

**USMANU DANFODIYO UNIVERSITY, SOKOTO
POSTGRADUATE SCHOOL**

**SOCIAL RESPONSIBILITY AND ACCOUNTABILITY AMONG MUSLIMS:
A CASE STUDY OF NORTH EAST OF NIGERIA**

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By

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DEDICATION

This work is dedicated to the service of Islam and my parents, Alhaji Muhammad Baba Gareji and Hajiya Maryam (Ka'aka).

CERTIFICATION

This thesis by Dauda Muhammad Adm. NO (09311103003) has met the requirements for the award of the degree of Doctor of philosophy (Islamic studies) of the Usmanu Danfodiyo university, sokoto and is approved for its contribution to knowledge.

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ABBREVIATIONS

Abbreviated word	Meaning
N.A.	No Author
N.D.	No Date of publication.
N.P	No publisher
N.P.P.	No place of publication.
P.B.U.H	Peace be upon him
R.A.	Radiyallahu anhu meaning May Allah be please with him.
C.S.R.	Corporate Social Responsibility.
S.R.	Social Responsibility.
S.W.T	Subhanahu wa ta'alaa. Meaning Glory is to Allah the Most High.

GLOSSARY OF THE ARABIC WORDS

<i>Amir</i>	President
<i>Adl</i>	Upholding justice
<i>Amr bil ma 'aruf wa nahyi anil munkar</i>	commanding good and forbidding evil
<i>Al miskeen</i>	The poor
<i>Al-mulk 'ala haqiqatihi</i>	Effective leadership
<i>Al-qiyadah</i>	Central focus of human activities
<i>Al ameen</i>	Trustworthy
<i>Amanah</i>	Trust
<i>Al-sadiq</i>	Truthful
<i>Aqidah</i>	Belief and faith
<i>Akhlaaq</i>	Morality and ethics
<i>Al mustaqim</i>	The right path
<i>Baitul mal</i>	Public treasury
<i>Da`awah</i>	Calling to the way of Allah
<i>Dhaw ul qurba</i>	Near relative
<i>Dhalimun</i>	Oppressors
<i>Fard</i>	Compulsory
<i>Fard kifayah</i>	Compulsory on a community
<i>Hadd</i>	Punishment
<i>Himayat thugari</i>	Providing security
<i>Hisab</i>	Accounting
<i>Hikimah</i>	Wisdom most admired
<i>Hiraf</i>	Craft
<i>Ihsan</i>	Goodness
<i>Ihya 'ulum addeen</i>	The famous book of Al-Ghazzali
<i>Iman</i>	Faith
<i>Ibadah</i>	Worship
<i>Jahiliyyah</i>	Age of ignorance
<i>Khuduun</i>	Humility
<i>Khalifah</i>	Representative/Ambassador
<i>Khalwah</i>	A religious exercise by which the sufis try to achieve <i>fana</i> (absorption) of divine essence
<i>Kufr</i>	Unbelief
<i>Khalifatullah</i>	Viceregent of Allah
<i>Mulkun naqisun</i>	Defective leadership
<i>Mukallaf</i>	Responsible person
<i>Mu'amalat</i>	Transaction
<i>Nisab</i>	prescribed amount
<i>Qard hasan</i>	Loaning

<i>Qadi</i>	A Judge
<i>Qisas</i>	Retaliation
<i>Risalah</i>	Popular Maliki school fiqh
book	
	written by Abu Zaid Al
Qairawani	
	on Islamic law
<i>Sahabi</i>	companion
<i>Sultan</i>	Governor
<i>Shurafa`u</i>	Tribe of Quraish
<i>Shura</i>	Consultation
<i>Seerah</i>	History
<i>Sabr</i>	Patience
<i>Sadaqah</i>	None compulsory alms
<i>Shariah</i>	Islamic law
<i>Sunnah</i>	Tradition
<i>Salihat</i>	Good deeds
<i>Salat</i>	Prayer
<i>Tafsir</i>	Explanation and interpretation of the Qur'an
<i>Taqwa</i>	Piety
<i>Tafawwid</i>	Delegation of authority
<i>Tauhid</i>	Oneness and unity of god
<i>Tazkiya</i>	Purification
<i>Tawakkul</i>	Trust in god
<i>Tawheed</i>	Islamic theology
<i>Ummah</i>	Muslim community
<i>Usul al adl</i>	The science justice
<i>Ulama'</i>	Scholars
<i>Waqaf</i>	Endowment
<i>Zulm</i>	Injustice
<i>Zakah</i>	Charity

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ABSTRACT

This research entitled '*social responsibility and Accountability among Muslims (A case study of North East of Nigeria)*' has examined the ideal practice of social responsibility and accountability in Islam and how the people view and practice it in the area. The research is desirable because of the challenging circumstances of the area particularly with regard to high level of poverty among the people and more importantly the insurgency which greatly affected the economic activities in the region hence the need for this research. For the purpose of this research, some library materials have been consulted and also questionnaire was use to extract some vital and relevant information. Consequently the research was able to realize that majority of the people in the area are not aware of the concept of social responsibility and accountability. Most of them neglect the practice of Social responsibility and accountability, due to ignorance of its importance and relevance in promoting social and economic development. Some of the people view accountability as something that has to do only with the life after death, hence the proliferation of corruption which led to under development in the area. In spite of the attitude of some Muslims in this area towards the practice of social responsibility and accountability which are in accord with the socio-economic teachings of Islam. It is therefore recommended that more Islamic centers should be established, to embark on ethical teachings of consciousness of Allah and the Last Day, perseverance, persistent creation of awareness by scholars, Islamic organizations, it is hoped that Muslims in this area would be able experience attitudinal change to be in line with the teachings of Islam.

CHAPTER ONE

1.0 General Introduction

1.1 Background of the Study

Social responsibility and accountability are twin concepts that denote transparency, honesty, equity and justice. They are inextricably intertwined in Islam and underpinned in Islamic morals and ethics. The nexus for this inter-connection is tailored in the conception that man is a vicegerent of Allah on earth and is accountable to Him for his deeds. This elevated position of man as a vicegerent of Allah on earth obligates him to abide by the moral and ethical etiquettes of Islam, hence he is being held responsible and accountable for his actions. Again, the humane instinct of *taqwa* (piety) that is naturally in man, is a central teaching in the Qur'an, sanctioning Muslims to behave in a just and ethical manner.

Again, the unity of mankind is conceived in the light of a common parentage of Adam and Hauwa'u (Eve). It is argued that every human being is a member of a common universal family established by the first father and mother. Thus, by virtue of this common parentage, every human being is entitle to enjoy common benefits just as he is enjoined to share common responsibilities .It is when people realize their common origin and parentage that there will be no room for social prejudice , injustice or snobbery. Infact, according to the Glorious Qur'an, the sole purpose for creation is to worship Allah (SWT) and serve His cause, the cause of truth and justice, of love and mercy and of brotherhood and morality.

And I (Allah) created not the jinn and Mankind except that they should worship Me (alone) I seek not any provision from them (i.e. provision for themselves or for my creatures) no do I ask that they should feed Me (i.e. themselves on my creatures). Verily Allah is the all provider, owner of the

Power, the Most Strong¹.

Responsibility and accountability is the springboard for Islam's moral and ethical code. In this way, the concept of *taqwa* (piety) in Islam provides the basis for ethical transparency and accountability.

The teachings of Islam, therefore, not only enjoin human beings to be responsible for their own behavior but also the behavior of their fellow human beings. According to Islam, enjoining what is right and prohibiting what is wrong is the responsibility of the whole community. Muslims should forbid wrong doing in order to promote a just and accountable society.

This unity of origin and ultimate goal is the springboard of social life upon which relations amongst individuals and social groups, organizations in the society are based. Amongst individuals and between individual and the society there is supposed to be social solidarity and mutual responsibility. The individual is responsible for the common welfare and prosperity of the society. This responsibility is not only to the society but also to God. Thus, the individual should work a sound social-mind and a genuine feeling of in-escapable social responsibility. In this regard, he should therefore do the best of his ability to contribute to society and for the common good of all. The society is also responsible to the individual and both the society and the individual are responsible to Allah. The Prophet (SAW) says: The best of people is he who benefits others

Hammuda² explains that, besides the unity of humanity in origin and ultimate goal, and besides this mutual responsibility and concern, the social ethics of Islam is

¹ Q 51:56

² Hammuda *Islam in focus* 2001 pp 8—20

characterized by cooperation in goodness and piety. It is marked with full recognition of the individual and his sacred right to life, property and honor.

This research work therefore examines social responsibility and accountability in Islam, and how social responsibility and accountability is viewed and being practiced among Muslims in North-Eastern Nigeria. The imperative and relevance of social responsibility and accountability for positive change in the societies of North Eastern Nigeria are fully discussed.

1.2 Scope and Limitation

This research is essentially concerned with Muslims in North-Eastern Nigeria with particular reference to their social responsibility and accountability. The area of study consists of six states namely Adamawa, Bauchi, Borno, Gombe, Taraba and Yobe state. The study observed their attitudes towards each other as they relate with the society in which they live.

As to the scope of the study, the research covers the attitude of Muslims in relation to insecurity, abject poverty, unemployment, corruption and social irresponsibility in the contemporary period. The research covers period between 2000 to 2009. The limitation of the research in the volatile nature of the area of the research, that could not be easily penetrated and the fear in people to express their mind.

1.3 Significance of the Study

Islam is a religion that guides to establishing peace between the Creator and the creatures and likewise among the creatures. Thus, every person is expected to be characterized with the qualities of accommodating, hospitality, and merciful in the midst of others. However, in spite of the predominant number of Muslims of the North-Eastern

Nigeria, the province is experiencing the unceasing high rate of poverty and crime. The constant and rampant butchery of one another is quite alarming. The proliferation of beggars and destitutes, the redundancy nature of most of the youths is responsible for inspiring and igniting them into violation of the rights of others. All of these explain the ignoble nature of the area and establish the fact that social responsibility and accountability among people is not dully practice and respected. In this regard, every research that could explain the causes, implications and as well as proffer solutions to the deplorable situation of the North-Eastern part of Nigeria will be of highly significant in instilling moral discipline that could establish sanity and hence removal of vices and crimes. The enlightenment about the hazard of the violation of the concept of social responsibility and accountability that this research aims at will promote productivity and consciousness of every individual in safeguarding the public goods as well as will debunk the idea of corruption, which is the source of all evils. On the other hand , knowledge about the subject matter of the research will not safeguard the Islamic faith of the Muslims from pollution but it as well promote it to the attainment of the pleasure and acceptance of the Creator , Allah , and hence the source of all success.

1.4 Statement of the Research Problems

Islam has provides a foundation for the fight against corruption and other negative behaviors. Thus, Islam enjoins upon Muslims to behave in a just and ethical manner that is conducive to sustainable development. This is because corrupt practices weaken public institutions, reduce the quality of products and access to public services, deter investment, growth and cause damage to the environment. The disheartening situation of the North-Eastern part of Nigeria is the identification of the area with high rate of poverty, and the

genesis of it is not far from the high rate of corruption, injustices, inequality and lack of accountability. Undoubtedly, these are related concepts that are necessary for any meaningful development.

The aforementioned disgusted attitudes glaringly revealed that the message brought by the Prophet (PBUH) is absolutely contravened and violated. The question that remains is there no consequences on people that out of their volition decide to refrain from the guidance of their Prophet? The challenges of insecurity and poverty among others that Muslims are facing particularly in the North-Eastern part of Nigeria would it be wrong if attributed to the nature of the contemporary Muslim who sees no fault in lying, cheat, deceit, breaching of trust, embezzlement, and who takes pleasure in enriching himself/themselves at the detriment of others? On the other hand, would it not be right to say a society that imbibes respect and prides in the practice of truth, fairness, honesty, integrity and sense of responsibility surely takes the path to prosperity?

Regrettable, people who are endowed with both human and natural resources but have the highest level of unemployment, collapsed industries, changed to consumer-oriented rather than producer oriented, faced with economic and social deprivation of life in terms of food scarcity, unhealthy water, poor health-care and substandard education along with dilapidated infrastructural facilities such as poor transportation, electricity, communications and water supply how would these people be viewed? Thus, in such deplorable situation where innocent people were killed, many were unjustly starved and others were plugged into critical and unbearable hardship what would be the relationship of such Muslims with their Creator, Allah (SWT)? Therefore, in this regard would it be better to implore means of tracing what brought about the said deviations and as well proffer solutions or to allow the situation to continue in its deterioration?

1.5 Objectives of the Study

The objectives of this research majorly addressed the following issues:

- i. To examine the concept of social responsibility and accountability in Islam and how it can foster development and mutual trust among the people of North Eastern Nigeria
- ii. To evaluate the practice of social responsibility and accountability among the people of North Eastern Nigeria
- iii. To assess the challenges in the practice of social responsibility and accountability among the people of North Eastern Nigeria
- iv. To carefully study the implications of deviation from the stipulation of Islamic concept of social responsibility and accountability among the people of North Eastern Nigeria
- v. To proffer solutions in the light of Shari'ah on the challenges and implications of the practice of social responsibility and accountability among the people of North Eastern Nigeria to carefully study the implication of deviation from the stipulation of Islamic concept of social responsibility and accountability among the people of North Eastern Nigeria.

1.6 Methodology of the Study

This research work employed both the theoretical and fieldwork approaches. The theoretical approach includes consultation of related materials such as books, journals, articles, conferences and seminar papers Government documents and publications, UNDP Human Development Reports, previous studies published and unpublished, as well as through internet information. The research likewise utilized libraries such as Abdullahi Fodiyo library complex of Usmanu Dan Fodiyo University Sokoto, University of

Maiduguri library, Islamic Trust of Nigeria (ITN) Zaria library Arewa House of Ahmadu Bello University Zaria-Kaduna, Borno state library Board Maiduguri.

The fieldwork was conducted through the administration of one thousand eight hundred questionnaires for Muslims in the study area. While selected professionals and personalities in the area of study were interviewed. The information gathered was essentially treated with utmost confidentiality it requires and judiciously analyzed.

However, the questionnaire was divided equally among the following states that the research is expected to cover, the states include: Adamawa, Bauchi, Borno, Gombe, Taraba and Yobe states, the states were allotted three hundred each. This gives a total number of one thousand eight hundred. All the questionnaires of the states were distributed through their senatorial zones.

Furthermore, thus, two Local governments with high population of Muslims were selected as sample in each of the three senatorial zones of a state and fifty percent of the electoral wards of each of the Local government were used for the administering of the questionnaire. This provides thirty six Local governments for the administration of the questionnaire.

The questionnaire was analyzed using statistical indices of frequency and percentage representation method.

1.7 Structure of the Study

This research is structured into five chapters. Chapter one serves as the general introduction of the research, which deals with the background to the study, statement of the research problem, aims and objectives of the study, significance of the study, scope and limitation, methodology of the study and literature review.

Chapter two covers the historical background and economic status of the people of the North—Eastern Nigeria which includes, brief history of North-Eastern Nigeria, geographical location/boundaries, land mass , population, ethnic tribes of the people of the area, religious practices of the people, political division of the area, economy and business nature of the people.

Chapter three and four deal with the concept of social responsibility and accountability in Islam. This reflects the commands from the Glorious Qur'an, the tradition of the Prophet (PBUH) and views of some prominent scholars. The chapters also examined the practice of the concept of social responsibility during the Khulafa' al- Rashidun and Tabi'un particularly Caliph Umar ibn Abdul Aziz. The greater emphasis of the chapters viewed leadership/followership responsibility and social justice in Islam.

Chapter five dwells on the prevalent nature of social responsibility and accountability among the Muslims in North-Eastern Nigeria.

Chapter six centres on the analysis of the data collected.

1.8 Literature Review

Research on social responsibility and accountability is not a new research. Many researchers and writers have written on the subject matter. Therefore, for the purpose of acknowledging their efforts and justification of this research, the following works were reviewed:

1.8.1 Social Responsibility and Accountability in Islam: An Overview

There are many scholars that give commentaries on the verses regarding the concept of social responsibility and accountability in Islam. For example, the work of Sayid

Qutb (1971) titled *Fi Zilal al Qur'an* (In the shade of Qur'an)³ has provided very useful commentaries on many verses relevant to the subject matter of the research. Likewise, Yusuf Ali⁴ in his works "the Glorious Qur'an English translation and commentaries. Sahih al Bukhari and Sahih Muslim have provided relevant traditions of the Prophet (PBUH), on the concept types and position of social responsibility and accountability in Islam. The two books definitely enriched the understanding of the researcher with divine guidance regarding the area of the research.

Sayid Farook (2007) in his work titled '*corporate social responsibility of Islamic financial institution*'⁴ looked at the Islamic social responsibility from two perspectives i.e. the individual social responsibility and emphasizes on the extension of individual social responsibility to organizations that carry out a collective religious duty to the community of Muslims. According to him individual owe his fellow Muslims certain duties such as payment of *Zakat*, which is obligatory/mandatory social responsibility on every rich person to be given to the poor and the needy. Added to that there is personal individual social responsibility that must be given to family, wife, children, poor parents and relatives. Corporate bodies that are charge with religious duties such as Islamic centers who engage themselves in the activities of (Islamic propagation) are equally entitled for social responsibility. The author further defines the meaning of Islamic social responsibility and differentiates it from Islamic financial institutions as well as social responsibility due for individual. He further identified the basis for Islamic social responsibility from three major fundamental principles:

³ Sayid Qutb In the shade of Quran

⁴ Sayid Farook *coporate social responsibility of Islamic Financial Institution*, journal of Islamic Economic studies 2007 vol 15 No 1 p ³⁴

- (a) Vicegerency of Mankind on earth
- (b) Divine accountability and
- (c) The obligation of Man to enjoin good and forbid evil.

In making reference to Islamic financial institution (IFIs) on their roles in corporate social responsibility he identifies the justification for mandatory and recommended forms of corporate social responsibility (CSR). Under mandatory form, he refers to the conduct that the IFIs have to avoid, in their capacity as representative institutions that serve collective Islamic religious obligation, this include:

- a. Screening of investments
- b. Earnings prohibited by *Shari'ah*
- c. Responsible dealing with clients
- d. Employees
- e. *Zakah*

On the recommended forms he explains that this refers to those actions that go beyond the mandatory requirements and are done purely on a voluntary basis based on the capacity of IFIs to undertake such activities. They are as follows:

- a. *Qard Hasan* (loaning)
- b. Reduction of impact on the environment
- c. Screening clients and contractors
- d. Industry wise investment quotas
- e. Social based investment quotas
- f. Environmental impact based investment quotas
- g. Par excellence customer services

- h. Micro and small size business and social saving and investments.
- i. Employee welfare (extension).
- j. Charitable activities
- k. *Waqf* (endowment) management

Ali (2005)⁵ in his work titled '*Islamic perspective of management and organization*' describes social responsibility as the expectation of an individual to feel he has the responsibility to render assistance to others in the community. This is because it is not befitting a person to enjoy at the detriment of others.

Lewis (2006)⁶ in his work titled '*Accountability and Islam*' describes social responsibility to mean that individuals are expected to feel socially responsible for others in the community. One cannot enjoy life while others do not. He also stated the objectives of an accounting system as aiding accountability. He adds that, those in charge of economic resource must give account of their stewardship, irrespective of whether the transactions and resources in question are those of government organization or a private sector unit. He observes that stewardship function has been a regular organized human activity from the earliest times. He further describes accountability nowadays in terms of an accounting by management (either public or private) to assist in efficient allocation of resources by providing information, either for monitoring of performance or for decision making by those responsible for making investment decisions.

⁵Abbas Ali *Islamic perspective on management and organization*. Cheltenham 2005 pp 16-35

⁶Mervyn K. Lewis, *Accountability and Islam*, paper presented at the 4th International Conference on accounting and finance in Transition 2006 p 6—10

Lewis also identifies some guiding principles in business activity in Islam which includes the concepts of:

- a. *Tauhid* (oneness and unity of God)
- b. *Ihsan* (goodness)
- c. *Tawakkul* (trust in God)

In corporate financial reporting duties, Lewis identifies some organs that are central to reporting of which disclosure is one. He reiterates that the purpose of accounting information is so serve the public interest. The interprets accountability through making information freely available as first and foremost accountability to God. There are for instance other social responsibilities such as paying *zakat*, the calculation of which requires disclosure (as a form of accountability in financial institution) of the worth of assets and liabilities in terms of the religious obligation to secure the poor, for it indicates Muslim capacity to do so. Full disclosure is necessary for predicting future obligations and assessing investment risk.

Naleemi (2009) in his work titled '*concept of social responsibility and social welfare development*'⁷ asserts that an Islamic concept of social justice and social responsibility differs from the Western notion of social welfare system in many perspectives. According to him Islamic social responsibility has religious dimensions and connotations. He said, it is a religious duty of the rich and prosperous Muslims to help the poor and needy in the society, which brings happiness, joy, love, and mercy. The commitment to such obligation is the only means to save them from the blame and punishment of the Day of Judgment. This clearly refutes the theory of Karl Marx that says

⁷ Naleemi (2009) *concept of social responsibility and social welfare development* Lankamuslim.com

Islam does not support the system of socialism. Karl Marx moreover disregards the role of religion as a regulator of economic life of man. Karl Marx argues that religion does not give real happiness; He describes “Religion as the sigh of the oppressed creature, the heart of the heartless world, and as the spirit of the spiritless situation. The abolition of religion as the illusory happiness of people is required for their real happiness”

Dogon Daji (2006) in his work titled ‘*The role of responsibility and Accountability in fostering Economic development in Nigeria*’⁸ sees responsibility and accountability as relative concepts. He opined that responsibility brings about accountability in an economy. He explains that whoever is given a responsibility, must therefore provide update account of his actions with a view to ascertaining whether or not he has kept by his trust. He concludes that the managers of the economy should provide appropriate response to all the stakeholders for action carried out in the discharge of their duties. He also upholds that if people, including their leaders, are conscious of their social responsibility and accountability there will be no problem of underdevelopment. Butressing his point with the verse of the Glorious Qur’an that says “and for such as had entertained the fear of standing before their Lord’s (tribunal) and had restrained (their) soul from lower desires, their Abode will be the Garden. He adds that lack of accountability breeds irresponsibility like corruption, bad governance, e.t.c. and provide opportunity for leaders to amass for themselves a sizeable proportion of the society’s resources at the expense of the majority. He again adds that since man is considered as a vicegerent of Allah on earth, responsibility given to him by Allah, he must therefore be ready to account for the trust

⁸ Dogon Daji S.H (2006) *The role of responsibility and accountability in fostering economic development*, Al Ijtihad journal of Islamization of knowledge. International institute of Islamic thought Nigeria Office, Bayero University Kano PP. 133-139

invested in him before Allah in the Hereafter. He cited some verses of the Glorious Qur'an to support his argument:

Every mans fate we have fasted on his
own neck and shall long forth for him on
the Day of Judgment a book which he find
wide open. And it will be said to him,
Read your book, your soul is sufficient today
to make out our account against you.⁹

He concluded by identifying how social responsibility and accountability play a role in fostering meaningful and sustainable economic development. He also clearly discussed responsibility and accountability as a relative term in Nigeria. He again identifies how meaningful economic development could be achieved Islamically by emphasizing on three organs of accountability: Faith, Humility, and Justice.

Asani (1999) in his work titled '*Social responsibility as explained in the Qur'an*'¹⁰ explain the concept of social responsibility in line with the Qur'anic injunction. According to him piety basically comprises of two dimensions: *Ibadat* and *Mu'amalat* the first being devotion while the latter refers to social or communal nature and this stresses the obligation on a believer to his community. He opines that the sacred (religious exercises) and worldly life of a Muslim are inseparable. Therefore, to be truly faithful a person is required to fulfill the responsibility enjoined on him towards the Almighty Allah and towards his society. These responsibilities are placed on both man and woman, for instance, both men and women are urge to pay *Zakat*.

⁹ *Qur'an 17:13*

¹⁰ Ali S. Asani, *social responsibility as explain in the Quran*, lecture delivered at Boston Alumni dinner in Nov 1999 Harvad Institute of Islamic Studies Google: social responsibility.

Lemu (1979) in her work titled '*Islamic citizenship and moral responsibility*'¹¹ emphasizes on one of the organs carrying out responsibility and accountability, i.e., piety. According to him if a Muslim posses piety and fully understand it, he will be saved from moral degeneration. And hence his responsibilities toward himself, his family, and towards society at large will be fulfilled.

Ali (1971) in his work titled '*The religion of Islam*' observes that Islam has provided training ground of love and service. Therefore, Man finds real pleasure in service to humanity. He opines that it is in the home that a man learns to have a sense of obligation and responsibility such as respect for others rights and, above all, enjoying real pleasure in suffering for the sake of others. He cites a hadith of the Prophet (PBUH) that says "the best of you is he who treats his wife best". Furthermore, he observes that the social responsibility binding on spouses is a direct Qur'anic verse and the tradition of the Prophet's (PBUH) command as contain in the following verses:

And women have rights similar to their obligation
in just manner¹²

In the tradition of noble prophet;

Everyone of you is a ruler and everyone shall be
questioned about his subjects, the Amir (the King)
is a ruler, and a man is a ruler over the people of
his house, and a woman is a ruler over the house
of her husband and his children, so everyone
of you is a ruler and everyone shall be questioned
about his subjects.¹³

¹¹ B Aisha Lemu. *Islamic citizenship and moral responsibility*, (Edited text of a keynote lecturte delivered at thre seminar on Islmaic Moral responsibility, organized by the Islamic Education Trust In Minna 1979)

¹² Qur'an 2:228

The chapter thirteen of the book on ethics, he stresses social responsibility with regards to a neighbor. In this regard, he cited a hadith of the prophet (PBUH) as narrated Sahih Bukhari

Gabriel continue to enjoin me with
good treatment towards the neighbor until
I thought he would make him heir
(of the deceased neighbor)¹⁴

He explained that the home/family is the training ground for love and service. Thus, a training ground for every kind of morality, this is because, it is in home that a man learns to have a sense of obligation and responsibility, a respect for others right and above all to develop a habit of sacrifice for others. He explained the verses of the Qur'an on zakkah that service to humanity and amelioration of the harsh condition of the poor has always been among the principal aims and objectives of Islam. On the same issue he highlighted the different types of zakkah (charity), the obligatory charity which is given to stipulated people, and the recommended type of charity (sadaqah) that is on individual decision. He cited several traditions of the prophet (PBUH) to buttress the statement. He adds that charital deeds must be done as a duty which man owes to man, so that it conveys no superiority of the giver over the inferiority of the receiver as mentioned in the Qur'an;

Those who spend their wealth in the way of Allah,
then follow not up what they have spent with
reproach or injury, their reward is with their Lord¹⁵

He further explains that love of Allah should be the driven motive of all charitable deeds, so that all mankind should feel as a member of a single family.

¹³ Sahih Bukhari book 67 Hadith No 91

¹⁴ Sahih Bukhari 78:28

¹⁵ Qur'an 2:262

The work of Al- Qairawani (nd) , titled '*Al-Risala*' ¹⁶ is quite relevant to an aspect of social responsibility, i.e. spousal relations that ; regardless of the religion of the wife or her economic background and according to many authorities, they added that minor or major, sick or healthy her rights must be given. He clearly spells out the social responsibility of the husband to his wife, stating the position of the four Sunni schools of Islamic law on the controversial issue of responsibility of the husband during wife's sickness. He went further to describes *Zakah* as a duty enjoined by God and undertaken by Muslims in the interest of the society as a whole. He also identifies five objectives of *Zakah* as follows:

- a. Purifying the property of the people
- b. Purifying the heart from selfishness and greed of wealth
- c. To mitigate and minimize the suffering of the needy and poor members of the society.
- d. It is a healthy form of internal security against selfish greed and social dissention, also it safeguard against the intrusion and penetration of subversive ideologies.
- e. It is a vivid manifestation of the spiritual and humanitarian spirit of responsible interaction between the individual and the society.

The work of al-Maududi (1960), titled '*Towards understanding Islam.*'¹⁷ The writer explained that marriage is the correct relationship between a man and a woman. According to him it is a relation in which social responsibilities are fully observed and which results in the emergence of a family. He added by describing obligatory social responsibility as a duty binding on every individual Muslim whose financial condition is above a certain specified minimum, which he must pay annually to deserving fellow beings. He also

¹⁶ Al-Qairawani Abu Muhammad Abdullahi Ibn Abi Zaid (nd) *Al-Risala* Published by NNPC Ltd P.O Box 412 Zaria printed in Malaysia

¹⁷ Maududi, Abul-A`la (1960) *Towards understanding Islam*, International Islamic book centre Kuwait P.30

explained that marriage is the correct relationship between a man and a woman. According to him it is a relation in which social responsibilities are fully observed and which results in the emergence of a family.

Chapter six of Al-Ghazali's work (nd), under the title *'Ihya Ulum ul ddeen'*¹⁸ specifically dedicated the chapter in discussing duties expected from a Muslim to his relatives, neighbors, slaves and other Muslims. The chapter touches many aspects of social responsibility. According to him Man, is a social being that needs to co-exist with other members of his society harmoniously. Likewise, the chapter also discusses the responsibility of the parents and children. Imam Ghazali cited a tradition of the Prophet (PBUH) that indicates charity to poor man has less rewards in comparison with the charity given to poor relatives.

Doi (1984), in his work titled *'Shari'ah the Islamic Law'*¹⁹ he writes on social responsibility of parents towards their children. He stated that parents are legally responsible for the education and maintenance of their children. They (children) are to reciprocate the gesture of their parents by providing them with accommodation, maintenance and other human needs especially when they attend old age. He also portrays the beauty of Islam, that explains the meaning of a just society. He explains that a society that is considered just, is that secures and maintains respect for persons through various social arrangements that are for the common interest of all members. He describes social justice from the perspective of the use of power which he says, must operate in conformity with equity, which should be exercised for an enemy. Social justice of Islam according to

¹⁸ Al-Ghazali *Ihya Ulumid Din* Fazlal Karim (translated) Vol. II P 131

¹⁹ Doi A.R.I (1984) *Shariah the Islamic Law* Taha published Wame road London Sabo U.K

him, it does not allow the slightest modification in rule of perfect justice or any form of arbitrary procedure to replace it.

Adebayo (2011), in his work titled '*Poverty alleviation strategy in Nigeria*'²⁰ stated that *Zakat* is instituted for the purpose of alleviating the suffering of the less-privileged ones. He substantiated the statement by the saying of the Prophet (PBUH) as related by At Tabarani on the authority of Ali Ibn Abi Talib who quoted the Prophet (SAW) as saying:

Allah has enjoined upon rich Muslims a due to be taken from their properties corresponding to the needs of the poor among them. The poor will never suffer from starvation or lack of clothes unless the rich neglect their due. If they do so, Allah will surely hold them accountable and punish them severely.²¹

He concluded his discussion by describing *Zakat* as one of the obligatory social responsibility that needs to be emulated by every government. He cites a verse of the Glorious Qur'an to support his statement:

Alms are for the poor and the needy and those employed to administer the (funds) and those whose hearts have been recently reconciled (to truth); for those in bondage and in debt in the cause of God and for the wayfarer. (This it is) ordained by God, and God is full of knowledge and wisdom²².

The work of Dauda (2002), titled '*Leadership: theory and practice*'²³ clearly explains the concept of leadership in Islam and also its necessity. Similarly, he also identifies the major function of leadership as a social responsibility. His work outlines the

²⁰ Adebayo 2011 *Poverty alleviation strategy in Nigeria* in shariah, democracy, and governors in Islam, IIIT Publication p 120

²¹ Sahih Al-Bukhari Vol IV Hadith No 24:1

²² Qur'an 9:60

²³ Dauda 2002 *Leadership: theory and practice* manifold publishing company limited Aminu Kano way G/Dutse p.89

different types of leadership styles, with emphasis on the *Shari'ah* based leadership and its social welfare program. The work has reiterated the imperative to establish *Zakat* board. This is because *Zakat* is a mechanism for poverty alleviation. In the work, he recommends the total implementation of Sheikh Usmanu bin Fodiyo's book '*Kitab ul Farqi*' where excellent model of leadership is clearly explained. The first chapter of the work centers on accountability. He says that, the question of accountability is a most unimportant issue in a *Jahiliyya* (age of ignorance) society, which is why they rob the public treasury in broad day light, the embezzle public property and siphon such ill-gotten wealth to foreign lands, where they foolishly, parochially, sadistically open bank accounts for their selfish interest and for the utilization of their own enemies and the enemies of Islam. When they die the saga ends up without any of their inheritors knowing the account numbers and the banks. He also highlighted the exemplary leadership of the Caliphs of the Prophet (PBUH) and his other Companions, giving emphasis on the two Umars i.e. Umar bn Al-Khattab and Umar Ibn Abdul Azeez. The book last swine a concise definition of khalifa – which comes from khalf meaning “leave behind” A khalifa is a successor, lieutenant, vicegerent or a deputy. The term is used in the Glorious Qur'an for the prophet Adam (As) as a vicegerent of the Almighty Allah on earth. Later on, the title was given to the successor of the messenger of Allah who is vested with absolute authority in all matter of state, both civil and religious as long as he rules in conformity with the law of the Qur'an and hadith.

He also touches on leadership responsibility in contemporary world saying that there is increasing loss of credibility in leadership because there seems to be no seriously worthy established norms and qualification guiding the selection of the person who should occupy such a fundamental position of decision making and of shaping the destiny of thousands or even millions innocent followers. The exercise of the selection of leadership is

today based on fluid contingencies rather than base on solid, permanent, universally applicable and ethically based criteria. He critically observes that leadership today is universally being bastardized. It is daily being occupied by political opportunists, or political morons, or political acrobats, or some social misfits and other mediocres. He adds that the result of the political irresponsibility and embezzlement leading to economic strangulation of their nation, social destruction and finally mortgaging the economic and political future of the nation to western Euro-American capitalist imperialists. The book further states that leadership is no more a serious responsibility and a heavy burden, but a no man's wealth in a no man's land or exploitation by political gamblers; pen robbers and other dubious elements. He concludes by saying that there are three brands of people who are currently universally misusing the position of leadership: the first being the dubiously "democratically" elected, modern constitutionally secularized money spreading, political gamblers whose trade mark is either political acrobatism or political sentimentalism. They are politicians who specialized in electoral frauds and other forms of dishonesty. Secondly, the hereditary monarchical class, this class of leadership is people who were once legally based. The incumbent enjoyed the trust and confidence of their people because they were then, the custodians of all that the people cherish in terms of their social moral values, ethos, and norms. They represent the yearning and aspiration of their people. Thirdly, they are revolutionary and radical military dictators. They are people who force themselves onto position of leadership.

The only radically different, ideologically based committed leadership is that which genuinely anti-imperialistic, uncompromising revolutionary is socio-politically, culturally, and economically independent, socially humane and welfarist oriented. It is a leadership which is practically based on the principle of the lead being one among equals. In fact it is a

leadership by example; a leadership whose office and tasks nobody envies. It is a leadership which is truly responsible and accountable before the people as indeed it will be before Allah (SWT) that is Islamic leadership. A leadership based on faith and the practicalization thereof. It is a leadership which is conscious of its deputizing role; for the absolute controller of power is Allah (SWT) and the leader is simply His representative (Khalifa).

Shehu (2006), in his work titled: *'Social Justice and Leadership responsibility in Islam'*²⁴. He observes that the unfortunate situation of Nigeria as a country is social, economical and political, in spite of the fact that the nation has been endowed and blessed with abundant resources of human and natural resources. According to him the hugeness of these resources (the human and the agricultural fertile land) if properly exploited, harnessed and utilized, Nigeria would attain an appreciable position in the world. The author also observed the level of corruption in Nigeria has reached a monumental magnitude. He further reiterates the importance of leadership in Islam and the leadership responsibility towards the subjects and vis-à-vis. He further looks at the Basic precepts, principles and framework of social justice in Islam and opines that there are two dimensions of social justice (a) Retributive justice (b) Distributive justice. According to him retributive justice signifies two essential things (i) Equality before the law and (ii) Right to fair hearing. Indeed, the work of Shehu could be rated among the excellent exposition on the relationship between the leadership and followership from the perspective of social justice. He also highlighted the definition of good governance from the Islamic point of view. He also touches on the conception of social justice and equity. Likewise, he views the vicious circle as pregnant condition of inequality, political irresponsibility and insensitivity

²⁴ Salisu Shehu, *Social justice and leadership Responsibility in Islam*. a treatise on good governance in Nigeria, published by Muslim Corpers association of Nigeria 2006 p.3—69

Abdullahi (nd), in his work titled '*Diya al Sultan*'²⁵ defines social justice as given rights to its due owner, regardless of who is to be given or received.

Sheikh Usman (nd), in his work titled '*Usul ul Adl*'²⁶ he enumerated the principle of Justice and mentioned that one of the five principles that the leader should consider is to see himself as equal to his subjects.

Dauda (2000), in his work titled '*Islam and society: A sociological and political analysis*'²⁷ explains that the leadership style of Islam is base on fundamental moral values. He observed that leadership responsibility is originally vested on the Prophets and Messengers of Allah, and then to the Imams of their communities and Mosques, Heads of Government, Chiefs Justice and the Commanders-in-chief of their Armed Forces. He concluded that the practical examples left by the Messenger of Allah, Muhammad b. Abdullah, (PBUH), the four rightly guided Caliphs and in particular Caliph Umar Ibn Abdul Aziz of the Umayyad dynasty are solid proofs of the socio-political and economic justice of the Islamic State.

Muhammad (nd) in his work titled '*Usulus-Siyasa*'²⁸ cited several traditions of the Prophet (PBUH) in explaining favors and rewards, which will be enjoyed by a just, selfless leader and who exerts all his efforts and authority to discharge obligations and responsibilities of leadership. He equally mentioned the wrath, curse and calamities afflictions that are likely to befall a leader who rules with injustice and does not discharge the responsibilities entrusted to him. In view of this, he outlines certain principles of politics as follows:

²⁵ Abdullahi Bn Fodio *Diya al Sultan* p.11

²⁶ Sheikh Usman Bn Fodio *Usul Al Adl* p.13

²⁷ Aliyu Dauda *Islam and society. A sociological and political analysis* p.75

²⁸ Muhammad Bello, *Usul us Siyasa* p.16

- a. Piety (*taqwa*)
- b. Kindness, patience and benevolence
- c. Keeping company of pious scholars and seeking for their advice.
- d. Upholding justice ('*adl*) and Refraining from injustice (*zulm*).
- e. The provision of social amenities for material and spiritual well-being.

Abdul Wahab (2001), in his work titled '*Quality and responsibility of a Muslim leader*'²⁹ reemphasized the principles of leadership as highlighted by Shaikh Muhammad Bello and extended it to cover both spiritual and material planes. According to him a Leader is to pursue policies worthy of improving people's spiritual and mundane needs. The work also examines the quality of a Muslim leader by referring to the injunctions of the Glorious Qur'an and the Hadith of the Prophet (PBUH).

Yola (2011), in his paper titled '*Political views of Imam Ghazali*'³⁰ states that some essential precepts for upright leadership as proposed by Imam Al Ghazali, which should be considered in order to discharge state responsibility justly. These include the following;

- i. The rulers should recognize the limitation and consequences of their responsibility.
- ii. Meeting the scholars.
- iii. Stopping injustice and oppression.
- iv. Avoiding arrogance.
- v. Not to tolerate the wrongs committed by officials.
- vi. Meet public needs.

²⁹ Abdul Wahab Muhammad, *Quality and Responsibility of a Muslim Leader*. A Paper presented at the 2nd North East Region. M.S.S leadership Training program held at KICOE 2011

³⁰ Jibrin Hamman Yola, *political views of Imam Ghazali* in Haruna Salihi; B.A Umar, H.A Sulaiman (ed) Islamic political Thought and Institution; International Institute of Islamic Thought, Nigeria Office BUK Kano 2011

- vii. Avoid worldly luxuries.
- viii. Leniency at the right time.
- ix. Conform to Shari'ah.
- x. Avoidance of oppression.

He concluded his discussion by saying that Imam al-Ghazali emphasized on moral rectitude of a leader, adding that honesty, accountability and good leadership should be upheld for the betterment of society.

Shehu (2011), in his work titled '*The role and the obligation of the followership towards the successful implementation of Shari'ah*'³¹ opines that for a leadership to be successful, it needs the support of the followership particularly those that are delegated with certain powers. In this regard, he made reference to civil servants who are entrusted to render services to the society. On the other hand, he obliged the civil servant to keep the resources and trust given to them for the purpose of discharging their respective responsibilities:

Chapra (1979), in his work titled '*Objectives of the Islamic economic order*'³² unequivocally states that, Islam considers mankind as one family. Thus, they are alike in the sight of God and before the law revealed by Him. There is no difference between the rich and the poor, between the high and the low, or between the white and the black. There should be no discrimination due to differences in race, color or position. The only criteria for the superiority of Man over the other, is in the level of acquisition of consciousness of Allah (SWT), moral values and service to humanity. This is a precise description of the

³¹ Salisu Shehu. *The role and obligation of the followership towards a successful implementation of Shariah: The Civil Service* in Haruna Salihi, Baffa Aliyu Umar Hamza Ahmed Sulaiman (ed) *Shariah democracy and Governance in Islam* 2011 p.280

³² Muhammad Umar Chapra *Objectives of the Islamic Economic Order*. The Islamic Foundations 22 London Road Leicester LE21ZE 1979 p.12

Islamic social justice. Chapra adds that, the concept of social justice, i.e. the brotherhood of all individuals in the society, is not meaningful unless it is accompanied by economic justice such that everyone gets his due for his contribution to society. or and that there is no exploitation of an individual by another He quoted a verse of the Glorious Qur'an that commands: "Withhold not things justly due to others" and a Hadith of the Prophet (PBUH) that reads : 'beware of injustice for injustice will be equivalent to darkness on the Day of Judgment' to buttress his point.

Kaura and Shuni (2005), in thier paper titled '*The impact of Shari'ah on Leadership role: A case study of North West of Nigeria*'³³ they identify four areas of leadership in the present dispensation. These are political, traditional religious and administrative leaderships according to him each of the said four have a distinguished responsibility towards the society. The paper has also assessed the strength of the four areas of leaderships. They concluded that leaders should be reminded of the fact that Islam is a religion that calls on its adherents to make total submission. Therefore, it is not acceptable a leader to recognize certain aspects of his responsibilities and refrain from others. According to them if political leaders want to comply with the teaching of the *Shari'ah*, they should emphasize on equity and accountability.

Najeeb (2008), in his work titled '*Corporate social responsibility-(Islam's teachings hand in hand with CSR)*'³⁴ presents a short and precise concept of corporate social responsibility (CSR) in Islam by highlighting the requirement of *Shari'ah* as a duty on corporate social responsibility to operate on. These are moral, ethical and social responsible manner. It is therefore correct to state that corporate social responsibility is

³³ J.M Kaura and M.M Shani *Impact Of Shariah on Leadership Role: a case study of North West of Nigeria in Shariah in a Multi-faith Nigeria processing of the 21st National Conference of the NATAIS 2005* p.2

³⁴ Najeeb Al-Ali *corporate Social Responsibility-Islam Hand in hand With CSR* 2008 p.1

embedded in Islam. He also adds that as a Muslim, one has a duty to promote social harmony, prevent harm on living beings whether human, animal or vegetal, alleviate hardship, strive for relationship to be just, fair and balanced and protect the interests and rights of all.

Hussain and Siwar (nd), in their work titled '*A comparative analysis between Islamic concept of social responsibility and Malaysia mongers opinion Institute for Environment and Development*'³⁵ they consider corporate social responsibility (CSR) as a measures taken by organizations for the positive impact of their activities on customers, employees, shareholders, communities and the environment in all aspects of their operations. Furthermore, this obligation is extended beyond the statutory obligation and sees organizations voluntarily taking further steps to prove the quality of life of employees and their families as well as to the local community and society at large. Summing up the meaning of corporate social responsibility (CSR) their paper also dwells on the concept of corporate social responsibility in Islamic perspective.

Dusuki (2008), in his work titled '*Stake holder's perception of corporate social responsibility of Islamic Banking*'³⁶ describes corporate social responsibility (CSR) as a concept whereby companies decides voluntarily to contribute to better a society and create a healthier environment. He quotes a green paper produced by the European commissioners saying 'An increasing number of companies are promoting their corporate social responsibility strategies as a response to a variety of social, environmental and economic pressures. They aim to send a signal, to the various stakeholders with whom they interact,

³⁵ Hussain and Siwar (nd), '*A comparative analysis between Islamic concept of social responsibility and Malaysia mongers opinion Institute for Environment and Development*'(LESTARI) University kebansan Malaysia (UKM)43600 bangi Selqogor malaysia

³⁶ Asyraf Wajdi Dusuki and Humaya Dar. *Stakeholder perception of corporate social responsibliuty of Islamic banking: evidence from Malaysian Economy* 2008 p.390

employees, shareholders, investors, consumers, public authorities and non-governmental organization-(NGO's). In doing so, companies are investing in their future and they expect that the voluntary commitment they adopt will help increase their profitability.

Dusuki's paper also identifies several driving forces behind the growing trend towards corporate social responsibility (CSR) initiatives from CSR literature.

1. There is growing market pressure whereby customers, employees or capital market exert some form of preference, pressure or signal.
2. There has been an increasing regulatory pressure ranging from reporting requirements to government regulations that introduce compulsory business standards upon which companies of all sizes have to abide.
3. Increased power of communications (e.g. internet, electronic media, and others) have driven consumer and pressure groups like social activists, Non Governmental Organizations (NGOs) and trade unions to sensitize the activities of companies more effectively and develop strategies that may influence companies to act in a socially responsible way.
4. There is a competitive advantage that companies believe they can reap by being socially responsible. They foresee that, by communicating effectively about their brand, enhance their corporate reputation with customers and supplier, and attract and retain a committed and skilled workforce. Considering the above there are four dimension of CSR practice.
 - a. Human Resource dimension
 - b. Human Right Dimension
 - c. Environmental Dimension
 - d. Philanthropic Dimension

Olaitan (2006), in his work titled '*Good Governance, Transparency and Accountability in a democratic setting*³⁷', describes accountability as holding public officials responsible for their action. He says that the concept involves given an account of actions or demanding to account for actions. He adds that accountability also can be looked at in terms of stewardship, i.e. to ensure that the trustees of resources give an accurate and up to date account of their actions with a view to ascertaining whether or not they have complied or contravened the objectives of owners of the resources.

Balogun (1987), in his work titled '*The role of responsibility in fostering discipline in Nigeria*'³⁸ identifies three organs of responsibility and accountability in Islam. These are *Tawheed* (faith) belief in the oneness of God, *Kifq* (humility) and *Adl* (Justice). He goes ahead to describe the concept of accountability by quoting three verses of the Glorious Qur'an:

Who receiveth guidance, receiveth it for his own
benefit: who goeth astray doth so for his own
loss, Guard yourself against a day when one shall
not avail another...³⁹

In another Verse the Qur'an says;

....No bearer of burden can bear
the burden of others⁴⁰

In Other verse the Qur'an says;

“What will convey unto you what the day

³⁷ Olaitan C (2006) *Good Governance tran aferency and accountability in a democratic setting*, Dogon Daji op at

³⁸ Balogun *The role of responsibility and Accountability in fostering Dsciupline in Nigeria* p.70

³⁹ Qur'an 17:15

⁴⁰ Qur'an 17:15

of Judgment is A day on which no soul
has power for any other soul. The command
on the day belong to Allah⁴¹

He concludes that, the above verses indicate that man on the Day of Judgment shall be exposed to his deeds, which were perfectly recorded. Thus, in-depth understanding of the verses reveals that there is a great emphasis on accountability, which invites individuals and leaders in particular to self evaluation or self – criticism. He further highlighted the unfortunate situation of Nigeria with regards to accountability. He says that despite the laid down rules and regulations, on matters of serious concern like drug pushing, some high ranking officers of law enforcement agencies are still being accused of the same crimes they are supposed to eradicate. Hundreds of Nigerian executives, managers, directors and others are reported to have been involved in one form of corruption or another. Worse still is the alleged involvement of some traditional rulers in this dirty act, leaders who are supposed to be the custodians of morality, and discipline. Is it not more or less like entrusting responsibility to indisciplined disciplinarian? He stresses the essence of leadership and accountability. The article also identified three organs of accountability in the leadership style of the Prophet (SAW) and his companions as follows:

- (a) Piety (*taqwa*) which he mentioned that fear of God is the beginning of wisdom. He adds that the status of Allah’s vicegerent, an exalted position in the hierarchy of all known creatures, was bestowed to maintain law and order on the earth, and rule according to the *Shari’ah*. Any deviation from this is a flagrant violation of the concept of vicegerency. He says to conform with the concept of Allah’s vicegerency, therefore, a leader has to fortify his soul in order to overcome

⁴¹ Qur`an 82:19

corporeal desire, passion and hist, thereby become a self-disciplined leader potentially endowed with honor and integrity, and with a consciousness of accountability. He mentioned that during the reign of Umar (RA) people of medina were afflicted with famine. Caliph Umar vowed that he would taste neither butter nor milk until the lot of his people improved.

