



# VOYAGES *Journal* OF RELIGIOUS STUDIES

ENQUIRIES:

Tel: 08036111733, 08036171744, 08060522883

Email: [gsu.journalreligiousstudies@gmail.com](mailto:gsu.journalreligiousstudies@gmail.com)

©+P @ Shabgan Bizness Solutions Gombe 88837694307, 08126519997

ISSN 2504-9046:

VOYAGES JOURNAL OF RELIGIOUS STUDIES



# VOYAGES *Journal* OF RELIGIOUS STUDIES

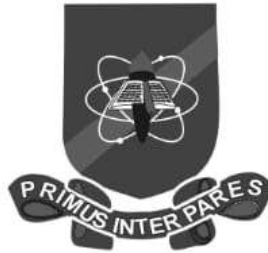
Volume 7  
December, 2021

ISSN:2504-9046



JOURNAL OF RELIGIOUS STUDIES

A PUBLICATION OF THE DEPARTMENT OF RELIGIOUS STUDIES,  
GOMBE STATE UNIVERSITY, GOMBE, GOMBE STATE NIGERIA.



**VOYAGES**  
*Journal*  
**OF RELIGIOUS STUDIES**

Volume 7  
December, 2021  
ISSN:2504-9046



**JOURNAL OF RELIGIOUS STUDIES**

A PUBLICATION OF THE DEPARTMENT OF RELIGIOUS STUDIES,  
GOMBE STATE UNIVERSITY, GOMBE, GOMBE STATE NIGERIA.

Copyright, 2021 (December)

© Department of Religious Studies, Gombe State University,

Gombe, P.M.B. 127, Tudun Wada, Gombe, Nigeria.

ISSN: 2504-9046

All Rights Reserved.

No part of this publication may be reproduced, stored in a retrieval system or transmitted in any form or by any means, electronic, magnetic tape, mechanical, photocopying, recording or otherwise without prior permission from the publisher.

Design & Print @

Shabgan Bizness Solutions Gombe, Gombe State, Nigeria.

BN 2620339

Tel. 08037694307

## **EDITORIAL**

It is with great pleasure and gratitude to Allah (SAW) that on behalf of the Editorial Board, I am presenting the 7<sup>th</sup> volume, December 2021 edition of Voyages Journal of Religious Studies, a publication of the Department of Religious Studies, Gombe State University. This edition of the publication has in it a number of articles from reputable scholars within the world of academia across disciplines.

Some of the issues covered in this volume center on Qur'an, ethics and morals, Islamic education, Da'wah activities, cultural values, pandemic in the teachings of Islam, Ulumul Hadith, peaceful coexistence and an examination of some biblical verses on stewardship as it applies to the Nigerian context.

My sincere gratitude goes to the authors who contributed their wealth of knowledge. I wish to acknowledge the efforts of the editorial consultants and the editorial board who work tirelessly to see the success of this edition. Thank you.

Lastly, we give a tribute to our former Editor-in-Chief, Prof. Umaru Dahiru, may Allah have mercy on him and grant him Jannah. Amin.

**Dr. Fatima Abubakar,**

Head, Department of Religious Studies,  
Gombe State University, Gombe, Nigeria.

---

## EDITORIAL BOARD

- |                                  |                               |
|----------------------------------|-------------------------------|
| 1. Editor-in-Chief               | - Prof. Rasheed Abdulganiy    |
| 2. Editors                       | - (i) Dr. Fatima Abubakar     |
|                                  | - (ii) Dr. Nelson E. Atoi     |
|                                  | - (i) Dr. Oholiabs Tuduks     |
|                                  | - (ii) Nasiruddeen Abdulrahim |
| 3. Editorial Secretary           | - Aliyu Alhaji Rabi           |
| 4. Assistant Editorial Secretary | - Jaafar Saad                 |
| 5. Managing Editor               | - Dr. Aisha Abubakar Kumo     |
| 6. Treasurer                     | - Haj. Aishatu Usman Sa'ad    |

## EDITORIAL CONSULTANTS

- |  |  |
|--|--|
| 1. <b>Professor Yahya Oyewole Imam.</b> Department of Religions, Faculty of Arts, University of Ilorin, Nigeria.     | 1. <b>Prof. U.H.D Danfulani</b><br>Dept. of Religion & Philosophy, Faculty of Arts, University of Jos, Nigeria.                                      |
| 2. <b>Professor Jibrin Hamman Yola</b><br>Dean Faculty of Arts and Islamic Studies, Bayero University Kano, Nigeria. | 2. <b>Professor Malachy I. Okwueze</b><br>Dept. of Religious & Cultural Studies, Faculty of Social Sciences, University of Nigeria, Nsukka, Nigeria. |
| 3. <b>Professor Zakariyya Bashir Imam</b><br>Dept. of Philosophy, University of Khartoum, Sudan.                     | 3. <b>Professor Jacob K. Anyantayo</b><br>Dept. of Religious Studies, Faculty of Arts, University of Ibadan, Nigeria.                                |
| 4. <b>Professor Salisu Shehu</b><br>Dean, School of Continuing Education, Bayero University, Kano.                   | 4. <b>Professor Aloy S. Ihua</b><br>Dept. of Religion & Philosophy, Faculty of Arts, Benue State University, Makurdi, Nigeria.                       |

