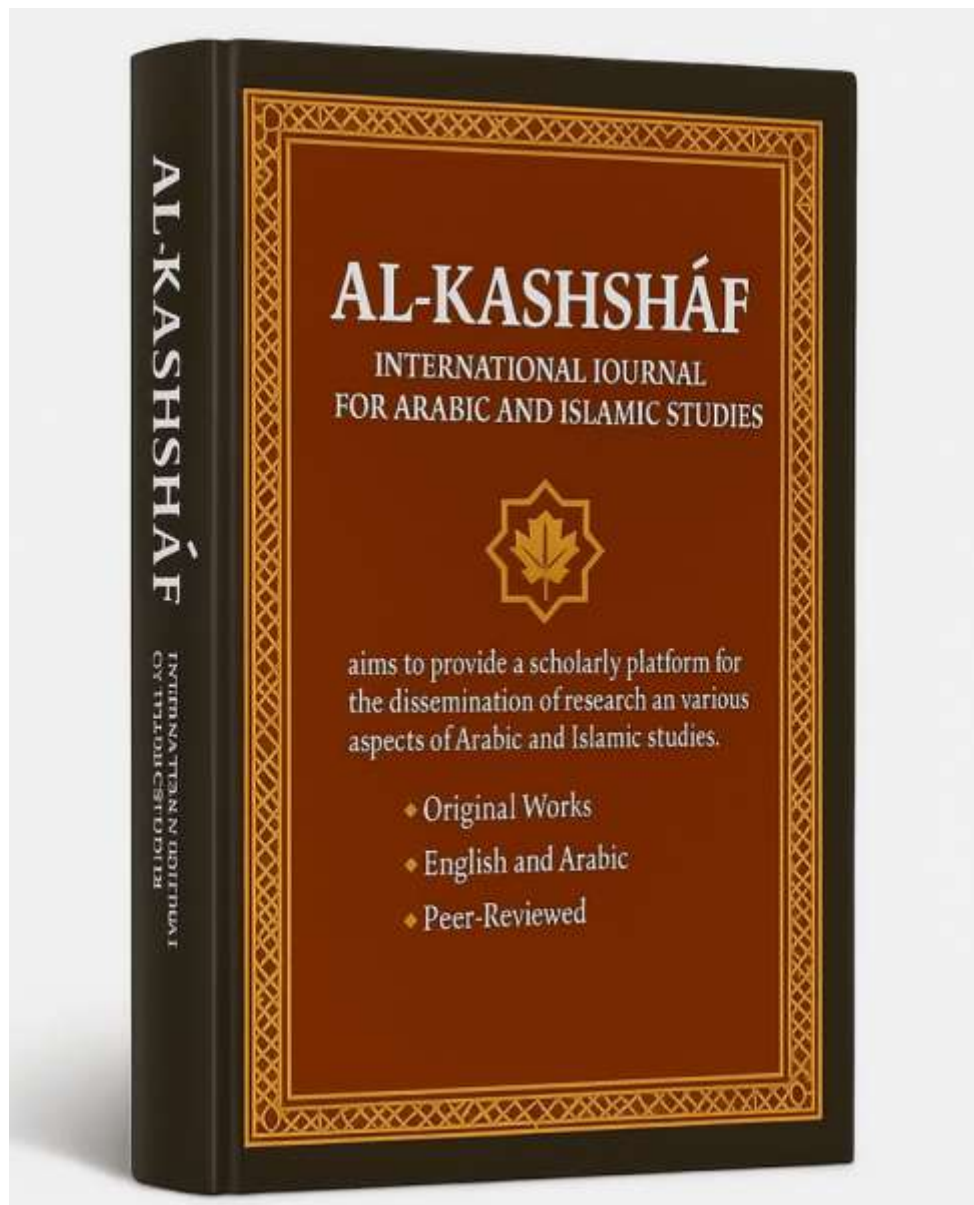
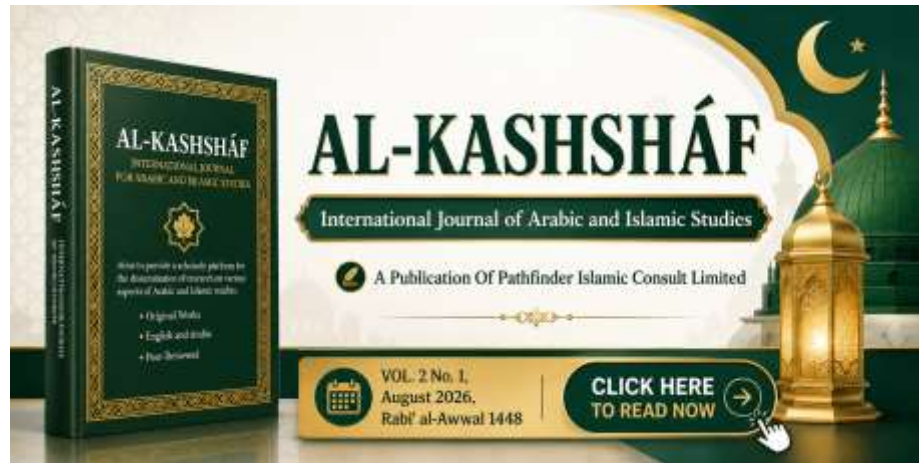




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Merit and Morality of Labour Contracts and Services in Islamic Law

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ABSTRACT

Labour Contract in human life is as old as the existence of human community. The dispute between the employers and their employees led to evolution of guidelines that could protect the interest of either party. Any human enactment that does not address the spirit of contract which includes merit and morality is incapable of removing the injustice that may arise in labour contracts and services, as the stronger party has the propensity to nullify concession and rights in the agreement reached with the weak ones. The absence of duration and input in labour contracts leads to corruption in both private and public sectors. This phenomenon is observable in employer-employee relationships resulting in oppression, mischief and human suffering. This paper addresses ethical dimensions in labour contract and services from the Islamic perspective especially as embedded in *ljārah*-hiring, *al-Musāqāt*-crop watering, *al-Khidmah*-service, *ar-Riqq*-servitude, and *al-Muzārah*^c-cropping. The paper proposes proper knowledge of contract in Islam as strategy for guaranteeing mutual and cordial labour and service relationships.

Key Words: Morality, Islamic Law, Labour, Contract, Merit.

Introduction

Morality is a general pattern or way of life, a set of rules of conduct or moral code, an inquiry about life and rules of conduct. The Qur'ān, as a repository of rules of conduct meant to govern all facets of life, has little by way of categorical submissions on what philosophers call philosophical or meta-ethics, nonetheless it is possible to infer from the Qur'ānic texts on certain meta-ethical presuppositions and methods. In the Qur'ān, humans are guided to demonstrate good conduct but often fail to follow it and since humans are conversant with what constitute goodness, they know why goodness is wholesome and the opposite is not. The quality of being good has the possibility of guaranteeing success and reward, but nothing suggests that goodness remains good for some reasons extrinsic to itself.

The emphasis of the Qur'ān on teaching the notions of virtue and vice should not obscure the novel features of human acts. It establishes a justification for virtuous human acts and in the process identifies individual and collective roles in ensuring that all persons are fairly and equally treated the social status notwithstanding. The Qur'ān should be seen as revolutionary not only in its content but also in its justification of certain human behaviours in terms of merit and demerit. It also provides new rules and moralities that are the very purpose of human existence. The focus here is on some passages of the Qur'ān and Hadīth discussing virtuous conduct toward human beings in the area of contract and service delivery in labour services in its micro and probably macro dimensions.

The Concept of Contract

Contract, whether unilateral or bilateral is an agreement or promise to do or not to do a thing or a set of things; it is an alliance, a relationship of solidarity and support to him who incurred the debt dictate, and let him observe his duty to God his Lord, and diminish not thereof, but if he who owes the debt is of low understanding, or weak, or unable himself to dictate, then let the guardian of his interests dictate in [terms of] equity. And call to witness, from among your men, two witnesses. And if two men be not [available] then one man and two women, of such as you approve as witnesses, so that if one [woman] errs [through forgetfulness], the other will remember. And the witnesses shall not refuse when they are summoned. Be not averse to writing down [the contract] whether it be small or great, with [record of the term thereof. That is more equitable in the sight of God and surer for testimony, and the best way of avoiding doubt between you; save only in the case when it is actual merchandise which you transfer among yourselves from hand to hand. In that case, it is no sin for you if you do not write it down. And have witnesses when you sell one to another, and let no harm be done to scribe or witness. If you do them harm, lo! It is a sin in you. Q: 2:282.

Despite the relative detail of this verse and the clarity of the prescription to write down contracts, the Qur'ān, though recognized the validity of written instruments, does not elaborate on a general, comprehensive theory of contracts and obligations but left its elaboration to human conditions and circumstances of the contract, contracting parties. For a contract to be valid, it is required that the contractual instrument be attested to by witnesses. Thus, it is by virtue of

testimonial attestation that an instrument acquires validity. In classical and medieval Islamic law, several types of contracts were recognized. The most common source of contractual obligations was primarily the *‘aqd* in matters of pecuniary transactions. More specifically, the contract of sale formed not only the archetype of contractual theory but also constituted the core of legal obligations. Jane Dammen McAuliffe, (2001) Commutative and other types of contracts stand on their own though they are nonetheless constructed on the contractual model of sale which otherwise includes barter and exchange. Being bilateral, a contract requires offer (*ījāb*) and acceptance (*qabūl*), both taking place in the same session in the presence and consent of the contracting parties. Jane Dammen McAuliffe, (2001) It was generally required that offer and acceptance be expressly stated although the Mālikī school does recognize implied offer and acceptance in some contracts. The Qur’ān does not explicitly enjoin express offer and acceptance but it does acknowledge that the basis of contractual validity is mutual assent Q: 4:29.

Islamic law recognizes the right to rescission which is a unilateral right to cancel or ratify any type of contract. The either parties has the right to rescind the contract at the time when he inspects the object, and the right to rescission arises if there is a defect in the object upon which the contract is made. Deficiency is taken to be a cause for the reduction of the value and thus the price of an object and reduction in price upsets the terms of the contract. This right, however, lapses if not exercised within a certain time limitation. Jane Dammen McAuliffe. (2001).

The Concept of Value

Value is interchangeably used in two perspectives: First, it is used to refer to specific evaluation of any object. The second perspective refers to the criteria or standards in terms of which evaluations are made. Simply, "values may thus refer to interests, likes, preferences, duties, moral obligations, desires, wants, needs, aversions and attractions..." H. K. Sherwānī, (1970) The Arabic term (*Qiyam*) is synonymous to value. It implies estimation of a man's position or status or worthiness in the eyes of other men. D. Otobo, (2005) and Oxford Word Power, 6th impression, 2001,

In Islam, the terms (*Khuluq*) and (*Adab*) are terms interchangeably used to imply ethics. Al-Jazāiri sees ethics as: "a well-established constitution in the soul through which the voluntary and optional actions like good and wicked deeds are done." M.K. Ahmad, (1972) Also Cowan, used the word to describe a rule of conduct or rules of decorum. J.M. Cowan, (1976) Thus the

role of ethics in management is to ensure integrity, promote responsibility towards integrity, assure responsibility towards employers/employees relationship and to protect both parties from any potential legal ramifications that might arise from unethical action. A. al-Jazāirī, (2007)

The General Concept of Labour

Labour or employment is called *al-ljārah*. It literally connotes *al-Ithābah* meaning 'remuneration'. *al-ljārah* is rooted from the word *al-Ajru* which is synonymous to (*al- Awdu*) meaning to give in exchange in lieu of compensation or recompense.' The following Qur'anic verse sheds more light on this meaning in relation to labour or industrial relation in the Qur'anic perspective.(Al-Hikmah Journal of Islamic Studies 2010). Allah revealed it in the statement of Musa: "if you had wished, surely, you could have taken wages for it". (Q:18:77).

Labour of *al-ljārah* is a bond on legally permissible benefits on an assignment for a specified duration. It is a specified assignment undertaken for a specified stipend. E.A. Elias and E. D. Elias, (1969) In essence, labour is a contract that perpetually exists in the lives of mankind in various public lives. It is a daily affair in one's life. Hence it was encapsulated in legally stipulated in order to enhance accuracy in transaction, preserve public utility and extinct harm.

The Marxists in their attempt to define labour excluded motherhood and domestic labour, to them; women labour is assigned to the natural and hence is not counted as labour, likewise the domestic labour performed exclusively by women. Accordingly, all labour should be identified as a paid or wage labour, if it is not paid, it is not labour.al-Fawzān, (nd) One may say categorically that the labour of a mother in this sense is not without reward which is the happiness the offspring may put in her heart for life.

Contractual Labour in the Qur'ān and Sunnah

The Qur'ān spells out a fundamental condition for fruitful engagement in contractual relationship. The qualifications are prowess and trustworthiness. Thus the Qur'ān states: "...The best of men for you to hire is the strong and. trustworthy" (Q:28:26). Prowess implies physical ability to discharge duty assigned while trustworthiness entails reliability and confidence in the personality assigned to a job. Sayyid Qutb (1979) summarily described the two qualities as *al-Qawiyy* meaning 'strong in discharging responsibilities, trustworthy in preserving wealth. S. Qutb, (1979). Al-Sa'di contends that strength or *al-Quwwah* is the ability to undertake the

assigned job and trust *al-Amānah* is devoid of dishonesty in the assigned job. These two qualities are prerequisites for whoever may wish to engage someone on a payable labour, the absence of either the qualities nullifies the engagement. The acquisition of the two qualities makes an engagement a complete one. A.N. al- Sa^cdī, (1416 AH). the following verse refers to the component of contractual relation in labour services:

I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years; but if you complete ten years, it will be (a favour) from you. But I intend not to put you under a difficult, If Allah wills, you will find me one of the righteous ones" (Q:28:27).

A mutual contract was undertaken between prophets Shuaib and Musa (AS). The object of the contract was rearing of flocks for a fixed or stipulated duration of eight years. However a bonus of additional two years duration was suggested. The crux of this contractual labour relation could be seen in the light of the followings:

- i. Stipulation of duration of the engagement, such as eight years.
- ii. Absence of unnecessary hardship
- iii. Righteousness

It is important to note that the additional two years that was willingly and joyfully rounded up to make ten years of engagement in the contract was clearly optional". It was not legally binding on the employee (Musa). *Al- Jazāirī* described such action as an act of goodness and generosity. In a harmonious contractual relation such generous act exists reciprocally. At times, the employee consciously works beyond the stipulated time with or without request from the other party without claiming wage. A similar kind gesture is also extended by an employer who gives the worker at the end of the day something extra. This type of gesture arises from good working relationship and job satisfaction between employer and employee (A.J. al-Jazāirī).

The Qur'ān once again relates another instance about labour relation in the case of a divorced lactating woman who could negotiate hiring her to breast feed her child. Allāh states: "Then if they give suck for the children for you, give them their due payment and let each of you accept the advice of each other in just ways" (Q:65:6).

Al- Jazāirī and al-Sa^cdi emphasize on cordiality between parents in terms of due payment for the breastfeeding mother. A.J. al-Jazairī.al-Sacdi adds that ignorance of such contractual

agreement gives room for harm and evil. This circumstance is likely to be encountered by the breastfeeding mother and also the baby who may be malnourished. He opines that the essence of mutuality between the parents is that it creates avenue for acquiring benefits and utility. These provisions are all beneficial to the separated couples and the innocent baby. A.N. Al- Sa^cdī, (1416AH)

The following traditions elaborate the Islamic values and ethics in labour contractual engagements. The Prophet says that "Allah did not send any Prophet but he shepherded sheep. His companions asked him, did you do the same? The Prophet replied: Yes, I reared the sheep of the people of Makkah for some *Qīrāt*." A.N. al-Sa^cdī, (1416AH).

The Prophet (SAW) reportedly drew a parable between Jews and Christians on one hand and the Muslims on the other. He said: This similitude is like a man who employed the services of three groups of people. The first group that worked till midday was paid one *Qīrāt*. The second group that worked up to ^c*Asr* was paid one *Qīrāt* also, while the third group who worked from ^c*Asr* to sunset was paid two *Qīrāts*. The first-two groups felt offended for being paid one *Qīrāt* each against the third group who was paid two *Qīrāts*. M. M. Khān, (nd).

