

MAQASID-AS-SHARIAH AND HUMANITARIAN PROVISIONS: ANALYSIS OF THE
ACTIVITIES OF MULTI-PURPOSE WOMEN CENTRE KATSINA
KATSINA STATE

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Abu Bakar Sani

abubakar.sgayari@umyu.edu.ng

Department of Islamic Studies
and Shari'ah, Umaru Musa
Yar'adua University Katsina.

Bilkisu Jibrin Gane

bilkisugane@gmail.com

Department of Islamic Studies
and Shari'ah, Umaru Musa
Yar'adua University Katsina

Abstract (In English). *Maqasid as-Shari'ah aims to promote the public interest and social welfare of the Muslim community by providing what is beneficial and protecting them from harm. This research examines the application of Maqasid as-Shari'ah in the humanitarian activities of the Multi-purpose Women Centre Katsina, and the role and impact of the Centre's poverty alleviation schemes on the socio-economic lives of the less privileged in society. Using extensive interviews and observations across various sections of society, the study found that these activities helped reduce poverty among the less privileged. The work further suggests that the Centre employ staff who are well acquainted with the field of Islamic welfare/humanitarianism to further enhance the Centre's humanitarian activities in line with Islamic ideals. There is also a need for project design transformation, including programming options with an Islamic, integrated, sustainable development model, and the creation of networks and partnerships, such as organizing lectures by experts on Islamic humanitarianism, to further boost and integrate the Centre's activities, with a stronger focus on the framework of Maqasid as-Shari'ah, which are the essential necessities of Islamic law towards enhancing brotherhood, peace, mutual love and a better harmonious society. This is its main contribution to existing knowledge.*

Keywords: Shari'ah, Humanitarian Services, NGOs, Multi-Purpose Women, Katsina, Nigeria.



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Abstrak (Dalam Bahasa). Maqasid as-Shari'ah bertujuan untuk mempromosikan kepentingan umum dan kesejahteraan sosial komunitas Muslim dengan menyediakan apa yang bermanfaat dan melindungi mereka dari bahaya. Penelitian ini mengkaji penerapan Maqasid as-Shari'ah dalam kegiatan kemanusiaan Pusat Wanita Serbaguna Katsina, serta peran dan dampak program pengentasan kemiskinan Pusat tersebut terhadap kehidupan sosial ekonomi masyarakat kurang mampu. Dengan menggunakan wawancara dan observasi ekstensif di berbagai lapisan masyarakat, penelitian ini menemukan bahwa kegiatan-kegiatan tersebut membantu mengurangi kemiskinan di kalangan masyarakat kurang mampu. Penelitian ini selanjutnya menyarankan agar Pusat tersebut mempekerjakan staf yang memahami bidang kesejahteraan/kemanusiaan Islam untuk lebih meningkatkan kegiatan kemanusiaan Pusat tersebut sesuai dengan cita-cita Islam. Ada juga kebutuhan akan transformasi desain proyek, termasuk opsi pemrograman dengan model pembangunan berkelanjutan yang terintegrasi dan Islami, serta pembentukan jaringan dan kemitraan, seperti penyelenggaraan kuliah oleh para ahli tentang humaniterisme Islam, untuk lebih meningkatkan dan mengintegrasikan kegiatan Pusat, dengan fokus yang lebih kuat pada kerangka Maqasid as-Shari'ah, yang merupakan kebutuhan pokok hukum Islam untuk meningkatkan persaudaraan, perdamaian, saling menyayangi, dan masyarakat yang lebih harmonis. Inilah kontribusi utamanya terhadap pengetahuan yang ada.

Kata kunci: Syariah, Layanan Kemanusiaan, LSM, Perempuan Serbaguna, Katsina, Nigeria.

1. INTRODUCTIONS

As a religion of peace, love, brotherhood, and harmony, Islam promotes charity and philanthropy to foster a peaceful way of life and regards them as a form of worship (Ibadah). According to Islamic principles, charity (Zakat) is one of the fundamental pillars of the religion, along with prayers (Salat), faith (Imaan), fasting during Ramadan (Sawm), and pilgrimage to Makkah (Hajj). Forms and Media of Da'wah can be carried out through various forms of media (Fahrany, Sofia, 2025).

