

**Principles of good governance in the “Charter of Malik al-Ashtar”
(Comparative Analysis of Good Governance Indicators of the World Bank
and the Mundane Aspects of Alavi Governance in the Charter of Malik al-
Ashtar)**

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Abstract

Good governance is a program for development through better managing of society based on law, consensus, participation, effectiveness and the fight against corruption that today, after many years of scientists and researchers' efforts has been raised in global field by international organizations which are responsible for development. However, in rich Islamic culture this not only believed in the material of the modern age it is also considered in the spiritual dimension. The typical example is the letter of Ali ibn Abi Talib (Amir momenana (AS)) to Malik al-Ashtar in terms of the basic principles of Islamic governance that could be an example to realize the supreme ruling. Accordingly, this paper will study the principles outlined by the world bank for good governance in Malik al-Ashtar convention to show the aspects of material development governance have been considered by Imam Ali (AS). So we will study in this paper via descriptive-analytic approach based on data and documents, we will find that the basic principles of government considered in Malik al-Ashtar convention in addition to being the supreme human goals to ensure high component raises, it includes all components of good governance is needed.

Keywords: Amir Momenan (Imam Ali (AS)) - Government- Good Governance- Malik al-Ashtar' Charter -Mundane Aspects of Development.

Prologue

Administration and governance has been one of the main concerns of political thinkers. In the decade after 1980, following the failure of structural adjustment policies the concept of good governance emerged in the development literature and emerged as a program for the development of the less developed and developing countries. Various international organizations those were responsible for this case offered components and variety of indicators to explain the concept and its executive program. The United Nations, Human Rights Commission and the World Bank were among the institutions which were active in this field. Finally, in 1989 the World Bank in its annual report devoted to good governance.(Maldonado, 2010, 19-20) Because of the importance and notable role of good governance in the world of politics and administration plays today, it is needed scientific and accurate reflection and study by researchers sectors.

However, the issues related to administration of shared human destiny have been mentioned in Islamic texts, over and under different names, but often thought to be the views are sublime and moral spending and it only concerns to spiritual aspect of human. While the review of the texts shows that it is not true. But in Islamic culture both aspects material and spiritual related to political and social management have been the focus of attention. This means the religious texts of Islam consider both material and spiritual aspects of human life. In this connection, one of the most prominent political records in Islam world is considered how to run the country and the basic principles of governance in perspective of Islam is the letter of Imam Ali(AS) to Malik al-Ashtar - When he was appointed as the governor of Egypt.(Amir Momenan (AS); letter 53)In this letter, how the political and social affairs, the governor duties on various strata of society, and also study Islamic teachings in guiding society towards the development of the material and the transcendental bliss have been raised in fully detailed. Thus, according to the two-dimensional view of Islam to the politics, government and governance and there are some minimal understandings in this regard, the aim of this research is according to the material aspects of good governance has been raised by communities of modern ages, we want to study this issue in Islam relying on one of the most respected political document, the Charter of Malik al-Ashtar. It is natural that the transcendent dimension of governance are mentioned in the letter is not important here because there is no doubt on its accuracy. The main research question is based on what happened how Imam Ali(AS) draws in his letter to Malik the principles of good governance-according to the principles of good governance of the World Bank?

In respond, in this article we want to compare the six components of the World Bank for the realization of good governance with the basic principles of Islamic governance in the charter of Malik al-Ashtar to realize come off the good governance both in material and spiritual aspects had been considered by Amir Momenan(AS)significantly. The method of this research is comparative and the approach is descriptive-analytic which are based on data library and documentary.

1. Conceptual Framework

1.1 Government

The government is rooted in "ruling". It literally means to judge and to rule.(Dehkhoda; 1994: 8049) The word of "government" means the concept of political and administrative organization, manner and method of running a country or political unit and form a state.(Aghabakhshi; 2001: 559) In politics, government means the ruling system in the country which was in a sense with state in the past but in new political science it means executive branch including set of administrative, political, police and military which runs the country according to the rules laid down in the legislature and under the supervision.(Ashoori; 2010: 141) For the government provided a lot of definitions that we briefly mention some of them:

Government means the administration or the military ruling country.(Tolouei; 1999: 431)or a set of social administrative organizations especially a certain political ideology to implement and maintain the goals of its ideology in society.(Farhikhteh; 1999: 365)Government is an agency which it's through the will of state is appeared.(Alem; 2010: 144) Robert Dahl defines government:" Each ruler can be within the range specified in accordance with its territorial claim to monopoly of legitimate use of force has successfully prevailed is called government."(Dahl; 1984: 20)In general government is a part of state and based on *separation of powers* it has three elements: legislative, executive and judicial. (Alem; 2010: 148) In the logic of the Quran and the Hadith government means leadership and empire, judgment, the distinction between right and wrong, altogether the differences and so on. For example in Quran addressing the Prophet David is:" David! We have made you a caliph in the earth, so judge among men with justice."(Jamshidi; 2010: 7) So government is not only the executive body of the state and the realization of the goals and mission of social and political organization of a society but it is also reflecting the practices and policies the rule and govern.

