

**SOCIO-ECONOMIC PROBLEMS OF INTERNALLY DISPLACED PERSONS (IDPs)  
IN GOMBE METROPOLIS: AN ISLAMIC PERSPECTIVE**

**BY**

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BEING AN M. A. DISSERTATION SUBMITTED TO DEPARTMENT OF ISLAMIC  
STUDIES AND SHARI'AH, BAYERO UNIVERSITY, KANO IN PARTIAL  
FULFILMENT OF THE REQUIREMENTS FOR THE AWARD OF MASTER OF ARTS  
DEGREE (M.A) IN ISLAMIC STUDIES

AUGUST, 2019 CE/DHUL HIJJAH, 1440 AH

### **DECLARATION**

I declare that this dissertation titled “*Socio-Economic Problems of Internally Displaced Persons (IDPs) In Gombe Metropolis: an Islamic Perspective*” has been conducted and compiled by me, ASMA’U MUHAMMAD SA’AD (SPS/15/MIS/00008). All the sources used and consulted have been acknowledged to the best of my knowledge. No part of this dissertation has been submitted to any other institution for the attainment award of any degree.

## **DEDICATION**

This research work is dedicated to the entire Muslim Ummah, more especially my Late Parents, Muhammad Sa'ad and Fatima Muhammad, May *Jannatul Firdausi* be their final abode.

### **CERTIFICATION**

This is to certify that the research work and the subsequent preparation of this dissertation by ASMA'U MUHAMMAD SA'AD SPS/15/MIS/00008, were carried out under my supervision

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## **ACKNOWLEDGEMENTS**

All praises are due to Allah (S.W.A), we praise Him, and seek His forgiveness. We also show our gratitude to Him (S.W.T) the creator and Sustainer of the universe, who in His infinite mercy and guidance granted me the ability to undergo this research and complete the course.

May Allah (S.W.A) continue to shower His mercy and blessings upon His beloved servant and Messenger, Muhammad (S.A.W) his companions and the members of his household and all those who follow his guidance to the Day of Judgement.

I have received many contributions, suggestions and modifications from different individuals in one way or the other. It is compulsory on me to express my appreciation and pray for them in order to show my gratitude to Allah, the most High.

My first and foremost gratitude goes to my dedicated and respected supervisor Dr. Shuaib Mukhtar Shuaib who made all possible corrections and recommendations that made this work a success. I really appreciate his patience and assistance during the period of carrying out this work May Allah reward him and grant him all that he need both here and hereafter. My gratitude also goes to my External Supervisor Prof. Isa Muhammad MaiShanu may Allah reward him abundantly and also extend my acknowledgement to the entire lecturers. May their reward be in abundance and I wish then long life and prosperity to continue keeping the department.

I also extend my special and sincere gratitude to my humble Husband Ibrahim Hamisu who granted me the permission and financed me in my studies, May Allah reward him abundantly.

My gratitude goes to Mr and Mrs Mustapha Yalwa for being my hosts during the period of my study. Thanks also go to the members of my family and my children in persons of Maryam, Abubakar, Fatima, Zainab, Aishatu, Hafsat and Khalil Ibrahim Hamisu who have endured my absence.

I will like to acknowledge the assistance of Muhammad Dikko Modibbo, Ammara Umar Adam, Malam Ibrahim Gombe, Malam Abbakar Gona, Muhammad M. Uba, Malam Babangida, Amina Sale, Fati Musa, Zainab Hamisu Babadidi, Zainab Yusuf, Malam Nuruddeen, Habiba Isyaku Gwamna, Hauwa Aliyu, and my brothers and sisters May Allah reward them abundantly.

Lastly, I also want to express my gratitude to Dr Rashid Abdulganiyyu and Sheikh Musa Adam Maihula for giving me all the assistance I needed to complete the research.

I ask Allah (SWT) to bless those who responded to all matters related to this research and helped me where I needed their help. I pray that Allah (SWT) accepts this work from me and make it beneficial for the Muslim Community. I also ask Allah (SWT) to forgive my mistakes and shortcomings in this work and in general. ALHAMDULILLAH!

## GLOSSARY

<i>Allahu Akbar:</i>	Allah is great
<i>Amin:</i>	May Allah answer!
<i>Amana :</i>	Trust
<i>Du 'a:</i>	Supplication
<i>Hadith:</i>	The saying deeds and silent approval of the Noble Prophet Muhammad, peace and blessing of Allah be upon him.
<i>Hijrah:</i>	Migration from one place to another in Islam, Is the migration of the Prophet Muhammad (SAW) from Makkah to Madina
<i>Ibadah:</i>	Act of worship or rituals
<i>Islamic:</i>	Anything that relates to Islam
<i>Radiyallahu anhu:</i>	May Allah be pleased with him
<i>Jama 'a:</i>	Followers or community
<i>Sadaqah:</i>	Charity
<i>Salallahu alaihi Wassalam:</i>	Peace and blessing of Allah be upon him
<i>Sharia:</i>	Islamic religious law
<i>Subhanahu wata 'ala:</i>	Allah the exalted
<i>Sunnah:</i>	Tradition of the Noble Prophet
<i>Surah:</i>	A chapter of the Qur'an
<i>Qur'an:</i>	The Glorious book of Islam revealed to Prophet Muhammad through Angel Jibril in wording and meaning, being recited in mandatory prayers.

## **LIST OF ABBREVIATIONS**

AS	:	Alaihis-Salam
AIDS	:	Acquired Immune Deficiency Syndrome
BUK	:	Bayero University Kano
CSO	:	Civil Society Organization
DRC	:	Danish Refugee Council
DTM	:	Displacement Tracking Matrix
EHA	:	Emergency and Humanitarian Action
GSU	:	Gombe State University
HRP	:	Humanitarian Responses Plan
ICRC	:	International Committee of Red Cross
IDCM	:	Internal Displacement Minority Center
IDP	:	Internally Displaced Persons
IFRC	:	International Federation of Red Cross
IOM	:	International Organization for Migration
JIBWIS	:	Jama'atu Izalatil Bid'ah wa Iqamatis Sunnah
LGA	:	Local Government Area
MA	:	Masters of Arts
MSF	:	Medicine San Frontiers
NFI	:	Non-Food Item
NEMA	:	National Emergency Management Agency
NEPA	:	National Electricity Power Authority
NGO	:	Non-Governmental Organizations
NRCS	:	Nigeria Red Cross Society
PBUH	:	Peace Be Upon Him
RA	:	Radiyallahu Anhu



SEA	:	Sexual Exploitation and Abuse
SEMA	:	State Emergency Management Agency
SAW	:	Salallahu Alaihi Wassallam
SWT	:	Subhanahu Wa Ta'ala
UNHCR	:	United Nation High Commissioner of Refugees
UNICEF	:	United Nation Children's Funds
UNDP	:	United Nation Development Programme
VBIEDS	:	Vehicle-Borne Improvised Explosives
VSAL	:	Village Saving and Loan Association
WHO	:	World Health Organization
WFP	:	World Food Programme

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## **ABSTRACT**

This research seeks to dig deeply into the problems of IDP's in Gombe City with a view to identifying the socio-economic problems facing them. The analysis of these problems is made while taking into consideration the Islamic principles and guidance concerning dealing with people afflicted with calamities and particularly the Internally Displaced Persons. The work also attempt to identify the role of individuals, groups, governmental and non-governmental organizations in mitigating the problems of IDP's. The methodology of research depended on analysis of data collected from various sources and interview of selected individuals. The research findings show that intervention for IDP's in Gombe is grossly inadequate and cannot therefore, cater their needs. Recommendation is made for the need of intervention by ulama and Islamic organization, particularly in the area of counselling for people affected by trauma as a result of the unfortunate experiences they went through.

# CHAPTER ONE

Islam requires believers to assist and protect vulnerable people and offer a number of mechanisms for their care and support. According to Islam, it is obligatory upon individuals to migrate from the land of unbelievers especially if he/she is persecuted. Migration can take place for many reasons: economic, religious or simply for relocation. Islam witnessed waves of migration. The Qur'an speaks of oppressed and weak people on earth and suggested that they could migrate from their oppressed position to another land of God.

Allah (S.A.W) said as translated thus:

چ د س گ گ گ گ گ گ گ گ گ گ گ گ چ النساء: ۹۷  
 “..... Was not the earth of God

*spacious enough for you to flee for refuge” (Q4:97).*

Therefore, according to Islamic teaching, every part of the earth belongs to Allah. Although countries around the world put up border walls in order to divide nations and stop the flow of emigration from one land to another, while in the teachings of Islam, all lands belong to Allah and all people are servants of Allah and migration can become a necessity for anyone in times of trouble or when one's life and beliefs are in danger.

Today, there are a great number of refugees and IDPs around the world from both Muslim and non-Muslim countries seeking assistance and protection. Though a person becomes a refugee only when he or she crosses an international border, and the legal status of refugees is set by an international legal document, whereas an internally displaced person remains within his or her own country and no similar binding document defines internally displaced persons<sup>1</sup>.

In a clear term, the difference between refugees and internally displaced persons is that, in International law, it is the responsibility of the government to provide assistance and protection for the internally displaced persons in their country. Refugees on the other hand,

<sup>1</sup> Janie H. United Nation Guiding Principle on Internal Displacement in (ed). London United Nation, (1998).

are granted legal status because they have lost the protection of their own country and therefore, they are in need of international protection, which is not necessary for internally displaced persons who do not cross national borders, they rather remain citizens or habitual residents in their country and continue to be entitled to enjoy the right available to the population as a whole.<sup>2</sup>

Generally, in Northeastern Nigeria, the causes of people's displacement are as a result of disasters like communal clashes, herdsmen and farmers conflict, drought and windstorm. Recently, people were displaced as a result of Boko Haram insurgency which has never been experienced before. The implication of the insurgency is covering a wider scope of conflict that manifest in the form of terrorism, leading to the internally displacement of persons.

The conflict in north eastern Nigeria involving attacks by a group called Boko Haram has brought to light the plight of IDPs in the country. Since the breakout of the conflict in 2009, more than 20,000 people have been killed, countless women and girls abducted and children were turned to suicide bombers by the Boko Haram. Many people fled their homes at the height of the conflict, also more than 2 million have been displaced .Because of the displacement, they suffer several consequences as the means of their livelihood, such as agriculture and trade are dashed out as a result of violent conflict. Therefore, IDPs experienced worsening situation of food insecurity and malnutrition: the effect is more on women and children. These situations among others create the need of humanitarian response.<sup>3</sup>

Sequel to this insurgency in north eastern states of Borno, Yobe, and Adamawa, Gombe state has not witnessed the influx of internally displaced persons (IDPs) because of the relative peace in the state as well as being a neighboring state. These internally displaced persons (IDPs) have no option but to go to Gombe State Emergency Management Agency for

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<sup>2</sup>Janie H. United Nation Guiding Principle on Internal Displacement in (ed). London United Nation, (1998).

<sup>3</sup> Lenshi N.E Boko Haram Insurgency, (2014).

registration and for any possible assistance which made the agency that are entrusted with the responsibilities of rendering humanitarian services and assistance to unfortunate victims of disaster to open a camp for them (IDPs) that sheltered about 3000 IDPs men, women, youth and children. Moreover, the agency also conducted a survey and discovered seven new settlements of IDPs around Gombe metropolis.<sup>4</sup> Also there are several hundred IDPs that are undocumented living with relatives and host communities.

### **1.1 Statement of the Problem**

In conflict situation, IDPs are exposed to different forms of vulnerability and needs. More worrisome is the trauma experienced by these victims who are not adequately managed by state agencies. The current population of the IDPs in Gombe state is overwhelming with about 4000 IDPs who are documented, while there are several hundreds of IDPs living within Gombe metropolis that are undocumented which calls for immediate need for intervention in order to alleviate the psychological trauma distress and suffering they find themselves in. This influx is so huge, that about (3,000) IDPs are living in Wurojuli camp in Gombe state and there are seven new settlements with over (100) households living within Gombe metropolis. These areas have no access to basic welfare services, such as electricity, water supply, access roads, streets, Drainage and lack of economic abilities. Etc.

Similarly, most of the schools around the new settlement areas are not many because survey indicates that only three out of the seven areas of IDPs settlements that are around Gombe metropolis has a School. Therefore, children of the IDPs are unlikely to have access to education. Moreover, there is a reported case of communicable diseases in the surrounding new areas and they lack health and sanitation services like clinics or dispensaries. However, those in Wurojuli camp lack similar things mentioned above and there were already reported cases of measles and cholera but most of whom have their cases contained by the in-house

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<sup>4</sup> Gombe State Emergency Management Agency Annual Report 2014.

clinic which has no adequate medical facilities and more ailments are undiagnosed as there is no health checks carried out in this camp.

In addition to that, IDPs are often seen as serious security threats having come from insurgency prone areas where sorrowful stories are certain. Another problem facing IDPs is lack of conducive atmosphere for one to practice religion in the camp, there is also a problem of mixing as well as intermingling of men and women in one place which will lead to sexual harassment that Islam forbids.

Hence, due to the aforementioned problems the study intends to examine the challenges of IDPs in Gombe state from Islamic perspective with the aim of discussing some of these problems and proffer some solution to them which will enable the Muslim communities to adhere to the duties provided by Islam toward the disaster stricken.

## **1.2 Aim and Objectives**

The aim of this research is to examine the challenges of IDPs in Gombe state from Islamic perspective while the following are the specific objectives of the research.

1. To observe the view of Islam concerning IDPs
2. To identify the role of individuals, groups, government agencies, and non-governmental organizations in mitigating or aggravating the challenges of IDPs in Gombe state.
3. To identify the Islamic ways of managing the IDPs and methods of using them.
4. To identify the solution of the challenges faced by IDPs from Islamic perspective.

## **1.3 Significance of the Study**

The significance of the study includes the following:-

1. To bring to light the expected role of Islamic scholars, organizations, government agencies, non-governmental organizations, individuals, groups towards managing the IDPs.
2. It also identifies Islamic teachings related to IDPs



3. It will also highlight the problems of IDPs and how Islam deals with these problems including those in needs and vulnerable communities.
- 4 .The study will also serve as a guide to leaders in mitigating the suffering of the internally displaced persons.

## **1.4 Scope and Limitation**

People get displaced from their settlements for a number of reasons such as communal conflict, internal armed conflict and natural disaster such as flooding, fire outbreak, earthquake and windstorm, but the researcher will therefore limit her study to those IDPs caused by Boko Haram insurgency.

Nigeria, especially the north east experienced massive displacement of communities as a result of frequent attacks and forceful occupation by Boko Haram in the three states of Adamawa, Yobe, and Borno. Incidentally, Gombe state shares boundaries with all the three affected states, which made the state to witness the influx of IDPs, some of these IDPs are living in the camp, some settled in new areas, while some are living with their relatives and various host communities. Therefore, for the purpose of this research, the study is limited to the IDPs living in Gombe city.

## **1.5 Contribution to Knowledge**

This research work will be useful and a source of information to Islamic organizations, demographers, researchers, students and academicians for further researches. It will also be very vital in promoting the image of the country and advancing for the growth and development of the nation at large particularly as the study focus on IDPs from Islamic perspectives.

