

Islamic Pilantrophy as A Mechanism in Improving Agricultural Products and Sustenance in the Refugees Camps of the Lake Chad Basin Sub-Region

by Muhammad Auwal Sulaiman

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Islamic Philanthropy as A Mechanism in Improving Agricultural Products and Sustenance in the Refugees Camps of the Lake Chad Basin Sub-Region

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Muhammad Auwal Sulaiman

School of General Studies, Abubakar Tatari Ali Polytechnic, Wuntin Dada, Jos Road, Bauchi, Nigeria

Corresponding Author E-mail: abufatima25@yahoo.com

Abstract

The Insecurity crossing the Lake Chad basin and North Eastern Nigeria seriously affected the activities of farming, fishing and other agricultural programs in the region. Lake provide water for irrigation, fishing activities, water for cattle, and link of water transportation across the four counties that shares the lake. The paper fund that many communities abandoned their agricultural activities and relocated to IDPs for their safety of life. This situation caused great lost to the affected communities and many people became unemployed, and then falls into poverty every day. Using descriptive and analytical method, this study discusses the socio-economic role of Islamic philanthropy in funding the agricultural sector to restore the sources of livelihoods of the refugees camps of north eastern Nigeria. philanthropy known as (Waqf) is a voluntary charity in terms of land and property and is proven to be a strong instrument to reduce various burdens of life. Meanwhile, the paper recommends how this will be designed in order to reach the targeted communities.

Key Words: Philanthropy, Agricultural Products, Sustenance, Challenges Lake Chad

INTRODUCTION

UNDP doctrine states that, Individuals and institutions must become allies in the common goal of increasing the chances of life – for present and future generations (Nations et al., 1994). On the other hand, SDG UN No. 3 advocates good health, individual health and environmental well-being. To complement the idea of UN SDG no 3, the Waqf institution can be an additional way to fund community socio-economic problems applied to address issues such as poverty. Such as overcoming the challenge of high cost of living and promoting scarcity of agricultural products. Islam is very concerned about human welfare which is mentioned in the Qur'an.

“And in their wealth (there are portions determined to be given) to the poor who beg, and the poor yet who refrain (from begging)” (Qur'an 51:19).

It is a known fact that the activities of insurgency in the North East Nigeria led to the emergence of many refugee camps and these new settlements are in need of basic foods, clean water, animals and other related agricultural products, to supplement government effort in this critical situations, Islamic Philanthropy (Waqf) as an Islamic social fund can be considered an important source to overcome some identified problems (Raji, Adekayaoja, Agaku, Akujobi, & Hamzat, 2021; Umar, Abideen, & Yusuf, 2018). This research provides many new perspectives from previous research (Abubakar, 2019; Muhammad, 2019; Obaidullah & Manap, 2017), especially in outlining strategies for the government and society in solving social problems that occur. especially social problems such as poverty that occurred in the Lake Chad Basin Sub-Regional Refugee Camp.

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RESEARCH METHOD

12 Using descriptive and analytical methods (Miles, Huberman, & Saldaña, 2018), this study examines the socio-economic role of Islamic philanthropy in funding the agricultural sector to restore the livelihoods of refugees in Northeastern Nigeria. Where Philanthropy known as (Waqf) is voluntary charity in the form of land and property and is proven to be a powerful instrument to reduce various burdens of life. The research will begin by explaining what philanthropy is (waqf), History of Islamic Philanthropy (Waqf), Institution of Philanthropy (Waqf), The Refugee Camps of The Lake Chad Basin, Application of Islamic Philanthropy (Waqf) to Improve Agricultural Products, The challenges facing Agricultural sector in the Refugees of Lake Chad Basin, The Place of Islamic Philanthropy (Waqf) as a Scheme in Nigerian Legal System, and Establishment of Islamic Philanthropy (Waqf) to improve the Food and Agriculture of Internally Displaced Persons (IDPs).