## GUIDELINES FOR AUTHORS/CONTRIBUTORS

- The Editorial Board of Voyages: Journal of Religious Studies, Department of Religious Studies, Faculty of Arts and Social Sciences, Gombe State University, Gombe, will consider articles of relevance on Religion.
- A soft copy of the Article (s) should be sent via the Journal's email address: [voyagesjournal@gsu.edu.ng](mailto:voyagesjournal@gsu.edu.ng) and copy to [gsu.journalreligiousstudies@gmail.com](mailto:gsu.journalreligiousstudies@gmail.com)
- Ideas expressed in the articles are personal to the contributors and do not necessarily reflect the views of the Editorial Board; as such, authors are responsible for the views they express. Contributors should obtain **written permission** to use materials for which they do not have **copyright**.
- Article should have a cover page containing title of the article, author(s) name, affiliation, cell number, valid email address and abstract of not more than **200** words and with keywords.
- Articles should not be under consideration for any other publication at the same time.
- Articles written in languages other than English; the title, author's name and abstract should be translated into English.
- Articles should not exceed 20 pages in length, must be type-written, **double-line spaced and 12 font size of Times New Roman**.
- All in-text citations and works cited must conform to the **7<sup>th</sup> edition of the Modern Language Association (MLA) style**.
- A non-refundable assessment fee of **₦ 10,000** should be paid for peer review to the following account; if found publishable, a sum of **₦ 15,000 publication fees**, together with evidence of payment should accompany the corrected article to the above mail.
- Account number: 0011325172, Account name: Voyages Journal of Religious Studies, Bank: Jaiz Bank.

Table of Contents

<b>EDITORIAL</b> .....	ii
<b>EDITORIAL BOARD</b> .....	iii
<b>EDITORIAL CONSULTANTS</b> .....	iii
<b>GUIDELINES FOR AUTHORS/CONTRIBUTORS</b> .....	iv
<b>Climate Change, Resource War and Insecurity in Nigeria: The Role of Muslims in Attaining Sustainable Peace</b> .....	1
Abdulrazaq O. Kilani	
<b>An Ecotheological Examination of Genesis 1: 26-30 on Earth Stewardship in the Nigerian Context</b> .....	23
Olowoyeye E. Olurokan, Kolade S. Oluwasegun and Ajiji M. Danjuma	
<b>End Time Narrative: Islamic Teachings in a Period of Pandemic</b> .....	33
Fatima Abubakar, Auwal Abdullahi and Ali Samaila	
<b>Appropriating Economic-Justice in Genesis 2:15-17 for Societal Sustainability: The Nigerian Case</b> .....	42
Ucheawaji Godfrey Josiah and Joshua J. Zoaka	
<b>Strengthening <i>Da'wah</i> and Coordination of Activities among Muslim Organizations for a Better Nigeria: A strategic Approach</b> .....	53
Luqman L. Adedeji and Ahmed A. Adedeji	
<b>The Significance of African Belief System and Cultural Values in Environmental Conservation and Management in Nigeria</b> .....	61
Lembi Jamima Jacob	
<b>The Fundamental Principles of Islamic Ethics and Morals in Teaching and <i>Da'wah</i></b> .....	71
Auwal Abdullahi, Fatima Abubakar and Aliyu Alhaji Rabi	
<b>Islamization of Education through Cooperate Social Responsibility: A Case of Ulul Albab Science Secondary School, Katsina</b> .....	88
Nuradeen Gidado Yanhoho	

<b>Effects of Rumors in Escalating Crises: Solution from Qur'an and Sunnah</b> .....	101
Ali Samaila, Saleh Hassan and Muhammad Babangida Gidado	
<b>The Role of Da'wah in Enhancing National Security: A Case Study of Katsina Banditry</b> .....	108
Maryam Idris Bakori	
<b>Ibn Hajr Al-Asqalani's Observations on Ibn Battal in his Fathul-Bari Sharh Sahihul Bukhari</b> .....	119
Anas Abbas Ibrahim and Muhammad Alfatih ash-Sharif Muhammad	
دراسة تحليلية وتعليق على حاشية الصاوي من أول سورة النور إلى الآية 26.....	134
Dahiru Inuwa Ibrahim	
<b>Highlights on the Exegesis of Sahihul-Bukhari by Ali Ibn Battal Almaliki Almagrabi</b> .....	154
Anas Abbas Ibrahim and Muhammad Alfatih ash-Sharif Muhammad	
بنية الزمان والمكان في قصة المعذبون في الأرض.....	165
Rabiu Ibrahim Yusuf and Yahya Bello	

