



# RELIGION *and* SECURITY ISSUES

*Proceedings of 2013 Biennial International  
Religious Studies Conference*

Edited by

Ayantayo, Jacob Kehinde | Fatokun, Samson Adetunji

# Contents

|                                                                                                                                                            |      |
|------------------------------------------------------------------------------------------------------------------------------------------------------------|------|
| Dedication                                                                                                                                                 | viii |
| Foreword                                                                                                                                                   | ix   |
| Preface                                                                                                                                                    | x    |
| Acknowledgments                                                                                                                                            | xi   |
| Contributors                                                                                                                                               | xii  |
| Chapter 1: Religion and Security in Africa: A Global Christian Perspective<br>– <i>Bonk, Jonathan J.</i>                                                   | 1    |
| Chapter 2: Religion and Security Issues: The Christian Experience and the Way Forward<br>– <i>Olutola, Gabriel O. and Fatokun, Samson. A.</i>              | 23   |
| Chapter 3: A Glimpse at Islamic Concept of Security: A Lesson for Nigeria<br>– <i>Adebayo, R.I.</i>                                                        | 35   |
| Chapter 4: African Indigenous Knowledge as Cure to the Security Problem in the Nigerian Contemporary Society<br>– <i>Olaleye, Samuel Kayode</i>            | 55   |
| Chapter 5: Implications of Ethno-Religious Conflicts in Northern Nigeria on National Security and Nation Building<br>– <i>Ajamu, Thomas Kayode</i>         | 68   |
| Chapter 6: Religion and Insecurity in Nigeria: An Examination<br>– <i>Ampitan, Afolabi</i>                                                                 | 80   |
| Chapter 7: Insecurity in Holy Places: A Historical Appraisal of the Church and Security Challenges from Nigerian Experience<br>– <i>Fatokun, Samson A.</i> | 94   |
| Chapter 8: Psychological Dimension to Religion and Security Issues in the Light of Romans: 12:2<br>– <i>Amolo, H. and Anyanwu, C. A.</i>                   | 104  |

# Chapter Three

## **A GLIMPSE AT ISLAMIC CONCEPT OF SECURITY: A LESSON FOR NIGERIA**

ADEBAYO, R.I.<sup>1</sup>

### **Abstract**

*The abysmal absence of security in the world has become a matter of serious concern to all and sundry. With particular reference to Nigeria, instances of insecurity are increasing at an alarming rate every day, ranging from ethnic chauvinism, political crises, economic sabotage, to religious unrest. Indeed, living together peacefully in the face of bombing, kidnapping and all sorts of vices has virtually become a mirage despite all security measures being put in place by those in authority. Religion is regarded as an antidote to all forms of insecurity. Islam in particular considers security as vital to human existence. As a matter of fact, security of life, property, progeny, intellect, religion and honour is the main focus of the Maqāsidu-sh-shari'ah as will be explicated in this paper. Furthermore, some prevailing situations serving as stumbling block for the religion to serve as a veritable instrument of fighting insecurity will be discussed. The paper, therefore, concludes that the spate of insecurity in Nigeria could be checked if religion generally is allowed to take its normal place in the country. Suggestions to achieving this will thereafter be proffered.*

### **I. Introduction**

The issue of insecurity ravaging the world is enormous. It has taken different forms, ranging from killing, maiming, suicide bombing, euthanasia and the like, to kidnapping, vandalisation, and all sorts of wars, genocide and persecution, sparing no country and community. Civil wars in the Sudan, Congo and Angola, and the border strife between Ethiopia and Eritrea,

---

<sup>1</sup>Senior Lecturer, Department of Religions, University of Ilorin, Ilorin, Nigeria.

clashes between the Christians and Muslims in Egypt and Nigeria are prominent examples. Instances of famine, drought in some countries, as well as cases of AIDS epidemic and other notorious diseases ravaging many African countries tend to make the world a place not safe to live.

Reference to Nigeria as 'security-risk nation' by the international communities is not an exaggeration. Pages of the nation's newspapers are full of happenings of insecurity and security threats. A confirmation of this can be alluded to in the incessant political, religious and ritual killings, which pervade the nation in all its regions. In the Niger-Delta area, cases of kidnapping are rampant. There are also the communal clashes in the Ijaw community. Religious imbroglio and political killings are common to the northern and south-western states respectively. Some factors have been identified as threats to national security in Nigeria and the world at large. These include injustice, ignorance, hatred, unemployment, political opportunism, ineffective judicial system, corruption, indiscipline and exploitation of weaker nations by super-powers of the world, among others.

We need to quickly mention as well that Nigeria as a nation has not folded its arms watching the security of the nation to deteriorate further. It has put in place some security agencies among which are the Armed Forces, namely the Nigerian Army, the Air Force and the Navy; the Nigeria Police, State Security Service, National Intelligence Agency, and the Defence Intelligence Service. Others include the Nigerian Immigration Service, the Nigerian Customs Service, the Nigerian Prisons Service, the National Drug Laws and Enforcement Agency and the National Agency for Food, Drug Administration Control. There are also the Federal Road Safety Commission, the Federal Fire Service, the Nigeria Security and Civil Defence Corps and the National Emergency Management Services. To ensure financial security, two anti-graft agencies are put in place, namely the Economic and Finance Crime Commission (EFCC) and the Independent Corrupt Practices and other Related Offences Commission (ICPC).

