

ISLAMIC APPROACH TO PARTICIPATORY DEMOCRACY AND POLITICS IN LAGOS STATE

¹Jamiu Adelaja OSENI, ²Muhsin Adekunle BALOGUN & ³Adeola Lateef RAUF

^{1,2,3} Department of Islamic Studies,
^{1,2,3} College of Humanities,
^{1,2,3} Lagos State University of Education, Oto/Ijanikin,
Lagos State, Nigeria

¹+2348066491275

¹e-mail: osenidelaja75@gmail.com

²+2348130323226

²e-mail: balogunmozn@yahoo.co.uk

³+2348039198846

³e-mail: abdullateefimam@gmail.com

Abstract

Political participation is generally perceived to be voluntary activities undertaken by the masses to influence public policy, directly or indirectly. Such activities include voting during elections, political campaign, education, petitioning, protesting etc. But the situation in Lagos State seems to be different as particular activities such as vote buying, imposition of candidate and political thuggery to mention but a few, clustered into the political participatory processes. The situation has not only changed the resident's perception of democracy, but drawn the attention of concerned individuals as well as corporate organizations on how lives of innocent citizens residing within the state are lost in numbers during electioneering processes. This paper therefore investigated the causes of political violence and its negative consequences on Lagos residents. Further, it examined the efficacy of Islamic approach towards reducing the menace of political crises in Lagos State. The paper employed historical and contextual analysis of relevant literatures and information using the Qur'an and traditions of the noble Prophet (saw). It also x-rayed the potential of Islamic guidelines as a nostrum in curbing the problem of misconstrued democracy and political participation. Thus, the paper showed that the natural causes of socio-political violence among the political participants should be eliminated with the help of Islamic principles and socially oriented policies. It therefore recommended the establishment of Islamic principles of electioneering, promoting and sustaining a free, fair and acceptable election results.

Keywords: Islamic approach, Nostrum Democracy, Political Participation,

Introduction

Democracy is a political term used to express respect for human rights, an attitude of human life that reflects the belonging and upholding of civilization and culture (William, 1979). This word 'democracy' was said to have been derived from the Greek root words "*demokratia*" which implies "*demos*" i.e. 'people' and "*kratos*" which also mean 'power or rule'. Thus, democracy means the power of the people or rule of the many. That is, a form of government wherein the

masses govern states affairs either directly or by their chosen elected representatives (Kiramata & Khalil, 2018). Unlike other system of government such as monarchy, oligarchy etc., democracy negates any form of dictatorship and tyranny because such types of governments are run by a single person or small group of people inherited by their predecessor.

Meanwhile, in democracy every adult citizens of the state has a franchise of voting in favourite and choice of candidate and to become part of the governing body of state affairs (Amir, 2008). Hence, democracy as a political language has been variously defined but the most acceptable definitions of democracy given by prominent scholars remain a system of government in which everyone has a share. To Aristotle cited in the work of Kiramat & Khalil (2018) described democracy as a political system where the indigent, not the men of property, are rulers. In the words of Gettell referenced in Momoh (2011), democracy is “that system of governance within which the masses possess the right to share the sovereign power.

Again, it is also considered according to Harun (2009) who postulated that democracy is a system of government that is legitimately endorsed by the people through their franchise and the electoral system with the constitution of the country. Therefore in all the aforementioned definitions, it could be inferred that democracy is that system of governance formed or organized in accordance with the principles of popular constitution and majority rule.

Thus, the system according to Bamgbose (2015), is characterized by three distinguishing features which include among others; supremacy of power vested in the hands of people, freedom of speech and opening of political offices to all citizens who were chosen by lot.

Islam and Democracy: The Scriptural Evidence

Islam being a peace-seeking religion in itself is democratic in nature, not only in political matters but in other social matters. It has its own democratic system where sovereignty belongs to Almighty Allah (swt), and the entire adult citizens have the right to take active part in all affairs of the Islamic polity. The term democracy is usually used as a popular concept in the discourse of ideas and the development of politics. On the other hand the principle of ‘*shura*’ otherwise known as consultative body of the Islamic State played a significant role in this regard. The Holy Scripture established this principle to serve as mechanism towards good governance and administration. This is based on the statement of Allah (swt) commanding the prophet (saw) in the following phrase: وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ “consult each other about their affairs” (Q 42:38).

