

ALHADARAH

Journal for Islamic Civilisation

An Annual Peer-Reviewed Journal of
Centre for Islamic Civilisation and Interfaith Dialogue,
Bayero University, Kano, Nigeria.



A Publication of
Centre for Islamic Civilisation and Interfaith Dialogue
Bayero University, Kano, Nigeria.

VOLUME I (II), Rabi Awwal 1446 AH = Sept., 2024

© **Copyright 2023**, Centre of Islamic Civilisation and Interfaith Dialogue, BUK

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system or transmitted in any form or by any means electronic, mechanical, photocopying, recording or otherwise without the prior written permission of the Editors/Publisher.

Alhadarah Journal For Islamic Civilisation

ISSN: 3027-0057

A Publication of:
CENTRE OF ISLAMIC CIVILISATION AND INTERFAITH DIALOGUE, BAYERO UNIVERSITY,
KANO, NIGERIA.

Email: alhadarahbuk@buk.edu.ng

Phone: +234(0)803 686 6616

Printed by:

Upwisegreen Enterprises
upwisegreen.enterprise@gmail.com

Editorial Board

Dr. Muhammad Sani Umar R/Lemo, OON, Associate Professor
Editor-in-Chief

Dr. Taufiq Abubakar Hussaini, Associate Professor
Editor

Co-Editors

- | | |
|------------------------------------|-------------|
| 1. Prof. Usman Aliyu Dutsin-ma | Member |
| 2. Dr. Ibrahim Abdullahi Sani | Member |
| 3. Dr. Mukhtar Shu'aib Mukhtar | Member |
| 4. Dr. Najeeb Auwal Abubakar | Member |
| 5. Dr. Kabiru Haruna Isa | Member |
| 6. Dr. Muhammad Sulaiman Fagge | Member |
| 7. Abdulwasi Abdullatef Salahudeen | (Secretary) |

Consultation Board

1. **Emeritus Prof. M.S. Zahradeen, OFR, JP, Limamin Kano.** Bayero University, Kano
2. **Prof. Muhammad Ahmad Lawh,** Istiqamah College, Senegal
3. **Prof. Salisu Shehu ,** Al-Istiqmah University, , Kano
4. **Prof. Ibrahim Muhammad,** Nigeria Arabic Language Village Ngala, Borno
5. **Prof. Abubakar Maiga,** University of Mali, Bamako.
6. **Prof. Ali Muhammad Al Ahmar ,** University of Maiduguri
7. **Dr. Saidu Sailsa Muhammad,** Sahel University, Mali
8. **Prof. Sa'adatu Liman,** Nassarawa State University, Nigeria.

General Guidelines

The Centre for Islamic Civilisation and Interfaith Dialogue, Bayero University, Kano invites scholars and researchers to submit well researched articles for publication in the Maiden Edition of its Journal, **ALHADARAH JOURNAL FOR ISLAMIC CIVILISATION**. The Journal would accept articles on topics related to Islamic Civilisation, Islamic history in Africa, Islamic Studies and any other issue of relevance in the field of civilization.

The journal will be issued annually and articles presented will be subjected to peer academic review by erudite scholars. At initial stage, the Journal shall be issued once a year, but as the need may arise, it may be issued twice and or on special edition.

Publication Guidelines:

The general guidelines of publishing in Al-Hadara Journal shall be as follows:

1. Subjects and topics to be forwarded shall be in the following areas
 - a. Islamic Studies
 - b. Editing of Arabic/*Ajami* Manuscripts
 - c. Islamic civilization
 - d. Biographies, contributions of West African scholars
 - e. Islamic History in Africa.
 - f. Islamic institutions, scholars and scholarship in Nigeria.
2. Articles may be written in Arabic, English and Hausa, however, an academic abstract in English must be attached to each article.
3. All Articles must follow the general norm of academic presentation, and clarity of language must be observed
4. No article shall be considered if published elsewhere.
5. Articles shall be subjected to academic scrutiny by competent reviewers. The Editorial Board shall consider publishing the papers which are only authorized by the reviewer(s) and corrections were well effected.
6. Where the reviewer rejects an article due to lack of academic content, the Editorial Board shall be bound to accept the recommendations;
7. All articles must be accompanied with non refundable assessment fee of five thousand Naira N5,000 only, payable to Taufiq Abubakar Hussaini, GTB, 0165879870
8. Where the article is accepted for publication, the sum of N25,000 (twenty five thousand naira only) shall be paid to the account mentioned above along with the corrected article(s).
9. Views and opinions written in all articles shall remain personal views and opinions of its authors, it shall not in any way be considered as the views or opinions of the Journal. However, the Journal retains the right of publication.

10. All articles shall be sent to the email of the Journal as follows
alhadarahbuk.buk.edu.ng

Authentication and Acknowledgement of Sources

1. Articles shall be presented in MS-Word format, doubled space
2. The margins of the page shall be on 1.2 on both sides, and 1.5 on bottom and upper headers.
3. New Times Roman, shall be used on font 12. The foot notes shall be same font type by 10 font size.
4. Qur'anic verses shall be copied from the famous Mus'haf Madina software.
5. An article shall have an abstract of not more than 200 words and which shall indicate, aim or purpose of study, methodology and findings of the research. Four key words shall also be mentioned.
6. The article shall not exceed 20 pages and not less than 15 pages
7. Acknowledgement of sources shall be in foot note and as follows;
 - a. Surname of the author
 - b. Other Initials
 - c. Name of the so
 - d. Title of source(book or article)
 - e. Place of publication
 - f. Year of publication
 - g. Volume and page
 - h. E.g. Ibn Hajar, A.A, *Fathul Bari*, Beirut, Dar Ma'arefah, 1397 AH, Vol 1, PP234
 - i. Where the same is cited again, it should easily be referred as Ibn Hajar, *Fath*.... vol. 4, p34.
8. Where the source is a Journal article it shall be cited with MLA Six edition as follows (Hussaini, Taufiq Abubakar. "Islam and Challenges of Interfaith Dialogue among Nigerian Muslims." Allawh Journal of Islamic Studies, University of Maiduguri (2019): 33-40.cited as follows:
 - a. URL addresses shall be pasted, where the source is from the internet, date and time of the retrieval shall be provided
 - b. All sources must be acknowledged at the end of the articles with full detailed information as in MLA Six edition, as follows : (Ibn Hajar, Ahmad Bin Ali, *Fathul Bari, Sharh Sahih Bukhari*. Beirut: Dar Ma'arefah, 1397).

Editor-In-Chief's Foreword

I am introducing to our readers the Maiden Edition of **Alhadarah Journal for Islamic Civilization**, published by the Centre for Islamic civilization and interfaith dialogue, Bayero University, Kano.

The Centre was established in 2014 to enhance the Islamic culture, civilisations and avail a flat form of intra and interfaith dialogue between communities, this will further promote peaceful coexistence and improve the status of living , economic growth and development.

The Centre for Islamic Civilization is aim to engage the concept of Dialogue and promote the Town and Gown. This will be achieved through various activities such as workshops, symposiums, national and international conferences. It is hoped that these efforts will avert the notion of disenfranchisements of any type with regard to contributions from neighboring communities of the University, as they would be allowed to present, discuss and process their views at various flatforms of CICID.

The Centre noted with appreciations the huge contributions of Ulama in West Africa, especially, Mali, Senegal the Sokoto Caliphate and Kanem Borno. We have already set a guide to further study those works which has relevance to our contemporary issues.

The Journal welcomes articles written in the field of Islamic Civilization, Islamic History, interfaith Dialogue, Modern Muslim Development and any other areas linked to the field of Islamic Civilization.

The Director Staff and management of the Centre are most grateful to the Vice Chancellor Prof Sagir Adamu Abbas, FMAN, for his tireless efforts and unflinching support towards uplifting this Centre. The vice Chancellor has been a mentor, guide and primary encouraging factor towards the activities of this Centre and also in founding this Journal. May Allah SWT continue to guide and bless all his efforts here in the Centre and other sections of the university. Amin.

Dr. Muhammad Sani Umar, OON
Editor-In-Chief

Editorial Notes

This is second edition of our humble Journal, the Alhadarah Journal for Islamic Civilisation, issued by the Centre for Islamic Civilisation and Interfaith Dialogue, Bayero University, Kano.

This edition comprises of submissions from diverse sphere of academicians and Post Graduate students.

The economic challenges faced by many muslim communities was taken by the articles submitted by Associate professor of Islamic Economics Aliyu Dahiru Muhammad, who is a visiting professor with KAbsang university Malaysia. Saka Aliyu a Professor of History discusses the trend of Almajiric in this milleniums and proffer ways to tackle it. Other contributions were in the fields of Rights of Animal in Islam, Historical accounts of Islam in north Africa which shows the level of domestications of Islamic cultures in the area; The Islamic political struggles of minority muslims in China, Russia and Myanmar was also discussed in this edition.

The Contributions of Islamic organization towards alleviating sufferings of muslims communities was also another subject discussed by Rabi Muhammad; while Associate Professor Kassim Alkali and his Haj Usman Abdallah returned dug up the unprecedented invasions of Rabi Muhammad to the grandeurs of Kanem Borno; other contributions discuss the relevance of the ICT in Da'awa and its effectiveness in this millenium, it highlighted the success recorded in transmitting a true pristine call of islam through the social media; finally the Effects of climate change was also discussed as one of the issues in Islamic civilization.

The general presentations of above articles bear witness that Islamic Civilization is a discipline that encompasses all scopes of human lives. It is a discipling which could response to any challenges facing any community at any time and any geographical location.

It is hoped that in the next edition we will witness more to that especially in the areas of Interfaith and intra-faith Dialogues. The lack of these Dialogues among faithfuls shall continue to create gap and disenchantments between citizens.

Dr. Taufiq Abubakar Hussaini
Editor

Notes On Contributors

1. **Dr. Aliyu Dahiru Muhammad** ,(Ass.Prof.) Dept. of Economic BUK, Visiting Prof. Kabansang University, Malaysia.
2. **Dr. Aliyu Sakariyau Alabi**, (Ass. Prof.)Dept. of History, Bayero University, Kano.
3. **Alh. Baba Muhammad**, PhD candidate, Dept. of Islamic Studies, Bayero University, Kano
4. **Shu'aibu Bashir**, Centre for Islamic Legal Studies, Ahmadu Bello University, Zaria.
5. **Dr. Aminu Isma'il Sagagi**, Dept. of Islamic Studies, Bayero University, Kano
6. **Dr. Isma'ila Hashim Abubakar**, Federal University, Gusau
7. **Musa Rabiu**, PhD candidate, Dept. of Islamic Studies, Bayero University, Kano
8. **Dr. Bashir Imam Aliyu**, Federal College of Education, Yola, Adamawa State.
9. **Dr. Rabiu Yaha Hassani**, Dept. of Islamic Stud. Bayero University, Kano
10. **Muhammad Abdulqadir**, Federal College of Education, Yola, Adamawa State.
11. **Dr. Misbahu Hadi Tijjani**, Al-Nahdah International University, Niamey, Republic of Nigeria.
12. **Khadija Sani Hashim**, PhD candidate, Dept. of Islamic Studies, Bayero University, Kano.
13. **Dr. Saeed Ahamd Khalid (Ass.Prof.)**, Dept. of Islamic Stud. Federal University, Gusau
14. **Dr. Taufiq Abubakar Hussaini**, Centre for Islamic Civilization and Interfaith Dialogue, BUK.
15. **Dr. Ammar Nasir Muhammad**. Dept. of Islamic, Sa'adu Zungur University, Bauchi State
16. **Aisha Muhammad Lukuwa**,_PhD candidate, Dept. of Islamic Studies, BUK.
17. **Dr. Ibrahim Yakubu Abdullahi**, Ministry of Education, Kaduna State
18. **Dr. Najib Auwal Abubakar**, Dept. of Islamic Stud. Bayero University, Kano
19. **Rabiu Muhammad Ibrahim**, Andal Science Academy, Kano, State.
20. **Dr. Tijjani Zubairu Rabiu**, Centre for Quranic Studies, Bayero University, Kano.
21. **Dr. Kassim Alkali (Ass. Prof.)** Nigeria Arabic Village, Ngala, Borno State.
22. **Dr. Usman Haj Abdallah**, Centre for Trans Saharan Studies, Unimaid, Borno State Nigeria.
23. **Dr. Ibrahim Abdullahi Sani**. Dept. of Islamic Stud. Bayero University, Kano
24. **Dr. Ali Yunusa Muhammad**, Federal College of Education, Kano
25. **Dr. Abdallah Usman Umar (Ass.Prof.)**, SCE, Bayero University, Kano.
26. **Abdallah Hassan**, Dept. of Islamic Studies, F.C.E. Yola, Adamawa State.
27. **Rabi Imam Abdullahi**, School of Continue Education, BUK
28. **Abubakar Ibrahim Ahmad**, Dept. of Islamic Studies, F.C.E. Yola, Adamawa State
29. **Fadimatu Bobboji**, Dept. of Islamic Studies, F.C.E. Yola, Adamawa State
30. **Rabiu Sulaiman Gazara**, University Library, BUK
31. **Modibbo Yakubu (PhD)** Department of Religious Studies, Gombe State University, Nigeria
32. **Alhassan yaqub (PhD)** Nassarawa State University, Keffi
33. **Aliyu Alhaji Rabiu**. Department of Religious Studies, Gombe State University, Nigeria

Table of Contents

Editorial Board.....	iv
Consultation Board.....	iv
General Guidelines	v
Editor-In-Chief’s Foreword	7
Editorial Notes.....	8
Notes On Contributors	9
Table of Contents	10
Zakat and Waqf as Instruments of Combating Poverty Dr. Aliyu Dahiru Muhd	12
A Historical Survey on Almajiranci in Northern Nigeria Aliyu Sakariyau Alabi	27
Animal Rights and Environmental Crises an Islamic Outlook Alh. Baba Muhd/Shu,aibu Bashir .	49
Assessment of Diffusion of Islam in North Africa. Musa Rabiu/Khadija/Khadija Sani Hashim ...	58
Assessment of Some Challenges of Muslim Minorities: Russia, China and Mynammar Alh. Baba Muhd, Dr. Ibrahim Y. Abdullahi, Shua,ibu Bashir	71
The Socio-Economic Development of Muslims Rabiu Muhd Ibrahim	83
The Invasions of Rabih in the Chad Basin: Dr. Kasim Alkali/Usman Haj Abdallah	97
The Relevance of ICT in Da’wah Dr. Aliyu Yunusa Muhd/Abdallah Usman Umar	118
The Effects of Climate Change ... Abdullahi Hasan,Fadimatu Bobboji,Abubakar I. Ahmad	129
The Virtue & Excellence of Incorporating In Da’wah..... Rabi Imam Abdullahi	141
Analyzing Shari’ah Controversies in Nigeria..... Modibbo Yakubu (PhD) & Aliyu Alhaji Rabiu ...	152
Assessment Of The Muslims Engagement	Alhassan Yaqub Ph.D. 164



Zakat and Waqf as Instruments of Combating Poverty and Promoting Peaceful Coexistence in Society

Dr. Aliyu Dahiru Muhammad

Dept. of Economics

Bayero University, Kano

Sabbatical Fellow, faculty of Economics and Management,

Universiti Kebangsaan, Malaysia

X

Abstract

Islam is a religion that establishes and promotes peace. It brings harmony and peaceful co-existence through its economic instruments and other teachings. Despite the role of the institution of zakat and waqf throughout history, overtime these institutions have been relegated to the background. This is coupled with a myriad of challenges that bedevilling the revival and the application of the zakat and waqf, which hitherto served as social protection mechanisms and guarantee social peace in society. The objective is this paper is to analyse the role zakat and waqf play in promoting peaceful co-existence and socio-economic development in the society with specific reference to Nigeria. The paper uses existing literature and secondary data sourced from Zakat and waqf organizations as well as published reports in other media. The findings show that zakat and waqf have huge potential in socioeconomic development and establishing peace in the society. However, neglecting these instruments could cause havoc on the life and welfare of the people including lack of security, inequality and rising poverty. The research however, needs to extended to empirical survey so as to establish the robustness of the arguments being raised.

1. Background

Evidently, Islam is a religion that teaches and promotes welfare and peaceful coexistence among communities throughout history through politics, economics, cultural values, etc. Zakat, being one of the foundations of the Islamic economy, is based on social welfare and the fair distribution of wealth to needy individuals. It is the third pillar of Islam and one of the main financial resources available to maintain the social fabric of society. Zakat is a mandatory sadaqat meant for specific people, as vividly highlighted in the Qur'an. Like Zakat, Waqf also formed part of the Islamic



economic institutions that promotes a peaceful atmosphere and reduce poverty significantly. However, waqf is voluntary and more flexible than zakat. In Muslim-majority countries, the duo has a long tradition of being part of the provision of social welfare and placed within the broader social protection system (Muhfeez, 2021).

Allah, in His wisdom, created mankind in different forms such as race, tribe, location, ethnicity, and religion and destined them to live in the same environment as inhabitants. As Allah the Almighty says in the Holy Quran:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَىٰ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

“O mankind. We have created you from a male and a female and made you into nations and tribes, so that you may know one another” Q49:13.

Zakat and Waqf have historically played essential roles in poverty alleviation and promoting peaceful coexistence. Their impact has been particularly evident in the prophetic era and the Ottoman dynasty, where these institutions have been instrumental in redistributing wealth, providing social services, and fostering a sense of community and solidarity among Muslims.

During caliph Umar Bn Abdul Aziz Zakat flourished to extend that sometimes no eligible Zakat recipients. He used the surplus and bought horses and animals that are suitable to transport people who did not have a vehicle at the time. He also used the zakat fund to funding young people who want to get married (Hamizul, 2012).

Against this background, the wonderful performance of Zakat started declining in 19th century after the downfall of the Islamic state. As time goes on, the colonists' campaign against Zakat and made it voluntarily, a policy that made poverty to spread in the Muslim countries. Currently, Muslims are among the poorest of the poor in the world. According Syed and Yimaz (2019). Over 50 percent of the world's poorest population live in Muslims land with 25 percent in sub-Saharan OIC countries as the most poverty-stricken population.

The seminal work of Qardawi (1999) becomes impactful in reviving Zakat institution Muslim counties as it addresses some contemporary fiqh issues that facilitate policies. It is noteworthy that the practices of zakat differ from one country to another due to diverse legal and regulatory framework. While there some countries have made tremendous progress in the development of zakat by enacting laws and establishing a structure for the collection and distribution of zakat, others did not yet consider it an important tool in the strategy of development of the country or are lagging behind (Beik, 2015).



The practice of zakat in some countries shows the existence of a hybrid administration of zakat, a compulsory collection by the State for some and voluntary administration for others. According to Beik (2015), there are three zakat regulation models: the comprehensive model (compulsory zakat system with regulation), the partial model (voluntary zakat system with regulation) and the secular model (voluntary zakat system without regulation) (Beik, 2015; Kahf, 2000; Rouijel and El Marzouki, 2018).

The objective of this paper however, is to examine the role of zakat and waqf in peaceful coexistence and poverty reduction. Section presents overview of zakat and waqf administration in Nigeria. Section three examines the role of zakat in peaceful coexistence and poverty alleviation. Section four discusses the role of waqf in peaceful coexistence and poverty alleviation. Section five discusses the critical success factor for effective implementation of zakat and waqf and finally section six concludes the paperr.

2. Overview of Zakat and Waqf Administration in Nigeria

With the reintroduction of shari'ah in 1999, some northern Majority Muslim states established zakat and waqf boards to administer zakat and waqf in those states. These include Kano, Sokoto, Zamfara, Jigawa, Bauchi, Niger, Kebbi.

It is noteworthy that there are basically four types of zakat practices in Nigeria vis-a-vis:

- a) Government based zakat administration such as Kano Zakah and Hubsu Commission, Sokoto State Zakat and Endowment Commission (SOZECOM)
- b) Emirate Based zakat administration such as Dutse Emirate, Hadejia Emirate, Kazaure Emirate, Gumel Emirate, Ringim Emirate, Tikau Emirate Lere Emirate and Ningi Emirate
- c) Corporate based zakat administration such as Zakat and Sadaqat Foundation, Lagos, Jaiz Charity and Development Foundation, The Companion, Al-Hayat Relief Foundation, Zakat and Waqf Foundation, Gombe, Zakat and Waqaf Foundation, Kaduna, etc.
- d) Individual zakat administration.

Several factors such as political will, historical realities, adherence to Islamic values, and intensity of da'awa as well as level of public awareness among others determine the efficient and effective administration of zakat in the society (Muhammad, Maidoki and Sani, 2017). With rega



rd to waqf, it receives little attention even from regulatory perspective (ISFR, 2015). Yet, it faces similar challenges with zakat in the country.

Significant numbers of Muslims in Nigeria pay their zakat directly to the poor and sometime to different charitable organizations. Thus, estimating the quantum of zakat transactions is challenging as they remain largely unrecorded and do not form any part of economic strategy in the nation. The same is the case with the waqf institution (Shirazi, Khan and Obaidullah, 2018). Nevertheless, according to Islamic social Finance Report (2015) and AZAWON (2023) the figures for zakat collection over the last seven years (2009 – 2023) as presented in table 1 show an increasing trend in most states where the system of zakat has been relatively older. The report portrays that the overall trend of zakat collection for the past seven years is positive. It is clear that, there is significant effort put in place to collect and distribute zakat in the country.

Table 1. Zakat Collection from 2009-2015 (figures in million N)

Year	2009	2010	2011	2012	2013	2014	2015
ZSF(Lagos)	21537.1	35098.1	31641.9	42755.4	122038.7	108,461,786	125,536,000
Bauchi	0	0	7709.9	21908.6	17088.6	N/A	N/A
Zamfara	92,232.30	109,762.40	160,511.30	177,167.30	167,834.20	101,768,46	79,223,06
Kazaure	24656.1	26271	20703.6	21853.1	27532	N/A	17,636,940
Dutse	149,992.60	125,556.30	140,565	159,602.60	208,770.10	121,249140	122,249160
Hadejia	18,743,240	17,268,115	N/A	9,172,790	6,358,000	27,395,553	36,955,189
Kebbi	11000	912	1250	805	2305	N/A	N/A
Kano	10,034.6	12,915.8	0	16135	5550	14,430,450	10,570,000
Sokoto	0	0	0	31000	57000	774,934,76	174,450,270
Niger	25516.3	0	27660	0	11866	11370500	17,317,000
Yobe	N/A	N/A	N/A	N/A	N/A	3,612,000	4,174,715
Total	264,294.40	235,870.60	268,884.30	358,734.90	549,734.10	465,781365	516,811.60
							2,660,111.3 (bn)

Source: ISFR (2015)



While data on zakat collection across states, emirates and NGOs is relatively available, data on waqf is quite scarce and undetermined. Perhaps, with the exception of Zamfara Zakat and Endowment Board and Recently Sokoto State Zakat and Endowment Commission, there is nothing much to write about on waqf. Thought, there exists presence of waqf in form of mosques and Islamic schools, few guest houses, bore holes in virtually all Muslim dominated areas, they largely remain unregistered and unregulated. Data from Zamfara State Zakat and Endowment Board shows that waqf was generated from the compulsory 2 percent of all government awarded contracts, individual donors from all emirates and collection from headquarters of the Board. The Board also establishes to its credit, two (2) ultra-modern Plaza for commercial purposes, seventeen (17) orphans and less privileged clinics, housing units, ware houses and Islamic primary schools as waqf. The Board spent hugely especially on the over 30,000 registered orphans during eid. For instance, in 2018, the sum of N400 million was spent on food items and clothes of the beneficiaries (Tudu, 2018).

Despite the institutionalization of zakat and waqf in Nigeria, there is huge gap in terms of achieving the desired objectives. This is observable in the recent trends and security challenges the country faces. The fact that Nigeria throughout its history has a number of security challenges that destabilise its peace at intervals within and without, one may be tempted to state that these challenges are linked with factors such as socio-economic injustice, mass unemployment, poor observance of religious duties among the religious followers and poor governance and corruption among others. In the contemporary Nigeria, the most topical security challenges are related to violence among ethnic groups, Boko Haram insurgencies and kidnappings of people in the country. In view of this the paper examines some cases of kidnapping as zakat can be used to address it.

Table 2. Reported Kidnapping Cases in Nigeria (2016-2018)

Year	Number of Victims	Ransom Paid	Remark
2016	650	6,724,500,000	N/A
2017	520	5,237,674,000	N/A
2018 (till July)	296	2,136,727,000	N/A
Total	1,466	14,098,901,000	Average Payment N9,617,258

Source Daily Trust (2016-2018). Total is compiled by the author (2018)

Table 2 above portrays the reported cases of kidnapping in Nigeria. The number of victims declines from 650 to 520 in 2017. Thought in 2018 the victims were only 296 but this is likely to increase before the end of the year. The worrisome part of it is the ransom requested or paid by the family of the victims. This amounts to over N6.7 billion in 2016. The figure decreases to N5.2 billion in 2017. And from January to April, 2018, the amount stands at N2.1 billion. Comparing the total collection of zakat in 7 years as shown in table 1 which is N2.66 billion with total ransom in 3 years as in table 2 which is N14.1 billion one can clearly see that zakat is not really developed to its potential. In other words, if the realised zakat fund can only be used to save the kidnapped persons as *wa firriqab* (those in bondage), it will be insufficient. However, if the zakat is been fully mobilized and disbursed effectively, it will certainly touch the heart of the criminals not to involve in the practice in the first place as they will be gainfully employed in the production of goods and services.

3. Role of Zakat in Peaceful Coexistence and Poverty Reduction

To start with, Allah says in the Qur'an:

﴿إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمَوْلَاةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغُرَمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

“Alms are for the poor and the needy, and those who are in charge thereof (to administer it), and those whose hearts are being reconciled, and for those who are in bondage, and those who are in debt, and in the cause of Allah, (and for) the wayfarer. This is an ordinance from Allah, and Allah is All-Knowing, Wise (Q.9:60).

There is no doubt that Muslim scholars unanimously agree that zakat cannot be extended to non-Muslims that fight Islam and Muslims. Allah says:

﴿إِنَّمَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِيَارِكُمْ وَظَهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوهُمْ وَمَن يَتَوَلَّهُمْ فَاُولَٰئِكَ هُمُ الظَّالِمُونَ﴾

“God forbids you to turn in friendship towards such as fight against you because of (your) faith, and drive you forth from your homelands, or aid (others) in driving you forth...(Q.60:9).

Zakat recipients composed of those who might do harm to Muslims and giving them zakat will stop them from doing harmful acts. Ibn Abbas narrates that certain people came to the Prophet (PBUH) and declared that if they were given sadaqat, they would praise Islam and declare it a good religion; if not, they would malign Islam (Qardawi, 1999).



He added that the category includes "persons who have recently become Muslims or who need to strengthen their commitment to this faith, and individuals whose evil can be forestalled or who can benefit and defend Muslims."

It suffices to say that by mentioning this category the Qur'an provides ample evidence that zakat is meant to cure hatred and establishes peace and love among all members in the society particularly between Muslim faithful and non-Muslims.

Zakat as a pillar of Islam has vital economic significance on the society. Rahman (1990) argues that zakat can tackle genuine human needs. Through it, Islam promotes wealth circulation in the society. Allah says in the Qur'an:

"...كي لا يكون دولة بين الأغنياء منكم ..."

"...so that wealth will not circulate among few riches among yourselves" (Q:59:7). Moreover, Allah says:

لِلسَّائِلِ وَالْمَحْرُومِ لِلسَّائِلِ وَالْمَحْرُومِ

"...the needy and dispossessed have a rightful share in the possessions of the rich (Q:70:25).

Poverty and destitution result largely from the inequitable distribution of resources and the concentrations of wealth in the hand of few (Momin, 2017).

In an authentic hadith, the Prophet (peace be upon him) says "Take wealth from the rich and turn it over to the poor." Islam provides positive and prohibitive measures to fight poverty and inequality in the society. One of the main components of positive measures is the payment of zakat by the wealthy individuals. The prohibitive measures however include prohibition of interest, hoarding, exploitation etc (Rahman, 1990, p. 51). Payment of zakat comes at post production stage whereby the market was unable to sufficiently allocate income and resources to some individuals that partake in the production processes or those who are incapacitated to contribute directly and physically. Thus, compulsory payment of 2.5 percent on monies; 5 percent and 10 on agricultural produce as the case may be, are essential measures to checkmate the excessive love of wealth by the rich and to purify their hearts.

Payment of zakat certainly has social and economic significance in the society.

- i) It plants loves and cooperation between the haves and have not members of the society.



- ii) Payment of zakat reduces the undesirable wealth concentration among the few riches in the society, thereby bridging the gap between the rich and the poor.
- iii) It promotes private spending, thereby advancing trade and commerce which leads to economic prosperity
- iv) It smoothens consumption and regulates, if not eliminate the cyclical effects of business cycle. This is more realizable where institutional zakat collection and distribution is advocated.
- v) Zakat is a reliable means of poverty eradication. It continuous transfer of income from halves to have—not serves as inherent mechanism through which poverty and unemployment would be uprooted and replace by social security system (Cokrohadisumarto and Zaenudin, 2022, Arif, 2017).

Table 3. GDP Resource Gap and Zakat Estimates in Asia, Africa and Europe

Country	Resource Gap as % of GDP at \$ 1.25 per day	Resource Gap as % of GDP at \$ 2.0 per day	Highest Zakat Potential
Bangladesh (2009)	7.57	33.36	3.93
Malaysia (2009)	0.00	0.02	2.26
Indonesia (2011)	0.35	2.74	3.82
Nigeria (2013)	1.47	3.50	2.08
South Africa (2010)	0.001	0.01	0.07
Sudan (2010)	0.49	2.20	3.47
Bosnia and Herzegovina (2014)	0.00 (\$1.9)	0.01 (\$3.10)	2.20
Tajikistan (2014)	1.04 (\$1.9)	7.30 (\$3.10)	4.30
Russian Federation (2012)	0.00 (\$1.9)	0.00 (\$3.10)	0.51

Source: Islamic Social Finance Report (2014, 2015, 2017)

Findings from Islamic Social Finance Reports of Islamic Development Bank (2014, 2015 and 2017) show the potentials of *zakat* in overcoming the poverty challenges in Asia, Africa and Russian Federation. For instance, in Bangladesh, the resource gap needed to alleviate poverty of USD1.25 per day is 7.57 percent of GDP. However, the highest zakat potential in the country is 3.93 percent of GDP which implies that, at the moment, zakat alone may not be able to end poverty of 1.25 per day in the country. The corresponding figures in Malaysia show that resource gap is not an issue anymore. Yet, the potential of zakat in the country reaches 2.26 percent of GDP during



the study period. The resource gap in Nigeria based on USD1.25 per day is 1.47 percent while the highest zakat potential is 2.08 percent of GDP. This shows that Nigeria could alleviate the poverty level of 1.25 per day (2.08 is greater than 1.47). In South Africa, Sudan, Bosnia and Herzegovina, Tajiskan and the Russian Federation zakat has the potential to alleviate poverty as shown table 2 above.

4. Role of Waqf in Peaceful Coexistence and Poverty Reduction

By definition, waqf is keeping the property intact and benefitting from its usufruct. There are two types of waqf, family waqf and public waqf. While the former is meant for specific family members, the latter is meant for the general members of the society without any discrimination. Thus, the rich, the poor, Muslims and non-Muslims can all benefit from this kind of waqf. For instance, a borehole, road or even Public Park constructed on waqf can be used by people of all creeds and races.

Moreover, waqf beneficiaries are much wider than the zakat beneficiaries. Though, in zakat there is a portion for non-Muslims but scholars argue that is limited to those whose hearts are reconciled. Waqf, however, can be extended to provide social services to people of different religions yet the donor gets his full rewards from Allah. On this note, reviving the culture of donation in form of public waqf is not only timely but will ensure peaceful coexistence in the society.

Waqf can equally be used to support the unemployed youth in the society. Though each donor may specifically mention the purpose of the waqf but historically waqf was used to provide jobs opportunity in Ottoman Empire and even recently in some selected Muslim countries (Cizacka, 2009). Abdur Rahman, Muhammad and Mahyudi (2013) propose waqf based microfinance model that integrate partnership products into waqf fund for the purpose of providing employment, poverty reduction as well as wealth creation. The waqf intervention is apt due to voluntary exclusion of some Muslims from interest-based financing arrangement such as microfinance. Thus, even if access to finance is not a problem, religious inclinations may inhibit significant number of people from participation. For these people, poverty may persist and as such may frustrate government efforts of fighting poverty (Adewale, 2006, Gow, 2010). Muhammad et al (2023) propose a waqf based model for youth empowerment in Nigeria. The model incorporates skills acquisition, capacity building, capital and agent passion in ensuring success of the model. This will go a long way in curbing the menace of youth unemployment, poverty, insecurity and other social evils committed by the idle youths in the society.

Khan (2007) identified three key issues with regard to waqf. Firstly, the bulk of waqf assets are not utilised for productive purposes. Secondly, most of the waqf properties are not used for poverty alleviation purposes and thirdly, there is bureaucratic bottleneck that discourages registering new waqf properties.



For the application of waqf in contemporary period, it is evidently clear that the use of waqf is largely being neglected by the majority Muslim countries. However, countries like Malaysia, Indonesia, Kuwait and Saudi Arabia have started revitalizing the sector. In Malaysia for instance, the government participate actively in the management of waqf assets specifically through State Islamic Religious Councils (SIRCS) in each of the 14 States. In 2008, a national waqf board was established called Jabatan Wakaf, Zakat dan Haji (JAWHAR, 2024). This is to facilitate consolidation and mobilization of waqf assets and to collaborate with relevant agencies to develop assets under waqf. Interestingly as in 2023, most of the agencies in Malaysia have started using technology to enhance waqf collection particularly cash waqf which has huge potentials (JAWHAR 2024). Countries like Indonesia however, have started using waqf to address energy sector (Haidar, 2021). Thus, Nigeria can tap from this historical reality and from the large of number of Muslims and philanthropists to revive waqf for socio-economic development of the society.

5. Critical Success Factors for Effective Implementation of Zakat and Waqf

The fact that Nigeria's zakat and waqf remain largely untapped there is the need to strategically highlight the factors that are responsible for the revival of the duo in other Muslims countries such as Malaysia, the critical success factors for zakat and waqf in Malaysia include organizational, legal, cultural, economic and work culture. These are discussed below.

- a) Organisational characteristics: This covers corporatization of zakat, introduction of the concept of Amil, computerization of the system, establishment of service centres.
- b) Legal Backing: There is need for a strong legal backing for a successful implementation of zakat and waqf regime. Perhaps, in Nigeria, compulsory collection by the state-based zakat agencies will tremendously increase the zakat potentials in the states in particular and the country at large.
- c) Stable Economy: At macro level, the zakat and waqf systems can be operationalized well in a relatively stable and robust GDP coupled with political stability. At micro level however, the growing Micro, Small and Medium Enterprises (MSMEs), skills acquisitions by the private sector and jobs creation, the prospects of zakat and waqf is even more realized.
- d) Socio-Demographic: A society with large number of working class and income earners is likely to generate zakat proceeds than a dependent population. Thus, a stable middle-income class coupled with large number of farmers that harvest agricultural produce send a positive signal for productive zakat economy. The case of Dutse and Kazaure Emirate Zakat and Endowment Committees as well as Sokoto State Zakat and Endowment Commission that utilises Emirates/Districts in mobilization and distribution of zakat is well noted in this scenario.



- e) Corporate Work Culture: A zakat and waqf organisations that inculcate corporate work culture in terms of marketing approach, target setting, introducing multichannel payment methods, customer-oriented services, professionalism, management and training as well as team work are the essentials in the success of that organization. To some extent, this is more attainable in registered corporate based zakat organizations. Perhaps, with the hybrid practice such as that of Zamfara and Sokoto that yield positive results and the collaboration among the practitioners, the Government based agencies are likely to compete with any other zakat agency in the country.

6. Conclusion and Recommendations

Zakat and waqf are undoubtedly vital Islamic economic instruments for combating socio-economic problems of the society. In the case of zakat, being the third pillar of Islam, taking the central positions, implied its intended meaning of balancing between Ibadah (worship) and muamalat (transaction). Historically it demonstrated the power of Islamic economic system. It does not only ensure just and fair distribution among rich and poor members of the society but also encourages seeking halal through investment of one`s wealth so as to grow for higher payment and wider circulation of income. During Umar bin Khattab and Umar bin Abd Aziz, zakat successfully alleviated poverty. In the contemporary period, studies show that zakat alone is sufficient to alleviate the suffering of poor in some Muslim countries including Nigeria.

On the hand, waqf is instrumental in tackling the social menace and establishment of a peaceful society through waqf for education, health, social amenities, qard hasan, empowerment and governance. During Ottoman empire, it remains the major source of public expenditure. Thus, with the revival of waqf, Nigeria stands to benefit by making robust regulation to tap from its potentials and solve problems like unemployment, underemployment, poverty, insecurity, street begging among others. It is our firm beliefs that zakat and waqf can be instrumental in poverty alleviation particularly where Muslims are in majority.

References

- Abdul Rahman, R. Muhammad, A. & Mahayudin, I. (2013) Applicability of the Islamic Micro-Investment Model (IMIM)in Islamic Bank in Malaysia, World Applied Sciences Journal 24 (5): 609-616, 2013
- Adewale, A. A. (2006). "Poverty alleviation through provision of Islamic microcredit: A Case Study of Selected Muslim Owned Micro Enterprises in Ilorin, Nigeria.
- Ahmed, T.E, Karim, T.E & Narges, T.E (2019). Using Zakat to Build the Resilience of Communities to Disasters: Evidence from Egypt



- Arif, M. (2017). Zakat as a Mode of Poverty Alleviation, International Journal of Economics & Management Sciences, DOI: 10.4172/2162-6359.1000473
- AZAWON (2018) Framework For The Improvement Of Zakah And *Waqf* Management in Nigeria, A Proposal Submitted to his Eminence, The Sultan of Sokoto President General, Nigeria Supreme Council For Islamic Affairs And Jama'atu Nasril Islam on his 10th Year in office
- Beik, I.S. (2015), Towards international standardization of Zakat system' in FZIK 2015", Proceedings of the World Zakat Forum Fiqh Zakat International Conference, World Zakat Forum Kuala Lumpur, Malaysia, pp. 3-17.
- Bugaje, U. (2010). The Administration of Zakat in Colonial and Post Colonial Nigeria available at <https://madanitimbukti.wordpress.com/2010/12/19/the-administration-of-zakat-in-colonial-and-post-colonial-nigeria/>
- Cokrohadisumarto, W. AND Zaenudin (2022). Community Compliance Model in Paying Zakat an Empirical Approach, Turkish Journal of Islamic Economics Studies Vol. 9(2), 1-23
- COMCEC (2014) 'Poverty Outlook 2014: Multidimensional Poverty', The Standing Committee for Economic and Commercial Cooperation of the Organization of the Islamic Cooperation [available at <http://www.mod.gov.tr/Lists/RecentPublications/Attachments/66/COMCEC%20Poverty%20Outlook%202014%20-%20Revised%20Edition.pdf>], (accessed February12,
- Daily Trust (2016-2018). Various issues from 2016-2018.
- FAO (2014) 'Low-Income Food-Deficit Countries (LIFDC): List for 2014', Food and Agriculture Organization of the United Nations, [available at <http://www.fao.org/countryprofiles/lifdc/en/>], accessed February 12, 2015.
- Gow, K. M. (nd). Microfinance as a component of sustainable economic development in Asia. Studies in Urban Sustainability and Project Management retrieved at <http://eprints.qut.edu.au/archive/00000221/01/gow.pdf> on 12.12.2010
- Haidar, A. (2021). Waqf-Based Sustainable Financing Models: An Alternative Concept for New Renewable Energy (EBT) Investment in Indonesia, Tazkia Islamic University college, a paper presented at the 15th ICIEF, IIUM, 20223.
- Haidar, A. (2021). Waqf-Based Sustainable Financing Models: An Alternative Concept for New Renewable Energy (EBT) Investment in Indonesia, Tazkia Islamic University college, a paper presented at the 15th ICIEF, IIUM, 20223.
- Hamizul, A.H. (2012), Zakat Exclusif. Petaling Jaya, Selangor: Science Gallery Sdn. Bhd.
- Islamic Social Finance Report (2014). Islamic Research and Training Institute, Islamic Development Bank, Jeddah.
- Islamic Social Finance Report (2015). Islamic Research and Training Institute, Islamic Development Bank, Jeddah.



- Islamic Social Finance Report (2017). Islamic Research and Training Institute, Islamic Development Bank, Jeddah.
- JAWHAR (2024). Overview of Zakat, Waqf and Hajj in Malaysia, Department of Islamic Religious Affairs, Putrajaya
- Kahf, M. (1998). Financing Development of Awqaf Properties. In International Conference on Awqaf and Economic Development (pp. 2–4). Kuala Lumpur.
- Kahf, M. (2000), Zakah Management in Some Muslim Society, Islamic Research and Training Institute Report, Islamic Development Bank, Jeddah, available at: http://www.iefpedia.com/english/wpcontent/uploads/2009/10/Zakah_Management-in-Some-Muslim-Societies-by-Monzer-Kahf.pdf
- Kahf, M. (2002). Waqf and Its Socio-political Aspects. Retrieved from http://monzer.kahf.com/papers/english/WAQF_and_its_Sociopolitical_Aspects.pdf
- M. Kahf, (1999) The performance of the institution of zakah: Theory and practice, International Conference on Islamic Economics: Towards the 21st Century
- Momin, A. (2017). Introduction to Sociology: An Islamic perspective, Institute of Objective Studies, New Delhi, India.
- Muhammad, A. Tahir, K. Abubakar, I. Umar, Y. (2023). Developing An Integrated Model for Islamic Social, Investment For Youth Empowerment In Nigeria, a paper presented at World Zakat and Waqf Forum, Kedah, Malaysia
- Muhammad, A. Maidoki M. and Sani, U. (2018). The Role of Islamic Social Finance in Empowering Youth and Women in Sokoto State, Nigeria, *Journal of Islamic Monetary Economics and Finance*, vol. 3, special issue pp.183-200
- Muhfeez, L. (2021). Social Cohesion Through Zakat, *the Halal Journal*
- Qardawi (1999) *Fiqh Al-Zakāh: A Comprehensive Study of Zakah Regulations and Philosophy in the Light of the Qur'an and Sunna*
- Rahman, A. (1990). *Economic Doctrines of Islam*, Vol. 1, Islamic Publication Ltd, Lahore, Pakistan.
- Rouijel, R. and El Marzouki, A. (2018), “‘Quel Modele pour une Gestion Efficace de la Zakat ?’ in BEMM 2018”, Proceedings of the EMM 6th International Conference on Business Economics, Marketing and Management Research, EMM, Hammamet, Tunisia, pp. 78-85.
- Satha-Anand, C. (1987) *Islam and Violence: A Case Study of Violent Events in the Four Southern Provinces, Thailand, 1976-1981*, USF Monographs in Religion and Public Policy Number 2, Tampa, Florida
- SESRIC (2012) ‘Annual Economic Report on the OIC Countries 2012’, Statistical, Economic and Social Research and Training Centre for Islamic Countries, Ankara, Turkey, [available at <http://www.sesrtcic.org/files/article/454.pdf>]



- SESRIC (2013) 'Education and Scientific Development in the OIC member countries 2012/2013,' Statistical, Economic and Social Research and Training Centre for Islamic Countries, Ankara, Turkey, [available at <http://www.sesrtic.org/files/article/458.pdf>]
- Syed, H. Yilmaz S. (2019). International Congress of Islamic Economy, Finance and Ethics, Proceedings, Istanbul, Turkey.
- Tudu, I. (2018). Report of Zamfara Zakat and Endowment Board, Presented at Sokoto Zakat and Waqf Workshop, Sokoto.
- UNDP (2014) 'Human Development Report 2014,' United Nations Development Program, [available at <http://hdr.undp.org/sites/default/files/hdr14-report-en-1.pdf>], accessed May 18.



Rethinking Interventions: A Historical Survey on Almajiranci in Northern Nigeria in the 21st Century

By Aliyu Sakariyau Alabi

Email: aliyua4455@buk.edu.ng

Department of History
Bayero University Kano

Abstract

For decades, the societies of northern Nigeria have been grappling with the conundrum of almajirci, a system that was once the pride of society. The system is characterised by the huge number of children involved, in their millions, surviving by begging to sustain their unhealthy learning and living conditions. In the twenty first century, a number of researches and interventions have been carried out with a view to resolving the problems associated with almajirci, yet the problems have remained intractable. Why have the problems defied solutions proffered and attempted? Do we really understand the problems before us or is there some deficiency in sincerity about resolving the problems? Who are those positioned to intervene and what can be done to resolve the problems using past interventions as some yardstick? Looking at three specific individual, organisational and governmental interventions in the twenty first century, their success stories and unresolved issues, this paper examined what had been done by way of intervention in the dilemma of almajirci and argues that the solutions to the problems are within the society and that strategic actions can be initiated for sustainable reforms to bring an end to the problems that have given almajirci its unpleasant image.

Introduction

The crises of almajirci or almajiranci has been around for decades now that many cannot perceive that the system has not always been like this. To foreground this problem, we will delve a little into the well-trodden path of the history and etymology of the term to properly contextualize the issues surrounding almajirci. The terms almajirci or almajiranci and almajiri, have their roots in the Arabic term *al muhajir* (pl-*al muhajirun* - the immigrants), referring the earliest converts of Islam who migrated with the prophet to Madina, away from persecution in Mecca. Their

Medinan hosts were referred to as the *al ansar* (the helpers).¹ Thus, the *muhajirun* relied on the *ansar* for their sustenance, having left their properties and livelihood behind in Mecca. They became the earliest scholars of Islam, understudying the prophet. In the course of the centuries of the history of Islamic scholarship, it became a practice for seekers of knowledge to travel long distance to study different texts under various scholars.²

When Islam came to Hausaland, seeking for knowledge followed this pattern, hence a student in search of knowledge is called *almajiri* (pl *almajirai*) taking a cue from the earliest *al muhajirun*. From the term *almajiri*, *almajirci* or *almajiranci* was derived to refer to this system of Islamic learning. In its original intent and practice, *almajiri* is a student of Islamic knowledge who has left his home town to study.³ Over the years, it has generally come to mean a student, whether travel is involved or not. This simple definition of *almajiri* will become complicated in post-colonial context as we will come to see. Over the years, professional beggars (*masu bara*) have taken on the mien of *almajirai* to curry alms and favour from people.⁴

It is for this reason that these professional beggars are known in southern parts of Nigeria as *almajiri* or *alubara*.⁵ Since the last half of the twentieth century, *almajirci* is represented by dirty, hungry, young children in tattered clothes, with bowls, begging from door to door for food, sometimes money or clothes and doing menial jobs for households, particularly in urban centres. This spectacle is far from palatable to the psyches of urban dwellers that perceive these as barely tolerable nuisances. However,

¹ P.K. Hitti, *History of the Arabs* (New York: Palgrave Macmillan, 2002) 116.

