



TOWARDS GOOD GOVERNANCE IN NIGERIA: AN ISLAMIC PERSPECTIVE

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ABSTRACT

The significance of encouraging what is good and discouraging what is evil in human life cannot be overemphasized. In view of this, the advent of the Prophet (SAW) with the mission of reformation made him to focus on various challenges, such as that of the leadership instability of the period as one of his principal and outstanding missions. Perhaps because of the attachment of governance to religious obligations and human dignity, the guidance and approach in the Qur'an and Sunnah was not only responsible for the stable governance stability but it also boosted the socio-economic activities, which brought about the prevalence of peace and cordial relation among the different strata of people. Putting this in mind and looking at the Nigerian situation, the current challenges with Nigeria in respect to incessant political and religious crisis cannot be detached from the undertone of system and corruptions that have engulfed almost all sectors of the Nigerian society. In addition, the methodology used in analyzing or interrogating the data is the use of contents analysis. Thus, the paper carefully studies the current trend of the governance system of Nigeria in its multi-religious nature and corruption syndromes. The study employs the approach and guidance of the Prophet (SAW) in addressing the anomalies in the circle of Nigerian leadership. The paper recommends careful study and application of the Qur'an and the Prophetic guidance as suitable to all statuses of people and ages.

Keywords: *al-Amr, al-Ma'ruf, al-Nahy, al-Munkar, Governance, Corruption, Social Justice, Prophetic guidance.*

Introduction

The political system of Islam is entirely different from other systems in various countries of the world. It is a system based on spiritual and moral foundation which is, above all, guided by divine revelation. However, it is not a theocracy, as believed by some political thinkers, for it does not confer divine powers or bearings on the opinion of any elected or hereditary class. Rather, the leader and the led are at the same level responsible and accountable for their conducts. It is also not like the modern democracy which gives freedom to the individuals to voice their opinions in the name of freedom of speech even if it is against the basic tenets and fundamentals of the divine decrees of the Creator.

In real sense, Islamic politics is a system of government based on unique and, at the same time, universal principles

guided by divine law (shari'ah) but unique in its nature, structure, function and purpose. The Islamic political system is built on the Qur'an, *Sunnah*, and consensus of the *Sahabah* and the ruling of the great jurists. The Islamic political system adopts some terminologies that are found in an Islamic state, which are very important such as Governance (*al-Khilafah*), Muslim community (*Ummah*), Consultation (*Shurah*), encouraging what is good and discouraging what is evil (*al-Amr bi al-Ma'ruf wa al-Nahy an- -al-Munkar*) and many others.

The governance of a state has two important offices that help in ensuring public order, justice and prevention of oppression and other vices. These are the offices of *Muhtasib* (Head of the *Hisbah* Department) and *Waliy al Mazalim*, (Chancellor

of Justice). The office of *Muhtasib* commands what is good and forbids what is evil and also, supervises all activities, while the *Wali al-Mazalim* takes care of civil and criminal cases that have to do with oppression in all its ramifications.

Islam has been in the area that is now called Nigeria since the 11th century. Being the most populous country in the whole of Africa, and Muslims form more than 60% of the population, it is not out of place to shed light on how the Muslims live their lives in a multi-religious society like Nigeria and how such can impact the larger society in a positive way in terms of improving the pattern and mode of leadership in the light of the teachings of Islam as it relates to the issue of *al-Amr bi al-Ma'ruf wa al-Nahy an al-Munkar*.

Conceptual Framework of the Study

In a model Islamic society, human life is guided by the dictates of the law of the *Shari'ah*, which is based on revelation from the Creator. It is a law that is perfect in its content and goals, just in its dealings and dynamic in its scope. Considering the inherent imperfections in the human nature, man needs to be admonished from time to time in order to be upright and in line with the teachings of the law. This concept of admonishing man and helping him attain a reasonable level of perfection is embodied in the concept of *al-Amr bi al-Ma'ruf wa al-Nahy an al-Munkar*.

