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Assessment of Open Defecation Practice Among Almajiri Schools in Kware Local Government, Sokoto State, Nigeria: Preventive Lessons from Sokoto Caliphate Ideals

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Abstract

Almajiri schools in Nigeria face challenges, including poor sanitation and open defecation. This study assessed the situation of Almajiri schools in Kware Local Government, Sokoto State, Nigeria, regarding open defecation and proffered comparative preventive solutions from Sokoto Caliphate ideals. A semi-structured questionnaire was administered to 50 *Almajiri* schools, and data were analyzed using descriptive statistics. And a historical comparative method was used to link the result with the qualitative information from Sokoto Caliphate literatures or information. The results showed: 1. Poor sanitation: 50% of schools had open defecation, and 20% had scarce toilets. 2. Water scarcity: 50% of schools had no source of water supply. 3. Poor environmental sanitation: 50% of schools had bad environmental sanitation. 4. Hazardous waste management: 46% of schools practiced open dumping, and 28% practiced open burning. The study highlights the need for improved sanitation, water supply, and waste management in *Almajiri* schools. The Sokoto Caliphate ideals, which emphasize *Zakat*, seeking for wealth to earn livelihood, cleanliness and hygiene, can provide valuable lessons for preventing open defecation and promoting better sanitation practices.

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Keywords: *Almajiri* Schools, Sokoto, Open Defecation, Preventive Solutions, Sokoto Caliphate Ideals

INTRODUCTION

Almajirai is a plural Hausa word (corrupted from an Arabic word "*Almuhajir*") referring to group of young people from primary-school age up-to those reaching early twenties (or thereabout) who have been sent from their towns or villages to other towns or villages to read in a boarding school system and to learn Islamic religion (especially the Qur'an) (Otu, 2006; Mohammed & Danjuma, 20015). Almajirai reside with their Malam (teacher) and the one person is called *Almajiri* (Zakir et al., 2014; Yakubu & Nasarawa, 2018). *Almajirai* are intended to learn how to read, write, and recite Qur'an most importantly, and few of the related sciences of Islamic *Sharia*, therewith, most of the conservative *Almajirai* schools do not combine modern (secular) education with their curriculum (Teke et al., 2020). Mostly, the young *Almajirai* are not in the habit of learning skills or coming with sufficiently good foods from home, rather relied on begging to earn food to eat. Alternatively, they may carry out some menial jobs to earn a living (Okugbeni, 2013; Olutola et al., 2021). This pattern of *Almajirai* system has problem to the future, because the students or pupils are not learning in a conducive environment; and after graduation they may have a blinking future of getting jobs to earn a living wage (Taiwo, 2013; Umar & Abdulkarim, 2014; Sarkingobir et al., 2020).

However, the *Almajiri* system was believed to be a reminiscence of the Sokoto Caliphate that was established in the 19th century by Shehu and his disciples. The Caliphate was famous for its intellectual legacy, scholarship, and academic excellence. The Caliphate was made through following the truth brought by Qur'an and *Sunna* of the Prophet Muhammad SAW (Bunza, 2013; Gokaru, 2017). Before the 19th century jihad, An Islamic scholar had been moving with organized followers, actively educating the public till he migrated to Gudu in 1804. The movement of Shehu was scholastic involving writing preaching, learning, and jihad. By the 1808, the fall of *Alkalawa*, the core city of Hausaland was noticed and the beginning of Sokoto Caliphate administration was recorded (Gokaru, 2017). The leadership of the Sokoto Caliphate were in repugnant to injustice and other mal-administrative demeanors. They established a system of education that is universal and accessible to all irrespective of differences or socioeconomic status. This had been smooth

until the invasion by the colonialists, the Europeans from British (Abdulmalik et al., 2009; Abdullateef et al., 2017). *Almajiri* education had flourished before the intrusion of colonialists indeed. However, upon establishment of colonialism, *Almajiri* schools were abandoned, students, and teachers were on their own, and the system has been deteriorating due to injustice, corruption, and other social inequalities (Chafe, 1992; Bunza, 2013; Sokoto et al., 2022). Allowing the *Almajiri* schools to wallow without safe environment will breed poor environmental sanitation, open defecation, and severe health consequences that may affect the students and other members of the society, especially children. Because Almajiri schools are poor, they experience lack of sufficient and quality water, toilets, sanitation, and quasi (Sarkingobir et al., 2019ab). Therefore, it is important to recollect back on the good legacies laid by the then Sokoto Caliphate in order to save the *Almajiri*. Failure to intervene in *Almajiri* catalyze public health crises, such as insecurity, spread of diseases, poor learning, food insecurity, etc. The objective of this study was to assess the situation of *Almajiri* schools in Kware Local Government, Sokoto, Nigeria pertaining open defecation, and proffer comparative solutions from Sokoto Caliphate ideals (literatures) or system.

