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ABSTRACT
Baitul-Mal was an Islamic financial institution established during the classical period of Islam to manage financial resources for welfare transformation, which was adopted by Sokoto Jihadists and subsequently Emir of Katsina Muhammadu Dikko (1906-1944 C.E) institutionalized (Baitul-Mal), where Zakat, Jizyah, Kharaj, and Ghanimah, among others, were collected and managed for the well-being of the people. The paper explores the history and impacts of this institution, which remain unknown to many, as little of its activities appeared in some historical literature before the interruption of the colonial masters, which finally crippled its efficiency. The work was done on a qualitative method through interview and assessment of the earliest records to establish its relevance within the Islamic principles of financial management. The study observes huge wealth with Muslims that needs to be protected and made accessible to the common people to ensure growth and development among Muslims. The paper recommends its revival as traditional officers (Sa’i, etc.) of the institution remain administrative titles in the emirate system, there should be laws from the Judiciary to govern their activities, etc. Additionally, the conventional present Islamic financial institutions shall emulate the trends of Baitul-Mal towards community development services to enhance the lives of the people.

Introduction (Cambria, 9.5, bold, align left)
Northwestern Nigeria had been a region mostly dominated by Hausa-Fulani ethnic groups that had long been on the traditional administrative system (Sarauta), that is headed by the king (Sarki) and other traditional lieutenants, which was reformed by Sokoto caliphate Jihadists of 1804 CE. The struggle (Jihad) was organized by Sheikh Uthman bn Foduye to transform the entire system in the region, whose success brought an effective financial system management adopted from the golden Islamic state that initiated Baitul-mal as an institution to manage financial resources under Islamic religious guidance, which extended widely to various states, among which Emir Muhammad Dikko of Katsina emirate managed the resource of his state on its footprint to ensure its benefits to the people, as highlighted in the context of the paper with the hope of reviving effective financial management in northwestern Nigeria. Before the reign of emir Dikko, there were different forms of financial collections ranging from Zakat, ghanimah, Jizyah, land tax (kudin Kasa) among others which were corruptly managed by the emirs. However, the idea of public treasury was brought up after the arrival of the colonial masters in Katsina, which approved 25% of the total revenue collections in the emirate as personnel allowances to the Emir while 40% was for the colonial masters. This 25% and 35% (60%) was kept in the public treasury based on the suggestion of the Emir for general welfare for both the staff in the emirate and community social developmental services. The Baitul-mal was managed by central and local administrators in the emirate. Its impact financially, recorded both educational, religious and social
development among people of Katsina generally though there were some challenges faced during the period as highlighted in the paper.

Concept and development of Baitul-Mal

Baitul-mal is regarded by contemporary Islamic financial scholars as a ministry of finance in an organized Islamic community;[1] this historic institution was occupied by reliable managers entrusted with the responsibility of financial procurement through various channels analysed by Shar'ah[2] to gather certain amounts required for the well-being of the community in various dimensions.

The institution was founded from the guidance of Allah (SWT) in the Qur'an for the collection and distribution of some substantial funds known to be pillars of the entire funds meant to care for the welfare of the community, such as:

1. **Zakat,**

   حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَيْيْضُرُّ وَلْيُوْلَى بْنُ عُقَيْشَةَ، وَلَايْثُ بْنُ سُعْدَةَ وَعَذَّارُ بْنُ عَمْرِهَ، فَطَلَّبَنَّهُمَا وَصَلَى عَلَيْهِمَا نَبِيَّ اللَّهِ صَلِّي اللَّهُ عَلَيْهِ وَسَلَّمَ ١٠٣

   And know that whatever of war-booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allah and to the Messenger and to the near relatives [of the Messenger (Muhammad SAW)], (and) the orphans, Al-Masakin (the poor) and the wayfarer, if you have believed in Allah and in that which We sent down to Our slave (Muhammad SAW) on the Day of criterion (between right and wrong), the Day when the two forces met (the battle of Badr) - And Allah is Able to do all things.[4]

2. **Booty,**

   وَأَطْعَمُوا أَهْلَكُمْ مِنْ شَيْءٍ مِّنْ شَيْءٍ ۖ كَذَٰلِكَ جَعَلَ اللَّهُ خَيْرَ الْمَثَلِ ۖ كَفَيْنَا لَّهُ ۚ وَلَّهُ الْعَلَّمُ ۖ إِنَّ اللَّهَ عَلِيمٌ عَلِيمٌ

   Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Verily! Your invocations are a source of security with it, and invocation is the order to purify them and sanctify them with it, and in that which We sent down to Our slave (Muhammad SAW) from them, (and) the orphans, Al-Masakin (the poor) and the wayfarer, if you have believed in Allah and in that which We sent down to Our slave (Muhammad SAW) on the Day of criterion (between right and wrong), the Day when the two forces met (the battle of Badr) - And Allah is Able to do all things.[4]

3. **Tribute,**

   قَالُوا الَّذِينَ لا يَؤَمُّونُ بِاللَّهِ وَلا بِيَوْمِ النُّجُومِ وَلا يَؤَمُّونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلا يَبْدِؤُونَ دِينَ الْحَقِّ مِنَ الْمُؤْمِنِينَ أَوْهُمَا الْكَتَابَ حَتَّى يُظْلِمُوا الْجَمِيعَ عَنْ يَوْمٍ وَمَا صَغَّرُونَ

   Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (4) and those who acknowledge not the religion of truth (i.e., Islam) among the people of the Scripture (Jews and Christians) until they pay the Jizyah with willing submission and feel themselves subdued.[5]

4. **Fai’,** etc.

   وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ كُلُّ شَيْءٍ قَدِيرٌ

   And what Allah gave as booty (Fai’) to His Messenger (Muhammad SAW) from them, for which you made no expedition with either cavalry or camelry. However, Allah gives power to His Messengers over whosoever He wills. In addition, Allah is Able to do all things.[6]

And what Allah gave as booty (Fai’) to His Messenger (Muhammad SAW) from them, for which you made no expedition with either cavalry or camelry. However, Allah gives power to His Messengers over whosoever He wills. In addition, Allah is Able to do all things.

What Allah gave as booty (Fai’) to His Messenger (Muhammad SAW) from the people of the townships, - it is for Allah, His Messenger (Muhammad SAW), the kindred (of Messenger Muhammad SAW), the orphans, the poor (Al-Masakin), and the wayfarer, in order that it may not become a fortune used by the rich among you. In addition, whatsoever the Messenger (Muhammad SAW) gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allah. Verily, Allah is Severe in punishment.[6]

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[1] Treasury, Sar'i, accountancy etc.
[2] Zakat collection, tribute, Tax, Booty, fifths of ore etc.
Upon these Prophet, Muhammad (SAW) implemented some elements of the institution by collecting, reserving and distributing its proceeds to the rightful recipients. This institution was earlier stationed at the room of his wives and subsequently at the mosque.  

Uqbah reported having prayed Asr with the prophet (SAW), after which he quickly returned to the room of one of his wives to pick up reserved alms that he distributed to the people in the mosque (Trans.)  

Prophet (SAW) assigned managers for the collection and care of such wealth, such as Bilal bin Rabah (R. A) on the zakat of fruits, Abdurrahman ibn Awf (R. A) on the zakat of Animals, Mahdiyyah bn Juzr (R. A) on the fifths of the boot, etc.  

Caliph Abubakar (RA) came up with great development through the establishment of a house at an area called 'Sunh', which historically became the first official house of the Baitul Mal for deposition of goods and wealth before distribution to the entitled, even though (it) was later transferred to his house at his return to Medina for safety purposes. He further vowed to apply military power to ensure its sustainability against zakat defaulters who refused to surrender it after the demise of the Prophet (SAW).  

Baitul-mal attained its golden stage during the reign of caliph Umar bn. al-Khattab, who modernized its activities from the advice of Walid bn Hisham for the extension of its offices to various provinces and localities having different offices and managers rendering different services, such as Abdullahi bn Mas’ud (R. A), Uthman bn Hanif, Hunayy among others. He also prepared a register called "Diwanu al-ata" containing the names of the entire Muslims  

7 Such as wealth from Bahrain, that was reserved and distributed in the mosque.
9 Ibid, p. 68.
10 A place at one-mile distance from the house of the Prophet (SAW) at Medina.
13 second caliph of the prophet (SA.W) to have ruled on 634-644, CE.
16 Ibid

Objectives of the Baitul-Mal  

Baitul-mal, as an institution, is being established by the Islamic state to serve as a financial ministry responsible for the achievement of certain goals and objectives for the development of the state as follows:

1. Revenue mobilization: Baitul-mal is aimed at collecting revenue from the rightful source for the development of the state in a rightful manner, which ranged from the collection of Zakat, booty, tribute, tax, fifths of ore and the rest analysed by Shari'ah to be collected by the institution officials.

