

THE MOSQUE ADMINISTRATORS' ROLES ON SECURITY PRECAUTION OF MOSQUES: STRATEGIES FOR ENHANCEMENT.

By

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Abstract

In Islam, the mosque as a place of worship to Allah is considered absolutely sacred. It's central to the affairs of Muslims. Its usefulness as a Centre of spiritual and social wellbeing to community of Muslim is so established that nobody imagined that such a holy place can be visited with violent attacks, death, insecurity and ruin. For countless times in recent years, insurgents have targeted several mosques and Muslims with shooting and bombings. This study, therefore, is an enquiry to examine the extent of security awareness and precautionary measures been taken by mosque administrators to secure their mosques with particular reference to Mosques in FCT-Abuja, Nigeria. Survey method and Purposive sampling technique was used as method to collect the data, using selected mosque administrators as respondents. Our findings show that only few mosques have any form of security precautionary measure capable of deterring criminals or attackers. Most do not have the awareness, facility, consciousness, funding, knowledge or expertise needed to implement such important security strategy to protect life and properties of worshippers. This study contributes to knowledge by proffering potent solutions that make the security of mosques and Muslim worshippers formidable. The quality of technical knowledge, expert information and vital recommendations will immensely enhance the knowledge of mosque administrators to understand all it takes to better safeguard the worshippers, and protect the sacredness of the mosque from incessant terror attacks. The paper provides useful information for further studies. It is recommended that the government and donor organizations can support the mosques in providing adequate security.

Keywords: Mosque, attack, administrators, Security measures, strategies, enhancement

Field of Research: Masjid (Mosque Security)

1.0 INTRODUCTION

This paper is an assessment of the mosque administrators' roles in providing precautionary security measures capable of protecting Muslim worshippers from possible attacks from insurgent, suicide bombers and other attackers. It discusses their limitations and recommends possible strategies to enhance their performance in mosque security. Through research survey of mosque administrators, it probes to know the percentage of mosques that has standard security facilities designed to protect worshippers.

The importance of the mosque to the Muslims' community cannot be over emphasized. When the Prophet (PBUH) arrived in Madinah, the first act he performed was the building of a Mosque. This indicates the importance of a Mosque in Islam. All acts of worship (*Ibadah*) in Islam are for the purification of the soul, refinement of morals, and strengthening the ties of mutual cooperation among the Muslims. The Mosque thus shows the Muslims' strength and Unity. The congregational prayers (*Salatul Jama'ah*), the Friday (*Salatul Jumu'ah*) and *Eid* prayers are strong examples of the nature of the Muslim community and in the unity of their opinions, goals and cooperation in achieving righteousness and in the fear of Allah. Thus, the heart of all God's fearing Muslim is tied to the mosque unreservedly ever. The Prophet (pbuh) said: "The masjid is a house of God-fearing people." This means, in effect, that it is a center for the inculcation of worship, where individuals learn what is meant by piety and are thus prepared for a life of devotion to the Almighty Allah. (Alhassan 15).

The Quran says:

"In houses which God has permitted to be built that His name might be praised in them, in them they praise Him, morning and evening, men whom neither business nor trade distracts from praising God and performing the prayers and the giving of alms". (Q. 24:36).

1.1 Background

The mosque as an important place of worship is deemed sacred and sacrosanct that should be safe from any form of attack. But the reality is that insurgents and terrorists have targeted and hit several mosques with bombing and shootings in recent years that resulted in loss of lives and properties. Leaving some worshippers scared and discouraged from participating in public worship. The feeling of safety in every situation is very important. The feeling of safety should be guaranteed when one do not harm others too, or as the Prophet says: "The Muslim is one from whose tongue and hand other Muslims are safe." (Sahih Al-Bukhari, 2). Hope to having better life, progress and development in all areas including economic progresses and reaching to the technology and industrial achievements is only feasible through security.

Allah says in Surah An-Nur verse 55: “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.

It is therefore becomes imperative that administrators of mosques should rise to their responsibility of providing good measure of protection for the worshippers. But they need to know how to fulfil this role efficiently.

1.2 Statement of the Problem

It is quite unfortunate that today, target and attacks on mosques by terrorists, bandits, insurgents and armed gangs remain on the increase. The menace has actually threatened the faith and safety of Muslim faithful in the worship centers (Humphrey 178). Before now, most mosque administrators are totally confused as to what to do, but despite being handicapped and constrained, they are developing security conscious, and many of them are improving security arrangements to protect themselves and prevent, not just terror attacks, but all manners of theft, pilfering, vandalism, and other threats to life and harassments.

However, they need to do more to take better precautionary measures if the Muslim worshipers will feel relatively safe as they attend mosques. This is why it is necessary to help them to develop strategies to carry out this responsibility. As you know, most of these insecurity incidents happen suddenly. They are unpredictable and the perpetrators’ intention is to create fear in the mind of people and feeling of insecurity in the populace. The attacks inflict mass casualties anytime they are successfully perpetrated on soft targets. Especially at the mosque during *salat* and other religious gatherings.

There are evidence of bombings, crime, and mass killings in our mosques and places of worship. These have made many people to stay away from public, including religious gatherings, particularly in high risk environments. It is shocking that some people who claim to be Muslims kill innocence souls. Human minds are perverted, and they are led to practice false beliefs. As a result, they are ready to die and kill others in the process (Okereke, Don. Twitter@DonOkereke. 2016)

1.2.1 The nature of the Attacks in a recent time

In Nigeria, the North East and the North West are prominent for these attacks. For the past decade, insurgents have wreaked havoc to people in these regions whenever they strike,

leaving massive destruction of lives and properties in villages and cities like Maiduguri, Yobe, Adamawa, Kano , etcetera. Till date, government has not been able to tame this menace in our midst. The worst aspect is that mosques and worshippers are one of their greatest target.