Allah Almighty says in the Al-Quran, Surah Al-Imran, verse 104, to invite people to do good, spread goodness, and prevent and stay away from reprehensible acts that are displeasing to Allah. The verse read:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

Meaning: " There should be among you a group of people who call to goodness, enjoin (doing) what is right, and forbid what is wrong.

Those are the successful people." Meanwhile, in a hadith narrated by Bukhari Muslim, which means, "Convey from me even one verse," which emphasizes da'wah and the obligation of da'wah, even if only one verse is conveyed

in the form of goodness for others (Hadits Bukhori Muslim). The Oxford Dictionary (7th edition) defines philanthropy as “the practice of helping the poor and those in need” and a philanthropist as “a person who helps the poor and those in need”. Etymologically, the word derives from the Latin *philanthropia*. In Greek, *philanthropia* is defined as kindness, humanity, benevolence, and love of mankind (Olatunji, F.O, 2012).

The adjective is "*pholanthropos*," meaning loving mankind, "useful to man". Thus, the combination of these two words conveys the meaning of love of mankind. Therefore, Adreoni (1982) suggested that philanthropy is defined as benevolent behavior, usually in the form of a charitable gift, toward others in society. According to Payton (1988), philanthropy is a form of collective activity undertaken by individuals through organizations or institutions. He also interprets it as the act of giving to help others in need as an expression of love (White, G. 2018).

To prevent religious shift in social life, it is necessary to understand the quran and practice the teachings of the quran in humanizing humans (Famuji, U., Malik, A. A., Nurhaidah, S. N., & Fahrany, S. 2026), giving compassion to all living creatures on earth, and being pleased to do charity to those in need, because a man is not said to have faith if his neighbor is starving, The statement Rasulullah SAW says "you are not a believer/believer" if you let your neighbors starve is not a verse of the Koran, but a hadith of the Prophet Muhammad SAW. The authentic hadith reads: "There is no believer in me who is full all night while his neighbor is hungry beside him, even though he knows." (HR. Bukhori Muslim).

In Islam, philanthropy has become the centerpiece of community development (Ummah). Islam’s presence is intended to meet all the demands of life. In the economic sphere, Islam comprehensively sets rules for the relationship between religion and economics, and both should go hand in hand, including in philanthropic activities (Alwi, M., Ilham, M., & Amir, M. F. 2021).

The first and foremost objective of Islamic philanthropic activities is to promote the welfare of the poor by reducing poverty within the community as a form of collective activity. Assisting dearly from the most loved of one's wealth is a unique principle in charity/ philanthropic activity as stated in the Qur'an

"By no means shall you attain Al-Birr (piety) unless you spend (in the cause of Allah) of that which you love; and whatever good you spend, Allah knows it well (Qur'an 3:92).

On the authority of Abu Hurairah (may Allah be pleased with him) from the prophet (S.A.W) who said: whoever removes a worldly grief from a believer, Allah will remove from him one of these grieves on the Day of Judgment. Whosoever alleviates (the lot) of the destitute person, Allah will alleviate his lot in this world and the next. Whosoever conceals the faults of a Muslim, Allah will conceal his faults in this world and the next.

Allah will aid a servant (of His) so long as the servant aids his brother (Sahih Muslim, book 45 Hadith number: 80).

Since the early period of Islam, philanthropy has been emphasized by the Prophet (PBUH) and his companions, motivated by the desire to achieve the glory of Islam, social justice, and the removal of economic oppression. After the Prophet (PBUH)'s migration to Madinah in 622 CE, he organized a three-party pact comprising the Muhajirun, the Ansar, and the Jews of Madinah. This pact became known in history as the Charter of Madinah, which laid the foundations of a small Islamic state in Madinah, headed by the Prophet (PBUH) himself (Omer, F., & Akhter, N. 2019).

The public treasury of this state was too small to undertake social security and public relief on a large scale. Moreover, the state was always engaged in warfare, as its security was constantly threatened by frequent invasions by the Quraish and intrigues by the Jews of Madinah. Initially, the only source of income for the state was Zakat, which the Prophet (PBUH) used to address such economic problems. Thus, the Prophet (PBUH) established a social security system whereby the Islamic state could provide at least basic human needs to all members of the community who were otherwise unable to provide for themselves and their families. These initiatives were adopted and implemented by all the orthodox caliphs after Prophet Muhammad (Jalil, A., Haris, A., Ramli, A. M., & Said, R. 2015).

