

Good Governance According to Nahjolbalaghe Context

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Abstract

Good Governance has a long history of human thought and has proposed in the works of various thinkers. By examining the different theories, we are going the government agency, Required for sure non-infringement any community of human beings. The thought of Imam Ali also how the rule and governance in an appropriate manner, has been attending. This article has been extracted from Research on noble Nahjolbalaghe and to assess components of governance had paid from the sight of Imam Ali. Using content analysis, Statements related to governance derived from Nahjolbalaghe and then encrypt the data and using the software SPSS, the data have been analyzing. The final study Extraction and compilation of eleven components: The rule of law, Justice, and Anti-oppression, equality, participation, Self-regulatory Instead of monitoring people, preparing the groundwork to move people toward God, Clarifying public opinion, preparation for a healthy and dynamic economy, manage life's value of a poor class of Society, Social security and accountability to God and the people. These are Indicators that Imam Ali believed are required for "Good governance" in the society.

Keywords: Imam Ali PBUH, governance, good governance, Nahjolbalaghe

1. Introduction

The government in all circumstances is needed as a social necessity, and we cannot be needless from it. Looking at human history what in ancient times and later during it is clear that man has always lived in the community and a social life as one of the human needs and the other hand, is almost impossible to live outside the human community. Everywhere community of person be found, relationships, trying to earn a living, division of work, cooperation, relationship with each other president and subordinate and appear other social phenomena. In this case, the need of an organization is felt, that lead social issues. It finds a solution to the conflict and the conflicting between the interests of individuals and groups and to monitor the activities of various communities and through laws and regulations, to protect the rights of the individual in society and states duties of the individual to the community.

On the one hand look to science and discovery and understand why, what and how they based on Islamic thought, is a deep-rooted concern and the problem of Muslim scholars. This right to demand some of the knowledge, in particular, management, economics, politics, and education, are an extremely important priority for the Islamic Republic of Iran. It is not achievable by deep thinking and a comprehensive innovation and navigation in additional routes. About knowledge of management and administration in the community this rule exists and the first step to explore and explain the dimensions referred directly to the Islamic texts.

In this direction, focusing on the textbook of noble Nahjolbalaghe was chosen as the research topic. One blessing of the short and limited government of Imam Ali is the precious legacy and endless treasure of his manner and speech to know different aspects of governance, management, and policy.

2. The Concept of Governance

The root of word the Rule, forwards us to Greek verb Kubernan (Steering or steer) words that Plato's used it to how to design a system of government. This Greek word, in the medieval, has become a Latin word Ruben are, that implies to drive, lord or leadership. This term, so that comes back from the Oxford Dictionary also means (Government). In this definition, the rule means the act or manner of governing authority or function of the rule (Gulshan, Advosy, 2007, 3).

First, to define the two terms government and governance are also necessary. The government alone has the institutional concept, while governance has a broader concept and forms of governance that do not necessarily require formal rule also applies. For example, Corporate Governance refers to how private sector or the internal mechanism responds to stakeholders.

According to KYVHAN and NYE: the governance includes processes and institutions (formal and informal) that group activities, and maintains and control group activity. But the government possesses and a formal commitment to provide for their activities. The rule is the controlling authority on condition that occurs within the state. In other words, governments are individual institutions that are conducive to the state. Governments' background shows that they are in support of their people. Furthermore to achieve this goal requires active collaboration with organizations and their government agencies.

The ruling is a result of Programs, policies, and strategies. Reign through an emphasis on long-term process rather than a hasty decision is distinct from the government. The result of the emphasis on processes rather decision in rolling is attention to goals rather than rules. On the horizons in the reign, what is important is the goal, rather than focusing on rules of behavior to achieve the goals. Eventually, the central axis is reigning, consequences for the government, is output (A'layi, 2008: 81-83).

One reason that people are impatient and protesting against their government is that governments have focused more on outputs while the governance will focus on results and outcomes. Ruling refers to the processes of government activities and how to do these processes. It not only deals with how to do things, but quality and effectiveness of institutions are also considered. However, in the 1980s, researchers isolated it from the government, and they knew it as a civil society.