Nonetheless the truth is that, many mosque administrators have failed over the years to install basic physical security and safety best practices, some, due to the thinking that only Allah can protect. Most of the security negligence we have is due to ignorance and lack of awareness. It has become imperative that we educate and inform mosque administrators to enhance their capacity to play their role in providing security by knowing how to implement stringent security networks to check the spate of attacks against the Muslims.

There has been increasing and unabated spate of sporadic attack on Muslims in a recent time (Oviasoge, 20). The number of bias-motivated incidents targeting mosques and other Islamic institutions has grown in parallel with the rise in anti-Muslim sentiment promoted by a well-coordinated and well-financed “Islamophobia machine.” (CAIR 1). They plan and carry out their attacks on mosques when the Muslims are observing prayers (*Salat*). These attacks come by way of suicide bombing, mass shooting and weapon attacks. All these have resulted in deaths and injury of thousands of Muslims in the last few years. In Nigeria several attacks were carried out in Cities like Kano, Maiduguri, Mubi, Jos, Adamawa, Yobe and other areas. That resulted in loss of lives of many innocent worshippers and prominent Islamic scholars such as Sheikh Jafar Mahmud, who was assassinated while leading the *Subh* prayer in Dorayi Mosque, Kano. As a result of these growing number of attacks, people are now asking: what is the role of mosque administrators and the worshippers toward the protection of the mosque?

The truth remains that most of the administrators that have the responsibility of protecting the mosque have little or no knowledge on what it involves in protecting their facility or worshippers from possible attacks. They are largely vulnerable because they are incapacitated by many factors. This limiting factors include lack of fund to purchase needed equipment and modern security gadgets.

Furthermore, security matter is a field that requires knowledge if one must formulate and implement any strong strategy that will be effective in deterring insurgents from succeeding in carrying out any planned and coordinated attacks. Unfortunately, the administrators do not have such expertise. Many of them are completely ignorant as to what to do. They lack the basic awareness, and so, could not give even the basic information to their worshippers to be conscious and informed of how to react in the event of any attack.

This attacks has remained to put Muslim worshippers in fear and have the feeling of insecurity whenever they approach any mosque to worship. Most mosque administrators

have weak strategies as far as providing security measures in and around their facilities is concerned, they have little knowledge about security matters, and so cannot offer much help whenever any attack occurs. All they do is to lament the tragedy and then do nothing much thereafter. Though government always promise to address the insecurity attacks on mosques each time tragedy happens (Aghedo, 586)

If we argue that the mosque administrators do not have the funding to acquire essential security gadgets to secure the mosque, then we should not forget that it takes more than buying equipment. Be that as it may, in Abuja, raising the fund may not be much of a problem as there are many well-to-do people in the city who can donate money and volunteer material or services. But the mosque administrators must know how to coordinate such activities. In some mosques, there are aid group organizations (*Yan agaji*) assisting in the mosque's wellbeing, including its security. But how well trained and knowledgeable are they of the minimum security strategy required to protect the mosque very effectively? The research question will motivate them to go for the knowledge; to be trained, or reach out to other places of worship and copy their model of security strategy and then incorporate it in their own local mosque.

1.2.2 The Need for the Security and Self Defense

The attacks from the insurgents have not fully declined (Esposito 5). But how are these vicious destruction of lives and properties handled? Granted that government has appreciably improved their surveillance and protection of mosques during major events, but more still needs to be done because the threats, fear and attacks are still there.

Security and self-defense are an integral part of the religion and one of the great objectives of Shari'ah. Allah, the Almighty says: 'And prepare against them all you can of power, including steeds of war (firearms, tanks, artillery etc) to threaten the enemy of Allah and your enemy....' (Surah Al Anfal 60).

In a Hadith, Imam Bukhari reported that Khabbab Ibn Arat (may Allah be pleased with him) said: We complained to the Messenger of Allah, peace be upon him (regarding the persecution inflicted upon us by the disbelievers), while he was lying in the shade of the Ka'bah, having made a pillow of his cloak. We said to him, "Will you not supplicate for victory? Will you not pray to Allah for us?" He replied, "Among those people before you, a man would be seized and held in a pit dug for him in the ground and he would be sawed into two halves from his head, and his flesh would be torn away from his bones with iron combs, and in spite of this, he would not wean away from his faith. By Allah, Allah will bring this matter to its consummation until a rider will travel from Sana'a to Hadramaut fearing

none except Allah, and except the wolf for his sheep, but you are in too much of a hurry.” (al-Bukhari).

From the Islamic point of view, security is a comprehensive and vast concept and is of high importance both in psychological and sociological levels; it refers to individuals’ peace of mind as well as social, political and economic status of people and is connected to society’s unity and authority.

In the Qur’an, (Surah at-Tin verse 3), Allah swears to a safe and secured land, ‘and this city of security’ by responding to Ibrahim’s prayers provide developmental security to Makkah, for it became a sacred land that suffered less annoying events and happenings.

Similarly, Allah, the almighty gave a legislative security to Haram al Makkah, for Allah orders all humans and even the animals safety in it; hunting the animals is forbidden and even persecution of culprits taking refuge in it is not allowable.

And in Surah al-Quraish, verse 3: ‘So the people must worship the Lord of this house (Kabah) who fed them in hunger and secured them while in fear’.

According to Surah Baqara, verse 125: ‘*Wa’iz ja’alnal baita mathabatan linnasi wa amnan...*’ ‘Remember we made the house a place of assembly for men and a place of safety; and take ye the station of Abraham as a place of prayer; and we covenanted with Abraham and Isma’il, that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves.’

In another surah, Surah Ibrahim verse 35, Allah opines: “Remember when Ibrahim said:”O my lord! Make this city one of peace and security and preserve me and my sons from worshipping idols”. It was the prophet Ibrahim while building the Kabah considering the essential need for security and asked Allah to provide them with security. Thus, that is the reason why Makkah city is called ‘*Baladun Amin*’ which means ‘secured city.’ Hence, when a city is secured and safe it’s been regarded as an Ideal city.

