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Philanthropy in Practice: Historical Roots and Activities of Safinatul Khair Foundation in Selected Muslim Communities of Kano City

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Abstract

This study examines the historical background and activities of the Safinatul Khair Foundation as a Muslim philanthropic organization operating within the Muslim communities of Sagagi, Kofar Nai'sa, Diso, and Gwale in Kano City, Nigeria. The paper highlights the role the foundation played in improving Muslims lives, particularly women, youths, children, orphans, and less privileged ones through various philanthropic activities rooted in Islamic principles of compassion, charity, and mutual support. The study focuses on the foundation's efforts in establishing schools, providing economic empowerment for orphans, women, and the less privileged, as well as its interventions in healthcare assistance and social welfare services. Using a historical research method, primary and secondary sources were employed in the course of conducting this research. Moreover, the authenticity of the sources was critically examined to ensure the validity of the generated data. The paper explores how the foundation contributes to poverty alleviation, educational development, and social stability within its areas of operation. It reveals that the foundation has significantly improved the living conditions of vulnerable people by enhancing their access to education, healthcare, and economic opportunities. It also posits that Muslim philanthropic organizations such as Safinatul Khair Foundation contributed to the development of Muslim community. It concludes that despite the enormous contributions offered by the foundation, there had been some challenges confronting it; some of these challenges include but not limited to inadequate source of funding, poor maintenance of structures and properties of the foundation, poor support from the Government, lack of full support and cooperation from some of the community members.

Keywords: Islamic Philanthropy, Safinatul Khair Foundation, Community Development, Social Welfare, Kano City

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Introduction

Philanthropy remains a major instrument through which Muslim communities promote social welfare, economic empowerment, and human development in general. Across many Muslim societies, philanthropic organizations have continued to play vital roles in overcoming social and economic challenges such as poverty, illiteracy, unemployment, poor healthcare, and shortages in infrastructural development. Philanthropic organizations have been complementing government efforts by supporting vulnerable members of society with basic necessities of life. Muslim philanthropic foundations have emerged as agents of community development, especially in Northern Nigeria, through the establishment of schools, healthcare centres, empowerment programmes, and poverty alleviation initiatives. Such organizations contribute to the improvement of living conditions and the promotion of social cohesion. Their activities are not only inspired by religious obligations but also by the desire to foster sustainable development within immediate communities. Safinatul Khair Foundation is one of the philanthropic foundations which operates within the Muslim communities of Sagagi, Kofar Na'isa, Diso, and Gwale in which multiple philanthropic activities were conducted. The foundation has been actively involved in poverty alleviation programmes aimed at improving the economic conditions of disadvantaged individuals and families. These efforts include the provision of financial assistance, support for small-scale businesses, and the distributions of relief materials to needy persons. This research paper, therefore, seeks to trace the historical background of the foundation, its objectives, activities, achievements, and challenges within the Muslim communities of Sagagi, Kofar Naisa, Diso, and Gwale. The research also aims to assess the impact of the foundation's interventions on the socio-economic development of the communities and to highlight the significance of Islamic philanthropy in contemporary society.

A Brief Historical Overview of Muslims Philanthropy

Philanthropy in Muslim communities is a long-standing tradition. Both the idea and practice of Philanthropy in Muslim communities have been influenced by religious norms and teaching.[1] Philanthropy is of paramount importance throughout the history of Islam and Muslim World. The credits of most of the developmental projects that are related to education, health and economy and social justice in the Muslim societies have been associated with one philanthropic foundations or Individual philanthropists. Moreover, the Muslim philanthropists were mostly influenced by the numerous Qur'anic verses and prophetic traditions that urged capacitated Muslims to help one another so that the Almighty Allah will reward them abundantly. The following Qur'anic verses enjoin Muslims to engage in philanthropy:

> *Who is it that will lend Allah a goodly loan that He may multiply it for him manifold? And Allah receives and enlarges, and to Him shall you be made to return. (2:45)*[2]

The verse describes spending for the cause of Allah as advancing loan to Almighty Allah. Just as the repayment of a loan is obligatory, similarly the reward of giving charity becomes a promise from Allah. Ibn Masud commented that when this verse was revealed, Abu Dardah Al-Ansari came to the Prophet and said:

> *O Prophet! Is Allah asking for a loan from us? The Prophet replied, certainly yes! Then Abu Dardah said: "Please give me your hand. He took the hand of the Prophet as a gesture of a vow*

[1]J. B. Alterman, S. Hunter and A. Philips (2005), "The Idea and Practice of Philanthropy in the Muslim World", Issue Paper, No. 5, World Muslim Series. P4