RESULTS AND DISCUSSION

Waqf

In Islam, charity (Waqf) can be seen as a spiritual gift (Ambrose, Aslam, & Hanafi, 2015; Kahf, 2016). Waqf is a private asset or private property that is prohibited from being sold or inherited, among other types of transactions (26) Asruki, R. and Shafii, 2013). One of the charitable deeds established by Islam on a voluntary basis since the time of the Prophet Muhammad is waqf (SAW). The Arabic root verb "waqafa," which is translated as "detention, confinement, prohibition," or "forcing something to stop or stand still," is where the word "waqf" originates (Nahar, H. and Yaacob, 2011). According to Abu-Hanifah, Waqf is officially defined as the retention of a particular thing that is under the founder's ownership and the dedication of its income to beneficial causes (Ibrahim et al., 2013). Waqf has additionally demonstrated its effectiveness as a potent tool for easing different difficulties of life, both economically and socially. Furthermore, waqf has helped a lot of ill and underprivileged individuals (17) in many different places. Its shadaqah jariyah contains a voluntary charity (Abdullah, 2020). Ijtima'iyah, or (17) act of worship performed for the benefit of others out of devotion to Allah, is another name for one of the Islamic commandments pertaining to people's daily life (Rusydiana, A.S. and Devi, 2018).

History of Islamic Philanthropy (Waqf)

18 Philanthropy (Waqf) can be traced back to the time of the Prophet (SAW), and it is well known in Muslims countries. However, In layman's perspective (24), waqf is a form of charity given in terms of land and property (Brahim, D and brahim, 2013). While in Nigeria, the institutions once flourished during the defunct Sokoto Caliphate that was founded by Usman Dan Fodio in 1817 (W. M. Ahmad, 2010). Although (24) the Waqf practice faced many challenges over the decades due colonial interruption. Still, Following the Zamfara State proclamation of Shariah implementation and the passage of the Zamfara State Zakat and Endowment (24) Board Law 2000, the first law on zakat and waqf in Northern Nigeria, as the end of colonial authority, there were fresh efforts to convert the zakat council into a commission. Other Northern Nigerian states were impacted by this progress (Philip, 2007). This development became necessary because Waqf practice among Muslims in every society is very important because of its value in helping and devolving the status of poor and needy in society (Singer, 2013).

On May 29, 1999, Nigeria resumed democratic rule, (11) which sparked a drive to introduce Shariah (the Islamic legal system) in many Northern Nigerian states. Twelve states, Bauchi, Borno, Gombe, Jigawa,

Kaduna, Kano, Katsina, Kebbi, Niger, Sokoto, Yobe, and Zamfara, all adopted the Shariah legal system as a result. These states also established important arrangements and institutions, such as Shariah commissions, da'awah committees, the Hisbah groups, zakat and waqf (endowment) bodies (Abubakar, 2019).

The Institution of Waqf

The Holy Quran urges Muslims to give to charity and does not define waqf specifically or make any specific references to it. Allah has promised individuals who freely spend their riches in His way numerous rewards (Lawal, 2019). This is supported by the following verses;

“They ask you what they should spend. Say: Whatever you spend of good must be for parents and kindred and orphans and al-masakin and the wayfarer and whatever you do of good deeds, truly Allah knows it well (Q2:215)”.

Similarly in other verses can also be seen in Q2: 254, 270 and 280. More so, in support of these the hadiths clarified it. Abu Hurairah reported Allah's messenger as saying:

“that all of a man's deeds cease with his death, with the exception of three: recurrent charity, knowledge (from which people get benefit), and a devout child who prays for him.” (Sahih Muslim 1631, No. 20).

However, since non-Muslims also practiced waqf during the Ottoman period, the idea of waqf is not wholly new to non-Muslims Shaham, 1998 in Lawal (2019), The necessity of generosity has been emphasized in several Bible texts, including Hebrew 13:8, Proverbs 19:17, and II Corinthians 9:7 in Lawal (2019). Based on this justification, the article concluded that waqf is acceptable for both Muslims and non-Muslims.

In the Islamic social order, philanthropy (Waqf) is regarded as an essential institution (Lamido & Haneef, 2021). It can effectively leverage the potential of selfless altruistic giving for greater economic impact in the targeted societal social sector. According to Shaikh et al (2017) A moveable or immovable asset is donated and dedicated under waqf for long-term societal good. The usufruct and/or income are permanently enjoyed by the recipients. Waqf can be established in the modern sense by pledging real estate, furnishings, or other movable property, as well as other types of liquid wealth like cash and stock. It is customary for a donor to gift and dedicate a property—movable or immovable—for the ongoing good of society. The usufruct and/or income are permanently enjoyed by the recipients. Waqf can be established in the modern sense by donating farm products, real estate, libraries, furniture, fixtures, other moveable goods, as well as liquid assets like cash and stocks.

Waqf, an organization dedicated to Islamic philanthropy, can be utilized to offer a variety of welfare services to both Muslims and non-Muslims, as well as to other living things (Anwarose et al., 2015). For instance, waqf can be used more flexibly to fund expenses for famine relief, animal protection, and environmental preservation. The waqf institution can create social and public infrastructure out of social capital. In the event of a perpetual waqf, it offers the beneficiaries a long-term social safety net.