From all indications, it is observed that as the numbers of the security agencies are increasing, instances of insecurity are also increasing geometrically. As the security vote in the nation's annual budget is increasing, so also the nation is witnessing more instances of civil strife and insecurity. To us, what really is lacking in the system is spiritual security, which has not been given adequate attention by the rulers of the nation or misinterpretation of the concept of security by those who claimed to be the implementers of divine instructions. It therefore becomes pertinent to have a cursory look at the concept of security from the perspective of Islam, and as

well discuss some lessons that Nigeria as a nation could derive from this concept.

## II. Security Situation in Nigeria

In spite of the numerous security agencies put in place in Nigeria, there seems to be nothing to write home about in the nation's security situation. The rate at which criminal acts is increasing is alarming. It shocks one's imagination that cases of insecurity cut across every human sector of the nation. At educational institutional level, numerous clashes between and among different cult members and organizations have been recorded. There are cases of violent crimes where people attack themselves with acid and other objects of destruction. Ethno-religious violence has become the order of the day in some states of the nation. Indeed, the nation needs a revolution in her security status. According to a *Sunday Punch* investigation, about 74 cases of different criminal acts were recorded between 2008 and 2009, ranging from murder to manslaughter, suicide and rape.<sup>2</sup> It is apposite here to consider some instances of security threats in Nigeria.

In the Niger Delta region, the agitation for resource control gradually metamorphosed into militancy with kidnapping as the major weapon. The area became 'no go area' for expatriates. In January, 2005, four men comprising an American, Briton, Bulgarian and Hondurans were kidnapped by the Niger Delta militants. The case was so serious that armed gunmen of the MEND held the expatriates hostage for 19 days, demanding from the Federal Government 2.5 billion naira and unconditional release of their leader, Dokubo before releasing their hostages. On February 18, 2006, another nine oilmen comprising three Americans, a Briton, two Egyptians, a Filipino and two Thais were kidnapped by the MEND only to be released after a month in captivity.

The Ijaw Youth were also said to have kidnapped eight expatriate workers of Peak Oil drilling company, while in Bayelsa State, 16 staff of the Agip Oil Company, an Italian firm, and eight soldiers attached to the company, were said to have been captured by the Southern-Ijaw Aga.<sup>3</sup> Ever since, and even with amnesty granted the militant in the area, cases of kidnapping still persist, spreading like grassland fire during harmattan to other places. Families and relatives of highly placed politicians are no more

<sup>2</sup> See <http://www.nigerianbestforum.com/index.php?topic=97572.0> accessed on 22nd March 2013.

<sup>3</sup> Kabir Ahmed. (2008). "Environment, Conflict and Poverty in the Niger Delta Region". In Mustapha C. Duzé, Habu Mohammed & Ibrahim A. Kiyawa (eds.) *Poverty in Nigeria: Causes, Manifestations and Alleviation Strategies*. London: Adonis & Abbey Publishers, 149-157.

secured in the hands of kidnappers, as they are suddenly picked and are only released after payment of ransom by their families. The case is so serious now that some ungrateful children are colluding with their colleagues to 'kidnap' them so that they eventually share the ransom paid by their parents.

Another instance of insecurity in Nigeria is the high rate at which Nigerians engage in vandalisation of oil pipeline. According to a report, about 1,281 vandals were arrested from early 2012 to January 2013, and more than ₦170 billion naira had been lost to this unholy act, while ₦8 billion was spent to effect repairs on the lines between 2011 and 2012. Apart from the huge amount being wasted as a result of pipeline vandalisation, the act has also led to inferno, which had claimed lives and properties. It has also led to untold hardship on the part of Nigerians who have had to contend with fuel shortage arising from pipeline vandalism.<sup>4</sup> This ugly incidence is not limited to pipeline vandalisation alone; many other public utilities are also being vandalized for selfish gain, not minding the consequence of such actions on the general public. This is true of theft of electricity appliances and communication gadgets.

Murder cases are so rampant in Nigeria that one can say without exaggeration that hardly could a day pass in Nigeria without a record of one murder case or the other. Apart from incessant killings of innocent souls by the *Boko Haram*, extra-judicial killings are also rampant in the country. The Attorney-General of the Federation, Mohammed Adoke submitted on December 10, 2012 that 7,195 cases of extra-judicial killings were recorded in Nigeria in the last four years. In Potiskum, Yobe State, three South Korean doctors attached to Potiskum General Hospital were attacked by armed men and killed. In the same vein, nine female polio vaccine health workers were murdered in Kano State. In Anambra State, about sixty bodies were reportedly sighted floating on Ezu River in Amensea, with twenty-three bodies recovered so far by police authorities.<sup>5</sup>

Those in authority were also not spared as victims of the killings. The case of a Federal Minister, Chief Bola Ige, the then Minister of Justice who was murdered on December 23, 2001, is still fresh in the minds of Nigerians who are worried at how those who did the havoc have not been caught since then. Of recent, and precisely on 2nd March, 2013, the Kwara State Commissioner of Police, Mr. Chinwike Asadu, was killed in Enugu State, his home State, and no reliable information about those behind the act has been

<sup>4</sup> See *The Guardian*, Jan. 15, 2013.