It is observed here that the labourers were paid promptly, based on the conditions attached to the agreement reached with each of them as regards the time, duration and wages, the labourers also must have fulfilled the condition of ability to execute the job. In this way, cause for dispute, injustice and social disharmony cannot arise. The Prophet has further thrown light to the clue that leads to successful labour relation when he submitted that "Muslims should abide by their agreed conditions "M.M. Khān, (nd) This could be described as an ethical side of any labour relation; it earns each or both parties respect by adhering to working conditions mutually agreed upon before the service was rendered.

Aishah narrated that Allah's Apostle and Abubakr hired a man from the tribe of Banu Ad-Di as an expert guide. He was a pagan from the Quraysh. The Prophet and Abubakr gave him their riding camels and took a promise from him to bring back their riding camels in the morning of the third day to the cave of *Thaur*, clearly spelt out duration was agreed upon which the employee duly adhered to without break enhance ethics, values and dedication to service, the wage ought to be such that one could value, compare to the service rendered. Sequel to this, the

Prophet always appeals to masters of slaves to reduce the taxes levied on their slaves, after earning some wages for labour undertaken elsewhere. M.M. Khān, (nd).

In the bid to instil justice and fairness in ethical service relation, Ibn Umar narrated that the Prophet instructed: "give the labourer his stipend before his sweat dries" M. M. Khān, (nd) Also, the Prophet condemns some employers' attitude of denying workers their stipends when he declared that he will be an opponent to three people on the day of Resurrection one of which is an employer who benefits from a labourer but denies him payment for his labour.". S. M. Y. Abū Azīz, (nd). In explaining this Hadīth, al-Amir as-Sanā'ī stated that there is every evidence that would warrant Allah's wrath over such people. M.M. Khān, (nd) Employing a labourer and refusing to pay him after delivering his services fully, delay in payment and disparity in the agreed wages are attitudes that warrant removal of blessing and Allah's wrath on the part of the employer.

In another event a companion performed *Ruqyah* (Incantation) for a cure of scorpion bite. The companion cured the victim of the scorpion bite. He was paid for his service which was certain number of goats, the Prophet acknowledged by taking some portion of such remuneration. M. M. Khan, (nd) In this scenario, it can be inferred that before undertaking any engagement, the condition governing such service ought to be explicitly stated and immediate payment for such service effected.

Appraising the Islamic Contract of Labour Services

Most of the Muslim Jurists including Ibn Rushd, Ibn Munzir, Ibn Taimiyyah, al-Jazāirī, Ismā'īl and al-Fauzān are of the view that *Ijārah* is permissible in Shari'ah. According to al-Fauzān, *Ijārah* is imperative because of inherent needs within the human societies. Accordingly, the employer and the employee are both in need of each other; hence both of them are of equal status. M.M. Khān, (nd). The jurists equally agreed on the permissibility of employment under Shari'ah, they concur that the earning of the labourer must also be of value to him. Al-Jazāiri, for instance, presented some evidences justifying the legality of *Ijārah* employment, which include the following examples:

- (i) The captives of the battle of *Badr* were engaged to teach the Muslims literacy skills to earn their freedom.

- (ii) Contractual agreement between Musa and the father of the two ladies that Musa assisted.
- (iii) Worthiness of the object of contract to its owner, and rewards that is valuable to the employee.

Ibn Taimiyyah classified *ljārah* into two namely: general and specific *ljārah*, in general terms, it means exchange of a value for a service rendered irrespective of the nature of the service. In terms of specific labour, the nature of the service and the condition governing such service (bond) are clearly spelt out. Similarly, the payment of such service must be known. Then he attributed this concept to the Jurists of the later generation. He added that for such payment to be valuable and legitimate, the wages should not be deceptive. Ibn Taymiyyah, (1983).

According to Imams Shāfi'ī, the content of the contract of labour service must include the wage and similar opinion is also reported from Imam Mālik. Ibn Rushd, (nd). It is a common condition that the labourer knows the nature and period of his service. During stipulated time; he has no right to engage other tasks besides that which the second party assigned to him. The time spent on other tasks is calculated against him and deducted from his/her wages except he has a reasonable excuse. There is dispute amongst the jurists whether he should be penalized if for unsatisfactory performance or destruction of property but certainly he is liable to sanction in case of Breach of contract attracts negligence. Ibn Rushd sanction on either party unless there is a tenable reason/s such as destruction of the item of *ljārah*, death, or disability of either party. But in this condition, the labourer has right to the wages of the part of the period he worked. Ash-Shawkani M. A. M., (2003).

The service gives the labourer: the discretion to be engaged in other jobs that may earn him additional income as long as the time for the execution is outside that stipulated in the earlier contract and even if it may be at the detriment of the owner of the first service, such as. *al-Masta'jir*.

The conditions stipulated above are also applicable to other areas of labour services such as then Shari'ah provisions on *al-Masaqāt* (sharecropping), *al-Khidma* (service), *al-Ubūdiyyah* or *Ar-Riqq* (slavery), *al-Muzārah* (temporary sharecropping). In the case of *al-Muzārah* or temporary sharecropping, two people or more are involved, the owner of the land and the one who cultivates it; the latter is referred to as *al-Muzārah* and resembles labourer but the

difference between this person and an ordinary labourer is that the landlord has made agreement with him on the percentage from a year produce instead of monetary wage.

According to Sayyid Sabiq, the parties may even reach an agreement on a certain amount of money. But this opinion could be defeated as we find out that it would become hiring or *Ijārah* if money is involved and it may lead to cheating on the part of the landlord or the *Muzārah*, which may do away with the ethics and values of the contract of labour that are considered as the main spirit of the two concepts under discussion. Sayyid Sabiq, (2004), *Masāqāt* or sharecropping is a contract over the lease of a plantation for a limited time of one crop period or hiring the service of another person for the purpose of irrigation and total caring of the fruit trees for a short period of time for a determined portion of the fruit or crop. Ibn Rushd.

This type of labour is based on the Hadith reported that "the Prophet employed the people of *Khaibar* on a half of the land produce, fruit or grain" reported by Muslim. The *Ansār* in Medina also suggested that they should divide their properties, half for the *Muhājirūn* and half for themselves but the Prophet disapproved the view. So they agreed that the *Muhājirūn* look after the *Ansār's* plantation then they share the produce between themselves at the ratio of 50% (Sahih Bukhārī chapter 39 hadith 518).

According to Sayyid Sabiq, it is the consensus of the companions and their successors that this type of service is allowed in *Sharīah*. The conditions of the validity of this type of service include offer and acceptance, the type and qualities of crops must be ascertained, the period of service, entering into the agreement shortly before crop maturity and specifying the quantity of harvest due to the labourer. Ibn Rushd. According to Maliki School of Law, this type of service contract is applicable to any type of plantation so long as the owner is unable to take care of it by himself. al-Shawkāni M.A.M (2003) The duties of the labourer include watering, weeding and general care of the plantation while the owner provides water and other facilities. Sayyid Sabiq.

If for any reason, the labourer is unable to continue with the service or has decided to break the contract, he or his heir deserves the wage of what he had rendered in service, a specific portion of the fruit or crop based on the period of the service rendered. The death of either parties does not mean the termination of the service as the heirs of either parties could continue with the

agreement otherwise the labourer or his heir deserves the wage or a specific portion of the produce according to the service rendered (Sayyid Sabiq).

The duty of the labourer here may continue after the harvest as it sometimes include extracting of oil out of the palm seed and the share of the labourer and that of the owner of plantation would be determined from the oil extracted except for the palm tree plantation, the share of the labourer on other crops or plantation is given in cash.

Al-Ja'el is another service in *Sharā'ah* that requires a labourer or *al-maj'ūlu lahu* and the principal or *al-jā'il*. For instance, when something lost and the owner requests a search for it and stipulates a price or reward for the finder, this is regarded as a service. This is applied to any service where one is not sure whether such service would be fulfilled such as curing a sick person on pay, causing one to memorize the Qur'ān, digging a well and teaching someone a subject until he or she passes a given examination with the promise of a price or wage when the service is rendered and target or aim is achieved, otherwise the labourer deserves no reward or pay. Sayyid Sabiq.

Some scholars do not allow this type of service because the result is not known and they opine that even if the condition is fulfilled from the rendered, the labourer deserves no pay or reward unless the principal feels to do so. The majority of the jurists approve it based on the meaning of Q12:72 and Q5:1

قَالُوا نَفْقَدُ صُوعَ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ٧٢

72. They said: We miss the king's drinking cup, and he who shall bring it shall have a camel-load and I am responsible for it.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ مُجْلِي الصَّيِّدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ١

1. O you who believe! fulfill the obligations. The cattle quadrupeds are allowed to you except that which is recited to you, not violating the prohibition against game when you are entering upon the performance of the pilgrimage; surely Allah orders what He desires.

There is also proof in the Hadīth of those who healed someone through reciting of *Surat al-Fatihah* on a flock of sheep which was approved by the Prophet (SAW). The proofs for these types of services are traceable to the Hadith of Abu Huraira reported by Tirmidhi " that Allah told the Prophet,: I am the third party to two contracting parties so long as no one deceives the other, whenever one party deceives the other, I forsake them. These types of transactions existed in the *Jāhiliyyah* era but later allowed by the prophet and evidences are available for most of them in the Qur'ān and Haīth and in the dealings of the companions and the successors.

According to Sayyid Sabiq, there is no verse in the Qur'ān that legalizes slavery as there is no information from the Hadith, the Prophet set the people of Makkah free at the eve of its conquest likewise the captives of *Banū Mustaliq*, Hunain and all the slaves he possessed before Islam and those slaves that were given to him as gifts were all set free. Though, it was reported that his successors enslaved some captives of war based on retaliation as there is no verse prohibiting that, slavery was not permitted generally. Sayyid Sabiq, (2004).

Moreover, those that were in possession of slaves were advised to give their slaves fair treatment as can be seen in Q4:36.

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ
الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ۝٣٦﴾

36. And serve Allah and do not associate anything with Him and be good to the parents and to the near of kin and the orphans and the needy and the neighbor of (your) kin and the alien neighbor, and the companion in a journey and the wayfarer and those whom your right hands possess; surely Allah does not love him who is proud, boastful;

They were ordered not to despise them by saying "my slave" but they should be called by their names. They should be clothed with same clothes with their master's and be fed with the same type of food, no injustice should be meted on them, they should be trained and given good education, they should be assisted to gain their freedom. Penalty of some major sins include setting slave free such as killing someone by mistake, non- fulfilment of a vow and whosoever promises to set his slave free must do so and must not rescind. Ibn Rushd, (nd).

In *Sharīʿah*, a slave may take his master to court if he is maltreated and for that, the court may force him to free the slave. If anyone beats his slave mercilessly, the punishment for that is to set him free and if the master kills his slave intentionally, he would also be killed unless it happened by mistake.

Conclusions

The paper has highlighted some of the important sources of contractual labour services in Islamic Law and the areas it covers. The labour services in Islamic Law, taken from the Qur'ān, Hadith and the opinions of Muslim Jurists have undergone a lot of development and evaluation over the years. The values and ethics of these labour contracts have guaranteed safety for both the employer and the employee through the rule, regulation and various conditions attached to its execution. It had guaranteed economic growth for many generations as it is doing today in the places where it has been put to practice. It is believed that it could also create employment for millions of people globally based on adhering to the letters and spirits of these values and ethics.

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BUILDING A RESILIENT UMMAH THROUGH SUSTAINABLE PARTNERSHIPS IN ORPHAN CARE

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Abstract

Orphan care occupies a central position in Islamic social ethics due to the vulnerability of orphaned children and the obligation placed upon the Muslim community to protect and empower them. Contemporary Muslim societies are increasingly confronted with the growing challenges of poverty, armed conflict, displacement, disease, family instability, and economic hardship, all of which contribute to the rising population of vulnerable orphans. This paper examines how sustainable partnerships in orphan care can contribute to building a resilient Ummah capable of addressing social, moral, and economic challenges. Using Islamic sources, historical analysis, and contemporary scholarly literature, the paper explores the Quranic and Prophetic foundations of orphan care and analyses the roles of families, communities, religious institutions, governments, non-governmental organisations, and philanthropists in promoting holistic orphan welfare. The paper argues that sustainable orphan care must move beyond temporary charity toward long-term empowerment through education, healthcare, vocational training, psychosocial support, and economic inclusion. It further contends that strengthening orphan care systems enhances social solidarity, reduces inequality, and contributes significantly to societal stability and human development. The study concludes that a resilient Ummah can only emerge where vulnerable populations, especially orphans, are protected, empowered, and

integrated meaningfully into society through collaborative and sustainable partnerships rooted in Islamic principles of mercy, justice, and collective responsibility.

Keywords: Orphan care, resilient Ummah, sustainable partnerships, Islamic social welfare, *Zakat, Waqf*, Muslim societies.

Introduction

The welfare of vulnerable members of society has always remained a central concern in Islamic civilisation. Among the most vulnerable groups, deserving protection and support are orphans, who often face emotional trauma, economic deprivation, neglect, exploitation, and social exclusion. Islam accords immense importance to the protection and care of orphans because their condition requires compassion, justice, and collective responsibility. The Qur'an and Sunnah repeatedly command believers to safeguard the rights of orphans and condemn all forms of exploitation or neglect directed toward them. Allah says in the Glorious Qur'an:

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا ١٠

(As for) those who swallow the property of the orphans unjustly, surely they only swallow fire into their bellies and they shall enter burning fire (An-Nisa', 10).

In many contemporary Muslim societies, however, the number of orphaned children has increased significantly due to armed conflicts, insurgency, displacement, poverty, disease outbreaks, natural disasters, and family instability. According to the United Nations Children's Fund (UNICEF), millions of children across the world have lost one or both parents, particularly in developing societies where social welfare systems remain weak (UNICEF 2023). In parts of Africa and the Middle East, the consequences of conflict, terrorism, and economic instability have worsened the plight of orphaned children, exposing them to trafficking, child labour, educational deprivation, and psychological trauma (Afsaruddin 2019).

The growing challenges associated with orphanhood threaten not only the well-being of vulnerable children but also the moral and social stability of Muslim societies. Neglected children are more vulnerable to crime, social deviance, extremism, poverty, and emotional instability. Consequently, the issue of orphan care must be viewed not merely as charitable

activity but as an essential component of sustainable societal development and Ummah resilience.

The concept of a resilient Ummah refers to a Muslim community capable of preserving its moral values, social cohesion, economic stability, and spiritual identity despite internal and external challenges. Such resilience can only be achieved when vulnerable members of society are protected and empowered. Islam therefore encourages collective social responsibility in addressing the needs of orphans through sustainable and collaborative frameworks.

This paper argues that sustainable partnerships involving families, religious institutions, governments, non-governmental organisations, philanthropists, educational institutions, and communities provide the most effective approach toward comprehensive orphan care. Sustainable partnerships ensure continuity, accountability, shared responsibility, and long-term empowerment rather than temporary relief. Through such collaborative efforts, orphans can receive quality education, healthcare, psychosocial support, vocational empowerment, and moral guidance necessary for becoming productive members of society.

The paper further examines the Islamic foundations of orphan care, historical Muslim welfare systems, the role of sustainable partnerships, and the contributions of family and community participation in building a resilient Ummah. It also identifies contemporary challenges confronting orphan care initiatives and proposes practical recommendations for improving orphan welfare in Muslim societies.

Conceptual Clarification: Resilient Ummah and Sustainable Partnerships

The term Ummah in Islam refers to the global Muslim community united by faith, moral responsibility, and collective identity. Beyond religious affiliation, the Ummah represents a moral and social order built upon justice, compassion, solidarity, and mutual support (Esposito 2016). A resilient Ummah therefore refers to a Muslim society capable of withstanding social, economic, political, and moral crises while preserving social harmony and Islamic ethical values.

Resilience involves the ability of communities to recover from adversity, adapt to challenges, and maintain stability despite crises (Masten 2014). In the Islamic context, resilience includes

spiritual steadfastness, social cohesion, economic sustainability, and collective responsibility toward vulnerable populations.

