

ISLAMO- NIGERIANA

-ON BEING MUSLIM IN CONTEMPORARY NIGERIA



In Honour of
Professor Dawud Olatokunbo
Shittu Noibi, OBE

Edited by:

▪ IS-HAQ OLOYEDE ▪ MUIBI OPELOYE ▪ AFIS OLADOSU

Islam-Nigeria

— On Being Muslim in Contemporary Nigeria

IN HONOUR OF
PROFESSOR DAWUD
OLATOKUNBO SHITTU NOIBI, OBE

Edited by:

Is-haq Olanrewaju Oloyede
Muibi Omolayo Opeloye
Afis Ayinde Oladosu



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Exactly what the question that came and Professor of Islamic Studies, Noibi OBE, have read through the many the entries chosen by experts in the twin disciplines. The essays provide critical prospects of Islam in Nigeria that border on contemporary Southwest Nigeria even on how Muslims in the country consequently better it. In other words, the insights into what is and affiliated to Nigeria have continued to modernity, pluralism and tribalism, among depth and rigour, arguments on Islam that would add greatly is a book that seeks a better Nigeria.

Chapter 14

Islam, Good Governance and Community Development in Contemporary Times: The Case of Nigeria

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(They are) those who, if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong: with Allah rests the end (and decision) of (all) affairs (Q22:41).

Introduction

Islam is a religion that addresses the social, physical, economic, and spiritual life of the community with the aim of its adherents achieving success in this world and Hereafter. This means that Islam's conception of life takes into context the physical and non-physical aspects of life. Hence, there is no aspect of human existence that is not addressed to achieve a rich and fulfilling life. Good Governance is a conflux of eight major characteristics which include participation, consensus, accountability, transparency, responsiveness, effectiveness and efficiency, equity and inclusiveness and rule of law.⁶⁷⁸ Islam is a religion that addresses all these characteristics in achieving good governance and all forms of community development.

The issue good governance has been subject of attention of various writers even many discussions, debates and conferences have been occasioned by it. There are numerous studies on the good governance and community development.⁶⁷⁹ Many of these writers focus on the good

governance and community development from the economic and sociological angle, that is, good governance in the area of public administration, corporate governance, environmental policy and planning. Other studies focus on the political angle.⁶⁸⁰ A handful of works have been written on the Islamic perspective on good governance.⁶⁸¹ However, little is known about the implication of Islamic outlook on good governance to contemporary Nigeria. Understanding the position of Islam on good governance helps in examining moral and ethical dimension required in addressing developmental issues currently affecting Nigeria in terms of injustice and social imbalance.

The chapter is intended to expose the interconnectedness of Islam and Good Governance to attain community development. It examines these issues within the purview of Nigeria's pursuit of good governance and community development. The dimension of the present study to the issue is that Nigeria has a lot to gain from Islam because of its holistic approach in addressing good governance and community development. Hence, this chapter dilates on the Islamic approach to good governance practices in dealing with Nigeria's multipronged developmental challenges. The study shall proceed as follows: describe good governance and community development; identify the attributes that connect Islam and governance; discuss in detail Nigeria and governance in contemporary times; Islam, good governance, and community development in Nigeria then suggestions, recommendations, and conclusion.

Good Governance

Governance entails how policies are made and how they are implemented. The idea of good governance is often interlinked with institutionalised values such as democracy, observance of human rights, accountability, transparency and greater efficiency and effectiveness of the public sector. It involves addressing the role of public management in promoting productivity and improving performance in the pursuit of efficiency, effectiveness, economic growth, sustainable development and social justice as well as how public/private sector interface in the context of developing a meaningful and effective partnership in economic development.⁶⁸²

Good governance has become a dominant concept in our contemporary world and has been linked to rule of law and democracy, transparency, participation, effectiveness, accountability, human rights protections, and propriety.⁶⁸³ While good governance is a worthy goal, it is not a prerequisite for economic growth or development sometimes due to a lack of the administrative and financial capacity to achieve necessary reforms or institutions.⁶⁸⁴

Good governance as a concept can also be said to represent the use of rigorous, systematic, and technically valid pieces of evidence within decision-making processes that are representative of, and accountable to, populations served.⁶⁸⁵ In order to ensure more accountability, transparency, and better interaction among the populace, policymakers are expected to be interested in good governance.⁶⁸⁶

