CURTAILING THE SECURITY CHALLENGES IN NIGERIA: LESSONS FROM THE *QUR'ĀNIC* STORY OF DHŪ AL-QARNAYN

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ABSTRACT

The purpose of this paper is to examine the security challenge in contemporary Nigeria and to identify the lessons from the Qur'ānic story of Dhū al-Qarnayn as a model for addressing security issues in the country. This study is descriptive and qualitative. Selected examples of security issues in the Qurʾān and early Islam, the Qur'ānic references to security in Surah 18:83-101 and its connection to security challenges in Nigeria were reviewed, to identify a practical approach for curtailing security challenges to promote national development. Results show that Islam as a comprehensive religion, directly and indirectly, recommends various approaches towards mopping away the insecurity. The paper emphasizes that experience of Dhū al-Qarnayn as depicted in Q.18:83-101 is a sufficient idea in tackling the defacing occurrences of maiming, kidnapping, carting away of public properties, illegal protest, and the like.

Keywords*: Dhū al-Qarnayn, insecurity in Nigeria, surah al-kahf*

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INTRODUCTION

Each country faces security threats. These threats can be social, like hostility from an adjoining country, invasion from a militant group or global economic recessions that compromise the country's social welfare and services. In different cases, threats can be natural, like storms or viral pandemics. Nigeria is confronted with an extraordinary flood of various overlapping security challenges - from kidnapping to radical revolts - almost all the geo-political zones of the nation have been hit by these threats. On the other hand, we know that Nigerians are confronting security challenges of existential extents because with every attack several lives are lost and property damaged, hence, putting doubt in people's faith in the country, on the other hand, the government's attempt to address the problems have been seen as either inadequate or over-reaction in certain cases. This has led to the persistence of security challenges in the country. The following questions may be asked; is there a lesson to be learnt from the *Qur'ān* and early Muslim sources? Is there a misplacement of priorities in the ways the Nigerian governments attempt to address the security challenges? Answers to these questions may be found in the analytical study of surah 18:83-101, the focus of this article.

The article consists of three major sections: (1) An overview of selected examples of security issues in the *Qurʾān* and early Islam; (2) A contextualization and discussion of the *Qurʾānic* references to security in surah 18:83-101; and (3) An analytical reading of surah 18:83-101 and its connection to security challenges in Nigeria, which appears to both establish and negotiate the question put to Prophet Muḥammad as regards a legendary leader who conquered the East and West of his time successfully, the response of which is provided in the verses. However, before turning to the *Qurʾānic* material, the study will provide a brief discussion of the concept of security and how this concept can be seen in the light of the story of Dhū al-Qarnayn.

CONCEPTUALISING SECURITY

Security has been brought to the center of human and environmental discourse as a theoretical concept for understanding people, nations, and

fear.[3] Various meanings of security exist. See, for example, the general definition provided in *The Oxford Pocket Dictionary of Current English*:

> *"The state of being free from danger or threat: the system is designed to provide maximum security against toxic spills job security. The safety of a state or organization against criminal activity such as terrorism, theft, or espionage: a matter of national security."*

In the last two to three decades, specifically two researchers have treated the idea of security in more depth: Baldwin in his "The Concept of Security",[4] Miller in "The Concept of Security: Should it be Redefined?" [5] and Jore in "The Conceptual and Scientific Demarcation of Security in Contrast to Safety" [6]. These works also represent three poles in the theoretical discourse on how to define security. For Baldwin, "conceptions of security are useful in at least three ways: First, it facilitates asking the most basic question of social science, 'Of what is this an instance?' Second, it promotes rational policy analysis by facilitating the comparison of one type of security policy with another. And third, it facilitates scholarly communication by establishing common ground between those with disparate views" [7]. Miller, on the contrary, presents a broad outlook of security. Based on a review of the pragmatist and expansionist approaches to security which Miller argues that both face major problems. This is

[3] Thierry Balzacq, *Securitization Theory How Security Problems Emerge and Dissolve* (London: Routledge, 2011); Hans Günter Brauch, Peter H. Liotta, Antonio Marquina, Paul F. Rogers, and Mohammad El-Sayed Selim, eds. *Security and Environment in the Mediterranean: Conceptualising Security and Environmental Conflicts* (Berlin: Springer, 2003); Barry Buzan, *People, States & Fear: An Agenda for International Security Studies in the Post-Cold War Era* (n.p.: ECPR Press, 2008); Nicholas Dorn, "Conceptualising Security: Cosmopolitan, State, Multilateral & Market Dynamics," *Erasmus Law Lectures,* vol. 16 (2008); and Gautam Sen, *Conceptualizing Security for India in the 21st Century* (New Delhi: Atlantic Publishers & Distributors (P) Ltd., 2007).

[4] David A. Baldwin, "The Concept of Security," *Review of International Studies*, vol. 23/1–2 (1997): 5–26, https://doi.org/10.1017/S0260210597000053.

[5] Benjamin Miller, "The Concept of Security: Should It Be Redefined?," *The Journal of Strategic Studies*, vol. 24/2 (2001): 13–42.

[6] Sissel H. Jore, "The Conceptual and Scientific Demarcation of Security in Contrast to Safety," *European Journal for Security Research*, vol. 4/1 (2019): 157–174.

[7] David A. Baldwin, "The Concept of Security," 5–6.

because the pragmatists disregard the nonmilitary variables influencing security and particularly the association among peace and security, while, the contemporary approach, as far as it concerns them, overlook the remaining significance of armed clash under international political agitation, and furthermore subvert the coherence of the idea of security by extending it perpetually[8]. Miller suggests that "the security field should continue to deal with questions of violence and armed conflicts at different levels of intensity, but with a growing focus on both nonmilitary causes of war and on the factors and conditions which affect peacemaking as a major security strategy"[9]. In "The Conceptual and Scientific Demarcation of Security in Contrast to Safety", [10] The author applies a multifaceted approach to the concept of security because its meaning changes following discourses of threats and dangers. In the article, security is "defined as the perceived or actual ability to prepare for, adapt to, withstand, and recover from dangers and crises caused by people's deliberate, intentional, and malicious acts such as terrorism, sabotage, organized crime, or hacking"[11]. This is a conspicuous difference from a few decades ago when security was predominantly seen as the obligation of the police and armed force. Alongside the widening of the importance of security, notwithstanding more spotlight on society itself as an object of security, security is not generally only associated with the country's state. Given the different implications of security, it is not clear to whom and to what the idea of security alludes. Today, security is related with many levels and aspects[12]. In other words, today, security is associated with international relations, information technology, and the economy. Whereas Baldwin attempted to explicate the concept of security broadly enough for use at any level, but with special reference to the nation-state. Security, according to Jore, security is multi-dimensional in nature and diverse in practice. This is because at the point when researchers in risk and safety science highlight "security" as a scientific field, they regularly allude to the degrees of objects, structures and public spaces, associations, basic infrastructure, and society. At the point when different levels are alluded to, they often mean compound ideas like human security and public safety. Miller's primary

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[8] Benjamin Miller, "The Concept of Security: Should It Be Redefined?,"

[9] Benjamin Miller, "The Concept of Security: Should It Be Redefined?," 37.

[10] Sissel H. Jore, "The Conceptual and Scientific Demarcation of Security in Contrast to Safety."

[11] Sissel H. Jore, "The Conceptual and Scientific Demarcation of Security in Contrast to Safety," 171.

[12] Sissel H. Jore, "The Conceptual and Scientific Demarcation of Security in Contrast to Safety."

period of interest is the 21st century, according to him, when discussing security, the most important establishment is an aggregate security framework under which all harmony cherishing states are resolved to come consequently to the guard of any state assaulted by an assailant independent of past particularistic ties, affiliations, and coalitions with the victim state. It is a framework dependent on the general standard of 'one for all and all for one.[13] This multidimensionality of security implies that it is difficult to concur upon a unanimous definition to apply to all levels and aspects of security. Therefore, the meaning of security will rely upon the historical and political setting of the usage of the idea of security.[14]

The theoretical perspective of this article is chosen for three inextricable reasons: It is an attempt to include the *Qurʾān* and early Islamic literatures in the broader issue of security and safety evolution within the contemporary discourse. Through this approach, the article will hopefully contribute to a more nuanced understanding of how the *Qurʾān* treats notions and practices that may be defined as security, as well as introduces potential theoretical insights to the academic field of *Qurʾānic* studies, where theoretically based approaches are generally in short supply.

