

Assessment of *Murabaha* Financing Products of Ja'iz Bank Based on *Maqasid Al-shari'ah* Framework

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Yahaya, Nura

Federal College of Education (Technical) Bichi, Kano, Nigeria

Abstract

Islamic Banks offer various banking products and services with different features to meet the different needs of the customers. Yet, the Islamic banking products offered by the Islamic banks must be in line with the Shari'ah objectives (Maqasid al-Shari'ah) which are centralised on the objectives of accomplishing the development of both the spiritual and socio-economic well-being. This research was undertaken to assess the ability of Murabaha Financing Products to meet of with Maqasid al-Shari'ah in Ja'iz bank plc. The study adopted quantitative survey method and a sample of (382) respondents were selected from the population of 75088 from the four branches of customers of Jaiz bank in Kano State using a stratified sampling technique. The questionnaire was administered to the respondents through a hand-to-hand distribution method, with the assistance of trained research assistants. The respondents were accessed directly at various branches of Jaiz bank within the study area. The specific measures of the *Shari'ah* objectives are customer welfare promotion, transfer of property rights, and right of ownership. Descriptive statistic was applied in this research to find out if Murabaha financing products transacted in the light of Maqasid al-Shari'ah in Ja'iz Bank Plc or not. Finding from the study reveals that the major objectives of Shari'ah are addressed in the transaction of the Murabaha products. The study therefore recommended that Jaiz Bank should maintain its focus on promoting customer welfare through its Murabaha financing products and The Jaiz bank should ensure transparency in its financing practices, particularly in contract terms and profit margins.

Keywords:

Assessment, *Murabaha*, Financing, *Maqasid al-Shari'ah* and Ja'iz Bank

Introduction

Bank as financial institution has become vital to almost all modern economies, such that governments, firms and individuals cannot do without it. Banks, especially the Central Banks are used by the governments to regulate and supervise their economies. However, firms and individuals rely on banks for

Corresponding author:

Nura Yahaya, Department of Islamic Studies, School of Secondary Education (Arts and Social Sciences), Federal College of Education (Technical) Bichi, Kano, Nigeria
Email: nurayahayakhan@gmail.com

essential services such as savings, investments and purchase of goods and services. Modern banks, through financial intermediaries, are central to the product activities and factor markets. Rapid changes in government regulations, technological advancement and financial innovations driven by globalization have significantly expanded banking facilities, enhancing their reach and functionality. This transformation underscores the dynamic nature of banking, adapting to economic shifts and technological progress to meet the growing needs of diverse stakeholders.

Currently, many countries are operating 'dual banking system which consists of Conventional and Islamic banking. This is due to the desire of Muslims to perform their economic activities in accordance with the *Shari'ah* principles, which are lacking in the conventional banking system. Furthermore, Muslims are more concerned about morality and ethics to adopt Islamic Banking System. In other words, Islamic finance is replete with opinions issued by *Shari'ah* advisors concerning legitimacy of Islamic financial products. Opinions on *Shari'ah* screening, validation of contracts, and capital in money market instruments are sought after fulfilling the demand of pious investors and dedicated Islamic Banks and fund managers (Dusuki & Abdullah, 2020).

Ja'iz bank Plc is the first full fledged Islamic bank established in 2012 to spearhead the introduction of Islamic banking products and services in Nigeria (Sabi, 2016). The establishment of Ja'iz bank aims to cater for the needs of the Muslims in Nigeria by offering banking products and services which are commonly available in conventional banks. Even though, on the surface, an Islamic bank offers similar range of products found in conventional bank, the legal structures are free from the elements of interest (*Riba*), uncertainty (*Gharar*) and gambling (*Maysar*). Good response among the Muslims and the effective services offered by Islamic banking has driven the conventional banks to offer Islamic banking products and services through the Islamic banking windows.