---

# The Role of Da'wah in Enhancing National Security: A Case Study of Katsina Banditry

Maryam Idris Bakori<sup>1</sup>

## Abstract

Da'wah in Islam, in addition to its main missionary role, has the potential of creating as well as entrenching peace and harmony, thereby establishing and realizing a sober society. These two are attested to be the major requirements for security to abound. Contemporary Nigeria is enmeshed in various waves of turmoil and insecurity. This includes, among several others, subsistence security, which is represented in the provision of food and medicine or psychological and emotional security, through which peace of mind and happiness is realized. This paper, eliciting data through document analysis and interviews, attempts to examine the role of Islamic Da'wah in enhancing security, taking Katsina State as a case study. The paper reveals that ignorance of Islam, on one hand, and failure of Muslim missionaries to extend Da'wah activities beyond the urban areas into rural and bush settlements, coupled with lack of proper method of the Da'wah modus operandi, are some of the potential and remote causes of current insecurity in Katsina State. Research of this type could help in providing a lasting solution to the menace of banditry and abductions which bedevils not only Katsina State but the entire country. The paper adopts descriptive analytic inductive method, at the same time case study method will be applied. Therefore, the paper discussed the concept of Da'wah and its role for enhancing National security. The paper also discussed Bandits in Katsina State. The role of Da'wah to solve the problems of insecurity in the state. The paper recommends among other things; the need to increase the number of Da'wah volunteers and organization who will extend their services to reach urban, bushes and remote villages; there is also need to create a Da'wah commission to help and facilitate da'wah activities without difficulties; there is also need for scholars to realize the fact that the burden of spreading the message and knowledge lies on their shoulders and lastly not the least, the Muslim Ummah should also give more financial support to Da'wah organizations to carry out their activities without any financial challenge.

**Keywords:** Society, Security, Banditry, *Da'wah*

## Introduction

It is disheartening to see the most populous black nation on our planet being troubled by the nefarious activities of banditry and terrorism. Nigeria is the capital of all black nations, blessed with abundant natural resources. However, some of the arrested bandits and terrorists in Nigeria have claimed that poverty and unemployment are their motivations for kidnapping for ransom, terrorism and the evil practices of dealing with human body parts for money rituals (Collins n.p.).

---

<sup>1</sup> **Maryam Idris Bakori**, is with the Department of Islamic Studies, Federal College of Education, Kano-Nigeria. She can be reached via [maryambakori99@gmail.com](mailto:maryambakori99@gmail.com)

Banditry is fast becoming alarming in Nigeria's Fourth Republic to the extent that it poses a serious security threat not only to the Northwest region but to Nigeria at large. The level at which bandits operate within the landscape of Nigeria's northwest has led to spree of kidnapping, maiming of people, loss of lives, population displacements, loss of cattle, disruption of socio-economic activities in general, and equally brought about an atmosphere of uncertainty, a situation that has become worrisome to the government and the citizenry. Nigeria is multilingual and multi-religious countries which face a lot of challenges that escalated to other parts of the country. The most seriously affected areas are in the Northern part of the country, e.g., Zamfara, Katsina, Kaduna and others, this paper therefore discussed the role of *Da'wah* in promoting security in Katsina State (Rosenje).

Banditry is on the increase in northern Nigeria. This is a region with many security problems, chief among them Boko Haram's insurgency. In the north-central region, herdsmen militancy has become a key security concern. Northwest Nigeria, which used to be the bastion of security and stability, has been hit hard by rural banditry. Against the backdrop of the upsurge in incidences of banditry in recent times, this paper examined the role of *Da'wah* towards enhancing national security (Abdullahi 6).

### Conceptual Clarification

**Societal Security:** The security of social participation works, health and security against other social risk. The social security in Islam is based on the principle of dignity of person, equating of man and the welfare of humanity, it stated that faithful Muslims beg Allah's security. Security is one of prerequisite of healthy society and ethical political substructures of society are made upon it. Undoubtedly, security is an un-substitutable blessing and the most important need of every society, like oxygen is a vital element for human survival, hence, societies are ready to spend high expenses to obtain it (Maishanu 10).

