

THE EFFICACY OF ISLAMIC PHILANTHROPY IN REDRESSING THE INTRICACIES OF ECONOMIC RECESSION IN NIGERIA

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ABSTRACT

The complexity of the problems of economic recovery as it affects Nigeria is enormous not only from the perspective of its root causes, but equally from the viewpoint of its resultant effects. This makes it difficult for it to be easily addressed. Fortunately, there exists a system of Islamic philanthropy which is economic oriented for redressing the problem of economic recession in a country like Nigeria. In the interest of focus and for the purpose of synergy between the title of the paper and its content, the paper specifically examines the concept of philanthropy, economic recession and its inherent features as its affect Nigeria. Furthermore, the paper posits that in a bid to recover from the present economic predicament, the Islamic teachings on the concept of philanthropy need to be explored. This would stimulate the augmentation of governmental efforts by the well to do towards reduction of the rate of unemployment and alleviation of poverty ridden in the nation. The research adopts both descriptive and historical approach in unveiling the facts. The research concludes that the teachings of Islam on philanthropy when employed would assist towards improvement in the satisfaction of the basic needs of the people thereby emancipating the country from the yoke of economic recession. The paper recommends that a board of philanthropists be established by the government in consultation with the well to do in the society. This would be of human assistance in satisfying all aspects of needs. In addition, the composition of the board should be made up of men of integrity and probity. This would foster confidence in the minds of donors in particular and Nigerians in general.

Keywords: Islamic Philanthropy, Redressing, Economic Recession, Nigeria

INTRODUCTION.

According to the (Encarta Dictionary, 2009), economy is defined as the field of social science which centered on the production, distribution, exchange, and consumption of goods and services. In its explanation of the term economic recession, the National Bureau of Economic Research (NBER, 2008) sees it is as a situation where there is significant decline in economic activity across the economy, lasting more than a few months. It is a condition which is evidenced by decrease in real G D P, real income, employment, industrial production and whole sale and retail output. This is similar to its description on the CBN Report (CBN, 2012:9) as a situation where there is a business cycle contraction and a general slowdown in economic activity for two consecutive quarters. It reiterates that recession is characterized by a decline in Gross Domestic product, GDP, employment, investment spending, household and business income and capacity utilization. The report further explains that economic recession is associated with inflation and increasing rate of unemployment. From the technical point of view, when there is negative growth in real GDP for two consecutive quarters, an economy is

said to be in recession. When the indices of economic development fail to respond to the needs of citizenry, then the country could be said to be in recess.

Ekpo's article as cited by (Clement, 2015 September) notes that the increasing rate of unemployment, inadequacy of the infrastructural facilities such as constant power supply and overdependence on oil due to lack of diversification of the economy are the root causes of economic recession. While making further clarification, (Emmanuel, 2016) pinpoints high rate of inflation, accumulation of debt servicing particularly foreign debt and mass unemployment as the indices of economic recession. The term Philanthropy according to (Encarta, 2009) is the desire to improve the material, social, and spiritual welfare of humanity, through charitable activities. It entails love for the act of benevolence towards mankind.

LITERATURE REVIEW

From the above paragraphs, effort has being made to elucidate on the concept of economic recession. For better clarity this section looks into the prevalence of the aforementioned features of economic recession in Nigeria. Among the feature of economic recession earlier discussed is the increasing rate of unemployment which is increasing at progression manner. Unemployment no doubt, is one of the predicaments bedeviling the growth and development of Nigeria. For example, (Adewale, 2007, September) reports that in 2007, the Director General of the National Directorate of Employment and Productivity declared that two hundred thousand graduates with NYSC discharged certificates issued five years back are unemployed.

In 2012, (Soweto, 2012) acknowledges that the then Minister of Youths and Social Development, Mallam Bolaji Abdullahi in the first quarter of the year 2012 lamented that the greatest problem threatening the Nigerian youth is the challenge of securing a job. He however submitted that a recent research indicated that out of the 67 million youths in Nigeria 28.14 million or 42% are estimated unemployed. Likewise towards the end of the year 2016, the (NBS, 2016) decried the increasing rate of unemployment in the country from 13.3% in the second quarter to 13.9 % in the third quarter of 2016. In a more specific term, the report stated that the labour force increased by 555,311 persons. This figure covers people within the ages of 15-64 who are willing and able to work but could not get employment anywhere. This actually is an indicator that Nigeria is passing through a period of economic recession.

