



A Diagnostic Review of Insecurity in Nigeria; The Islamic Approach to Sustenance in Religion, Politics and Economy.

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Abstract

Each of the six geopolitical zones of Nigeria is plagued by different forms of insecurity. This paper is focused on demystifying the numerous causes of insecurity in the most populous black nation, identifying the residual effects of the menace of insecurity on Nigeria, her citizenry and her image in the international community. This paper further explored the recommendation of the Quran, prophetic traditions towards the attainment of sustenance in faith, politics and policy making. It also critically reviewed the prescription and consensus of eminent scholars on the prophylactic measures to put in place in view of insecurity.

Keywords: Insecurity; Islam; Politics; Economy.

1. Introduction

Economic and social developments are prerequisites for national security just as much as national security is a prerequisite for economic and social development. In order for investors and entrepreneurs to see a return on their investments, a peaceful and secure environment is a prerequisite for economic growth and development. However, the reverse is the case with the giant of Africa. All the six geopolitical zones of Nigeria are currently battling one or more forms of insecurity. notable amongst this menace is the religious bigotry and extremism in northern Nigeria, armed banditry in the north west and north east, ethnic militias in the south east and south west, maritime crimes and commercial kidnapping in the South-South, famers pastoralist clash in the north central.

Several authors whose articles have been critical reviewed by the authors of this paper posited that the Nigerian citizenry is collectively plagued by many other causes of insecurity which includes bad governance, poor infrastructural development, illiteracy and unemployment, illegal importation of fire arms, porous borders, cyber-crimes and technology challenges and most particularly loss of traditional and moral values. The paper further reviewed the negative effect of the insecurity plague on national growth and development, Image of the country in the international community and exodus of expatriate.

Islam, the religion of peace which is a strong advocate of justice and high moral standards has sufficiently and evidently provided guidance to mankind on how to live cordially and harmoniously regardless of their religious, social, cultural and political difference. This paper also employed the dictates of the Quran and the traditions of the prophet as a yardstick in prescribing treatment and prophylaxis to the plague ravaging the nation and its citizenry.

2. Definition of Terms

2.1 Insecurity

First of all, insecurity is the condition of being vulnerable to danger, which is the state of being at risk of harm or injury. The second definition of insecurity is the condition of being exposed to risk or anxiety, where anxiety is a generalized unpleasant emotion felt in anticipation of some bad luck. These



definitions of insecurity emphasize a crucial point: those who experience it are not only uncertain or unsure of what would happen, but they are also exposed to threats and dangers when they materialize (U et al., 2019).

2.2 Nigeria

Nigeria is a secular but democratically governed nation located in the west coast of the African continent. Niger area as she was popularly called in the pre independent era is an amalgamation of numerous but diverse colorful cultures, having Igbo, Hausa and Yoruba as her predominant tribes. Nigeria is divided into six geopolitical zones namely; north west, north east, north central, south-south, southeast, south west, with Abuja the federal capital territory in the north central geopolitical zone. The economy of Nigeria is majorly dependent on the export of crude oil and agricultural produce.

Nigeria, which has a population of more than 150 million, is without a doubt the most populous nation in Africa. The population is made up of numerous ethnic groups. These groups contribute to the nation's rich culture, but they also present significant obstacles to nation-building. Nigeria has experienced ethnic conflict ever since it became independent in 1960 (Williams, 2015).

2.3 Islam

Islam is the aggregate of beliefs, practices, lifestyles that is deeply rooted in the oneness of a supreme being [Allah], the nobility of His prophet [Muhammad] and the divinity of His book [Al Quran Kareem]. The Quran is the constitution binding all adherents [Muslims] of Islam, the holy book of a divine source was revealed to mankind through the holy prophet, of course there were other holy books sent through messengers that preceded the holy prophet Muhammad but the Quran is the most supreme of all books and Muhammad is the seal of all prophets. Therefore, this paper will utilize the dictates of the Quran and the traditions of the prophet as guidance in prescribing treatment and prophylaxis to the plague ravaging the nation and its citizenry.

2.4 Politics

Politics refers to all coordinated efforts and actions taken by an individual or group with the goal of securing a position that will enable them to utilize the resources of a country or a group of people, as the case may be. As a result, politics denotes activities pertaining to policy or the management of the government. Similarly, the free encyclopedia defined politics as “the set of activities that are associated with making decisions in groups, or other forms of power relations among individuals, such as the distribution of resources or status.”

2.5 Economy

According to the free encyclopedia, A region where goods and services are produced, traded, and consumed is called an economy. It is generally understood to be a social domain that places an emphasis on the behaviors, discourses, and material manifestations connected to the creation, utilization, and management of finite resources. One's culture, values, education, technological advancement, history, social organization, political structure, legal system, and natural resources are all major determinants of an economy's processes. These elements set the parameters and conditions under which an economy operates in addition to providing context and content. In other words, the economic domain is a social domain made up of connected human behaviors and exchanges that cannot exist independently.

3. Brief History of Insecurity in Nigeria

Nigeria, the most populous country in Africa, has experienced internal strife throughout modern history. Following its independence, Nigeria was subjected to numerous military takeovers and protracted intervals of autocratic military rule from 1966 until a democratic civilian government was elected in 1999. Particularly over the past fifty years, there have been many coups and acts of regional, religious, ethnic,



and secessionist violence. The Niger Delta's act of piracy and the Boko Haram menace, which seems to have characterized much of the current democratic period, is another source of insecurity. However, new forms of conflict and mistrust have emerged in the last two years, and they pose a greater threat to national security than those that came before them thanks to the actions of armed militants, religious extremists, and ethnic militia groups. The more conventional militia groups have evolved into armed organizations and have increased their activity.

Nigeria has seen a steady decline in morality since the colonial invasion and conquest up until the present. The existence of norms that were essential to the society's functioning was one of the pre-colonial traits of Nigerian society. However, due to the influence of western culture, which was primarily brought about by colonial invasion, all the prohibitions that helped preserve a high moral, secured and disciplined society have been ignored and abandoned in recent times. The primary causes of moral decay in Nigeria were determined to be the decline in parental authority and domestic values, influence of science and technology, media influence, materialism, poverty, and the breakdown of discipline in our schools (Ede & Chiaghanam, 2020).

