

SUBSTITUTING NIGERIA'S DEMOCRACY WITH AN ISLAMIC THEOCRACY: AN ALTERNATIVE FOR GOOD POLITY

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Abstract

System of governance is not alien in the *Shariah*. This serves as a reason why Islam is referred to as not only a religion but also a complete comprehensive manner of life. It establishes a unique system of administration that covers all spectra of life politically, economically, socially etc. Nigeria's democratic system of governance at the present era calls for change in theory and practice. This among others is due to incessant problems encountered everyday by the system. The historical survey of Nigerian politics is traced to pre-colonial, colonial and the post-colonial eras. However, none of the eras is favourable to a good system of administration that caters for the needs of the nation. Democracy takes new dimension in Nigerian political system. In lieu of being the government of the benefits of the people; it serves as the system of administration that is characterised with oppression of the masses and survival of the fittest. A system of government that disenfranchises the fundamental human rights of the masses and turns the leaders against the led who elected them. By and large, this work is carried out on the need for change from practices of Nigerian democracy to divine theocracy as mechanisms to curb the incessant problems that associate with the Nigerian governance. Historical and Islamic hermeneutics are adopted for effective analysis of the work. The work serves as an impetus to the concept of governance in the *Shari'ah* and also provides panaceas to curb the menace of bad administration in the nation. Both the primary and secondary sources were employed and suggestions were put forward to the society en-mass on the needs to adopt Islamic theocracy.

Key words: Islamic theocracy, Democracy, Nigeria, *Shariah*, human rights

Preamble

It is high time the system of governance in Nigeria called for critical examination. This is due to the situation of the nation since her beginning of the practices of democracy till this twenty-first century. Without mincing words, the nation had practiced a number of systems of governance since her liberation from the colonial rule in 1960 till this era. Such include but are not limited to regional government (through which the whole nation was sub-divided into three viz, Southern, Northern and Eastern protectorates), Oligarchical system of governance in which the power was vested into the hands of the military. The military put an end to the civilian administration with the aim of establishing good governance. After long regimes of administration; the power was returned to the civilian by the military with the aims of restructuring the democracy afresh. After some periods of years, the power was re-taken by the military and this led to long periods of years before this present democratic dispensation.

The most adopted system of governance in the Nigeria is democracy .The system was preferred by the entire citizenry of the country with the aim of solving the incessant problems of any other types of government that had been practised in the country. In addition to this, the

masses are of the vision and mission that the system will be practised in the nation in accordance with the principles of the global democracy. However, the Nigerian case was different. The principle was completely antithetical to the manner and modalities with which democracy is practised in true nature. In lieu of benefitting from the dividends of democracy, it serves as the system of oppression where by the led are oppressed by the leaders. By and large, the system calls for change. Hence, this paper therefore calls for integration of not only theocracy but a religious theocratic system of governance as the mechanism to revive the nation from oppression on the part of the leaders. The religion in question here is Islam. This is due to the limitation of the work.

Theoretical Frame Work / Methodology

Islamic jurisprudence under Maqasid as-*Shari'ah* was adopted to carry out this study. The method is embedded with modes of administration in the society. Not only this, it also lays out the concept of governance that caters for growth, advancement and sustainable developments. The Qur'an, Hadith and other relevant materials were consulted.

Democracy: Its Concept and Practice

Democracy is a Greek word. It literally means 'rule by people'. Contextually, it is a system of polity whereby every citizen is eligible to elect their leader by voting. It is of two compound words. The word "domos" means "common people" while 'kratos' denotes strength (Wikipedia, 2018). The combination of these two words connotes the governance that is made through the strength of people. The system originated in the 5th century in the ancient Athens, to mean "rule of the people". It was by then adopted against aristocratic system of ruling which only recognizes ruling by few elites (Wikipedia, 2018). This implies a system of governance where the rights of the citizens of a society is considered in the constitution of such a society. Democracy can be direct or indirect. This is based on the organization of political structure of a society. The origin of the word was dated to the 6th century from when it was first used in French and Latin (Diamond, 2004). The word is widely spread globally as the system of governance that is practised in many parts of the world. It is commonly known as the polity that centres on the rights of the led and their freedoms such as of speeches, religions, associations.. By and large, the system is generally characterised broadly with four distinct features viz, voting the government through free and fair elections; active participation of people in politics and civic rights, protection of the human rights of every citizen and equality before the law (Diamond, 2004 and www.meeriam.webster.com, 2018).