The institution of Islamic Philanthropy (Waqf), where non-Muslims predominate and governments are largely secular and uninterested in funding religious infrastructure like mosques, is an interesting source for Muslims in Europe, America, and Australia to expand their religious infrastructure. Muslims can use public facilities like hospitals and schools that were created by the government for all inhabitants in such nations. However, they are unable to share their infrastructure with non-Muslims, and in such secular nations, the government is unlikely to pay attention to the religious demands of the minority Muslim

population (Shaikh et al., 2017). Scholars also emphasize the significance of competent management and transparent administration of waqf for effective results in order to transform it into an institution (Haneef, Pramanik, Mohammed, Amin, & Muhammad, 2015).

The Refugee Camps of The Lake Chad Basin

Displaced people are those who have been forced to relocate in search of a safer and better quality of life. This includes refugees and internally displaced people (IDPs). In contrast to refugees, who are victims of political violence who have travelled across international borders in search of safety in another country, internally displaced persons (IDPs) are citizens of a country who have lost their homes, properties, or sources of livelihood as a result of the local insurgency and have sought refuge in other parts of the country (Baqutayan & Mahdzir, 2018).

The United Nations Guiding Principles on Internal Displacement define displacement as "being forced or required to flee or leave one's home or place of habitual residence, in particular as a result of or in order to avoid the effects of armed conflict, situations of generalized violence, violations of human rights, or natural or man-made disasters" (The UN Refugee Agency, 1998)

The Lake Chad Basin (LCB) is made up of four nations and is home to ethnic groups from Cameroon, Chad, Niger, and Nigeria. The region's residents share a language, culture, and history. Religious extremists, poverty, and a lack of basic amenities in northern Nigeria are thought to have contributed to the rise of Boko Haram and its spread into neighboring countries. (That is, the LCB's borders are poorly managed and all government efforts to restore peace and provide meaningful developments have failed.) In recent years, the region has become a battleground for the Boko Haram insurgency, which began in Nigeria (Agbiboa, 2013; Ayoola & Segun-Olufemi, 2020).

People have been relocated from Borno, Yobe, and Adamawa States as a result of the Boko Haram sect's actions in North-East Nigeria, which has increased the number of internally displaced people (IDPs). According to reports, women and children make up the majority of those who have fled Lake Chad Region (Hoinathy & Tayo, 2022).

"The number of IDPs in Nigeria has increased considerably. According to the United Nations Office for the Coordination of Humanitarian Affairs' (UNOCHA) report, there has been a steady rise in the number of IDPs from the three most affected States of Borno, Yobe and Adamawa. For instance, from 2009 to 2010, IDPs rose to 100,000; and from 2010 to 2011 it increased to 130,000. From 2011 to 2012, the number rose to 200,000. From 2012 to 2013, the figure rose to 290,000. Between May and December 2014, the number of IDPs from the region drastically rose to over 600,000 (UNOCHA, 2014). 1.6 million IDPs in Maiduguri, the 'safest' part of Borno State; • about 144,000 IDPs in Yobe State; • about 135,000 IDPs in Yola, Adamawa State; • 44,800 refugees in Cameroon; • 15,000 refugees in Chad; and • over 105,000 refugees in Niger" (Abbani, 2021).

As a result, 1,948,349 people were recorded as being displaced in January 2019 according to trends from the six states (Adamawa, Bauchi, Borno, Gombe, Taraba, and Yobe) most affected by the Boko Haram insurgency (Abbani, 2021).

Application of Islamic Philanthropy (Waqf) to Improve Agricultural Products

Islamic philanthropy, also known as waqf (Arabic for endowment), is a unique category of charitable act that lasts forever. It entails giving away a fixed asset with the potential to generate income or offer benefits (Abdur-Rashid, 2021). Specific beneficiary categories are then served by the revenue or benefit created. Muslims who gift waqf frequently do not intend to recoup the value they received from

the property, building, or money they donate. The donated assets may be kept in a charitable trust. A cash-waqf can be established by a waqf to raise money. This implies that the value of the waqf fund is used to create a lending portfolio that is based on Islamic principles.

