

The concept of (Good) Governance in the Qur'an

The evolution of Human Society/State

- There are Four stages of the evolution of human society/ state.
 1. Man being a social animal joins hand with other men to make a small groups/clans/tribes et cetera at the initial level.
 2. Groups join hands to make small communities on the basis of common inter communal interests/goals. Some social laws and rules to regulate society are developed at this stage.
 3. The society becomes further complex and takes the form of a nation. (Two-Nation Theory)
 4. The nation develops a state with control on a territory, a govt./ruler, constitution/law, institutions.

The concept of Islamic State

- The Islamic state is like a building whose foundation is on fundamental beliefs; its pillars and walls are the members of faith, Kalima, Salah, fast, zakat, hajj, jihad; its roof is the sovereignty of God and its manager and watchman is its government; while its residents are the people living in it. The most important element of this building is the people living in it and it is the duty of the caretakers to manage best arrangements for their life.

What is Governance

- **Governance** refers to "all processes of governing including decision-making, policy-formulation, and their execution at individual or national level. Governance refers to all processes of regulating life-functions of a group of people by a formally designed and devised body of the people—a family, tribe, organisation or nation by means of laws, rules, principles and procedures designed by special institutions or bodies."

Governance in a State

- In modern democratic states, governance is done through specialised institutions which work according to rules and regulations determined by the people inhabiting the state through their representatives authorised to do so in a given political system. In this case, governance is centred on the relevant 'governing body' i.e. their government.

Public Administration and Governance at State Level

- Governance at state level aims at management of resources, maintenance of peaceful life, development of society, security and disaster management. States in the modern world have specialised institutions to govern the affairs of the nation. Governance is done by a combination of political government, and a bureaucratic machinery which operates through officers and government employees.

Islamic Principles of Governance & Public Administration

Principles of Governance & Public Administration According to Modern Management Science

1. Inclusiveness & Equity

- It should be ensured that all stakeholders/ individuals/groups/communities are taken onboard in the process of decision making.
- Pact of Madina ensured **equitable inclusion** of all the tribes or communities of Madina including tribes of Jews, Aus, Khazraj, Muhajirs and Local Muslims as well as the tribes allied with the signatory tribes.

2. Rule of Law

- The law should be just and it should be applied justly on the basis of equality. The law should be applied in letter and spirit. Punishments and rewards should be handed down without any favour or prejudice.
- Allah Says in the Holy Qur'an:
“Do not consume one another's wealth unjustly, nor deliberately bribe authorities in order to devour a portion of others' property, knowing that it is a sin.” (Al-Baqrah: 188)
- Hadrat Umar's (RA) own son was given due punishment for drinking alcohol in the time of the Caliphate of Hadrat Umar (RA).
- Amr bin al-Aas's (RA) son was given punishment while Hadrat Amr bin al-Aas (RA) was the Governor of Egypt.
- Hadrat Ali's (RA) petition for the recovery of his lost armour was not accepted by the Qadi during the caliphate of Hadrat Ali (RA).
- The incident of the woman named Fatima from the tribe of Bani Makhzum who was guilty of theft.

3. Provision of Justice

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ (An-Nahal)

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ

“We sent Our Messengers with clear signs and sent down with them the Book and the Measure in order to establish justice among the people...” (Quran 57:25)

(And it was said unto him): O David! Lo! We have set thee as a viceroy in the earth; therefor judge aright between mankind, and follow not desire that it beguile thee from the way of Allah....

Surah Saad :26

“So judge (O Muhammad) between them by what God has revealed and do not follow their vain desires, but beware of them lest they turn you away from some of what God has sent down to you.” (Quran 5:48)

4. Accountability

- Good governance ensures that those wielding power and authority to make decisions are held accountable for their actions and performance
- Hadrat Khalid bin Waleed (RA) was dismissed as military commander by Caliph Umar (RA) in 17 AH (638 CE). He was alleged of not being careful in the distribution of the spoils of war. His case was investigated by Ubaidah bin al-Jarah (RA).
- Iyad ibn Ghanm was dismissed by Caliph Umar for alleged "improprieties" in his governorship of al-Jazira (Upper Mesopotamia). it is likely that he was removed due to a perceived or actual failure to uphold the standards of conduct expected of a governor during that period.
- Al-Waleed bin Uqbah bin Abi Mu'ayt was the governor of Kufa during the tenure of his half brother Uthma (RA). He was found guilty of drinking and was consequently, whipped at the hands of Hadrat Ali (RA).

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- As far as the Caliph's own accountability is concerned, he is so much conscious of his responsibilities that he knows he will be held accountable by God on the Day of Judgement as was said by Caliph Umar (RA): "If a mule stumbled in Iraq, I think God would ask me why I did not have the road paved to it."
- Accountability of the Rulers is explained in the class.

5. Transparency

- There should be openness in decision-making and operations. Policies should not be made by keeping the stakeholders in oblivion. Media should be free to inform the people and other stakeholders about the decision-making and the actions of the government functionaries.
1. Hadrat Ali's (RA) famous words when people approached him to accept Caliphate: O people, the electing of the caliph is first and foremost prerogative of the members from Ashra-i-Mubashra, the people who fought in Badr and the Sabqoon Awwaloon; and the ceremony to elect the caliph is to be performed publicly.
 2. All the major decisions of the Muslim state, particularly, the decisions of electing the new caliph were made publicly, especially the election of Hadrat Uthman (RA) and Hadrat Ali (RA).
 3. Even in the time of the Holy Prophet (SAWW), all the major decisions like the decisions related to wars and battles were made publicly and people were encouraged to participate in the decision-making process.