Islamic philanthropy represents Muslims' efforts to translate the Islamic creed into reality by reformulating the Islamic faith to address society's actual needs, especially in times of hardship, social disparities, and economic crises. Katsina is a city (formerly a city-state) and an LGA in northern Nigeria, and is the capital of Katsina State. Katsina is located about 260 kilometers (160 mi) east of Sokoto and 135 kilometers northwest of Kano, near the border with the Niger Republic. In 2016, Katsina's estimated population was 429,000. The city is the center of an agricultural region producing groundnuts, cotton, hides, millet, and guinea corn, and it also has mills for producing peanut oil and steel.

The city is largely Muslim, and its population is mainly from the Fulani and Hausa ethnic groups. From the 17th to the 18th centuries, Katsina was the commercial heart of Hausaland and became the largest of the seven Hausa city-states. It is also a historic area within the pre-colonial history of the ancient Sokoto caliphate, and its population also suffers from poverty. According to the United Nations' multidimensional poverty index, which has three dimensions and ten indicators for estimating overall poverty, the report, published in June 2015 and based on data collected between 2004 and 2014, shows that Katsina State has 82.2%, while the North West zone has 80.9% (average). Another per capita poverty headcount measure (%) conducted by the National Bureau of Statistics (NBS), which captures poverty rates in Nigeria, shows that between 2003 and 2004, Katsina State had 72.9%, and between 2009 and 2010 it had 77.6% (Katsina, 2019).

2. METHOD

Research Methodology: This research uses a qualitative approach with a normative-conceptual character: 1. A conceptual approach to analyze legal theories and principles, 2. A socio-legal approach to understand the interaction of law and society. Data sources: First, Primary legal materials in the form of regulations and policies, Secondary materials in the form of scientific literature and academic publications. Analysis technique: Content analysis

3. RESEARCH

CONCEPTUAL FRAMEWORK

Islam is the light that dispels all darkness in the universe and in people's hearts and souls. It fills hearts with Allah's light and invites us to be our brother's keepers. This contrasting approach aims to cultivate people's conscience, enhance their sensitivity, and redefine their moral standards to the highest degree. It is an obligation for Muslims to be kind, generous, and compassionate toward their fellow human beings, regardless of race or culture, as well as toward animals (Wang, Y. (2024).

The Hadith of the prophet [S.A.W) reported by Jabir bn Abdullah stressed such virtues " that the prophet (S.A.W) said " He who shows no mercy to the people, Allah the Exalted and Glorious does not show mercy to him (Sahih Muslim, book 30, hadith num 5737).

The Hadith shows that only those who are kind and merciful to their fellow human beings, by sharing from their wealth, will gain Allah's mercy in this life and in the hereafter. The Islamic socio-economic system is primarily based on faith and belief. Justice, freedom, moderation, compassion, and brotherhood are among the values that help Islam take root in the daily life of Muslim society and in mankind as a whole. Thus, philanthropic activities, as an ideal way to bring about a harmonious society free from the claws of poverty, have been emphasized by Islam and other religions as well. In Islam, wealth belongs to Allah, as stated in the Qur'an.

And to Allah belongs whatever is in the heavens and whatever is in the earth. And Allah is sufficient as real Doer"(Quran:3 ayat 109).

Hence, there is a need to circulate this wealth among the populace because justice is the essence of Islam. Therefore, charity-giving is made obligatory, and greater emphasis has been placed on supporting the orphans, the less privileged, and the needy in society (May, S, 2020).

The concept of knowledge in the knowledge-based new economy is critically examined in the light of its inability to offer human lives with greater well-being. The

other forms of new attention economy are shown to have appeared as challenges to the capitalist globalisation raised under the banner of discontent and demand for a more meaningful human relationship within the knowledge economy. Yet these developments are shown to be inadequate for human well-being on methodological grounds. The Qur'anic worldview of knowledge and life is then expounded as the ever-new foundation and application of a universal socio-scientific methodology for reconstructing the individual and social order. (Choudhury, M. A. 2011).

