

SOCIO-POLITICAL ANALYSIS ON PEACE AND INSECURITY IN NIGERIA: THE ISLAMIC LAW OPTIONS*

Abstract

It is impossible for any human society to achieve socio-political development in the absence of peaceful co-existence among its multi ethno-religions belief. Since independent in 1960, Nigeria has been faced with socio-political problems that impeded the peace and security of the nation up till the present time. In spite of all legal provisions in her laws to curb these crises, the nefarious activities of politicians undermine the efficacy of the law in ensuring peace and security in Nigeria. This paper is to provide an alternative option under Islamic Law as employed by Prophet Muhammad (PBUH) during his reign in the commonwealth state of Medinat, that comprised of peoples with various socio-political and ethno-religion background. The paper adopts doctrinal approaches and applied the primary and secondary sources of information. The primary sources include the Glorious Qur'an, Sunnah of Prophet Muhammad (PBUH) and the Constitution of the Federal Republic of Nigeria 1999 (as amended). The secondary sources include academic Journals, Textbooks, and reports in Newspapers. The paper submits that too many technicalities in the common law legal system were mostly responsible for the ineffectiveness of the common law legal system to achieve peaceful co-existence in the society, as against Islamic law that is rigid and enhances strict enforcement. The paper concludes that the application of Islamic law options would enhance socio-political development, peace and security in Nigeria.

Keywords: socio-political, Peace, Insecurity, Common Law legal System and Islamic Law options.

1. Introduction

The paper examined theoretically and practically how Islamic legal system was able to address the socio-political, peace and insecurity issues in the common wealth state at Medinat during the reign of Prophet Muhammad (PBUH). The main cause behind this paper is the escalating socio-political crises in Nigeria since the attainment of independence in 1960. The crises are caused mostly due to ethno-religious issues which had led to lack of peaceful co-existence among the various ethno-religious groups in Nigeria. It had adverse effects in the socio-political, peace and security in Nigeria. The common law legal system in operation in the country was unable to address the issues because of too many technicalities involved in the legal system. This paper identifies some of the issues attached to socio-political crises rooted in ethno-religious that had impeded the national security and peaceful co-existence among Nigerians. Because of the inability of the existing common law legal system to address the issues, this paper is advocating for the adoption of Islamic legal system as the alternative options. The Islamic legal system can curb the Socio-political upheavals prevailing in Nigeria. The Islamic legal system as enjoined in the Glorious Qur'an dispenses: *adl* (justice) *rahmah* (compassion) *hikmah* (wisdom) and *ihsan* (benevolence) among people of various ethno-cultural believes. This lead this paper to conclude that if adopted, peace as its central message, would rein among the ethno-religious and multi-cultural groups in Nigeria. The end result would be security and harmonious living.

The paper is broken into five sections: the introductory section; the second section looks into socio-political challenges to peace and insecurity in Nigeria. Third section looks into the adverse effect of the too many technicalities in the common law legal system in curbing socio-political challenges to peace and insecurity in Nigeria. Fourth section shall look into the Islamic legal system as an option in curbing the socio political upheavals, and how the system would lead to peace and security in Nigeria. The fifth and concluding section shall deal with the conclusion and recommendations that can solve the current state of insecurity and lack of peace and harmonious relationship and co-existence in Nigeria. Security of a nation been defined as freedom from hunger, or from threat to a nation's ability to protect and defend itself, promote its cherished values and interests and enhance the well-being of its people¹. In

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other words, the absence of continuous improvements in the socio-political and economic well-being of our people today in Nigeria is tagged ‘insecurity.’ Insecurity is not only likened to communal crisis, ethno-religious violence insurgence, kidnappings and political conflicts rather include the problems of natural disasters, such as floods and earthquakes² etc. not address by the people in authority. All the above identified issues that culminate to insecurity in Nigeria are what Islamic law options can curb. Prophet Muhammad (PBUH) and his successors-in –title (*Khulafah-Rashidun*) applied the Islamic system as options to govern the multi social-political and religious believers and were able to achieve maximum security for the people they governed during their respective reign.

