Security and National Development in Nigeria: Islamic Perspectives

Abdulwahid Sulayman Murtadha Alakuko[a]; Abdulganiyi Musa[b],*; Murtala Saad[c]; Ladan Sule Haruna[d]

[a] Ph.D, Senior Lecturer. Department of Arabic and Islamic Studies, Prince Abubakar Audu University, Anyigba, Kogi State, Nigeria.
[b] Lecturer One. Department of Arabic and Islamic Studies, Prince Abubakar Audu University, Anyigba, Kogi State, Nigeria.
[c] Associate Professor. Department of Arabic and Islamic Studies, Prince Abubakar Audu University, Anyigba, Kogi State, Nigeria.
[d] Lecturer Two. Department of Arabic and Islamic Studies, Prince Abubakar Audu University Anyigba, Kogi State, Nigeria.
*Corresponding author.

Abstract

National Security is generally held as a prerequisite for economic growth by economic development theorists in other words, the sustainability or otherwise of the development of any given economy is essentially dependent on the general state of health of the national security architecture. Without doubt, security is an enabler of national development. There can be no sustainable national development without peace and security. Increasingly, security and development concerns have become interlinked. Thus, the paper discussed the concept of security, security threats and national development, types of human security, causes of insecurity in Nigeria. Finally, the paper looked at the Islamic perspectives in security and national development to find solutions to the security in Nigeria.

Key words: Security; National development; Nigeria; Islamic perspectives

INTRODUCTION

Nigeria, being multi-ethnic, multi – lingual and multi – religious, is a very complex nation that has witnessed major challenges in respect of peaceful co-existence amongst its diverse population for many years. This continues to have adverse impact on the situation of security, unity and socioeconomic development in Nigeria, despite the country's national motto of "Unity and Faith, Peace and Progress" Although, Nigeria is often perceived as a "secular State" its people are incredibly religious and openly identified with their respective religious persuasions on both private and public matters without apologies. In recent times, the shortfalls in peace, security and socioeconomic development in Nigeria have been a matter of consistent debate in the country, with different propositions advanced on how best to improve the situation. As with most matters in Nigeria, religious reflections have been left out of the debates on how to facilitate peaceful co-existence to enhance unity, security, and socio-economic development. As Islam is the largest religious denomination in Nigeria with not less than fifty percent of the Nigeria population being Muslims whose lives are apparently influenced by Islamic tenets, exploring and advocating relevant Islamic normative precepts on persuasive impact, at least on the Muslim population, in addressing the problem. This paper looks into Islamic perspectives in security and national development in Nigeria under the following sub-headings:

Xxviii)   Concepts of Security and its types.

xxix)   National Development Plans in Nigeria.

xxx)   And Islamic perspectives in security and national developments in Nigeria.

Xxxi)   Conclusion

Federal Republic of Nigeria is a country in West Africa. It is geographically situated between the Sahel to

the north and the Gulf of Guinea to the south. It covers an area of 923769 Square Kilometers (356669 sq. mi) and with a population of over 216 million, it is the most populous country in Africa, and the world's seventh most populous county. Nigeria borders Niger in the north, Chad in the northeast, Cameroon in the east, and Benin in the west. Nigeria is a federal republic comprising 36 states and the federal republic territory, where the capital, Abuja is located. The largest city in Nigeria is Lagos, one of the largest metropolitan areas in the World and the second-largest in Africa (Nigeria-Wikipedia).

Nigeria has been home to several indigenous pre-colonial states and kingdoms since the second millennium BC, with the Nek Civilization in the 15th century BC marking the first internal unification in the country. The modern state originated with British colonization in the 19th century, taking its present territorial shape with the merging of the southern Nigeria protectorate and northern Nigeria protectorate and northern Nigeria protectorate in 1914 by Lord Laggard. The British set up administrative and legal structures while practicing indirect rule through traditional chiefdoms in the Nigeria region (Nigeria-Wikipedia).

Nigeria became a formally independent federation on October 1, 1960. It experienced a civil war from 1967 to 1970, followed by a succession of democratically elected civilian governments and military dictatorships, until achieving a stable democracy in the 1999 presidential election, the 2015 election was the first time an incumbent president had lost re-election.

Nigeria is a multinational state inhabited by more than 250 ethnic groups speaking about 500 distinct languages, all identifying with a wide variety of cultures. The three largest ethnics groups are the Hausa in the North, Yoruba in the west, Igbo in the east, together comprising over 60% of the total population. The official language is English, chosen to facilitate linguistic unity at the national level. Nigeria constitution ensures freedom of religion and it is home to some of the world largest Muslim and Christians populations, simultaneously. Nigeria constitution ensures freedom of religion and it is home to some of the world largest Muslim, who live mostly in north, and Christians, who live mostly in the south; indigenous religions, such as those naïve to the Igbo and Yoruba ethnicies, are in the minority.