2.1 Governance Brokerage

formal and informal political rules of the game and imply that criterion which, come to work to set standards for power.

2.2 Global Governance

Includes regularity systems or rules, in all levels of human activity, ranging from the family up to international organizations; in pursuit of goals that is associated with a transnational reaction, which take place with supervision and control.

The topics of these definitions despite their similarities are used in the different substring. For example, Rhodes, in an important article expresses the reign, the common word for reforming the public sector. On the other hand, several international organizations in connection with reign have had essential and significant activities that in summary, the definitions used by international organizations about governance are noted.

1) Committee for Development Cooperation (1995): The concept of governance is the use of political power and monitoring application and control in a community about resource management of economic and social development.

2) The United Nations Development Program (2000): Governance is capacity and capability in a government commitment to public interest, degree of transparency and accountability, the level of public participation and levels of social capital.

3) Institute rule of Ottawa (2002): Reign involved institutions, processes and customs in a society that determine how power is used and how important decisions to be made for public.

4) World Bank (2000): Governance is institutional capabilities of government agencies to provide goods for public demand with the help of citizens or their representatives to be efficient, transparent, fair and accountable about limited resources.

5) Organization for Economic Cooperation and Development (2002): Reign means the process of making decision, and the process which implemented by decisions are (Or not).Reign can be applied in several areas. Like the reign, the reign of international, a national reign and local reign (A'layi, 2008: 85). The American Heritage Dictionary, the term governance means as an activity, the way of action or the power to rule. Also in the Oxford English Dictionary governance, is defined as an activity or method of state, works by control or power over the activities of subordinates (Mydry, benevolence, 2004: 193).

Perhaps the most accurate definition of reign is in the report of the Commission on Global Governance. In this study also very definition as "define the concept", is considered and it is: governance is a set of individual and institutional, public and private that runs the affairs of ordinary people. Governance is a continuous process which by that accommodates conflicting interests or a variety of and cooperation and retaliatory action will be

taken.

Governance includes formal institutions and systems that have the power to ensure compliance with the law as well as non-official appointments of the people and organizations have agreed on or understand that it is beneficial. "(Mydry, benevolence, 2004: 194).

3. Government Targets

Based on ascending from the letters of Imam Ali to Malek Ashtar Nakhaee, in the area of Governing of Egypt, Malek's tasks are: Collecting land taxes, the war against the enemies of the land, peace building and, organizing residents of the province and Civil towns in the territory. Imam Ali with this expression has identified territory government and the province of Malek Ashtar in the following four fundamental problems:

- a) Collecting taxes
- b) Defending against enemies.
- c) Reform of public affairs
- d) Urban Development (Fazel Lankarani, 2009: 58-59).

4. The Necessity of Government

Imam Ali's approach to the government's issue can be clearly seen in his response to the slogan of the Khawarij. Imam Ali in response to Khawarij who thought that the rule and judge are only for God said following sentences: Rule and manager are essential for people, whether righteous or wicked. If a leader is a person who is maltreatment, Then a faithful person of his statesmanship does good deeds, and the infidel will also receive his donations from the world. Property of public will be collected by his and struggle with enemies of that land with his assistance; the roads will be safe and week's right will be taken from power, the righteous will be on welfare and will be protected from evil "(Jafari, 2007: 141).

Security and prevent social chaos, at least that is what is expected of any government, even if the ruler is unfaithful you can also expect some degree of safety and comfort for the public and such a government and ruling from Imam Ali's view the lack of it is far better and more logical. The noble verse "ان الحكم الا لله" does not negate rule, but believes that God is the absolute legitimate owner of each state, namely if a government wants to relate itself to Islam and its teaching and give religious legitimacy to itself the only way is to relate it to God (Nassiri, 2005: 158).

On the other hand, consistently in all societies, there are individual Beneficiary groups that may conflict their interest with the interests of other community groups. The existence of government, with a commitment to law enforcement, prevent the occurrence of these conflicts, it will prevent city becomes a square for the confrontation of conflicting forces and in this arena waste right of poor groups. (Pour ezzat, 2009: 170). Because all human beings are not so (and will not) that freely and voluntarily, carry out their duties. The reality requires a government to power when necessary, (Mesbah Yazdi, 2009: 82-83).

