THE ROLE OF ISLAMIC NON-GOVERNMENTAL ORGANISATIONS (NGOs) TOWARDS THE SOCIAL DEVELOPMENT OF THE MUSLIM UMMAH IN KANO STATE, NIGERIA

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ABSTRACT

Islam is a religion of welfare, which cares for the well-being of the less privileged, community and World at large. The welfare nature of the religion was institutionalised and practised by Prophet Muhammad (P.b.u.h) and the immediate generations after his demise. Subsequently, the Devil (Shaytan) casts into the minds of the rich and average people, the fear of poverty and thus changed their philanthropic commitments towards the poor, miserable and neglected members of the society. This paper, therefore, attempts to assess the general activities of some selected Islamic Non-governmental Organizations (NGOs) towards improving the welfare of the Muslim Ummah in Kano State. The paper in its findings, recommends public sensitization, introduction of independent welfare schemes for orphans and widows, economic empowerment, and other social programmes that will enhance self-reliance among the range beneficiaries of the programme.

Keywords: Islamic NGOs, development, Muslims Ummah and Kano State.

1. Introduction

Islam is a balanced religion which provides for all the needs of human beings directly or indirectly so that peace and happiness could be promoted among people living together in what can be termed as “Community” regardless of origin, ethnicity and religious inclination. These types of provisions are categorised as obligatory, such as poor due (zakat) and voluntary aspects like endowment (waqf), charity (sadaqah) among others. The sole aim of these welfare institutions is to provide a way and channel through which poverty and unemployment could be reduced to a minimal ratio among people, most especially, Muslims. The efficiency of these programmes was actualised during the early period of Islam and the subsequent generations after the demise of the Prophet Muhammad (peace and blessing of Allah be upon him).

The mission of the Holy Prophet is defined by the Qur’an to be a merciful blessing (rahmah) for all mankind (2: 107). Some manifestations of this merciful blessing are stated explicitly in the Qur’an. These include among other, the fostering of “good life” (hayat tayyibah) and “welfare” (falih), provision of ease and alleviation of hardship, generation of prosperity, nurturing a climate of love and affection, and ensuring freedom from moral corruption, hunger and mental tensions (Chapra, 1979: 6-9). Hence all organisations and institutions, including the state, should reflect the
character of merciful blessing and cater for the “welfare” of all people (Chapra, 1979). It shows that, Prophet (P.B.U.H) was sent to demonstrate the real message of this religion to the world through philanthropy which is aimed at balancing inequality between the upper, medium and lower classes among the people. Community will continue to remain in blessing as much as they care for the less privileged among themselves. Allah (SWT) has directed Muslims in the glorious Qur’an to help one another as follows:

It is not righteousness that you turn your faces towards East or West; but it is righteousness to believe in Allah and the Last Day and the Angels and the Book and the Messengers; to spend of your substance out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask; and for the ransom of slaves; to be steadfast in prayers and practice regular charity; to fulfil the contracts which you made; and to be firm and patient in pain (or suffering) and adversity and throughout all periods of panic. Such are the people of truth, the God fearing (Quran 2: 177).

The above verse is the concept of social work in Islam. It is however more than a philosophical concept but a practical draft that outlines ways to render these services to our society.

An important principle of charity in Islam rests on the fact that the object of charity is anything that is given by a wealthy person from the money that is left after his expenses. Islam advises the believers to spend for kith and kin first and then other people in society who are in need and seek help (Hassan, 2007: 98). Believers are also advised to be proactive in philanthropy by using their wisdom to ascertain needs and provide charity to the needy instead of waiting for them to ask for it (Hassan, 2007).

2. Islamic welfare from the Qur’an and the Sunnah

The spirit of mutual help without expecting any monetary reward but merely to seek the pleasure of Allah is developed among the Muslims through high moral education and training. Muslims as a result of these teachings of the Qur’an and Sunnah became very eager to contribute their wealth in the way of Allah to please Him. It is even mentioned in the Qur’an that, the early Muslims asked Prophet Muhammad (P.b.u.h.) of what and how to spend? Allah (SWT) states:

They ask you (O Muhammad, P.b.u.h.) what they should spend. Say: Whatever you spend of good must be for parents and kindred and orphans and Al-Masakin (the needy) and the wayfarer, and whatever you do of good deeds, truly, Allah knows it well. (Qur’an 2:215).

