

## Curtailing The Security Challenge in Nigeria: Lessons from the Quranic Story of Dhul-Qarnayn

Sulyman Muhammad Busayri, Abdul Gafar Olawale Fahm

University of Ilorin Nigeria  
sulymamb@gmail.com, fahm.ao@unilorin.edu.ng

Diterima 02 Desember 2022 | Direview 20 Mei 2023 | Diterbitkan 30 Juni 2023

### Abstract

*The purpose of this paper is to examine the security challenge in contemporary Nigeria and to identify the lessons from the quranic story of Dhul Qarnayn as a model for addressing security issues in the country. This study is descriptive and qualitative. Selected examples of security issues in the Qur'an and early Islam, the quranic references to security in sura 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 successful experience of Dhul-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:** Dhul-Qarnayn; Nigeria; Security; Qur'anic Story

### Abstrak

*Tujuan dari tulisan ini adalah untuk mengkaji tantangan keamanan di Nigeria kontemporer dan untuk mengidentifikasi pelajaran dari kisah al-Qur'an Dhul Qarnayn sebagai model untuk mengatasi masalah keamanan di negara tersebut. Penelitian ini bersifat deskriptif dan kualitatif. Contoh-contoh pilihan masalah keamanan dalam Al-Qur'an dan Islam awal, referensi Al-Qur'an tentang keamanan dalam surah 18:83-101 dan hubungannya dengan tantangan keamanan di Nigeria ditinjau, untuk mengidentifikasi pendekatan praktis untuk membatasi tantangan keamanan guna mendorong pembangunan nasional. Hasil menunjukkan bahwa Islam sebagai agama yang komprehensif, secara langsung dan tidak langsung, merekomendasikan berbagai pendekatan untuk menghilangkan rasa tidak aman. Makalah ini menekankan pengalaman sukses Dhul-Qarnayn seperti yang digambarkan dalam Q.18: 83-101 adalah ide yang cukup dalam mengatasi kejadian pencemaran nama baik, penculikan, pengangkutan properti publik, protes ilegal, dan sejenisnya.*

**Kata kunci:** Keamanan; Dhul-Qarnayn; Kisah Alquran; Nigeria

### 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 one 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, 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. Is there a lesson to be learnt from the Qur'an 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 reading of sura 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 Qur'an and early Islam; (2) A contextualization and discussion of the qur'anic references to security in sura 18:83-101; and (3) An analytical reading of sura 18:83-101 and its connection to security challenges in Nigeria, which appears to both establish and negotiate the question put to Prophet Muhammad 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 qur'anic 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 Dhul Qarnayn.

### Conceptualising Security

With the works of<sup>1</sup>, security has been brought to the center of human and environmental discourse as a theoretical concept for understanding people, nations, and fear. 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”<sup>2</sup>, Miller in “The Concept of Security: Should it be Redefined?”<sup>3</sup> and Jore in “The Conceptual and Scientific Demarcation of Security in Contrast to Safety”<sup>4</sup>. 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”<sup>5</sup>. 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 because the pragmatists disregard the nonmilitary variables influencing security and particularly the association among peace and security, while, the contemporary approach, as far as 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.<sup>6</sup> 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”<sup>7</sup>. In “The Conceptual and Scientific Demarcation of Security in Contrast to Safety”<sup>8</sup>, 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”<sup>9</sup>. 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 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.<sup>10</sup> 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

---

<sup>1</sup>Balzacq, 2011; Bleiker & Krupanski, 2012; Brauch et al., 2003; Buzan, 2008; Dorn, 2008; and Sen, 2007

<sup>2</sup>(1997)

<sup>3</sup>(2001)

<sup>4</sup>(2019)

<sup>5</sup>Baldwin, “The Concept of Security,,” 5–6.

<sup>6</sup>Miller, “The Concept of Security: Should It Be Redefined?”

<sup>7</sup>Miller, 37.

<sup>8</sup>Jore

<sup>9</sup>Jore, 171.