Good governance entails a kind of balancing act, an interplay between government, business, and civil society in which the core values need careful and timely attention.⁶⁸⁷ This is because there appears to be a correlation between corruption, good governance, and economic development.⁶⁸⁸ Reluctance to develop a responsible and governance can end up costing countries much more in the long run both in reputation and in resources. Good Governance help countries develop legal and ethical responsible policies to effectively advance their needs. This can be achieved through eliminating redundant or outdated policies, adding new policies more effectively, ensuring compliance with relevant legislation and regulations, understanding why certain policies are necessary, and adapting legislation to the specific needs of the populace.⁶⁸⁹

The concept of good governance is of increasing importance and is used to ensure reasonable conformity to high standards in countries that participate in global or international activities.⁶⁹⁰ This is why the United Nations, for instance, defines good governance as the exercise of authority through political and institutional processes that are transparent and accountable, and encourage public participation.⁶⁹¹ This can further expatiate into four areas: democratic institutions, the delivery of State services, the rule of law, and anti-corruption measures. Also, environmentally and socially sustainable policies are essential for good governance. It is the key tool for integrating environmental considerations into policies, programs, and plans.⁶⁹²

Community Development

Community Development entails a comprehensive and practical approach to planning for communities utilizing local economic interests and integrating finance and marketing considerations into development. It addresses what is the best practice when it comes to planning for communities, and how to accurately measure the results of planning practice in terms of increased coverage of sustainability issues, discussion of localism and its relation to community development, quality of life, community well-being, and public health considerations, and content on local food systems.⁶⁹³

For many scholars, the study of community and community development is at a crossroads. Previously dynamic theories appear not to have kept pace with the major social changes of our day. Given our constantly shifting social reality, we need new ideas and research that pushes the boundaries of our extant community theories. Theory, Practice, and Community Development stretches the traditional boundaries and applications of well-established community development theory and establishes new theoretical approaches rooted in new disciplines and new perspectives on community development.⁶⁹⁴ These have proved to be effective in bringing people and organizations together to accomplish a broad array of goals related to fostering social and economic innovation, protecting communities against poor living and working conditions, and promoting a better quality of life. Moreover, community development approaches hold much potential for generating the types of synergies, collaboration, and productive and social processes that enable communities to thrive in a variety of local, regional, and global contexts.⁶⁹⁵

Researchers into Social and Community Development Practice have also made a persuasive case for employing a social development approach to community development practice at local and village levels. This helps in understanding the significance of social policy education for social and community development workers and the need for expanding community development practice from local levels to international levels.⁶⁹⁶

The concept of community development promotes social rights and peacebuilding in communities with limited economic resources, low-level

literacy, and limited access to basic infrastructures to strengthen community development and consequently promote active citizenship and social justice.⁶⁹⁷

Islam and Governance

The Authority of Allah as the Supreme Lord of the universe is reflected in Islam's outlook on governance. This is because governance is seen as a form of the extended vicegerency of Allah given to humankind to manage or administer the world as *khalifah* on earth. In other words, governance is a trust and a responsibility, and those in the position of governing are expected to see the office as a trust from Allah, hence, humans are accountable to Allah, the Supreme Ruler.

Truly, from the Islamic perspective, governance is only in so far as Allah wills it and gives it. The Qur'an says:

How many populations have We destroyed, which were given to wrong-doing? They tumbled down on their roofs. And how many wells are lying idle and neglected, and castles lofty and well-built?

Do they not travel through the land, so that their hearts (and minds) may thus learn wisdom and their ears may thus learn to hear? Truly it is not their eyes that are blind, but their hearts which are in their breasts.

Yet they ask thee to hasten on the Punishment! But Allah will not fail in His Promise. Verily a Day in the sight of thy Lord is like a thousand years of your reckoning.