[2] Ali Maulawi Sher (Trans.) (2021) The Holy Quran: Arabic Text and English Translation, Islam International Publications Surrey, UK. P53

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> *and said this is my garden given to Allah as a loan. This garden had 600 date palms and his wife and children were living in it. The Prophet distributed the garden among the orphans.*[3]

In addition to these Qur'anic verses, traditions of the Prophet Muhammad (P.B.U.H) have urged or motivated Muslims to embark on philanthropic works in various forms. Some of the prophetic traditions are as follows:

> *Abu Huraira (may Allah be pleased with him) reported Allah's messenger (pbuh) as saying: when a man dies, all his acts come to an end, but three; recurring charity (sadaqa jariya) or knowledge (by which people benefit), or a pious offspring, who prays for him.*[4]

> *Khuraim bin Fatik, God be pleased with him, narrates that the Holy Prophet, peace and blessings of Allah be upon him, said: "Whoever spends something in the cause of Allah is rewarded seven hundred times over. (Tirmidhi)*[5]

> *Adiyi bin Hatim, God be pleased with him, narrates that the Holy Prophet, peace and blessings of Allah be upon him, said."Give charity to save yourself from the fire even if it be by giving a portion of a date." (Bukhari)*[6]

Some of the companions of the Prophet had been philanthropists in one way or the other. Anas Bin Malik narrated that Abu Talha Al-Ansari was one of the richests of among the Ansar (The residents of Madina) had a date-palm garden called Bayruha which was dear to him the most. It was situated opposite the Prophet's mosque and he used to enjoy its water. When the verse: "You cannot attain to righteousness unless you spend out of that which you love" was revealed, one of the companions of the Prophet Muhammad called Abu Talha said Oh Prophet, Allah has revealed a verse to you: "You cannot attain to righteousness unless you spend out of that which you love", and the dearest of my possessions is the Bayruha garden. So, I endow it as charity in the cause of Allah, hoping that Allah will accept it till Hereafter. Use it, O Messenger of Allah, as Allah directs you. The Holy Prophet, peace and blessings of Allah be upon him, said: Fantastic! The Prophet appreciated him and suggested that he should give it to his relatives, Abu Talha said, I will do as you have told me, O Messenger of Allah. Abu Talha accordingly divided it between his close relatives and the children of his uncle.[7] In addition, Ibn Umar reported: Umar had a land at Khaibair. He came to Allah's Apostle and sought his advice in regard to it. He said O Allah's messenger, I have owned a piece of land in Khaibar and it was more valuable than my other properties, so what do you advise me to do with it? Thereupon, he (Allah's Apostle) said: If you like, you may keep the corpus intact and give its produce as charity. So, Umar did what he was advised to do. He also declared that the land should not be sold or inherited after his death. He endowed it to the poor, to the nearest kin and to the emancipation of slaves,

[3] M. F. Ali al-Fijawi (2018), "Philanthropy (Tabarru'at) in Islam and Its Four Shari'ah Objectives", in *Journal of Islamic History and Civilization, 8(2)* P53
[4] Nazarat Nashr(2021), *Selected Saying of the Holy Prophet of Islam(Arabic Text with English Translation)*,Fazle Umar Printing Press Qadian, India. P29
[5] Nazarat Nashr(2021), *Selected Saying of the Holy Prophet of Islam……..* P29
[6]Nazarat Nashr(2021), *Selected Saying of the Holy Prophet of Islam…….* P29
[7] Nazarat Nashr(2021), Selected Saying of the Holy of Islam(Arabic Text with English Translation),Fazle Umar Printing Press Qadian, India. P30

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aired in the way of Allah and guests. There is no sin for one who administers it, if he eats something from it in a reasonable manner or if he feeds his friends and does hoard the produce for himself.[8]

After the life time of the Prophet, Particularly during Caliph Umar, the Companions invented a kind of philanthropy that is directed toward family members and offspring and they also commenced establishing Awqaf, (endowment foundations) which included land, buildings and palm trees, for the purpose of distributing their net revenues people in need among family members.[9] There were many companions of the Prophet Muhammad (P.B.U.H) who had converted their properties to establish philanthropic endowments. The prominent among them as Abdulrashid mentioned:

> *Umar Uthman ibn Affan, Ali ibn Abi Talib, Sawdah bint Zamʿah (the Prophet's wife) Aʾisha bint Abubakr (the Prophet's wife), al-Zubayr ibn Awwam, Muʿadh ibn Jabal, Zayd ibn Thabit, Asmʾa bint Abi Bakr, Umm Salamah (the Prophet's wife), Umm Ḥabibah (The Prophet's wife), Ṣafiyyah bint Ḥuyayy (the Prophet's wife), Saʿd ibn Abi Waqqas, Khalid ibn Walid, Abu Arwa al-Dawsi, Hafsa (the Prophet's wife), Jabir ibn Abd Allah, Sa'id ibn Ubadah, Uqba ibn Amir, and Abd Allah ibn Zubayr.*[10]

Around 864 AD during Abbasid dynasty, philanthropic institutions such as mosques, schools and endowments foundations were obtainable across the Muslim world. Educational projects majorly relied on philanthropic gestures, particularly in the field of philosophy, literature, architecture, science, technology and agriculture.[11] This continued up to the beginning of Mamluk rule in Egypt around 1250 AD.[12] During Ottoman Empire, various philanthropic institutions came into existence as Abdulrashid pointed out:

> *Sufi lodges (zāwiyah/tekke/khanqa); travelers' inns; soup kitchens; public baths; famine relief centers, the construction and maintenance of tombs of scholars; hospitals; veterinary services, animal fountains; prayer rooms along travel routes; libraries; public water fountains; orphanages; public bathhouses; cemeteries, kindergarten/primary schools founded independently adjacent to many mosques for the primary purpose of teaching the Qur'an; institutions devoted to charitable causes such as freeing slaves, feeding the poor, paying debts, the distribution of gifts on the two Eids, and the preparation and burial of a deceased.*[13]

The philanthropic institutions that were most influential and crucial in the Muslim community of the Ottoman were waqfs (endowment foundations). Across the Ottoman territories, from the Balkans to Yemen, foundations were the most important philanthropic institutions. It was confirmed that in the year 1546 there were 2,515 in Istanbul alone. Between 1718 and 1800 a total of 687 foundations were established in modern Syria[14]

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[8] K. Abdul-rashid (2019), *Financing Kindness as a Society: The Rise & Fall of Islamic Philanthropic Institutions (Waqfs)*, Yaqeen Institute for Islamic Research, retrieved from https://scholar.harvard.edu/files/khalilabdur-rashid/files/final_-ifinancing-kindness-as-a-society_-the-rise-fall-of-islamic-philanthropic-institutionswaqfs. On 23rd January, 2022

[9] C. Toraman and B. Tuncsiper(2004), Cash Awqaf in the Ottomans as Philanthropic Foundations And Their Accounting Practices, Balikesir University, Turkey. P3

[10] K. Abdul-rashid (2019), *Financing Kindness as a Society: The Rise & Fall of Islamic Philanthropic Institutions (Waqfs)*, Yaqeen Institute for Islamic Research, retrieved from https://scholar.harvard.edu/files/khalilabdur-rashid/files/final_-ifinancing-kindness-as-a-society_-the-rise-fall-of-islamic-philanthropic-institutionswaqfs. On 23rd January, 2022

[11] K. Abdul-rashid (2019), Financing Kindness as a Society: The Rise & Fall of Islamic Philanthropic Insts.....P12

[12] K. Abdul-rashid (2019), Financing Kindness as a Society: The Rise & Fall of Islamic Philanthropic Insts.....P15/16

[13] K. Abdul-rashid (2019), Financing Kindness as a Society: The Rise & Fall of Islamic Philanthropic Insts.....P16

[14] M. Cizanca (no publication date), Economic Dimensions of Foundations in the Ottoman Era, in F. Bikmen and R. Zincir (eds.) Philanthropy in Turkey: Citizens, Foundations and the Pursuit of Social Justice, Bahçeşehir, Istambul P30

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The earliest foundations during the Ottoman era were Cash Waqfs (endowments). The Ottoman courts approved these endowments as early as the beginning of the 15th century and by the end of the 16th Century they were spread to almost everywhere in Anatolia and the European provinces of the Empire.[15] Some of the foundations serve as money lenders for the benefit of individuals and families. Toraman and Tuncsiper had these words to say:

> *It was estimated that during the eighteenth century about 10 per cent of the total population of the city of Bursa, which averaged about 60,000 inhabitants during that period, borrowed from Cash Awqaf. Cash Awqaf records show that the Awqaf' expenditures had been mainly done in the following areas: education, food, family, justice; such as salaries of judges in local courts, and payments to the jails, maintenance of Waqf buildings, mosques, rent, religion, social services such as social baths, helping the public to pay their taxes, mutawalli's salaries, water works and workers.*[16]

There is definitive evidence that foundations flourished not only in the Ottoman Empire but throughout the Islamic world from the Atlantic to the Pacific, more specifically, from Morocco and Algiers to India, even to faraway Malaysia and Indonesia.[17] Similarly, these philanthropic institutions continued to spread to West African countries particularly Muslim societies.