The Concept of *al-Amr bi al-Ma'ruf wa al-Nahy an al-Munkar*

The term *al-Amr bi al-Ma'ruf wa al-Nahy an al-Munkar* consists of two parts: the first part, '*al-Amr bi al-Ma'ruf*' (commanding what is good), that is positive acts while the second part '*al-Nahy an al-Munkar*' (forbidding what is evil) which is the negative acts. Furthermore, Andalusi (n.d) says: Some scholars have interpreted the concept of *al-Amr bi al-Ma'ruf Wa al-Nahy an al-Munkar* with reference to monotheism and polytheism. Monotheism is doubtless the first and foremost '*khair*' that is to be enjoined. So is polytheism the

worst wrong to be forbidden. Nonetheless, the interpretation should be in general terms. All that is in accordance with *shari'ah* is *al-ma'ruf* and all that is forbidden by *shari'ah* is *al-munkar*. Jassas: (n.d) says: "*al-Ma'ruf* includes the lawful and *munkar* the forbidden". Hatimi (n.d) says: "Included in *al-Amr bi al-ma'ruf Wa al-Nahy an al-munkar* are the acts which are desirable and the ones which are forbidden. Ibn Taimiyah (n.d) says: "Included in *ma'ruf* is all that is *wajib* and in *munkar* all that is forbidden. Acts such, as that of polytheism, oppression and moral debauchery are the ones forbidden by *Shari'ah*".

From the various meanings above, it is understood that the real meaning of the term '*al-Ma'ruf*' is quite comprehensive, encompassing as well as encouraging all that is good like correct beliefs, observance of prayers, morals, governance, trade and all other positive things in all spheres of life on one hand, while forbidding all that is undesirable on the other. Any attempt to narrow its scope to moral preaching constitutes interpretation that impairs the very purpose of the whole message in the following revelation;

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ
وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ
الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ
[سورة آل عمران: 104]

Let there arise out of you, a band of people inviting to all that is good, enjoining what is right and forbidding what is wrong. They are the ones to attain felicity (Suratu Ali-Imran: 104)

In commenting on this verse, Ibn Kathir (1999;91) says: What the verse means is that, there should be among this community of the Muslims, a band of people charged with this affair, although it is still obligatory upon each and every one of them according to their respective individual abilities. Prophet Muhammad (SAW) said:

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَقُولُ « مَنْ رَأَى مِنْكُمْ مُنْكَرًا

فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ
فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ
الْإِيمَانِ.

"Any of you who sees an abominable act should change it with his hand, and if he could not, then with his tongue, and if he could not, then with his heart and that is the weakest of faith".. (Muslim)

From the forgoing, it is clear that encouraging what is good and discouraging what is evil is an obligatory act upon every Muslim. One needs not to be an Islamic scholar in order to undertake missionary work for Islam through whichever lawful way possible. Whatever knowledge of Islam one has, he must impart it to others. Whatever wrong, or a forbidden thing that is done by anyone, then as a Muslim, it is his duty to call the attention of the transgressor.

Islamic law clearly shows the consequences of neglecting it, as in the following verse on how the Glorious *Qur'an* speaks about the Jews that: -

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ
عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ
ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ
(78) كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ
فَعَلُوهُ لَبِئْسَ مَا كَانُوا
يَفْعَلُونَ [سورة المائد : 78-79]

"Curses were pronounced on those among the children of Israel who rejected faith by the tongue of David and of Jesus the son of Mary because they disobeyed and persisted in excesses. Nor did they forbid one another the iniquities which they committed, evil indeed were deeds which they did"

Furthermore, a *hadith* reported by Tirmidhi (1998:38) and Ibn Majah has it that the Prophet (P.B.U.H.) said:

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرَنَّ
بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ

لِيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا
مِنْهُ ثُمَّ تَدْعُوهُ فَلَا يَسْتَجِيبُ لَكُمْ

"You will command with grace and you will forbid from the abominable or that Allah will, very soon, send on you a punishment from him, then you will call Him and He will not respond to you." (al-Tirmidhiy (n.d).