Democratic system of government is antithetical to any other form of polity where power is vested on an individual as in the case of monarchy, or oligarchy where power is controlled by few people or autocracy where everybody is subjected to the decision of the leader. Thus, it is a system that represents the interests of the masses. In addition to the voting which is a peculiar characteristic of democracy. The system also allows representatives of the public through House of Assembly. This is termed as House of Representatives and the Senate, or unicameral and bicameral legislatures. These arms of government work hand-in-hands with executive body for smooth running of the nation. With all these features and the rest, the system was historically made to represent the needs of the public and respect their freedoms in any country that practises it in accordance with its principles.

Nigeria and Democracy: A Real Focus on Its Practice

The name Nigeria which was ascribed to the nation as it is still till today was derived by Flora Shaw (Wikipedia, 2018). She was a British Journalist working in Nigeria. She later got married to Lord Lugard, one of the colonialists in the history of the nation. There are divergences of opinions on the origin of the name. However, the commonest opinion maintains that the name was derived from two principal words, Niger and area. The pronunciation was later shortened to Nigeria. After much years of ruling by the British, Nigeria gained her freedom on the 1st October, 1960 (Oko, 2010). The year marked another watershed in the history of the nation. The country by then maintained monarchical system of governance. Queen Elizabeth II retained the Head of the State (Wikipedia, 2018). It was at this political administration that the formation of the three pioneer political parties in Nigeria started. The three represent the major ethnic groups in the nation. They were Action Group (AG), National Council of Nigeria and the Cameroons (NCNC) and Nigerian People's Congress (NPC). The action Group was mainly of Yoruba tribes while the rest two were of Northerners and Easterners. After a number of imbalances on the process towards the democracy, Nnamdi Azikiwe was made the first indigenous president in 1963. Through this, Nigeria became a republic (Joseph, 1991 and Wikipedia, 2018). However, in 1965, election which ushered in Nigerian National Democratic Party came to power..

The path to democratic governance was broken in 1966 through the first civil war in the political system of Nigeria. The war was tagged 'Biafra war'. It was caused from the Eastern part of the nation against the corruption in the governance of the country. The coup which was jointly planned by the three soldiers from all the three regions of the nation claimed lives of ministers of the nation among who were Ahmadu Bello, Ladoke Akintola and Abubakar Tafawa Balewa (Jean, 2018 and wikipedia, 2018). The three who struck this coup were led by Majors Emmanuel Ifeajuna and Chukwuma Kaduna Nzeogwu. After loss of lives and properties, the Biafra war came to an end in 1970 (Wikipedia, 2018). Its aftermath brought another watershed to the nation's politics. 1979 witnessed the second phase of democracy. Election was conducted and the power was handed over to the President, Alhaj Shehu Shagari. This democratic reign was over thrown by the military in 1984 via the coup de ta of Major General Muhammadu Buhari, the incumbent civilian president when he was in the military. His regime was also truncated by another coup through General Ibrahim Badamosi Babangida.