2. Resource allocation: gathered resources of the institution are being managed and allotted to the deserved recipients for the benefit of all, such as poor people, needy, community developmental services, etc.
debt; and for Allah’s Cause (i.e., for Mujahidun - those fighting in the holy wars), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allah. In addition, Allah is All-Knower, All-Wise.19

Caliph Umar (RA) drafted a register of gifts and pensions for resource allocation to citizens.

3. Community development: The institution carries out certain developmental services in the state, such as road and bridge construction, as indicated by the activities of the Umar from the resources of Baitul Mal for the dugout of the water canal network to enhance the agricultural activities of the believers.20

4. Allowances and wages disbursement: no official duty is being carried out in the state except under the expenses of the institution, such as workers of the Baitul-mal, governors of the extended provinces, judges, etc.21

5. Social welfare: resources of the institution are deemed at care of the destitute, ransom of the detained believers and settlement of the debt of the indebted Muslims, as stated by caliph Umar (R. A) in the statement of his last will: “Let you know that ransom of the detained Muslim shall be from the Baitul-ma”22

Looking at the above objectives of Baitul-mal, it is enough to justify that there is a need to represent its effective work for the socioeconomic development of the Ummah during the golden Islamic period and later generations.

The Relevance of Baitul-Mal in The Early Islamic Period

Baitul-mal was of great relevance to the early Islamic period for its role in the sustainable services of the states.

1. Economic development: The Islamic state achieved economic strength from the services of the Baitul-Mal to procure the financial resources needed for the provision of allowances to the defense personnel, administrative officials and others entitled to enjoy the services of the state who further utilized it to sustain life and boost economic standards within and outside the respected state.

2. Resources management: Baitul-Mal remained the only financial institution responsible for going around for the collection of Zakat, Jizya, fifth of the booty and other financial sources of the State and reserved it for better placement for the development of the State in various dimensions.24

3. Military strength: Baitul-mal supported the earliest Islamic states in the provision of weapons and other military utilities to depend the state against any raid and advance further in the course of spreading Islam and state expansion.25

4. Poverty alleviation: pensions, allowances and other financial support of the Baitul Mal assisted many in dodging poverty, as some utilized it to establish businesses and sustain their livelihood.26

5. Social welfare: Baitul-mal carried out so many developmental services to ensure the benefit of all citizens through the building of water canal (for irrigation) bridges, Worshipping centers and provision of food to the destitute to support their life at some instances.27 etc.

Islamic Financial System in The Sokoto Caliphate

Sokoto caliphate was an area situated in the West African region established through the Jihad of Sheikh Uthman bn Foduye28 in a region dominated by the Hausa Fulani tribes. The caliphate ruled for about hundred years under the succession of thirteen (13) rulers29 (Sultans) right from 1804 CE to 1903 CE when the region fell under the control of British and France colonial masters. Its boundary covered an area of 250,000 square miles31 extended to some areas of Niger republic, Mali, Ghana, Benin

24 Ibid P. 68-71
26 Ibid, P. 76.
27 Ibid, P. 74.
28 1804 CE.
30 Ruled by 13 Sultans.
The administrative trend of the caliphate was traced from the guidance of Islam, as sultans are being appointed to rule the state under the directives of Islam to ensure justice and care for the well-being of their subjects through various economic policies that led to the emulation of the earliest public treasury of Arabia.

Sokoto caliphate adopted the trend of Baitul-mal from the reign of the four (4) rightly guided caliphs of Islam for the procurement of resources to finance the administration and ensure public welfare of its citizens through the establishment of its offices in the coalition of the various emirates under its control to serve the nearest subjects of the emirates.  

In essence, each and every office of the Baitul-mal has to source funds for its emirate on the designated sources viz: Fifth of booty, Zakat, Land tax, Tithe (Ushur), lost but found properties of the nontraceable owners, Customs duties, Levy (on some occasional bases), etc., as stated: These are the fifth, the tithe, poll tax, land tax, booty and surplus, the property whose owner is missing, and the property which owner less. All these were regarded as forming the public treasury.  

The gathered resources are being utilized to settle the expenses of the emirate on the salary of the soldiers, allowances of the judges, Imams and Muazzins and other public officials, building of mosques and bridges, fortification of the cities against raiders, etc.  

