

**AL-GHAZZALI'S THEORY OF VIRTUE: AN AGENT FOR ADDRESSING  
RURAL BANDITRY AND CONFLICT IN NORTH-WEST NIGERIA**

**Lawan Ubaliyo Abubakar**

Department of Philosophy,  
Ahmadu Bello University, Zaria-Nigeria

[Ubaliyolawan@gmail.com](mailto:Ubaliyolawan@gmail.com)

DOI: 10.13140/RG.2.2.32660.94088

&

**Muhammad Saminu Ibrahim**

Department of Islamic Studies  
Atiku Abubakar College for Legal and Islamic Studies  
Nguru Yobe State

[abuabdulhamid15@gmail.com](mailto:abuabdulhamid15@gmail.com)

DOI: 10.13140/RG.2.2.32660.94088

**Abstract**

*This study investigates the phenomenon of rural banditry and conflict in Nigeria's northwestern region against the scenery of its rising incidence over the recent times. One of the greatest problems facing northwest-Nigeria today is banditry. Banditry is a various wicked problems that lead to destruction of life and properties, fear and intimidation, social regression, environmental demoralization, etc. The forms of violence seem to be the result of multiple cracks in the agricultural activities and social norms. The government of Nigeria seems to have lost effective control over the north-western Nigeria with regard to bandits who have become militarised and destructive in their operations. The study posits that the roots of these forms of violence and insecurity can be found in social, economic, and political factors. Thus, Virtue ethics is one of the groundwork prescriptions for the foundation of a virtuous society. It is against this background that this paper sets out to explore Al-Ghazzali's theory of virtue as an ethical theory to be as basis for challenging banditry confronting northwest-Nigeria of today. This research falls within the realm of ethical thought of Al-Ghazzali which is primarily theoretical in nature and it involve library –based research. The research applies qualitative approach. It uses conceptual analysis and prescriptive method. It is concluded here that this theory can help in the transformation of people mind and thus deter them from this pernicious ideology of banditry and conflict. Finally, the paper has some recommendations.*

**Key words:** *Ethics, Virtue ethics theory, addressing, Banditry, conflict, Northwest, and Nigeria*

**Introduction**

This paper is an application of moral philosophy to address the challenges of banditry and conflict in Northwest Nigeria. According to the African Union,

security, peace, stability and good governance have been regarded as prerequisites for the achievement of any meaningful socio-economic development of any nation (Silas, 2019). Since Nigeria's independence in 1960, Nigerians have been faced with a lot of problems emanating from disorderliness, confusion and the latest insecurity development (Ovaga, 2020). Nigeria needs the involvement of informal security actors in peace and conflict resolution more than ever before. This is as a result of the multifaceted conflicts across different geo-political zones in the country. There is insurgency in the North-East, pipeline vandalism and activities of militants in the Niger Delta in the South-South and endemic cattle rustling and rural armed banditry in the North-West and North-Central zones respectively (Murtala, 2018). Nigerian's Northwest is gradually becoming another major regional theatre of violence, much like the Northeast where Boko Haram terrorists have wreaked havoc in the past ten years. A problem, which initially appeared as localized disputes between herders and farmers over access to land, has morphed into an intractable crisis posing a major threat to national and regional security. The level of rural banditry escalated between 2014 and 2019 attracting a lot attention, while assuming increased political undertones in the run-up to the 2019 Nigerian elections (Samaila, 2019).

Banditry violence has affected populations living in Nigeria's Katsina, Zamfara, Sokoto, Kaduna, and Kebbi states in the northwest. About 21 million people living in these states have been exposed to insecurity from activities of bandits. This Day Lagos (2020), has reported that, Katsina state is in a mess. So are Sokoto, Kebbi, Zamfara and Kaduna states. They are all under siege by rampaging gang of bandits, armed robbers, kidnappers and cattle rustlers. Thus, one has the right to say that, northwest Nigeria has witnessed high level of rural banditry in recent times. The pervasive armed banditry and its associated threats to human security in the North-West region of Nigeria, particularly, Zamfara, Katsina, Kaduna, Sokoto and Niger States, have become a subject of national security and public concern. The multifaceted layers of criminality involved, and recurrent nature of the armed banditry call for effective mechanisms to mitigate the threat it poses to peace and security in the affected States.