² Hannah Hoechner, *Quranic Schools in Northern Nigeria, Everyday Experiences of Youth, Faith and Poverty*, (Cambridge, Cambridge University Press, 2018), 2; Festus Okoye Esq & Zakari Yau Yunusa *The Conditions of Almajirai in the North West Zone of Nigeria*, (Kaduna: Human Rights Monitor, 1999), 15-16; NCWD, *Almajirci and Quranic Education*, (Kaduna: National Council for the Welfare of the Destitute, 2001), 74; Abdullahi Sule-Kano (2006), "The Almajiri Child and Almajiri Phenomenon: Tradition Quranic School System and the Role of Parents and the State in Nigeria", paper presented at the 3 day African Regional Conference on the Role of Parliamentarians in the Protection and Development of Almajiri Child, Kaduna, May 2006; Aliyu Sakariyau Alabi, 'Food Crisis and the Problem of Itinerant Islamic Pupils in Northern Nigeria' -in- *African Note*, Vol. 35 No.1 &2 2011. University of Ibadan, Nigeria. See also keynote address by his Excellency Hon. Aminu Bello Masari (Former Speaker of the House of Representative and Governor of Katsina State [2015-2023]) at the Consultative Regional Conference on Almajiri Child "Role of Parliamentarians in the Protection and the Development of Almajiri Child." Arewa House, Kaduna April 10, 2006.

³ It is noteworthy that earlier *almajirai* were young adults, not the very young children we now see on the streets. NCWD, *Almajirci and Quranic Education*, 70.

⁴ That the true students also beg has further entrenched the meaning of *almajiri* as a beggar and when the traditional belief that *almajirai* must beg as a sign of humility is put into consideration, the idea gets further complicated. See Rudolph T. Ware III, *The Walking Qur'an – Islamic Education, Embodied Knowledge and History in West Africa* (Chapel Hill, University of North Carolina Press, 2014), p. 10.

⁵ *Bara* which means begging in Hausa is derived from the Arabic word *birru* (being good- as in the Qur'anic injunction to be good to one's parents), in which host community are expected to be kind to the migrant students after their ancient forebears- *al muhajirun*. NCWD, *Almajirci and Quranic Education*. 5.

the underlying issues are far more complicated than this. This has led to various calls to either abolish or reform the system.⁶

Those calling for abolishment argue that the system is no longer relevant for contemporary times. Those for reforms argue that the system is inherently good but has been corrupted and only the corrupted aspects need reforms so that it can meet contemporary needs. For this paper, *Almajirci* is defined as the Non-formal Boarding Quranic Education System (NBQES) as practiced in Northern Nigeria whereby *Almajirai* (pupils) come mostly from the rural areas to the urban centres to study the Quran and related studies and schools and pupils often migrate with seasons from rural to urban centres, under the guidance of a teacher.

Thus, *Almajirci* is a boarding school subsystem within the larger Quranic education system. Every Muslim child goes to one form of Quranic School or the other. Students in this system can be classified into two categories based on age and method of sustenance. The first category and representative of pristine *Almajirci* are late teenagers and young adults, who partly depend on the host community for their basic needs of food and shelter and engage in some economic activities to sustain themselves during the period of study and they never roam the street to beg. They are fewer in numbers and go about unobtrusively and people are mostly oblivious of them.⁷

The second category, and the largest and most representative of *almajirai*, are the children between age four to mid-teens who sustain themselves by begging, running errands for urban households and sometimes engage in petty economic activities. As they approach late teens the lesser their dependence on begging.⁸ Ubiquitous, they are responsible for the negative perceptions people have of the institution. It is this category that is the concern of this paper.

Colonial Encounter and Post-Colonial Dilemma

Often the blame for the problems of *almajirci* is placed at the foot of the colonialists who disrupted Islamic learning by making western education paramount over the centuries old Islamic learning system. The leaders and officials of the century old Sokoto caliphate and its various emirates came from the class of Islamic scholars who have passed through some forms of *almajirci*. They led the martial and intellectual resistance to British colonial interests, thus, they suffered loss of lives, disruption and destruction of their intellectual heritage and relevance in the new power scheme as a

⁶ Francis Sardauna, 'Masari's Wife Kicks Against Almajiri System of Education, Calls for its Abolition'. www.thisdaylive.com. Accessed 28/8/2022.

⁷ Okoye Esq & Yunusa, *The Conditions of Almajirai*, 32; PABCA Field notes 2003.

⁸ Sulaiman Khalid, 'State, Economy and Almajirci system of Education in Northern Nigeria,' paper presented at Consultative Regional Conference on Almajiri Child "Role of Parliamentarians in the Protection and the Development of Almajiri Child." Arewa House, Kaduna April 10, 2006. NCWD, *Almajirci and Quranic Education*, 74.

result of these.⁹ Economically, colonialism also disrupted the age long self-sufficient and subsistence economy and drew the economy of the colonised society into the global capitalist economy that brought prosperity to some and put the larger society into poverty and economic deprivation resulting from unequal global interdependence.¹⁰

A new elite emerged nurtured in the western social, economic and political mode of thought and practice that will continue into the postcolonial period. Since the colonial period the Islamic knowledge system has been struggling for survival and relevance in competition with the state backed western learning system.¹¹ The almajirci system was paralyzed by state inattention to the system from the colonial period to contemporary times. The universal paradigm¹² of learning in the Islamic knowledge system observable in the precolonial period has given way to varied responses to the challenge of western learning system in the various Muslim societies of northern Nigeria.¹³

The almajirci system seems to have no answer to this western educational challenge and has continued to be overshadowed by it even if resilience keeps it alive. Because the almajirci system is first and foremost a religious institution, the social and economic underpinnings of the problems of the system are often underestimated and focus is mostly on the religious value and purpose of the system. Endemic poverty, engendered by the colonial and the postcolonial state, is a key issue in understanding the problems of almajirci in order to proffer solutions to the challenges. While the face of the problem is religious, the body of the problem is economic and social in nature. In this paper I will draw from personal (individual), organisational as well as government attempts at intervening in the problematics of almajirci, successes achieved and why they have not been as successful as envisaged and the problems have remained intractable despite the efforts.

Past Interventions and the Challenge of Sustainability

There have always been concerns about the problems of almajirci from individuals, organisations and government and some attempts have been made towards resolving or ameliorating the unsavoury conditions of the system. Researches have been

⁹ Aliyu S. Alabi, 'Voices After the Maxim Gun: Intellectual and Literary Opposition to Colonial Rule in Northern Nigeria'-in- Sa'idu Babura Ahmad and Ibrahim Khaleel Abdussalam (eds) *Resurgent Nigeria-Issues in Nigerian Intellectual History* (Ibadan, University Press Plc,2011).

¹⁰ Mustapha A.R. and Meagher K., *Agrarian Production, Public Policy and the State in Kano Region, 1900-2000*, (Working paper No. 35. Crewkerne: Dryland Research. 2000) 31-35.

¹¹ In the postcolonial period, some efforts have been made to bridge this gap. Nevertheless, the gap between the two systems is still very wide.

¹² Rudolph T. Ware III, *The Walking Qur'an – Islamic Education, Embodied Knowledge and History in West Africa* (Chapel Hill, University of North Carolina Press, 2014), p. 10.

¹³ For the experience of Ilorin, see Aliyu S. Alabi, 'The Modernisation of Islamic Education in Ilorin: A Study of the Adabiyya and Markaziyya Educational Systems'-in-*Islamic Africa* 10 (2019) 75-97.

conducted,¹⁴ advocacies¹⁵ have been mounted and direct interventions¹⁶ have been carried out. Nevertheless, these efforts seem to have only nibbed at the edge of the dilemma. Hence, some have called for scrapping of the system completely,¹⁷ (there have been insinuations that almajirai are fodder for violent religious groups that have been threats to security of life and properties, particularly in the north), while others have called for reforms to realign the system to contemporary realities.¹⁸ There have been efforts in this regard from individuals, non-governmental organisations and as well as the government. In this section, the paper examines one intervention from each of these categories and in the final analysis proffer solutions derived from the successes and failures from these attempts.

Individual Intervention: PATH-Advocacy for Better Conditions for Almajiri (PABCA) 2002/2003

In 2002, an individual social activist¹⁹ got a grant through a competitive bidding for small grants by the American organisation, Program in Appropriate Technology in Health (PATH) based in Seattle, United States through its Kenya and Nigerian

¹⁴ For researches on this phenomenon see, Sulaiman Khalid, 'A Socio-Economic Study of the Transformation of Migrant Quranic School System (almajiranci) in Sokoto Metropolis, 1970-1995,' (PhD Thesis, Bayero University, Kano, 1997); Kano State, Report of the Committee on Almajirai, Kano (Kano: Government Printer, 1988); Sokoto State, Report of the Committee for Migrant School Children (Sokoto: Government Printer, 1986) NCWD, *Almajiri and Quranic Education*, and Okoye Esq & Yunusa, *The Conditions of Almajirai* and Hoechner, *Quranic Schools in Northern Nigeria* and numerous articles, newspaper reports. There have also been interventions in various forms such as the advocacy project conducted by this author PATH Advocacy for Better Conditions for Almajiri (PABCA), Sokoto 2002-2003, Khalipha Dankadai Charity Foundation, Kano. 2017-2022 and the Federal Government Almajiri Education Program under the Universal Basic Education Commission (UBEC), 2012 -2022.

¹⁵ The PABCA project for example; novellas in English and Hausa have been written on the issue such as *Altine* (2003) by this author and *Almajiri* by Maryam Ali Ali (2009). Poems have been written, such as the ones curated by this author in the anthology, *Songs of Almajiri* (2021) and films such as *Duniya Juyi Juyi* (2011) produced by the almajirai with the support of Hannah Hoechner. Others include KDC's Annual Award and fundraiser show to raise funds and awareness for its Almajiri project and numerous articles in newspapers and magazines.

¹⁶ For example, the "Millennium Hope" Programme, initiated by the former first Lady of Kaduna State (1999-2007), Hajiya Asmau Makarfi. The programme provided skill acquisition to almajirai and were also assisted with feeding. Over a thousand almajirai were impacted. See Margaret Aladi Shaibu, 'Millenium Hope: What Hope for the Underprivileged in the Society? (A Case Study of the Almajirai in Kaduna)' www.academia.edu. Accessed 29/8/2022; The PABCA project in Sokoto, 2002-2003; The Federal Government Almajiri Program under UBEC and Khalipha Dankadai Charitable Foundation 'Community Library Project' are examples of direct interventions in the new millennium.

¹⁷ Hadiza Kere Abdulrahman, Foluke Adebisi, Zibah Nwako and Elizabeth Walton, 'Revisiting (inclusive) Education in the Postcolony,' *Journal of the British Academy*, 9(s1), 56; Francis Sardauna, 'Masari's Wife Kicks Against Almajiri System of Education, Calls for its Abolition'. www.thisdaylive.com. Accessed 28/8/2022.

¹⁸ Hannah Hoechner, 'Experiencing Inequality at Close Range: Almajiri Students & Qur'anic Schools in Kano'-in- Abdul Raufu Mustapha, *Sects and Social Disorder- Muslim Identities & Conflict in Northern Nigeria* (Suffolk: James Currey, 2014), 98.

¹⁹ Mr Saka Aliyu, an unemployed postgraduate student at the University of Ilorin at the time of the project.

offices.²⁰ The initial proposal was to publish a novella about an almajiri and for that to be used as an advocacy tool. In the course of the interview for the project, he was challenged by the panellists to do something impactful on the children since they would not be able to read the novella.²¹

The proposal was rewritten and titled it 'PATH-Advocacy for Better Conditions for almajiri' (PABCA) a one-year advocacy project, to take place in the Sokoto metropolis. In the new proposal, he set out to use five almajirai as models of how an almajiri should live and learn. There was provision of study materials and toiletries, clothes and foot wears as well as apprenticeship for the selected almajirai. On getting to the field and after a few interactions with teachers and an NGO²² with a focus on almajirci, he realised that he had to include feeding in the program without which other interventions would make little impact.

In Sokoto, an understanding was reached with the teacher²³ of a school named *Duyuful Rahman*, located by roundabout at one end of Mai Tuta Road, for five of his almajirai to be used as models for the period of the project. The project began in August of 2002. To this end, the proposal was reworked and provisions for three meals daily for the five children (stipends for nine months of the project period) was included in the project.²⁴ Quran was provided for each of the almajirai for their studies. They were also enrolled for embroidery lessons with an embroidery master²⁵ for future economic empowerment. Buckets, soaps and toothpastes and toothbrushes for their hygiene were provided. Clothes and shoes were also given to the almajirai, to enhance their appearance.²⁶

²⁰ Growing up in Sokoto in 1980s and 1990s had exposed me to almajirai who I initially thought were miscreants who should not be tolerated. These impressed upon my mind that it is the single most important problem facing the male child in northern Nigeria. At the period I wrote the proposal, I was unemployed, pursuing my master degree program at the University of Ilorin.

²¹ As a writer who was working on a novella on the subject matter, I thought a fictional account about the issue is one way to sensitize the society on the need to solve the problems associated with almajirci.

Though it was not my aim to intervene directly, I thought the efforts would be worth a sacrifice to get my work published.

²² Almajiri Education Foundation (ALEF) founded by Malam Usman Muhammad Modibbo, an academic and civil society activist.

²³ Malam Abubakar Kokoshe: he was an unusual teacher of almajirai. A lecturer of Islamic Studies (Arabic medium) at Shehu Shagari College of education, Sokoto, he is most unlikely to be considered as someone who will take in almajirai. Our interlocutor said most of the almajirai with him were from his locality in Kebbi state and for cultural and kindred sentiments he can hardly reject the wish of his people to provide knowledge for their children, who see in him a model of a successful scholar.

²⁴ The purpose was to stop them begging or roaming and concentrate on their studies and skill acquisition.

²⁵ Malam Yahuza who also happened to be an advanced student of Malam Kokoshe.

²⁶ At some point in the course of the project, this unavoidably selective modelling led to envy among some of the other children not in the model group, who schemed to dislodge the selected children, with the hope, they can then replace them. Two of the model almajirai ran away back to their village in Kebbi State, believing their colleague's tale that the program was meant to take them away. Their parents returned them back to the school and the program coordinator had to plead with the teacher not to punish them.

For the advocacy, posters and stickers were made and radio jingles produced and aired on Rima Radio. On the 10/3/2003, a workshop was organised for scholars and social workers to brainstorm on the problem and the way forward. The social activist had a couple of interviews with media houses and in the final phase he published and distributed free the novella titled *Altine*,²⁷ the original idea that led to other aspects of the intervention.²⁸

Although advocacy was the aim of the social activist, he had to include these direct interventions in the program, which on their own are advocacy in nature, for the advocacy to be meaningful and impactful. The interventions served as a laboratory to understand the problems and how it may be alleviated and the challenges that will ensue therefrom. From putting ideas into practice, the social activist was able to categorise the problems facing almajirci into five and they are mostly existential in nature, namely: feeding, clothing, shelter, standard of education/curriculum and health and personal hygiene.²⁹ These, he argued are basic necessities of life. A most important lesson from the advocacy is that feeding is the most important problem and most intractable to resolve in the crises of almajirci. As noted earlier, almajirci is a Nonformal Boarder Quranic School (NBQS). Unlike conventional and formal boarding schools that are catered for by either the government and or the parents, almajirai are largely responsible for their own feeding. This they get in a most arduous way, begging from door to door for mostly left overs.³⁰

It is this need for food that brings almajirai out of their schools into the neighbourhood and the streets in the first instance.³¹ Begging for money is secondary, a corollary of the first. By tenets of Islam and ethically, the responsibility of feeding the children is that of the parents. This responsibility, they have shifted to the teachers, who themselves are unable to do this and in turn shifts this to the society, most of which are also traumatised, if relatively less than the children (and their teachers), by the neo-liberal socio-economic conditions of the society. Thus, the children have to beg for food in their unkempt and tattered clothes. It is this their tattered looking appearances on doors and streets that offends the psyche of the western educated or oriented urban dwellers, who imagine rightly or wrongly that

²⁷ Saka Aliyu, *Altine* (a Novella). (Ilorin: NNI Publishers, 2003 (ISBN 978-36694-6-X). The story was a fictional autobiography in which the author, a university student, recalls his friendship with an almajiri, Altine, the eponymous title of the book, while in secondary school. He secretly taught his friend to read and write in Latin alphabet and eventually got him enrolled in a conventional school.

²⁸ The novella was distributed free to schools, organisations and individuals.

²⁹ Saka Aliyu, 'Towards Improved Conditions for Sustainable Almajirci: Needs and Avenues for Intervention',

paper presented at the one-day workshop with the theme 'Towards Improved Conditions for Sustainable Almajirci' organised by PATH-Advocacy for Better Conditions for Almajirci held at Congregation Hall, Usmanu

Dan Fodiyo University, City Campus, Sokoto. 10, May, 2003.

³⁰ NCWD, *Almajiri and Quranic Education*. 74.

³¹ Alabi, 'Food Crisis and the Problem Itinerant Islamic Pupils.

such is uncivilised, undignified, an embarrassment and even un-Islamic and does not fit in with the ideal of urban and modern society.

In the diagram below, the proximity of stakeholders' responsibility to the almajirici system is graphically illustrated. The almajirai and their teachers are the closest to the system in terms of responsibilities, which include their feeding, shelter, medical expenses and general upkeep. They are followed by the community, then the parents. Government's responsibility comes last with a question mark. This a contradiction of what should be the ideal proximity of responsibility of the stakeholders. In the ideal, the parents and the *malamai* (teachers) should be most responsible, followed by the community and then the government.³²

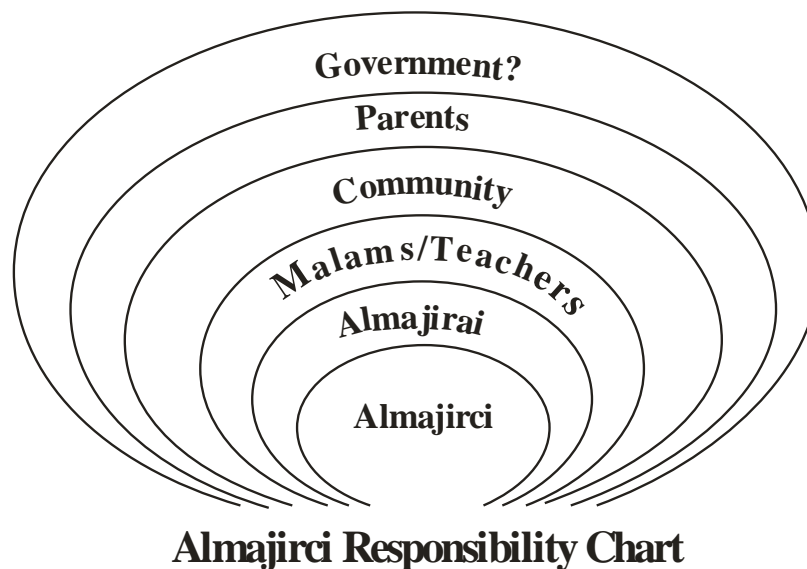


Fig. 1. Diagrammatic representation of almajirici and proximity of stakeholders' responsibility to the system.

The blame for this is often put at the feet of the parents as having shirked their responsibility.³³ Endemic poverty is also an important factor in this, although many could not see this as a very strong reason.³⁴ It is no accident that it is the children of the very poor rural folks that are to be found in the system. Poor rural parents found in the system a way to lessen the burden of poverty, large numbers of children and inadequate harvest by sending these children away in the guise of necessity of

³² While government's proximity is at the end of the chart, it nevertheless has great leverage and power through direct and indirect actions that will positively impact the system but so far has done poorly in these regards.

³³ Hoehner, *Quranic Schools in Northern Nigeria*, 54.

³⁴ Hoehner, *Quranic Schools in Northern Nigeria*, 2.

acquiring religious knowledge.³⁵ The fact that there are religious schools in virtually all the communities is given as evidence for this.³⁶ Why send children far away if such knowledge could be acquired close by?³⁷

As a result of poverty, the almajirai have poor clothing and footwears. This is worsened by the fact that their clothes pick up dirt in their roaming about and their footwears wear out quickly, without the means to adequately clean and maintain the wears or replace worn out ones. Because the teachers themselves are not well off, living spaces are constrained, the almajirai often had to make do with courtyards and passage ways or even sleep outside. When there are rooms, these are usually overcrowded and not well ventilated. Communicable diseases often spread from this condition.³⁸ Natural immunity becomes the most important health insurance for the almajirai.

The primary reason for coming to the school, religious education- mostly recitational and memorisation of the Quran- is adversely affected by the problem of feeding. In researches, they are often described as undernourished.³⁹ A great amount of time and energy is expended looking for food and sustenance, time that could otherwise be devoted to learning.⁴⁰

Among the arguments against the system is the standard of learning or curriculum. Advocates of reforms want the curriculum to go beyond instructions in Quran to other branches of Islamic knowledge and mainstreaming subjects from the conventional schools into the system.⁴¹ A careful appraisal will show that unless the problem of begging for food is eradicated, reforming the system for improved curriculum would be difficult. Already, there are curricula that can be mainstreamed into the system. The problem is the enabling conditions. The several hours devoted to begging for food are enough for additional learning, hence the argument that resolving the food dilemma is fundamental to resolving other issues related to almajirci.

³⁵ Sometimes these children are orphans with no one responsible for their livelihood. *Tsangaya* is a saving grace for these types of children. Sometimes divorce or taking on other wives are reasons for sending the children out. Nevertheless, there are those who sent their children not because they want to shirk their responsibility but because they hold the belief it is the best way to educate their children and the hardship is seen as necessary for the education of the children. See also Hoechner, *Quranic Schools in Northern Nigeria*, 217.

³⁶ However, the answer is not that simple to answer. The wide expanse of the north is a factor that may not be unconnected to this. Children from sparsely populated hamlets may not have access to schools close by.

³⁷ Parents and apologists of the system on their part argue that children learn better away from the comfort of their homes and that it is a tradition that has produced scholars in the past. Discussions with Khalipha Dankadai, CEO, Khalipha Dankadai Charity Foundation. 15/8/2022.

³⁸ The almajirai have developed a resistance to illnesses from this spartan lifestyle. Hoechner, *Quranic Schools in Northern Nigeria*. 3,5.

³⁹ Mohammed-Bello Yunusa, *Understanding the Almajiri-Muslim Child and Youth Education in Nigeria* (Kaduna: Tamaza Publishing Company Limited, 2013). 47.

⁴⁰ NCWD, *Almajiri and Quranic Education*. 74.

⁴¹ This is one of the aims of the federal government intervention as well as the KDC project.

Hygiene and health conditions of the schools are also a source of concern. Natural immunity developed from harsh living conditions is the more reliable protection from illnesses for the almajirai.⁴² They have little or no access to health facilities and when they do, often they are unable to afford the drugs. Toilets and bathrooms are almost non-existent in these schools.⁴³ The teachers who sometimes come and go with seasons are financially ill-equipped to provide these facilities. The teachers teach virtually gratis in line with Muslim cultural practice and unless such a teacher has another source of income or vocation, such teachers live in some form of poverty, relying largely on charity.⁴⁴ Some rely on their students who pay the weekly due of *kudin laraba* (Wednesday dues) from their begging. Some teachers have been accused of abusing this practice by using the children to beg for their sustenance.⁴⁵

At the end of the project, the advocacy improved the awareness of the problems of almajirci for the people who were witnesses to the project. The five model almajirai were impacted with better living and learning conditions. They progressed quickly with their studies, with one of them finishing the recitational study of the Quran within the period. A downside of the project was that it was an individual effort and the problems were far bigger than even an organisation can handle. For an individual effort, it was a success but the impact was limited on the part of the almajirai to a few of the children and the program ran only for a year and after this period, there was no further funding to continue. The positive side was that it added to the knowledge base on the challenges of almajirci and further actions for interventions could be premised on that and one of the advocacy tools, the novella, remains a reference for that project. The project was also not able to do much on the part of the teachers who also needed some interventions.⁴⁶

Nongovernmental Organisation Intervention: Khalipha Dankadai Charity Foundation (KDC) Community Library Project 2015-2022

In one of the latest efforts at resolving the dilemma of almajirci is the work of Khalipha DanKadai Charity Foundation (KDC) based in Kano. Founded by Khalipha Dankadai and colleagues, the foundation began its intervention in 2015/2016 by conducting research on the three primary stakeholders in the system: the *alarammomi* (teachers), the parents and the almajirai themselves. After the research, the KDC decided on a pilot project it termed 'Community Library Project' (CLP I), the aim of

⁴² Hoechner, *Quranic Schools in Northern Nigeria*, 5. In the school where almajirai were selected for the PABCA project, the teacher spoke of a time the whole school was infected with an illness and they were unable to afford treatment and the illness disappeared eventually in a mysterious way.

⁴³ Yunusa, *Understanding the Almajiri-Muslim Child*. 41.

⁴⁴ In rural settings, some of the teachers also have farms and the students do help with farm labour as a form of payment to the teacher. This is less likely in urban settings.

⁴⁵ Hoechner, *Quranic Schools in Northern Nigeria*, 2; NCWD, *Almajiri and Quranic Education*. 75.

⁴⁶ Most interventions tend to focus on the children who are seen and not the teacher, who remains in the shadow. Yet most of the teachers are also poor and communal support for them have mostly been eroded. As the fulcrum of the system, more attention needs to be given to their conditions and welfare without allowing for abuse.

which was to introduce and teach almajirai main components of conventional school subjects, literacy and numeracy skills and civic education. The location of the project was in Nasarawa Local Government of Kano State.⁴⁷

KDC had a projection of a hundred students to be selected from five *tsangaya* schools. The permission of the teachers was sought in providing twenty students each. Using personal contacts, KDC got an informal approval from the Chairman of Nasarawa Local Government Area, Kano State, to use the Islamic Centre in the local government office. The lessons were scheduled to take place on Thursdays and Fridays, the study break in Quranic schools and between the hours of 3:30 and 5:30 pm. On the day the program was to begin, there was a low turnout of eight students out of the expected one hundred students. Dismayed, the organisers contacted the teachers who assured them the students were sent.⁴⁸

The following week, KDC added the provision of meal to the class, which also was low in attendance. By the third week, the news had spread about the food provided and there was a large turnout, more than the anticipated hundred and KDC had to screen out some of the intending participants. In essence, the meal provision made the difference. In addition to the lessons in conventional literacy and numeracy skills, the almajirai were also taught additional Islamiyya subjects of *fiqh*, *hadith*, *sirah nabawiyya*, *tawhid* etc. The use of the Islamic centre raised some suspicion and even security agencies raised concerns.⁴⁹ They were stopped from using the centre until a formal letter of approval was given.⁵⁰

KDC adopted a model of looking at the problem of almajirai: the stock and the flow. The stock being the students in the city and the flow being the potential students from the rural areas where the stock came from. In 2017/2018, KDC shifted to the rural area to test its program. In the rural areas, they liaised with Education Secretaries of the respective Local Government Authorities and got written permission to use their schools for the lessons. The purpose of the CLP 2 was to see how the flow can be stemmed. The provision of the education (as well as advocacy to stem the flow) for which the community are sending their children to the city, in their locality, encouraged many parents to keep their children at home in the rural area. The success of this experiment confirms the idea that not all parents were sending their children to the city in order to shirk responsibility.⁵¹

The lessons learnt from CLP I and CLP 2 gave KDC some data to rethink their strategy for the next phase of their intervention. In 2019, KDC in partnership with the National

⁴⁷ Discussions with Khalipha Dankadai, founder and CEO of Khalipha Dankadai Charity Foundation (KDC) 15/8/2022.

⁴⁸ Discussions with Khalipha Dankadai 15/8/2022.

⁴⁹ This is not unconnected to the general suspicion people have developed from some popular narratives that almajirai are fodder for insurgents in the country. See Hoechner, *Quranic Schools in Northern Nigeria*, 4.

⁵⁰ This is indicative of the suspicion, largely unfounded, that people as well as government officials usually have when issues around almajirai is being mentioned, a variant of Islamophobia.

⁵¹ Discussions with Khalipha Dankadai 15/8/2022.

Office of Investment in the office of the Vice President of Nigeria, the Kano State Quranic and Islamiyya Schools Management Board (KSQISMB) and the support of the embassy of the United States in Abuja, organised what it called a 'Validation Workshop.' Representatives from twelve northern states as well as from Niger republic attended the workshop. Government and civil society organisations were all represented. A communique was issued at the end of the workshop calling for concerted efforts to ameliorate the challenges of the system.⁵²

Covid 19 pandemic and the lockdown in 2020 disrupted the activities of the organisation and there was a pause. CLP 3 began in 2021 with a more ambitious program, building on the earlier experiences. Building on CLP I and CLP 2, CLP 3 was designed to focus on curriculum development and operational guidelines for the *tsangaya* schools. It targets 6000 almajirai from six states of the north, namely Katsina, Kano, Niger, Jigawa, Zamfara and Sokoto states. In each state, ten schools with hundred pupils each, making for a total of 1000 almajirai per state.⁵³

These will be from the 'stock' while the program also targets 1800 almajirai from the 'flow' in this phase. This will be in collaboration with the three tiers of Nigerian government with support from the US Embassy in Abuja. CLP 3 was intended to establish a standardised, integrated and skill-based learning curriculum to be implemented in the states. As an ongoing project, at the time of writing this paper, it is too early to assess CLP 3. Nevertheless, the success achieved with CLP I and CLP 2 has shown the significance of research, advocacy and intervention (RAI), underscored by consistency as effective ways to intervene in the problems of almajirci.

15 Billion Naira Federal Government Experiment, 2013-2022

In the second decade of the twenty-first century, the Federal Government of Nigeria also showed interest in the almajirci phenomenon and made efforts towards curbing the problem. A section of the Universal Basic Education Commission (UBEC) is saddled with the responsibility known as *Tsangaya* (Almajiri) Education Program. For the federal government, the almajirci problem is treated as one of the 'out of school children' problems. The objectives include:

1. Provide access and equity to basic education for all almajirci school age children
2. Discourage and gradually eliminate itinerancy and begging of almajirai in the country
3. Support the emergence of an enabling environment that could facilitate the effective integration of Islamic disciplines into basic education programme⁵⁴

⁵² See www.kdc.org.ng for the communique of the workshop organised by KDC in October 2019.

⁵³ Zaharadeen Yakubu Shuaibu, Foundation to Empower 6000 Almajirai in Kano, others, *Daily Trust*, 25, April 2022

⁵⁴ See UBEC website, www.ubec.gov.ng on Department of *Tsangaya* (Almajiri) Education programme. Accessed 22/8/2022.

During President Goodluck Jonathan administration, efforts were made by the Federal Government to intervene and it expended 15 billion for about 157 almajiri schools which the government built as a way to resolve the problem. These were later handed over to the states.⁵⁵ A major problem in the government vision was to consider the almajirai as 'out of school children.'⁵⁶ It means the *tsangaya* was not considered a school of itself and the designers of the programme see the government monitored conventional schools as the only form of schooling.⁵⁷ The second objective is the main reason why almajirci is a problem. Once begging and itinerancy is taken out of almajirci, half of its problem is resolved.

The objectives of the Federal Government while laudable, the project was poorly implemented. For the huge amount of fund expended, the results have not been very encouraging and has only scratched the problems on the side. This comes from poor and inadequate understanding of the system, its ethos and objectives, a focus on the symptoms of the ills rather than the causes of the ills in the system. Over formalisation of a non-formal system only added to the problem. This attempt at integration was fraught with issues that are exclusionary in tendencies.⁵⁸ For example, one of the schools in Daura has two cleaners, a security personnel and three cooks, 20 Npower volunteers, two LEA permanent staff. The school has only one teacher against 27 support staff. Whereas in the traditional system, a school does not need this large number of support staff. Fund expended on the support staff could have been better expended on the teachers.⁵⁹

By 2022, most of the model *tsangaya* schools have fallen short of their objectives and that led to another government program, Presidential Steering Committee on Alternative Schooling program. The title gives out that the initial program did not adequately study and understand the system. The current nomenclature 'Alternative schooling' has addressed the lacuna earlier mentioned. Basic education in the country is largely in the hands of private capital, especially in the urban areas, shutting out a large section of the population. Thus, the *tsangaya* (Almajirci) is an alternative to the government and private run basic schools.⁶⁰ The basic subjects of the conventional schools can be mainstreamed into the *tsangaya* system only after the basic problems of the system have been addressed.⁶¹

⁵⁵ This mainly addressed one of the problems of the system, infrastructure inadequacy.

⁵⁶ This view is exclusionary. See Abdulrahman, Adebisi, Nwako and Walton, 'Revisiting (inclusive) Education. 66.

⁵⁷ This is not much different from the colonial misperception of the Islamic education system. See NAK Iloprof file No.3196/3/1936.

⁵⁸ Abdulrahman, Adebisi, Nwako and Walton, 'Revisiting (inclusive) Education. 66.

⁵⁹ Simeon Echewofun Sunday, 'Investigation: Almajiri School System Flops as 15 Billion Facilities Rot Away' *Daily Trust*, 16, April 2022.

⁶⁰ Hoehner, *Quranic Schools in Northern Nigeria*, Abdulrahman, Adebisi, Nwako and Walton, 'Revisiting (inclusive) Education.66.

⁶¹ Simeon Echewofun Sunday, 'Investigation: Almajiri School System Flops as 15 Billion Facilities Rot Away' *Daily Trust*, 16, April 2022.

Investigation showed that feeding in some of the model *tsangaya* schools was inadequate and the students still had to go out to beg. In some instances, the students were prevented from going out to beg even in the absence of feeding, leading to hunger for the children. In a school, feeding was only provided during the week when there is lesson and not weekends and even with this, the students were fed once a day. This gives psychological trauma to the children as they dread weekends when feeding becomes a problem. Cooking utensils provided were never utilised and were even taken away at some point.⁶²

Stipends to the teachers in the schools were inadequate and sometimes get slashed. A levy for school maintenance discouraged many parents from enrolling their children. This is understandable as most children in these schools are from poor rural households, who have shifted the burden of the care of the children to the schools. A levy can only compound their problem. The Daura school meant for 50 students has by 2022 increased in population to 480 students even in the less than adequate conditions of the schools. Population increase may not have been factored into the building of the school.⁶³

In Niger state, one of the model *Tsangaya* Schools was converted into a conventional school by the community so as not to let the facility waste away. This is the result of inadequate research and planning as to the needs of the system and the particular community.⁶⁴ In this school, the population of the student also doubled from the initial 80 pupils, thus stretching the facilities. In Bichi, Kano state, the school was running as a day school rather than the boarding system. The salaries of the teachers were also not the same throughout the federation. While 10,000 naira was reported in Niger state, 5000 was reported in Daura. These stipends fall far below the national minimum wage of 30,000 naira.⁶⁵

While the federal government had made efforts, it was not met with the same enthusiasm from the state governments. The federal government expected the states to take over the schools after the federal government had established them. However, the states have not been responsive to this initiative. The initiative should have been that of the states, who are closer to the stakeholders while the federal government would give support. The top-bottom approach by the government was also

⁶² Sunday, 'Investigation: Almajiri School System Flops.

⁶³ Sunday, 'Investigation: Almajiri School System Flops.

⁶⁴ While doing field research in Kano in 2017, an official in a government office mentioned how his community also took over the running of one such school so as not to let it waste away. Some the schools built in places like Ilorin and Edo state that have no begging issues in Quranic education were misplaced priorities and a fall out of the 'national cake' mentality.

⁶⁵ Sunday, 'Investigation: Almajiri School System Flops.

problematic rather than the top meeting the bottom at a middle point for synergy of ideas and interests.⁶⁶

In the update report on the project, lack of political will on the part of some of the state governments to adopt and replicate the programme was noted as a key challenge for the federal effort. The non-inclusion of *alarammomi* (teachers) into the program was a drawback. The use of the built schools for purposes other than they were intended and non-inclusion of feeding as a retention strategy by the states and the local government were also problems that dodged efforts of federal government in taming the problems of *almajirci*.⁶⁷

Rethinking the Solutions and the Way Forward

One fundamental realisation from the three projects discussed above is that to resolve the conundrum of *almajirci*, a three-prong action is needed, namely: research, advocacy and intervention (RAI). These three will target results that will be undergirded by two principles: responsibility and sustainability. The aims will be to enable the parents, the schools and the host communities to be responsible for a reformed and improved system and that can be sustained by them to prevent a future relapse.

First, there is the need for research into the various issues undergirding the dilemma. Too often, it is assumed that we understand the problem because we see the practitioners live among us and are from the same cultural background. Nevertheless, there are socio-economic cleavages that needs to be contextually understood. There are issues that research will tease out that casual appraisal will not. For the purpose of planning for intervention, by all tiers of government, nongovernmental organisations and spirited individuals, there is need for reliable data about the system. There are some data, but more is needed for effective intervention in the system.⁶⁸ Research played an important role in the successes of the projects discussed in this paper. Although a considerable amount of research has been conducted on *almajirci*, most of the findings have not been acted upon. Thus, the research will be an unending interaction between research, advocacy and intervention till a favourable situation is achieved.

The second prong is advocacy, such as was done in the PABCA project. Advocacy is concerned with raising awareness among stakeholders, of the need to take positive

⁶⁶ Too often the purveyors of government intervention come with notions of knowing what the system want or needs without giving much consideration for the thoughts of the primary stakeholders (*alarammomi*) of the system.

⁶⁷ Update Report (undated) on *Almajiri Education Programme* by the *Almajiri Education Programme Unit* of the *Universal Basic Education Commission*. See www.ubec.gov.ng. Accessed 22/8/2022.

⁶⁸ We often read there are millions (in two digits) of these *almajirai*. More than these whole figures we need a breakdown of these to actionable statistics. For example, how many teachers go with these schools, what are the location/origins of these children, density of these schools from ward to state levels, bio-social data of the parents and such other indices that will help in targeting where and how to intervene.

actions. Its purpose is to convince stakeholders that something is doable and should be done. This could come in several forms such as the use of stickers, posters, jingles, articles in newspapers, storytelling, documentaries, workshops, talkshops, and a host of other methods of raising mass awareness. It could target some or all of the stakeholders. It is the psychological positioning of the consciousness of the society towards alleviating the poor conditions of the system. It will support the other two prongs of research and intervention.

The third prong is the intervention in the system. It is the platform to put to trial all the ideas garnered from research and advocacy. This third prong is particularly important in that it simultaneously constitutes the two other prongs. This involves interventions such as providing feeding, clothing, health facilities, learning and curriculum development, vocational skills and support for the teachers that directly impacts on the lives of the practitioners, the primary stakeholders; the teachers, students and parents. Theories are put to test and lessons can be learned as to the best approaches to take, to know what works and what does not work, in different contexts as well as challenges that will emanate from the intervention. It is capital intensive and the primary stakeholders cannot facilitate this. Hence, the government at all levels, organisations and well-meaning individuals outside the system are better positioned to do this. The three approaches can be carried out simultaneously as well as separately or conjunctively.

Intervention allows for learning, unlearning and relearning of best practices to ameliorate the conditions of the system and for this to be effective and sustainable, it has to be carried out over a stretch of time, of short runs of three to five years and long runs of at least ten years. The intervention has to be designed in such a way to become eventually self-managing and sustainable as not to relapse in the future.

Looking at the three examples given in this research, a number of insights could be teased out. While the problem has a religious outlook, it is more of a socio-economic dilemma in essence. A careful examination of the three attempts surveyed in this paper show the problem of feeding as the most important as well as the most difficult to handle. The children are out primarily to look for food.⁶⁹ It is the reason we encounter them in public spaces and their less than appealing appearance is what irks the urban psyche.⁷⁰ While the PABCA project was able to provide feeding for the five model almajirai of the project, the intervention was too limited in duration and coverage. The positive lesson from that experiment was that the importance of food as a key to resolving the problems was borne out. The children were able to improve their studies because of concentration in the absence of the need to beg.⁷¹

⁶⁹ Alabi, 'Food Crisis and the Problem Itinerant Islamic Pupils'; Yunusa, *Understanding the Almajiri*. 22-24.

⁷⁰ Abdulrahman, Adebisi, Nwako and Walton, 'Revisiting (inclusive) Education'.64.

⁷¹ Umar, the eldest of the model almajirai in the PABCA project was able to finish the recitational study of the Quran during the project and the others advanced faster than they would have without the intervention.

KDC's CLP I's experiment with the feeding also confirmed this. In CLPII and CLP III, feeding was not included because it is capital intensive and was not sustainable.⁷² There was also the dilemma of attracting almajirai who will come only because there is food, not necessarily because of learning. In the Federal government's intervention, feeding was also problematic⁷³ and the Almajiri schools built for this were challenged by this. If the food crisis is this important and yet its provision difficult to sustain, then what can be done to overcome this?

A proposition is to look inward and backward at the tradition that used to be bulwark of the system; communal and state's support.⁷⁴ This requires some support, organisation and discipline from outside the almajirci system in collaboration with the schools. The communities around the schools could be mobilised and organised through the imams and committees of the neighbourhood mosques for willing and capable members of the communities to provide breakfast and dinner to the almajirai in agreement with teachers for the specific number of almajirai the communities are willing to support this way.⁷⁵

If a community is willing to support, for example, 30 students, then agreement will need to be reached with the teacher not to accept more than 30 students in his school. This way community's capacity will determine the number of students in their community and parents cannot unceremoniously bring children nor can the teacher accept any student without the consent of the community. Such students will then be connected to the households where they will be getting their breakfast and dinner instead of begging and roaming about, expending valuable energy and time that could be better utilized. If the school is the itinerant type, the malam would have to contact the host community ahead of his coming and the number of students following him so as to confirm the capacity of the community to support them.⁷⁶

By organising and disciplining food supply, roaming and begging will come to an end. For lunch, the parents and the school will have to make some arrangement to provide

⁷² Discussions with Khalipha Dankadai, founder and CEO of Khalipha Dankadai Charity Foundation (KDC) 29/8/2022.

⁷³ Bureaucratic bottlenecks and corruption are major reasons for the failure of the government efforts. Government tends to see its projects as mega projects even when they are better managed as micro projects, taking into cognizance local contexts.

⁷⁴ In the pre-colonial *Tsangaya* system in Borno, the communities were responsible for the accommodation and feeding of the almajirai and their teachers and only mature students were into the boarding system. The socio-economic and political changes wrought by colonial encounter disrupted this system. NCWD, *Almajiri and Quranic Education*. 43-44.

⁷⁵ It is not so much the absence of food that is the problem but the uncertainty and unorganised way of getting it. More pathetic, the children are responsible for this through begging with the attendant negative consequences.

⁷⁶ Until the colonial times, most of the almajiri (boarding) schools were located in the rural areas and urban suburbs because of the serenity of the environments. Gradually, over the decades it became part of the rural-urban migration debacle.

this.⁷⁷ They must be able to take some responsibility on the feeding. This way the population of the schools can be controlled.⁷⁸ Another method would be to establish kitchens in the schools or in the community purposely for feeding the almajirai. However, this is capital intensive and may be difficult to sustain. There will have to be regular and reliable supply of foodstuff, employment of cooks and assistants and other expenses relating to the running of a kitchen. The first method saves all the problems that running a kitchen entails.

While doing this, the rural dimension of the problem must be factored into it. By replicating this model in the rural areas with some modifications, it will help reduce the flow of the almajirai into the urban centres, as the experiment of KDC's CLP II demonstrated. We must remember this problem is also a dimension of the much mentioned rural-urban migration resulting from the poor management of the economy of the country, focussing most of the development resources in the urban centres, thus making it attractive to rural dwellers.⁷⁹

Once begging for food stops, the other problems can easily be tackled. This will mean between three and six hours that hitherto had been dedicated to begging and roaming will now be available for learning. Not only will there be more concentration on their religious study, the additional hours can be used for mainstreaming conventional numeracy and literacy skills as well as skill acquisition for future economic empowerment for the children.

Other issues such as health and hygiene, accommodation and clothing could also easily be attended to. These interventions cannot be initiated by the teachers and the students or their parents; it can only come from organised civil society and the community with support from all levels of government. Two principles should guide the intervention: responsibility and sustainability. The essence is to make the community, the schools and parents to be responsible for the feeding of the students in a sustainable way. In this model, government involvement is to be limited to supportive role. This is to avoid unnecessary dependence, formalism, bureaucratic bottlenecks and corruption that tends to mar government involvement in such schemes. Thus, it is economic to limit government involvement in this to minimal levels.

In the area of curriculum development and mainstreaming conventional literacy and numeracy skills, the government in conjunction with the civil society can assist in this respect. Research has shown the *malamai* (teachers), parents and the students are

⁷⁷ Many families have their lunch outside of their homes, particularly those working outside of their homes. This is also the view of Malam Usman Muhammad Modibbo, the founder of Almajiri Education Foundation (ALEF) in Sokoto during PABCA field work in 2003.

⁷⁸ This is largely for the schools in the urban centres. With some modifications, a similar system can be setup in the rural areas where most of the almajirai come from.

⁷⁹ Addressing this rural-urban imbalance is the primary role of government and requires short-medium-long term planning. Civil society organisations intervening will have to devise means of intervening largely in the short to medium term planning while the government work on this dilemma.

not averse to the alternative western system of learning.⁸⁰ Where they have been offered the opportunity, they have embraced it, as long as it does not affect the religious education the almajirai were primarily sent out for. They value the two educational systems differently and this needs to be understood and respected.

