The Relevance of Shari'ah to Curbing Insecurity in the North-Central Nigeria

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ABSTRACT: *The research is designed to establish the relevance of Shari'ah in curbing insecurity in the North-Central Nigeria with particular reference to Niger, Nasarawa and Plateau States. The study employed descriptive survey, various respondents comprising Islamic Religious Organizations, Muslim Law-enforcement agents, Shari'ah Court Judges and the Muslim society in the North-Central Zone. Proportional sample technique was used to select five hundred and forty (540) for the study, while a total of fifty respondents from neighboring states of Niger for the purpose of pilot study. A reliability coefficient of 0.089 was obtained for all the forty-five (45) items in the instrument. The study found that there has been lack of commensurate disciplinary actions to crimes. The study also found that there is no proper knowledge and guidance of Islam. Added to these findings is that the entire life system of people is not guided by Shariah provisions. Based on this research, the researcher recommended among others that Shari'ah provisions should be well taught and understood with a view to curbing insecurity menace in the affected states. Proper knowledge and guidance of Islam should be adhered to and imparted to people in the society with a view to curbing insecurity acts. Government in collaboration with stakeholders (community leaders, youth leaders and other leaders of Community based Organizations) should come up with lasting solutions to insecurity in their affected states and / or communities. Government should deploy security agents to insecurity vulnerable areas with a view to dislodging the banditry attacks.*

KEYWORDS: relevance of Shari'ah, insecurity, North-Central, Nigeria

INTRODUCTION

Islamic religious law is understood to be the manifestation of God's will for Muslims and, in practical terms, it is a set of obligations that all Muslims have just by virtue of their faith. The law, sometimes referred to as the sharīʿah (literally, "path leading to the watering place"), is a divinely

prescribed course of action that directs Muslims toward the attainment of divine favor in the hereafter and a realistic embodiment of their religious convictions in this life (Coulson & Shamsy, 2024). In Arabic, sharia translates to "the correct path." It alludes to the heavenly guidance that Muslims heed in order to lead moral lives and become closer to God. Sharia originates from two primary sources: hadith, or the hundreds of sayings and customs ascribed to the Prophet Muhammad (PBUH), that together make up the Sunna, and the Quran, which is the inspired word of God (Kali Robinson et al., 2021). There are two main ways in which Western legal systems diverge from the classical form of the sharia. First off, sharia has far broader application than most other legal systems, since it governs a person's relationship not just with the state and neighbors, which is the extent of most other legal systems, but also with God and their own conscience (Coulson & Shamsy, 2024).

The second major distinction between the sharia and Western legal systems is a consequence of the Islamic concept of the law as the expression of the divine will. With the death of the Prophet Muhammad (PBUH), in 632 AD, direct communication of the divine will to human beings ceased, and the terms of the divine revelation were henceforth fixed and immutable. The overall image of the sharia is thus one of unchanging continuity, an impression that generally holds true for some areas of the law, such as ritual law (Coulson & Shamsy, 2024).

The basic aim of the religion of Islam is to establish peace between the Creator and creatures and among the creatures too. In view of this, the religion sets different commands, permissions and prohibitions. All the commands are geared toward promotion of benefits to man or removal of harm from man. The religion therefore, strongly condemns all acts of transgressions or violation of others' rights. The following Qur'anic evidence substantiates the statement:

Say: *"My Lord has only prohibited indecencies, those of them that are apparent as well as those that are concealed and the sin and rebellion without justice, and that you associate with Allah that for which He has not sent down any proof, and that you say against Allah what you do not know"(Qur'an 7:33).*

The above verse indicates that the rights of man and that of the Creator, Allah (SWT) are sacred in Islam and hence violation of any is sinful. In like manner, the Prophet (PBUH) also was reported by Abu Zarri al-Giffari (RA) thus:

"On the authority of Abi-Dharri al-Gifari (may Allah be pleased with him) who related from the Prophet (PBUH) according to what his Lord narrated to him who said: "O My servants! I have forbidden oppression for Myself, and I have made it forbidden amongst you, so do not oppress one another…"   (Sahih Muslim: Vol 2 Hadith no. 6737).