The way of just Imams concerning booty and the one-fifth is that a beginning should be made by sealing off the dangerous places and the frontiers and by making ready of weapons of war and the pay of the soldiers. If anything is left over, it should go to the judges and the provincial governors and the building of mosques and bridges. Then, it should be divided among the poor, and if there is any leftover, then the Imam should choose between dividing it among the rich and keeping it against disasters.

Each and every state relied on its fund to cater for its expenses, as no directive was given to mandate Emirates for the disbursement of any percentage to the caliphate apart from the tribute. This helped some Emirates build a solid foundation of their economic strength that lasted even after the downfall of the caliphate, such as Katsina, among others.

The reign of Emir Muhammad Dikko

Muhammadu Dikko, the third child of Durbi Muhammadu Gidado and Ta-malama, was born in 1865 C. E. at Kofar Sauri quarters of Katsina town but was brought up in the house of his uncle Durbi Sada, who cared for his education and moral upbringing, which he acquired thorough knowledge of the Qur’an and other Islamic sciences. This aided him in setting a remarkable spot on Islamic finance within northern Nigeria.

He married the daughter of Emir Abubakar at the age of seventeen and was given several concubines through whom he bears several children, such as Muhammadu Gidado, Usman and the rest. Muhammadu Dikko was involved in the administrative circle as he held various offices before his emir ship as pointed out: Before becoming the Emir, he was turbanned as Karshi, Kankia and Durbi when his Uncle Durbi Muhammadu sada died.

This made him most influential of the Gidado’s children; unfortunately, he met up with so much envy and rivalry that mounted up serious instigation to emir Abubakar, who finally forced Dikko to migrate to Daga, where he met up his able vizier (Waziri Haruna) and had not returned until the arrival of colonial masters, when he was summoned to reunite with the emirate for defense to the territory. However, Dikko suggested a peaceful

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32 Such as Kebbi, Kano, Katsina, Zazzau (Zaria), Bauchi, Ilorin, Nupe and Muri etc.
42 Ibid, p. 49.
43 Ibid, p. 90.
44 Ibid, p. 44.
treaty with the colonial masters on 28 March 1903\textsuperscript{47}, as Katsina cannot face Europeans who already defeated the most powerful emirate of Sokoto and Kano. The idea was welcomed by Emir Abubakar, who later appointed Dikko to act on his behalf in any appears of the emirate to the Europeans; hence, Dikko created a cordial relationship with the Europeans who appointed him as acting emir\textsuperscript{48} after the deposition of the succession of Abubakar (in December 1904\textsuperscript{49}) and Yero (in November 1906\textsuperscript{50}) and was formally installed as the emir of katsina, as quoted by Lugga:

The acting emir of Katsina Muhammadu Dikko performed very well in the interim period, and sir W. Wallace, the acting British High Commissioner, arrived in Katsina and formally installed him as the Emir of Katsina on 25 January 1907.\textsuperscript{51}

Thence Dikko became an Emir with full authority to manage the emirate on his decisions and policies that made Katsina excel.

**The Institution of Baitul-Mal in Katsina**

The earliest emirs of Katsina developed various sources of revenue generation\textsuperscript{52} to procure incomes required for the administrative services of the emirate, which Yusuf B. U. traced in his book 'the Transformation of Katsina’; “these are occasional booty from the expeditions, Zakat,\textsuperscript{53} Jizya,\textsuperscript{54} custom duties and various kind of taxes on the citizens such as land tax (Kudin kasa),\textsuperscript{55} cattle tax (Jangli),\textsuperscript{56} occupational taxes (Kudin Sana’a)\textsuperscript{57} Judgement fees (from the court)”, etc., which are mostly utilized by emirs inappropriately.\textsuperscript{58} However, the arrival of colonial masters made them receive 25%,\textsuperscript{59} as their personal allowances, upon which Emir Dikko suggested keeping such a percentage to the emirate for social developmental services\textsuperscript{60} and allotted the salaries of the emirate officials. This called upon proper management, which gave rise to the institutionalization of a public treasury (Baitul-Mal) in 1908 CE, which reflected its nature and the application of better principles. This made Lugga (2006) call it the first of its kind in Northern Nigeria: That gave rise to the establishment of the first treasury in northern Nigeria near the Emir’s palace in Katsina in 1908.\textsuperscript{61}

The institution was established on Islamic Religious directives based on the guidance of the Prophet (S.A. W), as highlighted by Labo on the Knowledge of the then advisers:

- The scholars among Emir Dikko’s advisers knew that the Institution began during the time of Messenger of Allah, peace be upon him. From the booty collected from Bani Nadir, the Messenger of Allah, peace be upon him, took the yearly expenses for himself and his family and left the rest of it in Baitul-Mal.\textsuperscript{62}

It was upheld by Caliph Abubakar (RA) and was highly transformed by Caliph Umar bn al-Khattab (RA) with better strategies of resource acquisition and proper placement among the citizens.