Pastoralists and farmers in Nigeria have been on the rise. This social conflict has traditionally consisted of disputes over natural resources and is often presented as a conflict between settlers and nomadic people. However, what began as between pastoralists and farmers over land has recently developed into rural banditry with heavy human and economic cost, ranging from the sexual assault of women and girls, attacks on villages, to cattle rustling, among others (see, [www.nsrp-nigeria.org/](http://www.nsrp-nigeria.org/), 2016). Hence, rustling and banditry activities have been a

veritable threat to public safety and security in Nigeria. it has led to loss of lives, human injury, population displacements, as well as loss of cattle in their numbers. This situation goes with repercussions that do not portend well for the collective wellbeing of the herding communities. It creates a sense of insecurity which has the capacity to hamper the productivity of the herding enterprise. The loss of cattle to rustlers means depletion of household income and communal resource of the herding community (Shehu et al, 2017).

Thus, Moral philosophy as a means of social control and the preservation of harm forms the essence its sociality. The core of morality must be injunctions against harming others. Therefore, morality promotes our security and prevents harm to both the individual and the society. This paper argues for applying a unified ethical theory to practical ethical problem of banditry and conflict in northwest-Nigeria.

The question is what are the root causes of all these insecurities? What are the consequences as well as solutions to this? These rhetorical questions may not need answers but it is mind-boggling that despite huge amount of money being spending in the name of security by the government yet northwest-Nigeria security situation still remains uncontained. Although whenever there is a problem there is always the cause but the case becomes a bigger problem when the cause is not just one or more but an accumulation of national problems. What are the remote and immediate causes of insecurity in northern Nigeria and how can the situation be resolved? Bad leadership, corruption, illiteracy and many more are all responsible contributed so much to the insecurity northern Nigeria is facing today. This paper selects four principal virtues of Ghazali which are Wisdom, Courage, Temperance and Justice which can be used as a propeller to address the problems of insecurity and banditry activities in North west-Nigeria.

### **Conceptual Clarification**

#### **Virtue Ethics**

Virtue ethics is a good moral quality in a person, or the general quality of being morally good. In another words, it is a good moral quality in a person, or the general quality of goodness in a person. Thus, this means that the word virtue is thinking and doing what is correct and avoiding what is immoral. According to Socrates as represented in Plato's early dialogues, virtue is a sort of knowledge (the Knowledge of good and evil) that is required to reach the ultimate good, or *eudaimonia* which is what all human desires and actions aim to achieve. To Plato, virtue was the moderation of human nature as a whole. Thus, he considered virtue as mild or average of human nature entirely. The definition of virtue from *Nicomachean Ethics* but from Peter Lombard's sentences, "virtue is a good quality

of mind, by which we live rightly, of which no one makes bad use which God works in us without us”.

### **Rural Banditry**

Rural banditry refers to armed violence driven principally by the criminal intent to steal and blunder. It is motivated by the quest for economic accumulation. The victims are individuals and communities with material valuables. The most common examples of rural banditry in Nigeria are armed robbery, kidnapping, cattle rustling and village raids (Chukwama, 2019).

### **Conflict**

Conflict is a struggle or contest between people with opposing needs, ideas, beliefs, values, or goals (Emily and Thomas, 2007). This means that, a state of disagreement or argument between people, groups, societies, region, etc. According to burton, conflict is interpreted in the context of a serious nature of challenges to the existing norms, relationships, and rules of decision making. Fink (1965) defines conflict as, “any social situation or process in which two or more social entities are linked by at least one form of antagonistic psychological relation or at least one form antagonistic interaction.

In “Editorial” Journal of Conflict Resolution (1957) while espousing for general theory of “conflict” focused on:

...conflict, which is perhaps the key concept in international relation...is a phenomenon studied in many different fields by sociologists, psychologists, psychiatrist, economists, and by political scientists. It occurs in many different situations among members of a family, between, between labour and management, between political parties, and even within a single mind, as well as among nation...

### **Northwest- Nigeria**

Northwest is one of the six geo-political zones of Nigeria. There are seven states in the zone that makes up the North West region. They are Jigawa, Kano, Kaduna, Katsina, Sokoto, and Zamfara. It is native homeland of Hausa people with the second largest tribe being Fulani. Although, the North West boast of s relatively large land mass and size. It is not surprising to see that they are good in terms of agriculture, small and large scale farming and cattle rearing. This has been part of their culture for a long time.

