
Good Governance: structure and standard Model of Islam

Dr. Farhat Nisar

Assistant Professor , Dept. of Humanities, Comsats University, Islamabad

Farhat.nisar@comsats.edu.pk

Dr. Hafiz Abdul Rashid

Assistant Professor, Dept. of Islamic Studies, Federal Urdu University Of
Arts, Science & Technology, Islamabad.

Abstract

Governance for any state or association is like a backbone and work like an essential content of the framework. Its comply with the objectives and vision of any institute or society. Hence any good governance or administration should demonstrate the standard legitimacy and rule of the state or association. Islamic standards of good governance and administration is practically applicable into any book of morals, or even a constitution, anyplace on the planet. These standards are outlines, established by Quran and Sunnah, and implemented by Prophet Muhammad (SAW) as practical case study to be followed later.

This research article in an effort to identify the standards of a good governance given by Islamic framework. Discussion of the article includes Islamic model of governance, role of taqwa, equality, accountability, and transparency as main content of Islamic model of governance. In the later discussion checklist of Quran and sunnah has been given as a practical case study for ideal governance. Article has been ended up with findings and conclusion of the whole study.

Descriptive and analytical methods of research has been used with the help of historical facts and teachings from Quran and sunnah of Prophet Muhammad (SAW).

Keeping in view the facts this study found that as per the Holy Quran, the essential determinants of good governance are the pioneer's identity and his initiative aptitudes with which one can overwhelm over and streamline the required institutional frameworks; the Holy Quran makes it apparent that it

ought to be the focal directing brought together pioneer who is capable to guarantee all parameters and fundamentals required for looking after great administration. Concept of governance in the Holy Quran and sunnah are apparent that Allah Almighty is the real senator, leader and controller behind all models of good administration. State ought to be represented by pioneers focused on acquiring Allah's ecstasy through their aims, activities and administration; pioneers submitted with the welfare of the majority, looking for Allah's glee; judgment skills with understanding, instinct and information.

Key Words: Governance, Administration, Equality, Accountability, Transparency.

- **INTRODUCTION:**

1. Administration or governance works like a basic essential content for all government and associations to comply with the standards of rule and law to work with productivity and achieve the objectives with a vision. Vision and objectives of society, state and public are demolished and disgraced when a political public representative contest election with a fake degree, when an innocent citizen is victimized by police in an unrealistic trail or encounter, when public health is compromised by a manufacturer or medical expert in utilizing obsolete material, when an educator compromises quality education of students to sell the time¹.

Each state needs to work out its very own guidelines for good administration, as indicated by the necessities of the occasions. Yet, there are sure essential standards which are set somewhere near the Prophet of Islam (SAW), which can be joined into any book of morals, or even a constitution, anyplace on the planet².

Both the Quran and Sunnah have given some examination the standards in the regions of established issues that can't be overlooked from any administration framework. The Quran does not specify the specifics and subtleties and have been left for the Muslim Ummah to figure as per time

and spot. In the utilization of established standards or rules of Islamic political framework, general guidelines or essential standards which are considered as the most noteworthy qualities majorly affect the arrangement of the Islamic idea of the express, its capacities and its arrangement of government³.

Islamic Model of Good Governance:

Islam as a practical religion covers esteem framework of human life from individual to society. Quran covers each issue of human being with an integral solution which is relevant and applicable. Same in good governance Quran provides basics of a good administration. For example, the concept of trust as mentioned in Quran as "Amanah" which is the sole authority of Allah Almighty⁴.

Human being as a representative of Allah should assets, including wellbeing, riches, vocation, influence, and status have a place with Allah. One who plays out his or her obligations sincerely and constantly is maintaining his amanah⁵.

As a significant representative of Allah, the one who has authority must take himself as vicegerent and a worker. Being aware of each demonstration, the leader and ruler should take care of his responsibilities and liabilities. If the authority has been misused to create chaos and corruption; the Quran refers to them as zalimoon⁶.

Legitimacy as a significant standard of good administration demonstrates the capability of arrangements within a state or association. Each human being with certain innate abilities should be treated with conscientious, propriety and legitimacy. Their dynamic and persevering abilities will be rewarded according to the use of them⁷. The Quran says "And that man can have only what he does"⁸. In meritocratic social orders individuals redesign themselves expertly and become monetarily because of their presentation, capability and capacity.

Islam urges Muslims to secure learning and involve the most excellent standing in their social orders. In Quran the biography of Hazrat Yousuf stands as a hallmark of state governance. who was in captivity however was called to head the sustenance service in view of his high level of ability and learning. He was therefore ready to counteract the looming starvation⁹.

