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حکمرانی قرآنی و تحلیل تطبیقی با نظریه‌های مدرن

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چکیده

در دنیای معاصر که مفاهیم حکمرانی و توسعه بیش از پیش به دغدغه‌ای جهانی بدل شده‌اند، جوامع اسلامی نیز در پی آن‌اند تا الگویی بومی، کارآمد و در عین حال ریشه‌دار در منابع دینی خود برای حکمرانی مطلوب ارائه دهند. این مقاله با تأکید بر قرآن کریم به‌عنوان بنیادی‌ترین منبع هدایت در اسلام، می‌کوشد اصول و مؤلفه‌های حکمرانی مطلوب را در پرتو آیات الهی استخراج و تحلیل کند. پژوهش حاضر با روش توصیفی ـ تحلیلی و بر پایه بررسی منابع تفسیری معتبر، نشان می‌دهد که مفاهیمی چون عدالت، شوری، امانت‌داری، مسئولیت‌پذیری، نفی استبداد، اقامه قسط و حاکمیت قانون الهی، از ارکان اساسی حکمرانی مطلوب در نگاه قرآن‌اند. این مؤلفه‌ها، علاوه بر آن‌که پشتوانه مشروعیت دینی حکومت را تأمین می‌کنند، زمینه‌ساز مشارکت مردم، شفافیت تصمیم‌گیری و تحقق توسعه‌ای پایدار و اخلاق‌محور در چارچوب نظریه توسعه اسلامی هستند. مقاله همچنین تلاش می‌کند این الگو را در نسبت با نظریه‌های مدرن حکمرانی تحلیل کرده و ظرفیت‌های متمایز و مکمل آن را آشکار سازد. نتیجه پژوهش آن است که بازگشت به مبانی قرآنی، نه صرفاً راهی برای احیای سنت، بلکه ضرورتی برای بازتعریف مفاهیم معاصر توسعه و حکمرانی در بستر جوامع مسلمان به‌شمار می‌رود.

واژه‌های کلیدی

حکمرانی قرآنی، نظریه‌های مدرن حکمرانی، عدالت، مشورت، حاکمیت قانون.

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ORIGINAL ARTICLE

Qur'anic Governance and Comparative Analysis with Modern Theories

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ABSTRACT

In the contemporary world, where the concepts of governance and development have become increasingly global concerns, Islamic societies are also seeking to present an indigenous, efficient, and, at the same time, deeply rooted model for desirable governance based on their religious sources. The present study, by emphasizing the Holy Qur'an as the most fundamental source of guidance in Islam, aims to extract and analyze the principles and components of desirable governance in light of Divine verses. To this aim, employing a descriptive-analytical method based on an examination of authoritative exegesis sources, demonstrates that concepts such as justice, consultation, trustworthiness, accountability, rejection of despotism, establishment of equity, and the sovereignty of Divine Law are among the essential pillars of desirable governance from the Qur'anic perspective. These components, in addition to providing the backing for the religious legitimacy of the government, pave the way for popular participation, transparency in decision-making, and the realization of sustainable and ethics-centered development within the framework of the Islamic Development theory. The article also attempts to analyze this model in relation to modern governance theories, revealing its distinct and complementary capacities. The result of the research is that returning to Qur'anic foundations is not merely a path for reviving tradition, but a necessity for redefining contemporary concepts of development and governance within the context of Muslim societies.

KEYWORDS

Qur'anic Governance, Modern Governance Theories, Justice, Consultation, Rule of Law.

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Introduction

The management of social, political, and economic transformations has attracted increasing attention from academic circles and policy-making institutions. This concept rests on indicators such as transparency, accountability, participation, the rule of law, and social justice. However, the prevalent frameworks for explaining governance are mostly influenced by secular Western models that are based on instrumental rationality, anthropocentrism, and value reductionism. Such an approach, in Islamic societies formed on the basis of religious and spiritual principles, has not only resulted in numerous inefficiencies but has also led to identity and legitimacy crises. On the other hand, Islamic Development, as a civilizational, multi-dimensional model aimed at human excellence, seeks to redefine governance mechanisms in light of Divine revelations and the epistemological foundations of Islam. In this context, the Holy Qur'an, as the authentic and fundamental source of Islamic knowledge, plays a key role in providing guidelines and principles governing desirable governance. Numerous verses in the Holy Qur'an emphasize components such as the establishment of equity, consultation, fulfillment of covenants and agreements, rejection of despotism, trustworthiness, accountability, the sovereignty of Divine Law, and human vicegerency, which can form the theoretical basis for governance in the Islamic system.

The main problem of the present research is:

Given the existing challenges in institution-building and political management in Islamic societies, how can an indigenous and religious model of desirable governance that is compatible with the goals of Islamic Development be presented by relying on Qur'anic teachings? In other words, the main question of the research is: "What components and epistemological foundations in the Holy Qur'an can provide a theoretical framework for desirable governance within the context of Islamic Development?"

This issue also encompasses challenges such as how to adapt modern concepts to religious texts, the possibility of systematizing the foundations of revelation, and the relationship between tradition and modernity. Accordingly, the main questions of the present research are as follows:

- What are the main components of desirable governance from the perspective of the Qur'an?
- How can these components be linked with the theory of Islamic Development?
- What are the differences between the Qur'anic model of governance and other models?

The main goal of this research is to extract, analyze, and explain the Qur'anic components of desirable governance within the framework of the Islamic Development theory. This goal, besides enriching the theoretical discussions of governance in the Islamic world, can provide a basis for reviewing policies and designing social and political institutions in Islamic countries. Among the secondary goals of the article, one can mention the critique of secular views on governance, the reinforcement of a spirituality-centered approach to development, and the revival of the social function of the Qur'an. The necessity of the research, on one hand, relates to the theoretical gap in the literature of Islamic Development in the field of governance, and on the other hand, to the increasing need of Islamic societies for an

indigenous and identity-based model of governance that can simultaneously guarantee institutional efficiency, value legitimacy, and social justice. In this regard, the present research strives, by relying on the content analysis of Qur'anic verses and within the framework of an interdisciplinary approach, to establish a link between religious knowledge and contemporary governance issues and to provide a platform for theorizing in the field of Islamic Development.

