Exploring the Quranic Perspective on Security: A Case Study of Surah Quraysh

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Abstract

In an era marked by diverse Security challenges, understanding the Quran perspective on Security assumes profound significance. This study delves into the Quran notion of Security focusing on Surat Quraysh as a primary case study. Drawing upon the textual analysis and Islamic scholarship, it examines the multifaceted dimension as depicted in the Quran with particular emphasis on the Surah. The research methods adopted in this study are analytical and historical research methods. The close analysis elucidates on how the Quran discourses emphasis on the interdependence between human communities and divine providence in maintaining Security. The research analysis of the Surah within the historical and social-political concepts reveals that the Quranic teaching on Security can be applied to contemporary Security challenges to install peace and posterity in Nigeria and the world at large.

Introduction

The Concept of Security

The term Security conveys several meanings. Majorly the word has to do with the presence of peace, safety, gladness and the protection of human and physical resources or absence of crisis or threat to human dignity, all of which facilitates development and progress of any human society (Muyiwa, 2015). The meaning of Security is ambiguous and its meaning continues to expand on a daily basis. It is an important concept that everybody desires and it defies concise definition. Security is essentially the alleviation of any form of threat, whether militaristic, human, global or environmental. It becomes imperative that the custodians and governmental apparatus should ensure this noble task (maintenance of Security) through subjection to Security vetting at entry

point. These apparatus include but not limited to the police, military, intelligence agencies and paramilitary organisations (Muyiwa, 2017).

Security like most of all the concepts of language is not accurate. The ambiguity of this subject is connected with the subjective assessment of occurring phenomena around or within it. The sense of Security is a composition of subjective assessment of both capabilities of human beings and the phenomena that occur around, which results in forming an assumption on whether one is able to retain the values which are critical to existence and creating its essence. This is determined by prior experience, knowledge and transfer of information received by the subject (Jarosiaw, 2014).

Concepts of Security in the Quran

The Quran contains varying attitudes towards concept of Security. The Quran frowns at any act of acrimony, injustice and insurgency as this may result to insurgency. Therefore, it proffers certain measures to let peace reign. Numerous verses of the Quran emphasise the importance of Security and how it could be perfectly restored. For example, Allah tells us how prophet Ibrahim envisioned Security for Makkah as a newly established city (Sulyman and Fahm, 2022) and the Qur'an mentioned that he supplicate as thus;

"Lord, make this, a land of Security and make provisions of fruits for those of its people, who believe in Allah and the last day., "And as for he who disbelieves, I shall let him enjoy life for a while and then I shall drive him to suffering through the fire; and a terrible end" (Q3:126).

Another form of Security mentioned in the Quran is the Security of life and property: the Quran says: "Anyone who kills a believer deliberately will receive as his reward (a sentence) to live in hell forever. Allah will be angry with him and curse him and prepare dreadful torment for him" (Q4:53). In addition, protection of honour is a form of Security mentioned in the Quran and in this regard Allah says:

"Oh you who believe do not let one (set of) people make jest of another set. 'Do not defame one another', do not insult by using nick names, and do not backbite or speak ill of one another" (Q49:11-12).

Concerning the sanctity and Security of private life the Quran says: "Do not spy on one another (Q49:12). Similarly, it instruct: "Do not enter any house except your own homes unless you are sure of occupants' consent" (Q24:27). All these verses emphasise that Islam recognises the sanctity and Security of private life of every citizen and prohibits undue encroachment on their secret.

Literature Review

The following articles have been briefly reviewed in this paper as they are related to Security. Ali (2020) explores some syntactic and semantic underlying problems in three English translation of the meaning of Suratu Quraysh. The study shows that there are some syntactic and semantic underlying problems in the translation strategies employed by the three translators. For example in translating the first verse "Li-I'laafi Quraysh- the first translator says: [He did this] to make the Quraysh feel secure", the second translator gives the meaning as "[It is a great grace from Allah] for the protection of the Quraysh". The third translator translates it as "for the taming of Quraysh". The study recommends that translators of the Quran must adopt footnotes, paraphrase, modulation, transposition and transliteration. Muhammad and Bello (2020) viewed conflict resolution in Islam as instrument for sustainable-peaceful co-existence in Nigeria. The research purely based on secondary data source, concluded that methods of peace and conflict resolution in Islam is the perfect source of peaceful co-existence in Nigeria. The study recommends that conflict resolution in Islamic system should be welcomed by the Nigeria to live in a peaceful co-existence. Furthermore, Baker, (2017) investigates the culture of peace and the prevention of terrorism from perspective of Islamic education and the International law. The study emphasises that terrorism is an unwelcomed phenomenon in the Islamic religion and it is contradictory to its doctrine. The study highlights and clarifies the concept of the culture of peace and how to prevent terrorism from the perspective of Islamic education and international law.