Here learning ended up essential in administration. Studies on Western social orders conclusively portray social framework and good governance as a result of information in lawmaking and law-upholding bodies governed by highly skilled and learned individuals.

Role of Taqwa in Good Governance:

Taqwa as an ability mentioned in Quran as a self-conscious trait may lay down to great administration. This ability of awareness works like a self-liability of an action before a supreme power. The one who is having ability of taqwa will be more responsible and sensible in making sensitive framework and decision in administration and governance¹⁰.

At the same time the one who doesn't care the liability before Allah Almighty may ignore the sense of responsibility of framework and administrative decision, ultimately lead towards unfair practices. For instance, our present-day society is in the grasp of broad debasement. This is the consequence of poor administration throughout the years.

At the point when a government official presents a phony degree to remain in races, when an innocent citizen is slayed by police, when an agent avoids charges, when a manufacturer utilizes obsolete material, when an educator holds backs on class work to sell his time secretly and when a specialist prescribes a medication to pick up commission from a pharmaceutical firm then the idea of taqwa is terribly abused. The establishments of society are undermined, and the country's future is destroyed.

Islam has given to the equity position is so notable as the law may have past arrangement of law, old or new, that had given him. There are numerous refrains of the Qur'an that talk and appreciate equity, all-inclusive requests including every single human issue¹¹.

Equity in Islamic frame of Governance:

Equity in the Islamic political framework, including social equity, which implies that the legislature ought to orchestrate to address and fulfill the issues and wants of the considerable number of individuals as they have a substantial piece of the state and the wellspring of true-blue residents of the nation. This incorporates the arrangement of occupation, methods for subsistence and monetary equity. This thusly proposes it is the duty of the administration to give sustenance, haven, and attire for every one of the

general populations in the state. Monetary equity went for impartial dispersion of way of life and checks the convergence of riches in a couple of hands. That is the reason the second Caliph Umar wouldn't isolate land among the Muslim warriors and commandants in regions vanquished by Muslims in Iraq, Iran, and Syria¹².

Only equity can make discipline in life of the general population. It is likewise significant that the organization of equity, which implies that all state officers are additionally subject to responsibility, and they don't have to consider and regard the individual as a 'slave' or 'individual partner'. They ought not affront the general population in any way. They ought to be straightforward and productively in control open issues. It ought to be guaranteed that the grouping of riches in a single class or few hands did not occur. There is positively no uncertainty, that the overseeing rule of Islam is a lot of the most thorough logical and standards of effective organization¹³.

Keep up equity in organization and force it all alone self and look for the assent of the general population, for, the discontent of the majority sanitizes the happiness of the special few and the discontent of the few loses itself in the satisfaction of the many. Keep in mind the special couple of won't rally round you in snapshots of trouble: they will endeavor to divert, they will request more than what they merit and will demonstrate no appreciation for favors done to them. They will feel anxious despite preliminaries and will offer no lament for their deficiencies. It is the regular man who is the quality of the State and Religion. It is he who battles the foe. So live in close contact with the majority and be aware of their welfare.

Role of Accountability in Islamic framework of Good Governance:

Term accountability has been mentioned in the Quran as word "Hesab" and is repeated more than eight times in different verses. In a literal sense this word "Hesab" is to 'account' in its standard sagacity, concerning one's responsibility to Allah Almighty. In this sense every act of human is 'accountable'. And according to Islamic philosophy of accountability every human being will be judged for whatever they do in this world. As a liable person before a supreme power each human being is responsible for what he does or decides. As a successful candidate before Allah is to seek His pleasure through a responsible servant and worker. His accountability and sense of responsibility will be rewarded ultimately¹⁴.

To acquire achievement in the trail of accountability, every action of a man must be in line with the framework given by Islam. This framework starts from belief and self-awareness to Allah as supreme power. Then should be enhanced by worships(salah) and ultimately demonstrate with social dealing with other human beings which includes all day to day schedule e.g eating, sleeping, selling, buying, and even making policies for association or state. As mentioned in Holy Quran: "...Lo the hearing and the sight and the heart – of each of these will be asked"¹⁵.

So far as the corporate governance practices are concerned from the perspective of accountability, Islam is concerned about public welfare and needs. Every policy, legitimate process and enforcement should be designed and implemented with the objective of satisfying the needs of the Public and liability to Allah¹⁶. Keeping public welfare as priority and liability to Allah Almighty may decrease the chances of corruption, fraud, bribe and lawlessness. Unfortunately, on factual grounds in most of the state and association governance mostly sense of accountability is ignored and led crises and penalties.