1. Background of the Research

The concept of "Good Governance" was first introduced into the development literature by institutions such as the World Bank and the United Nations Development Program in the 1990s, and it was put forward as a model for reforming governmental structures in developing countries. This approach sought to create the conditions for sustainable development and corruption reduction by defining indicators such as accountability, transparency, adherence to the rule of law, social justice, efficiency, and democratic participation. In the 1994 World Bank report, good governance was introduced as an institutional necessity for economic development, emphasizing the importance of accountable and transparent institutions (World Bank, 1994: 15). Furthermore, in the Human Development Report of the United Nations Development Program, desirable governance was introduced as one of the prerequisites for achieving sustainable human development (UNDP, 1997: 2-3).

However, some Muslim critics believe that the prevalent models of desirable governance, although they may be instrumental in increasing institutional efficiency and reducing corruption, suffer from a lack of spiritual, ethical, and religious foundations (Nasr, 2001; Sardar, 1985). From this perspective, governance is not merely a collection of managerial mechanisms but must be redefined based on the monotheistic worldview and the value principles of Islam. For this reason, in recent decades, efforts have been made by Muslim thinkers to design and explain an indigenous model of governance based on concepts such as justice, human vicegerency, Sharia, and ethics-centered participation. Thinkers such as *Ṭāhā ʻAbdurraḥmān* (2000), Rached Ghannouchi (2022), and Martyr Muhammad Baqir Sadr (1417) have emphasized the necessity of the active presence of divine and moral values in governmental structures, stressing the deep link between religion and politics.

In the context of governance in the Qur'an, Kazim Qazizadeh's weighty work, "Government and Politics in the Qur'an" (2014 AD/1394 SH), has attempted to analyze the verses related to equity, consultation, fulfillment of covenants, advising, and the rejection of transgression as the theoretical foundations of Islamic governance. These studies have highlighted the political and social dimensions of religious concepts by referencing verses such as: "Indeed, Allah commands you to render trusts to whom they are due" (al-Nisāʼ: 58) and "And their affair is [determined by] consultation among themselves." (al-Shūrā: 38) Also, in authoritative Shi'a and Sunni commentaries, principles such as the establishment of equity, trustworthiness, accountability, and the administration of justice are raised as prerequisites for the legitimacy of religious government. *Allamah Ṭabāṭabāʼī*, in *al-Mīzān* under verse 58 of Surah *al-Nisāʼ*, points to the necessity of observing justice and

trustworthiness in governmental structures (Ṭabāṭabā'ī, 1973 AD/1393 AH: 4, 337–343). *Tafsīr Nemooneh* also emphasizes the importance of consultation, social participation, and justice in the Islamic system under the verses of *Shūrā* (Makarem Shirazi, 1995 AD/1374 SH: 3, 140–150). *Ibn 'Āshūr*, in *al-Taḥrīr wa al-Tanwīr*, considers a government legitimate only if it is based on public welfare and justice (Ibn 'Āshūr, 1999 AD/1420 AH: 4, 160-161).

In the literature of Islamic Development, various approaches have been presented to redefine the components of development based on Qur'anic foundations, the Prophet's tradition (*Sunnah*), and rational revelation. For instance, Sayyid Nejad (2021 AD/1400 SH), in a framework titled "The New Spiritual Civilization," attempts to present a model for development based on meaning, spirituality, and ethics, utilizing Divine verses, which goes beyond modern secular models. He emphasizes that returning to the Qur'an, as a source that regulates values, institutions, and civilizational processes, is a necessary condition for the realization of Islamic civilization (Sayyid Nejad, 2021 AD/1400 SH: 92). Furthermore, Abdolmalki et al. (2017 AD/1397 SH), in a theory known as "Civilizational Transition," consider development to be an epistemological-social process that guides Islamic society towards a new Islamic civilization by elevating the layers of discourse, identity, and institutions. This view also emphasizes the necessity of integrating religious rationality with strategic planning and the indigenization of development concepts (Abdolmalki, Nizami Pur, and Asha'iri, 2017 AD/1397 SH: 123).

Accordingly, the existing deficiency in the research is that despite scattered efforts in the exegetical and theoretical fields, it is distant from comparative work, and lacks a confrontation with modern theories to showcase the capacity of Qur'anic teachings and their convergence with Qur'anic teachings – with an approach of critique and modification.

2. Research Methodology

This study was conducted using a qualitative, descriptive-analytical method with a documentary approach. Research data were extracted through the collection and content analysis of Qur'anic texts and authoritative commentaries related to governance. Data analysis was performed inductively, focusing on the identification and explanation of the key components of desirable governance. It is noteworthy that a relatively large number of leadership styles have been identified in modern leadership styles, but only a portion of them are considered to be among the transformational and influential styles. However, for the sake of focus and to avoid dispersion, this research specifically selects and examines two leadership styles—ethical leadership and spiritual leadership—in the light of Qur'anic teachings, as they have the greatest capacity for overlap with Qur'anic foundations and a prominent position in contemporary transformational theories.

3. Analysis of the Theoretical Framework and Fundamental Components of Desirable Governance in the Holy Qur'an

In this section, the theoretical framework of desirable governance is presented based on Qur'anic teachings, with a focus on key components such as justice, consultation, trustworthiness, and accountability, and a theoretical explanation of the link between Islamic governance and sustainable development is provided. This analysis

provides the basis for the re-identification and redefinition of indigenous governance in Islamic societies and the critique and modification of Western models.

The conceptual framework of this research is based on three main pillars: first, Qur'anic principles such as justice, consultation, trust, and vicegerency; second, the discourse of Islamic Development, which is based on the elevated human being and the monotheistic society; and third, key concepts in desirable governance such as transparency, accountability, and participation, the re-reading and redefinition of which from the perspective of the Qur'an is the main goal of the research.

