

Full Length Research Paper

The model of good governance in Islam

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The world has reached a consensus that good governance is significant for human resource development in any society. In this context, the UNDP, IMF, World Bank, various NGOs and numerous studies suggest that good governance primarily relies on the institutional infrastructure. The literature further accepts that the quality of leadership is significant for good governance. However, the primary determinants of good governance are considered to be the infrastructure and organization's design. The study identified that the existing literature on good governance consists of contributions of the mentioned organizations but it is not enriched with the description of good governance that Islam contributes for mankind. Therefore, the study compared the existing literature on good governance with the relevant examples narrated in the Holy Quran (that is the Divine's last book revealed to the Prophet Muhammad, PBUH) for deriving and comparing the two models of good governance. Therefore, to assess the concept of good governance, this study adopted a pure speculative analytical approach catering the occasional real world news on socio-political evidences and the relevant examples cited in the Holy Quran. The study found that the Holy Quran guides that good governance is achievable by giving more weight to the charismatic leader's personality and leadership skills in comparison with the institutional infrastructure.

Key words: Good governance, Islam, divine leader, governance of apostle of God, non-democratic governor, unity of command, people oriented governance, welfare promising governance.

INTRODUCTION

Nations form societies for their survival and growth. As argued by Alam et al. (2009) that a social setup is not just a cluster of groups living with harmony but it is an integration of systems ensuring discipline, basic human needs and rights, facilitation and services in all spheres of life to all members representing various groups in society ('The concept of governance is not new', 2010). By default, every social setup institutionalizes systems for ascertaining equilibrium in the dimensions of socio-politics, law and order, justice, leadership, economy, education and defense (Alam et al., 2010). Social setups, therefore, comprise of different institutions interacting with each other bounded by heterogeneous laws, code of ethics, customs, traditions and culture. These components

of a social setup require to be regulated by a government. Despite delegating responsibilities to institutional components, nations, for sustenance and growth, depend on the fair governance (2009) with which all the stakeholders are regulated, protected and facilitated. Governance and its importance are agreed upon. However, in this era, the world consciously focuses on the quality of government practices under the pretext of good governance.

Good governance is considered abstract and indeterminable (Alam, 2009). Despite its complexity, the social scientists and institutions interpret good governance through the hallmarks mainly recognized as participation of all stakeholders in society in political system, leadership, consensus based decision making, rule of law and justice, transparency in policies and procedures, surety of equity, responsiveness to problems, overall work effectiveness and efficiency, unbiased

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accountability and a stable economy (Taylor, 2000). Good governance is further believed to be free and immune from corruption and social injustice. This concept is further not limited to the governments of countries (Alam, 2008). Rather, its span encompasses the management of business organizations as well under its sub-heading corporate governance ('Good governance is an indeterminate', 2010). However, this study restricted its focus to good governance for social setup.

Although, it is difficult to quantize the parameters that epitomize good governance, consensus states that the primary determinant of good governance is the institutional infrastructure. Leadership and political structure are considered secondary (Alam et al., 2010). Literature further considers the institutional infrastructure a prerequisite for all other determinants of good governance in a society (Roy and Tisdell, 1998). Although, this limited perception of the concept is pragmatic, this study witnessed that the literature on good governance does not contain a holistic view of all the sources that contribute to its understanding. For instance, Islam is a complete code of life that not only provides firm guidelines about good governance; it further contributes various examples of good governance. However, it is surprising that the literature on good governance does not include the contributions of Islam for understanding the concept of good governance. This comparative study, therefore, determined to contribute the model for good governance endorsed in Islamic sources of knowledge for enriching its existing literature. Further, the study critically viewed considering the institutional infrastructure as primary determinant of good governance. The study intends to explore if institutional infrastructure could be effective without strong leadership.

LITERATURE REVIEW

Elahi (2009), in support of the UNDP, conducted a study in Afghanistan to learn the specifications for good governance. Elahi (2009) contributes the followings in this context:

1. Interpreting governance as a process is not rational as in this case, its political nature diverts attention from its problematic nature and its root cause.
2. State and government should not be considered synonymous as it confuses their political nature.

