



***Maqasid Al Shari'ah* as an Instrument for Tackling Women's and Families Displacement, Insecurity and Criminal Enticement in the North Eastern Nigeria**

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Abstract

The prolonged humanitarian crisis in North Eastern Nigeria has intensified the displacement of women and families, increased insecurity, and heightened vulnerability to criminal enticement. Existing responses have largely relied on security and public policy approaches, while the Islamic normative framework remains underutilized. This article aims to examine Maqasid al-Shari'ah as a conceptual and practical instrument for addressing these challenges. Using a qualitative library-based method with a descriptive-analytical approach, the study finds that Maqasid al-Shari'ah can be operationalized through the protection of life, lineage, property, intellect, and religion, manifested in security provision, family reunification, economic assistance, education, prevention of exploitation, and the strengthening of moral values and social solidarity. Thus, Maqasid al-Shari'ah is not only normatively relevant but also provides a foundation for community-based social interventions aimed at protecting victims, strengthening families, preventing crime, and restoring the dignity of vulnerable groups. The study contributes by offering an integrative and applicable maqasid-based framework for addressing displacement, insecurity, and criminal enticement in contemporary conflict settings.

Keywords: Maqasid Al-Shari'ah; Women; Family Displacement; Insecurity; Criminal Enticement; North Eastern Nigeria.

Introduction

Islamic Studies is seen as the most comprehensive course of study in the overall scholarship system. Thus scholars pay more attention to the theoretical process as well as practical application. However, even NonMuslims philosophers have express a complemented remark about the unique nature of Islamic Studies. Thereafter conclusively, the scholars maintained that, the set of version revealed in either Qur'an or *Hadith* of the Prophet (SAW) are unique, everlasting, role model and extraordinary that justifies the true divine nature of the religion of Islam.¹

Islam signifies complete submission to Allah (SWT), the creator and nourisher of the world and its contents. It is complete way of life ordained by Allah (SWT) for the creatures to follow in order to successfully gain eternal bliss of paradise.² Islamic law, as *Maqasid al Shari'ah* set to overcome different kind of insecurity that are basically in line with principles required by the *shari'ah*, that can be implement as part of the *hudud* or *ta'azir*, base on the understanding of the *Qur'an* and *Hadith*.³

The research seeks to bridge traditional and modern perspectives in understanding *Maqasid al Shari'ah*, thereby contributing significantly to the development of Islamic law that is responsive for maintaining law and order. Consequently, the findings are expected to offer not only deep academic insights but also practical recommendation for policy makers and stakeholders in tackling insecurity and criminal enticement within the community according to Islamic principles.

This research involves an in-depth review of various relevant literature sources, including classical texts and contemporary works related to *Maqasid al Shari'ah*, Islamic Law and issues concerning tackling Women's and Families displacement, insecurity and criminal enticement in the North-Eastern Nigeria. These sources encompass the Qur'an, *Sunnah* and Classical Islamic Jurisprudence (*fiqh*) texts. Modern scholarly works, journals, articles, books and official documents discussing the role of *maqasid al shari'ah* were employed. Library research is chosen due to the conceptual normative nature of this study, which seeks to explore, understand, and explain the theoretical and legal foundations underlying the security and harmony of the women and families according to Islamic teachings. Using this method, the researcher is able to comprehensively examine various scholarly options, legal

¹ Mahmud Muhsinin, "Semantics Study of the Word 'Muslim' in Al-Quran," *Humanities & Social Sciences Reviews* 7, no. 4 (2019): 1026-30, <https://doi.org/https://doi.org/10.18510/hssr.2019.74140>.

² *Ibid.*

³ Seva Mayasari and Noor Azizah, "A Review of Islamic Criminal Law on Non-Penal Policies in Combating Sexual Violence in Banda Aceh City," *Jurnal AL-MAQASID: Jurnal Ilmu Kesyariahan Dan Keperdataan* 11, no. 1 (2025): 63-91, <https://doi.org/https://doi.org/10.24952/almaqasid.v11i1.15282>.

interpretations, and theological approach that contribute to building a foundation for just and prosperous family. The collection process is conducted systematically, beginning with the identification and selection of literature that directly relates to the research focus. This is followed by a critical study to assess the consistency, strength of arguments, and relevance of the texts concerning life and prosperity of family issue and the application of *Maqasid al Shari'ah* principles in the modern era.