Nigeria is a regional power in Africa, a middle power in international affairs, and is an emerging global power. Nigeria economy is the largest in Africa, the 25th largest in the PPD. Nigeria is often referred to as the giant of Africa owing to its large population and economy and is considered to be an emerging market by the World Bank. However, the country ranks very low in the human development index and remains one of the most corrupt nations in the world (Nigeria-Wikipedia) Nigeria is a founding member of the Africa Union and a member of many international organizations, including the United Nations, the Commonwealth of Nation, the Economic Community of West Africa States, and OPEC. It is also a member of the informal MINT group of countries and is of the Next Eleven.

CONCEPT OF SECURITY AND ITS TYPES

Security is a multidimensional and complex connotation which co-existed since human civilization came into being with no perennial definition to satisfy every age and phase. According to Fischer and Green (2004) security implies a stable, relatively or predictable environment in which an individual or group may pursue its ends without disruption or harm and without fear of such disturbance or injury. In the view of safety from harm or danger, the defense protection and absence of threats to acquire values, in subjective sense, the absence of fear that such value will be attacked (wolfs in Nwanngbo & Odigbo, 2013). In spite of its conceptual complexities, the understanding of the term shows that security is vital for national cohesion, peace and sustainable national development in Nigeria.

Thus security has to do with freedom from danger or with threats to a nation ability to protect and develop itself, promote its cherished values and legitimate interests and enhance the wellbeing of its people. Thus, internal security could be seen as the freedom from or the absence of those tendencies which could undermine internal cohesion and the cooperate existence of the nation and its ability to maintain its vital institutions for the promotion of its core values and social political and economic objectives, as well as meet the legitimate aspirations of the people. Internal security also implies freedom from danger to life and prosperity (Imobighe cited in Oche, 2001). It therefore refers to the search to avoid, prevent, reduce, or resolve violent conflict whether the threat originates from other states, non-states actors, or structural social economic conditions (Stan, 2004).

In the absence of security economic growth and development cannot be sustained as it destroys economic human and social capital.

TYPES OF HUMAN SECURITY

Human security can be categorized as follows: Health Security, Environmental security, community security, and political security (Aremu, 2003).

Economic security: this can be described as a way of putting in strategies that will ensure that every individual in the state is employment but also has the right to a living wage. Some of those with economic security include insured basic income and employed such social safety net.

Personal security: this is understood as security from physical violence which is possible the most vital of all

seven categories. Threats to person many forms; Threat from the state (physical torture), threat from other state (war), threats from other groups of people (ethnic tension) threat from individual or gangs (crime, street violence) Threats directed against women (rape, domestic violence), threats directed at children based on their vulnerability and dependence (child abuse) and threat to self (suicide, drug use).

Food security: The world food summit of 1996 in Matemilola and Elegbede (2017) defined food security as existing when all people at all times have access to sufficient, safe, nutritious food to maintain a healthy and active life. Commonly, the concept of food security is defined as including both physical and economic access to food that meets people dietary needs as well as their food preference. Household food security exists when all members, at all times, have access to enough food for an active, healthy life. Food security incorporates a measure of resilience to future disruption or unavailability of critical food supply due to various risk factors including droughts, shipping, fuel shortage, economic instability, and wars.

Health security: Health security is about providing tools to fight infectious and parasitic disease and ultimately disease the number of deaths. The aspects of human security covers many different issues such as access to safe water, living in a safe environment, access to health service, access to safe and affordable family planning and basic support during pregnancy and delivery, prevention of HIV/AIDS and other diseases, and to have basic knowledge to live a healthy life.

Environmental security: environmental security is about minimizing the strains put on earth and thus minimizing the risk of natural disasters with severe humanitarian consequence. This aspect of human security covers such issues as prevention of water pollution, prevention of natural hazards such as droughts, foods, cyclones, earthquakes among others. These disasters are often a result of a degradation of local ecosystems and that of the global system.

Community security: People gain security form their membership of a social group that is a family, a community, an organization, a racial or ethnics group, being a part of any of this group provides thee individual with an identity and a reassuring set of values. Some of these groups can also provide physical and material support such as protection off its weaker members threats to community security could be things such as discriminating specific ethnics groups and thereby limiting their access to resources and opportunities such as social service from the state or jobs. It also involves the conservation of traditional and culture, languages and commonly held values as well as abolished of ethnic discrimination, prevention of ethnic conflicts, and protection of indigenous people.

Political security: This is concerned with protection of human rights and well-being of all people. It also includes protection against people from state repression such as freedom of press, freedom of speech, freedom of voting, Abolishment of political detention, imprisonment, systematic ill treatment, and disappearance are also covered under political security.