## **1.6 Methodology**

This is a field research work and therefore analytical approach is followed. Data collection is very essential and this will be gathered through interview with victims, the

officials, community Religious leaders, security operatives, and workers of relief organizations. The researcher will also rely on official documents retrieved from the agencies NEMA and SEMA and non-governmental organizations. Various materials such as text books, journals, magazines, newspapers and other relevant researches will be consulted; the facts and data will be analyzed upon which results are obtained.

## CHAPTER TWO

### LITERATURE REVIEW

This chapter discusses some of the works written on internally displaced persons pointing out the relevance and differences between them and this research. Several works have been written on internally displaced persons and Boko Haram insurgency due to its mischievous, misconceptions, consequences and the tragedy it had on the people, hence it cannot be possible to review all the books written on this subject matter.

However, literature review here is made on both some academic researches and some other published works.

One of the literatures reviewed is;” **Legal and policy imperatives for the prevention, protection, Assistance and Durable Solution to the plight of Internally Displaced Persons (IDPs) in Nigeria.**”<sup>5</sup> Ladan stated that Nigeria’s inability to respond adequately to the plight of displaced persons and address the root causes of internal displacement is an inevitable consequence of the social ill of the society; a situation made worse by an apparent lack of political will to come to grips with the problems at hand. Hence internally displaced persons remain largely vulnerable and susceptible to all forms of exploitation and neglect across the federation. He further stated that the constrained national response has resulted in inefficiencies and support gaps to that affected population.

Ladan provided that National Emergency Management Agency is the Agency responsible for overall disaster management in Nigeria including the coordination of relief operation as well as assisting the rehabilitation of victims where necessary and current research will benefit from it.

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<sup>5</sup> Ladan M. T. Legal Policy Imperative for the Prevention, Protection, Assistance and Durable Solution to the Plight of Internally, Displaced person (IDPs). In: Africa, (2012).

**Nganga Esther(2013), in her work ;evaluating effort to resettle internally displaced persons,**<sup>6</sup> is of relevant to this study in the sense that, she gave a concise definition of IDPs in general, she also gave the meaning of resettlement. To her, resettling Internally Displaced Person is a first step toward normalcy and hence provides an enabling environment for dealing with the root causes of the conflict. She also Identify the responsibility of the state to ensure that all its citizens enjoy their human rights, which include the right to a livelihood and shelter.

Similarly, **Alexandra(2011), define urban internally displaced persons, and the challenges facing urban internally displaced persons,**<sup>7</sup> he assert that mass influx of internally displaced persons into an urban area places a significant burden on both the national and international bodies for providing protections and assistance to the internally displaced persons which among them livelihood are vital to their survival.

He also said National governments have the primary responsibility in the protection and assistance of their citizens and residents. When the state is unwilling or unable to fulfill its obligations, however, responsibility falls to the international community to protect those in need. Contrarily, Alexendra did not examine the position of IDPs from Islamic perspectives which demand further study.

Put differently, Adenitan (2012) in the dissertation, **“Experiences of internally displaced persons”**<sup>8</sup> that in conflict situation IDPs are exposed to different forms of vulnerability and needs which call for the government policy to ameliorate the suffering of internally displaced persons. He stated that the national government has a duty to ensure that the challenges faced by the IDPs are under control since they obliged under their responsibility to protect civilians in crisis situation. Because the satisfaction of these needs

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<sup>6</sup> Nganga, E.K Evaluating Effort to Resettle Internally Displaced Persons a Case Study of Molo Conflict, (2013).

<sup>7</sup> Alexandra M. the plight of Internally displace person in urban Areas, (2011).

<sup>8</sup> Adenitan O.M Experiences of Internally Displaced persons. A case study of Bama and Gwoza Unpublished, M.A Thesis Submitted to the Dept. of social policy, (2013).

enhances the welfare of the IDPs and the lack of satisfaction impedes their welfare and experiences in the camp and sometimes lead to instability in the social system as people needs. This is another relevant work that discusses the challenges of internally displaced persons which Islamic perspectives also shared. .

Edward (2016) in his article **“Boko Haram insurgency, internally displaced persons and humanitarian response in North East Nigeria”**<sup>9</sup> stated that the majority of IDPs are women and children who are more vulnerable to all kinds of challenges prevalent. He also discusses that the internally displaced persons suffered deteriorating condition and their needs have increased drastically. This justifies one of the Islamic stances that give much cognizance to the weak such as women and children that they deserve to be always caring for and protected.

Another published work is **“The Boko Haram” Tragedy by Da’awah Coordinating Council of Nigeria (DCCN) frequently asked questions.**<sup>10</sup> Responses to 26 of the most commonly asked questions regarding the “Boko Haram” crises and tragedy. The book gives a short and brief effect of the Boko Haram as “in the aftermath of the Boko Haram tragedy, many women and children have been left in need of support, adding more strain on the meager resources of Islamic welfare Organizations this is an opportunity for many to give more assistance.

This research therefore, further discusses the socio-economic problems of internally displaced persons and the result of the crises and a solution from Islamic perspectives.

An unpublished work of Bulama Lumbo Hussaini (2010), **Religious insurgency, causes and consequences of Boko Haram on socio-economic and political life of the**

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<sup>9</sup> Edward A. Boko Haram Insurgency, Internally Displaced person and humanitarian response in North East Nigeria Taraba State, (2016).

<sup>10</sup> The Boko Haram Tragedy: Frequently asked questions; Da’awa Co-ordination Council of Nigeria. 1439/2009.

**people of Borno State.**<sup>11</sup> A case study of Jere in Maiduguri Local Government Area, University of Maiduguri.

This researcher discusses the causes and the consequences of the crises in Jere Local Government and how it affects the political, economic and social life of the people in that particular area. Therefore, the research is relevant to this research work because it discusses the impact of the crises on political, economic and social life of the people of Jere L.G.A while the present research focus on the socio-economic problem of internally displaced persons in Gombe city.

**“Religious crises and social Disruption in North Eastern Nigeria, (2004) written by Yahaya Oyewole Imam.”**<sup>12</sup> The work contained details about the crises that happened in North- eastern states comprising Bauchi, Gombe, Borno, Adamawa, and Taraba States. The author analyzed causes of the Religious crises in Nigeria, such as lack of piety, fanaticism, ignorance, selfishness and intolerance etc., this contributed to the outbreak of religious crises in Nigeria. Where he divided the crises into two types namely, Maitatsine and non Maitatsine crises like that of Bulumkutum, Jimeta and Gombe while the Non Maitatsine crises include that of Tafawa Balewa, Potiskum, etc.

The author analyzed the disruption of economic activities where properties worth millions of naira were lost through religious crises. In fact, most merchants whose properties were looted, destroyed or destabilized did not recover from such losses but were reduced to penury because sources of their sustenance had been destroyed. It is a very good work which critically examined and discussed many crises that happened in the zone. The work is essential to this research because it gives a background to the root cause of Internally Displaced Persons.

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<sup>11</sup> Bulama L.H Religious Insurgency, causes and consequences of Boko Haram of Socio Economic and Political Life of the people of Borno State. A case study of Jere, L.G.A university of Maiduguri, (2010).

<sup>12</sup> Oyewole Imam Yahaya Religious Crises and Social Disruption in North Eastern Nigeria. Laoud Books Publish. Ibadan, (2004).

**Maimuna, B. (2016), The effect of Boko Haram on widows and orphans in Damaturu metropolis from 2010-2015 challenges and solution from Islamic perspectives<sup>13</sup>**

The author discussed the effect of Boko Haram crises on the widows and orphans particularly in Damaturu metropolis. She also discussed the effect and havoc of the activities of the Boko Haram crises on the society, which claimed innocent lives of the local people, women were turned to widows overnight, little children were turned to orphan, a whole family was razed down, houses burnt and several are rendered homeless and hopeless who are seriously in need of urgent help and assistance from government and general public, but the writer did not cover the consequences of Boko Haram crises that destabilized socio economic activities of the people of Borno Yobe and Adamawa who are internally displaced in Gombe.

The work is relevant to this research work because it discussed the effect of Boko Haram crises on the widows and orphans in Damaturu and excluded other people who are Internally Displaced which the crises affect their social and economic activities in Gombe city.

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<sup>13</sup> Maimuna B. the Effect of Boko Haram on Widows and Orphans in Damaturu Metropolis from 2010-2015 Challenges and Solution form Islamic Perspectives, (2016).

## **CHAPTER THREE**

### **BACKGROUND TO THE EMERGENCE OF INTERNALLY DISPLACED PERSON**

.The political, social, economic and environmental factors created a fertile ground for the emergence of militant armed groups such as Boko Haram in the marginalized north-eastern region of Nigeria. The group's indiscriminate attacks against civilians including bombings, mass shootings, suicide attacks, kidnappings and property destruction, have prompted millions to flee within Nigeria or across its northern and eastern borders to the neighboring countries of Niger, Cameroun and Chad which have also experienced insecurity and displacement by Boko Haram's activities within their own territories. Founded in 2002, the group launched increasingly dramatic attacks from mid-2014 onwards, leading to an unprecedented protection and displacement crisis in north-eastern Nigeria and the wider Lake Chad basin<sup>14</sup>

National Commission for Refugees (NCFR) reported that there were 3.3 million IDPs in the country as at 31<sup>st</sup> December, 2013. It has not provided figures for 2014. The presidential initiative on the North-east (PINE) and the National Emergency Management Agency (NEMA) reported that Boko Haram had displaced 1.5 million people in the north-east<sup>15</sup>.

There is a lack of comprehensive information on IDPs' situation in many parts of the country, particularly those living in protracted displacement, but the number of people displaced by conflict in the middle belt is thought to be as high as in the North-east (IDMC interviews, October 2014). The continuing shortage of accurate and reliable data has resulted in a distorted picture of IDP's assistance needs and an alarming lack of understanding of the

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<sup>14</sup> Gombe Sema 2015 Report.

<sup>15</sup> Historical Analysis of Violation Internal Population Displacement Nigeria Fourth Republic 1999-2011.



country's displacement dynamics on the part of National authorities and the international community. <sup>16</sup>Only in areas affected by Boko Haram has better data collection led to an improved understanding of displacement patterns.

Three patterns emerged in such areas;

- I. IDPs flee to the neighboring states of Bauchi, Gombe and Taraba and to central Nigeria and the middle belt region. Many of these areas are also affected by conflict and violence, this leads to increasing competition for resources between IDPs and host communities in flashpoint areas.
- II. People flee from rural to urban areas within their home states, increasing population stress on towns and cities and raising further security concerns. IDPs and host communities fear Boko Haram incursions in areas outside the groups' traditional areas of operation, in Borno state for example.
- III. IDPs and host communities affected by violence and a lack of access to basic needs including food, water and emergency shelter are forced into secondary displacement. The ongoing depletion of community resources and household coping mechanisms increases IDP's risk and vulnerability with each cycle of displacement<sup>17</sup>.

### **3.1 Conceptual Clarification**

Despite being firmly embedded in the international lexicon there is a question as to whether "internal displacement" has become a term of art. In the fact there exist, different ideas as to what is meant by "internal displacement and internally displaced persons".

For some time, the term "internally displaced persons" referred only to people uprooted by conflict, violence and persecution; that is, people who would be considered refugees if they crossed a border. Global statistics on internally displaced persons generally

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<sup>16</sup> Gombe Sema 2016 Report.

<sup>17</sup> Historical Analysis

reinforce this view by counting only those displaced by conflict. Others however consider internal displacement to be much broader and encompass the thousands of persons uprooted by natural disasters and development projects. Still others question whether it is useful to single out internally displaced persons who commonly are referred to as “IDPs” as a category at all.<sup>18</sup>

**Internal Displacement:** means the voluntary or forced movement evacuation or relocation of persons or groups of person within internationally recognized state borders .<sup>19</sup>

**Force Displacement:** this refers to the voluntary movement of refugees and internally displaced persons from their place of residence. Those displaced by conflicts (generalized violence) as well as by natural hazards (floods, landslide, drought) or environmental disasters, chemical or nuclear disasters, famine, or development projects<sup>20</sup>.

**Internally Displaced Persons (IDPs):** persons or groups of person who have been forced or obliged to flee or to leave their homes or places of habitual residence, in particular as a result of or in order to avoid the effects of armed conflict, situations of generalized violence, violation of human rights or natural or human-made disasters and who have not crossed internationally recognized state border.<sup>21</sup>

**Types of Internally Displaced Groups and their Specific Needs:** Internally Displaced Persons (IDPs) are therefore, groups of people who are forced to flee their homes often for the very same reasons as refugees – war, civil conflict, political strife, and gross human rights abuse – but who remain within their own country and do not cross an international border. They are therefore not eligible for protection under the same international system as refugees. Also, there is no single international body entrusted with their protection and assistance. Estimates on the number of internally displaced persons are often very rough, and they tend

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<sup>18</sup> Principle 9, United Nation Guiding Principles, [www.guidingprinciples.org](http://www.guidingprinciples.org).2015

<sup>19</sup> Article I, African Union Convention for the Protection and Assistance of Internally displaced persons in Africa Adopted by a Special Summit of the Union held in Kampala, Uganda, 02 22<sup>nd</sup>, Oct, 2009.

<sup>20</sup> 1951 Convention, Art. 1A (2), 1967 Protocol.

<sup>21</sup> 1951 Convention, Art. 1A (2), 1967 Protocol.

to differ greatly in terms of the source (governments international agencies, non – governmental organizations). This is partly because movement of internally displaced persons in contrast to forced migration typically involves short distances and often short time frames.

In addition, internal movements are much less recorded than international movements. One reason is that the inherent interest of a receiving country in who is entering is absent in the case of internal movement, which are free of restrictions and subject to fewer administrative hurdles.<sup>22</sup> This means that the internally displaced are still living in the country where they have been persecuted, they may be less willing to register than those who enjoy the protection of their asylum country.

### **Internally Displaced Children:**

Children are the most vulnerable group of the displaced persons as they are more likely to be neglected and exposed to abuses. For many armed groups, the recruitment and use of children has become the means of choice for waging war. The social upheaval and poverty caused by hostilities make children vulnerable to recruitment. During armed conflict and displacement, internally displaced children, some of whom may be separated from their families are at high risk. The children are abducted and recruited from displacement camps or host families and sometimes, some follow armed groups or soldiers to find protection while others are recruited by local self-defense militias. They are used as combatants porters, domestic servants or sex slaves. In practices,<sup>23</sup> this shows that children displaced in many conflict situations, continue to suffer great violations of their basic rights as they are exposed to extreme violence and deprivation

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<sup>22</sup> Displaced persons/displacement/United Nations Education, Scientific and Culture Organization Windows Explorer [www.unesco.org/new/en/social-and-human-science/theme](http://www.unesco.org/new/en/social-and-human-science/theme).

<sup>23</sup> Nina M.B Internal Displacement: Global Trends in Conflict-Induced displacement in Humanitarian Debate: Law, Policy, Action Displacement, (2009).