4. Causes of Insecurity in Nigeria

4.1 Religious Extremism and Bigotry

The diversity of the Nigerian structure, which ought to have been her greatest asset, instead proves to be her biggest weakness. Insecurity in Nigeria has been made worse by racial prejudice and religious fanaticism to the point where it is slowly taking on the characteristics of the Nigerian State. The followers of Nigeria's two main religions, Islam and Christianity, have never embraced one another amicably as being created by the same God and deserving of living in peace, particularly in the northern part of the country. (Ikechukwu, 2019)

Boko Haram and other violent extremist groups have made numerous terrorist threats in the past. They continuously attack both low-profile and high-profile targets in the North East and North West with the ultimate goal of establishing an Islamic Caliphate, which is evident. The exact date of the emergence of the Boko Haram sect is shrouded in controversy. However, according to the former Nigerian Director of Defence Information, Colonel Mohammed Yerima, the sect has existed since 1995, under the name of Ahlulsunna wal " jama " ah hijra. The sect has subsequently flourished under various names (Emmanuel, 2013).

Extremist organizations that use violence lack a clear organizational structure. Due to its alleged vulnerability to a specific structure, their organizational structure is typically in flux. These groups' organizational makeup also determines their strengths and weaknesses; as a result, they are complex, secretive, and operate in units called cells. There is no disputing the fact that the security issue is the sole focus of these organizations' cellular structures. Adversary or security personnel would find it challenging to penetrate them due to their cellular structure. They become very evasive and obtuse as a result of this. Many members of these organizations don't even know that there are members of other cells besides those in their own. This explains why the security agents' crackdown on the sect in Nigeria has had little to no success (Emmanuel, 2013).

4.2 Bad Governance and Poor Infrastructural Developments

This fact continues to be the primary driver of insecurity in Nigeria today. Any government, anywhere, must prioritize providing basic services like water, electricity, a reliable road system, quality public education, and general infrastructure. It's interesting that these necessities are lacking in Nigeria, where people are generally discouraged and frustrated. Demoralization and frustration, logically speaking, are excellent breeding grounds for violence and general unease. The embarrassing lack of these necessities



in Nigeria is not due to a lack of resources, but rather to corruption at the highest levels of the leadership structure (Ikechukwu, 2019).

(U et al., 2019) argued that the leadership power struggle had led to the placement of a square peg into a round hole. Due to the fact that the majority of political elites are in office for their own personal gain, Nigerians are no longer able to enjoy the benefits of being managed by good leaders. Sadly, these successive generations of political leaders frequently oppress the populace using stolen money, trained thugs, and hooligans who later become armed robbers, kidnappers, drug dealers, etc. after being abandoned by the political elites after elections, posing a grave threat to the country's growth and development.

Nigeria's oil industry-driven economic growth encouraged massive business ventures, particularly in the infrastructure sector (Gürsoy, 2020). This included, among other things, the creation of security infrastructure, the construction of dams, the building of roads and bridges, the upgrading of rail lines, and general urbanization. However, the majority of these hastily completed projects, which were not carefully planned, were done so at exorbitantly high costs. The general public is seriously threatened by the shoddy construction and upkeep of these projects. Similar to this, there has been a recent rise in infrastructure disasters across the six geopolitical zones, which is undoubtedly related to inadequate oversight and scrutiny of the actions of public and private contractors in the execution of infrastructural projects.

The Nigerian security system is too weak to stop the deadly clashes between rival groups. Usually, police or military forces are very slow to react to attacks and are unable to dissuade the armed groups before they destroy villages or start killing one another. There are a number of causes for this, including inadequate security force training and equipment. They lack the modern tools necessary to survive in harsh environments like hills and forests. Additionally, some police officers are allegedly conspiring with the attackers, making it more difficult for the government to control the situation (Gürsoy, 2020).

Peaceful demonstrations by Labor and other civil society organizations have frequently been hijacked by criminals, causing harm to people and lowering the security of life in our cities (Williams, 2015). Notable amongst this was the “end sars” protest which paved way for heavy security breakdown all over the country. In October 2020, the majors’ roads of different states’ capital in Nigeria were filled with youthful, energetic and peaceful protesters, whose demonstrations was aimed at ending the impunity and brutality ravaging the Nigerian police force. These demonstrations were however hijacked by hoodlums whose motive was to provoke unrest through destruction of public and private properties of economic significance.

4.3 Commercial kidnapping

All 6 of the country's geopolitical zones are now subject to the widespread threat of kidnapping. The country's kidnapping hot spots right now are the North West, North Central, and South-South geopolitical zones (MUSA, 2021). Since this crime first appeared in Nigeria, adults, kids, and both sexes have been abducted for ransom. The citizens now have an intolerable quality of life. People now constantly worry about becoming victims of these criminals (Williams, 2015).

(Ibrahim & Mukhtar, 2017) argued that there is no one best way to define kidnapping, but it is evident that for an act to be considered kidnapping, it must involve the forced movement of a victim from one location to another, their detention or seizure for financial or political gain, and a violation of the right to freedom of movement guaranteed by the Federal Republic of Nigeria's constitution, which is the model for all other laws.

Kidnapping was a rare organized crime in Nigeria prior to the militant crisis in the Niger Delta. The Niger Delta crisis has been blamed for the abrupt increase in crime over the years. Kidnapping became one of the unfortunate consequences of the struggle as the Niger Delta militancy degenerated. Then



kidnappers targeted foreign oil workers and demanded a sizable ransom. The crime spread over time as a result of numerous social transformations, which also made it a weapon of political retribution. As a result, family members of some political opponents became targets in an effort to exact revenge on their enemies and profit from the situation. But kidnapping has become commonplace in Nigeria, where armed groups frequently use them to fulfil their captors' or kidnappers' demands (John, 2020). He went on to say that the three main triangular evils driving the rise in kidnapping in Nigeria are poverty, unemployment, and moral degeneration.

In Nigeria, kidnapping is on the rise and is widespread throughout all geopolitical zones. Militiamen use kidnapping as an insurgent strategy to kidnap foreigners and demand ransom in the Niger Delta Region, as well as in the south-south and south-east, to fund their violent movement. Also committed by opportunistic criminals is kidnapping for ransom. According to reports, Boko Haram and other gang groups have carried out widespread kidnapping in the country's northern regions (Ibrahim & Mukhtar, 2017).

4.4 Ethnic Militia Groups

In today's Nigerian society, there are more calls for secession and a desire to carry out ethnic agendas. They would like being separated from Nigeria due to some unfavorable or unsatisfactory political, economic, developmental, and other circumstances (MUSA, 2021). We learnt about the Movement for the Actualization of the Sovereign State of Biafra (MASSOB), Movement for the Emancipation of the Niger Delta (MEND), Oodua People's Congress (OPC), BOKO HARAM, Fulani HERDSMEN, and all other organizations operating throughout the nation. Each of these groups is agitated for different reasons (MUSA, 2021; Williams, 2015).

