

Modern Concept of Good Governance in Islamic Perspective

* Tahmina Fazil

** Dr. Munaza Hayat

Abstract

Islam is a complete code of life as it encompasses all regimes of life. All knowledge's apparently complying to be the modern and new, basically get roots from the Islamic civilization and form their structures through the foundations provided by Islam. Good governance could be a new turn for the post modern world but as far as Islam is concerned, it has mentioned the characteristics of good governance various times in Holy Quran 14 hundreds years ago...

Actually today's world is mimicking the fundamentals structure of ruler ship of Islam and provoking good governance for the sake of welfare of weak peoples of the society. Islam conditions good governance with the welfare of the deprived peoples as it lays foundation for the uprising of the society. Islamic state implies some responsibilities to the ruler or a governor as the implementation of Islamic rituals in the form of soum and salaah but at the same time it demands a ruler to be the just for all disregard of pluralism in this society. All would be equal to him and would be treated equally when it comes to religion, sector, gender, colour, race and language. He won't be inclined to any one just because of being his own class or the favorite one. It is his duty to make people, his subjects to obey him, follow his instruction as they believe that whatever is being done is ultimate in their favor and is to uplift the society. If it is so then an exemplary society is laid. In such society you are privileged being a man leaving all other differences.

Key words: *Good Governance, Modern World, Islam, Responsibilities of ruler, welfare state*

Introduction.

The concept of Governance is not new, it is as old as human civilization. The word Governance derives, ultimately, from the Greek verb *kubernaein* (meaning to steer). The metaphorical sense first being attested in Plato.

Both Aristotle and Plato in the focus of their research, had research from the field of political Philosophy. They both are interested in politics, the state, the forms of Governance, the various categories of definition for Justice, gender relation and so on(1).

However the term Governance was reminded as recently as the 1990s by economist and political scientists and disseminated by institutions such as United Nations, International Monetary fund and World Bank. Its used in English can be traced backed to Charles Plummer's, 'The Governance of England, published in 1885 as a translation from the Original 13th Century Latin of John Fortescue's 'The difference between an Absolute and a limited Monarchy'.

The term Good Governance was primarily used with the end of cold war because donor agencies carried out economic and political reforms in the recipient countries and International donor agencies like International Monetary Fund (IMF) and World Bank (WB) except that certain conditions will be complied with the countries where reforms were introduced. Barber Conable who was President of WB in 1991 emphasized form objectives that has to be achieved to increase economics growth. These objectives are; increase

* Ph.D Scholar Department of Islamic Studies Bahauddin Zakriya University Multan.

** Assistant Professor Department of Islamic Studies Bahauddin Zakriya University Multan.

government investment in education, health care and nutrition; greater competition in domestic Markets; and to create a stable macro-economic environment (2).

Definition of Governance:

There are many definitions of Governance but almost all definitions have more or less the same meaning but the ultimate objective is to ensure adequate delivery of services by the Government to its inhabitants.

Governance is a method through power is exercised in a management of a country's political, economical and social resources for development (3).

Governance is the exercise of economical, political and administrative authority to manage a country's affairs at all level (4).

Governance is the manner in which power is exercised in the management of a country's Social and economical resources for development (5).

Governance is the manner in which societies or organizations make important decisions, determine whom they involve and whom they render account (6)

Good Governance:

Good Governance can be explained as participation, transparency and accountability, effective and equity promoting rule of law (7).

It ensure that political, social and economical priorities are based on broad consensus in society and that the voices of the poorest and the most vulnerable are heard in decision making over the allocation of development resources (8).

Good Governance involves carrying out the functions of the Government without abuse and corruption and with due regard to law (9).

Good governance is an opening policy for establishing strong determination, where decision makers are to create point of view after consensus period in institutions for the decision making (10).

An other definition of Governance is "the term that symbolizes the paradigm shift of the rule of Governments (11).

To summarize the concept of Good Governance we can say that Good Governance is the outcome of the governance.

Characteristic of Good Governance:

Good governance has eight major characteristics. It is rule of law, Participation, consensus oriented, effective and efficient, equity and inclusive, accountability, responsiveness and transparent. It assures that corruption is minimized, the views of minorities are taken into account and that the voices of the most vulnerable in society are heard in decision-making. It is also responsive to the present and future needs of society. Following are some elements of Good Governance in detail. (12)

Rule of law:

Good governance demands fair legal frameworks that are enforced impartially. It also demands full protection of human rights, particularly those of minorities. Impartial enforcement of laws requires an independent judiciary and an impartial and free of corruption Police force.

UN member's states have included it in the Millennium Development Goals (MDGS).

