



## Islamic Governance in Islamic World Case Study: Malaysian thinker, Dr. Maszlee Malik

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### Abstract.

There are many thinkers contributed Islamic governance theory recently. Among them is Dr. Maszlee Malik, a Malaysian thinker. This paper discusses Maszlee Malik's contribution to Islamic governance. Malik's work on governance has been much quoted. He has contributed to setting a new perspective of Islamic governance agenda. In both Islamic world and in the west. Practicability of "Islamic governance" in contemporary era, as human life is constantly changing, has been in question. Maszlee by its theological studies background and vast knowledge of social and political sciences tries to answer this question. However, as this paper argues, Malik's definition of Islamic governance is problematic. He gives a reifiable framework for governance accordingly from the perspective of Islam. His works draws on primary historical source material that has hitherto been largely underused. This paper reflects them as possible The way forward for Islamic governance theory would seem to involve the inclusion of a vast variety of contexts as it affects beliefs, norms, practices, and dilemmas, as Malik stated" It is an ongoing journey and the end is not yet in sight" .

**Keywords: Governance, Good Governance, Islamic Governance**

### 1. Introduction

In the present study, an attempt is made to support the semantic views of Professor Maszlee Malik, a Malaysian scholar, politician, Islamologist, and Quran researcher (1973-present), in Some of his works on Islamic Governance.

In his approach to the Islamic Governance, Malik was particularly influenced by some methodologies, including:

Good governance: he believes Islamic thoughts accepts the principles of good governance.He articulates particular Islamic axioms from traditional resources.

He has architected a specific model for Islamic governance by incorporating Islamic axioms into good governance principles.

Maszlee believes that the principles of Islamic governance have the ability to deal with the complexities of governance in the contemporary world and tries to express this in a language that the world understands.

Maszlee 's acquaintance with different languages, especially Malaysian, Chinese, Arabic and English, and his interest in Islamic thought in general, led him to conduct valuable research in the three fields of philosophy, mysticism, social affairs, and governance, which resulted in more than .... research works.

His two outstanding works in Islamic governance(in English), which we will discuss further, are his PhD dissertation and his book on Islamic governance and their titles are:

Constructing the Architectonics and Formulating the Articulation of Islamic Governance: A Discursive Attempt in Islamic Epistemology [1].

Foundations of Islamic Governance: A Southeast Asian Perspective[2].

In the first work, by analyzing the main religious and historical resources including words of the Holy Qur'an, he acquires the recognition of the fundamental building of the Islamic governance system that guarantees the ruling principles of Islam in fulfilling the community needs. This thesis is submitted for the fulfillment of PhD degree in political science and includes eight chapters [1].

The second work consists of eight chapters, the first four chapters of which are devoted to the semantics of the concept of governance and good governance and critics on it . In these four chapters, the author has expressed the basic structure of the teachings of governance concept and good governance and seeks to understand the principles that could be applicable by Islamic axioms. He believes that the worldview of good governance lies in the context of western world and in order to understand this worldview, he has studied the semantics of these words and examines the course of their semantic evolution [2].

In this study we are going to take a look at Malik's contribution to the articulating of Islamic governance.

## **2. The purpose of the paper**

After the concept of governance became popular in the world, the concept of Islamic governance has also become common in recent years, also.

Getting acquaintance with the works produced in the field of governance and Islamic governance is one of the missions that Shahid Beheshti School of Governance has stated as its strategic goals. For this reason, this issue is on the scientific agenda of the school and in order to implement this strategy, identifying and presenting the scientific works of world thinkers of the field is part of its ongoing programs. The ultimate goal of this valuable academic action is to collect the literature of this concept to explain and architecture the concept of Exalted governance.

Despite the antiquity of the concept in Islam and the existence of recent and sometimes new Islamic texts, not much academic work has been done on the concept.

One of the thinkers who has worked scientifically and academically on the concept of Islamic governance is Dr. Maszlee Malik from Malaysia .This research has been compiled to present his understanding of the concept of Islamic governance.