Historical Background of Safinatul Khair Foundation

Safinatul Khair Foundation came into existence in June 1995. The idea to establish was conceived by some Muslim youths who were mostly at the age of 40s; the prominent among them were Alhaji Ibrahim Mustapha, Mallam Hussain and Dr. Abubakar Bashir Ahmad to mention but a few. They collectively realised that there were some social vices disturbing the Muslim communities of Kofar Naisa, Sagagi, Diso and Gwale.[18] Some of the social vices consisted of rate of unemployment among youths, poor school attendance higher, and the prevalence of school drop-out among youths, thuggery and drugs abuse as well as moral decadence. Moreover, they had a common belief that it is a religious duty to do the needful to address the menace.[19] In their efforts to overcome these social problems right from their root causes, a meeting of community stakeholders was convened on 14th June 1995 at Kofar Na'isa Primary School whereby all the lingering problems were discussed and deliberated which culminated in the formation of the Foundation instantly. In attendance of the meeting, there were various categories of people such as community leaders, elders, elites, rich people, preachers and clerics as well as teeming youths of the aforementioned communities.[20] The following were the resolutions of the meeting:

- That Safinatul Khair Foundation was founded.
- That a caretaker committee was set up for administration of the Foundation.
- That Committees on Education, Health, Security, Investment and Social Welfare Services were set up respectively.
- That each committee was given one year to devise modalities to tackle the prevailing problems.
- That every Sunday was fixed for the caretaker committee meeting.[21]

[15] M. Cizanca (no publication date), History of Awqaf in the Ottoman Empire and Turkish Republic
[16] C. Toraman and B. Tuncsiper (2004), Cash Awqaf in the Ottomans as Philanthropic Foundations And Their Accounting Practices, Balikesi, Turkey.
[17] M. Cizanca (no publication date), "Economic Dimensions of Foundations in the Ottoman Era", in F. Bikmen and R. Zincir (eds.) *Philanthropy in Turkey: Citizens, Foundations and the Pursuit of Social Justice,* Bahçeşehir, İstanbul. P30
[18] Interview with Bashir Barau on 17/08/2022 at the Secretariat of the Foundation, age 59
[19] Interview with Bashir Barau on 17/08/2022 at the Secretariat of the Foundation, age 59
[20] Interview with Aminu Muhammad Diso on 20/08/2022 at Diso Quarters, age 60
[21] Interview with Aminu Muhammad Diso on 20/08/2022 at Diso Quarters, age 60

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Within a year, each committee was able to submit its report with recommendations. The submission of the reports did not only indicate the level of commitments of the committee members but also sparked the executives to quicken with the registration process of the Foundation.[22] In 1996, the Foundation was registered with Dala Local Government and Kano State Government respectively. In the registration process with the Kano State Government, the Office of State Security Service attempted to hijack the effort on suspicious grounds that the Foundation was a religious movement while Kano State was experiencing the violent activities of Muslim Brothers movement, which was depicted as a threat to the peace and security of the state. The security agencies were seriously critical about any religious organizations. The Secretary of the Foundation had assured and convinced the security that the Foundation was established to address social and economic problems confronting the community; it had no affiliation or relation with any violent Islamic movements. After clarification, it was registered. Since its establishment, The Foundation has interacted with Local Government and Kano State Government alone up to 2008. The executives decided that there was a need to register with the Federal Government of Nigeria to enable the Foundation to benefit from the Federal Government programs meant for nongovernmental organizations (NGOs), the Foundation was registered with Corporate Affairs Commission (CAC) in 2008.[23]

The administrative affairs of the Foundation had been discharged by the Chairman, Vice Chairman, Secretary, Assistant Secretary 1, Assistant Secretary 2, Treasurer, Accountant, Auditor, Financial Secretary, Public Relations Officer 1 (P.R.O 1), Public Relations Officer 2 (P.R.O 2).There were also coordinators who have been serving as Foundation's representatives in a particular community. There had been Gwale coordinator, Kofar Na'isa coordinator, Diso coordinator and Sagagi coordinator. This group serves as an executive committee.[24] In order to avoid a leadership crisis, the leadership of the foundation was not based on elections; it is by appointment on merit and competence. Whenever there is a vacant position, it is the duty of executives to select the right person to fill it. It is important to note that only persons with professional qualifications related to the position are being appointed. For this reason, since the establishment of the Foundation, no leadership crisis has been experienced. When the activities of the Foundation became enormous, the initial committees were converted into administrative departments headed by professionals. These departments include the Department of Education, Security, Investment, Health Services, and Social and Welfare Services. All these departments were headed by a person appointed by the executive committee.[25] The Foundation has the following aim and objectives:

- To provide effective health care services to the orphans, less privileged and the needy ones.
- To ensure peace and security in the Muslim community of Kafar Na'isa, Diso, Dagagi and Gwale.
- To ensure members of the community are fully educated.
- To eradicate unemployment by creating job opportunities to the youths and women in the community.
- To provide social and welfare services to the community[26]

All the activities of the Foundation used to be carried out in line with the aforementioned objectives and they were subject to review when the need arises.

The Foundation has various sources of funding; at the onset of the foundation in 1995, check off dues of Five Naira (₦5) was imposed on each and every member and it was paid on a weekly basis. Due to the currency devaluation, the check-off dues was increased to one hundred Naira (₦100) in the year 2002. They

[22] Interview with Bashir Barau on 17/08/2022 at the Secretariat of the Foundation, age 59
[23] Interview with Bashir Barau on 17/08/2022 at the Secretariat of the Foundation, age 59
[24] Interview with Bashir Barau on 17/08/2022 at the Secretariat of the Foundation, age 59
[25] Interview with Aminu Muhammad Diso on 20/08/2022 at Diso Quarters, age 6
[26] Interview with Aminu Muhammad Diso on 20/08/2022 at Diso Quarters, age 60

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were also increased to two hundred Naira in the year 2015. Some years after the establishment of the foundation, two hundred Naira (₦200) was introduced as registration fees to be paid by prospective members who showed interest in joining the Foundation. That money also served as another source of funds. In 2012, the registration fees were increased to five hundred Naira (₦500). Special contributions had been one of the major sources of revenue for the foundation. Whenever the need of financing a particular project or programme arises, a certain amount of levy used to be imposed on some able members of the community in order to meet its expenses. When the need arises, the foundation used to pay a courtesy visit to some individual philanthropists and also solicit their financial support to carry out an activity.[27]

Since the establishment of the foundation in 1995, various philanthropic works have been carried out in different sectors of human developments; most of these activities cut across the contexts of formal and informal education, health services, economic empowerment and entrepreneurship, security and related matters, opportunities, social and welfare services.

Philanthropic Activities in the Education Sector

Islam emphasizes education as the obligatory and a key to success and development of Muslim community. The foundation prioritized education among its key objectives. As a result, different educational programmes and projects were conducted over time. In response to the need for women education, Islamiyya School for married women was established in 1996. At the beginning, the school operated on Saturdays and Sundays at Kofar Naisa Primary School. Most of the students of the school came from the communities of Kofar Naisa, Diso, Sagagi and Gwale. The teachers were volunteers among the community members. When the foundation became satisfied with the way people welcomed and appreciated the development, the school was registered with Kano State Agency for Mass Education and affiliated with Annur Institute in 2008. This development led to the introduction of secular subjects such as English, Mathematics and so forth. In the same year students began to sit for the Senior School Certificate Examination (SSCE). Some of the students proceeded to various Tertiary Institutions to pursue Nigeria Certificate of Education (NCE), Diploma and Degree.[28]

In 2000, the Kano State Government converted a number of Boarding schools into Day-schools. As a result, some parents considered it uneasy to sustain day-to-day expenses of secondary education of their daughters. The foundation also discovered that there were some girls that were no longer going to school. To address this problem, an Adhoc committee was set up in order to propose modalities for the establishment of Government Girls Arabic Secondary School (GGASS) Kofar Naisa.[29] Within a short time, the Committee concluded its work and recommended that some part of Kofar Naisa Primary School could be used to establish Government Girls Arabic Secondary School (GASS) since the School had a large portion of unused land. To actualise this goal, the executive of the foundation requested the Kano State Government through the Ministry of Education to approve the use of the proposed location to establish GGASS. As requested, the Kano State Government granted approval with the conditions that the Foundation had to shoulder the expenses incurred for the commencement of the school which include fencing the school, classroom renovations, and the employment of take up teachers. Only the Principal came from the Government.[30]

It was the educational policy of Kano State that each local government area of Kano State should have one Model primary school. Prior to 1996, Gwale was part of Dala Local government area and the only Model