CONCEPTUALISING SECURITY IN THE *QURʾĀN* AND EARLY ISLAM

The *Qurʾān* contains varying attitudes toward a notion of security. Of course, antagonists of Islam would see it as having nothing to do with security and other aspects of good welfare for either humanity or other creatures. The notion is based on the idea that religion was spread by the sword; being intolerant, lack of freedom of religion, not recognising human rights, coercion of conversion of religion, etc.[15] Though, the Islamic approach to every aspect of life, existence, and sustenance of all, both living and non-living is extraordinarily distinct. Islam attaches pivotal sanctity to the security and protection of life, property, family, dignity, and religion of individuals regardless of their socio-political, religious, or economical affiliation. The *Qurʾān* considers the fact that all individuals are the progeny of a single couple and that they have natural bonds which

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[13] Benjamin Miller, "The Concept of Security: Should It Be Redefined?," 37.
[14] Sissel H. Jore, "The Conceptual and Scientific Demarcation of Security in Contrast to Safety."
[15] Hugh Kennedy, "Was Islam Spread by the Sword?," https://rps.macmillan.yale.edu/sites/default/files/files/kennedy.pdf accessed on October 22, 2021.

interconnect them with one another.[16] Hence, they could not but interrelate with each other through the amenities, and protection of all becomes sacrosanct[17]. To achieve security, the *Maqāṣid al-Sharī'ah* caters for such and molds their lives and environment to realise a conducive atmosphere where God would be worshipped comfortably and humanity would also be served harmoniously without jeopardising, at least a basic right of any.[18]

The *Qur'ān* frowns at any act of acrimony, injustice, and insurgency which are elements of insecurity and unsafe life because they could hinder envisioned serene and worthy society. In the same vein, unemployment, socio-political discrimination, ignorance, excessive self-aggrandisement, insincerity and incompetency at work, ungodliness and fanaticism, and exploitation of employees are as well some threats towards having a developed society where members could feel and enjoy comfort.[19] To that effect, certain preventive measures are recommended in order that the enemies of peace and societal development could be curbed, hence security of life and property would be realistic.

It is a preventive measure to declare sanctity of soul and life and harming it will be considered as having inflicted numerous.[20] Monkeying another one is a belittling attitude, which is capable of causing acrimony, of course the *Qur'ān* does not only enjoin the Muslims to refrain from it but likewise some other malicious characters:

يَأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَى أَن يَكُونُواْ خَيْراً مِّنْهُمْ وَلاَ

نِسَآءٌ مِّن نِّسَآءٍ عَسَى أَن يَكُنَّ خَيْراً مِّنْهُنَّ وَلاَ تَلْمِزُواْ أَنفُسَكُمْ وَلاَ تَنَابَزُواْ

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16   Surah al-Nisā', 4:1.

17   Wazārah al-Ma'ārif Tadrīs, *al-Fiqh wa Uṣūluh* (Saudi Arabia: Wazārah al-Ma'ārif, 1995).

18   Jasser Auda, *Maqāṣid al-Sharī'ah: A Beginners Guide* (London: The International Institute of Islamic Thought, 2008).

19   I. O. Oloyede, "Good Governance and Community Development in Nigeria: Islamic Perspective," (Paper presented at the Maiden International Conference on The Prospects of Islamic Thought Towards the Promotion of Community in Contemporary Muslim Countries, Department of Islamic Studies, Yobe State University, Damaturu, Nigeria, 4 February 2020); Yahya Oyewole Imam, "Islamic Response to the Problem of Insecurity in Nigeria," (Paper delivered at the 28th Ramadan Lecture organised by the University of Ibadan Muslim Community, Ibadan, 24 April 2021).

20   Surah al-An'ām, 5:32.

بِالْأَلْقَبِ بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الِايمَانِ وَمَن لَّمْ يَتُبْ فَأُولَئِكَ هُمُ
الظَّلِمُونَ ﴿١١﴾

*"O you who believe! Let not some men among you laugh at
others; it may be that the (latter) are better than the (former);
nor let some women laugh at others; it may be that the (latter)
are better than the (former); nor defame, nor be sarcastic to
each other, nor call each other by (offensive) nicknames: ill-
seeming is a name connoting wickedness, (to be used of one)
after he has believed; and those who do not desist are (indeed)
doing wrong."*

(Surah al-Ḥujurāt, 49: 11)

Numerous verses of the *Qur'ān* disclose the importance of security,
some instances of what could factorise insecurity, and how it (security)
could be restored effectively. In the *Qur'ān*, Allah reveals how Prophet
Ibrahim envisioned security for Makkah as a newly founded town and its
dwellers as a matter of necessity which prompted him to supplicate in the
following lines:

وَإِذْ قَالَ إِبْرَهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَتِ مَنْ ءَامَنَ
مِنْهُم بِاللَّهِ وَالْيَوْمِ الْأَخِرِ قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُ قَلِيلاً ثُمَّ أَضْطَرُّهُ إِلَى عَذَابِ
النَّارِ وَبِئْسَ الْمَصِيرِ ﴿١٢٦﴾

*"Ibrahim said, 'Lord, make this a land of security and make
provisions of fruits for those of its people who believe in God
and the Last Day.' God said, 'And as for he who disbelieves, I
shall let him enjoy life for a while and then I shall drive him to
suffering through the fire; and what a terrible end!."*

(Surah al-Baqarah, 2: 126)

Commenting on the verse, Al-Rāzī viewed Prophet Ibrahim's request
for security to be essential for the safety of life and wealth of people to
reside in Makkah and prosperity against the drought of foods. Moreover "a
place" as an entity may not suffer insecurity and lack of rest save its
dwellers could experience such[21]. In the same vein, while hermeneutically
analysing Surah al-Baqarah, 2:251 concerning the stand of Islam on peace

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[21] Muḥammad bin 'Umar al-Rāzī, "Al-Tafsīr al-Kabīr wa Mafātīḥ al-Ghayb,"
Altafsir.com, n.d., http://www.altafsir.com.

and war, Ḥasan al-Bannā viewed security as an essential right of every member of a community as it goes beyond greeting one another and exchanging things peacefully. He opined that attainment of real security is a communal responsibility that involves both the heads and subjects. It revolves around granting access to public amenities by every member of the society, putting security surveillance and personnel in motion to protect properties and lives of all unconditionally, and every member must be ready to render such service when requested for. To him, this would enable each to practise his religious rites without bigotry, nurture global belonging harmoniously, and respect the rights of all altruistically. Ḥasan al-Bannā posited that insecurity could invade a community when a religious group puts in motion what could hinder the religious practice of another without justification, of course, fighting for their security and peace becomes an exigency that must be carried out under leadership and command of a community head.[22]

Al-Māwardī, in his view, considered security as a principal right of every member of a society that is supposed not to be toyed with. He postulated that protection of religion, personality, and human brotherhood is of the major roles that ahead of a given society should man efficiently. He furthered that the head should also be followed while discharging his responsibility in protecting the lives and properties of all as well as creating a serene environment where all would practise their religious rites peacefully.[23]

According to al-Qaraḍāwī, one of the major objectives of Islam in enjoining the selection and appointment of a man as a leader when the Muslims are up to three is the security of life, property, faith, etc. He stressed that a community leader is saddled with the responsibility of providing a peaceful environment for his subjects in such a way that the rights of all would not be jeopardised but would be treated as ought to be treated. To him, the leader of the community must utilise every authority at his disposal to work for the comfort and tranquility of every individual under his jurisdiction and that the welfare of the minor/weak ones is given priority. Al-Qaraḍāwī argued further that the leader of the community must, however, work for the sustainability, education, morality, peaceful coexistence, and freedom of religion of his subjects and must emancipate

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[22] Ḥasan al-Bannā, "Al-Islām fī al-Salām," *Foulabook*, foulabook.com, accessed 14 October 2021.

[23] ʿAlī bin Muḥammad al-Māwardī, *Kitāb al-Aḥkām al-Sulṭāniyyah wa al-Wilāyāt al-Dīniyyah* (Bayrūt: al-Maktabah al-ʿAṣriyyah, 2013).

them when they are in danger even if it will cause him to use the government coffers for that matter if required. Of the *Qur'ānic* and *Ḥadīth* authority he referred to is Surah Quraysh, 106:4 where Allah says: "who provided them with food against hunger, and with security against fear".[24]

In the same vein, al-Ṭarṭūshī maintained that the quality of being a successful leader is overseeing and catering to every aspect of the welfare of his subjects appropriately. He asserted that such a leader must have been screened and presumed to be visionary for the freedom of religion; its proselytisation and practice, approachable by every member of the society for their rights, and protection of lives and properties of all without sentimentality. He posited that a sign of sincere security operation is that the leader envisages the occurrence of insurgence and violence, yet implements preventive measures, activates defensive and retaliative machinery when necessitated without undermining any sort of anomaly occurrence that may hinder the peace of the community.[25]

By inference, the paramount role which Islam plays in proffering affordable measures for the security of life and property of every individual is reasonably tactical. It enjoins the appointment of a capable-humane leader who would coordinate their affairs mutually. He would empathise and sympathise with his subordinates accordingly. However, the leader of a society, under Islamic law is considered as an ambassador who is in the realm of affairs of others and would be accounted for their welfare. Though the followers, on their hand also have certain roles which must be played in complementary that of the leader chiefly to realise a secure society that is formidable for insurgents and violent hoodlums. A *Ḥadīth* of the Prophet attests to this:

<div dir="rtl">

عن ابن عمر رضي الله عنه قال: قال رسول الله ﷺ كلكم راع وكلكم

مسؤل عن رعيته فالامير الذي على الناس راع عليهم وهو مسؤول عنهم

والرجل راع على اهل بيته وهو مسؤول عنهم[26]

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24 Yusuf al-Qaraḍāwī, *Min Fiqh al-Dawlah fī al-Islām* (Qāhirah: Dār al-Shurūq, 2009).