2. Socio-Political Challenges to Peace and Insecurity in Nigeria

Nigeria since her independence in 1960, had encountered several socio-political challenges engineered by some self-centered politicians. The challenges could be said to be motivated by ethnic and/or religious causes by the politicians, to achieve their tribal or religious interests. The socio-political crisis almost brought down the peace and unity of the country, in fact, it almost disintegrated the nation. The period between 1962 and 1965 was bedeviled with succession of socio-political and economic crisis in Nigeria. The first major political crisis was the Action Group (AG) crisis of 1962, followed by revenue allocation dispute, the treason trial against Chief Obafemi Awolowo (the leader of opposition in the House of Representatives); the 1962-1964 census controversy and; the political crisis that followed the 1964 Federal election.³ Of all these crisis, the most disturbing and destructive that almost destroyed the unity and peace of the country was the (otherwise known as Nigeria/Biafra war), the Nigeria Civil War (1967-1970).⁴ The major factor that accounted for the civil war may be attributed to tribal and ethnic rivalry between Igbo and Hausa in the military coup d’etat carried out on 15th January, 1966 by some Igbo Soldiers in the Nigerian army led by Major Nzeogwu claimed the lives of some paramount Northern politicians including: Sir Abubakar Tafawa Balewa (the Prime Minister of Nigeria), Sir Ahmadu Bello (the Premier of Northern Nigeria) and Alhaji Ribadu (Defence Minister).⁵ The civil war has given birth to so many groups calling for separation from Nigeria. One of such groups is the Movement for the Actualization of Sovereign State of Biafra (MASSOB),⁶ the Movement for the Emancipation of the Niger Delta (MEND); the Niger Delta People’s Volunteer Force (NDPVF)⁷ led by Asari Dokubo. These groups are threat to the peace and harmonious living of the peoples of Nigeria; they engaged in guerilla warfare, property destructions and kidnapping in various part of Nigeria. It is important to note that the socio-political upheaval to the security of Nigeria in recent time has taken ethnic dimension. In Isagamu town, Ogun State south west Nigeria, in July, 1999 about 40 Peoples were killed in reaction to a dispute between a Hausa prostitute and a Yoruba man.⁸ The Oodua People’s Congress (OPC) clashes with the *Ijaw, Itshekiri, Urhobo* indigene living in Ajegunle Area, Lagos state of Nigeria over a disagreement between a resident and the OPC vigilante. The ethno-religious conflict of 2nd May, 2002 in Jos followed People’s Democratic Party Congress resulted in the loss of lives of many party men and many were injured intra-party crisis where many wounded and few died.⁹ Similarly, ethno-political crisis had led to the emergence of many religious groups which are deadly in their approach to national issues. Such groups include the dreadful notably in Northern Nigeria, *Jama’atu Ahlus-Sunnah Lidda’wati Waljihad*¹⁰ - popularly referred to as ‘*Boko Haram*.’¹¹ The activities of ‘*Boko Haram*’ Muslim Activists, following the death of its leader, Muhammad Yusuf who was killed by the Nigerian Police in an extra judicial killing, in July 2009 aggravated into insurgency by the group, abduction of young and old people, kidnapping, destructions of properties worth Millions of Naira,

¹Yusuf, O.A. National Security and Development in Contemporary Nigeria; being paper presented at the first National conference of the College of Humanities , Al-Hikmah University, Ilorin, Nigeria, 2013, P.4.

²Ibid.

³ Adeyemo F. O., *Government Made Simple*, Lagos, (Franc –Soba Nig Ltd, 3rd edn. 1993), pp186-187.

⁴ Ibid, p. 189.

⁵ Ibid, pp. 189-191.

⁶Thovoethin, P. S., Ethnic Militias and Political Violence in Nigeria (1999-2003) in the *Issues in Political Violence in Nigeria* (ed) Ayinla, S. A., Ilorin, (Hamson Printing Communications, 2005), p.75.