<sup>10</sup>(Jore, 2019)

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 or public safety. Miller's primary period of interest is the 21st century, a period that seems national security debate focus on threats of organized violence by states and non-state guerrilla and terrorist organizations.<sup>11</sup> 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'.<sup>12</sup> 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.<sup>13</sup>

The theoretical perspective of this article is chosen for three inextricable reasons: It is an attempt to include the Qur'ān and early Islam 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 Qur'ān treats notions and practices that may be defined as security, as well as introduces potential theoretical insights to the academic field of Qur'ānic studies, where theoretically based approaches are generally in short supply.

### Conceptualising Security In The Qur'an and Early Islam

The Qur'ān 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 welfarism 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.<sup>14</sup> 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 Qur'an considers the fact that all individuals are the progeny of a single couple and that they have natural bonds which interconnect them with one another (Q.4:1). Hence, they could not but interrelate with each other through the aforementioned amenities, and protection of all becomes sacrosanct.<sup>15</sup> To achieve security, the *Maqāṣid ash-Sharī'ah* caters to 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.<sup>16</sup>

The Qur'an frowns at any act of acrimony, injustice, and insurgency envisaging that such could result in insecurity. Hence, it proffers numerous preventive measures to let the peace reign. Unemployment, socio-political discrimination, ignorance, excessive self-aggrandisement,

<sup>11</sup>(Miller, 2001)

<sup>12</sup>(Miller, 2001)

<sup>13</sup>(Jore, 2019)

<sup>14</sup>Hugh Kennedy, "Was Islam Spread by the Sword?," accessed October 22, 2021, <https://rps.macmillan.yale.edu/sites/default/files/files/kennedy.pdf>.

<sup>15</sup>Wazārah Al-Ma'ārif Tadrīs, *Al-Fiqh Wa'Usūlūh* (Saudi Arabia: Wazārah Al-Ma'ārif, 1995).

<sup>16</sup>Jasser Auda, *Maqāṣid Al-Sharī'ah: A Beginners Guide* (London: The International Institute of Islamic Thought, 2008).

insincerity and incompetency at work, ungodliness and fanaticism, exploitation of employees among others are well catered for in Islam.<sup>17</sup> It attaches the sanctity of a soul to other souls that when one is harmed it will be considered as having inflicted all and vice versa (Q.5:32). Factually speaking, monkeying is one of the belittling attitudes, which is capable of causing acrimony however the Qur'an does not only enjoin the Muslims to refrain from it but likewise some malicious characters:

*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. (Q.49:11)*

Numerous verses of the Qur'an disclose the importance of security, some instances of what could factorise insecurity, and how it (security) could be restored effectively. In the Qur'an, 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:

*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!' (Q.3:126)*

Commenting on the verse, Ar-Rāzi 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.<sup>18</sup> In the same vein, while hermeneutically analysing the Q.2:251 concerning the stand of Islam on peace 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.<sup>19</sup>

Al-Māwardi, 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

---

<sup>17</sup>I.O. Oloyede, "Good Governance and Community Development in Nigeria: Islamic Perspective," 2020; Y.O. 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, April 24, 2021, 2021).

<sup>18</sup>Muhammad bin Umar Ar-Rāzi, "At-Tafsīr Al-Kabīr Wamafātih Al-Ghayb," n.d., <http://www.altafsir.com>.

<sup>19</sup>Ḥasan Al-Bannā, "الإسلام في الإسلام," accessed October 14, 2021, [foulabook.com](http://foulabook.com).

where all would practise their religious rites peacefully.<sup>20</sup>

According to Al-Qarḍāwī, 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-Qarḍāwī 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 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'anic and Hadith authority he referred to is Q.106:4 where Allah says: “who provided them with food against hunger, and with security against fear”.<sup>21</sup>

In the same vein, Aṭ-Ṭarshūshi 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.<sup>22</sup>

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 Hadith of the Prophet attests to this:

*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-Bukhari and Muslim.<sup>23</sup>

### Story of Dhul-Qarnayn in the Qur'an

Employability of story-telling is one of the methods that accord comprehensiveness and comprehensibility to the Glorious Qur'an, though the story of Dhul-Qarnayn was circumstantiated. The story is documented in Sūrah Kahf, Q.18:83-101 in a concise form. It was

<sup>20</sup>Aliy bin Muḥammad Al-Māwardī, *Kitāb Al-'Aḥkām As-Sulṭāniyyah Wal- Wilāyat Ad-Diniyyah* (Beirut: Al-Maktabah Al-ʿAṣriyyah, 2013).