The present democratization came to a reality after a long period of two decades of military intervention in the government. The democracy re-started in Nigeria on the 29th of May, 1999 through the administration of General Abdus-Salami Abubakar. The democracy is still in operation till this period of time. The politics of the present generations is of no difference from that of the past. The common challenge that had been in Nigeria's politics that even led to the military intervention into the politics is corruption. The rate of corruption in the nation's democracy is now endemic. It is pervasive to the extent that the system does not only pave way for corruption of highest order but also infringe on the civil rights of the citizens and deny them the dividends of democracy. By and large, the practice of democracy in Nigeria is antithetical to the real theory and principle of democracy. The system is thus called for reflection and change to Islamic theocracy as a measure to curb the menace of injustice, corruption and infringement on the rights of the individuals.

Islam and Governance

In Islamic polity, the system of administration is as old as Islam. This is a core reason why Islam in its contextual definition is examined as not only the religion of Allah but also a system of administration. It analyses the political, economic, educational and socio aspects of life in details. All these are highly embedded in the Islamic Jurisprudence. The Qur'an which is the root of all other sources of Islamic constitution is embedded with many references that serve as guiding principles on act of ruling. The references point to the concept and scope of governance, directing the affairs of the state, duties and roles of the heads and the led, as well as the criteria for selecting or electing a leader (Abdullah, 1985). There are other aspects that address the penal codes and their judgements in accordance with the dictates of the *Shari'ah* (Muhammad, 1997 and Abdullah, 1985). The essence of all these analysis is to ensure that a society has a good and dynamic leader. This is corroborated by a number of prophetic traditions such as:

All of you are administrators. Every administrator shall be accountable before the Lord on how he directs his affairs (Muhammad, 2005).

Summarily, the concept of governance in Islam can be succinctly categorised into supremacy of Allah, guiding prophethood and representation of Allah's principle in the administration. These are termed as '*At-Tawhid, Ar-Risalah* and *al-Khilafah*' (Maqsood, 1989 and Muhammad, 1990). The first concept implies that the Allah is the Supreme Being and on Him alone vested the power of administration. He is the one that appoints whoever He wished to (be in) the position of authority (Q3:26). Hence, an administrator is obliged to put Allah at first in all the decisions. Not only these, whoever is in the position of governance should imbibe the philosophy of all the attributes of Allah and act in accordance with those names and attributes. It is through this philosophy that an administrator will direct the nation's affairs with the fear of God. For instance, Allah refers to Himself as "*Almalik* (the king), *Ar-Rahman* (The Beneficent), *Ar-Raheem* (The Merciful), *Al-Muiz, a-Mudhil...*" These names and attributes are imbibed in the Islamic governance. They serve as the guides for an Islamic government to administer the power and authority in accordance with the wishes of Allah whom every administrator is accountable to in this life and the hereafter. The second concept which is *Ar-Risalah* refers to the Hadith of the prophet. This serves as the first primary guiding principles in Islamic politics.

All forms of Hadith, sayings, deeds and silent approval are the comprehensive analysis of the application of the *Shari'ah* under the Islamic ruling system. This is so, because Hadith does not only expatiate on the details of the *Qur'an* but also demonstrates how the administration of society was carried out during the prophetic era as well as that of the orthodox caliphs and till this present period. These serve as the watchword of Islamic governance. The word *Khilafah* as featured in the principle of governance in *Islam* connotes the vicegerency. This implies that an administrator is a representative of Allah in the society. He is entrusted the mantle of leadership by Allah to direct the affairs of the nation with justice. This is a reason why justice is the foundational root with which the Islamic system of governance is formed. It enforces the justice on the authority as the bond of ruling the society without infringement on the rights of an individual. The *Shari'ah* further says: *O you who believe stand up as a witness for Allah in all fairness, and do not let the hatred of people deviate you from justice ('adl)*. Be just, this is closest to piety (*Qur'an* 5:8). This is what is lost in the nation's practice of democracy. The whole of this concept can be summed up with the *Qur'an* verse which illustrates:

Follow the will of Allah (The *Qur'an*).
Follow the tradition of the prophet and
that of the people in authority among you.
And if an affair that calls for a solution,
refer it to Allah and His messenger (the
Prophet) (*Qur'an* 4 verse 59).

