



---

## **An investigation of the Islamic principles as alternative means to Nigeria's economic quagmire**

**Falmata Baba Abba**

Department of Economics, Faculty of Social Sciences, Usmanu Danfodiyo University, Sokoto, Nigeria

---

### **Abstract**

The aim of Islamic regulation is not limited to the success in the hereafter alone, it involves the success in the material world. The search for *al-falāh* is, thus, multi-dimensional, not forgetting the spiritual or belittling the mundane. Revelation, therefore, serves as a guide for human reasoning in search for worldly success and stability. Nigeria has experimented many secular based ideologies and development plans which did not culminate into the desired results. From 1962 to date Nigeria has formulated at least seven development plans. This paper suggests the investigation of the Islamic economic dogma which core is to ensure the reduction of poverty and creation of a just and egalitarian society, in which growth and development in spiritual and material realms is accomplished. The array of religion in Nigeria may seem to advocate an obstacle to the exploration of the Islamic precepts, due to the overstatement and sentiments that are involved to religion in Nigeria today. The decent spreading of information about the Islamic economic principles and its benefits by specialists will improve the thought about it, taking into cognizance its acceptability in many multi-religious and non-Muslim societies. This paper analyses the economic hitches in Nigeria and reveals how the Islamic values can provide lasting answers and constancy.

**Keywords:** economic quagmire, resistance, Islamic principles and alternative Means

---

### **Introduction**

Nigeria has continuously battled with problems of under-development, extreme poverty, and economic stagnation. In 2016, the Nigerian government pronounced that the nation is in economic recession, this is evident in all aspects of life as the inflation is very high that prices of products have tripled. The inflation rate is given as 18.72 percent in January 2017 (<http://tradingeconomics.com/nigeria/inflation-cpi>). The economic adversity becomes manifest in the lives of Nigerians as the country depends largely on importation of most used commodities even those that can be produced in the country such as food stuffs. The oil earnings which is the monolithic source of government finances significantly reduced due to the price fall in the global market, the price of oil fell as low as \$30 per barrel in the international market after many years of vending up to \$100. This short fall in revenue is also coupled with the militancy and crisis in the Niger Delta region of Nigeria, which hindered the exploration of oil in the region.

The short fall in oil proceeds leads to scarcity of forex, this led to hike in it prices and in turn led to hike in the prices of other commodities. In addition to this, the country is facing a serious infrastructural insufficiency, which has continued to be bane on her progress. Lack of constant power supply has prevented the progression of industries and led to collapse of many. The terrible state of Nigerian roads remains the main challenge of moving goods from one end to another.

Corruption and a faulty value system are also identified as the major factors affecting the development of Nigeria as a nation. People join politics and civil services with the mind-set of accumulating wealth through immoral means not minding the negative consequence such actions may have on the wellbeing of the nation.

The researcher is of the view that the reason why siphoning and wastage of public resources continue in Nigeria cannot be unconnected from the means of revenue generation, the state governments and local governments are less concern about generating alternative revenue. Their concern is on the monthly statutory allocation from the federation account. The short fall in the allocation has led to economic predicament in almost all the states of the federation, as some states could not pay salaries for several months. Had it been that there is less dependence on federal allocation, there would be less misappropriation and people will hold their leaders accountable for all their resources. This paper looks at the position of Islam on reluctant dependence on fund allocation, without employing efforts to generate revenue inwardly by various state governments. This along with suggesting other Islamic ethical principles that will bring lasting solutions to Nigeria's economic problems. The methodology of the paper is descriptive and evaluative of the Nigerian economic and developmental problems. It also illustrates the Islamic solution for them.