## **Internally Displaced Women**

The rights of displaced women are violated in many countries according to the reports by Internal Displacement Minority Center (IDCM) in 2003, with often devastating physical and psychological consequences for them and their families. The reports indicate that sexual or gender-based violence against women or children was a serious problem in at least 13 out of the 18 countries recorded in Africa. Government troops were cited as the primary perpetrators of sexual abuses, followed by numbers of non-state armed groups, criminal groups and the general population (such as relatives and neighbors). Abuses were generally perpetrated with total impunity. In addition, many displaced women were unable to access essential reproductive health services, due to prohibitive fees, lack of health care infrastructure and insecurity. Internally displaced women in most countries do not receive assistance due to them as displaced persons to take possession of or receive compensation for their land and property, or travel freely in their country. Widows in particular face obstacles owing to or inheriting property or land<sup>24</sup> They and their dependents are thus, deprived of adequate housing and land, and denied the chance to return to their former homes.

### **3.2 Boko Haram Insurgency and Social Dislocation in the North-East**

Boko Haram is a fundamentalist Islamist sect, formed in 2002 in Maiduguri capital of Borno state by Mohammed Yusuf. Prior to the emergence of the Boko Haram sect, a group of young men began to assemble in the mid 1990's led by Abubakar Lawan. The ideology of Boko Haram sect under Muhammed Yusuf was basically the opposition of western education, a political philosophy which sought to overthrow the government and implement Sharia throughout the country. According to Yusuf, he perceived that the system of

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<sup>24</sup> Gender Based Violence Global Technical Support Project, gender-Based-Violence in Population Affected by Armed Conflict, Reproductive health in Conflict 2004.

government based upon 'Western values' has resulted in the increase in corruption, poverty, unemployment and continued suppression of true Islam.<sup>25</sup>

In 2009, a deadly violence broke out in North East Nigeria between government troops and members of the Boko Haram sect, which resulted in huge civilian casualties. The police and the army retaliated with a five day assault against the sect which led to the death of Yusuf and hundreds of Boko Haram members. With the death of Yusuf the leader of the Boko Haram sect in 2009, the sect underwent a period of transformation as the former deputy Abubakar Biri Muhammed Shekau assumed the leadership of the sect in 2010. The sect re-emerged as a major security threat to the Nigerian stability since then till date, it has organized series of deadly attacks which has expanded the sect's area of operation from north east state to other Northern states included the capital territory of Abuja. Their method of attacks including development of armed gunmen on motorcycles, suicide bombers, vehicle-borne improvised explosives (VBIEDS) etc. Its attacks targeted churches, mosques, government agencies and security apparatuses.<sup>26</sup>

According to ( UNHCR, 2014) Nigeria has been facing ongoing complex emergency in shape of violent attacks by the insurgency group known as Boko Haram particularly in the three north eastern states; Yobe, Borno and Adamawa. Boko Haram group has currently waged war against the state and is held responsible for thousands of death, since 2009.

Across the northern part of Nigeria and in its major cities, as mentioned earlier, the group has carried out shootings and bombings of churches, mosques, government buildings and public gatherings. Since 2009, the Nigerian government has been struggling to deal with the problem. In a bid to combat the group, a state emergency was declared in Yobe, Borno and Adamawa states in May 2013, launching a massive military operation to counter the

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<sup>25</sup> Olafioye O Insurgency: Nigeria's Festering Scourge, the Sun News Insurgency: Nigeria's Festering Scourge, <http://sunnewsonline.com.newson28-5-2013>.

<sup>26</sup> Olafioye O Insurgency: Nigeria's Festering Scourge, the Sun News Insurgency: Nigeria's Festering Scourge, <http://sunnewsonline.com.newson28-5-2013>.

Boko Haram led militancy. Since then, there have been accounts of huge numbers of civilian casualties, thousands fleeing the region and a deepening humanitarian crisis. Furthermore, thousands of Borno state residents are said to have fled to neighboring states, some even as far as into Niger and Cameroun.<sup>27</sup> A great deal of uncertainty remains around what could be a momentous step forward for the country. But what is certain is that the longer the current situation lingers on the higher the number of internally displaced persons and refugees to contend with.

The continuous operation of Boko Haram insurgents has been informed of the insecurity situation and more of the counterinsurgency operation/activities of the military and paramilitary in the region. Many of the IDPs are in various host communities across the country as the fewer populations are in various camps.

Bauchi, Gombe, and Taraba States are the states occupied by IDPs as a result of Boko Haram insurgency in the Northeast Nigeria. In these states there are several IDPs camps, the majority of them were opened during and after the intense deleterious activities of the Boko Haram in the region. However, it is important to state that, many of these states the IDPs run to for safety also have serious challenges, victims were greatly traumatized due to their great loss and fled their houses to neighboring communities/states, some were found wondering and picked up by the authorities and taken to camp for safety.<sup>28</sup>

The most common types of accommodation used by IDPs in Nigeria are schools and government buildings. Others include tents and bunk houses. Shelters for IDPs in Nigeria are insufficient and most times do not stand to test of time and weather. Many existing shelters have been damaged or destroyed. Report shows that IDPs live in churches, mosques, town halls, abandoned and uncompleted buildings and where available, other forms of make shift camps which are grossly inadequate and unsuitable for accommodating the surge in displaced

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<sup>27</sup> Richmond op “Human Security and its Subjects”. Can Global Policy 2014.

<sup>28</sup> United Nation Humanitarian for Refugees (UNHCR) Report, Published by Kowasi Press Ltd. Abuja, May 2015.

populations. These shelters are not as a result of government effort but as a result of the individuals' efforts to survive. The shelters are often overcrowded and unsuitable in terms of water and sanitation facilities, cooking and privacy, especially for women. There is often no proper waste management and electricity. This explains the regularity of hygiene based epidemic in the camps.<sup>29</sup>

### **3.3 Position of IDP's in North Eastern States (Borno, Yobe, Adamawa)**

In 2009, when conflict erupted in the Northeast due to the insurgency, millions of people from the region were displaced in and around the country, leading to the one of the worst humanitarian crises in the world. At the height of the insurgency, according to NEMA, the number of Internally Displaced Persons IDPs rose to well over two million with over 170,000 Nigerians as refugees in surrounding countries. Thousands of people have also been killed and, in some cases entire communities have been wiped out, forcing survivors to flee with nothing but their traumatized lives. NEMA in collaboration with IOM has estimated registered figures of internally displaced persons from the region at 1,707,444 out of these the state of Borno, followed by Adamawa, then Yobe (BAY states). Are most affected by insurgency and currently host the largest number of internally displaced persons who are mostly from Borno State.<sup>30</sup>

Displacement in Borno State is the highest in the country, resulting from the insurgency in the region. The bulk of the population displaced is located in Maiduguri, the State capital.

Over two-third of the 27 Local Government Areas (LGAs) in the state were affected by the insurgency. These include 10 in Northern Borno Senatorial District, then affected LGAs in Central Senatorial District were 7, the most hit LGAs in Southern Borno Senatorial

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<sup>29</sup> Ogundamisi, Kayode, Exploitation of Internally Displaced Person in Nigeria. [www.opinionnigeria.com](http://www.opinionnigeria.com) last assessed 22<sup>nd</sup> Feb. 2016.

<sup>30</sup> 10m Nigeria Displacement tracking Matrix (DTM) Round 13 Report. December 2016.

District were 6. That experienced attacks with hundreds of deaths recorded and destruction of properties.

There are currently a total number of eleven official camps registered by the State Emergency Management Agency (SEMA) in Borno, with the majority of them located in Maiduguri, the State capital. SEMA reported the total number of IDPs registered in these camps as at 1,11,388, a mere less than 10% of the displaced population in the Maiduguri Metropolitan Council with the majority of displaced families living in host communities.<sup>31</sup>

This influx has put enormous pressure on the already weak and limited infrastructure and social services in the state capital, creating an additional set of challenges that may further aggravate the situation, if not adequately managed.

Adamawa is the second-hardest hit with the insurgency, after Borno. The current estimated population is of 152,618 IDPs is about 10% of the total number in the region. The Local Government Areas (LGAs) of Michika, Madagali, Mubi North, Mubi South, Maiha, Hong and Gombi were attacked and occupied. The height of Displacement occurred between 2014-2015, with the highest recorded number being 163,559 IDPs, of which less than 10% lived in camps.

The Adamawa State Government identified a total of 10 IDP camp sites, accommodating IDPs from 2014 located in four local government areas namely: Fufore, Girei, Yola North, and Yola South.<sup>32</sup>

In Yobe State all displacement is due to the insurgency, which has had a negative impact on the already weak social economic and political structure of the state. In 2015, the Yobe State governor stated they had spent an estimated over \$33 million of much-needed funds for social services for dealing with insecurity and other problems caused by the insurgency since 2011. Key affected by the conflict in terms of destruction of infrastructure,

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<sup>31</sup> <http://www.msf.org/en/article/nigeria-crisis-into-borno-emergency-november-2016>.

<sup>32</sup> Displacement tracking Matrix Round 11 Report, 2016.



ongoing insecurity, and mass movement of the population are Gulani, Gujba, Yunusari, Geidam, Damaturu, Fika, and Potiskum. About 70% IDPs are from the state, while the remaining 30% are from Borno. DTM reported 13,037 IDPs from Yobe State were reported to be in the neighboring Gombe State. There were a total of eight IDP settlements recorded; namely: pompomari, Bukar Ali Elkanemi, Ngabrawa, Kasaisa, Fuguri, Mohd Gombe's Farm, and Abbari Yobe.

A total number of 43 displacement sites have been identified in Adamawa, Borno and Taraba State. The number of individuals residing in these sites consists of 154,008 individual within 19,348 households. The bulk of these victims are women and children who are the also the most vulnerable. Research shows that 62% of the IDP populations in sites are female while 38% are male. Half of the total numbers of individuals residing in sites are children under 17 years old. The vulnerability identified that within the IDP population 3.33% are single headed-households, 2.26% are breastfeeding mothers while 1.22% are pregnant women. In addition, 1.61% of the IDPs have been identified as unaccompanied and separated children.

Most of the school age children in Adamawa, Borno and Yobe have had their opportunities for schooling severely constrained.<sup>33</sup> The destruction of schools and indiscriminate killing of students and teachers by Boko Haram insurgents has left many schools deserted and deprived children of their right to education. There is lack of access to quality learning opportunities since many schools have been damaged or destroyed by attacks, teachers and School children have also been killed.

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<sup>33</sup> Yobe State Emergency Management Agency (YOSEMA) 2016 Report.

### **3.4 Internally Displaced Persons Settlement and Camp in Gombe City**

The obnoxious activities of the insurgents in the neighboring states of Yobe, Borno and Adamawa has resulted in an influx of IDPs into Gombe State which led the government via SEMA to open one IDP camp at Gombe bye-pass at Wuro Juli village opposite High Court of Justice. This camp is presently housing over one thousand five hundred (1,500) people comprising of men, women and mostly children.<sup>34</sup>

The internally displaced persons (IDPs) in Gombe, as witnessed recently, are mostly (about 95%) of the unlucky victims of insurgency from the neighboring states of Borno, Yobe, and Adamawa, while others are as a result of flood, wind and rainstorm disasters. It is imperative to state that the majority of these IDPs are women and children, the population of women constitute 53% and 37% of the population are men, more than 56% of the population are children. Even though the statistics are not conclusive, they present new cycle of challenges, which are of serious concern for the humanitarian responses coming from both the government, foreign agencies and the non-governmental organization.<sup>35</sup>

It was on 14<sup>th</sup> November, 2011 that some people were identified as IDPs at Dadin kowa Motor Park in Gombe metropolis, among those identified IDPs were 20 adult males, 12 of them are together with their wives and children. About 12 young Ladies aged between 4-12 were also recognized at the park. Their number drew the attention of securities in charge of the main gate of the park, the security on duty reported the matter to the chief security officer, and the chief security officer interviewed them;

And asked them where are they coming from? One of the elderly people named Buba Haladu responded that they were forced to leave their houses after an attack by some elements of Boko Haram at Dikwa, Marte and some part of Adamawa state. They narrowly

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<sup>34</sup> United Nation Development programme (UNDP), May 2016.

<sup>35</sup> Historical Analysis of Violation and Internal Population Displacement Nigeria Fourth Republic 2014.

escaped the attack and on their way out of their villages, a lorry driver assisted them and dropped them in Maiduguri Metropolis, they decided to take their leave to Gombe.

This led to the opening of first IDP camp i.e. "police transit camp" in wuro juli Village opposite High court of justice in Gombe state.

Doma foundation in connection with UNICEF and other international Organizations collaborated to provide the camp with 40 rooms and 6 temporary tents, the camp also blessed with 8 toilets in which 5 were reserved for females due to their large number in the camp and 3 were kept for the males.

Out of the 6 temporary tents available in the camp one was made a school in which young internally displaced persons were receiving lessons from some literate IDPs who voluntary decided to teach.

The second tent was considered or converted to mosque, and the third tent was regarded as church due to the fact that the camp contains not only Muslims IDPs. Two temporary tent i.e. the 4<sup>th</sup> and the 5<sup>th</sup> were left for the adult but unmarried i.e. boys and girls .The 6<sup>th</sup> tent for the widows those who lost their husband in one way or the other. The premises of the camp was made a playground for the IDPs. Another tent was made as temporary clinic where patients among the victims were being attended to.<sup>36</sup>

The Agency had intervened severally by the distribution of relief materials such as food stuff, beddings like blankets, mattresses and mats; others are plastic buckets, towels first aid drugs etc. to IDPs of insurgency within host communities; and relief materials such as bags of cement, timber, roofing sheets-zinc, nails of various sizes etc. to IDPs of flood, wind/rainstorm disasters. This informed in part, the disbursement of relief materials sent by

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<sup>36</sup> Adams D.S Situation and Impacts of Internally Displaced Persons in Gombe State August 2016.

the presidential committee on flood relief and rehabilitation (of the Dangote) committee which was carried out at Pantami ward in Gombe metropolis in July, 2014.<sup>37</sup>

There are also four categories of IDPs identified by SEMA in Gombe State

1. Those who at the onset of violence in Maiduguri left their homes, taking with them their means of livelihood and possessions. Members of this group are largely traders.
2. Those who, as problems began to escalate left their homes before they were directly attacked. They were able to flee with their means of livelihood.
3. Those who fled following direct attacks. This group comprises mostly civil servants, artisans and tradesmen. As they had to leave at speed they could take little. This group reported to SEMA to be registered and received assistance.
4. Those who lost everything. In Gombe, this group largely comes from Goza, Damboa and Bama LGAs in Borno. Their communities were attacked and destroyed, and they arrived in Gombe with nothing. They also reported to SEMA to be registered, and were relocated to the IDP camp.

Group 1 and 2 are living independently, and are not being assisted by the Government or humanitarian partners. Some rent houses; many have bought houses. They are believed to be living by their original livelihood strategies, and are integrating into Gombe society.<sup>38</sup>

As Yagana stated:

*“I have my own business here and I am well settled here in Gombe, I have had no restrictions in my business. I can earn more and more here as I have established my business and customers....i has got used to this place”.*<sup>39</sup>

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<sup>37</sup> <sup>37</sup> Interview with NEMA Gombe Official Abba babaji.

<sup>38</sup> Humanitarian Bulletin Nigeria Issue 07 October 2015.