<sup>21</sup>Yusuf Al-Qarḍāwī, *Min Fiqh Ad-Dawlah Fil-Islām* (Qāhirah: Dāru Ash-Shurūq, 2009).

<sup>22</sup>Abubari Muhammadbin Muhammad Aṭ-Ṭarshūshi, “Sirāj Al-Mulūk (As-Siyāyah Ash-Sharʿiyyah Wal-Qaḍā’),” n.d., <http://www.alwaraq.net>.

<sup>23</sup>Abdul Rahim Fahim, “The 200 Hadith. Chapter of Authority and Responsibility, Hadith 111, 125,” n.d.

revealed in response to one of the testing questions posed on the Prophet, Muhammad by the Quraysh people. Unbelieving people of Quraysh, having consulted Jews of Yathrib (later named as Madinah) on the authenticity of Muhammad's prophet-hood asked him (the Prophet) to give narration about seven people of Ephesus (Aṣḥābul-Kahf) who slept for years as a consequence 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 response of which is provided in Q.18:83-101.<sup>24</sup>

Historiographically, the story of Dhul-Qarnayn is one of the revealed two responses provided in Sūrah Al-Kahf to the Quraysh's questions. It is the fourth of the long stories of the chapter. Dhul-Qarnayn is depicted in the Sūrah 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 (Q.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 (Q.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. Dhul-Qarnayn was not disturbed with their primitiveness but convinced with their convivial simplicity (Q.18:89-91). Sa'adi 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 manufactured clothes for themselves.<sup>25</sup> According to Yusuf Ali, the people were in a hot atmosphere that required neither roof nor clothing for protection against the sun due to its high temperature<sup>26</sup>. 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.<sup>27</sup>

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 Dhul-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'an reported Dhul-Qarnayn to have reached are not necessarily mean the exact place of where the sun rises or sets horizontally.<sup>28</sup>

Furthermore, Dhul-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 Dhul-Qarnayn carting away their properties. The

<sup>24</sup>Ibn Kathīr, *Tafsīr Sūrah Al-Kahf Min Kitāb Tafsīr Al-Qur'an Al-ʿAzīm* (Saudi: Mu'assasah Ad-Durar As-Suniyyah, 2010).

<sup>25</sup>A. Raḥmān bin Nāṣir As-Sa'adi, *Tafsīr Al-Karīm Ar-Raḥmān Fī Tafsīr Kalām Al-Mannān Mu'assasah Ar-Risālah*, Vol. I (Saudi, 2002), www.qurancomplex.com.

<sup>26</sup>A. Y. Ali, *The Holy Qur'an: Text, Translation and Commentary* (Beirut: Dar Al-Arabia, 1968).

<sup>27</sup>Kathīr, *Tafsīr Sūrah Al-Kahf Min Kitāb Tafsīr Al-Qur'an Al-ʿAzīm*.

<sup>28</sup>Muhammad bin Jarīr Aṭ-Ṭabarī, *Jāmi'ūn Al-Bayān Fī Ta'wīl Al-Qur'an*, Vol. 24 (Saudi: Mu'assasah Ar-Risālah, 2002), www.qurancomplex.com.

enormity of the atrocity committed by Ya'jūj and Ma'jūj against Dhul-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. Dhul-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. Dhul-Qarnayn together with other members of the community gathered devices, processed them, and used them to construct iron-fence which barricaded Ya'jūj and Ma'jūj out hence peace prevailed.

Though Dhul-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 from receiving 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 (Q.18:92-97).

At the end of working for the security of life and properties of his people, Dhul-Qarnayn accorded the glory to Allah asserting that it was the divine assistance that he enjoyed otherwise his mission would have resulted in futility (Q.18:98). Allah concludes the story of Dhul-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 (Q.18:99-101).

