Righteous Governance and Its Concept in Secular Thought
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Abstract
The concept of righteous governance can be traced back to ancient Greek thought, specifically to philosophers like Aristotle, Plato, and others. This idea is not exclusive to Islamic religious texts; however, its emergence as a distinct theory in political literature can be attributed to Western theorists. It has been the subject of numerous studies aiming to find alternative systems that align with the requirements of society and the state. This exploration emerged due to the significant failures of despot and ideological regimes. As a result, the idea of proposing "righteous governance" as a theory with clear characteristics began to gain traction, offering many positive aspects that could be implemented in reality.

Keywords: Righteous Governance, Secular Thought, Wilayah, The United Nations, The World Bank

INTRODUCTION
Righteous governance, or good governance, is a term that refers to a form of governance characterized by justice, fairness, transparency, accountability, and effectiveness. It emphasizes the principles of ethical leadership, respect for the rule of law, protection of human rights, and the promotion of the common good. Righteous governance aims to ensure the well-being and welfare of individuals and society as a whole, fostering social harmony, economic prosperity, and political stability.

In secular thought, the concept of righteous governance is often discussed within the framework of political theory and political philosophy. It revolves around the idea of a government that acts in the best interests of its citizens, upholds justice, protects human rights, promotes social welfare, and ensures the rule of law. Various political philosophers and thinkers have proposed different models and criteria for achieving righteous governance, such as democracy, liberalism, utilitarianism, and social justice.

In Islamic thought, the concept of righteous governance is deeply rooted in the principles and teachings of Islam. It is often referred to as "al-Hukm al-Salih" or "al-Hukm al-Adl" in Arabic, meaning just governance. Islamic teachings emphasize the importance of establishing a just and virtuous leadership that governs according to the principles of the Quran and the teachings of the Prophet Muhammad (peace be upon him). This includes upholding justice, ensuring the welfare of the people, enjoining what is good, and prohibiting what is evil. Islamic scholars and thinkers have developed various theories and frameworks, such as the concept of "Wilayat al-Faqih" (Guardianship of the Jurist) in Shia Islam, to outline the principles and responsibilities of righteous governance within an Islamic framework.

While there may be differences in the specific interpretations and approaches to righteous governance between secular and Islamic thought, the underlying aim is often similar: to establish a just, fair, and effective system of governance that promotes the well-being and rights of individuals and the society as a whole.

The Concept of Governance, Righteous Governance, and Related Terminology
First: The concept of governance as a term
In a political sense, the term "governance" refers to the act of judging and ruling over things with proficiency and expertise. It is said that a "hakim" (judge) is someone who governs and has knowledge of things, and it can also mean someone who is capable of doing so. "Hikmah" (wisdom) is understood as having the best knowledge

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of things and the ability to discern and judge. The verb "hakam" can mean to prevent or restrain. It is said, "the
ruler governs among people." (3)

Derived from the concept of governance are the terms "hukam" (rulers) and "hukumah" (government). The
term "hukam" refers to those who lead and govern society, contrasting with "al-mahkumeen" (the governed),
which refers to those who are subject to governance. In a broad sense, this term includes the parliament and
the government, meaning those who make political decisions predominantly. (4)

As for the definition of government in the political context, it is "the exercise of authority within a specific
political community. Therefore, the term 'government' refers to the system of governance in a state, that is, the
manner in which the sovereign exercises public authority and the form of governance." (5)

There are those who differentiate between the de facto government that exercises its authority through various
means, such as a coup, revolution, or military occupation, after violating the constitution, and the legal
government that is based on the constitution, meaning its actions are in accordance with it. There is also a
distinction between these governments and the legitimate government that aligns with the generally accepted
concept of the origin and exercise of power, emanating from public administration and implicitly approved by
the majority of citizens. (6)

It is worth noting that this concept of governance and government as political authority emerged only in the
modern contemporary period when European political thought concepts gradually made their way into Arab-
Islamic political thought. (7)

From what has been presented, we understand that governance is what the state engages in, as opposed to the
concept of righteous governance or what is known as good governance. Therefore, governance is defined as
what the state must do in managing its various affairs.