Maqasid al-Shari'ah is considered as a core value in Islamic economic system, especially for Islamic banking and finance, because it covers all aspects of life and preserves the individual and public interest (Sadiqi, 2016). Hence, the Islamic banks should currently emphasise on achieving *Maqasid al-Shari'ah* in every aspect of their operations ensuring that their activities align with the broader objectives of Islamic law. The issue has received attention and support from the government of different countries of the world. For instance, Malaysia has become a pioneer in the establishment of an international *Maqasid al-Shari'ah* index for Islamic banking and insurance, setting a benchmark for other countries (Ahmad, 2022; Zakariyya, 2024). By emphasizing *maqasid al-shari'ah*, Islamic banks can enhance their legitimacy, promote ethical financial practices, and contribute to the well-being of society. This approach not only fosters a more equitable and just financial system but

also aligns with the growing demand for ethical and responsible banking practices globally.

Absence of a careful study and thorough investigations on the objectives of Islamic banking has brought a wider gap of communications which resulted into misinformation and misgivings about the primary reasons for the existence of Islamic bank. Accordingly, most Islamic banks have relied mainly on financial yardsticks to assess their results. In addition, by using the same conventional yardstick to assess Islamic banking there is a mismatch between these conventional indicators and the wider objectives of Islamic banking. Whether the present criteria are sufficient enough to assess the application of *Maqasid al-Shari'ah* in Islamic banking products especially *Murabaha* is subjects to empirical test which this research wants to find out. Therefore, the study examines the weather *Murabaha* products of Ja'iz Bank transactions are in harmony with *Maqasid al-Shari'ah*.

The rapid expansion of Islamic banking and the increasing adoption of International financial reporting standards (IFRS) have led to a growing need for Islamic banks to apply IFRS (Abdul Rahman *et al.*, 2022). In Nigeria, Islamic banks are required to apply the Nigerian Financial Reporting Standard, which is converged with IFRS (Hassan *et al.*, 2023). However, the use of conventional yardsticks to measure assessment has been criticised for not adequately capturing the unique aspects of Islamic banking (Khan *et al.*, 2024). Studies have shown that *Shari'ah* compliant status does not necessarily contribute to better financial assessment (Sulaiman *et al.*, 2022). Furthermore, research has highlighted the inconsistency between Islamic banks' financial assessment and their adherence to *Maqasid al-Shari'ah* (Shaukat *et al.*, 2023). This criticism is supported by empirical evidence, which suggests that Islamic banks often prioritise financial growth over delivering on their foundational *Shari'ah* objectives (Ahmed *et al.*, 2024).

To address this issue, Shaukat *et al.* (2023) recommend adopting a model that measures assessment of conformity with *maqasid al-shari'ah* principles. The *Maqasid al-Shari'ah* ratio, which is based on three objectives customer welfare promotion, transfer of property rights, and right of ownership provides a framework for assessing Islamic banks' adherence to *Shari'ah* principles and ensures that their operations align with Islamic law. This model provides a more holistic evaluation of Islamic banks' conformity with *Maqasid al-Shari'ah*. By integrating *Maqasid al-Shari'ah* principles into their assessment framework, Islamic banks can enhance their legitimacy, promote ethical practices, and contribute to the well-being of society.

This study aims to assess the *Murabaha* financing products of Ja'iz bank based on the *Maqasid al-shari'ah* framework assessing conformity with *Maqasid al-shari'ah* principles. By examining the bank's adherence to *Maqasid*

al-Shari'ah, we seek to provide valuable insights into its commitment to *Shari'ah* governance and identify potential areas for improvement and correction. This assessment will enable us to determine the extent to which Ja'iz Bank's *Murabaha* financing products align with Islamic law. The findings of this study will contribute to the on-going discourse on Islamic banking and finance, offering practical implications for financial institutions seeking to enhance their *Shari'ah* compliance.