2.1 Governance

Governance word is translation of the Greek word "Kubernan" ¹means the helm boat or ship apparently for the first time as a metaphor was used by Plato's concept of leadership. Based on this governance is considered as a "pattern or practice governing or function of government. (Kjaer; 2007: 3) This word literally means government, rule, leadership and governance. (Haghshenas; 2000: 689) The term is also in the Oxford Dictionary means managing or controlling a company or organization. (Oxford Advanced Learners)

Various definitions of governance are expressed; for example:" taking advantage of political power, control over and management of resources for social and economic development." or "efficient management of public of setting up a legitimate government and rules in order to promote social values of individuals and groups."(Sardarnia; 2009: 133)

κυβερνάω [*kubernáo*] ¹

But, according to the definition given in the report of the Commission on Global Governance 1995:" governance is a set of individual and institutional, public and private which manages the common affairs of people." Governance is a continuous process through which conflicting or diverse interests will accommodate and cooperative action will taken. Governance includes formal institutions and regimes which have the power to ensure compliance with the law. Also it is unofficial arrangements which people or institutions have agreed on them or they understand these arrangements are in their interests. (What is Good Governance; "Unescap, Intrnet site,2004)

The definitions of the concept of governance promise the change the policy and provide a platform to express the role of informal institutions to break the state monopoly in the country. So the emergence of the concept of governance indicates that state inefficiency in a comprehensive and centralized administration of new society. The United Nation to explain the concept and set of institutions that deal with the government to run the country has brought in United Nations Development Programme (UNDP): "Governance referred to a system of values, policies and institutions which the society manages itself by them and through interaction among the three public sector, private and civil affairs, economic, political and social.(Gholipoor; 2005:111-114) According to what has been, governance is government action and how to handle it is in the realm of leadership or rule.

3.1 Good Governance

Good governance is a development concept which was introduced from the 1980s onwards and it expanded in the literature of all countries, especially developing countries. In order to explain this concept the United Nations and top global institutions such as the Declaration of the Millennium in 2000 and the declaration of the World Bank in 1998 or declaration of Human Rights as well as scholars of various political, economic, social, etc in this context, to study and have different ideas.

In fact, after the failure of World Bank in implementation of structural adjustment policies as well as insufficient results to encourage developing countries to privatize, deregulation and other improvements were mainly had economic approach, other approaches were considered that the establishment of "good governance" is the most important of all of them. So the World Bank as one of the international institutions has published a report in 1989 for the first time has defined the governance as efficient public services, reliable judicial system and administrative system responsive.(stowe, 1992: 391) Mary Robinson, High Commissioner for Human Rights believes governance is a process through which government agencies involved in public issues, manage its interest, guarantee human rights, and good governance based on this definition is doing all of these activities properly and away from error and legality.(OHCHR, 2000) United Nations Development Programme as responsible for this case is active in more than 166 countries and the center's specialists help to different countries in order to help solve global and national development challenges. This center is defined its priorities regarding good governance as follows:

1. The governance institutions: a collection of the judicial system, legal, and administrative choice

2. The management of public and private sector: improving the capabilities of public and private sector, reforms in structural and processes
3. Decentralization and local governance, supporting local government and attention to formal and informal actors and local actors, regional and national
4. Civil society organizations and non-governmental (NGO); attention to the role of civil society and cast them in decision making and implementation of decisions
5. Governance in special circumstances such as crises

In general, based on the United Nations Development Programme, good governance means ensuring that the priorities of political, social, economic and community members determined on the basis of an agreement and in decision-making for the distribution of resources, poor and weak voices will be heard and decision-making process and implementation of decisions are made with a focus on formal and informal actors. (Sjoberg, 2010) Additionally, based on the definition by the United Nations Educational, Scientific and Cultural Organization United Nations(UNESCO), good governance involves processes and institutions by which citizens and civil society organizations pursue their civic interests, to implement their legal rights and to fulfill their obligations. (Shoraka & Alsadati; 2007: 362)

To explain the concept of good governance enterprises, institutions and many thinkers express their objective indicators to be able to come true the concept of good governance more accurately and also to be able to monitor and measure progress toward this important matter. United Nations Development Programme, defines some indicators for good governance such as responsiveness, consensus oriented, participation, ruling law, efficiency and effectiveness, fairness and equality, responsibility and transparency. (UN ESCAP, 2002)

The United Nations Commission on Human Rights in its resolution on good governance, summarized basic features such as transparency, responsibility, Responsiveness, participation, rule of law and flexibility. (Resolution 2000: 64)