⁷Ugowe, A.O., Terrorism and Transnational Organised Crimes as Threat to National Security and Development: The Nigerian Experience in the *University of Maiduguri Law Journal*, (2016 vol.14),pp.146-147.

⁸Asamu, F. f., ‘Ethnic Militias and their Threat to Nigeria’s Democratic order’, in *Issues in Political violence in Nigeria*, (ed) Ayinla, S. A., (Ilorin, Hamson Printing Communication, 2005), pp. 87-120 @ pp.104-109.

⁹ Ibid.

¹⁰ Meaning, People committed to the Propagation of the Prophet’s Teaching and Jihad

¹¹ The Hausa language inscribed to the group simply means that western education is sinful/ forbidden.

Churches and Mosques and important government structures including the United Nation's building in Abuja, the Nation's capital.

Religious intolerance among the adherents of different religion beliefs contributed to the challenges of insecurity and peace in Nigeria. The failure of religion's to tolerate, the tenets of other religion's belief has been another major source of crisis in Nigeria. The religions' intolerance took different dimension which shall be discussed below. It is no doubt that Nigeria is a multi-religious nation, and the constitution has envisaged this religion's differences, it makes a provision to save guard the tenets of different beliefs. But in the actual sense, the adherents of the various religions, from the inception of independence till date, did not allow the constitutional provision to freedom of religion¹² to materialize. In Nigeria, we have two major parents' bodies controlling the activities of the two most popular religions: the Christianity and Islam are under the control of Christian Association of Nigeria (CAN) and *Jama'at Nasru-l-Islam* (JNI). If the two bodies observed the tenets of each other religiously, the crisis would lay to rest among the adherents of their respective religion¹³

3. Common Law Perspective to Socio-Political Challenges to Peace and Insecurity in Nigeria

The common law legal system in operation today is without doubt the legacy of the British colonial rules in Nigeria. The colonialists adopt an administrative system predicated on divide and rule system. Indeed, instead of the colonialists creating a strong federalism rooted in rule of law, justice and fair hearing, the country was divided into three unequal regions. What sought of injustice the colonial master left in the administration of governance in Nigeria? It was on this legacy that Nigerians inherited and adopted in the administration of their father land. The resultant effects of the application of the colonial legacy is the unevenly distribution of the country's resources that usually necessitated different agitations from different quarters. The cumulative effects of this is the current insecurity experiences in Nigeria notably the insurgency that ranges from socio-political, religions and ethnic bodies across the nation as highlighted in my previous discussion in this paper. These Leaders are Christians and Muslims by faiths that neglected the tenets and legacies of their religions and behave contrary to the teaching of their respective Prophets.¹⁴ This can be seen in the statement of erstwhile governor of Niger State, Babangida Aliyu when commenting on politics in Nigeria, stated that: '...the governor went on, if you cannot lie; get out of politics, anything you are involved in has its own rule. You are in politics to win. If you are talking of morality go and become an Imam or Pastor.'¹⁵ The security and welfare of the nation is indeed, the primary responsibility of every government, as provided for under Section 14(2)(b) of the 1999 constitution (as amended). The constitution provides that: 'the security and welfare of the people shall be the primary purpose of government,' hence, the motto of the Federal Republic of Nigeria is unity, faith, peace and progress. The separation of governance from morality is one of the major contributory factors to the upheaval experienced in Nigeria. The colonial legacy as to governance is that; 'render unto Caesar that which is Caesar's and unto God that which is God's.' This account for the comment attributed to Pope John Paul II in his assessment of the two legal systems in this paper: he said that, he believes fundamentally that the western democratic system and as such is a means and not an end; its moral value is not automatic.

The operation of common law in Nigeria is a major hide out for the leaders to loot and set a situation of insecurity for the masses under the successive democratic governance in Nigeria since independence to date. This has indeed enhanced in different quarters the callings for the application of Shari'ah or calling for independence by some minority groups, genuinely or otherwise. The prevalent case of Dasuki Sambo on the funds meant for the procurements of arms and ammunitions to curb the activities of the insurgents in the northeast was converted to personnel used by the questionable political office holders and their ally. In fact, the 2 billion dollars were shared by PDP ex-governors, Chieftains, Ministers and private individuals. Dokpesi admitted getting 2.1 billion Naira from former President

¹² See, Section 38 (1)(2)(3) &(4), 1999 Constitution(as amended),2011.