And they ask you what they ought to spend. Say: "That which is (spare) beyond your needs.”2:219).

However, Allah (SWT) in Qur’an 2: 177 is advising us that our worship is incomplete without helping deeds. So, after having believed in Allah, the Angels, the Prophets, the Books and the Last Day we must translate our Iman (faith) our beliefs into actions of service to humankind. In fact, it is incumbent on believers to fulfil this duty of service to those who need their help. Each and every
Muslim is to contribute to the welfare of society. Therefore by establishing social services within Muslim communities, every Muslim can indirectly participate through financial and moral support¹.

Abu Hurairah related: The Prophet (peace and blessings be upon him) said: "Whosoever removes a worldly grief from a believer, Allah will remove from him one of the grieves on the Day of Judgment. Whosoever alleviates [the] lot of a 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 (Bulugh Al-Maram: Hadith no. 1263)².

_Sadaqah_ is not something always translated as undertaken with wealth, but numerous acts which everybody is able to do, such as giving directions, comforting, advising and smiling are among the factors which create a peaceful and tranquil society, and promote the sense of brotherhood and solidarity to take root in the society. The Prophet (P.b.u.h.) says:

Narrat ed Abu Hurairah: Allah's Apostle said, "There is a (compulsory) _Sadaqah_ (charity) to be given for every joint of the human body (as a sign of gratitude to Allah) every day the sun rises. To judge justly between two persons is regarded as _Sadaqha_, and to help a man concerning his riding animal by helping him to ride it or by lifting his luggage on to it, is also regarded as _Sadaqah_, and (saying) a good word is also _Sadaqah_, and every step taken on one's way to offer the compulsory prayer (in the mosque) is also _Sadaqa_ and to remove a harmful thing from the way is also _Sadaqa_." (Sahih Bukhari, Volume 4, Book 52, Number 232).

Moreover, the best examples for helping the poor and wrapping up their wounds can be observed in the life of our beloved Prophet (P.b.u.h.). On the other hand, he wanted Muslims to transform generosity into a natural habit. He encouraged _infaq_ by saying:

Abdullah b. Umar reported that as Allah's Messenger (May peace be upon him) was sitting on the pulpit and talking about _Sadaqa_ and abstention from begging, he said: The upper hand is better than the lower one, the upper being the one which bestows and the lower one which begs. (Sahih Muslim, Book 5, Number: 2253).

3. **Brief History of Kano State**

Kano is a city in Nigeria and the capital of Kano State in Northern Nigeria, in the Sahelian geographic region south of the Sahara. Kano is the commercial nerve centre of Northern Nigeria and is the second largest city in Nigeria after Lagos. According to the 2006 census, Kano is the most populous state in Nigeria, with about 9,383,682 million people. In the 7th century, Dala Hill, a residual hill in Kano, was the site of hunting and gathering community that engaged in iron work, It is unknown whether these were Hausa people or speakers of Niger–Congo languages. Kano was originally known as Dala, after the hill, and was referred to as such as late as the end of the 15th century and the beginning of the 16th by Bornoan sources³. The principal inhabitants of the city are the Hausa people. As in most parts of northern Nigeria, the Hausa language is widely spoken in Kano. The city is the capital of the Kano Emirate⁴.
For the purpose of this paper, discussion is limited on the following Organisations:

- The Islamic Foundation of Nigeria, Kano- Nigeria
- Al-Basar International Foundation, Kano- Nigeria
- Uthman ibn Affan Islamic Trust, Kano- Nigeria
- Al-Furqan Charitable Foundation, Kano- Nigeria

- The Islamic Foundation of Nigeria, Kano- Nigeria

In 1973 a group of Muslims under the chairmanship of Late Dr Hassan Ibrahim Gwarzo came together and formed what is now known as Islamic Foundation of Nigeria-Kano. This foundation is an Islamic Non-governmental organisation aimed at providing services to Muslims in particular and to humanity in general, through promotion of Islamic Education and Culture and offering Humanitarian Services in the Federal Republic of Nigeria. However, on 6th January 1982 it was registered as a corporate body under the Land Perpetual Act Cap 98 of the Federal Republic of Nigeria. The Headquarters of the Foundation is at no. 1 Iyaka Road- kano, with branches at Ankpa in Kogi State and Wukari in Taraba State.