Finally, indicators that have been expressed for the concept of good governance by the World Bank is presented in the form of six essential principles: right to comment and Responsiveness, political stability and absence of violence, efficiency and effectiveness, regulatory quality, rule of law and fight against corruption. These components and the situation of good governance evaluate in the period AD 2002-1996 every two years in different countries. (Razmi & Ghasemi; 2012: 4)

4.1 Explaining the Concept

According to what has been said several issues are necessary in order to clarify the concept of debate:

1. Governance is considered as the main objective of the rulers or action and performance and behavior of government as public affairs management or leadership. Therefore tasks and actions involved in governance indicate governance. So in the realm of government behavior, governance means government or ruling.
2. Terms and characters of governor are the main factors to be considering of governance. In other word, the characters and conditions of governor are essential tools to

achieve governance and government without these characters and conditions- which in Islam is considered as over and under different titles- not be achieved.

3. In the governance and government what can society towards perfection - the spiritual dimension-and ascending-in material dimension and brought prosperity, justice and security is the element of "good". It means a good governor is a person who can provide the real targets of society and also can provide spiritual and worldly happiness for people. This subject is taken in to consideration by the researchers and communities of the modern world and finally as it said before in fairly complete form-in both spiritual and material aspects- has been proposed by the World Bank in the form of six indicators based on three axes (see chart below) :

Row	Variable	Indicators
1	-The selection process -dismiss and supervise the government	1.1.Right to comment and Responsiveness
		1.2.Political stability and Nonviolence
2	Government capacity to formulate and implement policies	2.1.Proficiency and Efficiency
		2.2.Quality of Regulation
3	The action of people and government on institutions upon the economical and social interactions	3.1.Rule of Law
		3.2.The Fight against Corruption

Source: (www.worldbank.com/Index)

Here regarding to the aim of this paper which is studying these indicators in Malik al-Ashtar' letter pay attention to them shortly:

1. Responsiveness and Right to comment: in fact, this factor shows the necessity of interaction between people and government to achieve good governance. People should have the right to participate and comment on all matters, especially self-determination and elected officials and also have Right to comment and criticize the performance of officials and on the contrary the government has to have full accountability on all their performances.

This factor represents the freedom of expression, freedom of association and assembly and freedom of mass media. Based on this factor, whatever people in a society have a greater role in determining rulers, the parties and groups have more roles in society, and mass media and

individuals could express their opinion and act freely, so good governance will come true. (Naderi; 2011: 75) Some thinkers of the twentieth century, such as Hannah Arendt believes that the politics relates to the public domain; where people with freedom and equality to communicate, discuss and make decision. She believes the functions of government is maintaining of public domain. (Pooladi; 2006: 166) It means the government has the responsibility to maintain right to comment for the people and there is no solution because this responsibility includes all parts of society and public institutions that are involved in the public domain; decision makers in the public sector, private and civil public on issues such as organizational interests and their shareholders must be held accountable. (Sharifzadeh; 2003: 101)

2. Political stability and nonviolence: achieving the goals of the people and the government owes to peace and stability in any society in which there are in that society. Therefore, political stability that shows the capability and efficiency of government is basic and necessary requirement for achieving good governance. In fact, this factor depends on the stability of the regime and its leaders, the continuation of effective life of government and Continuation of current policies in the event of death or change of leadership or the current government.(Razmi & Sedighi; 2012: 5)

New Age thinkers consider the governments as an arena for conversation and understanding; so they believe that one the main function of government is adjusting the differences and conflicts and thus reducing conflicts and violence; as it plays an important role in continuation of the favorable conditions, the development of society and the provision of public interests.

3. Proficiency and efficiency: government policy should be to protect the interests of people in business, to increase efficiency government agencies, to improve the quality of government staff performance, to enhance the government's ability to implement its strategic plans, employment and civil service independence from political pressures, etc.(<http://info.worldbank.org/governanc>,2015) Proficiency and efficiency of government could be result in reducing the cost of public administration, higher quality public services, improving business , economic freedom and greater prosperity and welfare. (Danaeifard; 2012: 116)

Actually, the proficiency and efficiency of state is in providing of goals which government has been emerged for. The public interests represent the totality of these goals is considered as the fundamental purpose of government. This means that the public interests at the lowest possible cost and with maximum efficiency from existing resources are requirement for efficiency and proficiency of government in society.

4. Quality of rules: The measure of state intervention in the economy, how to control prices and wages, the amount and quality of tariff barriers and non-tariff, the extent of state intervention in the financial system, the volume of import and export red tape, the effectiveness of anti-monopoly policy and other additional provisions favorable or unfavorable quality of regulations are the most effective factors in determining the quality of state administrative regulations. (<http://info.worldbank.org/rq.pdf>, 13.01.2015)

The overall purpose of the additional regulations and cumbersome and costs arising from it. (Gholipoor; 2005: 116) Whatever the rate of these regulations become more less, the proficiency of the state and society will increase and it will provide further condition for the realization of good governance.