¹³ www.premiumtimes.com/news/top-news/244463-sukuk-christianise-nigeria-falana-tells-can.html accessed on 5th November, 2017.

¹⁴ Ibid, p.4.

¹⁵ Babangida, A., <<http://www.ng.guardian.news.com/news/national-news/192852-no-morality-in-politics-says-niger-governor>> Accessed on 12 February, 2015.

GoodLuck Ebele Jonathan 2015 re-election campaign.¹⁶ The erstwhile President Olusegun Aremu Obasanjo while in office through his ministers spent \$16 billion in the power sector and yet electricity supply in Nigeria is not stable to date.¹⁷ In fact, the activities of our past leaders jeopardized the fundamental objectives and directive principles of the state policy in chapter 2 of the 1999 Constitution (as amended) 2011. Invariably, chapter 4 of the Constitution was not spared from total abuse by the leaders. So many rights such as: right to life, to freedom of movement and others are merely written without thorough observation of those rights by the leaders who are the custodian of the Constitution. This action of our leaders is a fragrance abuse of section 308 of the Constitution that established immunity clause for the leaders against any court proceedings during their pendency in office. Thus, the judiciary that is the last hope was unable to take meaningful actions against these leaders. Many of the cases in respects of looting treasuries were either pending for years or finally struck out on the ground of technicality or inability of the persecution to prosecute them to logical conclusion.

4. Islamic Law Options of Curbing Socio-Political Insecurity in Nigeria

Under the Islamic law perspective, there is no separation of spiritual and the mundane world. The reason for this is to facilitates socio-political and religions harmonious living among its adherents and people of different ethnicity. The Islamic constitutionalism welded both the spiritual and temporal affairs under one umbrella. The Islam slogan is referred to as: *Din wa Dawlah* (Islam is religion and Politics).¹⁸ The concept of Islamic legislations and politics depict the facts that, we are Allah's representatives on earth to live in peace and unity. The creation of mankind on earth generation after generation, race, colour, ethnicity, nationality is not to cause mischief that would lead to insecurity among mankind, thus Allah said: 'O mankind! We have created you from a male and female, and mode you into nations and tribes that you know are another. Verily the most honorable of you with Allah is that believer who has At-Taqwa....'¹⁹ To achieve the above declaration of Allah under Islamic law, the Prophet of Islam applied two dimensions or twin's concepts: 'the Brotherhood' and 'the Neighborhoods' approaches to harmonize people of different faith, believes, ethnicity under what is referred to as *al-sahifat-al-medinat* (constitution of al-medinat)²⁰ among the Madinite, Meccan, the Aws, Khazraj, the emigrants, the Jews and the Christians.²¹ Unlike the previous Prophets raised before Prophet Muhammad, their messages have been restricted to spiritual up liftments only, while Prophet Muhammad's message combines the spiritual and mundane dimension to save guides socio-political and religious insecurity among the people of multi-diversity in faiths and believes. The approaches shall be examined in seriatim:

The Brotherhood Approach in Curbing Insecurity in Nigeria

This concept of brotherhood under Islamic law was used by the Prophet (PBUH) to unify the Muslims irrespective of individual racial, socio-cultural or religious background prior to the advent of Islam. The method adopted by Islamic law in achieving this objective was the creation of sense of brotherhood fraternity as against indiscrimination among People through congregational worship.²² This is because, the law as contained in the glorious Qur'an 49 verse 13 (as previously quoted) does not recognize class, race, colour, nationality or anything that can separate or classify people other than righteousness.²³ Thus, the legislation calls on the Muslims to stand firmly in unity when it says that: 'And hold fast all of you together, to the Rope of Allah (i.e. this Qur'an) and be not divided among yourselves...'²⁴ Thus, the Islamic law ethical teachings are a master at forging relationship, and built its followership on a strong foundation of relationship on the common denominator of the brotherhood of the human race,

¹⁶ Yusuf, A.: Dasuki List ex-governors, PDP Chieftains in \$2 billion deals; I got N2.1 billion, Dokpesi admit, Abuja, *The Nation*, 3 December, 2015, vol. 10, No.3416, pp.3 and 6.