Further yet, the scholars have divergent views on the meaning of Dhul-Qarnayn, his biography, and geography of where and when he lived chiefly for the fact that the Qur'an and Hadith of the Prophet are silent about such information. Aṭ-Ṭabari recorded divergent views of some scholars on the meaning of Dhul-Qarnayn. He said that some scholars opined that the man was nicknamed Dhul-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<sup>29</sup>.

On the personality of Dhul-Qarnayn, some scholars of history described him as Alexander, the Great for the fact that they discovered an iron-fence which looked similar to that of Dhul-Qarnayn as revealed in Q.18:95-97. On this, Quṭb says thus:

*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-Ĥadīd, meaning 'the iron door', and which can be found between Samarqand and India. This may be the wall*<sup>30</sup>.

Further still, Dhul-Qarnayn was referred to as a prophet who was favoured as a marvelous and pious king like Prophet Sulayman (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<sup>31</sup>. Nonetheless, all the titles and status ascribed to Dhul-Qarnayn which are paradoxical to how

<sup>29</sup>S. Quṭb, *In the Shade of the Qur'an Vol. 11, Surah 18*, n.d.

<sup>30</sup>Maniraj Sukdaven and Shoayb Ahmed, "Is Dhul Qarnayn, Alexander the Great? Reflecting on Muhammad Rāghib Al-Ṭabbākh's Contribution on a Translated Manuscript Discovered in Timbuktu on Dhul-Qarnayn," *Verbum et Ecclesia* 38, no. 1 (2017): 1–10, <https://doi.org/http://dx.doi.org/10.4102/ve.v38i1.1696>.

<sup>31</sup>Quṭb, *In the Shade of the Qur'an Vol. 11, Surah 18*.

Allah describes him in the Qur'an and discussed by Prophet Muhammad 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.<sup>32</sup>

### **Dhul-Qarnayn's Approach to Security**

The Qur'anic 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 Dhul-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. Dhul-Qarnayn employed the following, all of which assisted him in piloting the affairs of his people and especially on the security matter.

Dhul-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 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 Dhul-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 Dhul-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 Dhul-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 Dhul-Qarnayn is aware of the insecurity of lives and properties of his people, he would request the needed materials and join in fixing them for collaboration with his people. In this sense, he likewise displayed being democratic as he let every individual count and participated in the communal project accordingly. His good leadership stuff was felt in the project, even though he enjoyed much more security in the environment than the people he handled it with the spirit of belongingness. 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 only let them feel like being important citizenry but let them willing to apply their instinctive quality to enhance what benefits the society in generality.<sup>33</sup>

Even though the people requested Dhul-Qarnayn to name his wage before the commencement of the project, he contentedly carried it out with neither taking a dime nor requesting appreciation from them rather that he referred the success to Allah. 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

---

<sup>32</sup>Qutb.

<sup>33</sup>Oloyede, "Good Governance and Community Development in Nigeria: Islamic Perspective."



in the mission.

### **Relevance of Dhul-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'an) which addresses every sphere and endeavour of creatures; spiritual, politics, economics, social, and what have you.<sup>34</sup> 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.<sup>35</sup> 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.<sup>36</sup>

More importantly, the narration of the story of Dhul-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 the 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 specific society must recognise and 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<sup>37</sup>. The leaders and their subordinates would see public and personal affairs as statutory contributing factors which should be handled as a necessary matter. This is realised in the story of Dhul-Qarnayn who allowed his people without discrimination to work for the common force by involving all in securing them against their enemies and their society 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.<sup>38</sup>

Cooperation as a born of check and balance is capable of prompting each head of the

---

<sup>34</sup>A. D. Shittu and M. B. Sulyman, "Strategies for Religious Conflict Management in Hasan Al-Bannā's As-Salām Fil-Islām and Its Relevance to Nigeria," *Al-Hikmah Journal of Islamic Studies* 9, no. 1 (2021): 1–8.

<sup>35</sup>Muhammad Iqbal Siddiq, *The Penal Law of Islam (Shari'ah)* (Lahore: Kazi Publications, 1979).

<sup>36</sup>(Ali, 2014)

<sup>37</sup>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.

