RELIGION AND NATIONAL SECURITY

Edited by
M. A. FOLORUNSHO
I. O. OYENEYE &
R. I. ADEBAYO (Ph.D)

NATIONAL ASSOCIATION FOR THE STUDY OF RELIGIONS AND EDUCATION (NASRED)

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ISLAM AND NATIONAL SECURITY

36 RELIGION AND NATIONAL SECURITY: A MUSLIM'S PERSPECTIVE

By

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Preamble

My acceptance to deliver a paper on National Security at this conference was without much persuasion since I share the lofty goals and ideals of the organizers - NASRED.

In addition, it was considered a great privilege and honour to be called upon so soon after my being certified as a teacher, to interact with a forum of educators in my own sub-specialty of religious education. However, no sooner than the innocent acceptance that it dawned on me that the acceptance was an error.

The apparently harmless topic has become very hot and complex that the paper was written almost under duress. If I had prior to the acceptance of the invitation, been appointed a co-secretary of the current National Political Reform Conference which has created some exposure to the complexity of security, I definitely would have declined the invitation.

It is my hope that the avoidance of unnecessary and premature disclosure of current and diverse trends in security management would not make this write-up fall short of the expectations' of the esteemed participants.

Definitions and Explanation of Terminologies

a. Religion and Security

Religion requires neither etymological nor operational definitions except to re-emphasise that the scope of religion in many cultures is narrower and more restrictive than in Islam. -Islam is a way of life, which encapsulates all activities of a Muslim. Consequently, the compartmentalization of life into secular and religious is not compatible with Islamic culture: "Worship" itself "*al-ibadah*" is involved in every action of a Muslim, and beyond mere canonical worship. "Security" on the other hand, is a state of lack pf threat to, and in the society. Security is the totality of provisions made to avoid or curb threat to life and property. It is, in our view, not limited to physical gargets, force or mere protection of the body or materials. More often than not, fear is the principal symptom of insecurity. It therefore means that lack of rest of mind is as indicative of insecurity as physical assault or loss of property to fraudsters.

b. Islam and Security

Security is considered basic in Islam. The purpose of Islamic law - *Maqasidu-sh-shariah* is security. Security of life, property, progeny, intellect, religion and honour is the primary function of Islamic law. Islam thus prohibits any act that threatens the security of any of the enumerated endowments. Security in Islam goes beyond protection of the physique and wealth. It is therefore clear that in Islam, whatever is

necessary to enhance peaceful and meaningful existence of the community is considered a security measure for which every Muslim must work. The security of the itemised facilities explains the prohibition of and penalty for alcoholism, adultery, theft, rebellion etc. This informs the Quranic statement that;

'....persecution is worse than death...' (Qur`an)

c. National Security

National Security should not be restricted to "regime-security" or security of the government or Governor. It is an aggregate of the preservation of the' persons, communities and legitimate public and private institutions as well as the legitimate interests of the individuals, communities, institutions and the country including , ,her leadership. In addition, national security includes the protection of citizens, their individual and collective interests, the Sovereignty and assets of the Nation. It is the totality of measures against violence, espionage, subversion, sabotage and treason. The scope of National Security transcends the shores of the Nation.

A proper understanding of National Security, we believe, would make governments pay as much attention to social security, food security, health security and other facilities which have direct welfare implications for the citizens, as they do to defence and other armed forces. A large proportion of the national resources need not be expended on military defence and security, if security is understood in its practical sense.

Nation-States and Religion

Security of life and property is on of the fundamental human rights that every State owes its citizens. Along with welfare and the freedom to pursue legitimate interest and aspirations, it is considered as the raison de'tre of Government. It is for these rights that individuals and communities surrender their independence and some aspects of their identities in order to belong to a larger social organisation called the Nation or State. A nation can be a state composed of people and communities with nearly uniform socio-cultural attributes such as religion, culture, language, and historical antecedents. A State can also be a combination of nationalities, c9mmunities and people from different historical backgrounds, religions, cultures and 'languages. The latter is referred to in political science lexicon as a multi-nation state such as Nigeria.