The study of *Maqasid Syariah* as an instrument for addressing social problems becomes highly relevant in the context of humanitarian crises in North Eastern Nigeria, particularly those related to displacement, insecurity, and criminal enticement. Research by Adegbami, A. and Egugbo, C. C.⁴ demonstrates that youth empowerment initiatives within governance frameworks have contributed to reducing crime rates; however, their approach remains largely confined to public policy and socio-economic dimensions, without incorporating normative-religious perspectives such as *maqasid*. Meanwhile, Savitri, A.⁵ examines the rise of trafficking in women from Nigeria to Italy, attributing it to structural factors such as poverty, conflict, and weak state protection, using an international relations lens. Similarly, Andesta, V. R.⁶ analyzes crimes involving Nigerian immigrants in Indonesia from a human security perspective, emphasizing non-traditional security concerns, but without specifically linking the issue to the local context of North Eastern Nigeria or to an Islamic legal framework.

Based on this review, it is evident that previous studies predominantly adopt secular approaches ranging from governance and international relations to human security in explaining the roots of crime and social vulnerability. There remains a lack of scholarship that explicitly positions *maqasid al-shari'ah* as both a conceptual framework and a practical instrument for addressing the displacement of women and families, as well as their vulnerability to criminal enticement in conflict-affected regions such as North Eastern Nigeria. Therefore, this study occupies a strategic position in filling this gap by offering an integrative perspective that bridges Islamic normative values with socio-contextual realities, thereby contributing both theoretically and practically to the development of *maqasid*-based intervention models that are more responsive to contemporary humanitarian crises.

The research objectives are specifically to identify *Maqasid al Shari'ah* as the instrument for tackling Women's and Families displacement, insecurity

⁴ A Adegbami and C C Egugbo, "Governance And Youth Empowerment Initiatives In Nigeria: To What Extent Has It Curbed Crime Rates," *Journal of Governance and Administrative Reform* 6, no. 2 (2025): 194-208.

⁵ Aprilliana Savitri, "Analisis Peningkatan Trafficking In Women Dari Nigeria Ke Italia Pada Tahun 2014-2016" (Universitas Brawijaya, 2018).

⁶ Vico Rahma Andesta, "Immigratoir Nigeria Dan Tindak Kejahatannya Dalam Perspektif Human Security Di Indonesia" (Universitas Satya Negara Indonesia, 2020).

and criminal enticement in the North Eastern Nigeria. The study however, employed both qualitative and quantitative methods in the collection of data to describe the objectives which can be summarized as follows:

1. To identify the five principles of *Maqasid al Shari'ah* as the tools for tackling displacement of Women and Families as well as insecurity and criminal enticement.
2. To indicate how *Maqasid al Shari'ah* (intent of Islamic law) play a vital role in promoting societal well-being.
3. To establish the scope and depth of Islamic law among the Muslim *Ummah* in particular and the entire public at large.
4. To contribute to the existing knowledge.

Research Methodology

The study employs the library research method as the primary approach for data collection and analysis.⁷ It also applied both qualitative and quantitative methods in the collection of data, and the social learning theory serve as the theoretical framework of the study. In summary, this demonstrates that *Maqasid al Shari'ah* is a strong and dynamic foundation for guiding the protection of lineage and maintaining law and order, with a focus on protecting family welfare as the core of social stability among the populace. The novelty of this article lies in its integrative interpretation of various Surah through the lens of *Maqasid al Shari'ah*, specifically in the context of law and order within the family unit. The research offers a novel framework for ethical security of family governance, making it a unique contribution to contemporary legal thought.

Theoretical Framework

In this research, social learning theory is also applied as the theoretical framework to analyze how *Maqasid* values and principles are internalized and practice to tackle the violence. *Maqasid* in a singular form derived from Arabic word *Maqṣad* or *Maqṣid* which literally means 'destination'. Its origin is *qasada* with various meanings as to intend, to mean. *Qasada* ila means to go to, to head you for (*tawajjuh*), to take and to be bound for. Another derivative from *Qasada* is *Qasd* which means intention (*Niyyah*) purpose, aim, end, intent, goal and objective (*Ghayah*).⁸

⁷ Heting Chu, "Research Methods in Library and Information Science: A Content Analysis," *Library & Information Science Research* 37, no. 1 (2015): 36-41, <https://doi.org/https://doi.org/10.1016/j.lisr.2014.09.003>.