ISLAMIC PERSPECTIVES ON SOCIAL WORK

To understand social work from an Islamic perspective, one must be familiar with the fundamentals of Islamic epistemology and cosmology, as revealed in the Qur'an and found in the Sunnah. From an Islamic point of view, giving charity is not merely a condescending act, induced by pity, to hand over a paltry gift to the needy, but a means to purify the giver's soul, revive his humanitarian feelings, reinforce the human bond with his less fortunate fellow human beings, and impress upon him the value of Allah's grace and favor and his obligation to employ his wealth, dispense of it sensibly, and share it gratefully with others in the service of Allah's cause. Giving for Allah's sake also consolidates the recipient and strengthens the ties of humanity and fraternity. It promotes love, cooperation, and welfare among members of the community, furthering cohesion and unity of purpose. Philanthropy undermines social unity and fuels jealousy and mistrust that could only tear society apart (Ab Rahman, A. H., Salamun, H., Saleh, I., Abdullah, F., & Abdul Kadir, F. K. 2020).

CONCEPT OF MAQASID AS-SHARI'AH AND ITS OBJECTIVES

Islam regards wealth as a necessary and important means to meet essential needs, but its holistic vision of human development cannot be realized by this alone. Jurists have identified four other dimensions of deprivation that must be addressed to ensure true well-being. Together, these five dimensions of well-being are known as the Maqasid (objectives) of Islamic ethics and law. They are: a, Faith; b, Life; c, Intellect; d, Posterity; e, Wealth. The understanding of the Maqasid has enabled Islam as a faith to remain contextually relevant and illuminating in each new age and circumstance. The individual components of Maqasid-al-Shari'ah are either explicitly stated in the Qur'an and Sunnah or have been deduced directly or indirectly from these primary sources by jurists (Kano A.M and Fitzgibbon A, 2021).

These five (5) elements are detailed below:

- 1) FAITH:** The Maqasid give prominence to faith as an essential dimension of well-being because it brings meaning and purpose to life and can thereby transform a person, leading to the actualisation of all other spiritual and material needs. By conferring on believers clear moral and ethical values along with explicit rules of behaviour, faith fosters moral enhancement and social solidarity, key assets in addressing adversity and vulnerability.

- 2) **LIFE:** The second dimension of well-being from the Maqasid is life, which relates to all aspects of the physical self. This dimension encompasses all the needs of human beings that should be fulfilled for the sustenance of the human body, as well as those that are necessary for humans to discharge their role as custodians (Khalifa) of the earth, namely preserving dignity and good governance. The physical needs include food, shelter and clothing. Another important need in this dimension is health. The right to life and security, health, a healthy environment, food, shelter, clean water, and freedom from fear are also included in this objective.
- 3) **INTELLECT;** Humans are endowed with intellect, which enables them to gain knowledge through education. The Prophet (PBUH) himself has made it obligatory for every Muslim to seek knowledge. This objective highlights the importance of freedom of thought and expression in Islam. The development of the intellect and the acquisition of knowledge are universally accepted as foundational to building capabilities, human freedom, and removing barriers to human development.
- 4) **POSTERITY:** Some scholars have used the term to refer to family, lineage, progeny, or offspring. The objective encompasses all these terms. The focus is on protecting future generations and recognising the family as the basic unit of society and solidarity. It includes the right to family life and the rights of the child. It can also include honour, freedom from shame, and the right to privacy, among others.
- 5) **WEALTH:** This is a key determinant of well-being. Islam regards wealth as the lifeblood of the community, which must be in constant circulation; therefore, its possession excludes the right to hoard. This implies that wealth must be invested to improve people's well-being. However, Islam considers wealth to belong to the dominion of God and to be a trust to be acquired and used in lawful ways. Greed and the hoarding of wealth are prohibited because they harm the well-being of both present and future generations (Kano A.M and Fitzgibbon A, 2021).

4. RESULT

HISTORY AND HUMANITARIAN SERVICES OF MULTI-PURPOSE WOMEN CENTRE, KATSINA

The Multi-purpose Women Centre was officially commissioned by the then First Lady of Nigeria, Mrs Maryam Abacha, on Monday, 5th June 1995. These philanthropic and humanitarian activities originated from Ramadan Tafsir organised by the then Women Commission, now renamed the Ministry of Women Affairs, during the tenure of the late Hajiya Hassu Iro Inko. The Tafsir session was conducted by Malama Murjanatu Ibrahim Duwan and Malama Amina Bawa Faskari. At the initial stage, attendance was

low; the Commission used to share grains and sugar with them, and a bag would be kept on each seat as a gesture. Those in need took it home, while those who were not gave to others or left it behind. Gradually, this attitude motivated some attendees of the Ramadan Tafsir to give charity for the sake of Allah during this sacred month, which eventually involved the whole community. Good Samaritans, especially women, started giving out foodstuffs, cash, cloth (used and new), household materials, etc., which were normally shared with those in need during Ramadan Tafsir sessions conducted at the Centre yearly (Malama Murja Ibrahim Duwan [56] years. Head of management, board of humanitarian activities of the Centre. Interviewed at Community college of Arabic and Islamic studies. Goruba Road on 18th/September/2019).