The advent of Islam coincided with the period of insecurity where human life and personality have totally lost their values. However, the Islamic guidance as contained in the Qur'an coupled with

the approach of the Prophet (PBUH) in the 23 years of his mission brought an end to insecurity challenges. Thus, Islam strongly abhors all violations of rights that could lead to insecurity. In view of this, the laws of *Qisas (*retributions*)* are enshrined and highly emphasized as in the following Qur'anic quotation:

> "*O ye who believe! The law of equality is prescribed to you in cases of murder* :
> *the free for the free, the slave for the slave, the woman for the woman. But if any*
> *remission is made by the brother of the slain, then grant any reasonable demand,*
> *and compensate him with handsome gratitude, this is a concession and a Mercy*
> *from your Lord. After this whoever exceeds the limits shall be in grave penalty* ".
> *(Qur'an 2:178).*

Similarly, the introduction of Islam into Hausaland coincided with the period when there was anarchy among Hausa states, but with the approach and strategy of Islam, the situation was arrested and peace was installed. Likewise, the jihad of Shaikh Uthman Danfodio in 1804 was successful in its mission when the Islamic guidance against the oppression and exploitation of the leaders was strictly adhered to and hence peace and cordiality among the different grouping of the people was established.

The period was known in history as the period of *Jahiliyyah,* meaning the period of ignorance, at that time, all sorts of crimes and devastating warfare permeated the land which brought about disaffections among the different tribes and clans. The advent of Islam at that time was very timely as it eradicated to some extent, all tribal and class dichotomies among Muslim faithful as demonstrated by the Prophet's efforts at uniting the *Muhajirin* and the *Ansar* into one brotherhood and his settling of long time disputes between the houses of the *Aws* and the *Khazraj*.

However, it is abhorrent and disturbing to witness individuals being torn apart due to differences in ethnic, regional, and religious backgrounds, as is the case in Nigeria (Raheem Adejoro Mustapha, 2020). Islam is a religion of peace and an all-encompassing way of life. It is focused on matters that both make life worthwhile and help man succeed in the hereafter. Islam detests stoking the flames of animosity and division among a community.

Therefore, the rate of the growth of crimes in Muslims' quarters and direct involvement of Muslims are quite confusing and deserve the attention of the researchers as to what could be the factors responsible. Of course the experience of killing a large number of people in a day-break and inside their homes, banditry, kidnaping among others is no longer a story but real. In view of this, this research is designed to carefully establish the relevance of *Shari'ah* to curbing insecurity in the North Central, Nigeria.

RESEARCH METHODOLOGY

Study Area
North Central Zone is made up of six states (Benue, Kogi, Kwara, Nasarawa, Niger and Plateau) and the Federal Capital Territory (FCT), Abuja. While the states have 114 Local Government Areas with a total population of over 20 million figure 1.
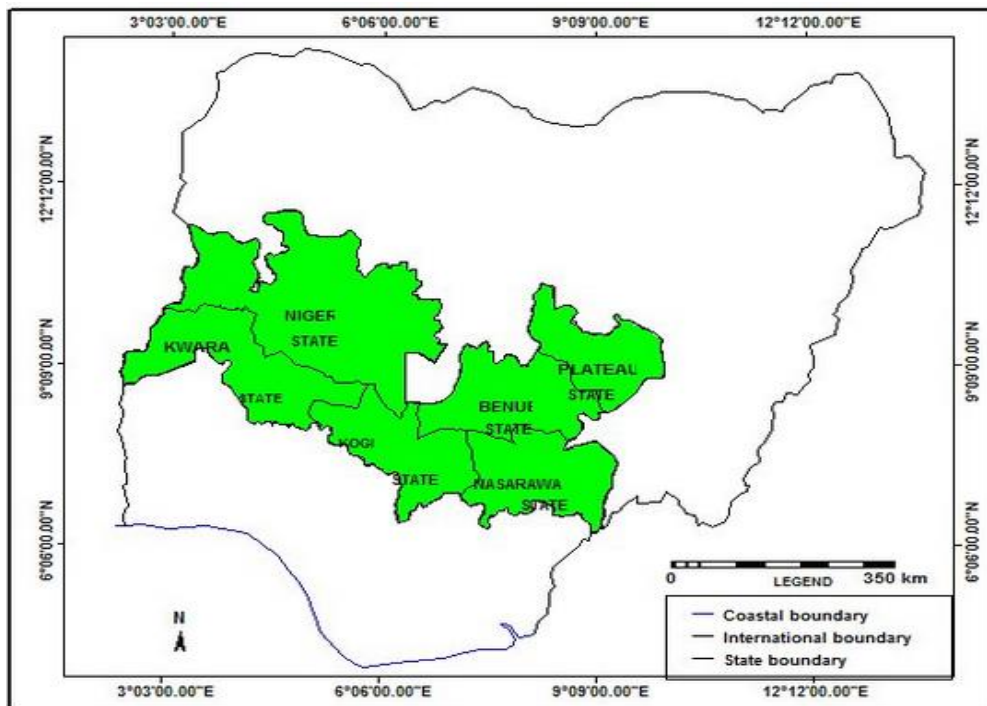
Figure 1: The North Central States of Nigeria Source: Adapted and modified from (Yusuf Oladimeji, 2015).