Literature Review

Brief on Almajiri

Education in human life is inevitable if growth and development are to be achieved. The Islamic *Sharia* has made it abundantly clear that, education is compulsory to all. Therefore, the Hausa and related Muslims in Northern Nigeria and relations enjoy the *Almajiri* system. The system made a lot of tremendous achievements until it was unceremoniously abandoned by the leaders, parents and society (Dalhat, 2016; Mohammed et al., 2022; Miya et al., 2023). An *Almajiri* system of education widely practiced in Nigeria, and other related countries such as Niger Republic is an ancient practice that is based on the Islamic curriculum in Hausaland. In the olden days, *Almajiri* education was properly catered for, there were well-entrenched policies laid by the Islamic culture that ensure prosperous achievement of *Almajiri* system (Chukwu et al., 2106; Gomment & Esomachi, 2017). However, after the intrusion of Hausaland by the British colonial agents, the system of *Almajiri* was abandoned by the policymakers and it is now crumbling and the effects are affecting every one of us socially in various dimensions (Maigari et al., 2017; Sokoto et al.,

2022; Miya et al., 2023). The *Almajiri* system currently has the following major features as enumerated below:

- The subjects taught include, Qur'an, Hadith, *Fiqh*, *Tajweed*, Arabic, etc. But mostly Qur'an is dominant
- The schedule of learning is mostly morning, afternoon, night, and is characterized with seasonal movement (students leave for home during rainy season, and return during dry season)
- Some students may spend years before returning home
- The accommodation is a boarding type, having poor structures, students sleep in mosques, open space, employers house, etc
- Teaching occurs using slate, prayer mats, ink, floor, mosques, open space, and relations
- There is virtually no cost on the parents. Parents do not pay teachers reasonably nor provide enough balanced diet to their wards. Students are allowed to beg or seek for alternative to live
- Teachers are voluntarily teaching and are mostly relying on voluntary alms (Maigari et al., 2017; Abdul-Raheem, 2020).

Open defecation and Sanitation

Islam abhors lack of sanitation or open defecation because it is contrary to the saying of Allah SWT:

> "O children of Adam: Take your adornment (by wearing your clothes), while praying and going round (the *Tawaf*) the *Ka'abah*, and eat and drink but waste not by extravagance," Qur'an, 7:31.

Sanitation is described as sum of activities which improve and sustain hygiene so as the quality of life and health of an individual is raised (Abdullahi et al., 2023). Generally, sanitation includes proper methods of disposal of human excreta, personal hygiene, good (handling, and storage of) water, food hygiene, and waste disposal (Sarkingobir et al., 2022). The word sanitation is sometimes utilized to denote presence and accessibility to improved toilets. Therefore, sanitation may be more specific to toilets, but environmental sanitation may refer to matters arising from environmental cleanliness. The level of sanitation or

course along the way to obtain an improved toilet (sanitation) may be described in three steps/ phases/ stages. The lowest and most dangerous step is open defecation. Open defecation is the behavior or practice of defecating in waterbodies, field, markets, open spaces, etc. This is a major cause of spread of communicable diseases. It also leads to malnutrition and some chronic diseases. The second step moving upward is, unimproved sanitation, whereby, the facilities available do not ensure separation of human from excreta hygienically. This second step include, pit latrine without a slab, bucket latrine, and hanging latrines (Bello et al., 2022; Mensah et al., 2022). The third step moving upward is, "shared sanitation" whereby an improved toilet is shared by unreasonable number of people. The fourth step along the sanitation ladder is the "improved sanitation" whereby it is accepted as the best form of sanitation because it ensures hygienic segregation of human from excreta. Examples of improved sanitation include, pit latrine with slab, flush toilet, composting toilet, etc (Abdullahi et al., 2023). The some of the benefits of sanitation are as follows:

- Sanitation protects dignity
- Sanitation protects health against diseases such as diarrhea, cholera, polio, cataract, schistosomiasis
- Sanitation provide safety for children, adult, and women against rape, and animals
- Sanitation is encouraged in cultures or religious tenets of Islam (Sarkingobir et al., 2022; Alkanchi et al., 2024; Ashfaq, 2024).