(b) Humility – He says that this is a manifestation of piety. Citing a verse of the Glorious Qur'an 'successful are then believers who are humble in their prayers'. He adds that this moral quality characterized the rule of the rightly-guided Caliphs who believed that they were nothing but human beings like others entrusted with the responsibility of administering the affairs of their fellow brothers and sisters. None of the companions' felt superior to others, even the Caliphs.

(c) Justice (*adl*). He asserts that justice is a reflection of piety and an integral part of accountability; the bed-rock of political leadership in any progressive society. Hence Islam enjoins leaders and judges to maintain justice in their deeds, judgments and even their utterances. Citing a verse of the Glorious Qur'an 'Allah commands justice and kindness and also whenever you speak (speak) justly'

This verse directly and indirectly enjoin the generality of Muslims to maintain justice whatever the circumstances.

Ajayi (2011), in his work titled '*Cost of Law making, Governance and Accountability: The legislative and Executive arm in Nigeria's Democracy*'⁴² observes that one of the factors that catalyses the profligacy of the people in power is the apparent lack of accountability in government. The president and governors have unbridled access to free

⁴² Ajayi (2011) *Case of Law making, Governance and accountability: the legislative and executive Arms in Nigeria's democractic research and crowing*, Mambayya House Bayero university Kano

funds such as ‘security votes’, which is believed to be un-auditable and therefore can be spent anyhow. The legislators too have constituency allowances at their disposal without serious questions on how they were spent. The tendency, therefore, is to overload these expenditure votes by both the executive and legislative for private use

Balarabe (2006), in his work titled *‘Accountability and Transparency in the public service’*⁴³ highlighting the UNDP’s definition of accountability, as the obligation to render an account of responsibility that has been conferred’. It means that those individuals and organizations charged with the performance of a particular action or activity are held responsible, to God and the organization they work for. He also identifies two dimensions of public accountability

1. Administrative accountability ,
2. Financial and budgeting accountability

The paper also highlights on some consequences of breakdown of accountability in a system which includes:

- a. Losses in economic efficiency
- b. Distortions of incentives and distributions
- c. Loss of political legitimacy by government institutions
- d. Dilution of work ethics and damage to the moral fabric of society.

Dandago (2011), in his work titled *‘Public Wealth and Accountability in Islam’*⁴⁴ highlights the concept of accountability from the Islamic point of view. He says that the term accountability goes beyond man to man stewardship in this world; it is extended to the

⁴³ Auwalu Balarabe *Accountability and Transparency in the public service: Role of the Auditor General*, proceeding of the 3rd International Anti Corruption day 2006 p.49

⁴⁴ K.I Dandago (2011) *Public Wealth and Accountability in Islam: A case study of Shekarau Administration* in Kano, In Shariah Democracy and governance in Islam, H. Salihi B.A Umar . H.aA Sulaiman. (ed) p.196

hereafter when everybody will appear before Allah (SWT) to account fully for what he has done in this world. He adds that full accounting means that everyone shall give detailed explanations of both his private and public life to Allah, the Creator, the Seer, the Listener, the Judge and the Just.

Call to mind the day when we shall summon every people with their leaders. Then who so shall be given his book in his right hand such will read his book eagerly and will not be wronged a whit. But who so is blind in this world shall be blind in the hereafter and even more astray from the way⁴⁵.

The work also states that public accountability is central to good governance, as it is generally acknowledged to be parameter for adjudging the public expectations for fairness, responsiveness and exemplary leadership as also opined by (Ajittery 1992). In corroborating with this view, Maipose (2000) says conclusively that accountability is the mechanism by which decision makers are held responsible for their performance by those affected by their decision. Ademolekun (1983), in their work titled *'The evolution and social security system around the World'* they identified three major methods that can be used to ensure public accountability in government:

- i. Appointment of independent official in charge of auditing government accounts.
- ii. The duty of legislature in ensuring legislative oversight over government finances and
- iii. Internal checks and balances.

⁴⁵ Qur'an 17:71

Khan (2006), in the *Encyclopedia of Islamic law*⁴⁶ he explains the concept of accountability in Islamic legal system, its meaning and its basis. The subject of criminal accountability, the rights and duties of an official (public) and the implication of non-fulfillment of certain responsibilities as well as how accountability can be looked at as a criminal act have all been discussed.

Shehu (2011), in his work titled '*Good governance*'⁴⁷ He unequivocally states that the most hateful form of fraud in Islam is that committed in a public office or in execution of responsibility and leadership. He explains further that in Islam public responsibility is a trust, adding that whatever positions a person holds in any public office he is definitely holding a trust. He cited a hadith of Abu Dharr al Ghifari, wherein the Prophet (PBUH) says "it is a trust" and likewise he cited a verse of the Glorious Qur'an condemning all kinds of fraudulent behavior while holding public office:

O you who believe! Betray not Allah and His messenger, nor betray knowingly your Amaanaat (thing entrusted) to you, all the duties which Allah has ordained for you⁴⁸

The essence of accountability in Islam is that a public office holder is accountable to Allah and he will, on the Day of Judgment, he will be called upon to account for his actions and stewardship in office if at all he escapes accountability in this World. He went further to explain the significance of writings of Sokoto Jihad leaders on good governance. He also points out that governance is the essence of politics reference to the writings of

⁴⁶ Arif Ali Khan and Tauqir Muhammad Khan et al *Encyclopedia of Islamic Law*. Pentagon Press A—38 Hanz Klas New Delhi, India. Vol.8 p.226

⁴⁷ Shehu Salisu. *Good Governance: the perspective of the Sokoto Jihad Leaders* ABU Press Zaria Kaduna Nigeria p.16

⁴⁸ Qur'an 8:26

Shehu Usmanu like *Diya al Siyasat* and that of Abdullahi bn Fodiyo's *Diya Al sultan*. The issues of looting public treasury, taking of bribe or any form of gratification, delegation of authority and supervision as cornerstones of leadership are all discussed in their writings according to him.

Agara (2011), in his paper titled '*Short changing the public: An examination of the dialect of corruption and Governance in Nigeria*'⁴⁹ he concentrated the work on the role of responsibility and accountability in curbing corruption. He says that scholars all agreed that corruption alludes to a psychological state of putrefaction of both the society and its people. He cites the definition given by McMullan saying:

A public official is corrupt if he accepts money or money's worth for doing something that he is under duty to do anyway, that he is under duty not to do, or to exercise a legitimate discretion for improper reasons⁵⁰

In another definition by Ekhomu⁵¹ puts it thus:

... corruption... is the deliberate or inadvertent thwarting of the implementation process through either the acceptance or asking for bribe, sub optional utilization of available resources due to selfish motivations, and performance or non-performance of one's official duties with the view of achieving a private gain and which does not directly aggregate in the community good⁵²

In Africa, and Nigeria specifically, according to Agara, people see corruption as a practical problem involving the 'Outright theft, embezzlement of funds' or other appropriation of state property, nepotism and the granting of favors to personal

⁴⁹ O. Ekhomu in Tunde Agara, *fraud, Waste and abuse in African administration*, short changing the public comparative Maladmin 1980 in Tunde Agara Op cit p.3

⁵⁰ Ibid p.3

⁵¹ Ibid p.3

⁵² Ibid p.3

acquaintances, and the abuse of public authority and position to exact payments and privileges. He pointed out that in a heavily regulated economy, one can find two distinct types of corruption ‘expansive corruption’ which he says involves activities that improve the competitiveness and flexibility of the market; and ‘restrictive corruption’ which limits the *opportunities* for productivity and socially beneficial exchange. Most public sectors fall within the restrictive category and involve illegal appropriation of public resources for private use or the illegal use of an individual’s public position for his own personal enrichment. In Nigeria, a historical conceptualization of corruption will show that corruption can be categorized into three types; thus, (a) political corruption (b) bureaucratic corruption (c) corruption of the bureaucratic process.

UN⁵³ defines corruption:

Abuse of public power for private gain. That hampers the public interest. This gain may be direct or indirect.... Corruption entails a confusion of the private with the public sphere or an illicit exchange between the two spheres. In essence, corrupt practices involve public officials acting in the best interest of private concerns regardless of, or against, the public interest⁵⁴

Adomovo (2011) in his paper titled ‘*institutional corruption and public service delivery in Nigeria*’⁵⁵ states that in every human society, the production and consumption of goods and services are vital for daily living; hence the delivery of public services has become a major theme in most development studies in recent times. The major reason for

⁵³ UNDP *World Public sector report: Globalization and the state* New York 2001 p.3

⁵⁴ Ibid p.3

⁵⁵ Afeno Super Adomovo *Institutional Corruption and Public service Delivery in Nigeria*. A paper presented at the international conference on corruption, Governance and development in Nigeria. Manbayya House Bayero university Kano Nigeria 2011 p.4

emphasizing service delivery was that the public sector has been slow and unresponsive to the needs of citizens in modern times. He adds that it was in view of this that the World Bank states that service delivery has been inconsistent with citizens' preferences are considered feeble in developing countries. A number of reasons including absence of accountability have been given for the weak nature of service delivery. He concludes by saying in cases of corruption, individual persons are involved as institutional/role occupants and so it is tantamount to institutional corruption. Thus, institutional corruption is the corruption of persons within institutional setting that involves subversion of institutional rules and authority for private gains, the perversion of public institutions paves way for other forms of corruption to flourish. Consequently, institutional accountability entails answering to a higher authority in the bureaucratic or inter-organizational chain of command. He finally says that, from this point of view, institutional accountability and transparency requires the creation and implementation of control mechanism that constrains corrupt tendencies with public institution.

Malik (2004), in his paper titled 'Role of Muslims in the fight against corruption in Nigeria'⁵⁶ he identifies the effect of corruption on the Nigerian society by saying that the principles of probity; transparency and accountability in government have been thrown overboard in the scramble to amass wealth. Respect for rule of law has been relegated to the background. Inefficiency, incompetency, mediocrity, criminality and all sorts of vices which are bi-product of corruption have become the order of the day. He goes on saying that *Amr bil Ma'aruf wa al Nahyi anil Munkar*, (inviting people to do what is right and

⁵⁶ Syed H.A Malik 'Role of Muslim in the fight against corruption in Nigeria' Journal of NATAIS Vol. 7 2004 Nigeria p.45

forbidding what is wrong), along with belief in Allah, is what makes the *Ummah* (Muslim community) ‘the best people’. The important aspect of enjoining what is right and forbidding what is wrong is the reform of the society. He therefore urges Muslims to imbibe the spirit of enjoining what is right and forbidding what is wrong by upholding the principle of probity, transparency and accountability in their private and public life.

Shehu (2006)⁵⁷, in his paper titled ‘*The fight against corruption and fraud*’ identifies some forms and levels of fraud and corruption prohibited in Islam:

- i. To camouflage a fake item to a person as an original one.
- ii. To reveal some good part of commodity and hide it’s bad or corrupt side.
- iii. To make false pretensions to a person in any form of dealings in a bid to deceive or cheat him.
- iv. To try to corrupt a person’s wealth, wife, son, servant, friend, through treacherous means.
- v. To betray trust of any kind that is vested in one, material or otherwise.

All these are kinds of fraud and corruption condemned in Islam.

Babangida (2011), in his paper titled ‘*The role of religious leaders in the fight against corruption and fraud in public service in Nigeria*’⁵⁸ he states that corruption in

⁵⁷ Shehu *the fight against corruption and fraud an Islamic perspective*. A paper presented at the 3rd international Anti corruption Day 2006/142AH Mambayya House Bayero University Kano p.27

⁵⁸ Muhammad Babangida Muhammad ‘*role of religious Leader in the fight against corruption and fraud in public service in Nigeria*’ in Shehu and Rabi Shehu (G) (ed) A faith based approach to fraud prevention and due process published by office of the special adviser on educational and societal reorientation Bauchi State p.151

itself is a form of vicious circle that breeds evil for evil. He cites a verse of the Glorious Qur'an in this regard:

And do not consume one another's wealth unjustly,
or send it (in bribery) to the rulers in order that (they
may aid) you (to) consume a portion of the wealth of
the people in sin; while you know (it is unlawful).⁵⁹

The work of Myrdal (1956), titled '*Economic Theory and underdevelopment Region*'⁶⁰ he explains the concept of economic development, which involves the achievement of the ideas of modernization that , induces a rise in productivity, social and economic equalization, improved institution and attitudes, modern knowledge and well coordinated policy measures that will erase those conditions that perpetuate a state of underdevelopment.

Jhingham (1983), in his work titled '*Macro-Theory*'⁶¹ defines economic development as one of the positive effects of accountability, in the context of welfare. According to him the concept involves the process whereby the real per-capita income increase is accompanied by a reduction in the inequalities of income. He concludes that such welfare increase has to be sustained, as well as reflected in the flow of goods and services.

Kani (1976), in his work titled '*Economic development in Islamic Framework*'⁶² sees economic development from the Islamic point of view, where he says that economic

⁵⁹ Qur'an 2:188

⁶⁰ Myrdal 1956 *Economic theory and underdevelopment region* p.5

⁶¹ M.I Jhingham *Macro-economic Theory* Vikar Publishers House PVT India 1983 p.5

⁶² Ahmad Muh'd Kani *Economic development in Islamic framework in A Kani (ed) Studies in Islamic A Kani (ed) Studies Islamic Economics—Jidda International Center for research in Islamic Economics King Abdul Aziz University and Islamic Foundation UK 1976. P.180*

development remains an integrated and indivisible element of the moral and socio-economic development of a Muslim society.

Abdullahi (2006), in his paper titled '*Poverty and Alleviation: Conventional versus Islamic perception at the early period*'⁶³ the paper is quite relevant to this research as it discusses thoroughly the issue of poverty; ranging from its definition from Islamic and conventional perspectives, the concept of basic needs in Islam, causes of poverty in Islam. The paper identified the causes of poverty according to Islam as follows:

- i. Poverty and vulnerability of the weak is largely due to man's deviation from divine teachings.
- ii. Poverty due to man-made problem rather than lack of availability of material resources as spelt out in classical doctrine of scarce resources.
- iii. The Qur'an does not justify the existence of poverty as the natural result of vulnerability but rather as a reflection of the irresponsible attitude of the rich.
- iv. Inequitable distribution of the natural resources creates poverty, i.e. Allah (SWT) has given man the faculty of reasoning and the natural resources for use. But man's selfish attitude often leads to the marginalization of certain groups in favor of others, hence creating poverty.
- v. According to the Qur'an, human labor and effort is necessary to remove one from poverty, thus the attitudinal behavior of man can result into poverty if

⁶³ Abdullahi H 2006 '*Poverty and Alleviation: Conventional versus Islamic perception at the early period* Al-ijtihad Vol 6 No 1 & 2 January/july 2006 Journal of Islamization of knowledge IIIT, Nigeria Office BUK p.220

he does work hard in an efficient manner. Under this situation the Qur'an does not view such poverty as destined and fated.

vi. The concentration of wealth and political power on one segment of the society leads to oppression and exploitation of the powerless majority in the society. Consequently poverty is manifested in form of slavery, practice of *Riba* (interest or usury), and human resource exploitation e.t.c.

vii. Social unrest, in form of war and famine thereby creating general poverty.

The establishment of the institution of *Zakat* and *Sadaqat* as one of the social responsibility emphasized by Qur'an and Hadith as a way of advancing help to the distressed members of the society like the poor, needy, traveler etc. The paper concludes that poverty eradication or alleviation is first and foremost an individual obligatory social responsibility.

Gusau and Abdullahi (1993), in their work titled '*The Evolution and Development of Social Security System around the World*'⁶⁴ defined poverty from Islamic perspective citing Imam al Ghazali, that, poverty means 'such pressing want which makes satisfaction of (basic) necessities of life difficult or impossible'.

Adebayo (2011), in his work titled '*Poverty Alleviation Strategy in Nigeria*'⁶⁵ observes the problem of poverty in Nigeria in general and North-Eastern Nigeria in particular, highlighting the extent of unemployment, dilapidated conditions of schools and hospitals, lack of retirement benefits, e.t.c. The Islamic perspective of poverty alleviation is also discussed. *Zakat*, being one of the obligatory social responsibilities is highlighted as a

⁶⁴ Gusau and Abdullahi 1993 '*The Evolution and Development of Social Security System Around the World*' a departmental seminar Economics department BUK p.123

⁶⁵ Adebayo 2011 '*Poverty Alleviation Strategy in Nigeria: a lesson from the institution of Zakat*. Shariah, Democracy and good governance in Islam IIIT published p.120

means of poverty alleviation. The category of people that fall within the beneficiaries of *Zakat* enshrined in the Glorious Qur'an has also been identified in the paper.

Rahim (1983), in his work titled '*Islamic History*'⁶⁶ touches many aspects about the lives of the four rightly-guided Caliphs with regards to their piety, humility, courage and sense of justice. He also highlights the achievements of these caliphs.

Pantaami (2010), in his paper titled '*Leadership by Example: The measures and Styles of Caliph Umar ibn Al-Khattab in Fighting corruption and fraud in public service*'⁶⁷ gives a concise biography of Umar the second Caliph of Islam. The paper touches many areas of the Caliph's life, the orientalist views on his administration, the measures taken by him in fighting corruption, the justice system and judicial administration under him. He continued to highlight the relationship between Umar (ra) and the Prophet (PBUH) through their pedigree. The paper refers to Shah Waliullah on how he describes the talents and achievements of Umar (RA) in the following terms imagine the heart of Umar as a house with many gates. At each gate is seated a noble genius.

In summary and simple words this tributes means that:

- (a) Umar was a great conqueror, greater than Alexander 'the great'
- (b) Umar excelled in justice
- (c) Umar was a greater spiritual leader than any pious person except the prophet (SAW) and Abubakar (RA)

⁶⁶ Rahim A.1983 *Islamic History* Islamic publication Bureau, Lagos Nigeria p.62

⁶⁷ Pantaami 2010 '*Leadership by Example: The measures and Styles of caliph Umar ibn Al-Khattab in Fighting corruption and fraud in public service*' in religion and good governance Shehu Salisu and Gamawa Rabi'u Shehu (ed) p.65

He adds that, during Umar (RA) there was effective and speedy dispensation of justice for the people. He was the first in history to separate between judiciary from the executive. The Judges were chosen for the integrity and learning in Islamic law.

The book of Ibn Kathir (nd), Tabari (nd) and Suyuti (nd)⁶⁸ titled ‘Biographies of the Rightly Guided Caliphs elaborately deal with the life stories of the four rightly guided Caliphs, in addition to that of Umar Ibn Abdul-Azeez, is indeed considerable. The significance of contemplating their life histories is in fact three folds: Firstly, all five caliphs lived at a particularly or critical functions in the history of Islam. The revelation of Islam was in every sense a serious event that shook the entire peninsula. The book also highlighted the constantly expanding Muslim state was stepping into another phase during which Islam is spread outside the Arab peninsula to extend to faraway areas such as Syria, Iraq, and Egypt. The responsibility was by no means simple. Therefore the expanding state of Islam required implementing a well established full-fledged system of government. The foundation of the state was laid down by Abubakar (ra) was then capably governed by Umar Ibn Al-Khattab (ra) in a way that can only be compared with that of the Prophets. Massive arms were sent to foreign lands in order to spread Islam and also delineating a well thought of system of government that he crowned with his wisdom, justice and piety were weighty tasks that only a firm relentless man like Umar Ibn Al-Khattab could have handled. It adds that when Uthman Ibn Affan came into office, he was to shoulder quite a responsibility. After Uthman (ra), Ali (ra) took over the mantle of leadership from Uthman. The leadership of Umar Ibn Abdul Azeez was also highlighted; he was described as an

⁶⁸ Ibn Kathir (nd), Tabari (nd) and Suyuti (nd) Tamir Abu As Suood (translated) ‘*Biographies of the Rightly Guided Caliphs* Al-Manara Published 2009 p.55

exceptional figure in the history of Muslim rulers to the point that he is generally referred to as the “fifth” of the righteous Caliphs.

All the aforementioned works are closely related with this research, only that this research differs with them in the following sense:

The research focuses on the nature of social responsibility and accountability among Muslims in North-Eastern Nigeria. Emphatically, the research considers contemporary challenges in the region and provides befitting solutions from the Islamic perspective. Thus the research addressed only issues of contemporary predicaments in the North- east of Nigeria such as insecurity, poverty and unemployment.

CHAPTER TWO

2.0 Historical Background and Economic Status of the People of North – Eastern Nigeria

2.1 Introduction

This chapter is dedicated to undertake a detailed research on North – Eastern Nigeria, by highlighting the general setting of the area, its geographical location its climatic condition its size, its population; its socio-political life; its ethnic grouping, its religion and its economy. This chapter also hopes to furnish, any other important information that will assist in making an objective assessment of this area as far as the research is concerned.

Before we go into the history of the area it is important to discuss the setting, precisely the geographical location, climatic condition, population etc.

2.2 Geographical Location, Climatic Condition and the History of the Study Area

The term North-Eastern Nigeria can strictly speaking only be used in a historical reference. It was gotten from the former Northern region and then North-Eastern Nigeria. Therefore it can be said that North – Eastern Nigeria was used to denote the former North – Eastern part of Nigeria. It was one of the former North Eastern regions constituting the Northern Nigerian. Today following the series of state creation in 1976, 1991 and 1996 which gave birth to Adamawa, Bauchi, Borno, Gombe, Taraba and Yobe States of the federation. North-Eastern Nigeria has a tropical climate marked by dry and raining seasons. The raining season commence from April and ends in late October. The average rainfall for these states ranges between 75mm – 1300mm the dry season starts from November and ends in April. Being an area that is characterized by dryness and presence of Harmattan

dust haze especially around this period (November to April) when the dusty harden north – easterly trade winds blow from the Sahara desert with a marked effect on the climate of the states. The period of cold and dry temperatures varies from place to place, but the average recorded temperature is 15.2⁰c maximum to 42⁰c recently experienced.¹

There are two notable vegetational zones in the whole of North-Eastern Nigeria. The sub-sudan and Guinea savannah zones. The Sudan is characterized by short grasses and short trees commonly found in Northern parts. To the south, the vegetation is thick with tall grasses and trees; constituting the guinea savannah zone.²

North-Eastern Nigeria lies between the North corner of Nigeria at Latitude 10⁰ 30¹ and 13⁰ 50¹ north sharing boarder with three countries, Niger, Chad and Cameroun and Longitude 8.5⁰ 211⁰ to the East sharing boarder with Cameroon Republic. The North Eastern Nigeria has a size of about 5, 124,743.125sqkm comprising all the six states Adamawa, Borno, Bauchi Gombe, Taraba and Yobe States, with the population of about 17, 509, 183 based according to 2006 census.

Mineral Resources

North-Eastern Nigeria is also endowed with rich mineral resources such as Clay, Salt, Granite, Gypsum, Limestone, Coal, Uranium, etc. details of these mineral resources and agro – raw materials is given by local government in appendix I of this research work.

¹ Adamawa, Bauchi, Borno, Gombe, Taraba, and Yobe *States diary*

² Ibid P.3

Petroleum is prospected intensively on the shore of Lake Chad. There are also few industries in the zone; these include, flour mills shoe factory, guineries, dairy products, corn milling, groundnut oil mill, tomatoes paste industry etc.

Tribes

The major tribes of North – Eastern Nigeria include – Kanuri, Fulani, Babur/Bura, Gwoza, Marghi, Mostly found in Borno State there are also Hausa, Bolawa, Gerawa Sayawa, Kare-Kare, Badawa, Ngizimawa mostly found in Bauchi and Yobe States. Others are the Jukunuwa, Fulani found in Taraba State.

Religion

The main religions practiced by the people, is Islam, Christianity and pockets of traditional religion. In major towns of the North-East especially the state capital, Islam is widely practiced, proactive religion while in villages and hamlets few people could be found practicing traditional religion combined with cultural heritage, Muslims are in Majority.

Begin to speak about the present day North –Eastern Nigeria, it is equally important to go back to history to highlight what the whole history of the Kanem Borno, Northern Nigeria and the North East.

2.3 The Advent and Development of Islam in West Africa

West Africa made its first contact with Islam in the 8th century. Since then, Muslims in West Africa have been involved in building an Islamic Community modeled on that,

established in Arabian between 610 and 632 A.D by the Prophet Muhammad (SAW).³ In this regard, it's important to note that the great Arab conqueror Uqba bn Nafi led his forces from their base in Kairoan into southern Morocco and from there into the Western Sahara and Sudan. There are other traditions, moreover, which speak of an expedition led by Uqba bn Nafi in the northern border of the present day Republic of Niger. This accounts and traditions however, suggest that Islam brought to West Africa by Uqba B. Nafi in 7th Century is no longer accepted by many historians. It is more likely that West Africa's first contact with Islam were made in the 8th century. During the first half of the 8th century Islam began to work its way across the Trans – Saharan trade routes from North to West Africa. No longer after the Arab conquerors had overrun North Africa, the Umayyad rules there, began organizing military expeditions and slave raids into the southern regions of Morocco and as far South as the boundaries of ancient Ghana.

On such expedition seems to have been organized between 734 and 740 C.E. by the then governor of Ifriqiyya, Ubaid Allah bn Al Habib, and placed under the joint command of his son, Ismail and General Habib b. Abi Ubaid. This expedition returned to North Africa with a lot of gold supplies that prompted the Umayyad governor to find ways and means of acquiring continuous supplies of this precious metal from West Africa. The way to do this, the governor decided to develop and make more efficient and secure the Trans-Saharan trade routes.

Among the main commercial centers which sprang up along these trade routes from the 8th century onwards: (one linking North Africa with the western Sudan and the other linking North Africa with West Africa) were Tahert, Sijilmasa, Wargla, Tadmakka and

³ Clerk, Peter B, (1982) *west Africa and Islam* (A case study of religion development adward Arnold (publishers ITD 41 Bedford Square London P.9

Awdaghost. Tahert (in modern Algeria) an important and flourishing commercial centre, was established in the 770s C.E. and was linked to Gao in West Africa by a trans – Saharan trade route which passed through Wargla and Tadmakka. Sijilmasa in Morocco another important commercial centre was also founded in the second half of the 8th century. For several centuries one of the ⁴main Trans – Saharan trade routes passed through Sijilmasa and continued on southwards to

During the 8th century, therefore, the situation developed in which the Sanhaja of the Western Sahara, who provided guidance and protection to the Muslim traders crossing the Sahara, came increasingly under the influence of Islam. It is probable that by the 10th Century some of their leaders had themselves become Muslims. Moreover, West African Merchants were also in contact with both the Sanhaja and the Muslim Merchants from North Africa. By the 9th and early 10th century some of the latter had begun to establish Muslim quarters in the capital of the West Africa states of Gao ancient Ghana and Tukur⁴.

It is important to note that, the majority of the North African Muslim Merchants who became increasingly involved in trade with West Africa from the middle years of the 8th century were not only of Berber stock but they were also unorthodox Muslims, according to one Arabic scholar, Al-zugri, who wrote in the first half of the 12th century.

The fact that the Muslim merchants considered West Africa as ‘land of gold’ made it the focus of greater attention in North Africa, attracting increasing numbers of Muslims traders to the commercial centers of the Sahara and West Africa itself. It was in this way that West Africa made its first contacts with Islam.⁵

⁴ Ibid p.12

⁵ Ibid p.14

The history of the development of Islam in West Africa can hardly be discussed without acknowledging the activities of the Almoravids. The Almoravid movement was launched among the Sanhaja in the Sahara by Abdullahi B. Yasin in the first half of the 11th Century. Abdullah bn Yasin, the founder of this movement was a Muslim reformer who aimed at purifying Islam among of the Sanhaja. The founder and his successors as leaders of the movement and their followers inspired and motivated solely by the desire to reform, defend and advance Islam.⁶

The first signs of an attempt to reform Islam in the Sahara appeared with the election at the beginning of the 11th century of Abdullahi Muhammad b. Tifat, more commonly known by the name Tareshna al Lamtuna, as chief of the Lamtuna branch of the Sanhaja. The Lamtuna at the time occupied the central region of what is today known as the West African Islamic Republic of Mauritania. Abdullahi b. Yasin, Yahya bn Ibrahim, Hajjaj b. Zalwi and many other participants in Almoravid movement carried out their work and fought to In a nut shell, one can conclude that the main contribution made by the revive, defend and spread orthodox Islam. Almoravids to Islam in the Western Sahara and West Africa came in the fields of learning and missionary activity.

2.4 Kanem Borno

2.4.1 Overview of Kanem Borno

Looking at the very early period, there had been a trade –route linking Tripoli in North Africa, with Lake Chad via Zawila in the Fezzan and the Kavar oases. Details of these trade route will be discussed later when we come to explain some very important

⁶ Ibid p,24

factors in the history of Borno. Between first to seventh centuries, there was the Muslim conquest of North Africa which brought little interruption in the trading activities in these routes, but later picked up again. It was surely along them that information on Kanem first found its way to the Islamic world beyond the Sudan.⁷

According to some writers, it becomes clear that in the fourth to tenth century the kingdom of Kanem was still non-Islamic. It was based on a form of divine kingship in which the king who was known as the 'Mai' was worshipped in the belief that life and death, sickness and health, all depended on him.⁸

Around this period Kanem was certainly in touch with Zawila which from c.130/750 was under Ibadi control. By 306/918 the whole Fezzan was united into a single Ibadi State that continued until 571/1175-6, although there is some evidence that the ruling dynasty, the Banu Khattab, Abandoned Ibadism for Sunni Islam in its last years of rule. Despite this, Islamic influences of an Ibadi nature must have filtered through to Kanem but they were not sufficient to make any significant impact on the traditional system of divine Kingship.

2.4.2 Emergence of Islam in Kanem Borno

With the current information at hand, it is difficult to date precisely the advent of Islam in the areas of present day Nigeria. It seems that the earliest indication of the possibility of Islamic influence is the reference to a Muslim party led by Uqba b. Nafi in about 666 AH which raided into the area of Kavar on the caravan route to Kanem⁹. Since trade on this route continued, it is Possible that Islamic influence penetrated into the area of Kanem in the early decades of Islam. Some historians mentioned the presence in Kanem of

⁷ Abubakar (1980) *the development of Islam in West Africa*

⁸ Ibid p,59

⁹ Ibid p.62

the descendants of some Ummyyad refugees¹⁰. But it was not until the late eleventh century; according to the Borno Mahram that one Muhammad maini from Fezzan introduced Islam into Kanem Borno. He was said to have lived in Kanem during the three reigns of (Mai Bulu, Mai Arki and Mai Kadia Hawani) which preceded that of Humai. In this early period of Islam the study of the Qur'an and other texts was usually associated with the profession of Islam. Normally it was only the Muslims who learnt to read and write the Qur'an to enable them to fulfill certain religious obligations including their social responsibility such as performing rituals prayers Mai Humai being the first Muslim ruler of Kanem Borno was said to have studied the whole Qur'an, and studied Risala (a popular Malik text on fiqh (Islam Law) it was also during the reign of Mai Hume that Islam began to spread to the general public before his time, it was said that the acceptance of Islam was largely confined to the ruling group¹¹ It can also be worthy of noting to say that Islam was initially introduced by Muslim aliens who needed the support and protection of the rulers who, therefore, had to deal with the court; these Muslims aliens were also merchants who had transact business with rice traders outside the royal court. In the later case; the first Muslims could be ordinary traders whose conversion to Islam might not be considered significant enough to form record in history. The fact that the role to be played by rulers was so important that their conversion to Islam played a significant changes and achievement. It is possible, therefore that before its first Muslims ruler; Kanem Borno hadits colonies of alien Muslims as traders and scholars and preachers.

As a result of these conversions of Muslims rulers of Kanem Borno and their group, the rulers generally paid attention to their practice of Islam from the late eleventh century.

¹⁰ Ibid p,64

¹¹ Ibid p.66

Dunoma who succeeded Hume performed the pilgrimage twice and got drowned in the red sea during his journey for the third Hajj¹² The grand children of these rulers later engaged themselves in mosque building and giving materials comforts to the Ulama (scholars). Other rulers established hostels in Cairo for the welfare of Sudanese students and pilgrims.

From the foregoing, it seems that the rulers of Kanem Borno were early committed to the cause of Islam. This early commitment by the rulers and the patronage given to the religion through the granting of privileges to Muslim scholars and leaders eventually led to the development in Borno of a strong Islamic tradition became Manifest in the growth of Borno as a major centre of Islamic learning in west Africa, and also in the application of Islamic principles to the conduct of government.

The generosities of the Borno rulers to the Muslim scholars and clerics have been testified. This generosity resulted to providing the basic materials confort which made it possible for education to be pursued as a full-time business. Full – time scholars with the patronage of the rulers; devoted themselves to learning services to the rulers as Muslim leaders and administrators. Is was also gathered that Islamic offices of state such as those of the Imam, the Qadi (judge), the Wazir (Minister) the treasurer and chief of police were established as early as the reign of Mai Selemma (1194-1221) Ali Gaji (C.1472-1504) was advised among others, by his chief Qadi (Chief Judge) Ahmad b. Abdalkuwata and Masbarma, Umar b. Uthman – a sound scholar and teacher, who studies under sheikh Ahmad Fatimi in Masina.¹³

Borno had a high international reputation for Islamic learning. It was particularly famous for the specialized knowledge of its scholars in Tafsir (explanation and

¹² Ibid p.67

¹³ Ibid p.68

interpretation of the Qur'an). This specialization brought into Borno several learned scholars and students from the Niger – Chad region. Many scholars from Borno later migrated into Hausaland and became instrumental to the establishment of a similar Islamic tradition in the area and further south.

2.4.3 The Contributions of Saifawa in Kanem and Borno

During the 5/11 century Mai Umme a Muslim seized power in Kanem. He established the Muslim dynasty of the Seifawas. The name Seifawas was said to have originated from one Yemenite hero, Sayf b. Dhi Yazan, Muslims regarded him as a person who paved way for Islam to flourish. Umme was said to have converted to Islam possibly because of the contact with Zawila and elsewhere along the caravan routes. Seifawa claimed to have originated from Yemen and all descendants of the prophets (SAW) tribe of Quraysh thus claimed to be *Shurafa*.

With the establishment of Islam in the state of Kanem the southern Kanembu people began to emerge as the dominant group. It was said that Zaghawa accepted Islam and became absorbed into the new Islamic state of Kanem. While others resisted and were driven out east, taking their old system of divine kingship with them. That system did not disappear completely from the Islamic state of Kanem and traces of it remained even into the 13/19 century, for example the custom of secluding the Mai from the gaze of his subjects.

The first Seifawid dynasty may have established diplomatic links with the surrounding Islamic world by end of 5/11 century or the beginning of the 6/12 century. It is reported by a source dating from the 10/15 century, that Mai Dunama bn Hummay performed pilgrimage at least twice. The journey contributed immensely towards

establishing relation with Egypt and the Mani of kanem to become accepted as a legitimate Muslim ruler. That must have opened the door to the introduction of Islamic constitutional forms into the government of kanem.

The Sayfawa empire reached its zenith in the first half of the 7/13 century, under Mai Dunama Dibalami (c.607/1210-646/1248) a successor of Dunoma bn Hummay who is mentioned above. He conquered extensive territories to the North of kanem, including the Fezzan, which he occupied. By this time, too, it seems likely that the cultural influence from Borno had reached westward, at least as far as Kano.¹⁴

The Sayfawa were able to stabilize only after Mai Ali Gaji b. Dunoma took over. His reign c874/1470 or perhaps 881/1476 established a permanent walled capital at Gazargamu. He thus ensured seniority within metropolitan Borno and created the condition that enabled his successors to embark on imperial expansion.

The rise of Sayfawid Empire reached its peak in the 10/16 century, at that time it was centred in Borno. Kanem was reoccupied but the *Mais* showed no desire to leave Gazargamu and return there to their ancestral seat at Njimi. By the beginning of the century Borno was conducting a flourishing trade with Egypt and diplomatic relations were established with the ottoman province of Tripoli. These were strengthened by the dispatch of a mission there in 959-60/1552 to conclude a treaty of friendship and commerce.

The best known of all the Borno Mais, Mai Idris Aloma, came to the throne in 977/1569-70. This Mai, a contemporary of Sharifian Sa'did, Maulay Ahmed al-Mansur of Morocco had inherited the title *Khalifa* from his predecessors. However, he entertained wider ambitions than they had for it seems he wished to be recognized as caliph not only in Borno but also by all the Muslims of the Sudan. It was during his reign that a link between

¹⁴ Ibid p.69

Borno and Istanbul was established. This was a result of encroachment of Turkish official in the Fezzan. By this time the Fezzan had passed largely into Ottoman control, in practice if not formally; and Mai Idris Aloma dispatched a mission to Istanbul in 981-2/1574 to protest about the encroachment.

It seems clear that Mai Idris Aloma used the principle of Jihad to justify wars of imperial conquest. The conquest actually brought many non-Islamic people under Islamic government and this was a first step towards their conversion.

Moreover within Borno itself he pursued a strongly Islamic policy. He introduced many reforms designed to strengthen Islamic observance and also initiated a program of mosque building. There was no doubt that his reign witnessed the marked advance of Islam in Borno and surrounding territory. During the 11/17 century was Borno greatest power and extent, especially under the Mai Ali b. Umar (c 1047/1637-1087/1676). At this time neighboring

State voluntarily placed themselves under the protection of the Mai or caliph, by which title he was now generally recognized. Borno remain a centre of Islamic culture and ideas, it also remained important, right up to the outbreak of the jihad in Hausa land. In 1219/1804.

2.4.4 Intellectual Activities in Kanem Borno

Borno tradition, which is of course a Sunni alim, Muhammad al Mani who visited the Seifawid court in the 15/11 century and claimed to be a *Sharif* (descendant of the prophet). However, the authority for his presence is very late not earlier than the 10/16 century and no great reliance can be placed on it.

Mahammad al Mani was not the only scholar to have gone down in tradition as the first to preach Islam in Kanem. A more reliable source revealed that there is another scholar known as al-Hadi al Uthmani who claimed to be descended from the third caliph of Islam Uthman bin Affan. It is al Hadi al Uthman who is supposed to have brought about the conversion of the first Kanem ruler to Islam. Al Hadi al Uthman also appeared to have been a Sunni and probably a Maliki Scholar.

By the reign of Mai Ali Gaji, at the end of the 9/15 century, the record has greater authority. By this time the Ulama (scholars) were vividly enjoying privileged positions in government and Mai Ali Gaji now began to use the title Khalifa: a clear indication that Islamic constitutional theory had been adopted by the ruling class. The title was used by the Mais from then on. That was how Mai Idris Aloma tried to establish his authority well beyond the confines of Borno.¹⁵

Around the 9/15 century an Islamic system of education was well established in Borno and scholarly communities grew up from Mai Ali Gaji's reign onwards. These developed into Madaris, centres of higher Islamic education; a well-known one was that of Shaykh Ahmad Fatimi in the 9/15 century and another was that at Kalumbardo.

This centre at Kalumbardo was situated 50 miles north-east of the capital Birni Gazargamu, and developed early in the 11/17 century. The most famous of the scholars of Kalumbardo during its early period were the Tuareg alim shaykh al-wali b. al-Jarmi al-Targi and shaykh wal Dede al-Fallati, a Fulani of the Toronkawa who came from the same lineage as the 13/19-century reformer of Hausaland, Shehu Usmanu Dan Fodiyo. The centre of Kalumbardo had strong links with Shaykh wal Dede who is known to have studied at

¹⁵ Ibid p.70

both Timbuktu and Agades. The Shaykh is Qadiri and Kalumbordu was certainly a center for the spread of the Qadriyya in Borno during this century. During this century after Kalumbardo broke up it was later revived by Mai b. Umar under the leadership of Shaykh Abd Allah al-Barnawi, who flourished c.1075/1664-5. It was said of Mai Ali b. Umar who performed pilgrimage five times; he brought with him many books from Azhar. This tradition reflects the high level of Islamic intellectual activity during his reign and Borno's close links with cities of scholarship in surrounding Islamic world; to all of which Kalumbardo certainly made a considerable contribution; shaykh Abd Allah al-Barnawi had studied under the Toureg scholar, Ahmad al Sadiq b. Abi- Mahammad 'Uways and had link with Qadiri community to the east in the Nile valley. He was active in converting the animists of Borno to Islam and is known to have practiced Khalwa (a religious exercise by which the sufis try to achieve Fana (absorption in the divine essence)). He was killed in 1088/1678 by his Toureg enemies and the settlement of Kalumbardo again broke up; the scholars scattered and some of them went as far south as Nupeland.

It was revealed that although Kalumbardo declined but other Madres (schools) had been set up by the 12/18 century in Machina and the capital, Birni Gazargamu. The scholars and students of these establishments were helped and supported by the court and Borno become a center of learning that attracted many Muslims from other parts of the Sudan. Borno schools and links with Azhar; in Egypt; and they attracted the services of both Ottoman Turkish scholars and scholars from Moorish Spain. These Spanish scholars were especially well known for Qur'an studies and for teaching the law. Indeed, Borno has retained its reputation for excellence in Qur'an studies up to recent times. Infact a Hausa poet was quoted saying in one of his writings

Borno ... city of the Shehu, place of the Qur'an

Ancient city of the Faith, No Matter how time
changes they will not stray from the Truth.¹⁶

Islam was accepted and observed among the common people of Borno more thoroughly than elsewhere in the sub-Saharan areas: for even Mahammad Bello; confirmed this in his book *infaq al maysur*.

2.4.5 Economic Activity in Kanem Borno the Causes of its Collapse

History has shown that, with the collapse of the Kingdom of Kanem in the Mid-thirteen century after the reign of Mai Dunoma Dabalemi, the Main causes were attributed to the political crisis and civil order which occurred among the various ruling factors that existed at the time. The Ulama of Kanem seemed to have emphasized the belief that the root cause of the collapse of the power of the Mais was the destruction of the sacred talisman Mune by Mai Dunama Dabalemi.¹⁷

During the Seifuwa rule they had a policy that was quite different from what has been described by some writers. Their policy shows that their paramount interest was the incorporation of new peoples into the State and to maintain the stability of the State by the general control and organization of the economy. Thus the Seifawa State was more or less a composite unit whose economy was meant for the benefit of its divers groups of people. In Seifawa policy the control and security of trade routes within their spheres of influence and the organization of the market system were the primary considerations. It was the productive effect of an organized economic system that was basic to the success of their authority as a wing dynasty. History has shown that the basic of the success of the Seifawa

¹⁶ Hadeeja Muazu (1964) *wakokin muazu Hadeeja in the development of Islam in West Africa* p.67

¹⁷ A details account is contained in the second chapter of the *Idara Fi Nizam al-mamlaka wal imara*. Also some discussion on the mune is contained in *Imam Ibn Furtua "Kanem wars"* Sudanese memoirs, Lagos 1928 pp.123-125

Mais in Borno depended on the stable economy of the state and the productive capacity of the region which they have occupied. The key to the understanding of the Seifawa economic history lies very much in the fact that the State functioned peacefully as a result of the engagement of a larger proportion of the population in productive employment. This marks the major contrast with Kanem the meagre and scarce natural resources led to the struggle for survival among the various groups of which accompanied the Seifawa rule in Kanem were largely as a result of this economic factor.¹⁸

Three Main factors have been identified as central to the economic and political system of the state.

The first factor as one of the effect of the Movement of the Seifawa into Borno on the general structure is the economy. There were some fundamental changes in Borno after the re-establishment of the Seifawa authority to the late fifteenth century especially with regards to organizational aspect of commerce in the region west of lake-chad. There was no doubt that the Saus were straneous agriculturalists and had a well-developed culture. They lived in city states largely along the southern and south-western shores of the Lake-chad. They seemed to have depended to a large extent on the resources of the lake and had developed a well organised fishing industry. Traditionally they placed emphasis on nomadic activity and hunting which tends to suggest that there was great deal of concentration of their population along the shores of the lake and the adjoining rivers. By the late sixteenth century the Sau Ngafata lived mainly in the region between the Birni Ngazargamo and Damasak while the Tatala lived to the south of the Lake Chad from a region between Monguno and Ngala. The extent of the territory which they had occupied,

¹⁸ Studies in *the history of Borno* p.61

and which they might have direct control; seems to have been considerably smaller than what the Seifawa Mais were able to control later in the Sixteen century.

With the coming of the Seifawa and as a result of the activities of the early rulers, some remarkable developments had taken place for the Seifawa appeared to have come into Borno as a ruling dynasty with some definite goals and objectives about their role in the control and management of the economy. They came from an economically poor region which was basically the cause for the fall of their authority. In Borno they had found the solution to many of their problems. Thus when Mai Ali Gaji confidently made a remark that he had “found a kingdom” he meant that it is a place where he could take refuge from the hostile land of Kanem.¹⁹ To be precise he also meant that this was a base from where the Seifawa could extend their influence beyond their territorial limits.

Population Movement

It was realized that one of the most significant development which accompanied the Seifawa into Borno was the considerable rise in population of the region west and south of the Lake Chad. This population movement from Kanem to Borno had predated the coming of the Seifawa; and with the Bulala wars and the dynastic conflict in the thirteenth and fourteenth centuries, the movement became more rapid. Finally, when Mai Umar ibn Idris left with all his army and his followers for Kaga the biggest migration seemed to have taken place.²⁰ The result of the migration; which had been continues process during this crucial period, new elements such as the Kanembu-Sugurti, and other nomadic groups such as the Yedina and the Shuwa occupied the western and south-western shores of the Lake-chad. When the Mais confirmed their move along the River Yobe to the site of Birnin

¹⁹ See the *Mahram Of Mai Ali Gaji Dunamami* in Palmer the Sudanese memoirs vol III p.22

²⁰ Op cit studies in the history of Borno p.50

Ngazargama more of the Kanembu population moved with them and settled at different points along the river. This gradual increase in population had the effect of changing the structure of settlements of the people. As a result, therefore old settlement was replaced by new ones which also grew larger in sizes. With the arrival of the Immigrants it was only natural that they would mainly look for the most fertile land to settle down. The tradition of settlements of places like Wudi, Yo Ali Gajiri, Gashagar, Duji Damasak, Difa and several others which seemed to have develop as a result of this population movement placed considerable emphasis on the fertility of the areas. All these settlements were located along the River Yobe and it appears that during the course of the sixteenth century some of these towns had developed into considerable urban centers.²¹

The second stage of development as a result of this movement is urbanization. It appears that towns and villages have increase both in sizes and number in the sixteenth century. One of the biggest urban centers which had developed in the sixteenth century was Birnin Ngazargamu, which becomes the center of political authority and the seat of the Seifawa government. By the second half of the sixteenth century a chain of settlements and villages seemed to have extended from the walls of the Birni Ngazargamu to the present day settlement of Dagaltura, Damatar and Garu Kime, an area of roughly one hundred square kilometers. It could be assumed that a large proportion of the settlers in this region were people associated with the court and equally large proportion were sedentary agriculturalist a combination of indigenous inhabitants and the immigrants who came in with the Seifawa. It is assumed that the density of population was much greater in the Birni area than elsewhere in the state. The concentration of population was mainly along the River Yobe and as the population expanded along the River it spread to the countryside and

²¹ Op cit *Imam Ibn Furtua Sudanese memoirs* vol III p.22

other settlements were founded along the Kumadugu Gana one of the clear illustration of such settlements was Jimbam, situated on the banks of the Kumadugu Gana in the south west of Geidam. Jimbam had the tradition of being settled by immigrants whose original home was near the banks of the River Yobe to the east of the present day Geidam. It was one of those settlements which had the tradition of a strong link with the Birni Ngazargamu and seems to have been one of the military outposts of the Seifawa in the sixteenth century.

