

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 where 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.

Try to write neatly as it's difficult to read most of the words

(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.

Make relevant heading

"Their communal business is consultation among themselves". —Sahih Al-Bukhari

(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 ~~earth~~.

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

and mature-wise land superior in character. Thus, the prophet (PBUH) himself modelled these characteristics of an uswār-hāsna (perfect example). —

(iii) Hisbah System

Prophet (PBUH) introduced hisbah system in the state of Medina to control market prices freely. He appointed Deewans to ensure economic justice for all. He (PBUH) discouraged market hoarding and other comp. practices to cushion the poor against such extractive tendencies.

Similarly, the federal ombudsman initiates & prophetic teachings to improve economic governance in Pakistan.

"The leader is a shepherd

who is responsible for his flock" — Al-Quran

Try to write Arabic as well

• Irrelevant heading

(IV) Islamic Administration as a Mission

The mission of the prospective Amir is to run a state according to the injunctions 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 Ma'raf wa Nahi 'anil Munkar). This evokes a sense of accountability in the Amir to decide according to the Divine law (Shariah).

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

(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 principle of Amr bil Ma'raf 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 in

al-Ashath ibn Qays and a Jew over land in

Yemen, Prophet ruled in favor of Jew.

"Let not the hatred of people

prevent you from doing justice" - (الرعد)

Relate headings with the question

(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 Modernan-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 Riyasat-e-Madina model of governance has been more of a rhetoric.

The failure of AGP, PAC, and the overlapping functions of anti-corruption agencies

(NAB, FIA) shows the weak institutional accountability structure, along with the culture of accountability in society and polices.

Conclusion

Thus, the accountability mechanism (both internal and external) introduced by Prophet in Medina must be replicated in Pakistan.

Principles of Shura, Imanah, Ihsan, and Taqwa must be propagated to cultivate 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 Muntasib (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 amir's weight of good will see it." — Quran

(Vii) Respect for Convenants and Treaties

Prophet initiated many treaties and covenants in Medina such as Medina charter, Treaty of Hudaibiyah, Treaty with Ahlans of Nayan 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. There is no one over 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 (Niqab), Prophet (PBUH) emphasized equal rights and duties on Muslims (Ansar and Muhajirun), Jews, and