Religion has in the history of human existence played vital roles in both the formation and disintegration of States. Religion has provided the fulcrum, and indeed the binding element for the building of empires and states. It provided the legal, moral and spiritual under pinnings on which civilisations and generations of humanity prospered. Therefore the intimate and dialectical relationships between Nations, States and Religion have been there for all time.

The Philosophical Dimension

Nations and States come into existence because of the superiority of social security (collective security) over individual security. Religion on the other hand, has been vital *for* human existence and interaction because of the superiority of spiritual

security over physical and material security. Religion is the supreme manager of human imperfections and weaknesses. It regulates human behaviour by streamlining and mainstreaming the activities and values through processes and attitudes of individuals in concert with that of the larger society. Sociologists call this process socialization.

Thus, one can say at least, at the philosophical level, that while the Nation or State is concerned primarily with the physical and material security of its citizens, Religion is concerned with the spiritual and moral security of its adherents which determines attitudes and actions concerning, the physical and material security. It is a mediating factor designed by God to intercede between the innate human capacity for greed and aggrandizement and the desire for social " equity,' harmony, peace and prosperity. Therefore, seen from this perspective, the State and Religion are expected to compliment one another in the quest for human security, which is one of the principal goal of religion.

The Dissonance

Thus where has the dissonance arose to the extend that when we talk of Religion and Nation today in the context of security, many people tend to regard the two as if they are mutually exclusive? This chasm must have derived its origin from the historical patterns of the interaction between religion and the State and the form this interaction has taken, in different societies and at various historical epochs.

It is our considered opinion that this age-old conflict between religion and the state has arisen out of humanity's struggle to control nature and the resources of the earth. The powers of people belonging to nations and the spiritual appeals and moral currency of religions were used for ends that were neither moral nor spiritual. In other words, the same imperfections of humanity that God used religion to address i.e. the greed for power and wealth in a material world have turned around to hunt both religion and secular leaders. Political leaders use religion in order to maintain their preponderant positions, while religious leaders use the same religion in order to have access or leverage over secular power and material wealth. Religion does not "Cause violence, pestilence and insecurity. It is people who do.

National Security Agencies in Nigeria

It is our considered view that the restrictive perception of National Security as provision of coercive and deterrent forces to prevent or repel aggression might be more relevant to external aggression than to civil or internal disturbances. Internal security requires far more than military or coercive agencies. Social security is a cheaper and more reliable agency of internal national security and unless it is addressed, every segment or grouping (social, ethnic, religious class etc) is a potential security risk. Furthermore, social re-engineering without humanisation would lead to empty barrels of confidence, which cannot withstand any of the contemporary challenges.

The National Security agencies in Nigeria are said to be:

- The trinity of the Armed Forces- Army, Air Force and Navy
- The Nigeria Police Force
- State Security Service

d. National Intelligence Agency
e. Defence Intelligence Service
f. Nigerian Immigration Service
g. Nigerian Customs Service
h. Nigerian Prisons Service
i. National Drug Law and Enforcement Agency
j. National Agency for Food Administration
k. and Control Federal Road Safety Commission
l. Federal Fire Service
m. Nigeria Security and Civil Defence Corps

It is obvious that the existence of these thirteen security and intelligence agencies is yet to guarantee a reasonable level of internal security in Nigeria. It is our view that unless welfare agencies such as Ministries of Justice, Works, Agriculture, Water Resources, Education, Employment and Labour, Youth e.t.c are considered as vital tools for National Security and reasonably funded, the traditional National Security Agencies shall continue to be over burdened without commensurate results.

Recent publications reveal that a proportionately high percentage of the resources (not mere budgets) of Nation States, particularly the developing and under-developed states is expended on defence whereas more than sixty percent of mortality occasioned by violence and insecurity relate to internal or civil strives. This further buttresses our position that there is the need to pay more attention to social security as a tool for National Security. It is also necessary in our view that National Security should go beyond preventive measures against imaginary and real sabotage, espionage and documentation of suspected enemies of the rulers.