The population movement led to the emergence of urban centers which gradually developed into very significant market centers. With this gradual but continues rise in population and the development of urban centers, there also followed local industries and crafts such as pottery, wearing leatherwork, dying etc. which were characteristics of the typical life of Birni Gazargamu. After a period of time these industries become very well developed and provided employment to a large sector of the sedentary population in the towns. For instance, the leatherwork industry became so important in Borno in the second half of sixteenth century that every year Borno merchants set out with large quantities of best quality leather to the Fezzan where these were exchanged for horses and the manufactured goods of Europe. Some of these items which were imported included caps; perfumes, armaments, chain mail, swords and firearms. These indicate that to provide exchange items for these commodities meant the growth of several other industries.

The third factor in the economy of the state was territorial the extent of the land available which could be incorporated into political system to form a convenient economic unit. The absence of features that can prevent expansion of the boundary of the state gave rise to agricultural product. It also gave basis for the emergence of strong regional economies.

Occupation of the people

Pastoralism: This is great attraction in the lake-chad which made a big commercial zone. Along its shores it provided considerable pasture grounds during the dry and rainy Season to support large nomadic populations of Kanembu, Shuwa and the Fulani. The two groups of nomads the Kanembu and the Shuwa had already made their appearance in the late fifteenth century, while the Fulani seemed to have moved in later in the sixteenth century. Pastoralism along the shores of the Lake seemed to have been very competitive among the various groups who settled there in the sixteenth century. The nature of the organization of this enterprise determines the degree of the commercial activity going on in the cattle trade. The cattle owners themselves were mostly resident in the towns and the actual nomadic activity was carried out by a different group of people (Sunyia) who were employed by their owners. There was considerable surplus in cattle in the Lake-chad area which made its value lower in that area than elsewhere in the region. The tendency therefore, was that, cattle moved from east to west and the biggest markets for cattle were to be found in western Borno; in places such as Nguru, Ngilewa, Maja Kawuri and Mayori, Machina, Kabashari, Kabi etc. The market value of cattle became higher as the traders moved from the east to the west. Thus the cattle trade in itself was a very productive occupation which supported a large percentage of the population living in Borno.

Fishing: is also one of the very conspicuous features of the region. The growth of two very extensive commercial centers situated in the eastern and the western extremes linked up by a big trade route running east to west alongside the River Yobe. In the eastern part of this region was the Lake Chad basin with highly developed commercial potentialities. The fishing industry on the lake was a well-developed commercial enterprise well before the coming of the Seifawa into Borno. Towns which developed along the

shores of the lake were wadi, Burwa, Yawa, Yo, Chesaa, Arege, Kauwa Modu Wuri, Monguno and Ngurno. The population of these towns seems originally to have grown because of the Fishing Industry and the largest proportion of the inhabitants a combination of the Kanembu and the Buduma were Fishermen.

Trade: Lake-chad played a significant role in terms of commerce, in view of this it became a meeting point of four principal trade routes which linked up with other international market centers in the central Sudan, Northern Africa, Egypt and the Hausaland. The First of these routes was the Borno Kavar- Tripoli trade routes, the famous Northern route which passed through the Bilma salt mines to the Mediterranean. This was the main trade route followed by the Tubo and the waseli. The terminus markets for route along the chad basin were Mao, Ngegimi, wudi; Garumele, Burwa, Yo and Yawa and from there the route branched to several other smaller markets. Another trade route was to the south of the Lake which followed along the River Shari to the Makari towns of Kamako Logone and Afade. This route was followed mostly by elephant hunters and was the principal route for ivory. Bahral al Gazal to the Sudan and Egypt was another from Lake Chad region. This was the main route followed by pilgrims annually and it was also the famous route which linked Borno with the state of Waday and Darfur. The other principal route was of course the east-west trade route which passed through the capital Birni Gazargamu to the market of western Borno and then into Hausaland. These four major routes converged on the Lake-Chad area to make the region an important commercial zone.

2.4.6 Northern Province under Colonial Rule

What was formerly known as Northern Nigeria comprised a number of independent entities the leading ones being, the Sokoto caliphate and the Borno Empire. There were also

a number of states, chieftaincies and numerable communities varying scales of political organization. These existed to the south of Borno and Sokoto caliphate, mainly on the central high lands and in the Nigeria Benue vally. The term Northern provinces was created by the British to describe the new entity they established by conquest at the beginning of 19th century.

2.4.6.1 The North and Its Politics on the Eve of the British Conquest

Before the British conquest there was no centralized authority exercising political power over what became the Northern provinces. However a quarter part of the area was under the sokoto caliphate was administered on the principles of Tafuil (delegation of authority). The caliph had over twenty emirs governing the emirates such as Kano, Katsina, Daura, Kazaure, Katagum Hadeja, Jamaare, Misau, Bauchi, Gombe, Marizan, Fombira, Nupe, Ilorin, Kontagora, Lapai and Agaie. Thus even though the caliph was the head of the caliphate, its administration was highly decentralized. Yet the polity was held together because the caliph derived his legitimacy from Islam and both he and the emirs under him were governed under the Islamic polity. Another extensive state was the Borno Empire, but at the time of the British invasion it was undergoing a dynastic change following the advent of Rabih from the eastern Sudan in 1893. Thus the British arrested the emergence of a new government under a new dynasty. But long before 1893, the Shehus had been at the helm of affairs since the beginning of the 19th century. The Shehus were surrounded by elite of advisors headed by the Wazir²². There was also a council, the 'Nakena', consisting of members of the Shehu's family. Feudatories both old (i.e Saifawa dynasty), and new and Kokenawa; supporter of the Shehu dynasty; the last group was made up of the Kambe (Free citizens) and the Macella (Slave officer class) who functioned as garrison commanders in

²² *Groundwork of Nigerian History* p.265

local government. The leading supporters of the dynasty, the 'Kokenwa' functioned as civil servants drawing salaries from governorship and fields and paying tribute to the Shehu.²³

2.4.7 Beginning of the Colonial Period

When the British colonialist conquered Northern Nigeria, they met a very organised administrative structure well on the ground. Hence, they could but only to continue with this time long administrative system of the North by adopting an indirect system of rule. This system allowed the native people of the Muslim North to continue to administer their affairs with the British colonialists acting on advisory capacity and as the policemen of the system. The advent of the British Colonial rule in Nigeria ironically improved the lot of shariah administration and gave it a new lease of life. This is so because the British conquerors, who were in the position to scrap the whole system they found on the ground and replace it with theirs, decided to leave what they found well alone. They therefore alternatively introduced indirect rule system.²⁴

The colonial administration actually brought fundamental changes by virtually establishing a new system of administration of justice though not better than the one already on ground. Thus the Native courts proclamation of 1900 empowered the resident to establish native courts in his province with the consent of the emir or head chief of each native authority area. The emirs were to appoint the judges with the president's approval and the judges were to administer "the native law and custom are prevailing" in their respective areas of jurisdiction in both civil and criminal matters, and in both substantive law and procedure. And they could make any order in civil cases, and award any

²³ Ibid p.21

²⁴ Balogun S.A (1980) *history of Islam up to 1800* p.213

punishment on criminal matters authorized by the native law – except mutilation, torture or any other punishment repugnant to natural justices and humanity.

It was clearly stated that the British Residents (and other colonial political officers) were empowered to supervise the system that is to say, they could enter the courts; they could inspect the courts record, they could revise a judgment, or order a retrial or order the transfer of a case from one court to another. In fact, they had ample powers of interference in the general administration of justice in the native courts. And for some unknown reasons the colonial legal draftsmen who were willing to mention Alkalis (judges) were shy of mentioning the shariah even though it was a well known and well established system of written and copious jurisdiction.²⁵

This was the situation, in both theory and practice, throughout the early part of the colonial period. But the theoretical position was changed in 1933 when a new governor of Nigeria (Sir Donald Cameron) decided to bring “native law and custom”, including shariah in the North, under the jurisdictional dominance and operation, control and superintendence of the English system. This was done fruits, by promulgating a new ‘Native court ordinance’ of 1933 which made provisions for appeals not only within the native courts system but also (for the first time) from the native courts to the English courts i.e. the magistrate courts and supreme court, up to the ten newly created West African Court of Appeal. And the new appellate jurisdiction of the English courts over the native courts covered both civil and criminal matters (except matters of personal status – such as marriage and its incidents, and inheritance – in respect of which appeals terminated within

²⁵ Kumo, Sulaiman () *Colonial Transformation of the caliphate*; The administration of Justice and the fate of the Sharia under colonial administration in Northern Nigeria in Sokoto caliphate history and legacies 1804—2004 Vol. I history Economic and Society H. Bobboyi and A.M Yakubu (ed) Arewa House center for historical documentation and research. Ahamdu Bello University Zaria. Kaduna State, P.448

the native courts system). And secondly the criminal code was amended and made applicable in the native courts and the shariah criminal jurisdiction was thereby in theory, ousted at a stroke.

2.4.8 Some of the Negative Effects of British Rule on Shari'ah

Beside the series of reforms that shari'ah went through with the coming of the colonialists, there are attacks made on the shariah. Firstly, conferment on the English courts appellate jurisdiction in cases emanating from the native court. This means that, judges who were not learned in the shariah were allowed to decide on cases governed by shariah. Secondly, it was the promulgation of the 1933 ordinance, which amended the criminal code, empowering the native courts to apply the provisions of the code; rather than the shariah, in criminal cases. Until 1933 amendment, the criminal code, which had been applicable only in the English courts in the North (and which was only to guide southern native courts) was never applicable in the northern native courts – which were not even required to be guided by it. The operative words of the codes original section 4 (the relevant provision) state that “no person shall be liable to be tried or punished in any court for an offence except under the express provisions of the code or some other ordinance. This underline exception was made specifically to ensure that “native law and custom” remained the only applicable law in both civil and criminal matters in the native courts in the North. The 1933 amendment deleted the above underlined words thereby making it mandatory for the courts to apply the provisions of the code (as well as other enactment) in criminal matters. This was further clarified by the West African court of Appeal to mean that a native court could apply the shariah in criminal matters only if the case was not

covered by the code which actually had the effect; strictly speaking, of totally ousting the shariah in criminal cases in favour of English law.²⁶

2.4.9 Establishment of Indirect Rule

The above discussion reveals clearly the British encounter with existing laws in Northern Nigeria – with regards to dispensation of justice.

After the conquest of northern Nigeria in 1903, Sir Frederick Lugard was appointed High commissioner of the protectorate of Northern Nigeria between 1900 to 1903; he conquered and occupied the Sokoto caliphate. Part of Borno was also occupied. The occupation of the non – Muslim areas was much more lengthy and difficult in particular Tivland. By 1905, however, most of Northern Nigeria was virtually under British control.

During the first three years in Northern Nigeria sir Frederick Lugard was busy conquering the area; he spent a great deal of time establishing its administration. In doing this he fell back on the system of indirect rule. He could not use direct methods of rule because he had insufficient supplies of manpower, money and other facilities to do so.

In employing indirect rule he was fortunate there was already in the Sokoto caliphate a highly developed system of government headed by the emirs. He and his political officers used this system of government in governing the North.

Under the new system of indirect rule the protectorate of Northern Nigeria was divided into provinces and the provinces were in turn divided into divisions. A division was under a district officer (D.O) and a province under a resident. The district officer who

²⁶ Abubakar Saad (1980) in *Groundwork of Nigerian History* Obaro Ikime (ed) published for historical society of Nigeria. Helinium educational Books Nigeria p.284

supervised the emirs was responsible to the resident which the resident was in turn responsible to the high commissioner who was in charge of the entire protectorate²⁷

Some changes were effected for the purpose of indirect rule, when the colonial administration took over the existing traditional system of government and made use of it. The modification that took place was as follows:-

- a. The Emirs now collected a consolidated tax rather than a series of taxes; this was shared between the colonial government and the emir in a certain ratio determined by the colonial government.
- b. The emirate share of the taxes, after 1907 was paid into a native treasury; the money was spent according to a budget which provided for the emir and his officials as salaried employees of the native authorities;
- c. The District Heads who were under the emirs, instead of staying in the capital under the watchful eye of the emir, now had to reside in the districts they administered.
- d. The emir was now designated the Native Authority by and was the chief executive and supreme juridicial authority of his emirate or division, the political officer in the area interfered as little as possible with his administration within the laid – out guidelines;
- e. The caliph's power and position were however taken over by the British High commissioner who appointed and deposed emirs as he saw fit; the new ruler at sokoto was designated sultan, instead of caliph and his authority was limited to the districts of the central caliphate.²⁸

²⁷ Ibid p.286

²⁸ Ibid p.288

In Northern Nigeria, therefore the new indirect rule system worked smoothly except in the non-Muslim areas outside the Sokoto caliphate and Borno. In this area, mostly in the so-called middle belt of Nigeria, Lugard and his men also felt that the emirate type of indirect rule was the best form of administration for them. Accordingly, they procured to impose this type of rule on the people. Some areas like Yawuri, Kebbi, Bussa, Bauchi, Muri and Abuja were constituted into emirates, and emirs created for them. In areas with no traditionally recognized chief's paramount chiefs were created and imposed on the people. Examples of the latter measure occurred in Makurdi and Igbira.

The new system naturally angered and offended the people. In the first place the new traditional authorities had no traditional support. In the second place; the new measures like direct taxation offended the traditions and customs of the people.

In Bussa, rebellion against the new system of indirect rule followed almost immediately. This was in 1915. Where there was peace this was an uneasy one maintained by the presence of detachments of the colonial army and police. In Tivland, the British were faced with the continued resistance of the people to their presence. In this area, artificial large scale states were created but they could not work. It was not until 1937 that the people accepted the new system of indirect rule after it had been modified.

2.4.10 Influence of Colonial Rulers on the Economic Life of Kanem Borno

During the colonial period in Nigeria, history has shown a number of noteworthy economic and social developments. Although in real life economic and social issues can hardly be separated. In the beginning of nineteenth century the economy of Nigeria, like that of practically every other country in the world, was based on practically agriculture. The vast majority of Nigerians were fully engaged in it. The economy was also diversified

thus in addition to farming on the land; some people practiced animal husbandry hunting fishing, trading and craftsmanship. Consequently, the people virtually supplied all their essential economic needs. This was the state of things, when British established their colonial rule in the Nigerian area.

It was the British colonial policy, like that of every other European colonial power in Africa, that her colonies should be financially self-supporting. This meant that all public works in the colony for example, roads, rails, schools and hospitals has to be paid for out of locally raised revenue, usually in the form of taxes and custom duties. In addition to this policy, the British regarded their colonies as primary suppliers of raw materials for their home industries and customers of their manufactured goods. When their facilities were provided in the colonies they were intended to benefit British trading interest. Virtually no industrialization was therefore allowed in the colonies since that would create competition with British industries. Accordingly, there was more of exploitation than development of Nigeria during the colonial period.

There were a number of developments that took place especially in the area of communication. The fact is that, the British need raw material from the interior to the coast, to the markets of the interior. To achieve this they had to improve the communication system. In fact, all other aspects of the colonial economy very much depended on improved communications. The first essential aspect of communications in the export – import trade was good harbor facilities. According a large proportion of the taxes collected in Nigeria during the early years of the twentieth century was spent on building harbors like the Port Harcourt and the Lagos – Apapa harbors.

From the beginning of colonial rule much emphasis was also placed on the construction of railway. Railway construction started in 1896 at Lagos and by 1930 the

western line had reached Nguru in North-eastern Nigeria. The eastern line started from Port Harcourt in 1915 reaching Kaura Namoda also in Northern Nigeria. The railways were built to facilitate external rather than internal trade. As said earlier the British colonial rule was primarily concerned with getting raw materials like cotton; groundnuts, and cocoa, to the coast for shipment to Europe and the manufactured goods from Europe flow to Nigerian interior, this explain why the railways like those in almost all other parts of Africa ran from the coast to the interior linking both in the process.

Road development commenced after the First World War to take care of large number of cars and Lorries coming into use. The emphasis however was on the construction of feeder roads rather than trunk roads. This meant that roads were built merely to feed the railways, that is, to take the products of areas of cash crop production to the nearest point on the railways. Britain, like the other colonial governments, was reluctant to build trunk roads which were bound to compete with the railways.

Other developments include the growth of cash crops production. The colonial administration encouraged the production of cash crops. Such as, groundnuts cotton, cocoa, palm produce – for export. This was to build up the much needed revenue in the colony for development, while serving the factories of Britain and helping to build up her wealth. The production of cash crops was done at the expense of food crops production. This uneven development, underline the selfish economic interest of the colonial rulers. In addition to that, there was an appreciable growth of commerce. This was as a result of urbanization and improvement in communication created conditions favorable to growth of commerce. Between 1910 and 1930 for example, the volume of trade in groundnut increased from

8,000 tons to 250,000 tons and palm produce from 270,000 tons to 400,000 tons.²⁹ There were similar increases in other products like cotton, timber and rubber. The British sent in exchange for cotton print cloth, enamel bowls, matches, soap and others. The trade benefited some Nigerians; like the Dantatas of Kano in the Northern Nigeria, who laid the foundation of their fortunes in the 1910s.

2.5.1 Nature of Economic Activities in the Study Area after Independence

The economy of the North-Eastern Nigeria is enclosed on the national resources primarily production process such as agricultural production, animal grazing, mineral excavation and fishing, as the mainstay of the economy. Majority of the people are peasant farmers and fishermen. North-East has more than 30 million hectares' of arable land. A portion of the land is under crop cultivation and another portion for forest reserve other purposes. In 2004 more than 40 million metric tons of crops was produced in the zone. It is estimated that more than 40.8 million metric tons of crops was produced based on 2004 report. And livestock population of the North-East, consist of about 23.4 million cattle, 28.8 million sheep and 35.4 million goats in the same year 2004. The North-Eastern Nigeria therefore contributes greatly to the daily meat needs of the country. For this reasons therefore many commercial banks have opened branches all over the North-Eastern Nigeria, such as First Bank, United Bank for Africa, Fidelity Bank, Eco Bank, Unity Bank and Diamond Bank, GT Bank, Heritage Bank, First Monument Bank etc.

As earlier mentioned, north-eastern Nigeria has been endow- red with a lot of mineral resources enough to boost economic activities in the zone. But unfortunately, these resources remain unexploited over the years which raised the rate of poverty in the area.

²⁹ Gofwen R.I (2004) *religious conflict in Northern Nigeria and nation building in those of decades 1980-2000* publication of human right monitor, Kaduna, Nigeria p.21

At this juncture we can therefore say that North – East is performing far below expectation and poverty is always increasing.

It is important to note that the economy of this zone is mostly agrarian and dependent on statutory constitutionally guaranteed transfers from the federal government allocations account which contributes for more than 80% of the states revenue for the period 2006 to 2008. It is evident that this zone is not able to fund their expenditure without the allocation³⁰. There is the need to view the poverty level.³¹

Nigeria's position as the largest oil producer in Africa and also 11th in the world has however not translated into improved quality of life given the poverty levels of 54.4% in the country. The table shown below clearly indicates that a lot needs to be done to improve the quality of life of the people in the North Eastern Nigeria.

³⁰ Gofwen, R.I (2004) *religious conflict in Northern Nigeria and nation building the those of decades 1980—2000* publication of Human right Monitor, Kaduna Nigeria. P.21

³¹ States of the north east diaries 2014

*Table 1.1 Poverty Indicators*³²

INDICATORS	2004	2005	2006
% population living in relative poverty	54.4	54.7	54.4
% of population living in extreme poverty consuming 2900 calories or lower daily	35	36.6	35
Inequality level (Gin coefficient)	0.49	0.49	0.49
% of underweight children	30	30	25

The above table show clearly that about half of the population is living in relative poverty and also below US \$1per day. The extreme poverty index is only slightly better at about 35% of the population. The North – Eastern zone has the highest incidence of poverty in all the six zones in Nigeria. The zone has an incidence of 72.2% in terms of contribution to poverty. The North-Eastern and the North West zones have the highest contribution at 17.7% each.³³

³² *Yobe state public finance management performance assessment report*. Yobe state Nigeria, February 2010. P.13

³³ Ibid p.17

Table: 1.2 Contribution by Sector and Zone to National Poverty³⁴

Zone	Incidence	Contribution
South South	35.1	9.7
South East	26.7	5.9
South West	43	15.7
North East	72.2	17.7
North West	71.2	32.6

Table: 1.3 States with Highest Incidence of Poverty³⁵

State	Incidence	Poverty Gap
	P0	P1
Jigawa	92.1	0.4967
Kebbi	90.4	0.4322
Kogi	88.2	0.5713
Bauchi	82.2	0.3573
Yobe	81.1	0.3563
Kwara	79.3	0.4413

Source: Yobe State Economic Summit, 2008

Out of the six states with the highest incident of poverty in Nigeria, two states are from the North – East. These are Bauchi and Yobe States as clearly indicated in the above table. Bauchi has poverty incidence of 82.2% and poverty gap of 0.3573, while Yobe state has 81.1% of poverty incidence and poverty gap of 0.3563.

The above scenario clearly indicates that there is the need for more social responsibility activities and proper accountability of the available resources particularly in the North –East zone. In addition to the existing situation, insurgency also added more problem as people have been rendered homeless greater number of them is displaced, many women are now widowed and thousands of children are made orphans. Economic activities were greatly affected.

³⁴ Ibid p.17

³⁵ Ibid *Yobe State economic summit 2008* p.14

CHAPTER THREE

3.0 Social Responsibility in Islam

3.1 Introduction

This chapter dwells on the concept of social responsibility and accountability from Islamic point of view. The chapter examines the different kinds of social responsibility and accountability i.e. personal/individual and corporate social responsibility and accountability. In essence, the chapter is set to identify the ideal situation which every Muslim society ought to be in terms of social responsibility and accountability.

Islam, being a comprehensive and universal religion, clearly guides both individual and social unit on how to live together, in Muslim society. Since an individual Muslim must live with other members of the society he is to bear certain social responsibilities which he, at the end of Time must account for. This chapter therefore, serves as a parameter that would enable us make an objective assessment of social responsibility and accountability among Muslims in our area of study in subsequent chapters.

3.2 Social Responsibility

Social responsibility can be defined as a duty or obligation an individual or group owe to others. It is also a way of giving back to the society by an individual or group.

3.2.1 Kinds of Social Responsibility

Social responsibility can be divided into two i.e personal or individual social responsibility and corporate social responsibility.

Personal Social Responsibility

The scope of the religion of Islam is very wide and covers among others, the whole field of the relations of man to man, as well as man to God. The object of the laws relating

to this part of human life is to teach man his responsibility and obligation to others and to show him how to lead a happy life in this world in his relation with others. Under this type of social responsibility we shall look at marriage between a man and a woman.

3.2.1.2 Social Responsibility in Marriage

Marriage is a situation where a man and Woman come together to become husband and wife. Marriage brings about love as a verse of the Glorious Qur'an says.

And of His signs is this, that He created
mates for you from yourselves that you
may find peace of mind in them, and
He put between your love and compassion...³⁶

Islam therefore, considers marriage as the right relationship between a man and a woman. This relationship brings about full acceptance of social responsibility and results in the emergence of family.³⁷

3.2.1.2.1 Social Responsibility on Husband to Wife

The home or the family is the first training ground for social responsibility and accountability and for developing sense of love and selfless social service to humanity. It is at home that we find real pleasure in the service of humanity and this sense of responsibility and accountability in other aspects of life.³⁸ It is also a training ground for the development of morality for it is in the home that a man learns to have a sense of his own obligation and responsibility to have a respect for others rights and above all to have a real pleasure in suffering for the sake of others. The prophet (SAW) was reported to have said.

The best of you is he who treats his wife best.³⁹

³⁶ Qur'an 30:21

³⁷ Ahmad K and Kuram M. (1986) *the Islamic way of life* pp.39-40

³⁸ Ali Muhammad (1977) *the religious of Islam* p.498

³⁹ Sahih Al-Bukhari Vol 7 Hadith No 861

The fundamental issue here is that, we should understand the fact that a house is described by Islam as a unit in the greater organization of a nation as a whole, and just as in the vast national organization there is somebody to exercise the final authority in administration, so the house being a smaller organization is a miniature organisation in the same direction.⁴⁰ The husband having accepted fully the social responsibility of a family is considered the head of the household. The wife has also been described as head over the household of her husband and his children. The reason for giving a husband the higher authority is clearly stated in the Glorious Qur'an:

Men are the maintainers of women with what
Allah has made some of them to excel others
and with what they spend out of their property.⁴¹

A husband is mainly required to maintain the family. While the wife, is responsible for the management of the house hold and training up of the children. This social responsibility is to be discharged by the husband according to his means, as the Qur'an says

Let him who has abundance spend
Out of his abundance and whoever
has his means of subsistence strained
to him, let him spend out of that which
Allah has given him. Allah lays not on any
Soul a burden beyond that which He has given it.⁴²

He must also provide for his wife with a lodging according his means, especially where he himself is living. The Qur'an says.

Lodge them where you live, according to
your means.⁴³

⁴⁰ Op cit Ali Muhammad p.531

⁴¹ Quran 4:34

⁴² Qur'an 65:7

⁴³ Qur'an 65:6

3.2.1.2.2 Social Responsibility on Wife to Husband

A wife is bound to keep company with her husband, to preserve the husband's property from loss or waste and to refrain from doing anything which will disturb the peace of the family. She is required not to admit any one into the house whom the husband does not like, and not to incur expenditure of which the husband disapproves.⁴⁴ She is not bound to render personal services such as the cooking of food according to some scholars, but the respective duties and responsibility of the husband and wife are such that each must always be ready to help the other. The wife must help the husband even in the field of his labor if she can do it, and the husband must help the wife in the house hold duties. It is related that the Prophet (SAW) himself used to help his wives in many small works of the house hold, such as the milking of the goats, patching his clothes, mending his shoes, cleaning the utensils, and the rest. To sum up, social responsibility in Islam does not just stop at inculcation and attainment of moral values, rest, peace, love and Mercy. It goes further to delineate the responsibility of a husband and a wife in such a way that each should behave in accordance with his/her biological merits. The man, with his macho bahaviour, is charged with the responsibility called 'instrumental function'; these responsibilities include maintenance, protection, dealings with the outer world matters and leadership within the family. The woman is entrusted with caring for and rearing the children, organizing the home and creating the loving atmosphere inside her matrimonial home. It is known in an Islamic society the wife is not expected to work to gain money, because the care of the home is the responsibility of the man⁴⁵. Even in the case of an, a divorced woman and a widow s he is guaranteed, by law, an income that helps her lead a reasonably comfortable

⁴⁴ Sahih Muslim Vol III 67—87

⁴⁵ Doi Abdur Rahman. I *Shariah the Islamic law* p.117

life. Trade or work is not prohibited to a married woman in the shari'ah, provided she does it within the framework of shari'ah and with the permission of her husband. She is not recommended to undertake such activities unless there is justification for her to go to work and should be without prejudice to her husband's rights. It should be noted that once a woman gets married, she accepts the Islamic ruling on the functioning of the family. Her primary social responsibility becomes mainly to achieve the welfare of her house hold and to look after the internal family affairs. In a situation where she possesses her own property or fortune and if she opts to run or invest such wealth in bussiness she is entitled to do so without her husband's permission, provided this does not infringe upon her marital obligations and the responsibility of her children.

3.2.1.2.3 Social Responsibility on Parent to Child

Children are seen as Allah (SWT)'s favor upon parents, it should therefore be taken as such with the care they deserve. A child should not be a curse of home to his parents.

The mothers shall give suck to their Offspring
for two whole years, if the father desires to
complete the term but he shall bear the cost
of their food and clothing on equitable terms.
No soul shall have a burden laid on it than it
can bear. No mother be treated unfairly on account
of her child. No father on the account of his child
and heir shall be chargeable in the same way...⁴⁶

The Glorious Qur'an describes children as joy of life, source of pride and as well as strength, seeds of vanity and false security, fountains of distress and temptation. It further warns parents not to be taken away by the number of children they beget, or to go astray on their account.⁴⁷ The religious and moral basis of this position is that every individual parent

⁴⁶ Qur'an 2:233

⁴⁷ Hammuda *Family structure in Islam* p.183

or child relates to God as a person and is independently responsible for his own deeds. Once a child is grown up and become matured, he is responsible for his action. Despite that, the principles of parental concern, kindness and mutual obligations, especially in matters of subsistence and general care still remain. Parent can still continue to show care and concern to their married matured child in this wise. The Glorious Qur'an clearly states the responsibility of parents preserving and caring for the life of the child, the glorious Qur'an says;

And do not kill your children for fear poverty
we will provide for you and for them⁴⁸

The socialization and care of the child has been described as a charity of higher order, to attend to their educational needs and teach them proper manners. Interest in and responsibility for the child's welfare is actually a question of first priority.⁴⁹ According to Prophets Instructions, by the seventh day the child should be given good pleasant name and his head should be shaved along with all other hygienic measures required for healthy growing.

Beside the above mentioned, parent are more importantly jointly responsible for the upbringing of the child. At the early years, the father shall provide the material necessities and the mother care for the bodily welfare. Jurist argue as to whether, when, where and how the mother should nurse the child, in return for material compensations or as a duty, we are here concern with who actually is socially responsible for the upbringing of the child. Majority of scholars agree that the child must be provided with adequate care and if it

⁴⁸ Qur'an 6:151

⁴⁹ Hammuda Op Cit *Family Structure in Islam* p.187

needs a hired nurse or hired service to father shall be responsible for that. The two parents must necessarily attend to the child's mental and spiritual socialization. For instance the prophet (SWA) urges the Muslim parents to request that their children to begin practicing the regular daily prayer when attain the age of seven.⁵⁰ The parents are mandated to discipline the children if they do not start the practice, by physical means without causing harm, injury, purposely to show disapproval of their behavior.

The child's welfare remains binding on the parents as part of their social responsibility as long as the child is a minor or incapable of taking care of itself. It is only when Muslim parents fulfill their parental social responsibility adequately, that the child's socialization to the Islamic environment will in all probability be successful. When the child is capable of making some responsible decisions, the parents are enjoined to show the child in words as well as in deed the Islamic way of life.

Regardless of the child's religious identity the parents are responsible for the welfare of their minor poor children. As long as the child is poor and minor, it is father's responsibility to support him. But if the child is financially buoyant, conceivably through either gift, bequests, endowment etc. then the child's expenses should be drawn from its own resources so long as there are adequate resources for its material needs. The age of the child should not be the criteria of maintenance allocation. The father is socially responsible for the support and care of his children, boys and girls even after their coming of age. An adult son who is unable to support himself should be supported by the father. A girl is equally entitled to same until she marries even if she is capable and acquires resources, she

⁵⁰ Ibid p.198

is expected to support herself so long as she can, otherwise she must not be forced to go and work by parents to support her.

3.2.1.2.4 Social Responsibility on Child to His Parents

The parent-child relationship in Islam is bound together by mutual obligations and its arrangement is reciprocal in nature. Since the age differential between the child's and the parent's is most often too wide, therefore parents will grow physically weak and mentally feeble and their will degenerate, their patience will become very low and they will lack objective judgement. On this bases perhaps, Islam makes provisions to govern the child's relationship to his parents.

It is part of child's responsibility to provide those (parents) with certain basic social securities, irrespective of their religious differences. But if a disagreement occurs between them as a result of this difference of religious values and moral standards, then they should not compromise. The Glorious Qur'an sum up the whole matter in the concept of *Ihsan* which denotes what is good, right and beautiful. In the Islamic context therefore, among other things, kindness, compassion, charity, reverence, consciousness and sound performance is encouraged. It is a Muslim's religious responsibility as well as moral virtue to show *ihsan* to his parents, whether they are Muslims or not. Concrete behavioral manifestation of this divine ordinance of *ihsan* to the parents include active empathy compassionate gratitude patience, prayer for them even after their demise, honoring their commitments on their behalf when they can no longer do so, sincere counsel and veneration:

.... Worship but God: Treat with kindness, your parents

and kindred and orphans and those in need ...⁵¹

The child's integral social responsibility towards his parents is to provide their needs and help them to be as comfortable as possible. Jurists have laid down certain general principles regarding support and maintenance and self reliance.

- a. Every individual is responsible for his own maintenance and should try to be self-supporting, especially, as far as subsistence is concerned, in this regard the only exception is the wife, whose responsibility is on her husband whether he is poor or rich.
- b. No individual in particular is held socially responsible for the maintenance of any other individual of a different religion, the only exceptions here are one's wife, immediate parents and children.
- c. Thirdly, parents are entitled to maintenance by their children when the parents are in need and children are capable of supporting them.
- d. Fourthly, a poor man is not responsible for anyone else's support except his wife, parents and children.⁵² Support rendered by relatives will be considered as community service (is a way assisting members of the society).
- e. Fifthly, maintenance includes adequate provisions for food, lodging, clothing and general comfort for the parents and their dependants.
- f. Finally, support for poor parents shall be shared by their children equally without regard to the children's sex according to some views while according to others in proportion to their shares of inheritance⁵³

⁵¹ Qur'an 2:83

⁵² Op cit, *Family structure in Islam* p.183

⁵³ Ibid p.199

3.2.1.3 Social Responsibility on Muslim to His Neighbours

In the same way as Muslim have certain rights over you, so also neighbor has got rights over you. The Prophet (SAW) has categorized neighbors into three: The first class neighbor has got one right, the second class has two; the third class three. He who is a neighbor, a Muslim and a relative have got three rights, one right for being a neighbor, one for being a Muslim and another for being a relative. The second class neighbor has got two rights; one right for being a Muslim and one right for being a neighbor. The third class neighbor has got only one right; an infidel neighbor. The Prophet (SAW) said: *treat well your neighbor.....* . Islam pays attention so much to the cordial relation with a neighbor whether he is a Muslim or not, because it serves the interest of making a nation like one body. The prophet (SAW) said;

Angel Jibreel kept on enjoining
the good treatment of neighbors
to the extent that I thought that
he would include neighbors as hiers⁵⁴

Among the rights of one's neighbor over another as affirmed by Islam are the initiation of greetings, visiting his home if he is sick, offering condolences if a calamity befalls him, congratulating him at times of joy, overlooking his mistakes, concealing his faults, bearing his annoyance with patience, giving him gift, lending him money if he needs it, lowering one's gaze from looking at his women folk and guiding him to that which will benefit him in his religious and worldly affairs. The Prophet (SAW) was reported to have said.

The best of companions with Allah is the one who
is best to his companion, and the best of neighbors
with him is the one who is the best to his neighbours⁵⁵

⁵⁴ Sahih Muslim Vol III Hadith No 2625

⁵⁵ Sahih Al-Bukhari Vol 8 Hadith No 5668

With regards to treatment of a neighbor and his right, the Glorious Qur'an says:

Worship Allah and join none with Him
(in worship); and do good to parents,
kinsfolk, orphans, Al-masakeen (the poor),
the neighbor who is near of kin, the neighbor
who is a stranger, the companion by your side ...⁵⁶

The Prophet (SAW) was reported to have said in sahih Muslim

The fortune of a Muslim is a spacious abode,
good neighbor and satisfactory conveyance.
One man asked. O messenger of God how shall
I know whether a man is good or bad? He said:
when you hear your neighbor say: he is good,
he is really good, if you hear him say
he is bad, he is really bad'.⁵⁷

Good treatment of neighbors and avoiding harming or annoying them is so
important that the prophet (SAW) describes it as one of the signs of true faith in Allah and
the Last Day:

Whoever believes in Allah and the Last Day
should say what is good or remain silent,
whoever believes in Allah and the Last Day
should honor his neighbors, whoever believes
in Allah and the Last Day should honor his guest."⁵⁸

It comes as no surprise, then, that a Muslim who is truly guided by his faith is tolerant
towards his neighbor and is humble, easy going and kind in his dealings with him. He does
not stop him from using and enjoying his home, as the prophet (SAW) said.

No one should prevent his neighbor from
Fastening a piece of wood to his wall.⁵⁹

⁵⁶ Qur'an 4:36

⁵⁷ Sahih Muslim Vol 3 Hadith No 2624

⁵⁸ Sahih Al-Bukhari Vol 8 Book 78 Hadith No 6136

⁵⁹ Sahih Al-Bukhari Vol 3 Book 46 Hadith No 2442

The true Muslim is always alert to the spirit of social responsibility which the Prophet (SAW) instilled in the Muslims in the words he spoke to Abu Dharr (RA).

O Abu Dharr (R.A) if you cook some broth add extra water to it, and take care of your neighbor. ⁶⁰

According to another report, he said:

if you cook some broth, add extra water to it, then think of the families in your neighborhood and send some of it to them. ⁶¹

A Muslim's conscience will not let him ignore his neighbor's poverty and difficulty while he bears to see the difference between himself and his neighbor, when the words of the prophet (SAW) are ringing in his ears

He does not believe in me, who eats his fill while his neighbor beside him is hungry, and he knows it. ⁶²

And also

He is not a believer, who eats his fill While his neighbor is hungry". ⁶³

A Muslim who understands the teachings of Islam hastens to treat his neighbor in the best way he can. Nothing is too insignificant when it comes to respecting his neighbor, as some ignorant Muslims may think that, something is too small to be worth given as a gift to a neighbor, so they refrain from giving it; thus depriving themselves and their neighbor of much goodness. This is something the prophet (SAW) pointed out to women in particular, as many of them feel too shy to offer small gift to a neighbor;

O Muslim women, do not think that

⁶⁰ Sahih Al-Bukhari Vol 3 Book 46 Hadith No 2443

⁶¹ Sahih Al-Bukhari Vol 3 Book 46 Hadith No 2447

⁶² Sunan Al-Kubra Hadith No 19049

⁶³ Sahih Al-Bani Book 6 Hadith No 12

any gift is too insignificant to
give to a neighbor, even if it is only
a sheep's foot.⁶⁴

A sheep's foot is a thing of little value, but it is better than nothing and no woman should feel that a gift is not worth giving to a neighbor because of its paucity. In this regard the Qur'an says:

Then shall anyone who has done
an atom weight of good, see it.⁶⁵

In one of the Hadith of the Prophet (SAW) he is reported as saying:

Save yourself from the fire even by
giving half a date in charity ⁶⁶

A true Muslim does not restrict his good treatment only to neighbors who are related to him or who are Muslims, but he extends it to non-Muslim neighbors too, so that the tolerance of Islam may spread to all people; regardless of their race or religion. The eminent (Sahabi) companion Abdullahi bn. Amr had a sheep slaughtered and asked his slave, "Did you give some meat to our Jewish neighbor? For I heard the Prophet (SAW) say Jibril kept on enjoining the good treatment of neighbors to the extent that I thought he would include neighbor as heirs."⁶⁷

Failure to discharge responsibility towards the neighbor has been categorized as one of the biggest sins as mentioned in a hadith narrated by Abdullahi Ibn Umar; "I or somebody asked Allah's Apostle which is the biggest sin in the sight of Allah? he said

.....that you set up rival (in worship) to Allah though
He alone created you. I asked what is next? He
said 'then, that you kill your son, being afraid that

⁶⁴ Sahih Al-Bukhari vol III book 46 hadith no 2440

⁶⁵ Qur'an 99:7

⁶⁶ Sahih Al-Bukhari Vol 2 Book 24 Hadith no 1417

⁶⁷ Sahih Al-Bukhari vol 8 Book 78 Hadith No 5668

he may share your meal with you? I asked! What is next? He said that you commit illegal sexual intercourse with the wife of your neighbour.⁶⁸

A verse of the Glorious Qur'an was revealed confirming the statement of the Prophet (SAW).

Those who invoke not with Allah, any other god, nor kill life as Allah has forbidden except for just cause, nor commit illegal sexual intercourse.”⁶⁹

Imam Al-Ghazzali has summarized the right of the neighbour thus; salute him first, don't talk with him for long, don't ask about his conditions long. Call on him when he is sick, show sympathy in his distress, be sorry in his sorrows, be happy in his happiness share enjoyment in his happiness, pardon his faults, don't look at the inner side of his house from the top of your roof, don't trouble him by replacing your rafters on his wall, don't let water flow down his court yard, don't shut up the outflow of water of his house through your boundary, don't make the path to his house narrow, cover his fault if it is out, try to remove his distress as soon as possible, take care of his house in his absence, don't hear his backbiting talk with his sons and daughters with affections and read out to him what he is ignorant of the worldly and religious matters.⁷⁰

⁶⁸ Sahih Al-Bukhari Vol 9 Book 93 hadith no 5970

⁶⁹ Quran 25:68

⁷⁰ Al-Ghazali *Ihya Ulum addeen* (translated) Hassan Yassar Published p.41

3.2.1.4 Social Responsibility on Muslim to His Relatives

Apart from the ones family, the next sphere of social responsibility is that of blood relationship. Islam wants all those who are related in brotherhood through common parentage or marriage to be affectionate, cooperative and helpful to each other.

In many places in the Glorious Qur'an good treatment of the near relations (*Dhaw al qurba*) is enjoined:

And when we took pledge from the children of Israel!
You shall serve none but God, and be good to your
parents, and the near of kin, and the orphan, and
the poor; and speak to people in a good way...⁷¹

In a *hadith* of the Prophet (SAW), proper treatment of one's siblings has been strongly emphasized and counted among the highest virtues. A person who cold-shoulders his relations or treats them indifferently is looked on by Islam with great disfavor.⁷²

However, this does not mean that it is a virtue in Islam to show favouritism to one's relations. Such support or prejudice towards one's relations naturally results in injustice, and is therefore repugnant to Islam and condemned as an act of ignorance (*Jahiliyya*).

Individuals make families, families make tribes and tribes make nations. The peace, harmony fraternity and prosperity in the family intimately leads to the peace, prosperity and betterment of the nation. Islam has therefore laid much stress upon the connection of blood-ties and family relations. Rights of family members upon each other and the duties and

⁷¹ Quran 2:83

⁷² Maududi A, M. *Kuram and A Kurshid Etal The Islamic way of life* p.20

responsibility towards family members and near kindred have been especially emphasized by the Qur'an and the prophet's tradition.

The right of blood relations to inherit has been clearly stated in a verse of the Glorious Qur'an due to the strength of relation.

It is prescribed for you, when one of you approaches
deaths, if he leaves wealth, that he bequeaths unto
parents and near relatives in kindness (this is) a duty for
all those who ward off (evil)⁷³

Show of goodness is most prepared to be done towards relatives before others,
Qur'an says;

They ask, thee (Muhammad) what they
shall spend, say: that which ye spend
for good, whatever good (must go) to
parents and kindred and orphans and
the needy and the wayfarer. And whatsoever
good ye do, Lo Allah is aware of it⁷⁴

Islam has made provision for relatives, that, in a situation where they are parent's
relatives, when property is shared between heirs, that, they should be given and not be sent
away.

And when kinsfolk and orphans and the needy are present at a
division (of the heritage), bestow on them therefore and speak
kindly unto them⁷⁵

The exercise of justice and kindness is mention alongside with the generosity to
relatives, as much as one can, and not to be wicked to them.

Lo Allah enjoined justice and kindness,
and giving to kinsfolk, and forbiddeth
lewdness and abomination and wickedness.

⁷³ Quran 2:180

⁷⁴ Qur'an 2:215

⁷⁵ Qur'an 4:8

He exhorted you in order that ye may
take heed⁷⁶

In another verse the Glorious Qur'an enjoins Muslims to give the relatives, the needy and the wayfarer their due, but in the process extravagancy should be avoided and squandering of one's wealth. The Qur'an says;

Give the kinsman his due, and the
needy, and the wayfarer, and squander
not (thy wealth) in wantonness⁷⁷

Islam enjoins a Muslim to forgive and forget any conflict that may occur between him and his relatives; he should not abandon his them to the extent of boycotting them or giving them assistance.

And let not those who possess
dignity and ease among you swear
not to give to the near kin and
to the needy, and to fugitives for the
cause of Allah. Let them forgive and show
indulgence. Yearn ye not that Allah
may forgive? Allah is Forgiving, Merciful⁷⁸

The Glorious Qur'an clearly underlines the importance of relationship in Islam. Kindness to one another is generally emphasized:

The prophet is closer to the believers than
themselves, and his wives are (as) their
mothers. And to the owner of kinship
are closer to one another in the
ordinance of Allah, than (other) believers
and the fugitives (who) fled from makka
except that ye should do kindness to your
friend. This is written in the book (of nature) ⁷⁹

⁷⁶ Qur'an 4:90

⁷⁷ Qur'an 17:26

⁷⁸ Qur'an 24:26

⁷⁹ Qur'an 33:6

The prophet (SAW) is reported to have said: if one intends to give charity, he should start with his relatives as indicated in the following *Hadith*

Abu Huraira asked: O messenger of Allah!
Which charity is best? He said: the
charity of the needy. And begin with
one who is your kinsman.⁸⁰

He who gives charity to kinsman has double merit as compared to the charity given to none kinsman. In this regard the prophet (SAW) said, narrated by Suleiman bn. A'mar.

Alms to a poor man has one
(merit) charity and to a kinsman two
(merits)charity and connection⁸¹

Whoever desires a prosperous and prolonged life should be kind to his relatives as clearly indicated in a *hadith* of the prophet (SAW) Anas reported that the Messenger of Allah said:

Whoever desires that provision might be extended
to him and that his time prolonged, let him keep
afinity with his kindred⁸²

He who is best among Man has been described as a person who shows care and concern for his relatives as next to the one who is dutiful to Allah. Durat-bint Abi Lahab reported that;

⁸⁰ Sahih Al-Bukhari vol II book 24 hadith no 491

⁸¹ Sahih Al-Bukhari vol 2 hadith no 484

⁸² Sahih Al-Bukhari vol 9 hadith no 2557

The messenger of Allah was asked: who among men is the best? He said: He who is most dutiful of Allah among them and most dutiful towards blood- connections among them⁸³

In another Hadith of the prophet (SAW) it is indicated that there are several benefits to be derived as a result of cementing and maintaining of blood-tie Abu Huraira reported that the prophet said:

Learn from your ancestors with what thing to be friend your relations, because joining of blood-tie is a cause of love within the household, a means of increase in wealth and a means of delaying death.⁸⁴

3.2.1.4 Social Responsibility on a Muslim to the Physically Challenged (Disabled) and Sick Persons

Nursing and visiting the sick is compulsory (*fard*) lest the sick will die of want of care and attention. It is (*fard kifaya*) compulsory on a community as a whole in case the sick or the disabled is in pressing need of nursing. If one Muslim performs this nursing at the time of dire need, the community is absolved from that social responsibility, but if none of them takes care of the patient the entire body of Muslims will be socially responsible and will surely be accountable for the sin thus committed. The prophet (SAW) himself discharged this important duty without making any distinction between high and low, servant and master, sick and poor, Muslim and non-muslim.⁸⁵

In nursing the sick, some rules are to be observed. The sick should be allowed to rest. Noise should not be made; neither prolonged conversation should be made in his presence. The person visiting the sick should consider the diet he needs.

⁸³ Sahih Al-Bukhari Vol I book 78 hadith no 5979

⁸⁴ Tirmidhi Vol 1 Hadith no 445

⁸⁵ Op cit, Al-Ghazali *Ihya`u Ulum addeen* p.43

Those who visit the sick have been advised by the holy prophet (SAW) to pray for his health and recovery. Since the sick man is in the good grace of Allah and his prayer is accepted, they should request him to pray for their welfare in turn.

The Glorious Qur'an clearly describes the consideration given to the sick as regards fasting because he is weak and requires to be assisted.

The prophet (SAW) has enjoined Muslims to take good care of the sick and to visit them in a Hadith reported by Abu Musa saying;

Feed the hungry, visit the sick and
Free the captive.⁸⁶

In another Hadith the prophet (SAW) was reported to have said, as reported by Sayyidna Ali (RA) saying: I heard the prophet (SAW) saying:

There is no Muslim who visit a Muslim in sickness
at morning except that seventy thousand angels pray
for him till evening, and if he visit him in evening, except
that seventy thousand angels pray for him till morning.
He will have garden of fruits in paradise.⁸⁷

3.2.2 Leadership Responsibility in Islam

Leadership responsibility in Islam is regarded as voluntary before it is accepted, but after acceptance, it becomes mandatory on a Muslim. It is considered as trust (*Amanah*) that an individual accepts, he therefor becomes accountable to the people as well as to Allah (SWT)

⁸⁶ Mishkat Masabih hadith No 420

⁸⁷ Sahih Muslim book 032 hadith no 6232

3.2.2.1 Islamic System of Leadership

In the Glorious Qur'an, Allah (SWT) addresses human beings as his representatives or vicegerents on the earth. He provides them with all the necessary skills, principles and tools to lead their lives towards glory and also to lead others towards realizing their potentials.

