring people of these areas are not solely Muslims by religion, but including some Christians. The real application of neighborliness among the people of these quarters show a true Islamic teaching with regard to neighborliness analysis.

The roles of Hisbah Guardmen in Gumel area contributed greatly in strengthening good relation among the neighbors of each quarters in Gumel area. An oral source informed that the children of neighboring family in Gumel are watched carefully and guided by the Hisbah guardmen in any cases without considering the difference of their religions. Where a case of household person was reported to the Hisbah guardmen when a Husband has a dispute, with his wife such case was reported to the Hisbah guardmen by the neighbor of such household, and the Neighbor continue struggling for that cause until the case was over.

So also the case of a Christian Neighbor who almost forsake and turns away from looking after the case of his two children was reported to the Hisbah office by the Neighbor of such Christian who was a Muslim by religion, before the case became over, the Muslim Neighbor who reported the case to the Hisbah office continue taking care of these two Christian Neighbor's children. All these instances comply the teaching of the Islamic injunction which reads;

.....وتعاونوا على البر والتقوا، ولا تعانوا على العثم  
والعدوان.....<sup>53</sup>

*And help you one another in righteousness and piety, but help you  
not one another in sin and vancour*

Coming to the religious analysis of neighborliness among Muslim ummah in Gumel, the findings showed that it there exist a strong bond of brotherhood and good neighborliness in Gumel town, a good neighborliness was practiced in one area of the town when a Muslim Neighbor died on his way to the state capital of Jigawa (Dutse) to attend his working place as a civil servant. While leaving his family at home including his daughter who reach the state of marriage. Soon after his burial, his neighbor prepared for the Daughter's marriage and provided all necessary materials that a father should provide at the same time became the guardian of the daughter (al-waliy) and invited many people to attend the weeding Fatihah, where I was invited to witness the marriage and a representatives from Hisbah office were also invited.

### **5.1 Social Analysis of Gumel People Neighbors: -**

Neighbourliness is practiced among the neighbors of the study area without consideration of the differences of religions existing among themselves as some Neighbors are not only Muslims that live in the same quarters but including some non-Muslims. In dealing with non-Muslim Neighbors, the Muslim Neighbors of Gumel people are becoming intolerant or narrow-minded to them. They are always urged by their ward-head and Muslim bodies not to abuse or speak ill of their religion leaders or saints, not to say anything insulting to their Neighbors they have been instructed not to seek dissensions with their Neighbors unnecessarily, but they are living in peace and amity. It is well known issue

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<sup>53</sup> Qur'an Surah Al-Ma'idah: 1-3

among the Neighbors of the study area that if the non-Muslims neighbors keep congenial and friendly relations with the Muslim Neighbors and deal with them fairly and justly.

The wisdom behind calling the practice of good neighborliness among people living together especially the Muslim people, is to maintain the formation of good and strong brotherhood among people in order to shun away all acts of envies, enmities, jealousies and confirmed the love of one another, fraternity and welfare of people. That is way in one Hadith the prophet warns about some evil acts that may lead to the destroying of unity among people. The Hadith says:-

عن أبي هريرة قال رسول الله ﷺ: " لا تحاسدوا، ولا تناجشوا، ولا تباعضوا، ولا تدابروا، ولا يبيع بعضكم على بيع بعض، وكونوا عباد الله إخوانا. المسلم أخو المسلم لا يظلمه، ولا يخذله، ولا يخقره، التقوى هاهنا" ويشير إلى صدره ثلاث مرات " بحسب امرئ من الشر أن يحقر أخاه المسلم كل المسلم حرام: دمه وعرضه.<sup>54</sup>

*From Abu Hurairah who said the messenger of Allah may peace of Allah be with him said; "Do not feel envy and do not cheat one another, and do not nurse enmity, and do not sever ties with one another, and don't let some of you indulge in a bargain of what other have already made. Be Allah's slaves, brethren to one another. A Muslim is the brother of a Muslim. He should not cheat him, not oppress him and not humiliate him. The piety is here! "While saying, so he so he pointed towards his chest three folds". It is enough evil for a Muslim to look down upon his fellow brother. All things of a Muslim are inviolable for his brother in faith: his blood and his honor.*

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<sup>54</sup> Muslim Bin. Hajjaj, Sahihu Muslim, Lebanon: Darul Kutubul Ilmiyyah, 2004 C.E vol. iii pp: 172.

