

## **GLOBAL TURBULENCE: RETARDATION TO THE PILLARS OF ISAM**

**<sup>1</sup>Balogun, Yisa Olorunda (Phd) & <sup>2</sup>Faleemu, Tajudeen Makaju (Phd)**

<sup>1</sup>Department of Liberal Arts, School of Humanities, Bamidele Olumilua University of Education,  
Science and Technology, Ikere-Ekiti Ekiti State, Nigeria

Email: balogun.yisa@bouesti.edu.ng

ORCID: 0000-0002-0994-5874

<sup>2</sup>Department of Religious Studies, Faculty of Arts, Ekiti State University, Ado Ekiti, Ekiti State,  
Nigeria

Email: tajudeen.faleemu@eksu.edu.ng

ORCID: 0009-0003-2817-3480

### **Abstract**

Peace is an indispensable aspect of human life. Prophet Muhammad (S.A.W.) says that if any aspect of human body is suffering, the whole body will suffer. This is the situation with problems in the World. The most recent ones are the war between Russia and Ukraine, and the conflict between Israel and Palestine which has led to the destruction of lives and properties; Corona Virus Disease (Covid 19) which caused a lot of hardship throughout the World; Boko Haram, kidnapping, arm robbery, assassination, and religious violence in Nigeria. All these and many others call for investigation and provision of workable and lasting solutions. The factors that are responsible for this lack of peace in the World include political and economic factors, territorial expansion, power of supremacy, and health challenge. Our recommendations consist of adherence to religious injunctions on peaceful coexistence, joint effort for eradication of health challenge and improvement in the standard of living. The paper makes use of observations and secondary sources.

**Key words:** Global, Turbulence, hardship, war, coexistence.

### **Introduction**

The whole World is now a global village where you can get access to any information individually or collectively as long as there is a universal medium of information in such a given community. The means of accessing any required information include internet, mass media, WhatsApp, face book, journals, textbooks and any other means of information. The information may be positive or negative. Positive information includes purchasing of cars, aircraft, and train, building of or purchasing of houses, establishment of industry, creation and employment of people, and a host of others. The negative information consists of war, kidnapping, and assassination, spreading of dangerous diseases, economic decline and other insecurity matters. The paper uses historical analysis.

The role of man in any turbulence situation in a given country or throughout the World is to find lasting solutions to any of these problems. This has been the perception of many positive thinkers throughout the World. The Federal Government of Nigeria and many other positive thinking leaders throughout the World are proffering solutions to their respective countries' problems. Some have even gone beyond their countries by giving assistance and aids to many continents and nations of the World. For example, Nigeria is tackling the incessant kidnapping, assassination, economic decline, health challenges, Boko Haram and EndBadGovernance demonstration across the country. The country, like many other countries is even assisting many other African countries in tackling the aforementioned vices.

### **Contextual Definition of Turbulence**

Turbulence is seen from the perspective in which an individual understands it. The Dictionary definition asserts that turbulence is a state of confusion, violence, or disorder (Britannica Dictionary). Turbulence is one of the major factors that can influence the attitude of people individually and collectively. It can also influence national and international economic activities (Giwa 2018: 3-8). It can occur in any time and place. Global turbulence is therefore the confusion, violence and disorder that occur across the length and breadth of the World or any part of the World. Turbulence can occur in the places of worship; markets; civil service; legislative, executive and judiciary arms of government; and any country or nation.

### **Characteristics of Turbulence**

There are many characteristics of turbulence. The five most important characteristics are enumerated by Bakker (2003) thus:

1. High Reynolds numbers. Sir Joshua Reynolds was English portrait painter and first president of the Royal Academy (1723-1792). He opines that turbulence always happen at high rate. They are caused by compounded interaction between viscous and inertia terms in the momentum equations.
2. Turbulent flows are chaotic. They are irregular and random. Their approaches cannot be determined.
3. Turbulence flows are rotational and vorticity. They can happen anywhere in the World.
4. Turbulent flows are diffusive. They are capable of flowing or spreading to anywhere in the World.