In surah Ankabut verse 67, Allah says: ‘Do they not then see that we have made a sanctuary secure and that men are being away from all around them? Then, do they believe in that which is vain and reject the grace of Allah.’ Here the words refers to Makkah and its surroundings that were given in response to Ibrahim’s prayer as a sacred and safe place.

Therefore, security and safety is one of the most important elements which without it having a happy life is impossible. Worship would be possible in its absence. Due to its significance most of the wise men and sages have cited it as a fundamental factor and need of each society and have advised the rulers to apply it.

Thus, Islam considers security as a freedom from fear for one's religion, life, honour, property, lineage, sacred things, and anything that one possesses. It also means freedom from fear for material and abstract rights, which Islam recognizes and commands us not to neglect or ridicule. Islamic Law guarantees security for Muslim during his life and after his death, so that he may lead a good, secure life. In the Qur'an, Allah says:

"Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter)." (Surah An-Nahl: 97).

Thus, security goes hand in hand with faith and is an integral part of Islam. Talhah ibn 'Ubaidullah, (may Allah be pleased with him) narrated that whenever the Prophet, peace be upon him, sighted the new moon, he said, "O Allah! Let this moon come to us with security and faith and with safety and Islam. (O moon!) Your Lord and my Lord is Allah. May Allah bring forth with you good and guidance" (at-Tirmidhi).

Thus in addition to physical security measures, personal security also requires spiritual efforts; much remembrance of Allah and adherence to the basic requirements of faith. Allah says: 'Those who believe, and those whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction'. (Surah ar-Raad:28). Thus we should also seek personal security, emotional comfort and confidence in real faith.

In one occasion the Prophet (PBUH) also advised a companion to tie his camel and then rely on Allah for its safety. It is thus clear that restraining from adopting the physical and practical security measures, is in conflict to the teachings of the Qur'an and Ahadith. One is compelled by Shari'ah, to adopt physical as well as spiritual measures against crime and calamities. One compliments the other. Thus security measures are not contrary to the concept of reliance in Allah (*Attawakkul*).

This paper shall analyze these challenges and offer suggestions that will serve as better strategy to help the administrators put up a better security network to protect their people and premises.

1.3 The objectives of this study are to:

- i. Explore the nature of the attacks on mosques and the extent of mosque administrator's preparedness and precautionary measures against the attacks.
- ii. Assess and examine the mosque administrators' security awareness, security consciousness and knowledge, and information of handling potential attacks.

- iii. Recommend effective strategies for enhancement of security measures to protect lives and properties in the mosques environment.

1.4 Research Questions

The research question include the following:

- i. What are the nature of the attacks on mosques and the extent of mosque administrator's preparedness and precautionary measures against the attacks?
- ii. What are the basic security awareness measures taken to educate mosque administrators to have the capacity and the knowledge to manage the security requirements of the mosque and the worshippers?
- iii. What are the effective strategies of enhancement of security to protect mosques and worshippers against possible attacks?

These research objectives and questions have been chosen because I believe they are very useful in prompting the administrators into informed security action. They will better understand their responsibilities and role in protecting the worshipers much more than they do now. Importantly they need to know it's their responsibility to help their worshipers to become more security conscious any time they are in the mosque. People have no idea what to do anytime when there is an attack and that has always increased the casualties. The research will help to critically examine and assess how ready and prepared these mosque administrators are to competently protect the worshipers and secure the environment. Do they know what to do when terrorist willing to take lives comes around? (Bernholz 318) Are they conscious or ignorant of their responsibilities? What are the limitations that can hinder their willingness to take proactive action and make the mosque well secured? The scope of the study is limited to the survey of the Mosques in Abuja, Nigerian Federal Capital Territory. It's strongly believed that the chosen research objectives will do lots of justice to the paper.

2.0 RESEARCH METHODOLOGY

2.1 RESEARCH DESIGN

The research design of this work was a survey applying purposive sampling; it seeks to explore the nature of attacks, the mosque administrator's preparedness and precautionary measures against the attacks. Then assess and examine the mosque administrators' security awareness and recommends effective strategies for enhancement. Survey according to oxford mini reference Dictionary (95) means "General look at or examination of something; report or map produced by surveying."

Survey research focuses on the vital facts of the people and their beliefs opinions, attitudes, motivation and behaviors. Surveys are particularly, versatile and practical, especially for the

administrator, in that they identify present conditions and point to present needs. In this study, the research examined the roles of the mosque administrators with a view of finding solution to the mosque insecurity.

2.2 AREA OF THE STUDY

The Federal Capital Territory, commonly known as FCT, or FCT-Abuja, is a federal territory in central Nigeria. Abuja, the capital city of Nigeria. FCT was formed in 1976 from parts of the states of Nasarawa, Niger and Kogi. It is within in the Middle Belt region of Nigeria. Unlike the States of Nigeria, which are headed by elected Governors, it is administered by the Federal Capital Territory Administration, headed by a minister appointed by the President. In light of the ethnic and religious divisions of Nigeria, plans were devised since Nigeria's independence to have its capital in a place deemed neutral to all major ethnic parties, and also in close proximity to all the regions of Nigeria. The location was eventually designated in the centre of the country in the early 1970s as it signified neutrality and national unity.

2.3 POPULATION

The population of this research is one hundred mosque administrators from one hundred mosques randomly selected from all the six area councils of the Federal Capital Territory, Abuja to represent other mosques in the Capital City and environs.

2.4 SAMPLING SIZE AND SAMPLING TECHNIQUE

A simple random availability sampling method to select one respondents each from one hundred (100) mosques for questionnaire distribution.

2.5 INSTRUMENT

The Instrument used in this research work was a questionnaire. The questionnaire was designed on two main sections. Section one consisted the back ground of the respondent; age, qualification, gender, experience. Section two consisted of questions on the mosque security. A scale of five points (1. strongly Agreed. 2. Agreed 3. Undecided 4. Disagreed 5. Strongly disagreed) was used to determine level of security awareness on the part of the administrators.