## **3. A Short Introduction to Maszlee Malik**

Professor Maszlee bin Malik, a prominent Muslim scholar, was born in Malaysia in 1974 and after completing his introductory and high school degree in Malaysia, he received his bachelor's and master's degrees in Islamic jurisprudence from Al-Bayt University, Jordan, and entered the University of Durham,

where he wrote " Constructing the Architectonics and Formulating the Articulation of Islamic Governance: A Discursive Attempt in Islamic Epistemology" ,a thesis submitted in fulfilment of the requirements for the degree of PhD in political science. Then he returned to Malaysia and became a professional lecturer at the International Islamic University of Malaysia (IIUM) where he became president in 2018.

Dr. Malik joined politics in 2018 and was quickly elected as an MP and minister. In this year, after Dr. Mahathir Mohammad's resounding victory, Dr. Maszlee Malik, with his academic background, was chosen as a suitable candidate for the head of the Ministry of Education, where he tested his knowledge and experience for about 20 months. In the Ministry of Education's work report, Maszlee is very proud of his "Education for All" initiative. Also, while he is no longer a minister, he has been working on this idea for some time because he believes that serving the people does not require a situation. Currently, he represents the Renggam constituency as the Member of the Parliament of Malasia[3].

#### **4. Methodological Background**

Discourse analysis is a way of dealing with and solving research problems through text deconstruction.(Fairclough,1379:3)[4]. In other words, no text; Neither writing nor speech is neutral, but directional. Discourse analysis is an attempt to achieve the motives and ideas hidden behind the text .(Bahrapour,1387:16)[5].Both quantitative and qualitative methods are used in discourse analysis.(Agiro,2009: 24 & Flick,1387:13,363)[6-7].

In general, discourse is understood in two different ways: in one sense, discourse is understood in the form of language and speech and speech or speech. In other words, it is considered as a translingual discourse, and in its formation, the role of the cultural, political and social context is emphasized. In fact, in the first meaning, the form and form of the language are important, and in the second meaning, the context and extralinguistic factors (Fairclough,1397:7).

Critical discourse analysis that is developed by Fairclough, is an interdisciplinary approach to the study of discourse that examines language as a form of social functioning and emphasizes how social and political power is reproduced by text and dialogue (Fairclough,1379:5).

According to Fairclough, from a methodological point of view, text analysis should be raised from the level of description to the level of explanation; It must go from the level of "what" of texts to the level of "why" of texts and linguistic constructions. Theoretically, Fairclough's approach to critical discourse analysis is cultural-sociological. In his view, culture is what fills the empty space of the text and society "(Agha Golzadeh,1391: 5). In his analysis, Blommaert & Bulcaen (2000:449)[8] interpret these three dimensions into three levels of description, interpretation, and articulation.

Malik (2011:i&2017:i) in his new dynamic paradigm, has taken a discourse-oriented approach to establish the philosophical foundation of the model by deriving it from Islamic ontology, which is then articulated using the Islamic epistemological sources to develop and formulate the discursive foundations of this new theoretical framework. A deductive method is applied to the ontological sources and epistemological principles to explain the architectonics of this new theory, which are represented by the constructed axioms, which later help to articulate the working mechanism of the proposed " Islamic good governance" framework through a specifically formulated typology to function as an alternative conceptualization of "good governance".

He makes use of second and third levels of critical discourse analysis in order to construct his maqasidic approach.

In this research, the method used is descriptive and our research community is his works (books, dissertations, articles and lectures) and our research sample is his doctoral dissertation and his book and the articles he has written in this regard. Therefore, in order to collect information, the library method and the Internet method have been used, and also in order to clarify some cases, direct interviews as well as holding individual and collective analytical and critical meetings with the author himself have been used.

Therefore, the purpose of Malik's research is to study and analyze the axioms, principles and underlying Islamic values of the governance field in order to create the architecture of a new systematic and dynamic theory and to formulate the expression of "Islamic governance". This discourse and abstraction, rather than being an empirical exercise, presupposes that, beyond limited authority, it produces a framework of "good governance" in its own format through a dynamic value-model of Islam (Maqsid al-Shariah). One of the classical and contemporary issues in this field, which proposes a special institutional model of governance based on the classical jurisprudential method (fiqh). According to the methodology of the research as stated above, he uses a deductive method for ontological sources and epistemological principles to explain the architecture of this new theory, which is shown by the built-in axioms, which later express the working mechanism of the proposed framework of "good Islamic governance" through a specially formulated formula helps. Typology serves as an alternative conceptualization of "good governance" in his works.