4. Justice; The Foundation of Desirable Governance-Comparative Analysis

Justice is one of the main foundations of desirable governance in religious teachings and Qur'anic texts, playing a key role in political stability, social cohesion, and sustainable development. In the Holy Qur'an, justice is introduced as the criterion of Divine judgment and an essential pillar of social and governmental relations (al-An‘ām: 158; al-Nisā’: 58). Justice must be fully observed not only at the individual level but also broadly in governmental structures and the distribution of resources, rights, and opportunities.

5. Definitions and Dimensions of Justice in the Qur'an and Islamic Commentaries

In *Tafsīr al-Mīzān*, Allamah *Ṭabāṭabā’ī* states that justice, in the sense of equity, means moderation and balance in human relations, and he emphasizes that justice in government must be comprehensive and inclusive, such that no individual or group is excluded from the circle of justice (Ṭabāṭabā’ī, 1973 AD/1393 AH: 16, 43-50). He also considers justice a foundation for the realization of moral and spiritual values, accompanied by piety and godliness.

In Sunni commentaries, the concept of governmental justice is emphasized as one of the fundamental principles in the structure of the Islamic government[76]. In this regard, the commentaries of *Ibn Kathīr* and *Fakhr Rāzī* are among the important sources that have examined this concept. *Ibn Kathīr*, in his commentary, considers justice to mean the realization of people's legal rights and the prevention of oppression and corruption. He states in his commentary on verse 25 of Surah *al-Ḥadīd* that God sent His Messengers with clear proofs and the Book and the Balance so that people would uphold justice: "We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice..." He emphasizes that the purpose of sending the Messengers and revealing the Book is the establishment of justice among the people (Ibn Kathīr, 1984 AD/1405 AH: 2, 327). *Fakhr Rāzī* also considers justice to be one of the most important principles of government formation in his *al-Tafsīr al-Kabīr*. In his commentary on verse 58 of Surah *al-Nisā’*, which states: "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice…," he states that this verse signifies the obligation to observe justice in rulings and judgments, and this principle must be institutionalized in the structure of the Islamic government (Fakhr Rāzī, 1985 AD/1406 AH: 10, 274). Numerous verses in the Qur'an emphasize the importance of justice, and it can be said that about 50 verses directly or

indirectly address the issue of justice in governance and social relations (al-Zumar: 27; al-Nisā': 58; al-Ḥujurāt: 9).

6. Justice in Contemporary Thought and Political Science

Contemporary scientific studies have also introduced justice as a key factor in improving governance and sustainable development. The World Bank, in its reports, has shown that social and economic justice indicators are directly related to human development and economic growth indicators (World Bank, 2020). From the perspective of political economy, the just distribution of resources and opportunities leads to the reduction of structural inequalities, the reduction of corruption, and the increase of political participation (Sen, 1999: 15-155). From the perspective of social justice theories, especially John Rawls' theory, justice means guaranteeing equal rights and providing fair opportunities for all members of society (Rawls, 1999: 52). In his book, "A Theory of Justice," Rawls proposes that justice as "Justice as Fairness" must be the basis for social and political organization, and social structures must be regulated in such a way that inequalities benefit the least advantaged. This philosophical and social view is like the Qur'anic teachings that consider justice as a necessary condition and the basis for the legitimacy of governance (al-Nisā': 58; al-Ḥadīd: 25).

7. Empirical and Statistical Studies

Statistical research in the social sciences has confirmed that societies with just governance and low corruption rates enjoy higher political stability and economic growth. For example, the United Nations Development Program (2016) report titled "A Transparent and Accountable Judiciary to Deliver Justice for All" shows that transparency and accountability in the judiciary enhance public trust and reduce corruption. These pieces of evidence, along with the results of global surveys, demonstrate that judicial justice and public satisfaction with the judiciary have a direct correlation with healthy governance indicators. Furthermore, governance indicators such as the "Rule of Law" in the "World Justice Project Rule of Law Index" reports and the "Worldwide Governance Indicators"[1] also show that countries with a stronger rule of law and more effective control of corruption benefit from higher levels of human development and stability (World Bank, 2022).

8. Challenges and Obstacles to the Realization of Justice

Despite the importance of justice, challenges such as the concentration of power, corruption, and economic and political inequality in various societies have prevented its complete realization. The Holy Qur'an also refers to this issue, considering corruption and oppression to be the greatest obstacles to justice (al-Baqarah: 175; al-Nisā': 59). *Allamah Ṭabāṭabā'ī* emphasizes that justice is not merely limited to the distribution of resources but is rooted in ethics, spirituality, and accountability, and if these dimensions are lacking, justice at the macro level of government and society is jeopardized (Ṭabāṭabā'ī, 1973 AD/1393 AH: 16, 45). Therefore, justice in the Holy Qur'an and in Shi'a and Sunni exegetical sources is presented as the backbone of desirable governance, meaning not only the fair distribution of resources but also the guarantee of human

1. World Justice Project. (2023). *Rule of Law Index/* https://worldjusticeproject.org/rule-of-law 2023

rights, the elimination of discrimination and corruption, and the accountability of rulers. These teachings, in comparison with the findings of contemporary political science and development, provide a scientific and practical basis for building stable and developed political systems.

9. Consultation; The Mechanism for Participation and Accountability

The active participation of the people in decision-making and governance processes is one of the most important components of desirable governance, which the Holy Qur'an has emphasized under the title of "Consultation." The principle of consultation is presented not only as a method for making wise and just decisions but also as a guarantee for accountability and governmental legitimacy. This section will examine the conceptual and Qur'anic meaning of consultation and its comparative analysis with contemporary theories of governance management and political participation.