Enahoro (2021) examines the implication of banditry for peace and Security in the northwest region of Nigeria. The study adopts the secondary method of data collection. The paper finds that there is a high level of banditry in the northwest region of Nigeria. It also reveals that factors such as corruption, poor governance, lack of proper Security and lack of social and basic amenities, porous Nigeria-Niger boarders are responsible for high rate of banditry in the region. The researcher recommends that government should control the proliferation of small and light weapons in order to stem the tide of weapons used during armed conflict. Moshood (2020) investigates Social studies teachers' readiness to teach Security education theme in the reviewed edition of the Nigerian Basic Education Curriculum. Structured questionnaires were administered to 72 practicing Social studies teachers drawn from 72 junior secondary schools in southwest Nigeria. The data collected were analysed using percentage, mean and standard deviation to test the research hypothesis. Findings of the study show that the practicing social studies teachers have significantly low knowledge and awareness of the components of Security education. However, teachers' redness to acquire additional useful knowledge and skills required for handling Security education alongside their area of specification (social studies) was found to be significantly high. The teachers perceived the inclusion of Security education in the reviewed curriculum as a development that will create a significant higher workload for them. Based on this finding it was recommended that component of Security education should be immediately incorporated in Nigeria certificate in education (NCE). So that pre-service teachers can become

better equipped for effective delivery of theme while teaching religion and national value at the basic education level on graduation.

AbdulMateen (2018) in his study notes that Islam is a religion of peace and advocates for it, considering the teachings and laws of Islam. He further states that humans require peace in this world to be successful. Nazir (2018) similarly analyses the concept of peace from an Islamic view. He argues that peace can only prevail when people love one another and live peacefully. The paper attempts to give the meaning of peace and its importance as laid down in Islam. Another study of his, examines the concept of peace in Islam in the light of the Holy Quran and hadith, emphasises with evidences that Islam is a peaceful, merciful, tolerant and a kind religion. The paper focuses on how the Quran and the prophetic tradition that teach the adherent of Islam to obey and uphold the divine laws so that everyone in the society feel safe and secured (Nazir, 2023). Wawan and Hanafi (2016) examine the message of peace in the teaching of Islam. The study aims to describe the message of peace in Quran and Hadith. They conclude the study by enumerating that the message of peace in Hadith is more detailed than that of the Quran and its application by the Prophet brought about peace in Medina which has proved practically that Islam is a religion of peace.

Oluwatoyin and Emmanuel (2020) investigate the influence of ethnic identity and religious affiliation on peace and Security in contemporary Nigeria. The paper focuses on how endemic ethnic identity and religious affiliation result to frequent conflicts, insecurity and lack of peaceful co-existence among Nigerians. On the final note, the paper recommends, among others, that religious affiliation and ethnic identity should be properly handled and channelled toward sustenance of national unity and peaceful co-existence among Nigerians. Also, governance should employ meaningful and effective strategies such as quality education and interfaith dialogue to enhance national Security. Adekeye (2019) investigates the need for women's participation in peace building in Nigeria. It addresses how Nigerian women have performed important roles as peace builders, peace negotiators, and peace educators in both families and the societies in the past, but which are currently being neglected. The paper concludes by emphasising the important roles that women play and must be recognised in order to accelerate conflict resolution and peace building in Nigeria.