<sup>39</sup> Interview with Yagana age 445 from Damboa an IDP Settled in Gombe city at Unguwan T/Wada.

As such, the official numbers of IDPs in Gombe State cover only IDPs in group 3 and 4: those who have registered with Gombe SEMA, and some of them are currently living in host communities. IDPs in group 1 and 2 have also fled the insurgency, but are not in need of assistance.

The registration of IDPs is self-selecting, and only those who are in need of assistance will register with the authorities. In Gombe city, registered IDPs are from group 3 and 4.

Registration is a result of having no other option and, according to SEMA and humanitarian partners on the ground, group 4 constitutes the majority of the IDPs receiving humanitarian assistance. Interview with Aisha revealed that:

*“It has been hard for me to live here. I had my own house and land in Bama. We had our cultivation in our own lands and had a good living. Here I work on temporary jobs. Being a widow, the condition has been worse”.*<sup>40</sup>

Given the fact that only group 3 and 4 are registered, this figure is not representative of how many individuals fled the violence in the North-East, but rather how many displaced individuals in the state are vulnerable, and in need. The total number of people who fled their homes is unknown, not just in Gombe but for the whole crisis.

### **Life in the host communities**

60 percent of registered IDPs in host communities are renting their accommodation, whereas 20 percent are being hosted by friends or family, and a further 20 percent have been taken in by philanthropic members of the community. It is not uncommon for IDPs to move more than once, staying with family, friends or strangers initially, before moving into rented accommodation.

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<sup>40</sup> Interviewed with Aisha from Bama, (40yrs) living at Unguwan Malam Inna in Gombe city.

Host communities in Gombe have on the whole been accepting the influx of IDPs. This is partially due to socio-cultural reasons and partially pragmatism: in communities where IDPs are residing, assistance is being provided to vulnerable groups amongst the local community as well as the IDPs. When broken down, roughly 80 percent of the assistance is going to IDPs, and 20 percent to vulnerable members of the host community.<sup>41</sup> Sometimes IDPs live alongside the host community without any discrimination or exploitation by the host community. This was evident among many interviewees who responded that the IDP-host relationship was based on coexistence, mutual understanding, and sharing:

*“There is unity and brotherhood among us. Today we are as if part of them. We have no differences. We celebrate events together. They invite us for their functions, wedding ceremonies etc., and we invite them”.*<sup>42</sup>

In terms of their marriage relationship with host communities an IDP victim Ahmadu responded that:

*“I am married to the host community. We have no difference. They treat me well. They have given me due respect”.*<sup>43</sup>

It is also observed that, in terms of basic needs, the main areas identified for intervention in host communities are not very different from the needs in the camps: in the Gombe host communities the main needs are food, livelihoods, shelter and education.

### **3.5 Socio – Economic Problems of IDP’s in Gombe City**

Special protection and assistance needs mandated the emergence of State Emergency Management Agency (SEMA) of Gombe state as the state’s parastatal entrusted with the

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<sup>41</sup> Humanitarian Bulletin Nigeria Issue 07 October 2015.

<sup>42</sup> Interviewed with IDP Victim Living in host Community.

<sup>43</sup> Interview conducted with Ahmadu (51yrs) IDP Victim Married to host community.

responsibilities of rendering humanitarian assistance to unfortunate victims of various disasters and also taking care of the less privileged or disabled persons in the state of Gombe; Other functions of the agencies are to collect emergency relief materials from government, agencies, organizations, individuals etc. and to disburse those relief materials to affected areas determining priority of all emergency relief operations in any part of Gombe state<sup>44</sup>

The problems of internal displacement, if not adequately handled, could jeopardize the sustainability of peace and development in the country. Some of the challenges faced by the displaced persons after the disaster phase include; difficulty in recovering land or properties destroyed in the course of the disaster and generally finding permanent solutions, restoring livelihoods, utilities, rebuilding infrastructures and other things necessary to allow them to live decent lives at the end of the crisis.

Similarly, an interview conducted with District Head of Nasarawo made mention that the first settlers that came to this community were about five families and seven widows most of them were farmers from Konduga and Bama .When government officials heard of their arrival, they came to take them to the official camp but they refused because they said they appreciate how they are living here and don't need any camp. They have been well received by the community and we all try to help them with what we have, but the challenges these IDPs are facing since most of them are farmers, is lack of access to land or cash nor do they have alternative skills to earn a decent living because this location have little or no basic amenities, such as water, electricity and education and income earning opportunities are also very difficult.<sup>45</sup>

Gombe State Emergency Management Agency (SEMA) conducted a research in March, 2014 on a new settlement around Gombe metropolis. The assessment revealed that there are seven (7) new settlements with over one hundred household living within Gombe

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<sup>44</sup> Gombe State Emergency Management agency Report 2011.

<sup>45</sup> Interviewed with Kawu Kano 56 years District Head of Nassarawa, Gombe State.

city a part from those living in the camp. The general challenges and the impact of the upsurge of IDPs resulting in the new settlements are discussed as follows:

### **3.5.1 Water supply**

The importance of water supply for the concentration of new settlements cannot be overemphasized. Water supply to some of these new settlements is a compounding problem because there is no water supply infrastructure in some of the new areas. In fact, water supply has been severely compromised in almost all the new areas. Interview with the settlers revealed that lack of portable drinking water is the major problem they are facing in that area. Their women are forced to travel long distance to fetch water especially those living in Sabon Garin Nasarawa have to go to nearby village called Unguwan Misau, and those in Yalan Guruza have to go for long distance to Madaki and this poses the threats of chest pains and miscarriages.<sup>46</sup>

Most of these new areas have not been planned for water supply and there are huge demands on the scarce local water resources and this may in the future give rise to friction with the host metropolitan community. Similarly, those living in the camp have been facing shortage of water supply because they received water from Doma foundation only twice in a week which made few of the IDPs to leave the camp and found shelter with host , while some have to trek to nearby village behind High court of justice called Wuro Biriji to get water.

### **3.5.2 Education**

There are mixed feeling on the challenges and the impacts of IDPs on local education because IDPs in the present camp have more opportunities for education than those in some of the seven (7) new settlements; they are: Nasarawo, Yalanguruza, Sabon garin Nasarawo, Malam inna, Arawa, Lawanti and Kagarawal. Survey indicated that only three out of the

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<sup>46</sup> Interviewed with some settlers in Gombe City.



seven numbers of new areas of IDPs settlements' around Gombe city has a school.<sup>47</sup> This subjects the growing population to illiteracy and poses serious educational challenges to the people and the state government. It is also observed that most of the parents of IDPs children are not willing to enroll their children in School that are available around the new settlement areas.

As for the education of those IDPs children living in the camp, some IDPs are volunteering as teachers and counselors in these education programmes. For these IDPs, most of whom were teachers before the insurgency, the need to secure the children's future through access to education is paramount.

As one IDP teacher, Modu Ayuba stated, *"Having lost everything to the insurgency, these children are all we have now, and our welfare is our primary concern."*<sup>48</sup>

### **3.5.3 Health and Sanitation**

In general, the influx of a great number of IDPs causes an increase in communicable infectious diseases in the surrounding new areas. It is also observed that improper waste disposal in new settlements resulted in a spread of diseases like cholera, diarrhea, vomiting and many infectious diseases. And there were already reported cases of measles, diarrhea and vomiting in the Wuro Juli camp but most of whom have their cases contained by the in-house clinic.

The new settlements lack health and sanitary services like clinics/dispensaries, maternity homes, thus posing more health threat and challenges to the population and adding in budget, planning and fiscal financial responsibilities to the state Government. The problem is more pathetic because the current camp has better health services than the nearby

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<sup>47</sup> Gombe State Emergency Management Agency (GSEMA) Report 2014.

<sup>48</sup> Interviewed with Modu Ayuba 47 years an IDP

surrounding communities which can lead to tensions and hostility between host local population and the favored IDPs over time. The residual impacts in the near future can result in other myriads of societal decay because the new locals have no sanitation agents or mechanism as often seen operating and sanitizing the metropolitan Gombe, the major host.<sup>49</sup>

### **3.5.4 Economic situation**

Displacement made the IDPs lose access to community services which include anything from health to educational facilities which delayed opportunities for the education of their children. Similarly, poor people lose access to assets that belong to relocate communities (forest, lands, burial ground, and so on) result in significant deterioration in income and livelihood levels.

Interview with Habu Zakari stated...

*‘I was a farmer in Gwoza, I had my own cultivation in my own land and had a good living there, but here in Gombe I have no land, it has been hard for me to live here, therefore, I urge government to provide every facilities for us as we continue to live here.’<sup>50</sup>*

Concentration of IDPs influences the local economy in a variety of ways because increase in population results in an increased demand for products, goods and services which raises prices and cost of living in and around IDP settlements. Influx of IDPs also increases job competition. Sometimes jobs are offered to these new settlers (also IDPs) because they accept less pay due to their precarious condition. The choice of IDPs or the new locals can over time create additional tensions, jealousy and hostility between the IDPs and the host communities.

Humanitarian intervention also created tensions on the IDPs- host relationship. Projects and interventions sometimes focused on the IDPs, and this was viewed by the poorer

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<sup>49</sup> Adam D.S, Situation and Impact of Internally Displaced Persons in Gombe State August 2016.

<sup>50</sup> Interviewed with Habu Zakari an IDP aged 45 from Gwoza.

segment of the host community as unfair. Some of the host communities often felt that the IDPs were receiving more assistance than they deserved, especially in the light of the fact that the IDPs are seen to have adversely affected the local economy through their oversupply of wage labor and taking up other resources.

An interview with one IDP victims Ya Gani revealed:

*“Initially we received sympathy and assistance from host populations, some month later, the host felt that we have over stayed our welcome, and tension between us and with few of the local communities developed, some of the land lord who for some month did not charge us rent and allowed us the meager produce of the land, now own their land back.”<sup>51</sup>*

### **3.5.5 Security matters**

The Internally Displaced Persons (IDPs) are often seen as serious security threats to the host community more especially those ones coming from insurgency prone areas where sorrowful stories are certain. The concentration of new settlers resulted in social decays of things like raping, and stealing etc. The IDPs are being blamed for increased violence within the host metropolitan and other host communities in the state.

The security situation is more compounded since these areas have no enough security operatives.<sup>52</sup> This exposes some of the population to dangers, associated with overwhelming lawlessness and chaotic disorder resulting in misuse of rule of law in the new areas as well as the host community. It was observed that these new settlements are weakening the security operatives in the state.

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<sup>51</sup> Interviewed with Ya gani IDP form Borno

<sup>52</sup> Adam D.S Situation and Impact of Internally Displaced Persons in Gombe State August 2016.

## **CHAPTER FOUR**

### **HUMANITARIAN INTERVENTION TOWARDS ADDRESSING THE PROBLEMS OF IDP's IN GOMBE CITY**

The northeast region of Nigeria has suffered severe humanitarian crisis as a result of Boko Haram insurgency. This resulted in drastic socio-economic activities, including farming, pastoralism, especially in Borno, Yobe, Adamawa and Gombe State.

According to a Displacement Tracking Matrix (DTM) developed by the International Organization for Migration (IOM) in collaboration with NEMA as a means of collecting and disseminating data on IDP, about 389,281 persons were displaced in 2013; 868,335 in 2014; 1,846,999 were also displaced in 2015.<sup>53</sup>

The humanitarian coordination forum (HCF), consisting of relevant federal government agencies, UN agencies and international non-government organizations, was adopted both at the national and state levels. The forum meets monthly under the coordination of NEMA to analyze and proffer solutions to humanitarian situations. A platform for coordinating efforts of all humanitarian actors and daily administration at the camp (camp coordination and camp management) was also created.

Furthermore, to address the humanitarian challenges in the north east, the federal government through NEMA established cells in Maiduguri and sub-cells in Yola, Adamawa state and Damaturu Yobe state in collaboration with the military. This was to create access for aid workers to provide the much needed assistance to the IDP and open a safe corridor for local people that escaped Boko Haram occupation and repentant militants to move into safety.

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<sup>53</sup> Displacement tracking Matrix (DTM) Round XV Report released by International Organization for Migration, March 2017. P.50

NEMA set up operations office in Gombe and Adamawa states to cater for the influx of IDP and those taking refuge in Adamawa, Bauchi, Gombe and Taraba States and also deployed its staff to Maiduguri and the humanitarian sub-cells in Damaturu and Yola to provide support and assistance to IDPs.<sup>54</sup>

### **The efforts of various humanitarian interventions in Gombe Metropolis**

Food security has improved throughout the north-east in 2017, as a result of a massive scale up of humanitarian food and livelihood assistance. The situation remains extremely fragile with many IDPs settlements particularly in Gombe city mainly dependent on humanitarian assistance to meet their basic food and livelihood needs. Many remain forced to resort to negative coping strategies to access food. The most recent cadre harmonies analysis (finalized in November) projects say that without adequate and timely humanitarian assistance; 3.7 million individuals in especially North East region will be facing critical levels of food insecurity during the 2018 lean season (June through September).<sup>55</sup> This is as a result of fear of return to farm by the farmers.

#### **4.1 International Organizations**

The world conference on disaster reduction helped to develop new strategies to reduce the effects of disasters. The international community evaluate its achievement every decade and works to secure agreement among agencies of the United Nations system on the division of responsibilities.

United Nations office for the Coordination of Humanitarian Affairs (UN OCHA)

The nations have relied upon the international community to respond to natural and man-made disasters that are beyond the capacity of national authorities alone. Today this organization is the major provider of emergency relief and long-term assistance, including

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<sup>54</sup> Lawrence E. NEMA Effort in Managing Humanitarian Crisis in the North East, November 2017.

<sup>55</sup> Relief Web:int/report/Nigeria/north-east-Nigeria-humanitarian-situation-update-November-2017.

food, shelter, medical supplies and logistical support, primarily through the national emergency management agency in Gombe State.<sup>56</sup>

The United Nation Development Programme (UNDP) is the agency responsible for operational activities for natural disaster mitigation, prevention and preparedness<sup>6</sup> UNDP is helping vulnerable members of the affected communities in Gombe including Women and Youth in improving the living standards of the victims of the insurgency in preparation to ensure that they are actively reintegrated into the local economy in post insurgency era through skill acquisition and economic empowerment, UNDP embarks on some initiatives in Gombe which include: Establishment of an ICT- based early warning and early response system in Adamawa, Borno, Gombe and Yobe States; and support to the Gombe state government to meet the immediate needs of IDPs and host communities through the provision of farm input and agro- processing equipment to about 1,396 households.<sup>57</sup>

International Federation of Red Cross and Red Crescent societies (IFRC) is the world's largest humanitarian network, reaching 150 million people in 189 National Societies. Their vast volunteering network of 13 million allows them to tackle issues in four main areas: disaster preparedness, health and community care and promote humanitarian values of social inclusion and peace.<sup>58</sup>

International Committee of the Red Cross (ICRC) is also part of the aforementioned organization which is focusing on difficult to reach areas, where both internally displaced persons residents were facing severe food shortage. It also protects victims of international and internal armed conflicts. Such victims include war wounded, prisoners, refugees, and civilians.<sup>59</sup>

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<sup>56</sup> [www.unocha.org.partoftheunitednationsecretarianresponsibleforsupportinghumanitarianresponseandoperationsglobally](http://www.unocha.org.partoftheunitednationsecretarianresponsibleforsupportinghumanitarianresponseandoperationsglobally).