## **5. Findings: Malik's Contribution to "Islamic Governance"**

Malik has done great research in different fields. In this article the contributions of him made to the Islamic governance is going to be presented.

### **5.1. Deconstructing the concepts of Governance, Good Governance and religion inclusion into the development**

Dr. Maszlee Malik's work was in the book titled "Foundations of Islamic Governance- which was in fact his doctoral dissertation, albeit under a different name, in 2011- was written in 2016 and published in 2017. Idea behind that idea was and is the philosophy is one thing and its application is another, and those who have worked in executive arena know that application is something else. He believes that in order to be able to apply Islamic principles in society, we need to explain these principles (Malik,1399) [9].

Malik asserted that his works are not religious texts but deals with the principles of good governance. We know that this issue was emphasized by international organizations and institutions such as the World Bank and the International Monetary Fund, especially in the 1990s. This model was proposed for underdeveloped and developing countries to prevent corruption, centralism and libertarianism, especially in the Western Sahara. In practice the idea of "Good Governance" was not successful. So many scholars began to reconsider the principles that gave rise to the idea of good governance.

So, he makes a deep survey on the criticism of the idea of Good Governance. He answered to this question that "why the rejection of Good Governance idea was important?"

In the years leading up to the 1990s, neoliberalism emerged as the legacy of Thatcherism and Reaganism. Institutions based on the Bretton Woods system concluded that the most important reason for the lack of growth and development in underdeveloped countries is the lack of good governance - or bad governance - in them. Thus, the most important feature of good governance is its neoliberal aspect, and

despite its emphasis on the positive aspects of accountability, transparency, the rule of law, effective bureaucracy, popular participation, an efficient market, and civil society on the other side, it cultivates Western neoliberalism. Therefore, many scholars around the world began to criticize this version of "Bretton Woods" of good governance and began to undermine this concept, and hereon, various alternatives were proposed. They concluded that their proposed reforms should take into account native culture and contexts. They concluded that in order to achieve growth and development, local beliefs, cultures, and practices must be taken into consideration and accounted for. Even corruption cannot be eliminated or stopped without considering these local and indigenous issues and contexts.

Western democracy does not work at all in some countries and contexts. You have to pay attention to structures and contexts. Therefore, structural adjustments and adaptations must be made according to this.

In other words, the underlying discourse of the Western world behind the concept of "good governance" was that, with a prescription for its patients, it wanted to cure patients in developing countries, and it goes without saying that another patient could not become preserved with another medicine.

The very important point, then should be considered. These principles must be operational. In other words, this approach is good as an alternative approach to governance because it needs to be applied. In applying these principles, Malik considers four important issues and believes they should exist in any system for implementing of these principles.

For the description and interpretation of literature of the research Malik describes governance ,good governance and typology of these concepts and critics of them .

The term governance, which technically connotes a wider perception than government, is both a very new and a very old subject in political studies. (Malik,2017:33-8&2011:56).

The former usage of governance denotes more the traditional state 'steering' concept of governance. The contemporary development of the Western liberal democracies has engulfed the detailed knowledge of mechanisms and actors of governance into the realm of 'governance'.The expansion of developmentalism in the political economy and developmental discourse has widened the discourse of governance to encompass the field of economics, legal, social and private organizations; hence,'reinventing' the new concepts of governance.

Unlike the former, the new definition of governance is a modern concept that focuses on the role of society and its ability to governance by coordinating common interests and self- steering or to resist the regulations and impositions of the state.

Despite the numerous uses of the term "governance" in modern times, it is the term "good governance" that has been widely promoted by international institutions that will be the focus of Malik's research. "Good governance", as an international agenda, has a significant semantic affinity for governance compared to other concepts of "governance". This is because the notions of political power, management of economic and social resources, and the capacity of governments to formulate sound policies and then implement them effectively, efficiently and equitably to set a series of rules governing the behavior of individuals and organizations and the way to resolve disputes through dialogue between them can only be crystallized through appropriate institutions.

