

Analysis of Supreme Governance: A Model for the Islamic World and the Explanation of Its Components from the Perspective of the Qur'an and the Sunnah of the Prophet (PBUH)

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Abstract

Purpose: Good governance is one of the most debated issues regarding the way of managing societies and there are various narrations regarding its patterns and components which is not able to be implemented in Islamic societies due to its materialistic perfectionism and human-centered tendency.

Islam has repeatedly emphasized governance as the most important and necessary measure to implement God's religion in the Qur'an, the Prophet's (PBUH) way of life and the Sunnah and neglecting Islamic sources is the missing chain of governance in the Islamic world.

Due to the substantive difference between the components of Western and Islamic governance, the main goal of the current research was to examine the Quranic components and the Prophet's life in governance.

Method: Descriptive-analytical method of the content analytical type, which, in addition to what is the concept of good governance and its components, analyzes governance from the perspective of the Qur'an, the Prophet's (PBUH) way of life, and the Sunnah and has presented a model for the Islamic world

Findings: Sublime governance seeks to achieve closeness to God. The mentioned model indicates the convergence and co-evolution of the components of accountability, transparency, participation, rule of law, efficiency and justice along with other components

Conclusion: The results of the research show that in supreme governance, providing justice was the biggest goal and concern after monotheism.

Keywords: Good Governance, Supreme Governance, Islamic World, Quran, Sunnah of the Prophet (PBUH), Justice.

Article type: Research

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Introduction

Today, good governance and its topic is one of the important and new topics that have been raised in the vocabulary of development since the 1980s.

The ineffectiveness of the previous policies by the international forums caused; this model, according to the principle of popular sovereignty and with a normative approach, presents a new concept of the government, in which the government, civil society, and the private sector form the three sides of governance.

The proposal of this point of view by the western societies caused the question to be raised, what are the components of supreme governance in the framework of Islamic foundations?

For this reason, more attention should be paid to the importance of the subject of transcendental governance by explaining its components in Islam and strengthening and organizing the views related to this model with the Islamic approach.

Because there is a substantial difference between the modern components of good governance in the West and the components mentioned in the Qur'an and the life of the Prophet and the infallible Imams (peace be upon them). Therefore, examining the components of supreme governance that is compatible with Islam was included in the agenda and study focus of the current research.

It should also be noted that so far no article or research has been observed with special focus and attention on the issue of studying and examining governance and providing a model for the Islamic world from the perspective of the Qur'an and the Prophet's Sunnah. But in similar subjects, she has seen books and researches with the following titles:

1. Taheri (2015) Comparative study of the principles of transparency from the perspective of Islam and the theory of good governance.
2. Yazdani Zenour (2008) Investigating the role of transparency in the realization of good governance.
3. Mubarak, Azarpivand (2007) A look at the indicators of good governance from the perspective of Islam and its impact on economic growth

In this article, we are trying to answer the question, what are the components of supreme governance in Islam? The hypothesis considered as an answer to this question is that the most important components of supreme governance in Islam are: Unity-oriented, province-oriented, right-oriented democracy, monitorability, participation, dynamics, flexibility at the same time as stability, meritocracy, rule of law and anti-corruption and some others, all of which are considered as types of justice.

Method

This research is done in order to objectively and qualitatively describe the content of concepts in a systematic way. In fact, the scope of this type of research is made up of written, oral and visual sources such as books, articles, newspapers, magazines, tapes and films, lectures, pictures about a specific topic.

In such a research, the researcher seeks to analyze and describe the material; in content analysis, the desired elements and materials are collected and classified and analyzed. (Doverje, Maurice; *Methods of social sciences*; translated by Khosrow Asadi; p. 120)

In the content analysis method, like other research methods, the researcher recognizes the problem and defines it, formulates a hypothesis, takes samples, collects information, organizes and classifies information, analyzes and draws conclusions; That is, it observes the process of scientific research regularly.

According to this method, this article tries to analyze it from the perspective of Islam, in addition to what it is and explaining the concept of good governance and its components, using a descriptive-analytical method and at the end, the comprehensive picture of supreme governance should be mapped from the perspective of Islam.