### Islamic *Da'wah*

*Da'wah* is an Arabic word and has been variously defined literally and technically by many scholars. For example, the Arabic – *Da'wah* literally as call, appeal, invitation, request or missionary work (English studies Dictionary of Research and Studies Centre). *Da'wah* literally defined as a call or invitation (Ibn Raji n.p.). The literal usage of the concept of *Da'wah* is found in many verses of the Glorious Qur'an. For example, Allah (SWT) says: "But Allah doth call to the home of peace, He doth guide whom He pleased to a way that is straight" (Q10: 23).

﴿وَاللَّهُ يَدْعُوا إِلَىٰ دَارِ السَّلَامِ وَيَهْدِي مَن يَشَاءُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ﴾ يونس: ٢٥

The technical meaning of *Da'wah* has been put to mean a process that involves inviting people to the way of Almighty Allah and how to handle issues relating to religious way of life. It can also be seen as a medium through which non-Muslims are invited to Islam and guiding Muslims on how to perfect their relationship with Almighty Allah (Shehu 27). *Da'wah* technically as: "A process of changing people for good and guidance and warn them to stay away from evil and destruction and guide

them to do good with sincere effort that will lead them to the straight path” (Lawal n.p.). This is one of the most comprehensive definitions of *Da'wah* in Islam, because it mentions ‘guidance’ and ‘warning’ which are the major issues that dominated the activities of the Prophets of Allah (SWT) from the beginning to the end. The prophets were always directed to guide people towards Allah and to warn them against engaging in evils.

Some prominent scholars of Islam quoted definitions on *Da'wah*. Some of these scholars include Ibn Taimiyyah who defined *Da'wah* as call to Iman (faith) and what the prophets brought to us from Almighty Allah. It also includes a call to the belief in the Islamic testimonies and upholding the pillars of Islam and articles of faith. He said: A call to Allah means a call to the belief in Him and what His Messengers have brought to mankind and obedience to the prophets in what they command. It also implies belief in the testimonies, observance of the *Salat* (prayers), payment of zakat, fasting *Ramadan* and Hajj to the holy land. It equally implies a call to the belief in Allah, Angels, Holy Books, Day of Resurrection, Belief in destiny either good or bad and a call on the servants to worship Allah (SWT) as if they are seeing Him (Hassan).

### Guideline for *Da'wah*

There are several guidelines in performing *Da'wah*. Some of them are as follows:

No compulsion in religion: this indicates that there is no room to force people into the religion of Islam. This is categorically stated in the following verse:

﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ البقرة: ٢٥٦

There shall be no compulsion in religion; the right way has become distinct from the wrong way. Whoever renounces evil and believes in Allah has grasped the most trustworthy handle, which does not break. Allah is Hearing and Knowing (Q2: 256).

*Da'wah* should be practical with wisdom. It should be in systematic way and a *Da'i* must apply wisdom and talk in convincing words that make the listener understand very well, Qur'an says: “Invite (all) to the way of thy lord with wisdom and beautiful preaching” (Q16; 125).

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ...﴾ النحل: ١٢٥

Muslims is not responsible for the sin of other Muslim that *Da'i* will not be held responsible for the sin of others, Qur'an says: “Say you shall not be questioned as to our sins, nor shall we be questioned as to what you do” (Q34: 25).

### Importance of *Da'wah*

*Da'wah* could be of two types; Fulfilment of obligation: although, it is a moral responsibility of any individual to spread a word of uprightness and try to stop others from unlawful activities.

Carrying out a job of the Prophet (SAW) and all the Prophets whom Allah (SWT) sent down on earth had one basic task, that is *Da'wah* or call against immorality which makes it the best occupation to do. (www.quranreading.com).

### Security in Islam

Security as a concept has different meanings according to individuals. Oxford Advanced Dictionary (2020:1400) 10<sup>th</sup> edition, defined security as the activities involved in protecting a country, building or person against attack, danger etc. Usman and Sulaiman (2013) see the term security as “the state of being secured or free from danger or risk. Both the linguistics and the technical definitions of the concept of security above emphasize safety from all kinds of danger and attack as the real security. When people are free from internal and external dangers and attacks, it means they are secured, and somebody can therefore claim and confirm the presence of security and peace (Usman & Sulaiman).

This definition constitutes three major concepts which are country building and person. It implies that security means protection of a nation or state, properties and individuals. One may therefore deduce from the above definition that, security in Islam implies, the protection of Islamic state, building or properties belonging to the state and the individual members of the state.

Security is the root of all the blessing, because whenever security is lost other offences, issues and materials and spiritual blessings will be endangered. In an unsafe environment, it is neither obeying God nor living with dignity. It is possible neither obeying God nor living with dignity; it should be considered that even if the concept of security was dedicated to get rid. Internal and external threats, nowadays this concept evolved. Comprises social, ethical, political and cultural security and is not only limited to the government but it is related to a variety if social institution as well as citizens of any society.