This principle (*Shura*) under the rule of Islamic political system granted the right to its citizens to choose their leaders either by election or selection but with due consultation (and popular opinion) among themselves, who will be accountable not only to the (consultative body – *Shura*), common citizens but also to the Creator (Oseni et-al, 2022). It therefore means that, in every social matter Muslims as ambassador of Islam must follow the method of mutual consultation preached in his scripture. If they reach a consensus, then it is good for them, but where the matter is otherwise the majority opinion prevailed. Thus, it could be convenient to state here that the term democracy is political language used for the rule of majority, and the same principle is acceptable in Islam.

Furthermore, from the above submission, and being a faith that emphasized peace, tolerance, mutual give and take and mutual respect in the democratic process, Islam is a powerful system for a democratization process. Although, it may not recognize the term "democracy" as practised in the west but in principle the essence of democracy is also the doctrine of Islam known as *shura* (consultation) which involves many people. So, even though Islam as a religion does not

systematically teach the practice of democracy, yet it has always been the ethos, spirit and doctrinal charge for the growth of democratic life (Masamah, 2015).

The Prophet of Islam (saw) adopted this principle in every matter during his reign as leader of the Muslim faithful. It was his character to assemble people whenever he was faced with a problem requesting their opinions, and the matter was settled with popular opinion of his companions. It was also on record that sometimes the Prophet accepted the opinion of the majority, even though it was against his personal opinion. A relative example of this was found at the time of the battle of Uhud during the second year of *hijrah*, when he suggested to his companion to stay back in Madinah and defend themselves, but the latter thought of going to the outskirt for a proactive attack on their enemies. This latter's opinion of the majority was unanimously agreed upon with the following remark of the prophet as recorded in the work of Khan (2013): "*As you are, so will be your rulers.*" (Al-Baihaqi Reported)

The above remark of the Prophet thus means that the government will be formed by the people's opinion. That is, the democratic process determines who will be the ruler of the nation, as the government cannot be formed by an individual but opinion of the majority. Thus, going by the popular definition of democracy propounded by a former American President Abraham Lincoln used in honour of the soldiers that sacrificed their lives in the following phrase cited in the work of (Salau, 2019) "*that government of the people, by the people, for the people*" democracy is accepted by Islam. This is because Islam believes in persuasion and not coercion.

Corroborating the above views, the Creator of Heaven and Earth (Allah, swt) made similar submission in the glorious Quran referring to this concept as a principle in Islam in the following verse: *فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ ۗ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ ۚ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ* "And by mercy of Allah, you were lenient with them. And if you (Muhammad) had been rude and harsh-hearted, they would have broken away from you. So pass over (their faults), and ask (Allah's) forgiveness for them and consult them in the affairs (Q3:159).

Looking at the above verse and the earlier cited ones, the Prophet was divinely ordered to consult people i.e. involve them in matters that affect their affairs, given priority to people's voice. There, Allah states that after consultation, the decision has to be taken by the Prophet in the matter, and after that the Prophet should go ahead with whatever he has finally decided (i.e. after consultation) and should put his trust in Allah. So, democracy, under the guidance of Allah is the only way forward for progressiveness of a given society. Thus, democracy as a rule of the majority and involvement of the people, exists in Islam, unless a state is directly oppressed.

Political Campaign and Participation: Islamic Perception and Ethics

The term political participation according to Professor Samuel Huntington and Joan Nelson cited in the work of Bamgbose (2015), has been described as all the activities by private citizens designed to influence governmental policies or decision making. As to the degree of participation, there are variations, some people take part in politics while some do not like politicking. However, the fact that a sizeable number of people today do not take part in politics does not limit it to a particular area. Even the Greek City State considered to be model in democratic governance, which include Athens, Sparta, Thrace and Carthage, democratic participation were not exempted. This is because there are number of things that could lure or arrest the interest of people to participate in politicking. Some of these according to Bamgbose (2015) includes; material incentives, monetary rewards, solitary incentives, prestige and identification, purposive incentive, achievement of organizational goal and many more.