Intelligence gathering has proved to be more effectively than physical security, yet is appears that' results of intelligence gathering have, more often than not, been used for penal purposes rather than welfare services. This, we believe, requires some in-depth study and appropriate strategies.

Religion: Threat to National / International Security?

Perception is as important as reality, therefore the general perception that religion or Islam in particular, poses a threat to National Security. requires a lot of education and enlightenment particularly' in the face of false propaganda of some Western Nations which, in their bid to subsume all other cultures, consider Islam as a major impediment to their socio-cultural domination of the world.

Lyndon H. LaRouche (Jnr.) a 2004 U.S.A. Presidential nomination candidate in his "Synarchism as a terrorist cult" exposes a grand design by some political leaders in the West, (led by Presidents Bush and Blair) to demonise religion and create global religious tension for devilish purposes. The paper is entitled "Religion and National Security: The threat from Terrorist Cults" (*http://www.larouchepub.com/lar/2003/3034* assessed on 21/5/05).

The sum total of the informed position of LaRouche seems to be that most of the so called religious hooliganism or terrorism are contrived for mundane purposes. He wrote:

The Martinists were always a religious form of conspiracy, which, like their one time champion, the Emperor Napoleon Bonaparte, were determined to destroy actual Christianity, but were also determined in their efforts to take top-down control over the Catholic and other churches from outside and from within. Their intent was and is to impose their rule and their creepy religion upon the churches and others, to create pantheonic, ultraramontane, imperial form of religious authority above the nation-state. This intent to become the emergent pagan religion conquering, subverting and superseding an other religions is key to the mystical religious trappings of the Martinists arid their present Synarchist successors.

At this point, some readers will ask "what has this to do with catching the individual terrorists who ate out to hurt the USA right now? The reader has yet t6 understand what terrorism is, how it works and how to prevent or at least control an actively ongoing terrorist operation.

Take the case of the kidnapping, assassination of Italy's former Christian Democratic Prime. Minister Aldo Moro. The known personal threat to Moro was de1ivered according to any witness report by Henry A. Kissinger that during a Washington D.C. meeting. The terrorist capability used for that murder include elements of the fascist circles which the Angl6-American powers had inserted, surreptitiously into the Gladio organization established among otherwise, Christian- Democratic, Socialist and Communist veterans of the war time resistance to Mussolini's regime. This "right wing" network with which the Italian fascist component of the 1970s international "left-wing" terrorist operations was associated, still exists as part of the Synarchist network which includes Italian, French, and Spanish fascist branches with connections to a Synarchist network presently operating in a more-less coordinated way in Central and South America.

Generally, what are meaningfully classed as 'terrorist' operations are usually conducted in the putative interest of governments or groups of governments. They are customarily used as elements of what is known as "irregular warfare", as this was defined in discussions in which I participated with military specialist Professor Friedrich A. von der Heydite, during the 1980s. The killing of Moro was a political assassination by and under control of a secret governmental capability within NATO and motivated by Moro's association with an openly debated policy, a policy which certain factors within NATO were determined to crush out of existence. The U.S. authority associated with the relevant fascist group in Italy was not the U.S. CIA, but a different entity which considered itself free to defy what should have been under US law, the higher authority of the Director of intelligence of the CIA.

The usual cause for failure of anti-terrorist efforts is that the fact of the true higher ranking political authorship of the decision to arrange the attacks is suppressed at a high level leaving law-enforcement agencies to chase the blend of false back trails and expendable human tools used for the events. This is also complicated by the widespread use of police agent-controlled, ostensibly deniable varieties of smelly right-left-wing groups and grouplets, smelly things regarded by the relative government

agents as part of the "necessary assets" used for covert orchestration of the
political and related security affairs.