### **Theoretical Framework: Al-Ghazzali’s Theory of Virtue**

Al-Ghazali was one most prominent and most influential scholar in Islamic History-has a positive and unique view of good deeds. Ghazali has a wide range of works in several branches of religious knowledge including jurisprudence, theology, mysticism, philosophy, and his eventual interest, mysticism.

Everything in this world, says al-Ghazali, has been created with a purpose. Man, being the most exalted of all creation, has a supreme purpose which is to realize the moral and through the proper exercise of the qualities inherent in him. He has to develop those qualities which facilitate his moral progress and subjugate those which hinder it (Ummaruddin, 2003).

Al-Ghazali's philosophy was more an expression of the spirit of the age in which he lived than a response to its challenges; his thinking on education, as indeed his philosophy, favored continuity and stability over change and innovation. For Al-Ghazali, the purpose of society is to apply *law* and the goal of man is to achieve happiness close to God. Therefore, the aim of education is to cultivate man so that he abides by the teachings of religion, and is hence assured of salvation and happiness in the eternal life hereafter. Other worldly goals, such as the pursuit of wealth, social standing or power, and even the love of knowledge, are illusory, since they relate to the transient world (Nabil, 2000).

In his two major ethical works, the *Criterion* and the *Revival*, al-Ghazzali begin the discussion of virtue with what he calls the "mother" or principal; the "mother of character" refer to the same principal virtues. These listed as from: *Wisdom, Courage, Temperance and Justice*. He derives them from an analysis of the soul and distinguishes them according to its faculties (Sheriff, 1975).

### **Wisdom**

Al-Ghazal begins his discussion of virtues with wisdom (Shefiff, 1975). According to Ghazali, true wisdom is knowledge of God. But it is not the highest virtue. Ghazali regards wisdom, which is in his view the most perfect knowledge in his life, as important only insofar as it leads to the love of God. Although theoretical wisdom is not the highest, it is higher than moral (i.e., practical) wisdom. Moral wisdom, the virtue of the practical part of the human soul, is called wisdom only metaphorically, Ghazali defines it in the *Criterion* as Sheerif (1975) quoted as:

a state and a virtue of the rational soul by which it governs the irascible and the concupiscent faculties. It consists of the knowledge of the rightness of action.

Thus, in the *Revival*, the same virtue, without being specified as moral, is defined as "a state of the soul by which it perceives right from wrong in all voluntary actions". The achievement of the knowledge of God and of his works brings about human perfection. But, this state can be reached only when the barriers in the heart precluding such achievement are removed. It, therefore, implies that the human-self is capable of infinite spiritual development, the hinderance for man being the

darkness of his own heart acting as a veil between him and the truth. It is, however, only through knowledge that he can dispel this darkness from his heart and approach reality (Ummaruddin, 1996).

### **Courage**

When the practical faculty of the human soul acquires practical wisdom and subordinates the irascible faculty, the virtue of courage is attained. Ghazali defines it as a moderate state of the irascible faculty, the mean between cowardice and recklessness. Thus, according to Al-Ghazali, one of the most important virtues subordinates to courage is "gentleness", because it is related directly to anger which is the basic psychic quality of the irascible faculty. In explaining the virtue of gentleness, Ghazali describes anger as a natural disposition. He equates anger with heat and describes it as blood boiling in the heat. It is a natural disposition which protects man against things which could destroy him. But this natural disposition has to be moderate if it is to be useful. Because it is a natural disposition, Ghazali maintains that it cannot be completely eradicated as long as man lives and, thus, character training aims not at destroying but at controlling and refining it. Refining anger can best be accomplished by understanding its relation to man's desire for certain things. If the desired objects are necessary for man, such as food and shelter, and they are threatened by others, then one's anger is natural and proper and needs only to be moderated lest it bring bad consequences. But if the desired things are not necessary for man, like fame and wealth, then it is only through bad habit and ignorance that one's anger arises, and this kind of anger should be completely eradicated because it is not natural (Sheriff, 1975).