And to how many populations did I give respite, which were given to wrong-doing? in the end I punished them. To me is the destination (of all).⁶⁹⁸

This indicates how Allah informs humans that there were many great nations of the past which have come to nothing today, thus, those in governing position should be aware of the precarious state they are in, the Qur'an also says:

Say: "O Allah! Lord of Power (And Rule), Thou givest power to whom Thou pleasest, and Thou strippest off power from whom Thou pleasest: Thou enduest with honour whom Thou pleasest, and Thou bringest low whom Thou pleasest: In Thy hand is all good. Verily, over all things Thou hast power."⁶⁹⁹

Therefore, Islam regards governance as authorised power that should not be seen as a privilege. This is because governors are not absolute in their control but are subject to the Supreme Authority of Allah. In other words, they are accountable to Allah. Furthermore, justice is the essence of governance in Islam, besides honesty, trustworthiness, dignity, discipline, compassion, generosity as well as responsibility and accountability before Allah. That is why the Prophet reminded Muslims that an unjust governor will be sent to the lowest pit of Hell.⁷⁰⁰ Hence, obedience to Allah and His Prophet is the first law of governance in Islam, that is, no laws, rules, or regulations should be enacted that contradict the Divine guidelines but only in support of them. The Qur'an says:

O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: That is best, and most suitable for final determination.⁷⁰¹

It is important to note that at the core of Islam's outlook on governance is the *Shari'ah* which advances two fundamentals justice and well-being, as a way of maintaining social order. Allah in the Qur'an gives guidance, guideline, directives, and injunctions on how to conduct social life. This is Islam's way of ensuring that the unscrupulous and greedy among the rulers will not take advantage of their positions to oppress the less privileged. Moreover, the guidance and injunctions are permanent, thus, cannot be altered based on individuals' whims and caprices. Islam, therefore, does not support the idea of the survival of the fittest. Also, many of the injunctions in Islam are general in scope, there are those with details that provide ample space for social institutions to adjust with the needs of the time while still sustaining the spirit of the Islamic social order. The Islamic sense of governance can be said to incline towards the needs and care of the weak and the less fortunate based on justice care and concern. The Qur'an says:

O ye who believe! stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily Allah is well-acquainted with all that ye do.⁷⁰²

Nigeria and Governance in Contemporary Times

Nigeria is a large country both in terms of size, population, and importance on both a regional and global scale, and few issues are as central to the national ethos as religion. Nigeria has over 270 ethnic groups who speak over 370 languages. While it has been suggested that about half of the population is Muslim, 40–45% is Christian, and 5–10% practice indigenous religious traditions. Regionally, there is a perceived cultural, economic, and political split between Nigeria's north and south, which is a direct legacy of British colonial policy and uneven regional development.⁷⁰³

Contemporary governance issues in Nigeria can be seen in all facets of the populace's lives. This includes religious and ethnic affiliations, economic disparities, power and political influence, economic injustice and widespread corruption all combine to shape the current tensions in the country. Though economic development, particularly that derived from the 1970s oil boom, has enriched some communities in the North and the South, wealth tends to be mainly controlled by a small, wealthy minority found in both the northern and southern parts of the country, with very little trickling down to the vast majority of the population.⁷⁰⁴ The disproportionate balance of power and wealth in the country and the inept management of resources by those leading the country have contributed to the current situation of the country.

Several examples show the level of quality of governance currently experienced in the country. For instance, the pervasive corruption in Nigeria has always placed her at the list of the most corrupt nations in the world. Transparency International, a global civil society organisation leading the fight against corruption, ranked Nigeria at 149 position of 180 countries (the 180th position being the most corrupt) in the 2020 Corruption Perception Index. In addition, a former Chairman of Nigeria's anti-corruption agency, Economic and Financial Crimes Commission (EFCC), noted that corruption has cost Nigeria over US\$380 billion since independence in 1960, \$140 billion to Africa annually, and about 25 percent of total GDP in sub-Saharan Africa.⁷⁰⁵

Also, other level of quality of governance in the country can be seen in fact that the resources meant for community development are

being feathered away by those in a position of authority as the country continues to sink into a deeper abyss of poverty. Moreover, there is a lack of appropriate frameworks, legal structures or policies and proper coordination in the administration of the country e.g. the looting of COVID-19 palliatives in several warehouses across the country. In addition, the misappropriation or diversion of funds meant for the empowerment of Nigerians at the lowest rung of the economic ladder. Besides, the various corruption allegations that have been uncovered and the absence of rule of law or arbitrary application of laws in addressing them.

Furthermore, the creation of economic programmes, policies, and regulations that do not reduce poverty rather these programmes stifle creativity and innovation in the populace. Individuals in the position of authority lack transparency in the conduct of governmental duties e.g. political affiliations being considered in the distributions of resources to the less privileged.