Research Design

The method of this study is descriptive survey design because respondent's opinion were sampled by administering questionnaire across the study areas (Niger, Benue and Jos States) of the North-Central Nigeria. As described by (Anol Bhattacherjee, 2012), in survey method research, participants answer questions administered through interviews or questionnaires. After participants answer the questions, researchers describe the responses given. In order for the survey to be both reliable and valid it is important that the questions are constructed properly. Questions should be written so they are clear and easy to comprehend.

Research Population

The target population of this study comprises all Islamic religious organizations, all law-enforcement agents, all judges from Shari'ah court and members of the public in Niger, Nasarawa and plateau states of North-Central, Nigeria, who practice one religion or the other.

Sample and Sampling Procedure

The researcher therefore, selected a sample from the larger population. The selected sample was a true representation of the population so as to ensure that relevant characteristics are put into consideration for collecting adequate data for this study. Expert sampling technique was used for the selection of sample from the population. Expert sampling is a sampling technique according to Emmanuel (2013) where respondents are chosen in a non-random manner based on their expertise, trade or skill on the phenomenon under study. A careful observation of the sample of this research that comprises five hundred and forty (540) respondents were used as the sample to this study.

Research Instrument

To carry out the task in this research various methods were used. The methods, among others employed include field work. In addition to this, primary sources (Qur'an and Hadith) and other library sources were used. Relevant also to this research is the use of questionnaire appendix A, and survey. Responses and information gathered from the respondents were used for analysis and presentation.

Validity of the Instrument

The structured questionnaire designed for this research was first validated by experts and researchers for ensuring the reliability of the research instrument, it was put to test by way of pilot study table 1.

Table 1: Pilot Study Questionnaire Distribution of Sample Selected

SN	States	Muslim Shariah Court Respondents	Muslim Religious Organization Respondents	Muslim Law-enforcement Agent Respondents	Muslim Public Respondents	Total
1.	Niger	58	60	45	57	220
2.	Nasarawa	58	60	45	57	220
3.	Jos	25	25	25	25	100
	Sub-Total	141	145	115	139	540

RESULTS AND DISCUSSION

The study aimed to find "The Relevance of *Shari'ah* to Curbing Insecurity in North-Central", Nigeria. A total of 499 respondents were used in this study out of the total 540 sampled for the study representing 92% accuracy of data collection implying a mortality of only 8%. The respondents were categorized into shari'ah court judges, Islamic organizations, security personnel and public (others). The statistical package of Version 26 were used to analyze the data obtained from the respondents. In analyzing the data, the bio data variables of each of the four categories of respondents were separately presented in frequency and percentage table 2 and figure 2. Cumulative mean and standard deviation of respondents were summarized according to the research questions in table 3 and presented in figure 3. The means were compared with a standard/decision mean of 1.500. The standard/decision mean were computed on the two options of no and yes carrying points of 1 and 2 respectively, thus (2+1)/2= 1.500. If the cumulative mean is greater than the decision mean of 1.500 it means there is a general positive agreement or Yes to the question and if otherwise, it denotes a general negative disagreement or No to the question. The summary of the responses in each table is also presented.

Table 2: Presentation of bio data variables in frequency and percentage

Bio data variables	Frequency	Percentage (%)
Public respondents	132	24.444
Law enforcement agency	101	18.704
Sharia Court Judges	131	24.259
Islamic organization	135	25
Un-retrieve questionnaire	41	7.593
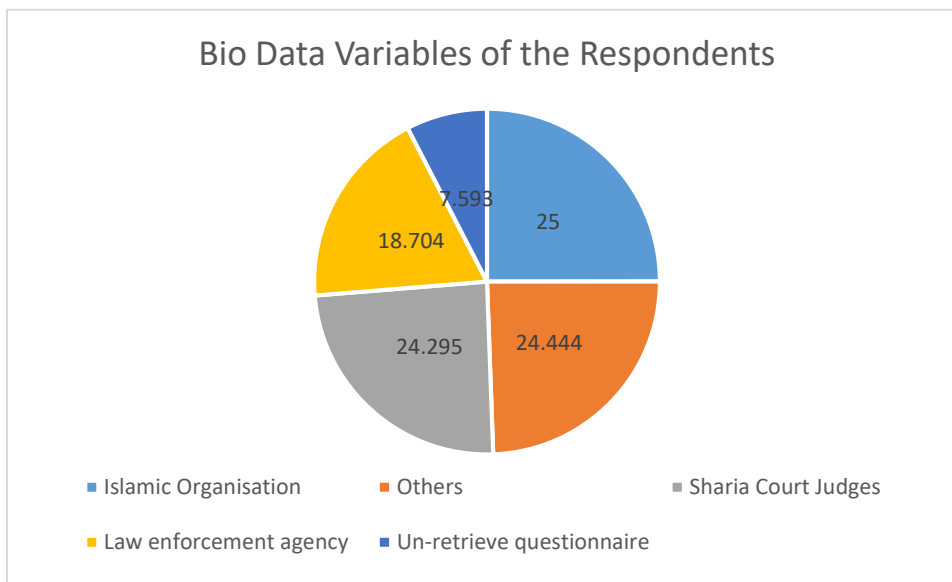
Figure 2: Represents the bio data variables of the respondents