Participation

Participation of men and women is the key of good governance. Participation could be direct or through elected representatives. It is important to point out that representative democracy does not necessarily mean that the concerns of the most vulnerable in society would be taken into consideration in decision making. Participation needs to be informed and organized. This means freedom of association and expression on the one hand and an organized civil society on the other hand.

Consensus oriented:

There are several actors in a given society. Good governance requires that it thinks and acts in the broad consensus of society. Mediation of the different interests in society to reach a broad consensus in society on what is in the best interest of the whole community and how this can be achieved. It also requires a broad and long-term perspective on what is needed for sustainable human development and how to achieve the goals of such development. This is possible only when the history and the culture of the society is understood.

Effectiveness and efficiency:

Good governance means making the best use of resources to produce results that meet the needs of society. The concept of efficiency in the context of good governance also covers the sustainable use of natural resources and the protection of the environment.

Equity and inclusiveness:

A society's well being depends on ensuring that all its members feel that they have a stake in it and do not feel excluded from the mainstream of society. This requires all groups, but particularly the most vulnerable, have opportunities to improve or maintain their well being.

Accountability:

Accountability is a key requirement of good governance. Not only governmental institutions but also the private sector and civil society organizations must be accountable to the public and to their institutional stakeholders. Who is accountable to whom varies depending on whether decisions or actions taken are internal or external to an organization or institution. In general an organization or an institution is accountable to those who will be affected by its decisions or actions. Accountability cannot be enforced without transparency and the rule of law.

Responsiveness:

Good governance requires that institutions and processes try to serve all stakeholders within a reasonable timeframe.

Transparency:

Transparency means that decisions taken and their enforcement are done in a manner that follows rules and regulations. It also means that information is freely available and directly accessible to those who will be affected by such decisions and their enforcement. It also means that enough information is provided and that it is provided in easily understandable forms and media.

Good Governance in Islamic perspective

There are many examples good governance mentioned in the holy Quran. The Holy Quran is mentioning the good governance by Zilqarnain (AS) to save his nation. Good governance of Taloot (AS), Moses (AS), Dawood (AS), Suleman (AS), Joseph (AS) and the good

governance of last prophet MUHAMMAD (PBUH) is also mentioned in the Holy Quran. From the Holy Quran it is objective that good governance depends upon people's cooperation in good deeds and avoidance of sinful acts and refrain and aggression. The Quran likewise make it a responsibility of each individual to enforce what is good and what is evil. (13)

System of Salah and Zakat:-

Salah is the source of Taqwa. It creates love for God in Muslims. By establishing a system of Salah the traits of unity, brotherhood, homogeneity, solidarity, discipline, patience, tolerance, forbearance, perseverance, empathy, attraction towards good deeds will be instilled among Muslim nation. (14)

If there is a system of Zakat, no one will die because of hunger. Quran say " My mercy encompasses all things, but I will specify it for the righteous who give Zakat". (15)

Another place Quran say "those who spend their money in the cause of God, then don't follow their charity with insult or Haram, will receive their recompense from their lord; they have nothing to fear, nor will they grieve. (16)

Rule of Law:-

Quran says, "The decision is only for ALLAH". (17)

The Islamic state is bound to follow and implement the laws chalked out by ALLAH Almighty in Quran and Sunnah of the Holy Prophet. Quran says "And who ever do not judge by what ALLAH has revealed, then they are the disbelievers. And who ever do not judge by what ALLAH has revealed then it is those who are wrong does. And who ever do not judge by what ALLAH has refold then it is those who are the defiantly disobedient. (18)

Welfare State:-

In the concept of good governance, Islam introduce a welfare state. A state where nothing should come in the way of implementation of justice by ruler of government as they are accountable. Colour, race, creed religion and sector should not be the reason for being biased and prejudiced while doing the justice. In this state, there is no place for disorder. The Holy Quran says.

"Do not promote disorder in the earth. After peace has been established". (19)

"They seek to create disorder and ALLAH loves not those who create disorder". (20)

"Do not go about committing iniquity in the earth and causing disorder". (21)

No gender discrimination:-

Islam is the Prohibits of gender discrimination. It does not discrimination on the racial of gender bases. Equality is maintained rather females are privileged when it comes to being a mother, sister, wife or a daughter. Islam is the only religion over in history to ensure the rights of women either its inheritance, marriage or khulaa but again it multiplies the responsibility of state to implement their laws on practical forum.

Surah Ahzab and surah Nisaa pledge for the rights of women. Islam advocate for the rights of neglected, weaker and deprived communities of society and women too come under that category. Quran says," for men is a share of what they have earned and for women, is a share of what they have earned". (22)

Education:-

Education is very important in Islam. The very first ayah revealed in the Holy Quran is “Read in the name of ALLAH the sustainer, who has created a man out of a germ cell”.(23)

Focus on education and increase in literacy is one of the salient features of Islam. Not only the provision of education should be ensured by the state rather the production of such people who would lead the ummah in future after learning the teaching of Islam in true sense and spirit.