<sup>57</sup> [www.undp.org](http://www.undp.org) 12/07/2015

<sup>58</sup> [www.IFRC.org](http://www.IFRC.org). 06/05/2014

<sup>59</sup> [www.ICRC.org](http://www.ICRC.org) 04/07/2014

They help to ensure that recovery activities are integrated with relief operations. Humanitarian aid and development support are thus linked, bringing the earliest possible resumption of sustainable development to a troubled area. They have rehabilitation projects aimed at alleviating poverty, often the root cause of civil strife. To ensure that the resources provided will have the greatest possible impact, each project is carried out in consultation with local and national government officials.

All these aforementioned organizations collaborate with NEMA, and then NEMA works through SEMA in the distribution of aid materials to the IDPs in Gombe city, the agencies select some officials that will be involved in the aid distribution.

For example, IOM distributed Emergency Shelter and non-food item (NFI) kits to 50 vulnerable displaced families in Gombe city. The distribution targeted households from Kagarawal, Malam Inna, Nasarawo and Barunde. A total of over 100 individuals benefited from this distribution. The content of the kit was chosen based on urgent needs identified during assessments carried out by the Displacement Tracking Matrix (DTM) teams on the ground. The kit consists of 2 sleeping mats, 2 blankets, laundry soap, bathing soap and sanitary pads.

The intervention targeted IDPs in host communities that have not received Shelter and NFI assistance yet or were newly displaced. Participatory approaches including interviews with local authorities, partners (SEMA and the Nigerian Red Cross) and both host and IDP communities, informed the identification of most vulnerable households to be targeted, including female-headed households, elderly headed households, pregnant and lactating women and families with three or more children under the age of five.<sup>60</sup>

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<sup>60</sup> Gombe State Emergency Management Agency News Letter. A publication of the State Emergency Management Agency vol.5 No 16 April 2013.

## 4.2 Non- Governmental Organizations

The humanitarian crisis in Nigeria is widespread and severe and it extends into Cameroon, Chad and Niger. In many emergencies, like this one in north-east Nigeria, government invite humanitarian organizations to support their effort in responding to people in need. Humanitarian organizations work in over 35 other countries responding to different kind of crises, and also help people kick start their lives afterwards.<sup>61</sup>

International donors are funding the humanitarian work carried out by the UN and many NGOs in north-east Nigeria. In 2017 they received over \$740 million from different countries.

Additional funds are needed to do everything they have set out to do for the vulnerable people of Nigeria, but there are humanitarian crises in many other parts of the world that also need to be funded and resources are limited. When aid agencies and NGOs started coming into the three most insurgency ravaged states of Adamawa, Borno and Yobe, it was Borno that was hardest hit where over 70 percent of the populations were displaced and later some of these aid agencies visited the camp in Gombe city and provide humanitarian assistance to people in need.

Medicine Sans Frontiers (MSF) was the first NGO to alert the world about the scale and urgent nature of the humanitarian crises in the North-east after it visited some camps in Yobe, Borno, Adamawa and Gombe States. The alert was a wake-up call to United Nations humanitarian community to urgently intervene to arrest the impending tragedy.

Since April 2015, when MSF opened an office in Maiduguri, it has worked to provide medical and nutritional support to the displaced persons in Maiduguri, Manguno, Dikwa, Bama and Damboa. A few of them were sent to Gombe, that treated hundreds of children suffering from severe acute malnutrition, measles, malaria and related diseases.

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<sup>61</sup> Addressing humanitarian Crisis in North East Nigeria February 16, 2016 in Human Welfare [www.msf.org](http://www.msf.org)



According to the State Emergency Management Agency (SEMA), MSF has set up a clinic providing primarily health care and nutrition services including ITFC and a pediatric department and ITFC for severely and moderately malnourished children under five years of age (with more than 100 children enrolled in the programme).

MSF distributes millet, beans, and palm oil to the inhabitants of the camp, as well as ready-to-use therapeutic food for families with malnourished children, it also distributed aid kits (mosquito nets, jerry cans, soap, mats and blanket) to the displaced in Gombe camp.<sup>62</sup>

The investigation shows that among the aid agencies that also impacted significantly on saving lives are the UNICEF, the UN Refugee Agency, UNHCR, the World Food Programme WFP, and the Danish Refugee Council DRC.

UNICEF was one of the earliest aid agencies to arrive Gombe caring for the displaced children in camp and those living in various communities, they treated children suffering from severe acute malnutrition, diarrhea, malaria, measles and other childhood killer diseases before MSF and ICRC came to the scene.<sup>63</sup>

United Nations High Commissioner for Refugees (UNHCR) provided critical emergency assistance in the form of portable water providing boreholes in camps and communities, building shelter. But when UNHCR came to Gombe, they provide blankets and household items to displaced persons to keep them safe and healthy. UNHCR also takes a lead role with other humanitarian agencies to coordinate protection, shelter and camp management.<sup>64</sup>

It is also observed that despite the efforts from concerned bodies, the mismanagement of resources, and diversion of relief materials, among others hinder effective service delivery to the IDPs. Ahmad Audu a United Nations High Commissioner for Refugees (UNHCR) IDP

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<sup>62</sup> Gombe State Emergency Management Agency (SEMA) Report.

<sup>63</sup> [www.unicef.org](http://www.unicef.org) 13/04/2014

<sup>64</sup> United Nations High Commissioner for Refugees Report Published by Kowasi Press Ltd.

protection monitor in Gombe, recounted what happened after a shipment of relief materials including rice, milk and soap arrived at Gombe.

*“Surprisingly, after the materials were delivered and received by the authorities of the local council, only very few of the IDPs benefitted from the materials,” Ahmad Audu said “The NEMA officials bribed the local council officials by giving them a portion of the items while they carted away with the bulk of the relief”*

That same month, Ahmad Audu said, a team of aid workers from Gombe SEMA came to Nasarawo ward to deliver another batch of relief materials that included rice, cooking oil, sugar, millet, spaghetti, soap, second-hand clothes and mosquito nets.

A corrupt local official stole much of this delivery, “Unbelievably, as the delivery of the relief materials coincided with the holy Muslim month of Ramadan and was close to the Muslim Eid al-fitr festival [a local official] distributed most of the items to politicians, associates and cronies in the area, with fewer than half of the items going to the IDPs.

*“Later, many of the items were seen being sold openly at the local market in that area”. Nasarawo resident Abubakar Muh’d said that he knew of friends who were not IDPs who received aid items they were not entitled to.<sup>65</sup> Speaking on the allegations of aid diversion in Gombe, NEMA spokesman Sani Datti said his agency was never directly involved in aid distribution at state level. Instead, they liaised with the various SEMAs to reach the IDPs.*

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<sup>65</sup> Interviewed responded by Ahmad Audu

*“NEMA works through SEMAs in the distribution of the aid materials, we have [a memorandum of understanding] with the states on distribution of aid to the IDPs in camps and host communities,” he said. “So, it is the responsibility of the state government to ensure judicious distribution of the aid.”<sup>66</sup>*

### **Civil Society Organizations (CSO’s)**

It was said that non-governmental agencies end up providing emergency response support to government agencies. Basically the scope of activities for civil groups for displaced persons is very broad. They include: Accurate information: a pre-condition for protection and assistance efforts to provide adequate protection, and assistance to internally displaced persons (IDPs) must be based on accurate information about their number in all locations such as camps, cities, rural settings. It is therefore important to ensure that all displaced persons are identified from the state. Civil organizations have a role to play in ensuring that any registration system takes account of these considerations. Internally displaced persons are entitled to protection and assistance on the same basis as other citizens and resident of their country.

Prevention of displacement and protection against arbitrary displacement is an important role for civil society in monitoring situations of forcible displacement in the state, in order to ensure that it does not amount to arbitrary displacement by states. The civil organizations could assist the victims to obtain a legal remedy, including compensation. Also in a situation of armed conflict they also have a role in making non-state armed groups aware of their obligation to report international humanitarian law, including the prohibition on the displacement of civilians unless such displacement is necessitated by the security of civilians

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<sup>66</sup> Gombe Nema Official Report, (2016).

or imperative military reasons. Civil societies helped Gombe SEMA in conducting a research and found new settlements around Gombe metropolis.<sup>67</sup>

### **World Health Organization**

Division of emergency and humanitarian action (WHO) coordinates the international response to emergencies in the area of health. They provide expert advice on epidemiological surveillance, control of communicable diseases public-health information and health emergency relief activities include the provision of emergency drugs and supplies, fielding of assessment mission and technical support. Most of these roles are peculiar to must NGOs locally or internationally in a bid to complement government effort or to serve as emergency relief before government action to the crisis.

The organization also distributes life-saving information all over the world, enabling the information they receive from research to make it to the communities that are affected the most by poor health condition.<sup>68</sup> WHO has improved maternal health care for IDPs in Gombe the department care for women before and after pregnancy, childbirth, and the postpartum period and how to prevent, manage and treat many of the complications that can arise during this period, it also improved the maternal health such as those related to HIV/AIDS and other infectious disease particularly in Gombe.<sup>69</sup>

All these aforementioned organizations meet regularly with the National Emergency management Agency (NEMA), State Emergency Management Agency (SEMA) and relevant stakeholders to decide on how to address some emergency situations, especially on food security and healthcare issues.

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<sup>67</sup> Article 13 (1) African union Convention for the Protection and Assistance of Internally Displaced Persons In Africa, 2009.

<sup>68</sup> <http://www.who.org/02/07/2014>

<sup>69</sup> Gombe State Emergency Management Agency Report 2015.

### **4.3 NGO's Intervention**

Muhammad Abacha, 40 years old from T/Wada in Gombe revealed that NGOs like Red Cross, and MSF responded to IDPs more effectively than the government. He further revealed that they receive food materials like maize, rice, palm oil, soya beans from the NGO's.

Red Cross are playing vital role whenever the new sets of IDPs arrive, the wounded, and nutritionally weak victims were given special consideration from the Red Cross.

Abacha also explains the shortage of the relief materials as the main problem they are facing towards managing the influx of IDPs in the state.

When he was asked about the main problem government is facing towards management of IDPs? He stated that large number of IDPs in the state did not register themselves in the state IDP camp, therefore the state government find it very difficult to know the exact number of IDPs in the state. This problem leads the government in providing relief material in short form.<sup>70</sup>

### **4.4 Federal and State Interventions**

The Federal Government of Nigeria established commissions like Nigerian Red Cross Society (NRCS), as the humanitarian agencies with the responsibilities of assisting internally displaced persons. The agencies in collaboration with state emergency management agency (SEMA) play vital role in the IDPs camp in Gombe state and north-east in general. The agency had intervened severally by the distribution of relief materials such as food stuff, beddings like blankets, mattresses and mats, others are plastic buckets, and towels first aid drugs etc. to IDPs of flood, wind / rainstorm disasters. This informed in part the disbursement

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<sup>70</sup> Interviewed with Official Muhammad Abacha, 40 years old from Tudun Wada Ward. The Interview was conducted in his Office in Gombe SEMA.

of the relief materials sent by the presidential committee on flood relief and rehabilitation committee which was carried out at Pantami ward within Gombe metropolis in July 2014.<sup>71</sup>

### **State Government Intervention**

The undesirable state of internally displacement predisposes IDPs, to trauma, which includes losses of family members and means of livelihood. It is overwhelming that it requires prompt intervention to provide succor to the distressed in order to alleviate the psychological trauma suffering the IDPs find themselves in.

Gombe State Government at initial stage of displacement assisted two hundred and one (201) heads of households with money to rent for accommodation in the following areas.

Nasarawo 23HH at ₦40,000 per household

Yalanguruza 18HH at ₦25,000 per household

Sabongarin Nasarawo 14HH at ₦25,000 per household

Malam Inna 52HH at ₦32,000 per household

Arawa 20HH at ₦43,000 per household

Lawanti 26HH at ₦20,000 per household

Kagarawal 4HH at ₦30,000 per household

Also for the last batch of persons to vacate the Gombe IDP camp at Wuro Juli, forty nine (49) household which represent three hundred and seven (307) individuals were assisted with various sums ranging from one hundred and twenty (120000) thousand naira to one hundred and eighty thousand naira (₦180,000) for them to rent accommodation in the host communities.

In an address to the internally displaced persons at SEMA ware house, the State Governor asked IDPs who want their children to continue with their educational pursuits to enlist them in schools within the areas they live at no cost to the parents or guardians, at the

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<sup>71</sup> Adam D.S situation and Impact of Internally displaced persons in Gombe State. August 2014.

end of December, 2016, over one thousand (1000) IDP school age pupils have been admitted into primary, junior and senior secondary schools.

The state government also intervened by taking the responsibility of paying bills incurred by IDPs for health services. A clinic was set up in the camp to cater for the health of IDPs within the camp and also for those in the host communities. Cases beyond the capacity of the clinic are referred to the federal teaching hospital and Madi memorial clinic through which the state incurred a bill of over three million six hundred thousand naira. ₦ 3,600,000.00.<sup>72</sup>

Based on the interview conducted with some IDPs at various locations in Gombe metropolis it comes to our notice that the victims of Boko Haram attack from various directions find it difficult in locating the camp.

A victim (Moh'd Baba) from Arawa, Akko L.G.A. responded that they are experiencing difficulties in terms of relief materials like food, and water, there is a problem of medical facilities as first aid in their area when he was asked on the times they receive relief materials from the state government.

Baba responded that they receive relief materials twice a year but NEMA use to visit them regularly.

He also responded that they receive less concern from Islamic organizations; this clearly indicates that religious groups were not effectively participating towards providing humanitarian aid to the victims.<sup>73</sup>

Another victim, Malam Musa of Korar Zaki was asked about religious groups participation, he responded that; even though Islamic groups participation was not as

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<sup>72</sup> Gombe State Emergency Management Agency (SEMA)

<sup>73</sup> Field Survey 2017 Report.

expected, he commends their efforts towards public enlightenment on the importance of living peacefully with one another in the society.<sup>74</sup>

An interview also conducted with District Head of Barunde, revealed that when IDPs first came to this place mostly from Damboa, Bulabulin, and Mul'ain, all they had with them was the clothes on their backs. Before giving them a place to stay, I first make sure that they were clean and not members of Boko Haram, I first contacted the security forces and elders of the community of their presence, I then had them registered, and provided them with some food items to support their lives because majority of them still are suffering acute mental distress resulting from psychological and physical violence.<sup>75</sup>

#### **4.5 Individual Philanthropists**

An interview with Malama Hauwa revealed that individual philanthropists assisted with some new clothes, food materials which are not enough for them due to their large number while some takes the responsibility of settling their rent and NEPA bill for few months even though they requested that their names should not be mentioned.<sup>76</sup>

Malam Adamu was also contacted on the individual philanthropist participation, he emphasizes that at initial stage of their arrival, some people assisted them with clothes, containers for fielding water and some even contributed by settling one year rent for them. When the period of the rent lapses, they were forced out of the house due to financial problem.<sup>77</sup>

This shows the nature of long overdue and prolonging of the crisis which government at both central and state level must address headon so that people can return to their homes and continue their daily activities.