His study concludes that it is the role of civil society organizations (CSOs) to promote good governance in the developing world. Elahi (2009) contributes parallel with the predilection of the most prominent actors like the United Nations (UN), International Monetary Fund (IMF) and World Bank in probing what good governance is. Although, the findings of this study seem empirical, it

does not discuss adequately the importance of strong leadership that is really missing in Afghanistan these days. It is true that Afghanistan is a country that is ensnared in the whirlpool of poor governance since the end of its freedom war against the USSR. However, Elahi (2009) does not admit the absence of leadership in Afghanistan as it focused more on strengthening the CSOs. This study therefore shares its reservation about how CSOs be strengthened when the effective leadership is absent in Afghanistan. It is this reason that at the end, Elahi (2009) admits that despite the existence of CSOs in Afghanistan, their performance is reported poor till 2009. This finding encourages this study to ponder if institutional infrastructure should be considered the primary determinant of good governance.

Shahjahan and Francis (2011) concluded in their study on Kazakhstan that good governance was reached through improving service delivery systems. The present study is in conformity with this view in stressing that public welfare, social justice, law and order, transparent planning and delegating responsibility, accountability, and interest free economic system were hallmarks of the governance practiced by the rulers under discussion with the welfare of the masses as their major concern. This study seeks to find whether Islam and the Quranic model of good governance ensures governance with a goal to serving people and the masses.

Earlier, Klaus (1999) emphasized that for good governance, the government must ensure sovereignty, regulation of markets and equilibrium in business competition. This study perceives that the findings of Klaus (1999) remained more commercial as it does not provide a holistic view of the parameters required for good governance. The study, however, acknowledges that Klaus (1999) contributed a useful parameter, although, limited commercial interests are associated with the present study. Good governance is indeed ensured through sovereignty which is also a solution to the ambiguities and confusions that may arise if it does not exist.

Another study on the South African government identifies that corruption has been a serious obstacle in the way to good governance (Soma, 2004). Soma (2004) discovered that complex political infrastructure in South Africa was one cause behind uncontrollable corruption. The study reports undue compromise on the democratic ethos in South Africa despite institutional infrastructure. Such findings reinforce the critical view of this study that a single parameter, that is, institutional infrastructure is not adequate to ascertain good governance. Soma (2004) reports that complexity in political structure did not provide sincere leadership either in political institutions or in the bureaucracy of South Africa to guarantee corruption free processes. The findings of Soma (2004) reaffirm that good governance can not be ensured by one, or two factors, only. This study realizes that multiple

parameters mentioned in the background must serve simultaneously for ascertaining good governance in a society and state. This study further acknowledges that it is simultaneously rational to set different level of precedence for factors contributing to good governance. As institutional infrastructure, leadership and political structure are considered primary determinants of good governance in the existing literature, the study intends to learn how Islamic sources of knowledge define and evaluate good governance. This study consulted the Holy Quran which is declared the primary source of Islamic teachings. Next, the study discusses the examples quoted in the Holy Quran mentioning good governance.

Chapter 18, verses 83 to 101 of the Holy Quran remind the good governance practiced by Zilqarnain (AS) to save his nation and reportedly upcoming generations from the terror and evils of a fanatic nation termed Yajooj Majooj. This study learnt that the Holy Quran highlighted three aspects in the governing practices of Zilqarnain (AS) and that governance was run following the principles of Unity of Command and Unity of Direction; pro-people policies and strategies were implemented; an effective defense strategy for saving land and masses was developed; a challenge seeking approach for benefiting the nation was adopted; the nation/masses were bound to obey Zilqarnain (AS); there existed no political parties in the nation of Zilqarnain (AS) and King Zilqarnain (AS) was an apostle of God (Allah).

The study learned that the Holy Quran finds no obstacle in declaring the kingdom of a single man, that is, Zilqarnain (AS) an example of good governance in the past. The study discovers that the Holy Quran declares the defensive solution contributed by Zilqarnain (AS) and his army an excellent example of caring for the masses. The study further found that the masses were not required to be disintegrated into political parties. Rather, they were required to obey Zilqarnain (AS) due to his honest and sincere leadership.