In another submission by (Dauda, 2017), there is the report that the Director General of the, Nigerian Building and Road Research Institute (NBRRI), Professor Danladi Matawal gave the number of unemployed youth in the country as 30 million. This rate of unemployment is terrifying as it keeps on escalating thereby concretizing the existence of economic recession in Nigeria.

Another index of economic recession is the rate of the Gross Domestic Product of Nigeria which in recent time has witnessed increasing decline. In 2016, (Emmanuel, 2016) upholds that Nigeria was in economic recession as it experiences negative GDP rate in the first and second quarter of 2016 from - 0.36 % to - 1.5 % respectively. In the report of March 2017 given by (Basil & Juliana, 2017) and substantiated by the National Bureau of Statistics (NBS), Nigeria's GDP in the fourth quarter of 2016, was said to have contracted negatively by 1.3 per cent. However, for the full year under review (NBS, 2016), the report states that the GDP contracted by -1.51 per cent, which translates into real GDP of N67,984 billion, a record considered as one of the worst in more than 30 years. At the foregoing rate, the NBS

estimation amounts to a downward decline of N240.8 billion from N18.53 trillion in the fourth quarter of 2015 and N18.29 trillion in the fourth quarter of 2016.

The question on the lips of many is why a country as Nigeria should suffer a recession. In the submission of (Obasi&Isife, 2000), Nigeria is blessed with many solid minerals, but unfortunately only small portion of the various types have been exploited. For example, Ekiti State is endowed with a land mass of 5887.890sq km and has nearly 10 deposits of untapped mineral resources. In the report given (Budgit, 2017), Nigeria has at least 30 solid minerals in viable quantity, but the sector has not contributed more than N1bn annually to the nation's treasury. There is no doubt in underutilization of naturally endowed resources and equally lack of diversification of revenue generation in Nigeria.

With the fall in oil price globally coupled by the lack of other viable means of revenue generation, Nigeria is plunged into economic recession. (Eboh, 2015) reports that the global fall in oil price greatly affected the Nigerian economy negatively as it has led to a situation where many oil marketers are indebted to some Nigerian banks to the tune of about ₦5 trillion. This resulted into credit crunch in the main banking businesses which brought about massive retrenchment of staff in the banking system. (Komalafe, 2017) reports that the Nigeria Bureau of Statistics in the first week of May 2017, declared that the foreign debt of the Federal Government and the 36 states of the federation rose from \$10.71 billion in 2015 to \$ 11.41 billion in 2016 amounting to 36.5 per cent increase. The total domestic debt rose from ₦ 10.49 in 2015 to ₦ 14.02 trillion amounting to 36.5 per cent in 2016. The report further puts the total public debt of the Federal Government and states in 2016 to ₦ 18 trillion, a 43 per cent increase from the 2015 figure.

Nigeria spends over 80 per cent of the annually generated on debt servicing. (Umoru&Erunke, 2017) narrates that a representative of the Islamic Development Bank AbdallahKilaki during a visit to the Chairman of the Senate Committee on Foreign and Local debt, Senator ShehuSani noted that Nigeria is spending over 80 per cent of the annually generated revenue on debt servicing. The representative further rated Nigeria as one of the countries spending most of its revenue on debt servicing. This development is highly detrimental to the growth and development of Nigeria and has in consequence plunged the nation into economic recession.

While concretising the above, (Ugwu, 2014) upholds that excessive loan has become a major barrier to economic growth of most developing countries such as Nigeria. This he said results in the servicing of the debt with interest more than the amount of the loan incurred. In a practical term as (Victor nd) explains that Nigeria at a point in time, secured a loan of \$5 billion from Paris club but repaid \$16 billion for the loan she still owes \$32 billion. He denounced this as a form of self-enslavement and a way of plunging the nation into recession.

Another contributory factor to Nigeria's economic recession (Aro, 2013:2) asserts is the Boko Haram insurgency which has tremendously affected the Nigerian economy. It has led to the displacement if not abrupt termination of people from their homes in the affected states, closure of various business activities and drastic reduction of governmental developmental projects. He further affirms that the 2011 world investment report of the United Nations Conference on Trade Development Report notes that the Nigerian economy lost the sum of N1.3 trillion (6 billion dollars) in business activities in Kano alone due to Boko Haram insurgency.