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<sup>74</sup> Interviewed with Malam Musa Korar Zaki 45 years IDPs Official from Gombe (SEMA)

<sup>75</sup> Interviewed with District Head of Barunde

<sup>76</sup> Interviewed with Malama Hauwa 42 years Official from Gombe SEMA

<sup>77</sup> Interviewed with Malam Adamu 39 years an IDPs



#### 4.5.1 Islamic Group's Intervention

JIBWIS First aid Group in Gombe state plays a vital role by training over 7,000 members across the West Africa sub-region by providing participants with the necessary knowledge for humanitarian services and how to manage emergency situations. Despite this medium the activities of JIBWIS first aid Group were mostly silent in most of the IDPs which in one way or the other complicate the poor management of the camps. Even on religious aspects, most of the IDPs were relatively reluctant and abandon their daily religious rites.<sup>78</sup>

An interview with Modu Kura Bama, a 51 year old revealed that the influence of IDPs In the state makes it very difficult to manage the IDPs with the little humanitarian aid available to them.

When commenting on the role played by the religious and other leaders, Modu Kura Bama said the effort of religious leaders towards enlightening the victims on how to leave peacefully with one another in the society is goods?

He also stated that they receive relief material about three (3) times in a year from government. Also first aid group of JIBWIS contributed immensely during the month of Ramadan by supplying food, clothes, cash and first aid support to the victims.<sup>79</sup>

This is where the role of Ulama and other Islamic groups is needed in terms of admonishing the victims and by channeling some collected zakat to the IDPs in order to solve their problems.

Jama'atul Izalatul Bid'ah wa Iqamatus Sunnah (JIBWIS) have been trying their best In encouraging people to live in peace and harmony by learning to tolerate each other. The organization also engaged in enlightening Ummah and its member to give their contribution toward the wellbeing of the IDPs. The following are the donations to IDPs by JIBWIS  
“Founded by Sheikh Isma’ila Idris Jos State Branch;

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<sup>78</sup> First Aid group of Jama'atul Izaalatul Bidi'ah Wa Ikamatus Sunnah JIBWIS Organization Gombe.

<sup>79</sup> Interviewed with Modu Kura Bama 51 years. An IDPs

1. One Cow
2. 50 Bags of maize
3. 1 trip of tipper containing a bag of clothes.

These donations are only by the state branch including Local Government Areas (LGA).<sup>80</sup>

Another Islamic organization that gives its contribution toward assisting the IDPs is the Federation of Muslim Women Association in Nigeria (FOMWAN), Gombe State chapter their duties are mainly enlightening the IDPs victims and other people and educating them about Islamic teachings. The organizations does not directly involve itself in such duties but its Ulama play a vital role in conducting Qur'anic exegesis and lectures to the people by encouraging them to assist those in need including IDPs which attract more reward:

This is where the role of Ulama and other Islamic groups needed in terms of admonishing the victims and by channeling some collected zakat to the IDPs in order to alleviate their pains.

Based on the interview conducted with Dr. Rashid Abdulganiy about the IDPs in Gombe, he stated that what these IDPs require at the first stage is basic needs such as food, shelter, and healthcare services. For instance, when the Prophet SAW migrated to Medina rooms were provided beside his mosque for the poor adherents who had no house of their own.

The *Ansar* also volunteered to share half and half with other contractual brothers everything they earned or possessed. It is to this unification of interest that the Qur'an refers in the following verse Q8:72

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<sup>80</sup> Abubakar Adamu Puma 50 years Secretary to the council of Ulama JIBWIS the interview was conducted in his Office.

Later many of them settle down to trade and doing business. In the course of time they were rehabilitated, and within a few years, they were no longer in need of any financial support.

This is what is expected from our Muslim Umma to emulate the footsteps of the *Ansar* and *Muhajirun* in helping others. Helping others is the main principle that all Muslim should have obedience to. The obedience is not only achieved through prayers, yet Muslim also need to maintain their relationship with other people, that is they need to take a good care of treating others.

Moreover, Muslims organization also have to do more, in order to ease the problems of these people (IDPs), they have to form a committee that will assist, guide and teach the IDPs about their religion because many of these IDPs do not know that the situation they found themselves in, is a test from Allahu *Subhanahu Wata'ala*.

It is observed that IDPs always depend on charity from government, and other donors and government is getting tired from their duties, denying that they cannot afford the maintenance of the IDPs. None the less, IDPs have the right to request and receive protection and humanitarian assistance from the authority, failing to fulfill these rights, the country of the IDPs will be held responsible for that.

When he was asked about Muslim scholars and the role they played towards assisting these IDPs, he revealed that Muslim scholars played a vital role in encouraging and admonishing people on the importance of assisting those in need including IDPs.

He further stated that, there is one organization which is called IMAN (Islamic Medical Association of Nigeria) this organization collaborate with NEMA and SEMA of

Gombe state in assisting the IDPs by supplying them with some relief materials both food and nonfood items, they also provide them with medical assistance as time demand.<sup>81</sup>

#### **4.5.2 Christian Group Intervention**

Daystar Christian Center Gombe donated 500,000 to the state emergency management agency to assist in catering for the need of internal displaced persons, IDPs in Nigeria. Handing over the cheque to officials of the agency in Gombe, the senior pastor of the church, said the gesture was inline with the mission of the church aimed at significantly reducing the sufferings of those displaced Mr John Antonio NEMA official said the donation would be used to provide life-saving emergency assistance to families forced to flee their homes.<sup>82</sup>

He further stated: “Many displaced persons do not have anywhere to sleep, no access to water and access to healthcare facilities is very limited” They do not participate in the economy and cannot fend for themselves. He also said he hoped the church contribution would encourage other churches and organizations to help people fleeing conflict.<sup>83</sup>

Christian Foundation for Social Justice and Equity (CFSJE) is working to build a stable and democratic society in Nigeria. It was established in 2000, and it works in collaboration with many local and international partners. Its programmes and activities are focused on social development, human rights peace building, conflict transformation, good governance and women empowerment CFSJE aims at empowering the less privileged members of society so that they can participate in the decision making process that affect their livelihood and well-being. They also give support to orphans and vulnerable children. The following are the

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<sup>81</sup> Dr. Rasheed Abdulganiyyu 42 years HOD Islamic Studies at Gombe State university, the Interview conducted in his Office.

<sup>82</sup> Rev. John Kalla ECWA Orji Housing Estate

<sup>83</sup> Mr. John Antonia NEMA Official Gombe State

donations to IDPs by (CFSJE) Gombe Branch, 40 bags of rice, 2 trips of tipper containing clothes, blankets, rubber bucket, and other essential material to the IDPs in Gombe state.<sup>84</sup>

Based on the general assessment of the need of internally displaced persons, 56% mentioned food as their primary need, while 12% mentioned shelter and 7% mentioned employment. Regarding the assistance received, 47% of the registered displaced persons declared that they received food, 19% Nonfood Items and 5% Shelter materials. However, 9% of the registered IDP's declared not to have received any considerable assistance as earlier stated by Muhammad Baba.<sup>85</sup> It is also observed that setting up ad-hoc committees with regards to the internally displaced persons is generally seen as a sign of concern by the government and a desire to respond quickly to their needs. Their engagement is however temporary and is basically focused on relief interventions: hence it does not address the complex issues of internal displacement, which are durable solutions (restoring livelihoods, houses and employment, long term safety and security).

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<sup>84</sup> Interview conducted with Pastor Samuel Ezikiel age 55 Interview conducted in his House.

<sup>85</sup> See page 55.

## CHAPTER FIVE

### ISLAM PERSPECTIVES ON DISASTER-STRICKEN PEOPLE

#### 5.1 Introduction

Disaster is a serious disruption, occurring over a relatively short time of the functioning of a community or a society involving widespread human, material, economic or environmental loss and impacts, which exceed the ability of the affected community or society to cope using its own resources.<sup>86</sup>

It is clear that this life is filled with calamities, tests and trials. Every believer will be subjected to many of these calamities, tests and trials. Sometimes these trials are manifested in himself, sometimes in his or her beloved ones. These preordainments are from the one who is All-wise and they touch the believer in various ways and manners. If a believer does not have the correct understanding regarding the manner of dealing with trials and tribulations he may err seriously. This is especially true when facing difficult and burdensome calamities.<sup>87</sup>

Many people are ignorant of the wisdom behind facing trials and test. They may not understand that Allah (SWT) does not intend to punish us through tests; rather Allah creates an opportunity to earn His mercy. The believer should look at the matter of Ibtillah (being put to test) and trials through the textual proofs from the Qur'an and the authentic Sunnah of the Prophet (S.AW), in order to stand firmly grounded regarding these matters.

#### 5.2 Nature of Natural Disaster

Natural disaster may be broken down into three subcategories: sudden impact, slow-onset, and epidemic disease-while human-made disasters include two sub-categories-industrial/technological disaster, complex emergencies and persecution.

1. Sudden impact disasters include floods, earthquakes, tidal waves, tropical storms, volcanic eruptions, and landslides. Floods are the type of natural disaster most frequently

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<sup>86</sup> Natural-disaster-wikipedia. <https://en.m.wikipedia.org/wiki/naturaldisaster>.

<sup>87</sup> Natural disaster and calamities in the light of quran and sunnah [www.thenews.com.pk/print/6976-natural-disaster-and-calamities-in-the-light-of-quran-and-sunnah](http://www.thenews.com.pk/print/6976-natural-disaster-and-calamities-in-the-light-of-quran-and-sunnah).

associated with sudden migration of large population and food shortage. Earthquakes cause the greatest number of deaths and overwhelming infrastructural damage.

2. Slow-onset disasters include droughts, famine, environmental degradation, deforestation and pest infestation. These disaster are usually the result of adverse weather conditions combined with poor land usage.

3. Epidemic disease such as cholera, measles, dysentery, respiratory infections and malaria.

4. Industrial/technological disasters result from a society's industrial and technological activities that lead to pollution, spillage of hazardous materials, explosions, and fires. They may occur from poor planning and construction of facilities or from neglect of safety procedures.

5. Complex emergencies are usually human-made with multiple contributing factors (this may include war, internal conflict and manmade disaster) and are marked by large-scale displacement, food insecurity and human right violation.<sup>88</sup>

6. Persecution: Is the systematic mistreatment of an individual or group by another individual or group. The most common forms are religious persecution. Racism, and political persecution, though there is naturally some overlap between these terms. The inflicting of suffering, harassment, imprisonment, internment. Fear, or pain are all factors that may establish persecution<sup>89</sup>

### **5.3 Position of Disaster in Islam**

Natural disaster and calamities have been hitting different parts of the world throughout human history. People have different view about them; some take them as mere events and accidents taking place by chance, while many others take them as torment and trials of Allah (S.W.T).When we read the holy Qur'an about them we conclude three points:

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<sup>88</sup> Courtland WR., Risk and Rights: the causes consequences and challenges of development-induced Displacement, published by the Brookings institution-SAIS Project on internal Displacement, May 2003.

<sup>89</sup> Definition of persecution by Merriam-webster <https://www.merriam-webster.com/lprs...>





*may make them taste a part of that which they have done, in order that they may return (by repenting to Allah, and begging his pardon)". (Ar-Rum 30:41)*

The above verse means the short fall in the crops and fruits are because of sins. This means that “whoever disobeys Allah in the earth has corrupted it, because the good condition of the earth and the heavens depends on obedience to Allah.”<sup>91</sup>

Hence it says in the Hadith

“Any prescribed punishment which is carried out in the land is better for its people than if it were to rain for forty days.”<sup>92</sup>

The reason for that is that if the prescribed punishments are carried out, this will deter the people from violating the prohibitions of Allah. If they give up sin, this will be a cause of blessings in the skies and on the earth.

جَآ بَبْ بِ پ پ پ پ پ پ پ ن  
ثُ ذُ ثُ تْ جِ الأعراف: ٩٦

*“And if the people of the towns had believed and had the Taqwa (piety), opened for them blessings from the heaven and the earth, but they belied (the messengers). So we took them (with punishment) for what they used to earn (polytheism and crimes, etc.).” (Al-A’raf 7:96)*

Sometimes, natural disaster is very intense and crushes even the innocent people living in the affected area. These innocent people will get reward of Allah (S.W.T) on the Day of Judgment for the affliction they faced.

<sup>91</sup> Tahir A., Natural disaster and punishment the review of religion 1993 part (1).

92 Al- Nisa'i Hadith No 75Volume 8

Allah (S.W.T) has warned in the holy Qur'an about such trials and tribulations which do not hit specifically disobedient people

چَنُوءُ تَوَّ تَوَّ ئِي نَبِئِي ﷻ يَدِيدُ ۚ الْأَنْفَالُ: ٢٥

"Allah (S.W.T) says'' And fear the fitnah (affliction and trial, etc.) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allah is severe in punishment". (Al-Anfal8:25)

Allah SWT has also narrated the incidents of different tribes and people who were hit by natural disasters. Some of these incidents have been briefly discussed below:

a) Tribe of Prophet Noah (AS):

The tribe of Prophet Noah (AS) practiced polytheism and did not heed His message. As a result, they had to face flood as punishment.<sup>93</sup> A brief description of the event is as follow:

[illegible]

*So we opened the gate of heaven with water pouring forth. And we caused the earth to gush forth with springs. So the waters (of the heaven and the earth) met for a matter predestined. And we carried him on a (ship) made of planks and nails, floating under our eyes, a reward for him who had been rejected! And indeed, we have left this as a sign, and then is there any that will remember (or receive admonition)? Then how (terrible) was my torment and my warnings?" (Al-Qamar 54:9-16)*

b) . Tribe of Ad:

<sup>93</sup> Tahir A. Natural disaster and punishment the review of religion 1993 part (1)





*"And indeed we punished the people of Fir'aun with years of drought and shortness of fruits (crops, etc.) that they might remember (take heed). Al-A'raf 7:130)*

### 3. Natural disasters are test for the believers:

According to the Glorious Quran and Hadith many a time natural disasters are punishment for disbelievers and transgressors and warnings for sinners but sometimes they do come to test the believers and pious people. This fact has been elaborated in Quran as follows:

ج ن ت ش ث ط ظ ف ف في البقرة: ١٥٥ البقرة: ١٥٥

1. *"And certainly, we shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sabirin (the patient ones, etc.)". (Al-Baqarah 2:155)*

[illegible]

2. *"Do you think you will enter the paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the Help of Allah?" Yes! Certainly, the Help of Allah is near! (Al-Baqarah 2:214)"*

چٹ ہ ء ء ہ ٨ ب ہ ه □ ه ه ع ع ع ع ئے لکڑ ڈ ڈ و و و و چ  
العنکبوت: ۲ - ۳

3. *Do people think they will be left alone because they say: “we believe,” and will not be tested. And we indeed tested who were before them. And Allah will certainly make (it) known (the truth of) those who are*

*true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allah knows all that before putting them to test). (Al- 'Ankabut 29:2-3)"*

## 5.4 Problems associated with Disaster Stricken People

1. Lack of Shelter: Loss of shelter tend to be only temporary for many displaced persons: but, for some, homelessness or worsening in their housing standards remains a lingering condition. In a broader cultural sense, loss of family's individual home and loss of a group's cultural space tend to result in alienation and status deprivation. For instance, the companions who migrated from Mecca to Medina left all their properties there and became so impoverished. With regard to this Allah SWT says:

[illegible]

*{They are} those who have been evicted from their homes without right- only because they say, "Our Lord is Allah." And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned. And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might."Q22:40*

2. Loss of means of livelihood: The risk of losing wage employment is very high both in urban and in rural displacement for those employed in enterprises, services, or agriculture. Yet, creating new jobs is difficult and requires substantial investment. Unemployment or

underemployment among displaced persons often endures long after physical relocation has been completed. Thus this will make them to loss access to community services which could include anything from health to educational facilities which delayed opportunities for the education of children. Similarly, poor people loss access to assets that belong to relocate communities (forest, lands, burial ground, and so on) result in significant deterioration in income and livelihood levels.<sup>96</sup>

3. Outbreak of diseases: Massive population displacement threatens to cause serious decline in health levels. Displacement-induced social stress and psychological trauma are sometimes accompanied by the outbreak of relocation related illness, particularly parasitic and vector-borne diseases such as malaria. Unsafe water supply and improvised sewage system increased vulnerability to epidemics and cholera, dysentery and so on.