Due to the illegal importation of weapons and ammunition, it is now very simple for these people and organizations to obtain weapons (Williams, 2015). The armed ethnic militia groups provoke and promote Ethno-Religious Conflicts which is a result of mistrust between various ethnic groups and the country's major religions. Similarly, According to (U et al., 2019), ethnic-religious conflict occurs when there is a lack of cordiality, mutual mistrust, fear, and propensity for violent confrontation between members of the same ethnic or religious group in a multi-ethnic and multi-religious society. Conflicts between the two main religions (Islam and Christianity) and frequent and ongoing ethnic conflicts pose a serious security threat to the nation.

Terrorism-related crimes are arguably only surpassed by those committed by militias and armed bandits. Kidnapping and cattle rustling are among their main activities, and these crimes are becoming more frequent as a result of the high economic rewards in terms of ransom money. In what seems to be a convergence of different illegal networks, there is a correlation between militia groups, cattle rustling, kidnapping, and armed banditry. It is important to note that underlying issues like poverty, illiteracy, unemployment, and other socioeconomic issues, particularly in the North West Zone, have continued to make it easier for young people to be persuaded to engage in illegal activities like banditry (MUSA, 2021).

4.5 Maritime crimes

The Gulf of Guinea, which spans over 12 nations from Senegal to Angola, is an important shipping route and a strategic maritime domain with abundant natural resources. However, the area, and Nigeria in particular, has seen a rise in the number of vicious attacks on ships and the kidnappings of seafarers for ransom by pirate gangs that are almost entirely based in Nigeria (Onuoha, 2021). Additionally, Nigeria is responsible for 75% of crimes, particularly piracy, that occur in the Gulf of Guinea (Onuoha, 2021). According to the International Maritime Bureau, 135 crew members were abducted from their ships in 2020. Over 95% was accounted for by the Gulf of Guinea.



President Muhammadu Buhari stated at the commissioning ceremony of a maritime surveillance project, Falcon Eye Alignment, at the Naval Headquarters in Abuja that Nigeria loses \$26.3 billion per year to maritime crimes (Kingsley Nwezeh, 2021).

Oil companies' unsustainable practices have destroyed coastal communities' conventional fishing and farming livelihood systems. This has pressured some individuals to make desperate decisions. With fewer opportunities for legitimate employment in the midst of affluence, some youngsters in the region resort to criminality for survival (Onuoha, 2021).

The main threats to the nation's maritime security continue to be crude oil theft, oil pipeline vandalism, activities of unauthorized oil refineries, illegal fishing, piracy, and kidnapping (MUSA, 2021). Nigeria, one of the countries with the highest oil production, is harmed by illegal oil bunkering. The recent wave of unrest in the nation encourages this activity. Criminals who are willing to die in Nigeria's waterways serve as support for this. As a result, the coasts of our oil-producing states are unsafe (Williams, 2015).

4.6 Illiteracy and Unemployment

In a society where most people who work are marginally employed and where begging is a socially appropriate occupation, accurate unemployment rates are difficult to obtain and typically mean little (Williams, 2015). "In a societal structure where more than 90% of the workforce, primarily youths, are unemployed, there will inevitably be more than 90% of insecurity. Nigeria has been correctly dubbed the world's extreme poverty capital, but there is no reasonable program, either immediate or long-term, on the ground to help her out of this predicament. This situation provides an opportunity for youth to engage in criminal activities that lead to insecurity.

Unemployment inevitably leads to poverty, and severe poverty logically breeds crime, which breeds instability (Ikechukwu, 2019). Even more broadly, the United Nations defines poverty as "a denial of choices and opportunities, a violation of human dignity." It denotes a basic inability to contribute to society in a meaningful way. It entails not having enough to feed and clothe a family, not having access to a school or clinic, not having a job to support oneself, not having access to credit, not having a place to live or a place to grow one's own food. It entails insecurity, helplessness, and exclusion of the person, the family, and the community. It denotes vulnerability to violence and frequently implies living in a precarious or unstable environment without access to sanitary facilities or clean water.

The harsh reality of economic hardship and the resulting lack of food drives the poor to engage in violent and antisocial behavior, endangering the state's security (Egbefo and Salihu, 2014).

4.7 Porous Borders

Lucky Irabor, Chief of the Defense Staff (CDS), says 137 of about 261 borders in the North-East and North-West are unguarded, (Vanguard, 2022) quoted The defense chief to have revealed this while delivering a lecture on security, defense, and development in Nigeria' at the Nigerian Institute of International Affairs (NIIA) in Lagos. Criminals are able to enter Nigeria freely due to the free flow of migrants from other nations through our unmonitored borders. The porosity produced a lot of dust, which eventually led to the unpleasant situations we are currently experiencing. Nigeria is the only nation where people enter and exit without proper tracking and checking.

Due to Nigeria's porous borders, undocumented immigrants with criminal tendencies from nations like Niger, Chad, Benin, Mali, and Niamey have been able to invade Nigeria (Ikechukwu, 2019). For instance, Nigeria has approximately 364 authorized international border crossing points, with about 261 of those in the Northeast and Northwest (particularly Borno, Yobe, Sokoto, Zamfara, Katsina states – with neighboring countries such as Niger Republic and Chad among others). Only 124 of these 261 are manned,



leaving the other 137 unattended by security organizations. Information suggests that some of these common border crossing points are being used by violent individuals to freely enter Nigeria and cause havoc (Vanguard, 2022).

(Okunade & Oni, 2021) has identified the following as the Challenges of Managing Porous Borders and Illegal Routes in Nigeria;

- Political and Economic Crisis in the Neighboring States;
- Inadequate Funding of the Nigerian immigration service for Effective and Efficient Performance;
- Poorly-Demarcated Borders;
- Inadequate Personnel and patrol equipment to Sufficiently Secure the Borders;
- Conspiracy of the Local Communities along the Borders;
- the Proliferation of Smuggling and Trafficking Activities;

4.8 Illegal Arms importation

It is possible to explain how open borders, the spread of weapons, and insecurity are related: The free flow of all types of small arms into and out of Nigeria is made possible by porous borders, and the majority of these weapons are in the hands of non-state actors who use them to sow unrest and turn the country's society hostile and insecure. It is also alleged to be a factor in the rise in violent conflicts and on-going trafficking of people and illegal substances, both of which present difficulties for Nigerian and international law enforcement (Ademola, 2019).