Sustainable partnerships refer to long-term collaborative relationships among individuals, institutions, governments, and organisations aimed at achieving common developmental objectives through shared resources, expertise, and accountability (Brinkerhoff 2002). In orphan care, sustainable partnerships involve coordinated efforts among families, communities, Islamic institutions, governmental agencies, civil society organisations, and philanthropists to ensure comprehensive and continuous support for orphaned children.

The significance of sustainable partnerships lies in their capacity to provide holistic and long-term solutions rather than temporary interventions. Effective partnerships improve resource mobilisation, policy implementation, accountability, and service delivery. In the context of orphan care, sustainable partnerships can facilitate access to education, healthcare, shelter, psychological support, vocational empowerment, and social inclusion. Islamic social ethics strongly encourage cooperation in righteousness and social welfare. Allah says in the Glorious Qur'an:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ٢

And help one another in goodness and piety, and do not help one another in sin and aggression; and be careful of (your duty to) Allah; surely Allah is severe in requiting (evil) (al-Mā'idah, 2).

This verse establishes the principle of collaborative responsibility in addressing societal challenges, including the welfare of orphans.

Islamic Foundations of Orphan Care

Orphan care occupies a highly significant place in Islamic teachings. The Qur'an repeatedly emphasises kindness, justice, compassion, and protection toward orphaned children. Islamic teachings consider the mistreatment of orphans a grave moral offense while elevating those who care for them to a position of spiritual excellence. Allah says in the Glorious Qur'an:

وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ
وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ
حَكِيمٌ ٢٢٠

On this world and the hereafter. And they ask you concerning the orphans Say: To set right for them (their affairs) is good, and if you become co-partners with them, they are your brethren; and Allah knows the mischief-maker and the pacemaker, and if Allah had pleased, He would certainly have caused you to fall into a difficulty; surely Allah is Mighty, Wise (*al-Baqarah*, 220).

This verse demonstrates that every action directed toward orphans should prioritise their welfare, dignity, and overall well-being. Similarly, Allah warns against exploitation and injustice toward orphans:

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا ١٠

Indeed, those who consume the property of orphans unjustly are only consuming fire into their bellies” (*an-Nisā*, 10).

The Qur’an consistently links righteousness with care for vulnerable groups, including orphans, widows, and the poor. In Surah al-Ma’un, Allah condemns those who neglect social responsibility:

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ ۖ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ۚ

Have you considered him who calls the judgment a lie? That is the one who treats the orphan with harshness (*al-Mā’un*, 1-2).

This connection between faith and social responsibility demonstrates that caring for orphans constitutes an essential dimension of Islamic spirituality and morality.

The Prophet Muhammad (SAW) personally experienced orphanhood, having lost his father before birth and his mother during childhood. His life experience contributed significantly to his compassion toward vulnerable children and his emphasis on orphan care (Ramadan 2007). Numerous hadiths encourage believers to support and protect orphans. The Prophet (SAW) was reported to have said:

عَنْ سَهْلٍ، قَالَ رَسُولُ اللَّهِ ﷺ " أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا. " وَأَشَارَ
بِالسَّبَّابَةِ وَالْوُسْطَى، وَفَرَجَ بَيْنَهُمَا شَيْئًا (البخاري).

Narrated Sahl: Allah's Messenger (SAW) said, "I and the one who looks after an orphan will be like this in Paradise," showing his middle and index fingers and separating them (*al-Bukhārī*, 5304)

This hadith highlights the immense spiritual reward associated with caring for orphans. Likewise, the Prophet (SAW) stated:

عَنْ مَالِكٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، أَنَّهُ بَلَغَهُ أَنَّ النَّبِيَّ ﷺ قَالَ " أَنَا وَكَافِلُ
الْيَتِيمِ لَهُ أَوْ لِعَیْرِهِ فِي الْجَنَّةِ كَهَاتَيْنِ إِذَا اتَّقَى. " وَأَشَارَ بِإِصْبَعَيْهِ الْوُسْطَى
وَالَّتِي تَلِي الْإِبْهَامَ.

... from Malik that Safwan ibn Sulaym heard that the Prophet SAW said, "I and the one who guards the orphan, whether for himself or for someone else, will be like these two in the Garden, when he has *taqwa*," indicating his middle and index fingers (*Muwatta Mālik*).

In another narration, the Prophet (SAW) was reported to have said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: عَنِ النَّبِيِّ ﷺ قَالَ: " خَيْرُ بَيْتٍ فِي
الْمُسْلِمِينَ، بَيْتٌ فِيهِ يَتِيمٌ يُحْسَنُ إِلَيْهِ، وَشَرُّ بَيْتٍ فِي الْمُسْلِمِينَ، بَيْتٌ فِيهِ
يَتِيمٌ يُسَاءُ إِلَيْهِ. "

It was narrated from Abu Hurairah that the Messenger of Allah (SAW) said: "The best house among the Muslims is a house in which there is an orphan who is treated well. And the worst house among the Muslims is a house in which there is an orphan who is treated badly (*Sunan Ibn Mājah*).

The above sources underscore how Islam transforms orphan care from a mere humanitarian act into a sacred religious obligation and an avenue for attaining closeness to Allah.

Historical Foundations of Orphan Welfare in Islamic Civilisation

Historically, Muslim societies developed sophisticated welfare systems aimed at supporting vulnerable groups, including orphans. Institutions such as *Zakat*, *Sadaqah*, *Waqf*, and *Bayt al-Mal* formed integral components of Islamic social welfare structures.

Zakat and Social Welfare

Zakat represents one of the five pillars of Islam and serves as an institutional mechanism for wealth redistribution and poverty alleviation. The Qur'an identifies vulnerable groups entitled to *Zakat*, including the poor and needy (Qur'an 9:60). Orphans, particularly those lacking adequate support, often benefited from *Zakat* allocations within Muslim societies. *Zakat* functions not merely as charity but as a socio-economic instrument designed to reduce inequality and strengthen communal solidarity (Qaradāwī 1999). Sustainable orphan care initiatives can therefore utilise *Zakat* funds for educational sponsorship, healthcare, shelter, and empowerment programmes.

Waqf and Institutional Sustainability

Waqf refers to charitable endowment established for public welfare. Throughout Islamic history, *Awqaf* (plural of *Waqf*) financed schools, hospitals, orphanages, libraries, water systems, and social welfare programmes (Cizakca 2000). Many orphanages and educational institutions in the Ottoman Empire and other Muslim regions were funded through *Waqf* systems. The sustainability of *Waqf* institutions enabled long-term support for vulnerable populations without overdependence on temporary donations. Contemporary Muslim societies can revive *Waqf*-based initiatives to strengthen orphan care systems sustainably.

Family-Based Care in Islam

Unlike some modern institutional approaches, Islam strongly encourages family-based care and integration of orphans into society rather than isolation. Extended family members are encouraged to assume responsibility for orphaned children, preserving their identity, emotional stability, and social belonging (Ghina 2025).

Sustainable Partnerships in Orphan Care

Effective orphan care requires multidimensional collaboration among various stakeholders. Sustainable partnerships create structures capable of addressing the educational, emotional, spiritual, psychological, and economic needs of orphans comprehensively.

Families and Extended Relatives

The family constitutes the first and most important institution responsible for child welfare. In Islam, extended family members are encouraged to provide care, protection, and emotional support for orphaned relatives. Such family-based support preserves social identity, emotional attachment, and moral upbringing. Research demonstrates that children raised within supportive family environments experience better emotional and psychological outcomes than those isolated in institutional settings (Browne 2009). Families therefore remain foundational partners in sustainable orphan care.

Community Participation

Communities play vital roles in fostering inclusion, solidarity, and collective responsibility toward orphans. Community participation reduces social exclusion and creates support networks capable of providing educational assistance, healthcare, mentorship, and emotional support. Mosques and community organisations can organise scholarship programmes, feeding initiatives, mentorship schemes, counselling services, and vocational empowerment projects for vulnerable children. Such initiatives strengthen social cohesion and reinforce Islamic values of brotherhood and compassion. The Prophet (SAW) was reported to have said:

عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ مَسَحَ
رَأْسَ يَتِيمٍ لَمْ يَمْسَحْهُ إِلَّا لِلَّهِ كَانَ لَهُ بِكُلِّ شَعْرَةٍ مَرَّتْ عَلَيْهَا يَدُهُ حَسَنَاتٌ،
Abu Umamah al-Bahiliy, May Allah be Pleased with him said: The
Messenger of Allah says: He who rubs his hand on the head of an
orphan for Allah's sake, he will not do so except that Allah (SWT)
records good deeds for every string of hair his hand touches
(Musnad Ahmad).

This hadith illustrates the spiritual and emotional dimensions of caring for vulnerable children.

Role of Religious Institutions

Religious institutions occupy strategic positions in shaping public consciousness and mobilising resources for orphan welfare. Mosques, Islamic organisations, scholars, and *Da'wah* groups can significantly contribute toward sustainable orphan care.

Public Awareness and Moral Sensitisation

Friday sermons, lectures, seminars, and educational programmes can sensitise Muslims about the rights and needs of orphans. Public awareness campaigns help combat neglect, stigma, and exploitation while encouraging greater societal participation.

Resource Mobilisation

Mosques and Islamic organisations can mobilise *Zakat*, *Sadaqah*, and *Waqf* resources to support orphan welfare initiatives. Strategic management of Islamic charitable funds can create sustainable programmes for healthcare, education, shelter, and vocational training.

Spiritual and Moral Development

Religious institutions also provide moral and spiritual guidance necessary for the holistic development of orphaned children. Islamic education strengthens identity, discipline, resilience, and ethical consciousness among vulnerable youths.

Government and NGO Partnerships

Governments possess primary responsibility for establishing child protection policies and social welfare systems. Sustainable orphan care therefore requires effective collaboration between governments and non-governmental organisations.

Policy and Legal Protection

Governments must establish policies protecting orphans from trafficking, child labour, abuse, neglect, and educational deprivation. Child protection laws should ensure access to education, healthcare, and social services.

Educational and Healthcare Support

Since the authorities alone cannot shoulder the responsibility of providing all needs for the citizens, partnerships between governments and NGOs can improve access to quality education, healthcare, shelter, and psychosocial support for orphaned children.

Accountability and Transparency.

Effective orphan care systems require transparency, accountability, and efficient management of resources. Corruption and poor governance often undermine welfare programmes in developing societies (Transparency International 2023).

Economic Empowerment and Skill Development

Sustainable orphan care must move beyond temporary charity toward empowerment and self-reliance. Educational sponsorship, vocational training, entrepreneurship programmes, and mentorship initiatives prepare orphans for productive adulthood. Education remains one of the most effective tools for breaking cycles of poverty and vulnerability (Sen 1999). Orphans who receive quality education and practical skills are more likely to achieve economic independence and social integration.

Partnerships with educational institutions, vocational centres, and private-sector organisations can create scholarship opportunities, internships, and employment pathways for orphaned youth.

Orphan Care and Building a Resilient *Ummah*

Caring for orphans contributes significantly to building resilient Muslim societies in several ways.

First, it reduces social inequality and prevents vulnerable children from becoming victims of crime, exploitation, or extremism. Neglected youth are often more susceptible to radicalisation, violence, and criminal networks.

Second, orphan care strengthens social solidarity and collective responsibility. Communities that care for vulnerable members reinforce bonds of compassion, justice, and mutual support.

Third, investing in orphan welfare contributes to long-term human development. Educated and empowered orphans can become productive citizens, professionals, scholars, and community leaders.

Finally, orphan care reflects the moral strength of the Ummah. Societies are judged by how they treat their weakest members. A compassionate society capable of protecting vulnerable children demonstrates resilience, justice, and ethical maturity.

Challenges to Sustainable Orphan Care

Despite the importance of orphan welfare, several obstacles hinder effective orphan care in many Muslim societies.

Poverty and Economic Constraints

Economic hardship limits the ability of families, communities, and governments to provide adequate support for orphaned children.

Weak Institutional Frameworks

Poor governance, inadequate policies, and lack of coordination often undermine orphan care initiatives.

Corruption and Mismanagement

Misappropriation of charitable resources reduces the effectiveness of welfare programmes. There are situations where relief materials donated for vulnerable groups found their ways to the markets.

Armed Conflict and Displacement

Wars, insurgencies, and forced displacement continue to increase the number of orphaned and vulnerable children globally. A vivid example in this direction is the insurgencies in different parts of Nigeria and other parts of the world today.

Emotional and Psychological Trauma

Many orphaned children experience depression, anxiety, trauma, and emotional instability requiring specialised psychosocial support, which donation of relief materials is inadequate to ameliorate their plight.

Conclusion

Orphan care represents both a moral obligation and a strategic pathway toward building a resilient *Ummah*. Islam provides a comprehensive framework rooted in compassion, justice, brotherhood, and collective responsibility for protecting vulnerable children. Sustainable partnerships among families, religious institutions, governments, NGOs, philanthropists, and communities provide the most effective approach for ensuring holistic and long-term orphan welfare. Through proper education, healthcare, emotional support, economic empowerment, and social inclusion, orphaned children can become productive members of society capable of contributing positively to the *Ummah* and humanity. A resilient *Ummah* can only emerge where vulnerable populations are protected, empowered, and treated with dignity.

Recommendations

To strengthen sustainable orphan care and build a resilient Ummah, the following measures are recommended:

1. Muslim societies should revive Waqf institutions dedicated to orphan welfare.
2. Governments should strengthen child protection laws and welfare systems.
3. Islamic organisations should establish sustainable scholarship and vocational programmes.
4. Communities should encourage family-based orphan care systems.
5. Partnerships between governments, NGOs, and religious institutions should be strengthened.
6. Psychosocial counselling services should be integrated into orphan welfare programmes.
7. Greater transparency and accountability should guide management of charitable resources.

8. Educational curricula should include moral education promoting compassion and social responsibility.

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A STUDY OF LEADERSHIP ANOMALIES IN THE CONTEMPORARY ERA: AN ISLAMIC ATTITUDE

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Abstract

Leadership remains a cornerstone of societal development and order. However, the contemporary era has witnessed an increasing rise in anomalies attitude in leadership, such as corruption, abuse of power, lack of accountability and deviation from ethical obligation today. This paper therefore sought to examines anomalies in Islamic leadership, exploring deviations from established theological and historical principles rooted in the Qur'an, Sunnah, and the model of the *Rāshidūn* Caliphs. Traditional Islamic leadership emphasizes justice, consultation (*shūrā*), moral integrity, and communal accountability. However, contemporary realities reveal significant departure leading to modern authoritarian regimes exploiting religious rhetoric for political control. A qualitative, grounded theory with reflexive interpretation (Charmazet al, 200), is used to address the leadership anomalies. This research identifies patterns of deviation, including autocracy, corruption, and the conflation of spiritual and political power. Findings suggest such anomalies have contributed to political instability, eroded legitimacy, and social discord within Muslim societies. Conversely, adherence to Islamic principles correlates with enhanced governance and cohesion. The study underscores the urgency of addressing these deviations to inform contemporary debates on ethical leadership, offering insights for reconciling governance challenges with Islamic ideals. By contextualizing these anomalies, this work contributes to broader discussions on reform and the revitalization of participatory, justice-oriented leadership in Muslim-majority contexts.

Keywords: Study, Anomalies, leadership, Islam.

Introduction

Islam views leadership as a sacred position that can help people overcome their problems and lead them to eternal success in this life and the next. Leadership is a human interaction process between leaders and followers, and it is influenced by a variety of circumstances that result in various leadership philosophies. Religion, time, culture, and education all have an impact on how followers and leaders behave and interact (Rafiki, 1-18).

Islam provides a wealth of teachings and guidelines that govern human behaviour in general, including the process of leadership and followership (Rafiki, 6). Islam is practiced as a religion and way of life by about 23% of the world's population (Rafiki, 10). These Muslims are now spread across practically all nations and continents, where they coexist and frequently engage with non-Muslims as either leaders or followers.

In addition, Islam views leadership as a duty and an *Amanah* (trust). A leader must perform to the best of his ability both the duties he owes to Allah and those he owes to the people, or his followers (Rafiki, 16).