Too often interventions from government approached the problems of almajirci in a top-bottom approach. As a result, the *alarammomi's* thoughts and ideas are not given much consideration in designing intervention programs.⁸¹ They may not have the wherewithal to reform the system but they are not bereft of ideas of what they need and how these can be deployed in the system. The teachers are very important levers to be considered if the reforms are to be successful. They are the bridge between the parents and the community as well as government. Some form of welfare support for the teachers should be incorporated into the interventions. Most of those in urban areas have no other means of livelihood, hence the accusation that they rely on money their students get from begging.⁸²

The problems of almajirci are symptoms of the rural/urban socio-economic imbalance and endemic poverty. Intervention in the rural areas-the source- of the almajirai must take into consideration the rural contexts and what is needed compared to the urban centres. The flow of almajirai and their teachers to urban centres comes from the real and imagined charity that is more available in urban centres.⁸³ Thus, the design of interventions must take into consideration the location of the intervention and must avoid one glove fit all such as we have seen with the federal government intervention. These interventions will need some legislation. There is already the Child Rights Act. However, most states affected by the problems of almajirci have not domesticated the law. More than legislation is the need to have the political will for effective intervention for a sustainable solution in the system.

Most importantly, it is not a lack of ideas or legislation that is hindering the resolution of the problems in almajirci, rather, it is the will to put these ideas into practice that is in short supply. The government is overwhelmed and lacked the requisite political will. The society is traumatised by existential realities. Nevertheless, both the society and the government must face and resolve the problems using resources at their disposal.

⁸⁰ Yunusa, *Understanding the Almajiri-Muslim Child*. 34.

⁸¹ The UBEC Update report acknowledged this problem.

⁸² This is in reference to traditional *kudin laraba* (Wednesday dues) given to teachers as token of gratitude. NCWD, *Almajiri and Quranic Education*. 75.

⁸³ Among the argument against almajirai in the urban centres is that there are Quranic schools in virtually all the communities in the rural areas. However, economic disparity, hence available charity, between the rural and urban centres is cogent factor that makes the cities attractive for the schools. One factor often unmentioned is the settlement patterns in the rural areas where many settlements are far from major towns and are sparsely populated such that establishing schools in such settlements is not economic or feasible. children in such settlements have to go outside their locations to learn. The wide expanse of land in the north makes this type of settlements common in the rural areas.

Conclusion

There is no shortage of views about why almajirci is in dilemma and how it may be resolved. Nevertheless, resolving the debacle has remained intractable over the years, despite some efforts in this regard. This paper examined three interventions by an individual, an organisation and the Federal Government, in attempts to come to grasp and tackle the problems of almajirci. This paper posits that a three-prong action is required in tackling the intractable problem of almajirci, namely; research, advocacy and intervention. These in turn will aim at a system that will be sustainable and whose responsibility will not be on the children and the teachers as is currently the practice. Of the five categories of existential problems facing almajirci: food, clothe, shelter, learning and health conditions, this paper argues that the most important and most recalcitrant to resolve is the problem of food shortages.

The children are in the open, primarily in search of food and it is why we see them in their tattered countenance and against our ideal of the urban. This research argues that by harking back to the original method of sustaining the system before the current problematic status, the problem of feeding the students can be overcome through organising the host communities to support the system without allowing for population explosion and paying particular attention on the rural origins of the children as a way of curbing the rural to urban flow. All these require political and communal will to overcome the challenges that almajirci pose for the overall development of not only the children but also the society at large.

References

- Abdulrahman H. K. (2021) Adebisi F., Nwako Z. and Walton E. 'Revisiting (inclusive) Education in the Postcolony,' *Journal of the British Academy*, 9(s1) 56.
- Ali M. A. (2009). *Almajiri*. Kano: Iya Ruwa Publishers.
- Aliyu S. (2003) 'Towards Improved Conditions for Sustainable Almajirci: Needs and Avenues for Intervention', paper presented at the one-day workshop with the theme 'Towards Improved Conditions for Sustainable Almajirci. 10, March 2003. Old Campus, UDUS.
- Aliyu S. A. (2011) 'Food Crisis and the Problem Itinerant Islamic Pupils in Northern Nigeria' - in- *African Note*, Vol. 35 No.1 &2. University of Ibadan, Nigeria.
- Aliyu S. A. (2019) 'The Modernisation of Islamic Education in Ilorin: A Study of the Adabiyiyya and Markaziyya Educational Systems'-in-*Islamic Africa* 10. 75-97.
- Aliyu S. A. (2011) 'Voices After the Maxim Gun: Intellectual and Literary Opposition to Colonial Rule in Northern Nigeria'-in- Sa'idu Babura Ahmad and Ibrahim Khaleel Abdussalam (eds) *Resurgent Nigeria-Issues in Nigerian Intellectual History*. Ibadan, University Press Plc.
- Aliyu S. (2003) *Altine*. (a Novella). Ilorin: NNI Publishers.
- Aliyu S. and Ismail B. (2021) *Songs of Almajiri*. Kano: Grethworth Publishers.

- Hitti P. K. (2002) *History of the Arabs*. New York: Palgrave Macmillan,
- Hoechner H. (2014) 'Experiencing Inequality at Close Range: Almajiri Students & Qur'anic Schools in Kano'- in- Abdul Raufu Mustapha (ed.) *Sects and Social Disorder- Muslim Identities & Conflict in Northern Nigeria*. Suffolk: James Currey.
- Hoechner H. (2018) *Quranic Schools in Northern Nigeria, Everyday Experiences of Youth, Faith and Poverty*, Cambridge, Cambridge University Press.
- Kano State. (1988) *Report of the Committee on Almajirai, Kano*. Kano: Government Printer.
- Khalid S. (1997) 'A Socio-Economic Study of the Transformation of Migrant Quranic School System (almajiranci) in Sokoto Metropolis, 1970-1995,' (PhD Thesis, Bayero University, Kano).
- Khalid S. (2006) 'State, Economy and Almajirci system of Education in Northern Nigeria,' paper presented at Consultative Regional Conference on Almajiri Child "Role of Parliamentarians in the Protection and the Development of Almajiri Child." Arewa House, Kaduna April 10.
- Mustapha A.R. and Meagher K. (2000) *Agrarian Production, Public Policy and the State in Kano Region, 1900-2000*, (Working paper No. 35. Crewkerne: Dryland Research.).
- NCWD. (2001) *Almajirci and Quranic Education*, (Kaduna: National Council for the Welfare of the Destitute.
- Okoye F. Esq & Yunusa Z. Y. (1999) *The Conditions of Almajirai in the North West Zone of Nigeria*. Kaduna: Human Rights Monitor.
- Sardauna F. 'Masari's Wife Kicks Against Almajiri System of Education, Calls for its Abolition'. www.thisdaylive.com. Accessed 28/8/2022.
- Shaibu M. A. 'Millenium Hope: What Hope for the Underprivileged in the Society? (A Case Study of the Almajirai in Kaduna)' www.academia.edu. Accessed 29/8/2022.
- Shuaibu Z. Y. (2022) Foundation to Empower 6000 Almajirai in Kano, others, *Daily Trust*. 25, April 2022.
- Sokoto State. (1986) *Report of the Committee for Migrant School Children*. Sokoto: Government Printer.
- Sule-Kano A. (2006) "The Almajiri Child and Almajiri Phenomenon: Tradition Quranic School System and the Role of Parents and the State in Nigeria", paper presented at the 3-day African Regional Conference on the Role of Parliamentarians in the Protection and Development of Almajiri Child, Kaduna, 10, April 2006.
- Sunday S. E. (2022) 'Investigation: Almajiri School System Flops as 15 Billion Facilities Rot Away' *Daily Trust*. 16, April 2022.
- Update Report (undated) on Almajiri Education Programme by the Almajiri Education Programme Unit of the Universal Basic Education Commission. www.ubec.gov.ng. Accessed 22/8/2022.



Ware III R. T. (2014) *The Walking Qur'an – Islamic Education, Embodied Knowledge and History in West Africa*. Chapel Hill, University of North Carolina Press.

Yunusa M. B. (2013). *Understanding the Almajiri-Muslim Child and Youth Education in Nigeria*. Kaduna: Tamaza Publishing Company Limited.

Archival Material

NAK Iloprof file No.3196/3/1936.

Interview

Discussions with Khalipha Dankadai, founder and CEO of Khalipha Dankadai Charity Foundation (KDC) 15/8/2022.



Animal Rights and Environmental Crises an Islamic Outlook

Alhaji Baba Muhammad
PhD Student, Bayero University, Kano
Email: abukhadjahdj@gmail.com
07036056825

AND
Shuaibu Bashir
Center for Islamic Legal Studies.
Ahmadu Bello University, Zaria.
08131618095
Email: shuaibubashir3161@gmail.com

Abstract

Islam as a complete way of life which covers all spheres of our affairs, including the attempt animal rights and welfare as well as the ethical guidance in treating animals properly. The paper attempt to explore the Rights of animal under the Islamic Law and identify the societal attitude in handling the animals. The research adopts a qualitative approach which includes the descriptive, comparative and analytical approaches. The research found that, the major challenge is the absent of adhering and complying with the Islamic teaching as regards to the guidelines and principles of interaction and handling of animals. It also observed that, the issue of animal rights was comprehensively enshrined in Islamic Law compare to any other system of law. Sequel to that, Islam encourages kindness and compassion to animal. Unfortunately, in some of our slaughterhouses and cattle markets animals are maltreated, tortured, overburdened, and inflicted with sorts of inhumane treatments before and during slaughter. Thus, the research recommends that, Islamic scholars should embark on constant campaign of educating the famers and butchers and the general public about the animal rights and welfare. On the other hand, Government should also adopts the Islamic guidelines by passing a law concerning the treatment of animal and to ensure a total compliance with the Islamic guidelines adopted, and the violation of which should attract a punishment.

Keywords: Animal; Rights; Islam; Environmental Crises

1.1 Introduction

In the Name of Allah, the Most Glorious, the Most Merciful. All praise and thanks are due to Allah alone. May peace and blessings to our beloved Prophet Muhammad (SAW), his family, companions, and all those who followed their path till the last hour. Islam is a complete way of life which discusses aspects of all creatures existing in this world without disregarding the animal rights. There are numerous chapters in the Glorious Qur'an entitled with animal names this shown us that their rights is importantly preserved under the *Shari'ah* such as Al-Baqarah, (The Cow) , Al-Nahl (The Bee), Al-Ankabut (The Spider), Al-Naml (The Ants) and Al-Fil (The Elephant) among others now we come to realizes that animals are not neglected by *Shari'ah*. Allah (SWT) sent Prophet Muhammad (SAW) with His revealed laws after a period of suspension of Messengers, when people were engulfed in ignorance and corruption prevailed in their words and deeds. Allah the Almighty guided people through divining scriptures revealed to Prophet (SAW) which explained the appropriate ways to follow. These ways lead to a life filled with proper interactions between human beings and animals.

1.2. The Rights of Animals under the Islamic Law

Islamic Law: (*Shari'ah*) is a divine legal code of Allah (SWT) comprising theology, Worship, *Mu'amalat* (mutual transaction) and social system. The Almighty Allah says:

□ □ □ ⁸⁴ ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ۝ ١٨ □ □ □

Then We have put you (O Muhammad (SAW)) on a (plain) way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e legal ways and laws of the Islamic Monotheism)]. So follow you that (Islamic Monotheism and its laws)... (Al-Jathiyah: 18)

From the above verse it signifies that Islam is a divine religion which was revealed efficiently with laws to cover all affairs of our lives which was aimed to protect both the rights human and animal at all respective manners. Therefore, the Prophet (SAW) said:

On the authority of Abu Ya'la Shaddad bin 'Aws (RA) related from the Messenger of Allah (SAW) who said: "Verily, Allah obliges you to be of good behavior concerning everything. So, if you kill make the killing good and if you slaughter, make the slaughter good, and let him sharpen its knife and let him make the slaughtered die easily (Muslim)

1.3 Techniques to implement animal Rights in the Society

Animal rights refer to the entitlements of animals to the possession of their own lives and their most basic interests including need to avoid suffering. On the other hand, the term "welfare" signifies the state of an individual in relation to its surroundings (environment), which is measurable. Animal welfare, thus, denotes the state of the animal and the treatment it receives during whole life span. This includes animal care, animal husbandry and humane handling. Failure to manage with the environment

and difficulty in coping are indicators of poor welfare. Suffering and poor welfare often occur together, but welfare can be poor without suffering. The indicators of poor animal welfare include impaired growth, impaired reproduction, body damage, disease, immunosuppression, adrenal activity, behavior anomalies, etc. (Rahim, 2018).

Islamic principles provide a comprehensive framework for implementing animal rights in society, emphasizing compassion, responsibility, and stewardship. Islam views animals as part of God's creation, entitled to dignity and humane treatment. The Quran, Islam's Glorious Quran, and the teachings of Prophet Muhammad (peace be upon him) offer guidance on the ethical treatment of animals, encouraging believers to act as responsible stewards of the Earth (Mohamed, Le Grange, & Yusef Waghid, 2012).

The concept of "mizan" or balance is crucial in Islam, emphasizing the need for harmony between humans, animals, and the environment. Muslims are encouraged to use resources responsibly, ensuring the welfare of all living beings. The Quran highlights the interconnectedness of creation, emphasizing the interdependence of all living things. This interconnectedness underscores the importance of recognizing and respecting the rights of animals in the larger context of maintaining ecological balance (Mohamed, Le Grange, & Yusef Waghid, 2012).

Islamic teachings also promote the ethical treatment of animals in various practical aspects of daily life. For example, Islam prohibits causing unnecessary harm or suffering to animals and encourages the provision of proper food, water, and shelter for them. The Prophet Muhammad (peace be upon him) exemplified compassion towards animals in his life, narrating stories of his interactions with them, highlighting the significance of treating animals with kindness. The Prophet (SAW) (warned, "there is no person who kills a small bird or anything larger for just leisure, but Allah, the Mighty and Sublime, will ask him about it". When the Messenger of Allah was asked about "nothing", He (SAW) (replied:

"that you slaughter the animal and eat it and do not cut off its head and throw it aside".(Nasa'i A. 1986).

In simple language, one is only permitted to kill an animal for particular need, e.g. food, etc. Apart from the daily usual and common benefits Islam has disclosed some outstanding characters bestowed upon the animals which can be even useful in the present scientific era.

One of the most notable Islamic practices promoting animal welfare is the concept of "dhabihah," the ritual slaughter of animals for food. Islam outlines specific guidelines for this practice, emphasizing swift and humane slaughter to minimize the animal's suffering. This reflects the Islamic principle of mercy and compassion towards animals, even in the context of food consumption.

Islamic societies can further implement animal rights by incorporating these principles into legislation and education. Legal frameworks can be developed to ensure the ethical treatment of animals, addressing issues such as animal cruelty, neglect, and exploitation. Educational programs can raise awareness about Islamic

teachings on animal rights, fostering a culture of compassion and responsibility towards animals.

Furthermore, Islamic teachings encourage sustainable practices that consider the welfare of animals and the environment. This includes promoting ethical farming practices, conservation efforts, and responsible consumption habits. By aligning societal norms and practices with Islamic principles, communities can create a more compassionate and harmonious relationship between humans and animals, fostering a society that values the well-being of all living beings.

The Prophet SAW (passed by a man who was dragging a sheep by its ear, He (SAW) (said: 'Leave its ear and hold it by the sides of its neck'. Pulling an animal by the ears is more painful than pulling it by the neck. (Passed by a man who was dragging a sheep by its ear, He (SAW) (said: 'Leave its ear and hold it by the sides of its neck'. Pulling an animal by the ears is more painful than pulling it by the neck (Tirmidhi, 1998).

Using animals as shooting targets

Before the arrival of the Prophet (SAW), (animals were cruelly confined and tied as shooting targets. The people at that time used to enjoy this practice. This was banned by the Messenger of Allah (SAW) (who prohibited taking a living thing as a shooting target (Jami` at-Tirmidhi 1475).

Cutting a part from a live animal was a cruel practice in the customs of pre Islamic Arabs

They used such organs for consumption. More often the injured animal died due to bleeding and pain. The Prophet (SAW) (strictly banned this ill treatment, as evident in the following ahadith: The people of Madinah were in the habit of cutting the humps off the camels and cutting the buttocks from the sheep. When the Prophet (SAW) (came to Al-Madinah and saw this practice, he said: 'whatever is cut from an animal while it is still alive, then it is dead flesh' (and dead is haram in Islam)

1.4 Animals as Beneficiaries for Humans Development on the Earth

Animals play a pivotal role as beneficiaries for human development across various facets of life, encompassing health, agriculture, research, therapy, and environmental sustainability. The intricate relationship between humans and animals goes beyond companionship, extending to tangible contributions that enhance human well-being and progress.

The Prophet Muhammad (SAW) demonstrated kindness, care and general good principles for the treatment of animals, which form a benchmark for Muslims. He outlawed killing animals for sport, told people not to overload their camels and donkeys, commanded that slaughtering an animal for food be done with kindness and consideration for the animal's feelings and respect for Allah who gave it life, he even allowed his camel to choose the place where he built his first mosque in al-Madinah (Haleem, 2018).

The Prophetic hadiths prohibiting the use of some animal skins in furnishings, for example "The angels do not accompany a group of people among whom there is a tiger skin." Abu Dawood 4130 along with considerations of blameworthy displays of

extravagance and whether the animal is lawful or forbidden, form the basis for arguing that such animal skins cannot be used for furnishings or clothes.

This and other prohibitions in the hadith literature on eating various species and classes of animals (predators, amphibians, donkeys etc.) tend towards the protection of some species, including monkeys and apes with canine teeth: Ibn 'Abbas reported that Allah's Messenger (SAW) prohibited the eating of all fanged beasts of prey, and all the birds having talons (Bukhari 4748).

There is hadith of the Prophet On the authority of Abū az-Zubayr, who said: I asked Jābir about (the ruling on) the revenue (from the sale) of cats and dogs. He replied, "The Prophet) strictly forbade that." It was collected by Muslim and an-Nasā'ī, who added: "Except for hunting dogs."

In the realm of health, animals serve as vital contributors to medical research and therapy. Medical breakthroughs often rely on animal models for testing and understanding diseases, paving the way for advancements in treatments and pharmaceuticals. Moreover, therapy animals offer emotional support and companionship, particularly for individuals facing physical or mental health challenges. Their presence has been shown to reduce stress, anxiety, and depression, thereby promoting overall well-being.

Agriculturally, animals are indispensable for human sustenance and development. Domesticated animals such as cattle, goats, and poultry provide essential resources of livelihood such as meat, milk, and eggs. They contribute to the global food supply and are crucial for the livelihoods of millions of people involved in agriculture. Additionally, animals play a key role in sustainable farming practices, aiding in soil fertilization and pest control (Abdl-Haleem, 2022).

In the context of scientific research, animals contribute immensely to our understanding of the natural world. They are instrumental in studying behavior, genetics, and physiology, enabling scientists to unlock mysteries and make informed decisions for human development. From advancing medical treatments to enhancing our comprehension of ecosystems, animals are invaluable partners in the pursuit of knowledge (Rahman, 2017).

1.5 The Attitude of the Farmers and Butchers in handling their animals today

The attitudes of butchers towards handling animals today are shaped by a combination of cultural, ethical, and practical considerations. As societal awareness and concerns regarding animal welfare have increased, there is a growing emphasis on humane and ethical treatment throughout the entire process of meat production, including animal handling by butchers.

One significant aspect influencing the attitudes of butchers is the cultural and historical context of the profession. Traditionally, butchers have been responsible for providing a vital food source to communities. In some cultures, there may be a deep-seated respect for animals and a recognition of the interconnectedness between humans and the animals they consume. This cultural background can influence butchers to adopt more compassionate and respectful attitudes towards the animals they handle (Jalil et al., 2018).

Practical considerations, such as the impact of animal stress on meat quality, also drive modern attitudes of butchers towards animal handling. Stress during transportation and slaughter can affect the quality of meat, leading to tougher texture and altered taste. To ensure a high-quality end product, butchers may adopt more careful and humane handling techniques to minimize stress and ensure the well-being of the animals up until the point of slaughter.

Technological advancements have also played a role in influencing the attitudes of butchers towards animal handling. The use of modern equipment and facilities designed with animal welfare in mind can contribute to a more efficient and humane handling process. This includes innovations in transportation, stunning methods, and slaughter techniques that prioritize the comfort and safety of the animals.

While there is a positive shift towards more humane practices, challenges still exist. Economic pressures, demand for high production volumes, and the need for efficiency can sometimes pose challenges to maintaining the highest standards of animal welfare. Balancing these practical considerations with ethical values remains an ongoing challenge for the butchery industry (Jalil et al., 2018).

1.6 The Internal and External Causes of the Crises amongst the Butchers in the society

The profession of butchery has long been a cornerstone of society, providing an essential service in the supply of meat products. However, the attitudes of butchers and the dynamics between them and the communities they serve can be complex, often influenced by cultural, economic, and social factors. This intricate relationship can give rise to various crises, highlighting the need for understanding and collaboration between butchers and the broader society (Bonne & Verbeke, 2006).

One aspect of the attitudes of butchers lies in the cultural and traditional significance attached to their role. In many societies, butchers are entrusted with the responsibility of providing a fundamental food source – meat. This cultural connection can lead to a sense of pride and identity among butchers, who view their work as a vital contribution to the community's well-being. However, it can also create a divide between them and those who may question or challenge certain aspects of the meat industry, such as ethical concerns related to animal welfare or environmental sustainability (Bonne & Verbeke, 2006).

The crises between butchers and their communities can manifest in various ways. Ethical concerns related to the treatment of animals in the meat industry, for instance, can lead to public outcry and demands for more humane practices. Butchers may face resistance and criticism from segments of society advocating for ethical and sustainable alternatives, putting them in the midst of a broader societal debate about food production methods.

Communication breakdowns can exacerbate these crises. Misunderstandings about the sourcing, processing, and quality of meat can lead to mistrust between butchers and consumers. Transparent communication about practices, certifications, and adherence to ethical standards becomes essential for bridging these gaps and fostering a more positive relationship (Abdl-Haleem, 2022).

Technological advancements in the meat industry also contribute to the challenges faced by traditional butchers. Large-scale, industrial meat production may be perceived as a threat to the livelihoods of local butchers who adhere to traditional methods. This can create a crisis of identity and survival for small-scale butchers, necessitating adaptation and innovation to remain competitive. Addressing the attitudes of butchers and the crises that may arise requires a multi-faceted approach. Education and awareness campaigns can help bridge the gap between butchers and their communities by providing information on ethical practices, sustainability, and the importance of supporting local businesses. Collaboration between stakeholders, including butchers, policymakers, and consumer advocacy groups, is crucial in developing and enforcing standards that balance economic realities with ethical considerations (Abdl-Haleem, 2022).

Conclusion

The attitudes of butchers towards handling animals today are undergoing a transformative shift, influenced by cultural, ethical, and practical considerations. The recognition of the interconnectedness between humans and the animals they handle, coupled with a growing societal emphasis on animal welfare, has led to an increasing commitment to humane practices within the butchery profession. Cultural respect for animals, ethical considerations, and the practical implications of stress on meat quality has all contributed to this positive evolution.

While progress has been made, challenges persist. Economic pressures, the demand for high production volumes, and the need for efficiency can create tensions between economic realities and the ethical treatment of animals. Balancing these considerations is crucial to maintaining the positive trajectory towards more humane practices in the industry.

Recommendations

Recommendations for further improvement involve continued education and awareness initiatives. Providing training to butchers on the latest humane handling practices, animal welfare standards, and the impact of stress on meat quality can contribute to a more informed and conscientious workforce. Collaboration between industry stakeholders, policymakers, and animal welfare organizations is essential to developing and enforcing standards that prioritize both the well-being of animals and the economic viability of the butchery profession.

Additionally, embracing and investing in technological advancements that promote humane handling is crucial. The development and adoption of state-of-the-art equipment and facilities designed with animal welfare in mind can further enhance the industry's ability to balance efficiency with ethical considerations.

Public awareness campaigns and transparent communication about the practices employed in the meat industry are also vital. Building trust between butchers and consumers through open dialogue about the humane treatment of animals can foster a positive perception of the industry and encourage consumer support for ethical practices.

By addressing the challenges and continuing to prioritize the welfare of animals, the butchery profession can navigate the evolving landscape towards more humane

practices. A collaborative and informed approach, guided by cultural respect, ethical considerations, and practical advancements, will be key to ensuring the sustainable and compassionate future of animal handling within the butchery industry.

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ، وَلْيُجِدَّ
أَحَدُكُمْ شَفْرَتَهُ، فَلْيُرِخْ ذَبِيحَتَهُ»

References

bdl-Haleem, Omar. "History of Compilation of the Sunnah | Sahih Muslim: A Brief Look at the Author and the Work (1) | Omar Abdl-Haleem." *Al Jumuah Magazine*, 14 Nov. 2022, aljumuah.com/history-of-compilation-of-the-sunnah-sahih-muslim-a-brief-look-at-the-author-and-the-work-1-omar-abdl-haleem/. Accessed 5 Feb. 2024.

Bonne, Karijn, and Wim Verbeke. "Muslim Consumer's Motivations towards Meat Consumption in Belgium : Qualitative Exploratory Insights from Means-End Chain Analysis." *Anthropology of Food*, no. 5, 1 May 2006, <https://doi.org/10.4000/aof.90>.

Haleem, Harfiyah. *ANIMAL RIGHTS in ISLAM*. 2018.

Ibn MaJah Muhammad Ibn Yazid Abu Abdullah: Sunan Ibn MaJah: Arabic-English, Translated by Muhammad Ikram Siddiqi, New Delhi Kitab Bhravan, Vol.5. 2005.

Jalil, Nur Syazwani Abdul, et al. "Attitudes of the Public towards Halal Food and Associated Animal Welfare Issues in Two Countries with Predominantly Muslim and Non-Muslim Populations." *PLOS ONE*, vol. 13, no. 10, 31 Oct. 2018, p. e0204094, [journals.plos.org/plosone/article?id=10.1371/journal.pone.0204094](https://doi.org/10.1371/journal.pone.0204094), <https://doi.org/10.1371/journal.pone.0204094>.

Javaid Aziz Awan and Syed Fazal ur Rahim : Animal Rights and Welfare in Islam, International Journal of Avian & Wildlife Biology, Faisalabad, Pakistan, 2018.

Mohamed, Najma, et al. *Revitalising an Eco-Justice Ethic of Islam by Way of Environmental Education: Implications for Islamic Education*. 2012.

Muhammad Al-Hilali Taqi-ud Din: Muhsin Khan: Translation of the Meanings of Noble Qur'an in the English, King Fahad Glorious Qur'an Printing Complex KAS, 1401AH.

Rahman, Sira. "Religion and Animal Welfare—an Islamic Perspective." *Animals*, vol. 7, no. 12, 17 Feb. 2017, p. 11, www.ncbi.nlm.nih.gov/pmc/articles/PMC5332932/, <https://doi.org/10.3390/ani7020011>.

Safitri L, et al: Animal Welfare from Islamic Perspective, ICASI 3rd International Conference on Advance and Scientific Innovation, 2022.

Safitri L, et al: The Relationship between Human Being and Animal: A Study of the Concepts of Khalifah and Animals in the Qur'an. Anm Pro. 20 211-5, 2018



Sahih Muslim. "SAHIH MUSLIM, Book 21 : The Book of Games and the Animals Which May Be Slaughtered and the Animals That Are to Be Eaten (KITAB-US-SAID WA'LDHABA'IH WA MA YU'KALU MIN AL-HAYAWAN)." *Www.iium.edu.my*, 821AD, www.iium.edu.my/deed/hadith/muslim/021_smt.html.



Assessment of Diffusion of Islam in North Africa.

**Musa Rabi'u Abubakar
& Khadijah Sani Hashim**
Department OF Islamic Studies
(Bayero University, kano)
Email: abuessam150@gmail.com

Abstract

North Africa is predominantly a Muslim-majority region with Islam being deeply integrated into its cultural, social, and historical fabric. The presence of Islam in North Africa dates back to the 7th century when Arab armies from the Arabian Peninsula spread the religion during their conquests. Islam in North Africa is mainly influenced by the Sunni branch, with a significant Maliki school of Islamic jurisprudence prevailing. However, variations in religious practices exist among different countries in the region, such as the incorporation of Sufi mysticism and local traditions. North African societies have historically been shaped by Islamic principles and values. The role of Islamic institutions, including mosques and Islamic schools, remains significant in providing religious education, guidance, and organizing community activities. Islamic law or Sharia plays a crucial role in shaping legal systems and family law in the region. ...

Introduction

In the Name of Allah the Most Gracious, the Most Merciful .May Peace And Blessing Of Allah Be Upon The Messenger of Allah who brought revelation as guidance to the street path ,whoever followed him is really guided and whosoever disobeyed him has gone astray. This Paperwork will explain the development of Islam in northern Africa. The content should be as follows;

- 1) Northern Africa Before the Diffusion of Islam
- 2) Diffusion Islam into Northern Africa
- 3) Islamic Development In North Africa
- 4) Factors Responsible For The Islamic Development In North Africa
- 5) The Fallout Of Andalus Muslims Empire
- 6) The Islamic Empires that established in the region

Firstly: we need to know the countries that comprises the Northern Africa and it's geographical boundaries.

The term North Africa usually denotes the region that includes a number of countries such as Libya, Tunisia, Algeria, Morocco and Mauritania. The region corresponds to

what Arab writers call the Magreb (the West). North Africa was in contact with all the great civilizations of antiquity and became an integral part of the Islamic world in the seventh century CE. Moreover, from the twelfth century, the vast of majority of the population has followed the Maliki legal tradition (Madhhab). The researchers' discussion in this paper centers on the advent of Islam in the region, taking a cursory glance at some of the Islamic movements founded there as elaborated therein. North Africa covers a geographic region stretching from the Atlantic shores of Morocco in the West to the Suez Canal and the Red Sea in the East. It also includes the countries of Morocco, Algeria, Tunisia, Libya, and Egypt. Almost 75 percent of the North Africa's region consists of deserts, semi-arid land, or small oases. Evidence suggests that about 130,000 years ago much of land mass that is now North Africa was filled with forests, lakes, rivers and oases. North Africa is inhabited by 171.4 million people representing approximately 2.4 percent of the world's population and about 10.5 percent of the population of the 53-member countries of the Organization of Islamic Cooperation (OIC). Currently⁸⁵, five countries make up the North African region. Algeria, Egypt, Libya, Morocco, and Tunisia

North Africa Before The Diffusion Of Islam

History has proven that the inhabitants of North Africa, before the advent of Islam, embraced Christianity, Judaism and Paganism. Their civilization was a Pagan in nature, which made them exhibit low morals in their behaviour and which led them to commit great injustice to their families to the extent of descending to a lower level than the status of animals.⁸⁶ Moreover, the historians unanimously agreed that, Islam as a comprehensive way of life, catering for all the fields of human existence "then we put you on a regulation so follow it and follow not the desire of those know not"⁸⁷

Diffusions of Islam into North Africa

Islamic came into North Africa in 20 AH, during the reign of Caliph Umar bin Khaddab. The Arab conquest of Egypt and North Africa begins with the arrival of an army led by the great companion Amr bin Al-Ass in front of the Byzantine fortified town Babylon (in the area which is now old Cairo). The Arabs captured it after a siege; and established their own garrison town called Alfustat⁸⁸

After the conquest of Egypt and Alexandria, the conqueror Amr Bin Al-Aas decided to continue the conquest in the West, where he conquered Burqa in the year 22 AH, and sent Uqbah to conquer Zuweila, Fezzan and Wuddan which were the major cities in the Tripoli desert⁸⁹ (while during the reign of Caliph Usman bin Affan, Muslims expanded Islam to current Tunisia and Eastern Algeria⁹⁰. It was revealed that in 681

⁸⁵(Habib, Richard)..

⁸⁶(Daif, 1947).

⁸⁷ Surat Asshura

⁸⁸(Camilo, 2020).

⁸⁹Raitun, 1990),

⁹⁰Assallabi (2005)

CE, Uqba was granted command of the Arab forces again, where he invaded what is now called Tunisia in an attempt to take over the region from the Byzantine Empire. He founded the first Islamic province in North Africa in “Kirawan”, and built a mosque which was made a hub of knowledge and a meeting centre of mujahidun and scholars. However, Kusaila escaped during the campaign and attacked Uqba on his return and killed him near Biskara currently located in Algeria.

After Uqbah’s death, the Arab Army retreated from Khairouan, which Kusaila took as his capital, and ruled there until he was defeated by an Arab army under ZuhairibnKays. Zuhair himself was killed in 688 CE while fighting against the Byzantine Empire which had reoccupied Cyrenaica while he was busy in Tunisia (Abu-Nasr, 1987). The conquest of North Africa continued under the Umayyad dynasty⁹¹ In 693 CE, Caliph Abd Al-Malik Ibn Marwan sent an army of 40,000 men, commanded by HasanIbn Al-Nu’man, into Cyrenaica and Tripolitania to remove the Byzantine threat to the Umayyads advance in North Africa. They met no resistance until they reached Tunisia where they captured Carthage and defeated the Byzantines and Berbers around Bizerte. (Abu-Nasr, 1987). In the year 709 CE, the entire Northern Africa was firmly under Arab control which was as a result of the conversion of a greater percentage of Northern African Arabs to Islam.

Islamic Development In North Africa Since the early life of Islam, the Muslims learnt from the Prophetic teaching that when ever Islam existed there must be a need of a camp where teaching and learning and other Islamic activities are taking place .That’s what happens when the Prophet may the peace and blessing of Allah be upon Him migrated to madina His first action is mosque establishment where many Islamic activities took place. From there they have learned the importance building mosque ,that is why every sahaba when they conquered any city they used to establish mosque as a educational center as well as a camp , the first mosque established in North Africa where:

Kairawan Mosque: Established by the Arab general Uqba ibn Nafi in the year 50 AH (670AD/CE) at the founding of the city of Kairouan, the mosque occupies an area of over 9,000 square metres (97,000 sq ft). It is one of the oldest places of worship in the Islamic world, and is a model for all later mosques in the Maghreb.Its perimeter, of about 405 metres (1,329 ft), contains a hypostyle prayer hall, a marble-paved courtyard and a square minaret. In addition to its spiritual prestige, the Mosque of Uqba is one of the masterpieces of Islamic architecture,notable among other things for the first Islamic use of the horseshoe arch⁹².

Extensive works under the Aghlabids two centuries later (9th Cent.AD/CE) gave the mosque its present aspect. The fame of the Mosque of Uqba and of the other holy sites at Kairouan helped the city to develop and expand. The university, consisting of

⁹¹Frank and Leaman, (2003).

⁹² Britannica (2020)

scholars who taught in the mosque, was a centre of education both in Islamic thought and in the secular sciences. Its role at the time can be compared to that of the University of Paris in the Middle Ages. With the decline of the city from the mid-11th century, the centre of intellectual thought moved to the University of Ez-Zitouna in Tunis⁹³.

Building Of Zaituna Mosque

Al-Zaytuna was the second mosque to be built in Ifriqiya and the Maghreb region after the Mosque of Uqba in Kairawan. The exact date of building varies according to source. Ibn Khaldun and Al-Bakri wrote that it was built in 114 Hijri (731 CE) by Ubayd Allah ibn al-Habhab. Al-Bakri, however, also mentions a mosque being built by Hasan ibn al-Nu'man, who led the conquest of Tunis and Carthage, in 79 Hijri (circa 698 CE). Ahmed ibn Abu Diyaf and Ibn Abi Dinar, attributed the order to Hasan ibn al-Nu'man in 84 Hijri (703 CE), who used it as a place of prayer. Another source states that the Umayyad caliph Hisham ibn Abd al-Malik ordered the building. Modern historians have been divided over whether the foundation should be attributed to Ibn al-Habhab or to Ibn al-Nu'man. Most scholars support the second explanation and attribute the foundation to Ibn al-Nu'man in 698 CE. This is the strongest by evidence as it is unlikely that the city of Tunis remained a long time without a mosque, after its conquest in 79 Hijri. Under this explanation, it is assumed that Ibn al-Habhab subsequently enlarged or rebuilt the mosque and improved its architecture.

The mosque owes its current overall form to a reconstruction under the Aghlabids, the dynasty that ruled Ifriqiya on behalf of the Abbasid caliphs in the 9th century. The work was begun during the reign of emir Abu Ibrahim Ahmad and completed in 864–865. As a result, the mosque's layout is also very similar to the Mosque of Uqba in Kairouan, which was also rebuilt by the Aghlabids earlier in the same century. A contemporary inscription at the base of the dome in front of the mihrab gives the date of this construction and names three individuals: 1) the Abbasid caliph al-Musta'in Billah, identified as the main patron; 2) Nusayr, a mawla of the caliph and probably the overseer of the works; and 3) Fathallah or Fath al-Banna', the architect and chief builder. Another inscription, along one of the mosque's courtyard façades, provides the same information. The Aghlabid emir himself (Abu Ibrahim Ahmad) is not mentioned in these inscriptions, suggesting that he may not have been officially involved in the construction and that Nusayr was directing the works directly on behalf of the Abbasid caliph instead. The Aghlabid structure, in turn, is mostly obscured today by later additions and reconstructions. The sections that are best preserved from the 9th century are the interior of the prayer hall (though some of this was later rebuilt too) and the projecting round corner bastions at the northern and eastern corners of the mosque. There is no evidence that a minaret was attached to the mosque at this time. The reasons for this omission are unclear. It suggests that minarets were not yet a standard feature of congregational mosques or that they

⁹³ Wikipedia

were still considered a controversial innovation at the time. mosque and improved its architecture.

The mosque owes its current overall form to a reconstruction under the Aghlabids, the dynasty that ruled Ifriqiya on behalf of the Abbasid caliphs in the 9th century. The work was begun during the reign of emir Abu Ibrahim Ahmad and completed in 864–865. As a result, the mosque's layout is also very similar to the Mosque of Uqba in Kairouan, which was also rebuilt by the Aghlabids earlier in the same century. A contemporary inscription at the base of the dome in front of the mihrab gives the date of this construction and names three individuals: 1) the Abbasid caliph al-Musta'in Billah, identified as the main patron; 2) Nusayr, a mawla of the caliph and probably the overseer of the works; and 3) Fathallah or Fath al-Banna', the architect and chief builder. Another inscription, along one of the mosque's courtyard façades, provides the same information. The Aghlabid emir himself (Abu Ibrahim Ahmad) is not mentioned in these inscriptions, suggesting that he may not have been officially involved in the construction and that Nusayr was directing the works directly on behalf of the Abbasid caliph instead. The Aghlabid structure, in turn, is mostly obscured today by later additions and reconstructions. The sections that are best preserved from the 9th century are the interior of the prayer hall (though some of this was later rebuilt too) and the projecting round corner bastions at the northern and eastern corners of the mosque. There is no evidence that a minaret was attached to the mosque at this time. The reasons for this omission are unclear. It suggests that minarets were not yet a standard feature of congregational mosques or that they were still considered a controversial innovation at the time.⁹⁴

THE FACTORS RESPONSIBLE FOR THE SPREAD OF ISLAM IN NORTH AFRICA

Islam had already spread into northern Africa by the mid-seventh century A.D., only a few decades after the prophet Muhammad (peace be upon him) moved with his followers from Mecca to Medina on the neighbouring Arabian Peninsula (622 A.D./1 A.H.). The Arab conquest of Spain and the push of Arab armies as far as the Indus River culminated in an empire that stretched over three continents, a mere hundred years after the Prophet's death. Between the eighth and ninth centuries, Arab began to spread the religion along the eastern coast of Africa and to the western and central Sudan (literally, "Land of Black people"), stimulating the development of urban communities. Given its negotiated, practical approach to different cultural situations, it is perhaps more appropriate to consider Islam in Africa in terms of its multiple histories rather than as a unified movement.

There are multiple roles and various factors contributed to the spread of Islam in North Africa. Famous among which are as follows:

MIGRATION OF MUSLIMS: Thousands of people have migrated from one place to another in order to propagate Islam. Historians had recorded that thousands of Arabs had flown into North Africa and settled therein and played an important role in the

⁹⁴ Achour M.A(1991) Jamii Zaituna Warijaluh

spread of Islam in North Africa as well. There were some people who are called BanuHilal, who migrated from Asia to North Africa in 11thcentury. According to IbnKhalidun, the BanuHilal were accompanied by their wives and children when they came to the Maghreb. They settled in Tunisia after winning some battles against some Berber tribes. Their influx was a major factor in the linguistic, cultural Arabization of the Maghreb^{95 96}

MUSLIM CONQUEST

The religion of Islam began in the Middle East during the early 600s CE. Not long after the death of the Prophet Muhammad in 632 CE, the Arabs began to expand their empire. They first invaded northern Africa in 647 CE. They conquered much of the land but turned back after defeating Libya in return for tribute (payment).

The Arabs once again invaded in 665 CE. This time they conquered virtually all of North Africa from Egypt to the Atlantic Ocean and Morocco. They continued to fight against the armies of the Byzantine Empire and the local peoples (the Berbers) for several years. By the year 709 CE, all of northern Africa was firmly under Arab control.

As a result, Islam is still the dominant religion in North Africa today. This cannot be unconnected with the civilization and technological advancements that Islam came with including mathematics (numerals and algebra), astronomy, medicine, and geography that flourished in the region.

Islam today is the dominant religion in North Africa and not that alone it has contributed a lot to the region including bringing unity, and providing Arab linguistic, ethnic, and social identity. It has gone a long way in becoming an integrating force in the subcontinent.

TRADING: Another factor responsible for the spread of Islam in the region in question is the fact that Arab traders come to northern Africa. They moved across the Sahara into West Africa. Later on, other merchant traders came by boat to the east coast.⁹⁷Islam spread as ivory, salt, slaves, gold and many other items were traded and sold. Cities developed in the places where traders camped. Therefore and with trade activities, the Muslim scholars had extensively promoted the spread of Islam and its trailing to the larger area of North Africa.

The Fallout Of Andalus Muslims Empire

Islam entered the Iberian Peninsula in 711, and within seven years, most of the region (modern Spain and Portugal) was under Muslim control. By the mid 900s, al-Andalus was home to over five million Muslims and was ruled by a strong, united Umayyad caliphate. The capital, Cordoba, was known for its culture and learning; indeed, it attracted students from all over the Muslim world and Europe. However, this golden

⁹⁵ (Bitton, 2021).

⁹⁶(Ilori, 1978).

⁹⁷ (Ilori, 1978)

age of politics and society came to an end in the 11th century, when the caliphate broke up into small states called taifas. These taifas were vulnerable to invasion by Christian kingdoms in the north, and fell one by one to the 'reconquest over the next 200 years. For this reason, the collapse of Islamic rule in Spain was due to both increasing aggression from Christian states and divisions among the Muslim rulers. The early 11th century saw the single Islamic Caliphate shatter into numerous small kingdoms, making them easier for Christian states to conquer. This marked the beginning of the 'Reconquest': the conquest by Christians from the north of the Muslim Iberian Peninsula to the south. The major Muslim cities of Cordoba, Seville, and Toledo were, one by one, conquered between the 11th and 13th centuries by the Christian kingdoms of the north, starting with Toledo in 1085.

The Muslims responded with a fight back led by the Murābiṭūn (Almoravids) and Muwaḥḥidūn movements from North Africa that helped slow the Christian advance. The Murābiṭūn, led by Yusuf bin Tāshfīn, defeated the Christians in 1086, regaining control over much of Muslim Andalus by 1102. However, after Yusuf's death in 1106, Muslim states began fighting each other, leading to internal rebellions in 1144 and 1145 that further weakened Islamic unity. Despite some military successes under the subsequent Muwaḥḥidūn movement, by 1240, the only Muslim kingdom remaining in the south was Granada⁹⁸

The Islamic Empires that established in the region

Many empires were established and contributed alot for development Islam in North Africa Among those Empires were :

AL MURABIDUN (Almoravid) Almoravids was an imperial Berber Muslim dynasty centered in Morocco. The dynasty was founded by Abdallah bin Yasin who was Sanhajah religious scholar from southern Morocco. The Almoravid Capital was Marrakesh a city in Morocco. From the year 1053 CE⁹⁹, the dynasty began to spread their religious way to the Berber Areas of Sahara and to the regions south of the desert after winning over the Sonhaja Berber tribe, they quickly took control of the entire desert trade route, and a wide region of North West Africa including Modern Morocco, Western Sahara, Mauritania, and part of Algeria. Yahya bin Umar was killed in a battle in 1057, but AbdullahibnYasin, whose influence as a religious teacher was paramount, named his brother Abu BakrIbn Umar as the Head. Under him, the Almoravids soon began to spread their power beyond the desert, and conquered the tribes of the Atlas Mountains ¹⁰⁰AbdallahibnYasin was killed in a battle in 1059, in Krifla, a village near Rommani, Morocco, and succeeded by Abu BakrIbn Umar who conquered the Berghouata and forced them to convert to orthodox Islam. Abu Bakr married a noble and wealthy Berber woman, ZaynabanNafzawiyat, who eventually

⁹⁸ Islam 21c

⁹⁹ Abu Nasr (1987)

¹⁰⁰ (Daif, 1947).

became very influential in the development of the dynasty ¹⁰¹In 1061, Abu Bakr Ibn Umar made a division of the power he had established, handing over the more-settled parts to his cousin Yusuf Ibn Tashfin as viceroy, and also assigning to him his favourite wife Zaynab. Ibn Umar kept the task of suppressing the revolts that had broken out in the desert. When he returned to resume control, he found his cousin too powerful to be superseded. Abu Bakr was killed in 1087.

The empire fell at the height of their power; when they failed to stop the Masmuda – led rebellion initiated by Ibn Tumart. As a result, their last king, Ishaq Ibn Ali, was killed in Marrakesh in April 1147, by the Almohad caliphate, who replaced them a ruling dynasty both in Morocco¹⁰² and

Rulers:

Abdallah Ibn Yasin (1040-1059)

Yahya Bin Ibrahim (1048)

Yahya Bin Umar Al-Lamtuni (1050-1056)

Abu Bakr Ibn Umar (1056-1087)

Yusuf Bin Tashfin (1072-1106)

Ali Ibn Ali (1106-1143)

Tashfin Ibn Ali (1143-45)

Ibrahim Ibn Tashfin (1145-1147)

Ishaq Ibn Ali (1147).