Literature Review

Concept of Murabaha

Murabaha is derived from *Ribah*, which means gain, profit or addition. In *Murabaha* contract, a seller has to reveal his cost and the contract takes place at an agreed margin of profit. This contract was practiced in pre-Islamic times. Imam Malik has mentioned this sale in *Al-Mu'watta* the first formally coded book on traditions of the holy Prophet (PBUH). The concept of *Murabaha* has been extensively discussed in Islamic jurisprudence. Al-Marghinani (1957), a renowned Hanafi jurist, defined *Murabaha* as "the sale of anything for the price at which it was purchased by the seller and an addition of a fixed sum by way of profit." Similarly, Ibn Qudama (1958), a Hanbali jurist, emphasised the importance of disclosing the capital cost and profit margin in *Murabaha* transactions. Imam Malik (n.d.) highlighted the significance of exchanging goods and price, including a mutually agreed profit margin, in *Murabaha* transactions. Notably, Malikis do not favour credit transactions in *Murabaha*, emphasising the need for immediate payment (Al-Jaziri, 1973). In contrast, Imam Shafi'e expanded the concept of *Murabaha* to include credit transactions (Al-Hilli, 1389).

In modern Islamic finance, *Murabaha* is defined as an agreement between a seller (bank) and a buyer (lessee), where the price of goods includes a profit margin agreed upon by both parties (Imtiaz, 1990). This agreement requires disclosure of the selling price, purchase price, profit margin, and other costs. The bank acts as an intermediary, earning a profit margin as compensation for the time value of money.

However, Zineldin (1990) noted that the title of ownership remains with the bank until full payment is made, similar to a "rent-to-own" agreement in conventional banking. This underscores the trust-based nature of *Murabaha* transactions (Al-Kasani & Hassan, 1993).

The legitimacy of *Murabaha* transactions hinges on the fulfilment of specific conditions. These conditions ensure transparency, fairness, and compliance with Islamic principles (Al-Jaziri, 1973). The essential conditions for a valid *Murabaha* transaction include:

- i. Knowledge of the original price, additional expenses, and profit margin (Al-Marghinani, 1957).

- ii. Goods traded must be real, tangible, or intangible, with value and ownership (Ibn Qudama, 1369).
- iii. Currencies and monetary units subject to *Bai'al Sarf* rules cannot be sold through Murabaha (Al-Jaziri, 1973).
- iv. Credit documents representing debt cannot be the subject of Murabaha, as it involves Riba (Al-Marghinani, 1957).
- v. Disclosure of all aspects relating to the commodity, including defects, additional benefits, and payment terms (AAOIFI, 2004).
- vi. Mutual agreement on the profit margin (Al-Jaziri, 1973).
- vii. Specification of the price or cost paid by the seller (Al-Marghinani, 1957).
- viii. Consequences of incorrect statements about the original price or cost (Ibn Rushd, 1950).
- ix. Purchaser's right of option in case of fraud or misrepresentation (Ibn Qudama, 1369).

These conditions underscore the importance of transparency, fairness, and compliance with Islamic principles in Murabaha transactions. Contemporary jurists have accepted Murabaha as a mode of business and an alternative to financing, subject to certain limitations and conditions (CII, 1980).

***Murabaha* Financing Products at Ja'iz Bank Nigeria Plc**

The product is suitable for acquisition of any household appliances, the product is named as Ja'iz household (HAS). The product is based on the principles of *Murabaha* (cost plus mark-up) and *Bai-Mu'ajjal* (sale on credit). Under this arrangement, the bank purchases the asset (household appliance) and sells to the customer with a profit (mark-up). The customer pays the bank's sale price for the asset over an agreed period usually on a monthly payment plan. The features of the product are; Maximum tenure of years, Minimum deposit of 10% of the asset. The product is applicable for salary account holders and other professionals.

Jaiz Bank's *Murabaha* financing product is based on the principles of Islamic banking, where the bank purchases goods or assets on behalf of the customer and sells them at a markup. Here are the conditions for *Murabaha* financing:

- i Eligibility: The product is available to individuals and businesses, including salary account holders and professionals
- ii Financing Structure: The bank purchases the asset or goods and sells them to the customer at a cost-plus markup.

- iii Repayment: The customer repays the bank's sale price over an agreed period, usually through monthly instalments
- iv Maximum Tenure: The maximum tenure for repayment is determined by the bank as agreed by the customer, but it's typically up to several years
- v Minimum Deposit: A minimum deposit of 10% of the asset's value is required
- vi Collateral: Collateral may be required for larger financing amounts
- vii Profit Rate: The profit rate is determined by the bank and is based on the cost-plus markup principle.