9.1. The Concept of Consultation in the Qur'an and Islamic Commentaries

The word "Consultation" is mentioned directly seven times in the Qur'an, the most important verse in this regard being verse 38 of Surah *al-Shūrā*: "And their affair is [determined by] consultation among themselves." (al-Shūrā: 38)

Allamah Ṭabāṭabā'ī, in *Tafsīr al-Mīzān*, considers consultation to be beyond a ceremonial process, viewing it as a basis for increasing social cohesion and utilizing collective wisdom. He emphasizes that consultation must be accompanied by freedom of expression, respect for dissenting opinions, and attention to public interests to lead to an improvement in the quality of decisions and social justice (Ṭabāṭabā'ī, 1973 AD/1393 AH: 19, 125-130). *Ibn Kathīr* also considers consultation to be a process in which both the ruler and the people have the right to express their opinions, and this mechanism prevents despotism and the concentration of power (Ibn Kathīr, 1984 AD/1405 AH: 3, 255).

Consultation also prepares the ground for the accountability of rulers. By creating a space for dialogue and the exchange of views between the ruler and the people, arbitrary decision-making is prevented, and the realization of justice is facilitated. This approach is in complete conformity with the concepts of accountability in modern governance theories. In the political history of Islam, the institution of "Consultation" has been introduced as one of the successful examples of participatory governance; an institution in which collective decision-making, consultation with elites, and respect for differing opinions played an important role in ensuring the legitimacy and stability of the political structure (Faḍl Allāh, 1998 AD/1419 AH: 2, 350). This view is also reinforced in *Ḥadīth* and historical sources like *al-Kāfī* and *Sīrah Ibn Hishām*, citing the *Sīrah* of the Prophet of Islam (PBUH) and the Rightly-Guided Caliphs, which show that consultation was not merely an ethical recommendation but a fundamental principle in managing the affairs of the *Ummah* (Islamic community) (Kulaynī, 1986 AD/1407 AH: 1, 67; Ibn Hishām, 1955 AD/1375 AH: 2, 215).

In the Qur'an, the principle of consultation is also emphasized with the expression "And consult them in the matter" (Āli ‘Imrān: 159) and: "And their affair is [determined by] consultation among themselves." (al-Shūrā: 38) Commentators such as *Allamah Ṭabāṭabā'ī* in *al-Mīzān* consider consultation not merely a formal mechanism, but a mechanism for

institutionalizing justice, accountability, and preventing despotism (Ṭabāṭabā'ī, 1973 AD/1393 AH: 4, 337). This Qur'anic principle is comparable to modern concepts of good governance such as popular participation, accountability, and the decentralization of power. Theorists such as Graham and Plumptre, in their studies, have also emphasized the importance of consultative and participatory institutions in improving the quality of governance and sustainable development (Graham, 2003: 90-95).

Thus, consultation can be considered an indigenous and yet universal model for elevating governmental structures.

9.2. Comparative Analysis of Consultation and Contemporary Theories of Participation and Accountability

In political science and contemporary governance literature, active public participation in macro-decision-making is considered one of the main indicators for measuring democracy and the legitimacy of governmental structures. The theory of "Good Governance," first proposed by the World Bank, emphasizes principles such as accountability, effective citizen participation, transparency, and the rule of law (World Bank, 1912: 35-40). In this framework, mechanisms such as "Consultation" in the Islamic tradition can be analyzed as indigenous-religious capacities for achieving these goals.

Empirical studies in recent decades have also shown that the existence of consultative and participatory institutions leads to an increase in public trust in governing institutions and the enhancement of government officials' accountability. For example, in a study of 150 countries, it was found that popular participation and institutionalized justice have a significant correlation with increasing citizen satisfaction and reducing administrative corruption (UNDP, 2021, 72). Furthermore, in the participatory budgeting project of the city of Porto Alegre in Brazil, it was determined that public participation in the decision-making process led to an improvement in the distribution of public resources, increased efficiency, and the elevation of social justice (Wampler, 2077: 57-60).

10. Trustworthiness and Accountability; The Basis for the Health and Legitimacy of Government

Trustworthiness and accountability, as two fundamental pillars of the health and legitimacy of the governance system, hold a special place in the Holy Qur'an and Islamic texts. In addition to their moral dimension, these two components play a key role in ensuring efficiency and public trust in governing systems. Alongside Qur'anic sources and Shi'a commentaries like *al-Mīzān*, Sunni exegetical sources and contemporary scientific research also emphasize the importance of these principles.

10.1. Trustworthiness and Accountability in the Qur'an and Commentaries

The Holy Qur'an, in the verse "Indeed, Allah commands you to render trusts to whom they are due" (al-Nisā': 58), presents trustworthiness as one of the fundamental pillars of governance. In *Ibn Kathīr*'s commentary, this verse is interpreted to mean entrusting every right to its owner, and especially in the context of governmental responsibilities, it emphasizes the necessity of observing justice in assigning positions and preserving people's rights (Ibn Kathīr, 1984 AD/1405 AH: 1, 234). Similarly, *Qurṭubī*, in *al-Jāmi' li Aḥkām al-Qur'ān*, under the same verse, refers to the political and social duties of government officials and

explicitly states that the failure to fulfill a trust leads to the loss of the ruler's legitimacy (Qurṭubī, 2000 AD/1421 AH: 5, 260).

In *Ṭabarī*'s commentary, the verse "And sufficient is Allah as Accountant" (al-Nisā': 6) is analyzed as a sign of God's absolute supervision over human actions. *Ṭabarī* states that accountability in the Islamic system is not limited to the human dimension but also includes Divine reckoning (Ṭabarī, 1992 AD/1413 AH: 6, 390). Among Shi'a commentators, *Allamah Ṭabāṭabā'ī* in *al-Mīzān* considers the verse of trust to be related to social and political justice, writing that this Divine command pertains to all social levels, including the assignment of governmental positions, and its violation causes a disruption in the political and ethical system of society (Ṭabāṭabā'ī, 1972 AD/1393 AH: 4, 385). Also, in *Tafsīr Nemooneh*, Ayatollah Makarem Shirazi, with a detailed explanation of these verses, emphasizes that accountability and trustworthiness are the indicators of legitimacy in a religious government, and rulers must be answerable to the people and God (Makarem Shirazi, 1995 AD/1374 SH: 3, 245–247).