ALMOWAHIDUN: Al Muwahhidun, which professes the unity of God, was a North African Berber Muslim Empire, founded in the 12th Century. At its height, it controlled much of the Iberian Peninsula and North Africa (the Maghreb¹⁰³).¹⁰⁴ The Almohad movement was founded by Ibn Tumart among the Berber Masmuda tribes in southern Morocco. Around 1120, the Almohads established a Berber State in Tinmel in the Atlas Mountains. They succeeded in overthrowing the ruling Almoravid dynasty governing Morocco by 1147, when Abd Al-mumin Al-Gumi conquered Marrakesh and declared himself Caliph ¹⁰⁵and then subsequently extended their power over all of the Maghreb by 1159. They continued to rule in Africa until the piecemeal loss of territory through the revolt of tribes and districts enabled the rise of their most effective enemies, the Marinids, from northern Morocco in 1215. The last representative of the line, Idris al-Wathiq, was reduced to the possession of Marrakesh, where he was murdered by a slave in 1269; the Marinids seized Marrakesh, ending the Almohad domination of the Western Maghreb.

caliphs

¹⁰¹(Ibnabizar, 1312).

¹⁰²Al- Andalus (Sallabi, 2012).

¹⁰³Sallabi (2012),

¹⁰⁴(Frank, 2003).

¹⁰⁵(Camilo, 2020),

IbnTumart 1121-1130
Abd Al-Mumin 1130-1163
Abu Ya'qub Yusuf I 1163-1184
Abu Yusuf Ya'qub 'Al-Mansur' 1184- 1199
Muhammad al-Nasir 1199-1213
Abu Ya'qub Yusuf II 1213-1224
Abu Muhammad Abd Al-Wahid l'AlMakhlu' 1224
Abdallah Al-Adil 1224-1227
Yahya al-Mutasim 1227-1229
Abu Al-AlaIdris I al-Ma'mun, 1229- 1232
Abu Muhammad Abd al-Wahid II alRashid 1232-1242
Abu al-Hassan Ali 'Al-Said' 1242-1248

The Idrisid period

The Idrisid state of Fass (modern Fas, Morocco) originated in the desire of Ishaq ibn 'Abd al-Ḥamid, chief of the powerful tribal confederation of the Awraba, to consolidate his authority in northern Morocco by giving his rule an Islamic religious character.

For that purpose he invited Idris ibn 'Abd Allah, a sharif (descendant of the Prophet Muhammad) living in Tangier, to settle at his seat of government in Walila (Oulili). Idris moved to Walila in 788 and was recognized as Imam Idris I of the Awraba the following year, but he was assassinated by agents of the 'Abbasids in 791.

His son, born a few months later and also called Idris, was proclaimed Imam of the Awraba in 803, when he was still a young boy. Idris II founded the state called, for himself, Idrisid with the help of Arab refugees coming from both Spain and the Aghlabid territory. By moving the seat of his authority in 809 to Faz, the capital city he had started to build a year earlier, he made it clear he was establishing a state that was distinct from the Awraba confederation. The arrival of more Arabs from Spain and Aghlabid territory in the following two decades gave the Idrisid state a distinctly Arab-Islamic character, something that helped shape and change the legacy of Fez forever.

The Fatimids

The Fatimids, the Fatimids Caliphate, or al-Fatimiyyun, is the Shia dynasty that ruled much of North Africa from January 910 to 1171 C.E.

The Fatimids belonged to the Ismaili branch of Shi'a Islam. From their base in North Africa, they challenged the power of the then reigning Abbasid Caliphate and almost succeeded in supplanting it as the leadership of all Muslims. The Abbasids, Sunni Muslims, may originally have hoped to attract Shi'a support for their claim to the Caliphate based on their descent from an uncle of the Prophet. However, instead, they were confronted with the reality of Fatimid power. Thus the Fatimid claim to the title of Caliph, which in theory is meant to be a single entity, arguably helped to solidify the historical split between Sunni and Shi'a Muslims.

In the 1040s, the Zirids (governors of North Africa under the Fatimids) declared their independence from the Fatimids and their conversion to “orthodox” Sunni Islam, which led to the devastating Banu Hilal invasions. After about 1070 C.E., Fatimid authority over the Levant coast and parts of Syria was challenged first by Turkic invasions, then by the Crusades, so that Fatimid territory shrunk until eventually, it consisted only of Egypt. They came close, though, to achieving their goal.

In 1057, an Iraqi general based in Mosul declared allegiance to the Fatimids but was defeated by the Seljuks in 1059. In 1073, a general, Badr-al-Jamali, assumed effective power in Cairo in an effort to restore centralized authority. From this period, the Caliph-Imams became less directly involved in governance, delegating responsibility to their viziers. They eventually took the title ‘king’. However, Syria, Algeria, and Tunisia were lost between 1043 and 1048. Sicily was then lost to the Normans in 1071, and Palestine was lost to the Crusaders in 1099. After the decay of the Fatimid political system in the 1160s, the Zengid (Alzankey) ruler Nur ad-Din dispatched his general, Saladin, and seized Egypt in 1169, forming the Sunni Ayyubid Dynasty (which fell to the Mamluks in 1254).

HAFSID: The ancestor of the dynasty was Abu Hafs Umar Ibn Yahya Al-Hintati, a Berber from the Hintata tribal confederation which belongs to the greater Masmuda confederation of Morocco. He was a member of the council of ten and a close companion of Ibn Tumart. The Hafsids ruled the area stretching from the west of Libya to the east of Algeria, known as Ifriqiya. Muhammad bin Abu Hafs was appointed to the position of governor of Ifriqiya by the caliph of the Almohad Empire at the time, Muhammad an-Nasir. The Hafsids ruled from 1229 to 1574, during which time they were constantly under threat of attack by the Banu Ghaniya relatives of the Almoravids who had earlier been defeated and replaced by the Almohads.¹⁰⁶ After the split of the Hafsids from the Almohads under Abu Zakariya, Abu Zakariya organized the administration in Ifriqiya, built the city of Tunis up as the economic and cultural centre of the empire, conquered the Kingdom of Tlemcen in 1242 and made the Abdalwadids his vassals. His successor Muhammad One (I) Al-Mustansir took the title of Caliph and extended the boundaries of his state by subjugating the central Maghreb, going so far as to impose his overlordship over the Kingdom of Tlemcen, northern Morocco and the Nasrids of Granada Spain. The Hafsids became completely independent in 1264. The successor of Abu Zakariya, Yahya, Abu Abd Allah Muhammad Al-Mustansir, proclaimed himself Caliph in 1256 and continued the policies of his father. It was during his reign that the failed eighth Crusade took place, led by St. Louis.

At the end of the fifteenth century, the Hafsids dynasty was once again subjected to a period of political decline. The various sovereigns that succeeded one another on the throne clashed with the Turkish pirates settled in Algiers. Hafsids history was brought

¹⁰⁶Assallabi, A.M. (2005).

to an end by the Ottoman conquest of Tunis, which became in 1574 the administrative centre of a new Ottoman province.

Their rulers:

Muhammad Al-Mustansir (1249-12770)
Yahyall Al-Wathiq (1277-1279)
Ibrahim I (1279-1283)
Abd Al-AzViz I (1283)
Abu Hafs Umar Bin Yahya (1284-1295)
Abu Asida Muhammad II (1295-13090)
Abu Yahya Abu Bakr Ash-Shahid (1309)
Abu -Ibaqa Khalid an-Nasr (1309-1311)
Abd Al-Wahid Zakariyalbn Al-Lihyani (1311-1317)
Abu Darba Muhammad Al-Mustansir (1317-1318)
Abu Yahya Abu BakrII (1346-7)
Abu Al-Abbas Ahmad al-FadlalMutawakkil (1350)
Abu Ishaq Ibrahim II (1350-1369)
Abu Ibaqa Khalid II (1369-1370)
Ahmad II (1370-1394) k
Abd Al-Aziz II (1394-1434)
Abu Abd Allah Muhammad al-Muntasir 91434-35)
Abu AmrUthman (1436-1488)
Abu ZakariyaYahyall (1488-1489)
Abd al-Mumin (1489-1490)

Conclusion

In this research we found out that, Northern Africa had played a vital roll for the development of Islam in the world in various sectors; furthermore as we can see many dynasty were established in the region since from (Umayyad and Abasid dynasty up to Ottoman Empaire) as well as small Empires like Almuwahhidun , the Almurabitoon **The Idrisid the Fatimids** and the HAFSID, and, etc. these Empires played a memorable significant conturibution to the development of Islam in the region. As a result of that. Islam has a great influence in the culture of North Africa. It is is not just a religious or mass of doctrines but rather a complete way of life, encompassing the entire way people lived including their government, trade and education. When Islam emerged in North Africa, melted their civilization, and reshaped them with Islamic morals, unity was emphasized and brotherhood among the inhabitants of the region. Similarly, Islamic cities were established in North Africa, such as the city of Kairouan. Moreover, the Islamic system of justice and taxation was adopted in their administrative system. Mosques were built as a religious and learning centres, famous among which are the Al-Atiq Mosque in Fustat, and the Al-Azhar Mosque both in Egypt. this is how Islamic developed in Northern Africa. ALHAMDU LILLAH.

References

- Abu - Nasr, J.M (1987). A History of the Maghreb in the Islamic Period, Cambridge University Press.
- Abu-Nasr, J.M. (1987) A History of the Maghrib in the Islamic Period, Cambridge University Press.
- Assallabi, A.M. (2005). *Alfath Al-Islamiey, Alqahira: MakhtabaJaziraAlward*.
- Ben Saddikk, Ahmed. 2003. *Iqamatu Ad-Dalili 'AlaaHurmatiAt-Tamtili* [Substantiating Evidence Against Acting]. Third Edition. Cairo: The Cairo Library.
- Briggs, Phillip (2012). *Somaliland*. Bradt Travel Guides. p. 7. ISBN 978-1841623719. Archived from the original on 2014-10-12.
- Brockett, Oscar G. and Franklin J. Hildy. 2003. *History of the Theatre*. 9th edition. Bosen: Allyn and Bacon.
- Camilo, G. (2020) *Berber Rule and Abbasid Legitimacy the Almoravidun*
- Chisholm, H. (1911). *Almoravides*, Encyclopedia Britannica, Cambridge University Press. Pp. 717-718
- Daif, S. (1947). *Introduction to IbnMada's Refutation of the Grammarians*, pg. 6. Cairo
- Denzin, N., & Lincoln, Y. (Eds.). (2005). *Handbook of qualitative research* (3rd ed.). Thousand Oaks, CA: Sage.
- Diamant, Jeff (1 April 2019). "The countries with the 10 largest Christian populations and the 10 largest Muslim populations". Pew Research Center. Archived from the original on 18 January 2021.
- Encyclopædia Britannica. *Britannica Book of the Year 2003*. Encyclopædia Britannica, (2003) ISBN 9780852299562 p.306
- Hall, Bruce S. (2009). *A History of Race in Muslim West Africa, 1600–1960*. Cambridge: Cambridge University Press. doi:10.1017/cbo9780511976766. ISBN 978-0-511-97676-6.
- Hussein D. Hassan. "Islam in Africa" Archived 2008-08-21 at the Stanford Web Archive (RS22873). Congressional Research Service (May 9, 2008). This article incorporates text from this source, which is in the public domain.
- IbnabiZar, A. *Book of the Amazing Story in the Chronicles of the Kings of alAndalus and Morocco*, Jami'a Malik Su'ud.
- IbnKhaldun, A. (2012) *MuqaddimatuibnKhaldun*, Alqahira, DarunahdatiMisra.
- Ilori, A.A (1978) *Islam Fi Nigeria*, Bairut, MaktabaAlhayat.
- Jafarli, D. "The rise of the quranist movement in Egypt (19th to 20th centuries): a historical approach." *Гілея: науковий вісник* 126 (2017): 181-185.k
- John Pike (2012-08-17). "Sufi Islam". *Globalsecurity.org*. Archived from the original on 2018-06-12.
- McDougall, James. 2006. *History and the Culture of Nationalism in Algeria*. Cambridge: Cambridge University Press.
- Murzik Kobo, Ousman (2012). "Religious Composition by Country, 2010-2050". Pew Research Center. 2 April 2015. Archived from the original on 15 June 2020.





Assessment of Some Challenges of Muslim Minorities: Russia, China and Myanmar

Alhaji Baba Muhammad

PhD. Student, Department of Islamic Studies and *Shar'iah*, Bayero University, Kano

abukhadijahdj@gmail.com

07036056825

Dr. Ibrahim Yakubu Abdullahi

ibrahimyakubuabdullahi5@gmail.com

08058245431

Ministry of Education, Kaduna

Shuaibu Bashir

Center for Islamic Legal Studies.

Ahmadu Bello University, Zaria.

08131618095

shuaibubashir3161@gmail.com

Abstract

The paper attempts to explore the major and current problems facing Muslims Minorities in the Western World. The Internal and external ways for Muslim Minorities group to address those problems are brings out. The paper adopted qualitative approach, which include the descriptive, comparative and analytical approaches for data collection. The work found that Muslims Minorities faced numerous problems in the Western World such as depriving education, freedom of religion, Islamophobia, discrimination, employment Issues, cultural Identity, lack of media representation and access to justice Interaction among the others. The Paper discovered that, the Western World does not to like to see the political Unity of Muslims World Under one political leadership, Nuclear weapons in the hands of Muslim and the unity of Muslim countries based on their religious ideologies and economic cooperation. The paper recommends that Muslim regardless of their quantity to promote the beautiful Islamic ethics of good moral character in their daily life and participate active in the development of the Islamic Identity which is relevant to the Modern World.

Keywords: Challenges, Muslim Minorities, Western World, Russia, China, Myanmar



1.0 Introduction

In the Name of Allah, the Most Gracious, the Most Merciful

The research discusses and highlights the challenges of Muslim minorities in those countries namely; Russia, China and Myanmar which has attracted significant international attention due to their intense human rights implications. Today Muslims found themselves in a situation of various challenging such as religious restrictions, discrimination in some instances, outright persecution. In Russia, Muslim minorities faced discrimination and improper security concerns about social disparities¹⁰⁷ while in China, the Uighur Muslims in Xinjiang face severe constraints on their religious practices as well as in Myanmar, the Rohingya Muslims endure a crisis marked by violence and displacement. This discussion delves into the challenges confronted by Muslim minorities in those three countries, examining their effects on communities and exploring potential solutions. To begins the below with the issue of Islamophobia as one of their means to violence and oppresses the Muslim minorities that is, the Western world. The first factor to be consider in this regards of the challenges facing Muslim minorities is Islamophobia.

2. 0 Islamophobia and its Causes

What is Islamophobia? Serving as conceptual framework for divisive and reactionary politics, the Islamophobic narrative asserts that Islam and Muslims constitute an essential and existential threat to national purity. ¹⁰⁸

This research viewed Islamophobia as the belief or wrong thought by the western world up on Islam religion that is, to considered Islam as a religion which refused to accept any civilization other than their own to them which is wrong because Islamic religion was the root of any legal civilization which comprises every aspects of life. Therefore, the followings are some of the causes of Islamophobia.

- i. From the virtues of Islam itself, because the Western world understands that Islam does not lack anything, this led to hate by to Europeans. Therefore, they realize that Islam is a religion built under certainly, not upon expectation and it is simultaneously religion and satisfied totality of all affairs.
- ii. Influence from the westerners by widening ignorance and bad interpretation upon Islam Internally, example, viewing Islam as terrorism, extremism or

¹⁰⁷ Justice for All Analysis for OHCHR: Islamophobia in Three Asian Contexts: India, Myanmar and China. 2020

¹⁰⁸ Justice for All Analysis for OHCHR: Islamophobia in Three Asian Contexts: India, Myanmar and China. 2020.



- backwardness religion for the purpose of their sentiment and using that media to spread propaganda, suicide recruitment and related it's to Muslims.
- iii. Historical envy/hate rate and clash between Islam non-Islamic countries since Roman like the instance of conquest of Constantinople.
 - iv. The rapid expansion and conversion people into Islam which undermines the Western world because today there is no single religion increasing followers like Islam now, we thank Almighty Allah for His blessings and favors granting up on us.
 - v. The attribute of some Muslim group under the wrong perspective on the concept of Jihad which was contrary to the real teachings and guide lines of Shari'ah like issues of *Boko Haram* with so-called title named *Jihad* which was not based on Islamic laws concept of *Jihad* that is why they were Indulged into extremist, rape, alcoholic, thief and other Prohibited acts.
 - vi. Islam abhors and illigitimise all perceived economic policies which take advantages of the weak

3. 0 Challenges of Muslims Minorities in Russia

Russia a country in Northern Asia and Eastern Europe, population about 140,041,200 projected (2009) it capital Moscow, Language, Russia as official. There are over 16 million Muslims in Russia. According to the Pew Forum 'Russia has the largest Muslim population in absolute numbers in all of Europe' The Muslims in Russia were projected to increase from approximately 16. 4 million in (2010) to 18. 6 million in (2030), and their share of the population from 11. 7% (2010) to 14. 4% in (2030)¹⁰⁹

As in other parts of the world; The Muslim minority in Russia does not live in a standardized environment that includes fixed lifestyles and well-defined institutions; as society progress, Islam and its adherents seek to adapt themselves to changing postmodern norms while continuing to adhere to their beliefs. They and the 1. 5 billion Muslims worldwide have in common that they constantly face challenges to Islamic ideas that take various forms. They are urging followers of this faith to reconsider the legacy of the past. This is the reality of Muslims in Russia; The Muslim community in this country is young and old at the same time. ¹¹⁰

¹⁰⁹ Chief Muft, Russia will be One-Third Muslim in 15 year' Moscow Times, Pew Research Centre, November 29, 2017.

¹¹⁰ Meirison, M. , Bukhari, B. , Wahab, W. , & Nazar, Z. (2022). Problems of Muslim Society in Russia Past and Present. *IJTIMAIYA: Journal of Social Science Teaching*, 6(2), 181–192. <https://doi.org/10.21043/ji.v6i2.17289>



Today, Muslims make up about 10 percent of Russia's population. This makes them the second largest religious group after the Orthodox Christians. Russian Islam does not exist only within the borders of the Russian Federation; First: It is clear that it participates in the global, transnational processes that Islam is witnessing elsewhere in the world. Second, it includes a historical rather than a geographical grouping extending far beyond Russian borders. The Muslim Ummah in Russia is somewhat diverse and includes different individuals representing different national mentalities and people adhering to other Islamic traditions.¹¹¹

The complete unwillingness of the international community to remedy the problems posed by the Chechen desire to secede has contributed to both the rise of Islamophobia and the extent of atrocities committed against Chechens. Pre-9/11, the entire world regularly criticised Russia's human rights abuses in Chechnya. In April 2000 and April 2001, the UN Commission on Human Rights condemned Russia's policy in Chechnya. However, beyond rhetorics, no concrete action was ever taken in order to try and encourage civil society in Russia on the basis that any interference could have been perceived as recognition of Chechnya's declaration of independence and could have convinced Russia that the West was trying to forcibly dismember it (IHRC, 2004).

- i. **Discrimination and Stereotyping:** Muslim minorities in Russia, including Tatars and Chechens, often face discrimination and negative stereotypes, which can affect their social and economic opportunities such as education, depriving of privacy, practicing Islamic ritual aspect. This was contrary to the Islamic teaching and in line with this Almighty Allah says;

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (13)

O mankind! We have created you from a male and a female, and made you into nation and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa [i. e one of the Muttaqun] (pious-Verily, Allah is All-Knowing, All-Aware. (Hujurat: 13)

The above verse clarifies that, superiority in Islam is based on God consciousness not for the skin color, physical appearance, status in worldly position/ rank of someone. This is only peculiar in Shari'ah.

¹¹¹ Uran Kyzy, A. (2024). *Is Russia on the path to marginalising its Muslim population?* Is Russia on the Path to Marginalising Its Muslim Population? <https://www.trtworld.com/opinion/is-russia-on-the-path-to-marginalising-its-muslim-population-23927>



ii. Religious Freedom Concerns: There are instances of restrictions on religious practices, mosque closures, and surveillance of Muslim communities, raising concerns about religious freedom. Islam is a religion which covers all aspects of rights such as freedom of religion without compulsion. In line with above claims Almighty Allah says;

لَكُمْ دِينُكُمْ وَلِي دِينِ (6)

‘To you be your religion, and to me my religion (Islamic Monotheism) (Al-Kafirun:6)

And also He (SWT) says;

لَا إِكْرَاهَ فِي الدِّينِ (256)

‘There is no compulsion in Islam (Al-Baqarah; 256)

From the above stated verses, we may come to realize that, there is no compulsion to accept Islam to other but *Shari’ah* strive for invitation to non-Muslim by demonstrating good ethics wisdom in a proper manners.

iii. Radicalization Concerns: Russia has expressed concerns about the radicalization of Muslim minorities, leading to security measures that may impact the broader Muslim community¹¹².

4. 0 Some Challenges of Muslims Minorities in China

The people’s republic of China is located in Eastern Asia, with a population of around 1.4 billion which comprise with Han tribe who were about 91% of the population and 9% other minority tribe. Therefore, among 9% minorities tribes exist the Hui and Uighur which stand as 9% Muslims with percentage of 0.79% each in the population respectively¹¹³. There are at least 23 million Muslims in China. So also the first contact of Islam into China was traced back to the arrival of Sa’ad bn Abi Waqas who led his troop during the caliphate of Uthman Ibn Affan (RA). At that time Chinese Muslims stated that, the delegation was received warmly and friendly by the Emperor¹¹⁴. Alles Elizabeth et al (2001) opined that, a Masjid was built in Canton to honour and keep it as memory of that visitation and used that Masjid by the Hui Muslims. In short Islam was spread in China by trade, diplomatic relation and immigration¹¹⁵.

¹¹² Ibrahim al-Khooli: *Muslims and West, Al-Jazeera Interview* cited from LEBBE RIFAI SULAIMAN,2023, (Retrieved on 12/12 2023)

¹¹³ Advanced Learner Oxford Dictionary, 6th Ed. 2000

¹¹⁴ Kishi, K: *Assaul against Muslim in the U. S. surpass the Level*: Pew Research Center (Online), 20 April. 2001.

¹¹⁵ Kishi, K: *Assaul against Muslim in the U. S. surpass the Level*: Pew Research Center (Online), 20 April. 2001.



In China, equality among ethnic groups means that, regardless of their population size, their level of economic and social development, the difference of their folkways, customs and religious beliefs, every ethnic group is a part of the Chinese nation, having equal status, enjoying the same rights and performing the same duties in every aspect of political and social life according to law, and ethnic oppression or discrimination of any form is firmly opposed. Unity among ethnic groups means a relationship of harmony, friendship, mutual assistance and alliance among ethnic groups in social life and mutual contacts.¹¹⁶

Over the last few years, reports of human rights violations against Uyghur Muslims, such as extrajudicial detentions, torture, and forced labor, have been increasingly reported in the Xinjiang province's so-called "re-education" camps¹¹⁷. However, the implications of the Chinese undertakings on the province's ethnic minority are not only humanitarian, having direct links to China's ongoing economic projects, such as the Belt and Road Initiative (BRI) and natural resource extraction in the region. Besides from China's economic agenda, ongoing projects in Xinjiang appear to prototype future Chinese initiatives in terms of expanding the surveillance state, particularly within the scope of technology (Qian, 2019).

When it comes to other international actors, the Xinjiang dispute has evidenced a growing diplomatic split between countries against it, mostly western liberal democracies, and countries willing to at least defend it, mostly countries with important ties to China and dubious human rights records. The issue also has important repercussions for multinational companies, with supply chains of well-known international companies such as Nike and Apple benefitting from forced Uyghur labor. The situation in Xinjiang is critically worrisome when it comes to the COVID-19 pandemic, particularly considering recent outbreaks in Kashgar, how highly congested these "reeducation" camps, and potential censorship from the government. Finally, Uyghur communities continue to be an important factor within this conversation, not only as victims of China's policies but also as dissidents shaping international opinion around the matter¹¹⁸.

¹¹⁶ Ethnic Minorities Policy in China: (1999): *White Paper 1999: Ethnic Minorities Policy in China*. Un. chinaMission. gov. cn. http://un.chinamission.gov.cn/eng/gyzg/xizang/199909/t19990901_8410838.htm#:~:text=Since%20the%201980s%2C%20the%20Chinese

¹¹⁷ Qian, Jingyuan: **Ethnic Conflicts and the Rise of Anti-Muslim Sentiment in Modern China**: Department of Political Science, University of Wisconsin-Madison. 2019.

¹¹⁸ Noboa, R. (2022). <https://www.unav.edu/web/global-affairs/detalle1/-/blogs/uyghur-muslims-and-china-a-multifaceted-issue-beyond-its-humanitarian-implications-2>. Global Affairs and Strategic Studies. <https://www.unav.edu/web/global-affairs/detalle1/-/blogs/uyghur-muslims-and-china-a-multifaceted-issue-beyond-its-humanitarian-implications-2#:~:text=Over%20the%20last%20few%20years>



- i. **Religious Restrictions:** The Chinese government has imposed strict regulations on religious practices, including those of Muslims. The Uyghur Muslims in Xinjian face limitations on religious attire, fasting during Ramadan, and even restrictions on the naming of children.
- ii. **Mass Detention Camps:** Reports¹¹⁹ suggest the existence of mass detention camps in Xinjiang, where Uighur Muslims are allegedly subjected to forced labor, re-education programs, and other human rights abuses.
- iii. **Surveillance:** Muslim communities in China, especially in Xinjiang, are under intense surveillance. Facial recognition technology, mandatory application on their smartphones, and extensive monitoring attack on privacy and freedom¹²⁰.
- iv. **Cultural Suppression:** There are concerns about the suppression of Uighur language, culture, and traditions as the Chinese government seeks to assimilate minority communities into the Han Chinese majority (Albert & Maizland, 2020).

5.0 Challenges of Muslims Minorities in Myanmar

The first challenge for Muslim minorities in Myanmar is their disunity or internal problem between the Rohingya and the government of Myanmar while Rohingya were the largest Muslim group in Myanmar. The decolonization of the British Raj after World War II gave birth to the independent nations of India and Pakistan in 1947 and Burma in 1948. The delineation of the borders between these newly identified nations created tensions that are still unresolved. The most pressing concern for Burma is that the lines drawn in 1947 and 1948 meant that hundreds of thousands of Bengali-speaking Muslims, later known as Rohingya, remained in Rakhine, and that communities with similar demographics found themselves citizens of East Pakistan, which in 1971 became independent Bangladesh ¹²¹.

Islam was introduced to Myanmar (formerly Burma) by Arab traders in the seventh century. Arakan was ruled by Muslims from 1430 to 1784. Muslim rule ended when the King of Burma Bodawpaya and later the British colonial rulers took over Arakan. 116 In 2008 Muslims comprised about 4 per cent of the total Myanmar population of 48 million (Ridzam, 2012)¹²². There are four ethnically distinct Muslim communities in Myanmar: the ethnically Chinese Hui with roots in Yunnan, Indian and Pakistani Muslims who arrived with British colonial rule, the ethnically Burmese Muslims who

¹¹⁹ Zul ‘azmi Yaakob at el: *Muslim – Minority and its Challenges in the West*: Research Centre for Theology and Philosophy, Malaysia, UKM Bangi, Selangor. 2023.

¹²⁰ Zul ‘azmi Yaakob at el: *Muslim – Minority and its Challenges in the West*: Research Centre for Theology and Philosophy, Malaysia, UKM Bangi, Selangor. 2023.

¹²¹ USIP. (2018). *China’s Role in Myanmar’s Internal Conflicts USIP SENIOR STUDY GROUP FINAL REPORT*. <https://www.usip.org/sites/default/files/2018-09/ssg-report-chinas-role-in-myanmars-internal-conflicts.pdf>

¹²² Ridzam, D. M: *World Still Silent on Plight of the Rohingya*: New Straits Times (Malaysia), 2012.



were converted by Indian and Arab traders in the ninth and tenth centuries, and the most disadvantaged group, the Rohingyas. Rohingyas share a border and a common cultural heritage with Bangladeshi Muslims, and live in Myanmar's north-western Rakhine state (Myanmar: Muslims Playing their Rightful Role', 2008)¹²³.

Muslims are not treated the same in all parts of the country. For instance, the Muslim Rohingya is one of seven ethnic minority groups which were formed under the Myanmar constitution of 1974, but human rights groups including Amnesty International have documented a catalogue of abuses by the Myanmar military junta. An amendment to the citizenship laws in 1982 deprived Rohingyas of citizenship, suddenly making them illegal immigrants in their own home. Amnesty International said they were subjected 'to various forms of extortion and arbitrary taxation; land concretion; forced eviction and house destruction; and financial restrictions on marriage. '121 Rohingyas continue to be used as forced labourers on roads and at military camps. 122 Many Rohingyas live in destitute conditions as refugees in Bangladesh.¹²⁴

6.0 The Internal Ways for Muslim Minorities to Address those Challenges

The Simple way for Muslim Minorities to address those challenges is by promoting their good manner based on Islamic ethic or good moral character in their daily lives such as compassion, patience, honesty and respect in all their interactions with other in relation to this Almighty Allah says:

وَإِنَّكَ لَعَلَىٰ خُلُقِي عَظِيمٍ (4)

And verily, you (O Muhammad SAW) are on an exalted standard of character. (Al-Qalam:4)

The above verse exemplifying us good moral character of our beloved Prophet Muhammad (SAW) on his interact to both Muslims and non-Muslims communities. Therefore, Muslims can demonstrate compassion by volunteering to their less privilege Communities by helping those need showing kindness and Sympathy towards others, honesty and fairness can be demonstrated by being truthful in all interactions and treating others with respect and dignity. Another way that Muslims can promote good manner, they can serve as ambassador for the faith by exemplifying the values and principles of Islam in their daily lives. This can involve being active in their communities, participate in Interfaith dialogue and working promote Understanding and tolerance between different religious and cultural group.

¹²³ Myanmar: **Muslims Playing their Rightful Role'**:[http://www.islamicpopulation.com/ Myanmar-Muslim.html](http://www.islamicpopulation.com/Myanmar-Muslim.html), accessed 26 November. 2008.

¹²⁴ Kabir, N. (2020). "Muslim Minorities in Asia. "



Furthermore, Muslims can use social media and other platform to promote good manners based on Islamic ethics, by sharing positive messages and stories from the Qur'an and ahadith Muslim can help Combat negative Stereotypes and perceptions of Islam. Muslims can also use Social Media to highlight their contributions to the communities and showcase their positive impact on society. It is important to promote interfaith dialogues, educating the public on the true teachings of Islam and working to combat discrimination and Islamophobia in all its forms¹²⁵.

7. 0 The External Ways for Muslim Minorities to Address those Challenges

The best way for Muslim minorities to address those challenges externally is to involve and contacting various Stakeholders including government officials, civil society organizations, and broader public need to work together to create a more inclusive and tolerant society. Another important strategy is interfaith dialogue which can help to promote greater understanding and tolerance between Muslims and non-Muslims. This involves engaging in discussions and activities with people from different faith backgrounds to create a sense of shared purpose and respect. For instance, organizations such as the interfaith Youth Core have been successful in bringing young people from diverse background together to learn about each other's cultures and beliefs.

Moreover, political engagement is also crucial in addressing the problems faced by Muslim in the West. Muslim Communities should be encouraged to participate in the political process, such as through voting and running for office. By increasing representation, Muslim voices can be heard their interests better represented in public policy decision.

Diplomatic efforts should be intensified to encourage China to address human rights concerns and engage in open dialogue with the international community. Another important voice is the Coalition to End Forced Labour in the Uyghur Region, a coalition of civil society organizations and trade unions such as the Human Rights Watch, the Investor Alliance for Human Rights, the World Uyghur Congress, and the Victims of Communism Memorial Foundation, pressuring the brands and retailers involved to exclude Xinjiang from all components of the supply chain, especially when it comes to textiles, yarn or cotton as well as calling upon governments to adopt legislation that requires human rights due diligence in supply chains.

¹²⁵ Mohammed, H. , & Jureidini, R. (2022). Umma and the nation-state: dilemmas in refuge ethics. *Journal of International Humanitarian Action*, 7(1). <https://doi.org/10.1186/s41018-022-00124-z>



Support from the international community in the form of humanitarian aid can help alleviate the suffering of affected Muslim minorities (UN, 2023)¹²⁶

8. 0 Conclusion

The challenges faced by Muslim minorities in Russia, China and Myanmar underscore the urgent need for international attention and collaborative efforts to address human rights violations and foster inclusivity. The severe religious restrictions and mass detentions and the discrimination faced by Muslim minorities in Russia demand immediate action so also in China the Rohingya crisis with the Government of Myanmar. Therefore, International pressure, diplomatic engagement, and humanitarian aid are crucial components of the solution. Government, international organizations, and civil society must work together to uphold the principles of religious freedom, tolerance, and respect for human rights. Only through concerted efforts can the rights and dignity of Muslim minorities be safeguarded, laying the foundation for a more just and inclusive global society.

Therefore, the paper discovered that, the Western World does not to like to see the political Unity of Muslims World Under one political leadership, Nuclear weapons in the hands of Muslim and the unity of Muslim countries based on their religious ideologies and economic cooperation.

9. 0 Recommendations

The following are some of the recommendations of the paper;

- i. Muslim minorities should promote the beauty of Islamic ethics and good Moral character in their daily life and participate active in the development of the Islamic Identity that is relevant to the Modern World.
- ii. Muslims can use social media and other platform to promote good manners based on Islamic ethics, by sharing positive messages and stories from the Qur'an and ahadith.
- iii. Muslim can help Combat negative Stereotypes and perceptions of Islam and also use Social Media to highlight their contributions to the communities and showcase their positive impact on society.
- iv. It is important to promote interfaith dialogues, educating the public on the true experiences of Islam and working to combat discrimination and Islamophobia in all its forms.

¹²⁶ UN. (2023, August 31). *Situation of human rights of Rohingya Muslims and other minorities in Myanmar - Report of the Secretary-General (A/78/278) [EN/AR/RU/ZH] - Myanmar | ReliefWeb*. Reliefweb. int. <https://reliefweb.int/report/myanmar/situation-human-rights-rohingya-muslims-and-other-minorities-myanmar-report-secretary-general-a78278-enarruzh>



- v. Muslim minorities to address those challenges externally is to involve and contact various Stakeholders including government officials, civil society organizations, then broader public need to work together to create a more inclusive and tolerant society.
- vi. Muslims either minorities or majority can demonstrate compassion by volunteering to their less privilege Communities by helping those need showing kindness and Sympathy towards others, honesty and fairness can be demonstrated by being truthful in all interactions and treating others with respect and dignity. Another way that Muslims can promote good manner, they can serve as ambassador for the faith by exemplifying the values and principles of Islam in their daily lives.

References

- AbdelKader, E.: **A Comparative Analysis of European Islamophobia**, France UK, Germany, Netherlands, and Sweden, UCLA Journal of Islamic and Near Eastern Law, 2017.
- Albert, E., & Maizland, L.: **The Rohingya Crisis. Council on Foreign Relations; Council on Foreign Relations.** <https://www.cfr.org/background/rohingya-crisis>. 2020.
- Al-Ghazali, Abu Hamid Muhammad bin Muhammad: **Mizan al-Amal**, Al-Qahirah, Dar-Alma'arif. 1964.
- Al-Ghazali, Abu Hamid Muhammad bin Muhammad: **Ihya-Ulm al-Din**, Beriut, Dar-Alma'arif, 1982.
- Blinder, S. Ford, R. & Ivarsflaten, E.: **Discrimination, anti-prejudice norms, and public support for multicultural policies in Europe: The case of religious schools**, Comparative Political Studies. 2019.
- Chief Mufti, **Russia will be One-Third Muslim in 15 Years'**: Moscow Times, Pew Research Center. 2017.
- Dmitry Gorenburg: **Russia's Muslims: A Growing Challenge for Moscow – PONARS Eurasia.** Wwww. ponarseurasia. org. <https://www.ponarseurasia.org/russia-s-muslims-a-growing-challenge-for-moscow/>. 2012.
- Ethnic Minorities Policy in China: **White Paper 1999: Ethnic Minorities Policy in China**, 1999.
- Ibrahim al-Khooli: **Muslims and West, Al-Jazeera Interview** cited from LEBBE RIFAI SULAIMAN,2023, (Retrieved on 12/12 2023)



- IHRC. (2004, April 22): ***The Russian Federation and Muslim Minorities - IHRC.*** <https://www.ihrc.org.uk/briefing-the-russian-federation-and-muslim-minorities/>
- Justice for All Analysis for OHCHR: **Islamophobia in Three Asian Contexts: India, Myanmar and China.** 2020
- Kabir, N: ***Muslim Minorities in Asia, 2020.***
- Kishi, K: **Assaul against Muslim in the U. S. surpass the Level:** Pew Research Center (Online), 20 April. 2001.
- Meirison M. at el: **Problems of Muslim Society in the Past and Present.** IJTIMAIYA Journal of Social Science Teaching, 2022.
- Meirison M. at el: **Problems of Muslim Society in the Past and Present.** IJTIMAIYA Journal of Social Science Teaching, 2022.
- Mohammed, H., & Jureidini, R: **Umma and the Nation-State: Dilemmas in Refugee Ethics.** *Journal of International Humanitarian Action*, 2022.
- Myanmar: **Muslims Playing their Rightful Role'**:<http://www.islamicpopulation.com/Myanmar-Muslim.html>, accessed 26 November. 2008.
- Qian, Jingyuan: **Ethnic Conflicts and the Rise of Anti-Muslim Sentiment in Modern China:** Department of Political Science, University of Wisconsin-Madison. 2019.
- Ridzam, D. M: **World Still Silent on Plight of the Rohingya:** New Straits Times (Malaysia), 2012.
- UN: ***Situation of Human Rights of Rohingya Muslims and other Minorities in Myanmar - Report of the Secretary-General.*** 31st August, 2023.
- Uran Kyzy A.: ***Is Russia on the Path to Marginalizing its Muslim Population?*** Is Russia on the Path to Marginalizing Its Muslim Population. 2024
- USIP: ***China's Role in Myanmar's Internal Conflicts: USIP SENIOR STUDY GROUP FINAL REPORT,*** 2018.
- Zul 'azmi Yaakob at el: ***Muslim – Minority and its Challenges in the West:*** Research Centre for Theology and Philosophy, Malaysia, UKM Bangi, Selongor. 2023.



The Socio-Economic Development of Muslims and Roles of Islamic Charity Foundations In Kano State.

**Rabi'u Muhammad Ibrahim
(B.A, M.A Islamic Studies).**

**Andal Science Academy, Kano
C22 Gwarzo Road, Kabuga, Kano.**

➤ **Abstract**

Islam has laid the greatest emphasis on the support of destitute and disabled members of the society. It is a sacred duty of the wealthy to give part of their possession to alleviate the needs of the deprived groups of the community. The life of the Prophet (SAW) and his companions was replete of many instances of their charity and philanthropic gestures. Unlike the way charity was given in the classical period, in form of direct giving in cash or kind to meet a recipient's immediate needs, modern philanthropy, is now managed by modern institutions or foundations, known as charity foundations. In modern time, charitable activities and philanthropy activity are among voluntary associations and rich benefactors becomes a widespread cultural practice. Societies, gentlemen and associations begin to flourish with the aim of establishing charity foundations. This paper intends to analyse the activities of selected Islamic charity Foundations towards the socio-economic development of Muslim societies. The paper also recommends public enlightenment, the need to establish more of such charity Foundations, wealthy individuals' re-encouragement and Government intervention in the field of Islamic charity Foundations among other things that will help improve the welfare of the common masses.

Key words: Charity, Charity foundation, Philanthropy, endowment

➤ **Introduction**

Islam aims at providing an avenue to alleviate the suffering and economic hardship of people through compulsory welfare institution such as Zakah and voluntary ones such as waqaf (endowment), Sadaqah (charity), Wasiyyah (will) and Hibah (gift). These social welfare institutions will ultimately result in the wiping out poverty or at least reducing it to the bearest minimum level among Muslims.

Muslims are commanded to willingly come to another's assistance as members of the same family. Islam has therefore, laid a great emphasis on the support of the destitute and disabled members of the society. It is a sacred duty of the wealthy individuals to

give part of their possession to fulfil the needs of the deprived section of the community.

It shows that, Prophet Muhammad (SAW) was sent to demonstrate the real message of Islam to the world through philanthropy which is aimed at balancing the socio-economic variance between the upper, medium and lower classes among the people. Community will continue to remain in blessing as long as they care for the less privileged among themselves ¹²⁷.

This paper comprises of the following points:

- Introduction.
- The Islamic Concept of Charity and Charity Foundations.
- Types of Charity Foundations.
- Activities of Charity Foundation.
- Selected Islamic Charity Foundations.
- Major Findings.
- Recommendations.
- Conclusion.

➤ **The Islamic Concept of Charity and Charity Foundation**

All the expenditure of people in the Islamic society is covered by Sadaqah. The word for charity in Arabic is Sadaqah. The root for this word indicates strength in something. That is why the root for truthfulness (as-Sidq) also comes from the same root. The truthful person is someone who has an internal strength that helps him or her stands up for what is right. The word generally refers to what is spent from one's possession through which one seeks the pleasure of Allah by helping out the poor and others that are in a state of need. ¹²⁸

The term Sadaqah, describes a voluntary charitable act towards another, whether through generosity, love, compassion or faith. These acts are not always physical or monetary; simple things like a good deed, a helping hand, a smile, guiding others towards the right path and preventing evil are all seen as acts of Sadaqah. These acts are carried out with Allah (SWT) in mind and seeking closeness to Him. ¹²⁹

Sadaqah is a very wide term and used in the Qur'an to cover all kinds of charity. Its scope is also so vast that even the poor who have nothing tangible to give can offer Sadaqah in the form of a smile or a glass of water to a thirsty person; one may even just utter a kind word. Good conduct is frequently termed as Sadaqah in the Hadith,

¹²⁷ Sani, Abubakar: The Role of Islamic non-governmental organizations (NGOs) towards the social development of the Muslim Ummah in Kano State, Nigeria: A conference paper in the 3rd inter. Conference on Arabic and Islamic studies between 14-15 March, 2016, in Kuala Lumpur, Malaysia.

¹²⁸ Ibn Manzoor, Muhammad bin Makhram: *Lisan al-Arab*, Dar Saadir, Beirut, Lebanon, Vol. 8 P. 216

¹²⁹ Unais, Ibrahim et al: *Mu'ujam al Wasit*. Dar al-Ma'arifah, Cairo (1972), Vol. 1 P. 536

planting something from which a person, bird or animal later eats also counts as Sadaqah. In this extended sense, acts of loving kindness, even greeting another with a cheerful face, is regarded as Sadaqah. In short, every good deed is Sadaqah. ¹³⁰

The giving of Sadaqah became widespread among Muslims. The Prophet (SAW) was the most generous of all. ¹³¹ When asked for anything, he never refused. If he had nothing to give he would borrow from one of his companions and pay later.

The Prophet's wives were also known for their almsgiving. Of them, Zaynab bint Jahshin was the most generous and was called by the Prophet (SAW): "The longest in arm" ¹³². She was also known as "the mother of the poor" (Umm Al-Masakin), for her alms giving. Aisha, the youngest wife of the Prophet (SAW) too was known as the mother of the poor. ¹³³

After them, we have shining examples of generosity set by the pious companions. Once, when the Prophet (SAW) urged them to give Sadaqah, Umar bin Khattab, brought half of what he had, for him but only for him to find that once again Abubakar (RA) had outdone him by giving away all he had. There is very interesting example of the generosity of Uthman. During the Caliphate ship of Abubakar (RA), people were in great distress due to a drought. The Caliph told them to remain patient, for Allah would soon relieve them. Before long, Uthman's caravan arrived with its merchandise from Syria. There were one thousand camels in it all loaded with wheat and foodstuff. He gave them all to the needy for the sake of Allah.

Charity foundation is a category of non-profit organizations or charitable trusts that provides funding and support to the less privileged or other charitable organizations through grants and engaged directly in charitable activities.

In other words, it is a non-governmental organization with the principal purpose of making grants to unrelated organizations, institutions, or individuals for scientific, educational, cultural, religious, or other charitable purposes.

According to Abdul-Fatah Jimoh: Charity foundation may be defined as "a kind of entity or organization focused on religious, educational, or other public interest activities that are philanthropic in nature" ¹³⁴

Most of charity foundations are connected with providing basic necessities such as food, water, clothing, health care and shelter. Other actions may be performed as charity includes visiting the imprisoned or the homebound, ransoming captives, educating orphans, donating to causes that benefit the unfortunate indirectly, such as donation to fund cancer research are also part of the activities of charity foundations.

¹³⁰ Bukhari: 6021, Muslim: 1005

¹³¹ Bukhari: 1903, Muslim: 2308

¹³² Bukhari: 1420, Muslim: 2452

¹³³ Al-Ghazali, M.M: *Ihya Ulumuddeen (The Revival of the Religious Sciences)*, Translated by Fazlul Karim. Darul Isha'at, Pakistan 2013 Vol. 1 P. 298

¹³⁴ Jimoh, Abdul Fattah: *Charity Organizations in Nigeria*.

Historically, Charitable Foundation as an institution traced its historical background from the time of the Prophet (SAW). This act was initiated in the Prophetic period when properties such as mosques, wells, houses and farm lands were donated for charitable purposes. The Prophet (SAW) had encouraged his companions to embark on various philanthropic activities. For example when water was very expensive for the Muslims and the only affordable source was through the well of *Rumah*, the Prophet (SAW) remarked:

" مَنْ يَشْتَرِي بِئْرَ رُومَةَ فَيَجْعَلُ فِيهَا دَلْوَهُ مَعَ دَلَاءِ الْمُسْلِمِينَ يَخَيْرُ لَهُ مِنْهَا فِي الْجَنَّةِ؟ "

*"Who will buy Bi'ir Rumah and share it with the Muslims in return for reward in Paradise"*¹³⁵

Uthman bin Affan (RA) bought it for twenty thousand *Dirham* and donated it to the Muslims. Also, When Umar (RA) acquired a piece of land in Khaybar and consulted the Prophet (SAW) about it, the Prophet (SAW) said:

«إِنْ شِئْتَ حَبَسْتَ أَصْلَهَا وَتَصَدَّقْتَ بِهَا»

"If you like, you can give the land as an endowment and give the fruits in charity"

136

➤ Types of Charity Foundations

There are basically two kinds of charity foundations namely; private and public foundations.

1. Private Charity Foundations

These are charity foundations that obtain their principal funding and finance through a corporation, family, an individual or other single financial source that does not seek or request public funding.