It's essential to note that Jaiz Bank's Murabaha financing product is designed to comply with Islamic banking principles, which prohibit the collection and payment of interest. Instead, the bank earns a profit from the markup on the sale price of the asset or goods.

Empirical Literature

Chinwuba (2021) evaluated non interest financing products of Islamic bank in the Nigerian banking industry, 117 copies of questionnaires were processed for the study. The study uses multiple regressions to examine the relationship between non interest financing products of Ja'iz bank Plc. in the light of *Maqasid al-Shari'ah*. The findings reveal that assurance, empathy and responsiveness have positive relationship and significant effect on Ja'iz bank Plc while tangibility has positive relationship and strong impact on customer satisfaction. It is recommended for banks to focus more on their customer rather than paying much attention to the products and services.

Elsagier (2023) investigated the quality perception in the light of *Maqasid* on Islamic banking in Egypt and they attach to various quality dimensions. Data have been collected from a sample of 150 customers and staff based on SERVQUAL model scale, regression analysis is used to assess the extent to which each independent variable of SERVQUAL dimensions affects customer satisfaction. The study also indicated that customer satisfaction in the Egyptian banking services is significantly affected by reliability, empathy, assurance and responsiveness while the effect of the dimensions of tangibility does not have any significant impact on customer satisfaction. The study however, recommends to bank managers to have better understanding of customer's perception of service quality in banking and improve their satisfaction with respect to *Shari'ah* provision.

Munusamy (2023) investigated the relationship between Islamic banks and the applications of *Maqasid* in banking industry, where 117 questionnaires were processed for study. Multiple regression models are one of the statistical tools applied to examine the impact of *Maqasid al-Shari'ah* on customer satisfaction. He found that the *Shari'ah* application which is the independent variables have strong effect on customer satisfaction. It is suggested for marketers in the banking industry to improve service quality delivery because

one of the ways of obtaining loyal customers is by having products and services that meet the expectation of its customers.

Sabir (2024) investigated the factors affecting customer satisfaction in banking sector of Pakistan and the relationship with *Maqasid al-Shari'ah*. Data were collected through tested structured questionnaire from 72 respondents. The result indicated that there is significant relationship between non interest financing products and *maqasid*. There exists also positive relationship between customer satisfaction and customer loyalty because banks can get competitive advantage by providing superior service to their customers.

Research Gap

Upon reviewing the aforementioned plethora of research papers, the study concludes that relatively few studies have tackled the assessment of Islamic banking product based on *maqasid al-shari'ah* framework. Remarkably, existing literature reveals significant gaps, including a scarcity of studies examining the application of *Maqasid al-shari'ah* framework in assessing *Murabaha* financing products, limited research evaluating Islamic banks' adherence to *shari'ah* principles in their financing products, and insufficient analysis of the impact of *Maqasid al-Shari'ah* framework on the performance of *Murabaha* financing products. Therefore, this research aims to bridge this gap by examining (the application of *maqasid al-shari'ah* framework in assessing *Murabaha* financing products, evaluating Islamic banks' adherence to *shari'ah* principles in their financing products and the impact of *maqasid al-Shari'ah* framework on the performance of *Murabaha* financing products) and assess Islamic banks product in light of *maqasid* as *shari'ah* principles using Multiple linear regression model.