The result of the statistical analysis by (Ademola, 2019) revealed that Nigeria's porous border and proliferation of small arms significantly contribute to insecurity. He also emphasized the detrimental effects of Nigeria's arms proliferation, including the fact that it contributes to the nation's on-going insecurity issues and the rise in violent crime and mass murder.

Farmers and herders' conflict, cattle rustling, and banditry appear to have accelerated the spread of arms. In order to protect one another from retaliatory attacks, respective groups have obtained fire arms. Moreover, the availability of weapons has encouraged all forms of crime. It has enabled a variety of crimes to be committed by intimidating victims (Muhammad & Bello, 2021). According to available data, Nigeria is home to more than 70% of the approximately 8 million illegal weapons in West Africa (Edeko, 2011). Several large-scale arms hauls have been stopped at our air and sea ports. This is bad for the country. These weapons and ammunition end up in the hands of criminals, who use them in their illicit activities throughout the country, making life insecure for the people in their area.

4.9 Farmers-Pastoralists Clashes

Farmers and herdsmen conflicts continue to be the most prevalent resource-use' conflict and a growing concern for national security. Analysis of the situation has revealed the conflict's spread in the North West, North Central, and Southern regions, particularly in Kaduna, Benue, Taraba, Adamawa, Cross-River, Niger, Kwara, Enugu, Delta, and Edo States (MUSA, 2021).

Conflicts between farmers and herders have existed ever since pre-colonial era; however, the conflicts were well handled and controlled, so their impact on Nigeria's internal security and agriculture in general was not as severe as it is today (Muhammad & Bello, 2021). The current clashes between farmers and herders across many parts of Nigeria have been credited to the damage of farmlands by cattle owned primarily by herdsmen. The majority of herdsmen are migrants who travel, particularly during the dry season, in search of greener pastures for their herds.



(Muhammad & Bello, 2021) in their critical analysis of Farmers–Herdsmen Conflict, Cattle Rustling, and Banditry in Nigeria identified the following as the causes of farmers pastoralists clashes in Nigeria;

- Contamination of water by the cattle, overgrazing by the cattle, and indiscriminate defecation;
- Gross disregard for the traditional authority of the host communities by the herdsmen;
- Harassment of the herdsmen and their women by members of the host communities
- Destruction on the farmers' crop and some other properties such as infrastructural facilities like irrigation equipment
- Encroaching grazing reserves, bush burning and blockage of cattle routes and water points by the farmers
- Scarcity of resources and reduction in the interdependence of pastoral and agricultural economies
- Lack of commitment on the part of the government to resolve the differences between herdsmen and farmers

4.10 Cyber and Technology Challenges

(Musa Ibrahim, 2022) in his article titled “A new world of cyber insecurity” Opined that, Today, cyberspace is critical to the socioeconomic, cultural, and political activities of every country. Its disruption could have a negative impact on the country because, with many activities shifting to the internet, cyberspace has evolved into a new stage for innovation, enterprise, social networking, criminality, and war. Indeed, information and communication technology systems are now as essential to humans as shelter, water, and electricity. Individuals, businesses, and government agencies rely on ICT and internet connection to perform simple and complex tasks ranging from research to trade and commerce.

Criminal activity carried out via computers and the Internet is referred to as cybercrime. Anything from downloading pirated music to stealing large sums of money from online bank accounts falls under this category. Cybercrime also includes non-financial offences like making and disseminating malware on other computers or publishing private company data online. Identity theft is arguably the most prevalent type of cybercrime, in which fraudsters use the Internet to pilfer other users' personal information (Ibikunle, 2020).

(Ede & Chiaghanam, 2020) opined that although science and technology have greatly improved and made it worthwhile to live, they have also had a detrimental impact on morality, particularly in Nigeria. Despite the fact that the internet can be used for communication and research, it can also be used for bad and immoral things. increased access to other electronic devices, such as televisions, CDs, DVRs, and mobile phones, has also contributed to the increasing prevalence of immoral behavior among Nigerians in the present. Most Nigerians have learned about and adopted cultism, gangsterism, drug use, prostitution, and violence through these media. Barbarity becomes the norm when people start putting what they've learned from the web and those electronic devices into practice, as we can see in Nigeria today

(Bisong, 2016; Chizoba, 2016) reported that the National Security Adviser (NSA), Major-Gen. Babagana Monguno (retired) at the inauguration of a 31-member Cybercrime Advisory Council (CAC) in Abuja stated that "the actions of criminals in our cyberspace are intimidating our individual and collective privacy" and noted that "the activities of criminals in our cyberspace are a menace to the economy and safety of Nigerians and vital infrastructures connected to the Internet."

Nigeria's Gross Domestic Product (GDP) is estimated to be negatively impacted by cybercrime each year to the tune of N127 billion, or 0.08 percent of the GDP. According to the 2014 Annual Report of the Nigeria Deposit Insurance Corporation (NDIC), there was an 183% increase in fraud on the e-payment platform used by Nigerian banks between 2013 and 2014. Additionally, a report from the UK's Centre for



Strategic and International Studies in 2014 estimated that Nigeria's annual cost of cybercrime was roughly 0.08 percent of our GDP, or N127 billion (Bisong, 2016)

4.11 Loss of Traditional Value and Moral System

Traditional and moral values are those ideas or behavioral patterns that acknowledge and work to defend the primacy of man over his environment. Human values are the building blocks of societal harmony and serve to reinforce people's sense of worth and self-worth. In reality, moral principles determine whether a decision is good or bad. The following are the origins of moral values: family, society, religion, culture, conscience, and the law (Ogunsakin, 2020).

(Ede & Chiaghanam, 2020) argued that family disarray, divorce, infidelity, child abuse, and the high cost of living plague modern Nigerian society and have fueled an increase in other crimes like ritual killings, kidnapping children, armed robberies, bribery, and corruption that have come to be accepted as the norm. The media is always highlighting instances of moral breakdowns that are reflected in social ills like a general lack of discipline, violence, promiscuity, and destruction of property, corruption, high crime rates, and the like (Ede & Chiaghanam, 2020) further identified the following as the causes and effects of loss of moral and traditional value in Nigeria:

- Loss of parental authority and family values
- Influence of Science and Technology
- Social media influence and materialism
- The Discipline Crisis in Our Schools

Similarly (Elendu, 2012) has identified the following as Some of the areas of Nigeria's debased values:

- Cheating and Falsification of Age;
- Lack of Time Consciousness (African time);
- Overabundance of Materialism and Money Worship
- Sentiments and Preferences for Ethno-Tribalism;
- Over-reliance on imported goods, products, and services;
- Examination Malpractice

5. Effects of Insecurity in Nigeria

5.1 Socioeconomic Effects and Underdevelopment

Economic stagnation thrives in an insecure environment, just as development does in a secure environment. Insecurity is a sure sign of underdevelopment. In an atmosphere of insecurity, fear, threats, and hopelessness, development is impossible to achieve. People must be confident of at least relative security and stability in order to invest in development initiatives. When these are absent due to insecurity, the stark reality of economic stagnation takes center stage. For example, massive underdevelopment occurred in the Niger Delta region as a result of the exit of oil and gas companies and their specialized services due to insecurity. Indeed, insecurity and underdevelopment are inseparable, as are mother and child (Ikechukwu, 2019).