<sup>38</sup>Juwairiyya Bint Badamasiyu, "Constitutionalism and Representative Government in Islam," in *Shar'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.

family, community, and other sets of groups to train and sensitise his subordinates towards possessing desirable characters. He will inculcate in them that any quota contributed towards the security matter of the society is a civil role that must not be compromised or jeopardised<sup>39</sup>.

Job creation and employing members of the Nigerian state according to their skill and specialisation without sentimentality. 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 statically 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 *surged to the second-highest on a global list*.<sup>40</sup> 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 insurgency, though illegal as a means of sustenance.<sup>41</sup>

The engagement of the Dhul-Qarnayn's people in the security assignment is a worthy approach that could be emulated justly by the Nigerian government. Every member of Dhul-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 Dhul-Qarnayn employed his people accordingly which avoided them joining insurgency and armed groups (Ya'jūj and Ma'jūj). It also allowed them randomly to participate in nation-building.

Accountability is another principle that could prompt a leader to deliver responsibly as employed by Dhul-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 is capable of questioning 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.<sup>42</sup> In other words, the sense of accountability alerts the leader of a 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.<sup>43</sup>

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

---

<sup>39</sup>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.

<sup>40</sup>Ruth Oluronbi, "Nigeria Unemployment Rate Rises to Second Highest on Global List," [www.bloomberg.com](http://www.bloomberg.com), 2021, [www.bloomberg.com/news/articles/2021-03-15/nigeria-unemployment-rate-rises-to-second-highest-on-global-list](http://www.bloomberg.com/news/articles/2021-03-15/nigeria-unemployment-rate-rises-to-second-highest-on-global-list).

<sup>41</sup>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* 9, no. 3 (2015): 90–99, [https://www.researchgate.net/publication/289495662\\_Unemployment\\_and\\_Poverty\\_as\\_Sources\\_and\\_Consequences\\_of\\_Insecu](https://www.researchgate.net/publication/289495662_Unemployment_and_Poverty_as_Sources_and_Consequences_of_Insecu).

<sup>42</sup>(Umar, 2011)

<sup>43</sup>(Shittu, 2013)

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.

*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. (Q.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. To this effect, technological advancement avails the contemporary variety of channels and devices that could be maximised for such an aim. Operation catches them young would go a long way in letting the orientation officials stage educative programs in various institutions; primaries, colleges, and tertiaries. Of course, artisan and business individuals could be sensitised at their workshops and centre 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 sentimentality.<sup>44</sup> Dhul-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 a large number of citizens, the leader is supposed to prove to be trustworthy. Leaders ought to feel being 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.<sup>45</sup>

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.<sup>46</sup> 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 corrupt practices of the government officials arise from betrayal of trust which is a condemnable act in Islam*<sup>47</sup>.

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,

<sup>44</sup>Oloyede, "Good Governance and Community Development in Nigeria: Islamic Perspective."

<sup>45</sup>S. O. Muhammad, *The Gist of Leadership and Followership in Islam* (Ilorin: Olalomi, 2009).

<sup>46</sup>Channels Television, "Quietly Return Stolen Police Arms, Oyo CP Warns Hoodlums," [www.channelstv.com](https://www.channelstv.com/2020/10/24/quietly-return-stolen-police-arms-oyo-cp-warns-hoodlums/), 2020, <https://www.channelstv.com/2020/10/24/quietly-return-stolen-police-arms-oyo-cp-warns-hoodlums/>.

<sup>47</sup>Imam, "Islamic Response to the Problem of Insecurity in Nigeria," 19.

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 counterproductivity.

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.<sup>48</sup> 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.<sup>49</sup>

With the efficiency of the CCTV, the Nigerian government could not avoid installing it at every nook and cranny of the nation which in collaboration with physical policing of military cum paramilitary personnel would reveal, track, and control any sort of anomic actions; kidnapping, manslaughter, killing, trespassing, among others. Of course, the federal government of Nigeria has once ventured into such a project with a futile outcome.<sup>50</sup> Individuals, cooperate organisations, and communities privatise the installation of CCTV 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's into-to supervision. This will 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.<sup>51</sup>

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

---

<sup>48</sup>Walden University, "How Is Modern Technology Affecting Human Development?," [www.waldenu.edu](http://www.waldenu.edu), accessed August 22, 2021, [www.waldenu.edu/%3Eresource/%3Ehow-is-modern-technology-affecting-human-development](http://www.waldenu.edu/%3Eresource/%3Ehow-is-modern-technology-affecting-human-development).