In her submission, (Beatrice, 2015) stresses that Boko Haram insurgency has negative effect on Foreign Direct Investment (FDI) in Nigeria. This development he avows scares

away many foreign investors from Nigeria thereby stalling the growth and development of Nigeria. In his 2013 Human Development Index report (Michael, (2016) rates the Northeast as the poorest region in the country. In addition, it notes sadly that the zone has with about 67% to 69% of its population living in abject poverty. Insurgency and other ethnic crises which have plagued the country in the last six years are according to (Crusoe, (2015) responsible for incapacitation of about 6 million persons of ages between 18 and 64 years. Thus they have contributed to Nigeria's economic recession.

A key factor in economic development is the availability of adequate infrastructural facilities. According to (Kashim, 2016) though Nigeria is blessed with over 170 million people; the country is very backward in terms of provision of infrastructural facilities. As an example, the nation has over 200,000 road network with 36,000 of those belonging to the federal government. However, only about 30% of the roads are in good condition. The remaining 70 % are in deplorable condition. The report further asserts that though Nigeria has a very long history of establishment of power station, electricity supply is still nothing to write home about. Electricity in Nigeria is dates back to 1896 and 1929 when the Public Works Department in Lagos and Nigerian Electricity Supply Company were respectively established. In spite of the 120 years of public sector and 87 years of private sector in power stations, Nigeria is yet to be free from the bondage of erratic power supply. This deficit status of infrastructural facilities, adversely affects production, reduces revenue generation and contributes to the rate of unemployment in the nation. This evidently is the reason why the country is passing through the amount of state of economic recession.

RESEARCH METHODOLOGY

The research adopts both descriptive and historical approach in a bid to establish facts and deduce relevant points from the various materials gathered from different sources. Among the materials consulted include, relevant text books, newspapers, papers presented at conferences, articles published in journals and relevant online materials. Others include relevant Qur'anic verses and prophetic traditions.

The research studied the materials, understand their content and interpret them to buttress the prevalence of economic recession in Nigeria. This finding led to the desirability of the act of philanthropy as a means of ameliorating this precarious situation of economic recession in Nigeria. Consequently, various teachings of the Glorious Qur'an and prophetic traditions explaining and buttressing the act of philanthropy were referred to in the paper as solutions to the established problem of economic recession.

RESULT AND DISCUSSION

Agriculture in the view of (Babalola, 2017) is a way of diversifying the economy and as well emancipating the country from the yoke of economic recession. Unfortunately, over the years, the annual budgetary allocation for agriculture has been so insignificant to adequately position this sector in its right place. In his report (Nuruddeen, 2017) notes that in the 2016 budgetary allocation the sum of N196.3 billion (1.6 percent) was allotted to agriculture while in 2017, the sector received N254 billion (1.8 percent). Earlier in in 2011, 2012, 2013, 2014 and 2015, Agriculture got 1.8, 1.6, 1.7., 1.4, and 0.9 respectively.

Furthermore, (Amaefule, 2016) reports that the Minister of Works and Housing, BabatundeFashola had declared through his Special Adviser on communication matters, Hakeem Bello that the present regime of President Muhammad Buhari inherited a liability of N1.5 trillion Naira on roads contracts alone. The report illustrated that the ministry equally inherited 206 roads not budgeted for or that were inadequately funded.

It can be construed that the lack of adequate funding over the years has affected governmental effort towards freeing the country from the clutches of economic recession. This for example has made it increasingly difficult for the government to engage in meaningful mining of the various naturally endowed mineral resources. It has also ensured a vicious circle of inadequate funding of Agriculture activities in order to generate more employment opportunities and improve revenue generation in the country. In addition to this burden, (Eboh, 2015) narrates that the global fall in the prices of oil has greatly affected the Nigerian economy negatively. This paucity of funds has the effect of inhibiting financial services. This subjects the country into dire needs for the intervention of philanthropists towards execution of the various forms of governmental functions.

Of great important is (Daramola, (2017) report which explicates that the African Development Bank reportedly saw the need to come to the aid of Nigeria in revamping the dwindling economy. In view of the above, the sum of \$280 was released in 2016 to support of the Nigerian youth in agricultural production. This gesture was meant to assist 37,000 youths of between the ages of 18-35 so that they could effectively participate in one form of Agricultural activity or the other. Similar assistance as noted by (Emma, 2017) was rendered to the agricultural sector by the World Bank in 2017. Through this intervention, the World Bank approved the sum of \$200 million to Nigeria government to enable it increase its agricultural activities such as, enhancing small and medium scale farmers, increasing productivity, and improving processing and marketing of agricultural products. This giant stride was initiated to boost income and facilitate job creation for the teeming unemployed youths.