5. Turbulent flows are dissipative. They spread quickly and can die quickly when they are injected with the right solutions.

### **Pillars of Islam**

The pillars of Islam are five in number. They are enumerated in one *Hadīth* of Prophet Muhammad (S.W.A.) as narrated by Abdullah, the son of Umar, the second rightly guided caliph of Islam thus (Sahih Muslim, N.D.):

1. To testify that nobody has the right to be worshipped except Allah (God) and that Prophet Muhammad (S.A.W.) is His Messenger. This first pillar of Islam has six articles called articles of faith (Iman).
2. To perform the compulsory daily prayer, preferably in congregation because the congregational prayers have more blessings than praying alone.
3. To pay Zakāt which we call arms given.
4. To perform Ḥajj which is the holy pilgrimage to Makkah and if possible extend it to Madinah
5. To observe the obligatory fasts according to the Islamic principles, most especially the Ramadan fasting. In the Muslims ranking, number 4 is the last and it will be treated as such.

The first pillar of Islam is faith (Iman). It has six articles thus:

1. **Belief in the Oneness of Allah (Tawhid).** This is contained in Qur’ān 112:1-4 where Allah commands us thus: “Say: He, Allah is One. Allah is He on Whom all depend. He begets not, nor is He begotten. And none is like Him”. Besides from His unity, He has no father, mother, wife, children, and other qualities of human beings that we can talk of. He has no equal and He is the God of all mankind.
2. **Belief in the angels of Allah (Malaikah)**  
Angels of Allah are many. The most important angels of Allah according to Abaido (2021: 2946-2950) and Peace TV (2020) includes:
  - a. Jibril: He is the angel in charge of revelation. His name is mention in the Qur’ān 2:97 and Qur’ān 26:192-195
  - b. Mika’il: He is in charge of rain and thunder. His name is equally mentioned in Qur’ān 2: 97-98
  - c. Israfil: He is the angel in charge of blowing the trumpet announcing the coming of Day of Judgment.

- d. Izra'il: He is the angel in charge of death. He takes the soul from the body of any person and returns back on the Day of Judgment (Qur'ān 32:11).
- e. Mālik: He is the keeper or the leader of the guards of Hell (Qur'ān 43: 77, Qur'ān 74: 27-31).
- f. Ridhwan: He is the angel in charge of Paradise (Qur'ān 39: 73).
- g. Munkar and Nakīr: They are in charge of questioning the deceased in the grave.
- h. Kiraman-Katibīn (Raḳīb and Atid): They are the angels in charge of recording the good and bad deeds of a man while on earth (Qur'ān 82: 10-12).

### **3. Belief in the prophets of Allah (Nubuwwah).**

The Prophets of Allah are chosen among human beings. The Books of Allah are revealed through them to all man kinds. They are embodiments of moral and spiritual conducts. They lead by examples. The sending of prophets to mankind was mentioned in Qur'ān 2:285, Qur'ān 40:78 and Qur'ān 43:45. Some of the functions of the Prophets of God are to guide us in all ramifications, clarification of the purpose of creation which is to worship God (Qur'ān 51:56), and confirming the sending of all the Prophets to human beings (Imam Mufti 2019). The Prophets are many but the first of them is Prophet Adam and the last of them according to the Muslims is Prophet Muhammad (A.S.W.). 5 of the Prophets are known as Arch Prophets (Ulul 'Azm). They are Muhammad, Nuh, Ibrahim, Musa and Isa.

### **4. Belief in the Books of Allah (Kutub)**

There are a lot of books of Allah but the four major ones are the Tawrat (Pentateuch) which was sent to human beings through prophet Musa (Qur'ān 5: 44), Zabur (Psalms) which was sent through Prophet Dawud (Qur'ān 4: 163), Injīl (Gospel) through Prophet Isa (Qur'ān 7:156), and the holy Qur'ān through Prophet Muhammad (S.A.W.). Its revelation was mentioned in the Qur'ān 3:3-4).