10.2. Accountability and Trustworthiness in Modern Governance Theories

In the literature of political science and "Good Governance" theories, accountability is recognized as one of the fundamental principles of effective and legitimate governance. Behn, in his work "Rethinking Democratic Accountability," states that accountability means "Active and measurable responsiveness" to actions and decisions, which plays an important role in enhancing public trust, institutional legitimacy, and policy-making efficiency (Behn, 2001: 65). Furthermore, Bovens, in his influential article "Analysing and Assessing Accountability," describes accountability as a framework in which public institutions and officials must report their performance to supervisory bodies and stakeholders, be evaluated, and, if necessary, be held accountable (Bovens, 2007: 450).

In addition, in practical analyses, such as what Klitgaard presents in his book "Controlling Corruption," trustworthiness is not just an ethical principle but an executive mechanism for preventing corruption, enhancing productivity in governmental institutions, and creating political stability (Klitgaard, 1991: 105). These findings are also consistent with Qur'anic teachings. The Qur'an, especially in the verses related to "Rendering Trusts" (al-Nisā': 58) and "Divine Reckoning" (al-Nisā': 6), emphasizes the importance of accountability and trustworthiness at various social and governmental levels. These principles are analyzed in Islamic commentaries both as ethical values and as requirements for just governance.

11. Integration of Qur'anic Teachings with Modern Perspectives

This overlap between religious sources and modern governance theories makes it possible to design efficient management and monitoring systems in Islamic societies. In fact, the Holy Qur'an clearly states not only the moral criteria but also the practical frameworks necessary to ensure accountability and trustworthiness. For this reason, combining these two perspectives can provide a coherent model for the health and legitimacy of governance in the contemporary world.

11.1. Rejection of Despotism and Concentration of Power; Guaranteeing Justice and Political Development

One of the main challenges in governance is the issue of despotism and the disproportionate concentration of power in the hands of one individual or a limited group, which leads to corruption, oppression, and inefficiency in the political system. The Holy Qur'an explicitly and implicitly opposes this type of power concentration and tends towards a decentralized and participatory governing system. From a contemporary perspective, the rejection of despotism and the concentration of power is a prerequisite for social justice and sustainable political development.

11.2. Qur'anic Verses and the Rejection of Despotism

In various verses, the Holy Qur'an, while emphasizing justice, criticizes the concentration of power and despotic rule; for example, the verse "And be not like those who separated and differed after the clear proofs had come to them. And those will have a great punishment" (Āli ‘Imrān: 105) refers to the harmful consequences of the concentration and disagreement of power. Also, the verse "And if they are insolent, then submit to them in accordance with the decree of Allah" (al-Qaṣaṣ: 5) indicates the avoidance of transgression and despotism, which is emphasized in *Tafsīr al-Mīzān* (Ṭabāṭabā’ī, 1972 AD/1393 AH: 13, 315).

11.3. Concentration of Power and the Critique of Despotism in Islamic Commentaries

In Qur'anic commentaries from both the Shi'a and Sunni perspectives, the concentration of power without supervision and participation is severely criticized as a factor leading to the corruption, oppression, and deviation of the government. In *Ibn Kathīr*'s commentary, under the verses related to justice and consultation, it is emphasized that "Individual despotism in opinion" and the monopoly of political power were among the most important reasons for the fall of governments in Islamic history, and the ruler is obliged to act within the framework of justice and with consultation (Ibn Kathīr, 1984 AD/1405 AH: 2, 152). In *al-Jāmi‘ li Aḥkām al-Qur’ān*, *Qurṭubī* states that the Islamic ruler is obliged to govern within the framework of Divine rulings and social justice, and the concentration of power in the absence of accountability revokes the legitimacy of the system and pushes society toward despotism (Qurṭubī, 2000 AD/1421 AH: 6,110).

From the perspective of Shi'a commentaries, *Allamah Ṭabāṭabā’ī* in *al-Mīzān*, under the verse "And their affair is [determined by] consultation among themselves" (al-Shūrā: 38), emphasizes the necessity of public participation in governance and the rejection of despotism. He believes that popular participation is not only a guarantor of justice but also the main factor for the balance of power and the preservation of the government's legitimacy (Ṭabāṭabā’ī, 1972 AD/1393 AH: 18, 365). Similarly, in *Tafsīr Tasnīm*, Ayatollah Abdullah Javadi Amoli introduces the concentration of power as a factor leading to structural corruption. He emphasizes that the Islamic ruler must act with the consultation of elites and the observance of people's rights, and any form of despotism in decision-making contradicts the philosophy of Islamic governance (Javadi Amoli, 2013 AD/1392 SH: 15, 240).

What emerges from the authoritative Shi'a and Sunni commentaries is that the concentration of power without public

oversight and the participation of elites is not only religiously rejected but also paves the way for corruption, despotism, and the loss of governmental legitimacy. Qur'anic teachings such as consultation, justice, and trust provide a Divine framework for the distribution of power and popular participation, which is also confirmed by empirical findings in modern governance theories regarding just and sustainable governance. From this perspective, it can be said that the Islamic exegetical tradition – despite sectarian differences – agrees on the principle of accountability and the fight against despotism, and this convergence provides a platform for re-reading Qur'anic concepts in relation to modern governance.

12. Modern and Scientific Views on the Rejection of Despotism

In the theory of democracy and contemporary political studies, some have argued that democracy must be based on the distribution of power to prevent its concentration, and accordingly, the uncontrolled concentration of power is considered the greatest obstacle to justice and political development (Dahl, 1989: 34). Furthermore, in Fukuyama's work "Political Order and Political Decay," it is stated that the existence of institutions that "Limit power" (such as an independent judiciary or accountability mechanisms) is a necessary prerequisite for achieving political development and social justice (Fukuyama, 2014: 77). Some empirical research has also shown the relationship between the concentration of power and its negative consequences. Based on World Bank data in 2020, countries with a high concentration of institutional power experience more corruption, less political participation, and political and economic backwardness.