⁸ Mohammad Manzur-E-Elahi and Noor Mohammad Osmani, "The Objectives and Intents of Islamic Law as a Paradigm of Development Strategies and Policies," *Journal of Islam in Asia (E-ISSN 2289-8077)* 8 (2011), <https://ssrn.com/abstract=4018080>. 322.

With respect to *Shari'ah*, many books on Islamic Law and Jurisprudence (*Al-Fiqh*) are dotted with the meaning of Islamic Law (*Shari'ah*). Some of the definitions given by the jurists are; *Shari'ah* is an Arabic word derived from its origin *Shara'a*. *Shara'a fi* thus means to begin, to start, to commence, to go into, to enter upon. But *Shara'a* has an elementary meaning of 'creating' like to enact. Thus, the word *Shari'ah* is understood as law (*Qanun*) or code. Hence, *al Shari'ah al Islamiyya* is translated as Islamic law. Its literal meaning however is path or street.⁹

While the Islamic Research Academy of the *al-Azhar al-Sharif* defines insecurity from the point view of Islam as "threatening those who's live in peace, damaging their interests and elements of life, property, dignity, freedom and decency with the goal of doing damage and destruction on the face of the earth."¹⁰

The problems of Women and Family displacement which characterized as gender base violence, armed robbery, kidnappings for ransom, ritual killings, Fulani herdsmen attacks, assassinations, terrorism, insurgency, internet fraud and ponzi schemes and other fraudulent practices became the greatest challenges to the police force in Nigeria.¹¹

Violence in Nigeria has been characterized in various forms, natures, regions, states and places. In south - south region of Nigeria (Bayelsa State) gender based violence have rated among the key problems which its effects is not restricted in one community among the communities of the region, but has become an encompassing problems in Nigeria that eluding both national and international attention.¹²

Concept of Security in Islam

The *Qur'anic* concept of Human security can be achieved in the light of faith, virtue, respect for the rights of Women, Children, Family, others, and implementation of equity and justice. *Qur'an* considers security necessary for society survival and continuity. In fact, *Qur'an* has introduced the concept of security in the form of its verses. The holy *Qur'an* says:

⁹ *Ibid.*

¹⁰ Noor Shakirah Mat Akhir and Norshabiha Ibrahim, "Analysis of Violent Act from the Islamic Spiritual Perspective," *International Journal Academic Research Business and Social Sciences* 9, no. 3 (2019): 1298-1306, <https://doi.org/http://dx.doi.org/10.6007/IJARBSS/v9-i3/5797>.

¹¹ Atare Agbefe, Obaro Sebastine, Ikenga, "The Impact and Challenges of the Nigeria Police Force in the Maintenance of Internal Security in Nigeria," *Quest Journals: Journal of Research in Humanities and Social Science* 11, no. 2 (2023): 26-35, <https://www.questjournals.org/jrhss/v11-i2.html>.

¹² Ochuko Oluku and Edet Abasiokong, "The Influence of Cultural Values on Intimate Partner Violence Against Women in Nigeria: Evidence from the Literature," *Social Facts: FUOTUOKE Journal of Sociology and Anthology* 4, no. 1 (2024): 45-60, <https://doi.org/https://doi.org/10.5281/zenodo.14921875>.

فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمَانَتَهُ

If any of you trusts another let the trusted deliver his trust.¹³

Yet in another verse Qur'an further says:

أَوَّامِنَ أَهْلُ الْقُرَى أَنْ يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ

Do the inhabitants of the villages feel secure from our might coming to them at night whilst they sleep?¹⁴

Base on the above mentioned Verses, the Islamic concept of security is beyond welfare and comfort only, rather tackling insecurity is considered as one of the framework and objectives of the rule of God ordained believers to enjoin.

Almighty Allah says:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ
وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ
بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

Allah has promised to those of you who believe and do good that He most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve me, not associating aught with me.¹⁵

So, from the above provision, faith and good deed are considered as an instrument applicable to all genders to providing security accordingly. True tranquility cannot be achieved except in the light of servitude to Allah and following the teaching of religion. Elsewhere, the glorious Qur'an has introduced a city which has security as an ideal city:

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعَمِ اللَّهِ فَأَذَاقَهَا اللَّهُ
لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ

And Allah sets forth a parable: (consider) a town safe and secure to which its means of subsistence come in abundance from every quarter; but it became ungrateful to Allah's favors, therefore Allah made it to

¹³ Al-Baqarah (2): 283.