Therefore, if a state neglects *al-Amru bil ma'ruf wan-Nahyu anil munkar*, it would be punished by Allah (SWT) in the way He so wishes. Again that state will certainly lose sense of direction.

The Means and Ways for the Performance of *Al-Amru Bil Ma'ruf Wan-Nahyu Anil-Munkar*:

It can be performed in either of these two ways as: Guidance by advice, or a show of force. Ashraf (1984) quoted Jassas (n.d) as saying: -It may be either possible or impossible to checkmate a particular *munkar*. He further said that Zamakhsari (n.d) says: "An easy course should be taken to in relation to checkmating what is evil, begin with. If it fails, a stern step is to be taken". He again said that al-Haramain (n.d) opined that: "No citizen in the Islamic state has a right to forbid *munkar*, subject to the conditions that it is by persuasion and it does not entail bloodshed. If the situation be grave, the matter must be left to those in power.

The Qualities of the Leader as an Agent of Good Governance

Dauda (1997) quoted al-Farabi (d.950) thus: "...The chief of an ideal society must possess twelve (12) qualities as follows " : Sound health, perfect organs-Intelligence, sagacity, good memory, prudence and talent-elegance, devotion to education and learning, no greed for food, drink and sex, avoidance of play and dislike for pleasure resulting from playing, indifference to money and other forms of wealth, devotion by nature to justice and just people,

helping everything good, Strong resolution, courage, promptitude, without any sign of fear or psychological weakness.

The Role of the Leader in the Enforcement of *Shari'ah*

The state, among others, owes the responsibility of *al-amru bil ma'ruf Wan-Nahyu anil munkar*, making it a mandatory duty on the ruler. Ashraf (1984) quoted Ibn-Taimiyah in Burhami, (n.d) as saying: -The rulers are in a better position to perform: *al-Amru bil ma'ruf wan-Nahyu anil munkar*, for they enjoy the authority, which makes it incumbent on them to perform it. Others are also asked to perform other duties within their own sphere and in proportion to the position they hold. However, the leader may go astray and be negligent of that duty. Where that happens, the subjects owe the duty to guide and redirect him in graceful manner. They should as much as possible avoid being prompted by the motive of humiliation.

According to Ashraf (1984), while quoting Imam Ghazali (n.d), opined that 'If the ruler is ignorant of *Shari'ah*, the public should remove his ignorance'. In so far as the defiance of the indifferent ruler by robbing him of his undesirable valuables such as the silken dress and pots for drinking wine might result in the erosion of his authority, which is forbidden. However, to act as a silent spectator to his indulgence in *munkar* is also crime. For tackling this baffling situation, one should devise a way to ensure the forbidding of *munkar* as well as of maintaining of his prestige. One is free to use his discretion in such a situation, for there is no hard and fast rule for checking it.

Additional roles and scope within which the enforcement can be done are summed up beautifully in the undermentioned statement of Ibn Taimiyah (n.d) as quoted by Oladimeji (2001) thus: As far as the political features of the *Qur'an* is concerned, all Islamic authorities have the sole aim of ordaining what is proper and forbidding the improper, whether it be the greater, military authority (*Wulayatul*

Harbil Kubra), like the prime - ministry (*Niyabatus - Sultan*) the lesser such as the police (*shurta*) and the magistracy (*Wulayatul Hukmiy*) the financial authority and the vigilante authority (*Hisbah*). However, some persons in authority are in position of a trusted witness and what is required of them is integrity such as the court witness, the minister (*Sahibul-Diwan*) whose office is the recording of income and expenditure. The intendant (*Naqub*) and guildwarden's (*Arif*) job is to keep the ruler informed of the state affairs. Others are in the position of a trustee commanding obedience and what is required of them is impartiality and justice (*Adl*) such are the commander, the magistrate' and the *muhtasib*.