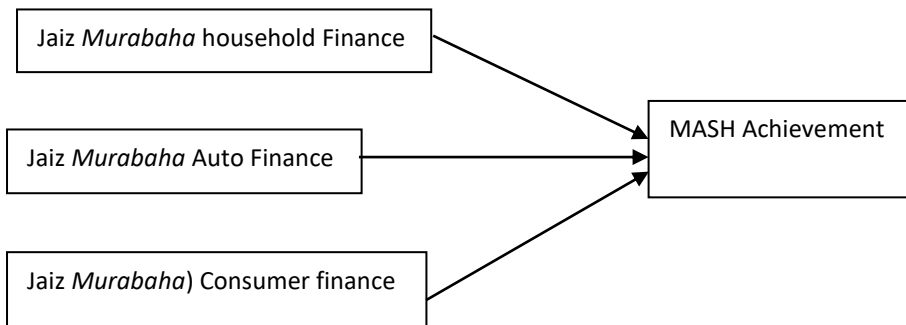
Maqasid l-shari'ah Framework

The *maqasid al-shari'ah* framework is a theoretical framework that outlines the objectives of Islamic law, aiming to promote human well-being and societal welfare. According to theory, *maqasid al-shari'ah* encompasses five essential objectives: protection of faith, life, intellect, progeny, and wealth (Khaf, 2006). In the context of this study, the *maqasid al-shari'ah* framework is applied to assess the *Murabaha* financing products of Ja'iz bank, focusing on indicators such as transfer of property rights, right of ownership, and customer welfare promotion. However, a limitation of this study is that it does not comprehensively cover all five objectives of *maqasid al-shari'ah*, instead focusing on specific aspects relevant to *Murabaha* financing products. The link between *Maqasid al-Shari'ah* and Ja'iz bank's financing products lies in the

bank's commitment to *shari'ah* principles, with *Murabaha* products designed to promote customer welfare, uphold property rights, and facilitate asset ownership, thereby aligning with *Maqasid al-Shari'ah*.

Research Framework

This study explores the assessment of *Murabaha* financing products of Ja'iz bank based on *Maqasid al-Shari'ah* framework. The research question is: How do *Murabaha* financing products at Ja'iz bank contribute to the achievement of *Maqasid al-Shari'ah*? The study aims to identify whether *Murabaha* financing products offered by Ja'iz bank align with the principles of *Maqasid al-shari'ah*, investigate the relationship between *Murabaha* financing products and *maqasid al-Shari'ah*, specifically focusing on customer welfare promotion, transfer of property rights, and right of ownership, examine the association between *murabaha* financing product and *maqasid al-shari'ah* achievement. The dependent variable is *maqasid al-shari'ah* achievement (MASH), while the independent variables are *Murabaha* financing product of Jaiz bank. The framework is: *Murabaha* financing product (M, F,P) → MASH Achievement.



Methodology

This study utilised primary data. Primary data was collected through a questionnaire survey administered to a sample of respondents selected from the customer base of Ja'iz bank Plc within Kano metropolis. Jaiz bank was selected as the focus of this study due to its pioneering role in Nigeria's Islamic banking sector, significant market share, and steady growth. The population of the study were 75088 which comprise Ja'iz bank customers in the four branches in Kano state. A stratified sampling technique was employed to select a representative sample of 382 respondents from the population. Each stratum is considered to be homogeneous, meaning that the members within each stratum share similar characteristics that distinguish them from members in other strata. The use of stratified random sampling technique ensured that the sample was representative of the population and minimized bias. The sample size was

determined using the Kreycie and Morgan (1970) to ensure that it was sufficient to represent the population. The sample size of 382 respondents was deemed sufficient to represent the population based on the Kreycie and Morgan (1970). The respondents were selected based on the following criteria; customers who have utilised Ja'iz bank's *Murabaha* financing products, customers who have been with the bank for at least five years and customers who are familiar with the concept of *Maqasid al-Shari'ah*.

The questionnaire was distributed in-person to the respondents at Ja'iz bank's branches, allowing for direct interaction and clarification of any questions. This method likely helped to ensure a high response rate and accurate completion of the questionnaire. In the measurement of the variables the first section (A) of the questionnaire consisted of six questions to gain demographic information about the respondents, their occupation, monthly income and some information about them. Section (B) will focus on the three *Murabaha* financing product of Jaiz bank, which will adopt from Ahmar (2018). Section (C) sought to elicit information about the performance measurement variables based on the *maqasid al-shariah* framework, namely, transfer of property right, right of ownership and customer's welfare promotion, which will adopt from (Muhamad *et al.*, 2013).