It is He who hath made you (his) agents, inheritors
of the earth: he hath raised you in ranks some above
others: that He may try you in the gifts He hath given you:
for thy lord is quick in punishment: Yet He is indeed
Oft-forgiving, Most-Merciful.⁸⁸

As a representative of God on earth, Man is endowed with certain attributes such as the faculty of reasoning and knowledge meant to enable him play his role and achieve his actual position of vicegerency. However to achieve higher goals, this position of Mans vicegerency on earth needs to be defined as well as the tools and principles also known as succession or leadership principles. Where do these tenets come from? Where can we find them? How to get them and how do we use them? To answer these identical questions, it is important to start with the first question.

Leadership is used in two basic ways (a) to refer to the process of moving a group of people in some direction through non-coercive means, and (b) to refer to the people who are in the roles where leadership is expected. Leadership effectiveness can be defined as leadership that produces movement in the long-term best interests of a group or an organization. In this sense, effective leadership moves people in a direction that is genuinely in their real long-term best interest.

⁸⁸ Quran 6:165

Al Talib (1411) defines leadership as the process of moving people in a planned direction by motivating them to action, using no compulsive means. Shakir (1411:v9) views leadership as (*al Qiyadah*) the central focus of human activities, the spin around which administration revolves and the temple of justice, where the excesses of individuals and groups are checked.⁸⁹ Ibn khaldun (1996: VI) contends that effective leadership (*Al-mulk ala haqiqatihi*) is capable of maintaining law and order, providing security (*Himayatuth thugra*), protecting the wealth of its citizens and not allowing anybody to be above laws. He further argues that any leadership that cannot provide the above services is a defective leadership (*mulkun naqisun*).⁹⁰

Secondly we have to find the key to sources of Islamic leadership standards. The Islamic leadership principles are primarily derived from the following key sources:

- (i) The Qur'an
- (ii) The noble prophet
- (iii) The wise caliphs
- (iv) The pious followers.

The glorious Qur'an says:

There has come to you from Allah
light and a plain book.⁹¹

The Glorious Qur'an is the primary source of leadership and success principles, revealed by the Supreme Author, Allah (SWT), its message has a universal and eternal relevance. It is a complete code of life which contains guidelines on spiritual, social, economic, and political aspects of human life. It is the last and complete edition of divine

⁸⁹ Shakir M. (1411) *Tarikhul Islamiy* p.96

⁹⁰ Ibn Khaldun (1996) (translated) in *Al-Ijtihad IIIT Journal Vol. 7 No ! 1 2008* p.40

⁹¹ Quran 5:15

guidance and teaches the success and leadership principles which can guide life towards success and highest attainment. The beauty of the Qur'an lies in the universality of its usage and completeness of its message. It is meant for everyone and in following it lays the success and prosperity of not this or that nation, but the entire human race. The various verses of the Glorious Qur'an have clearly indicated the key attributes and qualities which if acquired will make one successful in any human endeavor. Faith, struggle, knowledge seeking, piety, charity, decision making etc. and identical concepts which forms the core of leadership principles as contained in this Book. It is through the understanding and application of those principles that one can perfect his/her leadership and achieve mega results. As representatives of Allah (SWT) Himself, human beings are very privileged to strive for excellence in every field of their endeavors and make things happen for themselves and those they lead. The Glorious Qur'an clearly indicated that, an oppressor is not fit to be a leader of his people. It is indicated as an example, after prophet Ibrahim(AS) has successfully completed a number of tests, he was given glad tidings that he has been appointed the leader of all the people.

What about my progeny (asked Ibrahim(AS))
My covenant does not include (dhalimun)
Oppressors⁹²

This is just one out of many examples of how leadership is dealt with in the Glorious Qur'an and how it operates as a system.

Both leadership and followership have certain social responsibilities the failure of which will result into total failure of leadership and followership and both the leaders as well as the followers will be held responsible socially and accountably. Meeting these duties will not

⁹² Qur'an 2:124

only earn the blessings of God, the Almighty, but will also enable one to fulfill one's duty towards one's fellow beings whether leaders or followers. To be able to meet the leadership challenges to both one's Creator as well as to one's fellow human beings with flying colors, there are certain parametres which must be followed. Leadership and social responsibility are tasks with many laws and principles and models. These can be grouped together which can be classified and considered as the cardinal principles and values:

Cardinal principles of leadership in Islam

- (a) Faith and belief : With regards to this, a verse of the Glorious Qur'an says:

God is the protector of those who have
faith: from depths. Of darkness He leads
them forth into light ⁹³

Faith lays the foundation of greatness and success, and nothing happens unless one has faith. Faith and belief are thus the key factors/qualities which determine the quality of one's leadership. No other religion has placed so many premiums on faith than Islam. Iman (faith) is regarded as the moral requisite for good leadership and 'good actions' without Iman amount to nothing. Therefore, the starting point for leadership must be Iman. Faith and belief help people overcome all their difficulties especially in shouldering social responsibility and achieve their goals. Faith and belief are the quintessential of good leadership and without these qualities; a leader will become hollow and empty. This is spirit which drives a person towards greater lights.

- (b) Knowledge and Wisdom: A tradition of the prophet says:

Seek knowledge from cradle to the grave. ⁹⁴

⁹³ Quran 2:257

⁹⁴ Jami'at Tirmidhi hadith no 3488

Leadership is a great social responsibility and to fulfill this important duty a leader must continuously struggle to acquire as mention in the above *Hadith* of the prophet (SAW). In numerous verses of the Glorious Qur'an human beings are advised to seek knowledge and wisdom.

... Say: Are those who knows equal to those who do
not know It is those who are endowed
with understanding that receive
admonition ⁹⁵

The above verse shows clearly that those who know are not equal to those who do not know. Knowledge is power and any leader who wishes to excel in his/her leadership prowess must acquire knowledge. Knowledge is one of the major reasons which determine the rise and fall of civilizations and their leaders.

In Islam the acquisition of knowledge was given high premium even at the very inception of the religion. The Noble prophet Muhammad (PBUH) himself was a great promoter of a knowledge and culture.

In many of his sayings, he has repeatedly advised his followers to acquire knowledge.

Whoever follow a path in the
pursuit of knowledge, Allah (SWT) will
make paradise easy for him ⁹⁶

Above are just a few of the traditions of the prophet (PBUH) reiterating and enjoining the acquisition of knowledge and learning. Knowledge is indeed power, and that is why it is highly recommended by the prophet Muhammad (PBUH). At the peak period of

⁹⁵ Qur'an 39:9

⁹⁶ Sahih Al-bukhari *Kitabul Ilm* Hadith No 10

Islam, otherwise known as the “golden age” of Islam, the acquisition of knowledge both religious and scientific was also in its prime. In Bagdad, and Cordoba; great libraries were set up where religious and scientific, medical and mathematics books were kept along with religious ones.⁹⁷

Muslims rose to the height of civilization because of the importance given to learning and knowledge, at that time. For more than 1,000 years the Islamic civilization remains the most advanced and progressive in the world. This is because Islam stressed the importance of the acquisition of knowledge and held great and held great respect for learning and culture. Muslims recognized excellence and hungered intellectually because the teachings of the Qur'an and Sunnah gingered them to greater accomplishments in all disciplines of knowledge.

As regards wisdom, the Glorious Qur'an says:

He (God) grants wisdom to whom He pleases;
and he to whom wisdom is granted receives indeed
a benefit overflowing; but none will grasp the message
but men of understanding.⁹⁸

Wisdom (*hikmah*) in Arabic one of the most admired, ancient, recurring and popular attributes credited to great leaders is yet another quality highly admired by God Himself as contained in the Glorious Qur'an. The word wisdom, though a most admired quality, is rarely defined or clarified. One of the reasons that wisdom is rarely defined or clarified is probably its intangibility or the many elements it possesses. However, one thing is clear, knowledge is not necessarily wisdom. Wisdom is excellence of discernment, discretion, intelligence, penetration of ideas, correctness of opinion, quickness of understanding, and

⁹⁷ dradalat@gmail.com Mina management institute

⁹⁸ Quran 2:269

clarity of mind which leads to correct action and decision. This therefore, indicates that a leader needs to have it, to be able to discharge his social responsibility.

(c) Courage and determination: Courage and determination are qualities which every leader must embrace, acquire and possess. History is full of stories where ordinary people emerged as great leaders because they showed courage and determination. Courage and determination emanate from strong faith and belief and the feeling of satisfaction one derives from righteousness. A leader should be ready to confront any task which is apparently impossible to face. Leaders are indeed on their mettle when they possess courage and determination as part of their character traits.

(d) Mutual consultation and unity:- Islamic system of leadership is not based on dictatorship. The Glorious Qur'an says;

And those who answer the call of their
Lord, and to none but Him alone, and
and perform their prayers and who conduct
their affairs by mutual consultation; and
who spend of what we have bestowed on them⁹⁹

The principle of mutual consultation referred to as *Shura* in Arabic is a command as the above verse emphasizes and is listed with other key virtues such as worshipping God, performing prayers, and spending for the sake of God. There is a wisdom in mutual consultation, as decisions taken with mutual consultation are supported by everyone in all important matters. Colleagues and companions were consulted. The most outstanding example of the prophet's *shurah* occurred on the eve of the Battle of Uhud (3rd AH) while he was of the opinion that the city should be defended from within, the majority wanted to go out and fight. The prophet accepted this; he did not impose his own opinion. There is an

⁹⁹ Qur'an 42:38

important lesson here, the followers' trust and confidence is gained if their opinion is respected. Related to mutual consultation is also the importance of unity as rightly commanded by God Himself in Qur'an:

Verily (O you who believe in me) this
community of yours is one single
community, since I am the Sustainer
of you all: worship, then, Me (alone).¹⁰⁰

Perhaps the single most important quality which must be instilled by a leader is creating a unified cadre of followers. Disunity is a cancer which destroys families; organizations, countries and the world community at large. Through mutual consultation, a capable leader can prevent chaos and disunity and ensure a united community. This may only be achieved by lending willing ears and being open to views and consultation.

(d) The fifth principle is morality and piety: There are many verses of the glorious Qur'an regarding the essence of morality and piety, particularly the following verses that says;

O! Children of Adam! Whenever there come unto
you apostles of your own, conveying my message unto
you, then all who are conscious of me and live
righteously no fear need they have, and neither they grieve.¹⁰¹

Morality and piety are greatly emphasized as virtues upon all leaders, and believers. A leader's morality and piousness must be as an example to the community. It is so, because the leaders are entrusted with affairs of the community and if they are immoral they will not serve the cause of their people. The history (*seerah*) of the prophet (PBUH) is full of examples; his honesty and integrity has earned him the title of *Al-Amin* (the

¹⁰⁰ Qur'an 21:92

¹⁰¹ Quran 5:8

trustworthy) and *Al-Sadiq* (the truthful) in Makka even before being appointed by God to prophethood. After his demise, his pious caliphs also religiously practiced morality and piety. The first caliph Abu-Bakar Siddiq, made his speech to the Muslims as their leader which proved him an ideal of modesty and humility. There was absence of the kind of arrogance one found in the modern leader when he assumes power. They proclaim their own virtues and the great feats they will perform. Such statement by leader proves himself as someone who can shoulder his social responsibility. Abubakar Siddiq says

I have been appointed as ruler over you although
I am not the best among you. I have never thought
this position, nor has there ever been a desire in my heart
to have this in preference to anyone else ... if I do right
you must help and obey me; if I go astray, set me
aright obey me so long as I obey Allah (SWT)
and his messenger. If I disobey them, then you have no
obligation to follow me.¹⁰²

(f) Justice and Compassion: - These are other qualities a Muslim leader needs to have. Justice without compassion leads to tyranny, while compassion without justice creates anarchy. A leader needs to maintain a careful balance, keeping the overall good of the society he leads in mind.

O ye who believe stand out firmly for God as
witness to fair dealing, and let not the hatred
of others to you make you swerve to wrong
and depart from justice Be just: that is next to piety:
and fear God. For God is well-acquainted with all that ye
do¹⁰³

And in another verse the Qur'an says;

O ye who believe stand out firmly for justice,
as witness to God, even as against yourselves, or

¹⁰² Sahih Al-Bukhari Vol IV hadith No 825

¹⁰³ Qur'an 6:08

your parents or your kin, and whether it be (against)
rich or poor. For God can Best protect both, follow not
the lust (Of your hearts) lest you swerve and you distort
(justice) or decline to do justice verily God is well
acquainted with that you do.¹⁰⁴

In yet another verse the Glorious Qur'an that, reiterates that it is mandatory to
justice:

Say: my Lord hath commanded justice; and that ye
set your whole selves (to Him). At every time
and place of prayer and call upon Him making your
devotion sincere as in His sight: such as He created
you in the beginning, so shall ye return¹⁰⁵

The prophet (SAW) and his pious s attached great importance to justice and
compassion. In Islam, the concept of justice is such a high precept that is enjoined in clear
and unequivocal terms. The Glorious Qur'an clearly commands that;

... stand firmly for justice as witness to God, even
as against yourselves, as your parents, or your kin, and
whether
it be (against) rich or poor: for God can best protect both¹⁰⁶

This verse sets such a highest standard that no other religion or system can match it.
Allah (SWT) loves justice and compassion and at every time a leader must have this quality
trait. Justice, therefore, is a fundamental precept of Islam; even more so for a leader
because it is part of his social responsibility to maintain a balance in society. Since injustice
invariably leads to turmoil and conflict, an Islamic leader must combine justice and
compassion in his personality.

¹⁰⁴ Quran 4:135

¹⁰⁵ Qur'an 7:29

¹⁰⁶ Qur'an 4:13

(g) Patience and endurance: - Another very important quality of great leadership is patience (*sabr*) and endurance. This is a praiseworthy quality as stated in the Glorious Qur'an

O ye who believe! Persevere in patience and constancy;
vie in such perseverance; strengthen each, and fear Allah,
that ye may prosper ¹⁰⁷

This is a clear testimony that patience and endurance is important for a leader and a believer in general. It is all encompassing, as it includes the capacity to endure; the stamina to persevere in the face of vicissitudes of life, and opposition in the struggle to bring about improvement of social condition. In an attempt to discharge social responsibility great leaders face tremendous challenges and enormous difficulties but with patience and endurance they persevere and achieve the noble goals and missions of their lives. The prophet (PBUH) himself has exercised patience and endurance in the face of severe persecution and opposition in Makka, but because of this exemplary behavior he exhibited, his companions had all emulated the quality.

In fact, the prophet (PBUH) counseled his companions and followers to be patient and never to give up. He, at the same time, encouraged them to be dynamic and optimistic about achieving their goals. Patience and endurance had been part of the lives of other prophets of God such as Ayub, Yaqub and Yusuf and many others faced tribulations in their lives, but patience and endurance helped them to survive and they ultimately emerged as winners. The prophet (SAW) was reported to have said:

Whoever remains patient, God will make him patient.
Nobody can be given a blessing better and greater
than patience ¹⁰⁸

¹⁰⁷ Qur'an 3:200

¹⁰⁸ Sahih Al-Bukhari Vol IV hadith No 5542

(h) Commitment and Sacrifice: - Shouldering social responsibility requires a leader to possess these qualities so that he can become exemplary. A leader differs with ordinary people by virtue of his commitment to his mission and goals and commitment to duty. Commitment can here be defined as an attitude of people for deploying their total resources towards the achievement of certain goals. When there is absolute commitment also comes the spirit of personal sacrifice. A Muslim leader must necessarily cultivate the spirit of sacrifice; there and then followers will be ready to make their bigger sacrifices. An Islamic leader need to be more committed to the social and moral welfare of his people and must be ready to make personal sacrifice so that all especially the less privileged would have more benefits. Sacrifice in this respect consists of both material and physical sacrifices. Great leaders must undergo both, regardless of the danger involved.

(i) Continuity: - Islam is a dynamic and practical religion and so are its tenets on leadership. One of the most important tenets of leadership is the concept of lifelong endeavour in the cause of God and humanity.

The Glorious Qur'an says:

And strive in his cause as ye ought to strive
(with sincerity and under discipline)¹⁰⁹

A true leader thus does not sit idle, but must engage him in a persistent struggle towards ensuring that the conditions of his people become better and are geared toward achieving noble goals. Leaders should be able to encourage their followers to be in continuous struggle. Islam does not accept inaction, passivity, and stagnation in any sphere

¹⁰⁹ Quran 22:78

of human life. Islam enjoins every individual to be on continuous struggle so that he can achieve better results in life. As the Glorious Qur'an says;

Man can have nothing but
what he strives for ¹¹⁰

These are requisite qualities of an Islamic leader that are symbolic of quality leadership, a leadership that equates social responsibility. That kind of leadership will become transparent, prudent and just. Leadership is a great social responsibility that is very difficult to handle, as every follower look forward for a purposeful leadership, a leadership that has focus, which works tirelessly to achieve noble goals. A leader in Islam is accountable to his followers and to Allah (SWT). That is why leadership is a difficult social responsibility.

3.2.2.2 Social Responsibility on Leadership in Islam

Social responsibility is not foreign to Islam as it has been practiced throughout the history of Islam. This area will discuss how it was practiced during the period of the Prophet (SAW).

(a) Social responsibility in Prophets (SAW) Leadership

Muhammad (SAW) who was born in 570 AC to a noble family of Makkah, and was a descendant of the Prophet Abraham was orphaned at six. He was a thoughtful youth who as a shepherd helped his uncle with caravan trade. As a teenager, he rejected the immoral customs of his people, become steeped in idolatry, and joined a chivalrous order, earning the nickname "the trustworthy". At the age of 25 he found employment with a wealthy widow of 40 named Khadija, managing her business. Impressed by his honesty and

¹¹⁰ Qur'an 53:59

character, Khadijah proposed marriage and he accepted.¹¹¹ In intellectual debates, philosophical discussions, and the biographies of great people who ever lived on the earth the name of prophet (SAW) appear on the top. The Glorious Qur'an also bears testimony and states that he is the best of leaders according to the following verse

You have indeed in the apostle of God a beautiful
Pattern (of Conduct) for anyone whose hope is
In God and the final day.....¹¹²

It is through the study of Prophet Muhammad's life, deeds, saying and personal qualities that valuable leadership lessons can be derived. For the prophet (SAW), religion was not on justice, respect for human dignity and Allah's consciousness, and became the template to which Muslims have look for guidance and aspiration. The prophet drew up the world's first constitution in which the rights of religious minorities were protected, and entered in to treaties and alliances with neighbouring tribes. He sent letters to the rulers of Persia, Egyptian, Abyssinian and Byzantine empires, announcing his message of pure monotheism and inviting them to accept Islam. For the first time in history, women, children, orphans, foreigners and slaves, were granted extensive right and protection. Many of the prophets concerns seem surprisingly 'modern' he condemned racism and nationalism, indicating that there is no superiority of an Arab over non-Arab, a white man over a black man, except in righteousness.

He established laws protecting animals, trees and environment. He encourages free trade and ethnical investments, but secured workers' rights and forbade usury. He worked for peace, but defined the parameters of the judicious use of force, when force was needed. He convinced people to give up alcohol, drugs, prostitution and crime, and promoted

¹¹¹ www.wamy.co.uk

¹¹² Quran 33:21

healthy living. He condemned domestic violence, encouraged his wives to speak their own mind, and granted Muslim women many rights not dreamed of in any part of this world until centuries later, including the right to own property, the right to reject arranged marriages and the right to seek divorce because of incapability.¹¹³ And despite the immorality and general lawlessness of the jahiliyya period, his correctness of manners, fine virtues, high morals, trustworthiness, integrity, transparency, accountability and sincerity forced the Arabs of the time to give him the title *Al-Ameen* the trustworthy.¹¹⁴ He was also described as a person who is despite being human, was as close to perfection as any human being can never be.

In his ordinary life, he ate moderately, drunk gracefully, treated his wives lovingly, his family compassionately, his followers generously his companions humbly, the youth kindly and his enemies fairly. The prophet (SAW) was very affectionate, very merciful, very accommodating, very open-minded easily approachable and fatherly in his relation with his followers.¹¹⁵

(b) Wise Caliphs

After the prophet (SAW), the first four caliphs namely; Abu Bakar, Umar, Uthman and Ali followed the teachings of the Qur'an and the prophet (SAW) and achieved extraordinary results. In fact, their time is considered as the "Golden Age" of Islam, because total justice, prosperity, progress, development, and ideal leadership principles characterized that era. The caliphs were ideal leaders who guided their followers to the

¹¹³ www.wamy.co.uk

¹¹⁴ Karwai, S. A in *Al-Ijtihad* IIIT Journal Vol. 7 No 1 p. 99

¹¹⁵ U. Anjuman, (1426) *Prophet Muhammad (S.A.W.) more beloved than our soul jumuah* vol.17 issue 02 safar pp 27--36

right path and discharged their duties as leaders in exemplary and extremely humane manner.¹¹⁶

(i) Caliph Abubakar (R.A)

Abubakar is regarded the most distinguished person in Islam next to the Prophet. The early name was Abdullah and Abubakar was his surname. He was born in 573 AD in a respectable family of Quraish. Though he was born in an age of superstition, corruption, mischief and other vices of the Arab life, Abu Bakar was famous for his purity, simplicity, incorruptibility, sincerity; truthfulness, kindness, generosity and wisdom. By virtue of these qualities, he was highly respected by the people that earned him the honour with the position of magistracy of Makkah. A noble and pure soul and as seeker of truth, Abu Bakar has great admiration and respect for Prophet Muhammad (S.A.W) for the nobility of this character. When the Prophet (S.A.W) delivered his message to him, Abu Bakar suddenly accepted Islam. He offered lot of services to the prophet and Islam. He also dedicated his property for the cause of Islam and suffered untold persecution from the Quiraysh. With his wealth Abu Bakar purchased many Muslim slaves at a high price and freed them from the persecutions of their Pagan Master. All his wealth and income, he gave for the success of the new faith and he himself was always by the side of the prophet to help him at the cost of his own safety. Abubakar as a person who is known for his character and devotion to the prophet and his services to Islam; the first caliph has been describe in history as the most distinguished person in Islam and for his generosity, simplicity, sincerity and wisdom. He is an icon of truth and social justice, a man who was not only sagacious and wise, but also a person who understand the social responsibility in leadership. He devoted most of his time

¹¹⁶ Khan. A *Islamic leadership* (A Successful model for everyone and all times) Mina magagement. Institute Malaysia p.25

in state affairs. He avoided taking salary from the public treasury and lived on his own trade, for fear of accountability; it was Umar who insisted that he must take even small amount, from the (Bait al Mal) public treasury.

Being the first successor of the prophet Abu Bakar left a legacy to Muslims, the good and ideal Khalifa, he conducted himself in every respect to an elected, constitutional and socially responsible leader and head of state.¹¹⁷

(ii) Umar ibn Al- Khattab (R.A)

Umar bn Al-Kattab (R.A) took over from Abu Bakar (R.A) after being nominated by Abu Bakar after consulting the principal companions of the prophet. Contributions of Umar to Islam cannot be over emphasized. His character has been that of mildness, simplicity, strict, impartiality and high level of social responsibility. His association and constant cooperation greatly helped the prophet in the spread of Islam. A dutiful ruler like Umar is rare in history. He considered the great office to be a trust and was always vigilant in the needs of his subjects. He travelled at night in incogni to enquire into the conditions of the people and remove their sufferings and distress, with great sense by social responsibility. He himself carries food for the needy. When there was famine in Syria, he went to the place and worked tirelessly and as an ordinary labourer to ameliorate the sufferings of the distressed people. That sense of responsibility and fear of accountability made him to sometimes be satisfied with only few dry dates and would think that someone of his people might have gone without food that day. The great Caliph Umar possessed a high sense of honour and integrity. In the distribution of patronage he did not show the least favour to his kinsmen but on the contrary he practically ustracised public officers. He at one occasion in the process of distributing spoil of war in Madina, his daughter Hafsa

¹¹⁷ Rahim ,A , *Islamic history* p.p 53-6

approached him and asked him for her share in it, on the ground that she was a near relative. The Caliph replied “O my darling, your share is my personal property and not in the spoil of war, please do not try to dupe me? On hearing this she fell ashamed and retired.”¹¹⁸

The just and stem Caliph invariably punished the wrongdoer without any regard to his status in life. He also cared for by himself for the needy in nocturnal sounds; he saw a woman surrounded by several weeping children. On enquiry he learnt that the little ones had no food. He therefore ordered that sufficient quantity of food be sent to the women and for children. The Caliph did not allow anybody to carry the food for him but did that himself as according to him no one will bear that responsibility for him or the Day of Judgment. There was the combination of softness and sternness in the character of Khalifa Umar. He was mild and soft to the weak and humble and a father to the poor and needy. But he was stern to the unruly. His sense of justice was so strong that he did not make any distinction between the highest and the lowest, the friend and enemy. Umar as a Khalifa gave definite shape and focus to the Republic and democratic institution of Islam. He assumed the title of Ameer al Mumineen or commander of the Faithful. He was not a Monarch but only a leader of the Muslims. He led the Muslims in prayer, in public affairs and in battle fields. In a word, the Khalifa was the head of the Muslim state. The Khalifa could delegate his functions, religious, military, civil and judicial to his lieutenants. Khalifa Umar exercises his powers in a constitutional manner. He constituted a council which composed of Ali, Uthman and other chief companions of the Prophet. In every important state of affairs, he consulted them. He also delegates them with certain departmental responsibility. Social responsibility is a very difficult task that may sometimes require

¹¹⁸ *ibid.* pp. 63-71

delegation of powers. It was during the reign of Umar (R.A) that judiciary was separated from the executive and made the Qadi completely independent of the Ameer. This in fact removed the possibility of despotism in Islam and facilitated the impartial administration of justice in the country. He appointed a Qadi for every province and he was given as handsome emolument. A man of integrity and character and of deep knowledge of the Qur'an and Sunnah was appointed this socially responsible post. During the time Umar (R.A), welfare of his people and development of resources of the country were principally the concern of his administration. Umar (R.A) in his effort to improving the material resources of the empire. He gave security of tenure to the peasants, and reduced their burden of taxation. The Caliph has a system of frequent survey and measurement and taking into account the quality of the land and produce, assessed a fair taxation for the peasantry and bettered their condition.

(iii)Uthman bn Affan (RA)

The third (Khalifah) Caliph was Uthman bn Affan after Umar Ibn Al-Khattab (R.A). The Prophet (S.A.W) had great admiration for him for his simplicity, piety and generosity and the prophet his two daughters in marriage to him one after the other. He placed his wealth at the service of Islam being a wealthy person he placed at the disposal of the prophet (S.A.W)¹¹⁹ his wealth. He also spent in the construction of well Mosque and well in Madina and taking care of the campaigns of Islam. He made a lot of generous contributions of money next only to that of Abubakar (R.A).

(iv)Ali ibn Abi Talib (RA)

¹¹⁹ Rahim, *A Islamic history* p.85-89

Khalifa Ali Ibn Abi Talib took over from Uthman bn Affan (R.A). He was also described as lion in bravery as well as in generosity and magnanimity. Simple and frank, sincere and largehearted, Ali was an embodiment of all humane virtues. He tried to follow strictly the principles of Abubakar and Umar in his policy especially that of Bait al-Mal. Ali Ibn Abi Talib as a Caliph in Islam has maintained social justice among his people. In terms of justice he did not distinguished the Muslims and the non Muslims, the rich and the poor officers and subordinate, at all levels to him. Caliph Ali (RA)¹²⁰ have contributed as a flag bearer in the battle of Badr, Uhud and Ditch when he the bearer of flag Musab Ibn Ummair was martyred before he fell down Ali (R.A) went and held the flag.

(c) Pious Followers

Beside the wise caliphs there are many more leaders and people of great wisdom who practiced the wisdom-based on principles of Islam and followed the teachings of prophet Muhammad (SAW). People such as Jamaluddin Al-Afgani in Afganistan, Salahuddin Ayubi in palastine, and in Africa we have Sheikh Uthman bin Fodio, Sheikh Muhammad Bello, and Sheikh Abdullahi. These are some of the scholars who shared history and achieved tremendous achievements. Review and analysis of their thinking, deeds, and achievements will provide us with timeless principle. By tapping in to their knowledge and skills; critical attitude and behavior advantage in life can be achieved.

Qur'anic wisdom, the life of the prophet Muhammad (PBUH) and his saying, the deeds of the pious caliphs and traits of pious followers offer the most beautiful and marvelous principles. Principles which can unlock the secrets of success, sayings, which can unite the heart of humanity, deeds which if replicated will help everyone achieve

¹²⁰ Ibid Rahim, A pp 95—105

almost anything in life. This is because they are divine and powerful laws which are time tested and immotal, models which are bound to succeed, and methods which have worked again and again. Everything in this universe operates by certain principles. Scientific laws such as the law of gravity, the law of thermodynamics and other laws provide sound models on which scientific discoveries and inventions took place and the system of universe smoothly operates. Human lives also need laws and principles, specifically if one wants success, then divine principles are needed which can be derived from the three sources which have been discussed above.

Leadership in Islam is considered as a trust (*Amana*) and a social responsibility. A leader is required to meet his obligations to God, the supreme power as well as to discharge his duties towards the people (*makhlug*) or his followers to the best of his abilities. It says to the rulers that the authority given to them is not their private property but is a trust and they should discharge the obligations of that trust to the utmost, like upright and honest people, and should carry a government in consultation with the people. While to the followers, the people to choose your rulers has been bestowed upon you as a gift from God and you should, therefore, be careful to invest only such a person with governing authority as fully deserve it, and after vesting this authority in them, you should give your fullest cooperation and should not rebel against them, for if you do so, you are merely seeking to demolish that which your own hands have built.

Islam, as it is known and explained in various places, is not a mere religion as west conceives and understands the term. Islam is a complete, comprehensive and universal way of life and a code of conduct that governs every aspect of the life of Muslims. Islam defines clearly the fundamental purpose of man's creation as vividly stated in the Glorious Qur'an

And I have not created Jinn and Mankind
except that they should worship me ¹²¹

Another verse of the Glorious Qur'an has also defined social responsibility of an Islamic leader

And Allah will certainly help those who help His cause. and Allah is exalted in strength and able to enforce His will. These are they who if we give them power in the land, they establish regular Salat (prayer) and establish regular Zakat (compulsory alms) and enjoines people to do good deeds and warn them against doing evil and with Allah rests the final determination of all affairs ¹²²

In the above verse of the Glorious Qur'an, Allah (SWT) explicitly defines the social responsibility of leadership in an Islamic community. Leadership in an Islamic community is considered as vicegerency of Allah on earth. Social responsibility in this regard entails ensuring strict observance of salat (prayer) throughout the period of a leader's reign. As soon as it is time for the performance of salat it is mandatory to stop all activities and he (the leader) should personally go out and lead the prayer. In addition to that, he must ensure that the faith of believers is properly protected. Any move from any angle by anybody or group of persons to distract the community in this regard must be stopped and true Islam must prevail in the land.

Another social responsibility of an Islamic leader which is divinely assigned on him is collection of Zakat (compulsory alms), and of distributing same to the rightful beneficiaries, as outlined in a verse of the Glorious Qur'an that says;

Alms are for the poor and the needy, and the employed

¹²¹ Qur'an 51:56

¹²² Qur'an 22:40—41

to administer the (funds) for those whose heart have been (recently) reconciled (to truth) for those in bondage and in debt; in the cause of God; and for the wayfarer and God is full of knowledge and wisdom ¹²³

This divine duty when adequately carried out by the Islamic leadership will automatically bring about socio-economic prosperity which will be subsequently discussed in this chapter. In other words, this can be referred to as social security. This therefore is a very important divine duty which will assist in ensuring that other forms of social responsibilities are fully observed. There is another twin social responsibility that the Glorious Qur'an and Tradition of the prophet (SAW) clearly explain, that is *Amr bil ma'aruf wa nahyi anil munkar* (enjoining and doing of what is good and prohibiting the evil), which is summed in detailed out in the activity of Da'awah preaching. This activity rests upon the shoulders of the leader. He must ensure that he creates awareness in his community, he must try as much as possible to remove ignorance from the society.

In addition, sheikh Abdullahi dan Fodiyo has outlined some basic social responsibilities of those in position of leadership as follows; the leader should be approachable and have an open door policy towards his people; he should always monitor the activities of his lieutenants; he should always appear in public decently clean and modest; he should make the maintenance of justice, equity and benevolence his overriding concern. He also emphasized that the leader should make sure that his official pronouncement should be followed by immediate action and he should have as associate's only transparent, honest, pious and serious minded persons and never associate with people of dubious character; he should also keep away the immoral, the boot-lickers and the psychopants away from him. Sheikh Abdullahi dan Fodiyo further warned that the

¹²³ Qur'an 9:60

Muslim leaders should avoid wearing gorgeous dresses and should not allow themselves to be enslaved by their lust for women, delicious meals and drinks, as well as marvelous carpets.¹²⁴

He also added that, the Operation of political power (leadership)¹²⁵ affects humanity, the animal kingdom and the vegetable kingdom, and that anything that deals with the fate or welfare of another (person) shall be treated with utmost care". And that every Muslim and particularly a leader is required to strictly copy the exemplary life of the messenger of Allah (PBUH) and his pious caliphs and companions; Abubakar, Umar, Uthman, Ali and Umar Ibn Abdul Aziz. The task ahead of Muslim who finds himself in a position of leadership is therefore a very heavy one indeed. It is so because, throughout his tenure of office, he must aim at the protection and development of not only the human society but also those of other animals on land and in sea.¹²⁶

There is unanimity among Muslim jurist on the view that the welfare of the people and relief of their hardship are some of basic objectives of the *shariah* (Islamic Law). This is the core provisions for economic well being through satisfaction of all basic human needs, removal of major sources of discomfort and improvement in the quality of life morally as well as materially.

Sultan Muhammad Bello enjoined the leader to assist in establishing training centre for artisans and craftsmen such as traders, farmers, smiths, tailors, dyers, physicians, grocers, butchers etc. across the Muslim community in order to contribute to economic stability and welfare development.¹²⁷ He also advised the leader to develop villages and

¹²⁴ Abdullahi S.U (1989) *Reflection on the political thought of Shehu Abdullahi Bn Fodio* p.76

¹²⁵ Ibid p.64

¹²⁶ Ibid p.65

¹²⁷ Sultan Muhammad Bello, In *Islamic political thought and institution* p.239

country side (rural areas) via contracting fortresses, roads bridges, markets and the facilities that contribute to social welfare. He also advised the leader to provide his followers with religious facilities by building mosques for worship, providing leaders and preachers for enjoining good and prohibiting evil, and appointing appropriate persons for promoting the spiritual well being of the society.¹²⁸

Sultan Muhammad Bello added, in the same vein, that the leader should ensure that the needs of his people such as worldly affairs, material affair business, markets, potable water, graveyards etc. are effectively handled as clearly stated in *Diya al Umara'i*. He also added that the leader should provide basic requisites for minimum livelihood and also promote various types of craft (*hiraf*) for the benefit of the people as mention in *Diya al Hukkam*.¹²⁹

3.2.2.3 Concept and Significance of Leadership in Islam

The importance of leadership cannot be under estimated. Our religious and mundane activities will be in chaos, commotion and confusion, if there is no leadership. The need for leadership is not confined to human beings; it extends even to the animal kingdom. The Glorious Qur'an has narrated how the prime minister of the ants commanded her fellow citizens to retire to their dwellings, lest prophet Sulaiman (AS) and his armies should crush them unknowingly.

But when he came to the (fire) a voice was heard:
Blessed are those in the fire and those around and
glory to God the Lord of the world ¹³⁰

¹²⁸ Ibid.p. 239

¹²⁹ Sultan Muhammad Bello, *Diya` alhukkam* (nd) p.20

¹³⁰ Quran 27:8

If such is the case with animals, it is much more worthy of human beings, who have been blessed with intellect and rationality, to have leadership among them to discharge certain social responsibility among them.

The significance of leadership as a social responsibility is very much stressed to the Ummah by the prophet (SAW). A good example of that is when appointed Ja'afar ibn Abi Talib as a leader of the first migration to Abyssinia.¹³¹

The major importance of leadership as a social responsibility has been reiterated in several verses of the Glorious Qur'an and tradition of the prophet (PBUH). Allah (SWT) says:

O you who believe; obey Allah and obey the Messenger and those of you (Muslims) who are in authority¹³²

The messenger of Allah (SAW) was reported to have said:

If three people are set out in a journey they should nominate one of them to be their leader¹³³

In another tradition the prophet (SAW) says:

It is obligatory upon a Muslim to listen [to his leader] and obey provided he is not commanded to commit sinful act; if he were commanded to commit a sin there is neither listening nor obedience¹³⁴

3.2.2.4 Leadership Responsibility and Social Security

Here we shall once again look at the other aspect of leadership responsibility which is social security. Under this heading, it is important to understand that provision of social

¹³¹ Randeree K 2007 *Leaders lesson for contemporary managers from early Islamic literature* (a Paper presented at the international conference on management from Islamic perspective 16-17 may At Hilton, Kuala Lumpur Malaysia p.3

¹³² Quran 4:59

¹³³ Sunan Abu Daud hadith no 2608

¹³⁴ Sahih Muslim (English translation)vol . 3 No.345

security is not the social responsibility of leadership. It is the community that will provide to its people. Before we begin the discussion on the nature and types of social security, it is important to define social security.

Social security in Islam is a set of schemes provided by the shari'ah geared towards providing decent and adequate living standards with respect to food, clothing, shelter, medical facilities, education and all other basic human needs to every individual in the society, incapable of providing same to himself through the various arms of the society, notably family, close relatives, neighborhood, voluntary organizations and anything for any reason whatsoever does not violate the shariah.¹³⁵

This definition is very broad, as it has covered a wide range of issues related to social security. It will be recalled that various aspects of social responsibility have been discussed as regards members of the society towards the provision of social security e.g. parents, children, husband, wife, etc these members of the society owe each other certain social responsibility in terms of social security provision.

Types of Social Security

There are two types of social security: the contributory types of social security and the non contributory types of social security.¹³⁶ At this juncture, it is very important to distinguish between the two.

- a. The contributory social security scheme is one in which the beneficiaries contribute generally on installment bases. Example of this type of social security could be found in Britain. It includes unemployment benefit, and insurance; all these are

¹³⁵ Gusau S.A (1989/90) post Graduate Seminar Paper department of economic, Usman Dan Fodio University. P.4 Sokoto

¹³⁶ Ibid P.5

contributory scheme. This scheme clearly shows that the beneficiaries are the contributors, non contributors cannot benefit from this scheme.

- b. Non contributory scheme is the one in which the ultimate beneficiary are exempted from contributing to the scheme in any way. The examples of this scheme include; compulsory alms- *zakat*, none-compulsory alms -*sadaqat* and endowment-*waqf*. Others are supplementary benefit, supplementary allowance, war pension and war widows allowance, child benefit, rent and rate rebates and free school meals.¹³⁷ In this case the researcher will focus on *zakat* as social security. It is the responsibility of the rich to give *zakat* to the poor, while it is the social responsibility of the leadership to ensure that it is given to the poor. It is a non contributory mandatory social security, simply because the givers are not the beneficiaries of what is collected.

The obligation of Zakat

Zakat is very important as it provides an Islamic social security system. For this reason, some writers had written alot as if it were the only tool of social security. It is quite clear that *zakat* is central to the Islamic social security. In the previous discussion a vivid explanation was given on the position of the family as being socially responsible for the provision of various forms of social security. The difference between this form of social security and the one given by the family is that, zakat is measurable and determined according to shari'ah, while that of the family is not measurable and not specified as that of the zakat. Zakat is also considered as the most certain source of social security; those who are socially responsible are also clearly defined by the shariah.

¹³⁷ Ibid p.6

There is no doubt zakat is an obligatory act, mandatory upon those who are capable, as it has been mentioned together with *salat* thirty-seven times, in the Glorious Qur'an.¹³⁸ It is worship next only to *salat*. The Glorious Qur'an considers its negligence as tantamount to *kuf'r* (unbelief). The Qur'an says;

Your (real) friends are (no less than) God, His apostle; and the (fellowship of) Believers- those who establish regular prayers and regular charity and They bow down humbly (in worship)¹³⁹

Another verse says;

But if they repent, and establish Regular prayers and practice regular Charity, then open the way for them: For God is often forgiving most merciful¹⁴⁰

In yet another verse it says;

But (even so) if they repent and establish regular prayers and practice regular charity they are your brothers in faith¹⁴¹

The verse mentioned above clearly points out the fact that those who reject prayer and regular charity are not Muslims. They are precisely unbelievers.

The fact that Zakat is a mandatory social responsibility, the Glorious Qur'an has described severest penalty for those found wanting in the discharge of this social responsibility.

And let not those who covetously withhold of the gifts which God had given them of his grace think that It is good for them: Ney it will be the worst for them: soon shall be

¹³⁸ Ibid p 37

¹³⁹ Quran 5:55

¹⁴⁰ Qur'an 9:5

¹⁴¹ Qur'an 9:11

things which they covetously withhold be tied to their necks
Like a twisted collar on the Day of Judgement to God
belongs the heritage of heavens and The earth And God is
Well-acquainted with all they do.¹⁴²

In another verse, the Glorious Qur'an adds that:

On the day when heat will be produced out of that (wealth)
in the fire of hell and with it will be branded their foreheads,
their flanks, and their backs, This is the (treasure) which Ye
buried for yourselves: taste ye then, the (treasures) ye
buried¹⁴³

In yet another verse the Glorious Qur'an says

.....and There are those who buy gold
and silver and spend it not in the way of God: announce
unto them a most grievous penalty.¹⁴⁴

Some verses revealed at Makkah also show the obligation of Zakka such as:

Nay Nay but ye honor not the orphans, nor do ye
encourage one another to feed the poor¹⁴⁵

In another verses of the Glorious Qur'an, it says;

Truly man was created very impatient, Fretful when evil
touches him, and niggardly when good reaches him; not those
devoted to prayer; those who remain steadfast to their prayer
and those wealth is a recognized right for the (needy) who
asks, and him who is prevented (for some reasons from
asking)¹⁴⁶

In yet another verse the Qur'an says;

And render to the kindred their due rights, as (also) to those in
want, and the wayfarer; but squander not (your wealth)
in the manner of a spend thrift¹⁴⁷

¹⁴² Qur'an 3:180

¹⁴³ Qur'an 9:35

¹⁴⁴ Qur'an 9:34

¹⁴⁵ Qur'an 89:17-19

¹⁴⁶ Qur'an 70:19-25

¹⁴⁷ Qur'an 17:26

In another verse the Qur'an says;

So give what is due to kindred; the needy, and
the wayfarer. that is best for those who seek
the countenance of God; and it is they who will prosper ¹⁴⁸

Some Makkan verses have indicated the obligation of Zakat by saying "woe" to those who refused to give charity and actually charging them for denying the judgment to come. Such verses include

See thow one who denies the judgement (to come)?
Then such is the (man) who repulses the orphan
(with harshness) and encourage not the feeding
of the indigent ¹⁴⁹

In another verse

So woe to the worshiper who are neglectful of
their prayers, those who (want but)
to be seen (of men), but refuse (to supply)
(even) neighborly needs¹⁵⁰

Those whose records will be given to them on the left, those who will regret having
been raised after death and how a storm command from the Lord of the worlds will say

Seize ye him, and bind ye him, and burn ye him
in the blazing fire. Further make him march in
a chain, where of the length is seventy cubits:
this was he that would not believe in God most
high, and would not encourage the feeding of the indigent.¹⁵¹

On the other hand there are verses of the glorious Qur'an that promise multiple reward
for those who have complied 30:39, 30:38 and reward of paradise 27:1-3, 23:1-4, 7:156-

157

¹⁴⁸ Qur'an 30:38

¹⁴⁹ Qur'an 107:1-3

¹⁵⁰ Qur'an 107:3-7

¹⁵¹ Qur'an 69:35-36

That which ye lay out for increase through the property of (other) people; will have no increase with God: but that which ye lay out for charity, seeking the countenance of God (will increase): it is these who will get a recompense multiplied¹⁵²

In a verse proceeding before the above verse, the Qur'an says,

So give what is due to kindred the needy and the wayfarer. That is best for those who seek the countenance of God and it is they who will prosper.¹⁵³

It was in madinah, second year after hijra Zakat was made obligatory specifically, and it also explained the nature of it, in addition to that, its recipients were also vividly specified as mentioned in the following verse

.....but if they repent and establish regular prayers and practice regular charity they are your brethren in faith (thus) do we explain the signs in detail, for those who understand¹⁵⁴

The Glorious Qur'an again mentioned the recipients of Zakat in the following verse

Alms are only for the poor and the needy and the officials (appointed) over them, and those whose hearts are made to incline (to truth) and the (ransoming of) captives and those in debts and in the way of Allah and the wayfarer; an ordinance from Allah; and Allah is knowing wise.¹⁵⁵

The verse clearly reveals the eligible recipients of Zakat which are:-

- (i) The poor:- those who have income less than the minimum amount (*nisab*) for which Zakat becomes obligatory. People in this group can get Zakat, even if they have a regular job.

¹⁵² Qur'an 30:39

¹⁵³ Qur'an 30:38

¹⁵⁴ Qur'an 9:5

¹⁵⁵ Qur'an 9:60

- (ii) The needy: - Those who are extremely poor and do not even own their daily sustenance.
- (iii) Workers in Zakat administration:- those employed to collect and dispose Zakat.
- (iv) Those whose hearts are being reconciled:- those who have embraced Islam or those who are likely to accept Islam if part of Zakat is extended to them.
- (v) Slaves: - slaves who have signed a contract with their owner for their emancipation.
- (vi) Those under liabilities:- Zakat can be paid to those who have debt more than their wealth
- (vii) In the way of Allah:- those who fight in the way of Allah, those who set out for pilgrimage and are stranded on their way without money, those who study and teach in order to be beneficial to humanity and Muslim nation.
- (viii) Wayfarers: - Zakat can be paid to travelers who are stranded on their way without money, even if they are wealthy in their home town.¹⁵⁶

These beneficiaries have been identified by the Glorious Qur'an considering the situation in which they found themselves. It is therefore the social responsibility of the wealthy Muslim to give out Zakat in order to alleviate the suffering of the less privileged members of the society.

Pre-requisite for those Obligated to Give Zakat

This aspect will spell out some of the pre-requisites of those who are qualified to give out Zakat. It means that those that are expected to give out zakat should possess certain qualities:

¹⁵⁶ Nuri, O (2009) Endowment Charity and service to Islam p 103

1. Zakat is obligatory upon free and adult persons who are in possession of their faculty of reason.
2. He should own more than the specified minimum amount c (*nisab*) of growing wealth in excess of his essential needs and debts. Essential necessities are the things that a person needs to maintain his life and liberty. Among them are his house, all items in his house except gold and silver ones, his clothes, living expences of household members for a month- according to another view for a year, his books for personal study and his handicraft tools for work.
3. Another pre requisite to that the asset possessed by the Muslim must have the quality of wealth must either be actually growing or have the potential for growth. According to terminology of tax law, this is stated as follows: “wealth must either grow itself or bring profit and benefit to its owner”. “Actual growth occurs as a result of birth, procreation, trade etc “potentially growing wealth” on the other hand means that the type of wealth in hand has potential to grow.
4. Twelve full lunar months should pass from the beginning of ownership of the assets. Zakat has to be paid according to lunar year, in other words, for every 354 days, 2.5% of the wealth is given as Zakat. However nowadays some companies calculate their Zakat according solar year or 365 days, which means, they need to calculate for the 11 extra days. It should also be mentioned that, this condition is restricted to livestock, money and business assets. It does not apply to crops fruits, honey extracted, mineral, etc. where there is no condition

of one year on the grounds that Zakat on those items is a sort of Zakat on income.¹⁵⁷

5. Owner of the assets must have the undivided and absolute right of ownership.

Those who are socially responsible to give out zakat must be conscious of the fact that they must have full ownership and after thorough investigation of the amount before giving out zakat. That is to investigate whether the receiver of Zakat is eligible for it or not. If Zakat is given to someone not qualified, and later it appears that the receiver is not one of the eight eligible categories mentioned in the Qur'an, Zakat becomes invalid and it needs to be repaid. However if an investigation was performed before the distribution of Zakat, but later it arises that the receiver was not eligible, then there is no need to repay Zakat.