### **Conceptualizing Economic Development and Problem**

The core of this paper is ascertaining the origin of Nigeria economic catastrophe, and to offer Islamic solutions, and to attain the desired growth and development. It is not out of place, therefore, to speculate the present situation of the country, as well as the envisaged state of development:

### **Economic Development**

This term development means gradual growth of something to an advanced and stronger stage (Hornby, 2002) <sup>[9]</sup>. Experts have different conception of economic development, some conceive it as economic independence, and some equated it with

industrialization, while others saw it as upward movement of the entire social system (Rafiqul-Islam, 1988) <sup>[18]</sup>. Experts have distinguished between growth and development. Growth is equated with “greater efficiency or productivity” and technically “more output from a given input”, growth is measured through Gross Domestic Product GDP and per capital income (Rafiqul-Islam, 1988) <sup>[18]</sup>. A nation therefore, may experience growth without really developing. W. J. House explains this in the fact that increases in national income do not necessarily manifest in solving social, economic and political problems. In fact he opines that some types of inappropriate growth may actually create social economic and political problems. These are exemplified with European industrial revolution which led to rapid urbanization and concomitant social problems, (House, 1993) <sup>[10]</sup> industrialization has also led to environmental pollution and degradation (House, 1993) <sup>[10]</sup>. In other words, development encompasses resolving social, economic and political problems of a nation. House argues that the very concept of development should rely on the objectives of the community. The universally acceptable objective, target goal and development value of each community is “the unleashing and realization of the full potential of all human ability and personality” (House, 1993) <sup>[10]</sup>. The necessities for the realization of this goal include:

1. Abundant food and basic amenities and services.
2. Employment prospects. Lack of revenue spawning source means, inactivity of the labour market and unemployment, thus the existence of poverty.
3. Income distribution, this has to do with equality in the distribution of fruits of economic growth (House, 1993) <sup>[10]</sup>.

**To sum up these according to House, a country’s development performance is determined through three questions.**

1. What has been happening to poverty?
2. What has been happening to unemployment and underemployment?
3. What has been happening to inequality? (House, 1993) <sup>[10]</sup>.

The less severity of these three indicators signifies development in a country. The development plans are thus geared towards addressing these indicators (House, 1993) <sup>[10]</sup>.

Muhammad Akram Khan gives some explanation of economic development as increase in the stock of physical goods and services for the population as a whole, so that they can obtain higher per capita share of goods and services (Muhammad Akram, 1993) <sup>[15]</sup>. To the capitalists and the socialists, economic development is “growth plus change in the redistribution of income in favour of lower income groups” (Rafiqul-Islam, 1988) <sup>[18]</sup>. Khan brings another dimension to the conceptualization of development, the Islamic perspective, which is different from the conventional western approach. The utmost objective of the Islamic conception of development is the achievement of *al-Falāḥ* (Muhammad Akram, 1993) <sup>[15]</sup>. Literally means to be successful, the term is multi-dimensional as it has worldly and hereafter meanings. The worldly meaning means three things namely, *baqā’* (survival), *ghanā’* (freedom from want) or material prosperity and *‘izz* (power and honour). The success of hereafter entails *baqā’ bila fanā’* (eternal survival), *ghinā bilā faqr* (eternal prosperity), *‘izz bilā dhull* (everlasting glory) and *‘ilm bilā jahl* (knowledge free of all ignorance) (Muhammad Akram, 1993) <sup>[15]</sup>. The Islamic conception of development,

emphasizes justice and equality in the distribution of wealth and income and it conceives a development philosophy which builds on local cultural and social tradition (Muhammad Akram, 1993) <sup>[15]</sup>.

Additionally, Muslim scholars try to distinguish the Islamic conception of development from the western notion. According to Islam, economic development is not independently recognized, therefore, countries that are considered as advanced in the western sense, the growth of GDP and even distribution of wealth are not enough indicators of development in the Islamic sense. To Islam economic development is a part of the general Islamic programme for man in world, which includes, primarily the ethical considerations. Economic prosperity devoid of morality cannot pass in Islam, because economic development is seen as a means of elevating human in spiritual, material and social realms (Rafiqul-Islam, 1988) <sup>[18]</sup>.

Consequently, lack of development exists in a society where hunger and poverty exist, where the rate of unemployment is high, where there is no equality and even distribution of wealth and enshrinement of ethical and moral values in the society. The aim of Islam is creating a spiritual and material sound society.