¹⁷ The Street Journal. Revisiting The Power Sector: How Obasanjo's Men Paid \$16 billion for Darkness <file:///j:/revisitingthepowersectorprobehowobasanjo'smenpaid\$16billionfordarkness>p.2, accessed on 21 February 2017.

¹⁸ Hamidullah, M., *The Prophet's Establishing a State and His Succession*, India, (Adam Publishing and Distribution, 2007), p. 115.

¹⁹ Q49 : 13.

²⁰ This Constitution preceded Magna Carta for more than 600 years. It was claimed to be the first written Constitution in the world.

²¹ Al-Mallah, H. Y., *The Governmental System of the Prophet: A Comparative Study in Constitutional Law*, Lebanon, (2nd edn., Dar Al-Kotob Ai- Illmiyah, 2011), p.46.

²² The five daily prayers: morning, noon and evening at one hand, the festival prayers: *I'd fitril* (after the fasting in the holy month of Ramadan), *I'd kabir* (the slaughtering of Ram festival) and the congregational standing of Muslims world-wide at mountain Arafat.

²³ Quadri, Y. A., *Islam and Nation Building: The Nigerian Experience in Journal of Religions and History*, (Lagos State University, Department of Religions and History), Vol.1, No.2, 1&2, 1999, pp.113-121@p.116.

²⁴ Q3 : 103.

particularly, that segment that is made up of believers, those who believe on the oneness of Allah.²⁵ The Prophet of Islam, Muhammad (PBUH) explains the above legislation to his followers that, they were all brothers, one to another, regardless of blood or filial affiliations, race, class or creed. He taught them to see themselves as a single brotherhood, one nation in relation to the legislation that says; the believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers, and fear Allah that you may receive mercy.²⁶ Brotherhood ties under Islamic Law in the era of the Prophet Muhammad, (PBUH) and during the companions that succeeded him are, in fact, stronger than blood relationship. The exhibitions of this can be traced down to when the unbelievers in Mecca were persecuting the Muslims, socially, economically and religiously. The people of Medinat invite the Prophet and the Muslims to stay in Medinat for their safety and harmonious living. The migration to Medinat is a mark of honour and success in the life of the Muslims²⁷. The years of rejection, persecution and seeming failure came to an end for the Muslims. It serves as up liftment from the socio-political and religion insecurity experienced in the hands of Meccan. Thus, when the Meccan unbeliever heard of this development, and the brotherhood bond exhibited by the host (Medinites) by giving their emigrants brothers, wives, properties and affections, thus, those that were previously adamant to the caller of Islam were leaving Mecca in groups to accept Islam at Medinat after it had been in their door step for thirteen years post call to Prophethood without success. The trooping of the people of mecca in groups to accept Islam in Medinat prompted the Prophetic saying that: Works (will be rewarded only in accordance with the intentions, so each man will receive only according to what he intended. Thus, he whose migration (from Mecca to Medinat) was for the sake of God and his Apostles (will be rewarded for) a migration for the sake of God and his Apostle, but he whose migration was for the sake of some worldly thing he might gain, or for a wife he might marry, his migration (will be rewarded) according to that for the sake of which he migrated²⁸. In line with brotherhood ties between the Meccan emigrants and the Medinite hosts in fostering stronger relationship and to take away hardship from their emigrants brothers, Allah qualified them in the following way:

And those who, before them, had homes (in Al-Madinah) and had adopted the faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banu An-Nadir), and give them (emigrants) preference over themselves even though they were in need of that...²⁹