In the Qur'an, Allah S.W.T. refers to people as His representatives on earth and gives them all the knowledge, guidance, and resources they need to lead lives of glory and inspire others to reach their full potential. He says:

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ (الأنعام:165)

And He it is Who has made you successors in the land and raised some of you above others by (various) grades, that He might try you by what He has given you; surely your Lord is quick to requite (evil), and He is most surely the Forgiving, the Merciful (Q6:165)

It is narrated on the authority of Ibn 'Umar that the Prophet S.A.W said, the Prophet Muhammad SAW said:

Beware; Every one of you is a shepherd, and everyone is answerable regarding his flock. The Caliph is a shepherd over the people and shall be questioned about his subjects (as to how he conducted their affairs). A man is a guardian

over the members of his family and shall be questioned about them (as to how he looked after their physical and moral well-being). A woman is a guardian over the household of her husband and his children and shall be questioned about them (as to how she managed the household and brought up the children). A slave is a guardian over the property of his master and shall be questioned about it (as to how he safeguarded his trust). Beware, every one of you is a guardian, and every one of you shall be questioned about his trust (Sahīh Muslim, book 33, chapter 5).

It is believed that the human life is a sacred trust that needs to be properly protected. For a Muslim, having two sets of responsibilities to fulfill is crucial to their faith. One requires self-purification while the other entails following customs and rituals meant to win Allah's favour. It is implied in the Qur'an that Adam's creation marks the beginning of human leadership, From the Qur'an, Allah says:

"وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً... (البَقَرَةُ:30)

And (remember) when your Lord said to the angels, I am going to place in the earth a *khalīfah*... (Q2:30).

To serve Allah is to adore Him, but not in the same way that angels do, who were created without the need for food or drinks. Human beings should provide for their own needs in order to live and worship Allah. The Qur'an also makes reference to the concept of leadership in a number of verses, which include:

(أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قُضِمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا ۗ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ ٣
الدُّخَانِ

Will they distribute the mercy of your Lord? We distribute among them their livelihood in the life of this world, and We have exalted some of them above others in degrees, that some of them may take others in subjection; and the mercy of your Lord is better than what they amass (Q43:32).

In this verse Qur'an describes leadership as an appointment from Allah. In another verse it is requested by the believers in their supplication to Allah:

(وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ٧) الفرقان

And make us leaders to those who guard (against evil) (Q25:74).

The Qur'anic perspective of leadership is exemplified by Prophet Muhammad, as described by Allah that he is the great model for all Muslim leaders:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ... ٢١ الْأَحْزَابِ

Certainly you have in the Messenger of Allah an excellent exemplar
(Q33:21)

Leadership in the Qur'an shares common characteristics with other Islamic concepts such four main characteristics define Qur'anic leadership, divinity, ethics, humaneness and balance. It is godly because it derives its authority from Allah and its end is Allah. It is ethical because it places ethics at the core of its system and give gives priority of values. Its main focus is engaging in good deeds to gain Allah's acceptance (Al-Buraey, 8). It is compassionate because it accepts human nature for what it is and deals with it accordingly. It is designed to recognize the positive and negative aspects of human characteristics. Because it acknowledges the body, soul, mind, and heart, as well as this life and the afterlife, it is balanced.

However, Leadership in Islam is in some instances similar to that of the conventional leadership. For example, the Islamic concept of *khalīfah* as a representative of Allah has similar duties of the conventional public delegates in guarding the community's interest. Whereas trust (*Amanah*), which has the idea of public office is like the western public trust (Deal & Bolman, 8), observe that the main difference between the Islamic and Transformational leadership is in religious, moral, and human roots. Religious and moral spirit (fear of God) dominated the government leadership under the Prophet Muhammad S.A.W and the four Caliphs. On his part (Al-Buraey, 8). Explains that the Islamic roots of leadership generally exist in the primary and secondary sources of the Sharī'ah (Qur'an and Hadith) in addition to the practices of the early Muslims. There is also a strand in Transformational leadership thought that stresses on the importance of spirituality, religious values, and human relationships. The essence of leadership is offering oneself and one's spirit to the service of humanity.

Leadership is a critical concept across cultures and religions, shaping communities and governance. In Islam, leadership (known as *Imāmah* or *Khilafah*) is rooted in spiritual, social, and ethical principles that guide the behaviour and responsibilities of leaders. Leadership in Islam encompasses principle of governance such as justice, moral conduct, and servitude to the community. The Qur'an and Hadith offer extensive insights into the characteristics of a righteous leader, emphasizing attributes such as honesty, justice, empathy, and knowledge. From the

leadership of Prophet Muhammad S.A.W to the establishment of early caliphates, Islamic leadership has evolved over centuries, influencing contemporary practices in Muslim societies worldwide.

However, some contemporary societies often grapple with a huge deficit in leadership, such as corruption, abuse of power, lack of accountability and ethical deviations that are prevalent today. This paper explores the deficit in leadership anomalies and examines Islamic solutions to address it.

Literature Review

i. Bad Leadership as impediment to Good Governance and Democratic Sustainability in Nigeria

The rule of law is a principle or system where a society or nation is governed by a set of legislation instead of by an individual making the whole decision. Rule of law makes it impossible for one person to have the unrestrained exercise of power over a society or nation. It applies and puts a limit or check to the behavior of everyone including government officials. The level of poverty and illiteracy in Nigeria is also a limitation to the rule of law. A lot of people live in ignorance of their constitutional rights which makes it easy for people to infringe their rights. Nigerian leaders do not show respect to the rule of law, especially, judicial decisions. This hinders the judiciary from discharging its duties effectively. The judiciary is so unpredictability because the political elites still undermine the independence of the judiciary through patronage appointments, and judicial administration is marked by weak enforcement capacity. (Anazodo & Nkah. 41-58)

Lack of openness and accountability remain a frightening legacy of the Nigerian leadership since 1960 to date. A country where corruption is entrenched can never have a transparent and accountable system. Transparency and accountability are absent in Nigerian leadership. An accountable government is one that is responsive to the demands of the citizen. Accountability is best enforced through the instrument an independent judiciary and of rule of law. Citizen can seek redress in the courts for acts of omission or commission by a government and its officials. However, Nigeria has not done well in this regard; it has been corruption at all levels. And this corruption is not unconnected with profuse index of weak accountability and lack of transparency. Nigerian leaders abuse public office for private gain.(Anazodo & Nkah. 41-58)

Although corruption is a global problem, Nigeria appears to suffer greatly from this menace. Corruption is a huge problem Nigeria has been fighting with since independence. It started with government officials and has gradually eaten deep into every other area of the economy. It's very rare to see a government official who isn't corrupt nowadays. Currently, Nigeria ranks very high in the league of corrupt nations, and as stated by ex-British Prime Minister David Cameron, Nigeria is a "fantastically corrupt" country with corrupt leaders. This problem has been there since independence and has gotten worse. The countless reforms and lack of honesty by our leaders have left Nigeria poor as poor can be. Politicians are expunged and later re-admitted into their parties, then, what hope for good governance when the leadership is deeply entrenched in corrupt practices. Corruption is one of the greatest threats to good governance today (Iyoha, et al. 58). It is a social problem which hampers development and robs people of the chances for any significant economic as well as social advancement (Okeyim, Ejue, & Ekanem 24-32). Corruption slows down economic growth and investment. Economic growth and development in Nigeria for over twenty years has been soiled with misappropriation and embezzlement of funds even with the return of democracy, turning the country's economy into an underdeveloped nation with least position in international ratings (Abullahi 180-198).

The lack of ideology is the tragedy of our politics since 1999. An ideology is a collection of ideas or beliefs shared by a group of people. It may be a connected set of ideas, or a style of thought, or a world-view. There are two main types of ideologies: political ideologies, and epistemological ideologies. Political ideologies are sets of ethical ideas about how a country should be run. Epistemological ideologies are sets of ideas about the philosophy, the Universe, and how people should make decisions. In Nigeria, the political elites constitute a non-productive class who rely on the control of state structures to access economic rewards. The over-politicization of the Nigerian state is also understood in the context of the unmediated struggle for power, influence and patronage. The nature of political contest ensured the emergence of a local governing class without ideological commitment. Rather than pursue political contests within ideological frameworks, politics became a contested terrain for shallow, self-centered political gains. (Anazodo & Nkah. 68)

ii. Leadership

In Islam, the concept of leadership must be practiced to implement Allah's laws on earth as the essence and primary responsibility of leaders. Leadership in Islam is as a trust (*Amānah*), and a

sacred position that can solve the problems of humanity and guide them to the eternal betterment of here and hereafter. Although developments of several leadership models are just to solve the problem (Salamun & Asyraf). Leadership is considered a vital managerial function that helps to direct the organization's resources for improved efficiency and the achievement of goals. An Effective leader provides clarity of purpose, motivates, and guides the organization to realize its mission.

The study of leadership has been a focal point in both religious and secular contexts, giving rise to distinct paradigms that shape governance and influence. (Marshall, 217- 229). This review aims to examine the anomalies Islamic Leadership in the contemporary time.

Islam places significant emphasis on leadership as an integral aspect of guiding and organizing a community in accordance with its principles. The Qur'an provides guidance on leadership qualities and responsibilities. It emphasizes justice, wisdom, and accountability in leadership. The Prophet Muhammad S.A.W was considered the ultimate example of a leader in Islam. His leadership style emphasized humility, integrity, and a profound commitment to justice and compassion. A leader should be knowledgeable about Islamic teachings and have wisdom in applying them. Honesty and trustworthiness are fundamental traits for a leader. Leaders expected to uphold justice and treat all members of the community fairly. In important matters, leaders should seek the advice of knowledgeable individuals. Leaders are encouraged to serve their community and prioritize their welfare. (Ahmad, 291-308)

Leaders provide religious guidance and interpretation of Islamic teachings. They lead congregational prayers and provide spiritual guidance. They manage the affairs of the Muslim community and ensure adherence to Islamic principles (Ruhullah & Thameem, 54-74). Although, parents are considered leaders within the family unit and are responsible for the spiritual and moral upbringing of their children, Imams and community leaders guide members in religious and social matters. Political leaders are responsible for ensuring that the laws and policies of a Muslim-majority state are in accordance with Islamic principles. Islamic leaders are reminded that they will be held accountable before Allah for their actions and decisions, particularly in positions of authority. Historically, the Islamic Caliphate was a form of political leadership in the Muslim world. It aimed to uphold Islamic principles in governance. Islamic leaders are encouraged continually to seek knowledge and understanding of Islamic teachings to better serve their communities (Ruhullah & Thameem, 76)

A significant portion of Islamic leadership principles are derived from two primary sources: The Al-Qur'an and the Sunnah. This underscores the profound influence that Islam has on the lives of

Muslims. Additionally, leaders within the Muslim community wield both administrative and ethical authority individually (ElKaleh, & Eugenie, 188-211). Leadership is defined as the ability to instill confidence and support among individuals who are tasked with achieving organizational objectives. It also described as the practice of persuading others to understand and agree on what needs to be done, and the process of expediting specific and collaborative decisions to realize collective goals. (Ejimabo, 48-60)

Integrating the discourse of leadership from an Islamic perspective into mainstream theories is pivotal for comprehensive theorization and a deeper understanding of leadership conduct. The current leadership theory, when scrutinized through extensive literature review and in-depth analysis of global experiences, reveals numerous shortcomings (Parket,*all*, 96-120). At the core of Islamic theory lies *Tawhīd*, affirming the singleness and dominance of Allah, and rejecting the inclination to attribute power and gratitude to anyone other than the Creator of the universe.

In Islam, leadership encompasses the process of inspiring and training volunteers to achieve a vibrant collective vision. An Islamic leader is duty-bound to act not for personal gain or for the benefit of any other organization, but solely for the sake of Allah (Jamil, 24-45). Leadership development in Islam places emphasis on succession planning and matters of governance. This was exemplified in the process followed by the *Sahābah* of the Holy Prophet S.A.W in establishing a successor after his passing, which involved seeking advice from the public and obtaining collective consent for endorsement. The subsequent Caliphs, including Abu Bakr Siddīq R.A and 'Umar ibn al-Khattāb, were appointed and confirmed through similar processes (Amīruddīn, 112). Islam promotes individual autonomy of thought, which was effectively demonstrated by the Four Khalifs of Islam as an integral component of leadership. Maintaining a harmonious relationship among top-level executives, managers, staff, and employees is crucial for fostering productive teamwork. The Holy Quran emphasizes the importance of impartiality, integrity, and fairness in organizational relationships, while also encouraging the development of skills and diligent effort for virtuous deeds. Furthermore, Islam places a strong emphasis on communication and teamwork in collective endeavors (Amīruddīn, 115). Vision identified as a paramount element in the leadership process, with some scholars asserting that it constitutes one of the most indispensable components for effective leadership. Islamic perspectives on business, as exemplified by experiences such as Farid's account on leadership, which he shed light on the critical role of visualization in leadership development from an Islamic standpoint (Faris, 33-38)

According to the Ralph Larsen, holds the belief that an individual's character significantly contributes to the success of an organization. Johnson & Johnson emphasizes the importance of hiring individuals with exemplary character, recognizing them as trustworthy leaders. The following qualities for an effective C.E.O. proposed based on Islamic perspective: The Prophet advised, "Cultivate a noble character for you." A competent leader serves as a model of good character. They knew for their integrity and honesty in all dealings. A remarkable leader possesses the ability to lead with unwavering commitment to their vision. They interact effectively with staff, clients, suppliers, regulators, and the broader community in which they operate. Traits such as respectfulness, fairness, cooperativeness, benevolence, self-sacrifice, truthfulness, reliability, and strategic thinking epitomize the attributes of an outstanding leader.

Sincerity emanates from one's faith (*īmān*); a sincere individual holds genuine belief in Allah and His Messenger, and their actions driven by a desire to please Allah and His Messenger S.A.W. A sincere leader places the collective goals of the public, society, and the organization above their personal needs. In contrast, a lack of *īmān* can result in ineffective leadership, marked by traits such as half-heartedness, selfishness, greediness, poor communication, and an authoritarian approach.

The Prophet's (S.A.W) mission was to establish a just and compliant society. The tribal leaders of *Makkah* posed a formidable obstacle to this mission (Faris, 82-88). When the Prophet Muhammad S.A.W advocated for justice, the influential merchants of *Makkah* responded with cruelty towards him and his *sahaba*. The weaker segments of society rallied around the Holy Prophet S.A.W. His greatest strength lay in his righteousness (Siddique, 58-72). Allah chose Muhammad S. A.W for His nearness, deeming him too distinguished for this world. Thus, He drew him close with righteousness.

Methodology

A qualitative, grounded theory with reflexive interpretation (Charmaz et al, 2000), is used to address the leadership problem. Grounded theory is considered a fitting and exciting approach for researching new phenomena in a modern context of substance (Komau, 75). Leadership is well-positioned within the grounded theory, which provides insight into the social processes and dynamics of administration. The sampling technique was looked at very carefully to generate productive results. Sampling strategy incorporated purposive sampling and theoretical

sampling to satisfy the broader limitation of grounded theory and its delimitation (Komau, 77). Many data collections vary from observations, document analysis, and collecting data.

This paper looked at the leadership cycle rather than at a leader's single action. The findings were brought to light through four phases of data collection and data analysis. Step one of collecting and analyzing data showed problematic leadership. Phase two told us of the uncertain context. The third phase uncovered the problem reconciliation category. The fourth and final stage of data collection and data analysis showed sense-making and accommodating complexity and embracing essential.

Presentations and Analysis

In line with inductive procedure, the data were obtained from secondary sources: data derived from academic literature, A qualitative, grounded theory with reflexive interpretation (Charmaz, 200), is used to address the leadership anomalies.

