

## **PRINCIPLES OF GOOD GOVERNANCE**

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Main thesis of this paper is: that the Holy Quran does not teach us the art of slavery; instead it teaches us the art of good governance. It is a different matter though that Muslims are busy in reversing this process. The overriding objective of Islam, it may be underlined, is to establish a just socio-moral and economico-political order in this world. When the Prophet (SAW) announced his Prophetic Mission (in 610 C.E), Social reforms (such as the amelioration of the down-trodden, the have-nots in general, poor and the destitute, women, orphans, slaves, etc.) were central to his mission. Both the Prophet (SAW) himself and his Mekkan opponents, were thoroughly convinced that if Islam was to unfold and implement itself in letter and spirit, it would entail a complete and comprehensive change of the existing (socio-moral and political) order. Naturally, those whose vested interests, were threatened, decided to put up a fierce and stiff resistance both to the Prophet (SAW) and his mission. Initially, they tried to lure him by offering wealth, woman, power and position within the existing order, and asked him to surrender his mission. They even expressed their willingness to take his Message seriously provided he could detach himself from the poor and the destitute. But when they realized that the Prophet (SAW) was not inclined to oblige them, they turned to vilification and dubbed him: a “Poet”, a “Visionary”, and a “man-possessed” whose thoughts and moorings had no relevance to life whatsoever. They even resorted to naked aggression and subjected him and his family to all sorts of hardships including social boycott for quite some years. Likewise, they

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made life miserable for those who were gravitated towards him and his Message, so much so, that the Prophet (SAW) felt constrained, first, to allow them to migrate to Ethiopia and then to Madina. Soon, he too left Makkah for Madina in order to join the community of believers. When he arrived at Madina (in 622 C.E) he immediately assumed the role of the head of religio-political affairs of Madina. Here he could effect social reforms (such as imposing zakat for the betterment of the depressed layers of the society, to rescue the poor from the chronic debt, to improve the defence of the new-born city-state, allotting shares in the inheritance to women, regulating marriage and divorce, prohibiting usury and so forth), alongwith the promulgation of religio-moral and spiritual teachings of the Quran (such as the exclusive worship of God alone, and a firm faith in eschatology, i.e. the day of judgment and the life hereafter). When people witnessed Islam being translated in practice and a just socio-moral order established, they entered the fold of Islam tribe after tribe so much so that when the Prophet (SAW) died (in June 632 C.E) he was virtually a prophet-ruler of the entire Arabian peninsula.

In spite of that the Prophet (SAW) never claimed himself to be a ruler. Nor he ever claimed to be a ruler whose rule was under his Prophet-hood. It indicates that in Islam the relationship between the state and religion is not like that of two sisters, one helping the other. In fact, the state viewed in isolation, is nothing but a reflection of all those socio-moral and spiritual values that Islam stands for. More precisely, it was an instrument or a strategy through which the Prophet (SAW) realized his prophetic mission. In fact Islam is deemed to permeate the entire gamut of our life and manifest itself not only in the mosque but also in the market place, in the schools and the Universities, in the courts and in the

battlefields. The issue would become amply clear if we understand that Islam is essentially addressed to human heart and is supposed to cultivate in him a specific psycho-moral attitude, an attitude of submission to God and service to humankind. In short, Muslims are enjoined to establish a just socio-moral order (or a state) wherein they could organize their individual and collective life in accordance with the teachings of the Quran and the Sunnah of the Prophet (SAW). *It is the expectation of the Quran that its adherents would either “reform the earth” (by eradicating corruption, exploitation, injustice and evil): or lay their lives in this process. There is no other (honorable) alternative for them.* They are enjoined to do justice as it is nearest to piety (or Taqwa). They are admonished to be careful lest the enmity of a community (or of a person) deter/hinder them from being just, fair and upright. This is the foremost obligation of the Muslims in general and the functionaries of an Islamic state in particular.

### **Training of Man-Power for Good Governance:**

How are we to realize these objectives? What kind of preparation or combination is required for materializing this goal? In other words, how are we to train the man-power for good-governance?