12.1. Integration of Religious and Scientific Teachings

Based on the combination of Qur'anic findings – such as the emphasis on consultation, justice, and the implementation of trust in governance decisions – and recent scientific research, it can be concluded that the rejection of despotism and the concentration of power is one of the necessary requirements for desirable governance. The establishment of participatory, accountable, and balanced institutions guarantees the realization of social justice and sustainable development, as confirmed in both religious sources and modern managerial foundations.

12.2. Establishing Equity and Kindness; The Balance Between Justice and Benevolence

One of the fundamental teachings of the Qur'an regarding desirable governance is the precise balance between the two key concepts of "Equity" and "Kindness." Establishing equality means establishing justice and legal order, while kindnss refers to an emphasis on mercy, kindness, and going beyond mere justice. This balance not only shapes the health of society but also guarantees the continuity and sustainability of desirable governance.

12.3. Qur'anic Verses on Establishing Equality and Kindness

The Holy Qur'an has repeatedly called for the establishment of equality, considering it an essential duty: "Indeed, Allah orders justice and good conduct." (al-Naḥl: 90) Also, the verse "And establish the weight in justice and do not make the scale deficient" (al-Raḥmān:

9) indicates the importance of maintaining a precise balance in justice. Furthermore, kindness, meaning going beyond the limit of justice and showing kindness in dealing with people, is emphasized (al-An‘ām: 158).

Allamah Ṭabāṭabā’ī in *al-Mīzān* explains in detail that the establishment of quality is the basis for the realization of social justice, but kindness creates the conditions for the development of human relations beyond minimal rights (Ṭabāṭabā’ī, 1972 AD/1393 AH: 14, 45). He believes that justice without kindness may lead to the coldness of social relations, and conversely, kindness without justice is not sustainable. Equality has been said to mean the implementation of justice in judgment and the management of affairs and kindness refers to universal generosity and kindness, which must be observed simultaneously in governance (Ṭabarī, 1990 AD/1411 AH: 15, 95).

A synthesis of the verses and commentaries suggests that in the Qur'anic system, justice is a religious, social, and structural duty; however, if this justice is devoid of the element of kindness—that is, going beyond the mere right and observing ethics and humanity—it may lead to soullessness, violence, or even structural oppression. Conversely, kindness without the infrastructure of justice leads to a kind of disorder and discrimination. Therefore, in desirable Qur'anic governance, the establishment of equality and the development of kindness must be considered simultaneously; because it is only in the interaction of these two concepts that a balanced, humane, and sustainable society can be achieved.

13. Contemporary and Social Analysis of Justice and Kindness

In contemporary studies of development and governance, the concept of Restorative Justice has gained a special place. This type of justice, unlike a purely punitive model, not only deals with the punishment of the offender but also pursues the restoration of social relations, the rebuilding of trust, and the nurturing of kindness and participation. Braithwaite, in his important work, states that restorative justice is effective when, alongside the application of law, it emphasizes human dignity, apology, compensation, and the revival of social connections (Braithwaite, 2002: 89).

In the same vein, Amartya Kumar Sen, in the theory of "Development as Freedom," states that development is achieved not only by eliminating structural poverty or enforcing laws, but by elevating moral virtues, social solidarity, and expanding empathy, we approach true justice (Sen, 1991: 120). This view is clearly consistent with the concept of kindness in the Qur'an, which, beyond formal justice, emphasizes benevolence, forgiveness, and openness in human interactions. Studies by international institutions such as the World Bank also indicate that political systems in which formal justice is accompanied by an atmosphere of kindness, participation, and social restoration enjoy a higher level of public trust, social stability, and citizen satisfaction (World Bank, 2021).

Based on Qur'anic teachings, the establishment of equality, as the pillar of social justice, is emphasized in multiple verses, such as "Indeed, Allah orders justice and good conduct." (al-Naḥl: 90) Islamic commentaries also acknowledge that justice, if not accompanied by kindness, turns into a dry and soulless structure. *Allamah Ṭabāṭabā’ī* in *al-Mīzān* asserts that equality is justice in

distribution and judgment, but kindness is its soul that preserves social dynamism (Ṭabāṭabā'ī, 1972 AD/1393 AH: 14, 45). Therefore, the balance between justice and kindness, both at the level of modern development theories and in Qur'anic teachings, is considered an essential principle for the health and survival of any governing system.

14. The Sovereignty of Divine Law; The Framework for Order and Justice

One of the fundamental pillars of desirable governance in the Holy Qur'an is the principle of the sovereignty of Divine Law, which is defined as a framework for guaranteeing social order and comprehensive justice. This sovereignty is based on the implementation of Sharia rulings and the observance of equality in society, preventing any self-will, despotism, and disorder.

14.1. Qur'anic Verses on the Sovereignty of Divine Law

The Qur'an repeatedly emphasizes the Divine decree as the ultimate criterion for judgment and decision-making: "And the judgment is for Allah, the Truth" (Yūsuf: 40) and "And judge between them by what Allah has revealed." (al-Nisā': 59) Also, verses such as "The judgment is only for Allah" (Yūnus: 41) explicitly confirm the absolute sovereignty of God's Law, which is the axis of political-social justice and order.

14.2. Commentaries' View on the Sovereignty of Divine Law

From the perspective of Shi'a commentators, *Allamah Ṭabāṭabā'ī* in *Tafsīr al-Mīzān* asserts that Divine Law is the guarantor of social justice and the organization of human life. In his commentary on the verse "And judge between them by what Allah has revealed," (al-Mā'idah: 49) he states that deviation from God's judgment is the source of injustice and the collapse of social ethics. In his view, the legitimacy of any governmental structure depends on adherence to Divine Law, and its violation leads to structural corruption and the deprivation of human dignity (Ṭabāṭabā'ī, 1972 AD/1393 AH: 20, 202).