In order to assess the individual impact of each *Murabaha* financing product on the realisation of *Maqasid al-Shari'ah*, descriptive statistic was employed. This statistical technique is particularly suited for evaluating the direct and isolated association of a single independent variable on a dependent variable, making it ideal for examining how each financing product Jaiz *Murabaha* household appliances finance, auto finance, and consumer finance relates to the broader Islamic objective of socio-economic justice encapsulated in *Maqasid al-Shari'ah*. The analysis was conducted using the Statistical Package for the Social Sciences (SPSS) software, which allowed for robust estimation and interpretation of the regression coefficients. In this study, each *Murabaha* financing product was treated as an independent variable in descriptive statistic to determine its individual explanatory power in relation to *Maqasid al-Shari'ah*. This approach provides greater clarity in understanding the unique contribution of each product rather than conflating effects in a multivariate model. This modeling choice is justified on the basis of analytical clarity, allowing the researcher to isolate the effect of each product and evaluate its significance and strength of association with Islamic socio-economic objectives. It also aligns with the study's objective to identify specific product level contributions to *Maqasid* realisation, thereby supporting targeted insights for financial product development in Islamic banking.

Discussion of Findings

Descriptive Statistics Profile of the Respondents

The table below shows the demographic profile of the respondents. The respondents were asked to explain their demographic information which includes their gender, age, and occupation, type of account, income and educational qualification.

Table 4.1: Profile of the Respondents

Demographic Variables	Category	Percentage (%)
Gender	Male	79.5
	Female	20.5
Age	18-35	64
	36-49	24.4
	50 and above	11.7
Educational. Qual.	Secondary	3.5
	Diploma/NCE	29.7
	Degree/HND	51.2
	MBA/MSC	14.5
	Others	1.1
Type of Account	Jaiz (<i>murabaha</i>) household appliances finance	36
	Jaiz (<i>murabaha</i>) auto finance	47
	Jaiz (<i>murabaha</i>) consumer finance	17
Monthly Income	Less than 10,000	9.5
	10,000-19,000	12.4
	20,000-29,000	26.1
	30,000-39,000	23.3
	40,000 and above	28.6

Sources: Field work 2023

The result shows that the age of the respondents, age bracket between 18-35 years were dominant among the respondents with 64%, followed by 36-50 years with 24.4%. Next are those within the age of 50 and above which constitute the least response. Regarding educational qualifications of the respondents the dominant response are those with Degree/HND with 51.2% followed by those with Diploma/NCE (29.7%) and MBA/MSC account for 14.5% respectively. Those with Secondary certificate are the second to the last with 3.5%. Finally, others qualification is the least response with 1.1%. In view type of *Murabaha* products account opened in order of largest per cent are Jaiz *Murabaha* household appliances finance (47%), Jaiz *Murabaha* auto finance (36%), and Jaiz *Murabaha* consumer finance (17%). In term of respondents' income N40, 000 and above is the dominant response with 28.6%, followed by N30, 000- N39, 000 with (23.3%) and then N20, 000-29,000 with (26.1%). The least income of the respondents with less than N10, 000 is (9.5%).

Mean and Standard Deviation

Descriptive statistics were employed to provide an initial understanding of the data distribution for each *Murabaha* financing product offered by Jaiz bank. The mean serves as a measure of central tendency, indicating the average perception or response level among participants, while the standard deviation reflects the degree of variability or dispersion from that mean (Sekaran & Bougie, 2010). In accordance with the interpretive framework adopted, a mean score below 2.33 indicates a low level, between 2.33 and 3.67 signifies a moderate level and a score of 3.67 and above reflects a high level of agreement or positive perception. The results indicate that all three *Murabaha* products recorded mean scores within the high-level category, underscoring strong customer satisfaction and alignment with the objectives of *Maqasid al-Shari'ah*. Specifically, Jaiz *Murabaha* auto finance achieved the highest mean score (M =4.8763 SD =0.7543), suggesting that this product is particularly well-regarded in terms of meeting consumer needs and enhancing personal welfare an essential dimension of *Maqasid*. Jaiz *Murabaha* consumer finance and Household Appliances Finance also recorded high mean values, though slightly lower, with M = 4.7649, SD =0.7654 and M =4.4232, SD =0.67544, respectively. While the Household Appliances Finance product had the lowest mean among the three, it still falls within the high level of perceived value, indicating its contribution to family welfare and wealth protection.