¹⁴ Al-A'raf (7):97

¹⁵ An-Nur (24):55

taste the utmost degree of hunger and fear because of what they wrought.¹⁶

In Islam peace is the most important component of human security, the lack of which leads to lack of financial and physical security. In another verse, the Glorious Qur'an says:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ

When Ibrahim said: my lord, make it a secure town and provide its people with fruits, such of them as believe in Allah and the last day. He said: and whoever disbelieves, i will grant him enjoyment for a short while, then I will drive him to the chastisement of the fire; and it is an evil destination.¹⁷

Base on this, providing security, tackling displacement of Women and Families, public welfare and appropriate grounds for worship are some of the demands and duties of the leaders. In Islam, concept of human security in Islamic society is as vital factor and ground for providing peaceful coexistence in the society.¹⁸

Paradigm of Maqasid Syariah

Maqasid Syariah refers to the higher objectives or underlying purposes of Islamic law, which aim to promote human welfare (maslahah) and prevent harm (mafsadah). This framework was systematically articulated by Abu Ishaq al-Syatibi, who identified five essential protections known as al-dharuriyyat al-khams. These include hifz al-din (protection of religion), ensuring freedom of belief and worship; hifz al-nafs (protection of life), which underpins the prohibition of killing and the obligation to preserve human life; hifz al-'aql (protection of intellect), forming the basis for banning intoxicants and promoting knowledge; hifz al-nasl (protection of lineage), regulating family structure, marriage, and prohibiting adultery; and hifz al-mal (protection of property), safeguarding ownership rights and ensuring justice in economic transactions.¹⁹

These five objectives operate as an integrated system rather than isolated principles, collectively shaping a just and balanced social order. In contemporary application, maqasid functions as a methodological tool for interpreting Islamic law in a contextual and adaptive manner, especially in

16 An-Nahl (16):112

17 Al-Baqarah (2):126

18 *Ibid*,

19 Abi Ishaq Ibrahim ibn Musa ibn Muhammad al-Lakhmi asy-Syathibi, *Al-Muwāfaqāt Fi Usūl Asy-Syari'ah*, Jilid 2 (Mesir: Maktabah at-Tijāriyah al-Kubro, 1973). 52.

addressing modern issues such as Islamic finance, bioethics, and public policy.²⁰ The maqasid framework is also structured hierarchically into dharuriyyat (essential needs), hajiyyat (complementary needs), and tahsiniyyat (embellishments or refinements), reflecting different levels of human necessity. Therefore, maqasid syariah represents not merely a legal doctrine, but a dynamic, human-centered paradigm that ensures Islamic law remains relevant, ethical, and oriented toward comprehensive societal well-being.²¹

Brief History of Insecurity and Criminal Enticement in North Eastern Nigeria

Nigeria is a Federal Republic comprising thirty six (36) States and its Federal Capital Territory Abuja. The states are subdivided into 774 administrative units called Local Government Areas, where in some states, especially in the northern part, these Local Government are grouped and regarded as emirates, districts, or traditional council areas. The 36 states are also grouped into six (6) geopolitical zones which mostly reflect identity that include: (1) North Central (2) North East (3) North West (4) South West (5) South East and (6) South-South.²²

North East is one of the geopolitical zones of Nigeria consisting of the following: (1) Adamawa (2) Bauchi (3) Borno (4) Gombe (5) Taraba and (6) Yobe States.²³ The citizen of this Zone is mainly Fulani and Kanuri people with more than 100 minority ethnic groups.²⁴ An insurgency prevails in the north east around 2007 and seriously persisted in 2009 by the so called Jihadist group of Boko Haram.²⁵

Historically, the states are known as milestone in terms of Islamic scholarship and agricultural activities, but today an insurgency became the order of the day, where Women and Families were displaced in several locations called Internally Displaced Persons (IDP) Camp.²⁶ The security situation in the north east remains volatile. Law and order have been

²⁰ Nor Mohammad Abdoeh, "Tinjauan Maqāshid Syari'ah Terhadap Pandangan Ulama Mengenai Ruislagh," *Ulul Albab: Jurnal Studi Dan Penelitian Hukum Islam* 3, no. 1 (2019): 67-87, <https://doi.org/https://doi.org/10.30659/jua.v3i1.7345>.