3.2.2.5 The Concept of Financial Social Responsibility of Wealthy Muslims

Zakat is the most important social responsibility in wealth of affluent Muslims. The word Zakat comes from the Arabic root *Taskiya* which means purification. In other words, Zakat purifies the wealth. Since it is ordered by Allah, Zakat is poor's due in the wealth of the affluent. Withholding Zakat and refusing to give it out is not much different from usurping somebody else's property. Allah, the Almighty decrees minimum amount to be given (Nisab or standard for richness) for some types of assets. Wealth over and above this minimum standard is subject to payment of Zakat.

Richness according to Islamic standards is different from the standards of today's super rich people 82 grams of gold or equivalent of property is legal. Limits for richness

¹⁵⁷ Qardawi, Yusuf. A *Comparative study of Zakat* p.40

according to Islam, if a Muslim owns assets equal to the *Nisab* limits or more, he needs to pay his Zakat upon passage of a lunar year.

In Islam two and a half (2 1/2) percent of wealth belongs to the needy. Their right should be presented to them as nice as possible. In other words, Zakat means making the people in need two and a half percent partners of the wealth. Zakat is the minimum limits to be paid to the poor. However Zakat is levied on agricultural produce and animals. The amount differs depending upon the species of animals.

Wealth should also be adorned and beautified by additional activities of charity *sadaqat*, *infaq* etc. The first caliph of Islam Abubakar (May Allah be please with him) had declared war upon those who refused to pay Zakat which proves the significance of the issue.

If a stronger partner does not give the rights of a weaker partner, he becomes tyrant and usurper. His wealth remains in need to be purified.

Those who are eligible for Zakat are clearly mentioned in the Qur'an; Zakat should be given to the poor, debtors, those who work for the sake of Allah and wayfarers to the extent of their needs.

How zakat should be given out and how we should pay attention to:

A Muslim who is socially responsible (on whom Zakat becomes obligatory) should pay his

Zakat without hurting the feelings of the poor. Allah, the Almighty, says in a verse.

Successful indeed are the believers,
who are humble in their prayers ¹⁵⁸

The verse does not just stop at prayers but include also Zakat, we should be humble in payment of Zakat. In fact we should give our charity with compassion and mercy as if

¹⁵⁸ Quran 23:1-2

we are giving it to ourselves. We should imagine if we are the ones in need. We should know that our feelings affect the feelings of the recipient of Zakat. On the other hand, if we want to give Zakat hastily and leave, then our spiritual blessings will be in the extent of our feelings.

Our conduct in giving is an issue of central importance also. our Zakat. If we give our Zakat as humbleness to Allah, the Almighty, and in gratitude for His blessings, we would get the utmost spiritual benefit from it. We should respect and be grateful to the poor for making it possible for us to perform one of the basics of Islam. That is why we should personally go to the poor and present our Zakat without delay. The *Hadith* of the prophet (SAW) clearly shows the importance of giving out Zakat without delay.

The charity which you practice while you are healthy, niggardly and afraid of poverty and wish to become wealthy, do not delay it to the time of approaching death and then say, give much to such and such and much to such and such and it has already belonged to such and such (as it is too late)¹⁵⁹

Givers of Zakat should consider it as giving it to Allah (SWT), the Almighty. As if we are presenting a gift, we should pay attention to every detail just as we give serious attention to the furniture we buy, we should be attentive to delivering Zakat to its recipient that is a mandatory social responsibility¹⁶⁰.

A Servant's responsibility is to dispense this social responsibility with love, excitement and rapture.

¹⁵⁹ Sahih al-Bukhari *Kitabul Zakat* book 24 Hadith No 1401

¹⁶⁰ Sahih Muslim *Kitabul Zakat* book 5 Hadith No 2134

3.2.2.6 Leadership Responsibility and the Concept of Social Justice

The nature of social justice in Islam cannot be easily comprehended without first studying the Islamic concept of divinity the universe, life and humanity. Social justice is only an aspect of that great principle on which all Islamic teachings are based.

Islamic faith, which undertake the organization of the whole human life treats all aspects of life as related matters that is to say, Islam has a perfect, comprehensive concept of divinity, of the universe, of life and humanity. This concept forms the bases, of all details, its laws also draw its basis from it. Its juridical thought, its modes of worship and patterns for social behaviors. All these matters are based on this fundamental and embracing concept, so that for every situation we need not falter in the darkness to seek its solution, nor is every problem required to be dealt with in isolation from all other problems. The scheme of life envisaged by Islam is a complete whole that revolves round the central concept of divinity (At-tauhid).

The best way of studying Islam is to start by understanding its all entrancing concept of divinity the universe, life and humanity before going on to study its principles on politics, or economics or the relationship between society and man. For such questions as these are in fact based on that comprehensive concept and they cannot be truly and deeply understood except in its light.

The Bases of Social Justice.

Islam has clearly defined the relation between the Creator and His creation, the nature of man's relation to the universe and to life in general in this world, and of man's relation to his own self. It has also discussed the nature of the relationship of individual to society and to state, and of the relation between different human societies and of the relation between one nation and another. Islam has based all these relations on the one

universal, comprehensive concept which is always kept in view in the formation of all the particular rules.

Most of these societies, when messengers brought a certain divine religion to mankind a few of them accepted it, and majority of them rejected it. Then humanity as a whole abandoned the true religion and returned to misleading, distorted concepts of ignorance. Islam brought the most perfect concept and the most comprehensive shari'ah (Islamic law). Both of which were connected with each other. Islam has established a realistic way of life in which every concept and the shari'ah are both represented in a more practical form.

Some verses of the Glorious Qur'an contained a kind of relation between the Creator and his creation.

When He desires a thing,
Is to command it "Be" and it is ¹⁶¹

This indicates the power of word and the Active will from which all creation came. There is no intermediary in the form of power or matter between the creator and his Creation. It is from His Absolute Will that all existing things directly proceed; and it is by that Absolute Will of His that all things are sustained, organized and conducted:

.....He conducts the affairs, He
distinguishes the signs ...¹⁶²

All creation, issuing as it does from one absolute will, forms a perfect unity in which each individual part is in harmonious order with the remainder. And thus, every form of existence is based on a wisdom which agrees with this perfect order.

...And He created everything,
then He Ordained for it a measure.¹⁶³

¹⁶¹ Quran 36:82

¹⁶² Qur'an 13:2

¹⁶³ Qur'an 25:2

In another verse Allah says;

Surely we have created everything
In measure¹⁶⁴

Basically man lives in a pure friendly environment, among the powers of a friendly universe. When God created the earth,

Set there in from mountains over it,
and He blessed it, and He ordained
there in it's diverse sustenance.¹⁶⁵

In yet another verse, the Qur'an says;

And the earth He has set it down for all beings:
It is He who made the earth submissive to you,
so walk on it's tracts, and eat of his provision.¹⁶⁶

The creed of Islam has therefore established that God, He Nourished man, has created all these forces as friends and helpers of man. In order to gain the friendship of these forces it is necessary for man to study them, to make himself acquainted with them and to cooperate with them. If any of these forces harms man, it is because he has not approached it properly and is ignorant of the law that governs it.

The creator has, however, not left living beings and man to the friendly universe without giving them His direct attention and constant care, for His direct will is constant throughout all the universe, constant too, over its every individual existing being all times.

God holds the heavens and the earth,
lest they remove, and if they were to remove
there is not one that could hold them after him¹⁶⁷

Another verse says;

No creature is there crawling on the earth,

¹⁶⁴ Qur'an 54:49

¹⁶⁵ Qur'an 41:10

¹⁶⁶ Qur'an 67:15

¹⁶⁷ Qur'an 35:41

but its provision rests on God; He knows
its habitation and Its repository ¹⁶⁸

In another verse

We indeed created man; and we know
what his soul whispers within him, and we are
nearer to him than his jugular vein ¹⁶⁹

In yet another verse Allah (SWT) says;

Your Lord has said call upon me and I will answer you ¹⁷⁰

The fact that the whole unified universe emanated from a Single Will, because man is himself a part of the universe, cooperative with and harmonious to all the other parts, and because individuals are as atoms, cooperative with and harmonious to the world; therefore all of these are bound to be cooperative with and harmonious to one another. Hence the Islamic concept that humanity is an essential unity, its parts separate only to join in, they vary from one another only to create a harmony and they adopt different ways merely to help one another in the end. For thus can man be able to cooperate with the unified creation.

In another Verse Allah (SWT) says;

O mankind, we have created you male and
female, and have made you races and tribes,
that you may know one another. ¹⁷¹

Sound system in human life can only be achieved if this cooperation and harmony have taken place in the manner that God has ordained. Its realization is necessary for the welfare of all humanity, so that efforts may be made to bring back those who have deviated from the right path.

¹⁶⁸ Qur`an 11:6

¹⁶⁹ Qur`an 50:16

¹⁷⁰ Qur`an 40:60

¹⁷¹ Qur`an 49:13

Accordingly, the fundamental thing is this co-operation, mutual understanding, acquaintance and harmony on the lines sets by the divine law, and whoever deviates from this principle must be brought back to it. For divine law is worthier to be followed than the desires of individuals and of societies. Such mutual/social responsibility among all is, in keeping with the purpose of the unified universe and the aims of its creator.

Islam is a faith of the unity of all the powers of the universe; and beyond doubt it is a faith which stands for unity- the unity of God, the unity of all religions in the divine faith, and the unity of all the prophets, their preaching of this one faith since the dawn of time.

The Qur'an states;

surely this community of yours is one Community,
and I am your Lord; so worship Me ¹⁷²

Islam also stand for the unity of worship and social intercourse, of creed and law, of spiritual and material realities, of economic and spiritual values, of the present world and the world to come, of earth and heaven. On this all embracing unity are based all the laws and duties prescribed in Islam, all its instruction and restrictions, as well as its precepts for administering political and financial matters, and its teaching of the distribution of profits and liabilities and on rights and responsibility. This briefly shows that, this fundamental principle of unity embraces all the details and particular rules of life.

With this study in mind, we can understand the comprehensiveness which is inherent in the nature of the Islamic theory of divinity, the universe, life and humanity. The feature and outlines of social justice, Islam could be easily understood in this perspective.

¹⁷² Qur'an 21:32

Leadership Responsibility and the Concept of Social Justice

Social justice in Islam is complete and comprehensive that embraces all aspects and basic facts of human life. It is not merely a limited economic justice. The value with which this justice deals are not only economic values, rather they are a mixture of these values, moral and spiritual values together man should be looked at from the stand-point of his spiritual aspiration as well as bodily desires. Islam looks at man as forming unity between the two. Spiritual needs cannot be divorced from the material needs.

In Islam, life consist of well established and defined form of mutual love and respect, co-operation and social responsibility not only between Muslims in particular, but also between all human beings in general.

There are two main features indentified in social justice: the absolute, just, and coherent unity and the general social responsibility of individual and societies. Basically these marked the concept of social justice in Islam which takes into consideration the basic elements of human nature, and also does not; at the same time, disregard human activities.

The nature of man is clearly described in many verses of the Glorious Qur'an

Surely he is violent in his love for benefit ¹⁷³

Also describing the greedy nature of Man the Glorious Qur'an says

Even though Man's souls are swayed by greed.
but if ye do good And practice self restrain God
is well acquainted with all that ye do ¹⁷⁴

Greediness is inherently rooted in the mind of man. The Qur'an goes further to describe man:

Say: if you possessed the treasures of

¹⁷³ Quran 100:8

¹⁷⁴ Quran 4:128

the Lord's mercy ,yet would you hold them
for fear of expending and man is over niggardly¹⁷⁵

On the other hand the glorious Qur'an affirms the mercy of Allah (SWT) is so vast that it covers all things. By affirming the vastness of divine mercy and that of human stinginess, the Glorious Qur'an mentioned the extent of avarice in the man's nature, if he is left without being checked and guided.

I visit whom I will. but my mercy extendeth
To all things. That (Mercy) I shall ordain
for those who do right, and practice regular
charity and those who believes in our science¹⁷⁶

In the same vein, when Islam sets laws and rules, its exhortation and instructions, it does not ignore the fact that natural love for self interest, nor does it neglect that deep natural avarice, it rather cures this sordid selfishness and avarice by instructions and laws. At the same time, Islam does not ignore the needs and the welfare of a society, nor does it overlook the high ideals of life both in individuals and society in every age and among different peoples.

This Islamic view of life together with the fact, goes beyond economic to those other values upon which life depends. These things render the Islamic faith more capable of striking a balance and equity in a society, and of establishing justice in the whole of the human complex. It also relieves Islam from the narrow interpretation of justice as understood by some ideologies such as communism. For justice, according to the communist theory, is equality in wages, in order to prevent economic disparity, but when this theory was faced with practical application, communism found itself unable to establish this mechanical, arbitrary equality. On the other hand, justice in Islam is a human

¹⁷⁵ Qur'an 17:100

¹⁷⁶ Qur'an 7:156

equality envisaging the adjustment of all values, of which the economic forms a part. Precisely, justice in Islam means equality in opportunity and freedom of talents which work within the limits that do not come into conflict with the high ideals of life.¹⁷⁷

The fact that values, talents and resources to many people, are interrelated and it is only in the height of varied context that justice can be established, imposition of compulsory economic equality in the various sense of the term is not encouraged in Islam. This type of equality is against the principle of nature, is opposed to the basic fact that individuals are endowed with different talents.

From the foregoing, we should understand that justice in Islam is not merely a principle of leadership or governance. In the same vein it is not just a policy of administration so to say, imposed through the will of the so called majority. Justice is first and foremost a divine attribute of Allah (SWT). It constitute one of the ninety nine names of Allah as contained in the prophetic tradition (*Hadith*) as supported by Abu Daud among others. Allah (SWT) has described Himself in the Glorious Qur'an as the Just One.

Allah bears witness that there is no god but Him-
(and so do) the angles; and the men of learning
(all are witnesses) standing firm on Justice;
there is no god but Him, the Almighty, the all wise¹⁷⁸

Islamic system of social justice is well-established in the Islamic faith and belief system as earlier discussed. The implication of this is that, every conscious, good Muslim who believes in the Supremacy and Oneness of Allah must essentially be just and fair in every aspect of his or her dealings. This is because every Muslim is expected to emulate the divine and virtuous attributes of Allah (SWT) which stands as a proof of faith in Him.

¹⁷⁷ Op cit. *History in the Quran* (Literary Artistry of the Quran) p 128

¹⁷⁸ Quran 3:18

God's divine justice and Muslims belief in and practice of Justice are related, as could be clearly found in *hadith ul Qudsi*, prophet Mohammed (SAW) was reported to have said;

O ye my servants, I have prohibited injustice
(Wrong doing) to my (Glorious) self and
(Equally) also made it prohibited to you either,
do not (therefore) commit injustice¹⁷⁹

Allah's divine justice has been expressed, demonstrated and manifested in everything. Not only in the regulation of human interpersonal or intergroup (Communal) relationships did Allah prescribed justice, but also even in terms of laws which govern overall universal existence of justice, has been engraved.¹⁸⁰ Allah (SWT) has demonstrated divine justice in laws which have been laid down upon a scale of justice and balance. It is for this reason that Allah (SWT) saved the universe from disintegration, as a result of the wrong doing and injustice perpetrated by human communities. The Glorious Qur'an state:

And the heavens, as He raised high and devised
high and devised a measure of all things; so that you
(you o men) might never to transgress the measure
(of what is right); weigh,¹⁸¹

This wisdom and logic of the scale of justice as conveyed by the verses have clearly been alluded to in the following verse in the Glorious Qur'an;

And a sign for them is the night: We withdraw
there from the day and behold they are plunged
in darkness; and the sun runs unto a resting place for
him that is the decree of (Him), The Exalted in
might, The all Knowing; and the moon..... We have
measure for her stations (to traverse) till the returns
like the old (and withered) lower part of a date-stalk;
It is not permitted to the sun to catch up the moon, nor can
the night out strip the day: each just swims along in (its own)
orbit (According to law)¹⁸²

¹⁷⁹ Sahih Al-Bukhari Vol 9 Book 89 Hadith No 290

¹⁸⁰ Murad, K. (1981) *Shariah the way of justice* p.30

¹⁸¹ Quran 55:7-8

¹⁸² Qur'an 36:37-40

The above quoted verse refers to the human context, our society ought to be organized upon a well established framework (of justice) where for example, positions of responsibility are allocated on the basis of merit capability and not on caprice and mere accidents of birth or supposedly inherited virtues and privileges.¹⁸³

In the same vein Sheikh Ibn Taymiyya commented on the issue of good governance in his classic on Good Governance i.e. *Al-siyasah Al shar' iyya fi islahi Al-Ra'I waal-ra' iyyah* that as a matter of trust and fairness in leadership and governance, it is obligatory on the waliy al amr (Overall leader) to appoint the most rightful person to any particular public duty in the affairs of Muslims.¹⁸⁴ The prophet (SAW) has clearly said that:

whoever is appointed as a leader upon Muslims and he then appoint for them, (on certain public duty) a less competent person, while there is one that is more competent he thus has certainly betrayed Allah and His massanger:¹⁸⁵

The entire leadership in Islam and especially the Islamic political system is based on justice. The mandatory social responsibility of the leader is therefore to dispense justice to his entire subject without element of discrimination. This should be applied by the leader in all his interactions with his subjects. This includes issues that pertains judgement and the dispensation of legal matters.

Kinds of Social Justice in Islam

Islam has identified clearly two kinds of approach to social justice. They are retributive and distributive. These two dimensions are based on the fact that there is equality of mankind before Allah (SWT), regardless of variations and differences of all

¹⁸³ Sulaiman I. (1985) *Not a nation but a spider-web* (New Nigeria Newspaper) p.5

¹⁸⁴ Ibn Taymiyya *Al-siyasa al Shar`iyya fi Islahi al rai wal raiyya* in Shehu, S Social justice and leadership responsibility in Islam p.19

¹⁸⁵ Sahi Al-Bukhari *Kitabul Imara* Book 20 Hadith No 4490

sorts: Sex, Language, tribe/ethnicity, race, height, physical strength, intelligence, power and status, affluence, geographical location and settlement and even religious affiliation.¹⁸⁶ The best among men in the sight of Allah is only he who fears Him most and observes his responsibility to Him most properly. The Islamic view of equality has been explained in the last sermon of the prophet (SAW) when he says that:

All of you are from Adam, and Adam is
of clay, there is no superiority for an Arab
man over a non Arab.¹⁸⁷

- (i) Retributive justice: Under this kind of justice there are two fundamental issues
i.e. Equality before the law and right to fair hearing:

- (a) Equality before the law: there shall be no discrimination on the basis of status in the society. Everyone is equal before the law in Islam. The principle of justice is further explicitly explained in the Glorious Qur'an:

O you who believed be persistently standing firm in justice,
witnesses for Allah, even if it be against you or parent and
relative whether one is rich or poor, Allah is more worthy
of both, so follow not personal inclination, lest you not be
just, and if you distort (your testimony) or refuse (to give it)
then
indeed Allah is ever, with what you do Acquainted ¹⁸⁸

In the matter of dispensation of justice by the leadership or even government, there should be no discrimination of any sort against or favour of any person in the community or nation. Every person should be treated regardless of the section of the community he or she comes from. The Islamic justice guarantees the protection of the right of the weak, the poor, minorities, non- Muslims and all sorts of people. In Islam even the leader cannot place

¹⁸⁶ Op cit *social justice* p.37

¹⁸⁷ Sahih Al-Bukhari Vol 4 Book 54 Hadith No 430

¹⁸⁸ Quran 4:135

himself above the law. He is not the law giver, rather he should follow the law and Allah (SWT) has placed upon him as a responsibility to implement those laws. In fact the leader or judge derives legitimacy only by obeying such laws and by being just and fair. This is the sublime way of justice.¹⁸⁹

The prophet (SAW) has exemplified justice during his life time, which he clearly stated in one of his *hadith*:

if I do not observe justice
who else will do that ¹⁹⁰

The prophet (SAW) explained further why leadership must be based on an uncompromising system of social justice. He said that previous generations were punished because of their transgression against social justice. Such that only the weak were punished for committing offence while the strong or highly placed were let to go unpunished for committing similar offense or worse than that.¹⁹¹ The prophet (SAW) made this statement when some of his companion attempted to intercede on behalf of a lady of noble clan (*Banu-makhzum*) who admitted committing theft and her hand was to be amputated as punishment. The prophet (SAW) said:

By Allah in whose hand rests my soul,
if Fatima the daughter of Muhammad
were to steal, i will definitely cut her hand¹⁹²

This is the practical example established by the prophet (SAW). His successors from Abubakar siddiq ibn Abi Quhafa to Ali Ibn Abi Talib and even other virtuous leaders like Umar ibn Abdul-Azeez (RA) emulated him in this regard.

¹⁸⁹ Murad. K. *Shariah: the way to justice*, the Islamic foundation London p 39

¹⁹⁰ Sahih Al-Bukhari Vol III Hadith No 200

¹⁹¹ Shehu S. *social justice and leadership responsibility in Islam* p 41

¹⁹² Sahih Al-Bukhari Vol III hadith No 201

- (b) Right to fair hearing: The second is right to fair hearing as one of the principle of equality before the law. The Islamic concept of social justice stipulates that everybody must be given the right to fair hearing. With regard to this, the leaders and judges are solely responsible to ensure that they give everybody such right without jumping to hasty conclusion. Sympathy or relationship should not affect the right of fair hearing to either the plaintiff or the defendant. Mostly in this kind of situation leaders and judges are mislead and dissuaded from giving enough time to listen to both parties. In any case, the leaders or the judges will be held accountable before Allah (SWT) for discharging the responsibility correctly or otherwise.
- (ii) Distributive Justice: this type of social justice is such that Islam has layed down, to ensure a just economic order. It has ordained certain economic principles to make sure that all citizens are given equal opportunity of access to economic resources. The laid down principles and advances spell out equitable distribution of wealth amongst people. Scholars like Maududi identified clear difference between Islamic economic system and man-made economic system. Man made economic system is time bound method and techniques of economic production. Islamic economic system is a permanent and universal, relevant to all time and circumstances. Allah (SWT) has created us with different dispositions, some are strong, and others are weak etc. although, sometimes environment contributes in this regard. It should be noted that these differences and diversities warrant that men must differ in terms of acquisition and possession of knowledge, wealth etc. even if equal opportunities are provided. Islam is therefore not out to eliminate this kind of inequality. Other ideologies attempted to eliminate them but failed. In an attempt to ensure that simplicity of opportunities and having

access to resources are guaranteed, certain economic laws have been enshrined, so that the existing differences among men cannot be unduly exploited to the extent of oppression and deprivation¹⁹³. Islam considers that as a sort of perversion, wrong doing, injustice, misleading and also detrimental to human progress, development and entire social existence. In order to check such excesses, Islam prohibits all sorts of economic dealings that lead to them. Hence, usually hoarding, fraud, dishonesty, double-dealing, plunder, extortion, profiteering and exploitation, looting of public treasury, betrayal of public trust, bribery and corruption, and all sorts of economic misdoing and mischief have been prohibited in strong terms.

3.3.0 Corporate Social Responsibility

In the early part of this chapter, a precise explanation on individual social responsibility has been given. It is equally important to discuss corporate social responsibility. Although, people may not be aware of it, perhaps because it sounds western, Islam has much of corporate social responsibility in its teachings, as shari'ah require operating in a morally, ethically and socially responsible manner. It is correct to state that corporate social responsibility (CRS) is embedded in Islam. As a Muslim, one has a duty to promote social harmony, prevent harm on living beings, whether they are human, animal, or vegetal: alleviate hardship, strive for relationship to be just, fair and balanced, and to protect the interest and rights of all; that is exactly what corporate social responsibility (CRS) is all about. In fact one of the most discussable issues in the last decades is corporate social responsibility (CRS). The notion of CRS is explained in various organizations as socially responsible organization (SRO) or corporate responsibilities (CR) etc. Unlike the

¹⁹³ Op cit *social justice and leadership responsibility in Islam* p 41

notion of (CSR) or SRC or simply CSR refers to the business ethically responsible to its stakeholders.¹⁹⁴ CRS is an organization's commitment to conduct its activities in an economically, socially and environmentally sustainable manner whilst balancing the interest of a diverse range of stakeholders.

3.3.1 Some Theories and Dynamics of Corporate Social Responsibility

For more than 50 years, business ethicist and management theorists have exerted much effort on the business-society relationship¹⁹⁵ which led to a consensus in thinking about corporate social responsibility. In fact, large differences exist among business scholars with regards to whom do Corporations have responsibilities and what these responsibilities are?¹⁹⁶ According to Friedman, corporations have no responsibilities except making profit in a legal way. Corporate social responsibilities may only incur additional cost and hence will jeopardize additional performance and sustainability of an organization. On the other side, some scholars argued that a corporation has numerous responsibilities towards the stakeholders. Same thing mentioned by other scholars that, corporate social responsibility is a commitment to improve community well-being through discretionary business practices and contribution of corporate resource.¹⁵⁹

Theories that form the ground and underpin of corporate social responsibility are numerous. According to classical view of CSR, the social responsibility of business is to increase its profit not for voluntary activities.¹⁹⁷

¹⁹⁴ Al-Ali, Najeeb, (nd) *corporate social responsibility: Islam`s teaching hand in hand with CRS* a conference paper Dubai center for corporate values. P.5

¹⁹⁵ Carrol, AB and Stakeholders management 4th ed, cincinnati Ohio S western College (Conference paper) p.4

¹⁹⁶ Friedman, M (1970) *the social responsibility of Business* is to increase profit in Dusuki, A.W what does Islam say about CRS Review of Islamic economics vol. 12

¹⁹⁷ Op. cit. Dusuki, A.W. *The social responsibility of business* conference paper. P.10

According to social contract theory, business must act in a responsible manner not only because it is in its commercial interest to do so, but because it is part of how society implicitly accept business to operate. Business should regulate as a social institution and should join with other social structure like the family which has been exhaustively discussed in the early part of this chapter.¹⁹⁸

In this respect, we can say that corporate social responsibility refers to responsibility taken by an organization for the impact of their activities on customers, employees, shareholders, communities and the environment in all aspect of their operations. This obligation is extended beyond the statutory obligation to fulfill with legislation and sees organization voluntarily taking further steps to improve the quality of life for employees and society at large. Corporate social responsibility is the ongoing commitment by an organization to behave ethically and add to economic development while civilizing the quality of life of the workforce and their families as well as local community and society at large.

In general, corporate social responsibility (CRS) is essentially a concept whereby companies decide voluntarily to contribute to a better society and a healthier environment. An except from the document of the European commission indicates its popularity

An increasing number of companies are promoting their corporate social

responsibility strategies as a response to a variety of social, environmental and economic pressures. They aim to send a signal to the various stakeholders, with whom they interact; employees stakeholders, investing in their future and they

¹⁹⁸ Moir, L. (2001) *what do we mean by corporate social responsibility*, corporate governance International Journal of Business. P.25

expect that the voluntary commitment they adopt will help increase their profitability¹⁹⁹

3.3.2 Corporate Social Responsibility in Islam

It is important to know the Islamic world view, before we can have a proper understanding of the concept of corporate social responsibility from Islamic perspective. Islam is a complete and comprehensive way and code of life. The fundamentals of Islam such as *Aqidah* (belief and faith) *ibadah* (worship) and *Akhlaq* (morality and ethics) are not subject to change or their manifestation in secondary areas like economic, business and other worldly activities would require flexibility and development according to time and space. This is embodied in Islamic law, but the boundaries of shari'ah extend beyond the limited horizon of law.

The concept of corporate social responsibility in Islam encompasses a broader meaning, embracing the *taqwa* (God consciousness) dimension of which corporation as group of individuals, assuming the roles and responsibilities as servant and vicegerents in all situations.

The relationship with God would be inspired by the value of truthfulness, kindness, uprightness rather than envy, backbiting, discrimination. This should naturally manifest in business activities as well as relationship with all stakeholders.²⁰⁰

3.3.3 The Bases for Islamic Corporate Social Responsibility

Islamic corporate social responsibility, derive itself from one core principles in the Glorious Quran. Three major fundamental principles for CSR are: - the vicegerency of

¹⁹⁹ E.U (2001) Green Paper on promoting *European Framework for corporate social responsibility*. European commission Luxemburg. <http://www.activecitizenship.greenpaper.pdf>.

²⁰⁰ Hasan(2002) in Hussain and Siwar Tarequi@ukm.mg

mankind on earth, divine accountability and the duty of mankind to enjoin what is good and forbid evil.²⁰¹

a) Vicegerancy: The principle of vicegerancy denotes that mankind is the representative of Allah on earth and as such Allah (SWT) has entrusted mankind with stewardship of Allah's possessions on earth. He (Man) must necessarily and essentially handle all that has been put under his trust properly as the Glorious Qur'an says;

I will create a vicegerent on earth.²⁰²

This verse clearly signifies that man is the representative of Allah (SWT) on earth and therefore he must conduct his activities in compliance to the dictates of the shari'ah without fear or favor. And Allah (SWT) further said:

It is He who hath made you
the inheritor of the earth²⁰³

b) Devine Accountability: the principle of divine accountability denotes that individuals will be accountable to Allah (SWT) for all of their actions on the Day of Judgement. This principle is explained in many verses of the Glorious Qur'an.

Allah takes careful account of everything²⁰⁴

In another verse of the Glorious Qur'an Allah (SWT) says;

Then shall anyone who has done an atom's weight of
good shall see it and anyone who has done an
atom's weight of evil shall see it'.²⁰⁵

c) Enjoining good and forbidding evil: *Amr bil ma'ruf wa nahyi anil munkar*. The principle of enjoining good and fording evil is also considered as one of its corporate social responsibility because any corporate body owe its stakeholders a duty to act as there

²⁰¹ Hassan (2002) *In Hussain ans Siwar Tarequi@ukm.mg* pp;157-169

²⁰² Quran 2:30

²⁰³ Quran 6:165

²⁰⁴ Qur'an 4:86

²⁰⁵ Qur'an 99:7-8

representative. In Islam, there are business ethics. Corporate bodies are duty bound to advise the stakeholder especially on how to conform strictly to the Islamic business principles. Allah (SWT) says:

The believers, men and women are protectors of one another; they enjoin what is just, and forbid what is evil: they observe regular prayer practice regular charity²⁰⁶

And in another verse, Allah (SWT) says;

You are the best community, evolved for mankind, enjoining what is just (accepted), forbidding what is unjust (Rejected) and believing in Allah²⁰⁷

The responsibility is overwhelming and encompasses all aspects of a Muslim's life, i.e., comprises a prescription towards positive (permissible and recommended) actions.

Notwithstanding difference between the account of the concept and definition of cooperate social responsibility (CSR) offered by the literatures, there is a wide agreement on the central features of what is commonly called the doctrine of (CRS). To sum up, the corporate social responsibility addresses some of the following areas according to western guidelines to (CRS) practices:-

- i) The human resource dimension
- ii) Human right dimension
- iii) Environmental dimension
- iv) Philanthropic dimension²⁰⁸

Human resource dimension: This covered numerous areas such as the production of health at various levels and provision of safety. It also includes the fair treatment of

²⁰⁶ Qur'an 9:71

²⁰⁷ Qur'an 3:110

²⁰⁸ Op. cit. Dusuki, A.W. (conference paper) p.10

employee in terms of wages, working hour's e. t. c. It also includes promotion of equal opportunities. This dimension, include the area of investing in education and training.

Human right dimension:- under this , it has the social responsibility of promoting human rights and making effort to protect the people's rights, and also ensuring operation and respect for human right. It also include in its social responsibility refraining from its lending assisting in any way to oppressive or to companies or organization that violets human rights.

Environmental dimension: with regard to this, CRS encourages and promotes good waste and recycle policy, it also promote energy conservation for the benefit of the society, as energy is central to economic development.

Philanthropic dimension: - this is another area where CRS helps in solving social problems; in fact this is a wide area. It also helps in supporting charities and community projects that will have direct bearing on the life of the people. It participates in the management of people and also participates in the management of public affairs. Though profit may be realized but its essence goes far beyond profit maximization.

According to some scholars, the list mentioned above are not exhaustive, but may provide a general overview of the meaning of corporate social responsibility and serve as a frame work for conducting research on it. As regards the list given above, we shall study the Islamic perspective on corporate social responsibility (CSR) practices.

3.3.4 Islamic Perspective on Corporate Social Responsibility (CSR) Practice

There are numerous hadith of the prophet (PBUH) talking on human resource, its importance and position in Islam. Some of these hadith include;

Your employee are your brethren upon whom Allah

(SWT) has given you authority So if one has ones brother under his control, one should feed him with the like of what one eats and clothe him with the like of what one wears. You should not overburden him with what he cannot bear and if you do so, help him in his job ²⁰⁹

The *hadith* has fully covered almost all the areas of human resources development and welfare. It reiterates human importance in the society, by enjoining fare treatment and adequate welfare of the employee at all levels. The dimension corporate social responsibility has taken is very much recognized by Islam and in fact Islam has given human resources high regard, more especially in terms of welfare.

Another *Hadith* of the prophet (SAW) also emphasized on this dimension. The prophet (SAW) was reported to have said;

Allah (SWT) says:

I will be an opponent to three persons on the Day of Judgement;
one who makes a covenant in my name but he proves treacherous,
one who sells a free person (as slave) and eats the price ,one who employs
a laborer and gets the full work done by him but does not pay him wages²¹⁰

The *hadith* clearly explains the employer –employee relationship and their bond as regards business ethics; failure by each party to discharge this agreement entered into may

²⁰⁹ Sahih Muslim Vol. 3 Hadith 6354

²¹⁰ Sahih Al-Bukhari Vol. 3 Hadith 6248

attract the displeasure of Allah (SWT). This clearly shows that Islam has consideration for human resource and has taken care of it appropriately over one thousand years ago.

Islam has also protected the right of man which is agitated for under the human right dimension of social responsibility it has already been taken care of in Islam and well protected and defended. With regards to this, a *hadith* of the prophet (SAW) says;

I have made oppression unlawful
for me and for you , so do not commit
oppression against one another²¹¹

This explains the illegitimacy of denying someone his right. One must eschew selfish interest by giving every person his due. As for corporate entity, it should be ensured that no one's right is being denied within an organization, and elsewhere. In addition to that, another *hadith* says;

Help thy brother whether he is the oppressor or
the oppressed, i.e, if he is the oppressor he should
prevent him from doing it for that is his help,
and if he is oppressed he should be helped
(against oppressor).²¹²

The above *hadith* is strongly against oppression of all types it has provided shield for individual and group against oppression. Islam is therefore at the forefront in fighting oppression. In Islam, therefore the right of individual and corporate entities is appropriately and adequately protected.

²¹¹ Op cit, *Sahih Muslim* Vol. 3 Hadith 6354

²¹² *Sahih Muslim* Vol. 3 Hadith 6248

In Islamic corporate social responsibility, Islam has also covered the environmental aspect. As regards environmental dimension many Qur'anic verses have clearly talked on this. It has respect for environment so much that, almost all we see around us in one way or the other serves human beings. For this reason it should be protected. The Glorious Qur'an highlights and describes those who go about destroying crops and all other things that are beneficial to human beings as mischief makers.

And when he goes away, he strives throughout
the land to cause destruction therein and
destroy crops and animals. and Allah does
not like mischievous act.²¹³

Allah (SWT) has described those who destroy crops, economic trees and animals as mischievous, meaning that Islam has made provision for the protection of the environment. This shows that environment is so significant that Islam not only encourages, but has sanctions that it must be protected. In another verse of the Qur'an Allah (SWT) says:

And do no mischief on the earth, after it has been
set in order, but call on Him with fear and aspiration .
Indeed, the mercy of Allah is near to the doers of good.²¹⁴

The verse shows that, he who prays with humility and earnestness finds the environment (ground) prepared for him by God for his spiritual advancement. It is all set in order cleared of weeds and other unwanted rubbish.

The Philanthropic dimension of corporate social responsibility: Islam has given this aspect a very important position. Because of the importance Islam attaches to it, it is divided into two categories –mandatory and non-mandatory. A verse of the Glorious Qur'an states;

²¹³ Quran 2:205

²¹⁴ Qur'an 7:56

And fear Allah as much as you can, listen and obey;
and spend in charity for the benefit of your own
souls they are the ones who achieve prosperity²¹⁵

The verse clearly indicates that when a person spends, he does not only benefit others, but first and foremost he is benefiting himself. Although charity means to help and do good to other people who need it. But it has the highest subjective value for person who gives it. Like mercy, it blessed him that give and him that takes. It purifies the giver's soul: the affection that he pours out is for his own spiritual benefit and progress. When we observe closely we will understand that our enemy is within ourselves –the grasping selfishness which would deprive others of their rights or seize something which does not properly belong to it. If we can get over this covetous tendency, we will achieve real prosperity in justice and truth. The mandatory charity is referred to as *zakat* that which the rich removes and gives the poor. This is enshrined in shari'ah. In one of the *hadith* of the prophet (SAW) the non-mandatory charity is recommended which is referred to as *sadaqa*. The motive is the same but the nature differs. The *hadith* states;

Every Muslim must pay *sadaqa* (charity) the companions
ask, what about someone who has nothing
to give? The prophet replied, then let him
do something with his two hands and benefit
himself .That will be charity. The companions
ask-But what if he cannot that? The prophet replied-
then he should enjoin the doing of good.
Still again they asked:-but what if he cannot do that?

²¹⁵ Qur'an 64:16

The prophet replied, then he should give respite
from evil for that is a form of charity.²¹⁶

With regard to philanthropic dimension of corporate social responsibility, there are at least 64 different verses of the Glorious Qur'an in which Allah (SWT) mentions the virtues and importance of charity and philanthropic effort. Qur'an says

O ye who belief call in remembrance the favor
of God unto you when certain men formed the
design to stretch out their hand against you but
(God) held back their hand from you: so fear God
and on God let believers put all their trust²¹⁷.

Many other verses also stress the issue of charity, such as; (2:83,110,177,215, 263,271,274 etal)

Indeed, the philosophy of Islamic business as enshrined by the Shari'ah requires Islamic banks for instance, to operate in a morally, ethically and socially responsible manner by conforming to the Islamic norms of business and economic activities. Thus, the concept of CSR as discussed in the preceding part is a natural commitment of Islamic Institutions particularly Islamic banks and capital markets whose objectives are directed towards making brotherhood, social equality and equitable distribution a reality in Muslim societies.

The obligation of financial institutions particularly Islamic banks towards the society in which they operate have outlined in a public statement of the international Association of Islamic banks (IAIB) shown below;

The Islamic banking system involves a social implication which is

²¹⁶ Sahih Al-Bukhari *Kitabul Zakat* Book 24 Hadith No 1399

²¹⁷ Qur'an 5:11

necessarily connected with the Islamic order itself, and represents a special Characteristic that distinguishes Islamic banks from other bank based on other philosophies. In exercising all its banking or development activities, the Islamic banking takes into prime consideration the social implications that may be brought about any decision or action taken by the bank. Profitability – despite its importance and priority is not therefore so criterion or the prime element in evaluating the performance of Islamic banks, since they have to match both between the material and the social objectives that would have the interests of the community as a whole and help achieve their role in the sphere of social spiritual guarantee. Social goals are understood to form an inseparable element of the Islamic banking system that cannot be dispersed with or neglected.²¹⁸

This statement represents the case of what the theoreticians of Islamic banking accept what Islamic banks do in terms of social responsibility activity, Islamic banks operating on the Shari'ah based philosophy and principles differ significantly from their conventional counterparts that are deeply rooted in the capitalistic profit maximization philosophy. As for Islamic banks, commitment of Islam to brotherhood and justice makes CRS to include both physical and spiritual satisfaction of the human personality encompassing happiness in the present world and the hereafter. Therefore, maximization of outputs cannot be the end goal of a Muslim society, rather it has to be accompanied by efforts directed to ensure spiritual health at the inner case of consciousness, justice and fair-play at all levels of human interaction.

²¹⁸ Al Omar, F and Abdel , M (1996) *Islamic Banking: Theory Practice and challenge* London, and New Jersey: zed Books P. 27

CHAPTER FOUR

4.0 Accountability in Islam

4.1 Introduction

This chapter deals with accountability in Islam, how it is practiced in an ideal situation, particularly during the time of the Prophet (S.A.W.), the companions and the times of some pious leaders of the Muslims.

One of the primary objectives of accounting system is to aid accountability. Those in charge of economic resources must give account of their stewardship, irrespective of whether the transactions and resources in question are those of a government organization or a private sector entity. This stewardship function has been a regular feature of organized human activity from the earliest times. Originally specified at the level of the individual property owner, nowadays accountability would be described in terms of an accounting by management (either public or private) to assist in the efficient allocation of resources by providing information, either for monitoring of performance or for decision making by those responsible for making investment decisions.²¹⁹

Yet accountability also has broader economic and social purpose and objectives and more so under Islam in which economics, politics, religious and social affairs, especially accounting – fall under the jurisdiction of divine law of Islam – the shari’ah. The literal meaning of the Arabic word shariah is “the way to the source of life and, in a technical sense, it is now used to refer to a legal system in keeping with the code of behaviors called for by the Glorious Qur’an and the *Hadith* (the authentic tradition).

²¹⁹ Whittington, G. (1992) *Accounting and Finance New palgrave Dictionary of Money and Finance* (ed) by P, Newman. M pilgrate and J. Eatwell. London, Macmillan. Vol. 1 p.6—10

Calder defines Islamic law as a hermeneutic discipline which explores and interprets revelation through tradition". The Glorious Qur'an (the revelation) and Sunnah the Prophets examples as recorded in (*hadith* or the traditions), define clearly what is true, fair and just, what are society's preferences and priorities, what are the corporate roles and responsibilities, and also, in some aspects, spell out specific accounting standards for accounting practices.

In the Glorious Qur'an, for example the word Hisab is repeated more than eight times in different verses.²²⁰ Hisab or account is the root of account, and the references in the Glorious Qur'an are to account in its generic sense, relating to one's obligation to 'account' to God on all matters pertaining to human endeavor for which every Muslim is 'accountable' all resources made available to individuals are made so in the form of a trust. Individuals are trustees for what they have been given by God in the form of goods, property and less tangible assets. The extent to which individuals in the hereafter depends upon their performance in this world. In this sense, every Muslim has an 'account' with Allah (SWT) in which is 'recorded' all his good and bad actions, an account which will continue until death, for Allah shows all people their accounts on the Judgment Day.

How, then when they are touch by misfortune, because of the deeds which their hands have sent forth? Then they come to the swearing by God: we meant no more than good-will and conciliation²²¹

This adds an extra dimension to valuation of things and deeds compared to those already embodied in conventional financial statements.

²²⁰ Scary and Clark (1997) accounting *in the Qur'anic Verses* (proceeding of International conference) the vehicle for exploring and implementing Shariah Islamiyya in Accounting commerce and Finance Macarthur. University of Western Sydney p.45

²²¹ Quran 4:62

Thus the basic similarity between *Hisab* in Islam and ‘accounting’ lies in the responsibility of every Muslim to carry out duties as prescribed in the Glorious Qur’an. Similarly in a business enterprise, both management and the providers of capital are accountable for their actions within and outside their firm. Accountability in this context means accountability to the community (Umma). Muslims cannot, in good faith, compartmentalize their behavior into religion and secular dimensions, and their actions should always be bound by the shari’ah. Islamic law thus embodies an encompassing set of duties and practices including worship, prayer manners and morals, along with commercial transaction and business practices.

4.2 Organs of Accountability

In Islam, there are three main organs of responsibility and accountability. These are *Taqwa* (fear and belief in the Oneness of God), Humility and *Adl* (justice). These three organs provide the catalyst and grounds necessary for good leadership and meaningful economic development. Certainly, it is only when man has the fear of God that he can exhibit good behavior. And it is lack of fear of Allah that makes people in North-Eastern Nigeria, (including) the leaders, forfeit their Hereafter at the expense of this world. Fear of Allah is the light which glows within and without which, individuals and leaders cannot carry out their responsibility.²²²

- a. Piety (*Taqwa*): - Scholars have given piety in these context different meanings, some call it fear of Allah (SWT), others say it means Allah’s consciousness while the generally accepted meaning is total compliance to the dictates of the shari’ah.

²²² Balogun, S.U (1992) *the concept of Accountability in Fostering discipline in Nigeria in Shariah*, Social change and discipline in Nigeria p.165

No matter whom strong person is, his soul cannot be checked from committing evils. The Glorious Qur'an says:

Certainly (human) soul enjoins evil.²²³

Allah (SWT) has given man the position of His vicegerent which is an exalted position purposely to maintain law and order on the earth, and rule according to the dictates of shari'ah.

Therefore, if man deviates from this position at any point in time, then it is a clear violation of the concept of vicegerency of Allah (SWT) on the earth. In view of this, a leader has to fortify his faith to be able to comply with the position of Allah's vicegerency, and in order to eschew his corporeal desire, passion and lust, thereby becoming a self disciplined leader endowed with honor and integrity, and with a consciousness of accountability. Certainly the paradise is the reward for such a leader. The Glorious Qur'an says;

But for him who entertain the fear of standing before his Lord on the Day of Judgment and retains soul from a hest, certainly the Garden will be his abode²²⁴

- b. Humility: - Humility as an organ of accountability, paves way for mutual understanding and freedom of speech. It is also a clear manifestation of piety. The Glorious Qur'an says

Successful are believers who are humble in their prayers²²⁵

²²³ Quran 12:53

²²⁴ Qur'an 79:40-41

²²⁵ Qur'an 23:2

During the reign of the second caliph of Islam Umar bn Al-Khattab, the dowry of a woman was increasing and he feared that it might be a barrier for some who intended to marry and which might not be in the interest of the Ummah (Muslim community). So he decided to slash it down. He delivered a sermon in which he reduced the dowry to 400 dirhams. Immediately, after that; a woman in the midst of the crowd stood up and opposed him, quoting the verse of the Glorious Qur'an which says,

.....even if you have given the later
a large sum of dowry.²²⁶

Instantly Umar accepted.

This is a moral quality that characterized the rule of the rightly guided Caliphs who believed that they were nothing but human beings like others entrusted with the responsibility of administering the affairs of their fellow brothers and sisters. None of the Companions felt superior to others, even the caliphs. This basic quality has been implanted in the conscience of the Companions.

The prophet (SAW) said:

There is no superiority for an Arab over non-Arab
nor for non-Arab over an Arab. You are all
descendants
of Adam and Adam was (created from) the dust²²⁷

- c. Equity and justice:- The two are a reflection of piety and also an integral part of responsibility and accountability. The bed-rock of political leadership for a progressive economy is spelt out in the glorious Qur'an;

O ye who believe! Stand out firmly for justice,
as witnesses to Allah, even as against yourselves,
or your parents, or your kin and whether it be
(against)

²²⁶ Qur'an 4:20

²²⁷ Sahih Al-Bukhari Hadith No 1623-1626

rich or poor ²²⁸

The Prophet (SAW) was also reported to have said:

O people those who have gone before were destroyed because if any one of high rank committed theft among them they spared him and if any one of low rank committed theft they inflicted the prescribed punishment upon him. By Allah, if Fatima the daughter of Muhammad were to steal I would cut off her hand ²²⁹

Justice is one of the divine attributes of Allah (SWT). The concept of justice as prescribed in Islam is wider, and higher than in man-made law. In Islam every member of the Muslim community is equal before the law; no one is above the law. Even the head of state could be brought to justice in a court of law that is a just and responsible government in Islam.

Thus, the judiciary functions as a check on the possible, arbitrary use of power by rulers. The three organs of accountability will be discussed subsequently in relation to the area of study.

4.3 Legal Perspective of Accountability

Before discussing the legal perspective of accountability, it is equally important to go into history in order to get a clear understanding of accountability from legal perspective.

²²⁸ Quran 4:135

²²⁹ Sahih Al-Bukhari Vol 4 hadith no 681

4.3.1. Historical Background of Criminal Accountability

According to the man-made laws, man as well as animals and inanimate objects, were treated as accountable during the Middle Ages and as late as the French Revolution. Inanimate things were punished for the harmful acts imputed to them just as man was punished for the commission of forbidden acts. Nor is this all punishments were awarded even to the dead, in as much as death was not reckoned as one of the causes warranting exemption from apprehension and punishment. An individual was held responsible not only for his own acts but also for the conduct of another individual even if he knew nothing about what the later might have done and had no control over him. Again, the punishment of the offender extended to the members of his family and his friends. They too were subjected to the same punitive treatment which the real offender was liable to not withstanding their innocence.²³⁰

Every individual was held criminally responsible irrespective of the fact whether he was an adult or a child, a mature sensible person or one mentally deficient, whether free to act of his own accord or was in his senses or not.