Socially, the neighborliness analysis in the study area involve a kind of association that lead to the strong bond of relationship among the entire Muslims of the place. A report of findings proved that marital relationship became very common among the family of neighboring houses in Gumel area, such matrimonial relations may bind them still closer and strengthen the level of neighborliness. Marriage connections between two families living as Neighbors and they know each other's habits, customs and traditions are generally successful in Gumel area. The findings show that the people of Galagamma quarter in Gumel town are mostly practicing this custom, where almost presently most of the entire people of the quarter are related to one another through this linkage of neighboring marriage. So also the people of "*Balai*" and "*Wazirawa*" quarters practice this system which caused the level of the neighborhood relationship to be recommended and sound.

However, the roles of ward-heads and vigilante people in the study area help greatly in keeping and bringing the security of the neighboring people into order. It is very common to see a group of neighbors in many quarters of Gumel forming a group of securities in their area and task themselves either from time to time or monthly with an aim to safeguard their quarters against any insecurities attack more especially during night hours. This practices help in uniting the Neighbors in one place and help in increasing the level of fraternity among them. This practice is very common in almost all the quarters in Gumel town and mostly the ward-heads are those responsible for taking care of this activity. The vigilante members of the town are involved in this system by the local government.

Through communal effort organized by neighboring members of Gumel area, many cases of anti-social behaviors existing in some houses of certain quarters are almost eradicated. The finding shows that the cases of drugs abuse and other intoxication issues as well as the practice of illegal sex being practiced

in some houses of a certain quarters by some in disciplined people are highly tackled by the effort of wad-head, neighboring people and vigilante members. This has been proved in some quarters of Gumel town such as Gusau, Dantanoma, Bayan-Tasha and Nasarawa.

## **5.2 Political Analysis of Gumel People neighborliness**

Neighborliness in Gumel area is safeguarding the unity and solidarity of the area and achieving the welfare and well-being of the Neighbors in the community, hence the Muslims have been enjoined to avoid mutual hostility and sectarianism of all hues and colours. They have been exhorted to settle their differences and disputes in accordance with the principles laid down by the Qur'an and Sunnah. If the parties fail to reach any settlement, instead of fighting and quarrelling amongs themselves, they should burry the differences in the name of Allah and leave the decision unto him.

In matters of common neighborhood welfare the neighbors of Gumel area help each other, keep away from quarrel-mongering, obeying their leaders of their community such as ward-head, Imams, vigilante officers and Hisbah members; they also avoid wasting their energies over trival things such as feud and shisms. Because all these feud shisms are a disgrace to the Neighbors members and are currently shunned away among the Neighbors of the study area.

Politically, neighborliness in Gumel area is strengthened not only by the fellow Neighbors member, but also the effort of the Gumel-Emirate council help greatly in promoting the level of good neighborliness. Currently, the emirate has turbaned some non-Muslim dwellers of the town in its council these include "Matawallen Iyamurai" who is Igbo by language "Sarkin Igbo", "Sarkin Yoruba", "SarkingTibi" and "Sarkin Igala". This effort helps in making the cordial relationship between the Neighbors in Gumel area of different religions living at one place more better and understandable. As a result of this effort, the



representatives of non-Muslim Neighbors in Gumel area are involve in many Neighbors activities such as their ceremonial and festival activities like “the festival of Gani”

The relevance of neighborliness analysis in Gumel area with Islamic guidelines: has enjoined man to fulfill his personal rights and be just to his own self, on the other hand, it has asked him to fulfill the rights of his fellow Neighbor, so that no conflict may arise between the two and all must co-operate in establishing the law of Allah and bring an atmosphere of living peacefully.

Neighborliness practices in Gumel area is relevant with Islamic guidelines in the sense that most of the neighboring people watch each other and became a source of menace in their neighborhood. This is traceable in their mode of living where you can see a Neighbor is showing a great concern in the affairs of his Neighbor through helping him in many aspects whenever a calamity befalls unto him. This is relevant to the teaching of Qur'an when Almighty Allah stated;

.....وتعاونوا على البر والتقوا، ولا تعاونوا على العثم  
55 والعداوان.....