**An Investigation into Nigeria Economic Quagmire and the Resistance to the Islamic Solution**

The level of underdevelopment in Nigeria calls for much concern, poverty is getting higher on a rapid rate, despite the fact that the country has made hundreds of billions of US dollars in almost four decades from oil proceeds. Nigeria retrogressed to become of the poorest 25 nations in the beginning of the 21st century. The abundant natural resources did not translate into economic development. Majority of Nigerians lack decent and basic level of well-being, such as food shelter, drinking water, education opportunities, employment and Medicare. This shows the falsity of the assumption that absence of natural resources leads to the persistence of poverty, many countries without abundance of natural resources like Japan are rich. Nigeria was however, counted among the 50 richest countries in the early 1970s (Mike, 2002) <sup>[13]</sup>.

As at 1980, the national (average) poverty incidence was 28.1 percent of the population. It has risen to 46.3 percent in 1985, it dropped slightly in 1992 to 42%, and by 1996 the national average has risen to 65.6 percent and by the year 2000 the incidence of poverty has risen to more than 70 percent at national level (Uma et. al, 2013). Oluba Martins, (2008), states that 85 percent of Nigerians are poor. The World Bank human development index of 2007/2008 ranked Nigeria 158th out of 17 countries, this shows the low level of human development (Oluba Martins, 2008). In 2015, Nigeria ranks 152 out of 188 countries in terms of HDI (UNDP, 2016). Successive governments in Nigeria have embarked on different anti-poverty programmes and development plans. The core of the plans was to basically increase per capital income, ensure even distribution of income, and reduce the level of unemployment and to increase in the supply of high level man power (Mike, 2002) <sup>[13]</sup>.

The first development plan of Nigeria was the 1962-1968 National Development Plan, it encountered problems due to political crises, the second was in the wake of the civil war in 1970 which lasted till 1974, and the third plan came in 1975. Shehu Shagari introduced the fourth plan 1981-1985 (Bashir, N.D). 1986 saw an introduction of Structural Adjustment

Programme (SAP) which was an emergency programme (NPC, 2004). It aimed at economic growth and development, it was however, criticised by Nigerians for having inhuman features. The military government of Sani Abacha documented the vision 2010 plan, it however did not see the light of implementation (NPC, 2004).

When IMF and member countries produced Poverty Reduction Strategy Papers (PRSPs), the Nigerian government in 2001 produced a draft Interim Poverty Reduction Strategy Paper (IPRSP) in 2001, this paper culminated into the National Economic Empowerment and Development Strategy (NEEDS) which was launched in 2004, which elapse in 2007 with the aim of ushering in the second phase known as NEEDS II which was also launched in March 2007. This was not continued as the new government came with its Seven Points Agenda, with the aim of making Nigeria a modern economy and industrialized nation by 2015. The president however, died with his agenda in the year 2010, and the new government discontinued it (Misbahu, 2010) [14] [14]. It is worthy of note that before the production of PRSPs, there was a global declaration of the Millennium Development Goals (MDGs) in September 2000 with the target of ending extreme poverty, achieve universal education, promote gender equality and women empowerment, reduce child mortality, improve maternal health, combat HIV/ AID and other diseases, ensuring environmental sustainability and developing a global partnership in development. It is the aim of the declaration that was domesticated in the development plan of Nigeria (Misbahu, 2010) [14].

The government of former President, Goodluck Jonathan introduced the Subsidy Reinvestment and Empowerment Programme known as SURE-P 2012, to re-invest the government savings from oil subsidy on critical infrastructure (Wikipedia the Free Encyclopedia <https://en.wikipedia.org/wiki/SURE-P>). The same government had earlier in 2011 launched the Youth Enterprise with Innovation in Nigeria (YOU WIN), a programme which was targeted at generating jobs through entrepreneurship for youths and women (Wikipedia the Free Encyclopedia <https://en.wikipedia.org/wiki/Youwin>). The Jonathan administration also had other programmes such as the National Industrial Revolution Plan (2014) and the Nigerian Integrated Infrastructure Master Plan 2014 ([www.templars-law.com](http://www.templars-law.com)).