[27] Interview with Bashir Barau 17/08/2022 at the Secretariat of the Foundation, age 59
[28] Interview with Alhaji Abdulkadir on 19/08/2022 at the Secretariat of the Foundation, age 63
[29] Interview with Bashir Barau on 17/08/2022 at the Secretariat of the Foundation, age 59
[30] Interview with Alhaji Abdulkadir on 19/08/2022 at the Secretariat of the Foundation, age 63

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Primary school was located at Yalwa Quarters. When Gwale became a local government, the executive deemed it necessary to establish a Model primary school. In effort to establish a model primary school, the foundation set up an Adhoc Committee assigned with the responsibilities of devising possible ways for the establishment of the school in Gwale Local Government Areas. To facilitate the process, the committee visited Kano State Primary Board severally to ensure that the set goal is achieved.[31] In 2000, Kano Primary School Board approved the establishment of the model primary school as requested. Some part and class rooms of Gwale Primary School were allocated to the Model Primary. In collaboration with the Primary School Board, the foundation spent 800,000.00 Naira to renovate some classes and provided equipment and materials required. The Late Professor Ibrahim Ayagi had contributed significantly towards the establishment of the school. For this reason, Prof. Ayagi was immortalized by renaming model primary school Gwale after him in 2019.[32]

The commitment of the foundation to the development of science and technology education was noticeable by establishing a Science Center. The main reason for establishing the center was to serve as an extra lesson for students of science and technology who aspired to proceed to tertiary institutions. The major subjects being taught at the Centre were Mathematics, Biology, Physics and Chemistry. Through the Center, students interested in pursuing medical and engineering courses were given necessary financial assistance. Since the inception of the Science Centre in 2002, more than two hundred medical and engineering students have been produced by the Centre.[33]

In order to alleviate the financial burden of the students, The foundation set up a standing committee on scholarship through which medical and engineering students emerging from Sagagi, Diso, Kafar Naisa and Gwale were given scholarships. The amount of scholarship given depends on the nature of the course and institution of the applicants. However, the amount given to MBBS students covered their registration fees, transport and one meal per day. It is important to note that the transport and feeding allowance used to be given to students at the beginning of every semester. In an effort to motivate students to proceed to higher education, the foundation initiated JAMB distributions programme in 2009 in which fifty qualified secondary schools leavers from the Community were given free JAMB forms. From the inception of the programme to 2022, six hundred and fifty students (650) benefitted from the programme. Most of the beneficiaries have graduated from various Public Universities such as Bayero University, Kano, Ahmadu Bello University, Zaria, Aliko Dangote University of Science and Technology, Wudil and other tertiary institutions of Kano State.[34]

It was observed that there had been some orphans and less privileged children who were unable to afford new school uniforms, reading and writing materials when due. This problem of school uniforms and materials affected some pupils negatively as sometimes they refused to go to school regularly. To end this problem, the Foundation came up with the idea of a school uniform distribution programme. The main purpose of the programme was to ensure that the orphans and less privileged children get new school uniforms at the beginning of a new session every year. The Department of Education used to collaborate with primary and secondary schools within and around the community to select those who were actually in need of the uniform. A number of orphans and less privileged children benefited from the free distributions of school uniforms programmes.[35]

Philanthropic Activities in the Healthcare

[31] Interview with Bashir Barau 17/08/2022 at the Secretariat of the Foundation, age 59
[32]Interview with Bashir Barau 17/08/2022 at the Secretariat of the Foundation, age 59
[33] Interview with Aminu Muhammad Diso on 20/008/2022 at Diso Quarters, age 60
[34] Interview with Bashir Barau on 17/08/2022 at the Secretariat of the Foundation, age 59
[35] Interview with Alhaji Abdulkadir on 19/08/2022 at the at the Secretariat of the Foundation, age 63

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According to A. K. Pandey & O. P. Singh, healthcare refers to the direct provision of medical services to diagnose, treat, and prevent illnesses or injuries. It includes hospitals, clinics, medical professionals, medications, surgeries, and preventive measures like vaccinations. The goal of healthcare is to improve and maintain physical and mental well-being through medical interventions.[36] Philanthropic organizations have been playing a vital role in overcoming health and related issues all over the world. Such organisations assist in bringing health related policies in the immediate communities. Most of their activities include but are not limited to health education, campaign, disease control and prevention. Through collaborations with government agencies, local and international communities, they provide healthcare services for the people or communities.[37]