*Co-operate with all in what is good and pious, and do not co-operate in what it sinful and aggression*

The neighboring people of Gumel area contact each other in the affairs especially in what involves mutual consultation of people as the Qur'an has made it an important issue for the society. This is traceable in the Qur'an where Allah said'

والذين استجابوا لربهم وأقاموا الصلوة وأمرهم شورى بينهم ومما  
56 رزقنهم ينفقون

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<sup>55</sup> Qur'an Surah Al-Ma'idah: 1-3

*And-those who respond to their Lord and establish prayer, and who on matters other than those God has decreed, conduct them by mutual consultation, and who spend on what we have bestowed on them*

Therefore, neighborliness in Gumel area involve sharing of ideas among themselves and involving the respect of elderly people as well as the consultation of each other.

Neighborliness in Gumel area is very relevant in the matter of consultation in the sense that a Neighbor in the area does not confine his view to himself only, in matter that needs the participation of one or more Neighbors. For the view of two or more is nearer to realization of correctness than the view of one Neighbor. This is also practiced in Gumel area where you can see many Neighbors meeting together under leadership of either ward-head or any other respectful man in the quarters, more especially the ward and the district head.

The issue of security among the neighborhood of Gumel area is also relevant to Islamic guidelines in the sense that the neighboring people of the area are very watchful against the movement of one-another within themselves especially during night hours when people have retired to their beds. This is done in order to eradicate anti-social behavior through theft and promote the level of stability among themselves. In this regard, the Neighbors of many quarters in the study area organized themselves and contributing certain amount of money purposely for safeguarding their life and properties through the application of vigilante people in many quarters.

The practice of good Neighborliness among the people of Gumel Area include even the setting of their Houses where most of their Buildings are attached to one another. And a Neighbor support the Building of his fellow

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<sup>56</sup>Qur;an Surah Al-Shura:-38

Neighbor by letting him to join his wall on his Building. All these indicate the mutual love and good relationship of Neighbors. The Prophet also alerts Muslims that one should not prevent his Neighbor from fixing a wooden peg in his wall. As Imam Tirmidhi cited the Hadith:-

عن أبي هريرة قال: سمعت رسول الله ﷺ: "إذا استأذن أحدكم جاره أن يغرز خشبة في جداره فلا يمنعه."<sup>57</sup>

*From Abu- Hurairah who said: I heard the Messenger of Allah said: when one of you is asked by his Neighbor to fix his wooden peg on his walls, he should not denounce him.*

## CHAPTER SIX

### 6.0 CONCLUSION

Islam provides the whole idea about the concept of neighborliness, how a Neighbor is treated, what rights are allocated to Neighbors, the extent to which neighborliness is kindly treated or otherwise.

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<sup>57</sup>Tirmidhi, Muhammad Bin Isa, Sunan Al-Tirmidhi, Lebanon: Dar Al-Kutob Al-Ilmiyyah, 2006 C.E pp: 348

The religion of Islam has established a code of brotherhood among the Believers. Despite the fact that Believers live in one environment with non-Believers, it is very keen on establishing friendly relation between the Muslims and the non-Muslims living together in one environment. This will enhance a good atmosphere of living together as Neighbors.

The true feature of Islamic foundation laid by the Prophet Muhammad at Madinah as a charter of Islamic alliance with the non-Muslims at Madinah is what justify the good and need of neighborliness in Islam. In the charter, the Prophet was so careful not to leave any area in the charter that would allow pre-Islamic traditions to creep in or violate the new Environment.

The role performed by every person in a society is what helps in the promoting of good neighborliness among people living together, bringing them up in the light of Islamic Education, sanctifying their souls, enjoining them to observe righteousness and praiseworthy manners and became keen on infusing into them the ethics of good relations honor, nobility, worship and foremost obedience to Allah and His messenger.

Therefore, to obtain good neighborliness among people living together, the attributes and qualities used by Prophet Muhammad as the basis of establishing a new society during Madinan charter are very significant and considered:- among them are:-

تطعم الطعام، وتقرئ السلام على من عرفت ومن لم تعرف<sup>58</sup>

*That you provide food and extend greetings to one whom you know and to one whom you knew not*

In another Hadith the Prophet was also quoted saying:-

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<sup>58</sup> Muhammad Bin. Isma'il, Bin Ibrahim, Al-Bukhari, Jami'u Sahihul Bukhari, Al-Qahirah: Darul Fajr Lit Turas, 1426 A.H vol I pp: 6-9

لا يدخل الجنة من لا يأمن جاره بؤائقه<sup>59</sup>

*He will not enter paradise, whose Neighbor is not secure from his wrongful conduct*