Terrorism is usually either a deployment controlled at the lower
operations of an agency of one or more governments, or is a sociological phenomenon
of the fostering of a seeming array of semi-autonomous cells, scattered to avoid
traceable connections to government or similar agencies. In the latter case, the
In general, effective anti-terrorism depends upon starting with the mindset
high level, behind the orchestration of such incidents. Terrorism must be regarded
a form of conduct of warfare or insurrection, a warfare which can be defeated only
act of knowing and defeating the enemy who commands the deployment of
effects. Effective anti-terrorist strategies, like all competent strategy begin with
study of the mind of the author(s) of that form of "Warfare"

The contributing cause for the persisting mystery in the Moro case, with
too many powerful institutions of Europe, and elsewhere, had a continuing interest
covering up of the Synarchist institutions which played a crucial part in that operation.
The investigation of motivation and capabilities should have started from the top,
focused on the building of the press-orchestrated and other diversionary smoke
screens intended to create the environment for the action and effect of the act
itself. Perhaps, in some such cases, punishment of the known perpetrators is secondary
delivered, later, but such convert reprisals do not solve the problem; the primary
effect of the terrorist act remains as in the Moro case, until the top-down authorship
the act is made known to the public.

Kissinger personally threatened Moro. Did Kissinger actually give the order
to kill? That is not proven, presently, one way or the other. Did Kissinger have the
capability of ordering the killing, or participating in the approval of that action? As
the case of the Pinochet coup, without doubt. Must we prove that he did deliver the
relevant command for the actual killing of Moro to the relevant action agency? A
irrelevant question! The connections whatever they were in detail were built into the
system set up for such convert actions, when the fascist (Synarchist) apparatus was
brought inside what became the NATO structure, at and shortly after the close of
World War II.

Without the kind of study I present to you here, our government would remain
more or less helpless to know where to begin, to defend you and our nation against
the new wave of war and terrorism threatening us all now.

Therefore, the most efficient way to bring today's citizen to the point of
understanding the specific types of terrorist, fascist and related threats, chief
threatening Europe and the Americas today is by exposing the fraudulent character of
certain exemplary paradigmatic types of pseudo-Christian teaching and practice. There
must be deeper understanding of why the separation of church from state and the
present establishment of a global community of principle among perfectly sovereign
nation-states, is a necessary strategic as much as moral defense against the kind of
menace which Martinism and its Synarchist expressions represent, still today. [illegible]
MUST NOT LET THE STATE BECOME THE TOOL OF A RELIGIOUS BODY, NOR
A RELIGIOUS BODY THE TOOL OR VICTIM FOR THE STATE. (Emphasis ours)

It is crystal clear from the revelations that some Western Countries (unlike Germany) are determined to use their states to victimise and vilify Islam.

Religion and National Security in Nigeria

The role of religion in national security has come to be perceived by most Nigerians in negative terms. This perception, of course, is borne out of every casual reading of the events.

There have been several violent clashes and conflicts, which claimed hundreds of lives all over the country that were sparked and prosecuted in the name of religion. Muslims perceive injustices in the form of disproportional preponderance non-Muslims in the control and management of the economy and the affairs of the State. In response to this, campaigns are mounted to awaken the Muslims. This often sparked conflicts with not only non-Muslims but other Muslims as well. Non-Muslims are no less provocative. Strategies ranging from insidious interference in intra-Muslim conflicts producing and circulating of cassettes and Monographs that are doctrinally prejudiced and even abusive to Islam and media campaigns castigating Muslims as violent and irrational. This attack and counter attacks often degenerate to mauling each other's belief and observances, alleging the superiority of their own faiths.

The result of this rivalry is that the political system is heated up with all the security implications. This open and contentious rivalry tends to strengthen the bonds of solidarity along the religious divides. In a situation such as Nigeria with a weak and corrupt state apparatus and very low levels of service delivery, people will defer more to their religious identity when searching for institutional support, protection, security and guidance. In this sense, the state itself becomes responsible for sectarian insurgence because of its declining levels of legitimacy and effectiveness. This becomes evident in its very weak and suspect response mechanisms to religious conflicts and crisis. This opens it up to charges of partisanship and complicity.