<sup>49</sup>Lowell Bradford, "How Video Surveillance Technology Has Evolved – CCTV Technology," [www.surveillance-video.com](http://www.surveillance-video.com), 2019, [www.surveillance-video.com/blog/a-history-of-cctv-technology-how-video-surveillance-technology-has-evolved.html](http://www.surveillance-video.com/blog/a-history-of-cctv-technology-how-video-surveillance-technology-has-evolved.html).

<sup>50</sup>Renewable and Solar Power Consultants, "Www.Linkedin.Com/Pulse/Nigerias-Cctv-Bill-Psc-Solar," Pulse, 2021.

<sup>51</sup>Renewable and Solar Power Consultants.

must not be jeopardised but fostered for good <sup>52</sup>.

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 where every individual would dwell serenely.<sup>53</sup> 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, Imam Muslim mentioned this under the chapter “The Book of Righteousness, Manners and Joining the Ties of Kinship” and Imam Bukhāri 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.

*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 bears all and sees all. 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. (Q.4:58-59)*

### Conclusion and Recommendations

The paper posited that Nigeria is a pluralistic society with three major tribes and religions vis-à-vis Hausa, Igbo, and Yoruba, and Islam, Christianity, and Traditional religions respectively. Insecurity as a result of multi-faceted circumstances has enwrapped the nation that every nook and cranny remains unsafe. 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 could not yield positively but the insecurity situation escalates swiftly that developmental activities remain stagnant.

Islam as a comprehensive religion, directly and indirectly, recommends various approaches towards mopping away the insecurity. The successful experience of Dhul-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. It is believed to be instrumental for that matter if the approaches applied are given a try honestly by both the leaders and followers of the Nigerian community.

### References

- 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.
- Abdulsalam, H. A. “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, 261–65.
- AbduRaheem, M. A. “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* 6, no. 3 2003: 7.

<sup>52</sup>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.

<sup>53</sup> 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)* 6, no. 3, 2003.