Sokoto Caliphate

Islam is a universal and modern religion that has in its fold all aspects of development and strategies. It is a religion that welcomes innovations that impart positively on human life, and it is in conflict with things that harm humanity (Chafe, 1992; Ashfaq, 2024). Allah SWT says:

> "And of them there are some who say: Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!" Qur'an, 2:201.

Sokoto Caliphate is the region that covers the entire olden Hausaland, and other related areas; which was led as a result of jihad struggle performed by Shehu Usman Danfodiyo in the 19th century. The Sokoto Caliphate had its capital at the present Sokoto town, Sokoto

state, Nigeria. The olden Sokoto Caliphate regionally span major parts of present Nigeria, and other areas in Niger Republic, Chad, Mali, and Cameroon (Gokaru, 2017). The leaders of this great Caliphate were eminent in terms of many aspects such as scholarship, political leadership based on Islam, economics, and social management policies as attested by their write-ups on several occasions (Kaura, 2009). Noteworthy, the Sokoto Caliphate was built in order to imitate the *Khilafa* system started by the Caliph Abubakar (the friend and follower of Prophet Muhammad SAW). Thus, the said system was established after dethronement of the Gobir or Hausa leaders in 1808 or thereabout (Gokaru et al., 2018). The Sokoto Caliphate lasted for about a century, before the coming of the Europeans, and the Caliphate was solely on Islamic *Sharia* that ensures justice, education, and rationale to all without inequalities (Bunza, 2013). If this system is to be uphold, the problem being faced by *Almajiri* today (such as lack of sanitation, shortage of water) will be fully remedied (Kaura, 2009; Alkanchi et al., 2024). The benefits of water to Muslims are enormous. For instance, Muslims perform ablution, and obtain the following health benefits:

- Reduction germs from the body while promoting health
- Reduction of stress or anxiety
- Expiating of dust, and allergens
- Removal of wax and dust from ears
- Cleaning of mouth and teeth and in turn dental health
- Cleaning of eyes improve sight (Sarkingobir et al., 2022).

MATERIALS AND METHODS

Kware Local government is a key figure in Sokoto state, it is a place guard by the son of Shehu Usman Danfodiyo, Malam Isah Autan Shehu, so its key role in the old Sokoto Caliphate was classical. For the purpose of this study, 50 Almajiri schools were selected using a semi structured questionnaire through a method called "visual observation." The questionnaires filled were analyzed using simple descriptive statistics (frequency and percentage). Additionally, a historical-comparative research (Gokaru, 2017) was employed to compare and proffer preventive solutions to open defecation (poor santation) problem observed through analyzing the books of Sokoto Caliphate scholars and related articles and academic information (published and unpublished).

RESULTS AND DICUSSION

The results for this study were shown in Tables 1-4.

Level of sanitation (improved toilet availability) among *Almajiri* schools in Kware Local Government, Sokoto State, Nigeria

Table 1: Assessment of level of sanitation (improved toilet availability) among *Almajiri* schools in Kware Local Government, Sokoto State, Nigeria

Level of sanitation at school	Frequency	Percentage
Presence of open defecation in the premises (or lack of toilets)	25	50.0
Presence of scarce toilets	10	20.0
Presence of enough toilets	5	10.0
Noticing someone practicing open defecation at the time of the assessment	10	20.0

Without the availability of good or improved sanitation (toilets) people suffer ill-health, loss of dignity, loss of income, and quasi (Sarkingobir et al., 2109; Mensah et al., 2022). Sanitation is important in Islam, Allah SWT says:

> "O children of Adam: Take your adornment (by wearing your clothes), while praying and going round (the *Tawaf*) the *Ka'abah*, and eat and drink but waste not by extravagance," Qur'an, 7:31.

In another verse, the love of Allah upon the people who practiced cleanliness was stressed as follows:

> "Verily Allah loves those who turn to Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers)." Qur'an, 2:222.