25 Abū Bakar Muḥammad bin Muḥammad al-Ṭarṭūshī, *"Sirāj al-Mulūk (Al-Siyāsah al-Shar'iyyah wa al-Qaḍā')*," n.d., http://www.alwaraq.net.

26 Abdul Rahim Alfahim, *The 200 Hadith* (Saudi Arabia: Makkah Printing & Information Est., 1997), 125, "Chapter of Authority and Responsibility," ḥadīth no. 111.

> *"On the authority of Ibn 'Umar, may Allah be pleased with him who said: The Prophet, may peace and blessing of Allah be upon him said: "Every One of you is a protector of his immediate charge and is responsible for the actions of those people who are committed to his charge. A ruler is also a steward and is accountable for those who are put under his charge. A man is a steward in respect to the family members of his house..."*

(Collected by al-Bukhārī and Muslim)

STORY OF DHŪ AL-QARNAYN IN THE *QUR'ĀN*

Employability of storytelling is one of the methods that accord comprehensiveness and comprehensibility to the Glorious *Qur'ān*, though the story of Dhū al-Qarnayn was circumstantiated. The story is documented in Q.18:83-101 in a concise form. It was revealed in response to one of the testing questions posed on the Prophet, Muḥammad by the Quraysh people. Unbelieving people of Quraysh, having consulted Jews of Yathrib (later named as Madinah) on the authenticity of Muḥammad's prophet-hood asked him (the Prophet) to give narration about seven people of Ephesus (*Aṣḥāb al-Kahf*) who slept for years because of safety of their lives and faith, which is documented in Q.18:9-26. They also enquired about the source and originality of soul which is answered in Q.17:85 and they likewise questioned him about a legendary leader who conquered the East and West of his time successfully, the responses of which are provided in the following *Qur'ān* verses:

وَيَسْأَلُونَكَ عَن ذِى ٱلْقَرْنَيْنِ ۖ قُلْ سَأَتْلُوا۟ عَلَيْكُم مِّنْهُ ذِكْرًا ﴿٨٣﴾ إِنَّا مَكَّنَّا لَهُۥ فِى ٱلْأَرْضِ وَءَاتَيْنَٰهُ مِن كُلِّ شَىْءٍ سَبَبًا ﴿٨٤﴾ فَأَتْبَعَ سَبَبًا ﴿٨٥﴾ حَتَّىٰٓ إِذَا بَلَغَ مَغْرِبَ ٱلشَّمْسِ وَجَدَهَا تَغْرُبُ فِى عَيْنٍ حَمِئَةٍ وَوَجَدَ عِندَهَا قَوْمًا ۗ قُلْنَا يَٰذَا ٱلْقَرْنَيْنِ إِمَّآ أَن تُعَذِّبَ وَإِمَّآ أَن تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٦﴾ قَالَ أَمَّا مَن ظَلَمَ فَسَوْفَ نُعَذِّبُهُۥ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِۦ فَيُعَذِّبُهُۥ عَذَابًا نُّكْرًا ﴿٨٧﴾ وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا فَلَهُۥ جَزَآءً ٱلْحُسْنَىٰ ۖ وَسَنَقُولُ لَهُۥ مِنْ أَمْرِنَا يُسْرًا ﴿٨٨﴾ ثُمَّ أَتْبَعَ سَبَبًا ﴿٨٩﴾ حَتَّىٰٓ إِذَا بَلَغَ مَطْلِعَ ٱلشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَل لَّهُم مِّن دُونِهَا سِتْرًا ﴿٩٠﴾ كَذَٰلِكَ وَقَدْ

أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩١﴾ ثُمَّ أَتْبَعَ سَبَبًا ﴿٩٢﴾ حَتَّىٰ إِذَا بَلَغَ بَيْنَ
ٱلسَّدَّيْنِ وَجَدَ مِن دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٣﴾ قَالُوا۟ يَـٰذَا
ٱلْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِى ٱلْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا
عَلَىٰٓ أَن تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾ قَالَ مَا مَكَّنِّى فِيهِ رَبِّى خَيْرٌ
فَأَعِينُونِى بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾ ءَاتُونِى زُبَرَ ٱلْحَدِيدِ ۖ حَتَّىٰٓ
إِذَا سَاوَىٰ بَيْنَ ٱلصَّدَفَيْنِ قَالَ ٱنفُخُوا۟ ۖ حَتَّىٰٓ إِذَا جَعَلَهُۥ نَارًا قَالَ ءَاتُونِىٓ أُفْرِغْ
عَلَيْهِ قِطْرًا ﴿٩٦﴾ فَمَا ٱسْطَٰعُوٓا۟ أَن يَظْهَرُوهُ وَمَا ٱسْتَطَٰعُوا۟ لَهُۥ نَقْبًا
﴿٩٧﴾ قَالَ هَـٰذَا رَحْمَةٌ مِّن رَّبِّى ۖ فَإِذَا جَآءَ وَعْدُ رَبِّى جَعَلَهُۥ دَكَّآءَ ۖ وَكَانَ وَعْدُ
رَبِّى حَقًّا ﴿٩٨﴾ ۞ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِى بَعْضٍ ۖ وَنُفِخَ فِى ٱلصُّورِ
فَجَمَعْنَٰهُمْ جَمْعًا ﴿٩٩﴾ وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكَٰفِرِينَ عَرْضًا
﴿١٠٠﴾ ٱلَّذِينَ كَانَتْ أَعْيُنُهُمْ فِى غِطَآءٍ عَن ذِكْرِى وَكَانُوا۟ لَا يَسْتَطِيعُونَ
سَمْعًا ﴿١٠١﴾

"They will ask you about Dhū al-Qarnayn. Say: 'I will give
you an account of him.' (83). We established his power on
earth, and gave him the means to achieve anything. (84). So,
he followed a certain way (85). and [marched westwards] till,
when he came to the setting of the sun, it appeared to him that
it was setting in dark, turbid waters; and nearby he found a
certain people. 'Dhū al-Qarnayn,' We said, 'you may either
punish them or treat them with kindness.' (86). He replied:
'The one who does wrong we shall punish. Then he will return
to his Lord and be sternly punished by Him. (87). But the one
who believes and does righteous deeds shall have a goodly
reward, and we shall assign to him a task that is easy to
fulfil.' (88). Then he followed another way (89). and [marched
eastwards] till, when he came to the rising of the sun, he
found that it was rising on a people for whom We had
provided no coverings against it. (90). So, he did; and We had
full knowledge of all the means available to him. (91). Then he
followed yet another way (92). and [marched on] till, when he
reached a place between the two mountain-barriers he found
beneath them a people who could scarcely understand a word.

(93). 'Dhū al-Qarnayn,' they said, 'Gog and Magog are ravaging this land. May we pay you a tribute so that you erect a barrier between us and them?' (94). He answered: 'That with which my Lord has established me is better [than any tribute]. Hence, do but help me with strength, and I shall erect a rampart between you and them! (95). Bring me blocks of iron!' At length, when he had filled up the gap between the two mountainsides, he said: 'Ply your bellows!' Then, when he made [the iron glow like] fire, he said: 'Bring me molten copper which I will pour over it.' (96). And thus, their enemies were unable to scale [the rampart], nor could they dig their way through it. (97). He said: 'This is a mercy from my Lord. Yet when the time appointed by my Lord shall come, He will make this [rampart] level with the ground. My Lord's promise always comes true.' (98). On that day We shall leave them to surge like waves dashing against one another. The trumpet will be blown, and We shall gather them all together. (99). And We shall, on that day, present hell, all spread out, for the unbelievers, (100). Who have turned a blind eye to My admonition and a deaf ear to My warning? (101)."

(Surah al-Kahf, 18: 83-101)

Historiographically, the story of Dhū al-Qarnayn is one of the revealed two responses provided in Surah al-Kahf to the Quraysh's questions. It is the fourth of the long stories of the chapter. Dhū al-Qarnayn is depicted in the Surah as a devout man who surrendered himself and lived in totality to the decree of Allah. He accepted that everything that comes his way is a result of Allah's decree and not as his power. He was naturally gifted to lead (Surah al-Kahf, 18:83-84).