In Chapter 2, verses 40 and onwards, the Holy Quran discusses the story of Moses (AS). The Holy Quran has iterated its discussion relevant to Moses (AS) multiple times in its different chapters. Moses (AS) is attributed for his excellent planning for the salvation and emancipation of his nation known as Bani Israel from the slavery of the king of Egypt (Pharoh) and later, establishing a social setup ensuring all necessary disciplines. The hallmarks interpreted from this most discussed example of good governance guide that God (Allah) awards salvation to the deprived and oppressed nation only through His apostle; Moses (AS) maintained exemplary confidentiality of the strategic plans meant to ensure salvation of his nation; there existed no political party in the nation of Moses (AS) and all masses were obliged to obey and cooperate with their leader; after achieving salvation, an unbiased system of justice was implemented in the society; Moses (AS) practiced delegating authority to his

brother in his absence to ensure unity of command, direction and control; a system of taxation was enforced in the society; a system of accountability was implemented; trade and agriculture were encouraged and freedom of expression was common.

The study perceives that Bani Israel was best facilitated and guided by Moses (AS) in support of his brother Haroon (AS). Moses (AS) is observed all the time pro-people and service oriented. Moses (AS), being a leader, even arranged food and services for all the masses through his miracles. The study further discovered that Moses (AS) tried very hard to implement the system of justice for purifying his society from all elements that were weak in their faith and commitment with the right. The study acknowledges that Moses (AS) implemented an extremely impartial and unbiased system of taxation and accountability as he (AS) sentenced his real cousin Qaroon for not paying due taxes to death. The study learned that the entire good governance of Moses (AS) was due to the personality of the leader instead of institutions and their infrastructures. The study learned that the infrastructure of the institution of the King of Egypt was very strong and effective. However, they failed to compete with the leadership and insight of the Divine's leader, Moses (AS).

The same Chapter 2 of the Holy Quran shares the good governance of Taloot (AS) who liberated Bani Israel from the Poor Governance and oppression of Jaloot in verses 246 to 252. The attributes of good governance of Taloot (AS) report that Taloot (AS) was not elected by the masses. Rather, he was selected by God (Allah) on the request of the masses of Bani Israel; Taloot (AS) had no experience of governance as he was an ordinary farmer-young in age, strong in physique and intelligent in mind; Taloot (AS) tested his army before initiating the freedom war against Jaloot (the oppressor), because the infrastructure of Jaloot's governance and army was huge, dominating and highly strong; after winning the battle against Jaloot, Taloot (AS) laid the foundation of governance based on obedience to God by ensuring care for the masses, justice, astute defense and support for business and agriculture; Taloot (AS) acted as a king practicing unity of command and direction and Taloot (AS) delegated power and responsibility to his subordinates.

In this example, the prominent features of this good governor, Taloot (AS), mainly include his election which was done by God (Allah) Himself by notifying his choice through his apostle Shamueel (AS). This example signifies that the masses of Bani Israel did not elect. Rather, they requested for a leader for them who could liberate them from the oppression of Jaloot (AS). This example of good governance guides that capabilities of Taloot (AS) was not limited to effective planning for a battle, as later, he established a society in which the masses enjoyed freedom and social justice. The other

significant aspect is that Taloot's (AS) personality and leadership skills remained dominant on the strong infrastructure of the Jaloot's army and governance. This strengthens the perception of this study that the personality of the leader plays a vital role for ensuring good governance as it can dominate the institutional infrastructure.

The Holy Quran remembers Dawood (AS) for his justice and effective decision making in Chapter 38 verses 18 to 26 and also in Chapter 29 verses 15 to 45. Dawood inherited Kingdom from Taloot (AS) for marrying his daughter and practiced good governance as a king and not as a democratically elected leader; impartial and free of cost justice was ensured; no political parties existed during the reign of Dawood (AS); command and control over human and other various resources was exercised; thorough awareness of the human nature and nature of other resources was evident; Dawood (AS) enjoyed unity of command and control as a king and Dawood (AS) was an apostle of God (Allah).

This example in the Holy Quran signifies that the leader of an Islamic state needs to be effective in decision making and impartial in providing justice. The explanation of this example further indicates that King Dawood (AS) inherited the governance from his father- in- law, Taloot (AS), and extended the facilities and social justice in the same society. This example makes it evident that the leadership and personality of the Divine's leader was the cause of all infrastructural advancements.