4. Loss of land: Expropriation of land removes the main foundation upon which the people's productive systems, commercial activities, and livelihoods are constructed. This is the principal form of de-capitalization of displaced people as they lose both natural and human-made capital. This is especially common in case of bomb- blasts.<sup>97</sup>

### **5.5 Islamic teachings related to Internally Displaced Persons**

Shariah legal system regulates the lives of the Muslims in a systematic, orderly and perfect manner, so that neither contradiction nor confusion could get into the life of the people. Among the basic ethics of Shari'ah is the welfare of human beings here in this World and in life hereafter, as such it gives priority to human welfare. Islam has laid down universal fundamental duties and rights for humanity that are to be observed and respected under all

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<sup>96</sup> Courland W.R., Risks and Rights: the causes, consequences and challenges of Development- induced displacement, Published by the Brooking Institution-SAIS project on internal Displacement

<sup>97</sup> Courland W.R., Risks and Rights: the causes, consequences and challenges of Development- induced displacement, Published by the Brooking Institution-SAIS project on internal Displacement

circumstances. In order to realize these duties and rights in one's social life, Islam provides both legal safeguard and a very effective moral system Allah says:

The Glorious Quran and Sunnah provide guidance for us in all spheres of life; they have guided us about how to deal with natural disaster, man-made disaster and calamities because what happened in the north eastern Nigeria was a calamity, or Man-made disaster. Sometimes calamity occurs because of the one among these three reasons: to punish people who are either disbelieve or cross His limits; To warn a sinner and to test a believer. It is clear that this life is filled with calamities, tests and trials. Every believer will be subjected to many of these calamities, tests and trials. Sometimes these trials are manifested in himself, sometimes in his or her beloved ones. These preordainments are from the One who is All-wise and they touch the believer in various ways and manners. If a believer does not have the correct understanding regarding the manner of dealing with trials and tribulations he may err seriously. This is especially true when facing difficult and burdensome calamities.<sup>98</sup>

Many people are ignorant of the wisdom behind facing trials and test. They may not understand that Allah (SWT) does not intend to punish us through tests; rather Allah creates an opportunity to earn His mercy. The believer should look at the matter of Ibtilah (being put to test) and trials through the textual proofs from the Qur'an and the authentic Sunnah of the Prophet (S.AW), in order to stand firmly grounded regarding these matters.

Similarly if one of these calamities afflicted a believer, the Qur'an and Sunnah provide guidance in dealing with them. Some of these ways are piety, repentance and patience.<sup>99</sup>

- a. Piety : when someone becomes pious, Allah SWT resolve his problems and open doors of blessings to him; this fact has been highlighted in the following verse,

چگ گ گ گ ن ن ٹ چ الطلاق: ۲

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<sup>98</sup> National Disaster and Calamities in the light of Qur'an and Sunnah [www.thenews.co](http://www.thenews.co) Print 6976.

<sup>99</sup> Muhammad F. (2009) wide spread of Calamities upon Muslim Courses and Cure.



b. Repentance: Trials and tests remind the person of his shortcomings and defects so that he can repent to them. Allah stated in the Glorious Qur'an that:

*“Whenever of good reaches you, is from Allah, but whatever of evil befalls you is from yourself. And we have sent you (O Muhammad S.A.W. as a messenger to mankind and Allah is sufficient as a witness) Q4:79*

چے ہاں ہے ۱۱ ۱۲ ۱۳ ۱۴ ۱۵ ۱۶ ۱۷ ۱۸ ۱۹ ۲۰ الشوری: ۳۰

“And whatever of misfortune befalls you, it is because of what  
your hands earned, And He pardons much.”Q42:30

جَا ب ب ب ب ب پ پ پ پ چ السجدة: ٢١

*“And verily, we will make them taste of the near torment (i.e. the torment in the life of this world, i.e. disasters, calamities, etc.) prior to the supreme torment (in the hereafter), in order that they (may repent and) return i. e accept Islam. as- Sajdah Q32:21*

When someone repents, Allah SWT takes away their torment. This fact has been highlighted in the Quran as follows:

چَتُو تُو      تُو تُو ئِي ئِي تَلْ      جِ الْأَنْفَالِ: ٣٣  
*"And He will not punish them while they seek (Allah's)*  
*forgiveness". (Al- Anfal 8:33)*

Allah SWT has narrated the incident of the people of Yunus (AS) in the holy Quran.

When they saw the torment of Allah SWT was approaching them, they sought forgiveness and Allah SWT took away His torment as mentioned in the Quran as follows:

[illegible]

*“Was there any town (community) that believe (after seeing the punishment), and its faith (at that moment) save it (from the punishment)? (The answer is none,) except the people of Yunus (Jonah); when they believe, we remove from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while”. (Yunus 10:98)*

Similarly, the Sun and Moon eclipses occur as a result of people sins, the Prophet S.A. W. explained the wisdom behind them. He S.A.W said:

إِنَّ الشَّمْسُ وَالْقَمَرُ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ مِنَ النَّاسِ وَلَكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ فَإِذَا رَأَيْتُمُوهُمَا (رَأَيْتُمُوهُمَا) فَعُودُوا فَصَلُّوا

*“The sun and moon are two signs among the signs of Allah, the Exalted. They do not eclipse due to any one’s death, or birth. So, when there is eclipse observed prayer and supplication till it (the sun or moon) brightens.(the eclipse is over). Bukhari<sup>100</sup>*

<sup>100</sup> Sahih Al-Bukhari, Vol. 2 hadith No. 346 p.5



is a social responsibility.. Acts of humanitarian, nature whether limited to donation in money or in kind, of a more practical nature, distributing aid, is an essential element of religious practice for the Muslims.<sup>101</sup>

As Allah SWT says in the Qur'an:

*“And they give food in spite of love for it to the needy, the Orphan, and the captive.”Q76:8*

This religious dimension motivates channels and intensifies the emotional and obligatory aspects of charity. The Quranic texts and the Prophet's sayings calling for humanitarian action, defining and regulating are numerous. They are either of an obligatory nature or a call for a such work. To undertake a humanitarian act is a way of receiving help from heaven, or erasing sins, escaping punishment, thanking Allah for His mercies and meriting paradise.<sup>102</sup>

### **To make Du'a**

Making a du'a is one of the best ways to assist the one afflicted. The Prophet (SAW) has stated, “Du'a is a weapon of the believer ...”<sup>103</sup>

Our Du'a should not be restricted to the affected. If such a calamity has occurred wherein there is some mischief from a person, then also make Du'a of divine guidance for that person too. Our attitude should be to pray for the enemies instead of cursing and making inappropriate statements against them. To understand this, we only need to look into the Sirah of the Prophet (SAW). Whilst returning from Ta'if, after having been persecuted by its people, Prophet (SAW) made du'a for them instead of cursing them. Let us make them to understand that the Dua's are our biggest assets and can even possibly change the decree of Allah to become another decree .because life is a test and trial, believers will be tested every

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<sup>101</sup> Muhammad F. Wide Spread of Calamities causes and Cure.

<sup>102</sup> Zubayr B. When the Umma is tested causes and cure [www.ilmgate.org/calamities-upon-muslim-causes-cares](http://www.ilmgate.org/calamities-upon-muslim-causes-cares).

<sup>103</sup> Sunna Tirmidhi hadith 3048, Book, volume 2.



becoming bystanders, we should act positively. It is for this reason the instruction of ta'ziyah (consoling) has been given. In a Hadith; The Prophet (S.A.W) Stated:

" مَنْ عَزَّى ثَكْلِي بُرْدًا فِي الْجَنَّةِ "

“The one, who consoles a bereaved mother, will be dressed with a [special] garment in Jannah.” (At-Tirmidhi)<sup>106</sup>

So, the Prophet (SAW) has encouraged us to console the one afflicted and the whole purpose of consoling is to give support and lessen the grief from the one afflicted. It is strange to note our adverse conduct in this regard that we, instead of offering supporting words, we increase the grief and sorrow by our statements. We, in order to show we are very much grieved, say and do those things which are like adding salt on the wound. Lahawla wala quwwata illa billah!

When consoling, we should give a positive outlook to the difficulty. A positive aspect to the matter works wonders in reducing the grief of the afflicted. If someone's father has passed away, one can give a negative aspect to the issue and say, 'What a great loss! Truly you have now lost a great person. How will you cope without him? 'Etc. And one can also speak positively and say, 'You were very fortunate that the cool shadow of your father remained over you for 40 years. There are so many people whose fathers have passed away in their childhood...'

It is narrated that after the demise of Abbas (R.A), his son Ibn 'Abbas (R.A) remarked "No one consoled me better than the Bedouin." The story is that a Bedouin came to console Ibn 'Abbas (R.A) and said the following couplets:

*Exercise patience so that we too will be able to exercise it through you. Indeed the patience of the people is dependent upon the patience of the leader.*

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<sup>106</sup> Tirmidhi hadith vol. 4 No. 589 P. 6

*Better for you than [your father] ‘Abbas (R.A) is your reward [upon exercising patience] after him; and Allah SWT is better for ‘Abbas (R.A) than you!*

Showing heartfelt humanity and respect makes them aware that someone really does care about them. Providing them with the opportunities to improve their condition on their own, would increase their self-esteem and help them in overcoming barriers they face every day

The Prophet SAW said,”*your supplications will be answered as long as you are not impatient*”<sup>107</sup>

When consoling, make them realize that the One who tests them is also the One who bestows favors upon us. Furthermore, they should know that not everything they dislike is to be disliked in reality, and that not everything that we desire is really beneficial for us; Allah knows and you don't know. Some of the Salaf said that:

**If you were afflicted by a calamity, and you were patient, then your calamity is one; however, if you were impatient, then your calamity is double because of the loss of the reward as well as the beloved one, the hereafter s(i.e. paradise).<sup>108</sup>**

This saying was in relation to what Allah S.W T mentioned in surah al-Hajj:

چگِ گی گَی گے گئے س س ط ٹ ظ ہ ه ہ پ ہ □ ہ ہ ع

ع کے لئے چ الحج: ۱۱

*“And among mankind is he who worships Allah as it were,*

*upon the very edge (i.e. in doubt); if good befalls him, he is*

*content therewith; but if a trial befalls him, he turns back on his*

face. He loses both this world and the hereafter. That is the

*evident loss."* Q22:11

<sup>107</sup> Sahih Al-Bukhari hadith vol. 8 p.5X5

<sup>108</sup> Sahih Al-Bukhari Hadith 352 Book 70 vol. 7.

Certainly, make them accept that what happened to them is a test, and testing is a station for a while, which will erase the sins. The sins will be removed as the leaves of a tree fall down, as in the hadith of Abu Huraira R.A from the Prophet S.A.W who said:

" مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حُزْنٍ وَلَا أَذًى وَلَا غَمٍّ حَتَّى الشَّوْكَةِ يُشَاكُهَا، إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ حَطَايَاهُ ".

*"No fatigue, nor disease, nor sorrow nor sadness nor hurt, nor distress befalls a Muslim even if it were the prick he receives from a thorn but that Allah expiates some of his sins for that."*<sup>109</sup>

Abu Huraira R. A also narrated that the Messenger S.A.W said:

" مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُصِيبْ مِنْهُ ".

*"If Allah wants to do good for somebody, He afflicts him with trials."*<sup>110</sup>

Also test and trials remove sins from the believers of the children of Adam, and all of the children of Adam commit sins. The tests and trials can also raise one to a higher degree in paradise. Trials and test are signs of Allah's love for the believer. Indeed, they are like a cure; although it may be bitter, one should accept them since they are from the one whom we love and to Allah belongs the best example. The Prophet S.A.W. said:

" أَنَّهُ قَالَ " عِظْمُ الْجُزَاءِ مَعَ عِظْمِ الْبَلَاءِ وَإِنَّ اللَّهَ إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ فَمَنْ رَضِيَ فَلَهُ الرِّضَا وَمَنْ سَخِطَ فَلَهُ السُّخْطُ " .

*"The greatest reward comes with the greatest trial. When Allah loves a people, He tests them. Whoever accepts that wins His*

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<sup>109</sup> Sahih Bukhari adith 584 vol. 7

<sup>110</sup> Sahih Bukhari vol. 3 p. 569





The Muslim religion considers both humanitarian actions and the duty to help as religious obligations by which all Muslims, rich and poor, are bound. Qur'anic texts and Hadiths are encouraging charity works. One of the better ways to help the afflicted persons is to give them a hand up rather than a hand out, giving them moral support. Showing heartfelt humility and respect makes them aware that someone really does care about them.

Providing them with the opportunities to improve their condition on their own, would increase their self-esteem and help them in overcoming barriers they face every day.

The Prophet said:

قَالَ اللَّهُ: أَنْفِقْ يَا ابْنَ آدَمَ، أَنفِقْ عَلَيْكَ.

*"Allah said: Spend, O son of Adam, and I shall spend on you.*

...<sup>113</sup>

*It should also be noted that this obligation to assist is not applicable only to Muslims in distress.*

Qur'anic texts and Hadiths do not exclude the non- Muslims from humanitarian aid. This principle was often given tangible form. In the early years of Hijra (the Hegira era, or Muslim calendar), there was a famine in Modar (inhabitants of Mecca). The Prophet in Madinah organized a humanitarian convoy to help the inhabitants there, who at that time have not converted to Islam.

The Prophet S.A.W one time commanded the Muslims not to store the meat from their sacrifices for more than three days but to give away any that was left after those three days, as charity to the hungry and poor.