He is described as a great tourist who tripped up to where the "sunsets (west)" and "sun rises (east)" of the globe. Upon reaching the western area, he discovered the dwellers being religiously heterogeneous and some were righteous while some were unrighteous. He, however, promised goodly reward to the righteous and punishment to those who were vile in dealing (Surah al-Kahf, 18:85-88). He furthered his journey to the east where he discovered the people who were simple as they climatise with the weather of their area. They are depicted to be local and uncivilized but harmonious in dealings. Dhū al-Qarnayn was not disturbed by their primitiveness but convinced with their convivial simplicity (Surah al-Kahf, 18:89-91). Sa'dī opines that the area was Eastern-Southern Africa where knowledgeable persons lack much information about it, yet the dwellers of the area were

exposed to the sun, lacked technological stuff to improvise shelter, and manufacture clothes for themselves.[27] According to Yusuf 'Alī, the people were in a hot atmosphere that required neither roof nor clothing for protection against the sun due to its high temperature.[28] Ibn Kathīr describes them to be a set of people who are short in height, fair in complexion living in jealousy, and solely depend on fish as a meal.[29]

The majority of Muslim exegetes posited that "the place of sun set (spring of murky water)" as mentioned in the Surah is an allegory as it only refers to a dark area of the west where an expedition of Dhū al-Qarnayn reached as a warrior who moved from one place to another. Hence, the term does not literally connote exactly where the sunsets are. It is argued that the same interpretation applies to the "place of sunrise (east)" as mentioned in the verses to be an allegory. In other words, the "west and east" which the *Qur'ān* reported Dhū al-Qarnayn to have reached are not necessarily mean the exact place of where the sun rises or sets horizontally.[30]

Furthermore, Dhū al-Qarnayn after leaving the east journeyed up to a society which was situated in between two mountains where he discovered an uncivilised, helpless, uninformed, minority, and oppressed group of people. The people are presented to be inferior compared to the people of the other side of their settlement. The people of the other side (Ya'jūj and Ma'jūj), for the fact of being assailant, arrogant, insurgent, ungodly, and mundanely minded did invade the community of those who accommodated Dhū al-Qarnayn carting away their properties. The enormity of the atrocity committed by Ya'jūj and Ma'jūj against Dhū al-Qarnayn's accommodators before his arrival prompted them to look for rescuing hands to aid their defense, safety, peace, and security of their lives and properties. Dhū al-Qarnayn was discovered to be an eminent and worthily needed leader as such his intervention was sought for that matter which he carried out successfully. Dhū al-Qarnayn together with other members of the

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[27] 'Abd al-Raḥman bin Nāṣir al-Sa'dī, *Taysīr al-Karīm al-Raḥman fī Tafsīr Kalām al-Mannān Mu'assasah al-Risālah,* vol. 1 (Riyāḍ: Dār al-Salām, 2002), www.qurancomplex.com.

[28] Abdullah Yusuf Ali, *The Holy Qur'ān: Text, Translation and Commentary* (Beirut: Dar al-Arabia, 1968).

[29] Ibn Kathīr, *Tafsīr Sūrah al-Kahf Min Kitāb Tafsīr al-Qur'ān al-'Aẓīm* (Sa'ūdī: Mu'assasah al-Durar al-Sunniyyah, 2010).

[30] Muhammad bin Jarīr al-Ṭabarī, *Jāmi'u al-Bayān fī Ta'wīl al-Qur'ān,* vol. 24 (Sa'ūdī: Mu'assasah al-Risālah, 2002), www.qurancomplex.com.

community gathered devices, processed them, and used them to construct iron-fence which barricaded Ya'jūj and Ma'jūj out hence peace prevailed.

Though Dhū al-Qarnayn's people attempted to pay for his service, he nevertheless proved himself to be a God-fearing leader who catered for the welfare of his subjects justly and effectively. He declined to receive any wage and he rather built the needed barrier against his people and Ya'jūj and Ma'jūj with the instrumentality of human and material resources to accomplish the project. He assured his people that the assailants could never attack henceforth even though they attempted launching attacks on them afterward, the attempt was not successful (Surah al-Kahf, 18:92-97).

At the end of working on the security of lives and properties of his people, Dhū al-Qarnayn accorded his success to Allah asserting that it was divine assistance that he enjoyed having the mission accomplished gloriously. (Surah al-Kahf, 18:98). Allah concludes the story of Dhū al-Qarnayn by calling the attention of man to the inevitability of the last day, its signs, and consequences of man's behaviour as a résumé of his livelihood (Surah al-Kahf, 18:99-101).

Furthers yet, the scholars have divergent views on the meaning of Dhū al-Qarnayn, his biography, and geography of where and when he lived chiefly for the fact that the *Qur'ān* and *Ḥadīth* of the Prophet are silent about such information. Al-Ṭabarī recorded divergent views of some scholars on the meaning of Dhū al-Qarnayn. He said that some scholars opined that the man was nicknamed Dhū al-Qarnayn because he was killed twice based on being a righteous man and a preacher inviting people into the course of Allah. That he lived up to a century before he was killed in the first instance and came alive for another century before he was killed for the second time. That some viewed him as a man with two horns on his head and that he was hit on his head twice before he died. The two narrations are based on the meaning of the term *qarn* which connotes century and horn in the Arabic language. Some viewed him as a successful king who led Rome and Paris countries.[31]

On the personality of Dhū al-Qarnayn, some scholars of history described him as Alexander, the Great for the fact that they discovered an iron-fence which looked like that, which was referred to Dhū al-Qarnayn in Surah al-Kahf, 18:95-97. On this, Quṭb says thus:

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[31] Sayyid Quṭb, *In the Shade of the Qur'ān Vol. 11: Surahs 16-20 (Surah 18),* trans, Adil Salahi (n.p.: Kube Publishing Ltd., 2015), 240-242.

> *"A wall was discovered close to the city of Tirmidh in central Asia, and was mentioned by a German and a Spanish historian who passed by it early in the fifteenth century. They referred to Bāb al-Ḥadīd, meaning 'the iron door', and which can be found between Samarqand and India. This may be the wall".* [32]

Further still, Dhū al-Qarnayn was referred to as a Prophet who was favoured as a marvelous and pious king like Prophet Sulaymān (may the peace of Allah be with him). This on the ground of religiosity, leadership, and statesmanship who had access to every materialistically needed stuff to lead a flamboyant life instead he accorded all to Allah as the Benevolent and Provider of all. Nonetheless, all the titles and status ascribed to Dhū al-Qarnayn which are paradoxical to how Allah describes him in the *Qur'ān* and discussed by Prophet Muḥammad are merely a result of self-analogy (*Ijtihād*). Hence, the narration has tendered spiritual and socio-political benefits of his life that people of ages could tap till eternity. [33]

DHŪ AL-QARNAYN'S APPROACH TO SECURITY

The *Qur'ānic* historiography is much appreciated as it employs the approach not only to preserve the past event and acquaint the generations that come after with the information but to serve as a pedagogue in having ideas on how to address and shape issues at hand. The story of Dhū al-Qarnayn unveils several lessons and qualities which could be instrumental in realising good leader-subject relations and curtailing security challenges that might have enwrapped a society like Nigeria. Dhū al-Qarnayn employed the following, all of which assisted him in piloting the affairs of his people and especially on the security matter.

Dhū al-Qarnayn acclaimed the qualities and roles of leadership to himself anywhere he found himself. He would observe the character of the dwellers of the community and address them based on what he discovered in them to turn their lifestyle for the better. He would either promise a good

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[32] Maniraj Sukdaven and Shoayb Ahmed, "Is Dhul Qarnayn, Alexander the Great? Reflecting on Muḥammad Rāghib al-Ṭabbākh's Contribution on a Translated Manuscript Discovered in Timbuktu on Dhul-Qarnayn," *Verbum et Ecclesia*, vol. 38/1 (2017): 1–10, https://doi.org/http://dx.doi.org/10.4102/ve.v38i1.1696.

[33] Sayyid Quṭb, *In the Shade of the Qur'ān Vol. 11: Surahs 16-20* (Surah 18), 246-247.

reward to the responsible members and/or deal with the irresponsible ones according to their behaviour. Just and fair-playing qualities in this sense helped Dhū al-Qarnayn to succeed in realising a harmonious domicile for his people.

Visiting people and surveilling their environments to see their wellbeing is one of the approaches which Dhū al-Qarnayn devised to secure the welfare of his people earnestly. His story revealed him of moving from one place to another and everywhere he reached he had a positive impact on their lives rather than ignoring their problems unattended to or escalating the problems. Through this approach, he discovered human heterogeneity. He was able to unveil that some were primitive but polite in attitude, some were civilised but arrogant, and some were naturally resourceful but lacked the needed skill to maneuver it for their benefit but when a skillfully inclined person was discovered they appreciated it honourably.