5. The rule of law: costs imposed on states by the crime in the society, the people's trust in the state's responsibility for maintaining their property and wealth, the capacity or the ability of the private sector in a lawsuit against the government, the private sector's trust to the judicial system, the effectiveness of security forces in providing security to citizens are determinative factors in rule of law in society. The rule of law is linked with social development to eradicate poverty. (<http://info.worldbank.org/wgi/rl.pdf>.13.01.2015)

Rule of law represents respect for citizens and statesmen of a country for institutions are emerged with the aim of legislation, enforcement and dispute settlement. Requirement for the rule of law in a society is providing the following three conditions:

- A- Protection of individuals against theft, violence and other acts of looting
- B- Protection against arbitrary governmental action that disrupts economic activities
- C- Existence of predictable and fair judicial system

6. The fight against corruption: this indicator measures the rate of the corruption among officials and authorities, the impact of corruption on reducing the attractiveness of the country to attract foreign investment, the pursuit of economic activities and the prevalence of bribery to obtain licenses economic. (<http://info.worldbank.org/governance/wgi/pdf/cc.pdf>.12.07.2013)

Corruption has many different forms: financial, moral, political and administrative; each of them plays a destructive role in society; it usually brings heavy costs for society, disturbing the function of free market, slowing down the development process and reducing the ability of institutions and bureaucracy in the provision of services citizens's requirements. (Gholipoor;2005: 125) Realization and strengthening of good governance and its indicators which emphasize on the state interaction with civil society and the private sector significantly reduce corruption in the society and reducing corruption is a sign of the realization of good governance.

Generally, it can be said the realization pattern of good governance causes the provision of growth, development, progress in all aspects of human life. The governance model characterized by accountability, transparency and the right to comment causes the formation of an efficient and transparent state. An efficient and transparent state is based on meritocracy, simple and clear rules and regulations. The rule of law to be applied fairly, policy and legal framework is not in the hands of interest groups, civil society and mass media have an independent voice that promote the government accountability, Incomes, investments and growth and longer life expectancy will increased. (Midari & Kheirkhagan; 2004: 295)

Islam as a comprehensive program and eternal for favorable human life has introduced the state as the best tool for human happiness and perfection in all aspects of its existence; it presents principles and indicators for the good government and governance. The most perfect expression of this principle is in the letter of Imam Ali to Malik al-Ashtar. So in the following, we'll discuss about the case of World Bank indicators on the recommendations of Imam Ali.

2. The Good Governance in Malik al-Ashtar ' Charter

Imam Ali(AS) as Caliph and Muslim Imam when he took over the administration of the society with his full knowledge of the basic principles of Islam emphasized that people's rectification and put his efforts in order to fulfill and implement the teachings of salvation of Islam. He said the goal of his government is: "God; my Lord! you know that our goal of rebellion is not love of power and access to the world's increasing comfort and it is only for the purpose that brought back your religion's signs to where it was and reform your cities to be safe your oppressed servants and brought back your lost."(Amir Momenan (AS); speech 131)

One of the requirements for the realization of this sublime goal was set worthy governors to various Islamic lands. In this regard, Imam Ali (AS) delivered the government of Egypt to Malik al-Ashtar and in his appointment order spoke about the most important principles of Islamic state to portray the excellent example of good governance. This decree is reason to consider "all the possibilities and aspects of talent in both individual and collective, as well as in both what is and what ought to be."(Jafari; 1994: 15) It can be suitable model of governance in all of times. Because of the importance of good governance and its factors in the present age, the adaptation of these factors with the principles expressed in this letter reveals that the good governance in Islamic principles and in the interest of Imam Ali was so comprehensive and has been prioritized. In this regard, we'll briefly discuss about instances of the six principles of the World Bank in the Imam Ali's letter.

2.1. Logic and human interaction with people (right to comment and responsibility)

Logical interaction of government with people is an expression of good governance. The result of this interaction is three important features of governance: the necessity of public participation in government, officials responding to the people, consensus oriented or consideration to various demands and interests in society and all this is in respect of the role of people in the government. In this regard, Imam Ali (AS) knew human perfection and happiness as the main goal; so he had a special attention in order to achieve the public interests. So he believed that the government as well based on people is necessary for providing people's interests and bringing them prosperity and welfare:

"Indeed, those who support the religion, make the population of Muslims denser, ready to fight against the public enemy's; so you should be with them."(Amir Momenan (AS); letter 53) This quote shows:"Imam Ali (AS) knew the foundation of society is people so he supposed them as the center of government and administration."(Delshad Tehrani; 2003: 156)

The high role and position of people in Imam Ali's government causes he mentioned several recommendations to Malik about the human rights including the most important of them are the right to comment and participation of the people and accountability of government and the ruler over the people and taking advantage of different viewpoints. He wrote about the necessity of respond to people:

"If the people suspect about your oppression, so apologize them and disclose the truth because apology and truth are austerity for your soul and kindness for people."(Amir Momenan (AS); letter 53)

This emphasis on responding and vindicating because of the ruler directly involved with the social life of the people and indirectly hold their public affairs. Thus it should resolve any suspicion and distrust in any way it could. Because if the ruler is under the suspicions and accusations, first of all people suppose that their social management has been ruined then they feel the origin of their life has been unstable. (Jafari; 1994: 261)

Imam emphasizes on direct communication between governor and people. Because it is the best possible for the people to express their opinion and participate in affairs. Furthermore, Imam emphasizes on the governor should maintaining this link as much as possible to prevent the corruption.