<sup>5</sup> Don Okereke. "Unprecedented Wanton Extra-Judicial and Barbaric Killings in Nigeria". The Nigerians Unite Against Insecurity and Terrorism (NUAIT) in <http://www.nairaland.com>. Accessed on 5/3/2013.

given. The killing of a Police Commissioner indicates that those who are put in the helm of affairs of security in the country are not even secured, and for them to ensure the security of other Nigerians is doubtful. Or what type of security can Nigerians expect from the so-called security men where, for instance, a military protestant Church inside the Armed Forces Command and Staff College Jaji in Kaduna State was bombed down by those believed to be *Boko Haram* on November 25th, 2012. Another indication that the security system of the country is deeply flawed could be seen in the attack on the Police Headquarters of June 16, 2011, where lives and property were lost despite the existence of the SSS or NIS of the nation. The sad occurrence of April 6, 2013, where twelve policemen were brutally killed in Bayelsa State by yet unknown gunmen but were believed to be members of the Movement for the Emancipation of the Niger Delta (MEND), still confirms this stand. The gunmen who were believed to be more sophisticated in terms of weapon and more expertise in terms of experience were said to have taken this step in response to the imprisonment of their leader, Henry Okah, who was sentenced to 24 years imprisonment in South Africa on terrorism charges.<sup>6</sup>

At times, the security officers of the nation equally contribute to the insecurity of the citizens. Instances of policemen shooting moving bus drivers and commuters for their refusal to give them 'the normal' twenty naira, have been recorded several times. One Miss Suleyo Hickyaa, a 29 year old woman, was reportedly killed by a policeman in Markurdi, Benue State.<sup>7</sup> Recently, four students of Nasarawa State University who were demonstrating peacefully were shot dead by military men who came to check them.

When the elections are approaching, Nigerians often find themselves in fear and insecurity, as political killings become rampant in the nation. One or two instances of this will suffice. One Mr. Luka Shigaba, a former Caretaker Chairman of Bassa Local Government Area of Kogi State, was murdered on Tuesday March 4, 2004, in his residence,<sup>8</sup> while in the same State, one Phillip Olorunnipa, the Chairman Kogi State Independent Electoral Commission was equally murdered in his home at Kabba on Saturday March 2, 2004. In the same vein, the National Vice-Chairman (South-South) of the People's Democratic Party (PDP) was assassinated on his way to Asaba on February 6, 2004.<sup>9</sup> Also, the Special Adviser and Personal Secretary to Comrade Adams Oshiomole, the Governor of Edo State, was equally

<sup>6</sup> [www.bloomberg.com/news/2013-04-10](http://www.bloomberg.com/news/2013-04-10) accessed on 10/04/2013.

<sup>7</sup> See *Daily Trust*, Wednesday February 2, 2005.

<sup>8</sup> See *New Nigeria*, Tuesday March 9, 2004.

<sup>9</sup> See *Daily Champion*, Monday March, 1, 2004.

assassinated at his residence on May 4, 2012. Indeed, an epistle could be written on cases of insecurity of many magnitude at they occurred in Nigeria of recent.

The questions that bother the mind of every Nigerian are: What has religion done on the issue of security? Why are cases of insecurity becoming so common despite the religiosity of Nigerians? The answers to these are not far-fetched. One can easily say that many who profess one religion or the other are ignorant of the teaching of such religion. Some also hide under religion to carry out atrocities, not minding the teaching of their religion. Lastly, religion has not been allowed to feature in cases of bringing to book those who threaten the security of the nation. We therefore deem it fit to discuss the Islamic concept of security with a view to making Nigerians borrow a leaf for the purpose of ensuring permanent security in the country.

### III. Islamic Concept of security

The concept of security in Islam is all-embracing as it provides preventive measures to all that can lead to insecurity and as well apportions adequate punishments for whoever is found guilty of any crime that can cause insecurity to serve as corrective measures and deterrent to others. The stipulated punishments for transgressing the limit of Allah are called *hudūd*. It is noteworthy to say that six offences in the Islamic penal system are meant to protect the society from insecurity, as any of the offences could lead to communal disturbance, havoc and chaos. The offences are taking of alcoholic drinks (*Shurbulkhamr*), theft (*As-sarqah*), armed robbery (*hirābah*), illicit sexual relations, (*Az-zinah*), slanderous accusation (*Qadhaf*) and apostasy (*Riddah*). For this reason, the Islamic concept of security will be discussed here based on these six criminal offences in line with the Islamic perspective on security of life, property, progeny, intellect, religion and human dignity and honour.

### IV. Security of Life

The sanctity of life is given a high premium in Islam to the extent that killing or murdering a single human being is likened to murdering of the entire human race, and saving a single soul is like saving the lives of all mankind (Q. 5: 32). Specifically, the *Qur'an* enjoins the protection of human life when it says: "Do not kill a soul which Allah has made sacred except through the due process of law" (Q 6:15). This implies that no one has the prerogative right to terminate the life of another person except through due process of law be it in form of retaliation or the question of punishment for

spreading corruption on the earth, and this can only be decided by a competent Qadi or a properly established government.<sup>10</sup>

Apart from the fact that one should not kill another person, it is forbidden that one should decide to take one's own life through any means and under no reason. Yousuf Ali has identified some psychological, political, religious, survival, aggression, hatred and sociological factors for the rampancy of suicide attack in the contemporary period.<sup>11</sup> Suicide bombers might therefore be taken to be ignorance of the *Qur'an*, which enjoins: "do not kill yourselves....."(Q.4:29), and the statement of the Prophet that:

In the time before you, a man was wounded. His wounds troubled him so much that he took a knife and cut his wrist and bled himself to death. Thereupon God said, "My slave hurried in the matter of his life, therefore he is deprived of the paradise (Jannah)."<sup>12</sup>

In another *Hadith*, the Prophet was reported to have said:

He who throws himself down from a rock and commits suicide will be throwing himself into the fire of hell; he who drinks poison and kills himself will have the poison in his hand, drinking it forever in the fire of hell; and he who kills himself with a weapon will have that weapon in his hand, stabbing himself forever in the fire of hell forever.<sup>13</sup>

In addition to the above, Islam prescribes a strong punishment for the sin of homicide in form of retaliation called *qisas*. In other words, a killer is expected to be killed, and remission in case the brother of the slain demands for compensation. The *Qur'an* says:

O you who believe! The law of retaliation (*qisas*) is prescribed for you in matter of the slain; the free for the free, and the slave for the slave and the female for the female. But if remission is made to any one of his (aggrieved) brother, prosecution (for Bloodwit) should be according to usage and payment to him in a good manner. This is an alleviation from your Lord and a mercy. Whoever exceeds the limit

<sup>10</sup> A. R. I. Doi (1984). *Shari'ah: The Islamic Law*. London: Ta Ha Publishers. 229-232.