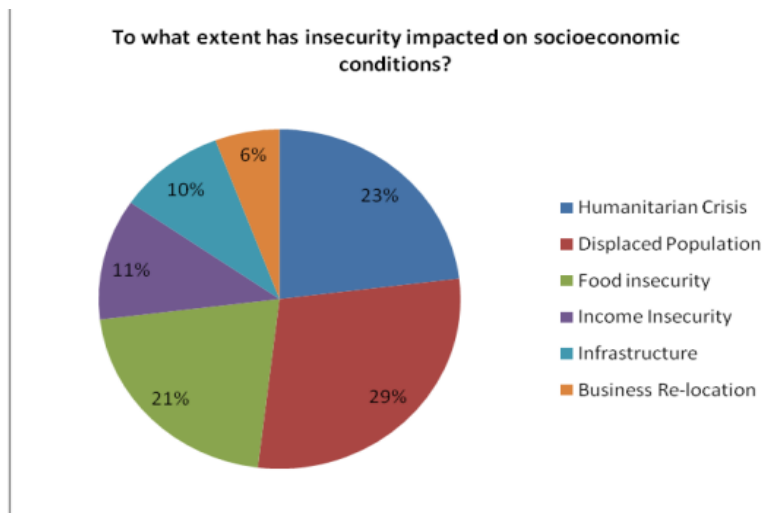
Oil production, exports, and revenue were all adversely affected. This was due to a general decrease in output, a shift toward domestic markets, and disruptions in international markets. Foreign receipts from oil have steadily declined from a high of \$99,878 in 2011 to an all-time low of \$45,365 in 2015, representing a 55% decrease from the previous year. As a result, oil production has steadily declined from 1974.80 barrels per day in 2011 to 1748.2 in 2015 (Onime, 2019). This can be credited to maritime crimes, commercial kidnapping of oil workers and expatriates.



The aims of sustainable development are to ensure a safe and healthy environment for all and sundry and to maximize simultaneously national goals, organizational goals and individual goals that can persist over generations (U et al., 2019). Is Nigeria a safe and healthy place for everyone? The federal government continues to vote large allocations to the recurring aspect of internal security in its annual budgets, and military personnel and equipment’s have now been asked to move their bases to troubled areas to quell crises.

The agricultural sector was not exempted during the uprising, but it was badly affected, particularly as people were forced to flee during the conflict. For example, due to herdsman clashes in parts of Benue, Kogi, and Enugu States that resulted in farmland destruction, farm produce in those areas was low, causing an increase in food prices during the period. Furthermore, agricultural activities in Borno State have come to a halt since the outbreak of Boko Haram insurgency there. This is due to the fact that people in some areas of the state have since been moved from their homes and farm land to internally displaced persons (IDP) camps for safety (Onime, 2019).

The pie chart below illustrates the summary of Impact of Insecurity on Socioeconomic Conditions in Nigeria



Source: SOCIALSCI Journal Vol 8 (2020) ISSN:2581-6624 (Eneji & Agri, 2020)

5.2 Insurgency/Militancy/Youth Restiveness

The appearance of these three parallel factors is credited to Nigeria's state of insecurity. In a situation of lawlessness and apparent failure of the state, the youth component of that society will engage in the aforementioned acts. For some time now, this has been the true story of Nigeria. Insurgency in the Northeast, militancy in the Niger Delta, and youth unrest in the Southwest and Southeast currently define Nigeria as one of the world's most dangerous places to visit, and many nations in America and Europe are warning/advising their citizens about the dangers of travelling to Nigeria (Ikechukwu, 2019).

Insecurity undoubtedly leads to business closures and relocations from dangerous to safe havens. While the labor force continues to grow dramatically, an idle hand is the devil's workshop.

5.3 Poor Image in the International Community

The national image, both at home and abroad, is crucial. Members of the international community form their perceptions of a country based on relations with other states and citizen behavior. Indeed, perception shapes national image. There is currently no universally accepted scientific standard for



perception because it is so subjective to varying interpretations. The perception of a country in international affairs is the perception of its citizens, and the perception of its citizens is also influenced by the actions and character of its political leaders. Thus, Nigeria's leadership character has been grossly sabotaged and undermined over the years by ineptitude, corruption, and nepotism, leadership deficit, and poor democratic credentials, all of which have harmed Nigeria's international reputation (Owuamanam & Agbaenyi, 2021). Nigerians traveling overseas are now subjected to humiliating additional checks because of their origin (Ikechukwu, 2019).

Every Nigerian should psychologically feel a burning injury inflicted on his or her individual psyche as a result of the country's badly damaged reputation in the international community. The damage has been done so much that it is said that Nigerians are now generally feared like criminals and crazy dogs, approached with caution like dangerous snakes, and shunned like lepers everywhere in the world. The reputation of Nigeria in the international community has been damaged by its leaders' involvement in corruption and other immoral activities. Meanwhile, it is known that about 90% of the money taken from the public coffers is hidden away in individual foreign accounts (Ede & Chiaghanam, 2020).

According to the World Investment Report (WIR) of the United Nations Conference on Trade and Development (UNCTAD), the problem of insecurity has cost the Nigerian economy a staggering N1.33 trillion in lost foreign direct investment (FDI). According to the report, FDI revenue to Nigeria decreased by nearly 30% from \$8.65 billion (N1.33 trillion) in 2009 to \$6.1 billion (N933.3 billion) in 2010. The report also showed that the country's sharp decline in FDI was made worse by the consequences of the global financial crisis. But more recently, the fall in investment has been linked to the nation's rising rate of insecurity as well as deteriorating infrastructure (UNCTAD cited in Rene, 2012).

5.4 Increased emigration and Brain Drain

Unfortunately, the lack of security in the nation has caused a large number of our professionals from a variety of fields to leave the country. These brains were forced to relocate to safer environments because the unstable environment in which they were working could not guarantee their safety to contribute to the improvement of our national life. Nigeria is paying a heavy price for the departure of our brightest minds (Ikechukwu, 2019). Unluckily, the country's lack of security has caused a large number of our professionals from a variety of fields to leave the country. These brains had to relocate to safer environments because the unstable environment in place made it impossible for them to work in a way that would improve our country's life. Nigeria is suffering greatly as a result of this brain drain (Rasaki, 2019).