Separate from the aforementioned programmes, different administrations in Nigeria since early 1970s have devoted programmes to the development of sectors of the Nigerian economy and poverty alleviation. These include the 1972 National Accelerated Food Production Programme (NAFP), the Nigerian Agricultural and Cooperative Bank, Operation Feed the Nation (OFN) 1976-79, the Green Revolution, Low Cost Housing Programme, River Basin Development Authorities (RBDAs), Agricultural Development Programmes (ADPs), Agricultural Credit Generative Scheme (ACGs), Directorate for Food, Roads and Rural Infrastructure (DFRRI) etc. and by the year 1999 Nigeria had almost twenty programmes of poverty alleviation and development running concurrently (Misbahu, 2010) [14]. These programmes however, made less impact despite the billions of naira that was expended on them. Experts have identified the reasons for the failure of these efforts to include corruption, political instability, lack of continuity and sustainability among many other factors.

When the Buhari administration came on board in March 2017, it launched the Nigerian Economic Recovery and Growth Plan 2017- 2020, which is geared towards stabilizing the macro-economic environment, achieving agriculture and security, energy which include power and petroleum product sufficiency, transportation, infrastructure and industrialization (*Economic Recovery and Growth Plan, 2017*) This programme was launched after much criticism of the government for lacking a focused direction almost two years after coming to power. It is pertinent to mention at this juncture that the thesis of this paper is an Islamic panacea to this economic enigma, this solution is not suggested without consideration of the religious pluralism of Nigeria and the frequent resistance of adopting anything Islamic in Nigeria by the Nigeria Christian bodies, by terming such programmes as efforts to Islamize Nigeria, no matter how beneficial it may be to the nation. The latest of such was the resistance of the establishment of Islamic banking in Nigeria in 2011. The Christian Association of Nigeria (CAN) even threatened to take a legal action if the license of Jaiz Bank is not withdrawn by the Central Bank of Nigeria (Oladimeji and Monisola, 2012) [5]. Nicholas Okoh even describes it as an attempt to bow out to the demands of Boko Haram in its quest to realize the application of the *Shari'ah* in Nigeria (Oladimeji and Monisola, 2012) [5].

These accusations are mere blackmailing of Islam without having any basis. It is however, the responsibility of the Muslim experts to use all available means to publicize the benefits of the Islamic precepts and their viability in solving the mundane problems of man on earth, not minding the criticism and blackmailing of anybody.

### **The Islamic Precepts as Explore able Solutions to Nigerian Economic Problems**

Muslim scholars have written on Islamic strategy for poverty eradication and development. There are people however, within the purview of Islam and outside who consider the Islamic strategy as mere suppositions and foreign to Islam. And that Islam does not have economic principles suitable to modernity, and that Muslims are not left but to follow the secularist ideologies. Muḥammad al-Ghazālī refutes this in his work *al-Islām al-Muftarā 'alayhi bayn al-Shuyu 'iyyīn wa Rasmāliyyīn*. Qaradāwī (2001), argues that it is sufficient to refute this idea by taking the volume of Qur'an passages and prophetic sayings that issue directives on economic matters, such as issues dealing with market, finance, loan, empowerment, fiscal policy, usury, leasing, equity participation (*Mushārah* and *Muḍārah*) etc. and the longest verse in the Qur'an gives directives on an economic matter. In order to solve Nigerian economic problems, this paper suggests the following:

### **Efficiency, Diversification and Reduction of Dependency on Federal Statutory Allocation**

For a society to develop, it is the responsibility of each member of the society to contribute to its growth and development. This is the most realistic determinant of real economic growth, social progress and improved standard of living (Abdullahi, 2004) [1]. Islam made productivity (*'amal*) and *kasb* (earning) a social responsibility of each members of the society. The Qur'an points out that there is enough provision of wealth on earth and man is

only required to subject them to his use:

It is He (Allah) who has made the earth sub-servant to you (i.e. easy for you to work, to live and do agriculture), so that you transverse through its tracks and enjoy of the sustenance which they furnishes (Qur'an, Surah Al-Mulk 67: 15).

