

**The Executive and the Legislature Wrangling in Nigeria: The Islamic
Solution**

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ABSTRACT

This paper is an attempt to examine the Islamic perspective of the executive and the legislative wrangling in Nigeria. The paper examines the activities of the legislative and executive in Nigeria in relation to the citizenry's welfare. The political debacles between the two arms of government (legislature and executive) have continued to affect developmental plans of the country. election rigging, corruptions assassination of the political opponents etc have been the violent attributes of the contemporary political dispensation. The paper employs descriptive approach to discuss the assessment of the political issues brought into limelight. The findings of the research reveals that many politicians mere covetous. This is serious set back for the political affairs of Nigeria. The recommendation include selection of men of impeachable characters who have won public acknowledgements in humanitarian welfares should be allowed in governance. The paper conclude that diffusion of the Islamic system of selecting leaders will have positive impact on Nigeria.

Keywords: Wrangling, Executive, Incessant Impeachment, Ethics.

Introduction

The dawn of democracy in Nigeria ushered in the present civilian administration on the 29th May, 1999 under the leadership of Chief Olusegun Aremu Obasanjo. The form of government in operation allows all voices to be heard including opposition views.

Nigeria operates Federal system of government whereby powers of government within the country are shared between national, state and local government in such a way that each exists as a government separately and independently from the other, operating directly on persons and property within its territorial area, with a will of its own and its affairs and with an authority in some matters exclusive of others. In the same vein, there are three organs of government viz: Executive, Legislature and the Judiciary. The relationship between the executive, the legislature and the judiciary is characterized by the fact that, each is established by the 1999 constitution as a separate organ of government: distinct from and independent of, the others in terms of its personnel and powers. The concept of a somewhat rigid separation at the same time each act as a check and balance to others. See: Section 2 (2) of chapter 1 Constitution of the Federal republic of Nigeria 1999.

The President is the Chief executive at the Federal level, Executive Governor for each component state and the chairman at the local government level as the third tier of government.

The legislative organ at the Federal level (National Assembly) is a bicameral body in nature with a upper house called the Senate and a lower house referred to as House of Representatives. While the State House of Assembly act as the legislative body at the state level.

It needs to be said that, the division of powers implied in Federalism applies not only to legislative and executive powers but to judicial power as well.

The word “wrangling” by definition has been defined by Cambridge ` - International Dictionary of English at page 1689 as “an argument, especially which continues for a long period of time”.

Having appraised, the definition of the key word in the topic, of discuss, permit me to delve into panoramic views of he reasons for the executive and the legislative wrangling in our political dispensation.

Causes of the Wrangling

The various face-offs and wrangling now going on between the executive and the legislature was not a new thing.

In the second republic, such occurrences were not new but far between one of such events culminated in the unceremonious impeachment of Alhaji Balarabe Musa the then governor of Kaduna State.

In this new dispensation, there have been quite a number of misunderstandings between the two arms of government in many states of the Federation. To mention a few, Abia, Imo, Nasarawa, Bornu, Osun, Ondo, and a few others.

The same problem plagues many local government area. It is almost a daily news items in the media to read or hear of misunderstanding between the elected councilors and the chairman. Quite a few of the chairman have lost their seats to these actions.

Even in states that you do not have advertised wrangling, it is not for the absence of such events but many of the festering misunderstanding are either kept away from the glance of the medial or some powerful party chieftain wade in to loose the fire.

It should be noted that one should ordinarily not expect a few of what is happening now between the legislatures and the executives for same clear reasons.

One, all the political parties harbor may strange bed fellows who hurriedly came together in the parties

Two, many of the elected officials if things had been normal with Nigeria would never have been elected in the first place. That the legislature and executive aims of government art he peopled by supporters of the tyrannical rulers of yesteryears is a fact.

Thirdly, many credible Nigerians for fear of the endlessness transition of the military kept away from the processes that brought the present crop of elected leaders into offices.

The long years of military rule have traumatised not only our psyche but it has also destroyed our political ethics.

Poverty and its attendant destructive tendencies is another reason for the incessant face-offs. The last of the reasons is the unsuitable polity which makes whoever is elected to feel that there may not be another opportunity in the nearest future for election into such offices.

At the Federal level the advertised reasons for the frequent executive and legislature imbroglio can be summarized as follows:

Firstly, the executive organ accused the lower chamber's leadership of massive corruption which they believe will undermine the spirit of the nascent democracy. It is argued that this can be discerned from the refusal of the leadership of the house of representative to submit themselves for a probe. Also, that the house does not support the presidency on the anti-corruption crusade and viewing the programme as one aimed at personal vendetta thereby running away from the search light of probity.

Furthermore, the presidency often frowns at what it called arrogance of the leadership of the house of representative to debate on some bills forwarded to it simply because the executive refuses to lobby the legislature and to do business as usual as it operated in the 2nd republic.

The legislature on the other hand especially the lower chamber are of the view that, the executive arms of government has been discarding its juristic thereby making attempts to be the power steering of the house via its policies and own acts in an attempt to curb what it terms as intrusions and excesses of the executive, the final product is face off between the two organs of government.

In addition, the legislature accused the executive of treating them with fading without due regard to the role of law which respects to the primary function of the legislature to make law for the country and for the executive to implement some enshrined in section 2, 3 and 4 of the 1999 constitution.