Theocracy under the Islamic Jurisprudence

This sub-segment of this study succinctly expresses the meanings, scopes and concept of theocracy with relation to Islamic governance. The system is examined under the *Maqasid ash-Shari'ah* with reference to Nigeria's case.

Generally, theocracy is a system of governance by divine guidance or official laws that are divinely guided (Encyclopaedia, 2018). In this regard, the political leaders are also religious leaders or clergies. The constitution of a theocratic society is enshrined in the divine law. The practices can be democratic, monarchical, oligarchy or communist but its rule of law will base on the guidance of divine injunction of the religion of such a nation (Encyclopaedia, 2018). This is the feature that distinguishes it from practising the same types of government that are guided by common or man-made constitutions.

In Islamic governance, theocracy is strictly based with the divine guidance as examined in the Islamic jurisprudence (Muhammad, 1997 and Muhammad, 1990). It is divine in the principle and practice. The code of conducts is therefore spelt out in the primary as well as the secondary sources of the *Shari'ah*. As adumbrated above, *Qur'an* itself as the primary scripture analyses the modality of administration and politics. Many references from the Book demonstrate the best form of governance in order to build a virile society. Politics in the context of the *Qur'an* starts from the selection of a leader as the representative of a community. A political leader is viewed as an administrator on whom every other leader depends. Therefore, such a leader should be chosen on merit and not on other irreligious criterion. The sources of Islamic constitution are inimitable and unchangeable. They are to be strictly abided by the leaders and the governed. In addition to the primary sources of the constitution, the secondary aspects of the sources are to be followed. These include but are not limited to *Qiyas*, *Ijma'*, *Istihsan*, *Istidlal* and *Ijtihad*. These guiding principles give the details analyses on how the Islamic theocratic government was practised in the early Islamic era as well as that of the caliphs. This comprises the practices of governance during the eras of Abubakr (632 – 634 A.D.), Umar ibn al-Khattab (634 – 644 A.D.), 'Uthman Ibn Affan (644 – 656 A.D.) and 'Ali ibn abi Talib (656 – 661 A.D.) (Muhammad, 1990).

In addition to the afore-mentioned concept of Islamic political system, other features of Islamic theocratic administration include equality before the law, constitution of the *Shura* body, *Al-Adl* (Justice), accountability before the people and the community (Maqsood, 1989). Other aspects are transparency, representation of the needs of the masses, directing the affairs of the society by commanding people (on what is lawful and forbidden what is unlawful) and *al-Mu'amalat* (intra and inter personal and faith relationships). The practices of all these concepts are emphasized in the religion as the core needs to establish an egalitarian society. Each of these concepts is cursorily explained below:

Representation of the needs of the masses: Theocracy in Islam starts from the representation of the needs of every citizen in the society in governance. The people at the helm of affairs are either elected or selected based on the decision of a society. This representation is

termed *Shura*. It denotes the people in authority that are unanimously appointed or elected to the regional, local, state or federal helm of the affair to represent the interest of their constituencies. This is where the whole of Islamic system of governance emanates. Other appointees are thus nominated by this body for the smooth running of the affairs of the nation. The shura had been in Islam since the prophetic era and it was equally practised by the *Sahabah* and those that succeeded them in the administration till this era. Emphasis is laid on many portions of the Qur'an on the significance of *Shura* as what distinguished Islamic theocracy from other forms of governance. Such verse include

Consult them in affairs (of moment). Then, when you have to take a decision put the trust in Allah. For Allah loves those who put their trust (in Him). (Quran 3:159).