Allah informs in the above verse and others to be cited that the basic needs of man-food, clothing, water and shelter are available on earth. In Qur'anic passages such as (7:10; 15:20; 5:88; 26:7-8). It is stretched that *rizq* (sustenance), *ma'āyish* (means of livelihood) and *al-ṭayyibāt* (good and wholesome things) are divinely created sources of nourishment and consumption for human beings and others. Qur'an 15:20 specifically says: "and we have provided therein means of sustenance for you and for those for whose sustenance you are not responsible".

Irfan Ul Haq (1996), explains the above verses and others that talk about Allah's provision of sustenance for man on earth to imply two things: one, that Allah, being the ultimate source of nature, it is from Him that everything comes and secondly, that man cannot sit and wait for his sustenance to fall into his lap, but he has the means of livelihood embodied in his body (intelligence and physical strength) and in nature and society. Therefore, productivity and work is the one way of ensuring development of society, it is the first ingredient for inhabiting the world and its utilization as Allah's viceroys on earth. Islam sees work, manual and intellectual or the contribution of the two as the primary means of earning and acquiring income, property and wealth (Irfan Ul Haq, 1996). Allah insists in the Qur'an that man should be productive

And say (O Muhammad)! Work (*I'malū*), soon will Allah observe your work (Qur'an, Surah At-Tawba 9:105).

Islam also frowns as parasitic living and beggary. The Prophet (S.A.W) commended the dignity of labour and the indignity of depending on the dole of others, he says:

It is better for anyone of you to take a rope and cut the wood (from the forest) and carry it over his back and sell it (as a means of earning his living) rather than to ask a person for something and that person may give him or not (Sahih al-Bukhari).

Islam encourages striving to earn livelihood and it is counted as an act of worship. The Prophet even kissed the hands of Sa'd bn Mua'dh which was hardened by manual labour, the Prophet declared that these are the very palms that are loved by Allah (Yusuf, n.d). The Prophet was quoted saying: "None of you ever took food better than that earned with his own hands" (Sahih al-Bukhari). The Prophet further discourages living on the dole of others, he states that "it is unlawful to give charity to the rich and strong able bodied person" (Al-Qaradawi, 1991) [28].

The basic teachings of the above cited texts are the fact that Islam mandates all able-bodied members of the society to contribute to its development through engagement in economic activities, which will create jobs and revenue for the government. As such, this writer is of the view that it is not Islamic to solely depend on oil revenue without other non-oil producing states contributing to the general income of the nation, and without individuals being productive and paying dues to the government and that the government should use the revenue in turn for developmental projects.

It is however, not a misnomer that the resources generated by various states be joined together and shared equally for the benefit of all. The Prophet (S.A.W) associated himself with a society that collectively fights poverty and promotes equality, he

says concerning the Ash'ari tribe: Whenever the people of the tribe of Ash'ari run out of stocks in war or they exhausted their resources or the provisions for their dependents are depleted in Madinah, they collect all that they have in one sheet of cloth and then divide it among themselves equally in uniform measure. So they are my people and I am one of them (Sahih al-Bukhari Hadith No.666).

### **Infrastructural Development, Provision of Basic Facilities and Welfare**

The availability of basic facilities and infrastructure makes the society to grow, and encourages economic activities to thrive and reduce poverty. Infrastructural deficit is a major bane on the development of Nigeria. Irfan Ul-Haq penned that Islam basically assigns the provision of certain public goods to the political authority, they include, external defence, internal security, good judicial system and general development and welfare programme. All these services were part of the state domains during the days of Prophet's government at Madinah (Irfan Ul Haq, 1996). Other economic infrastructural projects expected from the state include water resources system, roads and highways, power projects and facilities for travelers (Irfan Ul Haq, 1996). The state must also empower its citizens through access to compulsory and free education. Islam calls to learning science, research, teaching, self-improvement and self-developments. The purpose of this according to Chapra is to create a good and productive human being that will bring further development (Chapra, 1993) [4].

The story of a man of Anṣar who went to the Prophet (S.A.W) seeking for alms, the Prophet sought him to bring whatever he has at home, he came with an old copper mug, it was sold and the money was given to him to use part for feeding and part for an implement, an axe, which he used to get firewood to sell at the market, after 15 days, he was able to realize ten times of what he used to buy the implement. The Prophet then said "this is better than begging that will speck your check on the day of resurrection. Begging is not suitable except for a person in abject poverty, highly indebted person or a person who is requested to pay blood money" (Abu Dawud, n.d).