"Do not hide yourself from people. Because it is sample of ignorance and bed tempered. Being hidden from people prevents governor from what they should know. Thus the feat appears diminutive and small business appears great. Beautiful seems ugly and ugly seems beautiful and falsehood sounds right and truth."(Amir Momenan (AS); letter 53)

In regarding to this quote of Imam Ali (AS) the corruptions of ignoring people in politics in short are in following:

1. To mount pressure on people
2. Uninformed Authorities of the vital state and social affairs
3. As a result of ignorance of the critical and social issues, the critical and important issues look diminutive and vice versa.
4. In perspective of authorities beautiful seems ugly and vice versa.
5. Mixing truth and falsehood as a result truth and falsehood being suspicion.
6. The governor Cannot distinguish between right and wrong (Ghoochani; 2000: 210-213)

Including those considered by Imam about people is the availability of a space where people express their opinions directly and freely and talk about their problem without anxiety."Devote part of your time to those who need you and consider their affairs. Do companionship with them in public community. Be humble to God. Round away your soldiers and guards from people so their spokesman could speak with you without worry."(Amir Momenan (AS); letter 53)

The notable point in this speech is Imam Ali (AS) advises to Malik speak with people without the presence of soldiers and guards. It shows speech's freedom. It makes possible the substantiation the truly speech's freedom. So Imam has written about how and the means to express public opinion, public participation and government accountability to the people.

2.2. The Safe Society (Political Stability and Nonviolence)

The first and most important factor of any government is creation of a safe Society which includes providing political stability for systems and security for people, Society and the state. Because achieving any goal in chaos and insecurity is not possible. Thus, these two characteristics of good governance on the one hand depend on the people and on the other hand depend on the survival of governance. The importance of security and stability is as much that some thinkers such as Hobbes and Machiavelli have known these are the main goal

and motivation of the government. In this regard, Imam Ali (AS) knew to achieve security and stability depended on to achieve two factors and the basic indicators. First; the lack of despotism, second; have a strong military force to maintain security in Society.

2.2.1. Lack of despotism

Imam Ali (AS) believed that the despotism is due to the lack of ruler's piety and self-indulgence. He knew the authoritarian viewpoint is the worst plague for the government and governor. So he tried to round away this calamity from his realms and governors. He wrote to the Egypt's ruler:

"Lest say: I am predominant to them (people). I should order and they have to obey; it is corruption, breakdown religion and caused of changing in government."(Amir Momenan (AS); letter 53)

In this arena, Imam Ali (AS) knew the relationship between governor and people, state and nation is bilateral relationship. He tried to explain it clearly and the rule of law replaces despotism. In this case, the government finds human nature. (Delshad Tehrani; 1998: 115-116)

Self-indulgence feeling of ruler to people result in the obedience being certain duty of people and it makes using of violence necessary to stabilization this obedience. Because ruler's self-indulgence along with his power causes: "the ruler knows himself as a goal and other are tools; the life of other (people) depends on ruler's will."(Jafari; 1994: 200)

One of the most important despotism is using force and violence against people. Imam Ali (AS) keep informed the Egypt's ruler about the consequences of using force and violence; He warned him about it. Some of destructive results are in following:

- 1- Approaching divine punishment
- 2- Enlarging retribution
- 3- Destroying blessings
- 4- Falling government

So the relationship between governor and people in Imam Ali's viewpoint is based on kindness and in regarding to growth and education for people and it comes true in peace, security and political stability.

2.2.2. Military Forces and Providing Security and the Ruler's Duty about them

Imam Ali (AS) knew one of the most important functions of government is providing security for society. So he advised to Egypt's ruler to organize military force to establishment stability and security. Imam has discussed to improve this part of the state first has portrayed features of commanders and rulers then he recommended the ruler's duty in establishment stability and security to Malik:

A- Compassion and Benevolence: Due to the significant military role, having a job and having weapons sensitivity they bear a heavy responsibility in society. So they must be virtuous and benevolent to reduce the misusing possibility as much as possible. This

benevolent must be along faith in God and for God. (Amir Momenan (AS); letter 53) If the main reason of benevolence is enthusiasm and tending to God, prophet and imam, it is real and true benevolence. In other word, if the army does not rely on God in job and does not suppose this work as the human-divine' great task certainly when the enemy offers more welfare and pleasure, the possibility of joining to enemy will increase in this situation and we have a lot of these kind of running away in the history.(Jafari; 1994: 442)