Islamic Philanthropy (Waqf) is the on-going charity as demonstrated by Prophet Muhammad (SAW), because the beneficiary does not own the waqf assets, and accordingly cannot dispose it. Also, during the time of the Prophet (SAW), there were authentic reports that Umar donated his piece of land in Khaybar as waqf upon the advice of the Prophet. Consequently, the harvest and profits of this land were then donated to the poor and the needy. Another striking example of an ancient waqf was Uthman's well popularly known as *Bir-Rumah* in Medinah (Shaikh et al, 2017). There was a time in Medina when there was a serious drought and hence scarcity of water. Meanwhile, this well belonging to a Jew seems to be the only well available with sufficient quantity of water in it. Seeing that this Jew was selling the water at a considerably high price, the Prophet (SAW) assured paradise to those who will buy the well and endow it to the people of Madina. Uthman (RA) bought this well paying huge sum and donated it as a waqf to the entire community.

Essentially, the idea of waqf implies Islam's recognition of the non-profit sector. The Islamic waqf is meant to operate independent from the private and government-regulated sector. Muslim societies in the past have relied heavily on waqf assets for the development of the various sectors of their economy.

The challenges facing Agricultural sector in the Refugees of Lake Chad Basin

6.9 million people experience food insecurity during the 2017 lean season (June–August 2017), according to the Agriculture Food Organization of the United Nations (2017). 80–90% of the populace lies on agriculture, fishing, and cattle as a source of income. There are 2.4 million displaced individuals. The conflict in the Lake Chad Basin has gotten worse over the past few years as a result of Boko Haram attacks and suicide bombings that targeted civilians. These attacks caused widespread trauma, drove millions of people from their homes, made it difficult for people to access their fields, and destroyed crucial infrastructure and services. Millions of people have been displaced from their homes across the four Lake Chad Basin nations of Cameroon, Chad, Niger, and Nigeria as a result of the violence. In addition to the continued cross-border violence, a significant influx of Nigerians has arrived in border regions of Cameroon, Chad, and Niger, placing the already vulnerable host communities under tremendous pressure. As a result, the restoration and safeguarding of food production and livelihoods in host communities is urgently needed. Humanitarian access to some places where food security and nutrition are at risk has been hampered so far by insecurity. But in recent months, a sizable area has been accessible for humanitarian aid, providing a window of opportunity to step up actions in the region (Food Organization of United Nation Agriculture, 2017). Some of the challenges according to (Food Organization of United Nation Agriculture (2017) includes:

1. Serious reduced access to farming activities have caused a sharp increase of food insecurity in affected areas.
2. Most of displaced people rely on the scarce resources of host communities for their basic needs including for food.
3. Due to the host families' and other crisis-affected households' inability to use their land due to fear of attacks, productive assets were lost, incomes were decreased, and food shortages occurred.
4. Due to inflation, crop prices are excessively high. Transhumance migrations and international trade in livestock have been hampered by insecurity and accompanying mobility restrictions.

Large-scale disruptions in local agricultural systems have resulted from the damage of farming and irrigation infrastructure as well as decreased access to extension services.

5. It is anticipated that more people would return, which will increase the need to reestablish better lives and resuscitate the agricultural industry.
6. The crisis is making things worse for vulnerable farmers who have been exposed to more natural disasters, such as recurrent floods and droughts, over the past ten years. The concentration of herds as a result of altered transhumance flows is severely taxing pastoral resources and may endanger animal health. Following the pastoral lean season, the health of cattle should receive special attention.

The Place of Islamic Philanthropy (Waqf) as a Scheme in Nigerian Legal System

Nigerian Constitution specifically recognises Islamic law as an independent source or part of the Nigerian law by putting in place separate machineries for administration of its justice system (Oba, 2002). More strongly, recognising that Islamic law is very wide and its subjects which the court may be invited to adjudicate upon are also inestimable, the Constitution has given special recognition to some aspects of Islamic law which the court is empowered to exercise jurisdiction upon and termed them as Islamic Personal Law. As waqf is expressly listed as an Islamic personal law matter in the Constitution, it confers constitutional legality on waqf in the country (Ishola, 2019). Based on this therefore, there is bases of waqf in the in Nigeran Legal system.

Therefore, since Islamic Philanthropy (Waqf) is established as subject of Islamic personal law within the constitutional framework, it follows that there will always be persons versed in the field of waqf among the Justices on the benches of both the Supreme Court and the Court of Appeal in the country. This is a great constitutional recognition according impressive legal basis for waqf in the nation (Ishola, 2019). The permissibility of waqf by the Māliki School, giving it all the necessary legal backings, also strengthens the legal basis for the scheme in the nation (Ishola, 2019).