Access to finance and credit is one important thing required for productivity and entrepreneurship. Interest free loans prescribed by Islam can solve the problem of unemployment in Nigeria and promote Small and Medium Enterprises (SMEs). Malaysia adopted a rent-free credit to finance entrepreneurial activities of the hard-core poor households, this has yielded much positive results (Rodney Wilson, 1998) [19].

In addition, social security and direct transfer of funds must be ensured for the unemployables and the vulnerable in the society. Islam has institutionalized that through the obligatory *Zakat*.

### **Campaign of Ethical Values and the Combat against Corruption**

Faulty value system is the biggest hindrance to Nigeria's development. This has led to poor governance, poor service delivery and unreliable and corrupt public service. Islam has a perfect moral and value system, it is centered round the concept of *Taqwā* (Allah consciousness), and it makes man's psych and mental state responsible to Allah. Man is morally selfish, acquisitive, materialistic, pleasure-seeking, arrogant and ungrateful, but Islam tries to rectify these innate characteristics

by encouraging man develop morally positive aspect of his personality-altruism, sacrifice, foresightedness, humility, thankfulness towards Allah and social consciousness (Irfan Ul Haq, 1996) [11].

Islamic ethical system builds human on the consciousness of Allah and accountability to him. A man who is instilled with it will deny himself his immediate desire and seek for the pleasure of Allah. The machineries of achieving a moral transformed society include the mosque, educational institutions and the media (Chapra, 1993) [4]. Islam did not restrict it ways of creating a just and morally sound society to individual conviction, it made it a duty upon the state to enforce what is right and forbid what is wrong through the law enforcement agencies (*al-Amr bi al-ma'ruf wa al-nahy, 'an al-munkar*). Punishment of offenders will also serve as deterrent to those who have intention of committing crimes.

Islam also forbids immoral financial transactions, because they prevent development. The adverse effect of interest based loans on commercial activities is glaring. Many businesses crumbled due to high rates of interest. Islam provides an alternative way through the institutions of *Muḍārabah* and *Mushārahah* (equity participation), this system can aid thriving of industries and private businesses in Nigeria. The system makes capital owners partners in risk taking as alternative to interest on capitals. The system brings more profits to the investors.

### Conclusion

This paper has studied the economic and development hitches of Nigeria; and the total dependence on monthly statutory allocation has remained an hindrance to the development of Nigeria, because it prevents exploration of other means of revenue generation. The first Islamic solution to the problem of underdevelopment is productivity from the side of citizens, which will in turn generate income for the state. The state should also ensure the proper utilization of revenue for the provision of basic amenities and infrastructure. This in order to create an environment where economic activities can thrive. The ethical transaction enjoined by Islam is crucial to equality in the distribution of wealth, Nigeria should explore the Islamic ethical system to achieve sustainable development in the country.

### References

1. Abdullahi AS. The Role of Entrepreneurial Development in Enhancing Growth and Productivity of Small Businesses in Nigeria” In Aliyu, C.U and A.S. Abdullahi (eds.) Issues in Economics. Sokoto: Dept. of Economics Usmanu Danfodiyo University Sokoto, Nigeria, 2004.
2. Al-Hilali MT, Khan MM. Translation of the Meanings of the Noble Qur’an in English Language. Madinah, K.S.A: King Fard Complex for the Printing of the Holy Qur’an, 2006.
3. Bashiru Salawu et. al. (nn.d). “Neglecting Development Plans and its Implications for Democracy” <http://www.unilorin.edu.ng/publications/neglecting.htm>. Accessed on 31/12/2018.
4. Chapra MU. Islam and Economic Development: A Strategy for Development with Justice and Stability. Islamabad: III & T, 1993.
5. David Oladimeji Alao, Esther Monisola Alao. Islamic Banking: the Controversy over Non-Interest Banking