The Sunnah of the Prophet (SAW) indicates that he devoted his entire life to the preparation of appropriate man-power for realizing these objectives. *True, the Quran lays the burden of this responsibility on the shoulders of the whole community rather than any specific elite class.* But, as the community itself consists of individuals, education (Tazkiya & Tarbiya) of the individuals therefore, becomes the immediate concern of the Prophet (SAW). Islam does insist that man should acquire Ilm-ul-

Asma, that is, scientific and observational knowledge and attain mastery over nature. Further, it wants that the power thus gained through science and technology should be exercised under the guidance of Ilm-ul-Kitab or revelational knowledge. For if power is divorced from Wisdom and is exercised without the Guidance of God, it can corrupt the mind and be ruinous for human race. Hence the cultivation of Taqwa (or God-fearing attitude) besides professional skills and scientific acumen, is the ultimate goal of an Islamic System of education. Now Taqwa has two dimensions, that is, self-directed Taqwa and the other-directed Taqwa. Self-directed Taqwa has diverse shades and meanings, their essence however lies in preventing oneself from doing evil. Generally it aims at the purification of our inner self, that is, our passions, instincts, sentiments and emotions are to be brought under the command of reason which, in turn, ought to be guided by revelation. Also, it means the development of our conscience that may help cognize the distinctions between right and wrong and motivate us to do the right and avoid the wrong. Further, it means the fulfillment of what has been commanded by the Quran and the Sunnah of the Prophet (SAW) and to avoid what has been forbidden. More so it signifies the willingness to lay one's life and property for "the cause of God". It also stands for inner readiness/restlessness to sprout into something new. More precisely, it means the cultivation of God-fearing attitude, an attitude of accountability to God Almighty. This psycho-moral attitude is deemed to enable us to do justice to oneself; justice to those who come into our immediate relations; and to extend it (justice) to the community and finally to the humanity at large.

This inner state of mind can be illustrated by an example. Let us assume that we have an arable piece of land which is fully prepared for

cultivation. In addition, we also have all the suitable weather conditions, such as, sun, water, air etc. But if the seed that we sow is dead, its inner core and kernel is no longer ready and restless to sprout into something new we won't have the desired results. The followers of Moses (peace be upon him) since they were devoid of Taqwa or inner readiness to shoulder the responsibility, even when they were asked by the Prophet (PBUH) to go ahead and conquer Syria and Palestine (as these were the "promised lands" destined for them by God) they flatly refused to move any further. Preparation of the requisite man-power, therefore, is the most essential ingredient for change and revolution in society. For, if a man, who is expected to run the state, is corrupt and ill-prepared, the whole system collapse. The history of Pakistan can be another instance in point. Our forefathers, we may recall, made massive sacrifices for acquiring a separate homeland for the Muslims of the sub-continent. Virtually they snatched it away from the teeth of the enemies. But as we were ill-equipped and ill-prepared for shouldering the responsibilities of an independent and sovereign state, we ended up in creating a real mess. Moreover, the Jews were able to recover and retrace their steps after forty-years of groping in wilderness, while we have yet to arrest our down-hill sliding even after sixty years of disgrace and humiliation. Unless we wake up from our dogmatic slumber, introduce revolutionary and drastic attitudinal changes, and prepare God-fearing leadership for the governance of the state, I am afraid, we might be forced to embrace the doom's day scenario.

Social dimension of Taqwa, on the other hand, enjoins us to prevent others from doing evil or spread corruption on the land and the sea and endanger the collective good of mankind. Jihad (an all-out

struggle for the cause of God) is an integral part of this other-directed Taqwa and is an essential instrument of social or global change. It has a surgical value. For if in spite of all our efforts, there are elements totally impervious to the call of good (of the humanity), they may be cut off. It may be underscored that while self-directed Taqwa (i.e. education, Tazkiya and Tarbiya) guards the frontiers of our mind from external (ideological) invasions or internal erosions; the other-directed Taqwa (or Jihad) protects the geographical and territorial frontiers of the state and safeguards our life, honour and dignity, besides the preservation of our natural resources. The Quran, we may notice, is extremely critical of those who remain clinging to their homes and hearths and are / were reluctant to rush to the battlefield for laying their lives for “the cause of God”. Abu Bakr Siddique (RAA) observes in his Inaugural Address that if a community begins to tolerate moral indecency and allows the spirit of Jihad to cool down, it surrenders its right to exist on the face of the earth and qualifies instead for safe burial. Of late, since the Muslims have allowed their spirit of Jihad to cool off and have adopted an apologetic attitude, they have placed themselves at the mercy of their enemies. Innocent men, women and children are being killed in Palestine, Kashmir, Chechnya, Bosnia, Kosovo, Lebanon, Somalia, Iraq, Afghanistan and at so many other trouble-spots, while we do not hear even ordinary murmurings in the Muslim World. We are just helpless spectators of the brutal massacre of the Muslims. Our enemies are subscribing to a strange logic: they contend that if a person dies for his country he is a hero and a patriot, fit for all sorts of rewards and recognitions. But if he dies for “the cause of God”, his real Creator which is the essence of Jihad, he is a terrorist and fundamentalist. And the irony is that Muslims are sucked into this vicious campaign of the

enemy and are oblivious of the demands of Jihad. The Quran for instance, advises the Muslims to keep their forces ready on war-footing so that their own enemies and the enemies of God dare not cast lusty looks on Muslim territories. Unfortunately as the Muslims have not paid much attention to such injunctions of the Quran, none of the Muslim country is self-sufficient in its defense needs. No wonder they are being mercilessly crushed all over the world.