A private foundation is a non-profit charitable entity which is generally created by a single benefactor, usually an individual or business. Using this initial seed donation, an investment is made to generate income, which is then dispersed according to the agency's charitable priorities. The range of such priorities includes such areas as relief for the poor, advancement of education, and the combating of community deterioration.

A private foundation is maintained by the donor, he will therefore determine the Foundation's mission, whom to include in the board membership, where the funds are invested, how and where funds are given away.¹³⁷

2. Public Charity Foundations

¹³⁵ Bukhari: 2778

¹³⁶ Muslim: 1232

¹³⁷ Elizabeth T. Boris et al: Foundation expenses and compensation: How operating characteristics influence spending. Published by Urban Institute and foundation and philanthropic Research center, UK. 2006.

Public charity foundations public charity are non-profit organizations that rely on donations from individuals, the government, corporations, and private foundations to fund their operations and programs.¹³⁸

In public charity, there is solicitation of periodic donations from the community. The amount of these donations is used to determine a quantifiable intensity in order to achieve a status as a “public charity”.

➤ **Activities of Charity Foundations**

Charitable foundations engage in activities such as:

- (i) Offering relief for the poor, distressed or undeserved.
- (ii) Religious enhancement.
- (iii) Educational funding.
- (iv) Creation and management of monuments, public buildings or works.
- (v) Offering social services.
- (vi) Lessening government burden.
- (vii) Combating community deterioration.
- (viii) Also, the defence of the public safety, children, civil rights and elimination of prejudice and discrimination are some other social activities that charities are concerned.¹³⁹

➤ **Selected Islamic Charity Foundations**

In this paper, three Islamic Charity Foundations are selected to be discussed as follows:

- (i) Safinatul Khair Foundation, Kano-Nigeria.
- (ii) Islamic Foundation of Nigeria, Kano –Nigeria.
- (iii) Al-Furqan Charitable Foundation, Kano-Nigeria.

1. SAFINATUL KHAIR FOUNDATION

Safinatul Khair Foundation is a community Islamic Charity Foundation that was established in June, 1995 as a result of discussion among six (6) concerned and committed youth (in those days), from the areas of Sagagi, Diso, Kofar Na'isa (Lokon Makera) about what was disturbing their community of lack of concern by the parents about the education of their children and their proper upbringing, increase of orphans and widows and other challenging issues. The main source of income for the Foundation is through personal monthly donation from members, membership registration dues, Government assistance and '*Kwandala general monthly donation*' (where every house in the areas are taxed a minimum of one naira).¹⁴⁰

¹³⁸ Elizabeth T. Boris et al: Foundation expenses and compensation: How operating characteristics influence spending. Published by Urban Institute and foundation and philanthropic Research center, UK. 2006.

¹³⁹ Jimoh, Abdul Fattah: Charity Organizations in Nigeria.

¹⁴⁰ Oral interview with the Assistant Sec. of Safinatul Khair Foundation on 17/6/2019 by 5-6pm

The Headquarters of the Foundation is located at no. 692 Lokon Makera, Kofar Na'isa, Kano.

➤ **Activities of Safinatul Khair Foundation**

The activities of Safinatul Khair Foundation are built upon five main aspects namely; Education, Health, Security, Economy/Investment and Welfare and are run through five departments.

Education Department: The achievements of the Education department in Safinatul Khair Foundation are as follow:

- (i) Establishment of an Islamic Center for teaching women Islamic knowledge.
- (ii) Establishment of Safinatu College for providing secondary students with extra lesson.
- (iii) Engineering for the establishment of Government Schools within the Community areas. This is responsible for the establishment of GGASS Kofar Na'isa and Gwale Model Primary School.
- (iv) Establishment of Science Center for Basic Science Knowledge where Primary 4-6 brilliant pupils are selected and given intensive coaching in sciences.
- (v) Establishment of Computer Center.
- (vi) Establishment of adult education classes.
- (vii) Library and information center.
- (viii) Formation of Guidance and Counselling Unit.
- (ix) Establishment of Arabic Diploma Courses.
- (x) Seeking for Admission for the Students.
- (xi) Donation of educational materials and repairing broken benches and desks in the Western education schools and Islamiyyah schools.
- (xii) Organizing Qur'anic recitation competitions in the domicile areas of the Foundation where gifts and prizes were given to the winners.
- (xiii) Annual Scholarship Event. ¹⁴¹

Health Department

In the health department, the Foundation has recorded the following achievements:

- (i) Spraying of Mosquito Repellent in the domicile area of the Foundation.
- (ii) Sponsoring of Hernia and Trachoma Surgeries of people of the area.
- (iii) Sponsoring people with different types of ailments.
- (iv) The Foundation through its health department supplied free drugs to people who could not afford to buy in the community.
- (v) Seeking Admission for the students in the community to study health related courses in many health institutions such as School of Nursing, School of Hygiene and school of Health Technology.

¹⁴¹ Safinatul Khair Foundation (2017) Progress Report P. 12

- (vi) Enlightenment Campaign Unit for enlightening people on safety and hygienic life style.
- (vii) Pharmaceutical Unit: This is aimed at providing good drugs at affordable price to people.
- (viii) Hospital Unit: This is responsible for building and maintenance of hospitals and or clinics in the areas.
- (ix) Mobile Doctor Unit: This is a program in which people are followed to their houses or special centres by specialized doctors and or medical personnel of the Foundation for medical check-up and giving medical advice that will improve the health condition of the people.
- (xiv) Emergency Unit: This is meant for emergency cases in which the attention of the foundation's vehicles and other health officials are called. For example, labour by pregnant women during the night and other emergencies.

142

Investment Department

This department is purposely created to boost the economy of the people through the following units:

- (i) Investment Unit.
- (ii) Sales Unit.
- (iii) Micro credit Scheme.
- (iv) Workshop/factory Unit.
- (v) Contracts and Services Unit.

Apart from establishing the above units, this department also achieved the following:

- (i) Establishment of Vocational Center: where women are trained on tailoring, knitting, weaving and so on.
- (ii) Production of 'Safinaleen Vaseline'.
- (iii) Encouraging Women on small scale Business.
- (iv) Sending youths to learn blacksmithing and how to repair motorcycles, cars and computers under ITF and NDE.
- (v) Giving N10, 000.00 to each youth to help them engage in small scale business.
- (xv) Sending youths to learn various types of crafts to become self employed.¹⁴³

Social Welfare Department

This department recorded the following achievements:

- (i) Reconstructing a bridge close to Kofar Na'isa in 1996.

¹⁴² Safinatul Khair Foundation (2017) Progress Report P. 16

¹⁴³ Safinatul Khair Foundation (2017) Progress Report P. 22

- (ii) Providing boreholes at Gwale in 1997 and at Bakin Kofar Na'isa in 1998.
- (iii) Constructing culvert of 300m in Sagagi and a 400m in Diso in collaboration with Kano Sustainable Project in 2001.
- (iv) Acquisition of Bus and Pick up motors for transporting corpse to grave yards and other religious and educational activities in 2006 which were courtesies of Kano State Shari'ah Commission and AVM Nura Imam respectively.
- (v) Distribution of Bicycles to People with Special Needs.
- (vi) Reconstruction of houses destroyed by flood for the Orphans and Poor People.
- (vii) Provision of Water Pipes.
- (xvi) Provision of Shroud and Pots.¹⁴⁴

Security Department

This is another department in the Safinatul Khair Foundation whose main objective is to protect the lives and properties of the people and it includes the following unit:

1. Road Safety Unit.
2. Drug Unit.
3. Emergency Unit.
4. Patrol Unit.
5. General Duties Unit.
6. Social Relation/Orientation Unit.¹⁴⁵

2. ISLAMIC FOUNDATION OF NIGERIA

The Islamic Foundation of Nigeria is an Islamic charity foundation located at No. 1 Iyaka/Ibrahim Dabo Road, Kano (as its headquarters), with branches at Ankpa in Kogi State and Wukari in Taraba state. It was founded as result of the commitment of some concerned group of Muslims under the chairmanship of Late Dr. Hassan Ibrahim Gwarzo, others were: Professor Shehu Ahmad Sa'eed Galadanci, Sheikh Na'ibi Sulaiman Wali, Justice Abubakar B. Wali, Group Captain Usman Jibril, Alh. Habibu Makaman Gado da Masu and Professor Isah Hashim. The Islamic Foundation of Nigeria was formally established in 1973 and was registered as a corporate entity on 22nd January, 1982 under the Land perpetual Act- Cap 98 of the Federal Republic of Nigeria with Certificate of Incorporation No. 1396.¹⁴⁶

The Foundation aims at providing services to Muslims youth in particular, and to community in general, through the promotion of Islamic Education and Culture and offering humanitarian services within the Federal Republic of Nigeria.¹⁴⁷

¹⁴⁴ Safinatul Khair Foundation (2017) Progress Report P. 18

¹⁴⁵ Safinatul Khair Foundation (2017) Progress Report P. 22

¹⁴⁶ Islamic Foundation of Nigeria- Kano (2019) Progress Report P. 1

¹⁴⁷ Islamic Foundation of Nigeria- Kano (2019) Progress Report P. 2

The present Chairman of the Foundation is Professor Shehu Ahmad Sa'eed Galadanci while the Secretary General is *Alhaji* Mu'azu Shu'aibu.

From the inception of this Islamic Foundation to present time, it had been in full operation and succeeded in establishing various units. Some of these established units include: Education, Health Services, Da'awah, Jumu'ah Mosque, printing and publishing, investment etc. These are explained below:

(i) Umar Ibn Khattab Jumu'at Mosque

(ii) Education

In the field of education, the following schools have been established by the Foundation:

- (a) Ma'ahad Al-Azhar Secondary School.
- (b) Nana Aisha Girls Arabic/Science Secondary School.
- (c) Aliyu Ibn Abi Talib Primary School.
- (d) Dr. Hassan Ibrahim Gwarzo Nursery and Primary School.
- (e) Qur'anic School.
- (f) Adult Evening Classes.¹⁴⁸

(iii) Health Services/Al-Noury Hospital

It was established in 1978 and it is run by qualified doctors. Its Chief Medical Director looks after the routine work of the hospital. The Hospital is generally supervised by the Islamic Foundation of Nigeria (IFON) Health Management Board. The medical charges are moderate and are based on humanitarian considerations. Indigent patients are treated free from the *Da'awah* fund sourced by the Hospital.

Moreover, the Foundation initiated another philanthropic style, where the *D'awah* department in conjunction with *An-Noury* Hospital organizes Medical Caravan and occasionally visits some areas with the prior permission of the state Ministry of Health to provide free medical services along with Islamic preaching and patients are examined by qualified Medical Doctors. The diagnosed patients receive free medicine from the mobile pharmacy of the Foundation.¹⁴⁹

(iv) Da'awah (Call to Islam)

This is as old as the Foundation itself. From the onset, The Foundation engaged a number of preachers in Kano, Taraba, Kogi and Benue states to spread Islam to pockets of *Maguzawa* in these areas and teach the new converts and give them the rudimentary training in Islamic knowledge. Although the activities of this unit has

¹⁴⁸ Islamic Foundation of Nigeria- Kano (2019) Progress Report P. 6

¹⁴⁹ Oral interview with Sec. Gen. of IFON; Alh. Mu'azu Shu'aibu in his office on 26/8/2019 by 2:30pm

slowed down in recent years due to financial constrain. However, efforts are being made to reactivate the units.¹⁵⁰

(v) Investment

With the help of some philanthropists and estate developers, the Foundation has constructed small shopping complex of one hundred and ten (110) shops of which about 90% have been completed and rented out to people, which serves as part of sources of funds to the Foundation.

The Foundation has also taken other social services such as economic empowerment, rehabilitation of indigent persons, distribution of food stuff, clothes, and meat to the deserving persons during the two *eid* celebrations, award of scholarship to indigent children, and granting medical support etc. These are made possible from either the Foundation's resource or through community efforts.¹⁵¹

3. AL-FURQAN CHARITABLE FOUNDATION

Al-Furqan Charitable Foundation is an Islamic charity foundation that is founded in 2007 and located at no. 9a Alu Avenue, Nassarawa GRA-Kano. The foundation was registered with Corporate Affairs Commission (CAC) with RC No. 22336.¹⁵²

➤ Departments of Al-Furqan Foundation

Al-Furqan Foundation has five (5) departments as follow:

- (i) **Administrative Department:** Headed by the Executive Director who is responsible for all day to day running of the Foundation, Staff welfare and Supervision.
- (ii) **Education Department:** All schools, *Qur'anic* circles and other institutions of learning with their staff are directly under this department. They are reporting directly to the head of the department. This department is headed by Mal. Ashir Abdul-Qadir.
- (iii) **Social Welfare Department:** This department caters for *Imams, Dua'ats* (Preachers), Mosques and all Centers under the Foundation. They are under its supervision and control. It is also responsible for Youth and Women empowerment programs, Seasonal programs (Ramadan and Eid programs) of the Foundation. This department is headed by Mal. Nura Sani
- (iv) **Project Department:** As the name denotes, it carries out all buildings/construction projects of the Foundation e.g. building mosques,

¹⁵⁰ Oral interview with Sec. Gen. of IFON; Alh. Mu'azu Shu'aibu in his office on 26/8/2019 by 2:30pm

¹⁵¹ Oral interview with Sec. Gen. of IFON; Alh. Mu'azu Shu'aibu in his office on 26/8/2019 by 2:30pm

¹⁵² Al-Furqan Charitable Foundation (2014) Report of Activities P. 1

construction of boreholes, building schools etc. This department is headed by Mal. Aliyu Abdul-Qadir.

- (v) **Account Department:** It is responsible and accountable for all receipts and vouchers of all income and expenditure of the Foundation. This department is headed by Mal. Abdullahi Mahmud.¹⁵³

➤ **Achievements of the Foundation**

Within the period of its establishment, the Foundation was able to achieve the following:

- (i) Building six (6) Centers in Nigeria. Each center contains a mosque, school(s), library and conference room.
- (ii) Construction of twenty four (24) *Jumu'at* mosques and twenty- nine (29) five daily prayer mosque across Nigeria.
- (iii) Construction of two (2) higher institutions (Arabic Language Institution in both Kaduna and Jos), seven (7) secondary schools, six (6) primary schools and ten (10) *Qur'anic* Cycles (Halqaat).
- (iv) Construction of thirty (30) boreholes and twenty (20) ordinary wells and reservoirs.
- (v) Yearly Ramadan distribution of food items and rams for sacrifice in *Eidul Adha* for the needy.
- (vi) Distributing twenty five (25) sewing machines to women especially widows in Women Empowerment Programs. Rams and Cows for people in the Poverty Alleviation Program.
- (vii) Scholarship for students in tertiary institutions: The Foundation gives scholarship to the children of the less privileged, especially orphans to pursue both Islamic and Western Education in various schools.
- (viii) On its *Da'awah* program, more than 6,000 males and females in various villages of Taraba State accepted Islam between 2009 and 2010, and the Foundation took the responsibility of training 30 *Du'ats* (callers) to teach the new converts the religion of Islam. In 2010, the Foundation sent another convoy to Kebbi State, Zuru city, where the crocodile worshippers were found and 72 of them accepted Islam.¹⁵⁴

➤ **Problems Facing Islamic Charity Foundations**

From what has preceded so far, it becomes clear to the researcher that Islamic charity Foundations are generally facing the following problems:

- (i) Inadequate proper documentation of activities that will make it convenient for the student researchers to get easy access to such activities.

¹⁵³ Oral interview with the Sec. of Al-Furqan (Abdussamad Isma'il his office on 26/8/2019 by 3:30pm

¹⁵⁴ Al-Furqan Charitable Foundation (2014) Report of Activities P. 3

- (ii) Lack of adequate contributions of the wealthy people to boost the welfare activities of the Foundations.
- (iii) Lack of contribution of the general public to the Foundations. Many people believe that such Foundations have sufficient fund to carry out their activities.
- (iv) Lack of mobility to reach out to the people especially for Da'awah tours to the rural areas.
- (v) Posing a lot of financial problems of the community that could not be handled by the Foundations.

➤ Major Findings

In the course of the research, the researcher arrives at the following major findings:

- (i) That Charitable donation had its origin from the prophetic period.
- (ii) That *Sadaqah* contributes significantly in alleviating the sufferings of the people.
- (iii) That Islamic Charity Foundations play strategic roles in the socio-economic development of Muslim societies especially the less privileged.
- (iv) That Charity Foundation is broadly divided into Public and Private Charity Foundations.
- (v) That community charity Foundations have more impacts on the lives of people than the private charity Foundations, because it is closer to people and therefore, knows better the people who need urgent attention financially.

➤ Recommendation

Based on the above, the research recommends the following:

- (i) Members of each community should try to establish their own Islamic Charity Foundation so as to identify those in need and help them accordingly.
- (ii) Wealthy individuals should set out to establish private Islamic charity foundations for helping the less privileged individuals in the society.
- (iii) People who are not capable of establishing their personal Islamic charity foundations should assist the existing ones with the little they can afford so that their activities will be expanded and they will have wider coverage of the people in need.
- (iv) Government on its part should allocate certain amount of its yearly budget on the establishment of Islamic charity Foundations in view of its enormous benefits on the society.
- (v) Government should establish some commissions that will be responsible for regulating the activities of Islamic Charity Foundations.

➤ Conclusion

Muslims are strongly advised to offer a helping hand to their fellow Muslims who are less privileged. It is one of the principles of our faith to help our fellow human beings. Many Hadith of the Prophet (SAW) assure the importance of cooperation, helping others and offering them hand. The generous Prophet (SAW) considers faith incomplete until one loves for his brother what he loves for himself. He considers who sleeps and knows his neighbour is starving, as having incomplete faith, and also who is visited by a guest, and fails to honour, as having incomplete faith as well.

Institutions evolve to carry out the labour of assisting the poor, and these institutions, called charities, or charity foundations, provide the bulk of charitable giving today in terms of monetary value. These include orphanages, food banks and religious institutes dedicated to the care of the poor, hospitals, organizations that visit the homebound, imprisoned and many others. It is therefore, clear that having many Charity Foundations will help significantly in developing the socio-economic conditions of the common masses, thereby eradicating or at least, alleviating the level of poverty in the society.

References

Al-Furqan Charitable Foundation, Kano (2014), Report of Activities.

Al-Hilali, Muhammad Taqi-ud Din and Khan, Muhammad Muhsin (1982): *Translation of the Meaning of the Noble Qur'an in English Language*, King Fahad Complex for the Printing of the Holy Qur'an, Madina, Saudi Arabia, 1404.

Al-Ghazali, M. M.: *Ihya Ulumuddeen (The Revival of the Religious Sciences)*. Translated by Fazul- Karim, Pakistan, 2013, V. 1

Bukhari, M. I. (2010) *Sahih Al-Bukhari*, Cairo, Egypt, Dar Ibn Al-Jawzy.

Jimoh, Abdul-Fatah (2018): *Charity Organizations in Nigeria*. Retrieved from www.aboutnigeria.com/charityorganizationsinnigeria. on 8th August, 2019.

Ibn Manzur, Muhammad bin Makram (2011): *Lisan al-Arab*, Dar Saadir, Beirut, Lebanon.

Islamic Foundation of Nigeria-Kano. (2019) Progress Report, August, 2019.

Isma'il, Abdulqadir: Secretary of Al-Furqan Charitable Foundation, in his office on 26th August, 2019.

Muslim, Ibn Hajjaj M (2005): *Sahih Muslim*, Dar Afaq Al-Arabiyyah, Cairo, Egypt.

Shu'aibu, Alh. Mu'azu, Sec. Gen. of IFON. Interviewed in his office on 26th August, 2019.

Safinatul Khair Foundation-Kano (2017) Progress Report.



Sani, Abubakar (2016) : *The Role of Islamic non-governmental organizations (NGOs) towards the Social Development of the Muslim Ummah in Kano State, Nigeria: A conference paper presented in the 3rd International Conference on Arabic Studies and Islamic Civilization, organized between 14-15 March, 2016, in Kuala Lumpur, Malaysia.*

Unais, Ibrahim et al (1972): *Mu'ujam al Wasit*. Dar al-Ma'arifah, Cairo, Egypt.



The Invasions of Rabih in the Chad Basin: poetic Analysis in the Works of Imam Ali Ruqayyami

Kasim Alkali Ph.D,
Nigeria Arabic Language Village, Ngala
Borno State
Kasimalkali9@gmail.com
07085802521

And
Usman Haj Abdullah
Center for Trans Saharan Studies, University of Maiduguri.
08032096204

Abstract

The catastrophic activities of Rabih in the Chad Basin area, focusing on the poetic work of Imam Ali Ruqayyami. This highlights the political and economic turmoil faced by Borno in the 19th Century. This resulted in the division and disunity among the ruling class and Borno became vulnerable to Rabih's invasion. The method used in this regard was qualitative research method that involves content analysis and pure desk research that involves literary works. However, the poetic work of Imam Ali Ruqayyami, a prominent scholar and eyewitness to the events narrated the invasion. The aim of the research is to analyze the historic poem and reintroduce it to the English readers. This is to understand a brief overview of Imam Ali Ruqayyami and purpose of Rabih's intrusion into environs of Kanem Borno. The views of the poet regarding the rulers of Borno and their deviation from their scholarly and educational roles, leading to a decrease in Islamic education and an increase in injustice were brought to light. So also the poet discusses the nature of corrupt practices in the administrative system. Interestingly, the motive that led to the invasion of Rabih and his troops were described and highlighted. In this regard, Emphasis on the pre-Islamic history and education were highlighted to state that Borno should not have been a target for invasion. The conquest of various cities by Rabih, including *Baghirmi*, *Logone*, and *Amjaqa*, were described. The defeat of the Borno troops and the capture of Shehu Umar by Rabih were also mentioned. The poem concludes with the invasion and destruction of Kukawa, the capital of Borno, by Rabih, and the acquisition of numerous properties as war loot. In conclusion, the poet mentions the specific date of Rabih's relocation to Dikwa and the subsequent removal of the inhabitants to Gajibo.



Key words Catastrophic, Rabih, Chad Basin Area, Analysis on the poetic Work, Imam Ali Ruqayyami

Background

In the nineteenth century, Borno experienced a series of calamities, puzzles, and turmoil in its political and economic strength, both from external and internal sources. The century began with the Fulani attack in 1808, led by Goni Mukhtar, who invaded Birni Gazargamo. However, with the intervention of Shaykh Muhammad al-Amin el-Kanemi, the attack was successfully suppressed. Unfortunately, another attack took place in 1809, led by Ibrahim Zaki, which resulted in the *Mai (Sultan)* being expelled from his capital, Birni Gazargamo. Nevertheless, with the assistance of Shaykh El-Kanemi and some Shuwa Arabs, the *Mai* was eventually reinstated. These repeated attacks on Birni Gazargamo prompted many people to give allegiance to the side of El-Kanemi, as they believed to get greater security and protection.

Apparently, this episode indicated a shift of dynasty from the long ruling class of Sayfawa to a scholarly family of Shaykh Muhammad al-Amin El-Kanemi. Not only this, the era likewise witnessed a shift of capital from Birni Gazargamo to Birni Kukawa.¹⁵⁵ This event had greatly dismantled the formidable army of Borno to resist any external aggression. Apart from the external crises, of course the crises among the ruling classes of El-Kanemi had also paved ways for easy defeat of Borno by Rabih troops. For instance, it was stated that there was a struggle for leadership tussle between the royal families of El-Kanemi dynasty precisely between Shehu Umar and Abba Abdulrahman. This crisis culminated to the removal of Shehu Umar from the throne and Abdulrahman was appointed as Shehu for a period of a year, later Shehu Umar was reinstated. Without waste of time, Shehu Umar ordered the execution of Abba Abdulrahman. These violence and changes in government created disunity among the courtiers and greatly diminished the solidarity of the Borno ruling class.¹⁵⁶

In addition to this, the division of the ruling class was so pronounced during the reign of Shehu Hashimi. Hashimi was not in cordial relation with some members of the ruling class, particularly, Mamman Tar who was removed as Waziri and was no longer the head of his family, "Ahmad Gonimi family". It was asserted that when Mamman Tar was appointed as the commander of the Borno troops to wage war against Rabih. Hashimi commissioned scholars to pray for the destruction of Mamman Tar at the battle field. This was because; it was whispered to Shehu that the victory of Mamman Tar would be tantamount to his removal and installation of another Shehu. Moreover, the relationship between Shehu Hashimi and the scholars was not cordial, particularly the twelve prominent scholars *Mallamwa Kuwaabe*.¹⁵⁷ Shehu Hashimi

¹⁵⁵ O. J. Baba Tunde, Traditional Administrative System in Nigeria: The Sayfawa Dynasty, Module 2 Unit 5. Noun, 2012, p. 55

¹⁵⁶ K. Mohammed, Borno in the Rabeh Years 1893-1901' Borno Sahara and Sudan Series, 2006, p. 12

¹⁵⁷ K. Mohammed, Borno in ...p.18-24



had never presented or dispensed any gift to any scholar. Not only this, the inquisitiveness and interferences to the Imam-ship where he effected some changes by removing Imam Mustafa and replacing him with Imam Modu Aisami. This action of the Shehu had worsened the cordial relationship between him and those scholars who were loyal to Imam Mustafa.¹⁵⁸

Having witnessed a Century of Fulata crisis and the change in the leadership system,¹⁵⁹ Borno experienced another catastrophic attack by Rabih. It was described as a great tragedy and a horrible genocide for the entire people of Borno and the Chad Basin area. These activities and conquests of Rabih were perceived differently by scholars, historians, and writers. The colonialists described Rabih's incursion as fully materialistic, purposefully aimed at accumulating wealth, power, and promoting slavery in the Basin areas. Conversely, the Borno Aristocracy defined Rabih's activities in the area as acts of terrorism and annihilation.¹⁶⁰

Contrary to the views of some scholars who described and considered the episode in an Islamic perspective as temptation and punishment from Almighty Allah for the immoral acts of some Borno inhabitants, particularly the ruling class of that time. Allah stated that, *when evil deeds and disobedience of men to the laws of Allah appeared in the land or communities, Allah the Most Powerful may desire to test these communities with a part of that which they have done. Thus they may regret of such evil deeds and return in repenting to Allah and begging His pardon.*¹⁶¹

It is on this background that Shaykh Imam Ruqayyami, a prominent scholar of his time and eye witness composed 88 verses of poem narrating the historical events of the Rabih's invasion of the land of Chad basin. Thus, the poetic work of the Imam analyzed that Borno was known as home of scholars and scholarship and the government was every much committed to rule of justice and in accordance with Islamic laws, unfortunately the leaders of that time diverted and refused to maintain the previous heritage of their forefathers in delivering justice, equity and transparency in their administrationsystem. Therefore, the authority became very selfish and shown less interest in guiding and facilitating scholarship. These attitudes resulted to clashes among the ruling families, disunity between the courtiers and disobedience from the side of the citizenries. The Imam urges the Muslim to repent from all immoral acts, abide by the laws of Almighty Allah and be committed to learning and scholarship as practiced by the predecessors of Borno people.

The aim of this research is to unearth the precise episode on the invasion and activities of Rabih bin Fadl Allah on Borno and other parts of Chad Basin Area from an eye witness and Borno inhabitant who is conversant and have adequate information on the happenings. In addition to this, it was observed that not much

¹⁵⁸ K. Mohammed, Borno in ...p.24

¹⁵⁹ K. Mohammed, Borno in ... p.1

¹⁶⁰ W. K. R. Hallam, The Life and Times of Rabih Fadl Allah, Great Britain, UK, 1977, p. 125-131

¹⁶¹ Qur'an: Anfal 25



work was done in English on this historical poem of decades or century. This effort of highlight and a brief analysis of the poem would encourage and help interested reader or researcher who cannot understand Arabic to have an easy understanding of the historic events in English.

Rabih and His Invasion

He was Rabih bin Fadl Allah belonged to a poor family background of Brick maker, a native of Sudan from the town of Khurtum from the tribe of Funj. He was born in 1838 in the house of Zubyr Pasha. His origin indicates a slave ancestry. Rabih was brought up under the care of Zubyr Pasha. His father was one of the trusted attendants of Zubyr's valets. This gave him the opportunity to attend Qur'anic school at the age of five and his ability to memorize the whole of the Glorious Qur'an marked the end of his slavery life.¹⁶²

Imam highlights that Rabih who was a slave dealer under his master Zubyr Pasha who was later arrested by the Egyptian authority for noncompliance to the abolition of slave trade. Rabih Zubyr's death, developed a strong ambition towards the powerful States of Bilad al-Sudan. His intention was to gain control over these States and continue with the procurement of slaves and war booty.¹⁶³

Shaykh Imam Ali Ruqayyami

His full name was Ali and nicknamed as Ali Arkuyami. The nickname Arkuyami was derived from the name of his mother Arkuya or Ruqayyah. He is the son of BukarBukartima, (Bukartimais the name of the hamlet in Dikwa Local Government Area of Borno State) Ibn Imam Ahmad, Ibn Imam Ahmad, ibn Imam Abdullahi al-Kanuriyyu. His mother Ya Ruqayyah was the daughter of KwamiGonimibnKngalmamiGonimi, bnMalumModuZaramibn Ibrahim bn Ahmad Zaruq.

His Birth

The Sheikh was born in the city of Dikwa in the year 1854AD / 1275 AH. He was from scholarly background and pious families both at the side of his father and mother. *Shaykh* was therefore, brought up in a shade of knowledge and trained with Islamic ethics and disciplines.¹⁶⁴

His Education

Shaykh Ali Ruqayyami began his education at a young age. His father took him to his Uncle Goni Mustafa's Qur'anic school, where he diligently studied and memorized the

¹⁶² A. I. Imam, Short History of Rabeh Fadil Allah 1838-1900, Filmset Academy press ltd. Lagos, 1974, p.1

¹⁶³ A. I. Imam, Short History... p. 2

¹⁶⁴ M. S. Muhammad, Sheykh Imam Ali Ruqayyami al-Gajibowi: Dirasatuwa al-Tah-lil al-QasidaHamittu, M.A. Dissertation submitted to the Department of Arabic and Islamic Studies University of Maiduguri, 2000, p. 45

entire Qur'an before reaching maturity. The Shaykh had a exquisite talent and ability to memorize whatever he was taught. According to his grandson, Al-Amin Ibn Usman Katib, when Shaykh Ali was enrolled in the Qur'anic school, his teacher asked him to recite any Surah from the Qur'an. Shaykh Ali impressively recited from Surah al-Fatiha to Surah al-Ala. As a result, his teacher granted him special recognition and consideration.¹⁶⁵

It is important to mention that in the Borno tradition of scholarship, students who do not have a background in, or have not memorized, the Glorious Qur'an are not allowed to study at an advanced level of Islamic education. Therefore, students must begin their intellectual pursuit with the reading of the Glorious Qur'an. As a result, after memorizing the Glorious Qur'an, the Shaykh proceeded to study advanced knowledge of Islamic disciplines and classical Arabic literature from the same teachers.¹⁶⁶

He travelled to various places in search of knowledge, including Kukawa, Kusuri, Mandara land, and many other places in the Chad basin region. During his trip to Mandara land, he received news of his teacher's death, as mentioned in his work, Lamiyyah.

بجنب جبال عاليات ازلل	*	وسیری جنوبا امتحانا ازلل
وذلك موت الشيخ كرب يزلل	*	بلاء عظیم حلني في جوارها
ومحتسبا اصبحت سوءي مصلل	*	واني له ملك اليه رجوعيا

I was tested with the visit to the land of Hills because of my unluckiness. Oh it's unfortunate and it is a great calamity that befell me! Forlosing his lessons and good manners.¹⁶⁷

The above poetic stanza of the *Shaykh's* poem indicated the grief that engulfed him, that was the death of his teacher when he was at Mandara land. Thereafter, he returned to his original home town (Dikwa) where he took the position of his teacher. The *Shaykh* maintained teaching at both the Qur'anic (*Darasu*) and the advanced sessions. Not only that, he also participated in preaching and guiding his community in accordance with the provisions of the *Shariah*. This privilege of teaching, preaching and participating in other religious activities rendered him to be a scholar with high repute in Dikwa and its environs. Adam, A. M, observed that when Rabih attacked and conquered Borno in 1893 AD / 1311 AH, he sent out all the inhabitants of Dikwa to Gajibo after destroying Kukawa. He then decided to settle at Dikwa which he believed

¹⁶⁵ M. S. Muhammad, Sheykh Imam... p. 68

¹⁶⁶ M. S. Muhammad, Sheykh Imam... p. 68

¹⁶⁷ A. Ruqayyami, (nd), Lamiyyah Manuscript, nd, npp.



to be as a suitable place for warfare and economic gain¹⁶⁸ The *Shaykh* described this event as disastrous: as he says:

We were removed forcefully and at that
time People were scattered like dry grass!
Ohitis a tragedy that over shadowed the
inhabitants.¹⁶⁹

Having regained its power from Rabih, El-Kanemi dynasty was re-established in 1900 AD / 1318 AH, and Shehu Umar Sanda Mandarambe was appointed as the Shehu of Dikwa, he ordered the arrest of *Shaykh* Ali Ruqayyah for accusing the ruling class of immoral behaviors but later he was released. He says:

Pls provide the Arabic version of the poet

When oppression occupied the land of
Borno and disobedience became the
order of the day; People became very
selfish and wrong doers! Allah pushes
Rabih from the land of Khartum as
Conqueror.¹⁷⁰

Highlight on the contents of his work *Waqaa'i al-Rabih*

This poem titled: *Waqá i'al-Rabih* was written by *Shaykh Imam* Ali Ruqayyami in the year 1901. It consists eight pages with 88 verses written in classical Arabic language. The prosodic meters used is *Bahrul-Rajaz (Mus taf' elun, Mus taf' elun, Mus taf' elun,)* and it rhymes sound flows free without *Kafiyah* The poem was divided into three parts; introduction, main event and conclusion.

The poet starts his introduction with praising and thanking Allah Who created him and also prays for the blessing and salutation of Allah the Most Gracious upon Prophet (S. A.W), his household and the companions. The poem reads:

ومخرجي من عدم وساتري	*	حمدت ربي خالقي وفاطري
مع سلامه مدى الليال	*	وصلوات الله ذي الجلال
وسد ما يوذي الوري م	*	على نبي جاء كل خير
وسدد ما يوذي الوري مدى الليال	*	وءاله وصحبه الثقات

¹⁶⁸ Adam, A.M, (2012), Gajibo: Education and Social Change, Kola Printing Ind, Lagos, P: 4

¹⁶⁹ A. Ruqayyami, *Waqá i Rabih* Manuscript, nd, stanzer 10

¹⁷⁰ A. Ruqayyami, *Waqá i...* stanzer 7-9

Thanks to My Lord, my Creator and originator. My creator from nothing and protector. The blessings of the Almighty God and His salutations throughout the ages be upon His Prophet who came with favors and prevented all what will cause malice to the creatures. And same blessings be upon his Family and the companions the God fearing and sincere ones¹⁷¹

The poet opened his work with praising and thanking his Lord Almighty Allah the Creator and the originator who created him from nothing. Almighty Allah the Lord of all created all beings out of His wish and pleasure. No creature ever knew that Allah would create him, how and when he would be created. In this regard Allah the most High Says:

Does not man remember that We created him before while he was nothing.¹⁷²

The poet also prays for the blessing of Almighty Allah with all beautiful and gracious praising and salutations of the Most Glorious throughout the lengthy time of the nights be upon His Prophet Muhammad (SAW) who came with all goods, fortunes and prevented all what will cause mischief to the creatures. May these praising and salutations be upon his families and the companions whom the poet considered as the sincerest ones particularly the companions who were the most pious, trusted, God fearing and the stars for guidance to the *Ummah*. The poet shows that the advent of Prophet Muhammad (SAW) is a great fortune to the entire world. Almighty Allah stated in the Glorious Qur'an that He has not sent him (Prophet (SAW)) except for the mercy of mankind. He further addresses the companions of Prophet (SAW) because it is through these efforts of the companions that the message of Islam reached everywhere. It was reported that the Prophet (SAW) mentioned in one of the Ahadith that his companions are like galaxy of star. Whosoever follow any one of them he is indeed guided.

The poet preceded further to mention his reasons for composing this poem and its significance in the history of Borno in particular and the countries of Chad Basin area in general. The poem reads:

ذكر وقوع رايح مكتوم	*	وبعد فالمقصود بالمنظوم
عز وجل لاتكن كالاھي	*	وهو من الغيوب عند الله
وعمم العصيان كل الروح	*	لما فشا الظلم لدى البرنوح
أمر الهوى والشر فاعلينا	*	وصار كل الناس تابعينا

¹⁷¹ A. Ruqayyami, Waqáí i... stanzer 1-4

¹⁷² Qur'an:19:67



After this doxology, my intention of composing this poem is to mention the happening of Rabih which is a hidden matter. It is among the unseen in the side of the Most High the Exalted. So listen don't be as forgetful. At the time injustice spread in the land of Bornuhin and all souls covered by sin and all of the people became selfish and wrong doers.¹⁷³

The poet states his reasons for composing this poem which are to mention or remind the people on the catastrophic of Rabih's invasion to Borno and other countries of Lake Chad Basin. The writer used Bornuh instead of Borno just to make sound flow of the rhyme. The episode is unknown to many people. So he urges an attentive listening. This is because, the poet opines that the event was a test from Allah on what is happening in the land, that when injustice, selfishness and evil deeds appeared in the land of Muslims Almighty Allah would test them (the people) with what they are doing in form of punishment may be they will return in repenting. This is clearly stated in the Glorious Qur'an that *when evil deeds and disobedience of men to the laws of Allah appeared in the land or communities, Allah the Most Powerful may desire to test these communities with a part of that which they have done. Thus they may regret of such evil deeds and return in repentance to Allah and begging His pardon.*¹⁷⁴

The views of the poet can be assessed that the rulers of Borno who were known as scholars and lovers of scholarship in the previous time, now diverted from such birthright roles. The efforts in facilitating and enhancing Islamic education drastically reduced. People were left at their fancies without strictly been bend to follow the divine rules. Injustice became much rampant among the leaders. It was observed by Alkali that there were certain elements of corruptions in the administrative system of the Sayfawa in the late 18th century. The ruled and the rulers engaged in illegal gifts which were considered as corruption. Such gifts *Kafelo* or *Ngaji* bribe were given to government officials. Not only this, but some scholars often criticized government on certain taxations which were made obligatory upon the inhabitant Muslims of the dynasty.¹⁷⁵ Muhammad stated that hitherto to the advent of Rabih, Shehu Hashimi was accused of depending on unnecessary gifts and extorting money from the titleholders. It might be due to his inability to maintain his large family of 400 wives and concubines and 350 children.¹⁷⁶ In addition to this, the Shehu had never given out a single penny to any of the twelve prominent scholars. The roles of these twelve scholars were very significant in the history of Borno. These scholars were mainly selected by the Mai purposely for efficacy prayers. Many scholars have enjoyed *Mahram* from both the Sayfawa and El-Kanemi leaders through these efforts of

¹⁷³ A. Ruqayyami, Waq'á i... Stanzer 5-8

¹⁷⁴ Qur'an: 30: 41

¹⁷⁵ M. N. Alkali, *Kanem-Borno Under the Sayfawa: A Study of the Origin, Growth and Collapse of a Dynasty (890-1846)*, 2013, p. 306-307

¹⁷⁶ K. Mohammed, Borno in...p. 24

efficacious prayers. Unfortunately, Shehu Hashimi could not even grant Mahram or facilitate scholars in their intellectual activities. This administrative weaknesses and parsimony led to the removal of Imam Mustafa by the Shehu and replaced him with Imam Modu Aisami. This further created disunity among the scholars.¹⁷⁷In this regard, Almighty Allah sent this as calamity so that the people would repent from their wrong doing. The poem reads:

من أرض خرطوم أتاهم فاتحا	*	فأرسل الله عليهم رابحا
ويخرب الديارة البلدانا	*	مدائن السودان والأوطانا
مع جنده الكفار من طرائق	*	أفسد الأرض الله بالبنادقي
ولم يكن في يده أسيرا	*	لكنه لم يجد الأميرا
فقد من بطشه والنحر	*	فرّ بجنده وراء البحر

So Almighty Allah sends Rabih from the land of Khurtum. He came to them as invader. Invading and destroying cities and locations. He destructed God's land with guns together with his unbeliever's troops from the uncivilized. Until he captured the land but, he did not find the King and even the slaves.¹⁷⁸

The poet mentioned the precise place where this invader came from. Rabih bn Fadel Allah came from Sudan, the town of Khartoum and belonging to the native of Funj ethnic group. Moreover, the poet described the activities of Rabih and his formidable troops as un-Islamic. They annihilate and destroy lands of Muslims, killing innocents and children without following Islamic rules on Jihad. Obviously Borno was named as one of the earliest countries in Bilad al-Sudan that embraced Islam. It was asserted that Borno was a Muslim State since before the eleventh century and many of its leaders and the subjects engaged in ritual practice of Islam and searching fundamental knowledge for adequate understanding of the religion. Shaykh Muhammad Bello one of the prominent principals of the Sokoto Jihadist acknowledged and described Borno in his book titled *Infaqul Maisur* as land that accepted Islam and spread it widely and practiced among the rulers, their courtiers as well as ordinary people. They were preoccupied with the study of the Glorious Qur'an, sciences of its recitation, memorization and writing. These practices manifested on them even before the Sokoto Jihad of the 19th century.¹⁷⁹ Therefore these characteristics and potentialities qualified Borno not to wage Jihad against it.

¹⁷⁷K. Muhammad, Borno in... p. 24

¹⁷⁸ A. Ruqayyami, (nd), Waq'at i... stanzer 9-13

¹⁷⁹ Y. Salahudeen, A History of Islam, Scholarship and revivalism in Western Sudan; An Annotated Translation with Introduction of Infaqul Maisur fi Tarikh Bilad al-Tukur of Shaykh Muhammad Bello bin Fodio, 2010, p. 72

The poet further assessed that the expedition of Rabih has no any element of Islamic reform since from the inception to its end rather it was a war of worldly possession. This is because the invader grew up under one distinguished slave dealer Zubyr Pasha of Sudan where he participated in raiding slaves from one place to another. As highlighted by Imam A,I, Rabih started his adventure at the aged of seventeen under his master Zubyr Pasha raiding slaves and partaking in slave trade. In view of this, the poet addresses Rabih's troops as congress of pagans and carnivals. These merciless and carnivorous activities of Rabih and his troops featured much during the invasion of Baghirmi, Logone and up to Borno indicated a cruelty and destructive adventure.¹⁸⁰ Thus the military experiences of Rabih coupled with his courageous troops and fine weapons had enabled him to invade and capture the Kingdom of Baghirmi. However, the king together with his subject's run and rehabilitate at the other side of the river. Baghirmi is one of the famous regions in Lake Chad Basin.

The poet also mentioned the episode on what happened after the invasion of Baghirmi. The poem reads:

في البر للرأي وغر ودخل	*	ثم أتى إلى لغوني ونزل
طويلة محروسة جسيمة	*	مدينة معروفة قديمه
ولا أمير قبله يدخلها	*	لم ير قط أحد يفتحها
وترك العيال والبنينا	*	مكث فيها مثل أربعينا

Later he came to Logone, settled in the bank of the river. He lived therein for about forty days leaving his family in the down town.¹⁸¹

Thereafter, Rabih proceeded to invade and capture Logone a famous and ancient historic city which had never been defeated or invaded by any ruler. This is because the territory of the town was well fenced and protected from the enemies. Suddenly Rabih invaded and subdue the town without any resistance. The King and his people escaped and settled themselves somewhere else. The invaders stayed for a period of forty days in this vacuum land and Rabih left his family and moved towards Amjaqa for further annihilation. Amjakapopularly known as Amchaka, is a town between Bama and Dikwa Local Government Areas of Borno State. The poem reads:

سيل من الواد بلا كلال	*	وانسل منها مثل انسلال
-----------------------	---	-----------------------

¹⁸⁰ A. I. Imam, Short History... p. 2

¹⁸¹ A. Ruqayyami, (nd), Waqáí i... stanzer 14- 17



أتاه فيه ربنا نصرا رقيما	*	ثم أتى منتجعا لأمجقا
لقيمهم بيندق مـزقا	*	لما أتوا يوم الخميس صفا
وجمع الأثقال والأنفالا	*	شتهم وقتل الأبطالالا
فلا تسل عما جرى بيومه	*	أخذنا مام وكبار قوممه

He later rushed out of it as the rushing of flood from the valley without weakness. Then he moved to Amjaqa seeking for better life. He was supported by divine aid and ... high when they faced him on Thursday in ranks, he attacked then with guns loaded with powder. He scattered them killing their warriors and he gathered booties and heavy loads. He caught Mama and his dignitaries as captives. You don't want to know what has happened that day. And the rest of his people pushed forward to Ngala.¹⁸²

The poet describes Rabih's speedy and successful invasion from Baghrimi to Logone and now to Borno through Amjaqa a significant boarder of Borno Empire. This was not because the activity of the invader was legitimate but it was a destiny and opportunity for the Muslims to repent from all evils acts. Rabih entered to the town of Amjaqa on Thursday noon, defeated the troops and captured Mama the leader of Amjaqaas well as other great personalities who were enslaved. Indeed, it was a bloody and tragic occurrence in which many innocent souls were lost. Apparently, the defeat of Borno troops at Amjaqa had strengthened Rabih. Numerous weapons and war booties were taken from the opponent. This energized Rabih and his troops to move forward for further invasion. Mama the leader of Amjaqa was slaughtered on his way to Ngala where the invaders stayed for forty days waiting for fugitive armies. Rabih having been informed the encroachment of the Shehu's troops; he re-organized his troops and consequently defeated them. The defeat of Shehu Umar's troops by Rabih forced the Shehu to personally engage in the war. The poet states:

والناس كلهم اسير العسر	*	وركب الشيخ بعيد العصر
بنفسه حتى يصير راجلا	*	واجههم بذاته مقاتلا
والحرب والسيوب والبنادق	*	لم ينفع المدفع والسرادق
لم يقمهم لبد ولا دروع	*	عرد تابع كذا متبوع
وغفلوا نفيسة حظيره	*	قد تركوا أمتعة كثيرة
ووقعت مصيبة عظيمة	*	فكان ما كان من الهزيمة

¹⁸² A. Ruqayyami, (nd), Waqáí i... stanzer 18-22

وبات رايح مع الطغاة * من أهل بند وكريس عات
ثم اقتفى آثارهم وقد قتل * قتلا كثيرا جنب ثاد ووصل

The Shehu rode his horse after Asr prayer and all of his troops were overleaped by difficulties and stress. He met them personally fighting till he disembarked his horse. Defending tools, riffle, swords and gun were of no use. He scattered followers and the followed they were not protected by shield. They abandoned a lot of properties and forgot all valuables and all sort of failure and serene calamity took place.¹⁸³

Shehu Umar was informed of the terrible situation which was the advancement of the troops, so he and his fighters rode their horses after *Asr* prayers to confront invaders. When they reached Ngala they could not find Rabih and his troops. This was because Rabih tactically withdrew from Ngala as war strategies. The Shehu and his troops followed him to Amjaqa by then the troops were totally exhausted due to the lengthy journey. What followed was an uninterrupted battle from *Asr* to *Maghrib* without any rest or without taking proper position by Borno troops. Obviously, the battle was so stiff to the extent that Shehu Umar fought down without horse later he was captured by the troops of Rabih.