5. Governance Features

In Islamic government, the primary and essential purposes are guided society and people to achieve closeness to God and human evolution (Karbala'i Pazouki, Lotfi, 2010: 126). In fact, from the view of Imam Ali is a median target, not the final and ultimate goal. In other words, Government is not just for government, but for achieving to another goal that is the rule, is desirable. (Nassiri, 2005: 160). Imam Ali announces clearly that does not take the government to grab to authority and to obtain the negligible world: " God, you know, whatever we did, has not been because of interested in power and wanting a surplus of small world.... "

In study phrases related to components of governance that is extracted from the text of noble Nahjolbalaghe; the role of God and people in the performance of management system is very bold. But the remarkable point is that right of God and people such has been intertwined that it cannot be separated from each other.

6. The Results from Study of Component of Governance

After extraction components of governance from text of Nahjolbalaghe, in total 11 components are obtained as follows:

- 1) God's Rule of Law

Every system of governance must act according to law; and the valid law in Nahjolbalaghe is the law of God that

is available in the book, the Quran and the tradition of Prophet Muhammad PBUH¹.

2) Justice and anti-oppression

Imam Ali PBUH in sermons and different letters believes establish Justice in vessels of community is ruler's duty and believes the opening of social works in justice.

3) Equality

No rule can survive, unless satisfaction of public people preferred to the satisfaction of properties and wrath of the features and holders of government positions, do not prevent the performance of right about the mass of individuals. Because, in the system of governance that Imam Ali desires, the mass of people and governor are equal.

4) Participation

People who are involved in managing the affairs of the community must not think that they are needless from people and their consultations, so in such system, from scholars and wisdom up to a mass of people find opportunities, have solution with authority.

5) Self-supervision instead of supervise people

Imam Ali thinks supervision of government authorities is a fundamental pillar of the rule, a control that does not ignore the smallest deviation and does not miss the response. But in the opposite point, very system contact people, with a lot of uterine and ignore. Noble book Nahjolbalaghe, so emphasize on ignoring the mass of individuals' errors and even ignoring their intentional violation that induces a man to wonder. The rule that Imam Ali intended is, very strict against properties and rule authorities and very gracious and kind to people.

6) Preparation for moving people toward God

Governance approved by Imam Ali provides people's livelihoods and is responsible for guiding people too. Also, it will not be achieved unless with the accompaniment of people.

7) Clarifying of public opinion

People will not be benevolent, unless with information about current affairs. Explain by the custodians of governance system about different events, stop people to be suspicious and makes them stand in support of the rule.

8) Preparation for a healthy and dynamic economy

Governance system should strive that flow of economic transactions, be valid and permissive and take place with standards of justice. But this process will not fulfill only with the effort of the rule and requires to be accompanied by economic actors.

9) Manage value of life for needy class of society

Part of public revenues is devoted to a lower class of society that cannot run their life. In this case, the rule is required, in addition to providing livelihoods of the needy class of society, and assigns people to handle their affairs.

10) Supply social security

Governance system is required to supply security of people, of every class and every social stratum and with any profession.

11) Accountability

A desirable governance system of Imam Ali is required for accountability, responsibility against people and God. From his look, people's right is God's good and authorities in addition to responding to people, on the Day of Judgment will not have an excuse against God.

A summary of the research results in Table 1 with mention of phrases' sample and Figure 1 is shown according to a bar graph.