Transparency in Islamic Good Governance:

Transparency as a component of governance and administration allows to gather information that may be unsafe to exposure misuses and defending benefits of association or state.

Transparency implies that: citizens have a right to available information pertaining to, for example, award of contracts, privatization of state enterprises, rules against corruption or the funding of political parties¹⁷. A transparent government offers a chance to citizens to find out the true proofs at first hand, without the material being changed or presented through a misrepresenting mirror.

In core, transparency is basically concerned with open and established system of government, the extermination of corruption and the institutionalization of a system that is fair, just and based on the rule of law. Transparency or openness in governance is important in the process of growth. It is serious in the elimination of corruption and the promotion of responsibility in the conduct of government business. Today, the quest for transparent performance has become a world-wide phenomenon with the Transparency International¹⁸.

Avoid at all costs one who investigates the shortcomings of others. All things considered; the majority are not free from shortcomings. It is the obligation of the ruler to shield them. Try not to expose what is covered up yet attempt to expel those shortcomings which have been uncovered. Allah Almighty is attentive of everything that is avoided you, and only he will manage it. As well as could be expected spread the shortcomings of general society and Allah Almighty will cover the shortcomings in you which you are restless to avoid their eye. Unloose the tangle of common scorn between general society and the organization and evacuate every one of those causes which may offer ascent to stressed relations between them. Shield yourself from each such go about as may not be very right for you. Try not to make scurry in looking for affirmation of storytelling, for the storyteller is a tricky individual showing up in the clothing of a companion¹⁹.

Checklist for Islamic Governance:

Islamic state ought to be represented by pioneers focused on acquiring Allah's bliss through their aims, activities and administration; pioneers submitted with the welfare of the majority, looking for Allah's happiness; judgment skills with understanding, instinct and information; compelling administrators/controllers; beginning and reason for reasonable equity and harmony; viable organizers and strategy creators for a wide range of undertakings; thrifty money related supervisors; wholesalers of legitimized tax collection; firm backers of human rights; sharp barrier organizers; even minded and normal leaders; educationists and learning advertisers; viable change chiefs causing transformation or development as material in social orders; physically and rationally the best individual among all people in the general public and Apostles of Allah with Allah talented supernatural occurrences and additionally predicting forces. According to Islamic instructing, no prophet (Rasool) or emissary (Nabi) is sent anything else by Allah, anyway in present period Allah upraises His genuine adherents as extraordinary companions called Walis ideally in type of Imam (prescribed individual for authority by Allah).The examine suggests that the Muslims must be taught with suitable attention to affectability and significance of recognizing and choosing the perfect individual for their state gave they are following majority rule framework²⁰. The investigation envisions that evaluating and confirming all the referenced traits in a Muslim representative will be down to business. The investigation predicts that it would be a test for Muslims to perceive the witness of Allah as this property is conceptual, intrinsic, and otherworldly in an individual's identity. In any case, the Muslims are as of now guided and urged to

perceive the correct individual for authority through the unbiased equity, knowledge, and devotion that an individual in direction practices in his standard practices as opposed to choosing pioneers for their riches, family, or family²¹.

Muslims must be taught with suitable attention to affectability and significance of recognizing and choosing the perfect individual for their state gave they are following majority rule framework. The investigation envisions that evaluating and confirming all the referenced traits in a Muslim representative will be down to business. The investigation serves by quality rating chance to trigger further research on the most proficient method to perceive the magnetic witness of God (Allah) as pioneer for Muslim nations who could be a true and successful great administration following model of good administration in the Holy Quran²². Keep in mind that the general population are made from various classes. The advancement of one is subject to the advancement of each other, and none can bear to be free of the other. We have the Army shaped of the fighters of God. We have our common officers and their foundations, our legal executive, our income authorities, and our advertising officers. The overall population itself comprises of Muslims and different subjects and among them of shippers and experts, the jobless and the impoverished. God has endorsed for them their rights, obligations, and commitments. They are altogether characterized and safeguarded in the Holy Quran and in the customs of his Prophet (SAW).