The prophet who was the first to practise the *shura* as exemplified in the Qur'an laid down certain conditions for electing or selecting those that will be at the helms of political, economic, educational as well as social affairs of a nation. Ample knowledge of the religion should be the first of qualities for putting people at control of governance (Muhammad, 1990 and Muhammad, 1997). This should be followed with *Taqwa* (Piety) and comprehension of the Islamic jurisdiction. Thus, the most qualified people in the administration of *Shura* are the scholars who are well versed in the applications of the *Shari'ah*. All these and others will serve as guiding factors on their representation of the affairs of the people through which the society will be sane and free of corrupt practices that are pervasive in the present era especially in the area of the study, Nigeria.

Equality before the law: Every individual under the Islamic polity is of equal status though some are put in the positions of authority. This principle implies the provision for the needs of the entire people under the law. Such rights include the economic, political and civic rights. These rights do not cater for Muslims only in the nation; it as well provides the same rights for non-Muslims and non-indigenes that are referred to as *Dhimmis*. All these rights are enjoyed without discrimination of belief, race or origin. This is a reason why Islamic theocracy respects the public opinion as the corner stone of a good administration.

Al-Adl (Justice) is highly emphasized in Islamic theocracy. Justice is defined as the core needs of a dynamic state. It is viewed in the *Shari'ah* as the act of placing things in their rightful place (Wikipedia, 2018). This means the act of doing what is right in the right time at the right manner for the benefits of the masses in general. Justice in this system is very close to equality to the rights and duties of an individual. This concept encompasses political, economic, socio, educational and occupational justice. Through this, it is the duty of the governance to provide all the needs and wants of every people in the state without favour to other at the detriment of another. Emphasis is laid on the concept of justice in the Islamic code of conduct. These include:

O you who believe, be upright for God, and (be) bearers of witness with justice... and do not let the hatred of people deviate you from justice ('*adl*). Be just, this is closest to piety (Quran 5:8).
O you who believe! Stand out firmly for justice, as witnesses to Allah, even if it be against yourselves, your parents, and your relatives, or

whether it is against the rich or the poor...(Qur'an 4:135)

Accountability before the people and the community: The position of authority is a test in Islamic political thought. Hence, the religion makes it clear to anybody that holds the mantle of leadership to do it with fear and be accountable to the governed and the Lord. This is a reason why pious persons are to be nominated, elected or selected as the members of the *Shura*. Every member of authority is obliged to perform his roles and duties for the growth, development and advancement of the society. Not only this, the religion as well obliges official in different parastatal to be accountable to the public in accordance with the dictates of the *Shari'ah*. It is on this accountability that the prophetic tradition emphasizes that every administrator is accountable to his subjects.

All of you are administrators and you shall all be accountable (to the Lord) on your administration (Muhammad, 2005).

Islam advocates for transparency in governance as the bed-rock for development. It makes it incumbent on the leader to be sincere to the subjects. This includes sincerity on allocation of public resources to the people on equal distribution. Rationale behind transparency is that the government is the representative of the masses and all the natural resources as well as the revenue generated in the society are entrusted into the government. Hence, the onus puts on him should be maintained and used in accordance with the guidance of the *Shari'ah*. If this is done, the whole community will be at peace and every member will enjoy the dividends of good governance.

It is a duty of government to command people on what is lawful and forbidden what is unlawful for them. Islam views a society as a community of intermingling of people of different ideologies. By the nature of individual, man is created with different ideas. There are people of good motives and that of illicit acts. By this, the duty bond on the government to advocate for good conduct in the society. This could be achieved by setting up sub-committees among the *Shura* to look into the mechanisms of sensitizing the people on the need to be of good conduct from time to time. This is a core reason why the *Shura* members must be constituted by people of high integrity as the Qur'an analyses:

And let there should be a group amongst you who invite towards good, order for acknowledged virtues, forbid from sin and these it is that are the successful ones Qur'an 3:104)

Virtue of commanding good act and forbidden the evil are demonstrated in a number of the *Qur'an* verses such as the chapter 5 verse 2:

Help one another on virtue, righteousness and piety and do not help one another on evil acts and transgression against Allah's will.