### **5. Belief in the last Day or Day of Judgment and the afterlife (akhirah)**

Every human being is going to die one day. The day of one's death is known to nobody. After death is judgment. The Day of Judgment is known by different names such as the Day of Resurrection. It is the belief of the Muslims that after death, one is going to resurrect to account for his or her activities while on earth. He who does good work will enter Paradise and he who does bad work will enter Hell. The injunctions to this Day are contained in Qur'ān 2:8, 62; Qur'ān 99: 7-8.

## **6. Belief in predestination (Al-Qadar)**

This is the belief that everything that happens to man has been decreed by Allah before his or her birth. His length of year on earth, his achievements and failure are with the knowledge of Allah. All his actions have already been recorded in Lawh Mahfooth before his birth (Qur'ān 22:70). Everything that happens to a man is with the permission of Allah. These are consolatory messages to every human being in every situation he or she finds himself or herself. Al-Qadar reduces the issue of chock, stroke and other accidental problems associated with one's life.

## **2 As-Salat (prayer).**

Prayer is the second pillar of Islam in the Muslims ranking. It is a very important devotion of the Muslims to Allah. It is an avenue in which a Muslim shows humility and submission to his Lord (Achour et al 2013). Prayer makes a person to be closer to his Lord and other human beings. One of the major benefits of the prayer is the interaction between the rich and the poor people. The interaction is mostly possible through the congregational prayers which are observed in the mosques, prayer grounds and other places of assembling for prayer. An example of this is the prayers offer by every pilgrim throughout the World in Makkah and Madinah during the pilgrimage season. Five of these prayers according to Jimoh (2022: 60) are obligatory. These are Salat as-Subh or Fajr (Morning or dawn prayer), Salataz-Zhuhr (early noon prayer), Salat al-Asr (late afternoon prayer), Salat al-Maghrib (sunset prayer, and Salat Ishā (early night prayer). The times of these prayers are fixed according to weather condition of a given country.

## **3. Sawm (fasting).**

Sawm (fasting) is the third pillar of Islam. It is the staying away from eating, drinking, smoking and sexual intercourse from dawn till sunset with the intension of showing submission to the command of Allah. It also comprises the abandonment of all actions that are disallowed by Islam during the period and thereafter. The two types of fasting are obligatory and voluntary fasting. The compulsory fasting includes Ramadan fasting, the fasting of atonement (Kaffarah) and vow fasting. The voluntary fasting includes fasting on alternative days, fasting on the day of 'Arafat and fasting on Mondays and Tuesdays (Hadi 2018: 20-39). The injunctions to fasting are contained in the Qur'ān 2: 183-187. One of the major activities of the Muslims during fasting is Tarawih prayers which are observed by most Muslims in congregation in the mosques, especially during the month of Ramadan after Isha. The exemption from fasting includes the old people, pregnant

women, nursing mothers, labourers with hard work and sick people. One of the purposes of the fasting is for the rich people to feel the pains of not eating and having sympathy to the poor people.

#### **4. Zakat (alms given).**

Poverty, according to Ismail *et al* (2022) is one of the problems of economy in every country in the World. This is one of the reasons why Allah has made the payment of Zakat compulsory for certain category of people whose income or wealth has reached Nisab. Nisab is the minimum amount of money or wealth that a person must have before payment of zakat is due on his money or wealth. The two types of zakat are zakat fitrah and zakat māl (Yuniar *et al.* 2021: 525).

Zakat according to Hadi (2018: 1-19), is an annual amount in cash or kind that is obligatory on a Muslim who has the means to pay and it is distributed among the stated categories of people in the Qur'ān. Some of the conditions attached to the payment of Zakat are that the payer must be a Muslim, the property or money he has must rich nisab and he must be its owner and it must be with the payer for a period of one year. He must be a free person. The people that are qualified to receive Zakat as stated in Qur'ān 9:60 are the poor, the needy, the collectors, those whose hearts are made to incline to truth, ransom of captives, debtors, use in the cause of Allah and the wayfarers. Its significance consists of purification of the giver's property; it reduces the suffering of the poor; it reduces greediness and lack of sympathy to the rich, and it reduces the various crimes in our society. The transfer of part of money or wealth of the rich people to the poor and other stated beneficiaries in the Qur'ān reduces the poverty level of the Muslims (Abraham 2018:22, Sahaluddin 2019:648).