Second: The approximate terms for the concept of Righteous governance

The approximate terms related to the concept of righteous governance have been addressed under various
headings. We have briefly discussed some of them, namely wilayah (guardianship), al-sulta (authority), al-irada
(will), and al-hukm al-rashid (wise governance).

1- Wilayah: In the Arabic language, "wilayah" refers to various meanings. It is derived from the root word
"wali" which is one of the names of Allah Almighty. "Al-wali" refers to the supporter or protector. It is also
said to mean having authority and control over worldly matters and creation (8). Furthermore, it can denote
ownership, governance, and sovereignty (9). "Wilayah" can be understood as the plan, leadership, and authority.
Its related terms include "waliyah" (governance), "walita" (taking charge), and "walayah" (rulership) (10). The
closest meanings associated with "wilayah" are supervision, domination, and rulership, similar to that of a
governor or prince. (11)

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In the terminology, the concept of "wilayah" does not deviate from its linguistic meaning. It signifies "the just rule of the comprehensive conditions of the world." (12) It also denotes authority over others through reason and divine law. "Wilayah" is established to safeguard the interests of the Master (God) concerning individuals and society. (13) It is reported from the Prophet that he said, "No nation ever entrusted its affairs to a man who was more knowledgeable among them than him, except that they would always be in a state of decline until they returned to what they had left." (14) This hadith indicates the importance of leadership and the management of the Muslims' affairs.

The issue of maintaining order appears to be of utmost importance in preserving society from chaos and lack of organization. The rational mind recognizes the necessity of having a system in place. Whenever a society lacks the order framed by the law, their lives tend to lean towards corruption rather than righteousness. Conversely, when order is present, they are closer to righteousness and farther from corruption. Preserving this security and ensuring continuity is achieved through the existence of divine law, which ensures the protection of both public and private interests within various frameworks. Here, we approach the concept of "Imamah" (leadership). As stated by Sayyid al-Bulaghah, "Imamah is the system of the Ummah (nation)." (15) Al-Sharif al-Radi defines Imamah as a grace, stating, "When people are devoid of leaders and those whom they resort to in managing their affairs and policies, their conditions become disturbed, their livelihoods deteriorate, and they engage in unjust actions and wrongdoing. However, when they have a leader or leaders whom they turn to in their matters, they are closer to righteousness and farther from corruption. This is a universal truth that applies to every tribe, community, and time." (16)

And Imamah in this sense is not established except with the presence of an Imam and followers. The Imam possesses authority and guardianship, while the followers willingly and voluntarily obey and follow without coercion or subjugation. (17) Imamah is defined as "general leadership in matters of religion and worldly affairs. It is an extension of the sacred prophetic existence, safeguarding the covenant, protecting the trust, and fulfilling the mission." (18)

From a legal perspective, Wilayah is defined as "a quality attributed to a person that grants them authority and control over themselves, their property, or both, coercively on their behalf." (19) It can also be defined as "implementing one's command upon others, whether they like it or not, and supervising their affairs while taking care of them." (20)

The authority assumed by the guardian over the master constitutes the legal basis for their responsibility and accountability for any negligence or neglect that may harm the master. Appropriate laws are applied, and in

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extreme cases, the guardian's authority may be revoked. (21) Thus, Wilayah is a tangible phenomenon of administering power and authority over others and managing their affairs, as understood from its general concept. (22)

In its political sense, Wilayah is exercised by a knowledgeable scholar who fulfills the necessary conditions according to Sharia in managing the affairs of the Islamic society. This understanding represents the essence and reality of governance, and it does not imply one's governance over another except in terms of priority, arbitration, and the will of the ruler over the ruled when conflicting wills arise. (23)

Some argue that Wilayah can be divided into three categories: love, the position of religious authority, and leadership and state administration, including general developmental decision-making. All of these categories are attributed to the infallible Imam. The first three categories are the domain of the comprehensive jurist who fulfills the conditions, excluding the right to make general developmental decisions in the world. (24)

The researcher believes that the term Wilayah is a pure Islamic term that signifies the meaning of governance and emphasizes the importance of the system of the Ummah and the preservation of society from chaos and disorder. The requirement of Wilayah holds particular significance in Islamic political thought, fulfilled by the comprehensive jurist. Its applications can be found, for example, in the theory of Wilayaat al-Faqih (Guardianship of the Jurist).