Malik (2017:30&2011:52) points out core philosophical foundations of 'Good Governance' as: Constitutionalism, Nationalism, Bureaucracy, Civil society and Human rights and examines the embodiment of these elements in the concept of good governance.

Based on these themes, the characteristics or the mechanisms of Good Governance are being developed and built to achieve the ultimate goal of governance, which is the development of countries with an efficient working environment by the Washington Consensus that was indeed part of the wider governance of the predominant 'New World Order' (2017:39&2011:61).

Malik highlights the Responses to the Good Governance discourse from across the world as the rejection to the Westernization, discourse of modernity, Eurocentricism, secularization, cultural relativism and post-colonialism.

These critics of good governance and its failure in practice was the motivation to think on alternatives. It brings the 'other' civilizations or cultures into the center. Hence the center is no longer be dominated by a single hegemony associated only with an ethnocentric interpretation of the term 'Good'.

There is no way that the logic, strategies, and dynamics of civil society can be understood anywhere in the Third World unless we return to the transcendental dimension of our analysis. Religious sacrifice is a major motivator for many social movements in the South, from Latin America to Africa and South Asia. Political and social movements and advocacy activities have often attracted religious motivation and the support of religious leaders.

Religions and faiths also play a pro-active role in the field of civil society, particularly in the formation of social capital, which is amongst the major factors in the political and economic life of a country, as well as its governance. These trends revived a call for greater religious engagement in political and economic institutions to ensure equitable development and needless to say, the exalted teachings of Islam started to be articulated in development and as an alternative to good governance.

## **5.2. Ontological and epistemological sources for Islamic governance**

After presenting different views on governance, good governance they have been deconstructed and the necessity of the replacement of new and efficient notion for the concept of good governance described.

Any attempt to provide an alternative to the traditional concept of "good governance" because of its derivation from different "roots" must not only involve the process of different perceptions, or mechanisms with their own values and norms, but also include the ontology and epistemology that formulate them.

In the field of governance, the creation of alternatives not only leads to the realization of new systems, but also is a general structure of knowledge that shows how reality can be understood from different perspectives of the dominant paradigm.

Hence, alternatives in such structures represent a new branch of knowledge with its own epistemology.

In contrast to the Western paradigm as a worldview, Muslims derive their worldview from the Qur'an or the revealed knowledge, which explains its a priori ontology by insisting the very core and comprehensive concept and application of Tawhid or the Oneness and uniqueness of God the Almighty, which Malik presents it as '*Tawhidic reality*'(2017:81) or "*Tawhidic episteme*"(2011:139). Any actions that violate this principle of Tawhid is considered as shirk or associating the absoluteness of Allah with other beings. The state of shirk(Malik,2017:82&2011:147), which is the antithesis of Tawhid, condemned strongly in the Islamic belief system and those who committed it were disqualified from being true Muslims that was the topic of his other paper.

By referring to the dominion of Tawhidic reality, 'epistemological search' as foundation for Islamic theory of knowledge must begin from the arch-principal that all knowledge is dominated by its sacred quality and nature.

Muslim thinkers, unlike the epistemology of the post-Western Enlightenment (Renaissance), have not separated knowledge from revelation. Such a hypothesis stems from a clear ontological argument that Muslims believe that only God is omnipotent and the Creator of all things. Consequently, such a belief acknowledges that all knowledge, including that produced by human logic or the reasoning of anything else in the universe, ultimately comes from God, because it is about knowing everything that God has created on earth. Muslims believe that God is the Absolute Hearer, the All-Knower, the All-Seeing, the Source of all human knowledge. God has endowed man with the wisdom and knowledge of the world. These capacities allow man to be his guardian and khalifah or successor in the world.

The explanation of knowledge according to ontology and epistemology requires some other fundamental principles, one of which is reason (*aql*). Because the intellect receives and understands knowledge and is revealed by God Almighty through revelation.