المسلم من سلم المسلمون من لسانه ويده<sup>60</sup>

*The Muslim is the one from whose tongue and hands the Muslims are safe*

Furthermore, to obtain a good neighborliness, the statement of the Prophet: during the Madinan charter is very significant in which he was reported saying:-

إرحموا من في الأرض يرحمكم من السماء<sup>61</sup>

*Show mercy to people on Earth so that Allah will have mercy on you in heaven*

The traditions above brings out the clear feature that lead to the attainment of good neighborliness in a society as many kind of evils acts are point out and urge people to shun away from them. All these are for the betterment and enhancement of peaceful and standard living of one another in a society. In another Hadith the Prophet was still quoted saying:-

ليس المؤمن بالذي يشبع وجاره جائع إلى جانبه<sup>62</sup>

*He is not a perfect Believer, who goes to bed full and knows that his Neighbor is hungry.*

However, such lofty morale laid at the basis of creating a new society with integrated components immune to all fluctuations of time, and powerful enough to

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<sup>59</sup> Muslim Bin Hajjaj, Sahihu Muslim, Lebanon: Dar Al-kutob Al-Ilmiyyah, 2004 C.E vol ii pp: 422.

<sup>60</sup> Muhammad Bin. Isma'il, Bin Ibrahim, Al-Bukhari,..... vol I pp: 6

<sup>61</sup> Sulaiman Bin Ash'ath Bin Shaddad, Sunan Abi Dawud, Al-Qahirah: Darul Tawfiqiyyah pp: 859.

<sup>62</sup> Muslim Bin Hajjaj, Sahihu Muslim, Lebanon: Dar Al-kutob Al-Ilmiyyah, 2004 C.E vol iii pp: 172.

change the whole course of humanity are the attributes and qualities these were the basis of Prophet in building a new society.

Under this chapter, a summary of the research work discussed the true features of the entire people living in the study area, their main occupation, their relationship with one another, as well as the system or mode of their neighborliness. Also the arrival of Islam in the study area was highlighted and the socio-religious aspect of the Muslims in the study area was highlighted.

A part from the content of the summary, the finding of the research was also discussed here as a result of the data collected and the analysis in the Area. Finally, recommendations based on the result of the finding in order to reflect the issue of the neighborliness activities in the study area is outlined.+

The research is premised upon the idea on how neighborliness is basically discussed and practiced in Gumel Area. Consisting on what precautions are made by Islam with regard to Neighbors rights. The ill-treatment of Neighbors through different forms were all discussed in the research work.

However, it also discussed analytically as the need of treating a Neighbor, with kindness, the rights of Neighbors and Neighbors classifications were all sort out.

The nature of the buildings for the neighboring people in the study area was also considered in order to discover how the Neighbors are residing in the area, and what brings the Neighbors in one place for one reason or the other (i.e Mosque or market)

The planning of the town in the study area is considered as a means and causative agent of having disputes between the Neighbors or otherwise. The system of the drainage and the wall building of the neighboring houses in the study area were all considered towards measuring the level of the disputes or otherwise of the people in the study area. At the same time, the gradual use of Neighbor's space some times by a fellow Neighbor which leads to the disputes and violation of Neighbors rights were all discussed.

The issue of nuisance more especially caused by electronic equipments by some people especially in some viewing centres and cinema, in the process of finding out the causative agents of mis-used of Neighbors rights. So also the use of generators, grinding and welding machines are all considered as the means of discharging or other wise of Neighbors rights.

Drugs abuse and intoxicants among youth is another factor which affect the social life of the neighboring people dwelling in the study area are all discussed in the research work.

Analysis of the people in the study area socially was made whereby the social aspect of the people is discussed by considering their culture and other daily activities such as ceremonies and festivals at the same time the religious and political aspects of the people in the study area are all considered with an aim to make an analytical discourse of the neighborliness practices.

The extent of neighborliness is discussed in the research work which include all the desirable qualities of a Neighbors and the kind of rights accorded to each Neighbor. The deep emphasis point out by Islam to a Neighbor was highlighted as a duty of Neighbor upon his fellow neighbor.

The research is premised upon the investigation on how the treatment of a Neighbor is discharged by a fellow Neighbor in the study area by considering the different tribes living together in the same place, and the relationship between them which affect their live directly or indirectly.