2- Authority: The authority is considered a social phenomenon that governs the community. Without the existence of power, the political community would not exist, and the state would not have its political system. (25) It is therefore one of the pillars of the state. Power has been defined as "legitimate authority recognized by those in authority" (26) or "the collective body that oversees the management of public affairs in a society." (27)

Governance is often synonymous with power. Many scholars have emphasized the social nature of power. Ibn Khaldun (28) for example, views power as a social phenomenon and states, "Since this gathering is limited to human beings... and the building of society is based on them, there must be a restraining force that prevents individuals from displaying their animalistic tendencies towards aggression and injustice." (29)

In its political sense, governance implies protecting the rights of citizens, safeguarding public affairs, establishing justice, promoting cooperation, peace, and opposing oppression. This moral entity is commonly referred to as the government or ruling authority, which has been defined as "the capacity through which an individual exercises control over the community." (30) The authority of governance is one of the fundamental elements upon which the state is built, consisting of "the people, the territory (nation or region), and the

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(28) Abdul Rahman ibn Muhammad ibn Muhammad, also known as Ibn Hajar, traced his lineage back to Wail ibn Hajar and hailed from Yemen. He was born in Tunis in the year 732 AH and was a renowned scholar, historian, and author. He passed away in 808 AH. His biography can be found in Ibn Khaldun's work, "Introduction to Ibn Khaldun and His Journey West and East," edited by Mohammed Al-Tanbi, published by Dar Al-Kitab Al-Lubnani for Printing and Publishing, Beirut, 1979, p. 28.
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governing body or political authority." (31) It is also defined as "a body of individuals and systems that formulate and enforce laws within a society or among societies." (32)

Most jurists define authority (sulta) as sovereignty, and some of them differentiate between authority (sultan) and power when referring to the state’s authority in order to distinguish it from other forms of authority. This authority has a legal characteristic, as the English language uses the term "power" alongside "authority." The latter is not subject to the state’s authority but rather to other social authorities. In French jurisprudence, it is referred to as "sovereignty," thus using sovereignty and political authority interchangeably. (33)

Legal sovereignty is one of the meanings of authority, which refers to the principle of governance that encompasses all individuals, institutions, entities, and public and private sectors, including the state itself. They are all accountable under publicly enacted laws that are equally applied, and they are subject to an independent judiciary that complies with international standards of human rights. (34)

The exercise of authority requires legitimacy and relies on material and intellectual capabilities, as well as the acceptance and consent of the public. If it is legitimate, it becomes a right for those who exercise it, regardless of the form or nature of the system. This differs from coercion, where people are forced without the presence of legitimate authority. (35)

Thus, the distinguishing factor of authority is the ability to ensure compliance or obedience based on values or fundamental rules generally recognized as legitimate.

The Islamic thought perceives that authority (the sovereignty of law) exists in the sense that there is a law that governs the movement of society. It emphasizes the necessity of governing relationships among people in society through general abstract rules that precede the emergence of those relationships, which is the Islamic Sharia, i.e., the Islamic legal system (36). Allah Almighty clarified this in His statement: "It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error" (Quran, 33:36).

In the perspective of divine rights, authority is considered a constant. It is a political doctrine that embodies a view for determining the relationship between the ruler and the ruled on an absolute basis. It asserts that the king derives his authority, i.e., sovereignty, from God, and therefore cannot be held accountable by those who are subordinate to God, such as the people or representative and parliamentary councils (37)

The researcher believes that authority is the government's exercise of imposing and correctly implementing laws. Some researchers consider it to be one of the pillars of the existence of the state, as there is no government without authority, and there is no authority without a government. In other words, these two elements are intertwined in the task of achieving and enforcing the enacted laws upon which the government’s work is based.