¹ peace be upon him(PBUH)

Table 1. Components of governance, examples of components and their number

R	comp	Phrases	Num
1	Justice and Anti oppression	You must know and realize the good deeds done by every single individual so that the credit of noble deeds done by one may not be given to another .Do not underestimate and underpay the good work done .Similarly, do not overpay a work simply because it has been done by a very important person and do not let his position and prestige be the cause of overvaluation of the merit of his work and at the same time do not undervalue a great deed if it is done by a very ordinary person or a commoner .Let equity, justice and fairplay be your motto (Letter 53).	45
2	Self-regulatory of monitoring people Instead	Men of either category suffer from the same weaknesses and disabilities that human beings are inclined to, they commit sins, indulge in vices either intentionally or foolishly and unintentionally without realizing the enormity of their deeds. Let your mercy and compassion come to their rescue and help in the same way and to the same extent that you expect Allah to show mercy and forgiveness to you.Maalik !You must never forget that if you are a ruler over them than the caliph is the ruler over you, and Allah is the Supreme Lord over the caliph .And the reality is that He has appointed you as the governor and tested you through the responsibility of this rulership over them (Letter 53).	32
3	accountability to God and people	Do you hope to receive His Blessings reserved for charitable, generous and kind-hearted persons who always help the poor and the needy, while you, rolling in wealth and luxuries, prevent any part of your wealth from reaching the disabled persons and poverty-ridden old widows? Remember a man receives the reward according to actions he has done in this world because in the next world only the result of such deeds as he has done during his lifetime shall reach him (Sermon 21).	18
4	equality	You should never overlook the fact that around the rulers there usually are certain privileged persons)relatives and friends .(They may often try to take advantage of their status and may resort to selfishness, intrigues, fraud, corruption and oppression .If you find such people around you then do away with them)however closely connected they may be with you(, immediately bring an end to the scandal and clear your surroundings of all such moral and spiritual filth (Letter 53).	17
5	preparation for a healthy and dynamic economy	I want to advise you about your businessmen and industrialists . Treat them well, and order your officers to follow the same policy . There may be local businessmen carrying on their trade in certain places or those who send their merchandise from one place to another .There may even be those who import and export goods . Similarly, there may be industrialists and manufacturers as well as industrial labour or men engaged in the handicrafts .They all deserve sympathy, protection and good treatment .They all are the sources of wealth in the country .They provide goods for the consumers .Most of these traders carry and convey these goods from across deserts, seas and over open lands and mountains, their consignments are brought from distant lands, often from places which are not easy to approach and where usually people do not care or do not dare to go . These businessmen are usually peace-loving people, not given to mischievous disturbances and seditious fomentation (Letter 53).	12

6	manage life's value of needy class of society	Then I want to caution you about the poor .Fear Allah about their conditions and you attitude towards them .They have no support, no resources and no opportunities .They are poor, they are destitute and many of them are crippled and unfit for work .Some of them come out begging and some)who maintain self-respect (do not beg, but their conditions speak of their distress, poverty, destitution and wants .For the sake of Allah, Maalik, protect them and their rights . He has laid the responsibility of this upon your shoulders .You must fix a share for them from Baytul Mal)the Government Treasury .(Besides this reservation in cash, you must also reserve a share in kind of crops, etc .from government granaries in cities where food-grains are stored as are cultivated on State-owned land (Letter 53).	12
7	participation	But be careful in forming your contacts (whether with the most important persons or the commoners); keep such people away from you and think them to be the enemy of the State who are scandalmongers and who try to find fault with others and carry on propaganda against them because everywhere people have weaknesses and failings and it is the duty of the government to overlook (minor) shortcomings .You must not try to go in search of those weaknesses which are hidden from you (Letter 53).	9
8	preparing the groundwork to move people toward God	These are the orders issued by the creature of Allah, Ali, the son Abu Taalib)a (to Maalik, the son of Ashtar when he appointed Maalik as the Governor of Egypt to... work for the welfare of its people (Letter 53).	8
9	Clarifying public opinion	If on account of your strict measures people get suspicious of your behaving like a tyrant and oppressor, then come out openly before them and explain to them the reasons of your actions and let them see the facts for themselves and realize the truth .This will give training to your mind, will be an act of kindness to the subjects and the confidence thus reposed in them will make them support justice and truth while you will achieve the end you have in view of obtaining their support in the cause of truth (Letter 53).	7
10	The rule of law	When you are faced with problems which you cannot solve or with a difficult situation from which you cannot escape or when uncertain and doubtful circumstances confuse and perplex you, then turn to Allah and the Holy Prophet (s) because Allah has thus ordered those whom He wants to guide .The way to turn to Allah is to act diligently according to the clear and explicit orders given in His Holy Book and to the turn to the Holy Prophet (s) means to follow those of his orders about which there is no doubt and ambiguity and which have been generally accepted to be correctly recorded (Letter 53).	5
11	Social security	I have come to know that every one of them entered upon Muslim women and other women under the protection of Islam and took away their ornaments from legs, arms, necks and ears and no woman could resist it except by pronouncing the verse, "We are for Allah and to Him we shall return." (Qur'an, 2 :156) Then they got back laden with wealth without any wound or loss of life. If any Muslim dies of grief after all this he is not to be blamed, but rather there is justification for him before me (Sermon 27).	2
			Total Phrases
167			