The Effects of *Al-Amru Bil Ma'ruf Wan-Nahyu Anil Munkar* on the State

State that can simply be conceptualized as "skillful administration of a state" can be viewed from the perspectives of three (3) components as far as the effects of *al-Amru bil ma'ruf wan-Nahyu anil munkar* are concerned. *These are* the leader, the subjects and the state. The intention here is to show how encouraging good and discouraging what is evil as they relate to each of them discussed thus:

1. **Those related to the leader** includes the following:
 - a. (a)The leader at any level may introduce and enforce policies aimed at improving the welfare of the state and protect the religion.
 - b. (b)He should help in the implementation of the Islamic law (*Shari'ah*) properly.
 - c. (c)He should provide for the basic necessities of life to all citizens without distinction of caste or creed.
 - d. (d)He should be made to be very conscious of the fact that he is a steward and is accountable for that which is committed to his charge.
 - e. (e)He should learn not to be harsh to his subjects.

- f. (f)He should learn to look after the subjects with goodwill and sincerity, and should strive gently to promote their wealth.
- g. (g)He should learn not to put a barrier between himself and his subjects.
- h. He should learn to be fully conscious of the fact that he is undergoing a trial and that his power for good and evil is being monitored and recorded against the, day when he will account before his sovereign Lord for how he exercised that power.
2. **Its effects as they relate to the subjects** include Khan, (1985) which is summarized below:
- a. (a)They should be made to understand that they owe obedience to the Government and play different roles in running the State either as subordinate to the supreme leader or mere subjects.
- b. (b)That the obedience above should be in the real sense of the word as long as it is within the subjects' abilities and does not contradict anything of the Islamic law. Khan (1985) stated that: "He who has sworn allegiance to one leader and committed his hand and his heart to him should obey him to the limit of his ability. If another should question the authority of that leader, he should be committed to the sword".
- c. (e) They should learn to love and pray for their leader instead of boycotting him.
- d. (d)They should learn to counsel him to do well and commit him to it.
- e. (e)They should learn to remind the leader to do good when he forgets and assist him if he remembers.
- f. (f)They should learn, by extension, to obey the state, and, remain loyal to it as well as to work for its welfare. Khalifah (1974) stated that: "The state shall have to be heard and shall have to be obeyed in adversity and in prosperity and; whether it is pleasant, or unpleasant to do so.
- g. (g)They should learn to co-operate wholeheartedly with the government and to make sacrifices of life and property for it so much so that if any danger threatens the state, He who willfully refrains from making such sacrifice is considered a sinner.
3. Its effects as they relate to the state include the following:
- a. The state should be made to guarantee basic rights to all its subjects in addition to the enforcement of establishing prayer and paying the *Zakat*. The Glorious *Qur'an* says:
- الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ سوره الحج (41)
- "[They are] those who if we establish them in the land, establish regular prayer and give *Zakat* enjoin the right and forbid wrong. With Allah rests the end [and decision] of (all) affairs [Suratul-Hajj : 41].
- The basic rights to be enjoyed by the subjects include the following: -
- i. *Security of life and property*: The Glorious *Qur'an* says:
- ...وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ... سورة الأنعا 151 :
- ... "Take not life which Allah hath made sacred except by way of justice and law "...)Suratul an-Ami.(151 :
- ii. *Protection of honour*. The Glorious *Qur'an* instructs thus:
- ...وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا... [سورة الحجرات : 12] .
- "... And spy not on each other, nor speak ill of each other behind their backs..." (Suratul Hujurati : 12).

iii. *Security of private life; The Glorious*

Qur'an says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا
غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا
وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ
لَعَلَّكُمْ تَذَكَّرُونَ . سورة النور 27 :

"O ye who believe enter not houses other than your own until you have asked permission and saluted those in them, that is best for you, in order that ye may heed (what is seemly) .(Suratun-Nur:27)

iv. *Respect for the chastity of women: The*

Glorious *Qur'an* says;

وَلَا تَقْرَبُوا الزَّوْجَ إِذْهُ كَانَ فَاحِشَةً
وَسَاءَ سَبِيلًا [سورة الإسراء:
32]

"Nor come nigh to adultery for it is an indecent (deed) and an evil way) "Suratu- Is-ra'i.(32 :

v. *Equality of human beings: The Glorious*

Qur'an says: "...