NATIONAL DEVELOPMENT

The pride of any government is the attainment of higher value level of development in such a way its citizen would derive natural attachment to governance. However, for a nation to be in a phase of development there must be some pre-requisites, which include social-political and economic stability. Development as a concept is a victim of definitional pluralism. It is a difficult word to define; however, attempts have been made by erudite scholars to conceptualize development. Some of this definition will be explored for the purpose of this study. Gboyega (2003) captures development as an idea that embodies all attempts to improve the conditions of human existence in all ramifications. It implies improvement in material wellbeing of all citizens, not the most powerful and rich alone, in a sustainable way such that today's consumption does not imperil the future. It also demands that poverty and inequality of access to the goods things of life be removed or drastically reduced. It seeks to improve personal physical security and livelihoods and expansion of life chances.

Naomi (1995) believes that development is usually taken to involve not only economic growth but also some notion of equitable distribution, provision of health care, education, housing and other essential service all with a view to improving the individual and collective quality of life (Naomi, 1995). Chrismas (1984) views development as a process of social advancement, where improvements in the wellbeing of people are generated through strong partnership between all sector, corporate bodies and other groups in thee society. It is reasonable to know that development is not only an economic exercise, but also involves both social-economic and political issues and pervades all aspects of social life.

National development, according to Longman dictionary of contemporary English, refers to a phenomenon that embraces a whole nation. National development therefore can be described as the overall development of a Country or Nation. This is best achieved through development planning, which can be described as the country collection of strategies mapped out by the government.

We have had series of development plans in Nigeria. Nigeria is a permanently hunted by the specter of development. It is sixty two years of independence actually are rolling by daily in such of development. The

myth of growth and development is so entrenched that the country history passes for the history of development strategies and growth models from colonial times up to date. No term has been in constant flux as development. This seems the only country where virtually all nations and models development have been experiment (Aremu, 2003). Two year after independence, the first National development plan policy was formulated between 1962 and with the objectives of development opportunity in health, education and employment and improving access to these opportunities, etc. this plan failed because fifty percent resources needed to finance the plan was to come external finance was received (Ogwumike, 1995). The collapse of the first republic and the commencement of civil war also disrupted the plan. After the civil war in 1970, the second national development plan 1970-1974 was launched, the plan priorities were in agriculture, industry, transport, manpower, defense, electricity, communication and water supply and provision of social service (Ogwumike, 1995).

The third plan covering the period of 1975 to 1980 was considered more ambitious that the second plan. Emphasis was placed on rural development and efforts to revamp agriculture sector. The fourth plan 1981 to 1985 recognized the role of social service, health service, etc. the plan was aimed at bringing about improvement in the living condition of the people. The specific objectives were an increase in the level of unemployment and under employment (Ogwumike, 1995). During this period, Nigeria enormous oil wealth was not invested to build a viable industrial base for the country and launching an agrarian revolution to liquidate mass poverty. For instant, the Green revolution program that replaced operation feed the nation failed to generate enough food for the masses. In the recent past, various strategies for development have also been tried with little or no result; among these the structural adjustment program (SAP), vision 2010, National Economic empowerment centers, etc. currently, seven point agenda for the present administration with vision empowerment center, etc. currently, seven point agenda of the present administration with vision 2020 without any clear methodological approach toward achieving them. It is obvious that the current results so far are not what development connotes.

ISLAMIC PERSPECTIVE IN SECURITY AND NATIONAL DEVELOPMENT IN NIGERIA

Under Islamic jurisprudence, peace, security and social economic development are all social-political issues relating to governance, which God has left in the hand of human beings to manage and reap the reward of how they manage it. This is reflected in Quran 7:129 by reference to the statement of prophet Musa (Moses) to his people, the Israelites "per chance, your lord will subdue your enemy and put you in authority on the land and then see how you will perform". There is a general restatement of this Quran 10:14 "Then, we made you successors in the land God has entrusted governance, including the promotion of peace, security and socioeconomic development on earth to human beings and he would then see how administer the authority of governance conferred on them.

The importance of promoting peace, security and socioeconomic development in human society is reflected in prophet Ibrahim (Abraham)'s prayer for Makkah after he settled his family there, as specified in Quran 2:126- "May Lord, make this city a secured city and provide its people with fruits" Also Quran 3:97 mentions security as a feature of the Grand Mosque in Makkah whoever enters it shall be secured" this is further reflected in surah Quraysh. Qur'an 106 which refers to peace, security and socioeconomic development as the main factors in God covenant with the Quraysh tribe in Makkah at the dawn of Islam "for the stabilization and unification of the Quraysh; for their stabilization and unification in winter and summer travels; so, let them serve the lord of this House who provide them food against hunger and gives them security against fear. The reference to providing them "food against hunger" relates to socioeconomic stability. While the reference to giving them security against fear, relates to peace, and security and socioeconomic stability must be people centered to be sustainable and meaningful.