Table 4.2: Descriptive Statistics

Items	N	Min	Max	Mean	Std. Deviation
Jaiz <i>Murabaha</i> household appliances finance,	283	1	4	4.4232	0.67544
Jaiz <i>Murabaha</i> auto finance	283	1	5	4.8763	0.7543
Jaiz <i>Murabaha</i> consumer finance	283	2	5	4.7649	0.7654
Customer welfare promotion	283	2	5	4.7631	0.0086
Transfer of property rights	283	3	5	4.4532	0.0321
Right of ownership	283	1	5	4.5422	0.0043

Source: Field survey, 2023

Discussion of Findings

The primary objectives of this study are to assess the extent to which the *Mmurabaha* financing products offered by Jaiz bank specifically, Jaiz *Murabaha* household appliances finance, Jaiz *Murabaha* auto finance, and Jaiz *Murabaha* consumer finance align with the principles of *maqasid al-shari'ah*;

and to analyze the relationship between these financing products and key dimensions of *Maqasid al-Shari'ah*, namely. To evaluate this association descriptive statistic was employed. The study's findings reveal that Jaiz bank's *Murabaha* financing products strongly align with the principles of *Maqasid al-Shari'ah*, with mean scores indicating a positive relationship between the products and key dimensions of *Maqasid al-Shari'ah*, including customer welfare promotion (4.7631), transfer of property rights (4.4532), and right of ownership (4.5422). Specifically, Jaiz *Murabaha* household appliances finance (4.4232), Jaiz *Murabaha* auto finance (4.8763), and Jaiz *Murabaha* consumer finance (4.7649) demonstrate a strong explanatory power, promoting customer welfare, facilitating property rights, and ensuring ownership security, thereby aligning with the higher ethical and socio-economic objectives of Islamic finance. These findings suggest that all three *Murabaha* financing products are positively perceived by customers and are effectively contributing to the socio-economic objectives of Islamic finance. The relatively low standard deviations across the board indicate a consistent perception among respondents, reinforcing the reliability of the results and their significance in evaluating product performance from a *Maqasid*-aligned perspective.

Conclusion and Recommendations

This study set out to evaluate the extent to which Jaiz bank's *Murabaha* financing products namely household appliances finance, auto finance, and consumer finance align with and contribute to the realisation of *Maqasid al-Shari'ah*. The empirical evidence drawn from descriptive statistic Furthermore, constructs such as customer welfare promotion, right of ownership, and transfer of property rights emerged as essential drivers of this alignment, confirming that Jaiz bank's financing practices are not only legally compliant but also ethically grounded. These findings reinforce the growing body of literature, including the work of Sabir (2024) and Khaf (2006), which highlights the transformative role of Islamic finance in promoting equitable development and socio-economic well-being. Based on these findings, the study recommends that:

- i. Jaiz bank should maintain its focus on promoting customer welfare through its *Murabaha* financing products.
- ii. The bank should ensure transparency in its financing practices, particularly in contract terms and profit margins.
- iii. Jaiz bank and other Islamic financial institutions should continue to emphasise the integration of *Maqasid al-Shari'ah* in product design and delivery, ensuring that financial offerings do more than comply with legal forms by fulfilling the spirit and ethical imperatives of *Shari'ah*.
- iv. Regulators and policymakers should develop evaluative frameworks grounded in *Maqasid* principles to assess the socio-economic impact of Islamic financial products beyond profitability, with customer welfare as a key performance indicator.

- v. Financial literacy and consumer education programmes should be enhanced, focusing on the values and benefits of *Maqasid*-oriented finance, to empower clients to make informed and ethical financial decisions.

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