Our emphasis on the education & training of the individual, however, should not be misconstrued as if we have ignored or marginalized the community. In the final analysis, it is the community of the like-minded people (Brother-hood of the Faithful) that is to shoulder the responsibility of establishing a just socio-moral order (or a state). The Quran, for instance, advises the community to spare people from each of its layers/sections and send them for higher education and development of deeper insight into religion so that when they return to their respective layers, they are able to teach them the essentials of Islam and save them from drifting towards un-Islamic ways of life. Intentions of the Quran are well-pronounced here, that is, God-fearing attitude (Taqwa) should be made vibrant in the community of believers as well. Further, it is the expectations of the Quran that only a community of this nature would do its utmost for the establishment of a just socio-moral order. Iqbal and many other Muslim scholars maintain that according to the Quran nations are to be judged here and now, in and through history; only the individuals will be judged on the Day of judgment. Nations, they contend, are flushed up by God so that He may see as to how far they are able to establish a just socio-moral order (in this world). And when they fail to live up to the expectations of the Quran, they are pushed out of the

commanding position and are buried in the dust of history probably never to be heard again.

Further, the community is advised to settle its affairs through “Shura” or “Mutual Consultation “ and co-operation. (Q:42:38). “Shura” or mutual consultation, as a decision-making process, it may be underlined was not introduced by the Quran; it was already prevalent in Arab culture. The Quran has simply confirmed it and transformed it from a tribal institution to a community institution. (For instance, we are familiar with the existence of Dar-ul-Nadwa or the city-council in Makkah before the advent of Islam. It was the common practice that who-so-ever were to cross Forty-years of his age would become automatically the member of this city-council. It may be noticed that even the Makkan non-believers were of the opinion that a person attains maturity of thinking at the age of Forty. This is (the age) where his knowledge and experience could help him to reflect in a dispassionate manner and offer constructive plans/critiques for the betterment of the community. One may suggest that if we could somehow push the age limit (of our voters and those who are contesting for public office) a little upward rather than pulling it downwards, may be we would stand a better chance to overcome some of the lingering difficulties of modern democracy. In any case, it may be emphasized that “Shura” or mutual consultation offers us the guidance of collective wisdom of the community and saves us from a narrow or partisan out-look. “Shura” or mutual consultation remained in practice in some form during the period of the “Enlightened Caliphs”. However, it was pushed out of court when Ummayyads took control of the political affairs of the Muslim State. Shura suffered a further setback in later days when the caliphate became

weak at the Centre and different Sultans and Ameer became de facto rulers in remote areas of the Muslim Empire. Obviously here “Shura” lost its relevance altogether as these Sultans/Ameers were engaged in self-serving activities rather than promoting the cause of the community. It is really a pity that Shura could not be institutionalized amongst the Muslims otherwise it might have changed the entire complexion of the Muslim world besides having far reaching consequences for the non-Muslim world as well.

In an Islamic State, community is also to serve as a watch-dog of social norms and values. It is to have a vigilant eye on the conduct of its rulers and the functionaries of the state. This critique and vigilance is likely to save the rulers from lust and greed and similar other vagaries/corruptions of power and authority. Further, it looks that the ruler is obliged to seek consultation/Shura from the community or its representatives. Of course, he is not entitled to pick the people of his choice arbitrarily for consultation and then feel free to accept or reject their advice/Shura. Apparently, the members of the “Shura” are to represent the general will of the community and this will is to be honored by the ruler. In fact, the ruler, runs the affairs of the state not for himself; but on behalf of the community and for the community. He cannot impose himself on the community against its wishes. He can enjoy this position so long as he enjoys the trust and confidence of the community and he loses his right to govern their affairs if he loses their trust and confidence. Our history is replete with such instances where the Prophet (SAW) himself is known to have accepted the “Shura” of his companions as opposed to his own opinion. For example, in the Battle of Badr, the Holy Prophet (SAW) selected a specific spot for the