In Table 1, 11 components of governance and 167 phrases are displayed respectively, according to the abundance and each one with the mention of one sample from phrases. As shown in Table 2, justice and anti-oppression with 45 times, repeat and 26/5 percent of frequency, has the highest rate of the components of governance. The

other hand, part of providing social security with two times happen and 1/2 percent has minimum frequency and percentage. The results of the table 2 are shown in the form of a bar graph.

Table 2. Frequency's distribution of governance's components

Row	Components	Frequency	Valid Percent	Cumulative Percent
1	Justice and Anti oppression	45	26,9	26,9
2	Self-regulatory Instead of monitoring people	32	19,2	46,1
3	accountability to God and people	18	10,8	56,9
4	equality	17	10,2	67,1
5	preparation for a healthy and dynamic economy	12	7,2	74,3
6	manage life's value of needy class of society	12	7,2	81,4
7	participation	9	5,4	86,8
8	preparing the groundwork to move people toward God	8	4,8	91,6
9	Clarifying public opinion	7	4,2	95,8
10	The rule of law	5	3,0	98,8
11	Social security	2	1,2	100,0
Total Phrases		167	100,0	

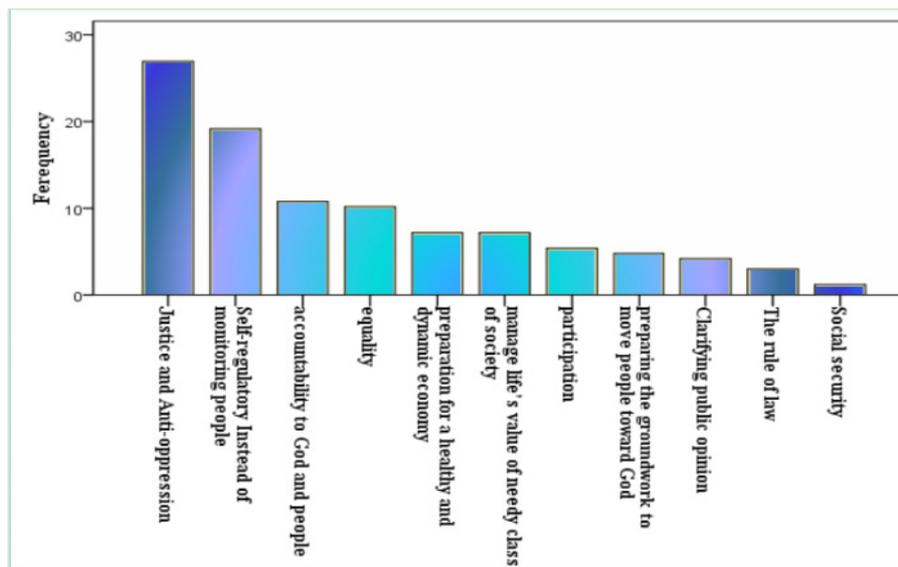


Figure 1. Components of governance, according to frequency of their phrases

7. Conclusion

In the desirable governance of the Imam Ali, the right of God and people are intertwined, and cannot be separated these two from each other. If governance system follows rule of God's law, this is because of people's happiness that is in the implementation of these laws. If the government will be accountable to God is because of the duties towards the people. In another word can say desirable governance based on Imam Ali's words and behavior, provides the satisfaction of the public.

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