The management structure, otherwise known as the organisational structure, of the multi-purpose Women Centre comprises the Ministry of Women Affairs at the apex, followed by the management board, then the medical team and aid workers. These aid workers are grouped into four or five groups, each consisting of about ten aid workers with different responsibilities to help run the affairs of the Centre. The Centre is managed by many people who dedicate their services to this laudable service to humanity, including aid groups, medical teams, donors and the community at large.

OBJECTIVES OF THE CENTRE

Some of the objectives of the Centre in achieving poverty alleviation are as follows:

- (a) To aid human development, reduce poverty and ignorance, and improve people's lifestyles in an Islamic manner.
- (b) Reflection of a merciful and blessing character to cater for the welfare of orphans and the less privileged in Katsina State
- (c) To help foster the spirit of self-reliance in women by providing loans for skill acquisition.
- (d) Impacting the knowledge imbued by the teachings of Islamic moral norms and the enforcement of Islamic values (Shahina Siddiqui social work according to the Qur'an [https://www.soundvision.com /article/social-work-according-to-the-quran](https://www.soundvision.com/article/social-work-according-to-the-quran). Retrieved on 6th/August/2019).

SOURCE OF FUNDING OF THE CENTRE:

- (a) The effective partnership between the Centre and the Ministry of Women's Affairs, especially during the tenure of Dr Badiyyah Hassan Mashi, has been a key factor in the Centre's success.
- (b) Hajiya Turai Umaru Musa Y'ar'adua always makes tremendous efforts to promote these philanthropic and humanitarian activities of the Centre.
- (c) The community is also contributing greatly to this gigantic aid.
- (d) Wives of former and serving governors of Katsina State are also among the sources of funding.

Data Findings and Analysis:

The Centre is involved in activities aimed at improving the welfare and status of the poor/ less privileged through humanitarian services, including the construction of dilapidated houses, empowering women through the provision of capital on a no-interest loan basis, and the provision of foodstuffs and clothing, both new and used. For example, the project of providing loans to women for small-scale businesses started in the Centre since its inception, but the idea of forming a committee for this was introduced in September 2017 under the supervision of Hajiya Asma'u Yusuf as the finance officer and Hajiya Binta Yusuf Sa'id as the secretary (¹ Hajiya Asma'u Yusuf 58 years. Finance officer Multi-purpose Women Centre. Interviewed at her residence Filin Samji on 28th/ October/2019).

These activities are part of different schemes of the Centre for Poverty Reduction.

A- SOCIAL SERVICES

A survey was conducted by the Centre in 2016 within the state metropolis, with the aid of Area Heads (Masu Unguwa), mosques, and Centre aid workers residing in the areas. A total of eleven Areas/Quarters were surveyed as follows: (A) Filin Samji, Makera, Kofar Sauri, Lambun Dan Lawai.(B) Galadanchi, Lambobi, Tudun Y'an Lihidda.(3) Kofar Durbi, Kofar Marusa, in between Kofar Durbi and Kofar Marusa, Kerau, Tudun Wada, Saulawa, Kofar Bai. A number of 5,000 houses were found to be in need of the necessities of life. Of this number, every year during Ramadan, 100 of the most vulnerable will be selected and provided with food and clothing.

While others from various places across the state will come directly to the Centre to receive such aids. Another achievement is the renovation of some dilapidated houses for the less privileged, before they were given funds to undertake the work themselves. But for now, the Centre will inspect the houses and estimate the cost; then the renovation will be financed. Moreover, some were assisted with fees. These activities helped reduce poverty in the community (Malama Murja Ibrahim Duwan [56] years Head of management board of the humanitarian activities of the Centre. Interviewed at community college of Arabic and Islamic studies Goruba Road on 18th/ September/2019) This is consistent with the rights to food, clothing, and shelter, and with the right to a healthy environment, which fall under life as the second component of the Maqasid normative framework.