**Organization(s) of the Baitul-Mal**

Emir Muhammad Dikko organized his Public treasury (Baitul-Mal) to emulate that of the classical period established on the principles of Islamic financial management through the appointment of officers from the central and local administrative circles, who are entrusted with the responsibility of collecting and managing the gathered resources. The central committee is made up of the following:

1. Secretary in person of Waziri Haruna who issues receipt to the depositor and keeps its duplicate for future reference.\textsuperscript{63}
2. Chief Treasurer in person of Malam Umarmu Matawalle (Grandfather of the late President of Nigeria, Alh.Umaru Musa Yar-Adua)\textsuperscript{64} who was in charge of the institution.\textsuperscript{55}
3. Malam Bawa Makama, an assistant to the in-charge of the Baitul-Mal.\textsuperscript{66}
4. Four (4) staff of the institution viz: Malam Shehu Kamfass, Malam Ja’afar Zakariya’u and Malam Tukur of Kofar Sauri.\textsuperscript{67}
5. Twelve (12) guards\textsuperscript{68}
6. Fifteen (15) messengers.\textsuperscript{69}

Further offices were created at every district to ensure collection and handing over the returns to the Baitul-Mal; these are:

7. Saa’i whose duty is to go around for the collection of Zakat from those entitled to give out.\textsuperscript{70}

\textsuperscript{47} Ibid, p. 105.
\textsuperscript{48} Ibid p128
\textsuperscript{49} Ibid p115
\textsuperscript{50} Ibid p116
\textsuperscript{51} Ibid p129
\textsuperscript{53} Alms given by wealthy individuals.
\textsuperscript{54} Dues collected for the protection of non-Muslim communities.
\textsuperscript{56} Ibid.
\textsuperscript{57} Ibid.
\textsuperscript{60} Ibid
\textsuperscript{61} Ibid
\textsuperscript{62} Ibid
\textsuperscript{64} Hassan, K. U. (aged 47). Press secretary of Katsina Emirate Council (Sarkin Dawakin tsakar Gida), interviewed at his office attached to Babbar Majalis, 26/9/2018, 2:05
\textsuperscript{66} Ibid
\textsuperscript{67} Ibid
\textsuperscript{68} Ibid
\textsuperscript{69} Ibid
\textsuperscript{70} Hassan Kabir Usman (aged 47). Op Cit.
8. Secretary (Bukadi), who keeps the registered name of every person within the district updatable on a daily basis to record the newborn and strike out those who have died for accurate censors to ensure proper collection of taxes.

**Impacts of Baitul-Mal**

*Baitul-Mal* of Emir Muhammadu Dikko brought significant development to Katsina in various dimensions:

1. Deposit and investment: With the support of *Baitul-Mal*, Katsina was able to start formal relations with foreign companies and conventional banks through deposit in the banks and investment in foreign companies for profit maximization. As of 1924 CE, Katsina had invested £129,316 (₦56,348,153.84)\(^{71}\) in Bank British West Africa ltd, Barclays overseas, Crown Agents, etc.\(^{72}\)

2. Attraction of the financial institutions and companies to extend branches to Katsina; success of the *Baitul-Mal* in the investment and deposit attracted various companies to extend branches to Katsina, such as Feans, Jorn walkaden, C. F. A. O, Lagos stores, U. A. C, Miller Brothers, etc.\(^{73}\)

3. Proper financial management; the institution checks out the habit of squandering, embezzlement of the subsequent emirs on the emirate wealth,\(^{74}\) with much care to utilize it on the aspect of developmental services to the community.

4. Employment opportunities: those to have been employed as staff to work in the institution and other administrative sectors are receiving salary from the *Baitul-Mal* on a monthly basis\(^{75}\) to render their services convenient.