(Onime, 2019) argued that it is obvious how insecurity affects the populace. The population is depleted by insecurity as innocent, young, and productive people are wasted during uprisings. For instance, the activities of Boko Haram in the North Eastern region of Nigeria have resulted in the loss of 1, 341 lives between 2009 and 2013.

6. The Islamic Approach to Sustenance

Islam is a religion of peace and sustainability as said in the Quran describing Islam as “...**The Ways of Peace...**” [Quran, 5:16]. This means that for any group of people or nation to achieve peace and sustenance, the tenets of Islam must be upheld and followed whether or not, they are Muslims or Sharia law is being used. Islam is a religion of inclusivity, tolerance, harmony, and peace. Islam asserts that each person has a responsibility to preserve the truth and justice and that life is holy (Alaro A.A. 2010). A fundamental Islamic principle is social fairness. Islam is believed to be a complete and total way of life and that there is no problem facing any individual or society that Islam has no solution for. Also, the sincere and complete application of the tenets of Islam in the life of any individual or society ensures the attainment of peace and security.



Insecurity has for a while been a debacle in Nigeria breaking the bones of the government – the purported highest authority in this nation. The government has in a means to bring an end to this menace engaged in reformation of the police, strengthen the justice system and even allocating special budget to purchase artilleries to combat insecurity, Sadly, all of these has not yielded any significant positive outcome, now we even have a tensed country disturbed by bandits all over the north, IPOBs and Niger-Deltans in the East and South, an emerging Yoruba nation in the West to the extent that Nigeria is now ranked at the 10th worst state to live in based on the security threats and insecurity (Global Economy, 2022).

This simply means that man-made solution has from time immemorial failed this country as a nation, and now it is time to go back to the words of Allah and His prophet to learn their ways and also implement them. It should be highlighted here also that the most safe and peaceful nations on the planet are those where Ash-Shariah and Islam are practiced. We will address the Islamic solution to Nigeria's security issues in this article in light of this submission.

6.1 Justice

One of the fundamental human rights is the concept of Justice. Islam in many cases in the Qu'ran described injustice as darkness that will lead one to the wrath of Allah. Islam places a strong focus on justice and fair play because it recognizes that security will be difficult in a community where there is injustice. It commands those in position of authority to treat every person and every segment of the State justly (Eleshin, 2013). Every Muslim has a moral obligation to seek justice in the face of oppression and suffering. The ideals of nonviolence are not well developed in Islam, which is why it is frequently mistaken for a religion of the sword that endorses the use of violence to promote the faith. Islam places a high priority on concepts of peace. The word salaam conjures up an order of society that is peaceful, harmonious, and just to everyone without any violence or dispute. Islam stipulates that whatever rights and privileges those who belong to the majority tribes enjoy must equally be enjoyed by the minority; this is one of the biggest problems we face in Nigeria and a cause of the unending insecurity because a certain part, or community or group of people believe they are being marginalized by a few in a country owned by all and in an attempt to take what is theirs, they resort to all forms of malicious acts (Alanamu, 2010). In this regard, Al-Qurān (c5:v8) admonishes thus: "... and let not the hatred of others to make you swerve to wrong and depart from justice..." One major security challenge identified in this study is that of the militants in the South-south.

This militancy issue has for long been a problem in Nigeria. Even if it is perceived they (the militants) have taken the inappropriate strategy, the reality that they are people who experienced marginalization and neglect in the recent past persists. The fact that bombing and vandalism of government properties substantially decreased after the Amnesty program and the establishment of a Ministry of the Niger Delta demonstrates that if they had not initially been marginalized, they probably would not have turned to harms (Elesin 2013). Knowing that peace and security will elude us as long as there is injustice is therefore instructive for any country hoping to stem the tide of unrest. Qur'an (c6: v82) states unequivocally that peace and stability cannot be attained via religion alone but require cooperation with justice and fairness. In the northern part of the country, a certain group of people are referred to as *Al-maajiris* which in recent times now have spread all over the country. These are the children who then grow up to join Boko Harams and bandit group because that is where they are promised everything good and that is where they feel they belong to. The history of *Al-maajiris* is one that is controversial, however, for a country that is more than 60 years, this should have been solved, rather the injustice, nepotism that exist is what prevent these from happening and so all the aforementioned groups keep growing in wings and become uncontrollable.

Injustice poses a threat to justice everywhere that is clear. All efforts must be done in order to stop injustice everywhere no matter how little it might seem and achieve justice everywhere. According to a prophetic hadith in Muslim (8: 16, no. 6737), Allah declares that He has made injustice both forbidden to Himself and equally banned among humans in order to demonstrate His abhorrence of injustice. If Allah



could forbid something for himself, then it is clear that as people who intend to live a life tranquility, we must not near those things.

6.2 Role of Pristine Religious Education as Against Indoctrination

When one hears the word “*Boko Haram*” which means “Education is forbidden”, one begins to wonder the nature of thought that this kind of ideology emanated from. There is no place in the world where educationally advanced countries are backwards. This is simply because education plays an important role in the life and living of everyone. Yet, a large group of people in Nigeria believes the opposite.

If we wonder why there is violence in some Islamic cultures, whether it takes the form of physical violence, structural violence, or cultural violence, despite the Islamic cultural heritage's emphasis on peace. The simple response to that will be due to the various ways in which Islamic doctrines are interpreted from various points of view and within various Islamic communities, we are faced with conflicting voices in some fields. We shouldn't ignore the fact that other religions also contain opposing viewpoints, though. "The way religion is interpreted and practiced is the issue. At this point, it must be emphasized that religion itself is not the issue, rather the nature of its interpretation there a solution to that will be encouraging proper pristine Islamic education that does not goes beyond what Allah and His messenger has said and/or revealed.

Some Islamic civilizations abuse the Islamic philosophy of peace culture owing to a lack of understanding of Islamic doctrine or insufficient education. Additionally, there are misinterpretations of Islamic teachings as well as various views of religion and its tenets among Muslims. There is no doubt that the issue is not with Islam itself, but rather with how to perceive and interpret it. As a result of some misconceptions and misinterpretations of Islam's teachings, people are lured into acts of violence, conflict, and strife. Imagine the leader telling the followers to strap themselves with bomb and when they die, they would have died in the cause of Jihad. Realistically speaking, it will not end if a fierce and collective approach towards re-orientation and education starting from a very young age is enforced on all and sundry – but again, who will not want to be educated if there are actually standard, encouraged and even free or maybe subsidized.