The Prophet of Islam (PBUH) was reported to have said that no one can claim to be a believer unless he wants for his brother what he wishes for himself.³⁰ Thus, the first generation of Muslims and the successors see themselves as one single united body. Whatever affliction a brother under gone, the others have the same pains. The Nigerian Muslims' experience to this concept is nothing to write home about, hence, socio-political, peace and security becomes a moribund among Nigerian Muslims. The implication is that, the Yoruba Muslims are not accepting Hausa's Muslim as brothers. The same is applicable to Ibo Muslims and Hausa Muslims and this has been a negative contributory factor to the insecurity to lives and properties since the amalgamation of the southern and northern Nigeria in 1914. The Muslims of multi-ethnic background and Nations that made up of a Nation called Nigeria should re-union and re-united under this Islamic law provisions of brotherhood fraternity; this would facilitate harmonious and peaceful relationship and trust in one another.

The Neighborhoods Approach in Curbing Insecurity among Nigerians

The other aspect of Islamic law in handling the current trend of insecurity among people of diverse ethno-religions and political background is through the concept of neighborhood. The meaning and definition of the term neighborhood is well spelt out and define in the glorious Qur'an when Allah (SWT) said that:

²⁵ Abdul-Ganiyu, M, *Timeless Wisdom for Modern Managers: Leadership Strategies of Prophet Muhammad*, Ibadan, (Emgee Books Publisher, 2006), p.39.

²⁶ Q49: 10.

²⁷ Rahim, A., *Islamic History*, Lagos, (Islamic Publication Bureau, 2001), p.24.

²⁸ Abdul, M. O. A., *The Selected Traditions of Al -Nawawi*; Arabic Text, Transliteration, Translation and Commentary, Lagos, (Islamic Publication Bureau, 19982), p.19 quoted from Sahih Bukhari and Muslim.

²⁹ Q59 :9

³⁰ Imam Abul Hussain *Muslim bin Hajjaj: Sahih Muslim*, (ed) Huda Khattab, Riyadh,(Darussalam Global Leader in Islamic Book, 2007), Vol.1, Hadith 170, p.140.

Worship Allah and join none with him (in worship) and do good to parents, kinsfolk, Orphans, Al-Masakin (the needy), *the neighbour who is next of kin, the Neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess.* Allah does not like such as are proud and boastful.³¹(Underline mine for emphasise).

The migration of Prophet Muhammad (PBUH) and the Meccan Muslims to Medinat (previously highlighted in this paper) showed the nature of Peoples met in the city of Medinat. The people of different religions, faiths and customs other than what the Muslims believed. This necessitated the constitution (earlier mentioned in this paper) so that they can all live in peaceful co-existence. The people were treated as a community with the Muslims believers. In fact Islam ensured adequate 'space for all its citizens irrespective of their diversity in faith and social behaviours.³² The Prophet in the constitution pledged security to the non-Muslims for their lives, religions and property. He assured them of noninterference with observance of their faith. In fact, the Prophet referred to them as *dhimmis* and declared that 'whoever torments the *dhimmis*, torments me,' and 'whoever wrongs a *dhimmis* and lays on him a burden beyond his strength', I shall be his accuser'. Apart from the brotherhood concept enshrined in the Islamic law, special regards and treatment were decreed to neighbours. In order to dispense good neighborliness,' the Prophet was reported to have said that: Jibril kept recommending treating neighbours with kindness until I thought he would assign a share of inheritance to him.³³ In another language, the Prophet was reported to have said that:

I call God to witness that he is not a believer!
 I call God to witness that he is not a believer!!
 I call God to witness that he is not a believer!!!
 The companions inquired: who is not a believer,
 O messenger of Allah, and he replied, he whose neighbour is not
 secure against injury and ill treatment at his hand.³⁴