<sup>11</sup> Md Yousuf Ali. (2012). "Islamic Perspective on Suicide Attack: Concepts, Causes and Effects". In Abdul Kabir Hussain Solihu (ed.) *The Islamic Worldview, Ethics and Civilization Issues in Contemporary Interdisciplinary Discourse*. Malaysia: IIUM Press. 206-228.

<sup>12</sup> Narrated by Muslim in *al-Sahih, Kitab al-Iman*, 1:103.

<sup>13</sup> Narrated by Al-Bukhari in *Al-Sahih, Kitab al-Tibb*, 5: 2179.

after this will have a painful chastisement. And there is life for you in (the law of) retaliation, O men of understanding, that you may guard yourselves (Q2: 178).

Apart from the severe punishment on homicide and suicide, those who mistakenly killed another believer have their own punishment of setting free a believing slave and the family of the victim would be compensated (blood-money). This is aptly captured in the following verse of the *Qur'an*:

And a believer would not kill a believer except by mistake. And he who kills a believer by mistake should free a believing slave, and blood-money should be paid to his people unless they remit it as alms. But if he be from a tribe hostile to you and he is a believer, the freeing of a believing slave (suffices). And if he be from a tribe between whom and you there is a covenant, the blood-money should be paid to his people along with the freeing of a believing slave; but he who has not the means should fast for two months successively: a penance from Allah. And Allah is ever Knowing, Wise (Q4:92).

The *Diya* (Blood-money) is so exorbitant that one needs to be extra ordinarily careful so that he does not kill any human soul. According to the calculation of the Kwara State *Sharia* Court of Appeal as at March, 2013, the blood-money for taking life by mistake is ₦37,375,200.00.<sup>14</sup> The essence of this punishment is to sue for a just retribution to take place for the next of kin of the killed to demand that "the killer pays with his life for his crime, or to spare his life in return for the payment of blood money, or to forgive the offender altogether, demanding no compensation."<sup>15</sup>

The *Qur'an* further mentions some other celestial punishments awaiting those convicted of homicide when it reads:

And whoever kills a believer intentionally, his punishment is hell; he shall abide in it, and Allah will send His wrath on him and curse him and prepare for him a painful chastisement (Q4: 93).

One need to emphasize it that the Prophet did not mince words in campaigning against what can make a group of people take arm against one another. In one of his sayings, he says: "None of you should point a weapon at his brother, for he does not know, for perhaps the devil may draw it out

<sup>14</sup> See the Kwara State *Sharia* Court of Appeal, Ilorin, Zakat, Diyya and Dowry Calculation for the Month of Rabiul-Thanni 1434H (12/2/2013 to 12/3/2013).

<sup>15</sup> Sayyid Qutb. *In the Shade of the Qur'an*, vol. XI Surahs 16-20. 124. (Soft copy).

while it is in his hand, resulting in his falling into a pit of hell.”<sup>16</sup> The Prophet also forbade rendering any assistance of any form to those who wish to commit homicide, when he says: “If anyone helps in a murder of a believer, even if with only a few words, he will meet God with the words written on his forehead: “hopeless of God’s Mercy”.<sup>17</sup> There are some other *ahadith*, which reported that the Prophet refused to pray for those who committed suicide. With all these, therefore, it can be appreciated that the act of homicide and suicide of any form and for any reason is strictly against the spirit of Islam. One then wonders why those who use this medium in the name of *jihad* are doing so, as no one can fight for God in the manner that God has not approved.

## V. Security of Property

Apart from the sanctity of life enjoined by Islam, the religion also puts high premium on sanctity of property. This is contained in the farewell message of the Prophet where the Prophet emphasized the sanctity of life and property, saying, “Indeed, your blood and your property and your honour are inviolable, like the inviolability of this day of yours and this month of yours and this land of yours until the day you meet your Lord” (Bukhari and Muslim). It is therefore a criminal act for anybody to take forcefully another person’s property and even to take such unjustly through dubious means. To first address the issue of *hirabah* or highway robbery, which Doi describes as “an exercise of a group of armed people or a single person who may attack travelers or wayfarers on the highway or any other place depriving them of their property through the use of force in the circumstances when the victims are away from receiving any immediate help”, is considered a war against Allah and His Messenger, and an attempt to spread mischief in the world.<sup>18</sup> Doi further identifies the categories of armed robbery and the prescribed punishment for each. There are robbers who could only kill but could not get away with their loot; robbers who killed and took away the property; robbers who took away property with the use of force without killing; and those who only frightened without intention to rob. As regards these categories and their prescribed punishment, he writes:

All the jurists agreed that whenever a robber kills with the intention to rob and takes away the property, he should be killed for his crime or crucified. But if he kills and cannot get away with the loot, he

<sup>16</sup> Narrated by Muslim in his *As-Sahih: Kitāb al-birr wa al-silawa-al-ādāb*, 4: 2020.

<sup>17</sup> Narrated by IbnMājah in *As-Sunnan: Kitāb al-Diyāt*, 2: 874.