2.6 VALIDITY AND RELIABILITY OF INSTRUMENTS.

2.6.1 VALIDITY: -

To ascertain the validity of the instrument, the researcher satisfied the following two conditions: -

1. The questionnaire was given to experts in research design to go through in order to validate on their being able to achieve the objectives of the study.
2. The instruments was also given to experts in English language to correct the grammar and other structures.

2.6.2 RELIABILITY: -

The reliability of the instrument was determined by the use of split – half statistic procedure. This was done by administering the instrument to the population that has similar characteristics with the study population. Then the data was scored and analyzed by splitting the data into even and odd numbers. A statistic on split half format was analyzed. The reliability of 0.74 was obtained indicating a strong reliability.

2.7 DATA COLLECTION PROCEDURE

In collecting the data, the researcher administered the questionnaires to the sampled mosque administrators and sampled the required number of mosques. After they have finished responding to the questions and the questionnaires collected. After that, the researcher thanked the administrators and the Committee of FCT Imam's executive for their co-operations. This process was done to all the sampled mosque administrators.

2.8 ANALYSIS AND INTERPRETATION OF DATA PROCEDURE

The data collected was analyzed by the use of simple percentage technique in order to answer the outlined research question. This was done by adding the scores in the levels together and finding the sum. The analysis was based on the data collected from the survey of views of mosque administrators. This procedure was used to analyses all the cases as they were in the research questions.

2.9 PRESENTATION OF DATA

2.9.1 Research Question One:

What are the nature of the attacks on mosques and the extent of mosque administrator's preparedness and precautionary measures against the attacks?

To answer the above question, the data collected were used. Responses of the mosque administrators on the presence of insecurity, threats and attacks on mosques in various mosques in the recent time were gathered and analyzed.

Information gotten from the respondents revealed 100% percent level of agreement indicating that all the mosque administrators are well informed or aware of the attacks been

carried out in the mosques. The Implication of the above is that the mosque administrators are very much aware of the menace of attacks on mosques. It therefore means that the readiness of the mosque administrators to acquire more knowledge of mosque security is high.

2.9.2 Research Question Two:

What are the basic security knowledge and awareness measures taken to educate mosque administrators including the strategy to get the means to acquire security devices?

To answer the above question, the data collected also were used. Responses on the basic security awareness and knowledge of mosque administrators required to manage the security challenges of the mosque is drastically very low. Information gotten from the respondents revealed 85% percent level of disagreement indicating that majority of the mosque administrators are not having the average knowledge to handle the security threats of their mosques. The Implication of the above is that majority of the mosque administrators are have no basic capacity and adequate knowledge of security to properly secure the mosque against possible attacks by providing adequate strategy and use of various security devices.

It therefore means that mosque administrators are to be train on basic security knowledge to prepare to mosques against possible attacks as well as devising a means of fund raising activities especially for mosque security.

2.9.3 Research Question Three:

What are the technological devices needed and effective strategies of enhancement of security to protect mosques and worshippers against possible attacks?

To answer the above question, the data collected also were used. Responses on the basic security strategies to manage the security challenges of the mosque is also drastically very low. Information gotten from the respondents revealed 85% percent level of disagreement indicating that majority of the mosque administrators are not having the average knowledge to handle the security threats of their mosques including the provision of security gadgets. The Implication of the above.

The research observed negligence, lack of awareness and lack of capacity to carryout security role responsibilities. It's also identifies the reasons for this, include lack of funding, synergy, ignorance and technical ability to perform such security functions.

3.0 DISCUSSION OF FINDINGS

In the study, 100 mosque administrators participated. Participants were randomly selected from mosque administrators resident in Abuja, the Federal Capital Territory of Nigeria. Participants age range from 35 to 60 years. Individuals who are relatively educated were selected. The researcher made sure they are people who can read and write effectively with majority of them having a high school education. Majority of respondents have at least 10 years' experience of managing their individual mosque and are very familiar with the issue at stake.

A purposive sample was used; using the selection criteria of participants being able to understand and respond to the questionnaire in English. The researcher did not have access to individual participants, therefore, The *Majlis al Ulama of Abuja* meeting venue and time of the Committee of FCT Imams assisted the researcher to get the questionnaires answered by the selected mosque administrators. The researcher followed up closely with the general Secretary of the Committee, Ustaz Ishaq Zango with the approval of the Chairman of the Committee, Dr. Tajuddeen Bello Adigun who was unavoidably absent for an official assignment. The secretary, Ustaz Ishaq Zango helped to explain the aim and objectives of the research to all the respondents and the content of the questionnaire.

Out of the 100 questionnaires distributed about 90 respondents returned their completed questionnaire. After analysis its observed that only 15% out of the respondents actually have any measure of security for their mosques. Majority believed it is the sole responsibility of the government to secure the places of worship. Less than 20% are conscious of their role of making internal security arrangement of putting measure in place to forestall or deter any possible attack from terror gangs. In reality, less than 20% have

commendable standard security network of protection for their mosques. And such standards were only raised during major events.

If we carefully consider the applicable rules of Islam which govern Muslims' life, we will clearly see that such rules have always prevented the great majority of Muslims from doing wrong to others regarding their lives, their honour, their property, or any other right. This is because they abide by the rules of Islam and give people their due rights. They have enjoyed security and faith, and Allah will give them the best reward. There will be no ground of complaint against whoever abides by the Islamic Law. The Messenger of Allah, peace and blessings be upon him, rightly said, "A Muslim is the one from whose tongue and hands the Muslims are safe."

If Allah blesses a certain community with security, it will have easy livelihood and will lead a prosperous life. Its members will have abundance, all its affairs will flourish, and its people will have a good life, in which their lives, property, and honour will be protected. Conversely, if security is compromised, life will become intolerably bitter. Allah says:

"And Allah puts forward the example of a township (Makkah) that dwelt secure and well-content: its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allah (with ungratefulness). So Allah made it taste the extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad (peace and blessings be upon him) which they (its people) used to do." (Surah An-Nahl: 112).