The Holy Quran remembers Solomon (AS) for his effective planning and resource utilization in Chapter 38, and Chapter 29, verses 31 to 40. Solomon (AS) was a unified king in his personality, skills and capabilities as he could talk to all species and animals; Solomon (AS) was not just the commander of his armies and state, he was a commander on winds as well; Solomon (AS) inherited the glorious, unique kingdom from his father Dawood (AS) and continued practising as a unique commander for life time; the nation of Solomon (AS) had no political parties in his reign; exemplary constructions were accomplished as per the direction of Solomon (AS); expansion of kingdom without bloodshed occurred; good international relations were maintained; the masses enjoyed freedom of expression; safety and rights of the masses and impartial justice were ensured; effective utilization of resources was evident and King Solomon (AS) was an apostle of God (Allah).

Solomon (AS) was the son of king Dawood (AS). His span of command and control were extended in scope and degree in comparison with that of his father. He (AS) utilized birds, animals, giants, humans, air and the then machine resources for ensuring great service to his masses. King Solomon (AS) concentrated on the expansion of his state not by coercion or wars. Rather, he penetrated his preaching to the leaders of other countries through effective international relationships and brought

them under his obedience. As example of the same is embracing his teachings by Queen Bilqeess (AS) who surrendered her country to Solomon (AS) as a result. Another hallmark of the good governance of king Solomon (AS) was the fact that there existed no grouping or political parties in his reign and all the masses enthusiastically remained committed with the cause of their king. This study found that king Solomon (AS) ensured good governance despite not being any democratic leader through his personality, leadership skills, communication, administration and international relations. It was indeed King Solomon's (AS) personality with which he established and improved the infrastructure of his army and systems. The Holy Quran is makes it evident again that it's the personality of the leader that dominates the infrastructures of the institutions or forces.

Chapter 12 from verses 55 and onwards recalls Joseph (AS) for his excellent strategies to manage severe famine for seven consecutive years for the entire Africa including Egypt. Joseph (AS) proved himself an effective leader, ruler and caretaker without having any relevant qualification and experience throughout his life; Joseph's (AS) personality was known for his self control and commitment with faith; continuity of good policies and procedures was evident; future based strategic planning was used; investment of efforts in agriculture to strengthen the economy was evident; pro-people strategies and intentions were maintained; effective economic strategies were implemented; social security was ensured; the masses enjoyed freedom of expression; facilitation to masses based on commercial and humanitarian mechanisms was provided; good international relations were maintained and Joseph (AS) was an apostle of God (Allah).

The example of Joseph (AS) is declared the best example by the Holy Quran. This example narrates the most pragmatic historical facts in which God's selected man (Joseph) was awarded the governance as a result and reward of his consistent patience to severe hardships, intelligence, knowledge, strong character and faith after lifelong toughness in the form of slavery and imprisonment. Joseph (AS) did not receive any schooling or formal training of ruling and good governance. He still remained dominant on all the doctrines and infrastructures of systems in Egypt through his personality, insight, knowledge and faith. It was Joseph's leadership and planning that saved the entire Africa from a deadly famine and starvation for seven years consistently. In this example, the Holy Quran proves that the personality and skills of the leader remained dominant over all the infrastructures and institutions.

Chapter 47 is meant to discuss the last prophet Muhammad (PBUH). The Holy Quran in various other chapters addresses Muhammad (PBUH) and this study found the entire Holy Quran intended to guide and support the good governance of and by Prophet

Muhammad (SAAW). He (PBUH) established a social setup in the city of Medina after his migration from Makkah. This study identified various parameters in his (PBUH) good governance reported in various sources in Islamic History (Nomani, 2010; Majlisi, 2008). The highlights include impartial and free of cost justice; central command and control; delegation of authority among subordinates as and when required; a social welfare state; a system of taxation; an effective system of defense; participation of all stakeholders in all significant matters; social security; promotion of education; social security for minorities; discipline and rule of law in society; elimination of poverty; effective international relations; no political parties; freedom of expression for people from all walks of life; masses were bound to obey the Prophet Muhammad (PBUH); interest-free economic system was developed and Muhammad (PBUH) ruled as an apostle of God (Allah).