Another approach deployed by Dhū al-Qarnayn is in the service of humanity and God. He served his people using his intelligence to know what to do skillfully and participated in the project energetically rather than assigning his people without supervision. When Dhū al-Qarnayn is aware of the insecurity of lives and properties of his people, he would source for the necessary materials and participate actively in fixing them. In this sense, he displayed being democratic as he let every individual count and prompted to participate in the communal project accordingly. His good leadership stuff was felt during execution of the project, even though he enjoyed much more security in the environment than the people, as he had personal security guards, nonetheless, he handled the security matter of his subject with the spirit of belongingness and servitudes. This, at the same time, gave him the opportunity of having efficient monitoring over the project.

Considering principles of good governance, Oloyede argues that ensuring equity and participation among members of the community in the communal developmental projects would not let them only feel being important but as well letting them willing to input their instinctive stuff towards society development.[34]

Even though, the people requested Dhū al-Qarnayn to propose his renumeration before commencing the project, he contentedly carried it out with neither taking a dime nor requesting appreciation but ascribed the

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[34] I. O. Oloyede, "Good Governance and Community Development in Nigeria: Islamic Perspective," 18-19.

success to Allah and thanked Him for granting him the success.
Meanwhile, he had the opportunity of using the avenue to accrue wealth
for himself, yet he saw the successful completion of protecting his people
as a divine blessing from Allah Who endowed him with the needed skill
and considered it as what Allah willed, hence, appreciated Him for being
instrumental in the mission.

Another worthy character that could be induced from what Dhū al-
Qarnayn did is contentment. As a good leader who was not lured by
worldly materials and self-aggrandisement, Dhū al-Qarnayn prioritised
serving humanity honestly over charging money for his statutory roles as a
political office incumbent. Hence, happiness with one's status is
considered a quality that could earn one tranquility, respect, honour, glory,
power, authority and superfluous rewards from Allah. This summarised in
univocal terms in Surah al-Baqarah, 2:262 which reads thus:

الَّذِينَ يُنفِقُونَ أَمْوَلَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لاَ يُتْبِعُونَ مَا أَنْفَقُواْ مَنّا وَلا أَذَى لَّهُمْ

أَجْرُهُمْ عِندَ رَبِّهِمْ وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ ﴿٢٦٢﴾

*"Those who spend their wealth in the way of Allah and never
brag of it thereafter, nor taunt anyone, shall have their reward
from their Lord (Allah); no fear shall come upon them nor
shall they grieve."*

(Surah al-Baqarah, 2: 262)

In the same vein, al-Imām Shāfiʿī posited in a poetry line which
translates: *"If you are contented (with what you have) Then, you share the
same status as a king."* [35]

INSECURITY IN NIGERIA: A SUCCINCT DISCOURSE

Security challenges has become a tumoric matter that makes every nook
and cranny of Nigeria unsafe, inhouse and outside. It is an undeniable fact
that insecurity is a global problem but the Nigerian experience seems
intensive as hardly there would be a day or week without claiming lives
and properties of civilians and military personnel. The current security
problem of Nigeria is much alarm that people are attacked at home, farm,
traveling, offices, and even barracks in either northern, southern, eastern,
or western region of the country. Various incidents of how people were

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[35] Muḥammad bin Idrīs, *Dīwān al-Imām al-Shāfiʿī*, ed. Muḥammad Ibrāhīm
Salīm (Cairo: Maktabah Ibn Sīnā, 1409H/1988), 10.

abducted, killed, shipping of pipelines, raped, mutilated and many other ways through which perpetrators exercised their missions. These and many other insecurity incidents have really resulted to series of unrest.

As a means of investigating and uncovering what might factorised the security challenges in Nigerian, scholars have enumerated some, based on their perceptions. Perhaps, the following includes **poverty, misconception and misapplication of the religious message, inadequate funding and sub-improvisation of the required arms for the military forces, excessive love of mundanity and worldly materials** among others;

a) Poverty is viewed as lack of or inadequate access to basic needs and necessary amenities that could prompt one to live up to a standard of once immediate society. Of course, every society is expected to cater for its inhabitants by providing reasonable access to health care, source of income, electricity, job and leisure, food and consumables, water, self-honour and provide avenue to decide and pursue self-desires in order to live under a minimum standard of decent living.[36] Nonetheless, a member of the society who lives bellow the standard is prone to initiating and being initiated into a deadly fraternal group in the name of sourcing for wealth or protesting to the government. Though examples of illegal armed societies are bond that members of them are found among students, school drop-outs, and unschooled youth causing havoc in various educational institutions and other places.[37]

b) Misrepresentation and misapplication of the religious messages is another factor responsible for the insecurity spheres in Nigeria. Every religion, especially Islam claims fostering good relationship between man and God and creating serene environment for the mankind as a major watchword. This is clearly enumerated in a number of *Qur'ān* verses and traditions of the Prophet, Muḥammad:

يَاأَيُّهَا النَّاسُ اتَّقُواْ رَبَّكُمُ الَّذِى خَلَقَكُمْ مِّن نَّفْسٍ وَحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالاً كَثِيراً وَنِسَاءً وَاتَّقُواْ اللَّهَ الَّذِى تَسَاءَلُونَ بِهِ وَالأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيباً ﴿١﴾

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36 R.A. Bello, G.O.A Toyebi, I.O. Balogun & S.B. Akanbi, "Poverty Alleviation Programmes and Economic Development in Nigeria: A Comparative Assessment of Asa and Ilorin West Local Government of Kwara State, Nigeria," *African Research Review*, vol. 3/4 (July 2009): 284, www.ajol.info

37 Yahya Oyewole Imam, "Islamic Response to the Problem of Insecurity in Nigeria," 7.

"Mankind, fear your Lord (Allah), Who has created you from a single soul (Adam), and from it created its mate (Ḥawwā'), and from the two of them spread abroad so many men and women. Fear Allah, in whose name you appeal to one another, and be mindful of your ties of kinship. Indeed, Allah is ever watching over you."

(Surah al-Nisā', 4: 1)

Ḥadīth

عن ابي شريح ان النبي ﷺ قال: والله لا يؤمن والله لا يؤمن, قيل ومن يا رسول الله؟ قال لا يامن جاره بوايقه.[38]

"On the authority of Abū Shurayḥ who said: "The Prophet, Muḥammad said: by Allah, he (the person) is not a believer, he is not believer, he is not believer. (The companions) enquired, who is the person O Messenger of Allah? He said: "someone whose neighbour is not secure from his injurious conduct."

However, what is tenable in Nigeria is contrary to the above teaching of Islam as series of injurious, insecure, condemnable, and defacing acts are recorded at least on weekly basis. What a disheartening! When religious leaders are as well apprehended for terminating lives of innocent individuals even in the name of God. A Pastor called Samuel Babatunde and other four persons were paraded for burying human parts at the entrance of the Church. Nevertheless, the suspect named as Jeremiah Adeola who was a serial kidnapper confessed of receiving a sum of fifty thousand naira (₦50,000) for each two children that he kidnapped (last) for the pastor.[39] This is outrageously rampant that as another "man of God" was successfully arrested after fleeing away. The victim is disclosed to be founder and overseer of a "popular Church at the Ugwuaji area along the Enugu-Port Harcourt Expressway." In the course of investigation, three

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[38] Abū 'Abdillah, Muḥammad bin Ismā'īl al-Bukhārī. *Ṣaḥīḥ al-Bukhārī.* Mutūn al-Ḥadīth - Kitāb al-Adab 'Bāb Ithm Man Lā Ya'manu Jāruhu Bawāyiqahu. *Ḥadīth* no. 5557. http://www.al-islam.com

[39] Charles Coffie Gyamfi. "Pastor Arrested for Burying Human Parts in Church," *The Guardian*, 17 August, 2017. https://guardian.ng/news/pastor-arrested-for-burying-human-parts-in-church accessed on 2 June 2023.

dead bodies of tricycle riders were dug out of the Church's foundation before the pastor was arrested in January, 2016.[40]

The above reveal little on how pastors are apprehended and accused by the security personnel on the ground of committing homicides and manslaughter that consequently occupies a major pace in the security challenges of the Nigerian society.

c) Inadequate funding and sub-improvisation of the required arms for the military forces. This is another factor responsible for the security upheavals in Nigeria. It is an arguable fact that every individual is aware of the non-rest situation whereby killings, mayhems, conflicts, kidnappings and many other forms of insecurity have wrapped the country. This, as it may, has prompted pollical office(s) advocates to promise curbing it as a manifesto during their political campaigns, yet the level of insecurity is really becoming a destructive cum defacing matter at the international level. Annually every government political office incumbent allocates certain amount of fund towards security and defense sector but all remains an insignificant due to several reasons.