B- EDUCATIONAL SERVICES

In this field, the multi-purpose women's Centre assisted the less privileged, including orphans, yearly with registration funds to enable them to acquire both Islamic and Western education. Many youths were able to complete their higher education through this humanitarian gesture. Also, primary school students received uniforms, books, and other supplies. This is also a great achievement of the Centre. Below is the level of achievement in educational services.

In 2012, ₦90,000 was spent on the renovation of Islamiyyah schools. Fifty thousand ₦50,000 Naira for the orphan's school fees. Twenty-five thousand ₦25,000 Naira was spent on school uniforms for children (orphans and less privileged children). In 2013, ₦15,000 was spent on the renovation of Islamiyyah schools, and ₦40,000 was used to pay the salaries of some staff of the community college for Arabic and Islamic studies. Two thousand nine hundred and ninety ₦2,299.000 Naira was spent on school uniforms for orphans and less privileged children. In 2014, ₦100,000 was spent on the renovation of Islamiyyah schools. Forty thousand ₦40,000 Naira was used to pay the staff of the community college for Arabic and Islamic studies. In 2015, ₦100,000 was used to renovate Islamiyyah schools in some villages. Fifteen 15,000 thousand Naira was used to pay some orphans' school fees. Kofar Durbi Islamiyyah School was assisted with ₦ 50,000. In 2017, according to the year's expenditure summary, a total of ₦90.000 was spent on education. In 2018, a total of ₦90,000 was also spent on education (Malama Magajiya Yusuf Bagiwa [57] years Member management board of the Centre. Interviewed at her residence Kofar Durbi on 28th/ August/2019). This sector is compatible with the third component of Maqasid al-Shariah, which is intellect and includes the right to education.

C- MEDICAL/ HEALTH SERVICES:

The medical team agreed to give the team a specific name, "AGAJI", which was chosen under the leadership of *Hajiya Fatima Marafa, Hajiya Magajiya, Hajiya Fatima Binta Garba and Hajiya Hauwa Aminu Mashi*, who are the initiators of the team. In 2016, Allah blessed the team with a female medical doctor, Dr Bilkisu Ishaq, through Malama Murjanatu Duwan. The Doctor used to attend to patients at the Centre during the month of Ramadan and even assisted with free drugs, and she also brought two additional voluntary medical doctors, Dr Aisha Isa Bello and Dr Zainab Danja.

Dr Bilkisu Ishaq worked at the Centre for two years until her transfer to Kaduna. Later, the Centre was blessed with an additional three nurses, sisters Hadiza Garba, Aisha Halle Jani, and Rukayya Dan Mashi, who are always assisting the remaining medical doctor, Dr Aisha. Hajia Turai Yar'adua and Hajiya Rabi Ahmad always assist the team with ₦50,000 each yearly, totalling ₦ 100,000, which the team uses to purchase prescribed drugs for the less privileged. The most common diseases that require these drugs include ulcers, high blood pressure, diabetes, dysentery, malaria, fever, and typhoid fever. Sometimes, cases might require conducting a laboratory test, for which the team provides the money, ranging from two thousand to twenty thousand Naira. Later on, the prescribed drugs are purchased for the patients, or assistance will be sought from a philanthropist if the case is beyond the medical team's or the Centre's ability.

The teams not only provide services during Ramadan but also after Ramadan; their doors are always open to the less privileged in Katsina State. Hajiya Hauwa Aminu Mashi proposed a monthly contribution of at least 100 naira per person in the community to

support medical assistance for the less privileged. The contribution began in October 2018, and so far, many less privileged members of the community have benefited, including a cancer patient. In the year 2018, tremendous effort was made by the commissioner of women affairs, Hajiya Badiyyah Hassan Mashi, who personally took care of a breast cancer patient and a mother of triplets; she kept her under her care for a long period of time until her death. Also, the commissioner of health, Hajiya Mariyatu Bala Usman, assisted some patients with medical services, including: (A) Rabi Haruna, who was assisted with ₦150,000 to buy a hearing aid. (B) Fatima Isah, who sustained burn injuries, had surgery at orthopedic hospital Kano at a cost of two hundred and fifty ₦250,000 Thousand Naira. (C) Abdu Ganiyu, who had a liver test at the cost of twenty-three ₦23,000 Thousand Naira. Money for drugs is not given directly to patients; the team takes them to hospitals, and all their bills are covered. For those who have already visited the hospitals, their prescribed drugs will be purchased, or they will be given the drugs if they are available in the team's storage. The team used to buy prescribed drugs for one hundred and fifty to two hundred patients during the month of Ramadan. This medical assistance is a continuous process that continues after Ramadan and has not ceased in the last three years. The team is always assisting the needy, orphans and the less privileged in Katsina state (Hajiya Hauwa Aminu Mashi [51] years, Member medical team of the Centre. Interviewed at her residence Filin Samji on 7th /November/2019).