The functions of this Islamic Foundation are as follows:

a. Establishment of Educational Institutions and Training Centres.
b. Establishment of a Bureau of Research for the purpose of publishing Islamic Literature through original Writing and Translation.
c. Establishment of Islamic Bookshops and other Commercial Enterprises.
d. Establishment of Muslim Youth Centres and Destitute Homes.
e. Establishment of Health Clinics, Mobile Dispensaries, General Hospitals and/or other Special Maternity Units, Leprosarium, Sanatoriums, Rehabilitation Centres, Psychiatric Units and any other Health Institutions.
f. Establishment of any Institution and/or engagement in any business consistent with the aims and objectives, and in support of any or all the Institutions of the Islamic Foundation.

From the inception of this Islamic Foundation to present time, it had been in full operation and succeeded in establishing various units. The Foundation also engaged in numerous programmes and activities across the region and beyond for the development of Islam and Muslims respectively. Some of these established units include: Education, Health Services, Da’wah, Jumu’ah Mosque, printing and publishing, investment etc. The foundation’s main source of funds is through donations, zakah, school and hospital fees and proceeds from investments. The activities of each Unit are supervised by a Committee mainly formed from the Executive Committee of the Foundation. In the field of Education, the Foundation has achieved a successful dream as at present. It has the following schools under its control: Aliyu Bn Abi Talib Nursery and Primary School, Dr. Hassan Gwarzo Nursery and Primary School, Nana A’isha Girls Arabic Secondary School, Ma’ahad Azhar Arabic Secondary School, Institute of Arabic and Islamic Studies (Adult) and Qur’anic Model School.

The Foundation also provides other philanthropic services in the Health related sectors under the supervision of its Health Management Committee. In 1987, Al-Noury (Specialist) Hospital was established by the Foundation. It is run by qualified and dedicated Doctors through the competent management of a competent Medical Director. The Hospital operates on the basis of Islamic principles with separate sections for males and females, likewise female Doctors attend to female patients only while male Doctors attend to male patients. The medical charges are moderated and are based on humanitarian considerations. There exists another arrangement as indigent patients are treated free from Da’wah funds. This Foundation also extends this Health Services to Ankpa in Kogi State.
State, where it established an equipped dispensary for the poor/needy and new converts in that area.

Moreover, the Foundation initiated another philanthropic style, the \textit{da’wah} section in conjunction with Al-Noury Hospital forms a Medical Caravan and occasionally visits some areas with the prior permission of the State Ministry of Health to carry out free Medical Services along with Islamic preaching and patients were examined by qualified Medical Doctors. The diagnosed patients receive free medicine from the mobile pharmacy of the Foundation. The Islamic Foundation offers both financial and material assistance to the poor and needy. The \textit{da’wah} office handles the cases of new converts from the Southern States of the country who are rejected by their parents who are mainly Christians or Pagans. The Foundation accommodates some of them and provides them with scholarship to study at Secondary and Tertiary Institutions.

Furthermore, the Foundation annually organises \textit{Iftarus-Saa’im} to help the poor, needy and less privileged to break their fast. It purchases a large quantity of food stuff and ingredients and adds them with those donated by individuals to cook by employed women that would satisfy more than 300-500 Muslims daily throughout the month of Ramadan. The foundation also introduces \textit{Sallah} welfare, through distribution of food, new clothes and meat to the deserving persons during the two Eid celebrations. The major challenge facing the Foundation is lack of funds to execute their future plans which covers all socio-economic life of the people (Oral interview with Alh. Mu’azu Shu’aibu).

- **Al-Basar International Foundation, Kano- Nigeria**

Al-Basra Foundation is an International non-governmental charitable Organisation established in 1990, committed towards prevention and control of blindness and blinding diseases. It works in three aspects which include: organising quality controlled mobile out-reach programme, ‘free eye camps’ with the facilities of complete schedules of post-operative follow-up. Secondly, it works in operating self-sustainable charity eye hospitals, serving millions of people in Africa and Asia. Finally, it also works in establishment of Ophthalmic Institutes to train the personnel and Human resources.

This foundation started its humanitarian activities in Nigeria with an out-reach programme i.e. mobile eye surgical camp in 1994 and from that period to the end of 2012 it has successfully conducted 46 mobile eye services all over the country where patients have been treated with a service delivery of Cataract and Glaucoma surgeries. The medical team treats patients and distributes eye glasses to them free of charge.