Al-Ghazali modifies both the philosophic traditional Islamic understanding of the virtue of courage in the light of his own ethical theory. He examines courage in terms of a psychological analysis of anger and qualities related to it. The lack of emphasis on courage as bravery in battle reflects Ghazali's denial of the necessity of speaking about ethics in a political context (Sheriff, 1975).

### **Temperance**

According to Ghazali, temperance is the mean between two vices, namely, self-indulgence and insensibility. The former is the extreme of excess, that is, the concupiscent faculty exceeding the right limits set by reason. The latter is the extreme of defect which occurs when the concupiscent faculties fail to desire what reason recommends. Acquiring wealth for necessities in a minimal way hardly generates possessions which may be because of the instruments of liberality. Ghazali is aware of this problem and frequently raises the question whether one should acquire more wealth than one needs in order to give it to others. This question is important, particularly since Ghazali maintains that in caring for

worldly things one should be controlled by satisfying his real basic need only, and whatever exceeds that is riches. In a special chapter entitled “the evils of richness and the goodness of poverty”, Ghazali maintain that “poverty is more excellent than riches”. His attitude toward acquiring wealth and keeping it ends therefore in preferring poverty and considering it one of the virtues most conducive to individual salvation (Sherif, 1975).

Thus, the significance of temperance in Ghazali’s view, however, remains the purification of the soul through abstinence from everything which is not necessarily related to the attainment of ultimate happiness. Since ultimate happiness lies in the hereafter, temperance means minimal participation in worldly affairs. In this way, it is not moderation which prepares man for his end; rather, it is self-restraint in a literal sense. All these changes and modifications which we have noticed in the course of Ghazali’s discussion of temperance and some of its important subdivisions seem to aim at this more comprehensive view of temperance ( Sherif, 1975).

### **Justice**

The forth principal virtue is justice. It is a state in which the concupiscent and the irascible faculties are subordinated to the rational faculty. By equating justice with the order and harmony of these three faculties, Ghazali considers it not only “ a virtue” but also the “whole of the virtue”, it is the perfection of all other virtues because it is only achieved when each of the other faculties realizes its respective virtue. Ghazali maintains that justice in the sense does not have two extremes as do the other virtues. Rather, the only vice which opposes it is injustice, because order is only opposed by disorder. This kind of injustice Ghazali calls justice in relation to the character traits of the soul (Sherriff, 1975).

It is remarkable that Ghazali pays more attention to the first of the three kinds of justice he mentions, i.e., justice in respect to character traits. It is true that he speaks about the religions law and the need to observe it, but justice for him is important because it is the virtue of soul the is a sign of individual perfection, not because it has a social function. Justice brings about a harmony among the faculties of the soul, preparing the individual for superior virtues.

### **Banditry and Conflict in North west-Nigeria: A Literature Review**

There are lots of works done on this topic. This section deals with the review of such related works. According to Murtala (2018), Cattle rustling and armed banditry have become major problems in Zamfara State. The phenomenon has increased since 2010 leading to violent conflict between the Fulani people and their supporters from the Republic of Niger on one side and the farmers on the other. The outcome of this conflict has claimed thousands of lives and destroyed properties worth billions of naira in the state. It could be argued that there is no

village in the state that has not witnessed the impact of cattle rustling and rural armed banditry. In Mada District, Gusau Local Government for example, the District Head stated that they witnessed over 12 different attacks by the bandits which claimed the lives of over 20 people and 1,500 heads of cattle were stolen at different times from 2014 to 2016. This did not include other assaults like rape, kidnapping and injuries inflicted on the people by the bandits. Thus, incidents like these occur virtually in all the villages in the state (Murtala, 2018).

Banditry has created a large number of destitute, orphans and widows in the rural areas of Zamfara State due to constant raiding, theft and raping. The village of Badarawa in Shinkafi Local Government Area, is another area hit by the bandits, the village head has compiled a list of 318 widows, orphans and destitute who lost loved ones in the various attacks carried out by the bandits in 2015 alone.<sup>8</sup> The levels of attacks in these areas are less compared to Anka, Maru and Chafe that witnessed frequent attacks and recorded high casualties. In these areas, so many villages were raided and people killed indiscriminately; women were raped and livestock stolen by the bandits (Murtala, 2018).