Another issue that show the level of quality of governance currently experienced in the country is the stealing and embezzlement of investment funds that are meant to cushion the level of poverty in the country. This is due to lack of accountability in the running of several governmental programmes meant to restore livelihood, economic opportunities, and sustenance for the poor across the country. Not leaving out the inability of the government to guarantee security and protection over its citizens.

All that have been mentioned above may be regarded as the reason one of the presidential aspirants of the country during the 2019 elections stated thus:

It is what happens when there is bad governance. Bad governance is so endemic when there are no expectations of results from those that govern society, and therefore there is no demand for accountability. And even when there is demand for accountability, there is no incentive on the part of the people who govern to produce results. I was one of the co-founders of Transparency International and we know that corruption is a tax on the poor.⁷⁰⁶

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The aspirant also further observes that:

And we already know that there are ways to tackle corruption. You prevent opportunities for corruption, you reduce corruption and part of what my agenda is, is to deregulate the economy in the kind of way that public officials don't have too much presence in the economy to be able to utilize it for personal gain. And also to complement the action on the prevention side with a system that punishes corruption every time it happens, because then you create a deterrent against the very malignant, cancerous action that has kept our country underdeveloped.⁷⁰⁷

All these go to show the need to fix the current situation of governance in Nigeria and prevent the total collapse of society. This requires the implementation of all the principles of good governance as mentioned earlier and the courage and political will of the leaders to stare down at the problems that are inhibiting community development. This is because many of the country's present or contemporary leaders or the established class of politicians have not delivered meaningfully to good governance in Nigeria.

Good Governance and Community Development in Nigeria: An Islamic Framework

Nigeria as a country has a long way to go to achieve good governance for community development. The present study is proposing an Islamic framework for good governance and community development. This is because as mentioned earlier, governance in Islam is based on sound spiritual and moral foundations, and can be said to be guided by Divine injunctions. This makes governance from an Islamic perspective unique in terms of structure, function, and purpose.

Nigerian leaders and populace can learn from the Islamic outlook on governance the thought that to whom much is given, much will be expected. The Qur'an says: "He is the One Who has placed you as successors on earth and elevated some of you in rank over others, so He may test you with what He has given you. Surely your Lord is swift in punishment, but He is certainly All-Forgiving, Most Merciful".⁷⁰⁸ A

consciousness of this makes good governance ensue as well as community development. Moreover, governance in Islam is not pragmatic nor is it a theocracy whereby individuals possess/assume divine rights beyond accountability.⁷⁰⁹

To achieve good governance in Nigeria, there are certain qualities that the leaders must possess such as piety, self-accountability, humility, resilience, patience, open-mindedness, transparency, among others. This further shows that Islam takes governance and community development seriously. Furthermore, as regards who can lead or be authorised with governing and administering the affairs of the community, Islam holds an open position, true to its spirit of universality and inclusiveness. Thus, Islam opens up the position generously to everyone with the necessities to stand up as leaders and rulers, managers and administrators, regardless of their ethnicity, social status, or background. Nonetheless, Islam, however, does identify in general those who should not be entrusted with certain positions. The Qur'an says:

Do not entrust the incapable (among your dependants) with your wealth which Allah has made a means of support for you—but feed and clothe them from it, and speak to them kindly.⁷¹⁰

This shows that those who would fail the trust due to their incapability, lack of experience, and training, or maybe carried away by the office and so damage their faith should distance themselves from holding positions of trust and by extension governing the community.

Nigeria leaders can also aid community development through the consultative spirit embedded in the governance system in Islam. The Qur'an made several references to this notion.⁷¹¹ Also, a chapter of the Qur'an is titled consultation (Al-Shūrā). According to Abdalati the idea of consultation from an Islamic perspective enjoins every citizen to offer their best advice on matters affecting the community and are entitled to do so. Consequently, to ensure fulfillment of this obligation in a practicable and useful way, the rulers must seek the advice of the learned and experienced people in the state. However, average citizens in the community are not to be left out in speaking whenever there is a need to do so.⁷¹² He further notes that the principle of mutual consultation can be regarded as fundamental in Islam requiring one not just to speak up his mind but also in a sincere and dignifying manner, for the best interest of the community. Hence, the consultative approach from an Islamic point of

view is beyond that carries with it well as the position stating that a Consultation of the rights of citizens the community inclinations or sincerest of in Qur'an says:

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view is beyond a mere formula of governance rather a divine injunction that carries with it a moral duty enjoined on leaders of the community as well as the populace. That is why one can find a tradition of the Prophet stating that an essential part of religion is to give good counsel. Consultation given properly and effectively has the advantage of aiding the rights of citizens and helping the government to fulfil its obligations to the community. In other words, counsel is to be given devoid of selfish inclinations or egoistic temptations rather it should be done with the sincerest of intention and the interest of the community at heart. The Qur'an says:

It is part of the Mercy of Allah that thou dost deal gently with them. Wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over (Their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast Taken a decision put thy trust in Allah. For Allah loves those who put their trust (in Him).⁷¹³

Also, enumerating that the seeking of mutual counsel and rendering it, both for the leader and the led, is a matter of religious ordinance, the Qur'an states:

Whatever ye are given (here) is (but) a convenience of this life: but that which is with Allah is better and more lasting: (it is) for those who believe and put their trust in their Lord: Those who avoid the greater crimes and shameful deeds, and, when they are angry even then forgive; Those who hearken to their Lord, and establish regular Prayer; who (conduct) their affairs by mutual Consultation; who spend out of what We bestow on them for Sustenance; And those who, when an oppressive wrong is inflicted on them, (are not cowed but) help and defend themselves.⁷¹⁴

Another major feature of governance in Islam is the attention and care given to justice and fair ruling. This is a recurring message even in the Qur'an and *Ahadith*, that is in addition to honesty and honouring trust. The Qur'an says:

Allah doth command you to render back your Trusts to those to whom they are due; And when ye judge between

man and man, that ye judge with justice: Verily how excellent is the teaching which He giveth you! For Allah is He Who heareth and seeth all things.⁷¹⁵

From the verse above it can be deduced that rulers are to be trustworthy over what is entrusted to them, and also that governance is a form of trust. The Qur'an states in another verse devouring the properties of others and corruption are discouraged, "And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with the intent that ye may eat up wrongfully and knowingly a little of (other) people's property".⁷¹⁶

The notion of justice and fairness in public affairs is sustained in the Islamic system of governance through public accountability known as *hisbah*. This institution addresses various issues that are currently being witnessed in Nigeria today in terms of maladministration, the abuse of power, misuse of public funds, deprivation of rights, public complaints, among others taking an open and accessible approach.

Hence, from an Islamic perspective, good governance and community development can only be ensured by administering justice and providing security and protection for all citizens regardless of ethnicity or religion. The Qur'an says:

To those who believe and do deeds of righteousness hath Allah promised forgiveness and a great reward.⁷¹⁷

O ye who believe! stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily Allah is well-acquainted with all that ye do.⁷¹⁸

Verily Allah will defend (from ill) those who believe: verily, Allah loveth not any that is a traitor to faith, or show ingratitude. To those against whom war is made, permission is given (to fight), because they are wronged;- and verily, Allah is most powerful for their aid; (They are) those who have been expelled from their homes in defiance of right, - (for no cause) except that they say, "our Lord is Allah". Did not Allah check one set of people by means of another, there

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would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorated in abundant measure. Allah will certainly aid those who aid his (cause); for verily Allah is full of Strength, Exalted in Might, (able to enforce His Will). (They are) those who, if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong: with Allah rests the end (and decision) of (all) affairs.⁷¹⁹

All these go to show that the system of governance in Islam is fundamentally significant since the ruler is not expected to govern the people according to their desires. The ruler is to serve them by making justice a common law, by making their genuine obedience to the sovereign Lord of the universe a regular function of the state, and by making sound morality a noble undertaking of the administration.⁷²⁰

The foregoing analysis demonstrates that for Nigeria to make significant progress in the area of governance and community development values elaborated above should be considered to succeed. To attain societal reformation, the populace must unite as one to wage an all-out war against corruption. In the current study view, the war should be endless and ceaseless. In any case, experience has shown that there can be no fruitful war against corruption without solid establishments. This is more important because to what end is the setting up of programmes and institutions without the appropriate will and determination to see to their success. Prof. Dawud Olatokunbo Noibi can be regarded as one of foremost Muslim educationists that has contributed in helping the country to build a solid institution right from the time when he was an education officer, North-Eastern State (now Borno State) till present time. If more personalities of his calibre are considered for governance, then, there is hope for a better Nigeria.