The foundation has been working to improve health service delivery of the Muslims within its scope of operation. It was realized that due to financial incapacity, some patients of one illness or the other found it difficult to afford medicine or settle medical bills which mostly aggravated their illness. In an attempt to find a possible way out, the foundation partnered with a Medical Chemist so as to provide the necessary and emergency assistance to the patients. Those who came along with their prescription card were being directed to the Chemist to collect medicine for free. The foundation used to deposit money with the Chemist attendant for this purpose. When the partnership with the Chemist became consolidated, the Foundation used to send patients to collect medicine even if there was no deposited money. When the fund is available, the Chemist attendant used to be settled.[38] The foundation sponsored the surgery of the patients who have been suffering from illnesses such as appendicitis and mental disorders. From the establishment of the Foundation, surgeries of more than two hundred patients have been sponsored. Sometimes 50% of the charges could be paid while the patients pay the remaining 50%. In collaboration with other philanthropic organizations, the foundation participated in free eye treatments and surgeries of about 500 hundred people.[39]

Through the assistance of the Office of the Special Assistant to Mr. President on Sustainable Development Goal, Sarkin Dori Suleiman Primary Health Centre was established at Kofar Na'isa in 2019. The Health Centre is the first of its kind as it contains modern facilities and equipment required for effective medical treatment. In order to provide effective service delivery, the foundation bought an ambulance for easiest conveyance of patients to the Centre. It is also used to take patients on critical condition to the general hospital for further medical treatment. The people benefiting from the health services were not only from Sagagi, Diso, Gwale and Kofar Na'isa but also other people from neighbouring communities like Galadanchi, Hausawa, Madawari, Kundiske, Gwangwazo etc.[40]

Philanthropic Activities in Other Social and Welfare Services

In terms of social and welfare services, the Foundation has been working to improve the welfare of the entire Muslims of the community. Since its establishment, the foundation has been providing free shrouds and pots for the burial of a deceased Muslim. Prior to 1996, the relatives of a deceased were responsible for the provision of the materials required for the burial activities. No form of assistance was expected from

[36] A. K. Pandey & O. P. Sigh (2024), The Role of Non-Governmental Organisation (Ngos) in Health Awareness And Health Care in Educational Administration: Theory and Practice 30(5) P. 15544

[37] A. K. Pandey & O. P. Sigh (2024), The Role of Non-Governmental Organisation (Ngos) in Health Awareness And Health Care in …… P. 15545

[38] 2012 Activities Report of the Safinatul KhairFoundation

[39] 2012 Activities Report of the Safinatul Khair Foundation

[40] Interview With Bashir Barau on 17/08/2022 at the Secretariat of the Foundation, age 59

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anybody. But the Foundation relieved the entire Muslims of the community from struggling for these materials.[41]

In 2002, the Foundation decided to have a motor vehicle for the conveyance of Muslim corpses to the cemetery. To actualise this, the Foundation imposed a levy of a certain amount of money to every member of the executives. In the end, the Foundation was able to raise 400,000 Naira while the vehicle was about 600,000 Naira, therefore, there was a need to apply for assistance from other sources. In the process of finding the remaining money, someone whose name was kept anonymous donated one million Naira to enable the Foundation to buy a hearse. This enabled the Foundation to use the 1.4m to buy two hearses for the conveyance of Muslim corpses to the cemetery.[42]

To ensure constant supply of potable water to the communities of Sagagi, kofar Na'isa and Gwale, the Foundation collaborated with Kano State Water Board whereby all the pipes supplying potable water to the aforementioned communities were repaired and put in new ones where necessary. The Foundation took all the expenses of purchasing new ones and also provided the workers with remuneration. Since 2004, the people of the community have been enjoying constant water supply. This development addressed the problem of water shortage which disturbed the community over the years[43]

The Foundation used to distribute foodstuffs to orphans and the needy. During the Holy month of Ramadan orphans and widows were given foodstuffs such as rice, beans, millet, maize, sugar and milk every year.[44] During the covid-19 lockdown, the Foundation discovered that orphans and widows have suffered severely. The Foundation received a multitude of requests for assistance. In response to the requests, the Foundation bought foodstuffs and distributed it freely to them. Every beneficiary was given food items worth 15,000.00 Naira.[45]

The women empowerment programme is one of the major activities of the Foundation. It initiated a small capital empowerment programme in 2008 through which women were supported with a small capital of the sum of five thousand Naira to start a mini business at home. More than one hundred women benefited from the programme.[46] The programme continued from time to time up to date. In 2019 the Foundation distributed free spaghetti making machines to one hundred women in order to make them economically independent.[47] Between 2008 and 2021 one thousand and five hundred women benefited from one empowerment or another.[48]