> *"Since the civil war ended in 1970, Nigerian Military has not fought a full-fledged war. Operationally, outside its U.N., A.U. and ECOWAS peacekeeping engagements, its major operational activities have been limited to counter-insurgency in different regions of the country… However, the military expenditure in Nigeria continues to increase exponentially, rising from $697 million in 2010 to $469.6 billion in 2020."[41]*

It is known fact that the earmarked amount is meant for every security agency and their operations such as purchase of weapons, health care, housing allowances etc. In 2023, the sum of ₦2.74tn was budgeted for the sector even though the Chairman of the House of Representative Committee on Defence, Hon. Babajimi Benson considered it inadequate and insignificant.[42]

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[40] Isaac Dachen. "Pastor Who Buried Men Alive in Church Foundation Arrested," *Pulse.ng*, 1 April 2016, https://www.pulse.ng/gist/in-gods-name-pastor-who-buried-men-alive-in-church-foundation-arrested/xzwszh2, accessed on 2 June 2023.

[41] Friedrich Ebert Stiftung Nigeria, *Defence Budget & Spending: Implications and Options for Post Covid-19 Nigeria* (Nigeria: FES Nigeria, 2020), 8.

[42] Leke Baiyewu, "Nigeria's ₦2.74tn Security Budget Inadequate," *The Punch*, 4th January, 2023. https://punchng.com/news-nigeria's-₦2.74tn-security-budget-inadequate accessed on 05 August, 2023.

On this note, it could reasonably emphasise that the amount allocated to the security sector might not be considered insignificant if it is judiciously utilised. In other words, non-implementing the purpose for which the amount was meant for and lack of accountability by the officials in charge are rendering the focus of the government ineffective. In a situation of using the amount to procure the highly needed sophisticate for the security agencies would not only permit them to tackle the perpetrators of the treason acts but, of course would earn them glorious victory over the enemies of the national development. It is unfortunate that the security domains are usually colonized and put ablaze while personnel are waterloo on various battlefields.[43]

d) Excessive love of mundanity and worldly material. In Islam, man is permitted to accrue worldly materials and wealth in a moderate manner. In the context of the Islamic law, moderation in lifestyle is premised round pursuing and grabbing what is legal without threatening rights of another, being diligent in behaviour, being appreciative to Allah and one's partners in progress, and utilising the success to serve Allah and humanity. (See Surah al-Qaṣaṣ, 28:77). By implication, collection of legal wealth through an illegal means renders it (the wealth) nothing but illegal. Nigeria records series of happenings where perpetrators snatched another's property through coercion means without considering the consequence of such act.

On Thursday, 25 May 2023 at 8:40pm, one of the authors[44] received a WhatsApp message from a former female-colleague soliciting for financial assistance for her brother. The man was admitted at the University of Ilorin Teaching Hospital, Ilorin, Kwara State, Nigeria for neurosurgery (brain surgery) as a result of hoodlums who axed him on the head as an attempt to snatch his motorcycle somewhere in Ilorin metropolis.[45]

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43 Hamza Idris, Hussein Yahaya, Chidimma C. Okeke, Abubakar Sadiq and Idowu Isamotu, "Captain, 2 Soldiers Killed After Terrorists' Threat On Abuja Law School," *Daily Trust*, 26 July 2022, https://dailytrust.com/captain-2-soldiers-killed-after-terrorists-threat-on-abuja-law-school/, https://www.premiumtimesng.com/news/headlines/545033-terrorists-attack-presidential-guards-in-abuja-kill-eight-soldiers.html?tztc=1, https://leadership.ng/gunmen-kill-3-vigilante-operatives-set-police-station-ablaze-in-anambra/, accessed on 3 June 2023.

44 Refers to Sulyman Muhammad-Busayri who is the corresponding author of this paper.

45 The WhatsApp title: LNRB Contingency. It was created on February 17, 2020 by a colleague for the staff communication. However, the same message was placed on the solicitor's WhatsApp status simply to go viral probably the target

In the same vein, death of Timothy Adegoke at Hilton Hotel & Resorts, Ile-Ife is a pathetic incident which confirms the fact that insecurity of Nigeria needs an efficient action to curb wanton death, bodily injury, and vandalization of the public and private properties. The young man was declared missing on Sunday, November 7, 2021 after lodging at the hotel in preparing for MBA exams at Obafemi Awolowo University, Distance Learning Centre. "Later, his body was found in a shallow grave at a location very close to Hilton Hotel & Resorts, where he had been accommodated."[46]

After series of the court hearings, the owner of the hotel, Dr. Raheem Adedoyin was sentenced to death by hanging for the murder of the victim. The judgement was delivered on Tuesday, 30th May, 2023 by the Chief Judge at the Osun State High Court.[47] Nonetheless, the incident reveals the level of insecurity in Nigeria, this aside abduction of sixty-two (62) Abuja-Kaduna train passengers on March 28, 2022. Even though, the victims were released in piecemeal after payment of ransom over six billion naira (₦6, 000,000,000.00) by the government.[48]

In a dastardly situation as such, the consequences would definitely be provokingly negative since it has claimed more than enough lives of innocents, loss of and vandalization of properties, missing of beloving ones, psychic trauma, bodily injuries, and loss of farm produces all which might neither be recovered nor accounted for accurately.

It could be factually posited that governments at all levels, private sectors, and individuals did not fold their alms against the deadly experience, as it may be the problem persistently revamp up in waxing making the efforts insignificant. As above, the Federal Government does

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of five million naira (₦5,000.000.00) could be realised for the particular purpose.

[46] Tola Owoyele, "How Hilton Hotel Altered Guest Record to Cover Up Timothy Adegoke's Death," *Foundation for Investigative Journalism*, 18 December 2022, https://fij.ng/article/how-hilton-hotel-altered-guest-record-to-cover-up-timothy-adegokes-death/, accessed on 4 June 2023.

[47] Francis Ezediuno, "Timothy Adegoke: Hilton Hotels boss, Adedoyin, two others sentenced to death by hanging," *Daily Post*, 30 May 2023, https://dailypost.ng/2023/05/30/timothy-adegoke-hilton-hotels-boss-adedoyin-two-others-sentenced-to-death-by-hanging/, accessed on 4 June 2023.

[48] Nnamdi Ojiego, "Abuja-Kaduna Train Attack: Over N6 billion ransom allegedly paid to terrorists," *Vanguard*, 9 October 2022, https://www.vanguardngr.com/2022/10/abuja-kaduna-train-attack-over-n6-billion-ransom-allegedly-paid-to-terrorists/, accessed on 4 June 2023.

allocate a huge amount of money towards curtailing the security challenges of the country, yet corruption on the side of the officials in charge stands as "vamper". At intervals, a number of security men are recruited to combat and face-off the terrorists' insurgency and they are usually dispatched at that. It is unfortunate that the latter do overpower the former due to highly sophisticated arms and ammunitions which the terrorists accessed and utilised unlike the security agencies.[49]

Community policing is another measure which the government has directed towards eradicating insecurity to a bearing level. Each state exercises its autonomous resources in founding and funding security catchment with local names. The approach is said to be realistic in 2004 when the Nigeria Police Force was authorized to activate it as a strategy towards being proactive rather than reactive.[50] Of course, the programme would have been effective since it would involve civilians in uniform but lack of confidence and trust of the public in the Police remains non-prevalent.[51]

In essence, it becomes imperative to proffer a plausible measure towards curbing insecurity of the nation extracting lessons from the strategy employed by Dhū al-Qarnayn as entrenched in the glorious *Qur'ān*.

RELEVANCE OF DHŪ AL-QARNAYN'S APPROACH TO CURTAILMENT OF SECURITY CHALLENGES IN NIGERIA

The alarming rate of insecurity in Nigeria is seriously disgusting as it permeates every stratum of the nation. The role that an Islamocentric approach towards its curtailment would play could never be quantified if employed hence, peace would prevail. Islam stands to be a total way of life with the guidance of the encyclopedic scripture (*al-Qur'ān*) which addresses every sphere and endeavour of creatures; spiritual, politics,

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[49] Yahya Oyewole Imam, "Islamic Response to the Problem of Insecurity in Nigeria,"14-16.

[50] Gbenemene Kpae & Adishi Eric, "Community Policing in Nigeria: Challenges and Prospects," *International Journal of Social Sciences and Management Research,* vol. 3/3 (2017), www.iiardpub.org, accessed on 4 June 2023.