Data Presentation

Leadership anomalies represent a significant departure from the established ethical frameworks, expected behaviors, and principles guiding effective leadership, leading to negative impacts on trust, morale, and organizational reputation (Stahl, & Sully, 235-254.). These deviations, ranging from lying and avoiding responsibility to discriminatory practices, undermine the leader's credibility and can create an organizational culture of unethical behavior, ultimately hindering long-term success and sustainability. Sawyer, 43-55)

Leadership anomalies refer to the deviations from expected norms, principles, and ethical conduct in leadership roles. These deviations lead to dysfunction, injustice, inefficiency, and in many cases, public dissatisfaction. (Chen, 33- 52)

In this paper, it has found that one of the most prevalent anomalies in the contemporary leadership is the misuse of power for personal gain. Corruption undermines institutional trust and diverts resources away from development and public welfare.

Modern leaders often act with impunity, shielded by legal or political protections. This absence of transparency erodes public trust and encourages mediocrity and injustice.

Some leaders ascend to power without clear policies or visions for development, resulting in stagnation, reactive decision-making, and lack of direction.

Modern leadership often fails to reflect the will or needs of the people. Leaders remain out of touch with grassroots realities, especially in political and corporate spheres.

The prevalence of unethical tendencies and vices in leadership such as dishonesty, hypocrisy, and selfish ambition has contributed to leadership crises generally.

Foundational Principles of Islamic Leadership as Solutions to the Anomalies in

The Leadership

Islamic leadership is built upon a set of divine principles that are universal, timeless, and applicable in all human contexts. These principles are not only moral guidelines but also foundational governance pillars outlined in the Qur'an and Hadith.

- The foremost principle of Islamic leadership is the belief in the Oneness of Allah. A Muslim leader is not autonomous but is subject to the will and laws of Allah. Leadership is an act of *ʿIbādah* (worship) when exercised in submission to divine guidance.

Islamic leadership requires both divine legitimacy (obedience to Allah) and popular legitimacy (acceptance by the community). Leaders must act as stewards of divine trust while ensuring their authority aligns with communal welfare (Mohammed al-Asi, 1-6).

Although, Mohammed al-Asi has identified three key concepts for leadership: legitimacy, authority and power (Mohammed al-Asi, 1-6). The Islamic concept of legitimacy needs further elucidation because it differs fundamentally from other systems. In Islam, there are two types of legitimacies: divine and popular. While most other systems consider popular legitimacy (that is, the will of the majority) as the only determining criterion, Islam requires divine legitimacy (that is, legitimacy acceptable to Allah) as an essential pre-requisite. Divine legitimacy is acquired when the leader obeys Allah and the Prophet; only then is he entitled to people's obedience (Q4:59). Divine legitimacy thus forms the basis for popular legitimacy. Leadership in Islam must have both divine as well as popular legitimacy; without the first, it cannot have validity and without the second, it remains unfulfilled.

As divine legitimacy is bestowed by Allah S.W.T Himself, it follows that all Prophets had divine legitimacy; but not all of them, however, acquired popular legitimacy. The Qur'an tells us that only a few Prophets became rulers: Yusuf, Daud, Sulaiman and Muhammad, upon them all be

peace. Other Prophets delivered their message but the people to whom it was addressed refused to accept it.

Popular legitimacy does not automatically follow from divine legitimacy. It invariably requires a period of struggle but in order for it to be valid; it must be underpinned by divine legitimacy. It also needs emphasizing that the divine message is not implemented in a vacuum; it requires an audience that is a society, for its actualization. When it is not enforced, the mission remains incomplete. In this sense, the mission of the Prophet Muhammad (S.A.W), peace upon him, was the most successful because he achieved control over a territory where the laws of Islam were fully implemented. The is equally true if the Prophetic message is not fully implemented in society, it remains incomplete. Similarly, popular legitimacy without Divine legitimacy is unacceptable and is considered a rebellion against the commands of Allah.

We must now turn to the requirements for leadership in Islam in a more general sense, and the qualities a person must possess to become a leader as well as the tasks he must perform.

The Qur'an highlights an important aspect of Islam's concept of leadership. After successfully completing a number of tests, Prophet Ibrahim is given the glad tidings that he has been appointed Imam (leader) of all the people. "What about my progeny?" asks Ibrahim? "My covenant does not include the *dhālimīn* (oppressors)", the Almighty replied (Q2: 124). An important point emerges from this dialogue: an oppressor is not fit to be leader of the Muslims, regardless of what other qualities he may possess. Implicit in this verse are two other points about leadership: to be legitimate, it must have divine sanction and, Islam rejects the concept of hereditary leadership; each person must qualify for it on merit.

Man in the generic sense is Allah's *khalīfah* (representative) on earth (Q2:30). This immediately imposes certain restrictions on him; he is not free to act as he does not choose nor must he submit to the wishes of any group, be it a majority or an influential minority; he must act only to implement Allah's laws on earth. There is thus a fundamental difference between the Islamic concept of leadership and that of other systems where aspirants to high office often say and do what the people want irrespective of their merit.

- Islamic Ethical System (Akhḷāq)

The Prophetic hadith that even if three Muslims are on a journey, they must choose one as leader emphasizes the importance of leadership. Whenever the Prophet left Madinah, he would appoint someone as leader in his absence (Husein, 219, 447).

Researchers have argued that Islam as a faith is not an abstract theological dogma, nor an intellectual creed, nor a philosophical proposition. It must manifest in action in daily life, extending from the inner dimension to outer, from individual to social, from moral to legal. A major goal of Islam is to provide mankind with a practical and realistic code of life based on virtue, social justice and human wellbeing. To make this code universal, it should also be logical as well as understandable. The specific guidelines concerning the moral filter needed for conducting business.

These guidelines derive from the interrelated concepts of unity, justice and trusteeship (Badawi, 16). The Qur'an, Sunnah, *Ijmā'* and *Qiyās* are the sources which give clear illustration of Islamic ethics. Ethics and standards of morality in Islam do not attempt to introduce entirely novel values and virtues. It accepts the traditional and commonly accepted moral norms and endows them with a sense of balance in an individual's life. Islam ensures that ethical standards result in the greater good of society. For example, the Qur'an says:

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۗ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۗ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ ١٧٧﴾

It is not righteousness that you turn your faces towards East or West; but it is righteousness to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers, to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves, to be steadfast in prayers, and practice regular charity; to fulfill the contracts which you made; and to be firm and patient in pain (or suffering) and adversity and throughout all periods of panic. Such are the people of truth, the Allah-fearing” (Q2:177)

In the same *Surat Al-Baqarah*, Allah reminds mankind:

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبُطْلِ وَتُدْخُلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا مِنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ١٨٨

Do not devour one another's wealth through unjust means, nor bribe the authorities in order that you may wrongfully usurp the possession of others - while you are well aware [of its being a sinful act]” (Q2: 188).

To avoid social conflicts and anarchy, Islam condemns evil deeds such as backbiting, hypocrisy, and many other deeds which are mentioned as *harām* (prohibited).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ١٢

O ye who believe! Shun much suspicion; for lo! Some suspicion is a crime. And spy not, neither backbite one another. Would one of you love to eat the flesh of his dead brother? Ye abhor that (so abhor the other)! And keep your duty (to Allah). Lo! Allah is Relenting, Merciful” (Q49: 12).

Again, in *Suratu Al-Ahzab* Allah S.W.T says:

لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِن شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّا لِلَّهِ كَانِعُونَ أَرِحِمَا ٢٤

That Allah may reward the true men for their truth, and punish the hypocrites if He will, or relent toward them (if He will). Lo! Allah is Forgiving, Merciful” (Q33: 24).

The ethical and moral system in Islam does not only define the boundaries of the system, it also talks of the reward for those who follow these rules. Allah SWT in the Qur'an

states that: مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلُهَا وَهُمْ لَا يُظْلَمُونَ

Whoso brings a good deed will receive tenfold the like thereof, while whoso brings an ill deed will be awarded but the like thereof; and they will not be wronged (Q6: 160).

To summarize the ethical and moral system in Islam, one should note that whatever brings welfare to individuals, masses or the society is morally good in Islam. On the other hand, whatever is injurious is morally not good. Hence, man should strive to ensure that he fulfills both *huq'q Allah* (rights of Allah) and *huq'q al ' ibad* (rights of men).

An effective leadership is responsible for the whole destiny of the followership and is, therefore, accountable for the stewardship and conduct of the affairs of the whole society. (Tukur, 100-101) cited Zayyad that accountability denotes “a sense of responsibility in those who are called upon to account”. On the same note, (Tukur, 100-101) points to the position of Bird that; accountability places two obligations upon a steward; he must account of his dealings of resources on one hand and submit the account on behalf of a person or body to whom he is accountable on the other hand. According to (Bugaje, 31):

- Accountability is also another cardinal principle of the Islamic political system. The concept of accountability in Islam goes beyond the political system to cover every aspect of life-including the most private. This is the point impressed by the hadith of the Prophet

which begins with the general but firm statement “Every one of you is a shepherd and every one of you is responsible for his flock (Bugaje, 31) argues that AbdullahibnFodio stresses the need for public officers to declare their assets before and after assuming office. He asserts that Muhammad Bello also discusses certain aspect of this principle (Shagari & Boyd, 23) collaborate this, in their explanation on the essentials of good government and the obligations of leadership as opined by ShaykhUthmanbnFodiyo, saying;

The Caliph will make frequent assessments of his officials: their assets, before appointment will be probed and constant checks made into their works. Reprimands will be given to those who fail to maintain high standards and oppressor will be dismissed. Any unexplained wealth will be confiscated.(Shagari & Boyd, 23)

This is in line with the fact that, Umar bn Al-Khattab used to confiscate half of the properties discovered to be owned by his governors that could not justify how they acquired them after becoming public officers. Such surplus wealth has to be deposited in the state treasury (Bugaje, 32). Tukuralso attested to this position by asserting that;

A leader, in the tradition of Caliph Umar, should not ‘wear the clothes, eat choice food or employ chamberlain. The same caliph established the habit of refusing gifts and opposed the tendency to acquire wealth among public servant. He instituted the practice of confiscating half of the governor’s possession that they were not previously known to possess.

A leader, therefore, is a trustee of the whole community as such he is responsible to account for all his actions as it relates to his leadership style. His accessibility to the ordinary members of the community can be seen as a form of accountability. Accountability to people entails, also, preoccupation with listening to their complaints and punishing the officials who wrong them and the desire to make them happy not making them tired of their ruler nor forsake him (Tukur, 104). However, (Tukur105) observes that;

Accountability to Allah is fundamental to Islamic political thought. From the qualification for election to positions of authority to the act of bay‘a and the justificatory principles on which policies and actions are based, concern with the hereafter, and with the type of reward which Allah may give for creditable performance and behavior, it is clear that the importance of this type of accountability cannot be gainsaid.

In the same vein, (Tukur14).points out that ShaykhUthmanbnFodiyo asserted that;

In Islam public responsibility and leadership are a trust. Whatever positions a person holds in any public office he or she is definitely holding a trust.

This view reflected Hadith number 1829 reported by Imam Muslim in Sahih Muslim and rendered into English by (Matraji483) that;

In this tradition the government's responsibility towards the citizens, has been put on a par with a father's or mother's responsibilities towards their children. Just as the father is a shepherd that he is a guardian-morally and legally bound to ensure the maintenance and wellbeing of his family, the government is morally and legally bound to ensure the moral, spiritual, social and economic wellbeing of its citizens, whose affairs it has undertaken to administer.

From the foregoing, it is obvious that Islam stresses the need for honesty, trustworthiness and probity to be an integral part of Islamic belief system. This indicates that; a Muslim is guided by his faith in carrying out the obligations expected of him and in keeping his trust. He is also aware of the fact that Allah shall call him to account for his actions. This kind of accountability and public trust envisaged by Islam is most enduring, sincere and potent in safeguarding the actions of people in their public and private services respectively (Shehu, 9-10)

Findings

The findings were presented in six key themes that is capable in addressing the leadership anomalies, such as:

- a) **Arrogance and Pride**, Islamic leadership emphasizes the importance of humility and modesty while addressing the challenges of arrogance and pride. Leaders who exhibit these qualities are more approachable, open-minded, and receptive to the needs of their followers. They recognize their limitations, value the contributions of others, and create a positive work environment. Islamic leaders constantly evaluate their intentions, seek self-improvement, and strive to maintain a balanced perspective. By embodying humility and modesty, leaders can build trust, inspire others, and effectively address the needs of their followers.
- b) **Injustice and Oppression**, Injustice and oppression pose significant challenges to effective leadership from an Islamic perspective. Islamic leadership emphasizes the importance of justice and fairness, and leaders who engage in unjust practices or oppress others undermine trust and unity within the community. Islamic teachings emphasize social justice, where individuals are treated equitably and given equal opportunities. Leaders are expected to act as agents of justice, upholding the rights of all individuals and establishing a just social order. Leadership in Islam is about servitude, responsibility, and accountability, and leaders are held responsible for their actions. Islamic leaders are encouraged to constantly evaluate their decisions, ensuring they align with the principles

of justice and compassion. By upholding justice and fairness, leaders inspire trust and unity and contribute to the development of a just society.

- c) Lack of accountability, It is a significant challenge that can hinder effective leadership. Islam emphasizes the importance of transparency and accountability in all aspects of life, including leadership. When leaders are not held accountable for their actions and decisions, they may misuse their power and neglect their responsibilities. Islamic teachings encourage leaders to be open, honest, and willing to answer for their actions. Leaders should be transparent in their decision-making processes and be able to justify their choices to those they lead. Accountability helps maintain trust and integrity within the community. To address this challenge, Islamic leaders should establish mechanisms that promote transparency, such as regular reporting, consultation with stakeholders, and oversight bodies. They should also create an environment where individuals feel comfortable expressing concerns and providing feedback without fear of reprisal.
- d) Lack of Consultation, Consultative leadership, known as *shūrā* in Islam, is highly valued as it encourages leaders to seek input and counsel from others in decision-making. Leaders who make decisions without consulting their followers or disregarding their opinions face challenges in gaining support and trust. In Islam, consultation is seen as a means to include diverse perspectives and tap into collective wisdom. Islamic leaders should create an environment that fosters open dialogue and active participation, allowing collaboration, consensus-building, and informed decision-making. By embracing consultative leadership, leaders demonstrate humility, respect for others' opinions, and a commitment to justice and collective welfare.
- e) Ethical Lapses, Leaders who engage in unethical behavior, such as dishonesty, corruption, or bribery, undermine their integrity and credibility. Islam places great emphasis on upholding strong moral values and ethics in leadership. Islamic teachings encourage leaders to be honest, transparent, and trustworthy. Leaders who adhere to ethical principles gain the trust and respect of their followers, fostering a positive and harmonious environment. Upholding moral values and ethics in leadership ensures fairness, justice, and accountability, creating a foundation for effective and responsible leadership by Islamic teachings.

- f) Lack of Vision and Guidance, Leaders who lack a clear vision or fail to guide their followers face challenges in inspiring and motivating others. In Islam, leaders are encouraged to have a clear vision aligning with Islamic principles and to guide those they lead. A clear vision serves as a roadmap for the organization or community, outlining goals and objectives that align with Islamic values. By communicating this vision effectively and providing guidance, leaders can inspire others to work towards a common purpose and achieve success. Islamic leadership emphasizes the importance of leading by example and providing guidance based on moral and ethical principles, which helps to foster a sense of direction, unity, and purpose among the followers. By having a clear vision and providing guidance, leaders can empower and motivate their followers to work towards shared goals and contribute to improving the community or organization.

Conclusion

Islamic principles offer a unique perspective on leadership emphasizing justice, compassion and accountability. By applying these principles, leaders can address anomalies and promote ethical governance. This paper highlights the importance of incorporating of Islamic values in leadership to foster more just and equitable societies.

Recommendations

1. Reviving *ethical restoration*
2. Emphasizing *Taqwa* (Allah's Consciousness), regular self-audits and spiritual humility can mitigate arrogance. Leaders should model the Prophet's willingness to acknowledge mistakes, fostering a culture of growth.
3. Leaders are encourage to have a clear vision aligning with Islamic principles and to guide those who they lead.
4. Leaders should also disengage with unethical behaviors such as dishonesty, bribery and corruption.