Therefore, political participation as a concept covers a variety of activities such as electoral activity. Meanwhile, electoral activities covers voting, campaigns, persuasion for voting a candidate or party, lobbying etc. (Cayne, 1993). It also involved individual contacting public officials to express grievances on matters relating to a single individual. It is therefore worthy of note that violence is not a characteristic of political participation.

However, looking at this concept from Islamic point of view, political campaign and participation has been contemplated to have occurred shortly after the demise of the Prophet (saw) during the caliphate era, when the *Muhajirun* (migrants) and *Ansar* (helpers of the Muslims) discussed who amongst them was the most worthy to lead the Muslim nation. This is a justification for permissibility of political participation in Islam according to many Muslim scholars, if it is free from unethical and anti-Islamic practices.

Islamic Guidelines for participation in Democracy and Politics

The permissibility of political participation and campaign is predicated on the right to be nominated and contest for elective positions in the state. Many Islamic scholars have considered right to contest for election as a political right of Islamic faithful. The political campaign that is permissible in Islam is the one that is based on Islamic political ethics which include: truthfulness, reasonable and achievable promises, peaceful conduct, financial prudence, and issue-based manifesto. These are briefly explained below:

Truthfulness: This is a basic character required of a Muslim expected to be displayed not only in his thought, utterances but also in actions. It is a virtue that the noble Qur'an and Sunnah of Prophet Muhammad (saw) emphasized as essential quality necessary for leaders and political actors in their relationship to their subjects and citizens. The campaign directors and coordinators as well as the applicants are expected to be truthful in their campaigns. They are not expected to lie either about themselves or against their political opponents to whom they are vying for the same position(s). It is forbidden to praise themselves unduly, or defame their opponents unjustly.

Reasonable Promises: These are feasible, viable and achievable statements. Politicians are expected to know their limits regarding the offices they are campaigning for. They are forbidden to promise what the exposition of Islamic Ethics of Political Campaign would not be able to fulfil. This is why the Prophet lists the breaking of promises as one of the portraits of hypocrites.

Peaceful Conduct: the essence of peace here is that during campaign, the political team should conduct themselves peacefully, in a manner that is free from violence, harming or injuring anybody. Muslim politicians are forbidden from organizing thugs or use the agents of state security to disrupt peace or strip anybody from his or her personal peace for whatever political interest. The Prophet describes a Muslim as a peace maker, peace builder, peace keeper and peace loving individual. He is quoted as saying that "a Muslim is one in whose tongue and hand others are safe".

Financial Prudence: This implies spending for a noble cause, without being extravagant. Moderation in everything is specified as a feature of the Muslim *ummah* and an outstanding personal character of pious Muslims. In the quoted words of Allah He says: **وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا** "...and those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between (those) extremes (Qur'an 25:67). The Qur'an considers extravagance as an act of the devil and his cohorts. It states that: **إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ۗ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا** "Do not squander (your wealth) in the manner of a spendthrift. Verily spendthrifts are brothers of the Satan. And Satan is to His Lord (Himself) ungrateful

(Qur'an 17: 27). Prospective leaders among Muslims are therefore expected to be pious and responsible enough in spending their personal wealth, so as to be prudent and accountable when entrusted with public funds and offices.

Issue-Based Manifestos: Political campaigns are expected to be restricted to issues and plans of one's leadership if given the opportunity to lead by the citizens. Islam prescribes criteria for prospective leaders; the chief of which is knowledge of the responsibilities of the position and trustworthiness of one seeking a position.