[51] Lanre Olusegun Ikuteyijo, "Challenges of Community Policing in Nigeria," *International Journal of Police Science & Management,* vol. 11/3 (2009), https://www.ojp.gov/ncjrs/virtual-library/abstracts/chalenges-community-policing-nigeria, accessed on 4 June 2023.

economics, social, and what have you[52]. Security is seen as a necessity that is much required in realising real success in economic, political, religious, environmental, military, and health activities. To that effect, a vivid penalty is promulgated for any culprit who might have to disturb the peace and security of either a person or group of people illegally [53]. Certain precautionary and/or corrective actions are recommended in the tenet of Islam simply that elements of the security would flow smoothly. Ali highlighted political security, economical security, military security, social security, environmental security, food security, electoral security, and health security and observed them be excused with each other. He, however, recommended that critical steps and vehement steps are taken to realise a truly secure society that is void of all manners of disorderliness.[54]

More importantly, the narration of the story of Dhū al-Qarnayn and his leadership trait towards piloting affairs of his people and rescuing them against security challenges and social unrest is very pedagogic that could be helpful as a template in curtailing insecurity in Nigeria where no one feels safe:

Cooperation among members of society is germane. This connotes the quality of pursuing and working for the same goal collectively by members of the same society even though each would have to display his skill differently. In other words, every member of a given society must recognise and be willing to discharge his civil roles as a responsible and contributor to the development and security of his immediate environment in a communal manner. Feeling the same by all is considered an unbreakable strength that could prompt and drive the state to success as any required policies and decisions would be unanimously agreed upon and implemented[55]. The leaders and their subordinates would see public and personal affairs as statutory contributing factors which should be handled

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[52] AbdulWahab Danladi Shittu and Sulyman Muhammad-Busayri, "Strategies for Religious Conflict Management in Ḥasan al-Bannā's al-Salām Fī al-Islām and Its Relevance to Nigeria," *Al-Hikmah Journal of Islamic Studies*, vol. 9/1 (2021): 1-8.

[53] Muhammad Iqbal Siddiq, *The Penal Law of Islam (Sharī'ah)* (Lahore: Kazi Publications, 1979).

[54] Yusuf O Ali. "National Security and Development in Contemporary Nigeria," in *National Security and Development in Contemporary Nigeria,* vol. 1, ed. I. B. Bello-Imam (Nigeria: College Press, 2014), 54–59.

[55] A. S. Jawondo, "Truthfulness, Guidance, Patriotism, Kindness, and Cooperation," in *Moral Education for Nigerian Schools,* vol. 1&2, ed. F. F. Akande and A. S. Jawondo (Ilorin: College of Education, 2006), 287.

as a necessary matter. This is realised in the story of Dhū al-Qarnayn who allowed his people without discrimination to work for the common force by involving all in securing them against their enemies and their societal building.

Nigeria is a heterogeneous nation where chauvinism and tribalism become norms that each ethnic groups agitate for its regional development and national cake which is apposite to the advantage of cooperation, that in no measure could be instrumental to the nation-building and glory. Nevertheless, with the spirit of check and balance, all hands would be on deck for the common goal as every citizen would uphold the responsibility of protecting the integrity, serenity, and security of the nation.[56]

Cooperation as a born of check and balance is capable of prompting each head of the family, community, and other sets of groups to train and sensitise his subordinates towards possessing desirable characters. Through the quality, the head would inculcate in them that working for and contributing towards the security matter of the society is a civil role that must not be compromised but should be done according to one's capacity.[57]

Creation of job for the Nigerian citizens, especially the youth and placing them according to their skills is another aspect that could be learnt from the story of Dhū al-Qarnayn. As observed above, unemployment is another threatening factor that mars Nigeria in the mud of insecurity that possibility of restoring peace becomes evitable. *The jobless hand is the devil's workshop* has proven to the fact that scholars argued convincingly on the interface between unemployment syndrome and insurgency groups that have ravaged Nigeria and its valuables beyond imagination. Oluronbi analytically documented the rate of unemployment in Nigeria to have increased by 33.3% in the fourth quarter in the year 2020. This is the basis for arguing why and how Nigerians fell among the African countries which

[56] Juwairiyya Bint Badamasiuy, "Constitutionalism and Representative Government in Islam," in *Shari'ah, Democracy and Governance in Islam*, ed. H. Salihi, B. A. Umar, and H. A. Suleiman (Kano: International Institute of Islamic Thought and Bayero University, 2011), 93.

[57] Abdur Razaq Kilani, "Insurgency and Insecurity as They Affect National Integration: Islamic Panacea," in *Religion, Peace Building and National Integration*, ed. Y. O. Imam et al. (Ile-Ife, Nigeria: Department of Religious Studies, Obafemi Awolowo University, 2020), 63.

surged to the second highest on a global list.[58] In the same vein, Ayegba strongly believed that the effect of unemployment is not restricted to the prevalence of extreme poverty as it likewise contributed to the exacerbation of the insecurity atmosphere of the Nigerian society. He posited that joblessness is a glaring force in widening the gap between the privileged and the less-privileged Nigerians, hence it is probable that young men engage in insurgence, though illegal as a means of sustenance.[59]

The engagement of the Dhū al-Qarnayn's people in the security assignment is a worthy approach that could be emulated justly by the Nigerian government. Every member of Dhū al-Qarnayn's society in one way or the other participated in securing and building their society according to the individual's level of skill. Some mobilised and supplied materials, those who fixed materials were necessarily needed, and some supervised the project. The scene reflects the fact that Dhū al-Qarnayn employed his people accordingly which prevented them joining insurgency and armed groups (Ya'jūj and Ma'jūj). It also allowed them randomly to participate in the nation-building.

Accountability is another principle that could prompt a leader to deliver responsibly as employed by Dhū al-Qarnayn. Accountability connotes the sense of upholding that one is not principally owned by himself but the Supreme Being, the True Owner of all Who can question all his acts and reward or punish justly. This is a twin principle of checks and balances that ordinarily tend to prompt the leader to measure what, when, why, and how to work for the well-being of his subjects accordingly hoping for their praises.[60] In other words, the sense of accountability alerts the leader of a

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[58] Ruth Oluronbi, "Nigeria Unemployment Rate Rises to Second Highest on Global List," *Bloomberg*, 15 March 2021, https://www.bloomberg.com/news/articles/2021-03-15/nigeria-unemployment-rate-rises-to-second-highest-on-global-list#xj4y7vzkg

[59] S. Uthman Ayegba, "Unemployment and Poverty as Sources and Consequences of Insecurity in Nigeria: The Boko Haram Insurgency Revisited," *African Journal of Political Sciences and International Relations,* vol. 9/3 (2015): 90–99, https://www.researchgate.net/publication/289495662_Unemployment_and_Poverty_as_Sources_and_Consequences_of_Insecu.

[60] Baffa Aliyu Umar. "The Shari'ah, Governance and Democracy in Nigeria," in *Shari'ah, Governance and Democracy in Islam*, ed. Haruna Salihi, Baffa Aliyu Umar, and Hamza Ahmad Suleiman (Kano, Nigeria: International Institute of Islamic Thought, 2011), 9.

given society made himself remember of being a representative of a group of people in some capacity and supposed to cater for their peaceful coexistence and defense of their dignity and honour without discrimination.[61]

Islam considers the essence of human existence to be serving both God and humanity in a large capacity that none of the two should jeopardise each other. This, of course, is designed that even catering for the betterment of others would be counted as serving God, the act that is rewarding in this world and hereafter. In essence, considering the security of properties and lives of citizenry, planning and acting on how to achieve such is much necessary that not only the citizenry would appreciate it but the leader would also be at peace and be reared by God.

أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ﴿٣٨﴾ وَأَن لَّيْسَ لِلْإِنسَٰنِ إِلَّا مَا سَعَىٰ ﴿٣٩﴾
وَأَنَّ سَعْيَهُۥ سَوْفَ يُرَىٰ ﴿٤٠﴾ ثُمَّ يُجْزَىٰهُ ٱلْجَزَآءَ ٱلْأَوْفَىٰ ﴿٤١﴾

"That none charged with his own burden shall bear another's burden, and that no man shall have anything except what he has strived for, and that his striving shall, at last, become manifest. It is then he shall be rewarded for it with the appropriate award."

(Surah al-Najm, 53: 38-41)

The government at all level has a pivotal role in making frequent orientation on the benefits of mutual communal cooperation especially in curtailing insecurity in Nigeria. More importantly, technological advancement avails the contemporary individuals with the variety of channels and devices that could be maximised for such an aim. "Operation catch them young"[62] would go a long way in letting the orientation officials stage programs in various institutions, primaries, secondaries, colleges, and tertiaries. Of course, artisans and business individuals could be sensitised at their workshops and centres respectively. To enjoy the maximum effect of mutual communal cooperation, fair justice in the disposition of government assignment and nomination must be void of discrimination and

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[61] Sulayman Adeniran Shittu. "Sufism, Leadership and Good Governance in Nigeria," *Al-Ijtihād The Journal of the Islamization of Knowledge and Contemporary Issues,* vol. 11/1 (2013): 192-199.

[62] This refers to the modality that Islam inculcates in the Muslims by directing them to teach their wards and expose them to beneficial knowledge. This is recommended to commence, at least since they are wards of ten years old.

sentimentality as well.[63] Dhū al-Qarnayn was able to achieve the above by regarding every member of his community to be worthy and dealing with them accordingly, yet they synergised and utilised strength and ideas at their disposal in tackling security dilemmas which granted them peace and tranquility.