Therefore, Islam is not in the same page with people who are not engaging in sanitizing their environment, soul, and body. Table 1 shows the level of sanitation in *Almajiri* schools. Therein, 50.0% have presence of open defecation at the premises or lack toilets, 20.0% had scarce toilets; and 200% had someone engaging in open defecation at the time of the visit, and 10.0 % had enough toilets. From his result *Almajiri* schools surveyed are mostly

engaging in the lowest level of sanitation (i.e. open defecation). Open defecation is a great problem to the public health. It is a practice that spur spread of diseases such as cholera, cataract, poliomyelitis, typhoid fever, etc. Another problem of open defecation or poor sanitation is the stimulation of malnutrition (Chaudhari et al., 2013; Makhfudli et al., 2017; Sarkingobir & Sarkingobir, 2017: Clair, 2019). These factors elicited by open defecation militate the health of teachers, children, and nearby people; therefore, learning at *Almajiri* schools is affected, only healthy people can learn properly.

Level of water quality and availability among *Almajiri* schools in Kware Local Government, Sokoto State, Nigeria

Table 2: Assessment of level of water quality and availability among *Almajiri* schools in Kware Local Government, Sokoto State, Nigeria

Type of water supply in the premises or nearby	Frequency	Percentage
Closed well	5	10.0
Open well	15	30.0
Pump	5	10.0
Nothing	25	50.0
Total	50	100.0

Humans cannot live without water. Water is required for drinking, ablution, bathing, cooking, hygiene, purification, etc (Sridhar et al., 2020; Yarima et al., 2021; Sarkingobir et al., 2022). Table 2 shows the assessment if water quality and availability at *Almajiri* schools in Kware Local Government, Sokoto State, Nigeria. 50.0% had no source of water supply at the premises, 30.0% had open well as water source, 10.0% had hand pump as water source, and 10.0% had closed well. This study result show that, there is no enough accessibility to safe water at most of the schools surveyed. Open wells may be seriously contaminated, it is only the closed wells and hand pump are better source of water, that should be accessible to *Almajiri* students for proper learning to take place. Poor water or water scarcity affects health, causing diseases such as typhoid fever, cholera, schistosomiasis, diarrhea, etc (Xuan et al., 2012; Abdullahi et al., 2023). And in turn, unhealthy children may find it difficult to learn (Sarkingobir & Sarkingobir, 2017).

Environmental sanitation in the premises of *Almajiri* schools in Kware Local Government, Sokoto State, Nigeria

Table 3: Level of environmental sanitation in the premises of *Almajiri* schools in Kware Local Government, Sokoto State, Nigeria

Level of sanitation	Frequency	Percentage
Good	20	40.0
Fair	5	10.0
Bad	25	50.0
Total	50	100.0

Every school needs to be safe, and provide sanitized environment for all actors (students and teachers) if learning is to be prosperous (Mensah et al., 2022). Table 3 shows the level of environmental sanitation in *Almajiri* schools' premises in Kware Local Government, Sokoto State, Nigeria. 40.0% are good, 50.0% are bad, and 10.0% are fair. From this results, the finding of assessment of environmental sanitation at *Almajiri* schools shows that, there is significantly poor environment. This is relevant to the outcry of Taiwo (2013) lamenting Almajiri situation. Taiwo (2013) described Almajiri as children living in a horrific state, most of them live without proper hostel, they roam and beg to eat, they are not careful about quality of their foods. Poor environmental sanitation causes diseases affecting both the students, teachers, and even the neighbors) (Zakir et al., 2014; Yarima et al., 2021).

Possible Environmental Hazard Sources in the Premises or Nearby of *Almajiri* schools in Kware Local Government, Sokoto State, Nigeria

Table 4: Possible environmental hazard sources in the premises or nearby of *Almajiri* schools in Kware Local Government, Sokoto State, Nigeria

Hazard	Frequency	Percentage
Open gutters (drainage)	10	20.0
Road	10	20.0
Nothing	25	50.0
Waste dumps	5	10.0
Total	50	100.0

The environment where humans live affect their health, either positively or negatively. Good environments are good for health, and vice-versa (Sarkingobir et al., 2019ab). Therefore, *Almajiri* as children require good environment to live and learn (Simpson, 2015). Table 4 shows the possible sources of hazards at *Almajiri* schools premises. 50.0% had no visible source of hazard, 20.0% had road, 10.0% had waste deposits, and 20.0% had gutters (drainages). Poor environmental structures at Islamiyah schools was similarly lamented by Abdul-Raheem (2020) from Southern Nigeria schools and this could be due to abandonment by the polity. This assessment indicates, that, in some of the schools there were sources of hazards that are varied. The road may be risky to the children, because they may cross recklessly due to poor experience and nature (Sarkingobir et al., 2019ab). While, the waste deposits may increase the risk of chronic and communicable diseases to the children and adults. Waste dumps cause growth of vectors of diseases (such as insects, ad rodents), and may pollute nearby water through migration (Asa et al., 2018). The gutters are usually filed-up with waste water, and breeds mosquitoes, odor and reduced aesthetic value; and therefore affect health (Fikri et al., 2017).