The Holy Quran has not introduced Muhammad (PBUH) as a king or governor limited to a state. Rather, the Holy Quran has recognized Muhammad (PBUH) as a Divine leader (chosen by God) for the entire mankind for all time periods to come before the Day of Judgment. This study discovers that Muhammad (PBUH) is the first governor general of a state who was invited by the masses of the city of Madina to migrate to that city for governing them. The study perceives that the masses of Madina did so as per the will of God (Allah). Muhammad (PBUH) laid the foundation of good governance that was further expanded and strengthened by his (PBUH) successors. The Holy Quran and Islamic history are evident of the fact that Muhammad (PBUH) remained dominant on all infrastructures and doctrines in his personality. He (PBUH) ensured good governance in Medina through his leadership and personality traits. All infrastructures and systems were established and optimized due to his personal intervention and predilections which resulted in an unmatched implementation of good governance.

Nevertheless, today's world perceives that democracy is a prerequisite of good governance. In all the examples of good governance that the Holy Quran has contributed for the entire mankind, good governance has been exercised in systems of kingdoms by a single person and not by institutions or their infrastructures. However, Islamic teachings do not restrict the opinion of masses which is clear by the fact that Muhammad (PBUH) migrated to Medina on the invitation of its masses. This study, therefore, interprets that as per Islamic teachings, good governance can be ensured in any mode of government and democracy is not a prerequisite of good governance. It is further true that Islam has cited all examples of good governance in systems of kingdom. The study interpreted that the Holy Quran has acknowledged good governance of kings or apostles based on their leadership and personality traits with which

they dominated the then institutional infrastructures. This evidence guided that leadership skills and personality are the primary determinants of good governance while other aspects are also important.

Islam clarifies it that it is God (Allah) who selects and awards governance to any human (Al-Quran, 3, 26). In the examples quoted by Islam in the Holy Quran, a good governor maintained a centralized control being a unique commander while masses were bound to obey and cooperate with him as long as the commander was committed with the cause of Allah. This study perceives that political parties are not encouraged in the model of good governance guided by Islam in order to avoid disintegration in society. The study further perceives that the masses were free to express their views or complaints before the Divine leader. The delegation of authority is also reported in the Holy Quran in the absence of the supreme leader. Divine leaders were service oriented and pro-people within the set of rules dictated by Allah. In short, in all the mentioned examples of good governance in the Holy Quran, the Divine leader is considered central and responsible for establishing all the required systems and maintaining their effectiveness for the betterment of masses and mankind.

Conceptual model of good governance in the world's view

Based on the literature reviewed, this study perceived the following model of good governance (GG) in view of the world as depicted in Equation 1:

$$GG \approx PSL \leftrightarrow ES \leftrightarrow BS \quad (\text{Equation 1})$$

Where GG = good governance; PSL = political system and leadership; ES = economic system; BS = bureaucratic system.

Equation 1 clarifies that good governance is approximately equal to its three main components that are political system and leadership, economic system and bureaucratic system. However, this perception or view of good governance is yet not confirmed or final. Therefore, literature acknowledges that yet good governance is indeterminate.

Conceptual model of good governance in the Holy Quran

On the other hand, as a result of the comparative pursuit of this study, it discovered that as per the Holy Quran, good governance is a well defined and adoptable concept. Based on the examples discussed earlier as mentioned in the Holy Quran, the study presents its conceptualized Islamic model of good governance in