Awareness of revelation, as the guidance of the Creator, is achieved through reason and stimulation of the senses. By acknowledging the 'aql and the senses, al-Qur'an asserts that there are indeed other sources of knowledge in which proper study and orientation compliment the truth of revealed knowledge.

Allah's knowledge has been imparted to mankind as the 'khalifah' or the trustee in two ways: first, through revelation, which was only revealed through a few selected people (God's messengers to the world) through the divine act. The knowledge of the metaphysic, or known in Islamic tradition as the *ghaybiyyat* or the unseen can only be known through this way, and accepted as the *i'tiqad* with the level of certainty.

Another way in which God bestowed His knowledge on mankind was through "names" which were taught to them. Naturally inherited cognitive knowledge enables them to understand the nature of the world and its surroundings. This type of knowledge can be acquired through education and is known as acquired knowledge.

The effort to formulate and establish a new theory of governance based on Islamic ontology and epistemology, as mentioned earlier, calls for a new way of looking into the epistemological sources themselves. Instead of dealing with the sources with a legal positivistic deontological approach, this research suggests a value-based consequentialistic position based on a universal deductive method of *maqasid*. Unlike most of the classical and much of the literature dealing with the topic of governance, which largely discusses governance institutions, mechanisms and legal issues, this new method will emphasize the hidden moral and ethical message beneath the texts. Likewise, this new method will produce certain principals and philosophical topics of governance as the prevailing discourse.

The classical clarification is necessary in order to understand the relatively holistic picture of the Shari'ah, since it relates to the divine message and the articulation of that message through the Prophet's words, deeds and utterances. Hence, the meanings derived should not be confined to a certain historical context, nor be literally applied to the non-context, but rather should be expanded on using the universal deduction method based on the central idea of *maqasid al-Shari'ah*. In tandem, a new proposed approach to expanding the meaning of the Qur'an is also needed to support the effort to explore the epistemological meaning of the revelation. This should also have the knock-on effect of bringing a wider understanding of the revelation-reasoned concepts across a broader horizon. (Malik,2017:96&2011:182)

### 5.3. Architectonics of Islamic governance

Malik, demonstrates the full capacity of Islam to the governance and constructs the foundations of Islamic governance on the certain axioms: (Malik,2017:137-187 & 2011:208-273).

*Tawhid* (Unity of God), *Amanah* (trust), *al- 'Adl wa al-Ihsan* (justice and benevolence), *Ukhuwwah* (brotherhood), *Islah* (striving towards perfection), *Ikhtiyar* (free-will), *Rububiyyah* (divine arrangement for nourishment), *Tazkiyah* (purification), *Maqasid al-Shari'ah*.

These axioms satisfy four criteria: they have an adequate and legitimate representation of Islam's ethical views; they form the smallest possible set; the elements of the axioms are internally consistent; and the axioms have predictive power. On this basis, after presenting the implication of each axiom on governance, Malik(2017:227 &2011:318)applied this axiomatic modelling approach and system analysis in formulating the foundation of 'Islamic governance' .

As illustrated in table1, the axioms summaries some core and important Islamic principles relating to the theory and the process of governance.

The axiomatic approach to Islamic governance is inspired by maqasid al- Shari'ah, which emphasizes the attainment of 'falah' through ihsani social capital by the development of homo-Islamicus. While the conventional notion of good governance insists on the promotion of 'fairness, justice, liberty, an independent judiciary, respect for human rights, and an efficient and corruption- free bureaucracy' as basic requirements for a modern state , Islamic governance as articulated by the axioms aims for a holistic moral-laden philosophy that will eventually lead to 'human well- being' with the emphasis on unity, peace and cohesion. Thus, Islamic governance rather than making reference to the creation of institutions, aims at developing 'aware' individuals or homoIslamicus that can then shape the institutions.(Malik,2017:241&2011:318)