Freedom of conscience:-

A constrictive and positive or healthy criticism is always encouraged in Islam because it enlightens the way to rule, opens up the multiple dimensions to resolve the problems faced by ummah. It creates a demarcation between olemocracyy and dictatorship. The Holy Prophet say that “indeed, among the greatest type of Jihad is a just statement before a tyrant ruler. (24)

Prophet SAW and the four caliphs too established examples of welcoming criticism for the sake of giving liberty to a lay man.

Equality:-

Islam believes in the equality of all human beings. Man is a prestigious one disregard of race, colour and creed. ALLAH is not the concerned with colour or race but the only thing is righteous deed that would be acknowledged. Quran says that “All childrenof Adam have equal honor”.(25)

Justice:-

The Governance in Islam is charged with serious responsibility prophet SAW set a glorious example being the role model. His whole life is a splendid example of being the netural, he is the one who never discriminated among the poor and the rich rather He uplifts the poor more. The Quran lays down very comprehensive standard of justice. One of ALLAH is name is “Adil” which means (Just).

The Quran says. “O you who believe, be upright for ALLAH, hearers of witness with Justice and let the hatred of a people incite you not to act justy. Be just that is nearer to observance of duty. And keep your duty to ALLAH. Surely ALLAH is aware of what you do. (26)

Consultation:

Islam emphasizes consultation. The Holy Prophet (PBUH) used to consult his colleagues in all important matters. That is why The Holy Quran says that” their affairs are decided by mutual consultation. (27)

The Holy Prophet (PBUH) fought many battles with consultation of people. Even in the battle of Uhad, there was a discussion on whether to stay in the battle field or return.

Conclusion

The concept of Good Governance may be new to the modern world, but there are thousands of examples in Islamic history. The concept of welfare state that the Quran presents is fond in practice in Islamic history. Good Governance was demonstrated by taking steps for the welfare of the people during the Prophet’s time and the Righteous Caliphate. That is why not only Muslims but also minorities were given proper rights during this period. Many public welfare schemes were developed. Decisions were made after consulting the people and often pre-made decisions were changed in the public interest as

Hazrat Umer forgave Zakat in the days of famine. The rule of law prevailed, so the criminals were severely punished and made a symbol for others. The ruler was not dictatorial but accountable to the people.

Endnotes:

1. Ylber Ailu, comparison of Plato's Political Philosophy with Aristotle's Political Philosophy. Urban Studies and Public Administration Vol,1 No.1,2018.
2. Surendra Munshi and Banj Paul Abraham, The Issue of Good Governance, Good Governance, Democratic Societies and Globalization, p, 17, Sage Publications.
3. World Bank 1992.
4. UNDP, Governance for Sustainable Human Development, A policy paper 1997 p,2-3.
5. Asian Development Bank 1995. adb.org/sites/default/files/institutional_document/3027/gov-policy-pdf.
6. Canada Institute of Governance 2002.
7. OECD(2013). Governance at a Glance 2013. OECD. Doi: 10.1787/gov-glance-2013-en.
8. The World Bank annual report (2003) Vol 1. Washington DC.
9. <https://openknowledge.worldbank.org/handle/10986/13929>.
10. Petter Langseth: The role of national integrity system in fighting corruption, Journal Common Wealth law bulletin Vol 23 1997 p 499-528 issue 1-2.
11. Smith,B.C.(2007). Good Governance and Development, Macmillan International Higher Education p 1-5 doi.org/10.1007/978-1-137/06218/5.
12. Holzer Marc and Kim Byong-Joon(ed), building Good Governance: Reforms in Seoul. National center for public productivity, 2002.
13. United Nation, Economic and Social Commission for Asia and the Pacific.
14. unescap.org/sites/default/files/good_governance.pdf.
15. Al-Imran 3:10
16. Al-Sheha, Abdul Rehman, Islam the religious peace p, 301 (2008).
17. Al-Araf 7:156.
18. Al-Baqar 2:262.
19. Al-Anam 6:57.
20. Al-Maidah 5:44-47.
21. A-Araf 7:57.
22. Al-Maidah 5:65.
23. Al-Ankabut 29:37.
24. An-Nisa 4:32
25. Al-Alaq 96:1-2
26. Tirmazi, Abu Esa, Al-Tirmazi CH, Al-Fitan Hadith 21:74/2.
27. Bani-Israil 17:70
28. Al-Maidah 5:8.
29. Ash-shu'ara 26:38.