

How can the system of accountability in Pakistan be idealized in the teachings of the Holy Prophet (PBUH)?

Introduction:

Islamic state is not just an end in itself, rather, it is the means to exercise peoples' welfare in the broadest way possible. It can not happen without accountability of those who are meant to serve. The leaders are accountable to Allah first and then the people. They are supposed to decide on the basis of Divine law. However, this accountability is inherent in the Islamic polity whose power is not privilege, but a trust (amanah) that must be kept in every sense of the word. Prophet (PBUH) himself, despite being the head of the state of Medina, kept himself below the law. He warned public office holders to fear Allah, and serve the people.

(2) System of Accountability in Pakistan according to Prophetic Teachings

(i) Decision via Consultation (Shura)

Prophet (PBUH) has rightly emphasized united consensus in all matters of great importance. Even in the battle of Badr he preferred majority decision over his own. This ensures that collective committees feel accountable to one another and choose the right course.

"Their communal business is consultation among themselves". — Surah Ash-Shura.

(ii) Double Accountability to Allah and People

The leaders are not privileged ones, but have to keep the trust of its people.

They are accountable not only to

Allah, but also to people or saath.

He or she is also answerable to decide on the shariah laws. He must be Muslim.

and mature, wise and superior in character. Thus, the prophet (PRUH) himself modelled these characteristics as an *uswa-e-hasna* (perfect example). -

(iii) Hisbah System

Prophet (PRUH) introduced hisbah system in the state of Medina to control market prices fairly. He appointed *Deawans* to ensure economic justice for all. He (PRUH) discouraged market hoarding and other corrupt practices to cushion the poor against such extractive tendencies. Similarly, the federal ombudsman imitates the prophetic teachings to improve economic governance in Pakistan.

"The leader is a shepherd

who is responsible for his flock." — Al-Quran

(IV) Islamic Administration as a Mission

The mission of the prospective Amir is to run a state according to the injunction of the Quran and the Sunnah. Islam is not just a passive belief but instills the duty to establish Right and abolish Wrong in all times and arenas (Amr bil Maruf wa Nahi Anil Munkar). This evokes a sense of accountability in the Amir to decide according to the Divine Law (Shari'ah).

"Islam is not worldview,
and not a pack of rituals" — Muhammad
Had.

(V) Duties on Whole Communities

Islam does not support a one-man system. It imposes duties not just on individuals but on society or community as a whole. The principles of Amr bil Maruf wa Nahi Anil Munkar (enjoining good and forbidding evil) is obligatory on all Muslims. Thus, it is a form of

some polytheist tribes. They were united under a single social and political contract with Prophet as the final arbiter. In a dispute between a Muslim and al-Ashath ibn Qays and a Jew over land in Yemen, Prophet ruled in ^{the} favor of Jew.

"let not the hatred of people
prevent you from doing justice" - القرآن

(ix) Protection of Minorities

In all treaties by the prophet (Muhammad (PBUH)), he ensured the protection of weaker and vulnerable groups (women, children, non-Muslims). Similarly, Pakistan needs to replicate the Modern-style of governance by strengthening National Commission for Minorities in Pakistan. This helps ensure the vulnerable groups are protected against majoritarian decisions.

"There is no compulsion
in religion" - Surah Al-Kafirun

Critical Analysis

There are several gaps in the accountability mechanisms of oversight bodies in Pakistan.

The vision of Piyasat-e-Madina model of governance has been more of a rhetoric.

The failure of ACP, PAC, and the overlapping functions of anti-corruption agencies (NAB & FIA) shows the weak institutional accountability structure, along with ^{culture of} no personal accountability in society and politics.

Conclusion

Thus, the accountability mechanism (both internal and external) introduced by Prophet in Medina must be replicated in Pakistan. The principles of Shura, Imanah, Ittishah, and Taqwa must be propagated to inculcate a culture of internal accountability. The external accountability bodies, too, should be strengthened in the letter and spirit.

Thus, the integrated and holistic Islamic accountability should be replicated in Pakistan.

external accountability to ensure collective responsibility in society.

(vi) Open Governance Model

Prophet (PBUH) ensured an open governance model in Medina. He (PBUH) as the amir (leader) of Medina ensured transparent and fair governance at all levels (social, political, economic, administrative). He appointed Muntazibs (Market inspectors), governors for deregulation of public services, and personally audited Bait ul-Mal (public treasury) records. In the Battle of Hunayn, he personally distributed the spoils of war among the soldiers to ensure external accountability in all affairs.

"Whoever does an abm's weight of good will see it." — Quran

Cvii) Respect for Covenants and Treaties

Prophet initiated many treaties and covenants in Medina such as Medina charter, Treaty of Hudaibiyyah, Treaty with Christians of Najran which were all external accountability mechanisms. These mutual obligations were related to peace, non-aggression, and settling disputes.

They ensured external oversight and violations had equal consequences for both parties.

Thus, no one was above the rule of law.

"And when you judge between people, judge with justice." — Quran.

(viii) Equality of Justice for All

Prophet (PBUH) invariably emphasized equality and justice for all without any bias or discrimination. In the Medina charter (Uthman), Prophet (PBUH) emphasized equal rights and duties on Muslims (Ansaar and Muhajirin), Jews, and