Islamic Recipe for National Security in Nigeria

Major threats to National Security in Nigeria include:-

- Injustice
- Ignorance
- Insecurity (fears of)
- Socially irresponsible media
- Rumour mongering
- Hatred
- Unemployment
- Lack of effective control of arms.
- Suspicion
- Lack of Exposure
- Greed
- Political opportunism
- Ineffective Judicial System (unduly prolonged litigation and exorbitant cost of obtaining justice)
- Artificiality of Governments

xv. Indiscipline
xvi. Secularism (faked and unrealistic)
xvii Subjugation and exploitation of weaker Nations by Super-powers of the world.
xviii. Corruption
xix. U.N.O. and its unjust mechanism of operation which encourages dominance of the world by a few favoured Nations of the world.

Islam provides specific rules and regulations, which, if followed, would reduce the level of vices, which created fertile grounds for insecurity in Nigeria.

Furthermore, in order to secure our Multi-ethnic and Multi-religious nation and move it towards development and prosperity, Religious organisations must be transformed into partners not adversaries. The nations will need to consciously devise the means of establishing a framework, a road map, for settlement of all disputes. The nation must create an equitable platform in which all religious are free to contribute their quota in our search for peace and security. In our quest for a secure future the following principle and issues are necessary

- Strict adherence to the religious teachings and tenets of providing spiritual security to the people and -advising Government wherever and whenever threats are discernible to people's freedom of worship, security or threat of tyranny.
- There should be public' education and intensive and extensive enlightenment among Nigerians 'on the multi-ethnic and multi-religious character of the Nigerian State. The need for peace and security which are the bedrock of its survival development and prosperity should be emphasized.
- Nigerians must beware of the illusion that they are living in religiously monolithic states and should not expect instruments of the nation to be modeled along particular religious lines and observance. The weekly Sabbath, for instance, should be seen as concession to our Christian brothers rather than be taken for granted.
- There should be mutual respect among the adherents of all religions. The should be preached in all churches and mosques. The use of stereotypes, provocative words and abuse of any belief or article of faith should be strictly forbidden. The laws of the land should be amended to ensure severe punishment for offenders.
- The need to address quickly real and perceived injustices and imbalances in political, economic participation levels by adherents of all faiths.
- Establishment of institutions to facilitate mutual interaction through seminars, conferences etc. promote consideration for each other's point of view and existential situations. This is important in bringing about a 'change of attitude among the adherents of all religions. Nigerian Inter-Religious Council (NIREC) should be funded fully with branches extended to State, Local Government Areas and Wards.
- The lust for power and quest for material benefits by religious leaders have led to commercialization and fuelled conflicts and' insecurity. This selfishness camouflaged under religious garments has been a source of anguish destruction and deprivation. It is a source of corruption that government should face through the various religious organizations in its current war on corruption.

A war on corruption among religious establishments should be declared by national religious organizations, which the government should fully support. In this war the attention of the followers should be drawn to the corrupt, deceptive, fraudulent and criminal activities of religious leaders, sects and denominations. This exposure will lead to loss of popular confidence in such leaders, priests, sects and denomination.

The press should be more responsible and accountable. It should avoid promotion of religious intolerance and conflicts.

The state should be more alive to its responsibilities for the welfare of the citizens. War on poverty should be effectively waged.

Conclusion

Religion, under normal circumstance should be a partner with the State in securing the physical, material, social and spiritual well-being of Nigerians. The nuisance, manipulation and abuse of Religion are the primary causes of the dysfunctional role religion have been perceived to be playing in the security and stability of the country. There is therefore the need for secular and religious leaders to come together and define their roles and functions in order to safeguard and promote the development of our common patrimony. The remedies suggested above if honestly and sincerely acted upon will help design a road map with appropriate pathways to lasting peace and security.

Let us conclude this paper with a clarion call on governments to internalize the wise saying of Robert MacNamara that: "*Security is development and without development there can be no security*".