5. CONCLUSION

Philanthropic enterprises that enjoy credibility are those run by religious figures, because they are presumed to be trustworthy. Such organisations allow one to fulfil the religious obligation with confidence that donations will be channelled to a worthy cause. The Multi-Purpose Women Centre Katsina has been serving humanity across Katsina for over twenty years, with an active presence in almost all the local government areas in the state. The Centre strives to make the state a better place, especially for the most vulnerable people. Inspired by the Islamic faith and guided by its values, the Centre believes that the wealthy have a duty to those less fortunate. Its activities provide the vulnerable with access to vital services, e.g. education, socio-economic and health. The Centre also provides a sort of healing balm to ease the pain of poverty for the vulnerable (not a lasting route out of poverty) and provides small-scale acquisitions to women to help transform their lives and the community as a whole.

For the Centre's schemes to be integrated with Islamic humanitarian ideals, their values must be guided by the timeless values and teachings of the glorious Qur'an and Sunnah, most specifically sincerity (ikhlas), in responding to the needs of fulfilling their obligations to humanity. Their actions in tackling poverty must be marked by excellence (ihسان), compassion (rahma), and the protection and wellbeing of every individual, which are paramount. Social justice (adl) should also be of great importance, as should custodianship (amana), so that the trust placed in them by people as humanitarian and

development practitioners is transparent and accountable, which in turn will make their activities in Islamic humanitarianism distinctive, with a well-integrated Islamic approach to the key issues of poverty affecting the community today.

The Qur'an directs the human conscience to giving in charity. By giving what one dearly loves to retain, one is in fact earning, and the more one gives, the more one gains, in a perpetual process that, with Allah's blessings, can continue without any limits or restrictions. Allah says:

Allah gives manifold increase to whom He wills; Allah is magnificent, All-Knowing".(Q,2:261). Allah's grace never runs out nor is it withheld. When the rich give from their wealth to the poor, it eases their pain and suffering and promotes love between them, a form of social solidarity.

Suggestions and Recommendations

This paper encountered many issues during data collection that need to be addressed with suggestions based on observations. To move towards tangible humanitarian development and advocacy priorities that will help integrate the activities of the Multi-Purpose Women Centre into Islamic humanitarian ideals. The following suggestions and recommendations were made:

- (1) There is a need for project design transformation, including programming options with an Islamic integrated sustainable development model.
- (2) The Centre should liaise with the Association of the physically challenged or their Special Adviser to the Governor to better understand their needs, and if possible, include them in its membership. This will help reach out to them, especially those in rural areas.
- (3) The Centre should be creating networks and partnership such as organising lectures (at least annually) by experts on Islamic philanthropic activities from within and neighbouring states that excel in this area, e.g. Kano and Zamfara states and from reputable Universities in Nigeria e.g. Umaru Musa Yar'adua University, Bayero University Kano, etc., to train their staff on how to improve the activities of the Centre.

6. REFERENCES

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LIST OF INFORMANTS

[1] Murjanatu Ibrahim Duwan (56) years Head of the management board of Multi-purpose Women Centre humanitarian activities. Interviewed at the community college of Arabic and Islamic studies Goruba Road on 18th/ September/ 2019

[2] Hajiya Umma Ali Ja (52) years. Acting Principal of Multi-purpose Women Centre. Interviewed on 5th/ October/2019

[3] Malama Magajiya Yusuf Bagiwa (57) years Member Management Board of the Centre. Interviewed at her residence Kofar Durbi on 28th/ August/ 2019

[4] Hajiya Asma'u Yusuf (58) years. Finance secretary of the Centre. Interviewed at her residence Filin Samji on 28th/ October/ 2019

[5] Hajiya Hauwa Aminu Mashi (51) years Member Medical team of the Centre. Interviewed at her residence Filin Samji on 7th /November/2019