<sup>18</sup> A. R. I. Doi. (1984). *Shari’ah: The Islamic Law*. London: Ta Ha Publishers. 250.

should be killed but not crucified. In the case when he takes away the property through the use of force but does not kill, his hand and leg on opposite sides must be cut off. But if he frightens only with the intention to rob and does not get away with the property, nor does he kill in the attempt, he should be exiled.<sup>19</sup>

In addition to the above, Islam sees theft as a criminal act, which destabilizes the peace of human society. As such, Islam recommends that the hands of thieves be cut off to serve as deterrent to others. Muslim jurists have exerted much intellectual efforts on what should be the nature of property stolen, the conditions for cutting the hands, the conditions governing the stolen property, and the extent of the hands to be cut. However, some see the punishment for theft in Islam as being too harsh and so kick against it. One wonders why such people should tend to be so lenient to those who are out to take other peoples' property by force rather than the life of the victims attacked by them.

It needs to be added here that apart from forcefully taking another person's property through armed robbery or theft, Islam also frowns at destruction of property of others. It frowns at destruction of places of worship that belong to non-Muslims even when such places of worship are in Muslim territory. Muhammad b al-Hasan al-Shaybani quoted by Imam Abu Bakr al-Jassas is reported to have said: "When a territory under treaty becomes a territory of the Muslims, no church, sanctuary or Zoroastrian temple that was there should be demolished."<sup>20</sup>

Islam further recognizes some other ways through which property of other people could be taken unjustly and which can hamper the security of the society. It therefore forbids some means of acquiring wealth like *riba*, bribery, usurpation of orphan's property, trade in wine and narcotics, gambling and games of chance, theft and robbery, hoarding of essential goods, embezzlement, wrong measuring and weighing, begging and prostitution among others. It forbids *riba* (usury) because it amounts to appropriation of another peoples' wealth unjustly and as well amounts to injustice. It also frowns at gambling because of the evil inherent in it and the enmity it creates between the gamblers. It causes psychological tension and in the bid of a gambler to amend for the defeats he suffers, he forsakes sleep, rest, and abandons his work and business. Suhufi cites an instance where a gambler attacked his rival and stabbed him to death all because the victim

<sup>19</sup> A. R. I. Doi. (1984). *Shari'ah: The Islamic Law*. London: Ta Ha Publishers. 253.

<sup>20</sup> Muhammad Tahir-ul-Qadri. (2010). *Fatwa on Terrorism and Suicide Bombings*. London: Minhaj-ul-Quran International. 165.

won and was not prepared to play again. Summarizing, the evil of gambling, Suhufi identifies social security threats in the following eight points:

- i. It causes strained relations of the individuals and severe friendship and ends in animosity.
- ii. It causes nervous and digestive ailments and mental problems.
- iii. It leads to loss of wealth and results in poverty and indigence.
- iv. It causes breakdown of families and adversity in the private life of individuals. It prevents them from looking after private affairs, education and training of the children and other connected matters.
- v. It pulls individuals to the point of annihilation and makes them commit suicide.
- vi. It tarnishes the honour and reputation of the individuals and endangers their status.
- vii. It makes the body of an individual feeble and sick.
- viii. It destroys the faith and confidence of the individuals and becomes the cause of Divine wrath.<sup>21</sup>

## VI. Security of Progeny

The wisdom behind the creation of mankind in genders is for him to populate and rule the earth. To achieve this, there are laid down rules and regulations guiding the association of both sexes for procreation and other purposes. This is through marriage. The coming together and sexual interaction between opposite sex without proper channel is tantamount to *zina* or adultery. It is like planting a crop on a land that is not legally acquired or planting a crop on the land of another person. Where that happens, the security of those concerned will be threatened. It is as a result of this that Islam prescribes either scourging with a hundred stripes (*Jald*) or stoning to death (*Rajm*) as punishment for fornication or adultery respectively as the case may be. It is interesting to note that death penalty as a capital punishment for a person guilty of the offence of adultery is enjoined in the Old Testament,<sup>22</sup> while this is equally attested to by Jesus in the New Testament except with the condition that those who have not committed the offence once should administer the stoning.<sup>23</sup>

<sup>21</sup> S. M. Suhufi. (1985). *Lessons from Islam*. Accra: Islamic Seminary Publications.92.

<sup>22</sup> See The Holy Bible, Leviticus 20: 10-12 & Deuteronomy 22: 22-24.

<sup>23</sup> The Holy Bible, John 8: 1-11.

In the *Qur'an*, the prohibition against adultery is preceded by that of prohibition of killing of children. This implies that there is close relationship between the two offences. This observation is equally made by Qutb who advances reason for the connectivity of the two sinful acts and the implications of adultery for societal security in his saying thus:

Adultery represents killing in various ways. It is a killing because it wastes life matter as it puts it in the wrong place. It is often followed by a desire to get rid of its natural consequences through abortion or infanticide. If the child is spared and allowed to live, it is abandoned to a life of misery and deprivation, which is a killing in a different form. Moreover, it is a killing of the community because family relations are thus lost, and blood ties are confused. People will have little trust that the children they bring up are their own. Thus community relations become weakened and the spirit of the community more or less dies. Adultery may also be described as a killing of the community for a different reason. The ease which it provides for the fulfillment of sexual desires makes marriage a redundant institution, and the family an unnecessary responsibility. We must not forget that the family provides the proper home where the young should be reared, and where sound human nature is consolidated. It is the home where sound upbringing can be ensured for boys and girls alike.<sup>24</sup>