encampment of the Muslim fighters/ Mujahideen. One of the companion of the Prophet (SAW) enquired of him as to whether he had selected this place under the guidance of revelation (in which case it would be binding and obligatory) or was it the result of his personal discretion. The Prophet (SAW) replied that it was indeed his own choice. On hearing this, the companion (RAA) of the Prophet (SAW) who was well-versed in war strategy, submitted that in that case we should move a little further and occupy an elevated place. This would give us an edge over the enemy as we would be able to oversee them and hit them from a vantage point besides having access to water-resources. The Prophet (SAW) immediately accepted the proposal even though this decision was to determine the destiny of the Muslim Ummah. Likewise, in the Battle of the Trench, the Prophet (SAW) accepted the recommendation of Salman Farsi (RAA) for digging the trench for the defense of the city (Madina). Similarly when siege was prolonged causing serious difficulties for the Prophet (SAW) and his companions (RAA), the Prophet thought of a plan to ease the situation. He talked to the Ansars and Proposed that may be we should promise some of the land produce to some of the tribes currently engaged in the siege (alongwith others) and induce them to pull out. After listening to the Prophet (SAW) the Ansars submitted (to the Prophet) that even in Pre-Islamic days they have had never yielded anything to these tribes. Now that they have embraced Islam, it won't be appropriate for them to lose heart and offer the enemy temptations of this kind. The Holy Prophet (SAW) immediately withdrew his own recommendations and accepted the Shura of the Ansars.

It appears that in a Muslim state the ruler is obliged to ensure the participation of the community in the affairs of the state and benefit

from its collective wisdom rather than bypassing the community by exploiting its illiteracy and ignorance. If the community is ignorant, whose fault is that? When all is said and done, it is the state and its intellectuals (that is the Ulema and Mashaikhs) who are responsible to teach the basics of Islam to the community and enable it to play its role effectively. The Quran does warn us that if the community fails to fulfill its responsibility, it is likely to be written off. So we have to wake up and do our duty before we run out of time. The community has to change itself from within before it aspires for effecting any change in the outside world. It has to monitor vigilantly not only its own performance, but also the performance of its rulers. And if they deviate, the community has to do every thing possible to straighten them out. This soul-searching, this vigilance, ought to be an on-going process otherwise there is a serious danger of falling into disarray and disintegration. It appears that our national reconstruction should be initiated from the education (Tazkiya and Tarbiya) of the individual as well as the community at large/Both must be made equally vibrant with God-fearing attitude (Taqwa). Only then we can have the right kind of man power for the governance of the state. The state and its functionaries can facilitate this process. This is not the best way but the only way to save us from a total disaster.

### **Right Man for the Right Job:**

Another principle of good governance that the Quran insists upon is the selection of the right man for the right job. In other words, merit is to serve as the sole criterion of selection of man-power in an Islamic state. Race, colour, and creed should not be allowed to influence its decisions. It may be underscored that the Prophet (SAW) recruited even non-Muslims for diplomatic services sheerly on the basis of their

competency. The Prophet (SAW) from amongst his own blood relations, assigned only to Ali (RAA) some state responsibilities. Abu Bakr Siddique (RRA) meticulously avoided even a single appointment of any of his near relations in the state administration. He strictly maintained that the state should not only ensure a right man for the right job but should also provide them adequate professional freedom so that they could do full justice to their job. For if the ruler tends to interfere constantly in the work of his officials, they would lose heart and remain suspended in their work. Omar-e-Farooq (RAA) retained the above provisions (that is, right man for the right job; and adequate professional freedom so that the worker could put his heart and soul in his work); and added strict vigilance and transparent accountability as necessary elements of good governance. He used to oversee the performance of his governors and used to call them for yearly accountability at the time of Hajj. He used to invite public opinion or complaints against the respective Governors of various units of the state. In one of these sessions, one Egyptian citizen made a complaint that his Governor's son challenged him for a horse-race. And when the former was beaten in the race he lost his temper and flogged him (the Egyptian). The matter was reported to the Governor but he failed to offer him any justice. On listening to this complaint, Omar (RAA) asked the Egyptian chap to flog the son of the Governor in the same manner as he was flogged by him. He also reprimanded the Governor and asked him as to who authorized him to treat the humans, who were/are born free and sacred as his personal slaves. He even went further and suggested that may be it would be advisable for the Governor to tend to the sheep/goat of Bait-ul-Mal as he was better suited to govern the beasts and animals rather than the humans. Also, he used to advise his officials or state functionaries to be easily accessible to the people and not to hide themselves in palacious houses or place guards between

themselves and the public. Besides, in his over Ten years of stay in office, he appointed only one of his relatives as a tax collector and he too was sacked later under drinking charges.