Table 2; expresses bio data of all the categories of respondents that were used for the study in frequencies and the absolute percentage according to their distributions. Figure 2 also expresses the size of each item in a data series, proportional to the sum of the items in table 2. Islamic Organizations comprises of Fitiyanul Islam, Jama'atul Izalatul Bidi'a Wa'ikamatussunah (JIBWIS) and Nasfat with the highest percentage distribution of 25% as presented in figure 2, followed by public respondents (others) comprises of farmers, business men and women, technicians, students, civil servant among others with percentage distribution of 24.444%. Similarly, Sharia Court Judges which also comprises of Judges, Mufti and messengers has a

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significant percentage distribution of 24.259%, and Law Enforcement Agencies comprising of air force, army, police, road safety, department of security services, civil defense and vigilante with the least percentage distribution of 18.047%. However, out of 540 questionnaires distributed only 41 or 7.593% were not recovered from the respondents.

Table 3: Cumulative Mean and Standard Deviation of the Research Questions

Research Questions	Cumulative Mean	Standard Deviation
Factors responsible for insecurity in the North-Central Nigeria	1.838	0.569
Implications of insecurity in the North-Central , Nigeria, in the light of the religion	1.778	0.576
Challenges of addressing issues of insecurity in the North-Central Nigeria	1.833	0.610
Significance of security in Islam and how does it relate to North-Central Nigeria	1.857	0.688
The extent Shari'ah can provide solutions to the Insecurity challenges in the North-Central Nigeria	1.551	0.7372