Besides, forbidden acts were not determined in advance. People did not even know that an act was unlawful before they were called to account for it. Most of the punishments too, were not determined and it was left to the discretion of the court to award as much punishment as it chose. Thus if any one did an act which had not been prohibited but the man in authority deemed it punishable, the agent was awarded punishment accordingly.

The man-made laws were based on such outmoded principles. These principles were rooted in the doctrine of material accountability which governed all the legislated laws. It took into account only the material relationship subsisting between the offence and

²³⁰ Encyclopedia Of Islamic Law Vol II P.50

the offender and the people associated with him. The doctrine in question took no notice at all of the offender's psychology, his capacity to deliberate, his distinguishing characteristics, freedom of choice, his intention and the relationship of all such things with the unlawful act and their bearings thereon.

It was after the French revolution that those wrongful principles were replaced with just and fair provisions and consciousness and choice were made the basis of accountability subsequently. Only a living man came to be treated as accountable and punishment characterized as purely personal and non-transferable. Children came to be treated as liable to ordinary punishment. Accountability of a person committing an offence under duress as well as of an idiot was nullified. It was acknowledged as a fundamental legal principle that no act is criminal and punishable unless a law is promulgated to that effect and punishment can be awarded only for such acts which are committed after the promulgation of the law characterizing them as crimes. Moreover, the powers of the court as to punishment and the estimation of punishment were qualified and restricted.²³¹

4.3.2 The Shari'ah Legal System

Any one with a little knowledge of the shari'ah will not have the slightest hesitation to declare that all these so-called modern legal principles which were introduced into the legislated laws as late as the nineteenth and twentieth century's were contained in the Islamic shari'ah right from the very beginning and constitute some of its fundamental tenets.²³²

²³¹ Ibid P.52

²³² Ibid p.51

In the shariah legal system, only those who are alive will be held responsible or held under obligation. Death annuls all responsibilities, obligations and accountabilities.²³³

The shari'ah condones the misdeeds of children till they reach the age of puberty. Allah (SWT) says;

And when the children among you come to puberty, let them ask leave (to enter the house) as those before them used to ask it ²³⁴

The Prophet (PBUH) lays down that three persons are not accountable.

Three persons are not accountable: a child until he or she reaches the age of puberty, a person in sleep until he is awake and an insane person until he becomes normal ²³⁵

The shari'ah does not call to account anyone who commits an offence under darkness or duress as well as anyone who is incapable of deliberate choice. Such persons have been exempted from accountability in the following divine injunction:

Save him who is forced to and whose heart is still content with faith ²³⁶

In another verse the Glorious Qur'an says:

But he who is driven by necessity neither, Craving nor transgressing it is no sin for him²³⁷

And the Holy Prophet (PBUH) was reported to have said:

Certainly Allah (SWT) has excused my followers for me from mistakes, forgetfulness and that which they are forced ²³⁸

²³³ Ibid P.55

²³⁴ Quran 24:59

²³⁵ Sunan Ibn Majah Vol II Hadith No 541

²³⁶ Quran 16:106

²³⁷ Qur'an 16:108

²³⁸ Sahih Al-Bukhari Vol 8 Book 78 Hadith No 619

The basic tenet of the shari'ah in this context is laid down in the following verse of the Glorious Qur'an;

Namely, that no bearer of burden Can bear
the burden another's load and that man
can have nothing but what he strives for ²³⁹

Man is therefore responsible for his own action, and nobody else is responsible for it, whatever his relation with the offender.

Another basic tenet of the Islamic law is that, until the prohibition of an act is declared, it is lawful to do it and when its prohibition is declared, it is punishable as soon as the relevant law comes to the knowledge of the people. Any act done before the people come to know of it its prohibition is subject to the injunction that what is done in the past it is forgiven by Allah (SWT).²⁴⁰

The shari'ah does not vest the courts with the power of choosing punishments and determining the quantity of it in the case of *Had* and *Qisas* offences. They have, however, been given limited freedom in awarding penal punishments.

These principles which were introduced into the modern laws only during the last century had been enforced by the shari'ah twelve hundred years ago. It is most deplorable indeed that a great majority of Islamic scholars of law in the past centuries of Islam are ignorant of this historical fact and have presumed that they own their origin to the modern laws.²⁴¹

²³⁹ Quran 53:38-39

²⁴⁰ Op cit. *Encyclopedia of Islamic Law* Vol. II P. 120

²⁴¹ Ibid P. 122

4.3.3 The Meaning of Accountability in Shariah

The meaning of accountability as determined in the *shariah* is that man should bear the consequence of those forbidden acts which he does intentionally and with full awareness of the consequences and significance thereof. If anyone commits a forbidden act unintentionally (such as may be done under duress or in a state of unconsciousness) he will not be accountable for it under the criminal law. Again, if anyone commits a forbidden act intentionally but without understanding the meaning of what he is doing, such as a lunatic or an under aged child, he too will not be accountable.

4.3.4 Essential Ingredients of Accountability

In Islamic law, certain ingredients are viewed essential, before a person may be held accountable for an act.²⁴²

- a. Commission of an unlawful act: This means that unless a person or group of persons have been confirmed to have committed an act they cannot be accountable.
- b. Freedom of choice: It is important to note that if a person is compelled to commit an act, that means he or she is under duress, such person cannot account for that act. A person has been given the chance to choose either to do or not to do, between the lawful and the unlawful.
- c. Capability of perception: A person should be such that, he can differentiate between right and wrong, and also having the ability to perceive the implications of both. In the absence of any of these elements, the doctrine of accountability will not operate.

²⁴² Ibid P. 129-130

4.3.5 Meaning of Accountability in Modern Laws

Accountability conveys the same sense in the modern law as it does in the shari'ah and the essential ingredients of accountability are also the same as in the shari'ah. Only the deterministic modern laws are incompatible with the shari'ah in this regard, but the number of such laws is very limited. But before the French Revolution, the position of modern laws was quite different. In those days criminal accountability meant that the agent was indiscriminately responsible for the consequences of his act, whether or not he was a human being, had a free will of his own and was capable of deliberation. In other words, all the man-made laws in force today follow the principle adopted by shariah thirteen hundred years ago.²⁴³

4.3.6 Degrees of Accountability

Since accountability, particularly criminal accountability, pre-supposes disobedience of the law-maker the degrees of accountability are governed by the degree of disobedience.

The basis of this problem is the position of shari'ah as to the will of the agent. The shari'ah invariably links agent's acts with his will. The Prophet (PBUH) makes this clear in one of his tradition.

Acts are dependent on intentions and
everyone will get his reward in consonance
with His intention.²⁴⁴

The seat of will is mind and it means intention and decision. Every action originates from the heart/mind. For instance, the Arabs when wishing someone well, say 'May Allah

²⁴³ Ibid P.130

²⁴⁴ Sahih Al-Bukhari Vol 8 Book 78 Hadith No 619

proposes to protect you'. Thus, if a person proposes to do an act and does it, he is intentionally guilty of the offence.

In declaring the accountability of the offender for the application of the principle that acts are linked with intention, the shari'ah does not only take into account the offence but also the offender's will.

Offences that can legitimately be imputed to a person who is subject to accountability because of his understanding and freedom of choice may be divided into two:-

First: the offences which man commits deliberately with the intention of violating the command of the lawgiver.

Second: offence which man erroneously commits unintentionally with no intention of violating the command of the lawgiver at all.

Evidently, the first kind of offences is those which are committed intentionally, while the second kind of offences is those that are committed unintentionally.²⁴⁵

Since the Islamic law regards action as dependent on intention, it draws a line of distinction between offender's accountability owing to the offence he committed unwillingly and his accountability due to the offence committed willingly and his accountability due to the offence erroneously committed.

On these bases the shariah deals severely with the accountability of the offender intentionally guilty with the accountability causing out of erroneous act. It deals very much with the accountability of one intentionally guilty because he commits the offence willingly and heartily and therefore commits full offence. It takes a lenient view of the accountability

²⁴⁵ Op cit *Encyclopedia of Islamic Law* P. 133

of one erroneously guilty because he commits the offence by mistake and therefore, his offence is incomplete.

The Glorious Qur'an itself differentiates between the two kinds of offenders:-

And there is no blame on you concerning that wherein you made a mistake, but concerning that which your hearts do purposely.²⁴⁶

The Prophet (PBUH) also says:

Certainly Allah has excused my followers for me from mistakes, forgetfulness and that which they are forced²⁴⁷

The verse of the Glorious Qur'an and the tradition of the Prophet (PBUH) quoted above do not aim at total nullification of accountability. They rather mean to mitigate it in the case of one erroneously guilty and to show that his accountability is not of the same order as that of an offender who commits an offence willingly. This is borne out of the fact that Allah (SWT) prescribes *qisas* as penalty for willful murder, while laying down *diyat* and expiation as penalties for murder committed by mistake, thereby treating severally with the accountability of one intentionally guilty and leniently with the accountability of one erroneously guilty. But Allah (SWT) does not nullify the accountability of the latter altogether. Says

O you who believe! Retaliation is prescribed for you in the matter of the murder²⁴⁸

In another verse He says;

And we prescribed for them therein the life for the life²⁴⁹

Again in another verse He states:

²⁴⁶ Quran 33:5

²⁴⁷ Sahih Al-Bukhari Vol 8 Book 78 Hadith No 619

²⁴⁸ Quran 2:178

²⁴⁹ Qur'an 5:45

It is not for a believer to kill a believer unless it be by mistake.

He who hath killed a believer by mistake must set free a believing slave and pay the blood-money to the family of the slain, unless they remit it as a charity. If the victim be of a people hostile to you, and he is believer then the penance is to set free a believing slave. And if he cometh of a folk between whom and you there as a covenant, then the blood-money must be paid unto his folk and also a believing slave must be set free ²⁵⁰

In short, criminal accountability and its degree vary with the numerous degrees and diversity of offences in order be acquainted with the diversity and degree of accountability.

A disobedient person violates the command of the lawmaker either intentionally or by mistakes and willful acts are two different kinds of offences.

Having this in mind therefore every individual is responsible for his own action and he will account for any responsibility given to him either in this world or in the Hereafter. Responsibility and accountability could be found from family unit upto societal level.

4.4 Lessons from the Companions of the Prophet (SAW) and the Sokoto Caliphate

The lives of the Prophet (SAW), his four rightly guided caliphs, and the leaders of the Sokoto caliphate were good models worthy of emulation by our contemporary people and leaders. In this regard therefore, this area will observe the practical application of the organs of accountability in relation to the lives of the companions of the Prophet (SAW) and the leaders of the Sokoto caliphate i.e. piety, humility, equity and justice. The companions were very observant of the habits of the Prophet (PBUH) and the practical

²⁵⁰ Qur'an 4:92

application of his *Sunnah* (tradition). They were very conscious of their accountability to Almighty Allah (SWT).

Around 640CE, during the reign of Caliph Umar ibn Al-khattab, Arabia suffered from serious drought. There were no rains, and as such there was no cultivation. That led to serious famine. There was not a blade of grass to be found anywhere, and as such there was nothing for animals to graze upon. Because of the serious famine conditions the people were involved in great distress. Black dust storms blew over the countryside and that added to the distress of the people. The people from the interior flocked to the cities. There was practically no grain in the market. Ghee, butter and meat disappeared from the markets. It became a serious problem to feed the people.²⁵¹

The caliph, at that time Umar Ibn Al-Khattab, rose to the occasion. He wrote to the provincial governors asking them to send food grains to Arabia. Camel loads of food grains and other necessities of life came from Syria, Iraq, and Egypt. Food grains were received from Egypt through the sea as well. Umar distributed food grains and other necessities among the people, family wise. Meals were cooked at the state level and all persons from interior of the desert who took refuge in Madina were fed daily at state expense. According to one account, as many as 40,000 persons were fed every day.²⁵²

In view of the resources at his disposal, Umar could afford to have dainty food but he vowed that as long as the famine lasted he would eat only what was available to an Arab of ordinary means. He refused to eat meat, ghee or butter during the period of famine. He ordered that his meal should be cooked with oil.

²⁵¹ Shehu S, and Rabi'u Shehu (etd) (2010) *religion and good governance* p.79

²⁵² Op cit Balogun, S,U (1987) P.171

He would eat only the coarsest of food. As a consequence of eating motionless food his color took a blacker hue.

One day some ghee came to the market and his servant purchased the ghee for him. When Umar came to know of that he refused to have anything to do with such a luxury. A son of his cooked some meat one day and offered him the dish, he refused to eat it.

The piety of Prophet's companions was so high, that was the major reason that Allah (SWT) has guaranteed some of them paradise.

The companions were also characterized by humility. In fact, humility is a clear manifestation of piety. The Glorious Qur'an states:

Successful are believers who
are humble in their prayers.²⁵³

The companions particularly the four rightly guided caliphs were of high moral quality which was manifested in their rule of the Muslim community. The caliphs saw themselves as human beings like others; not special creatures, who were entrusted with the responsibility of administering the affairs of the Muslim community. No companions saw themselves as superior to other Muslim brothers and sisters, even the caliphs. This basic principle had been implanted in the conscience of the companions. The Prophet (SAW) was reported to have said:

You are all as equal as the edges of a comb.²⁵⁴

In another tradition from the same source:

There is no superiority for an Arab over
non-Arab nor for non Arab over an Arab.
You are all descendants of Adam and
Adam was (created from) the dust.²⁵⁵

²⁵³ Quran 23:1-2

²⁵⁴ Sahih Al-Bukhari Hadith No 1630

²⁵⁵ Sahih Al-Bukhari Hadith No 1623-1626

One day Umar Ibn Al-Khattab found Abubakar (RA), the first caliph of Islam, distributing the war booty among the companions of the Prophet (PBUH) equally. Umar enquired why Abubakar was sharing the booty in such a manner. He replied to Umar (RA) explaining that, whoever that fought in the cause of Allah (SWT) would be given his reward on the Day of Judgment by Allah (SWT); the booty he was distributing equally was just a worldly material.²⁵⁶

It was also reported that during the reign of Umar Ibn Al-Khattab (RA), when the dowry of women was increasing and he feared that it may be a barrier for some who intended to marry and the consequence of that may be in the interest of the Ummah. The caliph therefore decided to reduce the amount to be paid as dowry. He gave a sermon in which he reduced the dowry to 400 Dirham. A woman reacted against that and she quoted a verse of the glorious Qur'an to support her position.

Even if you have given the latter
a larger sum of dowry²⁵⁷

Umar Ibn Al-Khattab instantly accepted the correction. It was also reported that Umar Ibn Al-Khattab, while addressing the congregation of Muslim said

Put me right if you discover any crookedness in me.
Suddenly one of the people from the crowd at that time said:

By Almighty Allah if we had found any crookedness
in you we would have put you right by the edge of
our sword

That is clear act of humility exhibited by the companions of the Prophet (SAW).

²⁵⁶ Ibid P. 75

²⁵⁷ Op cit *Balogun*, SU P. 172

On the concept of justice, Allah (SWT) in the Glorious Qur'an, charged the Prophet (SAW) to demonstrate the highest sense of Islamic social justice by protecting the right of a Jew, a non-Muslim, a minority, and an avowed and greatest enemy of Islam and Muslims as testified by Allah (SWT):

If only they had believed in God, in the Apostle
And in what hath been revealed to him; never
would they have taken them for friends and
protectors but most of them are rebellions
wrongdoers.²⁵⁸

But with all this that Jew deserved to be treated justly and fairly by the Prophet (SAW). He should not be wronged, or oppressed on account of his minority status, or because of his rejection of Islam and his hostility towards it.

The case of the Jew has left the world perplexed and amazed by the Islamic system of social justice. As narrated in many books of Qur'anic exegesis and *hadith* (e.g. Ibn Kathir) a Muslim called Ti'imatu Ibn Ubairiqa stole a coat of mail, and having hidden it in the house of a Jew, afterwards accused the latter of thieving; he was supported in his false accusation by his tribe. The Prophet (SAW), notwithstanding the political intrigues of many Jews against Islam at that time, cleared the Jew of the charge and convicted the Muslim.²⁵⁹ Although he was supported by the kinsman and the Prophet (SAW) at that time was in need of the support of as many people as possible for the defense of Islam, he was never influenced by the fear of losing their support. He unswervingly protected the right and dignity of the Jew. Furthermore in order to confirm the acquittal of the Jew and condemnation of the Muslims, 18 verses were revealed at once.²⁶⁰

The verses opened with the following:

²⁵⁸ Quran 5:81

²⁵⁹ Ibid *Balogun*, SU (1987) P . 173

²⁶⁰ Op cit Shehu, S. *social justice* p.40

We have sent down to thee the book in truth,
that thou mightest judge between people by
that which Allah has shown thee, so be not
an advocate for those who betray their trust.²⁶¹

This sense of unswerving justice by the Prophet (SAW) has been reported on different instances and cases. He once declared:

If I do not observe justice who
else will do that?²⁶²

This is the system of justice which paves way for accountability, being established by the Prophet (SAW). It is a practical example exhibited by the Prophet (SAW) himself. His successors Abubakar as Siddiq Ibn Abi Quhafa (RA) (632-634AD) Umar ibn Al Khattab, Uthman bn Affan, Ali Ibn Abi Talib (RA) (656 – 661) and other virtuous leaders like Umar Ibn Abdul Azeez (RA) all emulated him in this regard. Umar Ibn Al-Khattab's practical demonstrations of social justice are numerous, and up to present era of pseudo – justice, democracy and the so called protection of human rights, his exemplary conduct of social justice still remains unequalled.²⁶³

Justice is the foundation of political leadership in any progressive society. For this reason therefore Islam has enjoined the leaders and judges' deal justly throughout their lives in deeds, judgements and utterances. There should be no room for compromise under whatever circumstances. Everybody should be treated equally without any consideration for economic or social status in the society. This quality was exhibited by the companion of Prophet (SAW). The first rightly guided caliph Abubakar (RA) was reported to have said on assumption of office.

²⁶¹ Quran 4:105

²⁶² Sahih Al-Bukhari Vol 9 Book 89 Hadith no 251

²⁶³ Op cit Shehu, S. p.40

‘..... I have received authority over you though I am not the best among you. If I do well, assist me, and if I incline to evil direct me to rightHe that is strong is weak before me, in as much as I shall take that which is right from him and he that is weak is strong before me in as much as I shall restore unto him that which is right obey me as long as I obey Allah and His Apostle, and when I turn aside from Allah and His Prophet, obedience to me is not bound on you’²⁶⁴

Umar Ibn Al-Khattab, the second caliph of Islam, is reported saying when he assumed office:

O you people I by Allah that no one among you is stronger than a weak before me in as much as I shall restore unto him that which is right. Similarly no one is weaker than a strong before me in as much as I shall take from him that which is right²⁶⁵

There was another occasion when the caliph Umar Al-Khattab and a Jew were engaged in a personal dispute. They forwarded the matter to the judge. When the caliph appeared before the judge in the court, the judge immediately rose to show respect for the caliph. The caliph was not happy and comfortable with this act, and felt that, the act of the judge was a clear sign of weakness, which may affect justice, for this reason the judge was removed.²⁶⁶

In another narration, Abdur-Rahman son of Umar Ibn Al-Khattab was brought to justice, because he was caught drunk. As a result of that he was punished, by flogging eighty strokes at home. When the news reach the caliph, he became upset and ordered that he should be flogged publicly.⁵⁰

²⁶⁴ Albidaya Wan Nihaaya Vol 6 Hadith No 305-306

²⁶⁵ Wafi, Ali Abdul Wahid (1979) *Huququl Insan fil Islam* darul Nahda Egypt P.17

²⁶⁶ Ibid P.17

Caliph Umar Ibn Al-Khattab once purchased a horse. He gave it to a rider for a test. In the course of the test, the horse was injured. Umar returned the horse to the owner.

4.4.1 Exemplary Leadership Style of the Leaders of Sokoto Caliphate

Leadership in Islam and its political system is based on justice. The major social responsibility of the leader therefore, is to primarily dispense justice to his subject without fear or favor and without any form of discrimination. This should be carried out by the leader in all his interactions with them. These include especially his judgement and the dispensation of legal matters, the leader has been charged never to deviate from the path of justice.

In some of his writings especially *Diya-al-sultan*, Sheikh Abdullahi fodiyo defines justice very clearly (i.e the justice expected of any leader) saying, it is ‘to give every owner of right his or her own right duly regardless of whether (it’s) from oneself (I.e. the leader) or from some other person else’’. He continuous, whether that particular right (suppose to be procured) were upon the leader himself or upon someone else among his subjects’’. He ended the definition by saying that; whoever that leader may be, if he does not procure the rights of the subjects from amongst themselves is not just.²⁶⁷

It is a fact that justice is the foundation of good governance and responsible leadership and also in judgement between all people, Allah charged prophet Dawud (A.S) to exercise justice in his dealings with particularly his subject;

O Dauda we have made you a viceroy (leader) on Earth, so judge between people with truth (justice) and do not follow false desires, for it will dissuade you from the path of Allah. Verily, those who dissuade from the path of Allah

²⁶⁷ Sheikh Abdullahi fodiyo (nd)*Diya-al-sultan*, p.20

shall have a grievous punishment because of
what they used to forget on the Day of reckoning.²⁶⁸

Sheikh Usman Dan Fodiyo explained in his book *Diya al siyasaat* that rendering and dispensing justice is the essence of politics in Islam, he strongly commented that if a parson is not ready to observe justice he should not engage himself in politics, because politics and justice are inseparable. Sheikh Usman Dan Fodiyo explains this point clearly by making this citation;

Take note (O you reader) that siyasah (politics) is of two kinds: Zaalimah (unjust and illegitimate), prohibited by the shari'ah, and Adilah (just and legitimate), that procures (people's) right from the unjust and wicked, and also sanctions reprimands the perpetrators of corruption and evil. It (I.e shariah) obliges taking part in the latter (type of politics) become avoiding it results in neglect of (peoples) right abandoning of (shariah) laws and limits and emboldening of the corrupt miscreant and (conversely) promoting and booting the former (types of polities i.e the zaalimah) leads to opening the door of wrong doing and Injustice, bloodshed, and acquisition of wealth unlawfully (looting)²⁶⁹

Based on this submission, Shaikh Usman Dan fodiyo therefore asserts that it is erroneous to think or say that participating in legitimate and just politics is not lawful. Indeed it is obligatory. Thus the rendering of justice to all is the foundation of both leadership and governance in Islam. Infact it is the major watch word in Islamic legal system. If a leader fails to discharge this social responsibility is not worth the position under no circumstance should a leader or judge abandon justice.

²⁶⁸ Quran 38:25

²⁶⁹ Sheikh Abdullahi Bin Fodio (nd) *Diya al siyasaat* p.30

In his book *usul al Adl* sheikh Usman Dan Fodiyo enumerated the principle of justice and this comes as the fifth principle that leader should consider and always use himself as part equal to the subject in respect of all issues complaints and problems presented to him.²⁷⁰

The practical illustration of this principle of equality before the law, especially regarding dispensing judgement between two disputant sheikh Usmanu says very clearly in his *Diya al-hukkam* that:

‘It is in the interest of justice to treat equally any two disputants with regards to their entry (into his presence in terms of) the way he looks at them, how he addresses them without showing favor to either of them. Whoever greets him, he should not return the greeting with an excessive mood of cheerfulness nor kindness and must not talk much to him until it is clear to him that the person is not involved in the litigation and that his reply will not lead to what is unlawful’.²⁷¹

The Sokoto Jihad leaders made various submissions on equitable distribution of wealth in an Islamic policy. Sheikh Abdullahi Dan Fodiyo mentioned in his book *Diyaa al Umara’a*: He has discussed the distribution of Zakat; and the wealth in the public treasurer. This aspect is strictly the social responsibly of leader which should be discharged based on *taqwa* (fear of Allah). Such proceeds should be distributed to the deserving person as stipulated in the Qur’an and Sunnah. That is in respect of Zakat al Fitr (zakat given at the end of Ramadan fast) and the obligatory Zakat on the public wealth in the public treasury referred to as *Bait Al Ma`l* is left at the discretion of the leader Sheikh Abdullahi insist that the leader must strictly distribute it based on fear of Allah (*Taqwa*).

²⁷⁰ Sheikh Usman Dan Fodio (nd) *Usul Ul adl* P.70

²⁷¹ Ibid P. 43

On the social responsibility of leader Sheikh Uthman Dan Fodiyo and Sheikh Abdullahi mentioned in *Diya al siyasaat* and *Diya al-hukkam* respectively that the duty of enforcing the laws of Allah establishing justice and prohibiting evil, injustice and corruption is the primary social responsibility of leadership in Islam²⁷²

The leaders are the ones charged with social responsibility of enforcing and implementing the laws of Allah, their success in that essentially depends on the obedience and loyalty they get from the followership. The leadership must necessarily be obeyed as long as they obey Allah, and in that regard one is thus obeying Allah, the prophet (SAW) was reported to have said,

Whoever obeys me certainly obey Allah, and Whoever disobeys me certainly disobeys Allah and whoever disobeys the Amir certainly disobeys me.²⁷³

Commenting on the above *hadith*, Sheikh Abdullahi in *Diya al Hukkam*, mentioned that obedience to the leader is the leader's foremost right over his followers. This is as long as he obeys Allah and His messenger. He also said that by consensus of Ulama (learned Scholars of Islam) it is not permissible to rebel or revolt against a leader that is just and righteous and this includes even the unjust one as per the popular opinion of scholars.

The Islamic leadership must necessarily ensure close monitoring of public official to stop looting of public fund as a verse of the Glorious Qur'an says;

it is not for any prophet to take illegally a part of the Body (ghulul), and whosoever Deceives (derails) this companions as regards the booty he shall bring for the on the Day of Resurrection that which he took (illegally). then every person shall be siding full what he has earned

²⁷² Sheikh Usman Dan Fodiyo (nd) *Diya al Hukkam* P. 25

²⁷³ Sahih Al-Bukhari and Muslim in *social justice and leadership responsibility in Islam* P.72

and they shall not be dealt with unjustly²⁷⁴

Exploring how this should be enforced by the Amir/Sultan (president/governor) Sheikh Abdullahi States in his book *Diya al Hukkam* that it is an essential social responsibility of leadership to be examining those holding public offices ²⁷⁵ (employees i.e sub-ordinates) by seeking to know about them, by counting their wealth before their appointment and by looking from time to time into their works. He shall rebuke anyone who fails in his duty, dismiss those who transgress and replace any person against whom many people have made complains, whoever is found to have earn some extra from his work, the ruler shall confiscate and restore it to the treasury. If he is doubtful about the origin of the wealth, he shall confiscate half of it from the employee. The ruler should be to employee like a shepherd among wild lions. They look after his subjects for him and he looks after them²⁷⁶. All corruptions come from evil employees. The ruler should investigate the case of any person, such as a person in whose house wine and immoral persons are found, testified by competent witnesses; or suspected of top moral corruption, he shall investigate the allegation, if it is true, he should punish the accused and stamp out the corruption otherwise he shall warn and chide him. ²⁷⁷

Sheikh Abdullahi observes the significance of this social responsibility and accountability with utmost importance. The fact that corruption could be found in almost all aspects of human endeavors as leader, one should be able check excesses of those assigned to perform certain duties, who must be transparent and sincere. Still on the social responsibility of followers Sheikh Abdullahi also says;

²⁷⁴ Qur`an 3:161

²⁷⁵ Sheikh Abdullahi dan Fodiyo (nd) *Diya`ul hukkam* P.30

²⁷⁶ Ibid P. 73

²⁷⁷ Ibid P.74

‘Every responsible person (*Mukallaf*) must obey the Imam /leader /president or governor outwardly in all that he commands so long as it is not a sin, obedience to the Imam in committing a sin is illegal as shown by the hadith’.

Sultan Muhammad Bello mentioned in his book *usulus siyasah* that a leader who wants to discharge his social responsibility should possess certain qualities. Among these qualities, he says, leader should be pious and should strictly adhere to the Sunnah of the prophet of Allah (P.B.U.H.). A leader should be mindful of the Hereafter and should not give in to lust and desires of this temporal World neither should he crave for leadership. These ideas raised by sheikh Muhammad Bello concurred with those expressed by heikh Abdullahi in *Diya al Umaraa* and *Diya ulil –Amr wal Mujahidin* where he stressed that, it is compulsory for a leader to purify his intention in leading the affairs of his state: He should hold this social responsibility with utmost seriousness, seeking the pleasure of Allah so as to make good the spiritual and material demands of his subordinates.²⁷⁸

Being part of the leadership duty, provision of social amenities for material and spiritual wellbeing is an integral aspect of leadership social responsibility that needs very serious attention. This covers the provision for economic wellbeing through satisfaction of all basic human needs, removal of major works of discomfort and improvement in the quality of life, morally as well as materially.

On the above mentioned assertion, sultan Muhammad Bello called on leaders to assist in establishing artisans, and craftsmen such as traders, farmers, smiths, dyers, butchers etc. across the Muslim community in order to contribute to the economic stability

²⁷⁸ Sheikh Abdullahi (nd) *Diya Ul Umara`* P.27

and welfare development.²⁷⁹ He also advised the leader to develop villages and countryside (rural areas) via constructing fortresses, roads, bridges markets and the facilities that contribute to their social welfare. It is a known fact that mutual wellbeing is not the sole objective of Shariah, he (Sheikh Mohammad Bello) stresses that the leader should also provide such things that can bring spiritual wellbeing. He thus advised the leader to provide his follower with religious facilities by building mosques for worship, providing teachers and preachers for enjoining good and prohibiting evil etc.

Sheikh Abdullahi also mentioned in *Diya al umaraa*²⁸⁰ what is expected of a leader in form of advise, that leader should take keen interest in ensuring that the needs of his people such as worldly affair, marital affairs, business, market, potable water, graveyards. Etc. is effectively handled. Sheikh Abdullahi further advised also that teachers should be sent to villages and towns to teach the ignorant and illiterates. Their salaries can be given from the *bait al mal* (Public treasury).

Sheikh Abdullahi again stressed in *Diya al Hukkam* that leader should provide basic requisites. For minimum livelihood and also promote various types of crafts (*hiraq*) for the benefit of the people.

²⁷⁹ Ibid P.28

²⁸⁰ Ibid p.29

CHAPTER FIVE

5.0 Data Presentation and Analysis on Social Responsibilities and Accountability among Muslims: A Case Study of North-East of Nigeria

This chapter deals with presentation of data collected mostly by means of questionnaire and partly through interviews and this aspect touches the lives of Muslims in the area of the study. The questionnaire consist of three sections: Section A entails personal data of the respondents, section B covers some issues which were selected from the basic spheres of life accessed from Islamic point of view. Lastly section C consists of some suggested solutions to the unwanted attitude of the people in the area.

5.1 Data Presentation

After administering a total of 1800 questionnaires across the North-East of Nigeria, only one thousand six hundred and ninety four (1694) were answered correctly, representing the total questionnaires served. Below is the presentation of data collected one after the other which represents 94.11%.

5.1.1 Section A: Demographic Data of the Respondents

Table 1: Data on Age of Respondents

Age	Frequency	Percentage
15-20	402	24 %
21-30	654	39 %
31-40	348	20 %
41-50	192	11 %
51 and above	98	6 %
TOTAL	1694	100 %

Source: Questionnaire Administered, 2017

The above data shows that 402(24%) of the respondents were between 15-20 years, 654 (39%) for those between 21-30 years; 348 (20%) for those between 31-40 years, 98 (11%) stands for ages between 41-50 while 98 (6%) are 51 and above.

Table 2: Data on questionnaire administered by states

States	No. of questionnaire administered	No. returned and duly filled	Returned unfilled	Percentage
Adamawa	300	289	11	17.06
Bauchi	300	295	5	17.41
Borno	300	293	7	17.23
Gombe	300	290	7	17.29
Taraba	300	235	65	13.89
Yobe	300	292	8	17.23
TOTAL	1800	1694	94	83

Source: Questionnaire Administered, 2017

Above table shows how the questionnaire were distributed by states. Each state has equal number of 300 making total of 1800. Adamawa returned 289 (17.06%) duly filled, Bauchi 295 (17.41%), Borno 293 (17.23%) Gombe 290 (17.29%), Taraba 235 (13.89%), Yobe 292 (17.23%). This indicates that 1694 (83%) of the total number of questionnaire has been used for the purpose of this research.

Table 3: Data on other Demographic Information of the Respondents

QN	Item	Description	Total no	%
ii.	Gender	a) Male	1152	65
		b) Female	542	32
iii.	Marital status	a) Married	926	54.66
		b) Single	768	45.33
iv.	Educational qualification	a) Primary certificate	60	3.54
		b) Secondary certificate	397	23.4
		c) Tertiary certificate	1114	65.76
		d) Arabic certificate	55	3.46
		e) Others	68	4.01
v.	State of residence	a) Adamawa	289	17.06
		b) Bauchi	295	17.41
		c) Borno	293	17.29
		d) Gombe	290	17.11
		e) Taraba	235	13.87
		f) Yobe	292	17.23
vi.	Occupation	a) Civil servants	658	38.84
		b) Businessmen	252	14.87
		c) Students	664	39.19
		d) Others	120	7.08

Source: Questionnaire Administered, 2017

The above table shows 1152(68%) of the respondents are male while 542 (32%) are female. With regards to the marital status of the respondents, 926(55%) of the respondents were married while 768 (45%) were single.

On the aspect of the educational qualifications of the respondents 60 (3.54%) represents those whose highest qualification was the primary school certificate, 397 (23%) were holders of secondary school certificate; 1114 (66%) have attained tertiary education certificates while 55 (3%) with Arabic education having discussed with some of them, it was discovered that some have passed through secondary education before enrolling into Arabic schools; 68 (4%) are those whose level of education have not specified.

Considering the respondents from different areas state wise alphabetically Adamawa state is one of the six states in our area of study accounts for 289 (17.6%) of the total respondents followed by Bauchi State with 295 (17.41%) and Borno State 293 (17.29%). Gombe state came next with 290 (17.11%) and Taraba state with 235 (13.89%) whereas Yobe State had 292 (17.23%) of the total respondents.

On the occupation of the respondents civil servants constitute the highest with 658 (38.84%) followed by businessmen with 252 (14.87%) and students 664 (39.19%), while others had 120 (7.08%).

Section B: Social Responsibility

Table 4: Data on Awareness on Social Responsibility

Q/N	Total SA	%	Total A	%	Total UD	%	Total SD	%	Total DA	%
1.	376	22.19	651	38.42	177	10.44	226	13.34	264	16.00
2.	388	23	619	37	174	10.27	246	15	267	16
3.	461	27.21	572	34	190	11.21	274	16.17	197	12
4.	557	33	660	39	187	11.03	137	8	153	9.03

Source: Questionnaire Administered, 2017

The above data shows that on question one(1) which says Muslims in North – eastern Nigeria are not aware of about social responsibility, 376 (22.19%) strongly agreed, 651 (38.42%) agreed,177 (10.44%) are undecided, while226 (13.34%) strongly disagreed and 264 (16%) disagreed.

On question two (2) which says Muslims do not consider social responsibility as part of the religious rites, 388 (23%) strongly agreed, 619 (37%) agreed, 174 (10.27%) undecided while 246 (15%) strongly disagreed and 267 (16%) disagreed.

Question 3 says Muslims in the North-east of Nigeria do not attach value to social responsibility, shows that 261 (27.21%) strongly agreed, 572 (34%) agreed 190 (11.21%) undecided while274 (16.17%) strongly disagreed and197 (12%) disagreed.

In question four that says ignorance of the religion is responsible for the negligence of social responsibility, the data revealed that 557 (33%) strongly agreed that ignorance of the religion is responsible for the negligence of social responsibility, 660 (39%) agreed, 187 (11.03%) have not decided while137 (8%) strongly disagreed and153 (9.03%) disagreed.

Table 5. Data on compliance to social responsibility

Q/N	Total SA	%	Total A	%	Total UD	%	Total SD	%	Total DA	%
5.	789	46.57	651	38.42	115	7	61	4	78	5
6.	353	21	678	40	314	18	168	10	181	11
7.	478	28.21	862	51	220	15	54	3.18	80	5
8.	581	34.29	876	52	192	11.33	43	3	29	2
9.	626	37	794	47	211	12.45	114	7	51	3.01
10.	559	33	777	46	254	15	100	6	94	5.54

Source: Questionnaire Administered 2017

Responses to question five educating people to Islamic guidance will lead to practice of social responsibility revealed that 789 (46.57%) of the respondents accepted that educating people on Islamic guidance will lead practice of social responsibility by strongly agree to that 651 (38.42%) only agreed while 115 (7%) have not decided and 61 (4%) strongly disagreed to that and 78 (5%) disagreed.

353 (21%) of the respondents to question six attachment to negative and detrimental situation to negligence of social responsibility will boost the practice of social responsibility strongly agreed to the assertion 678 (40%) agreed to the assertion 314 (18%) have not decided on it, 168 (10%) strongly disagreed, while 181 (11%) disagreed.

Question 7 says, when there is poverty eradication and improvement in the economic status of the people, has received 478 (28.21%) responses who strongly agreed, 862 (51%) agreed, 220 (15%) did not decide while only 54 (3.18%) strongly disagreed and 80 (5%) disagreed.

On question 8 which says social responsibility could be practiced if Islamic organizations and communities were sensitized, 581 (34.29%) of the respondents strongly agreed, 876 (52%) agreed to that, 192 (11.33%) are undecided, while only 43 (3%) strongly disagreed and 29 (2%) disagreed.

In question 9 'If Islamic concept of brotherhood is cultivated in the heart of the people ,626 (37%) of the respondents strongly agreed that if concept of brotherhood in cultivated in the heart of the people, there will be high level of compliance to social responsibility, 794 (47%) agree to the assertion, 211 (10.45%) have not decided in an interview conducted it shows that those who have not decided failed to understand the

concept of social responsibility or have a polluted mind with capitalist ideology¹,114(7%) strongly disagreed while51 (3.01%) disagreed.

On question 10,559 (33%) strongly agreed on the institutionalization of moral discipline and punishment for evils, 777 (46%) agreed with the assertion, 254 (15%) have not decided only100 (6%) strongly disagreed while 94 (5.54%) disagreed.

Table 6: Data on Causes of Non-Compliance to Social Responsibility

Q/N	Total SA	%	Total A	%	Total UD	%	Total SD	%	Total DA	%
11.	492	29.04	830	49	160	9.44	105	6.19	107	6.31
12.	728	43	560	33.05	260	15.34	62	4	84	5
13.	428	25.26	697	41.14	355	21	135	8	82	5
14.	358	21.13	822	48	346	2.42	91	5.37	77	5
15.	610	36	775	46	188	11.09	65	4	56	3.30

Source: Questionnaire Administered, 2017

On the causes of non-compliance to social responsibility 492 (29.04%) strongly agreed to question 11 which says most Muslims are ignorant about the implication of non-compliance to the practice of social responsibility,830 (49%) agreed, 160 (9.44%) of the respondent remained undecided while only 105 (6.19%) strongly disagreed and107 (6.31%) disagreed.

728 (43%) of the respondents strongly agreed to question 12 that states, lack of consciousness of Allah (SWT) as a result of ignorance about the teachings of Islam, to them, it is due to lack of consciousness of Allah (S.W.T) as a result of ignorance about the teaching of Islam, 63% agreed, 15.34% have not decided, 62 (4%) strongly disagreed and 84 (5%) disagreed.

Question 13 states that one of the causes of non-compliance to social responsibility is the people's inclination to materialism and lack of contentment, 428 (25.26%) of the respondents strongly agreed, 697 (41.4%) agreed; 355 (21%) have remained undecided, while 135 (8%) strongly disagreed and 82 (5%) disagreed.

On question 14, that pointed out that egocentrism and excessive and unchecked authority are part of the causes of non-compliance to social responsibility, 358 (21.13%) of the respondents strongly agreed, 822 (48%) agreed, and then 346 (20.42%) have not decided while 91 (5.37%) strongly disagreed and 77 (5%) disagreed.

Question 15 says, high level of corruption and insincerity in social responsibility are also part of the causes of non-compliance to social responsibility has received 610 (36%) of the respondents, strongly agreed, 775 (46%) agreed, 188 (11.19%) undecided, while 65 (4%) strongly disagreed, only 56 (3.30%) disagreed.

Table 7: Data on Implication of Compliance to Social Responsibility

Q/N	Total SA	%	Total A	%	Total UD	%	Total SD	%	Total DA	%
16.	983	58.02	451	27	107	5.31	90	5	63	4
17.	629	37.13	860	51	118	7	48	3	39	2.30
18.	687	41	842	50	117	7	86	5.07	60	4
19.	863	51	518	31	167	10	86	5.07	60	4

Source: Questionnaire Administered, 2017

Question 16 says; it leads to the development of the society, it has 983 (58.02%) respondents strongly agreed, 451 (27%) agreed and 107 (5.31%) have not decided while 90 (5%) strongly disagreed 63 (4%) disagreed.

On question 17 ,629 (37.13%) of the respondents strongly agreed on the assertion that social responsibilities instill love and cooperation among members of the community up-to 860 (51%) agreed to that, only118 (7%) remained undecided on the question, while 48 (3%) strongly disagreed and 39 (2.30%) disagreed .

Responding to the question 18 ,687 (41%) of the respondents strongly agreed that social responsibility makes life easy and comfortable to the weak members of the community and that this promotes sense of belonging 842(50%) agreed, while117 (7%) of the respondents remained undecided, while 86 (5.07%) strongly disagreed and only 60 (4%) disagreed, this response may not be unconnected with certain level of ignorance on the concept of social responsibility among the people as part of the responses has proved previously.

In response to question 19, the data shows that 863 (51%) strongly agree that social responsibility practice enhances economic activities and hence religions progress, 518 (31%) of the people in the area of study agreed to this assertion 167(10%) remained undecided on the matter while 86 (5.07%) strongly disagreed and only 60 (4%) disagreed.

Table 8: Data on solution to Non-Compliance to Social Responsibility

Q/N	Total SA	%	Total A	%	Total UD	%	Total SD	%	Total DA	%
20.	605	36	846	50	166	10	37	2.18	40	2.36
21	593	35	838	49.4	134	8	92	5.43	37	2.18
22.	536	32	754	45	260	15.35	82	5	62	4
23.	742	44	730	43.03	103	6.08	59	3.48	60	4
24.	636	38	761	45	173	10.2	64	4	60	3.54

Source: Questionnaire Administered, 2017

The above table indicates that 605 (36%) of the respondents to question 20 which affirmed that through education and enlightenment about the implication of neglecting the practice of social responsibility, strongly agreed to that 846 (50%) agreed, 166 (10%) have not decided on the question, while only 37 (2.18%) strongly disagreed and 40 (2.36%) disagreed to it.

Respondents to question 21 as the data shows 593 (35%) of them strongly agreed to the fact that there is the need to lead to the proper knowledge of the wisdom of Islamic instruction, 838 (49.46%) agreed, 134 (8%) remained undecided while 92 (5.43%) and strongly disagreed and 37 (2.18%) disagreed. From the interview conducted some have argued that there is a very low level of awareness on what the issue of social responsibility is all about.

On question 22, 536 (32%) strongly agreed and 754 (45%) agreed to the institutionalization of agency and organizations to serve as vanguards for the promotion of social responsibility, while 62 (4%) disagreed.

Out of the respondents to question 23, 742 (44%) strongly agreed, 730 (43.03%) agreed to the assertion that the economic status of the people should be improved through promotion of business, proper disbursement of Zakat proceeds and provision of employment opportunities. Zakat being a mandatory social responsibility is more certain in terms relief provision, and poverty alleviations, 103 (6.08%) haven't decided, while 59 (3.48%) strongly disagreed and 64 (4%) disagreed.

On question 24, 636 (38%) of the respondents strongly agreed on the question that says government should serve as model and as well encourage the practice of social

responsibility among people and organizations , 761 (45%) agreed, 173 (10.21%) remained adamant on the issue only 64 (4%) strongly agreed 60 (3.54%) disagreed with the assertion.

Table 9: Data on awareness on Accountability

Q/N	Total SA	%	Total A	%	Total UD	%	Total SD	%	Total DA	%
25.	520	30	663	39.13	09	0.53	250	14.75	252	14.87
26.	633	37.36	720	43	19	1.12	175	10.33	147	9
27.	520	31	823	49	19	1.12	183	11	149	9
28.	608	36	776	46	45	3	147	9	108	6.37
29.	777	46	999	59	92	5.43	148	9	108	6.37

Source: Questionnaire Administered, 2017

The second aspect of this research also has substantial number of questionnaire which dealt with the issue of accountability. Respondents to question 25 which says Muslims in North-eastern Nigeria are not aware about the essence of accountability, 520 (30%) of them strongly agreed to the assertion that there is gross lack of awareness about the essence of accountability 663 (39.13%) agreed, 09 (0.53%) could not decide, 250 (14.75%) strongly disagreed and 252 (14.87%) disagreed.

On question 26 which opined that Muslims in the north eastern Nigeria consider obligation of accountability only in the life after death, 633 (37.36%) of the respondents strongly agreed to the assertion 720 (43%) agreed, only 19 (1.12%) of them could not decide 175 (10.33%) strongly disagreed while 147 (9%) disagreed.

Question 27 asserts that the Muslims in north-eastern Nigeria are disregarding the concept of accountability in their daily activities, 520 (31%) of the responded strongly agreed 823 (49%) agreed to the assertion, 19 (1.12%) remained adamant, 183 (11%) strongly disagreed and 108 (9%) agreed.

On question 28, 608 (36%) of the respondent strongly agreed, 776 (46%) agreed that ignorance of the teachings of Islam is responsible for the negligence on accountability among the people of north-eastern Nigeria, only 43 (3%) have not responded while 147 (9%) strongly disagreed to that, while 108 (6.37%) disagreed.

Question 29 states that people in the north-eastern Nigeria consider all forms of embezzlement from government treasury or betrayal of trust have no negative effect on a person, on this question 777 (46%) of the respondents strongly agreed, 999 (59%) agreed only 92 (5.43%) did not indicate their position while 148 (9%) of the respondents strongly disagreed and 108 6.37% disagreed.

Table 10: Data on Compliance to Accountability

Q/N	Total SA	%	Total A	%	Total UD	%	Total SD	%	Total DA	%
30.	844	50	648	38.25	29	2	90	5.31	3.3	5
31	745	44	816	48.17	49	2.89	58	3.42	26	2
32.	860	51	695	41.02	51	3.01	47	2.77	41	2.42
33.	750	44.27	767	45.27	63	4	47	3	67	4
34.	653	39	882	52.06	52	3.06	54	3.18	45	3

Source: Questionnaire Administered, 2017

The above data contained responses on the compliance to accountability, which indicates that on question 30, 844 (50%) of the respondents strongly agreed that educating

people on the implications of negligence of accountability in all affairs and dealings of the people, 648 (38%) agreed, only 29 (2%) could not indicate their position 90 (5.31%) strongly disagreed and 33 (5%) disagreed which is apparently insignificant.

On question 31 which asserts that there should be proper acquisition of Islamic knowledge and guidance, with regard to that 745 (44%) of the respondents strongly agreed, 816 (48.17%) agree, 49 (2.89%) have not decided while 58 (3.42%) strongly disagreed and only 26 (2%) disagreed.

On question 32, which asserts that instilling consciousness of Allah and moral values in people will help in complying to accountability, 860 (51%) of respondents strongly agreed, 695 (41.02%) agree; 51 (3.01%) undecided, while 47 (2.77%) strongly disagreed and 41 (2.42%) disagreed.

The data also shows that 750 (44.27%) of the respondents to question 33 strongly agreed to the idea that stern punishment to disgrace defaulters of the concept of accountability will ensure compliance, 767 (45.27%) agreed to that, 63 (4%) could not decide on the assertion, while only 47 (3%) strongly disagreed and 67 (4%) disagreed.

In response to question 34, 653 (39%) of the respondents strongly agreed, 882 (52.06%) agreed to the assertion that consciousness and insisting on the people to the practice of accountability will surely lead to compliance to accountability, 52 (3.06%) did not respond to the question, 54 (3.18%) strongly disagreed and only 45 (3%) disagreed.