From all indications, adultery or fornication causes physical, social and emotional problems in the society. It is a quick means of making one susceptible to all kinds of sexually transmitted diseases including the deadly Acquired Immuno-Deficiency Syndrome (AIDS). In addition, the products of such illegitimate action are prone to all sorts of stigmatization, abuse and denial of some rights, all which can eventually disrupt the societal peace. It is on this note that Islam prescribes certain steps to guide against stepping into the act that can lead to adultery. Such include encouraging legitimate marriage for those who are physically and financially capable; and fasting for those who could not afford such for the time being; recommending moderate dowries and forbidding indecent dressing as well as avoiding free mixing of men and women and their staying in a close place together. In addition, Islam enjoins compatibility in marriage so that the products of such marriage will not suffer unnecessarily.<sup>25</sup>

<sup>24</sup>Sayyid Qutb. *In the Shade of the Qur'an*, Vol. XI, Surahs 16-20. 124. (Soft copy).

<sup>25</sup> See, R. I. Adebayo. (2007). "An Islamic Perspective on Ante-Nuptial and Pre-Natal Preparation for Effective Child Health". *Al-Fikr – Journal of Arabic and Islamic Studies*, University of Ibadan, Vol. 20. 29-46.

## VII. Security of Intellect

Islam prescribes harsh punishment for taking alcohol because it is a source of all evil acts. *Khamr*, according to jurists, does not only mean intoxicating drinks, but comprises any substance like marijuana, cocaine, opium and the like that impairs the faculty of reasoning and decision-making. No serious government will in the name of fundamental human rights allow its citizens to be brewing what will in the long run, affect their senses and make them misbehave in the society. It cannot be denied that many people take to certain actions under the influence of alcohol. It is pertinent here to cite the finding of a researcher on alcohol as documented by Qaradawi:

Mankind has not suffered any greater calamity than that brought about by the use of alcohol. If statistics were collected worldwide of all the patients in hospitals who, due to alcohol, are suffering from mental disorders, *delirium tremens*, nervous breakdowns, and ailments of the digestive tract, to which are added the statistics of suicides, homicides, bankruptcies, sales of property, and broken homes related to the consumption of alcohol, the number of such cases would be so staggering that, in comparison to it, all exhortation and preaching against drinking would seem too little.<sup>26</sup>

Research has shown that excessive consumption of liquor negatively affects the blood and the veins to the extent that the brain cells are faced with shortage of oxygen or even damage the brain cells, which can lead to mental derangement. Its effects in blood can lead to coagulation and blood clots. Apart from personal damage to the body system of the individuals, liquor is also considered as a source of societal crimes which constitute threat to national security. Many road accidents are also caused by dangerous driving influenced by alcoholic drinks.

## VIII. Security of Religion

It is a fact that Allah does not design mankind to profess the same religion; hence a multiplicity in religion is a natural phenomenon. However, to ensure harmony between adherents of religions, Islam, though it sees itself as the only acceptable religion in the sight of Allah, still stipulates that there should be no coercion in religion, and that nobody should be compelled to convert to Islam. Islam also enjoins good relationship between the Muslims and non-Muslims, particularly the Jews and Christians. It declares the consumption of their food and marriage of their women lawful to the

<sup>26</sup> Y. Qaradawi. (1989). *The Lawful and the Prohibited in Islam*. Lagos: Al-Tawheed Publishing Company. 70.

Muslims. In case they are residing in an Islamic state, they are allowed to practice their religion and are to be adequately protected by the government. Indeed, the Prophet is reported to have declared: "On the Day of Resurrection, I shall dispute with anyone who oppresses a person from among the People of the Covenant or infringes on his right, or puts a responsibility on him which is beyond his strength, or takes something from him against his will." (Reported by Abu Dawud).

In addition to the above, Islam prescribes that a Muslim should not kill a non-Muslim and whoever does so should as well be killed. In a hadith reported by 'Abdur-Rahman b. Baylamani, "there was a man from the Muslims who killed a man from the People of the Book. The case was presented to the Prophet and he said: "I am most responsible of all for fulfilling the rights of those under his care (non-Muslim citizens)". He then ordered the killing of a Muslim killer by way of retribution and he was killed."<sup>27</sup> The Prophet also granted non-Muslims the same rights with regard to monetary compensation in case he is killed.<sup>28</sup> He said, "A blood money for a (peaceful) Jew, a Christian and every non-Muslim citizen is like that of a Muslim."<sup>29</sup>

To ensure religious tranquility, Islam enjoins that a Muslim should not abuse any other god or object worshipped by the non-Muslims so that they in turn will not make blasphemous statements about Allah. Islam further encourages dialogue among adherents of religions, and where there is any difference; such should be ironed out amicably. The religion does not rule out the possibility of each religion struggling for membership, and so, it enjoins that such a drive should be done with wisdom and beautiful admonition.

### IX. Security of Honour and Dignity

Islam respects individuals' dignity and honour. It frowns at slander, mockery, reviling by nicknames, suspicion, spying, backbiting and gossiping, all which are tools of hatred and enmity in the society. In a plain language, the *Qur'an* warns:

<sup>27</sup> Narrated by Abu Nu'aym in MusnadAbiHanifa. 104.

<sup>28</sup> However, the Islamic schools of Law are not unanimous as regard whether half or one third of the amount paid as diyya for a Muslim is to be paid on the *Ahlul-Bayt*. Abu Hanifah opines that the same amount paid on a Muslim is to be paid on that of *Ahlul-Bayt*. See Ibn Rushd Al-Qurtubi. (2006). *Bidayatul Muftahidwanihayatil Muqtasid*, Bayrut, Dar ibn Hazm.731-732.