The military of Muslim state, by the grace of Allah Almighty, resembles a fortification to the general population and loans poise to the state. It maintains the renown of the confidence and keeps up the tranquility of the nation. Without it the state can't stand. In its turn, it can't remain without the help of the state. Our officers have demonstrated solid before the adversary in view of the Allah's way has offered them to battle for Him; yet they have their material needs to satisfy and have in this way to rely on the pay given to them from the state income. The military and common populaces who pay income, both need the co-task of others – the legal executive, common officers, and their foundation. The judge manages common and criminal law; the common officers gather income and take care of common organization with the help of their foundation. And after

that there are the tradesmen and the vendors who add to the income of the state. It is they who run the business sectors and are in a superior position than others to release social commitments. At that point there is the class of poor people and the penniless, whose upkeep is a commitment on different classes²³. Allah Almighty has given suitable chance of administration to everyone; at that point there are the privileges of every one of these classes over the organization which the overseer needs to meet with an eye on the benefit of the whole populace – an obligation which he can't satisfy appropriately except if he looks into its execution and looks for assistance from Allah's book which is Holy Quran. For sure, it is compulsory on him to force this obligation on himself and to manage with persistence the bothers and troubles coincidental to his assignment.

Good Governance model of Holy Quran:

Administration in the Holy Quran are apparent that Allah Almighty is the real senator, leader and controller behind all models of good administration²⁴. Allah Almighty selects His most confided in man as being senator over masses and guarantees routine with regardsto great administration through His witness as it were. Allah Almighty never submits mercilessness on masses rather He spares them from mistreatment and hardship through selecting His great governors. Nonetheless, the facts confirm that the choice of Allah Almighty overpowers the preferences of masses and to be sure, His choice once in a while occurs against the wishes of the lion's share among masses, yet it occurs for their improvement. The Holy Quran is apparent that Allah Almighty cases to be the genuine proprietor of the nation (particularly Muslim states) and claims all authority to intercede in the administration issues including that of the arrangement of His Apostle on masses to guarantee great administration. To be sure, Allah Almighty is the Caretaker of great administration. Opposite insightful, Allah Almighty forces poor administration of defiant masses as required particularly where equity and guideline of law isn't guaranteed among individuals. In this way, as indicated by the Holy Quran, the Islamic model of good administration puts stock in the intercession and impedance of Allah Almighty particularly in the arrangement of good representative. Along these lines, the model of good administration on the

planet's view as delineated in Condition 1 should be improved by embracing the exercises embraced by the Holy Quran.

Good Governance of Prophet Muhammad (SAW):

Within the frameworks of governance given by Quran the law of justice should not be just a written legitimacy but a principled order and conformity of rights and responsibilities in a society. As mentioned in Quran: "Those when given authority in land, establish (system of) salah, give zakah and enjoin what is good and forbid what is wrong."²⁵

It further says: "O you who believe stand up as a witness for Allah in all fairness, and do not let the hatred of people deviate you from justice ('adl). Be just, this is closest to piety"²⁶

There is mention in Quran: O you, who believe, be custodians of justice (and) witness for Allah, even though against yourselves or your parents or your relatives. Whether a man is rich or poor, Allah is the greatest well-wisher than you. So, follow nor the behests of lust, lest you swerve from justice²⁷

The concept of transparency has been divulged by Allah in the following Ayat: "O you who believe! When you deal with each other, in transactions involving future obligations in a fixed period, reduce them to writing. Let a scribe write-down faithfully as between the parties..."²⁸

Prophet Muhammad (SAW) set a precedent as a sate head leader of Madina with and ideal applicable framework of administration and governance where the fraternity among the Muslim residents made it possible to create a brotherly cooperative environment among public. At the same time non-Muslims were enjoying their social and political rights freely. Prophet Muhammad (SAW) maintained a framework wherein equity and justice stays focal by proclaiming that all people are the posterity of Adam with no distinction among Arab and non-Arab (Ajam).²⁹

حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ السَّخْتِيَانِيُّ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الرَّهْرِيِّ، قَالَ أَخْبَرَنِي سَالِمٌ،
عَنِ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " كَلُّكُمْ رَاعٍ
وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ،

وَالْمَرْأَةُ فِي بَيْتِ زَوْجِهَا رَاعِيَةٌ وَمَسْئُولَةٌ عَنْ رَعِيَّتِهَا، وَالْخَادِمُ فِي مَالِ سَيِّدِهِ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ " . قَالَ وَحَسِبْتُ أَنْ قَدْ قَالَ " وَالرَّجُلُ رَاعٍ فِي مَالِ أَبِيهِ " .