Criteria for Selecting Leaders: A leader is supposed to be a mirror of the society and so a good reflection of the society he represents. Islam prescribed some criteria for selecting leaders such as knowledge, trust, piety, justice etc., and warned that if anybody clings to a position of leadership without fulfilling the set criteria, such a leader shall face doom and agony in the hereafter. The Prophet (Muhammad) is quoted as saying that leadership is a trust:

عَنْ أَبِي ذَرٍّ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَلَا تَسْتَعْمَلُنِي فُضِرَبَ بِيَدِهِ عَلَيَّ مِنْكَ بِيَدِهِ ثُمَّ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَا أَبَا ذَرٍّ إِنَّكَ ضَعِيفٌ وَإِنَّهَا أَمَانَةٌ وَإِنَّهَا يَوْمَ الْقِيَامَةِ خِزْيٌ وَنَدَامَةٌ إِلَّا مَنْ أَخَذَهَا بِحَقِّهَا وَأَدَّى الَّذِي
عَلَيْهِ فِيهَا

Abu Dharr reported: I said, "O Messenger of Allah, will you not appoint me as a leader?" The Prophet (saw), struck my chest with his hand, then he said, "O Abu Dharr, you are weak and it is a position of public trust. Verily, on the Day of Resurrection it will only result in regret, except for one who takes it by right and fulfils its duties."

The criteria as stipulated by Islam are summed up in ability or strength and trust. These are taken from the Qur'anic verse: *إِنَّ خَيْرَ مَنْ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ* "The best that you can employ is the strong and reliable person (Q28:26). Ibn Taimiyyah also explains strength in leadership as a quality encompassing "knowledge of justice based on the Qur'an and Sunnah and the ability to implement decisions", and trust as a criterion involving "fear of Allah, exposition of Islamic ethics of political campaign (piety), avoidance of bribery (integrity) and avoidance of fear of people (courage in making and execution of decisions) (Muhammad & Omotosho, 2020).

Thus, the aforementioned Islamic principles of political ethics should be applied by the Lagos politicians and Nigeria in general, since the majority of Nigerians are Muslims and many of the political leaders in power at all levels are also Muslims. Besides, many of the Islamic ethical principles are contained expressly in the Nigerian Constitution, the Electoral Act, and other laws of the country. The problem is that, these laws are neither given strict adherent nor implemented, as there seems to be no proper enlightenment about the laws even among the politicians. The Islamic political ethics should henceforth be applied when the following measures are taken and diligently adhered to: redefinition of the criteria for selecting leaders, reformation of the political parties, reformation of screening exercise and enforcement of provisions of the Electoral Act.

Political Participation and Political Violence in Lagos State: Causes and Negative Effects

One of the main problems of modern socio-political relations and participation is the escalation of violence, which takes on a mass character and spreads even in the once safe regions of the world (Tuhvatullin, Epshteyn & Imamutdinova, 2018). The term violence is derived from another term violate which is its verb form. Hence to violate means to hurt, injure, break, disobey, infringe, invade, desecrate, pollute, profane, abuse, debauch, defile, deflower, outrage, ravish, transgress, damage, etc. each of which is synonymous to destruction (Nwabuiro, n.d.). Thus, violence is simply described as an act of destruction i.e. any act of human involvement in wilful destruction. It sometimes involved physical or non-physical but it involves damage of

what the victim holds dear and thus reduces him or her to a level of sub-human being, if not outright destruction.

Therefore, the political participation in Lagos State is in many cases a season of fear for common citizens within the state, because of the heinous crimes that are being perpetrated by political gladiators in their individual efforts to win elections by all means. This is due largely to unethical behaviour considered to be reasons for political violence on the part of some politicians which include among others; rascality and emptiness of many of the political actors, as well as the nature of the political game in the state democracy. Some of these unethical practices embedded in our national political life and which does not exclude Lagos known to be heterogeneous state in nature include the under-discussed factors as highlighted by (Muhammad & Omotosho, 2020):

Opponents Vilification: Vilification is a slanderous defamation which is often expressed rudely to de-market political opponents in the eyes of his loyalists and entire body of the electorates. This includes physical violence, assault, use of thugs and extravagance in spending to canvass for the support of the electorates. Political actors in Nigeria do engage in this, especially when the opponents are very strong, popular and known for his proven integrity and track records. Their opponents resort to vilification because they do not possess the same record and do not even have a political agenda to present to the electorates during campaigns.