Table 11: Data on Causes of Non-Compliance to Accountability

Q/N	Total SA	%	Total A	%	Total UD	%	Total SD	%	Total DA	%
35.	628	37.07	776	46	30	2	124	7	132	8
36.	625	37	956	56.43	11	1	104	6.13	98	6
37.	733	43.27	853	50.35	7	0.41	18	1.06	83	5
38.	639	38	930	55	44	5	84	5	97	6
39.	644	38.01	999	59	32	2	65	4	54	3.18

Source: Questionnaire Administered, 2017

The above data shows that 628 (37.07%) strongly agreed that ignorance of the essence and implication of the concept of accountability constitute one of the major causes of non-compliance to accountability, 776 (46%) agreed to that, only 30 (2%) could not decide while 124 (7%) strongly agreed and 132 (8%) disagreed to question 35.

625 (37%) of the respondents to question 36 strongly agreed that lack of reward and punishment of the concept of accountability leads non-compliance to accountability, 956 (56.43%) agreed, only 11 (1%) have not indicated their position on the assertion, 104 (6.13)% strongly agreed while 98 (6%) disagreed.

Question 37 asserts that lack of consciousness of Allah and religious guidance also leads to non-compliance to accountability, the result indicates that 733 (43.27%) of the respondents strongly agreed, 853 (50.35%) agreed, while 7 (0.41%) have not decided, only 18 (1.06%) strongly disagreed and 83 (5%) disagreed.

Respondents to question 38 which identified nonchalant attitude of the people and their acceptance to people who violate the concept of accountability as one of the causes of non-compliance to accountability, in this regard 639 (38%) of the respondents strongly

agreed, 930 (55%) agreed, 44 (5%) are adamant, 84 (5%) strongly disagreed while 97 (6%) disagreed.

In response to question 39 which acknowledged that high level of corruption and insincere nature of the people is also one of the causes of non-compliance to accountability, 644 (38.01%) of the respondents strongly agreed, 999 (59%) agreed, 32 (2%) did not respond to it, while 54 (4%) strongly disagreed and then 54 (3.18%) disagreed.

Table 12: Data on the Implication of Compliance to Accountability

Q/N	Total SA	%	Total A	%	Total UD	%	Total SD	%	Total DA	%
40.	825	49	755	45	19	1.12	77	4	18	1
41.	663	39.13	886	52.30	33	2	67	4	45	3
42.	708	42	803	47	19	1.12	114	6	50	3
43.	810	48	786	46.39	16	1	48	3	34	2
44.	871	51.41	741	44	12	1	44	3	26	2

Source: Questionnaire Administered, 2017

The above table shows that 825 (49%) of the respondents strongly agreed and 755 (45%) agreed in response to question 40 on the assertion that compliance to accountability will bring about sanity and practice of moral values, 19 (1.12%) did not respond, 77 (4%) strongly disagreed and 18 (1%) disagreed.

In response to question 41, the data shows that 663 (39.13%) strongly agreed with the assertion that compliance to accountability will eradicate evils and uneasiness in the society, and 886 (52.30%) agreed while only 33 (2%) did not respond to that, 77 (4%) strongly disagreed and 45 (3%) disagreed.

On question 42 as the data shows 708 (42%) of the respondents strongly agreed to the postulation that compliance to accountability will promote economic activities and

hence development of the society, 803 (47.4%) of them agreed, 19 (1.12%) undecided, 114 (6%) strongly disagreed while 50 (3%) disagreed.

Question 43 asserts that compliance to accountability will invite the pleasure and acceptance of Allah (S.W.T) which will safeguard the community, and has 810 48% of the respondents strongly agreed, 786 (46.39%) agreed while only 16 (1%) undecided and 48 (3%) strongly disagreed, while 34 (2%) disagreed.

The data also indicates 871 (51.41%) of the respondents to question 44 strongly agreed on the assertion that compliance to accountability will instill sympathy and brotherhood among people, 741 (44%) agreed, 44 (1%) remained undecided while 44 (3%) strongly disagreed and 26 (2%) disagreed.

Table 13: Data on Solution to Non-Compliance to Accountability

Q/N	Total SA	%	Total A	%	Total UD	%	Total SD	%	Total DA	%
45.	768	45.33	865	51.66	9	1	27	2	25	1
46.	694	41	845	50	15	1	70	4.13	70	4.13
47.	737	44	856	51	10	1	44	3	47	3
48.	718	42.38	865	56.06	23	1.35	54	3.18	38	2.24
49.	885	52.25	695	41.02	34	2	40	2	40	2

Source: Questionnaire Administered, 2017

Going by the above data to question 45,768 (45.33%) of the respondents strongly agreed on the assertion that educating and sensitizing people about the concept of accountability will solve the problem of non-compliance to accountability, 865 (51.06%) agreed, while only 9 (1%) undecided, 27(2%) strongly disagreed and 26 (1%) disagreed.

Question 46 asserts that there should be a deterrent punishment of the people who violate the concept of accountability which has 694 (41%) of the respondents who strongly

agreed 895 50% agreed only 15 1% undecided, 70 (4.13%) took the opposite position they strongly disagreed while 70 (4.13%) disagreed.

737 (44%) of the respondents to question 47 strongly agreed that there should be commendation award and rewards to people who uphold the concept of accountability, 856 (51%) agreed to that assertion while 10 (1%) is adamant on it, 44 (3%) strongly disagreed and 47 (3%) disagreed.

718 (42.38%) of the respondents strongly agreed to question 48 which asserts that there is the need for institutionalization of sincere and committed agency to checkmate defaults and to promote the concept of accountability, 865 (56.06%) agreed 23 (1.35%) have not decided, 54 (3.18%) strongly disagreed while 38 (2.24%) disagreed.

The last question 49 which proper solution to non-compliance to accountability by asserting that religious bodies and elders of the community should serve as a mirror and model in the practice of accountability, 885 (52.25%) of the respondents strongly agreed, 695 (41.02%) agreed 34 (2%) undecided, while 40 (2%) strongly disagreed while 40 (2%) disagreed.

5.2 Data Analysis on Social Responsibility and Accountability among Muslims: Case Study of North-East of Nigeria

5.2.1 Analysis on the Demographic Data of the Respondents

The result of the data collected on the demographic data of the respondents indicates that the result covered different age groups and it includes the two classes of gender were represented. In addition, the questionnaire was responded to by both single and married;

while most of the respondents as the data revealed have attained high level of literacy, contribute a lot for this research.

In addition to that, all the six states constitute the north-east of Nigeria (our area of study) were represented in the research, the questionnaire was shared equally between the states. Finally the questionnaire was attended by Muslims only as the research focuses on them. This research was a little not easy in Taraba, as the population of Muslims and Christian seem to be equal if the Christians are not in majority.

5.2.2 Data Analysis on Awareness on Social Responsibility

The data contained in table 3 shows that majority of the respondents to question¹ agreed that some Muslims in the area are not aware about social responsibility. There is the need to look into the issue properly as this will affect the social life of the people. This is because if people do not know anything concerning their social responsibility, other people's right may be affected. In Taraba State where there is predominance of Non-Muslims in some local people are not aware of the concepet and practice of social responsibility, especially with regards personal social responsibility. The social responsibility of husband and wife is reciprocal where man is expected to discharge certain social responsibility towards wife. He needs to avail himself with these social responsibilities, as the Qur'an says:

Men are the protectors and
maintainers of women because
God has given the one more
than the other and because they

¹ Alhaji Muhammad Abdullahi 67 years Director Of Religious Affairs (rtd) Ministry of religious affairs and special education Borno State (rt) Interview conducted on November 2:2016

support them from their means².

The husband is mainly required to maintain the family. This social responsibility is to be discharged by the husband according to the means as the Qur'an says:

Let him who has abundance spend out of his abundance and whoever has his means of subsistence strained to him, let him spend out of which Allah has given him. Allah lays not on any soul a burden, beyond that which he has given it.³

The statement in question 2 and 3 are on same bearing, this is because it is only when you consider something to be part of the religion that you will attach value to it, social responsibility is not foreign to Islam considering the verse of the glorious Qur'an that says:

It is not righteousness that you turn your faces towards that east and the west, but righteousness is the one who believes in Allah, and the last day; and the angels and the book and the prophet and gives away wealth out of love for him (God) to the near of kin and the orphans and the needy and the wayfarer and to those who ask and set slaves free...⁴

The above verse from the Glorious Qur'an makes a fundamental observation on the nature of religiosity. In trying to explain to mankind what it means to be religious, to truly follow the *Sirat Al Mustaqim* (the right path) Allah makes it clear that, piety basically comprises two dimensions. The first, which we may call *Ibadat*, consist of worship and

² Quran 4:34

³ Quran 65:7

⁴ Quran 2:177

prayer, obligations to God and the acknowledgement of the status of a human being as an *abd* (servant) of the Almighty. The other usually termed as *Mu'amalat*, is social or communal in nature for it stresses the obligation of the believer to surrounding society. Religiosity in Islam, then, does not distinguish between or separate the sacred and secular. A person cannot be truly religious without fulfilling the responsibilities enjoined on him/her in both dimensions towards the Almighty and towards society. To call oneself religious and just pray and worship God oblivious of the needs of the less fortunate, is to have only partially fulfilled ones responsibility. Indeed for one to concentrate in prayer without concern for fellow human being is hypocrisy.

The Glorious Qur'an emphasizes several times the dual nature of humankind's obligations. For instance whenever a verse instructs men and women to establish prayer to God one will realize that it urge them to pay Zakat the mandatory charitable contribution that every Muslim must pay in order to provide for those who are poor and needy. The social dimension of the pillar of Zakat is vivid; those who posses wealth should pay attention to those who do not have. This aspect of social responsibility cleans the giver of greed and excessive materialism promoting the general wellbeing and happiness in society. When it is taken from another perspective, the Ummah (community) has a right and stake in whatever a Muslim owns-,a notion radically different from western conceptions about individual ownership of wealth. Social responsibility is part of religious rites because the Glorious Qur'an also provides specific guidance on the manner in which these social obligations are fulfilled. Those who wish to do good by performing charitable action are warned.

Believers do not nullify your charitable
deed by
posing as munificent or by painfully
embarrassing
others as do those who expand their
wealth just to
be seen of men with no faith in God
and the Last Day.⁵

Majority of the respondents to question 4 in table 3 strongly agreed while others agreed that people are ignorant of the teachings of Islam, and this is very serious as ignorance may not be acceptable in Islam in some cases. It is therefore important for people to avail themselves with certain important aspects of the religion as ignorance may lead to serious negative repercussion on the society. Therefore social responsibility as a very important segment of Islam may go a long way in addressing certain problems in the society. Neglecting social responsibility is considered as neglecting an integral part of Islam.

5.2.3 Data Analysis on Compliance to Social Responsibility

Table 4 shows that majority of the respondents to question 5 strongly agreed others agreed that there is the need to educate the people on the issue of social responsibility to redress the situation as Islam cannot be practiced with ignorance. For this reason therefore educating the people has become necessary because of the importance Islam attached to education. The Islamic concept of education can be understood from its aims and objectives. The true aim of education, according to the consensus of Muslim scholars is to facilitate the balanced growth of the total personality of man through the training of man's spirit, intellect, rational self; feelings and bodily senses. The training imparted to a Muslim

⁵ Qur'an 2:264

must be such that faith is infused into the whole of his personality and creates in him an emotional attachment to Islam and enables him to follow the Qur'an and Sunnah and be governed by the Islamic system of values willingly and joyfully so that he may proceed to the realization of his status as *Khalifatullah* (vicegerent of Allah) to whom Allah has promised the authority of the universe. Muslim scholars also asserted that education by precept and example should instill piety and encourage self-purification as a means of penetrating the deep mystics of the universe and opening the heart to the fear and Love of Allah.⁶

The above explanation shows that education should produce men who have faith as well as knowledge from an Islamic point of view; knowledge without faith is only partial knowledge. Some Muslim thinkers, in fact, regard such partial knowledge as a kind of new ignorance. The Glorious Qur'an says:

Those truly fear God among His Servants are those who have knowledge:⁷

Majority of the respondents to question 6 have indicated strongly agreed and others agreed that whenever those who neglect social responsibility should not be welcome in the society, because of their negative attitude toward social responsibility, if that should continue it will give a boost to the practice of social responsibility.

Most of the respondents to question 7 strongly agree and agree to the fact that social responsibility is a situation where poverty is eradicated and also appreciable improvement in the economic status of the people even when conventional believe in the inherent scarcity of resources hence the failure to realize those material goal (poverty eradication).

⁶ Al-Ahsas *Aim and Objective of Islamic education* pp 158-159

⁷ Quran 35:28

Islam believes otherwise, because scarcity only exists in relative term. The Islamic verdict here is that if available natural resources are judiciously and equitably utilized, optimum material goals will be achieved.

All religions doctrines, both by God and man saw the concern for the poor as a humanitarian and social issue, which bring about the existence of brotherhood and of the required standard of living. Consequently Islam as a divinely ordained religion has given serious emphasis on the need to cater for the weak and the poor. Islam thus, looks at poverty as not only a religious, but also a social problem that plunges a person into a state of lowness crime and sin. It can even lead to some anti-social behaviors such as, taking of innocent lives like abortion.

Regarding the need to sensitize Islamic organization and communities, more than eighty percent strongly agreed and some agreed that there is the need for the sensitization of Islamic organization and communities from the perspective *Amr Bil Ma'aruf Wal nahyi Anil Munkar* (commanding the doing of good and preventing people from committing evil). In fact that is an instruction as the Glorious Qur'an states very clearly:

Let there arise out of you a band of people
inviting to all that is good, enjoining what is
right and forbidding what is wrong. They are
the ones to attain felicity⁸

The above verse shows that people should not be allowed to remain in ignorance; there is need for redress, by inviting them to the practice of social responsibility. Another verse of the Glorious Qur'an shows that unless that to carried people should not claim being the best community as described in the verse below:

⁸ Qur'an 3:104

You are the best of people evolved for
mankind, enjoining what is right, forbidding
what is wrong and believing in God.....⁹

There is therefore the need for individuals, Islamic organizations and the community as a whole to understand the essence of social responsibility practiced in every Muslims society, as it will solve a lot of problems in our society today. When Islamic organizations comprehend the concept of social responsibility, there will be positive development in terms corporate social responsibility practice.

Majority of the respondents to question 9 strongly agreed and others agreed on the statement that it is when the concept of brotherhood is cultivated in the heart that the practice of social responsibility will be exhibited. It should be noted that brotherhood is a relationship of fundamental importance in Islam. The whole community of Believers is conceived of as a great brotherhood. The Glorious Qur'an says:

Surely the believers are but brothers so set
things right between your two brothers and be
aware of God perhaps you will obtain mercy.¹⁰

To be more specific, it has been the custom since the earliest times following the example of the prophet himself (P.B.U.H) for Muslims to commit themselves in a contract of brotherhood with fellow Muslims. Brotherhood can be an aid to spiritual purification and the perfection of one's worship, as well as a source of help and comfort in this world. It should be understood that the contract of brotherhood is a bond between two persons, like the contract of marriage between two spouses, as marriage gives rise to certain duties which must be fulfilled when it is entered into, so also brotherhood. Confer upon your brother a

⁹ Qur'an 3:110

¹⁰ Qur'an 49:10

certain right touching your property, your person, your tongue and your heart by way of forgiveness, prayer, sincerity, loyalty, relief and considerateness.

There are various duties of brotherhood the first duty to a brother is material in nature.¹¹ Then is where you place your own brother on the pure footing as your slave on your servant, where you do attend to his needs when you have surplus, another stage in your place him on equal footing as yourself. The other stage is where you place your brother before yourself. This is seen as the highest form of brotherhood because you prefer your brother to yourself and set his needs before your own. This is a clear indication of self-sacrifice. The first stage is quite unacceptable, that if you only think of your brother when you have surplus.

The second social responsibility is for one to render personal aid in the satisfaction of needs, attending to them without waiting to be asked by your brother and giving them priority over private needs. In the area of material support, the lowest degree consists of attending to the need when you are asked and also when you have things in abundance, although you will give out with joy and cheerfulness, showing pleasure and gratitude. This aspect of social responsibility is so wide, but issue of brotherhood from the perspective of attending to material needs is relevant to this discussion.

Question 10 shows that majority of the respondents strongly agreed others agreed on the statement that there should institutionalization of moral discipline. Here, morality simply means the right or wrong of an action: a set of rules of conduct based on the principles of right conduct rather than on law of custom. First we note that the words ‘right’

¹¹ Imam Al-Ghazali *the duties of brotherhood in Islam* (Muhtar Holland translated) Islamic foundation 223 London Leicester LE 212 E U.K P21

‘good’ ‘bad’ evil, are terms denoting value judgments, while terms like ‘charity’ ‘humility’ ‘truthfulness’ and justice are descriptive terms, designating a particular attitude or mode of behaviors. In Islam the criterion for judging human actions is Qur’an and Sunnah of the prophet (S.A.W). The teaching of Islam outlines a way of life based on faith (Iman) and good deeds (Salihat) Qur’an says:

Time is the witness: indeed, man is at loss,
except those who have faith and do good
deeds, counseling each other of truth and
counseling each other of patience.¹²

Faith is not just a proclamation of belief in reality of God and the truth of his messenger Muhammad (PBUH), but also the putting of our beliefs into practice by fulfilling our obligations both to God and to man. Administrators and judges bear a great responsibility. Unless such persons have a consciousness of their obligations to God, it may be possible that they may be swayed pressure groups, self-interest or by their own prejudices and preferences to deviate from justice. God wishes to impress upon all human beings, whether they are responsible for a few persons or for a whole nation, that justice and fair dealing are duties to him, and even national interest should not be allowed to interfere with this obligation. It is therefore pertinent to ensure that moral discipline is institutionalized so that those who are found wanting in the discharge of their social responsibility are brought to book.

5.2.4 Data Analysis on Non-Compliance to Social Responsibility

The figure in table 6 shows that majority of the respondents to question 11 affirmed that some Muslims in the area are ignorant about the implication of Non-Compliance to social responsibility. To address the issue as earlier mentioned, those Muslims need to be

¹² Quran 103:1-3

enlightened that Islam makes it mandatory on every Muslim to seek for knowledge on anything they do. Ignorance may not be an excuse sometimes. The glorious Qur'an has clearly instructed to seek for knowledge. There is also the need for Islamic scholars to redirect *Da'awah* (calling to the way of Allah) to address the problem.

The statement in question 11 is related to question 12. This is because from the point of view of Islam knowledge without faith is only partial knowledge. Some Muslim thinkers regard such partial knowledge as a kind of new ignorance. It does not answer the description of knowledge by the criterion given in the Qur'an where God says:

Those truly fear God among His Servants, who have knowledge¹³

By deduction every learned servant of God should be expected to possess fear of Allah (S.W.T) which stem from *Iman* (faith) as well as *Taqwa* (piety and God consciousness). Hence it goes without saying that if a person is publicly acknowledged to be learned but is nevertheless found wanting in faith and God consciousness, the conclusion is that his knowledge, by Islamic standards is defective. In other words, his knowledge is colored with ignorance so much that the person concerned has failed to know his Lord. Therefore, to address this lack of consciousness of Allah, effort should be made towards eliminating ignorance and to be replaced with proper Islamic knowledge.

Majority of respondents to question 13 strongly agree while others agree that inclination to materialism and lack of contentment by the people of the area has made the people to neglect the concept of social responsibility and therefore they do not comply with it. The data shows that people so much inclined to material world, that they do not bother to

¹³ Qur'an 35:28

accumulate wealth from wherever, and not minding those around them despite the warning in the Glorious Qur'an that says:

And do not consume one another unjustly or send it (in bribery) to the rulers in order that they might aid you to consume portion of the wealth of the people in sin, while you know (it is unlawful).¹⁴

Below is a prophetic tradition to that effect:

Whosoever from you is appointed by us to a position of authority and he conceals from us a needle or something smaller than that, (misappropriate public funds) and will have to produce it on the Day of Judgment.¹⁵

People sometimes are taken away by love of worldly beauties to the extent of accumulating wealth unlawfully or when they are placed as leaders over the public fund as trustees, they tend to betray this trust. The solution to this menace will be constant enlightenment by scholars.

The figure in table 6 still, was responded by majority of respondents as strongly agreed while others and agreed on question 14 which states that people of the area have egocentric and unchecked authority, the solution to this problem is same as in question 13. In addition to that the activities of corporate bodies should also be monitored in terms of social responsibility practice.

¹⁴ Qur'an 2:188

¹⁵ Sahih Muslim Vol III hadith No 1020

Question 15 indicates that the high level of corruption and insecurity among the people has been one of the major challenges to compliance to social responsibility. Majority of the respondents affirmed that corruption and insecurity is very high which causes non-Compliance to social responsibility. Corruption has been regarded as one of the major causes of underdevelopment.

5.2.5 Data Analysis on Implication of Compliance to Social Responsibility

The data contained in table 7 shows that majority of the respondents to question 16 strongly agreed, others agreed that compliance to social responsibility leads to development of the society, considering the institution of Zakat established in Islam. Zakat being a mandatory social responsibility cater for the less privileged members of the society, if strictly adhered to. It will bring about investment opportunity, alleviate poverty and economic stability. The responsibility of the government is to provide enabling environment for people to create jobs, for themselves without waiting for government to so far them.

Majority of the respondents, to question 17 in the same table strongly agreed while others agreed that one of the implications of practice of social responsibility is that it will install love and cooperation among the members of community. When a person gives people their due, the implication will be that, love and cooperation will reign. The Qur'an says:

And do not deprive people of their due
and do not
commit abuse on earth, spreading
corruption¹⁶.

¹⁶ Quran 26:83

When people practice social responsibility, especially towards neighbors, relatives, poor, the result will be strong love and cooperation will be established among the people. People should have been urged to assist their fellow brothers as it will go a long way in instilling love and cooperation.

Going by the same table 3 question 18, majority of the respondents strongly agreed and others agreed that one of the implications of practice of social responsibility is that, it makes life easy and comfortable to the weak members of the community, and will promote sense of belonging and relationship among Muslims are of great importance for all Muslims throughout the world form one community of people submitting to God's laws and striving to please Him, mutually helping one another toward the goals of Islam. All Muslims are brothers and sisters to one another, and their behavior to each other should be that of members of a family, full of kindness and consideration, too must ensure that life fellow brother is made easy and comfortable. The Qur'an says:

Verily, the believers are one
brotherhood ¹⁷

In another verse the Qur'an says:

And hold fast to God's bond, all
together
and do not draw apart from one
another¹⁸.

The prophet (S.A.W) was reported saying:

The believers are like a single man: If
his eyes are affected, all of him is

¹⁷ Qur'an 49:10

¹⁸ Qur'an 3:103

affected, and if his head is affected all of him is affected¹⁹

The prophet has also said:

One Muslim should do six acts of kindness to another: he should salute him when he meets him, accept his invitation when he gives one; say God have mercy on you “(Yarhamak Allah) when he sneezes, visit him when he is sick, follow his burial when he dies; and like for him what he likes for himself.²⁰

In another hadith, the Prophet (S.A.W) said:

A Muslim is a Muslim brother; he does not wrong him or abandon him. If anyone cares for his brother's needs, God will care for his need; if anyone removes his brother's anxiety, God will remove from him one of the anxieties on the Day of Judgment; and if anyone conceals a Muslim's secrets, God will conceal his secrets on the Day of Judgment.²¹

The above tradition of the prophet (S.A.W) clearly shows the implication of the practice of social responsibility which promotes sense of belonging in community.

Again in same table 7, majority of the respondents to question 19 strongly agreed and others agreed that another implication of compliance to social responsibility is that it enhances economic activities and hence religious progress. In fact, according to Islam, God is the owner of all things, including those which human beings use and enjoy: Land, crops, forests, oceans, minerals, and all other natural resources of this earth. Man as a vicegerent

¹⁹ Sahih Bukhari Vol III Hadith No 30

²⁰ Ibid Hadith 32

²¹ Jamiat Tirmidhi Vol. 4 Book 27 Hadith 33

of Allah (S.W.T) on earth is only a trustee. Thus a Muslim looks upon his wealth and material possession as gifts and bounties from God, to be spent in ways pleasing to him, that is, for satisfying the needs of oneself and ones immediate family, ones parents and relatives, orphans, widows the poor and the needy of the community and for the striving in the path of God. A livelihood is to be earned through any honest labor or productive investment. One of these sources of investment could be Zakat, which is a mandatory social responsibility. The acquired means is not to be neither loaded nor wasted for purposes of show, nor used for bribery or in any other way which results in injustice, oppression or harm to others. In the same spirit the economic resources of a country are God's bounties to the people as a whole. These ought to be developed and utilized for the benefit of all the people and not merely for a few, and not to be diverted to uses which is harmful in any way. This will actually bring about religion progress.

5.2.6 Data Analysis on Solution to Non-Compliance to Social Responsibility

Going by the data contained in table 8, majority of the respondents strongly agreed while others agreed on assertion that one of the solutions to non-compliance to social responsibility is education and enlightenment. Education as the bedrock of human development will go a long way in addressing ignorance persisting in the society as earlier mentioned. Religious bodies should redirect the *Da'awah* programs to reawaken the people towards the social responsibility practice and its implication.

In the same table 8 majority of the respondents strongly agree and agree on the need for proper knowledge of the wisdom of Islamic instruction as indicated in question 21. People need to be taught proper Islamic knowledge to comprehend the need for vast

knowledge of Islam, inadequate knowledge of Islamic ideals, it is therefore important for individual and corporate bodies to avail themselves with required Islamic knowledge.

The responses received to question 22 in this table revealed that majority of the respondents strongly agree and agree that there should be institutionalization of agencies and organizations who should serve as vanguard of affecting the practice of social responsibility as a solution. Government agency such as corporate affairs commission should be mandated to include as part of its responsibility to ensure that corporate bodies adhere strictly to corporate social responsibility practice the rules, and must necessarily include CSR in their activities. Islamic centers are also important agents of change. There are Islamic financial institutions, such as Islamic banks and Islamic capital markets that can play a very important role in corporate social responsibility practice.

Table 8 again shows that majority of respondents to question 23 affirmed that the economic status of the people should be improved through promotion of business activities, proper disbursement of Zakat proceeds and provision of employment opportunities. That is one of the major responsibilities of leadership to ensure machinery is put in place for poverty alleviation strategy enhanced by the institution government. Government should be encouraged to establish an agency as it is obtainable in some states in Northern Nigeria, specifically Sokoto and Zamfara states where the board for Zakat and Waqf was established purposely to facilitate the work of collection and disbursement of Zakat and Waqf. It is therefore pertinent to emulate the good works of these boards, the richmen and corporate bodies must be encouraged to take this very seriously. The establishment of Islamic financial institution such Jaizbank and Lotus capital in the area will be an opportunity to exhibit the practice of social responsibility by corporate bodies.

5.2.7 Data Analysis on Awareness on Accountability

The data presented in respect of table 9 shows that majority of the respondents to question 25 strongly agree and agree that Muslims in the North-Eastern Nigeria are not aware about the essence of accountability. The knowledge of accountability is a very wide one, accountability should be seen a situation where a person becomes responsible for his action. Accountability is seen in Islam that a man shall bear the consequence of those forbidden acts which he does intentionally and with full awareness of the consequences and significance thereof. In fact the Glorious Qur'an clearly states:

Shall anyone who has done an atom's weight
of God, see it and anyone who has done an
atom's weight of evil, see it. ²²

The verse shows that in the hereafter people shall account for their action whether good or bad. Beside the explanation given it also shows that according to scholars, by extension any responsibility brings about accountability. It has been described also by scholars that, accountability is holding public officials responsible for their actions. The concept therefore involves giving an account for actions taken and being held to account for those actions. It is also regarded as stewardship that is to ensure trustees of resources give an accurate and up to date account of their actions with a view to asserting whether or not they have complied or contravened the objectives of the owners of the resources.

Majority of the respondents to question 26 also strongly agree and agree that Muslim mostly consider the obligation of accountability only in the life after death. The explanation given with regards to question 25 has taken care of this by clearing the perception. Where

²² Quran 99:7-8

there is responsibility there is accountability. This shows that it is not only in the hereafter that a person is held accountable for his actions.

Going by the data in table 9, majority of the respondents to question 27 some strongly agreed and some disagreed to the statement that Muslims in the North-Eastern Nigeria are disregarding the concepts of accountability in their daily life. This may not be unconnected with the poverty condition of the people. If this is not checked, it can even lead to corruption and other vices. There is the need therefore to address the issue of poverty, because people have become socially irresponsible, and so they do not care about the right of others, they do not see responsibility as something they should account for here in this world. They should understand that, they are accountable to Allah first and foremost and are accountable to the people they are serving. In the earlier part of this research, clear example of accountability especially during the time of Umar Ibn Al Khattab (RA) and the time of the Sokoto caliphate has been traced. People must therefore be ready to put into practice the concept of accountability.

Majority of the respondents to question 28 strongly agreed and others agreed that this negligence of accountability among people of North-Eastern Nigeria is not unconnected with ignorance of the teaching of Islam about the concept of accountability. The solution to this as earlier mentioned, is that, teaching the people the true knowledge of Islam, especially regarding accountability, particularly by Muslim clerics who have been making effort to eradicate ignorance prevalent among the people of the area.

Going by the data presented in respect of table 9 again, majority of the respondents to question 29 affirmed that, people in the North-Eastern Nigeria consider all forms of

embezzlement from government treasury or betrayal of trust as actions that have no negative effect on the person involved in the embezzlement. Because any form of illegal accumulation wealth from either public treasury or elsewhere, is condemned in Islam however little it may be. Even if it were from war booty before it is distributed, whatever is taken is fraud and will be accounted for. The prophet (S.A.W) says in this regard:

“Whatever we assigned to a public worker and conceals (taken away) a Weddle or something above it is fraud (ghulul) and shall definitely come with it on the Day of Judgment.²³

In a more elaborate version, the prophet (S.A.W) was reported to have said:

Don’t commit (Ghulul) fraud for I should not like to see anyone among you on the day of resurrection carrying over his neck a sheep that will be bleating, or carrying over his neck a horse that will be neighing. “Nor should I like to see a man carrying over his neck a camel that will be grunting or a one carrying over his neck gold and silver and saying “O Allah’s messenger intercede will Allah for me” And I will say: I can’t help you for I conveyed Allah’s message to you²⁴.

In the Qur’an, Allah Himself says about fraud in form of booty that:

“It is not for any prophet to take illegally a part of the booty (Ghulul), and whoever deceives (defrauds) his companions as regards the booty, he shall bring forth on the day of resurrection that which he took (illegally) then every person shall be paid in full what he has earned and they shall not be dealt with unjustly.²⁵

²³ Sahih Muslim Vol.II Hadith No 110

²⁴ Sahih Bukhari Vol. 5 hadith No 20

²⁵ Quran 3:161

Explaining the above idea in *Diya al Hukkam*, Sheikh Abdullahi Fodiyo in his book '*Diya al Hukkam*' says that, it is an essential obligation upon a leader that he should be examining his office holders.

“Employees (subordinate) by seeking to know about them, by counting their wealth before their appointment (asset declaration like that of code of conduct bureau today in Nigeria), and by looking from time to time into their works. He shall rebuke anyone who fails in his duty, dismiss those who transgress, and replace any person against who many complaints were made. Whoever is found to have wealth above what he earns from his work, the ruler shall confiscate half of it from him (employee). The ruler should be to his office holders (employees) like a shepherd among wild lions: they look after his subjects for him and he looks after them. All corruption comes from evil employees. The ruler should investigate the case of any person in whose house wine and immoral persons are found, testified by competent witnesses. If strongly suspected of top moral corruption, he shall investigate the allegation: If it is true he should punish the accused and stamp out the corruption; otherwise he shall warn the suspected person him.”²⁶

The above submission therefore proved that this is wrong notion to think that embezzlement does not have any negative effect on a person.

5.2.8 Data Analyses on Compliance to Accountability

The data presented in table 10 shows that majority of respondents to question 30 strongly agreed and others agreed that educating people on the implications of negligence of accountability in all affairs and dealings of the people, it will give way to irresponsibility such as corruption, which consequently leads to underdevelopment and so on in the society.

²⁶ Shehu Abdullahi Bin Fodiyo *Diya Al Hukkam* (translated) by Shehu Yunusa p. 7

They should be taught the meaning of accountability first. Accountability and transparency are characteristics of good governance in Islam.

Majority of respondents to question 31 strongly agree and agree that there should be proper acquisition of Islamic knowledge and guidance by the people. The issue of seeking for Islamic knowledge is necessary as earlier mention for any meaningful development of the Muslim community. There is the need for people to acquire proper Islamic knowledge from scholars who are conversant with the modern socio-economic issues and advanced in Islamic knowledge. There are Islamic literatures by modern Islamic scholars such as Dr. Yusuf Al-Qardawy who wrote also on socio-economic and political issues.

Going by the data contained in the same table 10 an overwhelming majority of the respondents on question 32 strongly agree and agree that instilling consciousness of Allah (S.W.T) and moral values in people has been identified as factor in compliance to accountability. It is important to people's moral values of Islam. Morality as a whole is defined as the right or wrong of an action; a set of rules of conduct based on the principle of right conduct rather than on law or custom, unless people are taught this from early stage of their lives, it will be difficult for them to have total compliance to accountability. They should be taught to be conscious of Allah, as contained in a prophetic tradition:

Fear Allah (S.W.T) wherever you are,
and follow bad deed with good one,
then relate with people in best
manner.²⁷

It is therefore important to instill people the fear of Allah from early childhood and encourage them to appreciate moral values at early stage of live.

²⁷ Tirmidhi in *Arbauna Hadith of Imam Nawawi* Hadith No 18

In table 10 question 33, majority of the respondents strongly agreed others agreed that any person who defaults concept of accountability must receive stern punishment. It is known in Islam that, prohibition of act is governed by considerations of common good; punishment is laid down for them. Punishment is the best way to safeguard society against crime and is a social necessity, from which there can be no escape. Any other means that can serve as an alternative to punishment in the protection of society against crime and criminals is an evitable social necessity like punishment. In as much as punishment is a collective need it should remain within the limits of need. While it will be wrong to let punishment exceed the quantum needed for collective security and prevention of harm to social life resulting from the incident of crime, it is equally going to be wrong to let punishment fall short of the quantum needed to safeguard society from crimes. Punishment should be in accordance with the law for the offence committed. In this regard punishment is recommended for the following reasons:²⁸

- a. Punishment should be such as may serve to admonish and chastise the offender and prevent him from committing it again.
- b. Punishment should also serve as a deterrent to one who is not an offender so much so that if he thinks over the offence and the punishment thereof he realizes that the potential damage resulting from the punishment is far greater than the benefits that are likely to accrue from the offence.
- c. Punishment should also be proportional to offence. It must be commensurate with the magnitude of the offence.

²⁸ Encyclopedia of Islamic Law Vol. 11 p. 50

- d. Punishment should also be general so that the punishment prescribed for the offence may be applied to every offender committing it and it so that no person might be able to escape it because of his rank or status.

For these reasons therefore there must be stern punishment for defaulters of the concept of accountability.

Majority of the respondents to question 34 strongly agree and agree that raising the consciousness of the people and insisting on the practice of accountability will help in compliance to accountability. Accountability brings about good governance. Leadership must therefore insist on the practice of accountability particularly in public service in order to avoid havoc of underdevelopment.

There are various forms of public accountability:

- a. First is administrative accountability, which is referring to the vertical reporting relationship that inheres in classical administrative structure of governance, usually, known as the bureaucracy or civil service? Even the armed forces constitute a significant and special component of the governance structure. They too must be held accountable to civilian authority that is constitutionally established and politically legitimate.
- b. There is also financial and budgetary accountability, which means the ability to account for the allocation used and control of public monies and public assets and properties from beginning to end/or professionally accepted rules, prime after and process through the final audit. This process will ensure strict compliance to accountability at all levels from top to bottom.

5.2.9 Data Analysis on the Causes of Non-Compliance to Accountability

The data contained in table 11 shows that majority of the respondents to question 35 strongly agree and agree that ignorance of the essence and implications of the concept of accountability constitute one of the causes of non-compliance to accountability. In fact, ignorance is a serious barrier to so many successes. The solution given in table 6 question 11 can address the issue.

Going by table 11 the data shows that majority of the respondents to question 30 strongly agreed while others agree that lack of reward and punishment of the concept of accountability is one of the causes of no-compliance to the concept of accountability. There is the need to take a drastic measure on the matter such as rewarding those public office holders who distinguish themselves by being transparent in various public offices. They should receive special national award, and people should understand the purpose of award. In the same vein, when people are found wanting in the discharge of their responsibility for not being transparent and accountable, must be publically punished as a deterrent to others. Analysis to question 33 table 10 has detail explanation on this issue.

Table 11 also contained overwhelming respondents which shows that majority of them strongly agree and agree that lack of consciousness of Allah (S.W.T) and religious guidance constitute one of the causes of non-compliance to accountability. On the issue of lack of consciousness of Allah (SWT) and guidance, that can only be redressed by means of enlightenment by scholars as earlier recommended in table 6 questions 12.

Going by the data contained in table 11, majority of respondents to question 38 attested to the fact that, the non-challant attitude of the people and their acceptance to people who violate the concept of accountability is one of the causes of non-compliance to

accountability. This is true, because from the interview conducted, it was discovered from majority of people who have observed that, public office holders who flout the concept of accountability are warmly welcome and sometimes even given traditional titles by their community as if they are heroes. Therefore unless scholars intensify effort towards addressing this behavior there will a serious setback. In fact the society needs attitudinal change of this behavior.

In table 11, the data shows that, majority of the respondents to question 39 strongly agree and agree that high level of corruption and insincere nature of the people is identified as one of the causes of non-compliance to accountability. Corruption, itself has a flexible definition, and may not be restricted to public office holders alone. According to Pavorak (1966) corruption will be to consider as what society thinks it is at a particular point in time. In other words, one should, be seeking to clarify corruption from general point of view. The causes of corruption are varied according to societies and scholars. Corruption is seen as the result of monopoly and discretion and the absence of accountability. Corruption in Nigeria therefore has been attributed to many factors.²⁹ These factors include negative colonial legacies, weak ethical values. (Odekunle1986, Aiyede2003, Akindele 2005), poor leadership, excessive power, greed and selfishness, clientelism, patronage, nepotism, absence of popular political participation, weak institution of governance, lack of political will, weak and politically dependent judicial system (Lumumba, 2011:7)³⁰ However in all cases of corruption, whatever may be the cause, individual persons are involved as institutional role occupant and so it is tantamount to institutional corruption. There is

²⁹ Afeno. S *Institutional corruption and public service delivery in Nigeria* (conference paper) Interanational conference on Corruption 2012 BUK p.8

³⁰ Lumumba, P. (2011) *corruption: the bane of Africa paper presented at SAPIC 33rd annual conference and exhibition 26-28 june sun city South Africa* p.10

therefore the need for the government to set machinery in place to checkmate this high level corruption. Exemplary behavior by initiators is necessary to ensure sincerity in addressing problem of corruption.

5.2.10 Data Analysis on the Implication of Compliance to Accountability

The data contained in table 12 shows that majority of the respondents to question 40 strongly agree and agree that one of the implications of compliance to accountability is that it will bring about sanity and practice of moral values. One of the solutions to the problems of our society is that it requires the practice of accountability, because of the level of insanity. Presently the ongoing fight against corruption by the federal government of Nigeria is receiving a lot of acceptance locally and by international community. Especially by operating single account by ministries and parastatals, is a right step towards the right direction; because it will ensure accountability and transparency, and respect for moral values.

Majority of respondents to question 41 strongly agreed and agreed by others that, it is part of the implication of compliance to accountability, eradication of evils and uneasiness in society. As earlier mentioned that responsibility brings about accountability, if it is strictly complied, evils such as corruption will surely be eliminated from the society and will lead to human and economic development.

The data presented in respect of table 12 shows that majority of the respondents to question 42 strongly agree and agree that, it is part of the implication of compliance to accountability that it will promote economic activities and hence development of society. This shows that a just and responsible government is necessary in order to monitor, control and supervise the operation of the economy. To this end, Sheikh Abdullahi called on the

leader to maintain justice among his subordinate, rule with fairness accord everyone his right and provide access to weak members of the society like women and children, to see him for their complaints as part of his social responsibility. Sheikh Abdullahi also warned leaders against looting the public treasury adorning themselves with gold and silver, telling lies, breaking promises and failing to follow God's commandments. He also exhorted the leader to refuse gifts except from his relation because all forms of gifts given to rulers or judges are unjust. It is therefore important for those in authority to ensure strict compliance to accountability, so as to promote economic activities and development of the society.³¹

Going by table 12 majorities of the respondents to question 43 strongly agree and agree that compliance to accountability will bring about the pleasure of Allah (S.W.T) and his acceptance, which will safeguard the community. Man is considered as a vicegerent of Allah (S.W.T) on earth. And because of this responsibility given to him by God, he must be accountable to Him in the hereafter. On accountability the glorious Qur'an says:

Every man's fate we have fastened on his neck
and shall bring forth for him on the Day of
Judgment a book which he will find wide
open. And it will be said to him, read your
book, your soul is sufficient today to make out
an account against you³².

The hadith of the prophet (S.A.W) also says:

The leader is a shepherd and is responsible for his subject³³.

The act of accountability at least before God makes man in general pious, and therefore, responsible. And with responsibility and accountability there would be

³¹ Aliyu, C.U (2002) *an analytical study of the views of shehu Abdullahi Bin Fodiyo* Pub Of 111 T. 2011. P.77

³² Quran 17:13-14

³³ Op cit Balogun, S.U (1987) *The Concept of Accountability in Islam*, p.165

meaningful economic development, and more importantly it earn people the pleasure and acceptance of Allah (S.W.T).

The data presented in respect of table 12 shows that majority of the respondents to question 44 assert that compliance to accountability will instill love; sympathy and brotherhood among people. This aspect has also been clearly explained and analyzed in table 7 questions 17 and 18. When office holders could account for responsibility they held successfully, people will love them, trust them and sympathize with them, for holding to justice and transparency. Companions of the prophet have exhibited this quality of accountability especially during the reign of Caliph Umar Bin Al-Khattab when he was asked to account for how he manage to get enough material for his garment. Society can only develop, socially, spiritually and economically when the practice of accountability among them is exhibited.

5.2.11 Data Analysis on Solution to Non-Compliance to Accountability

Table 13 shows that majority of the respondents to question 45 strongly agreed and others agreed that educating and sensitizing people about the concept of accountability constitute one of the solution to non-compliance to accountability in our area of study. Islam cannot be practiced with ignorance; the need for education cannot be over-emphasized. In fact scholars must ensure that they perform duty of educating and sensitizing the people as explained in question 5. The solutions propounded to question 20 could therefore be applied to this case.

Majority of the respondents to question 46 strongly agree and agree that there should be deterrent punishment of people who violate the concept of accountability. In actual sense there can be no law without enforcement of order, and when law is being enforced there has

to be punishment for those who flout the law in accordance with the law. This act of non-compliance of accountability should not be allowed to go free. Allah (S.W.T) has boundary, whoever that goes beyond the bounds should be made to face the wrath of the laws.

The solution to question 33 is also applicable to this problem. However, in addition to that, there must a constitutional provision to indicate that all funds must be accounted for regardless of whether it is used by president governor or counselor, including what is referred to as ‘security vote’ which is exempted from accountability. The issue of immunity enjoyed by some public office holders must also be amended in the constitution, because it is an opportunity used by some public officers to escape punishment.

In the same table 13 overwhelming majority of respondents to question 47 strongly agree and agree that there should be commendation award and reward to people who uphold the concept of accountability on their dealings. By this statement it is a way of encouraging people to accept and put into practice the concept of accountability. Commendation indicates appreciation of good work and reward will become a morale booster to the people. Politicians, who practiced accountability and are transparent in their dealings, have become successful in their political carrier.

Majority of respondents to question 48 strongly agree and others agree that institutionalization of sincere and committed agency to checkmate defaults and to promote the concept of accountability must be established. As mentioned in question 46 that if there is law, machinery must be put in place for its enforcement and if it is enforced defaulters must be punished. This requires a very strong institution headed by sincere and committed

personnel to ensure strict adherence to accountability cases. Such as EFCC the institution must be empowered and strengthened to handle all cases of breach of trust, embezzlement, misappropriations.

The data contained in table 13 also indicates that majority of respondents to question 49 strongly agree and agree that there is the need for religious bodies and elders of community to serve as a mirror and model in the practice of the concept of accountability. The contribution of Islamic centers and organizations is very important in this regard. The society needs guidance and exemplary leadership. The presence of elders in a community is very much required to mentor, to guide and redirect the community towards what is right particularly on compliance to accountability. People who are considered elders of community need to play the desired role in giving the community all that it requires. Islamic organizations such as Ummah movement with National Islamic Centre Headquarter at Zaria, (Nacomyo) National council of Muslim Youth Associations e.t.c. Islamic centres such as Imam Malik Islamic Centre, Indimi Islamic Trust, Allamin Islamic trust, Taha Islamic Trust are also expected to play a role for they were formed.

5.2.12 Data Analyses on Some Possible Solutions to Non-Compliance to Social Responsibility and Accountability Practice among Muslims

The data contained in table 8 and 13 shows that an overwhelming majority of the respondents to question twenty to twenty four and forty five to forty nine strongly agree and agree that all suggested steps to be taken to create awareness and educate the people to eliminate ignorance from the society are right steps towards right direction.

The suggested solution highlighted include, consciousness of Allah seeking for proper Islamic knowledge, creating awareness, moral education of children from the lowest

level and constant remembrance of Allah and the Day of Accountability. Others include institutionalization of agencies and organization, raising the economic status of the people, creating enabling environment for self employment in order to reduce poverty level. There should be proper strategies for the collection and disbursement of zakat proceeds and provision of employment opportunities. Laws should be amended to ensuring adequate deterrent punishment of people who violet the concept of accountability, regardless of his status in the society or position in public service. The laws should cover all public funds including security votes

The most important aspect is that there should be attitudinal change regarding how the people should conduct themselves. Every person should start this change from himself as the present president of federal republic of Nigeria has set example by making the statement change begins with me.

CHAPTER SIX

6.0 The Impact of the Practice of Social Responsibility and Accountability on the Muslims of North-Eastern Nigeria

Islam being a complete, comprehensive and straight way of life encompasses every aspect of the life of a Muslim.³⁸² It requires its adherents to embrace its teachings in all facets of their lives³⁸³ to truly follow the *sirat al Mustaqim*. Allah (SWT) makes it clear that piety basically comprises two dimensions. The first which may be called *ibadat* consists of worship and prayer, obligations to God, and the acknowledgement of the status of a human-being as an ‘*abd* (servant) of the Almighty Allah. The other is usually termed as *Mu’amalaat*, which is social or communal in nature for it stresses the obligation of the believer to the surrounding society in particular.³⁸⁴ Islam is all encompassing; it does not leave out anything concerning guidance on our conduct on earth.³⁸⁵ For this reason therefore every person will be accountable for his/her conduct on earth.³⁸⁶ This chapter will attempt to identify some of the impacts of the practice of social responsibility and accountability among the people of North-Eastern Nigeria.

6.1 The Impact of Social Responsibility and Accountability on the Social Life of the People of North-Eastern Nigeria

6.1.1 Fostering Love and Unity of the People

It is a known fact that man cannot live in isolation, he has to live together with other human being. Allah (SWT) has decreed that we must live in unity and brotherhood of all mankind. This is a fundamental conception of Islam. The Muslims were however,

³⁸² Qur’an 48:29

³⁸³ Qur’an 73:29

³⁸⁴ Qur’an 2:177

³⁸⁵ Qur’an 6:38

³⁸⁶ Quran 99:7-8

particularly exhorted to be kind to one another and to help one another. Believers are frequently described in the Glorious Qur'an as brethren, and the quality of being "*merciful among them*"³⁸⁷ is expressly mentioned. This view of religion shows that according to the Glorious Qur'an the service to humanity and the amelioration of the condition of the poor has always been among the principle aims and objectives of the religion.³⁸⁸ It is, however, true, that emphasis has not been laid on this principle of religion. Before the advent of Islam when things were in shambles, every person only cares for himself; the society was not united there were no spirit of brotherhood.