- Al-Bannā, Ḥasan. “الإسلام فى سلام,” accessed October 14, 2021, foulabook.com.
- Ali, Abdullah Yusuf. *The Holy Qur'an: Text, Translation and Commentary* Beirut: Dar Al-Arabia, 1968.
- Auda, Jasser. *Maqāṣid Al-Shar'ah: A Beginners Guide*. London: The International Institute of Islamic Thought, 2008.
- Ayegba, S. Uthman. “Unemployment and Poverty as Sources and Consequences of Insecurity in Nigeria: The Boko Haram Insurgency Revisited,” *African Journal of Political Sciences and International Relations* 9, no. 3 2015: 90–99, [https://www.researchgate.net/publication/289495662\\_Unemployment\\_and\\_Poverty\\_as\\_Sources\\_and\\_Consequences\\_of\\_Insecu](https://www.researchgate.net/publication/289495662_Unemployment_and_Poverty_as_Sources_and_Consequences_of_Insecu).
- Bradford, Lowell. “How Video Surveillance Technology Has Evolved – CCTV Technology,” [www.surveillance-video.com](http://www.surveillance-video.com), 2019, [www.surveillance-video.com/blog/a-history-of-cctv-technology-how-video-surveillance-technology-has-evolved.html](http://www.surveillance-video.com/blog/a-history-of-cctv-technology-how-video-surveillance-technology-has-evolved.html).
- Channels Television, “Quietly Return Stolen Police Arms, Oyo CP Warns Hoodlums,” [www.channelstv.com](http://www.channelstv.com), 2020, <https://www.channelstv.com/2020/10/24/quietly-return-stolen-police-arms-oyo-cp-warns-hoodlums/>.
- Fahim, Abdul Rahim. “The 200 Hadith. Chapter of Authority and Responsibility, Hadith 111, 125,” n.d.
- I.O. “Good Governance and Community Development in Nigeria: Islamic Perspective,” 2020
- Imam, Y.O. “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, April 24, 2021.
- Jawondo, A. S. “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.
- Juwairiyya, “Constitutionalism and Representative Government in Islam,” in *Shar'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.
- Kathīr, Ibn. *Tafsīr Sūrah Al-Kahf Min Kitāb Tafsīr Al-Qur'an Al-ʿAzīm*. Saudi: Mu'assasah Ad-Durar As-Suniyyah, 2010.
- Kennedy, Hugh. “Was Islam Spread by the Sword?,” accessed October 22, 2021, <https://rps.macmillan.yale.edu/sites/default/files/files/kennedy.pdf>.
- Al-Māwardī, ʿAliy bin Muḥammad. *Kitāb Al-ʿAḥkām As-Sulṭāniyyah Wal- Wilāyat Ad-Diniyyah*. Beirut: Al-Maktabah Al-ʿAṣriyyah, 2013.
- Muhammad, S. O. *The Gist of Leadership and Followership in Islam* Ilorin: Olalomi, 2009.
- Oluronbi, Ruth. “Nigeria Unemployment Rate Rises to Second Highest on Global List,” [www.bloomberg.com](http://www.bloomberg.com), 2021, [www.bloomberg.com/news/articles/2021-03-15/nigeria-unemployment-rate-rises-to-second-highest-on-global-list](http://www.bloomberg.com/news/articles/2021-03-15/nigeria-unemployment-rate-rises-to-second-highest-on-global-list).
- Oloyede, “Good Governance and Community Development in Nigeria: Islamic Perspective.”
- Al-Qarḍāwī, Yusuf. *Min Fiqh Ad-Dawlah Fil-Islām*. Qāhīrah: Dāru Ash-Shurūq, 2009.
- Quṭb, Sayyid. *In the Shade of the Qur'an Vol. 11, Surah 18*, n.d.
- Al-Rāzi, Muhammad bin Umar.. “At-Tafsīr Al-Kabīr Wamafātūḥ Al-Ghayb,” n.d., <http://www.altafsir.com>.
- Renewable and Solar Power Consultants, “Www.Linkedin.Com/Pulse/Nigerias-Cctv-Bill-Psc-Solar,” Pulse, 2021.
- Al-Saʿdī, A. Raḥmān bin Nāṣir. *Taysīr Al-Karīm Ar-Raḥmān Fī Tafsīr Kalām Al-Mannān Mu'assasah Ar-Risālah, Vol. I* Tadrīs, Wazārah Al-Maʿārif. *Al-Fiqh Wa' uṣūlūh* Saudi Arabia: Wazārah Al-Maʿārif, 1995.

- Shittu, A. D. & M. B. Sulyman, “Strategies for Religious Conflict Management in Ḥasan Al-Bannā’s *As-Salām Fil-Islām* and Its Relevance to Nigeria,” *Al-Hikmah Journal of Islamic Studies* 9, no. 1 2021: 1–8.
- Siddiq, Muhammad Iqbal. *The Penal Law of Islam Sharāḥ* Lahore: Kazi Publications, 1979.
- Al-Ṭarshūshī, Abubari Muhammadbin Muhammad. “*Sirāj Al-Mulūk. As-Siyāyah Ash-Shar‘iyyah Wal-Qaḍā*” n.d., <http://www.alwaraq.net>.
- Al-Ṭabari, Muhammad bin Jarīr. *Jāmi‘u Al-Bayān Fi Ta’wīl Al-Qurān, Vol. 24* Saudi: Mu’assasah Ar-Risālah, 2002, [www.qurancomplex.com](http://www.qurancomplex.com).
- Walden University, “How Is Modern Technology Affecting Human Development?,” [www.waldenu.edu](http://www.waldenu.edu), accessed August 22, 2021, [www.waldenu.edu/%3Eresource%3Ehow-is-modern-technology-affecting-human-development](http://www.waldenu.edu/%3Eresource%3Ehow-is-modern-technology-affecting-human-development).