More so, the roles of different bodies which include governmental and non-governmental were considered in discussing the practices of neighborliness in the study area. The governmental bodies include the police and Shari'ah Courts while the non-governmental bodies include the Hisbah guards and Vigilante Group. All these were used as an instrument in finding out the level of Good neighborliness or otherwise in the study area.

The role of some traditional rulers such as ward head, district head as well as emir, were all considered and investigated thoroughly so as to measure and find out the level of the neighborliness practices in the study Area.

In the process of this investigation, the culture of the people in the study area is also considered as a yard stick for measuring the standard of living among the neighboring people of the study area which affect the right of Neighbors.

The difference of opinions among scholars with regard to the concept and definition of a Neighbor, were all analyzed in the research with an aim to have a sound and empirical discovery.

The argument upon which the research is premised was the issue of building, children, drugs abuse and intoxicants, encroachment as well as Nuisance.

Going through the observations and interview with many people in the process of discussion about the issue of analytical discourse on neighborliness at the study area, the research arrived at the following findings scientifically:

The mis-used and tempering with land demarcation by some house holders lead to the mis-understanding between some Neighbors which lastly resulted in violating the Neighbors rights. This became very common in the quarters where new buildings are cited especially at the outside the metropolitan of the town in the study area and some few areas within the town. This problem addresses the case of encroachment whereby a Neighbor may exceed the limit of his land demarcation while building his wall, this may lead his fellow Neighbor to complain about his land area being tempered or he too might exceed the limit of his building which finally resulted at tempering with the demarcation of the public street. Therefore this cause a rampant cases of Neighbors abuse of rights.

As the town of the study area is now expanding and its population is increasing for one reason or the other, the un-orderly allocation and distribution of land by the authority concern in the study area is leading to the mis-understanding existing between the dwellers of the places in the research area. This is happening either deliberately or otherwise.



Nuisance caused by electric equipments such as grinding machine, weldering machine and generators are leading to the poor relationship and mis-used of Neighbor's rights. At the same time, the provision of viewing centres and cinema houses cause a discomfort and disturb to the Neighboring houses of the study area. As the viewing and Cinema Houses are increasing nowadays in the study Area.

The issue of drugs abuse and intoxicant among youth especially lead to the mis-used of Neighbors right which result in affecting the relationship between the Neighbors of the study area more especially when a child of a Neighbors became toxicated and jump over the Neighbor's house to steal his properties or attack his family. As at now, the places where youth are gathering for smoking, taking drugs and alcoholic drinks are found common and known in the study area presently.

Rampant and improper building of bakery houses were found to be very common in the study area, especially in some quarters that are fully crowed with people. This lead to the formation of discomfort not only to the neighboring houses of such bakery house but to the entire people of such area at all. This problem of bakery houses in the residing areas of neighboring people cause a lot of mis-understanding to the Neighbors whose houses are attached to the bakery and the owners of the bakery houses. The result of my findings show that a mis-understanding is existing between one Neighbor of a bakery house at agreed to charge the roping of the rooms for such Neighbor yearly, because the roping became over heated any time as a result of the bakery House being became over heated any time as a result of the bakery house being attached with the Nighbors House.

There being founded in the research the less commitment of security services in the issue of drugs abuse and intoxication in the study area, where you can see the number of youth taking drugs and intoxicant materials are increasing nowadays. At the same time when these youth are arrested they became free and released after some moment, and this lead to the continuity of the habits.

There is less involvement of the man-power of the non-governmental activities in the matter of neighboring people. Such as the roles of Hisbah guard men and vigilante

bodies, and the ward Heads. All the services of these bodies are extremely needed for the betterment of good neighborliness in the study Area.

More so, there is short involvement of other tribes in the Emirate affairs of the study Area which cause the feeling of isolation in the minds of some people of different tribes especially those who are not Muslim by Religion.

When we consider the role of good neighborliness among people and the precautions made by the Religion of Islam on good neighborliness, it is recommended that more literatures are highly needed on the subject matter in order to fill the gap on the need of good neighborliness for the betterment of community and standard on living among the people.