Thuggery: Another unethical behaviour leading to violence is the use of thugs. Thuggery is the brutal act of violence by aggressive young criminals who are usually recruited, trained and sponsored by do or die politicians to coerce their political opponents and harass the public during political campaigns and participation. When two opposing political parties collude, the result is always disastrous with loss of innocent lives. Thugs are equipped with prohibited ammunitions and drugs by their political god-fathers. The Electoral Act is categorical on the prohibition of use of offensive weapons and engagement of thugs under any guise, yet the practice is still in vogue in Lagos political arena with perpetrators going scot free with few or no arrest made. An example was the case and question on who assassinated Funsho Williams in July 27, 2006 (the 2006 PDP governorship aspirant) which is still awaiting answer after decades and half (Premium Times, 2014). The 2015 and 2019 gubernatorial and 2022 primary elections were no exception, as cases of violence resulting to death were reported in some localities of the State, such as Ibeju-Lekki, Eti-Osa, Epe, Ikotun-Ijegan in Alimosho areas, to mention but a few, where two persons loyalists of two aspirants were reported dead (Agent Report. 20220).

Violence: Violence is another phenomena in the Nigerian political processes. This menace usually occurs sometime before, during or post electioneering processes. There is no gainsaying that political campaign in Nigeria and Lagos State in particular is mostly bedevilled with all manners of violence at all levels. The 2015 and 2019 general elections and recent primary elections were not left out (Adelaja, 2022).

Extravagance Spending: spending extravagantly during election is another factor leading to political violence among the political followers and indeed democracy as a system of government. Although, there is a legal sanction in the Electoral law fixing certain amount of money to be expended but ignored as there are no mechanisms to track down and apprehend the violators. The violation of this legal limitation of expenditure is indeed one of the cogs in the wheel of good governance and results eventually into unending corrupt practices. It was widely reported during the 2015 and 2019 elections, that some politicians spent outrageously to dwarf their opponents with their political slogan of “*dibo ko sebe*”. This explained negative practices

and many other immoral and illegal acts permeate the Nigerian political campaign and electioneering processes.

Imposition of Candidate: The rule that established democracy as a political system of governance gave due right to popular opinion of citizen to appoint or elect their favourite candidate or leader as the case may be. It is on record that one of the essential factor leading to political violence in Lagos State is the problem of intra and inter party imposition of candidates against the popular wish of the citizens. Reference could also be alluded to the 2018 primary elections, of the ruling party-APC where the supporters of the sitting governor (Akinwunmi Ambode) were unjustifiably chased away from the designated polling unit with assaulted weapons and denied them of their civic right (Ripples Nigeria 2018). Again, another incident, was the recently concluded 2022 governorship primaries of the ruling party APC in Lagos where two other aspirants (Abdul-Ahmed Mustapha and Olawale Oluwo) were allegedly disqualified from participating in the party primary elections respectively, leaving the incumbent alone as unopposed candidate (Kehinde, 2022).

Greed: Greed is a social cancer said to be at work in a person when that person has excessive desire for something be it food, money, wealth or anything else, which in reality he or she does not need or needs as much. Often it is excessive and selfish desire for money, wealth, power, influence, etc., without thought about the after effects.

Injustice as a Social Monster: This is when leaders cease from rendering selfless service, pursuing common goals, making policies and engaging in activities that could enhance, promote and advance people well-being and instead engage in corrupt practices to enrich themselves and build empires of wealth with public funds, injustice is on the throne. A society built on the stone of justice and social integration where individuals work and maintain a just society, but suddenly out of negligence, selfishness, greed or the likes, justice develops winds and flees the shores of the society in question for injustice to take its place, such a society becomes vulnerable to violence and disintegration (Odey, 2006).

Poverty: Another threat in political participation leading to violence is poverty. Poverty is simply defined as lack of what a human person needs to live a normal, true and genuine life. In Nigeria where poverty is accommodated and crowned as a king, courtesy of bad managers of the state's abundant resources, the bitterness it arouses in the people has made the country vulnerable to violent eruptions with enormous costs in terms of lives and property.