However, the year 2010 ushered in a set of criminal gangs who specialized in armed banditry and so a new style of banditry emerged which involved not only rustling the cattle but killing the owners and scaring people away from their communities (Rufa'i, 2016; Shitu, 2017). Furthermore, Anka, (2017) posits that the 2011 general election in Nigeria brought about the emergence of these security threats that have crippled social and economic life in some Zamfara communities including Dansadau, Zurmi, Shinkafi, Anka, Maradun and Tsafe forest. Accordingly, it was further discovered that no fewer than 36 communities along these villages have been destroyed and no fewer than 15,000 cattle were rustled (Kiruwa, 2017; Daniya, 2017; Tukur, 2017 as cited in Anka, 2017). In other words, socio-economic activities in these communities have been disrupted. In Kaduna state northwest-Nigeria, especially Birnin Gwari local government area, criminal gangs are engaged in rural banditry by stealing cattle and livestock leading to displacement of rural dwellers. The theft of animals forces the rural inhabitants to migrate southward: causing environmental degradation, population growth, and increase in the price of cattle, regional instability influence and exacerbates farmers/herders conflict dynamics (Gadzama et al, 2018).

A more general breakdown of law and order has followed the insurgency in the Northeast and this has been manifested by the rise in banditry, cattle-rustling and kidnapping. Especially since 2010, there has been a major expansion of cattle

rustling and associated kidnapping, reflecting a combination of youth unemployment, pastoralists who have lost their herds and a lax security environment. Given the lack of herding skills among farmers, it is credible that the rustlers consist of gangs which include FulBe who have lost their cattle in association with thieves, and connect to networks which can transport the stolen livestock the large markets in the south, where they rapidly disappear (See, <http://www.rogerblench.info/RBOP.htm>, 2018).

Thus, one has the right to say that, rural banditry and conflict in the northwestern states of Katsina, Zamfara, Kaduna, Sokoto and Kebbi has reached alarming heights in recent times.

### **Factors Responsible for Rural Banditry and Conflict in North-west Nigeria**

There are various factors responsible rural banditry and conflicts in north-west-Nigeria. According to Silas (2019), it was discovered that there are high levels of poverty, illiteracy, collapse of the amnesty program and peace deal, high rates of unemployment, limited security presence, high rates of drug abuse, porous border and presence of forest area. In a study conducted by (Bashir, 2017) as quoted by (Shehu et al 2017), there exist different attributing factors to cattle rustling and banditry in the state, it depends on one's perception to the menace acts. However, he identified the following as major factors:

- Poverty which represented (16.6%), followed by political interference (14.4%), climate change occasioned by droughts and reduced access to water sources (13.3%).
- Competition over access and control of scarce natural resources that represented (12.8%) and limited natural resources (11.7%),
- Pastoralist culture (Fulani herders) and traditions passed over the years that have promoted animosity in the area (11.7%),
- Commercialization of cattle rustling which represented (10.6%) and Poor policies on pastoralist's community that have destabilized the livelihoods of the community (7.1%)
- Invading of private farmlands and ranching in search of grazing land (1.9%) which have contributed detrimentally to cattle rustling.

Thus, this paper argues that, the factors responsible for banditry and conflict in northern Nigeria of today is lack of morality. That is why this research posits to apply virtue ethics theory to address banditry and conflicts facing north-west Nigeria of today.

### **Al-Ghazzali's Theory of Virtue and the Response to the rural banditry and Conflict in the North-west Region- Nigeria**

This paper argues for applying Al-Ghazali's theory of virtues as a propeller to address the banditry and conflict in northern Nigeria. Thus, as stated above, the four principal virtues can be applied here. Thus, Wisdom is one of Ghazzali's philosophic virtues which can be applicable to address the banditry and conflict Northwest-Nigeria. According to Ghazali, discretion, excellence of discernment, penetration of thought, correctness of opinion (awareness of subtle actions and of the hidden evils of the soul) are all virtues of wisdom of Ghazali which if one can acquired one will not involve in an act of banditry and conflict.