Fundamentalism and the rejection of reason are two major factors in the misinterpretations and misconceptions of Islamic teachings. Throughout the history of religion, there have always been heated debates among intellectuals on how to interpret and explain religion using reason. The person has taken a religious exclusivist perspective and believes that he is just and redeemable and that all other religions are false and empty as a result of fundamentalism and the avoidance of reason in religious teachings. Without any iota of doubt, education will play a significant part in a society's growth and development as well as in people's personal development. In any civilization, education is crucial to the development of intelligent citizens, culture, social order, and cohesion, as well as the establishment of civic institutions and, ultimately, the advancement and excellence of society.

The human element is crucial to the creation, expansion, and advancement of a society. As a result, in the age of information explosion, education may be the key to resolving social and political issues. It is so crucial that some social scientists have claimed that economic development would not be possible without cultural and social development. Teaching peace discourse in society is my top recommendation for achieving a society devoid of violence and a culture of peace. It must spread to the general populace. The educational system must adopt the rhetoric of peace as a guiding principle. In reality, some nations have written literature for their educational systems that incorporates the discourse of peace. There should be a department of peace and conflict resolution at every level of education, from kindergarten and elementary school through university. Accepting cultural and religious plurality, pursuing contacts and friendship, and rejecting exclusivism are all necessary for preventing disputes and bloodshed in societies. According to Islamic principles, there should be religious tolerance



6.3 Campaign through Admonition and Guidance Counseling (DA'WAH):

Some might argue that education is not meant for everyone and that even if all these mentioned above were to be implemented, it might not significantly cut down issues of insecurity. While we do not agree with this, we offer another solution to insecurity in Nigeria which is admonition and counselling, that which everyone consciously and even subconsciously engage in.

Nigerians tend to be religious. There is hardly any street in Nigeria here where a mosque or church will not be present. It is the same all over the institutions of learning, organizations and even corporate place. Mosque or church attendees are those who commit crimes and pose a security concern to the community. The truth is that both Muslim and Christian religious teachers are more in touch with the general populace. The threat of insecurity in the nation could also be addressed by effective dawah, or teaching of God's Words, as it is known in Islamic culture. Campaigns using admonition and guidance counselling could also be undertaken to address social problems like murder, hire-killing, robbery, kidnapping, etc. in addition to the emphasis on worshipping God. Through such an effort, offenders may change their ways and abstain from committing crimes.

The Prophet used admonition and guidance counselling as a means of reformation in a number of situations, one of which was when a young man approached him asking permission to commit zina, as mentioned by Imam Ahmad (2/256, no. 22265). The young man was condemned by his fellow attendees who were shocked by him and the grave sin he was seeking permission to commit. Instead, the Prophet Peace Be Upon Him drew him close to himself and questioned him, "How would you feel if you saw someone having sex with your sister?" He said that he would detest it in response. "What if it is with your wife, or your mother, or your daughter," the Prophet said. The man expressed his disgust for each. "Do you not realize that when you do zina, the woman involved is either a sister, a daughter, a wife, or a mother of someone," the Prophet commented. "And why would you do to others what you would not like them to do to you?" When the young man regained his sobriety, the Prophet prayed for him, asking Allah to make Zina loathsome in his eyes.

Another case is that of the popular story of a man who killed 99 souls and wanted forgiveness. He then asked a cleric if Allah would forgive him. Shocked by the number of people this man had killed, the Prophet responded that he will not be forgiven; the man became enraged with anger and also killed this young man. He then went to meet another knowledgeable man of God where he narrated the same ordeal, but now, the souls had increased to 100. This man then told him to make an emigration outside his village and into another village with the intention of not committing that since anymore and repenting. This is how he died and was later forgiven.

Both stories are not fictional and they simply emphasize the importance and proper admonition and how change can be affected through da'wah.

6.4 Sustenance in Economy

One of the major problems insecurities has caused the nation is in terms of the economic downturn. Amidst declining revenue and foreign exchange earnings coupled with rising debt service payments, a United Nations Development Program (UNDP) report on Imagine Nigeria, has declared that the country's economy is in very bad shape (UNDP, 2015). This was basically due to fall in oil price and reduced demand and this in turn translated to increased borrowing and increased debt service payments with more than half of the annual Federal Government revenues being used to service debts (UNDP, 2015). Numerous economic ideology paradigms had been in place prior to the present economic crisis, each of which had flaws and drawbacks.

Although many ideas and ideologies have been proposed, little attention has been paid to divine guidance on economic matters as found in the Holy Qur'an and followed by the Prophet and his companions.



On the basis of this, this essay will analyze Islamic economic principles as a strategy for long-term economic growth. Economic growth, improvements in per capita income, and achieving a quality of living comparable to industrialized nations have all been regarded to be components of development and this is crucial for the transformation of a nation from developing into a developed country (Dauda, 2017). Through the integration of social, economic, and environmental protection and conservation, sustainable development ensures human well-being. Access to basic necessities including food, shelter, job, and fair income distribution is also included. If proper consideration is taken towards the state of the economy in Nigeria especially in the face of economics, we will realize that it is in total shambles. Hence, we need to explore the Prophet's solution to achieving sustenance face of all these calamities.

The definition of sustainable economic development from an Islamic perspective, which places emphasis on development that satisfies current wants without jeopardizing the ability of future generations to satiate their own needs, is not holistic because it primarily focuses on the material requirements. From an Islamic perspective, economic development should take both spiritual and material needs into account. According to the Islamic tenets, people should emphasize both necessities in economic development in order to live a balanced life for this world and the hereafter.

Examining several texts from the Holy Qur'an and narrations from the Noble Prophet (Peace Be Upon Him), it is evident that these divine texts provide general guidelines and principles as far as the issues pertaining to economic development are concerned. In Qur'an c28:v77. Allah says "And seek by means of what Allah has given you the future abode, and do not neglect your portion of the world, and do good (to others) as Allah has done good to you, and do not seek to make mischief in the land, surely Allah does not love the mischief-makers". Imam Ibn Katheer in his book explains that Allah ordered mankind not to spread corruption on earth and do no harm to Allah's creature. By extension, this will mean that the rich should always give the poor and in econometric terminology, that mean, richer people should be taxed higher to allow the circulation and flow of wealth. In Qu'ran c7:v31, Allah commands His servants not to be wasteful. Allah says "O children of Adam! Attend to your embellishments at every time of prayer, and eat and drink and be not extravagant, surely, He (Allah) does not love the extravagant." These verses amongst many others are a part of the Islamic teachings that instruct people on how to manage the planet and employ all of its resources in order to keep it safe for both the current and future generations of humans. These guidelines are embedded in the objective of the Shariah or known as *maqasid al-syariah*.