The security issue is one of the top priorities of the Foundation. The Security Department conducted many activities to foster peace and morality in the community. Through intelligent reports received from community Vigilante and collaboration with Law Enforcement Agencies such as The Nigerian Police and National Drugs Law Enforcement Agency (N.D.L.E.A.) illegal drugs dealers of Kofar Na'isa were arrested and prosecuted severally.[49] In an effort to rehabilitate the drug abusers, the Foundation collaborated with clerics and organized orientation lectures in which the illegal drugs sellers and drug abusers were sensitized on the dangers of engagement in such immoral and indecent activities. The Foundation recorded success in this regard as many youths were rehabilitated.[50]

[41] Interview with Aminu Muhammad Diso 20/08/2022 at Diso Quarters, age 60
[42] Interview with Aminu Muhammad Diso 20/08/2022 at Diso Quartes, age, 60
[43] Interview with Aminu Muhammad Diso on 12/2022 at Diso Quarters, age 60
[44] Interview with Alhaji Abdulkadir on 19/08/2022 at the Secretariat of the Foundation, age 63
[45] Interview with Alhaji Abdulkadir on 19/08/2022 at the Secretariat of the Foundation, age 63
[46] Interview with Bashir Barau on 17/08/2022 at the Secretariat of the Foundation, age 59
[47] Interview with Hamsu Abbas on 20/08/2022 at Kofar Na'isa Quarters, age 62
[48] Interview with Hamsu Abbas on 20/08/2022 at Kofar Na'isa Quarters, age 62
[49] Interview with Alhaji Abdulkadir on 19/08/2022 at the Secretariat of the Foundation, age 63
[50] Interview with Ibrahim Abubakar on 07/07/2022 at Sagagi Quarters, age 58

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Moreover, those rehabilitated were provided with some incentives and economic empowerments to ensure that they have not reengaged themselves in another form of criminal activities. As such the rate of crimes related to drug abuse was drastically reduced.[51]

Conclusion

The study discovered that the philanthropic activities of Safinatul Khair Foundation had been contributing to the development of the Muslim Communities of Sagagi, Kofar Na'isa, Diso, Gwale and other surrounding areas. In the context of education, the Foundation succeeded in freeing women from the shackles of illiteracy through the establishment of a school for the married women, which was affiliated to Annur Institute. As a result, a number of married women obtained Secondary School Certificate which provided an opportunity for some of them to proceed to Tertiary Institutions. Similarly, Government Girls Arabic Secondary School Kofar Na'isa and Professor Ibrahim Ayagi Model Primary School, Gwale addressed the problem of school dropout in the community to some extent. Production of medical Doctors and Engineers in the community is one of the major impacts of the Foundation on the Muslims community. Through Extra Lessons organised and sponsored by the Foundation at Science Centre and scholarship given, medical and engineering students helped produce medical practitioners and Engineers in the community. The establishment of Sarkin Dori Sulaiman Primary Health Care Centre, Kofar Na'isa which the foundation facilitated had drastically reduced the difficulties experienced by patients, particularly women and children in the healthcare and related issues. The payment of medical bills and sponsorship of surgeries for the less privileged ones helped in addressing one illness or the other as most of the patients recuperated and also appreciated the gesture of the foundation. The economic empowerment programme conducted by the foundation in which women were assisted with a capital to commence a small business played a vital role in making the beneficiaries economically independent. The foundation's collaboration with National Drugs Law Enforcement Agency in the fight against drugs abuse particularly in the area of Kofar Nai'isa helped in minimizing the perils of drugs abuse and also sensitisation programme for youths on the danger of involvement in the illegal business of drugs contributed in rehabilitation of some youths in the community.

In spite of the contributions of Safinatul Khair Foundation in the areas of education, poverty alleviation, healthcare assistance, orphan support, and social welfare within Sagagi, Kofar Naisa, Diso, and Gwale communities, the foundation has been confronting several challenges that hinder or retard its effectiveness and sustainability. These challenges include but are not limited to inadequate funding, poor maintenance of structures and properties of the foundation, inability to control or manage structures and projects transferred to others, and undemocratic leadership which could be considered as obstacles to the operation and administration of the foundation. Addressing these challenges through improved financial strategies, proper maintenance culture, accountability, and inclusive leadership will strengthen the foundation and enhance its capacity to serve the community effectively.

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[51] Interview with Ibrahim Abubakar on 07/07/2022 at Sagagi Quarters, age 58