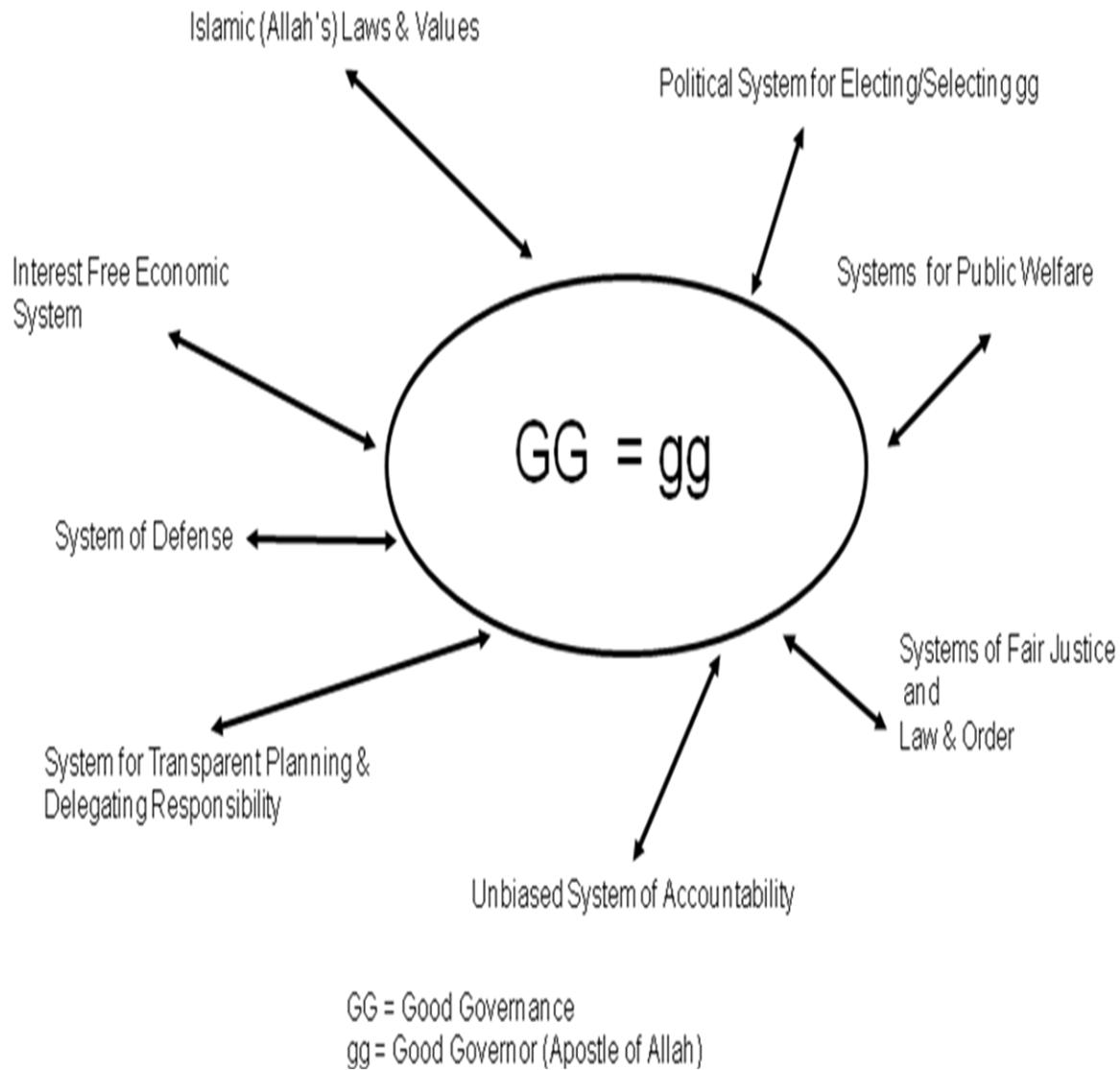


Figure 1. Islamic model of good governance.

Figure 1. This study perceives that Islam presents a clear and firm concept of good governance and does not consider it indeterminate. Based on the example discussed earlier with reference to the Holy Quran, in Islamic model of good governance, the divinely approved leader is the centre and origin of good governance. In the Islamic model of good governance, the Divine leader is responsible for the smooth and effective institutionalization of all necessary disciplines mainly including Islamic (Allah's) laws and values; a system for recognizing/electing/selecting the Islamic leader; an interest free economic system; a system for public welfare; a system for defense; a system for fair and free justice; rule of law and order; a system for transparent planning and delegation of authority; an unbiased system of accountability; a system of education and a system of

taxation.

The study found that in the Muslim community/country, presidential democratic system and kingdom are the two systems of governments that are closest in their structure and nature to the Islamic model that this study has depicted in Figure 1.

METHODOLOGY

It is a comparative study that was designed to be completed in one shot by consulting the speculative analytical approach. The units of analysis for this study are the examples of good governance highlighted in the literature, news in well reputed news papers, internet and the Holy Quran. The selection of examples was based on random sampling. They study could find six examples of good governance in the Holy Quran and none in the existing literature as all the consulted references declared good governance

indeterminate.