Fortunately, the Foundation finally establishes a Hospital in Kano the largest Muslim area in the North in the year 2004 at NNDC Quarters, 5/12 Bayero University Kano Road. This hospital is a world-class eye centre, it receives about 400 patients and performs 30 various major surgical operations per day. They also attend to lesser and procedures and minor surgeries. The establishment of this hospital came into reality after considering the poverty level of the people affected with eye ailments that in some cases compel them (Poor Muslims with eye problems) to visit ECWA church eye clinic in Kano for medicine which often times serve as an avenue to convert them to Christianity. Since after the establishment of this Hospital, Muslims and followers of other faiths were attracted and attended the services rendered by the eye experts at Al-Basar Foundation. The management of the foundation attends to all patients without discrimination. The hospital gives assistance to the poor and needy patients regularly.

The establishment of the Hospital did not stop the eye-camps which the foundation normally organises to reach the people in their areas, because some patients still could not afford to come to either Kano or Bauchi Hospitals due to poverty. The Management of the Foundation liaises with Government authorities and other wealthy and philanthropic individuals to sponsor the distribution...
of medicine to the diagnosed patients freely during the mobile eye-camps. Between the period of 2004-2012 the Foundation was able to attend, diagnose and treat 392, 182 as OPD patients and 36, 393 surgeries respectively.

- **Uthman Ibn Affan Islamic Trust, Kano- Nigeria**

Uthman ibn Affan Islamic Trust is a non-governmental and non-profitable organization established in 1992 solely by Alhaji Yusuf Abdullahi Fantiya; one of the great businessmen and philanthropist in Kano. The founder built a Mosque together with School at Gadon-Kaya and finally surrendered the whole building to Allah (SWT) as endowment (Waqf). The endowment was later handed over to late Shaykh Ja’afar Mahmud Adam so as to manage it effectively. The main objectives of this organisation are to educate the Muslim Ummah in both the Islamic and Western education, sensitize the people on the socio-economic affairs of their lives and to provide charitable assistance to the poor, needy and less privileged among the Ummah.

This Islamic Trust has two important segments that operate simultaneously to achieve its set goals. These are; the educational and the Mosque sections. The former section is in-charge of management of all educational activities at the Islamiyyah/Tahfeez, Nursery, Primary and Secondary Schools, while the latter is responsible for maintenance of the Mosque and daily interactive Islamic sessions. In addition, it also renders welfare assistances to the less privileged among the Muslims. In a later development, the trust also founded a charitable organisation called ‘Jam’iyyah Al-Bir al-Khairiyah’, which is saddled with the responsibilities of educating the new converts, providing assistances to them in terms of food, clothing and medication. The charitable organisation also pays visit to Hospitals to see the patients, in some cases it settles medical/ surgeries bills of the less privileged patients for those who could not afford it financially.

Moreover, this charitable organisation organises social visits to orphanage houses and rehabilitation homes (Gidan-Gajiyayyu) to provide food and clothing for them especially during the festivities of Eids. Sometimes, those people at the rehabilitation centres may become naked due to their conditions, but the organisation renders assistance to them and provides medicine needed for the patients freely.

Another important philanthropic activity of this trust is that it annually used to gather capital and used-clothes from the Muslims for onward distribution to the people in the rehabilitation centres in Kano. They also go along with prepared food to feed them most especially during the Sallah celebrations. The philosophy behind this kindness is to show love, care and concern to those in the centres. This type of gesture usually eases the hardships faced by the inmates therein. Sometimes, it appoints people to teach those with simple cases that would attend the organised classes in the centres, through these classes many of those inmates transformed to be good and rehabilitated people religiosly.

Also, Usman Bn Affan Islamic Trust pays visits to orphanage Homes (Gidan-Yara). These are houses where abandoned children were kept by the government to nurture and raise them to attain puberty. During these types of visits, the Trust distributes new sewn clothes to the children to help them celebrate the festival happily. It also gives food, medicine and playing materials to the children to refresh their minds and loneliness. Physically-challenged persons were not left behind during these exercises, as the organisation visits them from time to time offer welfare assistance to them.