﴿وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾ النور: ٥٥

Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of power), as He granted it to those before them; that He will establish in authority their religion – the one which He has chosen for them; and that He will change (their state), after the fear in which they (lived), to one of security and peace: ‘They will worship Me (alone) and not associate aught with Me. ‘If any do reject Faith after this, they are rebellious and wicked (Q24: 55).

﴿سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ﴿٢٤﴾ الرعد: ٢٤

Allah (SWT) also says: “Peace unto you for that ye persevered in patience! Now how excellent is the final home” (Q13: 24).

﴿ثُمَّ تَوَلَّيْتُمْ مِّنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ ﴿٦٤﴾ البقرة: ٦٤﴾

Allah (SWT) also says: “But ye turned back thereafter: Had it not been for the Grace and Mercy of Allah to you, ye had surely been among the lost” (Q2: 64).

﴿وَضَرَبَ اللَّهُ مَثَلًا لِّقَوْمٍ كَانَتْ إِيمَانُهُمْ مِّثْمَانَةً يُرْسِلُ اللَّهُ رِزْقَهُمْ مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴿١١٢﴾ النحل: ١١٢﴾

Allah sets forth a parable: a city enjoying security and quiet, abundantly supplied with sustenance from every place: Yet was it ungrateful for the favors of Allah: so Allah made it taste of hunger and terror (in extremes) (closing in on it) like a garment (from every side), because of the (evil) which (its people) wrought (Q16: 112).

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الشَّمْرَاتِ مَنْ ءَامَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمِّتْغُهُ وَقَلِيلًا تُمْضَوْنَ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ ﴿١٢٦﴾ البقرة: ١٢٦﴾

And ‘remember’ when Abraham said, “My Lord, make this city ‘of Mecca’ secure and provide fruits to its people—those among them who believe in Allah and the Last Day.” He answered, “As for those who disbelieve, I will let them enjoy themselves for a little while, then I will condemn them to the torment of the Fire. What an evil destination (Q2: 126).

﴿أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيَتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ أَفَبَالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ ﴿٦٧﴾ العنكبوت: ٦٧﴾

Allah (SWT) also says: “Do they not then see that We have made a sanctuary secure, and that men are being snatched away from all around them? Then, do they believe in that which is vain, and reject the Grace of Allah” (Q29: 67).

With the above verse one may understand a situation in which people live without any fear. Besides material aspects, are those who fill their heart with remembrance of Allah.

### Causes of Insecurity in Katsina

Insecurity can be seen as the inability of the government to protect the lives and properties of individuals in the state. It equally constitutes absence of avenue for the citizens to protect themselves and their properties. Insecurity is defined as the state of not being safe or protected. The most important message here is that every human being is entitled to proper security. The issue of insecurity comes up when the necessary required security is not provided (Hornby 821).

The following are some of the causes of the insecurity and possible solutions to them:

**Bad Governance:** The increasing incidents of violent attacks are symptoms of a weak, marginal or exploitative system of government. The government's inability to provide public services and meet the basic needs of the masses has created a group of frustrated people who are ready to misbehave at any time as is already happening.

**Poverty:** The failure of Nigerian governments to fix the challenges of poverty and the unequal distribution of wealth among ethnic nationalities is a major contributor to the country's insecurity. When you have a poor population, you have a serious insecurity problem.

**Terrorist organization and political goals:** Terrorism is the use of violent acts to achieve political goals or to force a government to act. Boko Haram is the most famous terrorist organization that has done the most damage to the country. Nigeria has lost many lives in the northern region to the Boko Haram uprising that devastated the northern region of the country. Other terrorist acts include suicide bombings, assassinations, and kidnapping. Terrorist activities have resulted in displacement of people, loss of life and property, distrust, anger and hatred, as well as psychological and emotional trauma and general insecurity.

**Weak judicial system:** The weakness of the Nigerian judiciary system creates uncertainty in Nigeria. People feel insecure when criminals are released. Many criminals have bought their freedom with money in the country, the legal system has abandoned its people and released all kinds of atrocities.

**Corruption:** Corruption is already a part of life in the country and, unfortunately, is now part of Nigeria's economic problems, and public appropriation. It has gained popularity in our system of government.

**Unemployment:** According to statistics, a tenth of the country's young citizens are officially unemployed. Young people are overwhelmed by the high unemployment rate in Nigeria. Every year, universities make many graduates who were unfortunately thrown onto the job market with no prospect of job opportunities. And this has led a lot of people into criminal acts. Unfortunately, due to bad government decisions, our factories are still not reactivating. Due to the unemployment among Nigerians, young people are now negatively attracted to violent crime.