Muslim history has preserved another important document concerning the problem of good governance. It is recorded that when Omar bin Abdul Aziz (RAA) was re-elected to the office of Ameer-ul-Momineen, he wrote a letter to Imam Hassan Basri (RAA) soliciting his assistance and advice in the selection of appropriate man-power for the governance of the state. Imam Hassan Basri (RAA) responded that in his opinion the community could be divided into three different categories:-

The first category consists of those who got fed up with the vicissitudes of politics. They had resigned from the thicks of life and were given to the remembrance of God. This class was no longer available for the service of the state and he (Ruler) would be well advised to leave them alone.

Second category consists of those who happened to be extremely anxious and ambitious for getting an opportunity of this kind, They might knock at his door day in and day out expressing their keenness for the service of the people while in reality they would be desirous to serve only their own selfish interests. He would be well advised to keep such people at a safe distance and avoid assigning them any responsibility in the state.

While the third category was a strange mix. Here if a person was intelligent and efficient, he was so often dreadfully dishonest. If perchance, he was honest, he was dreadfully stupid and simpleton-could hardly see anything beyond his nose. These two qualities (i.e, intelligence and

honesty) rarely go together. If he was fortunate to find some individuals of this caliber, he should try to get them involved in the governance of the state. They alone could serve his purpose.

### **Trust and Credibility:**

Another principle that attracts our attention is that the ruler should never lose his trust and credibility with the community or the masses. If he deceives and cheats the people and feeds them on falsehood and lies, he loses his respect and credibility. Since they do not trust their ruler they feel incurably reluctant to make any sacrifices for him or the state. We may refer here to the meticulous care demonstrated by the Prophet (SAW) during his last night stay in Makkah. His residence, as we know, was besieged by a force carefully drawn from the major Arab tribes and these men were planning to kill the Prophet (SAW) jointly so that they could pre-empt any retaliation of Bani Hashim, the Prophet's tribe. At this critical moment what troubled the Prophet (SAW) most was as how to ensure a safe return of the Imanah (of the youngers and elders) of those who have had encircled his house and were anxiously waiting to kill him. He was least concerned about his own life and safety. Instead, he was solely worried about the preservation of his trust and credibility even, with his blood thirsty enemies. He felt relieved only when he could advise Ali (RRA), his beloved cousin, to lie in his bed for the night; return safely the Imanahs of the Makkan non-believers in the morning and then follow him to Madina.

Now under these circumstances, (where the enemy was hell-bent to take his life and had already ousted the Muslims from the city and confiscated their houses and their properties) even if the Prophet (SAW) were to ignore this obligation, nobody including his enemies, would have found any justification in blaming him for his negligence. But the Prophet

(SAW) was determined to honour his commitment and maintain his trust even with his sworn enemies. Now contrast this act of the Prophet (SAW) with what we have recently witnessed during Nawaz Sharif regime. Billions of dollars were frozen overnight by the Government and poor people were condemned to seek their compensation in local currency. This single act of the former regime shattered the trust and confidence of the people beyond repairs. Especially, our labour force working in foreign lands is no longer inclined to remit its savings to Pakistan. Naturally, this loss-of faith and trust has caused a devastating loss to our economy. Subsequent Military Regime with its (less than popular) plans of documentation of economy and the general sales tax could hardly expect to repair the damage done by the former regime. On the contrary, there were reports that considerable amount of money and mind have gone out of the country. We can also contrast it with our recent deal with the U.S.Govt, the so-called Super-power, wherein we paid millions of dollars for the purchase of F-16. The U. S. Govt. under one pretext or the other refused to deliver us either F-16, or return the cash. For years we have been imploring for a fair deal. But all that we could get at the end were soya Beans rather than the promised aircrafts. Even after such a fatal loss of trust and confidence, our leadership is still soliciting and praying that U.S. should play a role in. resolving the Kashmir dispute. What kind of justice do we expect from her? Probably, we will be well advised to get out of this self-deception and look for some other options.