#### **5. Hajj (Pilgrimage)**

Hajj is the fifth pillar of Islam in the Muslims ranking. It is the holy pilgrimage to Makkah and if possible to Madinah in Saud Arabia. It is a minimum of one year in once lifetime for an adult Muslim who is physically, mentally and financially capable to engage in the journey. In fact, Hajj is the largest religious mass gathering of Muslims across the world. A Muslim may perform Umrah (lesser pilgrimage) to Makkah at anytime of the year and it is not compulsory (Hashim *et al* 2021, Sweileh 2022:2). Allah says in Qur'ān 22:27 that we should engage in Hajj and use different means of transportation.

#### **Effects of Global Turbulence on the pillars of Islam**

1. Turbulence shakes the faith of a man on the existence of Allah. If bad things continue to happen to a man and across the World, a person may lose interest in the worshipping of God because of the assumption that God fails to protect him or the area where there is problem.
2. It may make somebody to lose his or her religious identity. If a person is a Christian and the turbulence is happening in a Muslim dominated area, he may deceive the people that he is a Muslim vice versa. A case in point is the issue of Boko Haram in the Northern Nigeria where many Christians hid their identity for fear of being killed.
3. Turbulence may lead to displacement of somebody from his or her place of abode. Boko Haram people have displaced a lot of Muslims and Non-Muslims from their places of abode in the Northern Nigeria. This has led to the establishment of different Internally Displaced Persons Camps to the displaced people where they do not have the opportunity to practice their religions according to the tenets of their religion. A lot of them are suffering from inadequate feeding, accommodation and religious freedom. The Russia and Ukraine war has led to a lot of human displacement (World Bank 2022). Likewise the Israel and Palestine conflict (Center for Preventive Action, 2024).
4. It may lead to Watson destruction of lives and properties (Indriasandi, Wargadinata 2023). The wars between Russia and Ukraine, and Israel and Palestine have led to the destruction of a lot of lives and properties not only in the affected countries but other allied countries(Center for Preventive Action, 2024).. Many Muslims and non-Muslims lost their lives and properties and are unable to enjoy adequate religious freedom such as going to mosques for their five daily prayers.
5. It may even lead to the blockage of economic channel. The global economy continues to be weakened through the destructions in trade, food and fuel price as a result of Russia-Ukraine war (World Bank 2022). The conflict has increased upheaval in the financial markets and seriously increased uncertainty about the global recovery of economy (COface 2022). Its effect is on everybody irrespective of one's religious affiliation, colour, race or geographical location.
6. During the covid-19 pandemic, the Saudi government postponed the booking of Hajj till the end of the pandemic which made it impossible for a lot of Muslims to perform pilgrimage which is one of the pillars of Islam. The conflict between Israel and Palestine led to the suspension of Christian Pilgrimage to Israel and Jordan by the Nigeria Pilgrims Commission in 2023. This

has negative effects on the pilgrimage to the holy land because it has become part and parcel of religious worship of the Christendom in Nigeria.