Waste Management in The Premises or Nearby of *Almajiri* schools in Kware Local Government, Sokoto State, Nigeria

Table 5: Methods of waste management in the premises or nearby of *Almajiri* schools in Kware Local Government, Sokoto State, Nigeria

Method	Frequency	Percentage
Open burning	14	28.0
Open dumping	23	46.0
Landfilling	0	0.0
Composting	13	26.0
Total	50	100.0

In Table 5, methods of waste management at schools were revealed. 46.0% had open dumping, 28.0% practiced open burning, and 26.0% practiced composting, but 0.0% practiced landfilling. From this result, the majority of the methods used in treating or managing waste were open dumping and open burning. These two methods are hazardous to the environment and the people especially, the studying or living at Almajiri schools

(Currie et al., 2012; Ibrahim et al., 2019). These two methods of waste treatment found at *Almajiri* schools lead to emission or release of chemicals that are harmful to health leading to acute and chronic symptoms, escalation of respiratory problems (such as asthma, bronchitis) and induce release of chemicals that cause climate change (an environmental problem associated with extreme effects such as drought, heat, flooding, escalation of diseases prevalence) (Jibatswan et al., 2022). Open dumping of waste materials leads to harboring of diseases vectors consequently spread of pathogens causing communicable diseases (Ibrahim et al., 2021). Ahmed (2011) in his study found that, waste mismanagement in Kaduna town lead to harboring of insects vectors and in turn presence of disease pathogens. Therefore, poor waste disposal methods predispose the public to disease vectors, especially the effect on *Almajiri* children will be more devastating, because they may have food insecurity (that cause poor immunity), and poor healthcare services (Kaoje et al., 2017; Clair, 2019).

Open defecation Preventive Lessons from Sokoto Caliphate Ideals

Open defecation is a form of mischief or pollution that turn the earth into a threat to health of other innocent people, leading to effects on many, therefore it is not encouraged by Sokoto Caliphate. Sokoto Caliphate follows the command contains in the Qur'an saying:

> "…and do not mischief on the earth after it has been set in order, that will be better for you if you are believers" Qur'an, 7:85.

Sokoto Caliphate is a vast entity established on the ideals of scholarship, education, learning, teaching, preaching, and jihad according to Islamic *Sharia*. It has no room for abandoning education, especially by the policy makers (Kaura, 2009). Sokoto Caliphate had developed meaningful policies that consider education as a pillar in Hausaland. It was only scuttling of Islamic systems by the British that spur the collapse of the *Almajiri* system in the Northern Nigeria and quasi (Sarkingobir et al., 2023). We can vividly grasp lessons that will promote *Almajiri* welfare, protect the environment, by looking at the literatures developed by the Sokoto Caliphate scholars (Kaura, 2009). Shehu Abdullahi in his book *Lubabu Madkhal* in section two, where he disclosed the ethics of a student, he confirmed that:

> "A student should have relied on Allah in seeking for his food, and he stopped looking from men or the worldly (wealthy) people. A student is also expected to trace a way (earning) to gain his food in order to help him seek for knowledge. This is compulsory to him, better than seeking for alms from people. It is important for a student to lay the foundation of his life according to piety, and abandoning the forbidden things (begging is forbidden in Islam). He should be beclouded with good behaviors and morals" (Mafara, 2009).

In another chapter opened by Shehu Abdullahi bn Fodiyo in *Lubabul Madkhal*, the scholar described the wage of a teacher a follows: A teacher is mostly supposed to seek to earn a living job besides the salary from parents. A saying of the Prophet SAW was reported:

> "*Mafi Cancantar abin da ku ka karfi jinga shine littafin* Allah" (Mafara, 2009)
>
> Therefore, "The best thing (job) you are paid for is, teaching about the Book of Allah" (Mafara, 2009).