FINDINGS

As a result of comparing the two identified models of good governance, this study found that according to the Holy Quran, the primary determinants of good governance are the leader's personality and his leadership skills with which one can dominate over and optimize the required institutional infrastructures; the Holy Quran makes it evident that it should be the central commanding unified leader who is responsible to ensure all parameters and essentials required for maintaining good governance; the Holy Quran guides that identifying and selecting the right leader is the responsibility of God (Allah) as He has never delegated this task to the masses as per the examples in the Holy Quran and political, bureaucratic and economic systems are tools that depend on effective leadership and command. These systems are necessary for running the routine government affairs, but get effective when the right leader dominates and overrides them through his personality and leadership skills. Further, examples of good governance in the Holy Quran are evident that God (Allah) is the actual governor, commander and controller behind all models of good governance (Al-Quran, 3, 26). God (Allah) appoints His most trusted man as being governor over masses and ensures practice of good governance through His apostle only. God (Allah) never commits cruelty on masses rather He saves them from oppression and hardship through appointing His good governors. However, it is true that the decision of God (Allah) overwhelms the predilections of masses and indeed, His selection sometimes happens against the wishes of the majority among masses, but still it happens for their betterment. The Holy Quran is evident that God (Allah) claims to be the actual owner of the country (especially Muslim states) and reserves the right to intervene in the government affairs including that of the appointment of His Apostle on masses to ensure good governance. Indeed, God (Allah) is the Care Taker of good governance. Contrary wise, God (Allah) imposes poor governance of disobedient masses as required especially where justice and rule of law is not ensured among people. So, according to the Holy Quran, the Islamic model of good governance believes in the intervention and interference of God (Allah) especially in the appointment of good governor. Therefore, the model of good governance in the world's view as depicted in Equation 1 needs to be optimized by adopting the lessons endorsed by the Holy Quran so that it gets definite from its current state of being indeterminate.

DISCUSSION

The world's interpretation is yet not final about good

governance as it is in the process of research and learning what good governance is. The existing literature admits that yet good governance is indeterminate as the interpretations need optimization.

On the other hand, the Holy Quran does not negate or challenge the world's interpretation of good governance as depicted in Equation 1 that is yet in an evolutionary process of optimization. However, the Holy Quran neither limits the definition of good governance merely to systems (political, bureaucratic and other institutional) nor it declares it dependent on democracy. The Holy Quran describes the practices of the governors of ancient times for explaining good governance. All the governors were apostles of God (Allah) that were not elected by the masses. Most of them were even kings. Still, their practices were exemplified by the Holy Quran as good governance.

Comparing the examples cited in the Holy Quran and the world's view on good governance, the study finds the explanation of good governance in the Holy Quran concrete and definite. It further finds it rational, logical and true that leader in his personality traits and leadership skills indeed dominates institutional infrastructures. The study further finds it logical and true that it is the leader who is responsible to ensure all parameters required for good governance including strong institutional infrastructure. The findings of this study are strengthened through following facts collected from various newspapers of various mentioned countries:

In developing countries like Pakistan, Nigeria, India, etc., the institutional infrastructures are reported corrupt, victims of red tape and non-productive. For example, the police in Pakistan are a corrupt institution. However, the study finds examples of good services in a few police stations only where a good leader is in command and running the show ('Police saves civilians, 2010); the democratic institutions and their infrastructure, especially in under-developed countries are not immune from corrupt practices. It is the leader of a democratic party who determines how the party members adopt and observe the prerequisites of good governance. In case the political leader of any party happens to be weak, biased or corrupt, the democratic government fails to ensure good governance. This is even true for developed countries where democracy has achieved a mature and stable form and the bureaucracy and economic systems are dependent on the leader's policy and approach. These systems are merely tools which require effective leadership and direction from a charismatic leader for providing efficient services both at internal and external levels of its infrastructures. Without leadership, these systems have been reported ineffective in various news reports and incidents.

The facts mentioned reinforce the theory that Islam preaches that good governance is primarily dependent on the leader's personality and leadership skills and the rest of all the ingredients of good governance are the

responsibilities of the good governor who has to place all the systems in operations effectively for ensuring good governance. This lesson does not mean at all that Islam demands the governor to run the show singularly. Indeed, Islam requires the governor to ensure collaboration of stakeholders and masses as required in decision making process. Waheduzzaman (2010) emphasized the concept of good governance through the participation of people borrowed from the developed democratic economies brought in Bangladesh by the international aid agencies.