Vote-Buying: Vote-buying has been an endemic syndrome in Nigerian electoral processing. This has succeeded in changing the electoral perception of ordinary lagosian towards voting against their individual conscience as a result of monetary inducement in politicking. It has equally resulted to violence of many degrees, such that electoral results were cancelled or inconclusive which made electoral umpire to re-conduct another election. The 2019 general election was one of the case studies (Salau, 2019).

Research Methodology

The researchers employed historical and contextual approaches in the study. Contextual meanings and interpretations of Quranic verses were adopted, traditions of the Holy Prophet Muhammad (saw) were brought to bearings in addition to historical records both from religious sources and similar other materials which had bearings with the content of the research topic. Discussions were drawn based on the historical and contextual findings under the following key labels.

Islamic Approach: The Antidote to Political Violence

Education generally, is one of the media that is able to help develop the potential of all human beings with a significant influence on improving the quality of human life. Islamic education on the other hand is an agent of social change capable of hitting the problem that move dynamically and proactively to the advancement and improvement of Muslims (Masamah, 2015). From lingual point of view, Islamic education is referred to as *tarbiyatul-Islamiyah* (Masamah, 2015). The moral guidance (*Tahdhib*) under Islamic education aimed at not only to bring about educational liberation but mouldering the character of the individual, towards becoming responsible, reliable, reasonable and peaceful members of their societies.

To Zuhairini (1995) cited in the research study of Masamah (2015), Islamic education is an education that is directed to the personality formation of the child based on the teaching of Islam or something effort in teaching of Islam, to think, formulate and act based on Islamic values. Thus, the main objectives of Islamic education according to Umar Umar Moh. Al Syaibani is a change tried in the process of education or education efforts to deliver, both in individual behaviour, from his personal life or the life of the community.

Through the above contextual and historical facts and the concept of *Tahdhib*, the under listed principles which if judiciously applied according to Lawal (2019) and Muhammad & Omotosho, (2020), political violence prevalent among the Lagos State residents would be overcome. These are:

As-Sidqah (Truthfulness): Truthfulness is characterized as one fundamental principle and quality for positive social change learnt under Islamic approach. Islam considers this quality ‘truthfulness’ as inner belief and outer actions. This is because of its involvement in giving real and correct information, fulfilling promises and undertakings and behaving genuinely and honestly. Speaking from scriptural point of view, the holy Qur'an remarked and orders the believers to keep their company: *يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّٰلِحِينَ* “O you who believe! Be afraid of Allāh, and be with those who are true (in words and deeds) (Q9:119). In addition to this, the messenger of Allah (saw) was equally reported to have said in one of his numerous traditions in the following: *Verily, truth leads to righteousness; whereas righteousness leads to paradise. When a man is always speaking the truth, Allah will order that his name be written in the file of the truthful ones*”

Thus, truthfulness, if adequately imbibed, highly disciplined, responsible and reliable citizens who will always be ready to benefit, help and become united with their fellow brothers and sisters will be produced, and in return becoming a driving tool towards safeguarding the country in general and Lagos State in particular, protecting its integrity and unity as state of excellence.

Al-Adl (Justice): Justice is another important subject taught under Islamic approach. Justice in Islam means putting everything in its due and right position. It is based not just on mere experience of the daily life, but an eternal quality of Allah (swt). The principle of justice learnt in moral education is a very good solution to the menace of political violence. No amount of differences will lead them to fight or kill one another just because of their political affiliations. In the Glorious Book Allah says: *شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَانِمًا بِالْقِسْطِ ۗ لَا إِلَهَ إِلَّا هُوَ ۗ الْعَزِيزُ الْحَكِيمُ* ‘Allah bears witness that there is no god but Him, and so do the angels and men of learning.

He is the executer of justice, the only Allah, the Mighty, the Wise’ (Q 3:18). According to the scripture, the establishment and execution of the principle of justice was neither vested on the

messengers nor the prophets, rather on men, and that is the reason why setting the record straight in the following verse: *لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ ۖ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ ۗ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ* “Indeed We have sent our Apostles with clear signs and brought down with them Scriptures and the scales of Justice so that men might deal with fairness. (Q 57:25). Thus, justice in Islam is something essential and basic. Its concept is absolute and firm.