²¹ Imam Mawardi, *Maqasid Shari'ah Dalam Pembaharuan Fiqh Pernikahan Di Indonesia* (Surabaya: Pustaka Radja, 2011). 75.

²² Gouranga Dasvarm Udoy Saikia, Merve Hosgelen, *National Human Development Report 2018* (New York: United Nations Development Programme (UNDP), 2018). 7-12.

²³ *Ibid.*

²⁴ Paul Danladi Adah and Joy Anwuli Jegede, "Territoriality And Territorial Conflict In North Central Nigeria: Implication For National Development," *International Journal of Environmental Studies and Safety Research* 7, no. 1 (2022): 1-30.

²⁵ Samuel K Okunade and Olusola Ogunnubi, "Insurgency in the Border Communities of North-Eastern Nigeria: Security Responses and Sustainable Solutions," *The Round Table* 109, no. 6 (2020): 684-700, <https://doi.org/https://doi.org/10.1080/00358533.2020.1849496>.

²⁶ *Ibid.*

neglected. An attack is being recorded on security forces and civilians. This situation contributed immensely lead to the oppression, sexual and gender-based violence in the zone.²⁷

Discussion: on Islamic Social Security as an instrument for Tackling Women's and Families insecurity and criminal Enticement in North Eastern Nigeria

In Islam, the aim of brotherhood in an Islamic state is for peace and social security through charity and satisfaction of basic needs of all people, provision of employment to employable, human resource development, and growth with stability and equity is of course translates into a peaceful, comfort and progressive state where each member is responsible. The show of sympathy to the Women and those in need translates into various tendencies which serve as tool for tackling displacement of Women, family Unity and the right of reunification of separated family members. These tendencies include:

1. Sympathy and love: it is among the sympathy and love, women in Islam are entitled to maintain their rights to education, work, own property, and manage their finances independently. This habit of cause culminates into shows of mutual understanding that wealth is not concentrated in one. It is a principle in Islamic Social security that wealth should circulate in the whole community rather than only among one side of people. Allowing wealth to circulate only among the few brings enmity and envy in the community which leads to various crimes such as stealing, way-laying misappropriation, Etc. The Qur'an examines this principle when it declares:

كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ

So that it will (wealth) not be a perpetual monopoly of the rich From among you.²⁸

Therefore when Islamic Social Security system put in place, love, compassion and sympathy will replace insecurity and crime.

2. Willingness to stand in protection of the donor in ease or adversity: The Islamic Social Security system is structured in such that, the beneficiary is encouraged to protect the donor i.e. state or individual against ill-wishers enemies.
3. Development of a sense of belonging: Islamic Social Security system induces the beneficiary and the donor to develop a sense of belonging and

²⁷ Gillian Dunn, "The Impact of the Boko Haram Insurgency in Northeast Nigeria on Childhood Wasting: A Double-Difference Study," *Conflict and Health* 12, no. 1 (2018): 6.

²⁸ Al-Hasyr (59):7

willingness to cooperate in the doing of good ordained in Qur'an as Allah the exalted says:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

And hold fast all together, by the rope which Allah (Stretches out for you), and be not divided among your selves and remember with gratitude Allah's favor on you; for you were enemies and He Joined your hearts in love, so that by His grace, you became brethren; and you were on the brink of the pit of fire, and He saved you from it. Thus does Allah make His signs clear to you: that you may be guided. The above admonishing also reduces insecurity, tackling displacement women/families, criminal enticement and crime temptation, because the system encourages the feelings of togetherness.²⁹

4. Development of sense of contentment and hope: Islamic Social Security is not operating in order to make people lazy and indolent. It encourages its beneficiary to struggle to earn a living through what is provided and to reach an economic status of a contributor. This leads an Islamic state to develop contented human resource committed to socio-economic progress. Islamic Social Security System makes an individual feel that people are always there for him in terms of trials and success. People, especially the less privileged are encouraged not to take pride in taking from people through charity but to work for useful living and be contented with the profit there in. Zubair Ibn Awwam narrated that the Prophet (SAW) said: It is better for one of you to take his rope, bring a load of firewood on his back and sell it. Allah thereby preserving his self respect, than that he should beg from people whether they give him anything or refuse him.³⁰ Also the rich is encouraged to earn more and to give a small portion out of his earnings to the less-privileged and down-trodden. Allah the exalted says:

وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَّ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ وَلَنْ يُؤَخَّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

And spend (in the way of Allah) from what we have provided You before death approaches one of you and he says, "My lord, if only would delay me

²⁹ Ali Imran (3):103

³⁰ Muhammad Al-Bukhari, *Sahih Al-Bukhari*, vol. 4 (Beirut: Dar Ul-Hadith, 1978). no. 2:550

for a brief term so I would give charity and be among the righteous. But never will Allah delay its soul when its time has come. Allah is well acquainted with what you do.³¹

While explaining this, the Prophet (SAW) said: Shield yourselves against the fire, even if it be by giving away half a date in charity.³² These Social Security principles give a sense of contentment and hope to the Muslims instead of indulging in crimes through hopelessness and lack of contentment.

5. Strong neighborhood tie: The Social Security provided by Islam creates a strong tie among Muslims especially the neighbors - Muslims and non-Muslims. It creates an atmosphere of concern and assistance to others in need. Every person is held responsible for the welfare of the other. Prophet Muhammad (SAW) has very wisely explained this Social Security philosophy: Every one of you is a steward and is accountable for that which is committed to his charge.³³ When all these are examined, people will not be encouraged to commit crimes associated to poverty because the poor are not left alone to suffer in agony and helplessness.³⁴

Analysis on Maqasid al Shari'ah and its Role in Tackling Women's/Families Insecurity and Criminal Enticement

Beside the above mentioned instrument, *Maqasid al Shari'ah* in a wider perspectives of the intent of divine law, its principles and methods are derived from Glorious *Qur'an* and *Sunnah* of the Prophet Muhammad. While its principles play a vital role in tackling insecurity, women's/family and criminal enticement by providing a moral and legal foundation to protect the five essential aspects of human life:

- *Hifz al-din*:³⁵ Protection of Religion: The preservation of religious freedom and the promotion of ethical values are crucial for social cohesion and moral guidance. These principles ensure that individuals are free to practice their faith without fear of persecution, which is also seen as a source of guidance in establishing just, moral and free-violence societies.

³¹ Al-Munafiqun (63):10-11

³² Abu Al-Husein, "Shahih Muslim," *Kairo: Dar Al-Kutub*, 1918. 501

³³ Muhammad bin Ismail Al-Bukhari, "Shahih Bukhari Dan Shahih Muslim," *Dar Al-Fikr*, 2002. No 285.

³⁴ Asyraf Wajdi Dusuki and Said Bouheraoua, *The Framework of Maqasid Al-Shariah (Objectives of the Shari'ah) and Its Implications for Islamic Finance* (International Shari'ah Research Academy for Islamic Finance (ISRA), 2011).

³⁵ Musolli Musolli, "Maqasid Syariah: Kajian Teoritis Dan Aplikatif Pada Isu-Isu Kontemporer," *AT-TURAS: Jurnal Studi Keislaman* 5, no. 1 (2018): 60-81.

- *Hifz an-nafs*:³⁶ Protection of Life: Islam strongly emphasizes the sanctity of human life, as the divine book of Allah states 'And do not kill the soul which Allah has forbidden, except by right'³⁷ This principles calls for safeguarding life through healthcare, security, and social justice. It also entails promoting conflict resolution mechanisms to prevent violence and protect the vulnerable.³⁸
- *Hifz al-aql*:³⁹ Protection of intellect: The preservation of knowledge and intellect is paramount in Islam. This includes promoting education, critical thinking, and intellectual development while prohibiting substances that impair cognitive functions such as drugs and alcohol. An educated society is seen as one capable of making informed decisions that contribute to the well-being and stability of all its members.
- *Hifz al-nasl*:⁴⁰ Protection of posterity/lineage: Islam stresses the importance of family and lineage in preserving societal cohesion. The family unit plays a central role in transmitting values, ethics, and social responsibilities to future generations. The breakdown of family structures, particularly in conflict zones, leads to long-term social instability.
- *Hifz al-mal*:⁴¹ Protection of property: The protection of economy stability and the equitable distribution of wealth are other key objectives of *maqasid al shari'ah*. Islam prohibits theft, exploration, and fraud, advocating for the ethical use of resources and fair trade practices. The economic dimension of *maqasid al shari'ah* also addresses poverty and calls for the redistribution of wealth through mechanisms like *zakkat* and *waqf*.⁴²

³⁶ Muhammad Mustaqim Roslan and Anwar Osman Zainuri, "Teori Hifz Al-Nafs Dalam Maqasid Syariah: Analisis Pendalilan: The Theory of Hifz Al-Nafs in Maqasid Syariah: Argumentation Analysis," *Journal of Muwafaqat* 6, no. 1 (2023): 1-13.