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ...
سورة الحجرات: 13]

Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you..." (Suratul -Hujuratur: 13).

vi. *The right to basic necessities of life:*

like water, shelter, food and so on: The Glorious *Qur'an* states that:

They ask, "When will be the Day of Judgment and Justice?"

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ
[سورة الذاريات: 19]

"And in their wealth there is a due share for the beggar and the deprive) (Suratul -Zariyati: 19).

The state will be made to enforce the implementation of *Shari'ah* in totality through enforcing correct beliefs and recommended acts such as prayers, sincerity in dealings, *Zakat*, maintaining the kinship-tie, and so on, on one hand. While on

the other hand, it condemns polytheism and all other undesirable acts like theft, armed robbery, hoarding, treachery, fraud, adulteration of grains and so on.

The state will be made to promote the general welfare of the subjects. Khalifah (1974) mentioned that 'Under the Islamic law, men and women, shall enjoy the same fundamental rights, women will be allowed to hold property in their own names'. The wellbeing of all citizens is the chief purpose of the State; it shall not be merely a police state, whose functions end with securing of law and order. An Islamic state is a welfare state.

It will be made to establish educational institutions to educate the subjects on what is expected of them in their relationship with their creator as well as in their interactions with their fellow human beings.

It will supervise the beliefs and acts of the subjects. Ashraf (1984) quoted Ibn Khaldun (n.d) as sayings: -

Al-Amru bil ma'ruf Wan-Nahyu anil munkar involves the supervision of society, a duty incumbent upon the head of the Islamic state. A righteous person should be appointed '*Muhtasib*' to keep a vigilant eye on the attitudes, beliefs, and acts of the populace. Other officials who will help him in punishing the offenders and take steps for social reforms that will assist him should also be appointed.

It will make the state to adhere to the preservation of faith, enforcement of judgments among contenders and resolving cases among disputants, security of territory, enforcement of punishment prescribed by the *Shari'ah*, fortification of borders, *Jihad* against those who oppose *Islam*, levying of taxes and, collection of *Zakat*, budgeting salaries, appointing the honest and competent to positions of trust, and personal supervision and examination of public affairs. El-Awa (1980).

Encouraging good and avoiding evil is an incumbent act upon every Muslim. Its proper performance has effects on the leader, subjects and the State in general.

Such acts as obedience to the leaders, enforcing the establishment of prayers, encouraging moral acts for healthy society, as well as forbidding all undesirable acts like armed robbery, theft, adultery, hoarding and so on, constitute the comprehensive term. Its performance is carried out by such agents as the leader, the subjects and even the State through such means as guidance by advice or a show of force.

The Relevance of Prophet's guidance towards Successful Governance in Nigeria

Man has a great limitation of knowledge about himself and his environments, and that the knowledge of his Creator, Allah (SWT); is absolute and reliable. Of course, it is certain that several policies and measures were employed in Nigeria to address the political crisis in the country but all efforts proved ineffective. The obvious reasons for these failures could not be far from neglecting the essential values that are enshrined in the Prophet's guidance. Thus, for proper attainment of success in every man's endeavor, he is expected to hold by the guidance of the Prophet (PBUH).

In view of this, if Nigeria, could imbibe the guiding political principles of the Prophet (pbuh). of instilling in people consciousness of Allah (SWT) in abstaining from forbidden acts in all dealings, it will go a long- way in solving the major problems of the Nigeria leadership. The Prophet's (pbuh) approach of non-segregation or biasness in dealing with all defaulters of whatever status is quite a remedy to the outstanding itching problems of the Nigeria corruptions, exploitations, embezzlement and deceptions." Indeed! The obvious reason, which sabotaged the Nigeria governance, is as a result of corruption and unconsciousness of Allah (SWT), which has engraved in the hearts of most Nigerians, particularly in those at the helm of authority. Definitely, it is wrong to say that Nigerian's are created with bad attitudes; rather it is the system in operation that divorces consciousness of Allah (SWT), and

instead, promotes corruption through unchecked power that gives ample opportunity to perpetuate such crimes. Thus, the excessiveness in power leads to rulers' ethical fall and hence gave rise to the President, the Governors and top Government officials in Nigeria to be glaringly embezzling public funds, the state's foreign reserves and yet be freed and rewarded with national honour. This has given a clear license for every corrupt opportunist to exercise every possible avenue. The Prophet (saw) avows that corruption of leadership is tantamount to the doom in all the affairs of people:

وَأَنَّ فِي الْإِنْسَانِ مُضْغَةً إِذَا صَلَحَتْ
صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ
الْجَسَدُ كُلُّهُ إِلَّا وَهِيَ الْقَلْبُ

Indeed, in the body there is a lump of flesh, if it becomes good, the whole body becomes good, and if it goes bad, the whole body goes bad. Indeed, it is the heart.
(Ibn-Hanbal, 1999).

Jabir Ibn Abdullah reported that the Prophet (SAW) Said:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ: اتَّقُوا الظُّلْمَ فَإِنَّ الظُّلْمَ
ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ وَاتَّقُوا الشُّحَّ
فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ
حَمَلْتُهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ
وَاسْتَحْلَوْا مَحَارِمَهُمْ

Fear injustice. Injustice will appear as darkness on the day of rising. Fear avarice. Avarice destroyed people before you and led them to shed one another's blood and to make lawful what was unlawful for them. Muslim. (n.d)

Prophet (PBUH) thus, emphasizes morality, not only as a means of improving healthy environment that has positive impacts on governance, but as also a means of cleansing society from dangerous evils of hatred and enmity that could cause distraction of the economy.

- Lack of respect for constructive values among those in power and the general

neglect for the public good in Nigeria inevitably result in the emergence of conditions corrosive to security.

- The ruler's oppression, according to Ibn Khaldun as cited in (Osman: 120) would demolish the state and then destroys the society because the people set aside their support, which finally leads to annihilation of the government in its governance and physical needs of the society.
- Similarly, lack of fulfillment of obligation of salary payment correctly and promptly to the civil servants, while the high officials of government went around with big cars, owned houses and entertained themselves flamboyantly within and outside the country is a serious challenging issue to stability of governance in Nigeria. Ibn khaldun as cited in Osman (2009:122) believed that if the rulers and government are greedy, poverty will enter the economic zone. Furthermore, according to him, oppression is a sign of society's corruption.

Recommendations

The guidance offered by Qur'an and the *Sunnah* is adaptable and commensurable even to secularist or multi-religious nature of governance since the benefit is not only restricted to spiritual aspect. Thus, in view of this, the paper recommends the following:

- A deterrent and unbiased punishment should be meted on every defaulter or corrupter regardless of his status for attainment of public good.
- A befitting and non-segregated welfare scheme should be provided to all indigents and weak members of society to ameliorate hardship.
- The policy or wisdom of the state should be employed and be used judiciously.
- The education and research exercises should be promoted to allow diversification for accommodation of different experiences and for the creation of job

to attain the dare need of the teeming population.

Conclusion

The Prophet's (saw) guidance is not limited to a locality, age or certain people. This is because he is guided by the knowledge of Allah (SWT), which transcends the knowledge of all. Therefore, adoption of his guidance to a secularist nature of Nigeria governance can lead to fruitful result and promotion of the economy and for the sanitization of clamorous evils of corruption that besiege the system. Also, if Nigeria, could imbibe the guiding political principles of the Islamic law and instill in people consciousness of Allah (SWT) in abstaining from forbidden acts in all dealings as discussed in this paper, it will solve the major problems of the Nigeria leadership. The *shari'ah* approaches with non-segregation or biasness in dealing with all defaulters of the problems of the Nigeria such as corruptions, exploitations, embezzlement and deceptions. The sabotaged of the Nigeria governance, which is as a result of corruption and unconsciousness of Allah (SWT), has engraved in the hearts of most Nigerians.

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