7. Also, during the corona virus, there was the stoppage of religious gathering across the countries of the world. People could not go to the mosques to perform their daily prayers in gathering and religious assemblies were banned. Those that were allowed to go were to give adequate distance to each other which is against one of the principles of prayer which is to be closed to one another.
8. Turbulence or global Turbulence is anti sawm (fasting). Many Muslims may not be able to engage in fasting because of displacement from their abode. Lack of rest of mind as a result of assassination and kidnapping are major distractions to Islam. Added to this is the inability of the Muslims to go to farm to produce food needed to feed Nigeria and export to other parts of the world.
9. In Nigeria, the money that should have been used for investment and other related issues are been diverted to the maintenance of the displaced people by Boko Haram. The international community is giving aids in cash and kind for the maintenance of these displaced people. The aids that should have been used for the expansion of Islam and other economic issues are been used for the maintenance of the displaced Muslims and non Muslims.
10. The war between Russia and Ukraine, and conflict between Israel and Palestine had led to the destruction of lives and properties of many Muslims and non-Muslims (Mostafa 2018). The killing of Muslims in the mosque in the Israel-Palestine conflict is preventing many Muslims to go to mosques for their five daily prayers and other associated prayers.
11. The assassination, kidnapping, arm robbery, and herdsmen issues in Nigeria are preventing the Muslims to go out at any time for their religious obligations in the mosques, and across the light and breadth the country
12. The Israel and Palestine conflict has led to the violation of International Humanitarian Law that regulates and moderates the means and methods of war in a given country or between one country and the other (Nahwati and Nanda, 2022). This is equally applicable to Russia and Ukraine.
13. The United Nations peace initiative has not being able to settle the conflict between Israel and Palestine since 1948. This is affecting the world peace. It is equally causing more division between Muslims and Christians across the world. This is further worsening by the frequent



use of veto power by the United States and her supporters in favour of Israelis and against the Palestinians in the United Nations. The Muslim world sees the United Nations as a biased umpire (Uwefuru, 2017).

### **Policy Implication**

Global Turbulence is a national and international issue that calls for concerted efforts of both individuals and governments of every nation. There may not be peace without proffering sustainable solutions to the global turbulence. The characteristic and causes of global turbulence are multifarious as could be seen in this write up. It has a lot of negative effects on the pillars of Islam. If workable and urgent solutions are not provided for it, it will weaken not only the basic principles of Islam but Islam generally. It will equally affect other religions. On the basis of the above negative effects of global turbulence, the following suggestions are hereby made to ameliorate the conditions of the Muslims and the pillars of their religion. The suggestions will also assist the non-Muslims in their worship.

1. Whatever happens to a Muslim or adherents of other religions should be seen as destiny (Qur'ān 54:9). This will reduce the case of high blood pressure and hypertension leading to stroke.
2. There is no need for anyone to hide his or her religious identity after all freedom of religion is guaranteed by the Nigerian constitution and the Universal Declaration of the freedom of religion by the United Nations Organization (Igwe et al 2019, United Nations). The only thing that a person needs to do is to engage in good acts as enumerated by the books of God and shun all acts of indecency.
3. Global effort should be made to tackle any emerging national or international diseases as it is made on the provision of solution to the issue of the spread of covid-19.
4. The standard of living of every Nigerian should be improved and the countries of the world to have a way for active participation in one's religious practices without thinking of how to get means of living. The principle of assisting the poor, the needy and other related issues as contains in the principle of distribution of sakat should be imbibed by every individual and nation to improve the standard of living of the poor and the needy (Qur'ān 9:60).
5. It is lack of gainful employment that increases the issues of kidnapping, assassination and arm robbery in Nigeria. Some people have turned kidnapping as a means of getting money to

improve their standard of living. Governments of Nigeria at all levels should create more employment to assist the Nigerians who need a job to sustain their lives.