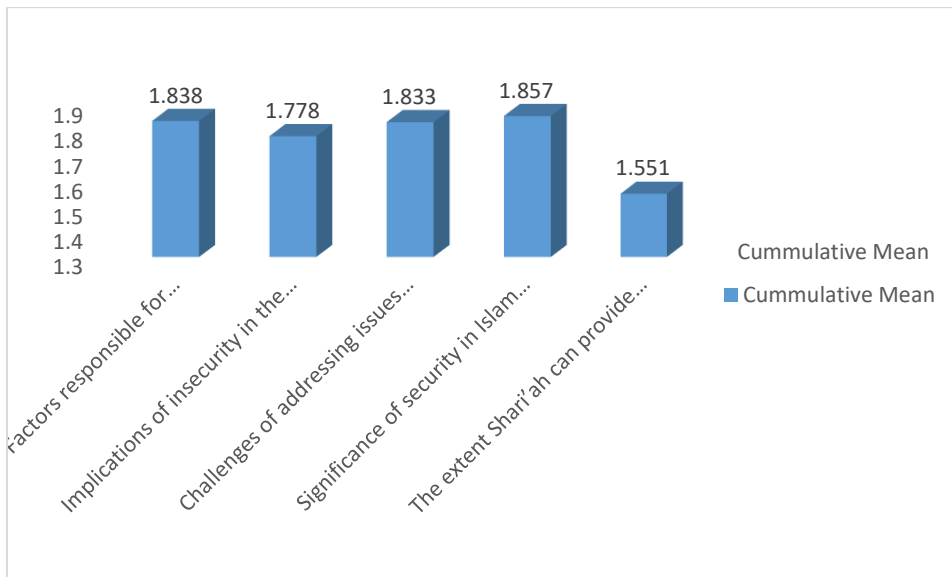*Standard /Decision Mean =1.50*

Figure 3: Represents Cumulative Mean of the research questions

Cumulative mean for the factors responsible for insecurity in the North-Central Nigeria were very high as the cumulative mean for positive response is 1.838 which is higher than the standard/decision mean of 1.55, this implies that factors such as poverty, lack of commensurate disciplinary actions to crimes, lack of proper religious knowledge, unjust dealings in governance, disobedience to shari'ah injunctions among other may be responsible. This need to be addressed in the light of *Shari'ah*. Therefore, crime under Islamic law consists of any disobedience to Allah's (SWT) commandments which is punishable in this world through the legislator. One general category of crime consists of those offenses revealed in the Qur'an with specified punishments that cannot be modified or altered. Offenses in this category include apostasy, adultery, defamation (false accusations against another), theft, highway robbery, and alcohol drinking. Some of the fixed punishments are hand amputation for theft, flogging and stoning to death of an adulteress, and for highway robbery, execution, exile from the land, or the amputation of a hand and foot from opposite sides of the body. The second category of crime consists of offenses punishable by retaliation or blood money (*Qisas*). While punishments for offenses in this category are set in the Quran, the victim or the victim's caretaker may pardon the offender. In such a case, the offender may pay 'blood money' and be liable to punishment. Crimes in this category include premeditated murder, semi premeditated murder, murder by error, and a premeditated offense against human life short of murder. The third category of crime consists of crimes punishable by punishment (*ta'zir)*, crimes not specifically indicated in the Quran or in the Prophet's Sunnah; however, they are punishable because they represent acts of disobedience to Allah's commandments and lead to wrongdoing.

The implications of insecurity in the North-Central, Nigeria, in the light of the religion, is very high. Reason being that the respondents cumulative mean response of 1.778 is higher than the 1.500 standard/decision mean. Insecurity in the North-Central has led to the destruction of lives, properties, relocations and closing down of businesses thereby increasing government expenditure on security and stifled the desired growth and development of the region. These findings is in agreement with the research findings reported by (Adeleke Adegbami, 2013) and (Ewetan and Urhie, 2014) and (Urhie & Ewetan, 2014).

The possible challenges of addressing insecurity in North-Central Nigeria are enormous as the cumulative mean is 1.833 which significantly above the standard/decision of 1.55. The main source of insecurity in North-Central is the persistent problem of banditry, which has changed dramatically from its historical roots. After being incorporated into society at first, banditry has evolved and become more brutal as a result of the development of contemporary weapons and the disintegration of established social structures. These have significantly changed the sociopolitical and security environment in the region. Additionally, divides between indigenous people and settlers are exacerbated by this long-standing conflict on ethnic and religious grounds. Intense historical grudges and uncontrolled religious preaching have contributed to the cycle of bloodshed,

further complicating the security situation. These findings is similar to research study reported by (Eyene Okpanachi, 2012) and (Raheem, 2020).

Positive response were also recorded from "The significance of security in Islam and how it relate to North-Central Nigeria" were very high with the cumulative mean of 1.857 which also above the standard/decision of 1.55. Respondents, believed that security can lead to proper knowledge and guidance of Islam, permeates smooth running of Islamic organizations, it can also bring about the practice of religion. Relatedly, the significance of security in Islam cannot be over emphasized, as a philosophy of life, is a compendium of all aspects of life. In fact, it has introduced into the world foundation of security at an individual level as well as societal level. An environment only thrives where security exists. Hence, security and / or peace was a major expedition of the Prophet Muhammad (PBUH) for propagation of Allah's message to others and for the sustenance of a society of individuals who followed Allah's teachings in their personal collective and economic affairs. History reveals that, during the life of Prophet (PBUH), the Yemen – Syria road was much frequented was one of the stations on that route, and afterwards on the pilgrim route. The route was studded in the days of its prosperity with many stations (cities) close to each other, on which merchants could travel with ease, prosperity and security by night and day. The stations remained secure and free from highwaymen that are kidnappers, armed robbers and other acts of criminality and insecurity. In connection with this, Allah (SWT) says:

> *"And We placed between them and the cities which We had blessed [many] visible cities. And We determined between them the [distances of] journey, [saying], "Travel between them by night or day in safety" (Qur'an 34:18).*

Muslims are against crime because criminal behavior is breaking the law of Allah (SWT). Whereas Allah (SWT) orders justice; doing good. He forbids what is shameful, blameworthy, and oppressive in the Qur'an. It is important to every individual to work against crime. Muslims have a duty from Allah to care for others as part of this. Tackling the causes of crime may prevent others from getting into situations associated with crime.

Additionally, there is no doubt that Islam is an embodiment of all aspects of life ranging from religious, social, political economic and others affecting human existence. In fact every Muslim has rights given to him by Allah. Thus, other Muslims have duty to protect and respect in Islam comprise respect for the property of others, respect of the feelings of others, respect of privacy, respect of oneself, and so on. Thus, respect and discipline in the society are of integral part of security and peace in the society. This is because it is when these are established, the people in the society will be free from all sorts of social vices and other criminal acts such as insurgency, kidnapping, vien talks and a host of others. In connection with this, Allah (SWT) says:

> *"Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression.*

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> He admonishes you that perhaps you will be reminded" (Qur'an 16:90).