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EXPOSITION OF THE ISLAMIC VIEWS ON FEMALE CIRCUMCISION

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Abstract

Human dignity is a fundamental tenet of the Islamic worldview. So, it should not be surprising that Islam's emergence and presence in the world has placed a very high regard on the protection of human rights. This concern is heightened considerably when one turns to the most vulnerable members of society. Indeed, one of the first missions of the Prophet Muhammad (SAW) was to express his outrage at and denunciation of the pre-Islamic Arab customs surrounding newborn girls, customs which saw them as less than human and as a source of embarrassment to the family. The protection of human rights is one of the long-standing and unshakeable principles which are representative of the enduring spirit of Islam. It is crucial, therefore, that, at this stage in our historical development, these principles be understood within the context of modern social conditions and today's state of scientific knowledge. It is in view of the above that this paper discusses one of the crucial issues that are on the fore front of contemporary debates; the issue of female circumcision, with the aim of bringing to light the views of Islamic Scholars on it. In so doing the concept will be defined from both Islamic and modern perspectives, and finally the identified effects and consequences of it are enumerated.

KEYWORDS: Female, Circumcision, Islamic View, Scholars, Human Rights

Introduction

Islam is a religion which recognizes the equal status of men and women in the eyes of Allah, as is attested by numerous passages in the glorious Qur'an. The fundamental principle is that both men and women are honored members of creation, possessing equality with respect to spirituality and worship. Following from this spiritual and legal equality is the equity envisioned by Islam in the social relations between men and women. Socially, the relationship between them is one of complementarities, and not of competition. As the Qur'an says,

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ وَاسْأَلُوا
اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا (32)

And in no wise covet those things in which Allah Hath bestowed His gifts More
freely on some of you than on others: To men is allotted what they earn, and to
women what they earn: But ask Allah of His bounty. (Surah 4:32)

The issue of female circumcision has been a topic of hot debate amongst and Muslim Scholars, medical practitioners, legislators and human right activist worldwide; especially as it is associated with its origin being from Islam or not. That the mention of circumcision in a Hadith of the Prophet (SAW) as one of the *Fitrah* for mankind is only specified for male not female, on this and some other *Ahadith* there are a lot of arguments among the scholars.

I heard the Prophet saying. "Five practices are characteristics of the Fitra: circumcision, shaving the pubic hair, cutting the moustaches short, clipping the nails, and depilating the hair of the armpits.

On the issue of child marriage there are also a lot of arguments and references to the Prophets' (SAW) marriage to Aisha (RA) at the age of six years. It should be noted that; puberty is a natural phenomenon that occurs at varying ages in different individuals. Research in global human behavior seems to indicate that girls and boys who are born and live in warmer parts of the world are more likely to reach puberty earlier, than their peers living in the colder regions and climates of the world. For example, those who live in the Middle Eastern Arab countries tend to reach puberty at an earlier age compared to those who live in Northern European countries. In this paper; female circumcision in Islam, significance of female circumcision

(Islamic perspective), modern concept of female circumcision and identified effects of female circumcision (modern perspective) will be discussed.

Definition of Concepts

Circumcision: is from the word circumcise, which is defined thus; to remove the foreskin of a boy or man for religious or medical reasons. To cut off part of the sex organ of a girl or woman, (Hornby, 2005)

From the above definition one can rightly say that circumcision is the removal of the foreskin in male sex organ and the cutting off of part of a female sex organ for religious or medical reasons. Circumcision is the surgical removal of the foreskin, which is the skin covering the tip of the penis. It's common in the United States and parts of Africa and the Middle East, but less common in Europe and some other countries, according to recent estimates.

Also New Lexicon Webster's dictionary defines it to mean; to cut off the foreskin of (a male) or the prepuce or clitoris and labia minora of (a female) to cut off the foreskin of (a male) or the prepuce of (a female). In female it means to cut off all or part of the external genitalia and especially the clitoris and labia minora of (a female) a procedure performed especially as a cultural rite that typically includes the total or partial excision of the female external genitalia and especially the clitoris and labia minora —abbreviation *FGM* — called also female circumcision. Until the 1980s FGM was widely known as female circumcision, which implied equivalence in severity with male circumcision. In 1990 the Inter-African Committee on Traditional Practices Affecting the Health of Women and Children began referring to female circumcision as female genital mutilation. The World Health Organization (WHO) did the same from 1991. The term *female genital mutilation* refers to four WHO categories:

- Type I: (clitoridectomy) partial or total removal of the clitoral glands and/or the clitoral hood;
- Type II: (excision) complete or partial removal of the inner labia, with or without removal of the clitoral glands and outer labia;
- Type III: (infibulations) removal of the inner and outer labia and the fusion of the wound, leaving only a matchstick-sized hole for the passing of urine and menstrual blood; and

- Type IV: miscellaneous practices conducted for non-medical reasons, including symbolic nicking (pricking, piercing, incising, scraping or cauterization) (WHO 1991)

Female circumcision in Islam

There are dichotomous differences of opinion among scholars in regards to female circumcision. These differences of opinion range from obligatory to acceptable. The Shafi'i and Hanbali schools of Islamic jurisprudence consider circumcision to be obligatory for both males and females, while the Hanafi and Maliki schools of Islamic jurisprudence consider circumcision to be *Sunnah* (preferred) for both males and females.

The historical religious view regarding the partial cutting of the clitoris, also known as Type One female circumcision varies with the school of Islamic jurisprudence *fiqh*.

- The Shafi'i school considers female circumcision to be *wajib* (obligatory).
- The Hanbali school considers female circumcision to be *makrumah* (honorable) and strongly encouraged, to obligatory.
- The Maliki school considers female circumcision to be *sunnah* (optional) and preferred.
- The Hanafi school considers female circumcision to be *sunnah* (preferred) (Islam-QA.com)

Sheikh Othman bn Fodiyo explains that: in *al- Madkhal* it was explained that, “the *Sunnah* regarding circumcision of the male child is to remove the covering flesh so as to expose it. In females it is to conceal it.” There is a difference in opinion regarding the circumcision of females. This is whether the people of the *Mashriq* (east) and *Maghrib* (west) are obliged to reduce it, because the people of the east have been ordered to reduce it. In the case of the former, they are born with this flesh in excess, while the latter do not have much of it, so are not obliged to reduce it (Bn Fodio, 2013).

The differences in jurist's opinions focused around several *Ahadith* from the collections of Hadith as follows: A woman used to perform circumcision in Medina. The Prophet (SAW) said to her:

Do not cut severely as that is better for a woman and more desirable for a husband. (Sunan Abu Dawud, Hadith no; 441:5251 also narrated by Hakim and Al-Baihaki with same wordings)

Abu Musa reported: There cropped up a difference of opinion between a group of *Muhajirs* (Emigrants) and a group of *Ansar* (Helpers) (and the point of dispute was) that the *Ansar* said: The bath (because of sexual intercourse) becomes obligatory only-when the semen spurts out or ejaculates. But the *Muhajirs* said: When a man has sexual intercourse (with the woman), a bath becomes obligatory (no matter whether or not there is seminal emission or ejaculation). Abu Musa said: Well, I satisfy you on this (issue). He (Abu Musa, the narrator) said: I got up (and went) to 'A'isha and sought her permission and it was granted, and I said to her: O Mother, or Mother of the Faithful, I want to ask you about a matter on which I feel shy. She said: Don't feel shy of asking me about a thing which you can ask your mother, who gave you birth, for I am too your mother. Upon this I said: What makes a bath obligatory for a person? She replied: You have come across one well informed! The Messenger of Allah (SAW) said: *When anyone sits amidst four parts (of the woman) and the circumcised parts touch each other a bath becomes obligatory.* (Sahih Muslim, Hadith no.003:0684 also Sahih Bukhari Vol.1chapter29, Hadith no.290)

Yahya related to me from Malik from Yahya ibn Said from Said ibn al-Musayyab that Abu Musa al-Ashari came to A'isha, the wife of the Prophet, may Allah bless him and grant him peace, and said to her, "The disagreement of the companions in a matter which I hate to bring before you has distressed me." She said, "What is that? You did not ask your mother about it, so ask me." He said, "A man penetrates his wife, but becomes listless and does not ejaculate. Shesaid:*When the circumcised part passes the circumcised part ghusl is obligatory* Abu Musa added, "I shall never ask anyone about this after you."¹

Like the *Hadith* from *Sahih* Muslim, some Islamic scholars question whether circumcised parts mentioned in *Al-Muwatta* above are those of the wife.

Narrated Abu Huraira, I heard the Prophet (SAW) saying.

¹ Al- Muawatta book , number. 2.19. 75

Five practices are characteristics of the Fitra: circumcision, shaving the pubic hair, cutting the moustaches short, clipping the nails, and depilating the hair of the armpits.²

This hadith does not specify the gender, and is sometimes claimed to be a basis for circumcision as a religious requirement for both males and females. However, Mohamed Salim Al-Awwaclaims it is unclear if some or all of these religious requirements were meant for females, because cutting a mustache is an act typical to men.³

Shehu Usman bn Fodiyo⁴ asserts that: Circumcision is compulsory for the male and it is to remove the flesh covering the penis. It is however, recommended for the females, the cutting of the protruding flesh from the vagina. It is not to be totally scrapped off because in a report, Ummu ‘Atiyyah was told; “Cut some portion and do not scrape it off completely for it brightens the face and add to the enjoyment for the husband” The meaning is that do not exaggerate in cutting and that it brings about brightness to the face of the woman and adds to the sweetness experienced during sexual intercourse. This is because the flesh rubs the penis during orgasm and the enjoyment becomes stronger. If the flesh is not kept, the enjoyment is lost.

Significance of Female Circumcision

Female circumcision has not been prescribed for no reason, rather there is wisdom behind it and it brings many benefits. Mentioning some of these benefits, Dr. Haamid al-Ghawaabi says:

- The secretions of the labia minora accumulate in uncircumcised women and turn rancid, so they develop an unpleasant odour which may lead to infections of the vagina or urethra. I have seen many cases of sickness caused by the lack of circumcision.
- Circumcision reduces excessive sensitivity of the clitoris which may cause it to increase in size to 3 centimeters when aroused, which is very annoying to the husband, especially at the time of intercourse.
- Another benefit of circumcision is that it prevents stimulation of the clitoris which makes it grow large in such a manner that it causes pain.

² Sahih al- Bukhari, vol.vii, chapter 63, Hadith N0.777

³Religious views on Female Genital Mutilation, available at <https://en.wikipedia.org/religious-views-on-female-genital-mutilation> retrieved 11/5th/ 2017

⁴ S. O. Bn Fodiyo, *Reviving The Sunnah (Prophetic Tradition)and Suppressing The...Op. cit.* P. 184.

- Circumcision prevents spasms of the clitoris which are a kind of inflammation.
- Circumcision reduces excessive sexual desire.

Then Dr al-Ghawaabi refutes those who claim that female circumcision leads to frigidity by noting: Frigidity has many causes, and this claim is not based on any sound statistics comparing circumcised women with uncircumcised women, except in the case of Pharaonic circumcision which is where the clitoris is excised completely. This does in fact lead to frigidity but it is contrary to the kind of circumcision enjoined by the Prophet of mercy (peace and blessings of Allah be upon him) when he said: “Do not destroy” i.e., do not uproot or excise. This alone is evidence that speaks for itself, because medicine at that time knew very little about this sensitive organ (the clitoris) and its nerves.⁵

The female gynaecologist Sitt al-Banaat Khaalid says in an article entitled *Khitaan al-Banaat Ru'yah Sihhiyyah* (Female circumcision from a health point of view):

For us in the Muslim world female circumcision is, above all else, obedience to Islam, which means acting in accordance with the *fitrah* and following the *Sunnah* which encourages it. We all know the dimensions of Islam, and that everything in it must be good in all aspects, including health aspects. If the benefits are not apparent now, they will become known in the future, as has happened with regard to male circumcision – the world now knows its benefits and it has become widespread among all nations despite the opposition of some groups. Then she mentioned some of the health benefits of female circumcision and said:

9. It takes away excessive libido from women
10. It prevents unpleasant odours which result from foul secretions beneath the prepuce.
11. It reduces the incidence of urinary tract infections
12. It reduces the incidence of infections of the reproductive system.⁶

In the book on Traditions that affect the health of women and children, which was published by the World Health Organization in 1979 it says:

⁵ H. Al-Ghawaabi, “Khitaan al Banaat (Circumcision of Girls), Liwa’ al-Islam Magazine issue 8 & 10 <https://Islamqa.info/45528/medical-benefits-of-female-circumcision> retrieved 8/7th 2017

⁶ <https://Islamqa.info/45528/medical-benefits-of-female-circumcision> retrieved 8/7th 2017

With regard to the type of female circumcision which involves removal of the prepuce of the clitoris, which is similar to male circumcision, no harmful health effects have been noted.⁷

Modern Conception of Female Circumcision

Female circumcision is in modern times called Female genital mutilation (FGM) or female genital cutting,⁸ is the cutting of the clitoris of girls in order to curb their sexual desire and preserve their sexual honor before marriage. The practice, prevalent in some majority Muslim countries, has a tremendous cost: many girls bleed to death or die of infection. Most are traumatized. Those who survive can suffer adverse health effects during marriage and pregnancy. Some modern Islamic scholars are of the view that female circumcision is not permitted or obligatory in Islam they cited the aforementioned *Ahadith* and claimed that they did not give a clear specification on female circumcision as such it has nothing to do with the religious duties or commands.

Female genital mutilation has been a top priority for United Nations agencies and nongovernmental organizations (NGOs) for almost three decades. As early as 1952, the U.N. Commission on Human Rights adopted a resolution condemning the practice.⁹ International momentum against the practice built when, in 1958, the Economic and Social Council invited the World Health Organization to study the persistence of customs subjecting girls to ritual operations.¹⁰ They repeated their call three years later. The 1979 Convention on the Elimination of All Forms of Discrimination against Women denounced the practice and the 1989 Convention on the Rights of the Child identified female genital mutilation as a harmful traditional practice.¹¹ According to the Demographic and Health Surveys Program, a project funded by the United

⁷ “Fact Sheet no.23, Harmful Traditional Practices Affecting the Health of Women and Children” op.cit.

⁸ Classification of female...op.cit

⁹ Innocent Digest, *op. cit.* p.7

¹⁰ “Fact Sheet no.23, Harmful Traditional Practices Affecting the Health of Women and Children,” U.N. Office of the High Commissioner for Human Rights, Geneva, accessed Aug.11.2006. retrieved 8/5th /2017.

¹¹ “Convention on the Elimination of all forms of Discrimination against Women” U.N. General Assembly Resolution34/180, Dec.18, 1979 and “Convention on the Right of the Child” U.N. General Assembly resolution 44/25.Nov.20, 1989, art.24, 3.

States Agency for International Development to assist in undertaking medical and reproductive health surveys, FGM affects 130 million women in twenty-eight African countries¹². Rather than diminishing as countries modernize, FGM is expanding.¹³ Anthropologists and activists identify three main types of FGM. Pharaonic circumcision refers to the removal of the entire clitoris; the labia minora and medial part of the labia majora are cut with both sides of the organ stitched together to leave only a small opening. Clitorectomy requires the removal of the entire clitoris along with part of the labia minora. *Sunna* circumcision, the most common form in the Islamic world, requires removal of the prepuce of the clitoris.

Effects of Female Circumcision (Modern Perspective)

On the other hand the western world sees it as a crime against women and they mentioned that it causes damages to the woman's health and wellbeing. Female circumcision has serious implications for the sexual and reproductive health of girls and women.

The effects of FGM depend on a number of factors, including the type performed, the expertise of the practitioner, the hygiene conditions under which it is performed, the amount of resistance and the general health condition of the girl/woman undergoing the procedure. Complications may occur in all types of FGM, but are most frequent with infibulations¹⁴.