To foster the cooperation of many citizens, the leader is supposed to prove to be trustworthy. Leaders ought to feel entrusted with the resources belonging to all and saddled with managing them appropriately. In doing so, the security of lives and properties of the subordinates would be considered genuinely necessary. Leadership by example would be a trait of a trustworthy leader, whereby any sort of corruption and horrendous assassination would not be accredited into his record.[64]

Furthermore, it is a fact that a leader could never be everywhere at once but through a policy of delegation of responsibilities to actively capable experts and trustworthy representatives every happening in the community would be handled appropriately and related to the leader accurately. Security is an individual's business whereby each would survey over properties and lives of one another. Though, there is an approach and manner through which each would contribute his quota to guide against trespass and jungle justice. The Nigerian government is commendable to somewhat as it has numerous policies, commands, and programs tailored towards security sustainability. There are ministries and parastatals designated for policing, securing, and curbing insecurity and anomaly challenges in the country. Despite such efforts, wanton loss of lives and valuable properties ravage the nation. The illegal proliferation of people and ammunition through borders and carting away of the government weapons through attacks on their various stations or settlement of the officers are frequently reported. [65] Having confirmed such defacing occurrence, Imam solicits thus:

> "*Porosity of Nigeria borders which are manned by security agencies who compromised ethics of their job; corruption and*

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[63] I. O. Oloyede, "Good Governance and Community Development in Nigeria: Islamic Perspective," 15-16.

[64] S. O. Muhammad, *The Gist of Leadership and Followership in Islam* (Ilorin: Olalomi, 2009), 5-10.

[65] Akinola Ajibola, "Quietly Return Stolen Police Arms, Oyo CP Warns Hoodlums," *Channels*, 24 October 2020, https://www.channelstv.com/2020/10/24/quietly-return-stolen-police-arms-oyo-cp-warns-hoodlums/.

*corrupt practices of the government officials arise from betrayal
of trust which is a condemnable act in Islam".*[66]

The bone of contention is whether the officers are supplied with sufficient devices, whether the personnel is retrained to have expertise that could be employed logistically when required, whether the recruited men are dedicated towards the assignment or otherwise, and whether they possess desirable qualities which would portray them of being reliably diligent at their duty posts! Nevertheless, it is pertinent that the government do the needful in scrutinising, procuring, equipping, and gaining the officers access to the current sophisticated devices to be effective and avoid counter productivity.

In the same vein, there is no gainsaying in the great effect that modern technology has on every sphere of the human environment and endeavours negatively and positively according to its utility. Day-in-day-out, technologists are at work in producing advanced and sophisticated technological instruments that every sector such as education, economics, security, politics, and health activities are carried out electronically within limited minutes.[67] Closed-Circuit Television (CCTV) is a segment of the surprisingly sophisticated technological gadget which has been in utility dated back to 1942 by Germany during World War II. The gadget monitors and records every motion of objects within its coverage with the installation of transmitting surveillance cameras. The device functions 24/7 with a steadily available electrical power supply.[68]

With the efficiency of the CCTV, the Nigerian government could not avoid installing it at every nook and cranny of the country, which in collaboration with physical policing of military cum paramilitary personnel would reveal, track, and control any sort of anomic actions; kidnapping, manslaughter, killing, banditry, trespassing among others. Of course, the federal government of Nigeria has once ventured into such a project with a

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[66] Yahya Oyewole Imam, "Islamic Response to the Problem of Insecurity in Nigeria," 19.

[67] N.a., "How Is Modern Technology Affecting Human Development?," *Walden University,* www.waldenu.edu%3Eresource%3Ehow-is-modern-technology-affecting-human-development, accessed on 22 August 2021.

[68] Lowell Bradford, "How Video Surveillance Technology Has Evolved – CCTV Technology," 2019, www.surveillance-video-.com/blog/a-history-of-cctv-technology-how-video-surveillance-technology-has-evolved.html.

futile outcome.[69] Individuals, cooperate organisations, and communities privatise the installation of the mechanism in their specific locations considering its affordability and benefits. Though the step is commendable, however, such could never be compared to being public property that serves the generality of people without discrimination.

Given this, a certain percentage of the security vote could be directed towards CCTV installation at various strategic areas. It could cover everywhere randomly assigning state governments for that matter with federal government into-to supervision. This could be viewed as a public amenity as electricity and others which are basic rights of people, rather than enforcing citizens to install CCTV privately without compensation and punishing them for noncompliance.[70]

Being responsive and reacting appropriately by the leader to the report of happenings in the community are elements of being a worthy leader. Though it is unIslamic to accept any information dogmatically but should be subjected to scrutiny and taking necessary action are enjoined (Q.49:6). This calls for appointing a trustworthy representative who commands respect and has the vision to develop the state that he represents without sentimentality and self-aggrandizement. The two qualities "responsiveness and reacting" are interwoven as they both require collectivity between the leader and the followers. The role of reporting might not be of the leader but employed officials while receiving and reacting or addressing the information lies solely on the incumbent leader. He must see such as his shouldered essential human right which must not be jeopardised but fostered for good.[71]

Addressing the problem of subjects by a leader decorously is considered a signal of aiming at their welfare while working on it, in no measure, gives solace to them before its completion. This by implication would prompt their loyalty and obedience which would also be instrumental in contributing their quotas towards peacebuilding and national integration

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[69] Renewable and Solar Power Consultants. www.Linkedin.Com/Pulse/Nigerias-Cctv-Bill-Psc-SolarPulse,2021

[70] Renewable and Solar Power Consultants

[71] H. A. Abdulsalam, "Islam and Public Life: An Inseparable Synergy," in *Dynamics of Revealed Knowledge and Human Sciences*, ed. Y. O. Imam, R. I. Adebayo, and A. I. Ali-Agan (Ibadan, Nigeria: Spectrum Books Limited, 2018), 261–265.

where every individual would dwell serenely.[72] Above all is the spiritual dividend attached to removing harm and curtailing danger that could befall others even if one is not directly affected. For example, Imām Muslim mentioned this under the chapter "The Book of Righteousness, Manners and Joining the Ties of Kinship" and Imām Bukhārī under the chapter "The Book of al-Adhān". Allah enjoins the leaders to be responsibly trustworthy and fairly just in dealing with their subordinates before enjoining the followers to be loyally obedient.

﴿ إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّواْ ٱلْأَمَٰنَٰتِ إِلَىٰٓ أَهْلِهَا وَإِذَا حَكَمْتُم بَيْنَ ٱلنَّاسِ أَن تَحْكُمُواْ بِٱلْعَدْلِ ۚ إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓ ۗ إِنَّ ٱللَّهَ كَانَ سَمِيعًۢا بَصِيرًا ﴿٥٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِى ٱلْأَمْرِ مِنكُمْ ۖ فَإِن تَنَٰزَعْتُمْ فِى شَىْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

"Allah commands you to deliver whatever you have been entrusted with to their rightful owners, and whenever you judge between people, to judge with justice. Most excellent is what Allah exhorts you to do. Allah hears all and sees all (58). Believers, obey Allah and obey the Messenger and those from among you who have been entrusted with authority. If you are in dispute over anything, refer it to Allah and the Messenger, if you truly believe in Allah and the Last Day. This is the best (for you), and most suitable for final determination (59)".

(Surah al- Nisā', 4: 58-59)

CONCLUSION AND RECOMMENDATIONS

The paper confirms the perennial loss of lives and properties in Nigeria as a result of multi-faceted security challenges. The provoking incident has enwrapped the nation that its nooks and crannies remain unsafe for all. The Nigerian governments' efforts in calming the unsavory situation of the nation to restore the security of lives and properties of their subjects prove abortive. Scholars and critics of various disciplines' recommendations

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72 M. A. Abdu-Raheem, "Towards Good Governance in Islam: A Discourse on Qur'ān 3:159," *Journal of The Nigeria Association of Teachers of Arabic and Islamic Studies (NATAIS)*, vol. 6/3 (2003): 7.

could not yield positively but the insecurity situation escalates swiftly that developmental activities remain stagnant. Interestingly, a similar situation was experienced by the people of history as entrenched in the glorious *Qur'ān* in respect of Dhū al-Qarnayn and his people. However, the *Qiṣṣah* of Dhū al-Qarnayn has much to offer to both parties; leaders and subjects towards curtailing the security upheavals of the country. These include contentment, obedience, servitude, godliness, selfless services and commitment to collective interest.

Islam as a comprehensive religion, directly and indirectly, recommends various approaches towards mopping away the insecurity. The success recorded by Dhū al-Qarnayn as depicted in the *Qur'ān*, Surah al-Kahf, 18:83-101 is a sufficient strategy in tackling the defacing occurrences of maiming, kidnapping, vandalising and carting away of the public properties, illegal protest, and the likes. It is believed to be instrumental for that matter, if the approaches applied are given a try honestly by every citizen of the Nigerian community.

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