> "And fulfill the covenant of Allah when you have taken it, [O believers], and do not break oaths after their confirmation while you have made Allah, over you, a witness. Indeed, Allah knows what you do" (Qur'an 16:93).

> "And if Allah had willed, He could have made you [of] one religion, but He causes to stray whom He wills and guides whom He wills. And you will surely be questioned about what you used to do"(Qur'an 16:93).

Also, the Prophet (PBUH) stated that the life, property and honour of one Muslim are sacred to another. He also stated that a true believer wishes for his brother what he wishes for himself. The *ahadith* state:

> "The Messenger of Allah (peace and blessings of Allah be upon him) said, "Verily, from what was learnt by the people from the speech of the earliest prophecy is: If you feel no shame, then do as you wish." [Al-Bukhari]
> "The Messenger of Allah (peace and blessings of Allah be upon him) said, "Do not envy one another, and do not inflate prices for one another, and do not hate one another, and do not turn away from one another, and do not undercut one another in trade, but [rather] be slaves of Allah and brothers [amongst yourselves]. A Muslim is the brother of a Muslim: he does not oppress him, nor does he fail him, nor does he lie to him, nor does he hold him in contempt. Taqwa (piety) is right here [and he pointed to his chest three times]. It is evil enough for a man to hold his brother Muslim in contempt. The whole of a Muslim is inviolable for another Muslim: his blood, his property, and his honour." [Muslim]

The above quoted verses *ahadith* highlight on respect and discipline in curbing situation associated with crimes, and thus discouraging insecurity menance in the society.

Lastly, table 3 and figure 3 showed that the extent to which Shari'ah can provide solutions to the insecurity challenges in the North-Central Nigeria is high. This is because the cumulative mean response of 1.551 is higher than the 1.500 standard/decision mean. Specifically they assert that the entire life system of the people should be guided by Shari'ah provisions, the system of governance should revolve around Islamic Shari'ah provisions among others. Therefore, Islam as constituent of all aspects of life, its basic aims to establish peace between the Creator, Allah (SWT) and His creatures, and creature's among the creatures. Thus, the religion sets different commandements of permissions and prohibitions. Islam, therefore velemently condems all acts of transgression of social vices and violation of their rights. The acquision of all this can only attained through imparting proper knowledge and guidance of Islam to individuals. Thus, it is the duty of sincere *ulama* (Islamic Scholars) to promote morality and consciousness of Allah (SWT) which form the

bases for establishing secure community. It is only when morality and consciousness of the existence of Allah (SWT) are instilled in the minds of Muslims that safety, peace and security will thrive in the community. In connection with morality Allah (SWT) says:

> *"And do not kill the soul which Allah has forbidden, except by right. And whoever is killed unjustly - We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law]" (Qur'an 17:33).*

> *"And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned" (Qur'an 17:36).*

> *"And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height" (Qur'an 17:37).*

> *"That is from what your Lord has revealed to you, [O Muhammad], of wisdom. And, [O mankind], do not make [as equal] with Allah another deity, lest you be thrown into Hell, blamed and banished" (Qur'an 17:39)*

The above verses enshrine morality concerning other ethics mu'amalat (social rulings), Tauhid (theology), and shar'ah (Islamic Law). In order to prevent injustice and oppressions, the foundation of Islam (Conciousness of Allah, SWT) has been basically laid down on faith of people in Allah (SWT) and in the Day of Judgement and their proper moral training in the path of establishment of purity, correctness, honesty, righteousness, piety, and so on.

On the above basis, therefore, Islam cuts under the auspices of faith (*iman*) through proper knowledge and guidance at the very root of transgression and all sorts of acts of criminalities such as kidnapping, banditry and so on. Thus, if proper knowledge and guidance are instilled among people, insecurity will be be curbed in the vulnerable states and / or communities.

CONCLUSION

Based on the findings of the study, it was concluded that there has been lack of commensurate disciplinary actions to crimes, lack of respect and discipline in the society, Islamic organizations don't have a lot of betterment of the general public, Islamic organizations don't have means of supporting their programmes, Proper knowledge and guidance of Islam and the entire life system of the people is not guided by *Shari'ah* provisions. All this result in incessant killing of people, destruction of property worth millions of naira, repeated cases of kidnapping and other related forms of violence in the study area. These gave rises to cult clashes, separatist politics and violent resistance to exploitation by the government and other corporate organizations. Related to these

are proliferation of disunity among people, crimes and suicide attacks that had led to abandonment of peace and community development projects in the study areas.