Immediate complications include severe pain, shock, hemorrhage, tetanus or infection, urine retention, ulceration of the genital region and injury to adjacent tissue, wound infection, urinary infection, fever, and septicemia. Hemorrhage and infection can be severe enough to cause death.¹⁵ Long-term consequences include complications during childbirth, anaemia, the formation of cysts and abscesses, keloid scar formation, damage to the urethra resulting in urinary incontinence, dyspareunia (painful sexual intercourse), sexual dysfunction, hypersensitivity of the genital area and increased risk of HIV transmission, as well

¹² D. Carr, Female Genital Cutting: Findings from the Demographic and Health Surveys Program, Calverton, Md Macro International, 1997, p.1

¹³ G. Mackie, "A Way to End Female Genital Cutting," Female Genital Cutting Education and Networking Project, Tallahassee, Fla... accessed Aug.4, 2006. Retrieved 8/5th 2017

¹⁴ Female Genital Mutilation (FGM) frequently asked questions | UNFPA-United Nations Population Fund, available at <http://www.unfpa.org/resources/female> genital- retrieved 11/10th /2017

¹⁵ Ibid

as psychological effects.¹⁶ Infibulations, or type III FGM, may cause complete vaginal obstruction resulting in the accumulation of menstrual flow in the vagina and uterus. Infibulations creates a physical barrier to sexual intercourse and childbirth. An infibulated woman therefore has to undergo gradual dilation of the vaginal opening before sexual intercourse can take place. Often, infibulated women are cut open on the first night of marriage (by the husband or a circumciser) to enable the husband to be intimate with his wife. At childbirth, many women also have to be cut again because the vaginal opening is too small to allow for the passage of a baby. Infibulations are also linked to menstrual and urination disorders, recurrent bladder and urinary tract infections, fistulae and infertility.¹⁷

¹⁶ Ibid

¹⁷ Ibid

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The Roles of *Zakat*, *Waqf* and *Sadaqah* in Supporting IDPs and Promoting Sustainable Livelihoods

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Abstract

The sudden emergence of Boko Haram and non-state armed militia groups in Borno state, North East Nigeria, the natural and man-made disasters like flooding and farmers-herders conflict in some states, led to the creation of camps for the Internally Displaced Persons (IDPs). IDPs are confronted by plethora of socio-economic and psychosocial challenges, as a result of being displaced from their ancestral homes. The paper explored the roles of *Zakat*, *Waqf* and *Sadaqah* in supporting IDPs for their economic and social sustainability in a challenging economy. The scope of the paper is limited to Niger state, focusing IDP camps in Bosso, Kuta, Kontagora, Gwada, Erena, Wushishi, Paikoro, and Mariga. The paper applied qualitative research method, using literature review and interview, which involves investigation, analysis and synthesis of information from sources relevant to the research title. These include journal articles, books, research reports, and other sources that can provide an in-depth understanding of the phenomenon. Findings show that *zakat*, *waqf* and *sadaqah* have the potency of playing vital roles in supporting IDPs and sustaining their livelihoods, by providing the needed financial supports and social net for them to acquire useful knowledge, skills and trade that will transform their lives. The paper concludes with some recommendations.

Keywords: *Zakat*, *Waqf*, *Sadaqah*, IDPs, Sustainable Livelihoods

Introduction

The National Commission for Refugees Migrants and Internally Displaced Persons (NCFRMI) is a government agency responsible for managing the affairs of Internally Displaced Persons (IDPs and those who fall into the categories of refugee and migrants. In the Nigeria context, most IDPs fled their homes majorly as a consequence of Boko Haram insurgency, which ravaged some states starting from around 2014, leading to killing and kidnapping of innocent souls, including school children, in some parts of the North, affecting mostly Borno, Adamawa, Yobe, in the north east, Niger, Nasarawa, Benue, in the north central; Kaduna, Sokoto and Zamfara states in the north west. The flood of 2012 that ravaged Kogi and Benue states respectively, preceded the insurgency. Niger state was also hit by the flood disaster. Since then, the situation continued to spread to other parts of the country but with varied magnitude.

Farmers and herders' conflicts, which has defied all solutions, is another deadly clash being witnessed in some states, especially the North Central, namely Plateau, Benue and Nasarawa states. All these have led to upsurge in the displacement of millions of people from their homes. The flood of 2022 in Borno state came as a shock, which further exacerbated an already volatile condition of IDPs in the state. Just at the beginning of major rain in 2025, Mokwa in Niger state was overrun by heavy downpour, leading to massive flooding that swept away hundreds of souls and millions of properties. More camps had to be opened to provide emergency shelter and relief for the victims of the flooding in the affected states and other parts of the country. The IDPs unlike refugees, remain within the borders of their home country but do not have same legal protection as refugees (Magaji 196). This therefore gives rise to multifaceted challenges in the life of IDPS, including limited access to essential services, like clean water, food, health care and education. These plethora of problems require a multidimensional approach for a lasting solution. Many approaches have been applied, all to no avail. The instruments of *Zakat*, *Waqf* and *Sadaqah* provide windows of opportunities for sustainable intervention, as stabilizing force for the socio-economic emancipation of IDPs. According to World Bank report, the issue of IDPs has become a globally pressing phenomenon, which has made millions to flee their homes as a consequence of violence, conflict, and natural disasters (196). This paper therefore discusses the relevance of these

institutions in supporting the plights of IDPs in various camps across the country, with IDP camps in Niger state in focus. Niger State currently hosts 670,227 IDPs, based on data obtained from NCFRMI.

The United Nations High Commission for Refugees (UNHCR) is an Agency under the UN, which is responsible for assisting and protecting refugees and IDPs around the globe. It provides necessary supports to IDPs in times of violent conflicts leading to displacement. In 2017, the agency launched her maiden programme on Zakat and Sadaqah Fund for Refugees and IDPs. Record shows that the fund, to which Nigeria is a contributor and beneficiary, has impacted lives of millions of refugees and Internally Displaced Persons across the globe (zakat.unhcr.org).

NCFRMI mapped out and implemented intervention programme at 400-unit housing estate in Goronyo local government of Sokoto state. At the end, the commission supported the IDPs with food items, repaired two boreholes and trained 70 Master Trainers (MT), who will further step down the training for the next 200 participants among IDPs, and so forth (NCFRMI 2021 report on Goronyo intervention). The commission also gave intervention to IDPs in Katsina state in 2023; however, its report and details are unavailable.

Zakat: *Zakat* occupies third position among the five pillars of Islam. According to Dogarawa 5, and Al-Mubarak 2, *zakat* literally means, 'purification' 'sanctification' as used in the Qur'an.

Take *Sadaqah* (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allâh for them... (Q9: 103).

Indeed, whosoever purifies himself (by avoiding polytheism and accepting Islâmic Monotheism) ... (Q87: 14).

It can also stand for 'righteousness' or 'justification' as contained in Qur'an 53:32, while also connoting 'increase' or 'growth' in the wealth of the payer, as mentioned in Qur'an 57:18.

It is an effective instrument for revenue generation and redistribution, for the state through its annual mandatory payment by Muslims whose income level has reached the current *Nisab*, the minimum

standard for being qualified for payment, and having stayed for one whole year with all expenses and liabilities due already defrayed. Ahmed and Faridi (356) succinctly positioned *zakat* as:

the most important fiscal and distributive mechanism among the instruments for equitable distribution of wealth of the society among its members in such a way that all persons are enabled to participate actively and effectively in the economic life of the society. It provides basic needs of life to those who are unable to make a living, while not putting able-bodied persons on a system of permanent doles.

Zakat covers both cash and non-cash items, each having its unique way of determining *nisab*. Once determined, the deductions are effected accordingly. *Zakat* beneficiaries are stated in this verse, so also as an imposed duty on Muslims.

Surely, *As-Sadaqah* (here it means *Zakât*) are only for the *Fuqarâ'*(poor), and *Al-Masâkin*(the poor) and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islâm); and to free the captives; and for those in debt; and for Allâh's Cause (i.e. for *Mujâhidûn*- those fighting in the holy wars), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise. (Q9:60).

Zakat is a guaranteed way of uplifting the sufferings of less privileged in the society.

Waqf: *Waqf* (perpetual endowment), on the other hand, is charity (cash or property), permanently endowed to the benefit of the society, group, or individual in the larger community. It is a voluntary charitable institution in Islam, which provides comparable objectives with the *zakat*. In jurisprudence, the term *Waqf* stands for ‘an immovable property or asset (including cash), which is donated to the cause of Allah (Raissouni 219). Kahf 4 cited in Aliyu, 92, said, such property or asset is forbidden from sale or any form of acquisition. It is allowed for the *waqif* (the donor of the property or asset) to define or specify terms and conditions for the utilization of the *waqf*, in so far it does not contradict the provisions of the *Shari'ah*. *Waqf* provides opportunity for sourcing material resources and finances for infrastructure, acting also as alternative sources of revenue, which can be deployed to finance welfare services for the individual and community (Abdullahi, S.M.L and Maidoki, M.J.I 340). According to a hadith of the Prophet (SAW), one of the foremost characteristics of *waqf* is that it is a perpetual charity that endures the donor and its reward continues till Day of Judgement. Abu Huraira (RA), a companion of the Prophet (SAW) reported Allah’s Messenger (SAW) as saying:

When a man dies, his acts come to an end, but three, recurring charity (*sadaqat al-jāriya*), or knowledge (by which people) benefit, or a pious son, who prays for him

(Muslim, Book 13, No. 4005).

Sadaqah: *Sadaqah*(alms, charity), is spontaneous voluntary alms given, made to earn reward. Ibn al-Arabi defines *sadaqa* as ‘an act of worship arising from free choice mixed with authority’ (Gibb & Krammers 686). Frequently used as synonymous to *zakat* as contained in several verses of the Qur’an. Allah says:

Take *Sadaqah* (alms) from their wealth and invoke Allāh for them... (Q9: 103).

Verily, those who give *Sadaqât* (*Zakât* and alms, etc) ...to their credit ... (Q57:18).

Surely, *As-Sadaqah* (here it means *Zakât*) are only for the *Fuqarâ'* (poor), ... And Allāh is All-Knower, All-Wise. (Q9:60).

Concerning miserliness, Allah warns,

...And those who hoard up gold and silver [*Al-Kanz*: the money, the *Zakât* of which has not been paid], and spend it not in the Way of Allāh, -announce unto them a painful torment. On the Day when that (*Al-Kanz*: money, gold and silver, etc., the *Zakât* of which has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, ...(Q9:34 – 35).

Bukhari narrated several sayings of the Prophet (SAW) concerning *sadaqa*devoting most of the narrations in *Kitāb al-zakāt* to this topic, due to its importance. In one of the narrations, the example of an alms giver and a miser was given thus:

Narrated Abu Hurairah (RA). The Prophet (SAW) said, the example of a miser and an alms-giver is like the example of two persons wearing two iron cloaks. In another narration, He narrates: The Prophet (SAW) said: The example of an alms giver and a miser is like the example of two persons wearing two iron cloaks from their breasts to their collar bones; and when the alms-giver gives in charity, the cloak becomes capacious till it covers his whole body to such an extent that it hides his fingertips and covers his footprints (obliterates his tracks), his sins forgiven. And when the miser wants to spend, it (the iron cloak) sticks and (its) every ring gets stuck to its place, he tries to widen it, but it does not become wide (Bukhari vol. 2, Book of zakāt, No. 1443).

Islam encourages alms given but discourages begging. However, Islam encourage constant act of goodness. According to a hadith in Sunan Abū Dāūd, the Prophet (SAW) said:

Every good act is a *sadaqah* (No. 4947).

In relation to *waqf*, the terminology ‘*sadaqat al-jāriyah*’ stands for ‘recurring charity’ meaning perpetual endowment, as used in the above hadith. This therefore can also be used in place of *waqf*. Giving out *sadaqah* is a meritorious act in Islam and Muslims are encouraged to give from what they love most. On this, the verse of the Qur’an says:

By no means shall you attain *Al-Birr* (piety, righteousness, etc., it means here Allāh's Reward, i.e. Paradise), unless you spend (in Allāh's Cause) of that which you love; and whatever of good you spend, Allāh knows it. (Q3: 92)

Incidentally, this verse, according to Ibn Kathīr, in his Tafsīr (2: 210), marked the foundation of *waqf*, in reference to Abu Talha, who dug a ‘well’ known as *bayruha*, which is facing the Prophet’s Mosque, from where people often drink and perform ablution. On learning about this verse, he automatically donated the well as an endowment (*waqf*).

Internally Displaced Persons (IDPs): IDPs are people that have been forced to flee their homes or habitual residences due to armed conflict, violence, human rights abuses or natural and man-made disasters (Magaji, Tasiu in Wukari international studies journal 196). United Nations defined IDPs as ‘‘people who are forced to flee their homes due to generalized violence, armed conflicts, human rights violations, natural or man-made disasters’(unhcr.org). Unlike refugees and migrants, IDPs remain within the borders of their country and are under the protection of their government, even though they face a number of challenges meeting their basic needs. In some instance, the inability of some of them to meet the demands of their kidnappers, they are either retained as slaves or wives to their masters, or made to satisfy their sexual urge inside the bush. Ironically, women and young girls in some camps have been defied by those appointed to look after them and ensure their safety. Outbreak of diseases at some camps, and severe food shortages. These are some of the negative narratives about IDP camps and challenges they face in various camps across the country. This has therefore led to unplanned closure of some camps (unocha.org).

Methodology

Qualitative approach was adopted in the study using both primary and secondary sources of data. Primary data was collected through interviews and discussions with some major stakeholders who are directly involved in the administration of IDP camps, as well as collection and distribution of *Zakāt* and *Awqāf* in the country and Niger state in particular. The researcher went round some selected IDP camps randomly selected across Senatorial zones of Niger state. Secondary data was collected from existing records in both primary and secondary sources of Islam, books, journals, magazine, publications and internet sources.

Literature Review

Muhammad, A.A. and Sharīf, I.A. (3), postulated that the methods of Islamic finance models of *zakat* and *waqf* can be applied as instruments in the development of Micro and Small Enterprises (MSEs), as well as strategy for poverty alleviation in Gombe state. Finding shows that, the mode of disbursing *zakat* funds in Muslim communities can be applied in revitalising industries through efficient tripartite arrangement between the Muslim communities, the government and private sectors and its intermediary funding, which can be an active agent of change for the growth of business and the economy in the country. This position has opened a new approach in our pursuit for redirecting *zakat* and *waqf* funds to the benefit of less privileged in the society, IDPs inclusive. It could therefore be pushed further that such funds can be invested in some cottage industries where IDPs could be exposed to different skills and trades, including Agro-allied business and Micro and Small Enterprises (MSEs), for livelihood sustainability, as recommended by the authors. Though, the work of Muhammad and Sheriff focusses on Gombe state, however, its relevance to the current study, which is examining the roles of *zakāt*, *waqf* and *sadaqah* in supporting IDPs, will further enrich the institutions in performing the role of revitalizing agents for industries that has collapsed due to paucity of funds.

In ‘Shariah and Social Reconstructions in Northern Nigeria: Evidence from Niger State *Zakāt* and Endowment Board (2001-2017)’, Shittu, A.D., Ismail, & Ndaman (21), noted that, during the first six years of its operation, the Niger State *Zakāt* and Endowment Board (NSZEB) achieved stability in its

zakat collection and disbursement, sustaining upward trend up to 2011. But 2012 witnessed decline in its activity. Subsequently, it rebounds until 2017 when its performance went down to the 2010 level. Instability was noticed in the activity of the board, which Shittu (22) attributed to activities of political actors. Governors that succeeded the founder Engr. Abdul Qadir Abdullah Kure did not show any serious interest in the board's activity and its success. Shittu (22) warned that the care-free attitude of succeeding governors after Kure might cripple the board and become unsustainable. Shittu (23) was not far from the truth when he lamented that the institution of *zakāt* in the state will become history and a shadow of itself. This finding will assist greatly, the current research work, which focusses on the roles of *zakāt*, *awqāf* and *sadaqah* in supporting IDPs and promoting sustainable livelihoods, focusing Niger state. It will further justify its final outcome.

In ‘‘NCFRMI Data for person of concern’’it indicated that no state is free from the incidence of IDPs. However, Statistics shows that the situation is more prevalent in the northern part of the country with 4,269,214 IDPs in the nineteen northern states and the FCT, while the southern part of the country with seventeen states have 387,851 IDPs, making a total of 4,657,065 IDPs nationwide. With this figure in mind, the magnitude of sufferings and discomfort the IDPs go through can be better imagined.