However, magnificence, intrepidity, greatness of soul, endurance, gentleness, fortitude, suppression of anger, correct evaluation of self, amiability, nobility and manliness, are virtues of courage according to Ghazali. The third principal virtue which can be applied here is temperance. For Ghazali, modesty, shame, remission, patience, liberation, good calculation, contentment, abstinence, tenderness of character, self-discipline, righteous, indignation, good appearance, tranquility, wit, and honest dealing, are all virtues of temperance. While the fourth principal virtue is justice, according to Ghazali, justice brings about a harmony among the faculties of the soul, preparing the individual for superior virtues (Sheriff, 1975).

Thus, to acquire virtue according Ghazali, man must practice good deeds so that they become habits for him. The newly acquired good habit must be strengthening by performing good deed continuously. Such practice and performance emphasize the importance of action in acquiring and preserving virtue. In order to be just, for example, one must first behave in a just manner. Ghazali maintains that, if the child is habituated in goodness, he will grow up a virtuous man, but if habituated in vice, he will grow up to become an evil man.

Vices are unethical forms of the natural propensities of man. Propensities because harmful when they engender love for the world at the expense of spiritual development. The love of this world is the root of all vices. If the self is to attain perfection, these propensities must obey the dictates of reason. But, it often happens that they disobey reason, transgress their proper limits and subject the self to humiliation and gradual decay. It is this transgression which takes the shape and colour of so many vices. Vices, then, are the wrong developments of human propensities which act as curtains between men his goal (Ummarudden, 1996).

### **Conclusion and Implication**

To win the fight of banditry and conflict in Northwest-Nigeria, attachment to ethical standards in decision-making must be the foundation of the society's

policies. Without ethics in the conduct of the affairs of the society, the patent wars on vices will not be thriving. Society development cannot be acquired unless we shun terrorism and embrace the virtues of wisdom, courage, temperance, and justice. In examining attempts of ethical theories to meet societal challenges it is necessary to be selective. Thus, from the foregoing discussions, this paper led to the conclusion that Al-Ghazzali's theory of virtue provides measures necessary for reducing act of banditry and conflict and uplifting the moral character of the people of the Northwest Nigeria. It seems clear that, the virtue is, in some general way. For Al-Ghazzali, both virtue and good character denote the state in which bodily faculties are subordinated to the practical faculty of the human soul. This is the normal state, deviation from which produces vices and bad character. Ghazzali sums up the faculties which must be trained if good character is to be achieved. The deliberative faculty, when trained, will realize the virtue of wisdom; the concupiscent faculty will produce temperance; and the irascible will produce courage. When the latter two, which are faculties of the animal soul, are trained and have been subordinated to the first, the virtue of justice is achieved.

It is difficult if not impossible to find any group of people living together without rules to guide their actions. Al-Ghazzali's concept of virtue has many similar and shared views with the ethical behavior of the people of the Northwest-Nigeria society which may be used as an agent to address banditry and conflict in the contemporary Northwest-Nigeria.

### **Recommendations**

Sequel to the implication of this discourse, the following recommendations become imperative based on the detected problems in the Northwest Nigeria:

1. This paper exposed that one of the reasons of the youth engagement in banditry and conflict was lack of employment. Thus, this paper suggests that the provision of job opportunities for the youth so as absorb them and made productive, will help curb the menace of banditry and conflict in northwest Nigeria. It was found that since the youth did not have any work doing, they engaged in all sorts of moral vices.
2. Enforcement of Laws, rules and regulations for the control in drugs supply will help to control drugs and substance abuse among the youth. Despite the efforts of Nigerian National Drug Law Enforcement Agency (NDLEA) and other governmental agencies such as the National Agency for Food Drugs Administration and control that are to stanch the drift of substance abuse in Nigeria. Because drug abuse may leads to engage in an act of banditry and conflict.

3. This research also recommends that the religious leaders can make drills in the reduction or eradication of banditry and conflict. The religious leaders should incorporate topics on the negative effect of banditry and conflict in their sermons and also preach to children and the youth in places such as schools, mosques, and churches.
4. It also suggests that proper parental upbringing and monitoring can help reduce an act of banditry and conflict in the Northwest-Nigeria. Thus, parents should monitor their children, the type of friends they have and keep visit their schools to check on them.
5. There is, therefore, an urgent need for ethical re-orientation particularly in the society of Northwest Nigeria.