Allah says: "Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful." (Surah Al 'Imran: 104)

Abu Sa'id al-Khudri, may Allah be pleased with him, narrated that the Messenger of Allah, peace and blessings be upon him, said, "If anyone of you sees an evil, let him change it with his hand; if he is not able to do so, then with his tongue; and if he is not able to do so, then with his heart; and that is the weakest of faith" (Reported by Muslim).

4.0 RELEVANCE OF THE RESEARCH AND CONTRIBUTION TO THE PRACTICE

Since insecurity and attacks has become common place in mosques, putting worshippers in fear, and making them feel unsafe. It has therefore become imperative for all to prepare adequately to prevent such attacks and violence from happening. To achieve that, a lot of work has to go into providing education and awareness providing men and equipment to manage the technicalities to implement such safety measures to safeguard the mosque and the worshippers. The Relevance of the Research therefore can be outline as follows:

- i. The relevant of this research is that it contributed to improved security consciousness of the people, particularly the mosque administrators.

- ii. It encouraged further training of mosque administrators as well as qualified personnel and security equipment procurement.
- iii. It opened the way for further enquiry on diverse ways to improve security around the mosque.
- iv. The research has revolutionized education on security matters.
- v. It has compelled mosque administrators to secure lives and properties.

Below are some strategies arrangements that can guarantee quality results in the effort to improve mosque security and build the capacity of mosque administrators to improve the safety of mosques from attacks.

4.1 Strategic Practice for Enhancing Mosque Security

The ultimate resolution is to prevent the bombings, killing, abductions and destructions from happening (Blanchard, 43). Always realize that the best way to manage crime against mosque is to stop it from happening at all. Like the saying goes, prevention is better than cure. As far as security is concerned, everyone must be proactive. It is everybody's business as we all must be very conscious to watch one another, especially in our place of worship. Security measures should be considered right from the selection of the mosque/Islamic center's geographical site and in the building plans. To improve and enhance the security readiness in our mosques effectively, the following measures must be carefully considered and implemented.

4.1.1 Establish Strong Security Committee

Assemble members with extensive security background and experience. Preferably, serving and retired Police/Military and other law enforcements personnel. Other interested civilians can join, but they must be well trained to clearly understand the security requirements of their duties and responsibilities. A security consultant can be engaged to carry out the training. On the other hand, a private security company can be engaged if affordable. Where necessary, armed guards should be requested to be deployed, especially when high profile personalities will be present at the venue.

It's important for all security operatives to know how to identify potential terrorists, criminals, suspicious characters and be trained to be strict and polite at the same time. It must be understood that often, miscreants, petty rogues, and thieves sneak into worship and religious events looking for what to steal from careless and non-suspecting people. Worshipers must learn to be vigilant and watch their neighbors. Don't discuss your security plans and precautions with outsiders.

Where possible, set up security ushers to patrol the environment during major events in the mosque. Equip them with portable radios to communicate with each other. Have a base station. Use off duty police officers that are members of the congregation if you can't afford to employ security personnel. They should be able to send alarm signal to the congregation and alert the police in the event of any threat of shooting or potential danger. They should be posted everywhere in the building, in the parking lot. The ushers are the first defense against the placement of bomb in the building, or shooters coming into the hall to position themselves to do harm to the congregation in or outside the building. They must be vigilant to be able to carry out prompt counter measures against potential threat or violence. Instant evacuation strategies, must be part of their competence. This must have been tested during simulations. This is the only way they should be able to save life and help the injured who need urgent medical attention in time of crisis.

4.1.2 Implementation of effective security policy in the Mosque

Operative security policy will help mosque administrators and worshipper to understand what is expected of him in character and conduct while in the mosque. For example, what should they do when there is an attack, threat, or incident of any sort? Does an average worshiper know what to do when there is a stampede to stay alive and safe? Lack of awareness in times of attack is the reason for too many deaths and loss of lives. Mosque administrators' security training/lectures or workshops should consist of lectures on Criminal Behaviors; body language, verbal and non-verbal behavior; facial expressions, emotions, voice tone, posture, cognitive and investigative interviews.

An experienced person in security matters should be in charge of making major security-related decisions of the mosque, giving orders and carrying out inspections. Such a person in charge of the chain of command may be a full-time staff or volunteer in the mosque. The imam can also fill that role if the mosque facility is a small one. He should be able to review the security plan at intervals to reflect the perception of security situation in the environment.

Develop a clear chain of command for decision making. This is very important so people will not give conflicting orders. Only one person will be in charge. He is the head of security (committee) and has the responsibility of instilling security consciousness in the mind of the people. He must have some law enforcement or military background. He studies the local situation to make a realistic risk assessment of the mosque. Importantly he must have contacts with multiple law enforcement agents. He should be in charge of acquiring and maintenance of the security equipment and services.

4.1.3 Identification of any security risks

The majority of crimes and burglaries are committed by opportunist. They choose premises that have no obvious signs of security and where they think they will not be seen. If they have succeeded once, they can be motivated to try again. Research shows there is an increased chance of a repeat burglary at the same premises. This is because the criminal knows the layout of the building and is confident they can access it again. Often security will only be improved after stolen property has been replaced following a break in. A final building check before securing the mosque premises to ensure that no one is hidden in the toilets, rooms or other areas should be carried out before locking the doors. It is a good time for you to determine the risk of crime to your place of worship it's advised that the mosque administrators in collaboration with all worshippers to help identify any security risks. It is in everyone's interest to ensure the security and safety of your place of worship (Nottinghamshire 1)

4.1.4 Security review mechanism

This refers to an assessment of the current security situation in the area. What is happening in the neighborhood? Are there any recent threat or ugly occurrence anywhere recently? His ear must be on ground to get fillers and useful security report from various sources. And must be able to adjust plan to meet exigencies. Security review also involves checking a listing of what security equipment that is in place and if it is adequate and in good working condition.