**Poor Security System:** This is due to inadequate government security equipment in both weapons and training. It contributes to the poor disposition of the security personnel. In many cases, security officers tasked with certain security situations lack the experience and equipment to handle situations so that they will not arise.

**Porous Border:** Nigeria shares borders with Niger, Burkina Faso, and Mali. These borders are poorly secured by the Nigerian immigration and customs authorities. The porous nature of these borders has exacerbated the possible spread of terrorist activity in Nigeria. With terrorism in the country there will be no room for adequate development in our country.

**Ethnic Groups and Religious Differences:** It should be remembered that the country's diverse ethnic makeup is not in itself a cause of insecurity in Nigeria (<https://bscholarly.com>).

### **Solutions to Insecurity in Nigeria**

**1. Solidified border security:** The federal government must face the immediate challenge of boundary porosity. The government should make concerted efforts to recruit, train and deploy adequately equipped customs and immigration personnel across borders. The government needs to invest in more effective security technologies, which will benefit border security.

**2. Human and Infrastructural Development:** We need to capitalize on demographic dividends by investing in health, education and livelihoods, especially for our young people. There is an urgent need to draw up a national development plan that require the three levels of government. There should be development projects in important sectors of national life all at the same time.

**3. Proper Leadership:** Nigeria must develop visionary leadership. Leadership positions should be for people who can convey to their people the idea of a common citizenship as a transcendent factor among all Nigerians, regardless of tribe, gender, religion, economic and social status that focuses on facts and pronouncements that will convincingly and positively affect all citizens of our nation. The process of developing such leadership can be challenging, but our country desperately needs leaders with a national perspective and an eagerness to change the nation.

**4. Good Governance:** Good governance is the panacea to Nigeria's insecurity challenge. Good governance is required, in which the government is accountable and accountable to the people.

**5. Proper Economic Development:** The country's economic productivity and opportunities for its citizens need to be improved. The challenge of insecurity in Nigeria can be solved by accelerating development in our country. Development in this context is about creating an economy with societal relevance, an economic and physical infrastructure for business activity and industrial growth, in order to create gainful employment, high-quality educational facilities and health care for the people.

**6. Elimination of Corruption:** It is the cause of inequality and the unequal distribution of the wealth of nations among their citizens. Corruption at all levels must be eliminated in such a way that equal rights apply to all, and rights and privileges of people are not agreed upon based on bribery and tribe but on merit, defined in relation to their character content, their mental efficiency and their efficiency; where there will be no discrimination.

**7. Building a proactive law enforcement agency:** There is a need to collect and monitor information so that law enforcement officers can be proactive and predict potential crimes with near perfect accuracy and not reactively. Government at all levels cannot compromise in enforcing the law. Law enforcement agencies must prevent and control behavior that threatens life and property, protect constitutional guarantees such as freedom of expression and assembly.

**8. Proper Security training and equipment:** More attention needs to be paid to the security department in order to conform to worldwide standard practice and the acquisition of modern technology. There is also a need to modernize security agencies through adequate training, advanced technology, motivation and a change of direction.

**9. Appropriate Education:** Education is a prerequisite for any form of development. Adequate education is the process of teaching, training and learning, especially in schools and universities, to improve knowledge and develop skills.

**10. Improvement of the criminal justice system:** The judiciary should have developed time scales for cases at this stage in our development. There should have been a time to determine a cause; Time to close this case; and time to pass judgment. When people are properly educated, they will learn to live in a place, particularly if they are properly employed. Besides, education is a source of exposure to things in life. This calls for the need to standardize all forms of education to enable people to be properly educated as a means of retarding insecurity among Muslims (<https://bscholarly.com>).

### **Banditry in Katsina**

Historically, banditry existed and operated in different parts of the world since the 19th century when bandits rode mostly horses to move from their hideout to attack villages and then retracted to their hideout. In Europe, bandits have existed in nearly mountainous areas Italy, Spain, Greece, and Turkey. Bandits have existed in several countries such as Iran, Philippines.

In India, bandits are called “Daku” in Hindi languages which the British colonialist coined as dacoity during the colonial period. Thus, dacoity has become a term for banditry. Therefore, banditry has a rich and curative history throughout south Asia and despite continued anti banditry effort the problem of banditry persists in India. Banditry is another security challenges in Africa where bandits continued to ravage the horn of Africa east and central Africa and Trans-Saharan trade routes from Niger Republic all the way to Libya.