The same approach is seen among Sunni commentaries. *Muḥammad ibn Jarīr al-Ṭabarī*, in *Jāmi' al-Bayān*, in his commentary on the above verse, considers the sovereignty of Divine Law to be not only the duty of rulers but also a public responsibility for all members of society. He emphasizes that justice is realized only in the shadow of the complete implementation of the Sharia, and any deviation from it will cause a violation of rights and social disorder (Tabarī, 1990 AD/1411 AH: 18, 110).

The exegetical views of both Shi'a and Sunni traditions emphasize the fundamental principle of the "Sovereignty of Divine Law" as a precondition for the realization of justice and social stability. In this view, obedience to Divine laws is considered not only an individual or ritual matter but a strategic principle in governance and community building. The comparison of this Qur'anic approach with modern governance theories also shows that adherence to the law, transparency, and legal justices are prerequisites for the legitimacy, efficiency, and acceptability of political systems.

15. The Principle of Rule of Law in Governance: The Link Between Islamic Teachings and Modern Theories

In modern political theories, the principle of the Rule of Law is considered the foundation

of democratic order, the preservation of individual freedoms, and the guarantee of justice. This principle is realized when the law is transparent, stable, and equally applied to all, not an instrument of political elite power (Raz, 1979: 120). Especially in the context of developed governments, the Rule of Law is a foundation for accountable and transparent systems. From the perspective of international law and development, the United Nations believes that the Rule of Law reduces corruption, strengthens public trust, and increases the efficiency of the judicial and administrative systems. World Bank reports also state that countries with a coherent and justice-oriented legal system rank higher in indicators of political stability, economic growth, and citizen satisfaction (World Bank, 2021).

In the Islamic governance system, the principle of the "Sovereignty of Divine Law" is a concept deeply rooted in the Qur'an and Sunnah. The Holy Qur'an asserts: "And whoever does not judge by what Allah has revealed – then it is those who are the wrongdoers," (al-Mā'idah: 45) which indicates the central position of Divine Law in the implementation of justice. *Allamah Ṭabāṭabā'ī* in *al-Mīzān* interprets this verse as meaning that Divine Law is the criterion for measuring justice and political legitimacy, and disregard for it leads to oppression, discrimination, and social disorder (Ṭabāṭabā'ī, 1972 AD/1393 AH: 6, 337). In *Ṭabarī*'s commentary, it is also stated that the ruler is obliged to make the Divine rulings the basis for judgment and the management of affairs; because any substitution of human law for Sharia will lead to the loss of justice and legitimacy (Tabarī, 1990 AD/1411 AH: 6,310).

The principle of the Sovereignty of Divine Law, both in Qur'anic teachings and Islamic commentaries, and in modern theories of political development, is one of the vital pillars for establishing justice, combating corruption, and realizing social stability. From the Islamic perspective, this principle guarantees social order by emphasizing the Sharia and Divine justice. In the modern view, the Rule of Law is also one of the prerequisites for Good Governance and sustainable development. The convergence of these two approaches shows that attention to legalism and justice-orientation is a necessary condition for the legitimacy, accountability, and dynamism of governments.

16. The Role of Spiritual and Ethical Leadership in the Sustainability of Desirable Governance

Leadership, as the axis of guidance, cohesion, and decision-making, plays a fundamental role in the quality and duration of governance. In the framework of Islamic governance, unlike a purely functionalist view of power, leadership is considered not just a political tool but an ethical and spiritual mission. The teachings of the Holy Qur'an and the commentaries of both groups (Shi'a and Sunni) emphasize the moral and Divine characteristics of righteous leaders; characteristics that are also reflected in contemporary leadership literature.

17. Qur'anic Analysis of Spiritual and Ethical Leadership

In the Holy Qur'an, Divine leadership is introduced as a Divine trust with the goals of guidance and the establishment of equality. God says: "And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs." (al-Anbiyā': 73) This verse shows that the central characteristics of Divine leadership are patience in the face of

difficulties and certainty in the Divine signs, which lead to the true guidance of the people.

Allamah Ṭabāṭabā'ī in *Tafsīr al-Mīzān* explains that this verse refers to the concept of spiritual and social leadership; a leadership based on piety, certainty, wisdom, and practical role-modeling for society. In his expression, the Imams in the Qur'an are not merely political managers but are "Guides to God" and "Educators of Humanity" who guide society towards justice and truth with ethics, patience, and insight (Ṭabāṭabā'ī, 1972 AD/1393 AH: 16, 145). Similarly, *Ṭabarī*'s commentary emphasizes that the Imams chosen by God are those adorned with knowledge and patience, and they are responsible for the guidance of the people, not merely material rule (Tabarī, 1990 AD/1411 AH: 17, 78).

18. Comparative Analysis of Ethics-Centered Leadership in Contemporary Theories

In modern leadership theories, especially in Transformational Leadership theory, the importance of characteristics such as ethics-orientation, inspiration, and focus on the human development of followers is emphasized. James MacGregor Burns, in his classic book "Leadership," defines this type of leadership as follows: "Transformational leaders are those who, by appealing to the inner motivations and moral values of their followers, elevate them to higher levels of commitment, awareness, and personal growth." (Burns, 1978: 20-44)

In his view, these leaders seek not merely obedience but the spiritual and ethical change of their followers and this is the point of distinction between them and transactional leaders who rely solely on reward and punishment.

Northouse, in his comprehensive review of leadership (2016), states that ethical and spiritual leadership is one of the key pillars in crisis management, creating social cohesion, and sustained trust-building (Northouse, 2016: 167). These principles are deeply consistent with Qur'anic and exegetical foundations; where leadership is defined not based on power and dominance but on wisdom, piety, and Divine guidance.

Bernard Bass, in his book "Leadership and Performance beyond Expectations," further develops Burns' theory and categorizes the main elements of transformational leadership into four components:

1. **Idealized Influence**: The leader acts as a role model and ethical reference for followers.
2. **Inspirational Motivation**: The leader provides a meaningful and motivating vision.
3. **Intellectual Stimulation**: The leader encourages followers towards creative thinking and questioning.
4. **Individualized Consideration**: The leader pays attention to the individual growth needs of each follower (Bass, 1985).