The government especially at state level who have the concern and total control of town planning and land distribution should strictly watch over how lands are distributed and used by people in the study Area. Any person being found tempering with the regulations of land use act should be penalized accordingly. So also the ghost workers among the officials of town planners and the Ministry of land and survey has to be found and treated accordingly as they have some roles to play in causing the mis-use of the land by some people. As it has been found that most of the land where Building is made illegally and that its owner acquired it from the staff of such ministry. So also any persons who exceed the wall of their house, then the extension has to be removed at all. This will help in serving as a warning to him and at the same time it will serve as a lesson to his Neighbor who has an intention or hoping to exceed his own wall too. But this does not mean that an extension is to be banned absolutely, rather a legal extension has to be maintained which is given through a right channel for the total benefit of public and not causing any harm to anybody.

With regard to the noise caused by electric equipment's and other machineries, and the use of viewing centers/cinema. Government in its effort of protecting the lives and properties of its people has to provide more places which are far away from within the town for such purposes. This would bring a comfortability to the residing people by feeling no any disturb from such activities. Like the creation of mechanic village in

some places. As in the previous days, the cinema houses are not build within a town, rather it is built far away from the town to avoid disturbing the dwellers of such areas. This is a policy of government during the oldern days it is therefore, recommended to revive this policy for the betterment and welfare of its people bearing in mind that anything that may lead to the discomfort among people may lead to mis-understanding among them and if mis-understanding among people continue existing then there is tendency for this mid-understanding to affect the system of how such Neighbors are living.

Concerning the problem of bakery House being cited within the metropolitan areas, the authority concern has to made it obligatory that not only bakery Houses, but even other small scale industries has to be situated at some places for away from the Houses of people in such a way that it may not caused a discomfort to the people in general especially when the machineries of such industries are in use. All these, are part of people's rights upon their governments. But now only revenue are generated by the governments at different level from such bakery Houses neglecting the rights of neighboring dwellers of such bakery Houses of being disturbed with a noise and other things.

About the less commitment of security services pertaining the cases of Drugs abuse and intoxicant, it is recommended that Police Force has to pay more attention to this issue in the study area, as it is witnessed that there are various places where youth are hiding themselves taking Drugs and intoxicant materials not only this, but now the youths are openly taking the drugs and intoxicant in group without the fear of any security agencies. Even if they are arrested, then they became free easily and instantly. To overcome this problem, more police out post has to be made from both the corners of the town in the study areas. If this is not possible then at least 2 out post has to be created.

A part from the Police Services, the agency incharge of Drugs abuse has to be caution on this issue, as it is realized that the well-known dealers of intoxicant materials are known in the town, but after arresting them, they became released and continue with the business. The wisdom behind calling for the need to overcome this altitude is that it

is the children of the neighboring people residing in the same place became affected with this addiction, thereby the consequences of this addiction affect their Neighbors directly or indirectly.

With regard to the issue of non-governable activities in the study area, it is proved that these bodies play a great roles towards maintaining good neighborliness among people. Therefore, it is recommended that they should be converted to civil service when considering their roles. After converting them to civil services then there is need to recruit more man power services and receive a training to encourage them discharge their duties rightly. Then a salary has to be fix to them instead of an allowance. All these should be done to them by considering the great roles they are playing in a society where neighborliness is practices.

The role of ward heads in the community is very vital as they help in overcoming the miss-understanding among neighbors. Therefore, they too need to be converted to civil servants and receive a salary instead of allowance being that they are more nearer to the people there by they have an experience of overcoming their problems.

However, it is recommended that the involvement of the delegation of non-Muslim tribes in the council of the emirate in the study area is very vital. Even though there are some delegations of such tribes but the delegation seems not enough. Therefore when such delegation is added it would help in bringing the tribe nearer to the community where they are living and the feeling of equality between them and their neighbors may increase, thus all expectations of miss-understanding between them may became reduce if not check off.

When there is right application of good neighborliness, the impact of the Hadith where the prophet warned that we should not show an act of envy, enmity, and jealousy well be seen physically among the entire Neighbor. Good neighborliness may lead to the formation of peaceful atmosphere among people, because all act of evil deeds are remove. In a Hadith cited by Imam Tirmidhi, the prophet was reported to have said:-

لا تقاطعوا، ولا تدابروا، ولا تباغضوا، ولا تحاسدوا، وكونوا  
عباد الله إخواناً، ولا يحل للمسلم أن يهجر أخاه فوق ثلاث.<sup>63</sup>

*Do not desert [stop talking to] one another, do not nurse hatred toward one another, do not be jealousy of one another, and become as fellow brothers and slaves of Allah. It is not lawfull for a Muslim to stop talking to his brother [Muslim] for more than three Days*

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