³⁸ Saidu Ado, Mohammad Abdel Salama, and Abdallah Saleh Abdallah, "The Maqasid Al-Shari'ah and the Protection of Family Economics in Islamic Law: A Reflection on Surah Al-Baqarah 2: 188," *QURU': Journal of Family Law and Culture* 3, no. 3 (2025): 264-82, <https://doi.org/https://doi.org/10.59698/quru.v3i3.477>.

³⁹ La Jamaa, "Dimensi Ilahi Dan Dimensi Insani Dalam Maqashid Al-Syari'ah," *Asy-Syir'ah: Jurnal Ilmu Syari'ah Dan Hukum* 45, no. 2 (2011).

⁴⁰ Muh Ilham Azis et al., "Maqāshid Al-Shari'ah Theory by Imam Al-Syātibī," *ANAYASA: Journal of Legal Studies* 2, no. 1 (2024): 17-34.

⁴¹ Umi Khusnul Khotimah, "Islamic Legal Analysis on the Protection of Vulnerable Age Groups from Online Gender-Based Violence (OGBV) in Indonesia," *Journal of Ecohumanism* 3, no. 8 (2024).

⁴² Abdoeh, "Tinjauan Maqāshid Syari'ah Terhadap Pandangan Ulama Mengenai Ruislagh."

The above expression signified that, performing act of violence is a direct violation of the above mentioned essential objectives. Islamic scholars emphasized that, the *Shari'ah* aims to protect these five necessities, and any other act of violence undermines them. In a different form of skills, scholar's works analyzed violence through the lens of *Maqasid*, concluding that such acts are reprehensible and necessitate legal and social interventions aligned with *Shari'ah* principles to ensure peace and justice within families and society.⁴³ Considering the above stated principles, while the Nigeria's legal system emphasized on protecting fundamental human rights which serves as a similar function to *Maqasid al Shari'ah* principles by protecting life and public interest.⁴⁴

Maqasid al Shari'ah also applies indirect legal approach to insecurity through the above mentioned core objectives, align with the broader goals of promoting public welfare, justice, and security. By upholding the principles of preserving life and dignity, both *Maqasid al Shari'ah* and the Nigerian legal system aim to prevent harm and ensure the well-being of citizens, as seen in the theory of fundamental human right of the Nigeria's legal system approach. In a nutshell, a rigorous analysis spell out that, *Maqasid al Shari'ah* informs various aspects of Muslim life, governance, and contemporary problem-solving. However, the principles of *Maqasid* like protecting life and intellect are reflected implicitly in the constitutional and public policy frameworks aimed at ensuring justice and societal well-being.⁴⁵

Analytical Table of Maqasid al-Shari'ah in Addressing Insecurity in North Eastern Nigeria

No	Maqasid Principle	Context in North Eastern Nigeria	Forms of Threat (Displacement & Crime)	Maqasid-Based Implementation (from Article)	Contextual Analysis
1	Hifz al-Din (Protection of Religion)	Armed insurgency (e.g., Boko Haram) distorts religious values and weakens moral order	Religious extremism, violence justified in the name of religion, moral disorientation	Promotion of ethical values, religious freedom, and peaceful coexistence	Maqasid repositions religion as a source of peace and moral order, countering extremist misinterpretations

⁴³ Zaleha Kamaruddin, Raihanah Abdullah, and Ismath Ramzy, "Managing Domestic Violence: Islamic Religious Perspective," *Journal of Dharma* 40, no. 2 (2015): 189-210.

⁴⁴ Anas Mohd Yunus, "The Relevance of Maqasid Al-Shariah in Addressing Humanitarian Crises: Insights from Surah Al-Fil," *International Journal of Academic Research in Business and Social Sciences* 14, no. 12 (2024): 1-15.

⁴⁵ Ibid.