6. People should desist from the destruction of lives and properties in the name of war and other related issues. Islam condemns destruction of lives and properties in all ramifications (Qur'ān 6:151, Qur'ān 26: 208).
7. There is the need for the Muslims to be closer to Allah and the learned Muslims on the tenets of Islam. They should Endeavour to acquire more knowledge of Islam to be able to practice their religion well (Qur'ān 2:186).
8. The rich should show more sympathy to the poor to better their standard of living with regular payment of Zakat (Qur'ān 9:60) and engage in the giving of voluntary charity to the poor and the needy. This will reduce different crimes in our society.
9. One of the means of reducing religious violence in Nigeria and any other part of the world is to understand the tenets of other person's religion and avoid preaching against such tenets. Consequently, a person should engage in constructive preaching and not destructive one (Qur'ān 2: 256, Qur'ān 16: 125).
10. Preaching one's religion in the public places like offices, inside means of transportation, community institutions as being done in Nigeria should be avoided to pave way for peaceful coexistence (Qur'ān 16: 125-126, Qur'ān 29:46).
11. There should be change of currency in Nigeria so as not to give opportunities to dubious people to spend the money acquired in dubious ways. The cashless policy of spending should also be encouraged in Nigeria so as not to give way to the kidnappers who always demand for ransom.
12. There should be appropriate sanction against any country that violates the International Humanitarian Law irrespective of the power of such a country in the world. The siding of one country against the other will continue to escalate conflict or war (Qurān 8:61).
13. The issue of veto power given to certain nations should be removed from the United Nations charter. This will prevent excessive use of power and unnecessary influencing of decisions, especially in the United Nations meeting if they want the words to remain as one (Qur'ān 49:13). In the Hadith, Prophet Muhammad (S.A.W.) is reported that there is no superiority of one race over the other (The Last Sermon of Prophet Muhammad, N.D.).
14. In taking decision in respect of any issue, religious biased should be avoided to pave way for balance judgment.

## References

- Abaido, Ghada M., & Passant G. Attaweya (2021). Guardians of humanity: how angels are portrayed in Islam. *PalArch's Journal of Archaeology of Egypt/Egyptology* 18(4): 2943-2952
- Abraham, Danielle Widmann (2018). Zakat as practical theodicy: precarity and the critique of gender in Muslim India. *Journal of Muslim Philanthropy & Civil Society* 2(1): 21-41
- Achour, Meguellati, Muhamad, Asmawati, Syihab, Abdul Halim, Mohd Nor, MohdRoslan and Mohd MohdYusoff, YakubZulkifli (2013). Prayer moderating job stress among Muslim nursing staff at the University of Malaya Medical Centre (UMMC). *Journal of religion and health* 52 No. 3: 202-220. Doi: <https://10.1007/s10943.019-00834-6>
- Bakker, André (2003). *Characteristics of Turbulence*. <https://www.bakker.org>cfm>Turbulence>
- Britannica Dictionary (N.D). Turbulence. <https://www.britannica.org>
- COface (2022). Economic Consequences of the Russia-Ukraine Conflict: Stagflation Ahead. <https://www.coface.com/News-Publication/News/Economic-consequences-of-the-Russia-Ukraine-conflict-stagflation-ahead>
- Center for Preventive Action (2024). Israeli-Palestinian Conflict. Global Conflict Tracker. <https://www.cfr.org/global-conflict-tracker/conflict/israeli-palestinian-conflict-30/3/3024>
- Giwa, Abel (May 9, 2018). Global Turbulence, Global Deliberation, and the 'New' New International Economic Order. *Global Deliberation, and the 'New' New International Economic Order*: 1-9
- Hadi, Moshood A. (2018). *Islamic Fundamentals: Zakat and Sawm with hints on the Principles of Economic System in Islam*. Ilorin: Nathadex Publishers
- Hashim, HashimTalib, Babar, Maryam Salma,Essar, Mohammad Yasir, Ramadhan, Mustafa Ahmed and Ahmad,Shoaib (2021). The Hajj and COVID-19: how the pandemic shaped the world's largest religious gathering. *The American Journal of Tropical Medicine and Hygiene* 104(3): 797-799. <https://doi.10.4269/ajtmh.20.1563>
- Igwe, Igwe Onyebucha, Nwocha, Mathew Enya and Steve, A. Amaramiro (March 2019). Enforcement of Fundamental Rights in Nigeria and the Unsolved Issue of Poverty among the Citizens: An Appraisal. *Beijing Law Review* Vol. 10(1). <https://www.scirp.org/journal/paperinformation?paperid=89952>
- Indriasandi, Ihwanarotama Bella and Wargadinata, Wildana (Juli 2023). Palestine-Israel Conflict Resolution Analysis Study in the Perspective of Islamic History. *Jurnal Al-Azhar Indonesia Seri Humaniora, Vol. 8(2): 102-112*. <http://dx.doi.org/10.36722/sh.v8i2.1742>
- International Islamic University Malaysia (N.D.). The Last Sermon of Prophet Muhammad. <https://www.iium.edu.my/deed/articles/thelastsermon.html>