عَنْ أَكْلِ لَحْمٍ الصَّحَايَا بَعْدَ ثَلَاثٍ . قَالَ عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ فَذَكَرْتُ ذَلِكَ لِعُمْرَةَ فَقَالَتْ صَدَقَ سَمِعْتُ عَائِشَةَ تَقُولُ دَفَّ أَهْلُ أُبَيَاتٍ مِنْ أَهْلِ الْبَادِيَةِ حَضْرَةَ الْأَضْحَى زَمَنَ رَسُولِ اللَّهِ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ " ادْخِرُوا ثَلَاثًا ثُمَّ تَصَدَّقُوا بِمَا بَقِيَ " . فَلَمَّا كَانَ بَعْدَ ذَلِكَ قَالُوا يَا رَسُولَ اللَّهِ إِنَّ النَّاسَ يَتَّخِذُونَ الْأَسْقِيَةَ مِنْ ضَحَايَاهُمْ وَيَحْمِلُونَ

<sup>113</sup> Muslim Hadith 4856, Book 22.

مِنْهَا الْوَدَّكَ فَقَالَ رَسُولُ اللَّهِ ﷺ " وَمَا ذَاكَ " . قَالُوا نَهَيْتَ أَنْ تُؤْكَلَ لَحُومُ الضَّحَايَا بَعْدَ ثَلَاثٍ . فَقَالَ " إِنَّمَا نَهَيْتُكُمْ مِنْ أَجْلِ الدَّافَةِ الَّتِي دَفَّتْ فَكُلُوا وَادَّخِرُوا وَتَصَدَّقُوا " .

Abdullahi bin Waqid reported: Allah's Messenger (ﷺ) forbade (people) to eat the flesh of sacrificed animals beyond three days. Abdullah b. Abu Bakr said, I made a mention of that to 'Amra, whereupon she said: He has told the truth, for I heard 'A'isha say: The poor among the people of the desert come (to the towns) on the occasion of Id al-Adha during the lifetime of Allah's Messenger (ﷺ). Upon this Allah's Messenger (ﷺ) said: Retain with you (the flesh) sufficing for three (days), and whatever is left out of that give in charity. After this, they (the Muslims) said: Allah's Messenger, the people make water skins with the (hides) of their sacrificed animals and they melt fat out of them. Thereupon he said. What is that? They said: You forbade (us) to eat the flesh of sacrificial animals beyond three (days), whereupon he said: I forbade you for those (poor persons) who flocked (to the towns on this occasion for getting meat) but now when (this situation has improved) you may eat, preserve and give -in charity.<sup>114</sup>

The narration above proves that the Prophet S.A.W. wanted the facilitation of charity and sharing during that period of hardship.

While trying to support the afflicted persons, Muslims should try to understand their needs and requirements to help them overcome the adversities of life. One can help them by understanding their wants, desires and thoughts without diminishing their dignity and helping them achieve those wants in a respectable manner.

The Hadith of the Prophet states:

" مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ " .

*“Charity does not in any way decrease the wealth and the servant who forgives, Allah adds to his respect; and the one*

<sup>114</sup> Sahih Muslim Hadith 2588 Book 45 p.90

who shows humility, Allah elevates him in the estimation (of the people)''<sup>115</sup>

In the same way many Quranic texts and statements by the Prophet are a serious warning for those who forget to carry out their duties:

چ د ی ن ت ث ڈ ظ ژ ر ک ی د گ گ گ گ گ گ گ گ گ گ چ  
التوبة: ۳۴ - ۳۵

*“To those who hoard gold or money and do not spend them in the path of God, announce them severe punishment, on the day when this treasure will be heated in the fire of Hell and with it will be branded their foreheads, their flanks and their backs...”Q9:35*

It used to be widespread in Muslim societies to make a donation when someone was ill. All the while using the medical means available, the sick person or his family made a donation to the poor so as to benefit from God's mercy. The Prophet's recommendation encourages this:

أَرْبَعُهُ دَنَانِيرَ: دِينَارًا أُعْطِيَتْهُ مَسْكِينًا، وَدِينَارًا أُعْطِيَتْهُ فِي رَقَبَةٍ، وَدِينَارًا أَنْفَقَتْهُ فِي سَبِيلِ اللَّهِ، وَدِينَارًا أَنْفَقَتْهُ عَلَى أَهْلِكَ، أَفْضَلُهَا الَّذِي أَنْفَقَتْهُ عَلى أَهْلِكَ.

*Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "There are four dinars: a dinar which you give to a poor person, a dinar you give to free a slave, a dinar you spend in the Way of Allah, and a dinar which you spend on your family. The best of them is the dinar which you spend on your family."*<sup>116</sup>

Therefore Muslims make donations in very diverse circumstances: when faced with a crisis, on acquiring property, on harvesting, on making a commercial transaction, before travelling.

Religious texts motivating humanitarian action are very diverse and relate to all areas of aid.

<sup>115</sup> Sahih Al-Bukhari Hadith 921 Book 7.

<sup>116</sup> Sahih Al-Bukhari hadith 296 Book 2

## Food aid and the fight against famine

A saying of the Prophet (hadith) states:

" اليد العليا خير من اليد السفلى وابدأ بمن تعول، وخير الصدقة ما كان عن ظهر غنى، ومن يستعفف، يعفه الله، ومن يستغن، يغنه الله "

*Abu Hurairah (May Allah be pleased with him) reported: The Prophet (ﷺ) said, "The upper hand is better than the lower one (i.e., the spending hand is better than the receiving hand); and begin (charity) with those who are under your care; and the best charity is that which given out of surplus; and he who asks (Allah) to help him abstain from the unlawful and the forbidden, Allah will fulfill his wish; and he who seeks self-sufficiency will be made self-sufficient by Allah"<sup>117</sup>*

Prophet Mohammed also clearly indicated the obligatory aspect of zakat when he sent his emissary to Yemen:

فإن هم أطاعوا لذلك، فأعلمهم أن الله تعالى افترض عليهم صدقة تؤخذ من أغنيائهم فترد على فقرائهم

“Inform them that Allah made it obligatory to take alms from their rich to give to their poor...”<sup>118</sup>

By means of a public institution which collects zakat, the Muslim State ensures that this is wholly respected and will resort to force to collect it. Muslim lawyers have noted that the obligation exists even after death, when the heirs must pay. In view of its importance (in terms of rights of the poor), zakat should be paid before all other debts. Abubakar, the Caliph elected after the Prophet’s death, went so far as to declare war on certain tribes that refused to

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<sup>117</sup> Muslim Hadith 4856 Book 22.

<sup>118</sup> Al-Bukhari Hadith 75 Book 32.

pay it. Zakat is not merely a religious obligation but also a right of the poor, as the Quran confirms:

چک چک چک گگ گگ گگ چالاریات: ۱۹

*“And in their properties there was the right of the beggar and the needy... ”Q51:19*

This notion of right returns in another verse:

چگ گ گ گ گ چ المعارج: ۲۴

*“And those in whose wealth is recognized right...” Q70:24*

*The eight categories of zakat beneficiaries are clearly defined*

*in the Quran, Sura 9, and Verse 60:*

چٹ ٹ ڈ ڙ ه ٻ ٺ ٽ ٿ ڪ و وَ چ  
التوبة: ۶۰

“Alms are for the poor and the needy, and for those employed to administer the funds, for those whose hearts have been reconciled (to the cause of Islam), for freedom of slaves, for those who are in debt, in the cause of Allah, and for the wayfarer in distress. Thus is it ordained by God and Allah is full of knowledge and wisdom...”

This verse leaves considerable latitude for humanitarian workers to allow not only people in emergency situations (refugees, disaster victims), but also those in need of long-term aid (the indebted and the needy) to benefit from zakat. Experts in fiqh (religious law) say that zakat should cover all the beneficiary's needs: social needs, food, clothing, shelter, health and education. Zakat Should be distributed in the country where it is collected, except when there is extreme need in another country (famine, natural disaster, war). According to the Maliki school, the donation should be sufficient to cover the needs of a poor person throughout the whole year. Other schools like the Shafī, advice giving enough so that the recipient no longer requires assistance. Hanbali School also recommends giving out zakat

prior to its specific time in the same vein. They also recommend giving out zakat of the two consecutive years at a time when the need arise.<sup>119</sup>

Another desirable support one can offer to the afflicted, is joining the fund raising community or engage himself/herself with some organizations who are involved in raising fund for the poor and needy people and who organize activities and become active members of the organization board or membership.<sup>120</sup> The last support that would be rendered to them is to impart them with the knowledge that can help them to stand on their feet. Education is the beginning of getting out from hardship of life, giving free education to the poor and needy people help them to grow as individuals and help them lead a better life.

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<sup>119</sup> A-fiqh alaa Mazahib al-Arba'

<sup>120</sup> Hasbullah S.H. Northern Muslim Refugee return the path to peace, October 2007.

## **CHAPTER SIX**

### **CONCLUSION**

This chapter contains the summary of the study as well as findings and recommendations as derived from the study.

#### **6.1 Summary**

It is evident that the Boko Haram insurgency has incapacitated many people, who have lost their loved ones, many have become refugees in the neighboring countries of Chad, Niger and Cameroon and still many people are internally displaced. Sequel to this insurgency in North eastern states of Borno Yobe and Adamawa, Gombe State has witnessed the influx of IDPs .The agencies that are entrusted with the responsibilities of rendering humanitarian services and assistance to unfortunate victims of various disaster i e SEMA and NEMA opened a camp for them, though there were two categories of IDPs, documented and undocumented. The documented and some few undocumented were the ones living in the camp while several undocumented were living with host communities.

Similarly, the problems of the study stated that the IDPs have no access to basic welfare services such as electricity, water supply, access road, street, drainage, access to vaccination and lack of economic abilities while living in the camp. This study therefore, set to ascertain the challenges facing internally displaced persons specifically in Gombe State. To achieve this, the research has set as its aim and objectives, examining the role of individuals, groups, government agencies and non-governmental Organizations in mitigating or aggravating the challenges facing Internally Displaced Persons and Identify the solution to these problems from Islamic perspectives.

#### **6.2 Findings**

The following are the findings obtained from the research



- i. The phenomenon of the internally displaced is not new to Gombe which might be as a result fire outbreak, floods, herdsmen and farmers conflict and so on. But the recent activities of Boko Haram insurgency caused many people to become internally displaced in a large scale and for an extended period of time.
- ii. Interventions came from different quarters, however, the interventions made by Muslim individuals and organizations fall short of what expected from them. Mainly, due to lack of sensitization and proper coordination.
- iii. Islam has made adequate provisions for disaster- stricken people which, if compiled with, most of the problems faced by IDPs in Gombe and elsewhere will be substantially reduced.
- iv. The interventions made by government agencies and NGOs almost cover all the essential needs of the IDPs such as food items, non-food items, educational facilities, healthcare service, counseling to traumatized victims due to their great loss and temporary shelter also provided.
- v. There are two categories of IDPs in Gombe State, the documented and the undocumented, many documented and some few documented were those living in the camp while few documented and several hundred undocumented [prefer living with host communities.
- vi. In terms of basic needs, the main areas identified for intervention in camp are not very different from the needs in the host communities; in Gombe host communities, the main needs are food, livelihood, shelter and education. When it comes to the challenges IDPs are facing in the host communities, there is one major difference

compared to the challenges in camp, paying the rent is the greatest challenge many of them face.

- vii. The Boko Haram insurgency has brought about negative impact on the population in North Eastern Nigeria in terms of the rise of human casualties, moral decadence and internally displaced persons.
- viii. Finally, it was further discovered that while some IDPs have access to both food and non-food items directly from government others received irregular food aids, though faith based Organization rendered their aids to the IDPs in camps and the host communities which are based purely on humanitarian ground without any form of discrimination.

### **6.3 Recommendations**

Contemporary humanitarian crisis cannot be curtailed just through one single solution, therefore, the following have been recommended as an effective ways to minimize if not totally reduced the pains of the internally displaced persons (IDPs):-

- i. There is a need for collaboration between government and other stakeholders to find lasting solution to the resurgence of the Boko Haram activities.
- ii. There is also a need for more private interventions to the IDPs particularly from individual Muslims and other Muslim Organizations. This may be through sensitization and effective coordination.
- iii. For the sustainability of conflict resolution mechanism, there is a need to incorporate the teachings of Islamic method of conflict resolution into the syllabus particularly in our higher institution of learning. This will go a long way in creating awareness on the need for conflict resolution mechanisms in our daily activities.

- iv. More importantly, there is a need for a more proactive measures from both the Government and Non- Governmental Organizations so that there will be proper and equal access to the available facilities in the camp.
- v. All agencies providing humanitarian assistance to the internally displaced persons have a responsibility to consider how they design and implement their assistance activities might best contribute to promoting the protection of the internally displaced persons.
- vi. Efforts should be intensified most especially in all the aspects of proffering durable solutions in a proactive manner rather than reactive manner.
- vii. There is a need therefore, for the direct involvement of groups of Ulama' in assisting the IDPs, which may be through Da'awah and channeling of Zakat to the right targets etc.

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### **LIST OF INFORMANT**

Abba Babaji 48 years National Emergency management agency ( NEMA) official Gombe the interview conducted in his office at J/Fari Gombe at 11:am

Adamu A.B 39 years Health worker kasuwan lilo Gombe the interview conducted in his house on 12 February 2018 4:30 pm

Ahmadu Isah 51 years an IDP the interview conducted in his house on Saturday 11 a.m

Aisha Bama 40 years an IDP the interview conducted in her house at Malam Inna on Saturday 2 P.M.

Alhaji Sulaiman Abubakar 53 years, a community leader, Akko Local Government Gombe state. The interview conducted in his house on 25 March 2018 at 4: pm

Dr. Rasheed Abdulganiyyu 42 years, H.O. D Islamic studies Gombe State University. The interview conducted in his office at Gombe State University on 20<sup>th</sup> March, 2018.

Hajiya Asabe 45 years IDPs official the interview conducted in her office at state emergency management agency at on Wednesday 10: am

Madu Kura Bama 51 year's old IDPs victims' .The interview was conducted in the camp at Wuro-Juli in Gombe State

Malam Abubakar Mahmud Puma 50 years, Security to the council of Ulama' JIBWIS Gombe State. The interview conducted in his office on 11<sup>th</sup> June 2018.

Malam Kawu Kano 56 years district head of Nasarawo in Gombe State. The interview conducted in his house 28 March 2018 at 9: am

Malam Musa of Korar Zaki 45 years IDPs official from Gombe SEMA. The interview conducted in his office at Bolari in Gombe State on 6<sup>th</sup> November 2017.

Malama Hafsat Muhammad Umar 41 year's old, Secretary FOMWAN Akko L.G.A Gombe State. The interview was conducted in her house at Waziri-Malle in kuma Akko Local Government Gombe State on 25<sup>th</sup> June 2018 2: pm

Malama Hauwa 42 year's Jekadafari IDPs Official Gombe SEMA . The interview conducted in her Office at Gombe SEMA on 7<sup>th</sup> February 2018 at 11: am

Modu Ayuba 47 years an IDP the interview conducted in his house on Sunday 10 a.m

Muhammad Abacha 40 year's old T/wada IDPs Official of Gombe SEMA. The interview conducted in his Office at Gombe SEMA On 6<sup>th</sup> February 2018 at 10: am.

Muhammad Baba 45 year's kumbiya- kumbiya, IDPs Official. The interview conducted in his Office at National Emergency Management Agency (NEMA) in Gombe on 26 January 2018 at 10: am

Yagana 45 years an IDP the interview conducted in her house at T/Wada on Wednesday 10 a.m

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