These concepts, within the Islamic framework, have a deep compatibility with Qur'anic patterns and the *Sīrah* of the Prophets and Imams. Northouse, citing the theories of Bass and Burns, also emphasizes that transformational leaders not only improve organizational performance but also influence the value and spiritual cohesion within the organization (Northouse, 2016: 161-194). He considers this style to be the most effective type of leadership in conditions of change, crisis, and social transformation.

Whether in the framework of the Qur'an and Islamic commentary or in modern governance theories, effective leadership requires a combination of executive competence and ethical-spiritual characteristics. Leadership

that relies solely on political power lacks long-term stability. In contrast, the Divine leaders in the Qur'an, with patience, certainty, and piety, not only manage society but also transform it from within. From a comparative perspective, it is clear that the principles of Qur'anic leadership and the theory of Transformational Leadership are close to each other in their emphasis on the inner growth of followers, mutual trust, and ethical governance. This convergence shows that for the realization of desirable governance, ethics-centered and inspiring leadership is not only necessary but vital.

Dimensions of Transformational Leadership Theory	Description in Modern Theories	Related Qur'anic Verses and Exegesis	Comparison and Analysis in Islamic Leadership
Idealized Influence	The leader is an ethical and behavioral role model for followers.	"There has certainly been for you in the Messenger of Allah an excellent pattern" (al-Aḥzāb: 21)	The Prophet (PBUH) is a comprehensive example of faith, ethics, and patience (Ṭabāṭabā'ī, *al-Mīzān*).
Inspirational Motivation	Providing an elevated and inspiring vision for followers.	"O my people enter the Holy Land..." (al-Mā'idah: 21)	The invitation of the Prophets is accompanied by a spiritual and hope-inspiring vision.
Intellectual Stimulation	Encouraging critical thinking, innovation, and learning.	"Will you not reason?" "Will they not reflect?"	The Qur'an invites people to reflection and reasoning (al-Naḥl: 125).
Individualized Consideration	Attention to the specific needs of individuals and their personal growth.	"...he is concerned over you, with the believers, is kind and merciful" (al-Tawbah: 128).	The Prophet guides people with compassion and individual attention.

19. Table: General Dimensions of Transformational Leadership Theory and its Comparison with Qur'anic Teachings

Ethical and spiritual criteria in leadership play an important role in preventing corruption and despotism and allow the ruler to resist power-seeking pressures. Ethical leadership, in addition to reducing corruption, paves the way for public trust and satisfaction, which are themselves pillars of sustainable development (Kurer, 2005: 118).

In Islamic governance, leadership is based on ethical and spiritual foundations, going beyond administrative and managerial skills. These characteristics lead to the stability of the governing system and gaining the people's trust, guaranteeing desirable governance. The integration of Qur'anic teachings with the findings of modern leadership theories provides a comprehensive and efficient image of successful leadership that has applicability in various areas of governance. Contemporary society is in severe need of an interdisciplinary and multifaceted approach to issues and phenomena.

Conclusion

Based on the findings of the present research, it can be acknowledged that the Holy Qur'an provides a comprehensive framework for desirable governance by offering principles such as justice, the establishment of equality, consultation, accountability, trustworthiness, the rejection of despotism, the sovereignty of Divine Law, and spiritual freedom. These principles are not only related to governmental structures but also possess value and ethical orientations that elevate governance beyond the level of institutional efficiency to the realm of human excellence and civilizational justice.

In the framework of Islamic Development theory, desirable governance is not merely a technocratic concept but is based on monotheistic goals, religious identity, and social justice. Qur'anic teachings have the capacity, by re-reading them in light of contemporary needs, to be used as strategic principles in policy-making, institution-building, and the enhancement of political legitimacy.

The research results show that desirable governance in the Qur'an, with its emphasis on popular participation, the observance of citizen rights, the accountability of rulers, and the avoidance of oppression and transgression, can be a basis for the reconstruction of governance institutions in Islamic countries. The link between these components and the Islamic Development theory smooths the path for designing an indigenous, sustainable, and justice-oriented model of governance; a model in which the efficiency of institutions and human excellence act synergistically.

For example, ethical and spiritual leadership, as one of the essential pillars of desirable governance, plays a decisive role in guaranteeing sustainability, justice, and social cohesion. Qur'anic teachings and authoritative Shi'a and Sunni commentaries emphasize the importance of characteristics such as piety, justice, wisdom, and patience in leaders, which prevent corruption and despotism and create the conditions for trust and public satisfaction. On the other hand, modern leadership theories, such as Transformational Leadership theory, emphasize the role of ethical and spiritual motivations in increasing the effectiveness of leaders and strengthening social cohesion. The integration of these two perspectives, both religious and scientific, provides a comprehensive image of successful leadership that can be an efficient model for governance in contemporary political systems.

Ultimately, it can be said that guaranteeing the sustainability of desirable governance requires special attention to the ethical and spiritual dimensions of leadership, along with the observance of managerial principles and popular participation; in light of this combination, justice and sustainable development are realized. Thus, the return to the Qur'an is not a passive return but a forward movement towards the revival of revelation rationality in the management of society. The present research is an initial step towards explaining this approach, and it is suggested that in future research, these principles be analyzed and modeled in operational and institutional contexts as well.

Suggestions

Based on the conducted research and the author's previous studies, the following suggestions can be put forward for researchers:

A. Comparative analysis of governance models based on Qur'anic and scientific principles in Muslim countries336.

B. Comparative study of governance patterns in Islamic countries with an approach of integrating Qur'anic teachings and modern management theories337.

C. Evaluation of the effects of ethical and spiritual leadership on the effectiveness of governing systems based on an interdisciplinary approach338.

D. Study of the impact of ethical and spiritual indicators in leadership on the efficiency and legitimacy of governmental institutions, focusing on management sciences and psychology339.

E. Prototyping an Islamic policy-making model based on Qur'anic principles and sustainable development indicators340.

F. Designing and evaluating a policy-making model based on monotheistic principles and social justice while harmonizing with sustainable development and political science indicators341.

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