On the educational welfare, the trust at the initial stage offers free education to all pupils being sponsored by the founder of the trust. The founder pays all the school fees and monthly stipends to the teachers. However, due to some challenges facing the school, the management realised that, some token amount of money should be stipulated to the students for their parents to partner with
the founder of the trust, this is just to generate funds for the successful growth and sustainability of the school in case of life circumstances. With all the new fees, the parents continued to send their wards to the school and pay the prescribed fees easily. In my interview with the chief Imam of Uthman bn Affan Jumu’ah Mosques, Gadon kaya, Kano; he stressed that from inception to date, the educational programme of the trust have been producing students of high calibre in all fields of life. Presently, with the training received in this centre, many of those who attended the school have proceeded to higher education and have become Medical Doctors, Engineers, Imams and Academics in Nigerian Universities and Colleges20.

Ramadan/Sallah welfare; this is where the trust annually contributes a huge part of money for the assistance of Muslim Ummah in Kano. It gives out bags of food to the married people to ease their sufferings during the month of Ramadan. Another programme is ‘Iftaar as-Saa’im’, from the beginning of the Month to its end. The trust procures date, water and different varieties of food for iftar of about 200-250 persons annually. Moreover, during the Eid-Adha the trust collects huge number of animals for distribution to the less-privileged people in Kano. Some of the recipients received complete ram, some half and some quarter of a ram. The remaining animals used to be slaughtered and roasted and put in sacks for easy distribution to the Patients and even the staff of hospitals in Kano to make them enjoy the Sallah celebration at ease. Among the hospitals that used to benefit from this Sallah welfare are Aminu Kano Teaching Hospital, Murtala Muhammed and Asiya Bayero Hospitals among others21.

The last programme of this Trust is the Widows and Orphans Welfare. This organisation normally records the list of the widows and the orphans in their Women Wing Islamic Classes. When these lists were compiled, the orphans were given free admission in both the Islamiyyah and Western Education Classes. While the Widows will continue to be attending the Women Wing Classes before they were married out to new husbands after the completion of the Iddah (Waiting period) based on the proper selection by the Elders’ Committee of the Trust22.

With all the above success recorded by this Trust, there are some challenges facing its operations. Among them were lack of response from the Wealthy people to assist the organization to carry-out these tasks to cover the whole State and its neighbours. There was lack of funds to invest in businesses that would be used to finance some of its activities and finally its lacks professionals in the field of philanthropy among the Islamic Scholars to educate and monitor their programmes successfully.

- **Al-Furqan Charitable Foundation Kano – Nigeria**

Al-Furqan Charitable Foundation is a non-governmental organization which was founded in 2007 and located at no. 9a Alu Avenue, Nasarawa GRA-Kano. It was registered with Cooperate Affairs Commission (CAC) RC NO. 22336. It aimed at rendering moral and social services to human development in Nigeria23.

The objectives of this foundation are to; spread Islamic civilization and morality in Nigerian Society. To initiate charity programmes (in emergency cases and provision of social services). Establish conventional and Islamic Learning Institutions across the country. Provide health care programme and diagnostic centres. Design dedicated plans towards holistic uplift of Youth and Women through Empowerment and Development and finally to find and execute lasting Poverty Alleviation Programmes for the poor and less privileged among the Ummah24.

From the above mission and objectives of this foundation, it was able with the help of Allah to achieve marvellous success in the following areas: 

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Educational assistance: - The foundation through its plan for better education to people has been offering scholarship to series of students annually to further their knowledge in many Tertiary Institutions in Nigeria. It also used to organise University Students’ Camp to impart Islamic Training for the Attendants. The foundation normally took the responsibility of providing hostels accommodation, feeding, registration fees and transportation of the students to their respective schools. Furthermore, it provides free education to Primary and Secondary Schools for the Orphans and children of the poor in the Community. In order to facilitate and enhance the educational quality of the people, the organization built Primary and Secondary Schools among different communities in order to provide suitable learning environment for both Islamic and Western Education.

Orphans/Widow Welfare: - Al-Fur’qan Foundation through its empowerment programme used to empower the Widows with sewing machines in order to enhance their financial income, to become self-reliant and to take care of their orphans. Also during the month of Ramadan, the foundation used to earmark food stuff and cash to these segments of people. Finally, it gives scholarship to orphans to have both Islamic and Western Education in various Schools.

Medical Assistance: - the foundation has a very powerful medical team (Medical caravan) that goes out to many remote villages that couldn’t get healthcare attention to assist them. Through this kind of outing, the Caravan visits villages in Kano, Taraba, Kebbi among others. It also gives free medical assistance to new converts in many places, most especially, in the remote areas. The diagnosed patients receive free medicine from the foundation.