B- Piety and chastity: Piety and chastity are necessity for governance. Whatever human are more rue-hearted into God, prophet and imam, in practice also will become trustier into God. Piety is the cause of trusteeship. In the words of Ibn Meysam: "the true-hearted is the metaphor of trusteeship." (Ibn Meysam; 1995: 267)

C- Patience and Capacity: The existence of patience in commanders and military has several useful influences: good-training forces, no hasty decision-making, non violence and having better strategies for social security. The most outcome of patience is non-using of unjust violence in society. "Patience is necessary to improve the human nature, so rulers and commanders must be dominant into their anger." (Jafari; 1995: 443)

D- Nobility and Human Dignity: The commanders of Islamic army must be trained in well reputed and honest families. Imam Ali (AS) also wrote other characteristics beside all these have been mentioned before. Some characteristics such as be a warrior and courage, generosity, chivalry.

In viewpoint of Imam Ali (AS) the ruler is responsible for military forces and has important duties for them. This responsibility and duties are in regarding to improvement of condition's life and increasing loyalty to provide security and peace in society in the best way. Imam Ali (AS) explains these duties in following:

- Consideration to the people and their families; it represents kindness and care.
- Do not underestimate the promises and vow no matter how they are diminutive.
- Do not neglect from their little tasks because of their great tasks.
- Fulfilling their reasonable wishes.
- Gratitude and appreciation them.
- Firming relationship with them.

Imam Ali (AS) believed that the ruler's behavior is the source of stability and security in society. "Your behavior makes people more optimism about you, so be patience, benevolent and piety.

2.2.3. Peaceful and Renounce Violence

Peaceful and renounce violence is another advising of Imam Ali (AS) to Malik al-Ashtar: "Never reject the peace purpose of enemy. Because the comfort of military forces, relaxation of your mind and social security are in peace." (Amir Momenan (AS); letter 53)

It is natural the criterion of this peace is in God's pleasure because it result in social security, political stability and consideration to public opinion. This advice shows in viewpoint of Imam Ali (AS) a good governor has no tending to violence and knows the improvement of country in peace. So in his viewpoint Jihad does not mean violence but it means efforts to create a secure society based on peace. "From the perspective of Islam Jihad is not for killing people but it is for reform and pure life." (Jafari; 1994: 522)

3.2. Proficiency and Efficiency

As previously mentioned; the proficiency and efficiency of government depends on some factors like state institutions, improving the performance of government employees, improving government capabilities, high quality of service and public welfare. Imam Ali (AS) in this convention notifies some advices to achieve such a government which are summarized in following:

3.2.1. The State's Agents

One of the most effective measures to improve governance performance and strength is purity and quality of agents and civil servants. This ability and quality in viewpoint of Imam Ali (AS) comes back to the characters of rulers and agents. For this reason he recommends Malik to choose agents and employees with special characteristics; Characteristics which comes in following:

"Choose your employees and agents among modesty and experienced people; who has been trained in well-reputed families; they should be good-tempered and respectable along being less greedy."(Amir Momenan (AS); letter 53)

In fact, in this regard we can say Imam had consideration to meritocracy and emphasized on some personal characteristics like good-tempered-modesty and honesty alongside experience. For example the modesty is a characteristic which being honesty and innocence are necessary for it.(Delshad Tehrani; 1998: 293) Also Imam Ali (AS) believed that the most significant effects of modesty is chastity and purity.(Khansari; 1981: 326) Chastity and purity both in economic and sensual issues increase the proficiency both of governors and agents.

3.2.2. The interaction between governor and agents

Imam Ali (AS) thought these characteristics are not enough to increase the government' proficiency but also in this regard the logical interaction between governor and agents is very important. So he advises Malik "to provide welfare for his agents to surmount the possibility of greedy, betrayal and treason. "(Amir Momenan (AS); letter 53)

In addition it is important to use the agents 'ideas and consultate with them in decisions-making. Imam Ali (AS) had consideration to characteristics of governor's consultants. For example, Imam Ali (AS) warned governor from consultation with scoundrel people because they barricade to make good governance.

"Never consult with curmudgeon because he is misleading you from grace and mercy and leading you to poverty. Do not consult with coward because he is disabling you to. Do not consultate with greedy man because he is making you ruthless." (Amir Momenan (AS); letter 53) This emphasizing to avoid consultation with such people shows the purpose of the consultation and its "Approaching to reality and truth as much as possible."(Jafari; 1994: 236) Thus the presence of such people results in the more misdirection of governor.

3.2.3. Spreading Justice and the Speed in Providing People's Needs

The other case in proficiency and efficiency of government is establishment of justice and fairness in society. In this regard, Imam Ali (AS) believed that the most important sign of proficiency and efficiency of government is establishment of justice in society and he knew it the ruler's insight and people 'satisfaction.