3- administration

The concept of "administration" is derived from the verb "adara," which means to revolve, rotate, manage, or govern. It refers to the act of overseeing or managing something. (38) The term "administration" is the nominal

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(36) Majid Jafar Al-Karkhi, previously cited source, p. 125.
form derived from the verb "adara." A "manager" is someone who oversees or takes charge of a specific aspect or area within a country.\(^{(39)}\)

This concept is closely related to governance and is considered essential. Administration is the process of mobilizing a group of people towards a specific and planned direction. Successful administration motivates people to work towards their own choices and interests in the long run. Administration also aims to influence others.\(^{(40)}\)

The selection of a ruler for a nation should be based on their ability to effectively administer it. They should not discriminate between sects, doctrines, or races but rather represent the state in all its aspects, regions, and territories. Qualifications for a ruler include knowledge, influence, possessing a strategic vision, safeguarding the rights of citizens, establishing justice and equality among them. Additionally, a righteous ruler possesses important qualities such as strength, trustworthiness, and mercy.\(^{(41)}\)

Therefore, administration is defined in the field as "the organization of people's affairs and taking care of their matters."\(^{(42)}\) It is also defined as "the policy of the state and the leadership of its society in the human arena through various approaches and activities, involving the exercise of public authorities responsible for governing and protecting the society, managing its facilities, and preserving its traditions."\(^{(43)}\)

In its organic concept, administration encompasses the central authority (the President of the Republic, the Prime Minister, and the ministers), as well as the decentralized regional, administrative, and service authorities (municipalities, institutions, and public facilities). As for its functional concept, administration involves activities and operations that achieve public service and encompass all processes that contribute to implementing public policies and achieving their objectives.\(^{(44)}\)

Public administration is the organization and management of human and material resources to achieve government objectives, which is the implementation of the state's public policy.\(^{(45)}\) Additionally, administration is defined as "the organization of human and material forces to achieve government objectives, and administrators are those who are responsible for directing, coordinating, and supervising others."\(^{(46)}\)

The relationship between administration and administrative organization is evident, as administrative organization involves the allocation and direction of necessary activities to achieve a specific goal. Administrative organization requires the establishment of a structure within an organization, where duties and responsibilities are defined and specific divisions are established to avoid duplication, conflict, or overlapping of authorities in daily work. It is based on fundamental principles, including coordination, hierarchical authority, and defining responsibilities for departments and divisions.\(^{(47)}\)

Coordination, in this context, refers to directing human efforts and capabilities towards achieving the specified goal with maximum efficiency, minimal expenses, and the least amount of effort and time. The highest authority in any administrative organization has the right to coordinate between different departments and has the authority to issue laws and regulatory provisions.

\(^{(41)}\) Ibid, p. 191.
\(^{(42)}\) Gladden An Introduction to Public Administration London 1952 Pig 18
The administration is also defined in terms of organization as "the execution of work through others by means of planning, organizing, directing, controlling, and evaluating performance and effort." In the modern era, organization and administration have become crucial, surpassing the importance of position, personality, or wealth. An individual, regardless of their wealth or personal power, cannot attain authority except by incorporating those organizations.

The researcher believes that every political action undertaken by the government necessitates the presence of an administrative organization to organize this action and to clarify the results, possibilities, and risks if any, in order for the decision issued to be in the right place. Thus, administration has been entrusted with organization, and both are closely linked to political decision-making due to their significance.

4- The Righteous Governance:

This term consists of two parts. The first part is "al-Hukm" (governance), which we discussed in the previous context, and from it, we derived the meaning of wisdom and governance or government. The second part is "al-Rashid" (righteous), with the fatha (ـ) indicating guidance and righteousness, and with the damma (َ) indicating correctness and sound judgment. It is the opposite of misguidance when it comes to achieving the desired outcome and the right path.