<sup>29</sup> Ibn Rushd Al-Qurtubi. (2006). *Bidayatul Muftahidwanihayatil Muqtasid*, Bayrut, Dar ibn Hazm.731-732.

O you who believe! Let not a group scoffs at another group; it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad it is to insult one's brother after having Faith (i.e. to call your Muslim brother by unfavourable nicknames). And whosoever does not repent, then such are indeed wrong-doers. (49:11).

A common branch of attack on personal honour is that of accusing a virtuous woman of sexual immorality. The enormity of such habit and its repercussion are aptly captured in the following verse of the *Qur'an*: "Indeed, those who love that scandal should be spread concerning those who believe will have a painful punishment in this world and in the hereafter, and Allah knows and you do not know" (Q24:19). With particular reference to ruining the reputation of believing women by attacking their personality of chastity, the *Qur'an* says:

Those who accuse chaste but careless (or indiscreet) believing women shall be accursed in this world and in the Hereafter, and theirs will be a grievous punishment on the Day when their tongues, their hands, and their feet will bear witness against them concerning what they did. On that Day, Allah will pay them in full their just due, and they will show that Allah is indeed the manifest Truth (Q24: 23-25).

It needs to be mentioned that Islam apports serious punishment for defamation of character because it is a vice that can bring communities to a *fracas* and can even break up the family set up. As such, anybody found guilty of this act and who cannot substantiate his or her allegation with convincing evidence, is liable to eighty lashes. In addition, his evidence will no longer be accepted as he will be regarded as a *fasiq*.<sup>30</sup> Stressing the reasons why Islam has apportioned hard punishment for those who accuse chaste women of adultery without convincing evidence, Sayyid Qutb writes:

Allowing people to accuse chaste women, whether married or not, without clear proof would mean that people could make such accusations without fear of repercussion. This in turn would stain the Muslim community's reputation. Every individual would feel threatened with false accusations. Every man would suspect his wife, and every wife her husband, and people would begin to doubt

<sup>30</sup> See Q.24:4

their legitimacy. In such an intolerable state of doubt and suspicion, every family would be undermined. Moreover, when such accusations are frequently made, those who steer themselves away from adultery might begin to think that such crime was common in society. They might then begin to see it in a different light, as less ghastly, as a result of such frequent mention. Furthermore, those who would not even have contemplated it at all might even begin to think of doing so, feeling that since many others do it, there is no harm in it. Thus, in order to protect people's honour, and to prevent their suffering from suspicion as a result of uncorroborated accusations, the Qur'ān prescribes for false accusation a punishment that almost equals that of adultery.<sup>31</sup>

#### **X. Security in Islam: Any Lesson for Nigeria?**

From the discussion so far, it could be inferred that no crime should be taken with levity because its implication in the society could be enormous and devastating. As such, capital punishments are attached to such criminal offences. Inflicting capital punishment will help in the long way to reduce criminality in the society, as fair retribution will be ensured. For instance, anybody who is aware that he is to be killed if he kills another person will not engage in such an act. If he understands that mere unintentional killing will cost him so much, he will take all measures to guard against killing even if unintentional. In addition to this, killing of a killer implies getting rid of the killer from the society, and this ensures security of life for many others. Where a killer is allowed to kill with impunity, it gives others the licence to perpetrate the same evil. In addition, the law of just retribution prevents vengeance killing by the relatives of those killed. But where the culprit is not brought to book, or is not killed in turn, there will be the tendency for vengeance, which may degenerate to communal feud and chaos. However, before someone can be sentenced to death, the case needs to be proved beyond reasonable doubt and all evidence needs to be properly verified, so that innocent ones will not be mistakenly convicted for the sin they have not committed.

Islam further demonstrates that all means to criminal acts should be blocked. As such, it needs not waiting for crimes to be committed before taking measure of bringing culprit to book. This explains why it lays down some preventive measures to guard against crimes. It rules that trust must be appropriately given to those who will not betray it. It rules that one should guard his tongue and hands from defamation so that the society could be free of fracas and chaos. It rules that all links to adultery should be blocked, so

---

<sup>31</sup>Sayyid Qutb. *In the Shade of the Qur'an*, Vol. 12. 211-213.

that sexual improprieties could be checked in the society. Gambling and all sorts of games of chance are disallowed, so that peace can be maintained in the society. In this wise, Nigeria has a lesson to learn. The country needs to block all avenues to social ills like homicide and suicide; it needs to come up with legislations that will guard against adultery. It is our strong feeling that citizens who do not cherish their health and life need not be allowed to enjoy freedom to do whatever they like, as such citizens will consequently cause untold hardship on a nation. In spite of the inscription "cigarette is dangerous to your health", and later "smokers are liable to die young" on the packets of different brands of cigarette, Nigeria still records many who smoke. What then will go wrong should the government declare smoking forbidden? One is sure that the government is spending more on ailment caused by smoking than what it gains as revenue from the business.

Justice in administration of punishment is a great lesson to be learnt by Nigeria in the security system of Islam. It is only in Nigeria that immunity clause is given to some people in political offices, while 'ordinary citizens' whose offences are 'insignificant' when compared to that of the sacred cows, receive instant judgment without fair hearing. Nigeria is a country where a group of people publicly declare being responsible for an action, yet the government pronounces otherwise, all because of ethnic affiliation, only for the ringleader of the group to be jailed for the same offence in another country. It is a nation where someone who was exonerated for financial improprieties and money laundering was jailed in another country for the same offence, only to be given state pardon for personal, political or ethnic reason. If this practice continues, there will be no remarkable improvement on the security situation of the country. The Prophet was contacted to temper justice with mercy in a case of theft involving a woman of a popular tribe in Arabia. He did not mince words saying that if it were Fatimah, his daughter, who was found guilty of theft, he would not hesitate to amputate her hand. This indeed nullified the issue of sacred cow in adjudicating and carrying out certain punishments on those guilty of the offence.