A case study was the year 2000 appropriation bill which the executive is accused of not implementing to the letter. It is alleged that the executive has only implemented the budget to the level of 30% as at November. It is pertinent to observe

at this juncture why not passing judgment that there is element of truths in some of the allegation levied by the two organs against each other.

The general beliefs of Nigerians is that the activities of the legislature and national assembly leave much to be desired people believe that, the house is not sufficiently interested in the masses and that is why they pay less attention to the basic needs of the citizenry.

While the masses suffering they are more concerned about filling their pockets with material thing without any justifiable reason. A factor a combination of the enumerated factors is responsible for the executive and legislative wrangling.

In these seriously issue the present administration bill to the National Assembly while at the end of the day the bill was totally paddy by the National Assembly for their wishes. Initially the National Assembly decided not to sign the bill until when the mercy were complained but yet they do what they wants.

The names of ministerial were sent to the National Assembly to the presidency yet the National Assembly refused to assign than based on their paroqior agenda. For instance the presidency sent name of Ibrahim Mango for the confirmation as the chairman E.F.C.C is yet to be confirmed by National Assembly.

Islamic Solution

It is after said that, to cure an ailment one must diagnose it to know the cause and eventually provide appropriate medicine for it cure.

The basic and fundamental problem of this country is the quality of leadership it has been saddled with since independence. To be candid, most of them have no sense of direction hence nothing tangible to offer to this nation.

The executive and legitimate expectation of the citizenry is that the leadership will make judicious use of the resources of the state provide a prosperous and conductive atmosphere for the citizenry within which such people could engage in profitable ventures to earn a decent and comfortable living. The contrary is the case in Nigeria, our resources are diverted by leaders based on avarice to private purses or how else can we interpret leader stock piling about N70 billion of a wealth into his private account or a leader who proportion of Naira to purchase the distribution to

members of a legislature house. There are always rules of legislature for offices, otherwise armed with spire to the leadership of each states. It des not mean that out those who hope to lead will eventually get mercy of Allah chooses leaders, he enthrone them and He does the reverse of His rushes attested to by Qur'an chapter 3 verse 26-27 where Allah says:

“O Allah, lord of power and rule, thou givet power to whom thous pleaseth and thous srippest off power from whom thous pleaseth thou endues with honour whom thou pleaseth and thous bringest low whom thou pleaseth in thy hand is all Good verily, over all things thou hast power”.

Leaders should not take anything out of the public treasury except that which they deserve by shariah. Do not keep anything anywhere except where you have been ordered by law.

We should be guided as leaders by the exemplary life Caliph Umar who curing his time never used public property outside the official circle.

The fear of Allah is not the beginning of wisdom in Islam, it is the highest wisdom. If our leaders in the executive and legislature genuinely desire democracy they must fear Allah that is they must have Taqwa, it is the fear Allah that will help them to know that power transient and that it is trust that must be justly used and kept to avoid wrangling.

Evidently, Islam attaches great importance to doing justice and several passage in the Qur'an attest to this, indeed justice ranks next to piety in surat Al-Maida Qur'an 5, verse 8, it states:

“O you who believe stand out firmly for Allah as witnesses for fair dealings and let not enmity and hatred of others makes you swerve from justice that is next to piety and fear Allah verily Allah is well acquainted which all that you do”

The Holy Prophet Muhammad (S.A.W) quoted to have said:

“He who died for the cause of tribalism and nepotism is not of my ummah”.

To the Muslim however, extra caution is required on accountability which covers all earnings how it is earned and how it is spend the management of youthful

strength, time and talents. It is for this reason that Allah (S.A.W) sensitizes us in chapter 103 of the Holy Qur'an (Asr) to the effect that whatever time is employed uncommitted to faith, good deeds and exhortation, towards truth and toward perseverance is indeed a time cost for ever so our leaders in the executive and legislature organs of government should devote their energy to causes that will move this nation forward instead of senseless acquisition of wealth and greed. They must guard their faiths jealously especially the Muslim among them and from infections of lies, falsehood and promises and fail etc.

Equally is the ethnic trendiest who profits from pitching one ethnic group against the others, in other to perpetually disunite us for selfish gains. Above all, our leaders do not fear God. They are rather slaves to money and power. They worship them and forget conveniently that we are passengers in this world and we have a dirty to account in the day of future.

While researcher views that "A righteous leader will not engage in satanic acts. To him, corruption, cheating, deception and all other evil activities must be avoided like the plague. A righteous leader knows that he/she is accountable not only to the society, but also to the Almighty Allah in this world and hereafter, therefore strives to guard against what will bring him/her in conflict with his/her creators".

Recommendation

The practitioners of democracy especially our leaders in the executive and legislative arms of government should have in mind the above quoted verses of eh Holy Qur'an and Sunnah of prophet for them to discharge their constitutional duties with the highest sense of probity, justice and fair play. Because, Allah that put them there, has the power to remove them and discipline them for bad conduct and other misdeeds.

The scholar should try as much as possible to preaching either in the mosque or ex-where for the development of world.

Conclusion

The fear of Allah is not the beginning of wisdom in Islam except it has been practicalized by an individual's, executive and legislature in their daily endeavor or offices. It is the highest wisdom, if our leaders genuinely desire democracy; they must fear Allah (i.e. Taqwa). It is the fear of Allah that will help us to know that power is transient and it is a trust that must be justly used and kept to avoid wrangling among themselves and Nigerians.

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