This term has gained prominence in the past two decades, but its appearance dates back to Western thought. It signifies leadership or pioneering in the Greek language (Kubeman), and it was known in French as "Gouvernance," which conveys the meaning of government. The concept of governance emerged as a means of governance.

In recent years, during the 1990s, this term became associated with various approaches such as democratic transition, globalization, and others. International institutions like the World Bank and the International Monetary Fund also called for changes in their political structure. The World Bank was the first to use this term and initiated the use of its content and standards, defining it as "the institutional arrangements of the state, the process of policy formulation, decision-making, and the organization of the relationship between the state and its citizens."

It was also defined from the perspective of achieving political and economic development as: "An approach to governance based on principles of transparency, integrity, and the rule of law, aiming to achieve sustainable political and economic development through the alliance of all actors, including official institutions, the private sector, and civil society."

The importance of this concept emerged in political and economic reforms as well, highlighting indicators that hinder righteous governance, such as corruption, political participation, transparency, justice, and others. This term is closely associated with righteous governance to the extent that it has become a single term. We will further explore this in the next context.

The concept of righteous governance, its components, and dimensions.

In this issue, we will discuss the concept of righteous governance, its dimensions, and its important components, as well as its relationship with democracy.

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(52) Quoting from: Zarik Halima, Al-Dawlah fi Zill Maqaribat Al-Hukm Al-Rashid (The State under the Approaches of Good Governance), Published Master's Thesis, University of M'Sila, Faculty of Law and Political Science, 2013-2014, p. 46.
First: Righteous Governance Definition

The term "Righteous governance" originates from Western thought and, although not used with the same contemporary connotation, it was defined in the Greek language (Κυβέρνησις) to refer to leadership or guidance, as well as the values and integrity possessed by a leader. (54)

The concept of Righteous governance has been used for the past two decades by United Nations institutions to provide a value-based assessment of political power exercised in managing society towards developmental progress. Righteous governance refers to governance carried out by elected political leadership and committed administrative personnel who aim to develop society's resources, advance the well-being of citizens, and improve their quality of life and welfare through their satisfaction, participation, and support. (55) As for the definition of Righteous governance, it has multiple interpretations. Some view it as governance, while others see it as righteous governance, governance or governability, depending on the aspects involved. (56) One of the definitions states that righteous governance is "a framework of societal institutions expressing people's proper representation and connected by a sturdy network of control and accountability ultimately by the people, aiming to achieve the common good." (57)

And from the perspective of human development, righteous governance is defined as "the governance pursued by legitimate political leadership, i.e., elected in a fair and free manner, forming within their work context, a committed administrative cadre that focuses on developing society's resources and enhancing the quality of citizens' lives and well-being through trust and mutual satisfaction between them and the governed, based on a partnership between them." (58)

Another definition that aligns with this understanding seeks to achieve transparency and freedom in dealing with individuals. It states that righteous governance is "a system of governance that promotes, supports, and safeguards the well-being of individuals, expands their political, economic, social, and cultural capabilities, and refrains from oppressing or marginalizing them." (59)

From this definition, we understand that righteous governance encompasses a broader concept, meaning the exercise of power in its three dimensions: political, economic, and administrative, in managing state affairs. This definition is based on three dimensions. (60)

It is also defined as "the institutional arrangements of the state, the process of policy formulation and decision-making, and the organization of the relationship between the state and the citizen." (61)

It becomes evident from the preceding discussion that all definitions of righteous governance converge or meet in one goal, which is to achieve citizenship, transparency, and justice prominently rather than partially. Therefore, righteous governance can be defined as the exercise of power in all its forms associated with the

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(57) Nader Ferjani, Good governance, The rise of the Arabs in the goodness of governance in the Arab countries, Arab Future Magazine, Center for Arab Unity Studies, Beirut, Sunna (23), Issue (256), 2000 AD, pp. 4-5.
state, in a rational manner, with the aim of providing a decent life for members of society and creating opportunities for them to choose alternative paths in the future.