A security plan is effective if only it has been tested and seen to work. That's why drill and simulations are essential. Has there been any emergency situation and it happened that people have no idea of what to do? Are the alarm functioning as it should, and if it did, did the people reacted accordingly? Are the cameras functioning, and did it record effectively the incident that happened in its area of capture? You make an assessment of the efficacy of real events and use your result to review your existing plan based on the lessons and experience learned. Wherever electronics are present there is an increased risk of theft and existing security arrangements should be reviewed. Make theft more difficult by removing any easy access to building roofs, such as tall trees located near to the mosque building.

4.1.5 Evaluation of Security Plan

Security plan for a mosque must be in the language that the audience intended must understand. The procedure should be clearly defined and easy to do. There must be no ambiguity. Make it simple and very practical and should be easily implemented. The assessment and evaluation results serve as the initial step in developing any type of action plan.

4.1.6 Developing good rapport with the law enforcement agents

Mosque administrators should develop a very good rapport with the law enforcement agents. They are the primary line of defense against criminal activity so build good relationship with them (Jensen, 2006). These include the military, police, Road Safety Corps, Civil Defence, Fire Service, and even private security companies. Invite these categories of professionals to the mosque during special events. It is important to readily have whom to call in critical time of need. Especially when there is threat or emergency. Be sure to have their phone numbers and emails handy. Take them round to be familiar with the building, including emergency exits. Notify law enforcement of schedules during major events so they can play active role in protecting the worshippers. Learn how to communicate effectively during emergency. Designate spokesperson and contact persons during emergency or crisis.

Get well acquainted with the Divisional Police Officer (DPO) and other officers posted to work in your area. Acquaint them of your plans, fears and programs unfailingly. The police have the authority to arrest, they legally bear arms and very well trained to carry out other functions you can take advantage of if you pally them well before any crisis ever occur.

4.1.7 Acquaint with important personalities in the community

It's important for mosque administrators/Imams to be familiar with political leaders and senior civil servants in their area. The legislators, local government officials', commissioners, permanent secretaries, the state governor etc. These categories of people are very influential and can help you facilitate urgent help faster than following any official process. Establish personal relationship with them before any incident ever happens. Invite them to your programs to get more familiar with your activities. They may well contribute to the mosque's security funding.

4.1.8 Relentless community outreach

The mosque leaders should engage in relentless community outreach that may even include people of other faith, neighborhood associations, business and groups. Make your neighbors part of your mosque security awareness program if possible and appropriate. It helps if they can be your eye, ear and informant when you are not looking. Let the mosque and its Muslim community be of help. If you have facility the community can use to serve a purpose, make it available for them. It brings goodwill and gets them closer to you. Be helpful if the community is challenged in any way.

4.1.9 Reach out to those who regularly helped your mosque and Muslim community.

Send out complementary letters, make phone calls, send tweets and emails to them to say thank you. Set up meetings and buy them drinks or lunch. Invite them in your annual events, such as Ramadan Tafseer, and recognition them and their efforts for others to emulate. Just do something worthwhile to appreciate them. That could encourage them more to support the community, Islamic events and fund raising, such as mosque security fund raising.

4.1.10 Don't compromise the security of your mosque

Don't grant access to unauthorized persons into restricted areas of your Centre/mosque where they should not be found. Nobody should be allowed to roam about within the mosque building extension beyond areas he or she should be found without being accompanied to the place. And this includes contractors, vendors, cleaning crews, wealthy individuals and visitors. Monitor everyone carefully; don't trust people completely. Recognize that people can be tempted into petty crime. Guide against pilfering and petty stealing such as stealing of phones and foot wears. Particularly safeguard places where money is counted and kept. Also protect the places that valuables and expensive items are kept. Take regular inventories to know whenever anything is missing.

4.1.11 Develop strong emergency and evacuation plan

Mosques and other places of worship should formulate an effective emergency and evacuation plan in readiness for possible terror attacks, active shooter, and even fire outbreaks, health-related emergencies and natural disasters. These things happen, but unfortunately we continue to be caught unawares and unprepared to handle them. We saw how stampede killed many pilgrims in Saudi Arabia a few years ago.

4.1.12 Organize periodic security awareness program

These include seminars, workshops, symposiums and advocacy campaigns to properly educate members and worshippers to be vigilant. The purpose of terrorist attacks is to create fear in people (Onuoha, 3)

4.1.13 Carry out vulnerability check.

It is important to carry out routine comprehensive risk assessment and vulnerability checks. How secured are your entry and exit points? Are doors left unlocked after worship hours, such that miscreants and criminals can walk in and out?

4.1.14 Do background check on security unit, staff and volunteers

It is very important to do thorough background check on all employees before you employ them. The trustworthiness of members of security units should be tested before they are posted to any strategic position. Be very careful with those responsible for finances. Criminal appear like saints when they are in religious places. Do not let appearance fool you. Don't also just accept casual volunteers in the mosque, ensure that they are known, credible and responsible persons with a clear motive. This must include the person's financial and criminal records.

4.1.15 Scan and search people especially on Special occasion such as Jumuah prayer

Before the commencement of any major worship event, make sure that body scanner, bomb and metal detectors are deployed to check to detect anyone coming in with weapon or metal objects. Terrorists have been apprehended while trying to smuggle in Improvised Explosive Devices (IEDs) into worship centers.

4.1.16 Mount access and traffic control mechanisms.

This to a large extent help to detect and prevent suicide bombers from gate-crashing with IEDs or Vehicle Borne Explosive Devices (VIEDs) commonly known as car bombs.

4.1.17 Install CCTV Camera

Record every activity in and around the Mosque on Closed Circuit Television (CCTV) Cameras for surveillance and security purposes. The CCTV, if possible should be installed round the mosque building, particularly at the entrance and the outside fences. Attention should also be paid to positions where the Imam and important dignitaries occupy. Not forgetting other areas. Not only that, use any other method to help monitor the premises. Especially in monitoring against and detecting concealed weapons. Camera coverage is thus recommended for the exterior of the mosque facility and the prayer grounds. Every area from the entrance to the parking lots. Camera can be monitored from the inside by the security team. It is important to appoint competent persons to head the security teams. Quality equipment that can efficiently serve these important functions is highly recommended.