### **Crime and Punishment: Equality before Law:**

Islam is uncompromisingly committed to the dignity, equality, and freedom of man. He is a trustee and vice-roy of God in this world. In this respect all human beings, regardless of their religion, caste and creed are

on equal footing. They are all from Adam and he was raised from dust. So as humans, we all have equal rights. If any violence is committed by one against the other, Islam does allow mutual forgiveness. We are allowed even to take blood-money and forgive the murderer if we so desire; and forgiveness, Quran teaches us, is better than revenge. Of course, these are all pre-court adjustment/accommodations. Once the case is reported to the Court for judicious settlement, then it has to be settled in open court on the merits of the case. There is no room for secret proceedings or ex parte, decision. Islam wants that both the contending parties should be given a fair chance to present their case. Besides, human rights are truly sacred and inviolable; they can not be suspended or jeopardized without proving the man guilty in a fair trial. Here law is to treat equal cases equally and unequal cases unequally. When the Prophet (SAW) was approached to show leniency and exonerate an influential Quraish lady involved in a theft, he explained that earlier communities were destroyed by God mainly because they were selective in the application of law. When their wealthy and powerful ones committed any crime they could escape from punishment. Whereas the poorer ones were subjected to harsh punishments. In Islam, however, even his own daughter Fatima (RAA) would have to suffer the same punishment (if found guilty of a crime) as any other woman.

It may, however, be emphasized that Islam seems to be interested in elimination of crimes rather than the criminals. It concentrates on reformation, education and transformation of human mind so that the crimes or the criminals are not born in the first instance. We may recall here two separate cases, one of a male and another of a female. First, a man came to the Prophet (SAW) and confessed that he had been guilty of adultery and wished that he be punished and purified. The man was stoned

to death but the Prophet (SAW) never questioned him as to who was his partner to crime. Similarly a woman came to the Prophet (SAW) and confessed that she had committed adultery. She too implored that she be punished (to death) and purified. Her case was spread over years. But here again the Prophet (SAW) never asked her as to who was her partner to crime. Now contrast this with the present day police investigations especially in Pakistan.

It is really a pity that Islam is now characterized as a religion of harsh punishments only. Its positive and beneficial aspects, such as, its commitment to justice and social reforms, its deep concern for the amelioration of the downtrodden and have-nots in general, its keenness to protect human dignity, human equality, human freedom and its eagerness to establish a just socio-moral order by eradicating corruption and exploitation, these and similar other ideals/visions of Islam are now considered as a matter of history. Thanks to the poor governance of the Muslim rulers and more so the poor performance of our intellectuals, we have failed to present the true face of Islam. Just think of the recent exile-deal of Nawaz Sharif family. Here both the guilty and the innocent men, women and children have been treated alike. The whole family regardless of who is guilty and who is innocent have been condemned to exile. Isn't it a mockery of justice? still it is demanded that people should have faith and trust in the ability of our rulers to protect and promote our national interest. Still it is demanded that people should rush to lay their lives in defense of their motherland. Still it is demanded that they should pay the taxes to keep the wheel of the state running. Sounds very innocent demands indeed!

### **Reverse Migration:**

To conclude, it may be emphasized that the Quran is the testament of human dignity; testament of human sanctity; testament of human freedom; and testament of human equality. Man is to be treated as the foundational stone of all its socio-political and economic system. Establishment of a just socio-moral order wherein such an individual can thrive and realize his excellence becomes the ultimate goal of Quranic teachings. The realization of this goal, however, would remain highly elusive unless our educational system (alongwith our socio-polical system) makes both the individual and the community equally vibrant with the fear of God (taqwa). Even an all out struggle (or Jihad) is expected from the Muslims for the realization of such a state. It may not be missed, however, that Islam is a religion of peace, it can not recommend *war* and violence per se as an end in itself. But if war becomes inevitable for the establishment of peace and justice (and the reformation of this earth); Quran expects the Muslims to participate in it rather than run away from it.

It is really a pity that Muslims have abandoned the Quran, one of the most vibrant and revolutionary document ever known to human mind. Their individual and collective life is no longer inspired by its teachings. Iqbal rightly laments that after Ghazali the intellectuals of the Muslim world left pure orthodoxy and migrated towards mysticism. If he were to re-assess the current situation, he might have added: alas: they have moved further to secularism and out-right nihilism. Unless our intellectuals initiate a reverse migration and try to rediscover the Quran (and the Sunnah of the Prophet (SAW) and implement them in their individual and collective life, the chances of our resurgence would remain

bleak. Still there is a glimmer of hope though. God enjoins us to make Islam dominant over all other religions. This vision of the Quran is still to be materialized; it will be materialized none the less-with or without us is a different matter. Let us hope and pray that God enables us to be a party to this Quranic mission.

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