Righteous governance is one of the important concepts that some international programs and approaches have adopted to change their political and organizational structure according to the principles and standards of this governance. This term has a close association with the concept of righteous governance. Through research, it has been found that its definition sometimes intersects with that of righteous governance, and other times it intersects with the concept of good and righteous governance. This indicates the relationship between the two concepts. This is in relation to its definition according to some scholars. We will further explore its concept in both the secular and Islamic ideologies.

Second: the dimensions and components of righteous governance and its relationship to democracy

The dimensions of righteous governance are of clear importance due to their connection to various aspects, including economic, political, and administrative dimensions. These dimensions have an impact and interdependence on each other in producing righteous governance. It is impossible to envision effective public administration without the independence of administration from political influence. Likewise, political administration alone cannot achieve the accomplishments of public policies without effective public administration. (62)

1- The economic dimension: This refers to creating a legislative and administrative environment that is conducive and supportive to investment and large-scale economic development.

2- The political dimension: This entails making political decisions related to the formulation of public policies. This subtle reference to the political aspect is the beginning of a gradual openness to the importance of democracy and reliance on peaceful means to resolve conflicts and disputes, as well as political participation in reform processes, in order to formulate successful public policies.

3- The administrative dimension: This refers to establishing appropriate mechanisms for implementing these policies.

The concept of righteous governance is closely related to the concepts of democracy and human rights. (63) The World Declaration on Democracy, adopted by the Inter-Parliamentary Union in its 101st session held in Cairo in September 1997, reveals the extent of the relationship between the concepts of righteous governance and democracy. The Declaration outlines democratic principles such as participation, transparency, accountability, equality, peaceful transfer of power, and the rule of law. These principles clearly intersect with the principles of righteous governance. (64)

Democracy, with its positive competitive nature, ensures the rotation of power, and the rotation of power, in turn, guarantees a certain level of institutional continuity and transparency in the management of public affairs. This is crucial for achieving sustainable human development (human rights). (65)

Therefore, the concepts of democracy and righteous governance are interconnected and share common principles. (66) (1) Men and women's participation in direct elections or through representatives, including freedom of expression, assembly, and the existence of civil society institutions. (2) Rule of law: Refers to a fair judicial system that applies to society, guarantees human rights, and ensures judicial independence from the executive branch. The judiciary should have the authority to enforce the rule of law. (3) Clarity and transparency

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(64) International Institute for Human Rights, Democracy and Public Liberties, Faculty of Law, De Paul University, 1st Edition, City, pp. 35-40.


in the formulation and implementation of laws, in accordance with established procedures, with easy access to information, especially for those affected by such laws and decisions. (4) Representativeness: Institutions should serve everyone’s interests within a reasonable timeframe and with proper information. (5) Accountability: Both state and private institutions should be accountable to the people.

From the preceding discussion, we understand that righteous governance differs from the democratic system, which is based on the principle of majority rule. In a democratic system, the majority has the right to govern and legislate. The democratic system grants absolute sovereignty to the majority, and their voice determines the laws that prevail and the choice of the ruler, who acts as an implementer of the majority's legislation and regulations. In this system, the people are the source of authority. On the other hand, righteous governance, as mentioned earlier, is based on important principles such as rule of law, transparency, accountability, equality, effectiveness, efficiency, and responsibility for the public good.

As for the components of righteous governance, they are as follows: (1) The State: It includes a set of political institutions that operate in social and political organization and administration within specific regional boundaries, serving the public interest. These institutions consist of the legislative, judicial, and executive branches of power. (2) Private Sector: It encompasses various institutions and companies of different sizes, including small, medium, and large enterprises. (3) Civil Society: It refers to the organized sphere of social life characterized by voluntarism, self-governance, and independence from the state. Civil society operates under a set of shared laws and common rules.

It can be seen that the private sector, in its concept, aligns with the definition of the statement that describes it as: "The participation of political institutions, social actors, and the private sector, pooling their resources, expertise, capabilities, and projects to create a new alliance based on sharing responsibilities in the process of preparing and implementing policies that strengthen social cohesion."(67)

From the discussion, we can conclude that the meaning of governance and government is essentially the same in their political sense. It has also become clear that there is a close relationship between righteous governance and sound governance, as they share common principles and objectives in achieving what both concepts entail. Righteous governance has important political, social, and technical dimensions in establishing and implementing such governance.