Narrated by Ibne Umar, I heard Allah's messenger saying: Every one of you is a guardian and accountable (mas'ul) for his charge. Thus, the Khalifa is a custodian of the people, and He is responsible for them. And a man is a guardian of his household, and he is accountable for them; and a woman is in charge of the household and her children, and she is accountable for them; and a servant is guardian of his master's property, every one of you is accountable for his subjects³⁰

- **Findings and Discussion:**

By looking at the two models of great administration, this study found that as per the Holy Quran, the essential determinants of good governance are the pioneer's identity and his initiative aptitudes with which one can overwhelm over and streamline the required institutional frameworks; the Holy Quran makes it apparent that it ought to be the focal directing brought together pioneer who is capable to guarantee all parameters and fundamentals required for looking after great administration; the Holy Quran controls that recognizing and choosing the correct pioneer is the obligation of God (Allah) as He has never assigned this errand to the masses according to the precedents in the Holy Quran and political, bureaucratic and financial frameworks are instruments that rely upon successful administration and direction. These frameworks are essential for running the routine administer issues yet get powerful when the correct pioneer overwhelms and supersedes them through his identity also, authority abilities.

Sadly, over the span of Muslim history we have barely observed any advantageous instances of good administration. Most of Muslim grounds stayed under dynastic guideline; most rulers were autocrats, self-serving and a law unto themselves³¹.

Their sovereigns used to battle for the position of royalty and their infighting regularly driven pariahs to attack. They were least worried about the welfare of their subjects. Average citizens had exceptionally constrained access to the hallways of intensity.

- **Conclusion and recommendations:**

The study concludes that great administration is neither reliant on majority rule government nor foundation of organizations. Or maybe, the essential determinant of good administration is the pioneer who is set in charge of building up all the Naqvi et al. 10991 essential frameworks as conceptualized by this investigation. The investigation, in this manner, suggests that a Muslim state ought to be represented by pioneers focused on acquiring Allah's bliss through their aims, activities and administration; pioneers submitted with the welfare of the majority, looking for Allah's happiness; judgment skills with understanding, instinct and information; compelling administrators/controllers; beginning and reason for reasonable equity and harmony; viable organizers and strategy creators for a wide range of undertakings; thrifty money related supervisors; wholesalers of legitimized tax collection; firm backers of human rights; sharp barrier organizers; even minded and normal leaders; educationists and learning advertisers; viable change chiefs causing transformation or development as material in social orders; physically and rationally the best individual among all people in the general public and Apostles of Allah with Allah talented supernatural occurrences and additionally predicting forces. In light of the discoveries from this examination finds the Kingdom framework and afterward, the presidential popularity-based framework most near the model of good administration separated from the Holy Quran. As it isn't commonsense to recognize and choose any witness of Allah in this time, this examination suggests that in Muslim nations, to guarantee great administration, either kingdom or presidential majority rule framework ought to be favored as it is nearest in its tendency and structure to the apparent model of Islamic Governance gave. This investigation underscores on the need that the ruler or the popularity based chosen president must has the in advance of above-mentioned characteristics in Governance checklist. According to Islamic instructing, no prophet (Rasool) or emissary (Nabi) is sent anything else by Allah, anyway in present period Allah upraises His genuine adherents as extraordinary companions called Walis ideally in type of Imam (prescribed individual for

authority by Allah). The examine suggests that the Muslims must be taught with suitable attention to affectability and significance of recognizing and choosing the perfect individual for their state gave they are following majority rule framework. The investigation envisions that evaluating and confirming all the referenced traits in a Muslim representative will be down to business. The investigation predicts that it would be a test for Muslims to perceive the witness of Allah as this property is conceptual, intrinsic and otherworldly in an individual's identity. In any case, the Muslims are as of now guided and urged to perceive the correct individual for authority through the unbiased equity, knowledge and devotion that an individual in direction practices in his standard practices as opposed to choosing pioneers for their riches, family or family. The investigation serves by quality rating chance to trigger further research on the most proficient method to perceive the magnetic witness of God (Allah) as pioneer for Muslim nations who could be a true and successful great administration following model of good administration in the Holy Quran. Keep in mind that the general population are made out of various classes. The advancement of one is subject to the advancement of each other, and none can bear to be free of the other. We have the Army shaped of the fighters of God. We have our common officers and their foundations, our legal executive, our income authorities and our advertising officers. The overall population itself comprises of Muslims and different subjects and among them of shippers and experts, the jobless and the impoverished. God has endorsed for them their rights, obligations and commitments. They are altogether characterized and safeguarded in the Holy Quran and in the customs of his Prophet.

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