Thus, the capture of Shehu Umar indicated the victory of Rabih with great booties and marked the end of the war. Several number of Shehu Umar's troops run toward the Lake Chad shore. Rabih and his troops spent the night at the war field and later in the morning followed the remaining troops annihilated them and marched to invade Kukawa the capital of Borno. The poem reads:

He reached to the city of power, prosperity, joy and easy life (the headquarters)¹⁸⁴

The poet described the city of Kukawa as the land of honor, dignity, harmony, joy and seat of administration. He further mentioned the well-structured and beautiful houses protected with defensive walls from all sides of the town. All of a sudden Rabih devastated and burnt it to ashes. However, Rabih had not found any person apart from few slaves and significant number of properties in various types as booties. In the same vein, Hallam defined Kukawa the town founded by Shaykh Muhammad al-Amin El-Kanemi a prominent scholar who intervened and resuscitated the power of Borno from the Sokoto Jihadist with scholarly and other means. Kukawa was named after a baobab tree situated close to the Shehu's palace. The town attracted many people who relocated from Birni Ngazargamo precisely after the Jihad episode, believing that staying with Shaykh El-Kanemi would make them to benefit from the orbit of his knowledge. More so, his braveness also attracted many people to live under him protected. This led the city to grow rapidly with beautiful structures. The

¹⁸³ A. Ruqayyami, Waqáí i... stanzer 22-29

¹⁸⁴ A. Ruqayyami, Waqáí i... stanzer 19

town consisted of western and eastern districts surrounded by earthen walls or cornstalk fences on each side with five gates as entrance. These were made purposely for defensive majors. The palace, courtiers and other influential personalities domiciled in the western district, though the Shehu also has another palace in the Eastern district. This was the feature of the city of Kukawa, eve to the calamitous attacks of Rabih.¹⁸⁵In addition to this, Muhammad buttressed the statement of the poet where he said ‘many properties worthy of millions were left by the Shehu and his subjects which Rabih claimed as war booties’ the amount of the properties which Rabih claimed as war booties after the capture of Kukawa the city capital of Borno included 950 horses, 3800 slaves, 1500 Habbayya, 4000 pieces of white cloths, 3800 lbs of gunpowder, 160 rifles without ammunition, 100 flintlock guns, 70,000 native dyed cloths among others.¹⁸⁶

Educationally, Kukawa was rated as one of the greatest intellectual environments, as described in the writings of one prominent scholar and Imam of Kukawa during the reign of *Shaykh* Muhammad El-kanemi, *Imam* Yusuf in his work titled *al-Qasida al-Farida al-Ajibah* where he acknowledged that Kukawa, the new capital had a conducive atmosphere for teaching and learning. There was a vigorous engagement in teaching and learning which qualified Kukawa a *Sangaya*, where by the buzz of the recitation of the Glorious Quran was the first thing to welcome a visitor from far distance particularly at night.¹⁸⁷

Rabih stayed in Kukawa for two months awaiting any resistance from the Shehu’s armies which he had already scattered. After a while, Rabih decided to move to Dikwa where he chose to be his capital. This was made after several consultations with his lieutenants on the advantages and the importance of selecting Dikwa to be his capital.¹⁸⁸

The poet mentioned the precise date when Rabih relocated to Dikwa and the subsequent removal of the inhabitants to Gajibo was heightened. The poem read:

ومسقط الرءوس منزلا قصد	*	ثم أتى الدكوى مدينة الحسد
وجمع الخيول والريالا	*	بصبحه قد أرسل الأرسالا
والناس في خروجهم كالنبت	*	أخرجنا كرها بيوم السبت
فياله من حسرة عميمه	*	فيومه كوقعة عظيمة

¹⁸⁵ W. K. R. Hallam, *The Life and Times...* p. 129

¹⁸⁶ K. Muhammad, *Borno in...* p:48-49

¹⁸⁷ K. Alkali, *The Contributions of the Selected Borno Scholars to the Development of Islamic Scholarship in Borno State (1980-2016)*, Ph.D. Thesis submitted to the Department of Islamic Studies, Usmanu Dan Fodiyo University Sokoto, 2017, p. 65

¹⁸⁸ A. Ruqayyami, *Waqáí i...* Stanzer 42

دخلها بالأحد وقت العص * ومن جمادى الثاني عشري فادر

Thereafter, he sent advanced troops informing the people of Dikwa to relocate safely without any resistance to Gajibo before his arrivals. The inhabitants together with their leaders and scholars were forcefully chased out from their homes on Saturday 11th of Jumada Thani. The People were scattered as a dry grass, in fact it is a terrible day to the people of Dikwa because they have never witnessed such catastrophic event. Rabih then arrived Dikwa on Sunday of Jumada Thani precisely after *Asr* prayers.¹⁸⁹

The poet being a fair-minded scholar likewise stated some positive aspects of Rabih despite his tyrant rule. This includes his love and benevolence shown to some scholars whom he trusted. Not only this, he also allowed them (scholars) to observe Mahdi's¹⁹⁰ *Zikr* in his mosque among others. He also mentioned that Rabih reigned tyrannically for six years and nine months. He ruled according to his fancies without observing Islamic laws. Therefore, many people suffered under his rule. The poem reads:

ونال ما نال من المرام * حكم فيها أعجب الأحكام
ألزمهم لمسجد للذكر * ونصر الدين وأهل الخير
وتسعة الأشهر بالتمام * وملكه ست من الأعوام

The poem indicated that Rabih ruled Borno Empire for consecutive period of six years and nine month with harshness and tyranny. Many people have suffered under his administration. The poet clearly stated that Rabih ruled according to his fancies without observing Islamic rules on governance. On the other hand, despite his persecution Rabih has shown love and kindness to some scholars whom he trusted. Mosque was allocated to such scholars to observe their Mah-di's *wird*. Similarly, kyari observed that, Rabih has a good relationship and love to the Mahdism. Rabih was said to have been inclined to *Mahdism* which might be the reason for allowing the Mahdi ritual to be practiced in his mosque. This can be justified through the subsequent letters of correspondences between Rabih and the Mahdi leaders urging him to make Hijra and join them for the Mahdi movement. Sources indicate that Rabih replied to them showing his enthusiasm and interest in Mahdi doctrines. He accepted the letter

¹⁸⁹ A. Ruqayyami, Waqáí i... Stanzer 46

¹⁹⁰ Is a *Wird* (Supplications) being said on daily basis

and gift sent to him by the Mahdi leader Khalifa Abdullah in 1887 which contained a Mahdi flag, patched Mahdi cloth and rifle as a symbol of Mahdism. Although Rabih enumerated the reasons that would deter him from making the Hijra, he carried out his campaign under the Mahdi flag¹⁹¹.

The poet thanked Almighty Allah for bringing an end to this turmoil in the lands of Lake Chad Basin. He also indicated where, how and when Rabih was killed. In addition to this, the powerfulness and braveness of the invader in war was described as that of Hajjaj bin Yusuf of the Umayyad dynasty. The poem read:

سبحان من ليس له انقضاء	*	ثم أتاه الموت والفاء
جميع من في ترك قد انحصر	*	أغاث ربنا تعالى بعمر
بحرمة الدين والأولياء	*	جزاه ربي أحسن الجزاء
ولايطيق حربه ذو مره	*	واريح شوكته مضره
منيفة فائقة جليّه	*	همته عالية قويه
اعطاؤه للناس كالثجاج		مثاله في الحال كالحجاج
في غزوة سموها واحد مره ¹⁹²		قتله جيش من النصرى

The poet glorified Almighty Allah Who is distanced from all inferiority. The Everlasting Who with His infinite mercy salvaged the people of Borno and their leaders from this catastrophic tragedy of Rabih. He further discusses the demise of Rabih which marked the end of the brutal rule. It was stated that Rabih was killed by the French armies under the mission of General Lamy and Foureau. The signal for the defeat of Rabih started immediately after the defeat of his son Fadl Allah at Konu and Kusuri respectively. When this information reached Rabih at Dikwa, he prepared his troops to encounter with the French armies at Lakhta a village on the side of river Shari just a stone throw to Kusuri. This resulted to the outing of Rabih on the 11th of April 1900 and also marked his last day or farewell to Dikwa. He delegated the control of Dikwa under his great commander Muhammad Nyebe who was wounded at the battle of Konu, Fakki Ahmad was assigned to assist him. Thus, Rabih applied all his techniques and war strategies such as excavating...however, all these methods had not yielded fruits. All of a sudden, the French armies under the command of general Lamy, Joall and, Gentil Gwarang, Captain de Contet, Robillot and others defeated Rabih. The battle which commenced on 22nd April 1900 by 07: 30 a.m was too stiff at both sides, general Lamy was shot at his chest later died before reaching Kusuri.

¹⁹¹ K. Muhammad, Borno in.... 26

¹⁹² A. Ruqayyami, (nd), Waqáí i... Stanzer 55-56

Captain de cointet was killed and several of French armies were wounded. While on the other side, Rabih who had been already wounded and hidden under a stockade was shot dead by the troops under the command of Robillot who came for the rescue of general Lamy's troops. Rabih's head was taken to Kusuri and displayed in order to testify his death¹⁹³.

The poet stated the re-emergence of the El-Kanemi dynasty in the administration of Borno through the victory of Shehu Umar, one of the descendants of Shaykh Muhammad Al-Amin El-Kanemi. The invader had a very strong, merciless and courageous army that not everybody could strive and defeat easily. He was compared with Hajjaj bin Yusuf in terms of war tactics.

The poet thereafter cited some verses from the Glorious Qur'an and the saying of scholars on the aftermaths of any wicked or tyrant person. It was stated that whosoever maltreats or harasses people, he should be equally maltreated or harassed by someone who is more tyrant than him. The poem reads:

شيئا لغيره عليه قد فعل	*	قلتقروا ما قيل إن من فعل
بظالم يفوقه من غاشم	*	من عادة الله انتقام الظالم
من مجرمهم ما كرون غادروا	*	لكل ناس جعلت أكابر
عليهم أبواب ما قد اغلقت	*	لما نسوا ما ذكروا قد افتحت
أخذهم بفضأة وماتوا	*	حتى إذا فرحوا بما أوتوا
فقطع دابر قوم ظلموا	*	من كل خيررء أئسين عدموا
كماله الحمد على السراء ¹⁹⁴		والحمد لله على الضراء

The above stanzas indicate the deep knowledge of the poet in both Arabic language and the Glorious Qur'an. This can be justified through his effort of composing relevant Qur'anic verses that rhymed and flowed soundly. The verses cited by the poet reminded Muslims that the aftermaths or falls of wicked person is by another wicked person whom Almighty Allah would send to destroy him as punishment of his deeds.

Having mentioned by the poet, the numerous Qur'anic verses on the repercussion that befalls on wicked person or tyrant ruler. He also thanked and praised Almighty

¹⁹³ W. K. R. Hallam, *The Life and Times...* p. 76

¹⁹⁴ A. Ruqayyami, (nd), *Waqáí i...* Stanzer 57-63

Allah for all what has happened as a destiny (*Qadar*). *Al-Qadaris* predestination and one of the six cardinal articles of the faith which is compulsory upon every Muslim to believe, be it (success or sadness, failure, good or bad, happiness or sadness) it is from Almighty Allah. The poem reads:

*

والحمد لله على الضراء	*	كماله الحمد على السراء
رب الملوك خالق العباد	*	مقدر الصلاح والفساد
وءاية الانفال تكفي عبره	*	لمن له تأمل وفكره
فاعتبروا ما نابكم إخوان	*	فارضوا جميعا ما قضى الرحمن
فإنه تأخر الزمان	*	وظهر الفساد والعدوان ¹⁹⁵

The poet thanked Almighty Allah for all the unfortunate and sadness and vice versa thanks Him for all success and goodness. Allah the King of all kings and the Creator of all Beings (Believers) the poet made these salutations because all things (success and sadness) are from Him as clearly stated in the Glorious Qur'an. He further urges his brother Muslims to strive towards Allah in all lawful and good things and also embrace the sadness and destructions that happened to them as being from Almighty Allah, so they should abstain from all evil deeds. This is because the appearance of evil acts and corruption on the earth are clear signs of the last day

The poet added that people should not be surprised with the activities of Rabiḥ rather they should blame themselves and be watchful of their evil deeds. The poem read as

لا تعجبوا رابحكم فيما فعل	*	بل فاعجبوا قبيحكم من العمل
ومن علامة اقتراب الساعه	*	ظهور رايح مع الجماعه
لو كان مهزوما بكثرة الدعا	*	وكثرة السلاح والجنود معا
وانما سعي بالكنور	*	لأنهم في أصلهم كالنور
ومن غريب ما يرى الإنسان	*	وقوع رايح أيا إخوان ¹⁹⁶

¹⁹⁵ A. Ruqayyami, (nd), Waqáí i... stanzer 63-67

¹⁹⁶ A. Ruqayyami, Waqáí i.... stanzer 68-72

The above stanzas of the poem indicated the strong belief of the poet that the appearance of Rabih was instigated by the sinful acts of the people. He urges the Muslim not to blame Rabih for his disastrous activities rather they should blame themselves for their undesirable acts. It might be because of these sinful acts that Almighty Allah sent him as punishment to the people so that they might watch their evil deeds, repent and return to Allah for forgiveness. This tragedy or coming of Rabih was a clear sign of the last day. Moreover, the poet stated that had it been the efficacious prayers of Borno people, their formidable armies and sophisticated weapons will serve purpose Borno would have defeated Rabih and his troops. But because of their sinful acts and Allah's destiny, Rabih invaded the whole of Lake Chad Basin areas. However, the poet highlighted certain virtues of Borno people and the reason why they were named *Kanuri*? It was because of their religious dedications and constant studies of the Glorious Qur'an. The word *Kan-nuri* is derived from Arabic *Kan* meaning like and *Nur* meaning light or *Kan-nuras* light. Thus, due to this religious devotion the people of Borno looked like light. The people were surprised with this event because they have never witnessed such terrible things (the invasion of Rabih).

Notwithstanding the poet maintained that there was no any Islamic law that permitted the enslaving of Muslim or bloodshed of innocent. The entire activities of Rabih were characterized by enslaving king and maltreatment of Muslims. It is just a destiny that Allah has already designed to happen. The poet pleads with the people of Borno to embrace such destiny. The poem read as:

ولا إباحة دماء المعصم	*	وليس في الحديث بيع مسلم
والذل والضرب مع المعاطب	*	وكل واقع من المصائب
لاغيره مما سوى الإله	*	وإنما يكون عند الله
على جميع الناس يا إخوان ¹⁹⁷	*	وما به قد حكم الرحمن

The poet buttressed his argument on the random killing of Rabih and his troops that there is no single Qur'anic verse or Prophetic tradition or juristic opinions that legitimize the killing of innocent person without any religious verdict. Not only this, Islam discourages slave trade in general and forbade the enslaving of a free Muslim. In view of this, the entire activities of Rabih are against the stipulated laws of Islam. On this juncture, the poet advises Muslims to believe and accept it as destiny from Almighty Allah and every Muslim should prepare for the next world. This is because the invasion of Rabih was a clear signs of the last day. The poem read as:

¹⁹⁷ A. Ruqayyami, *Waqáí i...* stanza 75-78

والإنقياد لطريق الصواب	*	فواجب رضاؤه بالقلب
ذهب ناس وبقي نسناس	*	فلتعرفوا زمانكم ياناس
وحق الإنتقال ثم الفوت	*	قد قرب الأمر وحان الوقت
وكلنا إليه راجعون ¹⁹⁸	*	وكلنا في السوء مستوونا

The above verses of the poem stated that it is imperative upon the Muslims to believe and accept the destiny of Allah that this invasion of Rabih is from Allah. The poet urges Muslims to prepare for the next world. This happening is a sign of the last day. This is because the generation of the virtuous men who were dedicated to their religious duties had passed. What was left was just a trace of such people. Muslim should try to know the people of this generation and their activities. Their characteristics would clearly speak out that the world is about to vanish.

The poet concluded his work with prayers for protections from the evil acts of the devils and salutations to the Prophet (SAW), his family and those that follow the path of guidance. The poem reads as:

من شر إبليس أخي الخناس	*	الله يستر جميع الناس
حلف سلاسيل وحلف القيد	*	وشر رايح كثير الكيد
صلى عليه الله طول الأمد	*	بجاه خير خلقه محمد
وتابعيهم بلا انقطاع ¹⁹⁹	*	ءاله وصحبه والأتباع

The poet concluded by urging Muslims to repent and return to Almighty Allah. He would keep their secret unrevealed. In addition to this Allah will also protect them (Muslim) from the evil acts of Satan and put an endless pause to such occurrence of the calamity of Rabih which was very terrible. He then solicited to Almighty Allah through the best of all creatures Prophet Muhammad (SAW) for His salutations and blessing to be upon him without ending through the generations together with his family, companions and those who follow the path of Allah.

Conclusion

In conclusion, Sheikh Ali Ruqayyami was born into a scholarly and pious family in Dikwa, Kanem Borno in 1854. He started his education at a young age, memorized the Glorious Quran before attaining the age of maturity. He was known for his exceptional memorization skills and eagerness to learn, which led him to travel to different places

¹⁹⁸ A. Ruqayyami, A, (nd), Waqáí i ... Stanzer 79-82

¹⁹⁹ A. Ruqayyami, A, (nd), Waqáí i ... stanzer 83-86



in search of knowledge. Despite facing the news of his teacher's demise during one of his trips, Sheikh Ali continued his pursuit of Islamic education.

Sheikh Ali was an eye witness to the happenings of series of events during the invasion of Rabih to the environs of Borno empire and establishment of his headquarters. Shaykh Ali Ruqayyami's life and educational journey serve as an inspiration for individuals seeking knowledge in Islamic disciplines. His commitment to education and passion for learning should be acknowledged and encouraged in order to continue the legacy of Islamic scholarship. Historical document had it that Rabih was a Nilotic Military adventurer and a companion of Zubair Pasha. Rabih had terrorized villages and towns capturing slaves and acquiring weapons to equip his foot soldiers. Shaykh Ali composed Eighty-Eight verses of poem to document the historic event. The work is titled as Waqa'I Rabih. In the content the motive behind the invasion was stated as analysed by the researchers. Based on this information, it is evident that Sheikh Ali Ruqayyami had a strong foundation in Islamic knowledge and was committed in documenting of events of his time. It is recommended to preserve any historic document to know the motives of past events.

Reference

1. Alkali, K., (2017): *The Contributions of the Selected Borno Scholars to the Development of Islamic Scholarship in Borno State (1980-2016)*, Ph.D. Thesis submitted to the Department of Islamic Studies, Usmanu Dan Fodiyo University Sokoto.
2. Alkali, M. N., (2013): *Kanem-Borno Under the Sayfawa: A Study of the Origin, Growth and Collapse of a Dynasty (890-1846)*.
3. Baba Tunde, O. J., (2012): *Traditional Administrative System in Nigeria: The Sayfawa Dynasty, Module 2 Unit 5*. Noun
4. Hallam.W. K. R.,(1977): *The Life and Times of Rabih Fadl Allah*, Great Britain, U.K.
5. Imam, A.I., (1974): *Short History of Rabeh Fadil Allah 1838-1900*, Filmset Academy press ltd. Lagos
6. Muhammad, K., (2006): *Borno in the Rabih Years, 1893-1901 Sahara and Sudan Series*,
7. Muhammad, M.S., (2000): *Sheykh Imam Ali Ruqayyami al-Gajibowi: Dirasatuwa al-Tah-lil al-QasidaHamittu*, M.A. Dissertation submitted to the Department of Arabic and Islamic Studies University of Maiduguri
8. Ruqayyami, A., (nd), *Lamiyyah*, Npp.
9. Adam, A.M., (2012): *Gajibo: Education and Social Change*, Lagos.
10. Ruqayyami, A., (nd), *Waq'á i Rabih Manuscript*
11. Salahudeen, Y., (2010): *A History of Islam, Scholarship and revivalism in Western Sudan; An Annotated Translation with Introduction of InfaqulMaisur fi Tarikh Bilad al-Tukur of Shaykh Muhammad Bello bin Fodio*, Tamaza Publishing Company, Zaria.





The Relevance of ICT in Da'wah Activities in the Modern Muslim World – Northern Nigeria as a case study

By

Aliyu Yunusa Muhammad (Phd)

Abuidrisaliyu2@gmail.com

08032768516

Federal College of Education, Kano

& Abdallah Usman Umar (Phd)

Abdallahuu78@gmail.com

08032077354

Bayero University Kano

Abstract

In modern time, unprecedented technological innovations has encompassed all aspects of human life that has led to major shift in the way people interact. Da'wah activities remain one of the primary phenomena that has being affected the most by the current digital revolution. This paper discusses the relevance of ICT in Da'wah activities in the age of digital communication and the internet in northern Nigeria. The article establishes how the global digital revolution has opened new avenues for Da'wah with the potential to disseminate the message of Islam far and wide. It found out that ICT is an effective and veritable tool in shaping the view of the populace with fruitful outcomes. Another fact in the study's findings indicated that many Muslim scholars nowadays in northern Nigeria found it convenient to electronically offer their teachings and to upload video and audio of their Da'wah lectures on various ICT platforms. Thus, it suggests that Muslim academics engaged in Da'wah should learn more about ICT and make good use of it in their activities.

Key words: Information Communication Technology, Da'wah, Northern Nigeria.

Introduction

The spread of Islam as a religion depends mainly on preaching and preaching can be understood in an infinite number of ways, the Prophet PBUH tried His best to perform it with all possible ways. However, the system of conveying message has been changed with the change of time as communication process changes from time to time. In this age of information revolution, Muslim Ummah cannot distance themselves away from



Information Technology. In order to face the opportunities and challenges of Da'wah today, Muslims should be able to take advantage of all kinds of digital devices to carry out Da'wah. Information and Communication Technology (ICT) is a dynamic field that gives a great impact to the society because, it drives many of today's innovations, offers enormous potential for further innovations and developments, and brings changes to social life in the coming decades. The advent of Information Communication Technology (ICT), without doubt, has contributed in no small measure to the progress, growth and development of humanity. This is because the possibilities created by the Internet revolution, networking and advances in telecommunications have spurred a new era of opportunities and global competition in all spheres of life.

Concept of Da'wah

Da'wah is an Arabic word which has the literal meaning of "issuing a summons," or "making an invitation".

Technically, Da'wah refers to the act of proselytizing or preaching of Islam to non-Muslims. Conversely, by extension, it could also entail redirecting the affairs of Muslims to the right path and exerting efforts in teaching them the sound knowledge of the Din. Da'wah can also be defined as "inciting people to do good things and hold right guidance; to command the right thing and forbid the wrong one".

Concept of ICT

ICT is the combination of two technologies, namely "information technology" and "communication technology".

Information technology refers to a method through which data is stored, processed and analyzed until they become useful information. It refers to "any form of technology, in the form of hardware or technique, used by people to handle information". While Communication technology is defined as: "a method of communicating data and information from one person to another, and from one place to another."

Information and communication technologies (ICT) is an umbrella term that covers all advanced technologies that includes any communication device, encompassing radio, television, cell phones, computer and network hardware, satellite systems and so on, as well as the various services and appliances with them such as video conferencing and distance learning used in manipulating and communicating Information. Its formal definition is framed as follows: "the acquisition, processing, storage and dissemination of vocal, pictorial, textual and numerical information by a micro-electronics-based combination of computing and telecommunications".

'By information technology we mean the set of the technological devices that are employed to create information and knowledge, or that are used to store and retrieve



information and knowledge. This includes satellites, TV stations, the Internet, web pages, e-mail, computer discs, CDs and other related inventions and innovations’.

Thus, Information Technology means the processing and distribution of data using computer hardware and software, telecommunications, and digital electronics.

Da’wah Methodology in modern Muslim world

Changes in society result in the change of da’wah method to gain people’s interest to Islam and to draw Muslims closer to the teaching of the religion. The rapid development of the new era with modernization and globalization has made the da’wah more challenging and at the same time force Islamic preachers to work harder to ensure that the act of spreading righteousness continues. The flow of globalization and the boundless world have shaped ‘an open-minded society’. In addition, such situation also requires the transformation in preaching to keep up with the pace of the modern times, thus making the scope of da’wah wider with plenty of experiences and a wide range of communication approaches.

Da’wah formerly is seen as a verbal preaching activity in mosques, praying areas, and any other places that can bring speakers and listeners together, but now the medium is seen to be evolving in parallel with the development of technology, such as via social media, video conferencing and others. Every preacher must get himself ready and properly equipped with strong Islamic knowledge, as well as studying the methods that fit the background of the target audience.

Strengthening Da’wah with Technology

Methodologically, da’wah should be delivered using the best communication techniques, skills and etiquettes. This method includes building a logical and rational discourse, including the use of appropriate media for delivery. Da’wah must necessarily conform to the specific conditions and requirements of the receiving audience. The behavior and practices of Allah’s Apostle are examples and references to understand the basics of da’wah.

The digital global revolution has brought about great paradigm shifts in communication practices. By 2020, the world’s internet users have reached 4.5 billion people. Meanwhile, social media users worldwide are more than 90% of total internet users. That is, almost all internet users have social media accounts. Users access their accounts for an average of about 2 hours, and as many as 74% access their accounts through smartphones. Globally, social media has become an integral part of communication, business and learning. On September 21, 2020, Digital Insights stated that the number of social media users such as Facebook had reached 1.3 billion. In less than four months, precisely by the end of January 2021, active users of this social network reached 1.33 billion.

There are many prospects or opportunities of Islamic Da’wah via ICT. The following are few:



Medium of Awareness

ICT can support Islamic propagation workers in awareness building amongst Muslim. ICT makes the duty of da'wah easier for preacher, doors of houses and offices may remain closed, someone may not open the door for us, but through proper use of ICT, the preacher can knock at the door of every target audience.

Countering Propaganda against Islam

Using ICT for Islamic propagation activities can help reduce misconceptions created by anti-Islamic propagators, propaganda against Islam has become like sea-shore. It is increasing rapidly all over the world. Facing it is very tough job. Muslim Ummah through ICT can protect themselves from this harmful propaganda, the Islamic propagation activities will be less-interrupted.

Unification of the Muslim Ummah

As the Muslim Ummah is dealing with the challenge of disunity which has led to the initiation of different sects, ICT can help reunite the adherents through Islamic propagation workers (du'at) in building-up strong network all around the globe from a center, which will enable them invite all Muslims for unity and as well as spreading the message of Islam.

Time and Resources management

With the help of ICT we can send thousands of e-mails at a time. If we write anything on our face book wall, friends can get it within few seconds. There are easy ways to convey messages very quickly to any corner of the world. These modern systems save our time and resources.

Establishment of Online Islamic Media

Muslims are lagged behind in the area of media ownership and management. ICT can give them the opportunity of establishing media with low cost. Any computer-competent person can establish online media. Islamic propagation workers (du'at) can upload Islamic videos to YouTube or other popular video channels. They can publish online newspapers, magazines. They also can operate Radio stations.

Dealing with Islamophobia

Islamophobia is very common phenomenon in the world. It is created by a few numbers of strong anti-Islamic propagators. Islamic propagation workers (du'at) can monitor it like OIC started monitoring and publishing reports on it. ICT can help to remove or at least reduce Islam phobia.

Records keeping

It is very important to record Islamic as well anti-Islamic events and store it for further use. ICT provides recording and storing capacity of textual, audio-visual



and other information. Islamic propagation workers (du'at) can establish online Islamic library and resource centers.

Building Confidence

Information is power, Islamic propagation workers may gain this power by proper utilization of ICT. ICT can bring self-reliance and confidence among Muslim Ummah.

Islamic Da'wah in Northern Nigeria

The term 'Northern Nigeria' formerly designated one of the country's principal administrative units, along with Eastern Nigeria and Western Nigeria. In 1954, when Nigeria became a federation, the Northern, Eastern and Western Regions were the federating partners, and they remained so at Independence in 1960. But beginning in 1967 the regions were subdivided into states: 12 in 1967, now 36 plus the Federal Capital Territory of Abuja (FCT). One can only now speak, more vaguely, of 'northern Nigeria', with the adjective un-capitalized. Sometimes this is used to mean all of the 19 states (plus FCT) that have been carved out of the old Northern Region. Sometimes it is used more narrowly to mean 'the far north', comprising today's 12 'Sharia states'.

The work of Da'wah has been carried out in Northern Nigeria since in the 14th century C.E. to contemporary time. It started as result of the activities of the visiting Muslim traders and scholars who introduce Islam to the people. Hausaland also witnessed the influx of Muslim traders and itinerant scholars who came from Mali. The work of spreading Islam was also made easier by the continual arrival, at different intervals, of Muslim missionaries and traders who continue to guide the people. At the beginning, a major problem identified however was that majority of the people then, did not accept Islam and were still animists, and many common people also mixed Islam with un-Islamic practices. This situation continued until the emergence of Shaykh Uthman bn fodio who carried out Da'wah and reform movement (jihad) in Hausa land (Northern Nigeria) and directly attacked the widespread of innovations and customs that contradicted the teachings of Islam. Anti-Islamic trends promoted among the Muslims were eliminated as a result of his Da'wah.

Islamic Da'wah in Nigeria has undergone many processes and transformations from the time of the introduction of Islam to Borno and Hausaland to the present times. Islamic Da'wah was initially carried out by traders, who were not necessarily scholars. They were followed by visiting scholars from North Africa and subsequently by indigenous scholars. Much of the Da'wah activity was carried out by scholars at individual levels and with the reform movement of Sheikh Uthman, Da'wah was carried out in more organized and collective patterns.

Da'wah in Northern Nigeria through the ICT

Traditionally, before the advent of modern technologies, for the dissemination of messages of Islam in the traditional northern Nigeria setting, the method of conveying



Da'wah was basically based on the parents, Islamic scholars and other religious leaders mostly through the process of face to face or otherwise called interpersonal communication. Meanwhile by the advent of new technological devices of newspapers, radio, television and the rest. This process greatly reduced the aforesaid means of communicating messages of Islam.

According to Sule, the five methods of Islam propagation First, there is the individual way, which entails individually inviting each person if it is relevant to him. Second, public or mass Da'wah, such as lectures or exhortations aimed at a broad audience. Third, each student receives private sessions in his area of expertise. It is the responsibility of scholars who are experts in their fields. Fourth, Da'wah by writing, correspondence, and authorship, with direction and benefit for those who are called.

Typically, what is cited by Sule are among the means of Da'wah in Northern Nigeria before the emergence of Information and Communication Technology, but after the discovery of the internet, it brought with it many changes in various aspects of life, including da'wah activities.

The use of digital media as a means of Da'wah is a demand that cannot be avoided today as da'wah activists must be able to carry out e-da'wah in the new normal era to give birth to virtual da'i who are able to spread Islam according to the developments and needs of the times. This is because Islam is a teaching that is always in accordance with the conditions of the times and places.

New media or the internet provide great opportunities for Da'wah activities in gaining market. This is because the internet makes it easy for everyone to get information quickly and in real time. Da'wah through digital media can also reach a wider target. This is because modern technology provides almost unlimited and instantaneous capabilities so that it can be connected to the whole world. According to Nassar, "the use of social media continues to grow every year in the Islamic world. Almost all Muslims use social media to help them take or get information about Islam.

There appears to be a consensus on the compelling reason for preachers of Islam to utilise modern instruments to carry out the mission of da'wah. Today's culture is a whole lot techno centric. Technology has broken down physical, geographical and political barriers that once may have stood in the way of completing things proficiently and effectively. Consequently there exists a substantial compelling reason for the creation of a new breed of Muslim preachers. This new breed of techno-da'ie is a critical perspective for Da'wah in modern times. Without them, it would be troublesome to present the genuine Islam in this post-modern world that we currently live in.

The new era particularly are becoming more techno smart. So what better way to approach the post-modern generation than to apply that which they are most comfortable with? Why not use technology to narrow the gap between the da'ie and



the community? ICT, for instance, could be utilised to the best by the techno-da'ie to share and disseminate info data on Islam.

Islamic scholars making Da'wah through the ICT in northern Nigeria today utilize the social media in different forms which comes in formats such as uploading of recorded videos/audios on the various pages and channels of individual Da'ie in social media sites and or live broadcasts like the Live-Stream on Facebook and YouTube. Other social media sites include Twitter, WhatsApp, Zoom, Telegram, etc.

Another popular facet of ICT is the multimedia. Multimedia is the application of ICT tools and gadgets that combine the usage of the senses (in particular hearing and sight) before being processed by the mind to create an incisive understanding. Multimedia can also be defined as the production and distribution of news coverage via a variety of communication platforms, such as newspaper, television, radio, websites, social media, and so on.

Television and Radio, as part of multimedia, serve as an important ICT system used by preachers in covering and transmitting da'wah activities and events and can be regarded as the most patronized means of Da'wah by majority of the people in northern Nigeria.

Sule (2022) gave a sample of scholars in northern Nigeria that utilize social media platforms in their Da'wah and their followers in the following table:



S/N	Scholars	Facebook	YouTube	Telegram	WhatsApp	Zoom
1.	Prof. Muhammad Mansur I. Sokoto	277,055	1,706	1,009		
2.	Dr. Bashir Aliyu Umar	164,281	1,422	7,667		
3.	Shaykh Muhammad Bin Uthman	219,050	2,903	3,434		
4.	Dr. Isa Ali Ibrahim (Pantami)	794,104	5,004	10,855		
5.	Shaykh Umar Dada Paiko	10,107	979			
6.	Assoc. Prof. Muhammad T. Aliyu	9,624	211	106		
7.	Dr. Mansur Isa Yelwa	59,378	1,022	3,019		
8.	Shaykh Dr. Ibrahim Jalo Jalingo	89,271	813	167		
9.	Sheikh Dr. Muhammad A. Abubakar	14,248	709			
10.	Shaykh Muhammad Sani R/Lemo	13,087	1,504			
11.	Sheikh Nasir Abdulmuhyi	7,738	813			
12.	Shaykh Abdur-Razaq Yahya Haifan	5,853	909	180		-
13.	Sheikh Yusuf Musa Asadus-Sunnah	187,526	907	1,143		266
14.	Dr. Faadhil Bin Nurudeen	4,759	627	793		194
15.	Sheikh Muhammad M. Albarnawi	114,084	741			
16.	Sheikh Adam M. Albani Gombe	74,078	832			
17.	Ustaz Bashir Ahmad Sani (Sokoto)	69,391	1,034	8,349		
18.	Sheikh Ahmad Tijani Yusuf Guruntum	64,008	905	4,927		
19.	Prof. Ibrahim Ahmad Maqari	184,003	704	2,514		
20.	Sheikh Ibrahim Saleh (Maiduguri)	153,567	476			
21.	Imam Jibril Yusuf (Nassarawa Eggon)	4,143	265			

There are also several television stations that were established purposely for spreading Islamic da'wah such as Sunnah TV, Manara TV, and Peace Tv and there are other stations that have allocated much of their time for Muslim scholars to make da'wah like Africa TV 3.



FM radio stations also contribute immensely in disseminating Da'wah in northern Nigeria. Kano State alone, as of April 2024, has 33 FM radio stations, all of which have a daily or weekly Islamic programs presented by different scholars.

Conclusion and Recommendations

Islamic preaching and Da'wah is a process of continuous motion and moving with the societal norms and influencing others in most distinguish way of life. Traditional methods of Da'wah are getting outdated and now the need of new and modern way of Da'wah needs to be implemented. Information and Communication Technology (ICT) additionally displays a perpetual likelihood of the techno-da'ie. The different Qur'anic verses that show ICT and Islam are not alien to each other to fill in as an inspiration for Muslims to utilize innovation with the end goal of da'wah. Technology, for example, ICT can help da'wah be done consistently as data can be gotten anyplace and whenever by anybody.

ICT offered greater role in the dissemination of da'wah in northern Nigeria, therefore, for sustainable work of da'wah the paper recommends the following as essentials in the discharge of da'wah activities.

- 1) Muslim Scholars should take advantage of the interactive capabilities of ICT to broaden the scope of Islamic Da'wah and the transmission of true Islamic teachings, particularly to complement the traditional method of Da'wah in the country.
- 2) There is the need for Muslim scholars to acquire the knowledge of the modern means of communication in order to effectively utilize it for the dissemination of the true Islamic teachings.
- 3) Islamic preachers making Da'wah should also employ people with technological knowhow to manage their websites, social media flat forms etc. in other to protect them from hackers and enhance their services.
- 4) Wealthy individuals among Muslims should come to the aid of Muslim Scholars by putting their resources in order to develop a Multimedia and social media platforms for effective Da'wah activities in Northern Nigeria and the country as a whole.

References

Al Ilori, A. A., *Al-Islam fi Nigeriya wa Shaykh Uthman bin Fodiyo al-Fulany*, Lagos, 1978

Almaany Arabic-English dictionary, almaany.com

Atiqah, Nurul etal, *Spiritualizing New Media: The Use of Social Media for Da'wah Purposes within Malaysian Muslim*, *International Journal of Advanced Research in Islamic and Humanities*, e-ISSN: 2682-8332 | Vol. 2, No.1, 30-41, 2020, <http://myjms.mohe.gov.my/index.php/ijarih>, retrieved Mach 23, 2024



Bala, Aminu Alhaji, The role of Da'wah in the introduction and spread of Islam in Hausaland (Northern Nigeria), IOSR Journal Of Humanities And Social Science (IOSR-JHSS) Volume 20, Issue 8, Ver. I (Aug 2015), e-ISSN: 2279-0837, www.iosrjournals.org, retrieved March 20, 2024

Deuze, Mark (2004), What is multimedia journalism?, Journalism Studies, DOI: 10.1080, via Tylor and Francis Online, retrieved March 20, 2024

Hamid, Isma'il. (1996). Al-Da'wah Ila' Alla'h bi al-Hikmah wa alMaw'iz'ah al-Hasanah, Mesir: al-Hay'ah al-Misriyyah al- 'Ammah.

Muhammad, B. Muhammad, and Islamic Da'wah in contemporary Nigeria: Defining the Issues, Trends, Challenges and the Way Forward, 2015, Proceedings of 2nd International Conference on Arabic and Islamic Civilization, Malaysia, <https://www.academia.edu>, retrieved April 03, 2024

Musa, Abdul-Aziz Zakariya, Da'awah in the era of information and communication technology (ICT), Journal of Arabic Literature, January 2023, <https://www.researchgate.net/publication/36739082>, retrieved March 03, 2024

Mustafa, Zanirah, etal, Da'wah: Transformation method in the new millennium and its challenges in forming an Islamic community, Asian People Journal (APJ), eISSN: 2600-8971, Volume 1, Issue 1 (2018), PP 125-137, www.uniszajournals.com/apj, retrieved March 03, 2024

Nassar I.A., Hayajneh J. A. And Almsafir M. K., (2012). The Influence of using Social Network on Publishing and Serving Islam: A Case Study of Jordanian Students. Proceedings of International Conference on Advanced Computer Science Applications and Technologies (ACSAT), 2012, retrieve March 04, 2024

Ostien, Philip, (2010) The Muslim majority in northern Nigeria Sects & trends, a chapter in: Creed and Grievance, Muslim Christian Relations and Conflict resolution in Northern Nigeria, Edited by: Abdul raufu Mustapha, <https://www.researchgate.net/publication/>, retrieved March 15, 2016

Ozdamli, Fezile; Ozdal, Hasan (May 2015), Life-long Learning Competence Perceptions of the Teachers and Abilities in Using Information-Communication Technologies, Procedia – Social and Behavioral Sciences, doi:10.1016/j.sbspro.2015.04.819, retrieved March 20, 2024

Saleh, Sadhriany Pertiwi, etal, Digital Da'wah Transformation: Cultural and Methodological Change of Islamic Communication in the Current Digital Age, International journal of multidisciplinary research and analysis, ISSN (print): 2643-9840, ISSN (online): 2643-9875, Volume 05 Issue 08 August 2022, <https://ijmra.in/v5i8/Doc/18.pdf>, retrieved March 20, 2024

Setyaningsih, Rila, The Phenomenon of E-Dakwah in the New Normal Era: Digital Literacy of Virtual Da'i in Da'wah Activities, International Journal of Islamic Thought



and Humanities, Vol. 02 No.01 March 2023, <https://doi.org/10.54298/ijith.v2i1.60>, retrieved March 20, 2024

Shahidul Haque, Md, Information and Communication Technology in Islamic Propagation, International Journal of Information and Communication Technology Research, Volume 6 No. 8, August 2016, <https://www.academia.edu/32347284/>, retrieved March 23, 2024

Sulaiman, Kamal-deen Olawale, The Impact of Information Communication Technology (ICT) on the Contemporary World Muslim Communities, Pakistan Journal of Islamic Research Vol 14, 2014

Sule, Muhammad Maga, The Ummah and Islamic Da'wah in contemporary era: social media as a vital means of communication, A paper presented at the International Conference of bkmt and as-syafiiyah Islamic university Jakarta 20th February 2023, <https://uia.e-journal.id> › proceeding, retrieved March 23, 2024

Umar, Kabiru Adamu, Mass Media as Essential instrument for Da'wah (Islamic Propagation), Journal of Humanities and Social Science, December 2019, Vol. 19 No.6, https://www.hummingbirdpubng.com/wp-content/uploads/2020/06/HUJHSS_204-211.pdf, retrieve March 23, 2024

Watson, J. & Hill, A. (2006). Dictionary of media and communication studies. New York. Hodder Arnold



Islamic Outlook on The Effects of Climate Change on Human Development

BY:

Abdullahi Hassan,

Department of Islamic Studies, School of Arts and Social Science, Federal College of
Education, Yola. (algonus2@gmail.com) 08034368040

Abubakar Ibrahim Ahmad,

Department of Islamic Studies, School of Arts and Social Science, Federal College of
Education, Yola. (abubakaribrahimahmad6@gmail.com) 07030158885

Fadimatu Bobboji,

Department of Islamic Studies, School of Arts and Social Science, Federal College of
Education, Yola. (bobbojif@gmail.com) 08021234945

ABSTRACT:

The paper attempt to highlight the Effects of Climate Change on human development and Possible Solutions from Islamic Point of view in order to bring out the roles, religious affiliated environment will play in tackling the menace of this global concern of climate change. Today climate change is perhaps the most prominent global environmental issue for the international community in recent decades which course largely by human greedy nature and partly by abandoning the religious aspect of environment. Man's pursuance of science and technology has led him to exploit the nature's bounties, which in turn resulted into ecological imbalance thus disturbance in the environment. Some related literatures have been reviewed explaining the danger of climate change as well as the religious concern about it. The paper found that, due to the divorce of science from faith, the natural environment lost its sacredness. It lost its symbolic significance as a sign of God and creation and simply became regarded as physical properties available for exploitation and consumption. The paper finally concluded by suggesting some recommendations which some are: Campaigning publicly to raise greater concern about climate change and lobbying among political decision-makers (e.g., through public statements, media campaigns, and advocacy work), Materializing change by undertaking socio-technological measures to reduce carbon emissions (e.g., switching energy consumption of religious buildings to renewable), among others.



Key words: *climate, climate change, Islam*

Introduction

The United Nations Framework Convention on Climate Change (UNFCCC) states that “Parties should protect the climate system for the benefit of present and future generations of humankind, on the basis of equity and in accordance with their common but differentiated responsibilities and respective capabilities.” It moreover entrusts parties to take climate change considerations into account, to the extent feasible, in their relevant social, economic and environmental policies and actions. The current climate change discourse – including the way mitigation and adaptation measures are designed and appraised – tends to emphasize environmental, economic or technological inputs and costs. The social dimensions of climate change are not well understood or addressed. As a result, current policy responses may not fully address the negative impacts nor do they take full advantage of potential opportunities to reach a number of sustainable development goals.

This paper examines the underlying forces driving climate change, the effects of climate change on development issues, and the vulnerabilities of poorer communities and developing countries confronting climate change and possible solutions offers by Islam.

Definition of Climate change

Climate change is a broad term used to refer to changes in the Earth’s climates, at local, regional, or global scales, and can also refer to the effects of these changes. In recent decades, the term ‘climate change’ is most often used to describe changes in the Earth’s climate driven primarily by human activity since the pre-Industrial period (c. 1850 onwards), particularly the burning of fossil fuels and removal of forests, resulting in a relatively rapid increase in carbon dioxide concentration in the Earth’s atmosphere. Climate change refers to the changes in climate directly or indirectly related to the impact of human activities, Quadir, (2013).

Global warming is a term often used interchangeably with climate change, as it is one of the most important measures of global changes. Global warming refers to the rise in average global temperatures, which is linked to significant impacts on humans, wildlife, and ecosystems around the world. Because there are more factors and impacts than only rising surface temperatures, the term climate change is used to include these additional impacts.

Courses of climate change



There is strong consensus among scientists, representing 97% of actively publishing climate scientists, that human influence has been the dominant cause of observed warming trends since the 20th century.

The concentration of carbon dioxide in the atmosphere has risen from hovering around 280 parts per million (ppm) in pre-Industrial time, to 413 ppm as of early 2020. This concentration of carbon dioxide is unprecedented in recorded history. Scientists have reported that we need to return to a 'safe' concentration of 350 ppm by 2100 in order to stabilize global warming.

The largest anthropogenic (human caused) source of carbon dioxide emissions is the global energy system, which means transforming the global energy system is one of the most significant ways to reduce greenhouse gas emissions and mitigate climate change.