4.1.18 Improve the strategy of the security during occasions/Salat periods

Ensure they are vigilant, knowledgeable and competent to observe suspicious behaviors. In a thrilling unpredictable situations, everyone within the arena must be screened, no matter how highly placed.

4.1.19 Train people for alertness, competence in times of crisis

Someone should be able to meet first responders with information, including what's going on, where, who is involved, and quickly give other essential details that can facilitate needed help and assistance. Train people to know what to do in event of crisis such as explosions, shooting or other attacks. You dash to the ground and crawl to the nearest cover. Everyone must be security conscious.

4.1.20 How to Handle Active Shooting Incidents

It is often difficult to prevent active shooting situation once it begins such as that of An-Noor Mosque in New Zealand. Most times, within 10 to 15 minutes they are done. Sometimes they usually kill themselves after killing countless others. There has to be immediate deployment of law enforcement agents to stop the shooter.

If such an unwanted situation occur strategically position yourself, if possible lock up the doors quickly and hide out if you find a safe place. Set off the alarm and quickly communicate for an emergency backing and/or call the police immediately. Call 911 and give information. Alert occupants of the threats and leave the building immediately. Attacking or confronting the assailant must be done with utmost assurance of safety. If not, that should be your last option.

In the event of any bomb threat, call the police and make the report. Inform the management. Follow police advice if required to evacuate the building. They will search the building inside out against any explosive. If you observe any suspicious package in the mosque, whether in response to a threat or not, the most important rules are: don't pick it up or touch it. Keep people away from there, call the police and isolate the area. Thereafter, review your security plans to analyze what happened.

4.1.21 Internal Security Control

Access Control.

- i. Monitor those in attendance, as well as those outside the premises.
- ii. Doors and windows should be secured when building is vacant.
- iii. Limit points of access. Do not open every door
- iv. Establish policies to maintain access control
- v. Reduce opportunities for just one person to be alone in the mosque
- vi. Establish greeters or welcoming committee to watch the doors
- vii. Engage some people to patrol the mosque environment during Jumuat prayer.
Have some members to stand on guard at each entrance. Some of them should

observe people as they enter from outside, while others should watch from the inside.

4.1.22 Protection of Mosque Computers and Websites.

Theft and crimes in place of worship is not limited to physical stealing. Cyber criminals can penetrate anywhere by hacking into your computers and information storage. So, do the followings:

- Review your website and remove any sensitive information or material.
- Be cautious and don't respond to telephone or email enquiries seeking inappropriate information about the mosque
- Ensure passwords are protected.
- Use virus and malware protection
- Ensure computers are secured when not in use.

4.1.23 Exterior Security Control

This helps us to know how to protect and secure the perimeter of the mosque, parking lots, and mass drop-off areas. Think about the vulnerability of the crowd, and how they can be attacked, both inside and outside the buildings. About 70% of most mosque attacks happen on the outside- in the prayer grounds or in the parking lot. The goal of risk management is to prevent any interruption to the running of the Mosque (Alhassan 59).

4.1.24 Exterior Security Lighting

Security lights should be installed in every corner and sides of the mosque or Islamic centers. Motion detector may also be considered for doors and windows. Good lighting system around the mosque serves as deterrence in preventing crime and attacks. Criminals don't want to be seen and light makes them to be seen for long. Main entrance and high risk areas must be well lighted, especially at night. Fix powerful flood light in areas that are less used. Inspect the lights regularly and replace burnt out ones. Protect them to prevent someone from throwing objects that can break them easily.

4.2 Handling Medical Emergencies in the Mosque

Mosque administrators should be trained on how to respond to medical emergencies and other response procedures in case of emergency or unexpected occurrence in the Mosque.

In pursuing better security, it is important to note that some of these strategies mentioned are only a starting point and that you should plan for the long-term by seeking the expertise of security professionals.

5.0 CONCLUSION AND RECOMMENDATIONS

5.1 Conclusion.

This research explores the nature of insurgents' attacks in mosques, the feeble responses for some identified reasons and it focuses on the need for the mosque security enhancement and discussed it from Islamic perspective. The research indicates that Islam has paid much more attention to the issue of security.

From the analysis of data and discussions on this research work, the followings conclusions were reached: -

With the level of information, awareness, and exposure the paper have presented, there is no doubt that the mosque administrators who avail themselves of the content of this paper and implement the recommendations will no doubt enhance their security measures and operations.

It discovers that security challenges for mosques differ tremendously by the site of each mosque, its location, the size, the surrounding area and the political, economic and social environment of the community in which it is located, as well as other possible considerations. In addition, it is understood that any security recommendations are done with a view to reducing the probability of the unexpected widespread attacks. Even if all possible recommendations are implemented, there are no 100 percent guarantees that such crimes may not occur. (CAIR 2).

By and large, I believe we have correctly assessed the crucial role of mosque administrators in providing security precaution. And we also believe that if the information and recommendation proffered are taken and put into practice, they will no doubt serve as quality strategy to enhance the security network of our mosques. The research have also created more room for further studies in the field.

5.2 Recommendations

From the analysis of data and discussions on this research work, the followings recommendations were reached: -

5.1.1 Improvement of Social, Economic and Political Situations

Before this research recommends further solutions, it shall first offer recommendations that can tame the political, economic and social situations, as they are major factors that breed insecurity in our society which eventually turn into attacks to the mosques.

5.1.2 Politically

Government should decisively deal with the individuals who sponsor crisis and violence: Terrorist attacks are sponsored by persons, groups and individuals (Onuoha 54). Nigerians for political reasons deliberately sponsor attacks on places of worships to settle political scores. There are frequent reports of how politicians arm thugs, bandits, kidnappers and even terrorist groups to kill, bomb and destroy lives and properties. Enemies of the government will want to create the impression that the government is not capable of protecting the citizens (Anyadike 23), and they will recruit criminals and arm them to be fermenting trouble and creating insecurity everywhere.