## References

- Al Chukwuma O. and Anthony C. U. (2019). Of Marauders and Brigands: Scoping the Threat of Rural Banditry in Nigeria's northwest, *Brazilian Journal of African Studies/porto Alegre/vol.4, No. pp. 201-222*
- Aristotle, (1925). *Nicomachean Ethics*. New York: Oxford University Press
- Azeez, O. and Aliyu Y. (2016). Cows, Bandits, and Violent Conflicts: understanding Cattle Rustling in Northern Nigeria, *African Spectrum*
- Bashir H. M.; (2017) *The Impact Of Cattle Rustling And Banditry On Livelihoods Of Pastoral Communities In Katsina State, Nigeria: Being A Dissertation Presented To The Department Of History And War Studies, Faculty Of Arts And Social Sciences, Post Graduate School, Nigerian Defence Academy, Kaduna, In Partial Fulfillment Of The Requirements For The Award Of Master In Conflict, Security And Development (Mcsd)*
- Emily Pia and Thomas D. (2007). *Conflict and Human Rights: A Theoretical Framework, SHUR Working Paper Series*
- Gadzma, I. U. et al. (2018). Appraisal of Rural Banditry in "KAMUKU" Forest in Birnin Gwari Local Government Area of Kaduna State Nigeria, *Nigeria Journal of Rural Sciology Vol.18, No. 1*
- Johan Galtung (1973). *Theories of Conflict: Definitions, Dimensions, Negatives, Formations*, University of Hawai'i
- Mark Omorovic I. (2014). *Philosophy and the Problem of Terrorism in Nigeria, Bassey Andah Journal vol. 7-8*
- Mohammed J. Kuna and Jibrin I. (eds) (2015) *Rural Banditry and Conflicts in Northern Nigeria Centre of Democracy and Development, CITECT Estate Abuja.*
- Murtala, A. R. (2018). Vigilant Groups Rural Banditry in Zamfara: Excesses and Contradictions, *International Journal of Humanities and Social Science*

- invention* (IJHSSI) in [www.ijhssi.org//vol. 7, Issue 06 ver. 1//Jun.2018//pp.65-73](http://www.ijhssi.org//vol.7,Issue06ver.1//Jun.2018//pp.65-73)
- Nabil Nofal (2000). *Al-Ghazali*, Published in *Prospects: the quarterly review of comparative education*, UNESCO, Paris, International Bureau of education
- Nene Mburu, (1999). *Contemporary Banditry in the Hurh of Africa: Causes, History and Political Implications*, *Nordic Journal of African Studies* 8(2): 89-107
- Omorogbe, Joseph. (1999). *Ethics: A Systematic and Historical Study*. Lagos: Joja Educational and Research Publishers.
- Okerie O. and Akande J.T. (2012). *The Fundamentals of Philosophy and Logic for all Disciplines*. Abuja: Reamlark Publishers.
- Ovaga, Okey H. (2020). The socio-economic implications of Boko-Haram Activities in Northern Nigeria, in *Review of Public administration and management*, vol. 1 No.2 last retrieved 4<sup>th</sup> July,2020
- Shehu, S. (2017). The Menace of Cattle Rustling and Banditry in north-west Nigeria: A case study of Katsina State, *IOSR Journal of Research and method in Education (IOSR-JRME)* vol. 7, Issue, 6 ver. Viii in [www.iosrjournals.org](http://www.iosrjournals.org) pp. 40-47
- Sherif, Mohamed Ahmed, (1975). *Ghazali's Theory of Virtue*. Albany: State University of New York Press.
- Silas Epron (2019) Emerging Security Threats: Factors and Implications for Nigerian's Socio-Economic Development 2015-2019, *Journal of Economic and Development Studies*, published by American Research Institute for policy Development.
- Suleman S. (2019). Rural Banditry in Zamfara State, Northwest Nigeria, *Social Science Research Council*, Retrived in [https://kujengamani.ssre.org/2019/06/13 rural-banditry-in-zamfara-state-northwest-nigeria/](https://kujengamani.ssre.org/2019/06/13-rural-banditry-in-zamfara-state-northwest-nigeria/)
- Uduigwomen, *Introducing Ethics: Trends, Problems and perspective*, 2010.
- Umaruddin M., (1996). *The ethical philosophy of Al-Ghazzali*, Adam publishers Delhi: India,