As of 2019, approximately 81% of the world's primary energy supply still comes from fossil fuels, (specifically, coal, oil, and natural gas), which result in carbon emissions both upstream (in the extraction and production of the energy) and downstream (during the final consumer use of the energy). Continued reliance on fossil fuel-based energy sources is a barrier to emissions reductions, particularly as energy demand continues to increase around the world.

Level of the Effects of climate change

The effects of climate change are already being felt now, but they will get worse. Global warming has reached approximately 1°C above pre-industrial levels. Every half degree (or even less) of global warming counts.

It is important to remember that no one list of the effects of climate change can be exhaustive. It is very likely that heatwaves will occur more often and last longer, and that extreme precipitation events will become more intense and frequent in many regions. The oceans will continue to warm and acidify, and global mean sea level will continue to rise. All of this will have, and is already starting to have, a devastating impact on human life.

The urgent need to address climate change has become even clearer with the release of a major report in October 2018 by the world's leading scientific body for the assessment of climate change, the Intergovernmental Panel on Climate Change (IPCC). The IPCC warns that in order to avoid catastrophic global warming, we must not reach 1.5°C above pre-industrial levels – or at very minimum not exceed that. The report sets out the massive differences between the 1.5°C and 2°C scenarios.

In another report published in August 2021, the IPCC confirmed that unless there are immediate, rapid and large-scale reductions in greenhouse gas emissions, limiting warming to close to 1.5°C or even 2°C above pre-industrial levels will be beyond reach.



However, there is still time to limit climate change. In the 2021 report, the IPCC said strong and sustained reductions in emissions of carbon dioxide and other greenhouses gases could quickly improve air quality, and in 20 to 30 years global temperatures could stabilize. Our governments must therefore take immediate steps right now to change course. The longer we take to do this, the more we will have to rely on costly technologies that could have harmful impacts on human rights.

UN Secretary-General Antonio Guterres said the report was nothing less than a code red for humanity: “The alarm bells are deafening, and the evidence is irrefutable”. He called on all nations, especially the G20 economies, to join the net zero emissions coalition, and reinforce their promises on slowing and down and reversing global warming with credible concrete steps. “Inclusive and green economies, prosperity, cleaner air and better health are possible for all, if we respond to this crisis with solidarity and courage”, he said.

Vulnerabilities of human societies are reflected by the alarming impact of climate change on the health of millions; experts observe “increases in malnutrition; increased deaths, diseases and injury due to extreme weather events; increased burden of diarrheal diseases; increased frequency of cardio-respiratory diseases due to higher concentrations of ground-level ozone in urban areas related to climate change; and the altered spatial distribution of some infectious diseases” IPCC, (2007). Vulnerabilities of the physical environment and ecosystems to climate change are an increasing concern, too. Expert assessments note, “The resilience of many ecosystems is likely to be exceeded this century by an unprecedented combination of climate change, associated disturbances (e.g., flooding, drought, wildfire, insects, ocean acidification) and other global change drivers (e.g., land-use change, pollution, fragmentation of natural systems, overexploitation of resources)” IPCC, (2007).

Efforts made in Facing the Challenges of Climate Change

Climate change is perhaps the most prominent global environmental issue for the international community in recent decades. This community which includes governments, non-governmental organizations (NGOs), industries, the United Nations and its various branches, and ordinary citizens across borders are increasingly involved in negotiating multilateral environmental agreements to resolve the issue of climate change. Examples of such agreements being reached include the 1989 Montreal Protocol, the 1997 Kyoto Protocol, Geneva 2000, Minamata Convention 2013 and many more. The prominence of climate change as an issue is a result of increased media coverage and the interest generated by scholarly and popular articles, research papers, and books. Much of the discourse on climate change is now accepted by the majority of people in the developed world. This discourse includes attributing the causes of climate change to human activities, discussing the adverse impacts climate change has on human societies and ecosystems, and arguing



the need for immediate and coordinated responses from the international community to tackle the issue.

Efforts to respond to and resolve the climate change issue have been hampered by global politics between the Global North and South, perceived injustices felt by developing regions, and the unwillingness of developed countries and industries to accept proposed emissions reductions. The failure of the Kyoto Protocol, which required actual reductions in emissions of greenhouse gases of varying amounts for developed countries, with an average of a 5 percent reduction from 1990 emissions by the period 2008 to 2012. Foltz, (2013), reflects the disagreements between developing and developed countries over who should bear the responsibility for reducing emissions. Developing countries argue that since the developed countries were the ones that have historically contributed to the huge amounts of carbon emissions, the latter should be the ones that have more obligations to reduce emissions. The developing countries, furthermore, are resistant to attempts to limit and control their emissions, as doing so will affect their own development ambitions. The issue is complicated by the pollution estimates showing that developing countries are fast overtaking developed nations as the main contributors of carbon emissions as a result of their industrialization programs. Developed countries, most notably the U.S., are resistant to adopting emissions reductions, as corporations and industries are worried about the impact that doing so will have on their profits. Business and industry groups, specifically those from the petroleum, electric utilities, and automobile sectors, lobby for legislators and governments to avoid climate-related laws and the ratification of international agreements, such as the Kyoto Protocol, that will likely lead to “green taxes” or “carbon taxes” Quadir, (2013) stated. In short, efforts to resolve environmental issues, such as climate change, are complicated by the politics of development and economic growth.

While international negotiations continue to attempt to get more developed and developing countries to agree to cuts, emissions of greenhouse gases continue to increase at alarming rates. Even if the developed countries were to agree to substantial emissions cuts, the developing countries’ emissions will continue to increase. At the moment, it appears that the conflicts in relation to reducing carbon emissions between the developed and developing countries or the Global North-South divide will not be resolved in the near future. The impact of climate change will continue to be felt across the globe, especially in those areas with higher environmental and social vulnerabilities to environmental changes. And this is not the only course of climate change; there are some which largely contributed, such as deforestation, water pollution, etc. as explained by Ahmad, (2001).

Islamic Solution to Climate Change

Islamic worldview not only defines what constitutes a good life “Hayat Tayebah” but also can guide, inform and reform the current development model. The Islamic development model is based on living lightly on Earth (Zuhd) to limit our ecological



footprints. The Islamic worldview can add the 4th dimension to the sustainability model (ecology, society and economy); i.e., faith and spirituality.

Islamic discourse on climate change offers a sense of hope and optimism about the possibility of re-alignment of human compass. There is a hope, if humans can re-think and re-adjust the dominant development models, life styles and mind sets as stated in the Noble Quran:

“Corruption has appeared in both land and sea because of what people’s own hands have brought, so that they may taste something of what they have done so that hopefully they will turn back” Qur’an 30: 41

According to Quadri, (2013), the essence of Islam is being in a state of harmony and “natural state” (fitra) and in respecting balance (mizan) and proportion (miqdar) in the systems of the universe. All these notions embedded in the Islamic value system can provide an ethical dimension for Muslims on the climate change issue. Translating this into the technical terms of measuring the concentration of climate in parts per million (ppm). The climate debate is about the increase in the concentration or proportion of greenhouse gases which can be measured in ppm. Due to human development model and consumption patterns, we are seeing an increase in carbon dioxide concentrations of more than 420 ppm as compared to pre-industrial levels of 280 ppm.

According to Abdul-Matin, (2010), it is inspiring to harness local knowledge and culture to inform sustainability. Islam as a way of life provides a fresh outlook to human-environmental challenges in a globalized market economy. Environment and sustainable development is a neutral platform for dialogue between cultures in East and West since ecology is about “interdependence” and “social learning”.

He further maintains that, Islam teaches its followers to take care of the earth. Muslims believe that humans should act as guardians, or khalifah, of the planet, and that they will be held accountable by God for their actions. This concept of stewardship is a powerful one, and was used in the Islamic Declaration on Climate Change to propel change in environmental policy in Muslim countries. Quran also warn against cutting off trees for no reason

In fact, Muslims need to look no further than the Quran for guidance, where there are approximately 200 verses concerning the environment. Muslims are taught that greater indeed than the creation of man is the creation of the heavens and the earth. The reality is that nothing could be more Islamic than protecting God’s most precious creation: the earth. As Quadri, (2013) discussed.

The Prophet Muhammad (SAW) also demonstrated kindness, care and general good principles for the treatment of animals, which form a benchmark for Muslims. He outlawed killing animals for sport, told people not to overload their camels and



donkeys, commanded that slaughtering an animal for food be done with kindness and consideration for the animal's feelings and respect for Allah who gave it life, he even allowed his camel to choose the place where he built his first masjid in the city of Madina. Thus, killing animals has serious impact on the climate, because many animals were created to preserve the atmosphere. Eg. Dogs were reported not to be killed by the Prophet, despite they are classified with despise. Eventually scientists found that dogs clean environment by removing any dead flesh that can pollute the air. Dogs have the capacity to eat it up and clean the environment.

The Islamic declaration on climate change, launched in Istanbul on 19th August 2015, is a profound example of the role of faith in informing and reforming sustainability dialogue. This makes faith-based climate engagement essential, considering that 84% of the world's population is religiously affiliated, according to the Pew Research Center. The declaration can help to channel the spiritual and moral force of Islam towards the aspiration to build a low-emission climate resilient future.

Why Islamic Solutions to Climate Change is Better than others

Embracing geo-engineering as 'Plan B' is not only dangerous as the outcomes of planetary-scale experiments are highly uncertain; it is undemocratic, irresponsible and ignores the fact that we have a perfectly good 'Plan A' – to cut our emissions. We just need better ways of convincing people to do that. One area that is commonly overlooked when exploring ways to encourage greater climate awareness and action is faith and religion. Islam, in particular, which is perceived as the faith of oil-rich sheikhs is sidelined with sparse academic research highlighting the insights Islam has to offer an environmentally vulnerable planet. As viewed by Yang, (2006).

Yang, further stated that, the primary source of all Islamic thought and practice, the Noble Qur'an, is full of exhalation of nature, its beauty and the need to protect it. Nature is portrayed as God's glory, a gift of sustenance and humanity is divinely ordained responsibilities to care for the natural world and keep the harmony and balance placed within it. In the Qur'an there are ample instructions as well as warnings to the faithful not to abuse their power in dealing with the environment. Distortion of the natural order and ill-treatment of God's creatures, whatever they are, are considered as sins that lead to punishment. Wastefulness is discouraged and excessive consumption or greed is actively prohibited. Indeed, the Prophet Muhammed (SAW) warned his followers to not waste precious resources such as water and encouraged them to protect land and improve its fertility.

With this in mind, it is not hard to make the link between Islamic virtues and the need to curb our excessive use of nonrenewable resources such as fossil fuels which are poisoning the air and land.

As such, Yang, (2006) opined that, Islam has the capability of helping to solve one of the greatest problems of our time, namely that of 'the environment'. Islam need not be a hindrance, but could be a great help, in educating the faithful about good



environmental conduct. Cairo, the Islamic capital with hundreds of minarets, is one of the most polluted cities in the world and Bangladesh and the Maldives – which are both Muslim nations – will be the worst affected countries when climate change hits due to flooding and droughts. Indeed, environmental problems plague many Muslims countries whether it be deforestation in Indonesia, desertification and over-development in the Middle East or drought in North Africa. These nations and many others have everything to gain by tackling climate change and environmental pollution by embracing the green virtues of Islam.

Khalid, (1998) also sees that, the Muslim faith commands influence (to varying degrees) of 18% of the world's population and covers a very large area where some of the greatest environmental problems exist. As such, highlighting the green tenants of the Islamic faith is hugely beneficial to tackling climate change and may become increasingly useful with the predicted doubling of the Muslim population by 2030 to 26.4%. Khalid, further explain that, if Muslims across the world garner greater awareness of their Islamic duties to the environment, it also perceivable that they would be able to pressure their governments into making the right 'green' decisions when it comes to water, food, recycling and energy use. It would also mean that rich Gulf Muslim nations such as Saudi Arabia, Kuwait and Bahrain wouldn't be as obstructive at important climate summits if their populations could rally for the environment based on Islamic tenants.

As well as opening up opportunities for Muslims and Muslim nations to deal with climate change, Islamic research into the area is also producing more spiritual conclusions. This includes the belief that the current environmental crisis is an outward reflection of an inward and spiritual crisis of modern day humanity. As Murad, (2011) notes: The solution to the environmental crisis does not lie in the use of environmental engineering alone. Even if humanity successfully reduced its carbon footprint through various kinds of eco-friendly technology, such a crisis shall continue until the environment is given back its sacredness in the eyes of the abuser. Such a feat is only possible through humanity's making peace with its surroundings, inner peace and most importantly God.

Conclusion and Recommendations

Due to the divorce of science from faith, the natural environment lost its sacredness. It lost its symbolic significance as a sign of God and creation and simply became regarded as physical properties available for exploitation and consumption. The practical significance of this is that a tree today can be used for the production of paper, pancake syrup, and other consumer goods, but it is generally no longer a studied entity of harmonious purity—let alone an instrument of enlightenment and transcendence. Khalid, (1998) explained that, modern science failed to provide nature with anything other than physical features and properties and so devoid of any sacredness, they were open to mass exploitation and mistreatment.



Therefore, Manzoor, (1984) , a noted critic, advocates that for the Muslim world the answer to the current environmental dilemma lies in entirely going forward to the environmental ethics of Islam; in giving a practical shape to the environmental dictates of the Noble Our'an and Sunna by producing legislation in such areas as pollution, conservation and urbanization and returning to the environmentally conscious traditions and lifestyles of Islam. Further elaborating this, Nasr, (1998), explains that in practical terms the Islamic world must carry out two extensive Programs despite all the obstacles placed before it by external factors. The first concerns formulating and making clearly known in a contemporary language the perpetual wisdom of Islam concerning the natural order, its religious significance and intimate relation to every phase of man's life in this world. The second program is to expand the awareness of Islamic teachings concerning ethical treatment of the natural environment and apply them whenever necessary, according to the principle of the Islam itself.

Muslims and Muslim nations need to reclaim the sacredness of nature and use it to build links to the wider environmental movement whilst also taking their Islamic duties to the environment more seriously. What is more, given the theological correspondences to Western religions and its esoteric similarities to Eastern religions. Ozdemir, (2003) opined that, Islam should be making the most of its capacity to provide a universal basis that can benefit other religions in their own approaches to the environmental crisis. Rather than lagging behind in awareness and action around climate change, Islamic nations should be leading the way. Not only would this help protect their vulnerable nations from their worst impacts of climate change, it would also help them fulfil their Islamic duties as stewards of nature. In order to achieve the goals of protection of the environment, the following should be taken into consideration to serve as some recommendations:

1. Campaigning publicly to raise greater concern about climate change and lobbying among political decision-makers (e.g., through public statements, media campaigns, and advocacy work),
2. Materializing change by undertaking socio-technological measures to reduce carbon emissions (e.g., switching energy consumption of religious buildings to renewable),
3. Disseminating pro-environmental values and worldviews to their religious constituencies and thereby potentially influencing their lifestyles (e.g., through religious school teachings and messages during religious services).
4. While pro-environmental value dissemination is undertaken within the own religious community and frequently involves religious concepts (e.g., ecotheology), public campaigning goes beyond the own community and is often staged within the public sphere, becoming visible for non community members as well.



REFERENCES

- Abdul-Matin, I. (2010). *Green deen: What Islam teaches about protecting the planet*. berrett-koebler publishers.
- Ahmad, A. (2001). *A Cosmopolitan orientation of international environmental law: An Islamic law genre*, University Press of America.
- Doi A.R.I. (1984). *Shariah: The Islamic law*, Taha.
- Foltz, R. (2013). Ecology in Islam. In *Encyclopedia of Sciences and Religion* (Edited). by Anne L. C. Runehov and Lluiz Oviedo. 661-677. The Netherlands: Springer.
- Gade, A. (2019). *Muslim environmentalisms: Religious and social foundations*, Columbia University Press.
- IPCC. (2007). *Climate Change. Impacts, adaptation and vulnerability*.
- Khalid F.M. (2000). Islamic pathways to ecological sanity - an Evaluation for the new millennium. Ecology and development, *Journal of the Institute of Ecology*. No. 3.
- Manzoor, S.P. (1984). Environment and values: The Islamic perspective. In the touch of midas science values and the environment in Islam and the West. Manchester University Press
- Murad M. (2011). Islamic environmental stewardship: *Nature and science in the light of Islamic philosophy in union seminary quarterly review*, (Vol. 63), pg147-8
- Nasr, S.H. (1998). Sacred science and the environmental crisis: An Islamic perspective. In *Islam and the environment* (edited). H. Abdel Haleem, Ta-Ha Publishers
- Ozdemir, L. Toward an understanding of environmental ethics from a Quranic perspective. In *Islam and ecology: A Bestowed Trust* (eds.). R.C. Foltz, F.M. Denny and A. Baharuddin. Harvard University Press. (2003).
- Quadir, T.M. (2013). *Traditional Islamic environmentalism: The vision of Seyyed Hossein Nasr*. University Press of America.
- Taneja, A.J. (2017). *Time, Islam, and ecological thought in the medieval ruins of Delhi*. Stanford University Press.
- United Nations Framework Convention on Climate Change. (1992). United Nations.



Yang, T. (2006). Towards an egalitarian global environmental ethics. In environmental ethics and international Policy. Paris: UNESCO.
<http://publishing.unesco.org/chapter/978-2-3-104039-0>



THE VIRTUE AND EXCELLENCE OF INCORPORATING WISDOM AND GOOD ADVICE IN DA'WAH

By

RABI IMAM ABDULLAHI

07036986500

SCHOOL OF CONTINUING EDUCATION

BAYERO UNIVERSITY KANO

Abstract

He gives wisdom to whom He wills and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding Q16:125. The importance and greatness of faith dissemination are proportionally matched by its delicate and dangerous nature, for if the methodology used in preaching and disseminating Islam is good and proper, the benefits it bears are not only broad but universal to all-encompassing. Similarly, if the Islamic doctrine is communicated incorrectly, it can have far-reaching and uncontrollable consequences. The present concerns of not using acceptable mediums of preaching and educating people on the right routes are causing insults and disagreements among Muslims. The study makes an attempt to employ a theoretical and conceptual approach. It discovers that Islam did not leave anything out by demonstrating the approach technique that Muslims can use to generate a successful product. Additionally, it demonstrated how the prophet's call and that of the four rightly directed caliphs were successful because they followed the prophet's guidance and provided Muslims and non-believers with a polite, practical example of wisdom and sound counsel. in order to function in harmony with one another and serve as an example to non-Muslims and the wider

world, the article suggests that Muslims should consider the early stages and growth of Islam.

INTRODUCTION

In the realm of *da'wah*, the act of inviting others to the path of Islam, the role of wisdom and good advice cannot be overstated. *Da'wah* is not merely about conveying religious teachings; it is about doing so in a manner that touches hearts, fosters understanding, and encourages genuine transformation. The Quran and Hadith are replete with references that highlight the importance of wisdom and the art of giving advice, underscoring these qualities as essential tools for effective communication and guidance. This paper explores the virtue and excellence of integrating wisdom and good advice into *da'wah*, emphasizing how these elements not only enhance the impact of the message but also embody the ethical and compassionate spirit of Islam. By examining relevant scriptural texts and prophetic traditions, this article seeks to demonstrate that *da'wah*, when infused with wisdom and sincere counsel, becomes a powerful means of inspiring faith, fostering unity, and promoting a deeper understanding of Islamic principles.

Define Da'awah and its significance in Islam

Da'wah is an Arabic term that translates to "invitation" or "call." In the Islamic context it means an invitation to Islam. Thus, *Da'wah* means conveying the message of Islam to Non-Muslims and inviting them to Islam. It is a fundamental aspect of Islamic belief and practice, rooted in the Quranic injunction: "Invite to the Way of your Lord with wisdom and fair exhortation, and argue with them in the most courteous manner." (Quran 16:125)

Significance of *Da'wah* in Islam:

As a direct commandment from Allah, *Da'wah* is a religious obligation for every Muslim. It serves the dual purpose of propagating the truth of Islam and fostering unity among people of different faiths. By inviting others to Islam and reminding Muslims of their duties, *Da'wah* plays a crucial role in building and strengthening the Muslim community while promoting personal growth and spiritual development.

Wisdom and good advice are central themes in Islamic teachings, emphasized in both the Quran and the Sunnah (the teachings and practices of Prophet Muhammad). These concepts are closely intertwined, as wisdom is often seen as the foundation for giving and receiving good advice.

Key Islamic Perspectives on wisdom and good advice include:

Wisdom as a Divine Gift: The Quran frequently refers to wisdom as a gift from Allah, bestowed upon those who are righteous and seek knowledge. For example, in Surah Baqarah (2:269), Allah says:

□□□□ : □□□□ البقرة : □□□□ ۲۶۹ □□□□ إِيَّا أُولَ الْأَلْبَابِ □□□□ : □□□□

The Importance of Seeking Knowledge: Islam places great emphasis on seeking knowledge and understanding. The Prophet Muhammad is reported to have said, "The pursuit of knowledge is obligatory upon every Muslim." (Sahih al-Bukhari, Hadith No. 2699) This pursuit of knowledge is essential for acquiring wisdom.

The Role of Good Advice: Giving and receiving good advice is considered a virtuous act in Islam. The Prophet Muhammad is known for his wisdom and his ability to provide guidance to others. He often emphasized the importance of seeking advice from trustworthy people.

The Connection Between Wisdom and Good Advice: Wisdom is often seen as the basis for giving good advice. A wise person is able to discern the best course of action in any given situation and provide sound guidance to others.

This paper seeks to answer the questions regarding the virtues and excellences of incorporating wisdom and good advice in Da'awah.

The Quranic and Sunnah Perspective

Islam places a significant emphasis on wisdom and good advice, recognizing them as essential qualities for leading a righteous and successful life. Both the Quran and Hadith offer guidance on these topics. Examples of these verses and prophetic traditions are as follows:

□□□□ : □□□□ النحل : □□□□

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. ... Surah Al-Nahl (16:125)

In another verse, Allah (SWT) says:

□□□□ : □□□□ : □□□□

And We had certainly given Luqman wisdom [and said], 'Be grateful to Allah.' ..."
Surah Luqman (31:12)

This verse highlights that wisdom is a gift from Allah, and it is linked with gratitude and righteousness. It is in this connection Allah (SWT) says:

Knowledge: A Da'y must have firm knowledge of what they are calling people to, avoiding ignorance and speaking about topics they are unaware of.

Patience, Kindness, and Gentleness: A Da'y should be patient, kind, and gentle in their approach, avoiding rushing, violence, or undue strictness.

Acting Upon Their Own Teachings: A Da'y should practice what they preach, avoiding hypocrisy and setting a positive example for others.

Excellent Behavior, Good Reputation, and Supplication: A Da'y should strive for excellent behavior, have a good reputation, be persistent in their efforts, and supplicate to Allah for guidance for those they invite.

Overall, a Da'y should be a devoted, knowledgeable, patient, and exemplary individual who seeks to guide others to Allah with sincerity and wisdom.

IDEAL AND PRACTICAL WAYS IN CALLING TO ISLAM

Allah (SWT) distinguished this Ummah over other nations due to us establishing the call to Allah and His religion.

□□□□ : أَلِ عِمْرَانَ □ □□□ □□□□ : كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَ□□□□

You are the best nation raised up [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. (Aal `Imran 3:110)

The Prophet (peace be upon him) lived his life calling to Allah in earnest. If one considers the life of the Prophet as a preacher, he will come to realize how the Prophet employed specific methodologies in calling to Allah.

The success – or indeed failure – of our *Da`wah* (calling to God) therefore depends on how closely we adhere to the guidance and methodologies set out by the Prophet. It should also be noted 'that the difference, separation and discord that has occurred between many of those who call to Allah, has only occurred due to a lack of understanding the fiqh (Islamic jurisprudence) of *Da`wah* established in the Qur'an & the Sunnah in accordance with the understanding of the pious generations.

From this, we are able to understand the importance of paying attention to the methodology of *Da`wah* as found in the Prophetic Sunnah.' (Fiqh Ad-Da`wah fi Sahih Al-Bukhari; Sheikh Salih Al As-Sheikh)

Mentioned below are five prophetic methodologies and principles that all preachers to Islam should adhere to in calling to Allah and Islam.

1. Actions speak louder than words

Before a Muslim calls other people to Islam with his tongue, he must first display his religious call through his own good actions and beautiful manners. Before calling the people to implementing the laws of Islam, a Muslim must first implement the laws himself. People are influenced by actions and behaviours more than they are influenced by mere words and statements.

Allah (the Most High) censured the tribe of Israel for commanding others with goodness and yet ignoring their own actions,

﴿ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ۚ ﴾ البقرة : ٤٤

Do you order righteousness of the people and forget yourselves while you recite the Scripture? Then will you not reason? (Al-Baqarah 2:44)

He (the Exalted) also directly addressed the believers:

O you who believe, why do you say what you do not do? (As-Saff 61:2)

“The scholars of evil sit at the doors of Paradise, they invite the people to it with their statements but their actions call the people to the Hellfire. Every time their statements proclaim to the people: ‘Come (to Paradise)’; their actions reply: ‘don’t listen to him.’ If what he called to was the truth, he himself would be the first person to act according to his own words. Such people appear as guides; however their reality is of bandits.’ (Al-Fawa'id by Ibn Al-Qayyim, p112)

2. Give Glad tidings or reward before threatening with warnings

Whoever contemplates the verses of the Qur'an, will find that when Allaah (the Exalted) combines a mentioning of a glad tiding of a reward as well as the threat of a punishment, He brings the glad tiding of the reward before the threat of the punishment. Indeed, He even described His Messenger as being:

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۚ ﴾ سبأ : ٢٨

We have not sent you (O Muhammad) except as a Giver of glad tidings and a Warner to all mankind, but most of men know not. (Saba' 34:28)

Consider in the above Verse how the Prophet was sent as a ‘Giver of glad tidings’ before a ‘Warner to mankind.’

When the Prophet sent Abu Musa Al-Ash`ari and Mu`adh ibn Jabal to Yemen, he advised them by saying: “Make matters easy for people and do not make them

difficult, give glad tidings to the people, and do not cause the people to flee away”. (Abu Dawud)

So each Muslim who calls to Allah should seek to entice the people with Islam, and give them the glad tiding that Islam will afford for them a happy beautiful life. Contemplate the saying of God, in which He encourages people to do good deeds by mentioning great rewards:

□ مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنْتَهَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ٩٧ □
□ □ □ : النَّحْلُ □

Whoever does righteousness, whether male or female, while he is a believer – We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do. (An-Nahl 16:97)

This is the same methodology you should use with your own children; entice them with rewards before you threaten them with punishments. ‘If you do this righteous action, I will reward you with such and such...’ before you ever say: ‘if you do this action I threaten you with such and such...’

This does not however mean that we do not warn people about punishments, but rather we should begin with the many glad tidings mentioned in the Qur’an and the Sunnah and resort to punishments afterwards.

3. Moderation in giving *Da`wah* and be careful of going to extremes

Every Caller to Islam should maintain moderation in calling to Allah and His religion. Both the extreme of exaggeration as well as the extreme of being too lenient and negligent will only harm the *Da`wah*. Unfortunately, some preachers begin with the extremes of *takfeer* (passing a verdict of disbelief upon an individual who declares himself a Muslim), *tafseeq* (accusing a Muslim to be sinful and disobedient) and *dabdee* (judging Muslims as being Innovators).

This phenomenon is something which has today become common amongst some youth who ascribe themselves to knowledge. Due to being overzealous they occupy themselves with *takfeer*, *tafseeq* and *tabdee*; no doubt this is a form of being extreme.

So our *Da`wah* must be based on a methodology which is apparent, fair and moderate; ‘we must maintain a moderate methodology in passing judgments on situations, people, ideologies, intentions, intended objectives, societies, scholars, preachers and people. This moderate and fair methodology must be implemented’.

In addition a student of knowledge only judges actions and statements that are apparent rather than passing judgments on individuals, this is left to the firmly grounded scholars who have the appropriate credentials to pass such verdicts.

4. Small steps at a time

The methodology of the Qur'an and the Prophet is to give *Da'wah* in a gradual process; beginning with the most important affairs and moving on to more detailed affairs at a later stage.

Preachers must therefore prioritize; 'beginning with the most important matters and delaying other matters that are less important. We must be people of understanding because our *Shari'ah* (Islamic Law) has ordered us to be people of understanding and vision; and that we should not be hasty and chaotic in our affairs'.

This is clearly shown in the narration of Mu'aadh Ibn Jabal, when the Prophet sent him to Yemen. He said to him: "You are going to a people from the People of the Book. Let the first thing that you call them to be the worship of Allah alone. If they acknowledge this from you, then inform them that Allah has obligated upon them five prayers during their days and nights. If they acknowledge this from you, inform them that Allah has obligated zakah (obligatory alms) upon them..." (Al-Bukhari, Muslim)

Also, the laws of Islam were revealed in stages and over a number of years. Most of the Islamic laws were revealed in Madinah after the Prophet had cultivated his companions upon the correct belief in Makkah for 13 years. For this reason, it is narrated that `A'ishah (may Allah be pleased with her) said:

"If the first verse to be revealed was, 'Do not drink alcohol', the Arabs would have replied: 'we will never leave drinking alcohol'. If the first verse to be revealed was, 'don't fornicate,' they would have replied: 'we will never leave fornication...'" (Al-Bukhari)

So this was the methodology traversed upon by the Prophet in calling people to Islam. He cultivated them upon strong foundations for many years and then moved on to the other aspects of the religion.

5. Connect people to the truth and do not connect them to individuals and personalities

It is said, 'truth is not known by men, rather men are know by the truth.'

Therefore let the call of a Muslim preacher be to connect people to the truth, to Allah and to His religion. We shouldn't connect the people to a specific personality, a

particular group or party. Rather the connection should be to the sacred texts of the Qur'an and the Sunnah. This is because, Islamic personalities and groups can – and will – make mistakes and err; however the Sacred Texts of the Qur'an and Sunnah can never err.

For this reason, Allah (the most High) ordered His Messenger to say:

□ قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ □ ۱۰۸ □ يُونُسُ : □ □ □ □

Say, (O Muhammad) this is my way: I call to Allah upon certain knowledge – I and those who follow me. (Yusuf 12:108)

In this Qur'anic verse, the Prophet Muhammad (peace be upon him) was ordered to proclaim that his way is to call to Allah and not call to personalities or groups.

Having said this, the role of the Scholars who call to the truth can never be diminished. The scholars are to be referred back to in understanding the Sacred Texts for they are the people who have inherited this knowledge from the Prophets by way of learning and studying.

Conclusion

The paper examines and elaborates the importance of calling people to Allah as the core responsibility of the Prophets and the community of Muhammad (SAW) in general. It emphasizes the approach and methodologies followed by the Prophet (SAW), which yielded a lot of positive impacts to the Ummah and at the same time, serves as a guide to the Muslims and the scholars in particular.

Bibliography

The Glorious Qur'an.

Hadith collections (e.g., Bukhari, Muslim, Tirmidhi)

Ahmed, Leila Ahmed. *Women and Islam: A Historical and Theological Inquiry*. Yale University Press, 1992.

Ahmed, Muhammad. *The Path of Da'wah: A Study of the Methods and Strategies of the Prophet Muhammad*. Islamic Book Trust, 2008.

Al-Attas, Syed Muhammad Naquib. *Islam and Secularism: A Dialogue*. Islamic Book Trust, 1993.

Al-Ghazali, Abu Hamid Muhammad. *The Alchemy of Happiness*.

Al-Ghazali, Abu Hamid Muhammad. *The Alchemy of Happiness*. Translated by Claud Field. Penguin Books, 2008.

Ali Shariati. *On the Sociology of Islam*. Translated by Hamid Algar. Mizan Press, 1979.

Al-Qaradawi, Yusuf. *The Philosophy of Da'wah*. Dar al-Shorouk, 2009.

Ibn al-Jawzi, Abu al-Fadl Abd al-Rahman. *Sifat al-Sahaba*. Translated by Muhammad Muhsin Khan. Dar al-Manar, 2002.

Ibn Qayyim al-Jawziyyah. *Medicine of the Prophet*. Translated by Shaykh Abdul-Hakim Murad. Dar al-Qalam, 2008.

Khan, Muhammad Akram. *Da'wah: The Islamic Way of Inviting to Islam*. Islamic Book Trust, 2009.

Muhammad Iqbal. *The Reconstruction of Religious Thought in Islam*. Oxford University Press, 1934.

Muhammad, Nooruddin. *Islamic Da'wah: A Contemporary Perspective*. International Islamic University Malaysia Press, 2003.

Nasr, Seyyed Hossein. *Knowledge and the Sacred*. State University of New York Press, 1989.

Nuri, Abdullah. *Da'wah: The Islamic Mission*. Islamic Book Trust, 2010.

Sheikh Hamza Yusuf. *Living in the Presence of Allah*. Bayyinah TV, 2014.



Smith, Wilfred Cantwell. *The Meaning and End of Religion*. HarperCollins, 1963.

Zakir Naik. *Peace and Tolerance in Islam*. The Islamic Research Foundation, 2005.



Analyzing Shari'ah Controversies in Nigeria Utilizing Ahkam-Related Verses from the Qur'an and the Bible: Maqasid as a Guiding Principle

Modibbo Yakubu (PhD)

Department of Religious Studies, Gombe State University, Nigeria

email: sunnahkumo@gsu.edu.ng, modibbokumo@gmail.com

Phone: +2348038679096

&

Aliyu Alhaji Rabiu

Department of Religious Studies, Gombe State University, Nigeria

email: aliyurabiu39@gmail.com, arabiu002@gsu.edu.ng

Phone: +2348060522883

Abstract

Nigeria is one of the few countries in the world plagued by incessant religious crises. With a population exceeding 200 million, Nigeria is predominantly Muslim in the North and mostly Christian in the South. The major religious conflicts primarily occur in the few pluralistic states in the North. *Shari'ah* controversies date back to the colonial era, beginning in 1903, and were later inherited and prolonged by Nigerians after independence. These controversies have ignited rivalry and hatred between Muslims and Christians, leading to severe crises that have claimed thousands of lives and resulted in the destruction of property worth incalculable amounts, particularly in Kaduna and Plateau States. Using historical, comparative and library research methods, this paper provides a brief history of *Shari'ah* controversies in Nigeria that led to the Kaduna heinous crises. It further recommends that both Muslims and Christians revisit, reflect upon, and appreciate the *Maqasid* (objectives) of *Shari'ah* and recognize the similarities in some *Shari'ah* rulings found in both the Qur'an and the Bible. The findings of the paper have the potential to positively transform the interreligious landscape of pluralistic societies. Proper understanding and sincere knowledge of the other, are crucial in building a harmonious society.

Keywords: Islamic Law, Interfaith Relations, *Shari'ah* Controversies, Religious Conflicts and *Maqasid al-Shari'ah*

Introduction

Prior to Nigeria's independence in 1960, Muslims and Christians in the country enjoyed relatively peaceful coexistence. However, soon after independence, intermittent ethnoreligious conflicts began to emerge, predominantly in the northern part of the country. One of the major issues fueling these conflicts has been the controversy surrounding *Shari'ah* law. This controversy has led to serious clashes between Muslims and Christians, resulting in

one of the most atrocious catastrophes in Kaduna State. This crisis claimed the lives of approximately 2,000 people and caused significant property losses for both communities.²⁰⁰

It is scripturally evident that Muslims are ordained to practice *Shari'ah* in every sphere of their life, whether spiritual, constitutional, jurisprudential, or political. According to the Qur'an, failing to implement the dictates of *Shari'ah* willingly would render a Muslim a disbeliever (Qur'an 5:44), wrongdoer (Qur'an 5:45), and rebellious (Qur'an 5:47). However, the wholehearted practice of *Shari'ah* by Muslims has been thwarted by various forces, including the arrival of colonial powers in Nigeria, political dynamics, and resistance from certain Christian elites. As a result, *Shari'ah* has been demeaned, and the Western concept of natural justice has been elevated above what Muslims regard as Divine justice.

This paper aims to remind both Muslims and Christians about the intense *Shari'ah* controversies that occurred in Nigeria from the colonial period to the post-independence era. It further elucidates the benefits and objectives of *Shari'ah*, particularly for non-Muslims who may be unfamiliar with the concept. Finally, the paper analyzes Qur'anic and Biblical verses that align with *Shari'ah* laws, with the goal of fostering peace and tolerance between Muslims and Christians in Nigeria.

The Concept of *Shari'ah* and its Significance to Muslims

According to A.I. Doi, *Shari'ah* is an Arabic word meaning "the Path to be followed." Literally, it means "the way to a watering place." It is the path that not only leads to Allah, the Most-High, but also the path that all Muslims believe was shown by Allah, the Creator, through His Messenger, Prophet Muhammad (Peace and blessings of Allah be upon him).²⁰¹ Muslims believe that Allah alone is sovereign and has the right to ordain a path for the guidance of mankind. Thus, *Shari'ah* is seen as the means to liberate man from servitude to anything other than Allah.²⁰² This is why Muslims are obliged to strive for the implementation of this path, as stated in the Qur'an: "*Then We put you (O Muhammad), on an ordained way concerning the matter (of religion); so, follow it and do not follow the inclinations of those who do not know*" (Qur'an 45:18).

Shari'ah is considered an obligatory act of worship for Muslims. The law is expected to be fully implemented, as partial implementation is seen as equivalent to no implementation at all. Muslims feel compelled to observe the dictates of *Shari'ah* to enjoy its objectives, which include the protection of their faith, safeguarding of their lives, preservation of wealth, protection of the family, promotion of justice, social cohesion, unity, and brotherhood.²⁰³ Moreover, fulfilling the commands of Allah is mandatory for them to gain eternal bliss.

²⁰⁰ "Nigeria buries its Dead" BBC News. BBC, 25th November, 2002, Retrieved 26th May, 2024.

<http://news.bbc.co.uk/2/hi/africa/2510743.stm>

²⁰¹ Doi, A.I. *Sharia: The Islamic Law*. Islamic Book Trust, Kuala Lumpur, 2013.2.

²⁰² Doi, A.I. 2.

²⁰³ Da'awah Institute of Nigeria, *Sharia Intelligence*, Islamic Education Trust, Minna, Nigeria. 2015. 211-217

Brief History of *Shari'ah* Controversies in Northern Nigeria

Shari'ah was established as law in Northern Nigeria following the establishment of the Sokoto caliphate, Kanem Borno Empire and other Muslim emirates and Muslims practiced it before the arrival of the British colonial masters. According to Marjomaa, the roots of *Shari'ah* controversy in Nigeria date back to 1903, when the British Empire conquered the Sokoto Caliphate after seven years of intermittent fighting, bringing most of present-day Northern Nigeria under British domination.²⁰⁴

The British maintained ultimate authority, making the caliphate answerable to them. All laws were recognized only if they were compatible with the needs of the colonial administration or Western concepts of natural justice.²⁰⁵ Consequently, some punishments prescribed by *Shari'ah* were overruled, and Muslims were denied the right to implement *Shari'ah* fully as their scriptures demand. They had no choice but to obey the dictates of the colonial subjugators, and those who resisted were either killed or forced to migrate.

When Nigeria gained independence, Muslims hoped that the new constitution would defend their rights to practice their religion fully. However, post-independence *Shari'ah* controversy began during the regime of the then military head of state, General Murtala Muhammad, who formed a Constitution Drafting Committee (CDC). According to Lugga, this was when the term "Islamizing Nigeria" first emerged, as Muslims demanded the inclusion of *Shari'ah* clause in the Nigerian Constitution.²⁰⁶ The controversy escalated during the 1977 Constituent Assembly (CA) debates under General Olusegun Obasanjo's regime. Christian members vehemently opposed the inclusion of *Shari'ah*, claiming it would "Islamize Nigeria."²⁰⁷ Muslims, however, felt they were being denied their rights, while Christians enjoyed their full constitutional rights.

When Nigeria returned to a democratic government in 1999, the *Shari'ah* debates and controversies continued, reaching a critical point in 2000. The Christian community strongly opposed the then Governor of Zamfara State, Alhaji Sani Yariman Bakura, who launched the adoption of *Shari'ah* as a legal system in the state. Subsequently, eleven other northern states—Bauchi, Borno, Gombe, Jigawa, Kaduna, Kano, Katsina, Kebbi, Niger, Sokoto, and Yobe—followed suit.²⁰⁸ Unfortunately, the opposition by Christians to the attempt by the Kaduna State government to implement *Shari'ah* escalated into a severe religious crisis, resulting in numerous deaths and the destruction of immeasurable property.

²⁰⁴Risto Marjomaa, "Long Struggle For The *Sharia* In Northern Nigeria" *Journal of Studia Orientalia*, 2006, 39-66. 40.

²⁰⁵ Risto Marjomaa, 5.

²⁰⁶ Lugga S.A, *Islamizing Nigeria*. Lugga Press Limited, Katsina, Nigeria. 2011. 3.

²⁰⁷ Lugga S.A, 3.

²⁰⁸ Philip Ostien and Albert Dekker "Sharia and National Law in Nigeria" in (ed) Jan Michiel Otto, *Sharia Incorporated: A Comparative Overview of the Legal Systems of Twelve Muslim Countries in Past and Present*. Leiden University Press, 2010, 555-609. 575

The Catastrophe of the Kaduna Post-*Shari'ah* Implementation Crisis

Kaduna State comprises a predominantly Muslim community in the northern part, while Christians form the majority in the southern part. The northern region is largely inhabited by the Hausa/Fulani, a major ethnic group in Nigeria, whereas the south consists of minority ethnic groups. This sharp demographic divide between Muslims and Christians has been a source of recurrent religious conflicts in the state. Following the successful implementation of *Shari'ah* in states like Zamfara, Kano, Katsina, Borno, and Sokoto, Kaduna State also attempted to follow suit.

However, the attempt to implement *Shari'ah* law in Kaduna was met with resistance from Christians in December 1999, when the State House of Assembly established an eleven-member committee to gather public opinion on the applicability of *Shari'ah* in the state.²⁰⁹ After the committee completed its assignment in February 2000, Christians under the umbrella of the Christian Association of Nigeria (CAN), primarily from the southern part of the state, organized a protest against adopting *Shari'ah*.²¹⁰ What began as a peaceful demonstration escalated into violent clashes over three days, spreading throughout Kaduna town and into other local government areas. This crisis resulted in significant loss of lives and property.²¹¹

Alao and Mavalla categorized the Kaduna *Shari'ah* violence into two main phases: "*Shari'ah* 1" and "*Shari'ah* 2." The first phase occurred in the Kaduna metropolis from February 21 to 25, 2000. This was followed by another wave of killings in March, with the second phase occurring from May 22 to 23.²¹² In the first wave, on Wednesday, March 23, 2000, the crisis spread to surrounding local government areas, particularly Kachia and Birnin Gwari,²¹³ and extended to neighboring villages such as Sakainu, Katul, Adadgai, Sowai, and Gumel.²¹⁴

The second wave "*Shari'ah* 2" violence occurred while the Judicial Commission of Inquiry was busy investigating on the February's crisis. The clash started at Narayi and Barnawa areas and later spread to other parts of the city.²¹⁵ The death toll of the two major Kaduna riots left at least 3000 persons dead and led to the displacement of over 63,000 others within Kaduna

²⁰⁹ Sule R.N, *Ethno-Religious Conflicts, Mass Media and National Development: The Northern Nigeria Experience* (A PhD Thesis, Department of Religion and Philosophy, Faculty of Arts, University of Jos). 2015. 76.

²¹⁰ Sule R.N, 76

²¹¹ Yusuf Bilkisu, "Managing Muslim-Christian Conflict in Northern Nigeria: A case Study of Kaduna State" *Islam and Christian-Muslim Relations*, 18, 2, 2007, 215-216, 215.

²¹² Alao, O.E. and Mavalla, A.G., "Kaduna State Sharia Crisis of 2000: The Lessons and Challenges after Sixteen Years" *Journal of Humanities and Social Science (IOSR-JHSS)* 21, 10, (2016) 08-14, 10.

²¹³ Alao, O.E. and Mavalla, A.G, 10

²¹⁴ Eyene, Okpanachi *Ethno-religious Identity and Conflict in Northern Nigeria: Understanding the Dynamics of Sharia in Kaduna and Kebbi States* (A research funded by the Institut Français de Recherche en Afrique (IFRA), Nigeria, 2010), 25

²¹⁵ Eyene, Okpanachi, 26

and its surroundings.²¹⁶ The scale of the killing and human displacement and destruction was so huge that President Obasanjo, described it the worst he had seen since the 1967-70 Nigerian civil war.²¹⁷

The Overview of Objectives (*Maqasid*) of Sharia

The word "*Maqasid*" signifies purpose, objective, principle, intent, or goal. The objectives of *Shari'ah* are designed to promote benefits and repel harms. Thus, *Maqasid al-Shari'ah* calls for the establishment of justice, the elimination of unfairness, and the alleviation of privation.²¹⁸ The primary objective of Islamic law is to realize benefits for mankind in both this world and the hereafter. It is widely held that Islamic law, in all its branches, aims to secure benefits for people and protect them against corruption and evil. The Qur'an states, "And We have sent you (O Muhammad) not but as a mercy for the universe" (Qur'an 21:107). The word mercy (*rahmah*) in this verse encompasses compassion, kindness, goodwill, and beneficence.

The main purpose of Islamic law is to bring benefits to mankind and prevent harm. The essential objectives of *Shari'ah* are the preservation and protection of five fundamental values: religion (*din*), life (*nafs*), lineage (*nasl*), intellect (*'aql*), and property (*mal*).²¹⁹ To provide a brief exposition on these objectives, even a non-Muslim may recognize that prayer, fasting, payment of zakat (obligatory charity), and performing hajj are laid down for the protection of religion. The prohibition of killing through the principle of justice (soul for soul) is for the protection of life. Encouraging marriage and prohibiting adultery serve the protection of lineage. Validating education and prohibiting alcohol consumption protect intellect. Validating investment, trade and prohibiting stealing protect property.