Suggestions, Recommendations, and Conclusion

This chapter examined the religious principles of good governance and community development in contemporary society. Historically, religion has guided different communities in governance and development. In modern times, however, religious ideas have been marginalized in social science literature. Hence, this work reinforces the values and practices Islam contributes to governing economic, political, and social life in contemporary period.

This chapter showed that good governance and community development is a necessary condition for a competitively successful nation. It addressed how do we escape the trap of corruption, to reach a governance system based on ethical disposition? To this end, the paper emphasis Islamic ethical values such as consultation, justice, accountability, transparency, enjoining good, and forbidding evil. All these are driven towards service to the community and to promote social and economic welfare, thereby, leading to people's active participation in the development process.

Despite the marked heterogeneity in Nigeria, the country also shares common characteristics and challenges. Addressing these challenges requires tackling both social and economic strata of life, especially raising productivity and diminishing inequalities among the populace. In turn, to achieve such an inclusive growth agenda and make the respective economic and social policies effective, good governance from Islamic perspective is a key ingredient.

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679. See Simangunsong et al.; Jindra and Vaz; Meyer and Auriacombe; Moonti; Uddin et al.; Olakunle; Guzal-Dec et al.; Wahyurudhanto; Frey; Pomeranz and Stedman; Aguilera and Cuervo-Cazurra; Rubasundram and Rasiah; Khalid et al.; Rahim; Rubio-Andrés et al. regional and city council levels will bring a significant impact on the continuous movement and competitive advantage of the region. The present study hypothesised a strategic framework of good governance, infrastructure development and community empowerment in Indonesian public sector management. System management, governance and contingency theory were employed as underlying theories on the strategic framework. Advanced quantitative approach using a Structural Equation Modeling (SEM)
680. See Taye Demissie Beshi and Ranvinderjit Kaur, 'Public Trust in Local Government: Explaining the Role of Good Governance Practices', *Public Organization Review*, 2020 <<https://doi.org/10.1007/s11115-019-00444-6>>; Yu Keping, 'Governance and Good Governance: A New Framework for Political Analysis', *Fudan Journal of the Humanities and Social Sciences*, 2018 <<https://doi.org/10.1007/s40647-017-0197-4>>; Arif Jameel, Muhammad Asif, and Abid Hussain, 'Good Governance and Public Trust: Assessing the Mediating Effect of E-Government in Pakistan', *Lex Localis*, 2019 <[https://doi.org/10.4335/17.2.299-320\(2019\)](https://doi.org/10.4335/17.2.299-320(2019))>; Woleola J Ekundayo, 'Good Governance Theory and the Quest for Good Governance in Nigeria', *International Journal of Humanities and Social Science*, 2017; Nurfaika Ishak, Rahmad Ramadhan Hasibuan, and Tri Suhendra Arbani, 'Bureaucratic and Political Collaboration Towards a Good Governance System', *BESTUUR*, 2020 <<https://doi.org/10.20961/bestuur.v8i1.42922>>; Vijay Chauhan, 'Clean Politics and Good Governance', *SSRN Electronic Journal*, 2021 <<https://doi.org/10.2139/ssrn.3826065>>; Henrik Bang and Anders Esmark, 'Good Governance in Network Society: Reconfiguring the Political from Politics to Policy', *Administrative Theory & Praxis*, 2009 <<https://doi.org/10.2753/atp1084-1806310101>>; Anshuman Behera, 'Politics of Good Governance and Development in Maoist Affected Scheduled Areas in India: A Critical Engagement', *Studies in Indian Politics*, 2019 <<https://doi.org/10.1177/2321023019838649>>; Dele Babalola and Hakeem Onapajo, 'New Clamour for "Restructuring" in Nigeria: Elite Politics, Contradictions, and Good Governance', *African Studies Quarterly*, 2019; Jon Phillips, Elena Hailwood, and Andrew Brooks, 'Sovereignty, the "Resource Curse" and the Limits of Good Governance: A Political Economy of Oil in Ghana', *Review of African Political Economy*, 2016 <<https://doi.org/10.1080/03056244.2015.1049520>>; 'Civil Society and Good Governance: The Politics of Adjustment', in *New Perspectives on Globalization*