6. Responsiveness

- The government should be responsive to fulfil the needs of the people and do the needful in times of natural disasters

1. Although the Quraysh were enemies of the Muslims, yet the holy Prophet (SAWW) sent Abu Sufiyan 500 coins and convinced Thamama bin Uthal, the ruler of Yamamma to lift embargo on grain trade to Makkah when there occurred a famine.
2. Similarly, the Holy Prophet (SAWW) would himself work along with his followers to construct Masjid-i-Nabvi, or to dig trenches to defend his people during the Battle of Trench. He would distribute all the money and assets collected by him on the same day when they were collected.
2. Hadrat Umar (RA) effectively reverted the worst in the face of a famine that hit Madina in 637 CE. He asked all the governors to make it their top priority to dispatch extra food supplies to Madina. He would himself work at the seaport to unload the food supplies. He decreed slaughtering 100 camels to prepare food daily, and he would himself slaughter some camels to feed the hungry.
3. Hadrat Umar (RA) decreed allowance for the new born babies when he came to know that some poor families would hasten to wean their babies in order to make their parents eligible to claim allowance by proving that their babies had grown accustomed to food.
4. Hadrat Umar's (RA) famous saying: "If a mule stumbled in Iraq, I think God would ask me why I did not have the road paved to it."

7. Security and Stability

- Creating a secure and predictable environment for the peaceful life.
1. After becoming the ruler of Madinah, the the very first political measure that the Holy Prophet (SAWW) undertook was to negotiate peace with the tribes of Madinah to forge a peaceful society, where everybody would live without fear of clash and bloodshed. After succeeding in creating the Pact of Madinah, which promised peace and stability to the people of Madinah, he wasted no time to create peace accords with the tribes surrounding Madinah to make Madinah further secure.
 2. When the Quraysh threatened Madinah militarily, God granted permission to the Muslims to fight against them:
“Sanction is given unto those who fight because they have been wronged; and Allah is indeed Able to give them victory.” (Surat al-Hajj 22:39)
“And fight them until persecution is no more, and religion is for Allah. But if they desist, then let there be no hostility except against wrongdoers.” (Surat al-Baqarah 2:193)
 3. (Make ready for them all you can of (armed) force and of horses tethered, that thereby you may dismay the enemy of Allah and your enemy) (Al-Anfal 8:60). (...continued)

- Sanction (to fight) is given unto those who fight because they have been wronged; and Allah is indeed Able to give them victory.
- Al Hajj: 39
- أَذِنَ لِلَّذِينَ يُقَتِّلُونَ بِأَنَّهُمْ ظَلَمُوا ۖ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ

(...continued)

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ
وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ
شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ (Al Anfal:60)

- Make ready for them all thou canst of (armed) force and of horses tethered, that thereby ye may dismay the enemy of Allah and your enemy, and others beside them whom ye know not. Allah knoweth them. Whatsoever ye spend in the way of Allah it will be repaid to you in full, and ye will not be wronged. (...continued)

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا
يُحِبُّ الْمُعْتَدِينَ

Fight in the way of Allah against those who fight against you, but begin not hostilities. Lo! Allah loveth not aggressors. (Albaqra :190)

8. Efficiency and Effectiveness

- Public resources are used wisely and efficiently to achieve desired outcomes, meeting the needs of the people in a cost-effective manner.
1. After founding the Islamic state, the Holy Prophet (SAWW) managed its resources very well. He introduced laws for the distribution of lands/ fields/orchards etc. He also introduced a system of multiple revenues for the state including Zakat, Jizyah, other forms of charity, Ushr or land tax, Khums etc. He would distribute all the revenues among the deserving people immediately after collecting them.
 2. The same was the practice in the time of the first Caliph, Abu Bakr (RA).
 3. However, when Hadrat Umar became the Caliph, the revenues increased to a very great level and therefore he established a proper central bank, Bait al Maal to preserve the revenues for as many days as necessary. He also utilised state exchequer in profitable projects which could produce good returns to be utilised for the benefit of the people of his state.
 4. The later caliphs continued with the same financial policies and ensured extreme honesty

5. The Islamic state took care of constructing roads, bridges and canals to bring about prosperity.
6. Market committees were constituted to regulate trade and business and ensure honesty, fair price mechanism and quality of good to be sold or purchased.
7. Hadrat Umar (RA) also introduced the system of stockpiling of food and other important provisions at specifically designated parts of the country so that they could be used in case of an emergency.
8. Earning money by wrong means which include stealing, lottery, gambling, swindling, fraud, embezzlement, profiteering, etc
9. No room for concentration of wealth. Our'an says: *“it (wealth) may not concentrate in the hands of those who are rich among you.”* (59:7)

9. Morality system for the sake of a good society

- إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ
Lo! Allah enjoineth justice and kindness, and giving to kinsfolk, and forbiddeth lewdness and abomination and wickedness.
- Special instruction about some specific evils
- Establishment of Islamic system of life.