However, he admitted that the meaning of this notion has been ambiguous in case of Bangladesh. One of the major reasons, according to Waheduzzaman (2010), is the traditional attitude of major stakeholders that is an impediment in the way of people's participation in the matters of local government of Bangladesh. Waheduzzaman (2010)' study addresses the issue along with suggesting ways on how to make participatory governance effective in implementing developmental program with focus on developing countries. The present study is in conformance with Waheduzzaman (2010) in suggesting that people's participation in decision making can be effective if the authority/authorities are open to taking suggestions and have a flexible approach toward decision making.

The present study discusses examples where big decisions were made on the basis of the consent of the masses or even on the basis of the advice/counsel of one of the subjects/common men and they proved to be useful and successful for the good of all.

One such example is the digging of a ditch as a measure of defense in a battle on the counsel of Hazrat Salman Farsi (RA) under the command of the Prophet Muhammad (peace be upon him and progeny). That is how the perceived Islamic model of good governance does entertain the right of masses to contribute their opinion, but as discussed above the right of God (Allah) to intervene and overwhelm in the affairs of a Muslim state being run by His appointed Apostle is an irrefutable reality that supersedes the right of masses to opiononate in any national and international affair of the state.

The study perceives that God (Allah) never abandons Muslim state on its own to handle complex government affairs provided His appointed Apostle is running the show for confirming good governance for masses as His intervention happens a blessing in disguise for His believers.

CONCLUSION AND RECOMMENDATIONS

The study infers that good governance is neither dependent on democracy nor infrastructure of institutions. Rather, the primary determinant of good governance is the leader who is set responsible for establishing all the

necessary systems as conceptualized by this study in Figure 1. The study, therefore, recommends that a Muslim state should be governed by leaders committed to earning God (Allah)'s happiness through their intentions, actions and governance; leaders committed with the welfare of the masses, seeking Allah's happiness; intellects with insight, intuition and knowledge; effective commanders/controllers; origin and cause of fair justice and peace; effective planners and policy makers for all sorts of affairs; thrifty financial managers; distributors of justified taxation; firm advocates of human rights; astute defense planners; pragmatic and rational decision makers; educationists and knowledge promoters; effective change managers causing revolution or evolution as applicable in societies; physically and mentally the best human being among all humans in the society and Apostles of (God) Allah with God gifted miracles and/or foreseeing powers.

Based on the findings from the comparative analysis, this study finds the Kingdom system and then, the presidential democratic system most close to the model of good governance extracted from the Holy Quran. As it is not pragmatic to identify and elect any apostle of Allah in this era, this study recommends that in Muslim countries, to ensure good governance, either kingdom or presidential democratic system should be preferred as it is closest in its nature and structure to the perceived model of good governance provided. This study emphasizes on the need that the king or the democratic elected president must possess the afore mentioned twelve attributes. As per Islamic teaching, no prophet (Rasool) or messenger (Nabi) is sent any more by Allah (God), however in present era Allah does upraise His sincere believers as special friends called Walis preferably in form of Imam (recommended person for leadership by Allah).

The study recommends that the Muslims must be educated with appropriate awareness of sensitivity and importance of identifying and electing the right person for their state provided they are following democratic system. The study anticipates that assessing and verifying all the mentioned attributes in a Muslim governor shall be pragmatic. The study predicts that it would be a challenge for Muslims to recognize the apostle of Allah as this attribute is abstract, innate and spiritual in a person's personality. However, the Muslims are already guided and encouraged to recognize the right person for leadership through the impartial justice, insight and piousness that a person in command exercises in his routine practices instead of electing leaders for their wealth, family or pedigree. The study serves by generating opportunity to trigger further research on how to recognize the charismatic apostle of God (Allah) as leader for Muslim countries who could be a sincere and effective good governance following model of good governance in the Holy Quran.

The study simultaneously intends to clarify that its findings and recommendations should not be considered limited for good governance in Muslim countries. The charismatic personality of a leader and his skills to override institutional infrastructure as endorsed in the Holy Quran is in fact a universal concept that is applicable for governance in general and not specifically for Muslims. Therefore, the study endorses that the existing creed and findings on good governance should be updated with the universal message of the Holy Quran that the charismatic personality of a leader of any nation overrides the institutional infrastructures and systems provided the leader meets the afore mentioned attributes.

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