5. Training and consultancy services; Katsina *Baitul-Mal* served as a training college on Islamic financial management, as different people were sent from different emirates to acquire knowledge and get trained in the field so that it could be established in their respective areas, as stated by Lugga: *That treasury became a model and a training ground for other Emirates. Staff were sent from Sokoto, Borno, Kano, Ilorin, Zaria, Adamawa and other Emirates to train at the Katsina Treasury.*\(^{76}\)

6. *Baitul-Mal* limits the power and control of the colonial masters on the financial resources and revenue of the emirate, as only 40% is being given to the colonial government while the remaining is going to the *Baitul-Mal*.\(^{77}\)

7. Community developmental services: The emirate council relied on the *Baitul-Mal* to source for money required for the developmental services to its citizens. Among the projects executed by the council were building of the central mosque opposite to the emir’s palace\(^{78}\), hospitals, schools, etc.

8. Security and defense to the community; security forces\(^{79}\) of the community had been advanced and supported from the fund of the *Baitul-Mal* to depend the territory from the invasion of other emirates and crime control within the community.

**Challenges faced by the Baitul-Mal**

*Baitul-Mal* had met many challenges that limited its speedy race towards the transformation of Katsina in various aspects:

1. Colonial power to control the activities of the institution limits its sovereignty to manage the financial resources of the emirate. This deviated the institution from its original concept as pointed out: Later in the year, Palmer wrote a letter on 24 July, 1909 CE, giving a guideline on how to operate it, thereby bringing in a British system of financial management and moving the *Baitul-Mal* away from its original concept\(^{80}\) This paves the way for further attempts of Lugard in 1912 to control the *Baitul-Mal* through auditing and transfer of its surplus to the colonial government, even though it was not successful due to the cautious warning against the attempt from different angles.\(^{81}\)

2. The transfer of power to collect revenue from the traditional authorities to the government authoritative agencies (at the federal, state and local levels) left the emirate council empty handed of what to finance the *Baitul-Mal*; consequently, it was closed.\(^{82}\)

3. Total reliance of the *Baitul-Mal* on the revenue\(^{83}\) of the emirate; the emirate had not diversified means for the additional income to the *Baitul-Mal* apart from the revenue, which only a certain share is left for it (*Baitul-Mal*) after giving out the colonial share and salary of the administrative officials

4. Noninvolvement of private individuals; total reliance of the *Baitul-Mal* on the emirate left no chance for the investment of private individuals for profit earning; hence, *Baitul-Mal* was observed to have stood on a single foot, and any slight weakness from the side may lead to its total collapse.

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71 Converted in 2021.
75 Ibid pp 166-169
81 Ibid. p. 171.
82 Hassan, K. U. (aged 47). Op Cit.
83 Ibid.
5. The transfer of power from the traditional rulers to the modern trend of administration made any institution under the control of the emirate in a silent zone, as nothing left to Baitul-Mal than to remain nominal and all its officers remain traditional titles.

Relevance of Baitul-Mal to the contemporary setup

Baitul-Mal is of great relevance to the contemporary setup for the services it renders to society in various dimensions as follows:

1. Zakat collection from the wealthy people to minimize wealth concentration at the hand of a few individuals for the support of the destitute and poor people who are the majority.
2. Construction and rehabilitation of the public utilities from the section of the emirate to support its subjects had now turned as history since no Baitul-Mal to provide funds for those works.
3. The absence of the Baitul-Mal left traditional authority in misery status, as such was made dependent on the state and federal government for financial support to sustain itself.
4. If not of its absence current insecurity issues would have been history as the security forces of the traditional authority are the nearest to the people and most deserved to take quick action immediately.

Conclusion

Financial resources are necessary pillars that no administration could stand without its support, which is why the earliest Islamic State established a financial institution entrusted with the responsibility of financial management to support the activities of the State toward execution of its mandate to its subjects. The institution was advanced at the era of the four rightly guided caliphs that all the subsequent states and empires emulated the trend to ensure the development of their domain, such as Sokoto caliphate from which Katsina emirate emanated to establish and managed its resources on clear principles of Baitul-mal that lasted longer even after the declaration of the caliphate, when a huge amount of resources were gathered for developmental services to the Emirate and participation in the economic endeavor brought by the colonial period, such as investment in the conventional banks and other companies within and outside Katsina for the economic development that held Katsina at the highest level above many of the old Sokoto caliphate Emirates.

Recommendations

For the successful revival of the Islamic financial system in northern Nigeria, the study recommends the following:

1. Reactivation of functional Baitul-Mal in the traditional administrative system to source funds for the sustainable welfare and development of the community and its revival will make traditional administration alive and effective.
2. Asset declaration for the Baitul-Mal to go around for collecting and purifying peoples' wealth to support the destitute from the poverty conditions they encountered.
3. The existing Islamic financial institutions emulate the traditional Baitul-Mal to support their host communities for its development.

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