From the aforementioned it can be seen that, parents have responsibilities to play by sponsoring their children to schools, contrary to the nowadays practice of *Almajiri* schools that involved abandoning the children to wallow without sponsorship.

Zakat and *Sadaqah* as Prevention to *Almajiri* Predicament

Shehu and related scholars of the Sokoto Caliphate had made it abundantly clear on the importance of following the ideals of *Sharia*, *Sunnah*, and in-line with the ideals of *Sharia*, *Zakat* and *Sadaqah* are principal exhortations made by Allah SWT and as well the Prophet SWA. In the course of Shehu's strong love for Prophet Muhammad SAW he was reported to say:

> "My friends, I began my praise in order to comfort my loneliness
>
> Into my heart he keeps coming in,
>
> I am longing to see him, the Most Excellent of the Prophets,

> Muhamad, Ahmad, for he excels them all.
>
> In my heart I sing his praises" (Hiskett, 1973).

However, the Muslims are supposed to compulsorily give-out *Zakat* based on *Sharia*, Prophet Muhammad SAW said:

> "Whoever Allah gives wealth and he fails to give alms, on the day of Judgement Allah will produce for him a huge ball headed snake which has two spots over its eyes, which will encircle his neck…" (Shareef, 2006).

Therefore, Shehu in his books made it plainly clear that, the followings are not in conformity with the *Sharia*:

- Postponement of *Zakat* is not allowed
- Permissible the *Zakat* to feed the guest
- Giving of *zakat* to relatives that are under the responsibility of the payer (Shareef, 2006).

Allah SWT says:

> Verily, *Zakat* is for the (*Fuqara*) poor, and *Al-Masakin* (the poor), and to *attract* those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islam), and to free the captives, and for those in debt, and for Allah's Cause, and for the wayfarer; a duty imposed by Allah. And Allah is All-Knower, All-Wise. Qur'an, 9:60.

Indeed, if the wealthy are paying the *Zakat*, the treasury will have what it takes to shoulder responsibilities such as scholarship of the *Ummah*. It is also incumbent on the wealthy Muslims to practice personal endowments and favours to lift the burden of the society's scholarship. Sokoto Caliphate had a consolidated established system of wealth creation that prevents people from living idle, and encourage pooling of wealth. In Shehu's book: "*Sirajul iKhwan*" he combined the sources of wealth creation in a reported poem. The sources enumerated include, farming (agriculture), commerce, industry, truthfulness, knowledge, innovation; and he reiterated the sources of fund to the public treasury including the followings: *Khumus, Ushru, Jizayah, Kharaj, Fai.un*, *Waf'run*, the wealth without

owner, and a wealth without inheritors. He also abhors begging, extravagance, etc. In the same vein Shehu's brother Abdullahi Ibn Fodiyo completed a book named "*Kifayatu Al' awammi Fil'buyu'i*" where he described sources of wealth seeking gestures and ways to avoid unlawful wealth. Allah SWT says:

> "There is no sin on you if you seek the Bounty of your Lord….." Qur'an, 2:198.
>
> "And know that whatever of war-booty that you may gain, verily one-fifth of it is assigned to Allah, and to the Messenger (Muhammad SAW), and (also) the orphans, *Al-Masakin* and the wayfarer, if you believe in Allah and in that which We sent down to Our slave……" Qur'an, 8:42.

Summary

Therefore, to uplift the *Almajiri* against the precarious and dangerous environment they are currently dwelling, it is important to reintroduce the policies of sokoto Caliphate; in order to amend the *Almajiri* schools premises disturbed by open defecation, presence of waste materials, and inaccessibility to good and sufficient water. There is need to improve ways of wealth creation to teachers and parents, parents should take their responsibilities of educating their wards. Stakeholder (government, communities, wealthy people) should pay *Zakat* and endowments and take charge of providing amenities to *Almajiri* schools in Muslim lands.

CONCLUSION

In conclusion, this study underscores the alarming sanitation challenges faced by *Almajiri* schools in Kware Local Government, Sokoto State, Nigeria. The prevalence of open defecation, water scarcity, poor environmental sanitation, and hazardous waste management practices poses significant health risks to students and communities. Drawing from the Sokoto Caliphate ideals, which emphasize cleanliness and hygiene, this study recommends adopting preventive measures to address these challenges. By integrating these ideals into sanitation practices, *Almajiri* schools can mitigate the risks associated with poor sanitation, promote a healthier environment, and foster a culture of cleanliness and hygiene among students.

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