"And the best insight for governors is the establishment of justice in all over the lands and the emergence of love in people's hearts. Certainly it is not possible without their thrust to their government." (Amir Momenan (AS); letter 53) Actually, Imam Ali (AS) thought the establishment of justice caused of protecting people, removing their oppositions and accompanying them with government. (Ghazvini; 1992: 101)

The other issue in this regard Imam Ali (AS) considered it is the speed of governor to consideration to the people 'needs. He knew one of the most important duties of governor is satisfying people and consideration to their needs.

"It is your duty to satisfy your people and consider to their needs." (Amir Momenan (AS); letter 53)

Actually, Imam Ali (AS) believed that when the governor's assistants could not help people, they must consider peopling themselves and satisfying them in shortest time possible. In fact, Imam Ali (AS) by brings up this subject reminds Malik the importance of governor's accountability which one of the most important factors in improving the efficiency of governance.

4.2. Quality of Rules

Laws in every society are the foundation of mobility and dynamism in society. So the governor must be sure about the law's correctness, comprehensive and quality. In fact, good laws in society provides suitable theme for human growth and development so it has wonderful influence on society and it is requirement to achieve good governance. In Islamic government the Islamic doctrines are the best sources for legislation. In Malik al-Ashtar' charter there are some clauses which emphasizes on the quality of regulations. The best expression of these regulations and laws is financial laws in different societies. In following there are some of Imam Ali (AS) advices about financial and tax laws to Malik:

4.2.1. Tax Laws

The tax laws are in following:

A- Taking tax should be in a way to make benefit for the taxpayer.

"Consider to taxation so that to improve livelihood of taxpayers. Because everybody' interest is in situation 'betterment for taxpayers. All people in their life need tax and taxpayers." (Amir Momenan (AS); letter 53)

In fact, taxation should not in such a way taxpayers being in trouble. Because wasting taxpayer is harmful for society; tax is income source for society especial for poor. In other

hand it shows the governor must put his efforts on society's improvement more than taxation. The producers are the foundation of society; without them the society will not improved. (Akbarian; 2000: 5)

B- Building up country in exchange for taxing: The other important point in tax issue in Imam Ali' viewpoint is consideration to building up country as a result of taxation. "Your consideration in to building up of country is more important than taxing and taxation because tax without prosperity is not acceptable." (Amir Momenan (AS); letter 53)

In fact, Imam Ali (AS) had attention to this point tax should be taken by people' contention; if there is no prosperity in their livelihood and society so they will not satisfied taxpayers. He believed that the taxes should be spend for people' welfare. These costs were expressed in establishment of factories and machines. "This emphasize is the main condition to tax so all poor could live in society without humility 'feeling.'" (Jafari; 1994: 470)

C- Fairness in taxation: taxation must be fair so that does not put producers under pressure. In other hand, fairness in taxation people also supports governor in times of need. (Jafari; 1994: 471)

4.2.2. Trading and Business

The other aspect of law which was considered by Imam Ali(AS) is related to businessmen and their trading. Imam Ali 9AS) emphasized in his letter to Malik al-Ashtar about the importance role of these groups and the importance and knew them as the source of prosperity and welfare in society. On the other hand, he also believed that the rules for this group must be legislated carefully because of some characteristics of them such as stinginess and tending to hoard. (Amir Momenan (AS); letter 53)

Some of these rules are in following:

- 1- Trading freely;
- 2- Determining the prices so that both of buyer and seller are equal;

The purpose of this law is not the complete government' intervention in pricing and trading but it is for the government' supervision on prices. "The guidance of government should be in such a way that prices being fair." (Jafari; 1994: 478)

- 3- Fairness trading;
- 4- Create law to ban speculation and hoarding;

Generally, the existence of such rules prevents anarchy and oppression in society.

5.2. The Rule of Law

One of the most important factors in good governance is the ruling of law in all aspects of society. Ruling of law protects society from corruption and deviant. This issue is in the central of Imam Ali' thought and letter but we cannot brings all aspects of this issue in this paper so here we are referring to one of the institutions which is the supervisory authority and it is justice system. One of the most important expressions of ruling of law is the existence of

an efficient, safe and reliable justice system. Actually, justice system is in order to guarantee the implementation of all the rules which guarantees its effective implementation and judgment is one the most important and sensitive positions in society. So choosing impartial and worthy judges is one the most important governor' duties. Imam Ali (AS) had many advices in regards to this issue in his letter to Malik:

5.2.1. Judges' Characteristics

The judges' characteristics based on charter of Malik are:

- He should be the best person in society.