Ramadan/Sallah(Eids) Welfare: - Apart from the special package to the orphans and Widows, the foundation annually during Ramadan doubles its assistance to provide food stuff (rice, spaghetti, noodles, grains, cooking oil, sugar etc) to the needy to ease their suffering during the Holy Month. Moreover, during the Eid-al-Adha, Al-furqan used to distribute sheeps, goats, and cows to the needy families and destitute. Thousands of people benefited from this exercise annually.

Other Philanthropic Activities: - The foundation also engages in building daily and Jumu’ah mosques in various communities across Nigeria. It also constructs boreholes, local wells and reservoirs for people in various places to ease their sufferings in accessing portable and good drinking water.

The Head of the Welfare however, highlights some major challenges facing the foundation which include:

- Lack of participation by the wealthy people among the Ummah to boost the welfare activities of the organisation. As many of them prepare to give their Zakat/voluntary Sadaqat shares directly to the assembled poor/needy, this sometimes couldn’t even settle a day medical bill of the poor.
- It also lacks the funds to enhance the Orphans welfare programme which is continuous in nature.
- The foundation faced a challenge of short of professional staff in this area that will structurally modernise its operation.
• **Problems facing Islamic NGOs in Kano State**

Having examined all the history, objectives, activities and successes of these four 4 selected Non-Governmental Islamic Organisations in Kano, the following challenges are related to all of them.

a- Lack of professionals in the field of Islamic welfare that will serve as their consultants in their programmes.
b- Lack of proper documentation of activities for easy access to policy makers and researches.
c- Non-availability of enough funds to carry out all their current and future plans to the target beneficiaries in Kano State and beyond.
d- Lack of proper trainings/manpower to effectively manage the Organisations to actualise their objectives.
e- Some NGOs in Kano lack adequate places to expand their places in order to accommodate large participants of some programmes.
f- Lack of mobility to reach out to the public most especially at the rural areas.
g- Lack of experienced people in some organisations that will help them in investing part of their funds for surplus derivation which could be utilised to strengthen and widen the scope of many welfare programmes.

4. **Recommendations**

   I. Islamic NGOs should re-encourage themselves to contribute to the activities of the Organization before embarking on fund raising from outside individuals or groups.
   II. They need to reach out to the public for assistances/donations to carry out many welfare projects.
   III. They should introduce special welfare package for the Orphans which can take care of all their social problems.
   IV. They should also improve in keeping up to date records of all their welfare activities properly for easy access.
   V. They should, from time to time, account prudently for all what was spent for the welfare of the poor and audit it before presentation to the public.
   VI.

5. **Conclusion**

Islam has advocated for co-operative responsibility which is aimed at rendering much needed assistances to the poor and less privileged people among the *Ummah*, so that, every community will live in love and peacefully with one another. This can be seen right from the obligation of poor due (zakat), which serves as an automatic share from the wealth of the wealthy ones for the poor class around them. Other co-operative channels are termed as “voluntary” projects (*Sadaqah*), aimed at reducing the pain of poverty among the Muslims. These types of arrangements have made and will continue to make impact in the history of Islam. Though, there exist a lot of world challenges that many times prevent the wealthy people from showing mercy to the poor and consequently throw them on the street to beg for shelter and other needs, we hope both the upper and middle classes among people will form and support these types of organisations with funds and other gestures that will be used for the betterment of the poor and all deprived member in our society and everywhere in the world.
Notes


4- Ibid.


8- Ibid. P. 3.

9- Ibid. Pp. 3-4.

10- Ibid. P. 5.


12- Ibid. P. 5.

13- Malam Yusuf A. Funtua (47 Years) Hospital Manager-Makkah Specialist Hospital, Kano. Interviewed in Al-Basar International Foundation, on Friday 22-November-2013.

14- Interview with Malam Yusuf, (47 Years) Hospital Manager-Makkah Specialist Hospital, Kano. Interviewed in Al-Basar International Foundation, on Friday 22-November-2013.


16- Oral interview with Abdallah Usman Umar (40 years), on 21 November, 2013.

17- Ibid

18- Ibid

19- Ibid

20- Ibid

21- Ibid

22- Ibid


24- Ibid. P. 3.

25- Ibid. P. 3.

26- Ibid


28- Ibid

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Oral interview with Malam Yusuf A. Funtua (47 Years) Hospital Manager-Makkah Specialist Hospital, Kano. Interviewed in Al-Basar International Foundation, on Friday 22-November-2013.