Also the principle is reiterated in the chapter 16 verse 90 as follows:

Verily, Allah commands you to do justice and be kind in the society. And He forbids for you all evil deeds, mischievous acts

and oppression...Allah admonishes you
that you may be heedful.

The concept of *al-Mu'amalat* (intra and inter personal and faith relationships) is highly enjoined in Islamic theocracy. The society is viewed in this context as the organization of people of various tribes, religions, colours and any other factors that distinguish a man from a race to another. The *Shari'ah* examines the organization of the society as it comprises people of different origins. It for instance says;

O mankind! Indeed we have created you from male and
female, and have made you into nations and tribes,
that you may know one another. Indeed the most honoured
of you in the sight of Allah is the most righteous.
Indeed, Allah is Knowing and Acquainted (Quran 49:13).

Irrespective of these differences, Islam still enjoins them to live together as one community for the progress of the society.

In the same vein, man is the gregarious animal. An animal is always in the midst of other animals for interaction. As a result of this, Islamic theocracy saddles the government with the responsibility of integrating people together for peace and mutual progress of the society. These responsibilities cut across any society either Islamic or Muslim one. An Islamic society adopts Islamic system of administration to run all her affairs. It is a society that comprises virtually only Muslims. However, a Muslim society comprises Muslims and people of other religions but Muslims are of higher population. Such a society adopts Islamic system of administration that caters for the rights of not only the Muslims but the entire inhabitants with justice. The similitude of this type of state is Nigeria.

Replacing Democracy with Islamic Theocracy in Nigeria's Polity: When, why and How?

Tracing the history of democracy in Nigeria calls for critical reflection. The nation has been operating the system since her republic till this moment. However since its long periods of practising the system, it (Nigeria) is still classified as an under-developing country till this era. This calls for the questions of "when will the country metamorphose to be more advanced? why does it need to be more developed? and how will the development take place in the country?". This segment therefore surveys these questions and proffer solutions to them.

It is high time the Nigeria's democracy is substituted for not mere theocracy but the Islamic theocracy as a modality to combat the incessant challenges of the country if adopted. The present polity is characterized with a number of problems that the nation battles till this century (Amaka, 2018). It is obvious that corruption is not new as the problems that are militating against the development of Nigeria. It has become endemic to the extent that both the government and officials are addicted to corrupt practices. The level is aggravated beyond the imagination of those that first initiated it. In the nation's history, corruption occurred in the first era of civilian rule. The solution to curb such menace led to the military intervention in the government. Surprisingly, the intervention did not solve the problem; instead, it also joined in the misappropriation of the resources and other public funds. However, the rebirth of democracy in the second era brought the hope of reviving the situation but the reverse is the case. The bane of corrupt practices is now so pervasive to the extent that the nation's case is not what corruption is but who is not corrupt.

Besides this, other challenges that crept into Nigeria's democracy include incessant communal, political and religious conflicts, electoral malpractices, abuse of human rights, unemployment, economic recession, loss of innocent lives and properties, kidnapping and child trafficking (Oko, 2010). Others are injustice in the administration, insecurity, politics of self-interest, depriving the rights of citizens, low educational status, high increase on the tuition fees and poverty just to mention a few of them. All these myriads of challenges are embedded in the form of political system of Nigeria. These tend to make her practice of democracy antithetical to the real concept of democracy in the modern world

Eruption of conflicts is of high rate in the nation's politics. There is no region where there are no ethno-religious conflicts. Additions to these are political and communal conflicts. These tend to occur and re-occur virtually in every community due to the nature of the politics on the parts of the leaders at the helm of affairs. Communal and religious conflicts do occur when a part or tribe perceives threat on her freedom as against what is enacted in the law of the country. The conflicts of these forms usually escalate to crisis and violence. The root causes of all these discords are traced to the organizational structure of Nigeria's system of administration especially where a tribe is placed superior to other. Election determines the fate of good governance in a democratic society. In the case of the nation, election serves as the dawn of unfair treatment to the people's rights. There has not been what could be sincerely referred to as a free and fair election in the country till this era. Any incumbent administrator usually imposes his veto on the people. There are cases of ballot snatching as well. What will a fraudulent election bring than bad governance? Though the constitution of the country recognizes rights of every individual without discrimination, but it was not true in practice. People especially of less privileged have been sentenced into imprisonment why protesting over their rights. Many had even been maimed and killed unjustly.