Recommendations

Based on the findings and their discussions, the following recommendations are given:
  i.   Government should in collaboration with Shar'ah court judges execute commensurate disciplinary actions to crimes.
  ii.   Community and parents should find ways of instilling respect and discipline in the society.
  iii. Islamic organizations should learn how to contain their differences for enhancement of unity and tackling insecurity challenges.
  iv.   Islamic organizations should find means of supporting their programmes through independent means.
  v.   Proper knowledge and guidance of Islam should be adhered to and imparted to people in the society with a view to curbing insecurity acts.
  vi.   Government in collaboration with stakeholders (community leaders, youth leaders and other leaders of Community based Organizations) should come up with lasting solutions to insecurity issues in their affected states and / or communities.
  vii. Government should deploy security agents to insecurity vulnerable areas with a view to dislodging the banditry attacks.
  viii. The entire life system of the people should be guided by *Shari'ah* provisons in tackling insecurity challenges.

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APPENDICES
APPENDIX I: QUESTIONNAIRES

Dear Sir,/Madam,

QUESTIONNAIRE

My name is Ahmad Ibrahim; I am undergoing a research on: "*The Relevance of Shari'ah to Curbing Insecurity in the North-East Nigeria.*"

In view of the above, I hereby solicit for your humble opinions and assessments to the following questions as they obtain in your State. Information obtained from your responses will be strictly confidential and used only for the purpose of the research.

You are kindly requested to fill in your personal data like sex, age, marital status, occupation, state of residence and other relevant information excluding name.

Section A: Personal Data: *Please kindly tick {√} in the brackets and fill in the blank spaces as appropriate:*

1. Sex: Male {   }   Female {   }

2. Marital Status: Married {   }   Single {   }

3. Age Range: 25 – 40 {   }   41 – 60 {   }   Above 60 {   }

4. Educational Status:

    a. Pre-tertiary: Primary School Cert {   }   O'level Cert {   }

    b. Tertiary: NCE {   }   Diploma {   }

    c. Graduate: Bachelor's Degree {   }   HND {   }

    d. Post Graduate: Master's Degree {   }   Doctorate Degree {   }

    e. Traditional (Islamic) Education: Qur'anic Sch. {   }   Ilmi Sch. {   } Both {   }

5. Religion: Islam {   }

6. State of Residence: Adamawa {   }   Borno {   } Taraba {   }

7. Occupation……………………….………………………………………………………….

8. Type of Court …………………………………………….…………………………

9. Designation/Rank……………..…………………………………………………..

QUESTIONNAIRE FOR MUSLIM SHARI'AH COURT JUDGES

Instruction:

Please kindly tick {√} whether Yes, No, Undecided, All of the above in the boxes provided; or others, please specify.

1. **Do you consider the relevance of Islamic Shari'ah provisions in tackling insecurity challenges in the state?**
    a. The judgment in the courts should abide by the provision of *shari'ah*   (   )
    b. The system of governance should revolve around Islamic *shari'ah* provisions(   )
    c. The entire life system of the people should be guided by *shari'ah* provisions (   )
    d. All of the above   (   )
    e. Undecided   (   )
    f. Others, please
        specify:_____

2. **Which of the following do you consider as a cause of insecurity in your state?**
    a. Intervention of the government in judgment   (   )
    b. Influence of the public in judgment   (   )
    c. Corruption in judgment   (   )
    d. Unqualified judges   (   )
    e. Lack of independence of courts   (   )
    f. Fear of threat to life   (   )
    g. All of the above   (   )
    h. Undecided   (   )
    i. Others, please specify:_____

3. **The implications of insecurity is mostly witnessed in**
    a. Threat to the life of judges   (   )
    b. The conduct of justice in judgment   (   )
    c. Expansion of crimes and evils   (   )
    d. Jeopardy of religious, social and economic life of the people   (   )
    e. All of the above   (   )
    f. Undecided   (   )
    g. Others, pleases
        specify:_____

QUESTIONNAIRE FOR MUSLIM LAW-ENFORCEMENT AGENTS

Instruction:

Please kindly tick {√} whether Yes, No, Undecided, All of the above in the brackets provided; or others, please specify.