In his submission, (Yusuf, 2014) acknowledges that with the increasing rate of unemployment from 54 percent in 2012 to 70 percent in 2013 as reliably gathered from NBS; there is the need for both the government and private sector to generate at least 2.5 million jobs annually. This he said is imminent in order to safeguard 60 percent of Nigerian graduates from unemployment. The above instances of intervention re-affirm the inevitability of philanthropy as a means of salvaging the country from the scourge of economic recession.

In recognition of the need to alleviate poverty in Nigeria, (Abdul-Lateef, 2016) relates that the United States Agency for International Development USAID in 2015 signed \$ 2.3 billion 5- year support agreement with the Nigerian government. The sum of \$ 227 million being the first chunk of the pact was released in 2016 with the aim of reducing extreme poverty, ensure economic growth and promote health care facilities in the country.

THERAPEUTIC ROLE OF ISLAMIC PHILANTHROPY IN MANAGING NIGERIA'S ECONOMIC RECESSION.

Islam attaches great importance to the act of commensalism, for the religion teaches that everything belongs to Allah, and everyone originates from Him. Credence is attached to this concept as one of the pillars of the religion which must be adhered to in deeds and practice. Every able Muslim is enjoined to submit everything he has to the cause of Allah through promotion of the social well-being of the people around him.

Philanthropy in Islam is classified into two kinds namely the obligatory and voluntary philanthropy. The obligatory type is *Zakat* and *ZakatulFitr*. The voluntary one ranges from *wasiyyah*, *waqf* and *sadaqa*. Whether as a mandatory or voluntary philanthropy, the aim is to improve the material and spiritual welfare of humanity. For this reason, philanthropy is an economic oriented system channeled towards improving the socio-economic and the overall well-being of mankind. The aforementioned types of philanthropy are firmly established, embedded, and encouraged in the primary sources of Islamic law deduced from the Glorious Qur'an and Sunnah. For example, *Zakat* is the share or portion of wealth that is obligatory upon Muslim to give to fix categories of beneficiaries, if the value of assets reaches a specified limit. It is enshrined in the Glorious Qur'an and prophetic traditions. In the Glorious Qur'an (Chapter 2, Verse 43), Allah says:

And be steadfast in prayer and regular in charity: And whatever good ye send forth for your souls before you, ye shall find it with Allah: for Allah sees Well all that ye do. And be steadfast in prayer; practice regular charity; and bow down your heads with those who bow down [in worship].

Similarly in the Glorious Qur'an (Chapter 2, Verse 103), Allah says:

Of their goods, take alms, that so thou mightiest purify and sanctify them; and pray on their behalf. Verily thy prayers are a source of security for them and Allah is One Who hearth and knoweth.

Also related to the issue at stake is Qur'an (Chapter 51, Verse 19) where Allah says:

And in their wealth and possessions [was remembered] the right of the [needy,] him who asked, and him who [for some reason] was prevented [from asking].

The Qur'an (Chapter 9, Verse 60) clarifies how proceed from *Zakat* is to be dispensed as follows.

Alms are for the poor and the needy, and those employed to administer the [funds]; for those whose hearts have been [recently] reconciled [to Truth]; for those in bondage and in debt; in the cause of Allah; and for the wayfarer: [thus is it] ordained by Allah, and Allah is full of knowledge and wisdom

The above verse stipulates that the poor, the needy, the administrator of *Zakat*, those whose hearts have been recently reconciled to truth; those in bondage, for debtors; in the cause of Allah; and the wayfarer are to be given *Zakat*. When proactive action is taking towards the distribution of proceeds from *Zakat*, it alleviates poverty and brings relief for the nation thereby freeing the nation from the clutches and bondage of debt. *Zakat* is able to make funds available to finance the socio-economic needs of the country. Proper collection and administration of *Zakat* could therefore go a long way in salvaging the country from the problems of economic recession. To ensure compliance with the principle of *Zakat*, Islam stipulates rewards to submissive servants but allots punishment to recalcitrant servants.

In the following verses of the Glorious Qur'an (Chapter 57, Verse 11, Chapter 57 Verse 18, Chapter 64, Verse 17 & Chapter 2 Verse 110) respectively, Allah says:

Who is he that will Loan to Allah a beautiful loan? for [Allah] will increase it manifold to his credit, and he will have [besides] a liberal Reward.