6.4.1 *The Establishment of IQTA'*

This is the process in which the government of a particular state (Nation) gives a piece of land to its citizens for three consecutive years in order to carry out commercial activities and the state has the authority to seize the land after the specified period of time, if the aim fails to be achieved. This is in accordance with the doings on the Prophet which he established upon getting to Madinah.

In Qur'an c22:v5, Allah says "...thou seest the earth barren and lifeless, but when We pour down rain on it, it is stirred (to life), it swells, and it puts forth every kind of beautiful growth (in pairs)". In the exegesis of this verse that lands are available and Allah has all the mechanism to make an infertile land to a fertile one. Taking a cue from the life of our noble Prophet (Peace Be Upon Him) before and after he get to Madinah. It is known that when the immigrants arrived in Madinah, their brothers, the Ansar, welcomed them from the foundation of brotherhood with compassion and selflessness, which similarity is unique in the history of mankind, before the Prophet (Pbuh) created the economic element of Madinah state. To the extent that Allah Ta'ala says regarding them in c59:v9 "Those who arrived to the city and to religion before them, love those who seek refuge with them, do not feel any need for what is given to them, and give them preference over themselves even if they are in need. Those who can restrain their own greed will flourish". When the Prophet arrived, a Sharia rule was established by the Prophet and it was, "Whoever revives a barren area, it is his," reported by Al-Bukhari, due to this, a major significant farming activity started in the city, followed by a movement to revive the neglected agricultural land. This we presume is a step towards



revitalization of the economy in the face of insecurities in Nigeria and a means of sustenance. Allah has blessed Nigeria with a massive and very vast land just as the case of Madinah, however, majority is being neglected.

Therefore, if the hadith of the Prophet can be followed such that whoever revives any land, it becomes his, a large number of people will go back to farming. In addition, the Prophet (Peace Be Upon Him) apportioned some lands to of his companions for the sole aim of accountability. Al-Zubayr ibn al-Awwam received a parcel of land in Medina, which he used for farming throughout the lifetime of the Prophet, may God protect him and give him peace. Till today, Zubayr is still recognized as one of those who transformed Madinah. In view of that, if the government of the country apportion lands to business entrepreneurs, farmers and other interested people with signed agreement and legal maxim, it is sure that sustenance will be achieved just as we see during the life of the Prophet (Peace Be Upon Him).

6.4.2 *Enforcement of Riba-Free Market*

When a country is going through insecurity tantrums, just as Nigeria currently is, it is common to see cases of usurp of big companies over small and more importantly, certain groups of people in the nation gain from the insecurity to the detriment of others. As a result, the economic market continues to thrive and flourish on a *riba*-based system. While we agree that Nigeria is a secular country, it is important that legislations be made to cut down usury to its minimal form. This is due to the fact that *riba* (usury), which is the violation of another person's property, discourages people from working to make money. In addition, rather of risking their money in business or industry, capital owners will prefer to hoard it by fixing it for them to make more profit. As a result, unemployment ensues. Usurious transactions also put individuals off performing the acts of kindness that Islam encourages (Adebayo 2014).

The Qur'an in every way frown against all forms of usury. This is evident with the words of Allah in Qur'an c2:v287 that "As to those who consume *riba* (interest/usury), they turn out like who Satan has bewitched and confounded by his touch, that is because they say interest is just like trading, whereas, God has made trading lawful, and *riba*(interest/usury) unlawful..." Allah said in Qur'an c3:130 that: "Allah deprives *riba*(interest/usury) of any blessing and blights it, but makes alms giving productive. God does not love any obstinate unbeliever. Interest was the economic life's poison, and the Prophet Muhammad (SAW) forbade it, saying, "From now on, I have forbidden all transactions on interest, and first and foremost, I am announcing that my uncle Abbas (R.A) is not going to collect the interest he is having with other people." Hadith Darimi, Menasik 34; MFG, 464–470). According to Allah's messenger (PBUH), those who pay and receive interest, as well as those who record it and serve as witnesses to the transaction, are all sinners. Ibn Mace, trade 58; Muslim, musaqat 106; Tirmithi, bewitch 2; Abu Dawud, bewitch 4; Nisai, Ziyneet 25. It is therefore important that in faces of insecurity which is quite crippling to the economy of Nigeria and Nigerians, a big step to achieve sustenance is to push the agenda of no usury or as a first step, reduce it drastically. This will encourage a vast majority of people to come out of hiding to invest their money into local businesses, SMEs, big corporate organizations amongst others.

It is obvious that there is a close connection between economic pursuits and religious practices. According to Islam, one's economic behavior should be dictated by their adherence to several principles of faith, as the Qur'an states in the following passage from the biography of the Prophet Shua'ib and his advice to his people:

To the Madyan people (We sent) Shua'ib, one of their own brethren. He said: 'O my people! Worship God: you have no other god but Him. And give not short measure and weight: I see you in prosperity, but I fear for you the penalty of a day that will compass (you) all round.' "And O my people! Give just measure and weight, nor withhold from the people the things that are their due. Commit not evil in the land with intent to do mischief." ... (Qur'an, 11: 84-87).



6.4.3 *Diversification of Resources*

In Nigeria, there is this faux of limited resources while in the true sense, the resources are much more abundant. But even if there are little resources still available in the face of the insecurity which Nigeria is currently facing, the Prophet (Peace Be Upon Him) has laid down a solution to that problem. It is important to emphasize that resources are created for human exploration, development, and efficient human use for wellbeing. However, insufficient use of these resources could be detrimental to sustainable growth. Utilizing the natural resources provided by Allah (SWT) in order to fulfill rising demand is viewed by Muslims as resource diversification; meeting social, economic, and development needs. The availability of resources on land and in the ocean, as well as their right use, are discussed in numerous verses of the Qur'an. The Qur'an instructs people to seek Hasanah (well-being) in this world first before turning elsewhere to seek Fadhlullah (bounty of Allah). There is no doubt that Hasanah and Fadhlullah are material resources that humans require for ongoing economic development and well-being. It follows therefore that these words implicitly allude to the creation of fresh materials or intellectual resources are needed for the ongoing advancement of human society. At this critical point, that is how sustenance can be achieved in Nigeria (Adebayo, 2014).

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