and *Antiglobalization*, 2021 <<https://doi.org/10.4324/9781315248028-12>>; Muhadam Labolo, Heru Rohmansyah, and Margaretha Rumbekwan, 'Political Reforms and the Role of Parliament in Promoting Good Governance through the Integration of Religious Views in National Politics', *Talent Development & Excellence*, 2020; David Butcher and Martin Clarke, 'Good Governance: A Role for Organizational Politics and Organizational Democracy in Creating Moral Communities', *Organizational Dynamics*, 2012 <<https://doi.org/10.1016/j.orgdyn.2012.03.006>>; Ovwasa O. Lucky, 'Money Politics and Vote Buying in Nigeria: The Bane of Good Governance', *Mediterranean Journal of Social Sciences*, 2014 <<https://doi.org/10.5901/mjss.2014.v5n7p99>>.a conceptual model was developed and tested empirically in Ethiopia by selecting Bahir Dar City Administration. The data analyses yielded the following results. All independent variables were highly influential in describing the public's level of trust in their local government. In this case, participants who perceived the existence of transparency, accountability, and responsiveness had greater trust in the City Administration than their counterparts.", "author": [{" "dropping- particle": "", "family": "Beshi", "given": "Taye Demissie", "non-dropping- particle": "", "parsenames": false, "suffix": "" }, {" "dropping- particle": "", "family": "Kaur", "given": "Ranvinderjit", "non-dropping- particle": "", "parse-names": false, "suffix": "" }], "container-title": "Public Organization Review", "id": "ITEM-1", "issued": { "date-parts": [["2020"]] }, "title": "Public Trust in Local Government: Explaining the Role of Good Governance Practices", "type": "article- journal", "uris": ["http://www.mendeley.com/documents/?uuid=0811f5d1-0135-456a-8467-31a17b209ffc"] }, { "id": "ITEM-2", "itemData": { "DOI": "10.1007/s40647-017-0197-4", "ISSN": "21982600", "abstract": "In a time of great change, accelerating globalization and increasing uncertainty, all countries, whether developed or developing, are searching for a new form of governance that is better adapted to the times so as to gain an advantage in economic competitiveness and create substantial and sustainable social growth. As governance theory is becoming the dominant political theory in response to the change, the values backing the discourse and texts consistent with them have helped revise the theory of government in mainstream politics and were agreed upon by global politicians, scholars, officials and entrepreneurs. When we comprehend governance theory based on the practice of public administration in China, it strikes us how theoretically and practically important governance theory is for rebuilding the intellectual system of China's democratic politics, searching for an institutional platform for good governance, transforming the public policy- making model and getting rid of the practice in public administration in the process of market-oriented development that is inefficient, or even fails in many ways.", "author": [{ "dropping- particle": "", "family": "Keping", "given": "Yu", "non- dropping- particle": "", "parse-names": false, "suffix": "" }], "container-title": "Fudan Journal of the Humanities and Social Sciences", "id": "ITEM-2", "issued": { "date- parts": [["2018"]] }, "title": "Governance and Good Governance: A New

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698. Q22:45-48
699. Q3:26
700. وَعَنْ غَالِبِ الْقَطَّانِ عَنْ رَجُلٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ الْعِرَافَةَ حَقٌّ وَلَا بُدَّ لِلنَّاسِ مِنْ عُرَفَاءَ وَلَكِنَّ الْعُرَفَاءَ فِي النَّارِ». رَوَاهُ أَبُو دَاوُدَ
- «Ghalib al-Qattan quoted a man who stated on the authority of his father that his grandfather reported God's Messenger as saying, "The office of a chief is necessary, for people must have chiefs, but the chiefs will go to hell." Abu Dawud transmitted it (*Mishkat al-Masabih*, 3699). *Mirqat*. iv,133 says this means those who are unjust, or is a warning against the temptations to injustice arising from their office.
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710. Q4:5
711. For instance Q42:38-39, Q27:34-35
712. Abdalati
713. Q3:159
714. Q42:36-39
715. Q4:58
716. Q2:188
717. Q5:9
718. Q4:135
719. Q22:38-41
720. Abdalati.