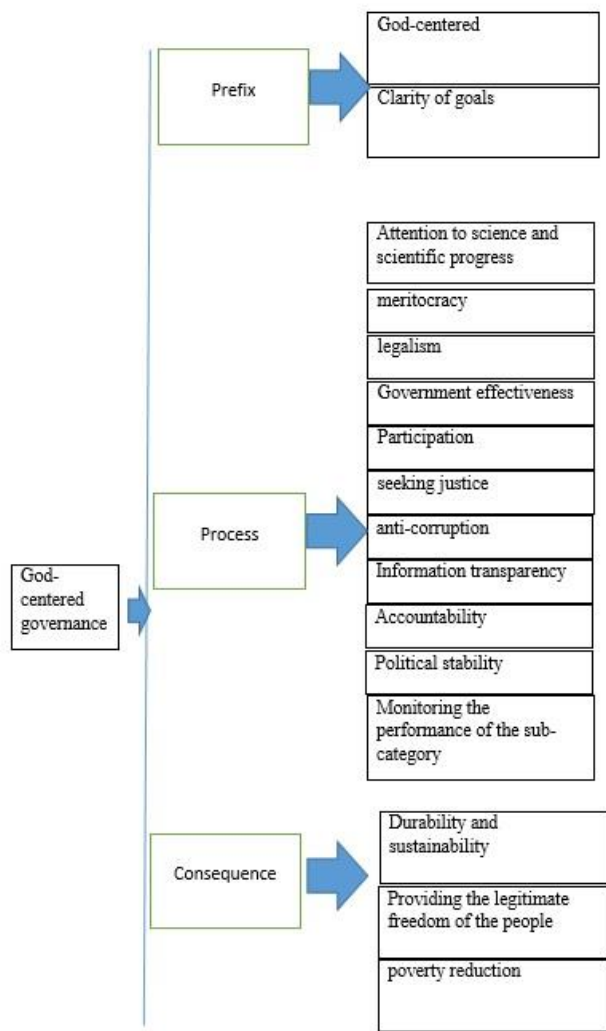
Findings

In the theory of divine government, all powers are the result of divine will, and God is aware of the external and internal aspects of the two worlds. According to this theory, God's holy existence is free from any defects and his power is unlimited; power is transferred from God and through a supernatural force to prophets based on rules and standards; therefore, he sent prophets to carry and execute his laws; and he considered them the most worthy people to form the government and run the society.

Therefore, the formation of the government is due to God's will. Since man is a free-willed being and has the ability to choose the path of growth, excellence and progress, but he is a possible being with limited awareness and error. Therefore, he is not qualified to legislate for his worldly and hereafter happiness, and in this respect, all power and government is from divine providence. The basis of God's will from the time of Adam's descent to the Prophet's (pbuh) sending was that prophets were sent to call people to monotheism and salvation and to prepare the ground for choosing the correct way of life in two worlds.

Therefore, the divine rule was formed in the direction of the exaltation and happiness of human beings in the world and the hereafter, and they address the entire human society. The main goal of supreme governance is to achieve nearness to God and the people of that society to attain the position of Khalifah of God. Also, the reexamination of supreme governance from the point of view of Islam indicates the convergence and co-evolution of the substantive components of accountability, transparency, participation, rule of law, efficiency and justice along with more components. Based on the present research, from the point of view of Islam, providing justice has been the biggest goal and concern after monotheism. Among the components of supreme governance in the Islamic world, justice is considered as the soul and essence of this governance. History is proof of this claim that the desire for justice, in addition to being intertwined with human nature, has always been the desire of free people;

« ليقوم الناس بالقسط.» (Hadid: 25) so that people are oriented towards truth and justice. Therefore, in order to achieve the ultimate goals of monotheism and closeness to God, justice is recognized as an underlying principle and the most important component in supreme governance. Central province, right-based democracy, monitoring, participation, rule of law, dynamism, flexibility while stability and meritocracy, fight against corruption and transparency are some other components that are considered as the axes and manifestations of superior governance. Everyone is considered a kind of justice. The figure below is considered to be the supreme governance model in the Islamic world according to the contents mentioned in the article.



Conclusion

The results of this research for the comparative study of good governance and excellent governance show:

- 1) Although excellent governance and good governance are the same in most components, in terms of words such as accountability, efficiency and effectiveness and the like, but the philosophical foundations of these two types of governance are different.
- 2) The approach and goal of good governance is human-centered, worldly, materialistic and providing the maximum, material and worldly welfare of the people of a society; While God is the center of all matters in the Supreme Rulership and he pays attention to the excellence and material and spiritual growth of humans and the happiness of this world and the hereafter both at the same time. And the ultimate goal and approach is to reach God's closeness, and he considers the justice-oriented progress of societies to be the introduction to the hereafter happiness of individuals.
- 3) Good governance mainly consists of elements such as government, private sector and civil society. This group, in coordination with each other, decides in whose hands the power is and how it is applied. In transcendental governance, the form of government is not determined in detail, but is left to the people themselves according to time and place. But in terms of content, it has characteristics that if those characteristics are present, governance is formed. These indicators have been stated in a general way by God, and in detail by the prophets and saints, which have Shariah authority for everyone
- 4) In good governance, the foundation is the economy, and other dimensions of governance such as politics, security, social and cultural issues, science and technology, etc., find meaning and meaning around the centrality of the economy, and the foundation in this school is the economy. In the case of transcendental governance, culture and religious beliefs are the cornerstones and main roots of Islamic governance, and other aspects of governance are defined and explained based on the culture component.
- 5) Good governance seeks development and sustainable development, especially in the economic and material dimension. While the supreme governance seeks the guidance and happiness of the human society and attaining the position of the Caliph of God.

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