But in Nigeria banditry came as a result of nearly four decades of un-resolved conflict between farmer and herdsmen within the communities that wander on the high place if the northern Nigeria particularly the north-western states, such as: Zamfara, Katsina, Kaduna etc. In Zamfara it started since 2001 and increased in 2011 especially after the general election, Zamfara has been the epicenter of banditry in Nigeria where all the bandit leaders are based with a motorcycle to other state such as Katsina to operate and return to their hideout on Zamfara state forest.

It was reported by one of the famous journalists based in the State, who has been covering security matters for many years and had been invited a couple of times by leaders of the bandits in person of Alhaji Lawan Sa’idu Funtua. He said during an interview with daily trust:

We started noticing banditry in this form around 2012 here in Katsina, it got worse around 2014 when they attacked Marabur Maigora and Maigora town, Faskari LGA Katsina State during which some people were killed that was when they started the destructive aspect of it (Anka n.p.).

The genesis of this menace is clear for all to see, it started as a clash between farmers and Fulani. In another version, the bandits arrived Katsina State at the same time when people were displaced by incessant attacks in Zamfara and fled to Katsina. They started randomly here and there. However, banditry in Katsina became a major concern in 2014 before it escalated between 2018 and up to the time Katsina State is in the news for the wrong reason. Hundreds of people have been killed, many have been abducted and thousands were displaced with villages decimated, women raped, and farms destroyed. The problems of insecurity escalated to various local government areas in the state up to this period, those local governments that are suffering insecurity challenges include Jibiam, Dutsimma, Batsari, Funtua, Sabuwa, Bakori, Safana, and Matazu; may Allah see us through to see the end of this banditry in Katsina state and the entire nation (Sa'idu).

### **The Role of *Da'wah* Towards Enhancing National Security**

The first role is the act of proselytizing itself where the preacher tries to convey its message of religious conviction to non-Muslim through convincing dialogue and the second one can be for the purpose of reminding the present Muslim Ummah about the duties and responsibilities as per command of the Qur'an and Sunnah. Therefore, *Da'wah* has a vital role to play for enhancing security within the Muslim community and the entire nation. Before spelling out the role played by *Da'wah* organization for enhancing national security, one may need to know the qualities of *Da'i*. There are various Islamic scholars who describe the qualities of *Da'i* in various ways. According to Ahmad Deedat, a *Da'i* must possess eight (8) qualities which he described as follows:

- i. *Iman*: He must have complete Iman in the Qur'an and Sunnah.  
*Shahada*: He must declare his/her Iman and should not be afraid of doing so, he should have confidence indeed.
- ii. *Ilm*: He must be knowledgeable in both the Qur'an and Sunnah.
- iii. *Amal*: He must practice the teaching of the Qur'an and Sunnah.
- iv. *Da'i* must be above nationality and partisanship, he must be above all the groupings.
- v. *Amin*: *Da'i* must be trustworthy in the responsibility of carrying the revelation and delivering to the people.
- vi. *Sacrifice*: *Da'i* must be able to sacrifice his wealth, comfort and anything in the path of Allah.
- vii. *Da'i* must establish night prayers (Deedat 12).

There are a lot of roles which *Da'wah* organization can play in promoting security in Katsina and the entire nation. The *Da'i* should double their effort and spread their target beyond converting non-Muslim to Islam. They should also educate the Muslim Ummah in all aspects of life under the teaching of Islam by visiting the rural areas who are lacking the knowledge of Islam and the Fulanis. The *Da'wah* organization should endeavor to visit Fulani settlements popularly known as "*Rugage*", because most of the Fulanis do not have the basic knowledge of Islam. Moreover, they are not aware of the moral ethics of Islam.

From the above one can therefore state that, Katsina state and Nigeria can only be rid of the incessant disturbances of peace and peaceful coexistence through *Da'wah* for a return to a normalcy and Islamic way of life which leads to peace and security.

The *Du'at* should be role model and living embodiment of Islamic values, ethical standard, moral behavior, social etiquette and human values as I mentioned above as recommended, propounded and practiced by the prophet. Similarly, the role of *Da'wah* in changing the present situation should also start at home. There has never been a society on earth without a home in which families could feel comfortable and call the people to live in peaceful co-existence. The prophet (SAW) following the divine command to call his people. It is also the role of *Da'wah* to ensure that officers were informal and guided not to compromise the course of justice in the state the role that the *Du'at* can play to cooperate themselves in government policy so that the justice shall reign in the state because most of the inhabitants of the state are Muslims. For the *Du'at*, it is also imperative upon him to effectively plan for *Da'wah* programs for enlightening on human right which may lead to peace and security of mankind.