At this juncture, one needs to mention that the current debates on granting amnesty to the notorious *Boko Haram* members in the Northern part of the country demands not such hot debates, which to us, has been politicized, ethnicized and religionised. While we strongly feel that Islam allows for forgiveness on the part of those offended, it equally demands repentance on the part of the offenders. To the best of our knowledge, the *Boko Haram* seems unrepentant, and so, further debate on the issue of amnesty to them might be efforts in futility, until they show some sign of remorse. Indeed, Islam does not stress the infliction of punishment as the

major means of checking vices in the society, but emphasizes preventive measures that will make people refrain from contemplating an offence. In actual fact, the Prophet says: "Spare Muslims the infliction of mandatory punishments wherever possible. If there is any way out for the accused, let him go unpunished. It is better that the ruler errs on the side of pardon, rather than punishment." [Related by al-Tirmidhī]. However, the insistence of the *Boko Haram* to continue killing and disrupting the peace of the nation, and their public declaration that they are the brain behind various suicide attacks and killings, is a clear manifestation that they are unrepentant and so should be made to face the consequences of their actions. This, to us, is in line with the Prophetic saying that: "Spare yourselves mandatory punishments; for when I have established that a sin carrying such a punishment has been committed, the punishment must be done" [Related by Abū Dāwūd]. In this wise, to agitate for compassion on the offenders will amount to looking for an alternative to a case that has been decided by God.

One of the serious factors why religion has failed to address the issue of insecurity in Nigeria is that religion has been reduced to mere cosmetics and a ladder to attain political post. Soon after taking the oath of office using either the Bible or the *Qur'an*, religion is dropped by those in power, as they don't see its relevance in their administration any longer. At times, religion is even used as agent of polarization to achieve political objectives. Stressing this in his *Politicising the Divine, Theologising the Mundane*, Oloyede traces the link of religious crises and politics especially with the *Boko Haram* scourge in the North of Nigeria, in the following statement:

It is generally believed that groups established for the promotion of political ends fell out with their political principals who are accused of abandoning their human tools after attaining the desired political goals. The powerful politicians responded to the challenges with brutal force which further aggravated the crises. The deprived members of the society with access to arms and ammunition initially procured for political thuggery turned to ethnic and religious camouflage as a platform for raising arms against the society.<sup>32</sup>

It is our belief that if religion is properly explored and the contents of the scriptures are searched for, to derive divine guidance and apply as such,

<sup>32</sup> I. O. Oloyede. (2013). "Politicising the Divine, Theologising the Mundane: The Cross-Current of Law, Religion and Politics in Nigeria". A Presentation made at the Conference on "Law and Religion in Africa: Comparative Practices, Experiences and Prospects". Organized at the University of Ghana, Legon on January 14 & 15, 2013. 25.

the nation will overcome the security challenges confronting her. This could be done if the nation could create a platform where all religions will be allowed to contribute their quota in the search for peace and security.

Finally, the comprehensive nature of the concept of security in Islam informs that it will be an effort in futility to leave the issue of security in the hands of the National Security Agencies alone. Security in Islam is all-embracing, and as such, all welfare agencies should see it as their responsibility to ensure security in their respective ministries. Pumping billions of naira on security and disempowering other ministries will not yield the expected results, as security and other aspects of human welfare are interwoven. Take, for instance, what kind of security one could expect in a situation where the Ministry of Youth could not empower the youth who are susceptible to violence and crisis, or the Ministry of Power, which fails to supply regular electricity and so prevents those who rely on electricity from earning their living. In other words, food security, health security, social security and provision of facilities that have direct welfare implications for the citizens of the country would help in no small measure to check cases of insecurity in Nigeria. The Ministries of Works, Agriculture, Water Resources, Education, Employment and Labour, Health, Aviation, Youth, etc. need to be properly funded and incorporated into the mainstream of security agencies, so that, at their respective levels, they could curb cases of insecurity.

## **XI. Conclusion**

The comprehensive nature of Islam has not only been demonstrated in this paper, but also, its attitude to harmonious living under peaceful co-existence with one another, has been stressed. Its manipulation and abuse in the hands of a few individuals therefore, has ethno-political undertone. As a matter of fact, security of life, property, progeny, intellect, religion and honour, which is the main focus of the *Maqāsidu-sh-shari'ah* implies that security cannot be one-sided; it has to cut across all facets of human endeavours. While Islam emphasizes proper education and preventive measures as means to effective security system, it equally apportions adequate punishments to each of the offences, so as to serve as deterrent to others. On this note, it is our opinion that strict adherence to the religious teachings on security and peaceful co-existence will help the country in her struggle to bail herself out of the security mess she currently finds herself.

Various religious bodies and organizations need to be educated on the sanctity of lives and property as taught by Islam so that they don't fall into temptation of those who use religion to achieve their selfish end. Also,

adherents of religions need to have the spirit of tolerance, while they should also avoid provocative statements and use of stereotype words just to ridicule another religion. Demonstration of the virtues of religion in one's character should speak volumes of one's religion rather than mere preaching of salvation and prosperity. This should also be extended to the press who at times use the media to carry false news to promote religious violence and conflicts. Finally, the state should pursue rigorously the welfare of the citizens, so that they would not be tempted to cause crises and violence in the name of fighting for their rights from the government.