Those who give in Charity, men and women, and loan to Allah a Beautiful Loan, it shall be increased manifold [to their credit], and they shall have [besides] a liberal reward.

If ye loan to Allah, a beautiful loan, He will double it to your [credit], and He will grant you Forgiveness: for Allah is most Ready to appreciate [service], Most Forbearing,

And be steadfast in prayer and regular in charity: And whatever good ye send forth for your soul before you, ye shall find it with Allah: for Allah sees Well all that ye do.

A prophetic tradition in (Bukhari, 1997:Vol. 2. No. 1397 pp277-278) also corroborates the above teachings of Quran on Zakat.

A Bedouin came to the Prophet and said, "Inform me of such a deed as will make me enter Paradise, if I do it." The Prophet said, "(In order to enter Paradise) you should worship Allah (Alone and none else) and do not ascribe any partners to Him, perform Iqa mat-as-salat ,pay the compulsory Zakat, and observe Saum(fast) in the month of Ramaan." The Bedouin said, "By Him, in Whose Hands my soul (life) is, I will not do more than this." When he (the Bedouin) left, the Prophet said, "Whoever likes to see a man of Paradise, then he may look at this man. Bukhari

To further encourage compliance with the dictate of Allah on Zakat in the Glorious Qur'an, (Chapter 9, Verses 34-35), deviants are made to understand the consequences of their action. Allah says:

And there are those who bury gold and silver and spend it not in the way of Allah: announce unto them a most grievous penalty. On the Day when heat will be produced out of that [wealth] in the fire of Hell, and with it will be branded their foreheads, their flanks, and their backs, their flanks, and their backs.- "This is the [treasure] which ye buried for yourselves: taste ye, then, the [treasures] ye buried!

The following prophetic tradition as reported by (Bukhari, 1997: No. 1403., p.281) also concurs with Quran on the implication of a refusal to give our Zakat in spite of the ability.

Whoever is made wealthy by Allah and does not pay the Zakat of his wealth, then on the Day of Resurrection his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes (or two poisonous glands in its mouth)('). The snake will encircle his neck and bite his cheeks and say, 'I am your wealth, I am your treasure.'" Then the Prophet recited the Qur'anic Verses: ...And let not those who covetously withhold of the gifts which Allah Hath given them of His Grace, think that it is good for them: Nay, it will be the worse for them: soon shall the things which they covetously withheld be tied to their necks Like a twisted collar, on the Day of Judgment. To Allah belongs the heritage of the heavens and the earth; and Allah is well-acquainted with all that ye do.

Zakat-ul-fitr is compulsory charity on every Muslim not only on his own behalf, but also on behalf of all the persons under him. It is a certain amount of wealth payable at the end of the month of Ramadan purposely to enrich the poor and the needy moving house to house during the festival period.

Wasiyyah, *waqf* and *Sadaqah* are all charitable acts also enshrined in Islam with the aim of promoting the well-being of people in the society and as well rewarding the worthy servants with some spiritual benefit. When these charitable acts are done to individual and the government, it would play positive role on the life of the beneficiaries in particular and the economy of the country in general.

Wasiyyah according to (Al-fawzan, 2005) is a legal declaration of how a person wishes his possessions to be disposed of after his death. The Glorious Qur'an (Chapter 2, Verses 180-181), Allah says:

It is prescribed, when death approaches any of you, if he leave any goods that he make a bequest to parents and next of kin, according to reasonable usage; this is due from the Allah-fearing. If anyone changes the bequest after hearing it, the guilt shall be on those who make the change. For Allah hears and knows [All things].

After the revelation of the verses of inheritance, the heirs were exempted from being part of the beneficiaries of will in Islam. The wisdom behind the institution of will is to accord non-heirs some certain percentage of wealth after the death of the donor. This system paves way for poverty alleviation of the poor relatives, friends or Muslims from the wealth which they are not legal heirs. The impact of this system is greatly appreciated where the wealth is abundant and the heirs left behind are equally rich enough in such a way that they might not need much from the estate for their basic needs of life. The same applies to the situation where the donor is in great affluence and has few heirs.. The following prophetic tradition in (Muslim, 2007: Vol. 4 No.4209, pp. 365-366) sheds more light on this.