In the same vein, Adekeye (2019) investigates the Security challenges during Argungun fishing festival in Kebbi State Nigeria. The findings reveal that pockets of crimes such as stealing in form of pickpocketing, assault and body arm are common in the festival. The study suggests on how to improve on the existing peaceful nature during the festival and crime situation in Nigeria. Similarly, Charam (2006) investigates the Boko-Haram insurgency and its effect on manpower development and utilisation in Borno State civil service. The objective of the study is to critically examine and highlight its impediment in the state civil service. The method of data collection includes the use of primary and secondary data sources. The findings reveal that terrorism and Boko-Haram impedes manpower development and utilization in Borno

State civil service social, economically and politically. It recommends that the federal government and other private organisations should assist Borno State civil service with infrastructural development destroyed by the insurgence. In addition, Uchena (2006) studies safety and Security issues of selected tourist sites in eastern Nigeria. He advises that more efforts and strategies should be made to stabilize state of Security as these play significant role in the development and nurturing of the sector in Nigeria and other developing Countries.

More so, Victor (2006) investigates post cold world war and contemporary Security challenges. His study aims at providing a content analysis of the causes, effects and consequently the effects of the phenomenon on the global community. The paper finds that internal arm conflicts are on the increase especially in most ethnically polarised and economically challenged nation and that the number of deaths resulting from terrorist attacks after the end of cold war is obviously alarming. The research concludes that there must be a collective effort towards tackling the present Security threats in the world today. In the same vein, Sampson (2006) tries to explain the phenomenon of development of insurgency and its effects in Nigeria. He queries that what lessons are there to learn, what lessons are not being learnt and what lessons are being learnt by the adversaries. The author uses analytical type of research and the study suggests a combination of civilian joint task force (JTF) within a sequestered population area. That is the government should continue to use the community based vigilante to work in close cooperation with the Security forces. Owonorisiede (2018) examines the issue of ethnic agitation in Nigeria especially the Biafra threat and its impact on her internal Security. Using fragile state theory as a premise, the paper posits that the Nigerian federation today faces more existential threat from within the polity than from any external sources due largely to the some centrifugal forces trying to pull the nation apart. It concludes by acknowledging the fundamental causes of ethnic agitation and recommends to defuse the political tension and to preserve the unity of Nigeria there is the need to create a process of dialogue where all interest groups would be preset to deliberate freely on the future of Nigeria federation.

The Analyses of Concept of Security in Surat Quraysh

Introduction to the Surah

This Surah has been separated from the one that preceded it in the original copy of Mushaf Uthman as the companion who wrote it had written (In the name of Allah, the Most Beneficent, the Most Merciful) on the space separating the two Surah (chapters). They did this despite the fact that the Surah is directly related to the one preceding it owning to the fact that the meaning of both of the two chapters are connected i.e. We (Allah) have restrained the Elephant from entering Makkah and its people (Gad, 2007). Regarding this ibn Kathir (2007) says the interpretation of this Surah is "It is He, Allah who granted them (the people of Makkah) safety and Security so let them single Him out for worship alone, without partners and let them not

worship, alongside Him, any idol, river, or statue. Hence who ever accepts this command, Allah will grant him safety and Security in both this life and the hereafter.

The word "Quraysh" comes from the root to "bite" (Qarasha), which forms the root for the word "Qirsh" which means "the biting fish" sometime thought to be the totem of the tribe. Possibly Quraysh, is a diminutive form for "little Shark" which was the nick name of Fihr, the ancestor of the tribe, whose other name was an-Nadr. The tribe was settled in Makkah by a renowned ancestor called Qusayy who displaced the previous inhabitants, the Khuzaah, the clan who lived in the immediate vicinity of the Ka'abah, in the lowest part (al-bathah) of Makkah, known as Abtahi or Bitah or as Quraysh al-Bithah (The Quraysh of the hollow) (Cyril, 2013). The location of Makkah on important caravan routes across the peninsula and the prestige of the Ka'abah gave it a considerable advantage as a trading city with the result that Quraysh became the richest and the most powerful tribe in the age of Ignorance (Jahiliyah period) (Cyril, 2013).

Some of the companions viewed this Surah and the one before it (Surat al-fil) as one Surah. They will not recite Bismillah between them for that reason. It is also possible that they do this in order to highlight the connection between them. Both Surah need to be understood together because they complement each other and are grammatically connected (Rameez, 2004).