- Ismail, Misrah, Andri, Soemitra (2022). Bibliometric Analysis of Zakat Development in Indonesia During the Covid-19 Pandemic. *Jurnal Ilmiah Ekonomi Islam* 8(2): 1357-1364. <https://journal.stie.ass.ac.id/index.php/jie>
- Jimoh, Isah Onuweh (2022). Salat (Islamic canonical prayers), its spiritual, social and health benefits. *Direct Research Journal of Social Science and Educational Studies* 10(4): 60-69. <https://doi.org/10.26765/DRJSSES9318273654>
- Mostafa, Mohammed Galal (2018). Religion and the Israel-Palestinian Conflict: Cause, Consequence, and Cure. *Fikra Forum*. <https://www.washingtoninstitute.org/policy-analysis/religion-and-israel-palestinian-conflict-cause-consequence-and-cure>
- Mufti, I. (2019). Belief in the Prophets. Religion of Islam. [https://www.islamicreligion.com/article/37/belief\\_in\\_prophet/](https://www.islamicreligion.com/article/37/belief_in_prophet/)
- Nahwati, Tri and Nanda, Ana Risma (January-June 2022). Analysis of the Palestinian and Israeli Conflict in the Perspective of International Humanitarian Law. *International Law Discourse in Southeast Asia Volume 1(1)*: 23-42. <https://dor.org/10.15294/ildisea.v1i1.56873>
- Peace TV. (2020). Top 10 Angels and their Duties. [https://peacetv.com/angels\\_their\\_duties/](https://peacetv.com/angels_their_duties/)
- Sahaluddin, Nur Salma Sabrina Binti and Wan Mokhtar, Wan Khairul Aiman (2019). The Awareness of Zakāt in the Universal Society. *International Journal of Academic Research in Business and Social Sciences* 9(11): 647-651. <http://dx.doi.org/10.6007/IJARBS/v9-i11/6586>
- Sahih Muslim (N.D.). 1. The Book of Faith, Hadith 21. Sunnah.com. <https://sunnah.com/muslim:16c>
- Sweileh, Waleed M. (2022). Health-related research publications on religious mass gatherings of Muslims: a bibliometric analysis (1980–2020). *Tropical diseases, travel medicine and vaccines* 8: 1-10. <https://doi.org/10.1186/s40794-021-00158-y>
- The World Bank (2022). Russian invasion of Ukraine Impedes Post-Pandemic Economic Recovery in Emerging Europe and Central Asia. <https://www.worldbank.org/en/news/press-release/2022/10/04/russian-invasion-of-ukraine-impedes-post-pandemic-economic-recovery-in-emerging-europ-and-central-asia>
- United Nations (N.D.). Peace, dignity and equality on healthy planet. *Universal Declaration of Human Rights*. <https://www.un.org/en/about-us/universal-declaration-of-human-rights>
- Uwefuru, Humphrey Nwobashi (March 2017). Israeli – Palestinian Conflict and the United Nations’ Peace Initiative. *African Journal of Politics and Administrative Studies, Vol. 10(1)*: 32-39. <https://www.google.com/search?client=firefox-b-e&q=Israeli+%E2%80%93+Palestinian+Conflict+and+the+United+Nations%E2%80%99+Peace+Initiative%2C+2017>
- Yuniar, Adela Miranti, Adela Natasya, Rahmatina Awaliah Kasri, and Dodik Siswantoro (2021). Zakat and Digitalization. In *Indonesian Conference of Zakat-Proceedings*: 523-534. <https://www.iconzbaznas.com/submission/index.php/proceedings/download/218/178%>