Table 1 Summarizing the axioms of Islamic Governance and its implications

<i>Axioms</i>	<i>Linguistic origin of the word</i>	<i>Its governance implications</i>
Tawhid	Oneness of God	Equality Rule of law
Amanah	Trust to be delivered by individuals	Individuals Empowerment via Shura Sustainable development Rule of law Freedom Accountability Transparency
Al-'Adl wa al-Ihsan	Justice and benevolence	Rule of law Sustainable development Benevolent society Freedom
Ukhuwwah	Universal solidarity for balance between individual and society	Unity Takaful Ijtima'iy (Social Mutual co-operation) Political conformity Equal opportunity Justice Tasamuh (mutual recognition) Tafahum (mutual respect) Shura
Islah	Constant struggle for comprehensive excellent	Amr ma'ruf nahy munkar Nasihah Accountability Transparency Open-Shura
Ikhtiyar	Free-will for a freedom to make a better choice	Freedom Sustainable development Shura
Rububiyah	Divine arrangements for nourishment, sustenance and directing things towards their perfection	Sustainable development Social equilibrium Accountability
Tazkiyah	Purification in all level for a better development	Sustainable development Rule of law Accountability
Maqasid al-Shari'ah	Human well-being policy-making	Human well-being Shari'atic policy-making

Source:Malik(2017:185 & 2011:254)

As discussed, the axioms are inter- connected and neglecting any of the axioms may lead to an incomplete bigger picture of the aforementioned 'Islamic governance'. In other words, the axioms mentioned are interconnected to fulfil the whole idea of maqasid al- Shari'ah itself. Clearly, each component of real-life activity concerning governance is taken into consideration in the course of the axioms in an integrated manner. Therefore, the emergence of the homo-Islamicus, with a heart and mind shaped by Islamic values, is expected to work towards the maqasid al- Shari'ah understood as human well-being within the framework of governance.

#### 5.4. Articulation of Islamic governance

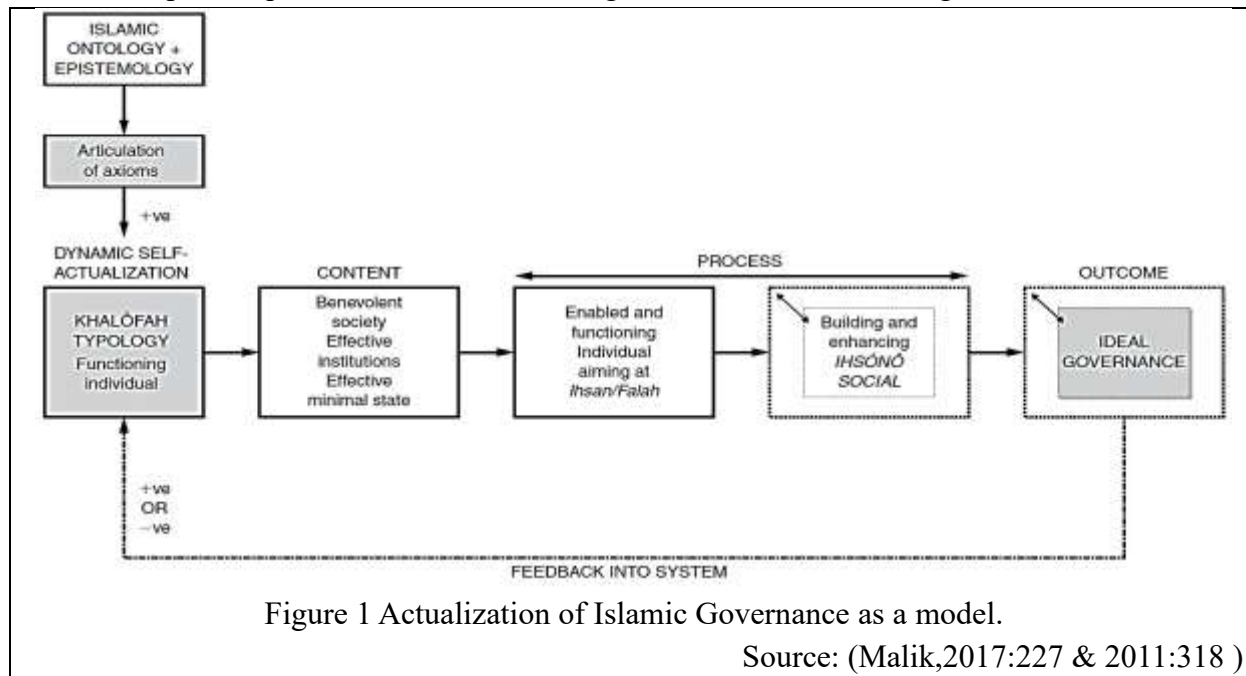
Establishing a new model of governance from certain metaphysics-oriented ontology and epistemology may be viewed by some people as a construction of just another dream. These axioms should be reified. Therefore, the important point is that these axioms must be implemented. In other words, this approach is an alternative to good governance so it should be applied. In applying and operationalizing these principles, any system have to consider four important issues as follow:

1. Using efficient people (political-economic, etc.) who have been involved in work. (but not incompetent people) As a result, they contribute to growth and development.
2. Paying attention to the benevolent community: Some also call this set a "larger community."

3. Attention to efficient institutions: These institutions do not only include bureaucratic institutions and bureaucracy in general, but also involve the participation of all members of society to help the government to achieve its goals.

4. Minimal government: Effective institutions are important for the effective participation of the people, and a large government is of no use.

These steps is required to actualize Islamic governance as shown in figure 1.



As illustrated in figure 1, Within the proposal of Islamic governance theory in his works, an enabling minimal state with its system, structure and philosophy is expected to yield functioning individuals and to render the benevolent society workable. Active functioning individuals, derived from a Tawhidic reality worldview and total self- actualization, will lead to ihsani social capital, which will operate in effective majorly non- state institutions . It is through this sphere, that the axioms that act as the philosophical foundation will determine continuous individual and collective actions of individuals through a conducive institutional mechanism framework. This functioning element will indicate the real benchmark of ‘good governance’ from Islamic ontology based epistemology rather than the evaluation of mere institution or economic growth.

In the same vein, the workable nature of such a system of governance within this paradigm will prevail in the effort and the continuous projections to form khalifah in the life of every individual to function within the realm of a benevolent society and the system that enables it to work in significant institutions.

## 6. Critics to Malik’s works on “Islamic Governance”

Malik’s research as mentioned by and large, was light on lesser-known angles of Islam in articulating Islamic governance consistent with the new concepts of it. The main advantages of Malik’s research are :

1. Very good deconstruction of the concepts of governance, good, good governance and the principles of good governance has been done(Khosropanah,1399&Fontaine,2018:251)[9-10]
2. Malik has been very well acquainted with the views of European thinkers, old and new Islamic thinkers and has used their opinions in his researches(Khosropanah,1399&Fontain,2018:251).
3. The researcher has a critical view of Europeanism, Westernization, and especially secularism, and this is important because some Western religious people tend to the West and tend to secularism. He studied Westernism but was not Westernized.

4. His fourth advantage is that he has paid attention to important principles such as epistemology in Islam. In particular, he has well introduced the question of the connection between the reality of monotheism and rationality - in fact, Islamic rationality.
5. Malik presented classical Muslim scholars contribution to the field of governance the role of ulama in the society over the centuries, concisely. Mean while ,he believes in “ijtihadi” methodology based on sound ontological and epistemological principles considering contextual and time factors ca\ould have been able to articulate Islamic governance.
6. The other advantage that was very attractive and wise ,is that it stated the nine axioms as underpinnings of Islamic governance (Khosropanah,1399 & Fontaine,2018:253).
7. Malik well aware of with the theory of “from Heaven to the Earth” and proposes maqasid al-shariah model to implement Islamic principles in the governance.

In addition to the above advantages, there are some points and related questions to be clarified further by professor Maszlee.