- System in Nigeria.” Arabian Journal of Business and Management Review (Nigerian Chapter). 2012; 1:1.
6. Economic Trading (n.d). Nigerian Inflation Rate on Trading, <http://tradingeconomics.com/nigeria/inflation-cpi>. Accessed on 24/12/2018
7. FGN. Economic Recovery and Growth Plan 2017- 2020. Abuja: Ministry of Budget and National Planning, 2017, <http://yourbudget.com/wp-content/uploads/2017/03/Economic-Recovery-Growth-Plan-2017-2020>. Accessed on 21/11/2018.
8. Hafiz Abu Tahir Zubair Ali Za’I, English Translation of Sunan Abu Dawud by Imam Hafiz Abu Dawud Sulaiman bin Ash’ath. Riyadh, Dar-Us-Salam Publications, 2008.
9. Hornby AS. Oxford Advanced Learners’ Dictionary. (6th ed.) New York: Oxford University Press, 2002.
10. House WJ. "Conceptualising 'Development' and the need to integrate population factors in planning" UNFPA Country Support Team Office of the South Pacific Discussion Paper No.2, 1993, <http://www.un.org/popin/regional/asiapac/fiji/disc/disc2/disc2.htm>. Accessed on 13/11/2018
11. Irfan Ul Haq. Economic Doctrine of Islam: A Study in the Doctrines of Islam and their Implications for Poverty, Employment and Economic Growth. Herndon, Virginia: III & T, 1996.
12. Martins Oluba. Reducing Poverty in Nigeria, Weekend TRIUMPH, 2008, 10, [www.triumphnewspaper.com/weekend/re17/2009.html](http://www.triumphnewspaper.com/weekend/re17/2009.html). Accessed on 24-10-2018).
13. Mike I. Obadan, (n.d). Poverty Reduction in Nigeria: A way Forward. CBN Economic & Financial Review, Vol. 39, No. 4.
14. Misbahu Inuwa. Islamic evaluation of National Economic Liberation and Growth Approach. International Journal of Humanities Arts and Social Sciences Research. 2010; 13:4.
15. Muhammad Akram Khan. An Introduction to Islamic Economics. Islamabad: III & T, 1993.
16. Muhammad Muhsin Khan. The Translation of the Meaning of Sahih Al-Bukhari (Arabic-English). Riyadh: Dar-Us-Salam Publications, 1997.
17. National Planning Commission (NPC), Meeting Every One’s Needs: National Economic Empowerment and Development Strategy. Abuja: NPC, 2004.
18. Rafiqul-Islam Molla, et al. (eds.) Frontiers and Mechanics of Islamic Economics. Sokoto: University of Sokoto, 1988.
19. Rodney Wilson. Islam and Malaysia’s Economic Development, Journal of Islamic Studies. 1998; 9:2.
20. SURE-P. Wikipedia the Free Encyclopedia <https://en.wikipedia.org/wiki/SURE-P>. Accessed on 23/10/2018.
21. Templars. The Nigerian Economic Recovery & Growth Plan - A Renewed Hope for Revival?
22. [www.templars-law.com](http://www.templars-law.com). Accessed on 14/11/2018.
23. Uma KE, et. al. Poverty, Underdevelopment and Emerging Economies: Nigeria in Focus. Global Journal of management and Business Research Finance. 2013; 13:6.
24. UNDP. Nigeria” in Human Development Report 2016: Human Development for Everyone. Briefing Note for Countries on the Human Development Report, 2016, <http://hdr.undp.org>. Accessed on 17/11/2018.

25. You Win, Wikipedia the Free Encyclopedia <https://en.wikipedia.org/wiki/Youwin!>. Accessed on 24/11/2018.
26. Yusuf al-Qaradāwī. *Dawr al-Qiyam wa al-Akhlāq fī al-Iqtiṣād al-Islāmī*. 2nd ed. Cairo: Maktabatu Wahbah, 2001.
27. Yusuf SM. (n.d). *Economic Justice in Islam*. Islamabad: Da'wah Academy, IIU.
28. Yusuf Qaradawi. *Mushkilat al-Faqr wa kaifa 'Ālajaha al-Islām*. 9th ed. Beirut: Muas – Sasatur – Risalah, 1991.