The calamities that have befallen the nation include poverty, ethno-religious violence and armed conflict. This led to a theatre of killings, blood birth and community displacement, and disharmony man if left alone without guidance engender and enduring peace because of inherent weakness in him such as injustice, wrongdoing and ignorance, selfishness, greed and arrogance. Haste, impatience and anxiety, incessant contention, controversy and dispute. The only solution is Allah (SAW) who is the absolute source if peace and complete submission to his Din is the surest guarantee for peace (Shehu). Therefore, it is the duty of *Du'at* to promote the spirit of submission to Allah (SAW) in the human heart through their wisdom because they are like doctors who observe the diseases from a patient.

### Recommendations

Based on the findings of this paper, the following recommendations are made:

- i. There is need for an increase in the number of *Da'wah* volunteers and organization because of the few members of those who engage in *Da'wah* activities, preaching could hardly reach most of the bush and remote areas.
- ii. We are appealing to the government to create a *Da'wah* commission that will help the *Du'at* to carry out their activities without any difficulties.
- iii. Scholars should therefore be made to realize the fact that the burden of spreading the message and knowledge of lies is on their shoulders.
- iv. All the *Da'i* should avoid sectarianism.
- v. The Muslim Ummah should endeavor to help the *Da'wah* organizations in cash or in kind.
- vi. *Da'wah* workers should spread their activities in educating the Muslim Ummah not restricting their activities on conversion of non-Muslims to Islam.

### Conclusion

This paper concludes that there is need for the entire Muslim Ummah to respond and answer the *Da'wah* of Islam as it is conveyed by Allah (SWA) in the verse, "*O people! Respond to Allah caller and believe in him, He (Allah) will forgive some of your sins*"

and protest you from a painful torment.” And all *Da'wah* activists, males and females must cooperate and work together to build up the Muslim Ummah, so that people will live in peace and feel secured not only in Katsina state but the entire nation and other parts of world.

### Works Cited

- Abdullahi, (n.d) *A Rural banditry, regional security and integration in West Africa*. Journal of Social and Political Science. P. 6.
- Anka, A.S (2019) *Emerging issues in Zamfara armed banditry and cattle rustling collapse of the peace deal and resurgence of fresh violence*. Institute for Research and development.
- Collins, H. (2000) *Social banditry*, 3<sup>rd</sup> Edition, Harper Collins publishers, Available <http://www.collinsdictionary.com/dictionary/English/banditry>.
- Hassan M.M (2000) *Khasa'is Da'wahti al-Islamiyya*, Al-Dawi Al-Maliyya Al-Dauliyya for Publication and Distribution. Oman
- Hassan, Z. (2013) *Contribution to Da'wah* available at [http://www.iaisorgmy/e/dirasad/peace a security. Html](http://www.iaisorgmy/e/dirasad/peace%20a%20security.html) visited on 15<sup>th</sup> May, 2022.
- Ibn Raji A., (2007) *Da'wah; between ideology and factionalism*, al-Mustagfirun foundation, p. 27
- Interview in Daily Trust 16<sup>th</sup> January 2021 with Alhaji Lawan Sa'idu Funtua.
- Koshkalam A (2000). *Fear and security from the perspective of Qur'an and Hadith*, Master thesis on the jurisprudence and Islamic Law, Azal University, Tehran.
- Lawal, A. (2012). *Irshadatu fi al-da'awatu wa al-da'awatu wa-al du'at*. Dar-al-ummah Publishers, Kano, 2012 p. 4
- M. Maishanu, (2013). *A paper presented at international conference on Islam and fundamentals of peaceful co-existence in Nigeria*. Organized by the muslim world league in collaboration with Sokoto state government.
- Oxford dictionary* (2002). Oxford University press 8<sup>th</sup> edition.
- Peace and security*, International Institute of Advanced Islamic Studies Malaysia. N.pag
- Rosenje, Zamfara Journal of Politics and Development, Nigeria (2022)
- Sadeeq, S.A(1993) *The Da'wah program*, New York from Islamic works. N.p
- Shehu, F. (2017). *Methodology of Prophetic Da'wah and its relevance to contemporary global society*. Journal of Education and social sciences. Vol. 6, p. 14.
- The dictionary; general and scientific dictionary of language and terms by research and studies centre*, Dar al-Kutub al-Ilmiyyah, Lebanon, 2008, 3<sup>rd</sup> Edition, p. 406.
- Usman, A. and Sulaiman, D.H. (2013). *Enhancing National Security in Nigeria; through good governance*. Department of History, University of Maiduguri and department of Human resources development and general studies, Atiku Abubakar College of Legal and Islamic studies, Nguru, Yobe State. Badala Journal of Arts and Social Sciences, vol. 9, No. 9, July 2013.
- [www.bscholarly.com/causes.solution.insecurity/news](http://www.bscholarly.com/causes.solution.insecurity/news)