The Islamic law did not restrict the brotherhood relationship to the followers of Prophet Muhammad (PBUH) alone. This fellowship was extended to the Jews and Christians. This is the major reason the glorious Qur'an referred to them as People of the books. The second *Khalifah* (successor-in-title) to Prophet Muhammad, Umar, at the capitulation of Jerusalem in 638C.E granted to all the non-Muslims security to their lives, their properties, their churches, their crosses and all that concerns their religion.³⁵ Likewise during the first *Khalifah*, Islamic law suggests that if a *dhimmis* is killed by a Muslim, the killer has to face the same punishment as it would be in the reverse case.³⁶ The combined effect of the above Islamic law shows that one's neighbour may be anybody other than Muslim, Christian, Jews or non-believers living within us. These accounts for the line of demarcation on the proximity of houses that determine a neighbour as said by Prophet Muhammad (PBUH) that forty houses are neighbours. Imam Zuhri added: that is, forty houses on his right, on his left, in the back and in the front.³⁷ We are duty bound to save guide the dignity of our neighbours under Islamic law irrespective of colour, race, nationality and religion believes. Coming back to Nigeria, if the Muslim can revive this neighborhoods approach as proffer by Islamic law, the net effect shall be peaceful co-existence among peoples' of multi-religion believes, this would eventually guarantee security to lives and properties nation-wide. Thus, in the early days of Islam, tolerance and freedom of religion life was the norm. No extreme behavior, against any religion was encouraged or approved by the glorious Qur'an or by the first generation of Muslim leaders. Thus, the glorious Qur'an says that: There is no compulsion in religion. Verily, the right path has become distinct from the wrong path...³⁸ Kudos to Islamic law by providing

³¹ Q4 : 36.

³² Hassan, S., Islamic Concept of Social Justice: Its Possibility Contribution to Ensuring Harmony and Peaceful Coexistence in a Globalised World. *Macquarie Law Journal* (2007) vol.7, pp.167-183 @ p.171. Accessed on 17 May, 2015.

³³ Muhammad Bin Ismail Al-Bukhari, 'Al- Adab Al-Mufrad, Book of Neighbours, Cairo,(Salafiyyah Printing Press, 1375 A.H.),Book 6, Hadith 01, P.36.

³⁴ See Sahih Al-Bukhari.

³⁵ Ibid, Hassan, .p.171.

³⁶ Ibid, P.171.

³⁷ Sheikh Alhaji Uthman bin Abubakar, 'Bugyatul-Muslim wa Kifayyatul waizina wal-Muttaqqin' Tunisia, (Daar Publication, (N.D)), P.51.

³⁸ Q2: 256.

preventive measures to some identified issues (identified in previous pages of this paper) that are factors to insecurity in Nigeria rather than curative measures. This is the more reason the famous British writer, George Bernard Shaw, described the Prophet and Islam as follow:

I have studied him, the wonderful man and in my opinion, far from being an anti-Christ, he (Muhammad) must be called the savior of humanity... If a man like Muhammad were to assume the leadership of the world, he would succeed in solving its problems that would bring it the much-needed peace and happiness.³⁹

This paper adopts the statement of Akintola, proffered arguments that if religion is properly applied by the Muslims and Christians in Nigeria and not being excessive, it was expected to be the 'Oil' which will lubricate the wheel of socio-political stability that would ensure security in Nigeria.⁴⁰

5. Conclusion

The article has looked into the remote and immediate causes of socio-political crisis and insecurity in Nigeria since her attainment of independence from the British Colonialists in 1960. The factor that caused the socio-political crisis and insecurity were thoroughly dealt with in the article, with references to some ethno-religious disturbances that occasioned the challenges facing Nigeria since her independence from Britain in 1960. The article looked into the common law system of governance that failed to resolve the societal problems (as highlighted in the body of the article). The alternative ways to curb the problems is proffered as the Islamic Law and governmental system under the twins' concept of the Brotherhood and the Neighborhood. Lastly, if Muslims in Northern, Southern and Western Nigeria could maintain these concepts of the Brotherhood and the Neighborhood and extend same to non-Muslims, the socio-political, crisis and insecurity in present day will abate Nigeria.

³⁹ Ibid, Abdulganiyu, roman figure xviii and xxiii.

⁴⁰ Ibid, Akintola,p.4.