Peace and security are correlative and one cannot be achieved without the other. Also, it is well established that the presence of peace and security is a necessary precondition for sustainable socioeconomic development in society. From an Islamic perspective, all three do not occur by chance and cannot be achieved through wishful thinking or devout prayer alone but requires good governance underpinned by God consciousness and peaceful coexistence of the populace. The 9th century Islamic philosopher, Abu Nasr Al-Farabi, advanced in his principles of the perfect state (Al-Farabii, 1998), the possibility of developing either a perfect or imperfect state depending on the attitude of the populace of and their leadership. He argued that the populace and their leadership. He argued that the populace can develop a perfect state through their collective purpose guided by God consciousness, identifying three conditions to make this happen, namely (1)an informed population, (2) freedom of choice, and (3) enlighten leadership. He noted that whatever a state becomes would be through the free choice of its populace based on their knowledge.

Second side of this paper is about Islamic perspectives in National Development, as rightly observed Nwosu (1988, p.70) a definition of development or progress should embrace three fundamental elements:

·Some improvements in the human condition in a given community, an improvement which would either

enhance the general welfare of mankind or which does not least hinder such welfare in any way.

·A society advance toward the goals it has set for itself
·Connotation of materials, social and spiritual/moral advancement.

Concerning element one and above, Nwosu for example gave this instance, the manufacturing of neutron bomb that can destroy an enemy country cannot be seen as development of progress by another country since the bomb naturally threatens the survival and overall welfare of mankind. Development according to him has to be seen n local and global contexts because experience has shown that human beings are independent both as person and as Nation. Whosoever killed a human being for other than manslaughter or corruption in the earth it shall be as if he has killed all mankind, and life of all mankind (Qur'an 5, p.32). Not surprising, therefore, political theology is now placing considerable emphasis on the unity of mankind, one human race, and the like (Nwosu). Furthermore. Element (ii) and (iii) for example, have to be reckoned with in a conception of development because attitudes, ideas, and beliefs provide the bedrock from which technological, agricultural, economic, medical and similar progress spring up.

Religiously speaking, spiritual/theological considerations often lie, not only at the root of people general conduct and their performance at work (e.g. see cruickank, 1979, p. 189) but also at root social economic development. So, Ahmed (1979, p.22 presenting Islamic view of development, writes:

"The Islamic concept of development has a comprehensive character and includes moral, spiritual and material aspect.... The welfare that Islam seeks extends to life hereafter" finally, the point has to be emphasized that proper national development has an educational dimension that is hardly ever mentioned.

SUGGESTIONS

For Nigeria to really move forward and be called a developed nation, the following principles of social system in Islam are suggested:

·Respecting the rights of the individual and the group building the society on right, justice, mutual love and kindness as in Quran 16:90
·Strengthening the bond of unity and co-operation as stated in Quran 5:2

·Maintaining good morals, enjoining one another to do good and restraining one another form ding evil
·Love loyalty among the faithful as stated in Quran 49:10

CONCLUSION

This paper has examined Islamic perspectives in security and national development in Nigeria, grouped into four themes after Abstract as follows: (Definition of Nigeria, concepts of security and National Development in Nigeria) the researcher brought some Qur'an Verses and Prophetic sayings before the conclusion which contains the followings points:

· The state must therefore ensure there is peace within her borders. The opposite of peace is war. Injustices, corruption, poor planning, tyranny and selfishness often development efforts of a nation. These elements reed disaffection frustrations in extremes cases, violent eruptions which precipitates crisis and insecurity all over the nation.

· From the foregoing, it is clear that religion has a greater role to play in the building of any nation. A nation without peace of God, is bound to collapse.

REFERENCES

Aremu, I. (2003). Development and political stability in kwanashie (Ed) politics and political power relations in Nigeria. Day and partners logistic, 12:248-262

Fischer, R. J. & Green, G. (2004). Introduction to security. Butterworth-Heinemenn.

Gboyega, A. (2003) Democracy and development: The imperative of local government.
An inaugural lecture, university of Ibadan pp   6-7

Naomi, o. (1995). Towards an integrated view of hman rights. Hunger Teach Net, 6 (3): 6-7.
Nigeria Wiipedia (https.en.m-wiipedia.org).

Nwanegbo, C.J. & Odigbo J. (2013). Security and national development in Nigera: the threat
Of book-haram. Intl J. of Humanities and Social Science, 3 (4), 285-291.

Ogwumike, F. (1995). The effect of macro level government policies on rural development and povert alleviation in Nigeria. Ibadan J. soc Sci., 1 (1):85-101

Stan, F. (2004). The security development Nexus: conflicts, peace and development in the 21st century. IPA Report.