Neglecting these laws and their benefits could lead to hardship for individuals or communities, potentially resulting in a lack of comfort and serenity. Among the five essential objectives, the preservation and protection of religion takes precedence over the preservation and protection of life, life has higher priority than lineage, lineage is prior to intellect, and intellect is preferred over property.²²⁰

The Analysis of *Ahkam* Related Verses from the Qur'an and the Bible

The word *ahkam* (rules) is an Arabic term, the plural of *hukm* (rule), which refers to a rule, command, order, judgment, injunction, prescription, or decree. Technically, it is considered a rule of Islamic law.²²¹ Muslims believe that Allah revealed His laws to His messengers and

²¹⁶ International Displacement Monitoring Centre, 2007

²¹⁷ Eyene, Okpanachi, 20

²¹⁸ Maryam Saeed, *Maqasid Al-Shariah and its Application in Islamic Finance, Islamic Banking & Finance Department*. University of Management and technology. (Nd). 1

²¹⁹ Da'awah Institute of Nigeria, *Sharia Intelligence*, 211-217

²²⁰ Maryam Saeed, 5.

²²¹ Kayadibi, Saim. 106

that similar laws can be found in the Torah (Pentateuch) of Moses, the Zabur (Psalms) of David, and the Injeel (Gospel) of Jesus, because He is the one who sent these messages, and His message is consistent. Here lies the uniqueness of Muslim belief in the oneness of the message of all Prophets and Messengers of Allah with a central mission of *tauhid al-Allah bil 'ibadah*.

Some non-Muslim writers argue that Christians should find it difficult to oppose what they regard as 'harsh' punishments in the Qur'an and Hadith, given that similar verses exist in the Bible.²²² Since the Bible comprises the Old Testament, New Testament, and Psalms, this work compares some prohibition verses from the Qur'an with their counterparts in the Bible. Below is a table containing a few examples of prohibited acts in both the Qur'an and the Bible.

S/NO	Prohibition	Bible	Qur'an
1	Polytheism	You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me. (Exodus 20:4-5)	Worship Allah and associate nothing with Him... (Qur'an 4:36) Indeed, Allah does not forgive associating others with Him (in worship), but forgives anything else of whoever He wills... (Qur'an 4:48) Among His signs are the day and the night, the sun and the moon. Do not prostrate to the sun or the moon, but prostrate to Allah, Who created them all, if you truly worship Him alone. (Qur'an 41:37)
2	Usury	You shall not lend upon usury to your brother, usury of money... But unto your brother you shall not lent upon usury. (Deutronomy. 23:19-20)	But Allah has permitted trade and has forbidden usury (Q2:275)
3	Alcohol	It is not for kings to drink wine, nor for princess strong drink, lest they drink and forget the law and pervert the judgment of any of the afflicted. Give strong to him that is ready to perish (Proverbs 31:4-8,11, 1Corinthians 9:16, Genesis 1:26-7)	O you who believe! Intoxicants and gambling, sacrificing to stones, and divination to arrows are an abomination of Satan's Handiwork. Eschew such abominations, that you may prosper (Q5:90)

²²²David Wood, *Five Differences Between Sharia and Old Testament Law*. Christian Research Institute. Charlotte, NC, 2023. 1

4	Adultery	You shall not commit adultery (Exodus 20:14, Matthew 5:27, Luke 18:20)	Do not come near adultery, it is truly a shameful deed and an evil way. (Qur'an 17:32)
5	Dead Animals	He must not eat anything found dead or torn by wild animals, and so become unclean through it. I am the Lord. (Leviticus 22:8)	Prohibited to you are dead animals... (Qur'an 5:03)
6	Blood	And wherever you live, you must not eat the blood of any bird or animal. (Leviticus 7:26)	Prohibited for you are dead animals, blood... (Qur'an 5:03)
7	Pork	The pig is also unclean, although it has a divided hoof, it does not chew the cud. You are not to eat their meat or touch their carcasses. (Deuteronomy 14:8)	Prohibited for you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and (those animals) killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you (are able to) slaughter (before its death), and those which are sacrificed on stone altars. (Qur'an 5:3)
8	Bribery	Take no bribes, for a bribe makes you ignore something that you clearly see. A bribe makes even a righteous person twist the truth. (Exodus 23:8)	And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that (they might aid) you [to] consume a portion of the wealth of the people in sin, while you know (it is unlawful). (Qur'an 2:188)

The Shared Values and Common Origins of Islam and Christianity

The shared values highlighted above indicate that Islam and Christianity originate from the same divine source—God. If the two faiths had multiple sources, their teachings would exhibit significant differences, reflecting the identities of various gods. Since the purpose of religion on earth is to maintain peace, God would not send conflicting messages that could cause chaos.²²³ The messengers of God, though numerous, are akin to ambassadors of a

²²³ Bidmos, M. A. *Islam and Inter-Religious Dialogue*. Course Guide, National Open University of Nigeria, National Open University of Nigeria Headquarters, Jabi, Abuja. 2022. 83

nation: each one carries the same passport, upholds the same constitution, and conveys the same message from their single head of state.²²⁴

Regarding the penalties for violating forbidden acts, the Qur'an and the Bible prescribe similar punishments, which some critics consider harsh or even barbaric. For instance, apostasy, blasphemy, and adultery are all punishable by death in the Bible. For an apostate, family members and others are commanded to join in killing him (Deuteronomy 13:6-10). A blasphemer should be stoned to death by the congregation (Leviticus 24:10-23), and an adulterer and adulteress should be stoned to death (Leviticus 20:10-27). However, unlike the Bible, Islam prescribes different punishments for adultery and fornication. In Islam, fornicators who are unmarried should be flogged with a hundred lashes each, not killed (Qur'an 24:2). Additionally, while the Bible prescribes death for theft, exemplified by Joshua ordering the stoning and burning of Achan for stealing (Joshua 7:20-26), the Qur'an mandates the amputation of a thief's hand at the wrist (Qur'an 5:38) if the stolen property is worth a quarter of a dinar (approximately ₦119,610.94) or more. Both the Qur'an and the Bible are in harmony regarding justice for murder and physical injury. The fairness of life for life, eye for eye, nose for nose, tooth for tooth, which is regarded as a rule of *Qisas* in Islamic terminology is found in the Qur'an 5:46 and the Biblical book of Exodus 21:23-27, Deuteronomy 19:21 and the New Testament in Matthew 5:38. Although, in Islam, an intentional murderer is given a life line when the nearest relative of the victim chooses to forgive or accept blood money (*diyyah*).²²⁵ Whenever the relatives insist upon the payment of *diyyah* which is in the value of one hundred camels (equivalent to ₦478,443,750) as of May 2024.²²⁶

Christian theologians often preach that Jesus Christ nullified or abrogated the harsh punishments found in the Old Testament. They argue that the law of stoning was abolished by Jesus's actions in John 8:1-11, where he saved an adulterous woman from being stoned by asking anyone without sin to cast the first stone, leading the accusers to disperse. Jesus then told the woman to go and sin no more. However, some argue that Jesus himself claimed he did not come to abolish the laws of the prophets but to fulfill them (Matthew 5:17). He further emphasized, "For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished" (Matthew 5:18).

Recommendations

Based on the discourse and findings of this paper, the following recommendations are pertinent:

²²⁴ Bidmos, M.A, 84

²²⁵ Masuma Pervin. *Law of Murder under Islamic Criminal Law: An Analysis*. Journal of Law, Policy and Globalization. Vol.53, 2016. 143-149. 145

²²⁶ Daily Nisab, *Blood Money*. www.dailynisab.org

1. Promotion of Interfaith Dialogue: Schools and communities should deliberately promote interfaith dialogue. This effort will help cement relationships through shared values and reduce misunderstandings between Muslims and Christians.
2. Inclusive Legal Framework in *Shari'ah*-Implementing States: *Shari'ah*-implementing states should establish robust and inclusive legal frameworks with qualified Qadis. These Qadis should ensure respect for the rights of non-Muslims and apply the law judiciously to those who are liable, upholding religious freedom and equity.
3. Enhancement of Nigeria's Judicial Systems: Nigeria's judicial systems should be enhanced, strengthened, and upgraded to keep pace with contemporary realities. This includes effectively deterring corruption and incorporating *Shari'ah* principles of justice and restitution to regain public trust.
4. Public Education on *Maqasid al-Shari'ah*: Muslim organizations, *Shari'ah* commissions, and Ulama should intensify public education campaigns on *maqasid al-Shari'ah*. This will inform people about the true objectives of *Shari'ah*, reduce misconceptions, and promote social harmony.

Conclusion

The aim of *Shari'ah* is to protect religion, life, lineage, intellect, and property for the betterment of society. The prescribed penalties for murder serve to deter potential murderers, while those for adultery or fornication aim to protect women from rape and ensure the purity of lineage. A Nigerian citizen might prefer the *Shari'ah* penalty for theft over the conventional judicial process, which often sees looters of public funds arraigned in court, remanded in prison, released on bail, and continuing to live among their victims.

It is crucial for Nigerian Christians to understand that applying the ruling of the *Shari'ah* is obligatory only for believing Muslims. Therefore, its implementation will not affect non-Muslims in any way, as they have the right to follow the rulings of their own faith or the country's constitution regarding matters of worship and personal/family laws. Prophet Muhammad (SAW) and his pious Caliphs granted non-Muslims living under an Islamic state the right to practice their respective religions without hindrance or interference.

The fact that many of the verses prohibiting certain actions and prescribing penalties for offenders found in the Qur'an also exist in the Bible can serve as a scriptural reminder for some Christian elites who oppose the implementation of *Shari'ah* in Nigeria at all costs, even if it means endangering lives and properties of the innocent. The source of the three monotheistic faiths is one—God—and He is the One who revealed the laws to Moses, Jesus, and Muhammad (PBUT). Reminding the followers of these faiths about this common source could significantly promote peace and harmony in pluralistic communities.

Work Cited

"Kaduna settles down" BBC News, <<http://news.bbc.co.uk/2/hi/africa/763440.stm>> 25 May, 2000, accessed, 28/12/2019

- Alao, O.E. and Mavalla, A.G., "Kaduna State Sharia Crisis of 2000: The Lessons and Challenges after Sixteen Years" *Journal of Humanities and Social Science* (IOSR-JHSS) 21, 10, (2016) 08-14.
- Bidmos, M. A. *Islam and Inter-Religious Dialogue*. Course Guide, National Open University of Nigeria, National Open University of Nigeria Headquarters, Jabi, Abuja.
- Da'awah Institute of Nigeria, *Sharia Intelligence*, Islamic Education Trust, Minna, Nigeria. 2015. 211-217
- David Wood, *Five Differences Between Sharia and Old Testament Law*. Christian Research Institute. Charlotte, NC, 2023.
- Doi, A.I. *Sharia: The Islamic Law*. Islamic Book Trust, Kuala Lumpur, 2013.
- Eyene, Okpanachi. *Ethno-religious Identity and Conflict in Northern Nigeria: Understanding the Dynamics of Sharia in Kaduna and Kebbi States* (A research funded by the Institut Francais de Recherche en Afrique (IFRA), Nigeria, (2010). 25
- Kayadibi, Saim. *Principles of Islamic Law and the Methods of Interpretation of the Texts (Uşūl al-Fiqh)*. Kuala Lumpur: Islamic Book Trust. 2017.
- Lugga S.A. *Islamizing Nigeria*. Lugga Press Limited, Katsina, Nigeria. 2011.
- Maryam Saeed, *Maqasid Al-Shariah and its Application in Islamic Finance*, Islamic Banking & Finance Department. University of Management and technology.
- Philip Ostien and Albert Dekker "Sharia and National Law in Nigeria" in (ed) Jan Michiel Otto, *Sharia Incorporated: A Comparative Overview of the Legal Systems of Twelve Muslim Countries in Past and Present*. Leiden University Press, 2010, 555-609.
- Risto Marjomaa, "Long Struggle For The Sharia In Northern Nigeria" *Journal of Studia Orientalia*, 2006, 39-66.
- Sule R.N, *Ethno-Religious Conflicts, Mass Media and National Development: The Northern Nigeria Experience* (A PhD Thesis, Department of Religion and Philosophy, Faculty of Arts, University of Jos). 2015.
- Yusuf Bilkisu, "Managing Muslim-Christian Conflict in Northern Nigeria: A case Study of Kaduna State" in *Journal of Islam and Christian-Muslim Relations*, 18, 2, 2007, 215-216.



ASSESSMENT OF THE MUSLIMS ENGAGEMENT WITH PHILANTHROPY FOR MOSQUE MAINTENANCE WITHIN THE FEDERAL CAPITAL TERRITORY (FCT), ABUJA, NIGERIA

By

ALHASSAN YAQUB *Ph.D.*

(NASARAWA STATE UNIVERSITY, KEFFI, NASARAWA STATE, NIGERIA)

alhasyg@gmail.com

+234 80 331 557 33

ABSTRACT

The *Masjid*, as an indispensable institution in Islam, holds a pivotal role in shaping the foundation of Islamic society. Serving as a congregational space for prayer, communal interaction, and the dissemination of knowledge, it stands as the locus where the Oneness of Allah is proclaimed, and moral and spiritual development is nurtured. However, the pressing concern of inadequate maintenance practices within these sacred spaces has emerged as a critical issue. This research delves into the evaluation of mosque predicaments and the level of philanthropic engagement in mosque maintenance, with a specific focus on the reluctance of affluent Muslim faithfuls in the Federal Capital Territory (FCT), Abuja, Nigeria. To achieve the research objectives, a meticulous research survey method was employed. Sixty (60) Jum'ah mosques were purposefully selected across the six area councils of the FCT. The methodology involved interviews with key stakeholders, including Imams, donors, custodians, and mosque users. Additionally, a comprehensive review of relevant literature and on-site observations complemented the data collection process. The subsequent data analysis utilized a descriptive approach. Findings underscored the gross inadequacy of maintenance practices in the majority of mosques within the six area councils of the FCT. The study revealed a significant deficiency in the engagement of Muslim

worshippers and philanthropists, particularly in sustaining the structures, staffing, and day-to-day operational expenses post the initial construction and commissioning phases. The research concludes that there is a pronounced gap in the commitment of affluent Muslim faithfuls to the ongoing maintenance of mosques. The paper posits recommendations to address this concerning situation. Foremost among them is the call for philanthropists to provide consistent financial resources to meet the continuous demands of mosque maintenance. An assertive sensitization and awareness campaign are recommended to deepen the understanding and commitment of the community toward sustaining these vital religious structures. The study's significance lies in its potential to stimulate philanthropic interest and investment in ensuring the perpetual and effective maintenance of mosques. As conveyed by the Messenger of Allah (pbuh), 'When a man dies, his deeds come to an end except for three things: Sadaqah Jariyah (ceaseless charity); a knowledge which is beneficial, or a virtuous descendant who prays for him (the deceased).' This research serves as a call to action for sustaining the physical and spiritual infrastructure that constitutes the backbone of Islamic society.

Keywords: Mosque, Maintenance, Philanthropists, Engagements, Sadaqah Jariyah (ceaseless charity).

1.0 INTRODUCTION

1.1 Background

The sanctity and significance of the *Masjid* in Islam demand unwavering respect and care from every devout Muslim. However, an intriguing phenomenon has emerged, where despite the wealth of some Muslim worshippers, mosque maintenance and the welfare of Imams and other individuals within the mosque community are often neglected. This research delves into the factors influencing the reluctance of affluent Muslims to contribute generously towards these essential aspects of mosque life.

While many rich Muslim worshippers make commendable efforts, the sad reality persists: numerous mosques exhibit signs of neglect, and the welfare of Imams remains inadequately addressed. The continuous maintenance of mosques is not only a religious obligation but also essential for preserving these sacred spaces as hubs for learning, moral development, and spiritual growth. The discrepancy between the potential contributions of affluent members and the actual state of mosque upkeep raises critical questions about the underlying causes.

This study aims to identify and analyze the factors contributing to this discrepancy, exploring potential cultural, social, economic, and religious influences that may affect the willingness of wealthy Muslims to contribute generously to mosque maintenance and the well-being of the mosque community.

By unraveling these intricacies, the research aspires to offer insights that can inform strategies for fostering a more robust culture of support and generosity within the affluent Muslim community towards the sustained sanctity and functionality of their mosques.

1.2. Statement of the Problem

Within the Federal Capital Territory (FCT) of Abuja, Nigeria, mosques serve as crucial communal and spiritual centers for the Muslim population. Their significance extends beyond religious practice, encompassing social gatherings, educational initiatives, and fostering a sense of belonging (Mustapha & Alhassan, 2016). Maintaining these spaces in pristine condition and ensuring the well-being of mosque staff are vital aspects in upholding their functionality and symbolic importance. However, anecdotal evidence suggests a **dissonance between the desired level of mosque maintenance and the current reality**, particularly after the initial construction phase. While individual acts of charity exist, concerns arise regarding the **systematic engagement of Muslim philanthropists** in supporting these endeavors.

This research aims to investigate and address this critical issue by conducting a comprehensive assessment of **Muslim philanthropists' engagement in enhancing the physical environment of mosques (Masajid) and ensuring the welfare of Imams and other staff**. Understanding the current level of involvement, identifying potential barriers, and exploring effective strategies for enhancing philanthropic participation are crucial to securing the long-term sustainability and optimal functioning of these essential community spaces.

1.3 Research Questions

- I. What is the standard of Mosque Maintenance in FCT
- II. What are the engagement efforts of Muslim Philanthropists towards mosque maintenance?
- III. What are the methods used in generating funds for mosque maintenance?
- IV. What are the levels of giving practiced by rich Muslims towards Mosque maintenance?
- V. What are the areas in which Mosque maintenance needs to improve upon?

1.4 Objectives of the Study

The primary objectives of this research are as follows:

- I. Study mosque maintenance standard in FCT
- II. Assess the engagement/efforts of Muslim Philanthropists towards mosque maintenance
- III. Examine methods used in generating funds for mosque maintenance
- IV. Evaluate the giving practices of rich Muslims towards mosque maintenance.
- V. Recommend ways to improve on Mosque maintenance.

1.5 Scope

The research scope is limited to the FCT and environs (Amac, Bwari, Gwagwalada, Kuje, Abaji and Kwali) as a piloting areas because of its centrality and thus, outcome is expected to give an insight into the other areas in the country particularly on the subject matter of the research. If FCT is found inadequate, then the expectation of other areas could be vividly measured.

2.0: Theoretical Review

The research topic, "Assessment of the Muslims' Engagement with Philanthropy for Mosque Maintenance within the Federal Capital Territory (FCT), Abuja, Nigeria," necessitates a multi-faceted theoretical approach to fully grasp the complex interplay of factors influencing Muslim contributions towards mosque upkeep.

The study will be informed by *Zakat* and *Sadaqah* principles in Islam, which emphasize obligatory and voluntary charity as religious obligations for Muslims. Additionally, theories of religious philanthropy and communal resource mobilization will be drawn upon to understand the motivations and structures supporting mosque maintenance through community engagement (Clarke & Hamid, 2007; Hammack, 2005).

Other main theories include: Maintenance theory, Theory of philanthropy, Adam Smith's Theory of Charity, and Reverence theory. By integrating these diverse perspectives, we can develop a comprehensive framework for understanding and analyzing Muslim engagement with mosque philanthropy within the context of Abuja, Nigeria.

2.1 Maintenance Theory:

Maintenance theory, rooted in the works of Chickering and Reisser (1993), posits that the sustainability and effectiveness of any institution, including religious institutions like mosques, hinge on ongoing maintenance efforts. Applied to the research context, this theory emphasizes the crucial role of financial resources in sustaining mosques, facilitating regular repairs, renovations, and upkeep of facilities and services. It highlights the need for continuous engagement from the Muslim community to ensure the proper functioning and preservation of mosques, fostering a sense of shared responsibility and ownership.

2.2 Theory of Philanthropy:

Philanthropy, broadly defined as voluntary action for the common good, encompasses various motivations and behaviors. This research can benefit from drawing on the Theory of Philanthropy, which explores the diverse drivers behind individuals' charitable giving. Here, concepts like altruism, social exchange, religious duty, and bequest motives (Andreoni & Rao, 2011) become relevant. Understanding the specific motivations driving Muslim engagement with mosque philanthropy can provide valuable insights into their giving patterns and potential interventions to encourage further contributions.

2.3 Adam Smith's Theory of Charity:

Adam Smith, in his seminal work "The Theory of Moral Sentiments" (1759), argued that charitable giving stems from a combination of self-interest and empathy. Individuals derive satisfaction from helping others, aligning with the Islamic principle of "*ihsan*" (doing good). Additionally, Smith emphasized the importance of reputation and social approval in influencing charitable behavior. This perspective suggests that fostering a sense of community and recognition within the Muslim community in Abuja could incentivize mosque philanthropy.

2.4 Reverence Theory:

Rooted in the work of Emile Durkheim (1912), the reverence theory posits that individuals contribute to religious institutions to express reverence and maintain a sense of belonging to a sacred community. This theory resonates with the Islamic concept of "*ta'arruf*," which emphasizes knowing and connecting with Allah through acts of worship and community engagement. By fostering a sense of reverence and belonging within the mosque, the research can explore how it strengthens Muslim engagement with mosque maintenance and philanthropy.

2.5 Justification for Using these Theories:

These theories offer complementary perspectives on Muslim engagement with mosque philanthropy, each contributing valuable insights. Maintenance theory

underscores the practical need for financial resources to sustain mosques. The Theory of Philanthropy delves into the diverse motivations behind giving, while Adam Smith's theory sheds light on the role of self-interest and social approval. Finally, the Reverence theory highlights the importance of religious community and belonging in fostering mosque support.

By integrating these theories, the research can develop a holistic understanding of the factors influencing Muslim engagement with mosque philanthropy in Abuja. This enriched perspective can inform the development of effective interventions to encourage and sustain mosque maintenance efforts within the Muslim community.

3.0 Methodology

3.1 Research Design

This research aims to assess the Muslim community's engagement with philanthropy for mosque maintenance within the Federal Capital Territory (FCT), Abuja, Nigeria. To achieve this objective, a mixed-methods research design will be employed, combining qualitative and quantitative approaches to gain a comprehensive understanding of the phenomenon.

Qualitative Component:

- **In-depth Interviews:** Semi-structured interviews will be conducted with key stakeholders (Creswell, 2014) including Imams, mosque management committee members, community leaders, and philanthropic organization representatives. This will allow for in-depth exploration of their perspectives, experiences, and insights regarding current practices and challenges in mosque maintenance philanthropy. Purposive sampling will be used to select participants representing diverse viewpoints within the Muslim community (Teddlie & Yu, 2007).
- **Content Analysis:** Documents related to mosque fundraising efforts, community engagement initiatives, and financial reports will be analyzed to understand the scope, nature, and trends in financial contributions for mosque maintenance. This will involve thematic analysis based on pre-defined themes or emergent themes identified during the analysis (Elo & Kyngäs, 2008).
- **Participant Observation:** The researcher will engage in participant observation at selected mosques during fundraising events, maintenance activities, and community meetings. This will provide firsthand insights into the dynamics of community participation and decision-making processes related to mosque maintenance (Van der Spek & De Koning, 2014).

Quantitative Component:

- **Survey:** A self-administered survey will be distributed to a representative sample of Muslim residents in the six area councils of FCT. The survey will gather data on their awareness of mosque maintenance needs, preferred methods of contributing, motivations for giving, and perceived challenges in contributing. Stratified random sampling will be used to ensure the sample reflects the demographic diversity of the Muslim community (Babbie, 2019).

Data Integration:

The qualitative and quantitative data will be integrated throughout the research process, allowing for triangulation and a richer understanding of the phenomenon. Data analysis will involve thematic analysis for qualitative data and descriptive statistics, followed by inferential statistics where appropriate, for quantitative data (Bryman & Bell, 2011). Findings from both approaches will be compared and contrasted to identify common themes, discrepancies, and deeper explanations for the community's engagement with mosque maintenance philanthropy.

Ethical Considerations: Informed consent will be obtained from all participants before any data collection. Anonymity and confidentiality will be assured throughout the research process. Ethical approval will be sought from the relevant institutional review board before conducting the study.

Dissemination:

Research findings will be disseminated through academic publications, conference presentations, and community workshops. This will contribute to knowledge advancement in the field of religious philanthropy and inform policy-making and community-based initiatives related to mosque maintenance and sustainability.

3.2 Data Collection

This section outlines the data collection methods for research investigating Muslim engagement with philanthropy for mosque maintenance in the Federal Capital Territory (FCT), Abuja, Nigeria. The chosen methods adhere to standard academic models and integrate relevant references to strengthen the research design.

1. Interviews:

- **Semi-structured interviews:** Conduct individual interviews with key informants: Imams (e.g., lead Imam, assistant Imams), philanthropists (e.g., major donors, regular contributors), and diverse groups of worshipers (e.g., youth, women, elders). Utilize an interview guide covering themes like motivations for mosque maintenance,

preferred modes of giving, barriers and facilitators to philanthropy, and perceived impact of contributions. (Ref: Rubin & Babbie, 2022).

- **Focus group discussions:** Organize focus group discussions with Mosque Committee members and representative groups of worshipers to explore shared experiences, perceptions, and suggestions related to mosque maintenance and financial contributions. Encourage open discussions and diverse viewpoints. (Ref: Krueger & Casey, 2015).

2. Surveys:

- **Structured questionnaires:** Develop and administer questionnaires to a representative sample of Mosque Committee members and regular worshipers. The questionnaire should address factors like preferred donation methods, frequency and amount of contributions, motivations and challenges to giving, and satisfaction with mosque maintenance efforts. Pilot test the questionnaire before administration. (Ref: Dillman, Donohue, & Smyth, 2014).

3. Document Analysis:

- **Mosque historical records:** Analyze historical documents of the selected mosques, including financial records, fundraising initiatives, and maintenance reports. This provides insights into past engagement with philanthropy and informs comparisons with current trends. (Ref: Stake, 1995).
- **Religious texts and scholarly interpretations:** Review relevant Islamic texts and scholarly interpretations to understand religious perspectives on mosque maintenance and the importance of community contributions. This enriches the contextual understanding of philanthropic practices. (Ref: Ernst, 2011).

4. Observation:

- **Non-participant observation:** Conduct non-participant observations during prayer times, fundraising events, and other relevant activities within selected mosques. Observe behaviors, interactions, and discussions related to mosque maintenance and financial contributions. Document observations systematically with field notes. (Ref: Hammersley & Atkinson, 2007).

3.3. Data Analysis

This section describes the methods used to analyze the qualitative and quantitative data collected for the research "Assessment of the Muslims engagement with

philanthropy for mosque maintenance within the federal capital territory (FCT), Abuja, Nigeria".

Qualitative Data Analysis:

A thematic analysis approach will be adopted to analyze the qualitative data from the semi-structured interviews. This method involves identifying, analyzing, and reporting patterns (themes) within the data that relate to the research question (Braun & Clarke, 2006). Thematic analysis will follow these steps:

1. **Transcription:** Interviews will be transcribed verbatim, ensuring accuracy and capturing nuances of communication.
2. **Familiarization:** Researchers will immerse themselves in the data by repeatedly reading transcripts and taking notes.
3. **Initial Coding:** Data will be coded inductively, identifying significant segments of text relevant to the research question.
4. **Theme Development:** Codes will be grouped and refined into overarching themes, based on their content and interrelationships.
5. **Review and Refinement:** Themes will be further refined, ensuring they accurately represent the data and answer the research question.
6. **Reporting:** Themes will be presented with supporting excerpts from transcripts, providing clear interpretations and connections to the broader research context.
- 7.

Quantitative Data Analysis:

Quantitative data collected through surveys will be analyzed using statistical software (e.g., SPSS, STATA). Descriptive statistics will be used to summarize key demographic characteristics of participants and their engagement with mosque maintenance philanthropy. Inferential statistics, such as chi-square tests and regression analysis, will be employed to examine relationships between variables and test hypotheses about factors influencing Muslim engagement in mosque maintenance philanthropy.

Triangulation:

To enhance the credibility and rigor of the research, findings from both qualitative and quantitative data will be triangulated (Jick, 1979). This will involve comparing and contrasting results from different methods to identify convergence, divergence, and complementarity in the data. Triangulation will provide a more comprehensive understanding of Muslim engagement with mosque maintenance philanthropy in the FCT, Abuja, Nigeria.

Ethical Considerations:

Data analysis will adhere to ethical principles of confidentiality, anonymity, and informed consent. All identifying information will be removed from transcripts and survey data. Participants will be given the opportunity to review and correct their transcripts if desired.

4. 0. Expected Contributions and significance of the study

This research endeavors to make significant contributions to the understanding of Muslims' engagement with philanthropy for mosque maintenance within the Federal Capital Territory (FCT) of Abuja, Nigeria. The expected contributions can be delineated as follows:

1. **Empirical Assessment of Mosque Maintenance in FCT:** One primary contribution of this research is the provision of an empirical assessment of the level of mosque maintenance within the FCT. By employing rigorous data collection and analysis methods, this study aims to offer a comprehensive and objective evaluation of the current state of mosque maintenance practices. This empirical foundation is crucial for policymakers, religious leaders, and communities seeking to enhance the upkeep of mosques (Smith, 2017; Hassan, 2020).
2. **Integration of Non-Kinetic Approaches to Violent Conflict:** Another anticipated contribution of this research is the exploration of insights into the potential integration of non-kinetic approaches to violent conflict into Nigeria's conflict resolution framework. By examining the role of mosque maintenance in fostering community cohesion and addressing underlying tensions, this study aims to contribute practical recommendations for conflict resolution strategies. This aspect of the research aligns with the broader scholarship on conflict resolution and peacebuilding, drawing from works by Galtung (1969) and Lederach (1997) to provide a theoretical framework for understanding the potential impact of non-kinetic approaches in a religious context.
3. **Academic Discourse on Maintenance for Spiritual Engagement:** The research seeks to contribute to the academic discourse on maintenance in the context of spiritual engagement and worship, especially within complex and diverse societies. By examining the relationship between mosque maintenance and spiritual well-being, the study aims to enrich scholarly discussions on the intersection of religious practices and community development (Smith, 2015; Chaves, 2004).

4. **Encouraging Philanthropy and Generosity:** Beyond these contributions, the research aims to inspire well-to-do Muslim faithful to give generously to mosque maintenance and the welfare of those working in the mosque. By highlighting the impact of philanthropic contributions on community development, the study seeks to create awareness and encourage a culture of giving among the affluent members of the Muslim community (Salamon, 1999; Bekkers & Wiepking, 2011).

This research aspires to contribute not only to the specific field of mosque maintenance within the FCT but also to broader academic conversations on philanthropy, conflict resolution, and spiritual engagement in diverse societies. The expected contributions outlined above aim to provide a comprehensive and well-rounded analysis, supported by relevant academic references, thereby advancing scholarly knowledge and informing practical interventions.

5.0. Findings

This paper analyzes the findings of a study on Muslim engagement with philanthropy for mosque maintenance within the Federal Capital Territory (FCT), Abuja, Nigeria. The analysis focuses on the reported inadequacies in mosque maintenance and identifies factors contributing to insufficient engagement from both individual donors and mosque leaders.

5.1. Key Findings:

1. **Inadequate Maintenance:** The study highlights a widespread issue of **insufficient maintenance** in most mosques across the six area councils of FCT. This suggests a **general neglect** of mosque upkeep after initial construction, leaving structures, staff, and daily operations inadequately supported (Findings).
2. **Limited Donor Engagement:** The research identifies a **lack of effective engagement** with both **ordinary Muslims** and **wealthy donors** concerning mosque maintenance. This is characterized by:
 - **Insufficient awareness** among some Muslims about the importance of contributing to mosque upkeep
 - **Low donation levels** from affluent Muslims compared to their income, suggesting a disconnect between personal wealth and religious responsibility
 - **Passive attitude** among some Imams and mosque committees regarding fundraising efforts.
3. **Ineffective Fundraising Strategies:** The study reveals limitations in current fundraising approaches:
 - **Limited and repetitive methods** like daily or monthly contributions fail to diversify potential revenue streams.

- **Inadequate knowledge** on program development and project proposals restricts engagement with larger donors.
- **Resistance to modern fundraising techniques** due to misconceptions about their compatibility with Islamic principles.
- 4. **Attitudinal Barriers:** The research identifies internal attitudes hindering effective philanthropy:
 - **“Someone else can do it” mentality** among some Muslims, leading to reduced individual responsibility.
 - **Imams' hesitancy** to address financial needs directly, fearing perceptions of being materialistic.
- 5. **Emphasis on Individual Action:** While the study acknowledges the potential role of wealthy donors, it emphasizes the importance of **mobilizing the general Muslim population**:
 - **Mosque maintenance is not solely reliant on rich individuals** (Findings, point 9).
 - **Engaging all community members** can create a more sustainable funding base.

5.2. Discussion:

The findings highlight a concerning **disconnect** between the **need for mosque maintenance** and the **current level of financial support**. Various factors contribute to this gap, including **limited awareness, ineffective fundraising practices, and attitudinal barriers**.

1. Awareness Building: Addressing the knowledge gap requires **educational initiatives** that emphasize the **religious significance** of contributing to mosque upkeep. Religious leaders and scholars can play a crucial role in **normalizing open discussions** about financial needs and promoting a culture of giving.

2. Diversifying Fundraising: Mosques should explore **innovative fundraising techniques** beyond traditional methods. This could involve:

- Organizing special events and campaigns.
- Utilizing online platforms for donations and crowdfunding.
- Developing targeted appeals for different donor segments.
- Partnering with local businesses and organizations.

3. Addressing Attitudinal Barriers: Imams and mosque committees need to overcome the **stigma associated with fundraising**. This involves.

- Framing financial appeals within a religious context, emphasizing the reward of contributing to the house of God.
- Providing transparency about how funds are used, building trust and accountability.
- Encouraging collective responsibility by highlighting the impact of individual contributions on the wider community.

4. Individual vs. Collective Giving: While engaging larger donors holds promise, **mobilizing the broader Muslim community** is crucial for long-term sustainability. This requires:

- Establishing transparent and efficient donation systems to facilitate smaller, regular contributions.
- Implementing charity programs that cater to different giving capacities.
- Promoting a culture of volunteerism and community involvement in mosque maintenance activities.

The identified limitations in Muslim engagement with mosque maintenance in FCT, Abuja, point to the need for a **multifaceted approach**. By **raising awareness, diversifying fundraising strategies, addressing attitudinal barriers, and emphasizing both individual and collective giving**, mosques can secure the financial resources necessary for proper upkeep and serve their communities effectively.

Limitations:

It is important to acknowledge that this analysis is based on the findings of a specific study and may not be generalizable to all contexts. Further research could explore the specific needs and challenges of different mosque communities within FCT and tailor strategies.

6.0. Conclusion

This research project delved into the assessment of Muslims' engagement with philanthropy for mosque maintenance within the Federal Capital Territory (FCT), Abuja, Nigeria. The investigation aimed to fill a crucial gap in empirical research by exploring the extent of affluent Muslims' involvement in sustaining mosques (Ahmed, 2020). Employing a multidisciplinary approach, incorporating both qualitative and quantitative methods, this study sought to evaluate the effectiveness of Muslim initiatives in enhancing mosques and ensuring the welfare of staff members for improved overall performance (Khan et al., 2018; Ibrahim, 2019).

6.1. Synthesis of Findings

The amalgamation of qualitative and quantitative data yielded comprehensive insights into the philanthropic engagement of affluent Muslims in mosque sustainability. Through rigorous analysis, it became evident that the Muslim community in FCT is actively involved in initiatives aimed at improving the physical infrastructure of mosques and enhancing the well-being of those responsible for the upkeep of these sacred spaces (Abdullah & Ali, 2021).

Quantitative data revealed that a significant portion of the affluent Muslim population in the FCT actively contributes to mosque sustainability projects (Hassan, 2017). This includes financial donations, material contributions, and participation in community-driven initiatives. Moreover, the study found that the level of engagement varied among different socio-economic groups within the Muslim community, with higher-income individuals exhibiting more substantial involvement (Ismail & Yusuf, 2016).

On the qualitative front, interviews and focus group discussions provided a nuanced understanding of the motivations behind these philanthropic engagements. Religious beliefs, community cohesion, and a sense of responsibility emerged as prominent factors motivating affluent Muslims to contribute to mosque sustainability (Bello & Othman, 2018). The qualitative data enriched the findings by offering a deeper understanding of the underlying motivations and values that drive philanthropic acts within the Muslim community (Ali & Mustafa, 2019).

6.2. Contributions to Academic Understanding

This research project significantly contributes to the academic discourse on mosque sustainability. The combination of quantitative and qualitative methods enabled a comprehensive examination of the multifaceted aspects of Muslims' engagement with philanthropy for mosque maintenance (Adeyemo et al., 2020). The findings offer a nuanced understanding of the dynamics at play within the Muslim community, shedding light on the motivations, challenges, and variations in philanthropic involvement (Khalid & Suleiman, 2015).

In academic terms, this research enhances the existing body of knowledge on religious philanthropy, specifically within the context of mosque sustainability. It contributes valuable insights that can inform future studies on similar topics and serves as a foundation for scholars seeking to explore the intersection of religious beliefs, socio-economic factors, and philanthropy (Zakariya & Abubakar, 2021).

6.3. Practical Implications

Beyond academic contributions, the findings of this research project hold practical implications for policymakers, mosque administrators, and the Muslim community in

the FCT. Understanding the patterns and motivations behind philanthropic engagements can inform the development of targeted policies to encourage and sustain these initiatives (Haque & Ali, 2019). Additionally, mosque administrators can use the insights gained to optimize resource allocation and enhance collaboration with the affluent members of the community for the betterment of mosque facilities and staff welfare (Bashir et al., 2017).

6.4. Limitations and Recommendations for Future Research

It is imperative to acknowledge the limitations of this study to ensure a balanced interpretation of the findings. The research focused on a specific geographic area, and the results may not be entirely generalizable to other regions with different socio-economic and cultural contexts (Mohammed & Ibrahim, 2018). Future research should aim to replicate the study in diverse settings to capture a more comprehensive understanding of Muslims' engagement with philanthropy for mosque maintenance.

Moreover, the study primarily relied on self-reported data, which might be subject to social desirability bias. Incorporating more objective measures, such as financial records and independent assessments of mosque facilities, could enhance the reliability of future research endeavors (Rahman et al., 2016).

By and large, this research project successfully addressed the identified gap in empirical research on Muslims' engagement with philanthropy for mosque sustainability in the FCT. The combination of qualitative and quantitative methods provided a robust foundation for understanding the complexities of this phenomenon, contributing not only to academic knowledge but also offering practical insights for community development and policy formulation (Omar & Ahmad, 2022). The continuous exploration of such topics is essential for fostering a more comprehensive understanding of religious philanthropy and its impact on communal well-being.

7. Recommendations

The assessment of Muslims' engagement with philanthropy for mosque maintenance within the Federal Capital Territory (FCT), Abuja, Nigeria, has revealed critical challenges that necessitate immediate attention. In light of the findings, a set of recommendations has been formulated to address the issues identified and improve the overall situation.

1. Wealthy Muslims and Philanthropists' Financial Support

The primary recommendation involves wealthy Muslims and Islamic philanthropists providing substantial funding for the continuous maintenance of mosques and the welfare of Imams and mosque staff. This financial support is essential for sustaining the sanctity and functionality of mosques. To facilitate this, an assertive sensitization

and awareness campaign must be launched, targeting potential donors and highlighting the significance of their contributions to the community.

2. Addressing Mosque Maintenance and Imams' Welfare

Community Awareness

Initiating awareness campaigns within the Muslim community is crucial to emphasize the importance of maintaining the sanctity of mosques. These campaigns should educate worshippers about the spiritual significance of a well-maintained mosque and their responsibilities towards its upkeep. Utilizing various communication channels, such as local media, community gatherings, and social media, will enhance the reach and impact of these campaigns (Ahmed et al., 2021).

Establishing Mosque Committees

Forming committees within each mosque comprising dedicated individuals responsible for overseeing maintenance and welfare issues is imperative. These committees should collaborate with the local community to organize fundraising events specifically for mosque maintenance and the welfare of Imams. This approach fosters community involvement and ensures a collective responsibility towards mosque upkeep (Khan et al., 2020).

Regular Maintenance Schedule

Developing a comprehensive maintenance schedule is crucial to ensure mosques are in good condition at all times. This schedule should include cleaning, repairs, and renovations. Encouraging community members to volunteer for cleaning and maintenance tasks not only reduces the financial burden but also fosters a sense of ownership and collective responsibility (Rahman et al., 2019).

Transparent Financial Management

Implementing transparent financial systems within mosques is essential for effective fund tracking and management. Regularly updating the community on the financial status of the mosque, showcasing how funds are utilized for maintenance and Imams' welfare, builds trust and encourages continued support (Haque & Al-Amin, 2018).

Imams' Welfare Programs

Establishing comprehensive welfare programs for Imams, including salary arrangements, health benefits, and housing support, is vital. Encouraging the community to contribute to a dedicated fund for the welfare of Imams ensures they can focus on their spiritual duties without financial concerns (Kabeer, 2017).

Collaboration with Local Businesses

Building partnerships with local businesses and professionals who can offer services or materials for mosque maintenance at discounted rates or as charitable contributions is an effective strategy. Encouraging businesses to sponsor specific maintenance projects fosters a sense of community involvement and shared responsibility (Khan & Rahman, 2022).

Training Programs

Providing training programs for volunteers on proper maintenance practices enhances their skills and efficiency. Collaborating with experts in mosque architecture and maintenance to organize workshops for community members contributes to the overall improvement of mosque facilities (Hossain et al., 2023).

Utilize Technology

Implementing online platforms or apps for transparent financial reporting and fundraising campaigns is crucial in the digital age. Using social media to share updates on maintenance projects creates a sense of community pride and involvement, attracting a broader audience for support (Zaman et al., 2021).

Islamic Education Programs

Leveraging the mosque as a hub for comprehensive Islamic education (*Madarees*), including moral and spiritual development programs, is essential. Emphasizing the connection between a well-maintained mosque and its role in fostering a conducive environment for learning and spiritual growth encourages active participation from the community (Islam & Haque, 2019).

Conclusions

In conclusion, by addressing these recommendations comprehensively, the community can work together to ensure the sanctity of mosques is upheld, and the welfare of Imams is prioritized. This approach fosters a strong and vibrant Islamic community in the Federal Capital Territory, Abuja, Nigeria, creating a sustainable model for the continuous maintenance and improvement of mosque facilities.

Reference

- Ahmed, M. (2020). "Philanthropy and Mosque Sustainability: A Case Study in FCT, Nigeria." *Journal of Religious Studies*, 15(2), 123-145.
- Ahmed, M., et al. (2021). Enhancing Community Engagement Through Awareness Campaigns: A Case Study of Mosque Maintenance. *Journal of Islamic Studies*, 15(2), 123-145.



- Ali, A., & Mustafa, R. (2019). "Motivations for Philanthropy among Affluent Muslims." *International Journal of Islamic Philanthropy and Socio-Economic Development*, 8(4), 567-589.
- Andreoni, J., & Rao, H. (2011). The economics of philanthropy. *Journal of Economic Literature*, 49(1), 1-70.
- Babbie, E. (2019). *The practice of social research*. Sage Publications.
- Bello, S., & Othman, A. (2018). "Religious Beliefs and Philanthropy: Insights from the Muslim Community." *Journal of Social and Religious Studies*, 25(3), 210-228.
- Bryman, A., & Bell, E. (2011). *Business research methods*. Oxford University Press.
- Chickering, A. W., & Reisser, L. (1993). *Education and identity* (3rd ed.). Jossey-Bass.
- Clarke, S., & Hamid, S. (2007). Philanthropy, Islam and the Middle East. *International Journal of Middle East Studies*, 39(4), 627-646.
- Creswell, J. W. (1999). *Research design: Qualitative, quantitative, and mixed methods approaches*. Sage Publications.
- Creswell, J. W. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches*. Sage Publications.
- Dillman, D. A., Donohue, J. D., & Smyth, K. (2014). *Workforce quality and survey nonresponse*. Oxford University Press.
- Ducheine, P. A. (2016). Philanthropy and mosques: A comparative study of the financing of religious buildings in France and Senegal. *Journal of Religion and Society*, 19(4), 66-88.
- Durkheim, E. (1912). *The elementary forms of religious life: A study in sociological theory* (J. W. Swain, Trans.). Allen & Unwin.
- Ernst, C. (2011). *How Muslims see the West: Past, present, and future*. Oxford University Press.
- Haque, M., & Al-Amin, M. (2018). Transparent Financial Management in Religious Institutions: Lessons from Global Practices. *International Journal of Islamic Finance*, 4(1), 87-104.



- Hammersley, M., & Atkinson, P. (2007). *Ethnography: Principles in practice*. Routledge.
- Hassan, N. (2017). "Patterns of Engagement in Mosque Sustainability Projects: A Quantitative Analysis." *Journal of Muslim Philanthropy and Civic Engagement*, 12(1), 45-67.
- Hossain, A., et al. (2023). Workshop on Mosque Maintenance: Building Capacity for Sustainable Development. *Journal of Community Development*, 10(3), 201-218.
- Islam, S., & Haque, M. (2019). Fostering Spiritual Growth Through Islamic Education Programs: A Case Study of Mosque Initiatives. *Journal of Religious Studies*, 25(4), 309-328.
- Kabeer, M. (2017). Philanthropy and Community Welfare: A Case Study of Mosque-Based Programs. *Journal of Social Welfare and Development*, 12(2), 165-183.
- Khan, A., & Rahman, F. (2022). Local Business Collaboration for Mosque Maintenance: A Strategy for Sustainable Development. *Business and Community Development*, 8(1), 45-62.
- Khan, S., et al. (2020). Mosque Committees and Community Engagement: A Case Study in Mosque Governance. *Journal of Community Development Studies*, 14(3), 287-305.
- Krueger, R. A., & Casey, M. A. (2015). *Focus groups: A practical guide for applied research*. Sage Publications.
- Mustapha, A. Q., & Alhassan, A. B. (2016). The role of mosques in fostering social cohesion and development in Muslim communities in Nigeria. *Journal of Muslim Minority Affairs*, 36(3), 340-358.
- Rahman, M., et al. (2019). Volunteering for Mosque Maintenance: A Case Study of Collective Responsibility. *International Journal of Civic Engagement*, 6(2), 145-162.
- Rubin, A., & Babbie, E. (2022). *Essential research methods for social work*. Cengage Learning.
- Smith, A. (1759). *The theory of moral sentiments*. A. Millar.
- Stake, R. E. (1995). *The art of case study research*. Sage Publications.



Zaman, M., et al. (2021). Utilizing Technology for Mosque Development: An Analysis of Online Platforms and Social Media. *Journal of Communication Technology*, 17(4), 321-340.