The dangerous politics we play should be discountenanced: For example, most politicians have thugs, and during electioneering campaigns, they arm them with weapons and give them lots of money to rig elections and intimidate opponents on their behalf. Once the election is over the politicians abandon these thugs and stop giving them money. With guns in their hands and nothing else to do, they turn to criminal activities. Therefore, government should carry out extensive gun mop up after every major elections in Nigeria. This will go a long way to bring peace to our mosque and worship centres. Also, any politician that sponsors thugs should be disqualified since he is deemed to be breeding criminals in the society,

Muslim clerics should stop using their mosques for irrelevant political purpose: They must desist from supporting any candidate openly in elections. Muslim clerics should remain politically neutral, as his involvement will divide the congregation and bring hostility. Especially from the side of losing candidates in election.

Politics should be played by the rule: Politics of love, inclusiveness and selflessness. Politicians must realize that an injury to one is injury to all. If we are in the public place to serve our people's interest, then we must not be desperate about it. Politics must not become a do or die affair such that people are willing to fund and arm criminals to kill (Wildman 7), burnt down a whole community just to make a statement. No more should we play politics of crisis. Leaders must apply a maximum fair and just policies. For justice is regarded as the foundation of social security it is necessary to pay attention to its effects. Security is gained through satisfying people's rights which is the meaning of justice and real fairness.

5.1.2 Economically

Government should work hard to improve the economic situation in Nigeria: Most people blame mass poverty in the country as the reason behind the escalation of crime and insecurity. Since most youths are unemployed, terrorist gangs find them easy target to

recruit. They promise and give them lots of money and benefits. Most kidnappers, burglars, thieves and petty criminals are into crime because they have nothing else to do and are desperate to survive. Our system have no measure to take care of suffering folks. When people turn to crime to survive the consequence will be insecurity, even against the mosques. Therefore, government must find creative activities to gainfully engage the youths so they will not fall prey to the temptation to crime.

Government should make effort to create job for the millions of youths that are unemployed. There should be effective social intervention schemes that make sure people are not hungry and desperate to the point of destitution.

Also, government should create conducive and enabling environment that empowers people to create their own jobs. They should do this through skill acquisition schemes and financial empowerments after acquiring technical or vocational skills. They should also encourage the private sector to create jobs through good economic policies. All these will go a long way to discourage youths from going into crime and criminality.

5.1.3 Socially

Government should carry out mass education to reduce the level of illiteracy in the society: Illiteracy brings ignorance, and an ignorant person is easily deceived into vulnerability by insurgents, bandits and terrorists. An illiterate believes the cleric whose teaching is not according to Koran. Such a one is easily led into religious extremism. Educating the mass majority that are ignorant will go a long way in solving the insecurity challenges in the mosques (Umar 128). An educated youth will not accept to become suicide bombers, bandits, insurgents and kidnappers just because someone promised them pecuniary benefits.

Education is power. It gives lots of knowledge, freedom, information that helps the individual to be informed and conscious. You will be able to think for yourself when you are educated.

5.1.4 Other Suggestions:

1. A standard security training should be mandatory for anyone aspiring to become a mosque administrator.
2. Special attention should be given to mosque and religious centers because they have remained the greatest target for attacks.
3. Government should increase defense budget in order to purchase sufficient weapons and train our armed forces to be able to defend the nation against all forms of attacks.

4. Where possible government should negotiate with the terrorist, bandits and other criminals attacking the mosques and creating insecurity problem in the society
5. Muslim leaders should create and implement programs that give security awareness to members of their congregation. It could be through radio and TV programs.
6. Muslim clerics should be banned from meddling in politics from the mosque.
7. Let there be no form of social isolation. Preach religious tolerance and freedom of choice of worship of the individual. It is very important that we acknowledge our diversity and explore it to build our strength and not to use it to weaken our security
8. All hate preaching must stop and hate preachers punished. Government should closely monitor religious preachers whose actions create tension, sow seed of hatred, divisions, intolerance and extremism.
9. Conscious effort should be made to create religious harmony. Inter faith committees should be established to work together to prevent religious crisis and stop potential clashes before it happens.
10. Reconciliatory and peace building agencies can help to mitigate and assuage aggrieved members of the public who may be tempted to organize criminal groups to attack mosques.
11. Interfaith groups, faith-based organizations, and civil society groups should do more advocacy and orientation to the populace to shun violence and crime
12. Muslim leaders should take active steps to resolve sentiments and hostilities that visibly exist against Muslims. The frequent crisis among Muslims and other ethnic groups should be resolved amicably (Danfulani, 243). Graffiti with hate-filled messages should be removed.
13. There should be restricted distribution of terrorist viral videos in Facebook and other social media handles. Media should stop giving publicity to terrorist activities.
14. There should be strong gun control laws by closely policing our borders to reduce trans-border arms smuggling, and crossing of terrorists and bandits into the country.
15. Efforts should be scaled up to de-radicalize the youths who have already imbibed extremist ideologies.
16. Muslim clerics should deliberately preach love and set up programs to frequently interact with people of other faith. Let there be public display of love and affection among the people of faith.
17. Consider enhancing perimeter security with fencing. Make it difficult for people to easily and freely drive through the place.
18. Install barriers and gate at entrance.
19. Secure points of entry when no event is taking place. Lock off parking lots and back entrances when no event is taking place.
20. Trim shrub/bush/trees that are near the building to reduce hiding places.

21. Keep dumpster in a locked dumpster pad.
22. Consider vehicle barriers for vulnerable entries, special events, or in case of terror threats.
23. Check possible exterior hiding places before every event starts.
24. Guide and monitor your fences. Ensure adequate lighting of the environment.
25. According to the Holy Qur'an, the killing of one soul is equal to killing the whole of humanity. Therefore, all acts of terrorism are condemned in the Qur'an, and Muslim collectively should reflect this matter by publicly and openly condemning violence and terrorist acts attributed to the religion.
26. Unity of Direction: all Muslim should unite under one banner to fight the menace of terrorism.

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