In other words, since the Māliki School is the official School of Thought (madhhab) in Nigeria and the School approves waqf as a legal scheme, this also makes waqf to be legally well founded in the country. Even the provisions of the Constitution on Islamic personal law are to be interpreted according to the views of the Māliki School.

Establishment of Islamic Philanthropy (Waqf) to improve the Food and Agriculture of Internally Displaced Persons (IDPs)

The goal of Islamic philanthropy (Waqf) is to support the less fortunate members of society, including the underprivileged, the needy, orphans, widows, travelers, and students. Additionally, to raise their standard of living, financial situation, health, and educational levels in order to distinguish between actually living and merely existing (Alaro & Alalubosa, 2018). Similarly, Sadeq (2002) Waqf successfully creates "income-generating enterprises that are suitable to be handled by disabled individuals, single moms, uneducated and unskilled workers," according to research. These people will greatly benefit from the income-generating activities because they could have trouble finding other work (M. Ahmad, 2019).

For effective establishment of the institution of Waqf Mustapha & Muneeza (2020) suggested the following:

1. In order for the waqf institution to properly fulfill its goals and serve its purpose in the twenty-first century, it must be revived. To make the most of the waqf, it is necessary to assess the administrative and organizational structure.
2. Encouraging cash waqf as it also has potentials and significant roles to play especially by sponsoring education and financing small medium enterprises.
3. Waqf property administration needs to be improved. In carrying out their responsibilities and managing the waqf property, the supervisors (Mutawalli Nazir or Qayyim) must be pious and trustworthy. The coadministration should have clear guidelines for the Awqaf Mutawallis regarding where, how, and at what rate they should invest the funds managed by them, as well as the integrity of the Mutawallis.
4. Scholars should educate the public and launch campaigns on waqf to persuade Muslim business owners to donate a portion of their profits to the needy in order to win Allah's favor and strengthen their bonds with the underprivileged. There is a lot of room for advocacy to gather support from both the public and private sectors in order to comprehend the function and benefits of waqf in dealing with urgent challenges of social security and cohesiveness. The clergy, members of civil society, and religious groups can all take on this responsibility.
5. In order to prevent unauthorized occupation and theft of waqf property, there should be a body in charge of proper and ongoing oversight of the waqf property and how the Nazir manages it.

States with a majority of Muslims should also have a Ministry of Awqaf to oversee the administration of waqf donations.

CONCLUSION

This paper attempted to highlight the relevance of awqaf in promoting food and agriculture of the refugee camps so that each households will benefit from a Waqf programme Scheme. In particular it attempted to show the potential of awqaf for improving their food security and nutrition of IDPs and the need for harnessing them in improving the quality of life of refugees' camps. The scheme will supplement government effort to minimized the shortage of health care facilities in the camps.

Islamic Philanthropy (Waqf) should be use to give support during the current rainy season through the provision of cereal seed and fertilizers as well as small-scale livelihood starter kits. Islamic Philanthropy (Waqf) in cash could be founded by trade associations and/or merchants, government workers should donate one percent of their income. This would bust the project. The government should recognize the use of awqaf funds in public budgets as an imperative and provide philanthropists with an enabling legal framework, such as tax exemptions, to encourage donations to awqaf. The poor's participation in civil society organizations, as the third sector, should be strengthened and used as a vehicle for their participation in poverty alleviation programs. There should be Muslims who can effectively run non-governmental organizations like awqaf, as well as men and women who are trustworthy and knowledgeable. The government must create "well-functioning political institutions that enable poor empowerment and allow them to overcome the social forces and institutions that are largely responsible for their poverty."

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ABOUT THE AUTHOR

Muhammad Auwal Sulaiman PhD, was born on 15 th July, 1973, Bauchi local government area of Bauchi state Nigeria. He got Diploma in Shari'ah & Civil Law from the College for Legal and Islamic Studies Misau in 1993, obtained his B.A Degree in Islamic Studies at University of Maiduguri-Nigeria in 2005, and completed his Master of Arts (M.A) in Islamic Studies at University of Jos- Nigeria in 2011. he passed the one year induction course of Professional Diploma in Education at Abubakar Tatari Ali Polytechnic, Bauchi in 2013. Auwal obtained a Doctor of Philosophy (PhD.) Degree in in Islamic Studies Nasarawa State University, Keffi, in 2020. Subsequently, He participated in number of courses and obtained certificates and skills in Information and Technology, In addition to his academic qualifications, He is a registered member of the Teachers Registration Council of Nigeria, a full time member of Nigerian Qur'anic Society (NQS) and member Nageria Association of Teachers of Arabic and Islamic Studies (NATAIS).

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