In other words, the judge should be the best in knowledge, piety and moral. Because without these characteristics he could not being superior. (Jafari; 1994: 458)

- He should not be in pressure when he judges.
- The quarrel' parties could not make him obstinate.
- When he finds making mistake in his judge, confess it.
- When he finds truth, tells it.
- Protect himself from greed and avarice.
- Not being satisfied with little knowledge about a subject.
- Thinks a lot in sceptic matters.
- Follows the reasoning.
- Not being tired from complainants 'referring.
- Being patience in truth exploration.
- Being strong and firm in truth exploration.
- Not looking for the people' praise and admiration.
- Not straying from the right way. (Amir Momenan (AS); letter 53)

.5.2.2. Governor' Interaction with Justice System

Highlighting the characteristics of judge shows the importance of judgment in society. Because the law enforcement depends on the function of this system. Imam Ali (AS) explains judges with these characteristics are very rare so the governor has some duties to them. He should granted them high position and providing them comfort and convenience completely to prevent them from any sin and error. (Amir Momenan (AS); letter 53)

Imam Ali (AS) wants to eradicate corruption and absolute rule of law by consideration to this issue and it is not possible except by the worthy judges who establish justice in all over the lands. (Delshad Tehrani; 1998: 304)

6.2. Fight against corruption

Spreading corruption in society causes of disruption, distrust and collapsing the foundation of society. So to achieve good governance corruption' eradication is necessary. Imam Ali (AS) warned the Egypt' governor about this plague and recommended him to fight against it in different levels. The interesting point in this convention is Imam Ali (AS) began his advices about fighting against corruption about the governor then considered it in different levels such as agents and people. In following we have some points in this regard shortly:

6.2.1. No willing for Differentiation by Governor

Imam Ali (AS) warned Malik that the governor is not superior but he is the same with people. (Amir Momenan (AS); letter 53) In fact, Imam Ali (AS) warned Malek he is not superior to God so he has no right to suppress people. The governor is the same with people in all personal and social aspects of life.(Jafari; 1998: 270)

6.2.2. No Priority in Judge' Relatives

The judge' relatives is considered in lower level and Imam Ali (AS) warned Malik there is no difference between them and people and the governor should not put the people' properties and wealth in judge' relatives hands. Even he alarmed Malik to not signs up any contract and agreement with them. (Amir Momenan (AS); letter 53)

This Imam' emphasizing on equality between governor, governor' relatives and people is because of the priority of a group or class is the basis of corruption and ruination.(Delshad Tehrani; 1998: 135)

Fight against corruption in lower level is related to government' agents which needs an exact consideration."Then consider the agents' behavior and determine truthful and loyal spies for them because this hidden control makes them kindness and trusteeship to people."(Amir Momenan (AS); letter 53)

In fact, Imam Ali (AS) warned people about discrimination and oppression by this advice. He also said Malik to punish betrayer as extreme as possible."If one of them betrays and the report of your spy confirms it so punish him by lash and retake his properties, humiliate him, assume him as betrayer and defame him."(Amir Momenan (AS); letter 53)Thus, fight against corruption in society is one of the most important governor' duties because without this struggle the corruption is spread in all over the society.

Imam Ali (AS) in the beginning of letter order to governor to four fundamental characters to prevent corruption spreading: Piety, obedience to God and decrees because it is the way of blessing and salvation by God' help. Finally it can be said the highest relation between governor and people is the relation between the grown men with human existence. It is not possible for every relationship. Because as it said before such a relationship needs training, education, political sense and great culture which prepare people to have such a governor.(Jafari; 1993: 395)

Conclusion

The concept of good governance represents a way in public administration which has been expressed in development literature as a way out of the problems? In fact, the good governance means better public administration based on rationality, participation, consensus, rule of law, stability, conversation and dialogue, peace, efficiency and proficiency along with away from any form of corruption. These items is founded the good governance in material and worldly arena as well it is guaranteed political and economical development of society.

However Imam Ali (AS) focused more on spiritual and transcendental aspects of government and governance but he has considered material and worldly aspects as well. The obvious example in this regard is his letter, convention and charter to Malik al-Ashtar. Imam Ali (AS) in his letter recommended many advises to Malik about all aspects of public life and affairs including the governor' personality, laws and regulations and the way of dealing with people to achieve a good society without any corruption and oppression. Some of these advices in this charter are not only including all six principles of the World Bank but also have more details and ways to achieve good governance. In this letter has been known necessary laws and rule of laws, no oppression, no using violence against people both in national and international level, no despotism, governor' accountability and responsibility, freedom of speech, choosing the best agents for each parts of society, providing people' welfare in shortest time, controlling financial affairs and of course many principles based on Islam and Quran.

We should consider to this point it is very important spiritual and transcendental issues are in Malik' convention while it is not in the World Bank' principles. So in this letter the divine and sublime aspect of governor and governance has been considered by Imam Ali (AS). Thus, this letter can be considered as one of the most significant political documents which have considered good governance both in material and spiritual dimensions and have known it as the way to achieve the goals of Islam; human salvation and bliss.

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