2	Hifz al-Nafs (Protection of Life)	Widespread violence, killings, kidnappings, and attacks on civilians and IDP camps	Threats to life, gender-based violence, insecurity affecting women and children	Provision of security, healthcare services, social justice, and conflict resolution mechanisms	This is the most urgent dimension, as insecurity directly threatens human survival in conflict zones
3	Hifz al-'Aql (Protection of Intellect)	Disruption of education due to displacement and conflict	Radicalization, manipulation, ignorance, substance abuse	Promotion of education, intellectual development, and prohibition of harmful substances	Education functions as a long-term preventive strategy against crime and violent extremism
4	Hifz al-Nasl (Protection of Lineage/Family)	Family separation and breakdown due to displacement and conflict	Human trafficking, exploitation of women and children, family disintegration	Family reunification, protection of women and children, strengthening family structures	Family stability is essential for long-term social cohesion; its collapse increases vulnerability to crime
5	Hifz al-Mal (Protection of Property)	Economic collapse and loss of livelihoods in IDP camps	Theft, fraud, exploitation, survival-driven crimes	Redistribution of wealth through zakat, waqf, and economic assistance	Economic justice addresses root causes of crime, especially poverty and inequality
6	Islamic Social Security System	Communities affected by conflict lack basic welfare and support systems	Poverty, marginalization, and increased criminal vulnerability	Zakat, infaq, charity, and community-based support mechanisms	Islamic social security acts as a community-based intervention to reduce insecurity
7	Social Solidarity (Ukhuwwah)	Social fragmentation due to prolonged conflict	Distrust, social division, and communal tensions	Promotion of brotherhood, compassion, and mutual assistance	Social cohesion is crucial in rebuilding trust and preventing further conflict and crime
8	Preventive Approach of Maqasid	Crime often arises from poverty, injustice, and lack of opportunity	Criminal enticement, fraud, and violent behavior	Moral education, economic redistribution, and social justice	Maqasid emphasizes prevention by addressing structural causes of insecurity
9	Curative/Rehabilitative	Victims of displacement suffer	Psychological distress, loss of family and	Social support, healthcare, and protection	Maqasid also provides a framework for

	Approach	trauma and loss	property	services	recovery and rehabilitation of victims
10	Relation with Nigerian Legal System	Nigerian law emphasizes human rights but faces limitations in conflict zones	Weak protection of vulnerable groups and enforcement gaps	Protection of life and public interest through legal frameworks	Maqasid complements modern law by adding moral and spiritual dimensions
11	Role of Government and Society	Crisis exceeds state capacity alone	Governance gaps, inadequate protection systems	Collaborative role of government, religious leaders, and communities	The article stresses a collective approach integrating state and community efforts
12	Overall Conclusion	Insecurity in North Eastern Nigeria is multidimensional	Displacement, violence, and criminal vulnerability	Integrated Maqasid-based framework for protection and intervention	Maqasid al-Shari'ah serves as a holistic and applicable model for addressing modern humanitarian crises

Conclusion

Tackling displacement of women's and family insecurity and criminal enticement in the north Eastern Nigeria requires collective effort from Government officials, religious leaders/scholars and populace. Each and every side has a role to play their own quarter. Almighty Allah assigned certain obligation on every one which aim is to provide security of lives and a sense of brotherhood among Muslim *Ummah*. It is the responsibility of the state to provide relief to people in distress and fulfill their needs arising out of any sudden calamity, hereditary deformity, temporary unemployment, old age or the natural death of the family guardian. Based on the analyses brought by this paper on *Maqasid al Shari'ah* as an instrument for tackling displacement of women's/family insecurity and criminal enticement in North Eastern Nigeria, the following recommendation are hereby advanced:

1. Government should take affirmative action or special attention in recognition that, women and children often faces unique hardship during displacement.
2. Provision of access to gender-and faith-sensitive shelter, wash water, sanitation, and hygiene facilities, and healthcare, including maternal and reproductive health services in the IDP camp.

3. The host community of displaced women and authorities are responsible for ensuring their safety and security in camp and during transit.
4. North Eastern Nigeria leaders should be encouraged to open its gates through formulating laws to allow for the operation of Islamic Social System at-least for the Muslims among its work force.
5. The most important institution of Social Security System in Islam should be rejuvenated. These institutions are the system of the compulsory payment of *Zakkah* supported by *infaq fi sabilillah* and *Nafaqatal Wajibah* and the prohibition of interest (*Ribah*) in our financial institution.
6. Muslims in North Eastern Nigeria should encouraged to help the less privileged as the basis of Islamic Social Security System by contributing the scheme.

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