Righteous governance is a mechanism pursued by responsible citizenship. The intellectual foundation of any idea or concept that is imaginatively presented, detached from the reality experienced by society, gives rise to a new theory or idea. Therefore, it is essential for the construction of the theory or idea to be closely related to reality, making it easier to implement and find its place in solving the existing crises in society. The theory of righteous governance is an old theory, but its intellectual content is constantly renewed, varying from one school of thought to another and from one thinker to another. It also varies in terms of the time and place of renewal and vision for righteous governance.

Chapter Two: The Concept of Good Governance in Secular Thought.

The concept of good governance is a Western term that has emerged in Western civilization in the past two decades. This concept has attracted the attention of numerous Western and Islamic schools of thought and thinkers. In this chapter, we will explore the concept of good governance in secular thought.

First Requirement: The Concept of Good Governance in Secular Thought:

There are several schools of thought that have addressed the concept of good governance, and among the prominent ones are:

Firstly, the United Nations:

Good governance represents one of the programs of the United Nations Development Programme aimed at improving public administration. It is a new institutional framework for selecting governments and managing

the processes through which public policies are formulated and implemented, involving the participation of citizens and their civil and private organizations. Its goal is to achieve economic and social development according to specified criteria and indicators that ensure efficiency, effectiveness, quality, accountability, transparency, legitimacy, and prevention of corruption, waste, and mismanagement.\(^{68}\)

According to the United Nations program, good governance is defined as "the exercise of economic, political, and administrative authority to manage state affairs at all levels. It encompasses the mechanisms, processes, and institutions through which citizens and groups articulate their interests, exercise their legal rights, fulfill their obligations, and mediate their differences."\(^{69}\)

As for the United Nations Development Programme (UNDP), it has focused on nine criteria for good governance, which are: participation, rule of law, transparency, responsiveness, equality, consensus orientation, effectiveness, accountability, and strategic vision.\(^{70}\)

In other words, the United Nations Development Programme (UNDP) identifies the mechanisms of good governance as follows:\(^{71}\) (1) Transparency: It means the availability of information about the functioning and performance of institutions in the state, aiming to monitor and track their actions. (2) Participation: It refers to the active involvement of all members of society in decision-making processes and the exercise of freedom of opinion and expression. (3) Rule of law: It means that everyone, including rulers, officials, and citizens, is subject to the authority of the law without discrimination or exception. (4) Equality: It entails enjoying all political, economic, and social rights without discrimination based on religion, color, language, gender, or social status.

According to the United Nations Development Programme (UNDP), good governance signifies democratic governance, which means that good governance includes the following aspects:\(^{72}\) (1) Ensuring the protection of human rights and fundamental freedoms, allowing every individual to live with dignity. (2) Providing individuals with a voice in decisions that affect their lives. (3) Holding decision-makers accountable by demanding transparency and an account of their actions during their time in power, which is known as accountability. (4) Governing society through fair and enforceable practices, institutions, and rules that apply to everyone. (5) Ensuring and guaranteeing equality between women and men in public spheres. (6) Directing economic and social decisions towards eradicating poverty and expanding choices for everyone.

These aspects highlight the core principles of good governance as identified by the UNDP.

**Secondly: The World Bank.**

The World Bank is considered the first to adopt the principles and standards of good governance widely as a mechanism for sustainable development, following a study on the economic crisis in Africa in 1989. It sees good governance as the exercise of political authority to manage state affairs. Good governance is synonymous with effective and optimal economic management that seeks to address various criticisms directed at countries and institutions that question the top-down structural reforms that have led to institutional vacuum rather than building the capacities and potentials of society.