Tolerance: Tolerance is also one of the most important moral education introduced in Islamic educational curriculum. Through the Qur'an and Sunnah, the individual citizens who were one time students learn how their relationship between one another should be. In the holy Book, Allah (swt) says: *وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۗ* “And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allâh's) forgiveness for them; and consult them in the affairs...”

(Q3:159). The above in juncture demonstrates the expected relationship of the noble Prophet and his fellow Muslims and humanity in general. Therefore, Muslims should be kind and gentle in dealing with one another especially when it comes to matters of politicking. They should imbibe tolerance and be soft-hearted. Their political ideology differences should not lead them to be severe and harsh against one another.

Hence, the basic foundation of this relationship is that Muslims are enjoined to deal with non-Muslims kindly and justly unless they are to destroy Muslims and Islam as was shown by the example of the Prophet (saw) against the people of the Book (i.e. the Jews and the Christians), considering the recognition given to them in the Glorious Qur'an in the following phrase: *وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ ۗ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَإِلَيْنَا آلِ الْكِتَابِ وَإِلَيْكُمْ وَالْهُنَا وَالْهَهُمْ وَإِحَدٌ* “...and dispute you not with the people of the Book, except with means better (than mere disputation) (Q 29:46).

Unity and Brotherhood: Brotherhood is another principle under Islamic approach. Islam enjoins Muslims to unite and become brothers in faith. Their attention is drawn to the following verses of the holy Qur'an, which stress the importance of unity and brotherhood. Allah (swt) declares this in the following verse: *وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ* “and hold fast all together by the rope which Allah (stretches out for you), and be not divided among yourselves (Q3:103). Based on this scriptural position, Muslim are requested to live in the spirit of brotherhood and consider themselves as one single family, so as to ensure relative peace and reconciliation between two contending brothers in politics, whether intra or inter political parties contest, and fear Allah, so that you may receive mercy.

However, considering the aforementioned, it is very important to note that political revolt otherwise known as ‘*khurooj*’ is unacceptable in Islam, especially in a democratically established system of governance. It is therefore the right of the elected officer(s) to rule till the specified tenure in office without a person or group under any guise to launch any form of civil unrest against him or his government. Thus Islam as a peaceful religion preached and believed in persuasion, not coercion.

Conclusion

Islam is a religion of peace, preaching equal opportunities of the commonwealth belonging to the state to every citizens regardless of their socio-political affiliations. Although, it does not recognize the term democracy as conceptualized by the west, but in principle shared common feature of consultation, a fundamental doctrine of Islam known as *shura*. This principle of *shura*

(due consultation) in Islam is based on the monotheism and the values of truth and based on faith. Thus, any decision taken in the meeting will be followed by the principle who trust in Allah with the big expectation that decision will benefit the people, as this is confirmed in below passage of Islamic scripture:

... and consult them in the affairs. Then, when you have determined, then put their trust in Allah. Allah loves those who put their trust in Him Q3:159.

Recommendations

Based on the above historical and contextual analysis and discussions, the study recommended as follows:

Establishment and adoption of Islamic principles of electioneering that will promote and sustain a free, fair and generally acceptable election results should be put in place and give a closed-monitoring. Full and non-partial implementation of all existing electoral laws be given attention and execution when political actors violate the rule without favouritism.

There should be an overall review of the constitutional provisions on democracy and political participation to be in line with the Islamic approach in order to make adequate provisions not only for political participation, but for mobilization of the people to participate as well as for democratization of the political parties.