Qatar Foundation is one of the donors to NCFRMI *zakāt* funds, however, fact emerged at the headquarters of the commission in Abuja that Qatar Foundation donated the sum of 50,000 USD to support IDPs in Nigeria in 2021. What later happened to the donation remains a matter for investigation. No such donation has since been made by the same foundation.

Intervention was carried out for IDPs at the 400-housing estate camp in Goronyo local government area of Sokoto state by the commission in December 2021. According to the report obtained from the office of the IDP Director, Fatimah Dan Daura, the intervention focused three areas based on their needs assessment; Provision of water through repair of boreholes, distribution of basic food items and livelihood empowerment. It was aided by the N10 million donation by a Nigerian philanthropist in support of IDPs in the camp. The intervention programme was successfully implemented with all the three areas mapped

out achieved, while the local government chairman supported the intervention programme by providing transportation logistics. The report shows that:

- Food items were distributed successfully to the IDPs based on the revised arrangement done due to shortage of funds
- Two of the three boreholes were repaired at the camp while pipes were laid in order to bring water closer to the people at the camp.
- Livelihood empowerment were carried out on 70 IDPs selected across the various communities as Master Trainers, who now stepped down for others in the following skills: Groundnut extraction, Pasta making, Flour milling, Tailoring and general design and Cosmetology.

The United Nations High Commission for Refugees (UNHCR) Islamic Philanthropy: In its 2024 Annual Report, (5) Refugee Zakāt Fund was launched in 2017 as an Islamic Philanthropy Programme, with Nigeria as one of the thirty-one country contributors to, and beneficiaries from the funds. It collects and disburses zakāt funds; thus, it has become a key element in the response to displacement crises and has the support of 42,005 donors globally. More than 8.9 million beneficiaries have been supported by the fund among the most in need forcibly displaced population in the thirty-one member countries (5).

In compliance to Sharī'ah, the fund has a global endorsement of seventeen fatwas from prominent Scholars and institutions, including, The Muslim World League, International Fiqh Academy of the Organisation of Islamic Countries (IFA-OIC) and Al-Azhar Islamic Research Academy (AIRA)'' (38). Infrastructure distribution policy to eligible beneficiaries is in total compliance to the laid down principles of the Sharī'ah. Its team of Monitors and Evaluators are experts, who conducts annual internal compliance review, while external compliance review is also conducted annually by a third party, which publishes a report about the findings of this review (39). It uses Assessment and Monitoring instruments such as, vulnerability assessment teamwork, which is used to identify eligible beneficiaries. According to Khalifa, in UNHCR annual report (3), every family is visited to ascertain eligibility. In its post-distribution monitoring carried out among IDPs in 2024 (unhcr.org), Food carried 98%, while Assets for a livelihood activity got 62%. Others are Education with 42%, Clothes/Shoes 29%, Rent 23%, Firewood/fuel for cooking or heating 20%, Household items 20%, Shelter repairs 19%, Debt repayment 18%, Health costs/including medicines 17%, Transport 12%, Hygiene items 11%, Some given to other

family members 4%, Utilities and bills 4% and Others 1%. The survey is done annually to measure impact and improve implementation. Innovation is done to enhance efficiency and reduce fraud and duplication, through the use of technology for distribution (39).

UNHCR activities in Nigeria: An overview of its Zakāt activities is shown in the table below

Year	2021	2022	2023	2024 (ongoing)
Activity	Livelihood and core relief items	Livelihood	Livelihood and multipurpose cash assistance	Livelihood and multipurpose cash assistance
Zakāt amount (USD)	98,154	15,459	213,841	14,423
Individual supported	3,272	515	2,292	560

Source: UNHCR Refugee Zakāt Fund 2024

Statistics further indicated that in 2024, Nigeria contributed to the global *zakāt* fund to the tune of 91,239 U, S, dollars, while 3,564 individuals benefited from the fund with 713 families being helped through the *zakāt* fund (11-13).

Sadaqah of Dates by Kingdom of Saudi Arabia to IDP Camps: In a report monitored in the Vanguard Tuesday 29th September, 2025, the Kingdom of Saudi Arabia, as part of her commitment to assisting vulnerable IDPs in overcoming the challenges of food insecurity, donated 68 metric tonnes of dates, which has been tentatively earmarked for IDP's camps in Damasak, Mafa, Dikwa and Damboa, all in Borno state.

The country director of World Food Programme (WFP), Mr David Stevenson, said, distribution will commence between the month of October and December, 2025, and targeted to reach not less than 34,000 households, approximately 174,000 vulnerable people. To ensure proper receipt and utilization of the donation, “beneficiary sensitization and state-level engagement” will be conducted.

According to the Charge D’Affairs Kingdom of Saudi Arabia, Mr Saad Fahad Almarri, the donation came through the King Salman Humanitarian Aid and Relief Centre (KSHARC) as part of the country’s humanitarian gesture of assistance.

Data Presentation

Visit to Minna IDP Camp at Bosso

According to the record obtained from the commission, there were 639 IDPs camped in Bosso, while the actual was 2,988, made up of 514 males, 610 females, 235 orphans, 201 aged people, and 1,106 children, all from 744 households. (Director Social Development Bosso LGA). The camp has been closed and school activities have resumed back at Yahaya Bawa primary school Bosso. The school only served as temporary camp for the IDPs. They include people from Manta, Jiko, Maikakaki, Gudumi, Samboro, Madaka and Gunugu and Kamata.

The Director, Social Development, Usman Ahmad, said in an interview that, the camp served as temporary shelter for the IDPs that were driven away by the bandits from their various communities in 2023. They have since left the camp to reunite with the public in various parts of the local government, especially Maikunkele and Bosso. They were mostly farmers but they have lost their farmlands to the bandits and now depend on borrowed or hired land where available, whereas many others who could not secure farmlands have gone into other means of generating daily income such as commercial motorcyclists, tricycle drivers, shop attendants, trading on market days, barrow pushers, and lots others. For ease of identification, the various communities formed association and appointed their leaders, whose responsibility is to protect their interests whenever the need arises. The community leaders also confirmed this in a separate interview with their leadership.

Usman Mu’azu is the chairman of Madaka community, who spoke on behalf of other leaders of various communities residing outside the camp. He revealed that the condition of some IDPs is pathetic and needed urgent attention. Majority of children are out-of-school because their parents could not afford

paying as little as PTA levy for them. They have turned to hawking for their family needs. They were made to pay for attending government health facilities just like residents of the area. In terms of accommodation, since they left the camp, majority of them cannot return to their localities due to fear of repeated attacks by the bandits. They either manage with friends or relatives, while those who do not have such opportunities, live in rented accommodation. He gave his own example, where he lives in a room and a parlour with his family, and pays sixty thousand naira annually. The injury he sustained on his right leg as a result of the attack, has incapacitated him. He appealed for quick government intervention for all IDPs, including provision of adequate security for safe return to their ancestral homes. He further called on Muslims to channel their *zakat* and *sadaqah* to the care of vulnerable IDPs, while those who can afford, were urged to make endowment of their properties for the benefit of IDPs. Allah says:

O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession.... (Q2;254)

The chairman commended the effort of Director Social, Usman Ahmed, whom he said has been the best officer of the local government so far to be awarded letter of commendation for his transparency and honesty in handling IDP affairs whenever he received from state government or donors.

On the position of *zakāt*, *waqf* and *sadaqah* as the best intervention tools to their socio-economic problems, he said, *zakat* is a well-known source of economic survival for the Muslims. But *awqf* is yet to be understood by many, including himself. He however agreed to its relevance after the researcher explained the concept of *waqf* to him, sighting examples with the *awqāf* of the Prophet (SAW) and Uthman bin Affan. *Sadaqah* has become our normal practice and should be encouraged more.

IDP Camp at Kuta Shiroro Local Government Area

A total of 2759 IDPs were said to have been camped at Shiroro IDP camp (NCFRMI). Bala Yusuf Kuta, the camp desk officer revealed that the Kuta IDP camp was opened in November 2019. Unlike Bosso

camp that has been closed, Kuta camp currently accommodates 1979 IDPs from different locations under the local government. They are made up of 223 Males, 632 females and 1124 children. Out of this number, 46 are pregnant women and 180 are nursing mothers who delivered at the camp. According to the desk officer, the major challenges faced by IDPs at the camp are food shortage, inaccessibility to education and healthcare, as well as skills to upscale them and make them self-reliant. Government funding is grossly inadequate to cater to the need of the IDPs. However, there are supports from the general public to augment the deficiencies, especially in the areas of food and clothing.

The desk officer, who understands the importance of *zakāt*, *waqf* and *sadaqah* in Islam, affirmed that the institutions will assist tremendously in alleviating the poor condition of IDPs and strengthen them economically. It will reduce their hardship and set them on a better path even after they must have left the camp. Asked whether he is aware of UNHCR Zakat and *Awqaf* funds, the desk officer replied, No. Asked whether he is aware of Niger State *Zakat* and Endowment Board, he responded, yes, but did not deny that NSZEB has never assisted the IDPs. The desk officer was asked about his willingness to be linked to the UNHCR *Zakāt* and *Awqāf* funds, which he responded in the affirmative. He promised to contact his state coordinator if given the opportunity of linking up with the UNHCR. Finally, the desk officer pleaded for swift intervention in the areas of food support, medicals, schooling of the IDP wards and skills to the women for their self-reliance.

Interview with the Director, Social Development Kontagora Local Government

A total of 43128 IDPs were contained in the document obtained from the National Commission for Refugees Migrants and Internally Displaced Persons (NCFRMI) for Kontagora camp. According to Hajiya Fatimah Ibrahim, Director Social Development, Kontagora local government, the temporary camps has been closed. In a telephone interview, she confirmed that no permanent IDP camp existed in Kontagora, except five to six locations created to provide temporary shelter for the victims of banditry in 2024. While some of them returned to their original abode, those badly affected who could not return

home now live in different houses with relatives and friends, with the assistance of various communities in Kontagora and its environs.

She mentioned the communities where the temporary camps were cited as Townhall, Dadin-kowa, Kwangora, and Angwaryamma, all in Kontagora. Since the purpose of opening the temporary camps was to provide emergency shelter, which has been achieved, they decided to vacate and relocate accordingly. The director added that whenever any assistance is received for their welfare, staff of the local government social development department are familiar with their locations and are usually involved in reaching out to them for the purpose of such assistance. Though, such exercise is normally cumbersome, compared to when they were on camp, she added.

On the relevance of *zakāt*, *awqāf* and *sadaqah*, the director praised the initiative and said, with what is known as achievements made by through the proper implementation of *zakat*, *waqf* and *sadaqah*, especially during the time Umar ibn Khattāb, if we can replicate it in our time, the sufferings of IDPs will become a thing of the past. It is expected to liberate the IDPs from their current state of despair and hunger, homelessness and economic strangulation.

Gwada IDP Camp

Though, records from NCFRMI did not capture Gwada as one of the towns with IDP camps, this researcher however discovered the existence of a camp with a population of 532 IDPs camped at Central Primary school, Gwada. This figure is made up of 120 men, 190 women and 222 children. 7 of the women are currently carrying pregnancies, while 10 women have delivered at the camp.

According to the desk officer, Hussaini Alhassan, food and health shortages are the major challenges faced at Gwada IDP camp. He lamented poor government supports, while commending the general public for their interventions in the areas of food, shelter and medication. The desk officer was optimistic about the positive impact *zakāt*, *waqf* and *sadaqah* will make in the lives of IDPs, if well implemented.

He listed economic empowerment, food security, quality health, education, infrastructure development and community supports as some of the major goals to achieve from its implementation.

Information about UNHCR *Zakāt* and *Waqf* funds, also came to him for the first time through this research, however, being an international donor organization, he applauded the role of the organization as explained to him. He was also not aware of the activities of Niger state *Zakāt* and Endowment Board, either at the camp or outside it. He appealed for intervention by the two *zakāt* and *awqāf* bodies and hopes their services will be extended widely. He further reiterated his appeal for food supply to the camp by both government and individual philanthropists.

In an Interview with the Director of Administration Niger State *Zakāt* and Endowment Board (NSZEB) Mal. Isma'il, he confirmed knowledge of IDP camps in Niger State, however, the board is incapacitated to offer any meaningful assistance to the IDPs. He lamented that the board is no longer solvent enough to carry out its statutory mandate of serving the poor and the needy, as well as the remaining six categories of beneficiaries of *zakāt* as contained in Qur'an 9 :60 earlier referred to by this researcher, and other relevant verses and hadith of the Prophet (SAW). To buttress his assertion, the director showed the researcher, a reminder sent to the Emir of Bida and Chairman, Niger State Council of Traditional Rulers, Alhaji Yahaya Abubakar, in October 2022, for his intervention in addressing the lingering challenges confronting the board, which has rendered it inactive since the demise of its founder, Governor Abdul Qadir Abdullah Kure. He however commended the foresight of those initiating conversation on an important topic of this nature. The initiative will ultimately bring a permanent solution to the plights of IDPs, since the verse of the Qur'an and Prophetic Sunnah sanctioned assisting the poor, the needy and those in debt, to be able to settle their debt peacefully. *Waqf* and *Sadaqah* too are also recognized and accorded significance as model for Islamic economic survival.

On relationship of the board with UNHCR, the director said it is outside the purview of the board's functions. He however commended the UNHCR for the intervention and hopes there could be an inter-agency cooperation with the UN body, for a greater impact on the people they both serve.

The director further itemizes some of the roles of *Zakāt*, *waqf* and *Sadaqah* towards IDPs to include provision of all basic necessities of life such as food, shelter, clothing, transportation, payment of bills, rent, health facility, and education for the children and wards of IDPs either at the camp or out of camp. It can also assist in conducting marriages for them as at when due.

Findings

From the foregoing discussions, it is evident that *Zakāt*, *Awqāf* and *Sadaqah* have been sanctioned as sources of funding for the socio-economic emancipation of poor and the needy among Muslims. It however covers those going through the pains of debt, as well as non-Muslims whose heart is tending towards Islam. Though, accountability and transparency remain the two fundamental foundation of its successful operation. *Zakāt* payers, *awqāf* donors and even givers of *sadaqah* attach much premium to these two fundamentals and always expect to find these qualities in those appointed to superintend over the funds. This research, however discovered that, the lack of transparency and accountability by the former head of the National Commission for Refugees Migrants and Internally Displaced Persons has led to suspension of further donations to the fund by Qatar Foundation. This act has not only dented the image of the commission, but it has compounded the challenges faced by IDPs by denying them access to a vital source of funding.

Finding also shows that IDPs prioritize their spendings along basic needs of life. This is supported by the post-cash distribution survey conducted by UNHCR where only 2% of the survey population did not choose food as first priority, and the spirit of given to others among the family came last on the scale. The approach taken by NHFRMI in its intervention programme on Goronyo IDPs also attests to this assertion of ‘‘food first’’.

There is acute shortage of funds to address the basic needs of IDPs in and outside the various camps visited. Our *Zakāt* and Endowment boards are also ignorant about the pathetic conditions of IDPs as

demonstrated in this research. Deliberate policy and programmes should be initiated for them to maximally benefit from these funds for their sustainable livelihood.

Finding also revealed that training IDPs in relevant skills to earn a living is more preferred to them than relying on meagre government fundings that is not frequent and constant. The Goronyo IDP experience as well as calls by all interviewees. This shows that *zakāt*, *waqf* and *sadaqah* have the potency of playing vital roles in supporting IDPs and sustaining their livelihoods, by providing the needed financial supports and social net for them to acquire useful knowledge, skills and trade that will transform their lives.

Recommendation

The paper recommends as follows:

1. Those saddled with the responsibility of looking after the affairs of IDPs should realise it is an *amana* (trust) that has been placed on them, and they will account for all their actions as vicegerent of Allah, so they should avoid fraudulent behaviours.
2. State Governors are urged to strengthen the existing *zakat* and *awqaf* boards for their optimal performance, while those without such agency should create and make them functional and responsible.
3. Skills acquisition should be introduced in all IDP camps nationwide, and should be mandatory on all matured IDPs to acquire the training to certificate level, while the compulsory and basic education of children and wards of IDPs should be taken over by the National Commission for Almajiris and Out-Of-School Children

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