1. **Do you consider any of the following as a factor of insecurity in your state?**
   a. Laxity and indiscipline of Law-enforcement agencies   (   )
   b. Lack of good welfares for Law-enforcement agents   (   )
   c. Corruption among the Law-enforcement agents   (   )
   d. Lack of strength in number and equipment to confront the dimensional challenges of insecurity   (   )
   e. Lack of proper co-ordination among the activities of Law-enforcement agents (   )
   f.
   g. Lack of qualified personnel to handle security challenges   (   )
   h. Influence of religion, tribe and ethnicity among the security agents   (   )
   i. All of the above   (   )
   j. Undecided   (   )
   k. Others, please specify:_____

2. **Which of the following do you consider as an implication of insecurity ?**
   a. It exposes security agents to hazards   (   )
   b. It promotes corruptions and crimes among the security agents   (   )
   c. It makes the control of insecurity difficult and challenging   (   )
   d. It endangers the lives of the innocent citizens   (   )
   e. It destroys religious, social and economic life of the people   (   )
   f. It affects the progress and development of the state   (   )
   g. It endangers the lives of sincere committed security personnel   (   )
   h. All of the above   (   )
   i. Undecided   (   )
   j. Others, please specify:_____

QUESTIONNAIRE FOR THE MUSLIM PUBLIC

Instruction:

Please kindly tick {√} whether Yes, No, Undecided, All of the above in the brackets provided; or others, please specify.

1. **Which of the following do you consider as a factor responsible for insecurity in your state?**

a. Poverty   (   )
b. Lack of proper religious knowledge   (   )
c. Lack of commensurate disciplinary actions to crimes   (   )
d. Lack of sincere and committed agency in controlling crimes   (   )
e. Unjust dealings in governance   (   )
f. Lack of respect and obedience to *Shari'ah* injunctions   (   )
g. Lack of good models among the parents and elderly members of society (   )
h. Materialism and lack of consciousness of Allah   (   )
i. Laziness and idleness among the youth   (   )
j. Influences of cultural diffusions and religious corruption   (   )
k. All of the above   (   )
l. Undecided   (   )
m. Others, please specify:_____

2. **Which of the following do you consider as an implication of insecurity in your state?**
a. Abuse and misapplication of religious teachings   (   )
b. Threat to life and wealth   (   )
c. Destruction of religion and values   (   )
d. Retardation of all progress and development   (   )
e. Creation of suspicions and lack of confidence among the members of society (   )
f. Jeopardy to social and political life of the people   (   )
g. Lack of respect and discipline in society   (   )
h. All of the above   (   )
i. Undecided   (   )
j. Others,
    specify:_____

3. **Which of the following do you consider as a solution to insecurity in your state ?**
a. Proper teachings of Islamic religion   (   )
b. Sincerity and commitment of religious scholars   (   )
c. Establishment of strong agency for instilling discipline among the members of society
    Sincere and just dealing in governance and judgments   (   )
d. Adhering to Islamic teachings and non-adulteration of its injunctions (   )
e. All of the above   (   )
f. Undecided   (   )
g. Others, pleases specify:_____

QUESTIONNAIRE FOR MUSLIM ISLAMIC RELIGIOUS ORGANISATIONS

Instruction:

Please kindly tick {√} whether Yes, No, Undecided, All of the above in the brackets provided: or others, please specify.

1. **Which of the following do you consider as a factor that brought about insecurity in your state?**
a. Lack of acknowledgement of the roles of Islamic organizations by the government (   )
b. Lack of proper coordination and cooperation among the Islamic organizations   (   )
c. Lack of awareness of the contemporary challenges by most of the Islamic organizations
                                                                                                                        (   )
d. Lack of financial buoyancy with Islamic organization in executing their objectives (   )
e. Socio-political crises within some Islamic organizations   (   )
f. All of the above   (   )
g. Others, please specify:_____

2. **Which of the following do you consider as solution to insecurity in your state?**
   a. Government should recognize the role of Islamic organization   (   )
   b. The Islamic organization should co-operate and co-ordinate their programmes
                                                                                                                          (   )
   c. A seminar should be organized for Islamic organizations about the contemporary
      challenges   (   )
   d. Islamic organizations should learn how to contain their differences for the betterment
      of the general public   (   )
   e. Islamic organizations should find means of supporting their programmes through
      independent means   (   )
   f. All of the above   (   )
   g. Undecided   (   )
   h. Others, please specify:_____
3. **Which of the following do you consider as a significance of security in your state?**
   a. It permeates smooth running of Islamic organizations   (   )
   b. It leads to proper knowledge and guidance of Islam   (   )
   c. It brings about the practice of religion   (   )
   d. It exposes the beauty of Islam to non-Muslims   (   )
   e. It leads to social cohesion and buoyancy   (   )
   f. All of the above   (   )
   g. Undecided   (   )

   Others, please specify:_____