The Messenger of Allah visited me during the Farewell Pilgrimage, when I fell sick with a sickness that brought me close to death. I said: Messenger of Allah, you can see how bad my sickness is, and I am wealthy, and no one will inherit from me except one daughter of mine. Can I give two-thirds of my wealth in charity?' He said: 'No.' I said: 'Can I give half of it in charity?' He said: 'No. (Give) one-third, and one-third is a lot. If you leave your heirs rich and wealthy, that is better for them than leaving them dependent and asking from people. You will never spend on maintenance, seeking thereby the Face of Allah, but you will be rewarded for it.

The above hadith shows that a person could out of his personal volition will out one third of his wealth out as charity. In practical term for example, a millionaire with wealth worth of ₦900 million Naira at the point of death can will out the sum of ₦300 million naira. This fund when distributed would go a long way in redressing many socio-economic problems affecting the people and the society.

Another form of philanthropy established by the Noble Prophet is *Waqf* (Endowment). The Prophet encouraged people to use their wealth in financing establishment of charitable acts which could be of continuous benefit to the society. This could be in terms of building of school, establishment of hospital, construction of roads, provision of water facility and others valuable projects. In (IbnMajah, 2007:Vol. 3 No.2396p371), Prophet (SAW) says:

It was narrated that Ibn 'Umar said: "Umar bin Khattab acquired some land at Khaibar, and he came to the Prophet and consulted him. He said: Messenger of Allah has been given some wealth at Khaibar and I have never been given any wealth that is more precious to me than it. What do you command me to do with it? He said: 'If you wish, you can make it an endowment and give (its produce) in charity.' So 'Umar gave it i n the basis that it would not be sold, given away or inherited, and (its produce) was to be given to the poor, to relatives, for freeing slaves, in the cause of wayfarers and guests...

The above type of charity is encouraged as the reward attached to it is continuous even after the death of the donor. This makes it attractive to people to embark on in order to benefit from it. The following prophetic tradition sheds more light on this. In (Tirmidhi 2007: Vol 3 No. 1376. P 167-168), Prophet (SAW) says *When a person dies, his deeds are cut off except*

for three: Continuing charity, knowledge that others benefited from, and a righteous son who supplicates for him.

Beside the fact that this charity accords the donor continuous reward even after his/her death, it also helps in promoting the socio-economic well-being of the people through alleviation of the scourge of poverty from the society. As a means of promoting poverty alleviation from the society, the following prophetic tradition in (Bukhari, nd:No. 131,p34) says:

The person who strives on behalf of the widows and poor is like those who strive in the way of Allah and like those who fast in the day and pray at night. This shows that utmost concern is given by the Prophet (SAW) to the plight of the widow, the poor and the orphan.

Another related hadith in (Bukhari, nd:No. 133,p35) says *I and the guardian of an orphan will be in the Garden like these two." (His two fingers)*. When the teachings of the above traditions are put into practice, it would go a long way in improving the standard of life of people through redressing the problem of economic recession. The following are few among many other prophetic traditions advocating philanthropy in one way or the other.

In (Ibn. Majah, 2007:Vol.3 No.2419 p 384), Prophet (SAW) says *whoever would like Allah to shade him with His shade, let him give respite to one in difficulty, or waive repayment of the loan*. Also in (Tirmidhi, 2007: Vol. 2. No.664, p118) Prophet (SAW) affirms that *indeed charity extinguishes the Lord's anger and it protects against the evil death*.

CONCLUSION

The derivable conclusion from the above treatise is that Islam has in many ways strongly promotes the spirit of philanthropy. This it does through the institution of compulsory alms and the various forms of voluntary charity. Embracing these noble principles would assist greatly towards making funds available for provision of various forms of infrastructural facility such as motorable roads, drinkable water, constant electricity supply, and adequate shelter for the citizenry. With the aid of philanthropy in Nigeria, the project of diversification of the economy through proper funding of the mining industry and financial reinforcement of agricultural activities could be achieved. All these when properly implemented would assist towards provision of more employment opportunities, alleviation of poverty, improvement of the country's GDP and liberation of the country from the clutches of economic recession.

RECOMMENDATIONS

Muslim scholars should engage in sensitisation meant to create more enlightenment for people on the significance of philanthropy in Islam. In addition, the well to do Muslims should respond to the Qur'anic verse which enjoins them to give out of their wealth to the less privileged ones' in the society. Similarly, government should make consultation with the well to do people in order to seek for their involvement in economic development of the country. A board of philanthropists should be established by the government in consultation with the well to do for their involvement in economic development of the country. The composition of the board should be made up of men of integrity and probity so as to foster confidence in the minds of donors in particular and Nigerians in general.

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