1. There isn't appropriate attention to the principles and foundations in Malik research. According to Khosropanah(1399) five categories of principles should be mentioned in the discussion of the principles and foundations of governance: ontological, epistemological, axiological, anthropological and theological. For example, in the field of ontological fundamentals, the nature of causality and Substantial motion, which Khosropanah (1399) thinks has a very important role in governance, should be clarified. The “Tawhidi reality” by itself is not enough and should be pay proportionate attention to some other constructs.
2. Malek does not accept relativism in its epistemological principles, it should be determined whether the criterion of truth is appropriate or not? Epistemological realism is very important and key discussion, today in the West both existentialists, from which phenomenology and hermeneutics have split, and the positivists from which analytical philosophy is split, accept a kind of relativism, both current and previous thinkers are caught in a kind of relativism and its origin is that they are caught up in their own intellect. If the task of these discussions is not determined, it may not be able to present this amount of discussion to the world today, and faced with these epistemological questions in the world.
3. The theory of inventions (Itibariat) raised by Allamah Tabatabai (d.1981) are very important and have no place in Malik's research, because needed in order to forge a relation between the will and action (Javadi,2004:13-14) especially in the articulation of Islamic governance.
4. A critique of secularism is not enough. The comprehensiveness of Islam should be mentioned as an exigent argument.
5. In Islamic Sciences, there are both rulings and maqasid. In the philosophy of rulings there is a debate about what is originality in the conflict between jurisprudence and maqasid? (Khosropanah,1399) Despite maqasidic approach that has been well presented by Maszlee, he didn't clarify this proposition in his works (Khosropanah,1399) although Maszlee emphasize on welfare of the any nation in the case of contradiction (Maszlee,1399).
6. There is a basic question that there isn't enough place in Maszlee's researches. What is the starting point for action and reform in Islamic governance? Should we modify the [existing] situation or start from the root? Which is better and could be taken into consideration? (Ghazanfari,1399)[9].
7. Despite well presenting of Maqasidic approach by Maszlee, but we are facing with jurisprudence also. In the philosophy of rulings, there is a debate about what is originality in the conflict between rulings and intentions? Of course, there are different views on this question among Islamic thinkers,

including Ghazali, Abduh and.... He must specify with whom is the originality of the rulings and intentions in the discussion?

## 7. Conclusion:

Maszlee(2011&2017) aimed to do to explore and analyze the Islamic axioms, foundation principles and values underpinning of the field of governance to construct the architectonics of a new systemic and dynamic theory and formulate the articulation of ‘Islamic governance’.

According to this study, it can be concluded that the principles of Islamic governance, which is based on value-laden epistemology based on Islamic ontology articulated by Dr. Maszlee Malik (2011 & 2017), could be presented as an alternative for the current governance and good governance discourses in different countries as a tool for development and an alternative solution to "bad governance" and underdevelopment especially in Muslim countries with a genuine Islamic approach.

Maszlee(2011&2017) did an excellent job ,deconstructing Western concepts related to governance and development. He then did an equally excellent job at presenting an Islamic perspective that reflects the contributions of previous scholars but also providing new avenues for research. For most readers, many of the concepts will not be new but the organisation of the concepts allows readers to develop an overall picture that is very useful. Maszlee works is therefore very useful for any Muslims wishing to better understand the Islamic perspective to social sciences. It is also useful for Muslims interested in fiqh who wish to link existing rulings to a bigger picture.( Fontaine,2004:254).

It is known that through an exclusive analytical approach, Maszlee(2011&2017) finds that Islam as one of the major religions in the contemporary world with the claim of promising the underpinning principles and philosophical foundations of worldly affairs and institutions through a micro method of producing “homoIslamicus” could contribute towards the development of societies by establishing a unique model of governance from its explicit ontological worldview through a directed descriptive epistemology. Thus, the research on governance in Maszlee’s studies(2011&2017) does not only focus on the positivistic materialist components such as institutions or mechanisms or growth per se, but it encompasses the value-laden holistic nature of human life in accordance with the Islamic worldview as an important contribution. Maszlee(2011&2017) formulates the “good governance” in Islam in relation to the conceptualized “ihsani” social capital, which constitutes the main thrust of the constructed model.

It is expected that the failure and the rejection of the conventional models can be overcome with this authentic proposal based on the values of the participants in the world,Meanwhile vast endeavours of Islamic scholar to develop this model or similar ones is and should be underway. Nonetheless, this generative paradigm of looking into the governance issue by Maszlee should be viewed as an incomplete certainty as production of the continuous “ijtihadi” (reasoning) progression will continue to reveal ways through which its working mechanism can be expanded along with potential developments in its philosophical formation.

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