The rate of unemployment in Nigeria is worrisome. There are many jobless graduates who are roaming round the streets. Some have become touts while most of them engage in petty businesses and motorcycle riders while some of them have joined bad gangs in order to find ends meet. The unemployment will continue to increase as the government does not create more job opportunities for the graduates. Instead of using the public funds to provide employment, they embezzle it. The resultant effect of this act is what constitutes educational challenge in the country. More so, Nigeria's economy ought to have been the best in Africa but its misappropriation by the leaders causes retrogression. Excess of this mismanagement led to economic meltdown and recession. Unlike other countries where economic recession may not exceed six months, Nigeria's case is different. The recession continues after three years. The reason behind this is nothing but unending corruption and mismanagement of the resources that are meant to solve the economic problem.

The only bed-rock of good governance is justice. It is a guiding principle that will be directing the government to cater for the rights of every inhabitant accordingly. Lack of justice in the nation tends to be the factor that leads to deprivation of the civic rights of people. Not only this, it causes the politics of self-centeredness. Hence, democracy in Nigeria serves as an avenue to be quickly rich by disappointing the elected. By the nature of Nigeria's polity, education is meant to be free. It was made free in the first republic of the nation irrespective of level of corruption by then. The present administration has tactically succeeded on high levy of school fees without providing a qualitative education. Through these factors, it is obvious that the philosophy of democracy as postulated by the western world is completely different from its

practice in Nigeria. Hence, this is the era of changing the system in order to eradicate all these challenges by substituting the system for theocracy (if adopted).

Islamic Theocracy, the Panacea to Good Governance in Nigeria: A Submission.

Though Nigeria as a whole is neither an Islamic state nor a secular country, it is referred to as a Muslim or multi-religious nation. It is on this note that its system of governance can also adopt theocracy as a mechanism to revive the glory of the country and solution to her myriad of challenges. In the Islamic governance, the code of conduct is divine and unchangeable. It caters for the needs of the masses and allows implementation of public opinions. People's participation in the polity is highly respected. This is well expressed on the principle of *Shura*.

As the divine polity, its adoption will put an end to incessant oppression of people, communal, political and religious conflicts, electoral malpractices, abuse of human rights, unemployment, economic recession, loss of innocent lives and properties, kidnapping and child trafficking. Others include injustice in the administration, insecurity, politics of self-interest, depriving the rights of citizens, low educational status, high increase on the tuition fees and poverty. In addition to these, there will be unity under divine guidance in the nation. These merits will facilitate the growth, advancement and sustainable development of the country if it (the theocracy) is adopted or its principles are incorporated into the Nigeria system of governance.

Conclusion

Nigerian system of governance is characterized with a number of challenges among which are injustice and corruption. By this, democracy is regarded in the country as an avenue to embezzle the public funds and infringe on the civic rights of the citizens. The government, democracy has been practising for so long period of time with the notion of putting an end to the challenges of the country. However, in lieu of solving those challenges, it is adopted by the politicians as a means of enriching themselves from the public treasury. It is therefore concluded that the Nigerian government can be substituted with not only theocracy but Islamic one as a divine mechanism for good governance and sustainable development.

Recommendations

For actualization of good governance in Nigeria, the following recommendations are suggested:

- The government should provide for the needs of the masses and do justice.
- Having practised democracy for many years without positive effect on the nation, Islamic theocratic system of governance is suggested as the solution to all forms of Nigeria's challenges.

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