Khan's Concise Commentary of Surat Quraysh

Khan (2000) commented on the Surah as follows:

1. [He did this] to make Quraysh feel sure. As mentioned, this verse is a continuation of the discussion from the previous Surah. This means Abraha's army were destroyed for the convenience of the Quraysh. After the destruction of the army, the Quraysh were considered secured people in Arabian Peninsula and their repute as the custodians of the Ka'abah through divine intervention become solidified.
2. Their Security in the winter and summer journey- This means Allah destroyed Abraha's army so that the Quraysh could do their business travels in safety and not be threatened by the army. The Quraysh used to travel in the winter and summer months to do business outside Makkah. They were granted Security crossing the Arabian Desert. They used to travel to Yemen in the winter and Syria in summer.
3. So let them worship the Lord of this house- Meaning how shocking is it that despite Allah's favors upon the Quraysh, they still refused to worship the Lord of Ka'abah. This verse shows that the best way to thank Allah for His favour is to enslave oneself to Him.
4. Who provides them with food and ward off hunger and fear for their safety - this is the central message of this Surah and the previous one (Surat al Fil). The main reason Allah gave them such Security and prosperity was not only for them to be preoccupied with the worldly life but to focus more on worship.

Ibn Kathir's Commentary on the Surah

Ibn Kathir (d. 774) comments as follows:

"For the Security of the Quraysh" that is, in order to bring the tribes men of the Quraysh together safely in their city. Another interpretation is that they used to gather to make their habitual trip to Yemen in the winter and Levant in the summer for the purpose of trade, as well as for other reasons, and then they would return safely to their homeland. With respect to this Allah says: "Their accustomed Security [In] the caravan of winter and summer" that being said, Allah directs them to be thankful for that huge favour saying "Let them worship the Lord of this house" Let them associate no partner with Him in worship since He is the one who gave them a secure, sacred sanctuary. And "who had fed them [saving them] from hunger" meaning He is the Lord of the house who fed them and keep them from feeling hungry, "and made them safe [saving them] from fear" i.e. favored them with Security so they should single Him out for worship without partner, be it idol, an assumed rival or statue (Hussam, 2020).

Security Tips and Lesson for Government

Hunger and fear are two main causes of chaos and anarchy in the society. When people are starving and afraid of their lives, they take to desperate means to get food and also protect themselves (Nasiru, 2023). The central theme of the Surat Quraysh is embedded in the last verse as it emphasises worshiping and relying on Allah for Security and provision. "Let them worship the Lord of this house, who has fed, [saving them] from hunger and made them safe [saving them] from fear [Q106"3-4]. Therefore, to address the Security challenges in Nigeria and the world at large, this verse can offer several implication and these include the following;

1. Unity and common purpose- Encouraging people to come together in worship and shared values to foster a sense of community and mutual support, which is crucial in combating Security.
2. Trust in divine provision- By emphasising trust in Allah's provision, it can inspire confidence and reduce fear, helping communities to remain resilient in the face of challenges
3. Moral and ethical guidance- the emphasis on worship and divine connection can strengthen moral and ethical standards, which can help reduce crime and corruption, which are key contributor to insecurity.
4. Focus on basic needs- ensuring that basic needs like food and safety are met as highlighted in the verse as this aligns with the principle of social justice and can help address underlying primary causes of insecurity such as poverty and hunger.

Integrating these principles with practical measures like improving governance, economic opportunities and law enforcement can create a holistic approach to curbing Security challenges in Nigeria and the world at large.

Conclusion and Recommendation

Relating the teaching of the central theme of Suratu Quraysh to governance in Nigeria and the world in general involves integrating these principles into policies as suggested below:

1. Promoting Unity-
   Policy making: Government policies should aim at fostering national unity and inclusiveness. This can involve promoting interfaith dialogues, cultural exchange programs and initiatives that bring diverse communities together.
   Leadership: Leaders should exemplify unity by avoiding divisive rhetoric and actions, promoting cohesion among different ethnic and religious groups
2. Instilling Trust and Confidence-
   Transparency and Accountability: Building trust in governance through transparency, accountability and anti-corruption measures. When people see their leaders are trustworthy, it reduces fear and insecurity
3. Focusing on Basic Needs-
   Social Welfare Programs: Developing and expanding social welfare programs to ensure that basic needs such as food, health care and housing are met. This aligns with the Quranic emphasis on providing for the basic needs of the community.
   Economic Policy: Creating economic opportunities through job creation programmes, supporting small and medium enterprises and ensuring fair distribution of resources to reduce poverty and hunger which is often the root cause of insecurity.

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