The introduction of Zakat (alms) being a mandatory social responsibility and as one of the practical principles of Islam is all encompassing acts of benevolence and doing good to humanity in general. That benevolence; or the doing good to man is one of the mainstays of the religion. Unlike capitalism that does not give much regard to the poor, in fact it makes the strong/rich stronger and richer while the weak/poor weaker and poorer, Islam has placed over the rich certain social responsibility in the society which consequently by giving out from the wealth Allah (SWT) has given them (the rich) creates the spirit of love and brotherhood among Muslims which results to very strong unity in the society. The foregoing assertion was exhibited in the area of study where insurgency is being experienced, a financial institution, precisely Jaiz bank, played a very important role here, by going round to collect zakat from the rich Muslims and disbursement same to the affected persons in various internally displaced persons (IDP) camps across Borno state. Various items were distributed that would assist in skill acquisition and poverty

³⁸⁷ Quran 48:29

³⁸⁸ Quran 7:32

alleviation. This gesture has further strengthened the existing love and unity among the people of the area.

The prophet (SAW) stressed the issue of brotherhood among Muslims by the care we have for each other by showing concern, to each other which strengthen brotherhood. The prophet became more explicit, that this brotherhood entails helping others if they are in need or in problem. He said;

Whoever fulfils the needs of his brother Allah (SWT) will fulfil his needs. whoever brings (Muslim) his brother out of a discomfort, Allah will bring him out of the discomfort on the Day of Resurrection³⁸⁹

This mutual help or brotherhood is made a condition of faith, the Prophet (SAW) said;

You shall not become believer until you have mutual mercy among yourselves. The companions say “O messenger of Allah, we all have mercy” He replied: it is not the mercy of one towards his companions, but mercy to all people.³⁹⁰

It is important to mention here that Islam strengthen the need to adhere to social responsibility of a person towards his family the near relatives such as parents and their relatives and even neighbors. Through *zakat* (obligatory alms) *waqf* (endowment) *sadaqah* (non-obligatory alms) and gift brotherhood, love and unity of the Muslim Ummah will be strengthened.

³⁸⁹ Sahih Al-Bukhari Vol 8 Book 24 Hadith No 4432

³⁹⁰ At-tabari Hadith no 378

6.2 The Impact of Social Responsibility and Accountability on the Economic Life of Muslims of North-Eastern Nigeria

6.2.1 Poverty Alleviation

North Eastern Nigeria could be rated high in terms of natural endowment and mineral resources as clearly indicated in appendix II of this research. The fact still remains that it is naturally blessed that its land is good for both cash and food crops and it has high potential for industrial and economic development. The recent discovery of crude oil in the North East is an additional advantage to not only the North eastern Nigeria but Nigeria as a whole and this serves as its major foreign exchange earner. Other mineral renown are available in the North East include limestone, Tin, cohabite, kaolin, gravels, backlit and so many others as could be seen in appendix II of this research work.

In spite of all these divine blessings, it is sad to note that North East is scored low in terms of human development;³⁹¹ taking into cognisance the abundance of wealth Allah (SWT) has endowed North Eastern Nigeria. The education sector is in a pathetic situation especially the current process and practice of schooling in North East, not many schools would boast of desks, dusters; and chalks and staff quarters. Overcrowded classrooms and dilapidated structures remain the typical features of our school system.³⁹² Further more insurgency has worsened the situation as many people have been displaced, thousands cannot afford three square meals. The level of poverty in the North East is generally manifested by the inadequate social amenities like lack of portable drinking water, electricity and access road. One cannot exhaust the magnitude of poverty as it bits the citizens of the North Eastern Nigeria.

³⁹¹ The 1998 *human development report of the United Nations development programme* (UNDP)

³⁹² Ukeji, B.O (1995) *school, the politics premise process paretic and product*” in Paye is B (ed) Research Ondo Center For Research in Schooling p.45

There have been series of efforts by government in trying to alleviate the suffering of people since 1976 when the federal government came out with a program tagged ‘operation feed the nation’ as an attempt to address the shortage of food production, which is a pre-exquisite to solving the problem of poverty. There were also efforts towards reducing joblessness in the country and North East in particular so National Directorate of Employment (NDE) was established to give more job opportunities to young school leavers. Later another program was established by creating a directorate, Directorate of Food, Roads and Rural Infrastructure (DFRRI) initiated by the same administration for the purpose of improving agricultural productivity and social infrastructure for the rural dwellers. Lots of programs were all put in place by different regimes towards poverty alleviation. These efforts demonstrate the level of concern by the government and non-governmental organizations regarding the extent of poverty in the North East. However, the secular orientation of Nigeria has influenced them to view material conditions as the only ingredient for the well-being of the society. This makes every member of the society to struggle for its acquisition through any means. Materialism breeds corruption, embezzlement, kickbacks, hoarding smuggling, falsification of accounts and other vices in the society. It is important to mention here that all the programs put in place for the purpose of alleviating poverty do not give room for alleviating spiritual poverty. It is equally disheartening to observe that while many innocent people find it difficult to have their daily meals; the few elected politicians receive millions of naira as furniture and sitting allowances. The wide gap between the rich and the poor has been the major cause of criminal acts like robbery, burglary, insurgency (according to some views) and other societal vices.³⁹³

³⁹³Adebayo,A.I. (2011) *poverty alleviation strategy in Nigeria*, (in Shariah, Democracy and

It is pertinent to note that, ever before the creation of mankind, Allah had created many other movable and unmovable materials. The wisdom behind this is that human needs on earth have been put in place long before his creation. The lodging of Adam and wife in the Garden confirms that Allah did not want them to live in penury and poverty. The Qur'an confirms this when it says;

There is There in (enough provision) for you
not to go hungry not to go naked nor to
suffer from thirst or from the sun heat ³⁹⁴

As it is, Satan that threatens with poverty, Allah warned Adam and his wife not to succumb to its temptation. This, they failed to abide by the warning and, thus found themselves in the wrath of Allah. When eventually they were pardoned, they were left at the mercy of working to earn their living as well as working tirelessly to be admitted into the garden once again. Thus, Islam encourages lawful earning and abhors laziness and indolence. It allows mankind to move from place to place in search of viable and reasonable livelihood. In Islam, there is no room for the unwise decision to live in poverty or under persecution and oppression.

When angels take the souls of those who died
in sin against their souls, they say: "in what (plight)
were you? they reply: "weak and oppressed were we
in the earth "They say" was not the earth of Allah
spacious enough for you to move yourselves away
(from e)?³⁹⁵

Islam affirms that Allah (SWT) owns everything in the world and that the owner of any property is only a trustee who holds the property on behalf of the community. In addition to that, Islam enjoins man to struggle to earn his living through lawful means,

Good Governance in Islam) Internatiional institute of Islamic thought, printed and bound by Tellettes Consulting Company Ltd, Lagos Nigeria P.127

³⁹⁴ Quran 20:118—119

³⁹⁵ Qur'an 4:97

while it renounces earning through sinful means like looting plundering extortion, gambling and robbery. It equally condemns begging as means of sustenance.

Allah (SWT) has given enough guide-line and precaution against poverty. Islam recognized the fact that some people are created weak that, seeking better livelihood may be difficult for such category of people. Therefore, it has been designed as a means of assisting them that rich and the well to do in the society should set aside a fractional part of their wealth to assist the poor. As a means of contributing to the realization of the social responsibility objectives as well as alleviating poverty in the society a number of instructional arrangements unique to the Islamic system are put in place. In this ease the institution of zakat specifically is established.

In order to allow for the circulation of wealth and discourage its concentration in the hands of a few individuals, Islam enjoins the well to and the affluent ones to assist the less privilege by deducting certain portion of their wealth to those in need and for other beneficial purposes. It is demanded that 2.5% of the total amount of one's savings that reaches a prescribed amount; (*nisab*), and lasts for a year be given out as zakat to the poor and the needy. Zakat is considered sometimes as social assurance fund against unforeseeable calamities, that can head to unexpected and calamities that sudden poverty.³⁹⁶ Calamities such as flood, bankruptcy, insurgency which might to lead abject poverty, are taken care of by zakat. In trying to describe the function of zakat El Grouse (1982:90) writes.

“It is an insurance fund to which the wealthy make contributions. If you are rich today, you contribute to that fund; the

³⁹⁶ Op.cit. Adebayo, Abdur Rauf, *poverty alleviation strategy in Nigeria in Islam* P. 128

needy and the poor benefit from this fund; if you or your children are rendered poor tomorrow by the changing situation of the world, you or your children will benefit from it--- Even when one is on a journey and become penniless through theft, sickness and some other reasons, this fund will meet ones need.³⁹⁷

Zakat is Instituted for the purpose of alleviating the suffering of the less privileged ones is attested to by the saying of the prophet (SAW) seated by Tabarani;

Allah has enjoined upon such Muslims a due to be taken from their properties corresponding to the needs of the poor among them the poor will never suffer From starvation or lack of clothes unless the rich neglect their due. If they do so, Allah will surely hold them accountable and punish them severely.³⁹⁸

The aim of the Institution of Zakat in Islam is primarily to alleviate; hunger, poverty, disease and ignorance by guaranteeing the provision of basic necessities of life and to some extent, solves the problem of unemployment on the other hand, by encouraging the beneficiaries to eventually become independent. The glorious Qur'an clearly indicates that, virtually all prophets were enjoined by Allah (SWT) to take care of the weak, orphans and the poor by the institution of zakat.

We made them leaders, gelded by our command and revealed to them then doing of the good autos and the as attachment of the prayer and the payment of zakat, and they worshipped us³⁹⁹

This is a confirmation of the fact that the institution of zakat in Islam has team in existence ever before the time of the prophet (SAW).

³⁹⁷ El-Grouse (1982) inop cit. Adebayo, Abdur Rauf – (2011) P 128

³⁹⁸ At-tabarani Hadith No 285

³⁹⁹ Quran 21:73

6.2.2 Economic Development

Muslim Developing countries have long been encouraged to look into industrialization as one of the strategies for economic development as well as conceive capital and aid as the vibrant way. The most disappointing thing is that the secular system has failed to yield the desired improvement in the socio-economic conditions of these countries. Islam has provided a frame work for economic development, but the unfortunate thing is that some Muslim countries that are developing have driven no inspiration worth the name of Islam or try to translate its economic ideals into development policies. It is known that if put into practice North-East of Nigeria will be one of those that will derive Maximum benefit being a zone that has Muslim majority. In fact one can easily say, that the policies put into practice have little or no relation to Islam, with the result that the economy of Muslim dominated states in general aim also states in general have not been adapted in accordance with Islamic principles and ideals, and therefore the irregularities and inequities inherited from the colonial period and beyond have generally worsened.⁴⁰⁰

The fact is that social responsibility and accountability are terms that are related to the each other, it is therefore important to note that both are pre-requisite for any desirable economic development in any economy. Accountability requires that trustees of resources give account and up to date account of their actions with a view to ascertaining whether or not they have complied or contravened the objectives of the owners of the resources. It also

⁴⁰⁰ IPS, (1983)(*in the role of Responsibility and Accountability in fostering economic development*) by Shehu Dan Hassan. Dogon Daji, (IIIT) A publication of Nigeria Office. Vol. 6 No. 122 (2006) P. 133

ensures the managers of the economy provide appropriate response to all the stakeholders for action carried out in the discharge of their duties.⁴⁰¹

Lack of accountability, on the other hand brings about irresponsibility such as corruption lack of transparency and so on. As a result, leaders seize opportunities to amass for themselves a sizeable proportion of the society's resources at the expense of the majority there by preventing economic development.⁴⁰² Going back to the history of this country, we have witnessed series of efforts by different administration but did not yield any positive result, because the measures used at that time were not based on Islamic and moral ethics, especially as the program was not purely based on Qur'anic connotation of *al amr bil ma'ruf wa al nahyi anil munkar* (command the doing of good and stop the doing of evil). During that period many Nigerians have cried of accountability and so there was looting of public resources. There is no doubt lack of accountability has brought massive corruption and that is the major hindrance to economic development.

Social responsibility and accountability in Islam provides the solution. Man is considered as the vicegerent of Allah (SWT) on earth. And because of this responsibility given to him by Allah, he must account to Him in the hereafter. On accountability the glorious Qur'an says;

Every Man's fate we have fastened on his own
Neck and shall bring forth for him on the Day
Judgement a book which he find wide open
And it will be said to him Read your book your
Soul is sufficient today to make an account

⁴⁰¹ Olaiyan (2001) in Dogon Daji, *the role of Accountability in fostering Economic Development* (2001) the Journal of Islamization of Knowledge and Contemporary issues P. 134

⁴⁰² Op Cit IPS p.34

Against you ⁴⁰³

The act of accountability at least makes man if done before God in general pious and therefore responsible. With accountability and conscious social responsibility, meaningful economic development will be achieved in the North East of Nigeria, because accountability by Man in the hereafter as a vicegerent of God serves as a Mechanism for self-control and yield maximum societal benefit. As mention earlier in this research, accountability consists of three organs:-*Tauhid* (faith), and belief in the oneness of God, Humility and *Adl* (justice). These organs provide ingredients and the grounds necessary for any desirable meaningful economic development. The whole issue starts from the matter of faith. Certainly, it is only when man has faith that he can fear God. And it is due to lack of strong faith that makes people in this part of the country, including leaders, sacrifice their hereafter at the expense of this world. This therefore indicates that the evils of the people's underdevelopment problem can only be solved if they (the people) including leaders becomes conscious of their social responsibility and accountability before Allah (SWT). Usually paradise symbolizes the adequate reward, wage or payment for such sacrifice, the glorious Qur'an says.

“and for such as had entertain the fear of
standing before their loads (tribunal) and
had restrained (their) soul from lower Desires,
their Abode will be the Garden”⁴⁰⁴

⁴⁰³ Qur'an 17:13-14

⁴⁰⁴ Qur'an 79:40-41

6.3 Impact of Social Responsibility and Accountability on the Political Life of the People of North-Eastern Nigeria

The practice of social responsibility and accountability affect various aspects of people's life. As earlier observed, it affects social and economic life, so also affect the political life of the people. In any given society where people value their responsibility and accountability, good governance will prevail.

Good governance as a concept has steadily entrenched itself in the political and development discourse especially where people have suffered the negative effect of bad governance as a result of lack of accountability.

Good governance has permeated all sectors and become part of the common shared principles and values of different countries in the world. It has attained universality as an indicator of adherence to rule of law.

The World Bank in its definition on good governance comments thus:

the good governance is epitomized by predictable, open and enlightened policy-making, a bureaucracy imbued with professional ethos acting in furtherance of the public good, the rule of law, transparency processes, and a strong civil society participation in public affairs. Poor governance (on the other hand) is characterized by arbitrary policy making, unaccountable bureaucracies, unenforced or unjust legal systems, the abuse of executive power, a civil society unengaged in public life and wide spread corruption⁴⁰⁵

Good governance is a subset of governance, wherein public resources and problems are managed effectively, efficiently and in response to critical needs of society. Effective democratic governance relies on participation, accountability and transparency.

⁴⁰⁵ *Yobe State Economic Summit 2008 P.233*

The United Nations Economic and Social Commission state that good governance has eight major characteristics. It is participatory, consensus oriented, accountable transparent, responsive, effective and efficient, equitable and inclusive and follows the rule of law. It assures that corruption is minimized, the views of minorities are taken into account and that the voices of the most vulnerable in the society are heard in decision making it is also responsive to the present and future needs of society.

Social responsibility and accountability is regarded in every aspect of governance. Certain attributes have been identified as major prerequisite of good governance:

- a. Checks on executive power, effective and informed legislatures, clear lines of accountability from political leaders down through the bureaucracy.
- b. An open political system which encourages an active and vigilant civil society whose interests are represented within accountable government structures and which ensures that public offices are based on law and consent;
- c. An impartial system of law, criminal justice and public order which up holds fundamental civil and political rights, protects personal security and provides context of consistent, transparent rules for transactions that are necessary to modern economic and social development;
- d. A professionally competent, capable and honest public service which operates within an accountable, rule governed framework and in which the principles of merit and the public interest are paramount;
- e. The capacity to undertake sound social paring, expenditure and economic management and system of financial accountability and evaluation of public sector activities.

Good governance encompasses broad agendas that includes effective government polices and administration, respect for the rule of law, protection of human rights and an effective civil society. However it is imperative to point out that it is not confined only to political and social issues but also includes proper management of the economy as well as accountability, transparency and fair competition in business. In fact, currently the issue of good governance is widely regarded as one of key ingredients for poverty reduction and substantiates development. It can be achieved in an enabling economic environment responsive to the basic needs of the people. It requires sound economic management and the sustainable use of resources as well as the promotion of economic and social rights.

Above assertions clearly indicates that social responsibility and accountability is a key requirement of good governance. Governance is essentially concerned with the efficient management of a society and its resources endowment in such a way as to ensure the realization of the development goals of society. It revolves around the needs for effective handling of both material and human resources available for deployment in nation building. Implicit in the concept also is the prevalence of the widely perceived legitimacy of government among the population and the belief in its capacity to discharge its social responsibility to citizens. Good governance, therefore, necessarily precludes conditions that potentially may lead to the non-realization of the development objectives of society especially one brought about by the glaring lack of accountability, transparency and citizen involvement in the activities of the state. It's earlier mentioned that social responsibility and accountability as the key requirement of good governance, it is not only government institutions but also the private sector and civil society organizations must be accountable to the public and to their institutional stakeholders. Who is accountable to who, varies

depending on whether decisions or actions taken are internal or external to an organization or an institution. In general, an organization or institution is accountable to those who will be affected by its decisions or actions. Accountability cannot be enforced without transparency and the rule of law.

6.4 Conclusion

This research gathered that the people of North-Eastern Nigeria have a long history of Islamic influence and therefore despite that the advent of the colonialist brought a lot of changes in the lives of Muslims. This has taken a very long time of struggle between the colonialists and the Muslims in the North East of Nigeria. In fact, the colonization of the area has tremendous influence on their political, social and economic lives such influence were so much that even after the independence there are traces of these influences in various aspects of their live.

Another discovery is the influence of Islam on the lives of the people. Despite the short comings, the people have accepted principles of Islam and trying their best to some extent practice it, especially with regards to other rituals. This has greatly affected their interactions with each other. The influence of west is more pronounced on their interactions and therefore resulted to negative result on the Muslims community.

Overzealous quest for materialism, lack of some Islamic institutions for proper coordination of the institution of Zakat, ignorance and lack of dedication to the religion are other factors that greatly affects the practice of social responsibility and accountability in the area of study. Significant efforts by some nongovernmental bodies in the area had assisted in alleviating the suffering of Muslims especially the internally displaced, orphans, widows during the insurgency period.

6.5 Recommendations/Suggestions

From the forgoing, the following suggestions could assist in addressing the gross ignorance and economic problems being experienced among the Muslims in North Eastern Nigeria and promote development in the society. These include:

1. Auditing system should be reviewed to encourage accountability and leadership by example should be the measure of governance.
2. Government should take the challenges of getting the private sector to do more towards discharging their corporate social responsibility and recognizing that this is an essential social function as a means of complementing Government effort.
3. Government should welcome private initiatives in the provision of social goods and not view private efforts as competitive.
4. There should be well strategized enlightenment program, especially by Islamic centers on social responsibilities and accountability to reduce the level of ignorance of the general populace.
5. Government and non-governmental organizations should establish a section/department/directorate for collection and distribution of Zakat as a mandatory social responsibility.
6. Government should establish a ministry or department vested with the responsibility of or creating awareness among Muslims on the practice of social responsibility and accountability.
7. Non –governmental and governmental organizations should set up a framework for the collection and distribution of all Zakat proceeds recieved from section of the

society, and scholars should intensify efforts towards enlightenment on the essence of practicing social responsibility and accountability.

8. Muslims in the North East should adopt the practice of social responsibility and accountability among them as it will go a long way in enhancing brotherhood, unity, good governance and economic development.
9. Muslims should not relent in their effort towards establishing institution of *Zakat* and *waqaf* board(s) in their various communities
10. With the insurgency in the North-East Muslim parents should wake up towards shouldering their social responsibility regarding their Children, by giving them the required Islamic training and care and to embrace the Islamic training so as to be able to lay good foundation for the coming generation.
11. There is need to ensure that all items of expenditures and revenues are properly accounted for and that the public has ready access to this data.
12. Public officers should give an annual account of their agencies / corporation and good performance should be rewarded.

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REFERENCE LETTER

Department of Islamic Studies

Usmanu Danfodiyo University

Sokoto.

Assalamu alaikum,

I am a postgraduate student of the department of Islamic Studies Usmanu Danfodiyo University Sokoto currently under going Ph.D research programme in Islamic Studies, the title of the research is Social Responsibility and Accountability among Muslims: A case study of North-Eastern Nigeria. I hereby wish to solicit for your support in answering the questions below. Your response shall remain confidential and will be strictly used for the research purpose only.

Yours Sincerely

Dauda Muhammad

APPENDIX I
QUESTIONNAIRE

SECTION A: Personal data of the Respondent

Instruction: Please tick the appropriate box

- i. Age: (a) 15 – 20 [] (b) 21 – 30 [] (c) 31 – 40 []
(d) 41 – 50 [] (e) 51 – above []
- ii. Sex: (a) Male [] (b) Female []
- iii. Marital Status (a) Married [] (b) Single []
- iv. Highest Educational Qualification (a) Primary Certificate []
(b) Secondary Certificate [] (c) Tertiary Certificate []
(d) Arabic Education [] (e) Others _____
- v. Tribe _____
- vi. State of Residence (a) Adamawa [] (b) Bauchi [] (c) Borno []
(d) Gombe [] (e) Taraba [] (f) Yobe []
- vii. Occupation: (a) Civil Servant [] (b) Business Man/Woman []
(c) Student [] (d) Others Specify []

SECTION B: QUESTIONNAIRE

A. Awareness on Social responsibility	SA	A	UD	SD	DA
1. Muslims in North – eastern Nigeria are not aware about social responsibility					
2. Muslims do not consider social responsibility as part of the religious rites					
3. Muslims in the North – East do not attach value to social responsibility					
4. Ignorance of the teachings of the religion is responsible for the negligence of social responsibility					
B. Compliance to social responsibility					
5. Educating people to Islamic guidance will lead to practice of social responsibility					
6. Attachment to negative and detrimental situation to negligence of social responsibility will boost the practice of social responsibility					
7. Social responsibility is a situation when there is poverty eradication and improvement in the economic status of the people.					
8. Could be practiced if Islamic organizations, communities were sensitized					
9. If Islamic concept of brotherhood is cultivated in the hearts of the people.					
10. When moral discipline and punishment for evils are institutionalized.					
C. Causes of Non-Compliance with Social Responsibility					
11. Most Muslims are ignorant about the implication of non-compliance to the practice of social responsibility					
12. Lack of consciousness of Allah (SWT) as a result of Ignorance about the teachings of Islam					

13. Inclination to Materialism and lack of contentment					
14. Egocentrism and excessive unchecked authority					
15. High level of corruption and insincerity to social responsibility.					
D. Implication of Compliance to Social Responsibility					
16. It leads to development of the society					
17. It installs love and cooperation among the members of a community					
18. It makes life easy and comfortable to the weak members of the community which in turn promotes sense of belonging.					
19. It enhances economic activities and hence religious progress.					
E. Solution to non-compliance to social responsibility					
20. Education and enlightenment about the implication of neglecting the practice of social responsibility					
21. There is the need to lead to the proper knowledge of the wisdom of Islamic Instruction.					
22. There should be institutionalization of agencies and organizations to serve as vanguards for the promotion of social responsibility.					
23. The economic status of the people should be improved through promotion of business, proper disbursement of Zakat proceeds and provision of employments					
24. Government should serve as model to encourage the practice of social responsibility among people and organizations					
A. Awareness on accountability					
25. Muslims in North – Eastern Nigeria are not aware about the essence of accountability					

26. Muslims in the North – Eastern Nigeria consider obligation of accountability only in the life after death.					
27. Muslims in the North – Eastern Nigeria are disregarding the concepts of accountability in their daily activities.					
28. Ignorance of the teachings of Islam is responsible for the negligence of accountability among the people of North – Eastern Nigeria.					
29. People in the North – Eastern Nigeria consider all forms of embezzlement from government treasury or betrayal of trust have no negative effects on a person.					
B. Compliance to Accountability					
30. Educating people on the implications of negligence of accountability in all affairs and dealings of the people					
31. Proper acquisition of Islamic knowledge and guidance.					
32. Instilling consciousness of Allah and Moral values in people					
33. Stern punishment to disgrace defaulters of the concept of accountability					
34. Consciousness and insisting on the people to the practice of accountability.					
C. Causes of non-compliance to Accountability					
35. Ignorance of the essence and implication of the concept of accountability.					
36. Lack of reward and punishment on the concept of accountability.					
37. Lack of Consciousness of Allah and religious guidance					
38. The nonchalant attitude of the people and their acceptance to people who violate the concept of accountability					
39. High level of corruption and insincere nature of the					

people.					
D. Implication of Compliance to Accountability					
40. It will bring about sanity and practice of moral values					
41. It will eradicate evils and corruption in society					
42. It will promote economic activities and hence development of society					
43. It will invite the pleasure and acceptance of Allah (SWT) which will safeguard the community.					
44. It will instill love, sympathy and brotherhood among people.					
E. Solution					
45. Educating and sensitizing people about the concept of accountability.					
46. Deterrent punishment of people who violate the concept of accountability					
47. Commendation award and rewards to people who uphold the concept of accountability in their dealings.					
48. Institutionalization of sincere and committed agency to checkmate defaults and to promote the practice of the concept of accountability.					
49. Religious bodies and elders of community should serve as a mirror and model in the practice of the concept of accountability.					

Key:

SA = Strongly Agreed

A = Agree

UD = Undecided

SD = Strongly Disagreed

D = Disagree

APPENDIX II

RAW MATERIAL RESOURCES IN THE SIX (6) NORTH-EASTERN STATES BY LOCAL GOVERNMENT

1. ADAMAWA STATE

S/NO	L.G.A	MINERALS	AGRO RAW MATERIALS
1	DEMSA	Granite, Barite, Trona & Sait (Evaporation)	Sorghum, Millet, Maize, Groundnuts, Sweet Potatoes, Livestock Ben seed, Water Melon, Mango, Guava, Citrus, Onions, Tomatoes, Pepper, Okro, Neem trees, Cheese, Bambaranut, Fish, Cowpea, Poultry, Sorrel (Zobo) Fruit And Livestock.
2.	FUFORE	Granite	Sorghum, Millet, Maize, cowpea, Sweet Potatoes, Bambaranut, Water Melon, coffee, Onions, tea, Cocoa, Mango, Cassava, Guava, Baobab trees, Okro and Livestock.
3.	GANYE	Clay And Coal	Cassava, Yam, Sorghum, Millet, Groundnut, rice, Tea, Cocoa, sweet, potatoes, Bambara nut, mango, guava, water melon, Ben seed, kenaf, Shea nut, Onions, Sorrel (zobo fruit) fish and livestock.
4.	GIREI	Clay	Sorghum, Millet, Maize, Cowpea, Sweet Potatoes, Cotton Groundnuts, Cocoyam, Cassava, Mango, Guava, Kenaf, Sorrel (Zobo Fruit) Bambara nut and Livestock.
5.	GOMBI	Clay & Gypsum	Sorghum, Maize, Millet, Cowpea, yam, Sweet Potatoes, Cotton, Bambara nut, Cocoyam, Kenaf, Fresh milk, Rice, Ben seed, Sorrel (Zobo Fruit) Mango, tea, Guava Okro, Groundnuts, Baobab trees, Poultry and Livestock.

6.	GUYUK	Limestone And Coal	Sorghum, Millet, Maize, cotton, Cow red, Sugarcane Water Melon, Groundnuts, Shea nut Sorrel (Zobo Fruit) Okro, Baobab trees, Neem trees, Carrot, Citrus, Coffee Onions, Tomatoes, Mango, Guava, Pepper, Ben seed, Bambara nut, Fish, arid Livestock.
7.	HONG	Clay & Granite	Sorghum, Millet, Maize, Cassava, Cowpea, Sweet Potatoes, Ben seed, Bambara nut, Water Melon, cocoyam cotton, carrot, Coffee, Citrus, cocoa tomatoes, Pepper Onions, Sheanut, Okro, Groundnuts Poultry, and Livestock.
8.	JADA	Granite & Clay	Sorghum, Millet, Maize, Benisheed, Bambara nuts, Sorrel (zobo fruit) Kenaf, Okro, Sweet Potatoes, Cocoyam, Cotton, Cassava, Mango, Guava, Water Melon Onions, Poultry, and Livestock.
9.	JIMETA	Clay	Sorghum, Millet, Maize, rice, Cotton, Groundnuts, Soybeans, Okro Sweet Potatoes, yam, Fresh milk, Mango, Guava, sorrel (zobo fruit), Baobab trees, Neem trees, Poultry and Livestock.
10	LAMURDE	Clay	Millet Sorghum, cotton, rice, cassava cocoyam Maize, yam Sweet Potatoes, Benisheed, bambara nut, Guava, mango baobab trees, Neem trees sorrel (zobo fruit), Kenaf Poultry and Livestock.
11	MADAGALI	Clay & Uranium	Sorghum, Maize, Millet, rice Benisheed, Sweet Potatoes, Bambara nut, Groundnuts, Sheanut, Palm kernel, Kenaf, Mango, Guava Okro, Sugarcane, Cassava Cotton, Cowpea, Sorrel (zobo fruit), Baobab trees, Neem trees, All Poultry and Livestock.

12	MALHA	Granite	Sorghum, Millet, Maize, Rice, Sweet Potatoes, Cowpea Mango, Guava, Okro, Water Melon, carrot, Kenaf Groundnuts, Bambara nut, Cotton, Cocoyam, Cassava, Sorrel (zobo fruit), Poultry and Livestock.
13	MAYO- BELWA	Clay, Trina, Barite And Uranium	Sorghum, Millet, Maize, Cowpea, Cotton, Barite and Ben seed, bambara nut, Sweet Potatoes, Uranium, Mango, Guava, Groundnuts, Water melon, Onion okro sorrel (zobo fruit) neem trees, all Poultry, and Livestock.
14	MICHIK A	Uranium, Kaolin, Sand And Ummite	Sweet potatoes, cocoyam, mango, guava, paw-paw, water melon, baobab trees, neem trees, kenaf, sugarcane, okro, cassava, sorrel (zobo fruit), pepper cotton, fresh milk, poultry and livestock,
15	MUBI	Coal	Sorghum, Millet, Maize, Cowpea, cocoyam, sand, minute, bambara nut, Ben seed, Groundnuts, coal sorghum, millet maize, cowpea, groundnut, sweet potatoes, fresh milk, mango, guava, okro, neem trees, baobab trees, water melon, onion, rice, yam, cotton, kenaf, sorrel (zobo fruit), poultry and livestock,
16	MUBI SOUTH	Coal	Maize, rice, millet, cotton, sorghum, sweet potatoes, cowpea, fresh millet, kenaf, bambara nut, okro, neem trees and livestock.
17	NUMAN	Clay And Coal	Sugar cane, soybeans, sorghum, maize, millet, ben seed, sweet potatoes, bambara nut, cotton, mango, guava, water melon, onions, yam, tomatoes, pepper, okro, livestock, locust beans, fish, poultry and livestock.

18	SHELLE NG	Clay And Limestone	Sorghum, millet, maize, cocoyam, cotton, Limestone, cassava, soyabeans, groundnuts, mango guava bambara nut, Poultry, and Livestock.
19	SONG	Trona/Watron, Marble, Magnetite	Sorghum, Maize, Millet, rice, bambara nut, Benisheed, Groundnuts yam, cotton, Sweet Potatoes, mango, Guava, Okro, sorrel fruit), Poultry, and Livestock.
20	TOUNGO	Clay	Sorghum, millet, maize, sweet potatoes, groundnuts, rice, bambara nut, okro, mango, guava, Poultry, and Livestock.
21	YOLA	Gypsum	Sorghum, Millet, Maize, Cowpea, cocoa, Benisheed, bambara nut, Sweet Potatoes, mango, Guava, Water Melon, Onions, cassava, cotton, Okro, baobab trees, fish, Poultry, and Livestock.

2. BAUCHI STATE

S/N	L.G.A	MINERALS	AGRO RAW MATERIAS
1.	ALKALERI	Kaolin, granite, trono, gypsum, cassiterite, mica, clay tantalite, galena, iron ore, gemstone, and sapphire	Maize, millet, sorghum, groundnut, cotton, rice, cowpea, sheanut, okro, tantalite, galena iron, sugarcane, timber, Gum Arabic, mango, ore gemstones, poultry and livestock
2.	BAUCHI	granite zine gemstones, iron, ore, lead, barites, muscovite quartz, kaolin, columbite,	Maize, sorghum, rice, groundnut, cowpea, mango, citrus, guava, dail, okro, gum Arabic, fish, poultry and livestock

		galena, cassiterite,	
3.	BOGORO	Tin, granite, gemstones, iron ore rutile, tungsten, copper, talc umenite.	Sorghum, maize, okro, cowpea, groundnut, wheat, rice, livestock, poultry, gypsum, columbite, cassiterite, zircon, tantalite and zine.
4.	DARAZO	Clay, kaolin and iron ore	Sorghum, maize, millet, gum Arabic, cashew, ginger, sweet potatoes.
5.	DAMBAM	Kaolin, silica, sand, tale glass, sand and gypsum	Gum Arabic, cowpea, millet, cassava, cotton, mango, okro, tomatoes, sorghum, groundnut, poultry and livestock.
6.	DASS	Clay, salt, granite, gemstone, rutile, monazite, Ilmerite, quartz, feldspar, galena, cassiterite, columbite, tantalum,s zircon and granite	Maize, rice, cowpea, tomatoes, okro, sheanut, gum Arabic, poultry and livestock.
7.	GAMAWA	Clay, trona, gemstone and barite	Millet, sorghum, groundnut, cowpea, gum Arabic, cashew, sheanut, ginger, yam, fish, poultry, livestock.
8.	GANJUWA	Clay, silica, sand, quartz, mica, granite, gypsum, gemstone and kaolin	Maize, rice, groundnut, millet, sorghum, cowpea, gum Arabic, poultry livestock.
9.	GIADE	Clay, granite, laterite and mica	Millet, sorghum, wheat, rice, cowpea, groundnut, sugarcane, maize, poultry livestock.

10.	ITAS-GADAU	Clay and granite	Maize, millet, sorghum, groundnuts, cowpea.
11.	JAMAARE	Silica, sand, clay and granite	Sorghum, millet, cowpea, groundnut, wheat, daily, gum Arabic, cashew, okro, maize, cassava, tomatoes, mango, fish, poultry, livestock.
12.	KATAGUM	Silica, sand, laterite and iron ore	Millet, sorghum, cassava, timber, cowpea, groundnut, tomatoes, fish, poultry, livestock.
13.	KIRFI	Clay and granite	Maize. Sorghum, millet, cowpea, groundnut, okro, gum Arabic, sheanut, rice, poultry, livestock.
14.	MISAU	Kaolin, clay, silica and gypsum	Millet, sorghum, cowpea, groundnut, gypsum, gum Arabic, citrus, cotton, cassava, poultry, livestock.
15.	NINGI	Tantalite, tin, graphite, Rulite, kaolin, monazite, Ilmenite, casiterite, tungsten, galena, mica, wolfram, quartz.	Sorghum, cassava, timber, cowpea, groundnut, okro, gum Arabic, sugarcane, tomatoes, fish, poultry and livestock.
16.	SHIRA	Clay, granite, gypsum and mica.	Sorghum, millet, whea, rice, groundnut, maize, cowpea, sugar, poultry and livestock.
17.	TAFAWA BALEWA	Tin granite gemstones iron ore rutile tale feldspar tungsten Ilmenite lead coal	Sorghum, maize, millet, cowpea, rice, wheat, groundnut, tomatoes, mango, guava, pepper, poultry and livestock.

		baryte agate sphalente tantalum and gypsum	
18.	TORO	Cassiterite tungsten Ilmenite quartz rutile granite monazite columbite gemstone tantalum zircon calcophyrite (traces) mica and iron ore	Maize cowpea millet potatoes and Irish potatoes tomatoes mango guava vegetable garden egg, okro citrus poultry livestock.
19.	WARJI	Tin graphite monazite Ilmenite quartz mica and rutile	Sorghum millet maize cowpea groundnut cassava sugar cane vegetable poultry and livestock.
20.	ZARI	Clay and silica sand	Sorghum millet maize cowpea groundnut wheat rice tomatoes pepper poultry and livestock.

4. BORNO STATE

S/N	L.G.A	MINERALS	AGRO RAW MATERIAS
1	ABADAM	Silica Sand Natural Sait And Sapphire	
2	ASKIRA/UBA	Topaz Mica Quartz And Sapphire	

3	BAMA	Silica Sand	
4	BAYO	Gypsum Mica And Uranium	
5	BIU	Iron Ore Alluvial Magnetite Feldspar Uranium Topaz Mica Granite Aquamarine Nepheline And Natural Salt	
6	CHIBOK	Limestone Kaolin And Gypsum	
7	DAMBOA	Limestones Kaolin And Gypsum	
8	DIKWA	Silica Sand And Bentonite	
9	GAMBORU/ NGALA	Bentonite Laterite Clay Refractory Clay Silica Sand And Trona	
10	GUBIO	Silica Sand	
11	GUZAMALA	Silica Sand Potash Trona Limestone And	

		Refractory Clay	
12	GWOZA	Iron Ore Feldspar Quartz Gypsum Granite Mica Silica Sand Gold And Kaolin	
13	HAWUL	Granite Clay Alluvial Tin Magnetite Feldspar And Iron Ore	
17	KONDUGA	Silica Sand	
18	KUKAWA	Silica Sand Potasha Trona Limestone And Refractory Clay	
19	KWAYA- KUSAR	Gypsum Mica And Uranium	
20	MAFA	Silica Sand	
21	MAGUMBER I	Silica Sand	
22	MAIDUGURI	Silica Sand Clay Flutters Garth And Kaolin Tic Clay	
23	MARTE	Bentonite	

24	MOBBAR	Silica Sand Natural Salt And Sapphi	
25	MONGUNO	Silica Sand And Bentonite	Sorghum, millet, cowpea, tomatoes, arabic wheat, water melon, fish, black caraway, kenaf sorrel (Zobo fruit) livestock
26	NGAMZAI	Silica Sand	Sorghum, millet, maize, groundnut, cowpea, wheat, water melon, kenaf nut, sorrel (Zobo fruit) and livestock
27	SHANI	Magnetite Diatomite Feldspar Granite And Mica	Sorghum millet groundnut cassava maize tomatoes pepper rice timber mango neem trees kenaf fruit) bambara nut benniseed poultry livestock

4. GOMBE STATE

S/NO	L.G.A	MINERALS	AGRO RAW MATERIALS
1.	AKKO	Graphite, kaolin, limestone, Silica sand. Uranium, Coal, Halite, Gypsum and Be- itonic clay	Sugarcane, Millet, Maize, Sorghum, Okro, Gum Arabic, Cowpea, Groundnut, Tomatoes, Mango, Fish, Poultry and Livestock.
2.	BALANGA	Benton tic clay, gyp sum and granite.	Wheat, Ginger, Okro, Maize, Sorghum, Cowpea, Groundnut, Rice, Cotton, Sugarcane, Tomatoes, Fish, Poultry and Livestock.

3.	BILLIRI	Uranium, Halite, Granite, Bentonitic clay.	Gum Arabic, Maize, Okro, Sorghum, Millet, Rice, Cowpea, Cotton, Groundnut, Poultry and Livestock.
4.	DUKKU	Clay, Kaolin, Silica sand.	Millet, Sorghum, Okro, Cowpea, Groundnut, Cotton, Gum Arabic, Mango, Paw Paw, Poultry and livestock.
5.	FUNAKAYE	Uranium, Gypsum, Granite, Baryte, Gemstone.	Maize, Cowpea, Okoro, Cassava, Cotton, Rice, Sorghum, Groundnut, Tomatoes, Pepper, Poultry and livestock.
6.	GOMBE	Clay, Limestone, Uranium, Coal, Diatomite, Graphite, Calcite, Mica	Sorghum, maize, Okro, Cowpea, Cotton, Millet, Groundnut, Tomatoes, Mango, Pepper, Poultry, Livestock.
7.	KATUNGO	Uranium, Kaolin, Granite, Bentonitic, Clay, Cassiterite.	Groundnut, Cowpea, Maize, Cotton, Sorghum, Cassava, Tomatoes, Mango, Guava, Okro, Pepper, Poultry and livestock.
8.	KWAMI	Clay, Limestone, Uranium, Coal, Diatomite, Mica, Gypsum.	Maize, Cowpea, Okro, Cotton, Sorghum, Vegetable, Rice, Groundnut, Tomatoes, Poultry and livestock.
9.	NAFADA	Limestone, Gypsum, Kaolin.	Sorghum, Maize, Millet, Vegetables, Cowpea, Tomatoes, Groundnut, Rice, Mango, Poultry and livestock.
10.	SHOMGO	Uranium, Gypsum, Granite, Baryte,	Maize, Cowpea, Okoro, Cassava, Cotton, Rice, Sorghum, Groundnut, Tomatoes, Pepper, Vegetables

	M	Gemstone.	and Poultry.
11	YAMALTU -DEBA	Silica sand, Limestone, Calcite and coal.	Cowpea, Gum Arabic, Sorghum, Okro, Rice, Cotton, Groundnut, Tomatoes, Mango, Fish and Listock.

5. TARABA STATE

S/NO.	L.G.A	MINERALS	AGRO RAW MATERIALS
1	ARDO-KOLA	Feldspar, Iron ore, Glass quartz	Sorghum, maize, millet, rice, wheat (irrigated), groundnut, cowpea, soya beans, bambara nuts, beniseed, cotton, jute, yam, cassava, sweet potato, cocoyam, vegetable, banana, fish, plantain, citrus, sugarcane, sorrel(zobo), fruit, tobacco, poultry, livestock
2	BALI	Feldspar, Iron ore, muscovite, glassy quartz, garment, tourmaline	Sorghum, maize, millet, rice, groundnut, fruits, yam, cowpea, cassava, wheat (irrigated), soya beans, bambara nuts, been seed, Mk5ion, cotton, jute, sweet potato, cocoyam, vegetables, cocoa, oil palm, cashew, coconut, banana, plantain, sugarcane, fish, sorrel (zobo), fruit, tobacco, poultry, livestock
3	DONGA	Feldspar	Sorrel (zobo), fruit, sorghum, maize, millet, rice, wheat (irrigated), groundnut, cowpea, soyabeans, been seed, melon, cotton, jute, yam, cassava, sweet potato, cocoyam, vegetable, cashew, coconut, banana, plantain, citrus, pineapple, sugarcane, tobacco, poultry, livestock
4	GASHAKA	Graphite, Muscovite,	Maize, sorghum, millet, rice, wheat (irrigated), groundnut, cowpea, soyabeans, bambara nut, been

		Tourmaline, Sapphire, Zircon tantalite, Columbite columbite,	seed, melon, cotton, jute, yam, cassava, sweet potato, cocoyam, vegetable, cashew, coconut, banana, plantain, sugarcane, tobacco, poultry, livestock
5	GASSOL		Sorghum, maize, millet, rice, wheat (irrigated), groundnut, cowpea, soyabeans, bambara nuts, been seed, cotton, jute, yam, cassava, sweet potato, cocoyam, vegetables, banana, plantain, sugarcane, tobacco, poultry, livestock, sorrel (zobo), fruit
6	IBI	Barytes, Galena, Gypsum	Sorghum, maize, millet, groundnut, rice, wheat (irrigated), cowpea, soyabeans, bambara nuts been seed, cotton, jute, yam, cassava, sweet potato, cocoyam, vegetables, banana, plantain, sugarcane, tobacco, poultry, livestock, sorrel (zobo), fruit
7	JALINGO	Graphite, Feldspar, Iron ore, Womovillie, Glassy quartz, Garnet	Sorghum, maize, millet, rice, dairy, groundnut, yam, cowpea, cassava, wheat (irrigated), soyabeans, bambara nuts, been seed, cotton, jute, sweet potato
8	KARIM-LAMIDO	Barytes, Laterite, Galena, Gypsum, Brine (salt), Calcite, Sapphire, Zircon, Limestone	Sorghum, maize, millet, rice, groundnut, fruits, yam, cowpea, sugarcane, wheat (irrigated), soyabeans, bambara nuts, been seed, cotton, jute, cassava, sweet potato, cocoyam, banana, vegetable, plantain, citrus, gum Arabic, tamarind, date palm, brasses palm, tobacco, pineapple, poultry, livestock, sorrel (zobo), fruit

9	KURMI	Galena, Bauxite, Feldspar, Iron ore, Muscovite, Garnet	Sorghum, maize, millet, rice, wheat (irrigated), groundnut, cowpea, soyabeans, bambara nuts, been seed, cotton, yam, jute, cassava, sweet potato, cocoyam, vegetable, oil palm, cashew, coconut, banana, plantain, citrus, pineapple, sugarcane, fish, tobacco, timber, poultry, livestock, sorrel (zobo), fruit
10	LAU	Gypsum, Limestone	Sorghum, maize, millet, rice, wheat n(irrigated), groundnut, cowpea, soyabeans, bambara nuts, been seed, cotton, jute, yam, cassava, sweet potato, cocoyam, vegetables, banana, plantain, citrus, gum Arabic, sugarcane, sorrel (zobo), fruit, poultry, livestock
11	SARDAUNA	Galena, Bauxite, Magnetite, Feldspar, Iron ore, Muscovite, Garnet, Tourmaline, Sapphire, Zircon, Tantalite, Pyrite, Columbite, Cassiterite	Sorghum, maize, millet rice, wheat (irrigated and rain fed), groundnut, cowpea, soya beans, bambara nuts, sun flower, been seed, melon, cotton, jute, yam, cassava, sweet, potato, Irish potato, coco yam, cocoa, banana, plantain, citrus, pear, coffee, tea, sugarcane, tobacco, fish, poultry, livestock, sorrel (zobo) fruit, pineapple
12	TAKUM	Feldspar, Muscovite, Glassy quartz, Garnet, Zircon, Sapphire	Sorghum, maize, millet rice, groundnut, fruits, yam, melon, cowpea, sugarcane, oil palm, sorrel (zobo) fruit, sweet potato, cassava, been seed, wheat (irrigated), soya beans, bambara nut, cotton, jute, cocoyam, vegetable, cocoa, cashew, coconut,

			plantain, banana, citrus, pineapple, tobacco, fish, poultry, livestock
13	USSA	Feldspar, Muscovite, Glassy quartz, Garnet, Zircon	Sorghum, maize, millet rice, wheat (irrigated), groundnut, cowpea, soya beans, bambara nuts, ben seed, cotton, jute, yam, cassava, sweet potato, cocoyam, vegetable, banana, fish,. Plantain, citrus, sugarcane, tobacco, poultry, livestock, sorrel (zobo) fruit
14	WUKARI	Barites, Salt (evaporates), Lead/Zinc ore, Graphite, Galena, Fluorspar	Sorghum, maize, millet rice, wheat (irrigated), groundnut, fruits, cocoyam, vegetable, oil palm, fish, yam, cowpea, been seed, soyabeans, bambara nut, melon, cotton, jute, cassava, sorrel (zobo) fruit
15	YORRO	Feldspar, Muscovite, Garnet, Sapphire	Sorghum, maize, millet rice, wheat (irrigated), groundnut, cowpea, bambara nut, been seed, soyabeans, cotton, jute, yam, cassava, sweet potato, cocoyam, vegetable, banana, plantain, citrus, gum Arabic, tamarind, date palm, borassus palm, sugarcane, tobacco, poultry, livestock, sorrel (zobo) fruit,
16	ZING	Feldspar, Muscovite, Sapphire	Sorghum, maize, millet rice, wheat (irrigated), groundnut, cowpea, soyabeans, bambara nut, beniseed, cotton, jute, yam, cassava, sweet potato, cocoyam, vegetable, banana, plantain, citrus, sugarcane, cashew, tobacco, poultry, livestock, sorrel (zobo) fruit.

6. YOBE STATE

S/N	L.G.A	MINERALS	AGRO RAW MATERIALS
1	BADE	Trona, Clay, Potash, Natural salt	Rice, cowpea, millet, sorghum, bambara nut, vegetables, onion, tomatoes, palm product, fish, livestock, maize, groundnut, wheat, fruits, sorrel (zobo) fruit.