The World Bank defines good governance as "the traditions and institutions through which power is exercised in countries for the common good, and it works towards achieving participatory development, respecting human rights and democracy, as well as enforcing laws, combating corruption, and reducing excessive


\(^{(69)}\) Quoting: Zairi Al-Qasim, Improving governance and fighting corruption as a condition for sustainable development in the Arab world, Arab Future Journal, Center for Arab Unity Studies, Beirut, Sunna (51), Issue (358), 2008, p. 52.


expenditures in the administrative and military domains. This definition includes:

1. The process of selecting, monitoring, and replacing those in power.
2. The ability of governments to manage resources and effectively implement peaceful policies.
3. The respect of both citizens and the state for institutions that govern economic and social interactions between them.

The World Bank has identified two criteria for good governance, which are as follows:

1. Rule of law, equality, right to participation, and equal access to services: This criterion emphasizes the importance of governance based on the rule of law, where all individuals are treated equally and have the right to participate in decision-making processes. It also highlights the need for equal access to public services for all members of society.
2. Representation, participation, competitiveness (both politically and economically), transparency, accountability, and accountability: This criterion emphasizes the significance of governance that includes effective representation, meaningful participation, fair competition in political and economic spheres, transparency in decision-making processes, and accountability for actions and decisions.

Additionally, it is important to note that the dominance of the state over civil society and its marginalization would result in the absence of a crucial component in influencing public policies and monitoring political and administrative power. On the other hand, economic and social policies cannot be effective without participation, accountability, and transparency. These policies cannot be improved without the participation of individuals who are unable to correct them. Therefore, good governance encompasses effective democratic rule that is based on participation, accountability, and transparency.

The World Bank has developed 22 indicators to assess and achieve good governance, including 12 indicators related to public accountability and 10 indicators related to the quality of governance. Countries are ranked on a scale of 173 positions based on their performance in these measures, with scores ranging from zero to 100, indicating the level of governance effectiveness. These indicators cover various fields that reflect the extent of integration of populations within their governing systems.

In addition, the World Bank has established six criteria for good governance, taking into account the political, economic, and institutional aspects. These criteria provide a comprehensive framework for assessing governance practices and promoting effective governance at all levels.

From the above, we can conclude that there is a difference between the two approaches that define good governance. The first approach, represented by the United Nations program, defines good governance in a more comprehensive manner, encompassing political, economic, administrative, and developmental aspects. In contrast, the second approach, represented by the World Bank, restricts its definition to the political aspect only. This demonstrates that the principles related to good governance vary between the two approaches.

CONCLUSION

There is a close relationship between governance and good governance in many aspects, including the principles and goals in achieving what both concepts include: Therefore, good governance has multiple goals and dimensions that it seeks to achieve in order to reach a theoretical proposition and apply it practically. Therefore, the definition of good governance differed according to the schools of thought in this regard, and the two schools are: The first school (the United Nations programme) which saw that good governance is more

\[\text{Al-Akhdar Azzi and Ghalam Jalati, Good Governance and Institutional Privatization, Journal of Human Sciences, Issue (27), 2006, p. 5.}\]
\[\text{Ibid, p.7.}\]
\[\text{Sabwa Shaarey Gomua, Department of State and Society Affairs, Cairo University, Faculty of Economics and Political Science, Center for Public Administration Studies and Consultations, 2001, p. 7.}\]
\[\text{Al-Akhsar Ezza, and Ghanem Jalati, Op. Cit, p. 17.}\]
comprehensive in terms of political and economic aspects. And others. As for the second school, it is the World Bank, which was limited to the political aspect only.

Conclusions: (1) Political theory or theories in general must be close to reality and far from utopian fantasy, because it fails and does not achieve anything tangible and clear, and this is the case with many political theories in particular. (2) Choosing a just ruler is the basis for establishing the important pillar in achieving good governance and achieving the dimensions and mechanisms that enhance citizenship. (3) Good governance is a theory that linked ancient and modern thought until it emerged with this content, dimensions, and characteristics. (4) Good governance cannot be achieved unless there are important elements, including transparency, which is one of the most important pillars, as well as accountability, monitoring, and others.

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