References

- Adelaja, B. 2022. *Lagos APC Primaries Turn Bloody in Alimosho*. Vanguard News Paper. Accessed on 15/7/2022. From <https://www.vanguardngr.com/2022/05/lagos-apc-primaries-turn-bloody-in-alimosho/>
- Agent Report. 2022. *Lagos APC Guber Aspirant Seeks Cancellation Of Primaries*. Accessed on 15/7/2022 form https://www.premiumtimesng.com/news/more-news/533426-lagos-apc-guber-aspirant-seeks-cancellation-of-primaries.html#google_vignette
- Amir, A. 2008. *Political Science in New World Order*. New Delhi, Cyber Tech Publishers, pp.197.
- Bamgbose, J.A. 2015. *Political Science and Government for Nigerian Students*. Revised Edition. Published by One-Touch Graphics, Oto-Awori, Lagos. Pp16
- Cayne, B. S. 1993. *The New Webster Dictionary of the English Language*. International Edition New York: Lexicon International Publishers, Guide Group.
- Kehinde, O. 2022. *How A Three-Horse Race Turned One-Man Show in Lagos APC Primary*. The Guardian. Accessed on 15/7/2022 from <https://guardian.ng/politics/how-a-three-horse-race-turned-one-man-show-in-lagos-apc-primary/>
- Khan, M.W. (Ed). 2013. *Spirit of Islam (Towards spiritual living)*. Printed by Cosmos Printers and Publishers 450, 3rd Cross, Wilson Garden, Bangalore 560027 Volume 1, Issue 2, accessed on 8/7/2022 from <https://cpsglobal.org/books/Spirit-of-Islam> Pp.22
- Kiramath Ullah and Khalil ur Rahman. 2018. *Islam and Democracy: An Analysis on the Perspective of Tahrik-e-Nifaz-e-Shariat-e-Muhammadi on Democracy*
- Lawal, A. 2019. The Role of Islamic Studies in Combating Political Violence among the Diverse Muslim Groups in Nigeria. *EAS Journal of Humanities and Cultural Studies*. Vo1.1 (5). Department of Islamic Studies, Faculty of Arts and Islamic Studies, Usmanu Danfodiyo University, Sokoto, Nigeria. ISSN: 2663-6743. Accessed on 10/7/2022 from <https://www.easpublisher.com>
- Masamah, U. 2015. Democracy and Education Islam. *Journal of Ta'dib*, vol. 20 (2), pp. 263-278

- Momoh, T. 2011. *Democracy watch: A Monitor Diary*. Published by Pumark Nigeria Limited, Agege, Lagos. pp. 19-23
- Muhammad, T. A. & Omotosho, A.O. 2020. *Exposition of Islamic Ethics of Political Campaign and Its Applicability in Nigeria*. *Ilorin Journal of Religious Studies, (IJOURELS)*. Vol.10 No.1, 2020, pp.1-16. Accessed on 16/7/2022, from: /Users/oslaj2417/Downloads/208277-Article%20Text-517823-1-10-20210608%20(1).pdf
- Nwabuiro, I. n.d. *The Root Cause of Violence in Nigeria: The Niger Delta Crisis, A Reference Point*. Accessed on 15/7/2022, from <file:///C:/Users/oslaj2417/Downloads/52331-Article%20Text-80343-1-10-20100304.pdf>
- Okwudiba, N. 1978. *Ethnic Politics in Nigeria, Enugu*: Fourth Dimension publishers.
- Oseni, J.A., Balogun, M.A., Rauf, A.L & Balogun, I.I. 2022. *Islamic Principles: An Antidote to Insecurity in Nigeria*. An unpublished paper prepared for 2022 International Conference of Department of Political Science, University of Nsuka, Nigeria
- Premium Times. 2014. *Funsho Williams Was Strangled To Death, Says Pathologist*. Accessed on 10/7/2022, from <https://www.premiumtimesng.com/news/158862-funsho-williams-strangled-death-says-pathologist.html>
- Ripples Nigeria 2018. *Politics of imposition in Lagos must stop, Group charges*. Accessed on 15/7/2022, from <https://www.ripplesnigeria.com/politics-of-imposition-in-lagos-must-stop-group-charges>
- Salau, J. A. 2019. Vote Buying and Democracy in Nigeria: Effects and Challenges. *Journal of Arts and Social Sciences (JASSLINK)*. Vol. III (1) pp. 261-275
- Tuhvatullin, A., Epshteyn, V., & Imamutdinova, A. 2018. The Causes of Political Violence and Terrorism on the Verge of the XX-XXI Centuries: The Basic Approaches. *Journal of History Culture and Art Research*. Vol. 7(4), 199-206.
- William, M. 1979. *Dictionary of English Language*. New York: Houghton Mifflin Company.