

An Islamic Perspective On Public Administration: Concept And Official Ethics

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Abstract: *This study delineates the concept and official ethics of public administration in an Islamic viewpoint. There is a nature of administration to be integrated with the faith and the traits of administrative ethics develop an administrator's personality with the traits to make administration efficient and effective in the way to conduct the affairs via flourishing the administrative accountability, responsibility, transparency and speedy service delivery and motivate to invest the human capital in the best interest of collective welfare. The administrative morality incorporates the professional code of ethics and organizes the civil servants with moral fiber.*

Keywords: *Public administration, Civil servant morality, Islam*

Introduction

Islam is the unique faith cannot be confined to spiritual worship at the Mosque whereas it plays its significant role in each institutions of life and development of disciplines as the faith possesses a deep reputation in the creating principles and values in the conducting the affairs of government and public administration (Chandio, et al., 2019; Drechsler, 2018; Mikailu, and Maishanu, 2013). Public administration is an executive side of government where public officials/ civil servants implement the public policies whereas public administration in Islam comprises of the body of responsible and accountable people of an appointed staff to put into practice the set goals of Islam law or Sharia policy in the way to conduct the state affairs (Chandio, et al., 2019). Public administration in an Islamic point of view has been defined as, "the body of people (appointed worker of Islamic state) which executes the orders of Islamic state upon the citizens and manages the public affairs Islamically, and makes the state governable on the basis of Islamic Sharia" (Chandio, et al., 2019). Likely, it is argued that Islam is the unique faith to assist in the way to organize, manage and influence in the public sphere and the conduct the affairs (Chandio, et al., 2019; Drechsler, 2018). The chief purpose of the public administration is to ensure provision of the state to be governable on the basis of Islamic Law (Sharia) and put into practice the Islam in the society and manage the citizen affairs accordingly that is a sole ground of the equality, social justice, accountability, and balance social order.

Islam possesses a mature, developed and functional public administration long before the Europe and it inculcates a practical administration in which responsible and staffed body of people assigned with authority to carry out the Islamic government assignment in the best welfare and interest of people (Chandio, et al., 2019; Samier, 2017; Salleh and Mohamad, 2012). Public administration and its principles in Islam can be applied and brought in use in any organization and it encompasses the managerial practices, training and development of administrators, public relation maintenance, principle of accountability, Principle Selection, Remuneration, job Specialization, and Division of Labor, implementation and legal authority, Principle of delegation, planning and directing, hierarchy, morality, and organization (Chandio, et al., 2019; Salleh and Mohamad, 2012; Samier, 2017; Ali, 2010; Moten, 2017; Khalkhali, and Azim, 1988).

"When there are three on a journey they should appoint one of them their commander or (a guide leader, administrator, and supervisor) (Hadith Abu Dawood Sharif)".

"Selecting staff with completely denies a man leadership should he requests it or contest for it (leadership)" (Muslim, Kitab al-Imarah, chap. 12:207).

"There is no wisdom equal to good planning." (Mishkat).

"An emir (ruler) who accepts an office but does not make his utmost effort with sincerity (Ikhlas), he will never ever enter Jannah (paradise) with other Muslims"

And the Quran urges to employ the man with strong determination and trustworthy

"Truly the best of men for thee to employ is the (man) who is 'strong' and 'trustworthy' (Al-Quran 28:26).

Public administration is based on the moral principles and it contain the not only guides in its unique principles and but it also designs the individuals behavior by means of morally and spiritually (Qadri, et al., 2016). The word Yedabbiru has been used for administration in Islamic ground in the Holy Quran that stands to regulate, disposing, devise, conduct the affairs or course of

business, run, marshal, to direct, and manage (Chandio, et al., Cowan, 1976). In addition, the word, Yedabbiru (يَدَابِّرُونَ) has been used in the numerous verses of Quran as (4:59; 32:5; 10:3; 13:2 etc).

“He governs from the heaven to the earth and then the record (of this governance) goes up to Him in a day whose measure is a thousand years in your reckoning (32:5)”.

“Surely your Lord is Allah Who created the heavens and the earth in six Days, then established Himself on the Throne, conducting every affair. None can intercede except by His permission. That is Allah—your Lord, so worship Him ‘alone’. Will you not then be mindful? (10:3)”.

In Islam administration is influenced by Islamic sources (Sharia) which affect by the recruitment, determination of worker, efficiency, supervision, budgeting, and policy analysis etc and it creates an active government in the purpose of a human society foundation based on guided, trained, and morally nourished administration as it remained an incorporating in the administration devised by Holy Prophet and the orthodox caliphs (Qadri, et al., 2016).

Islam is the faith of an administration oriented as the prophetic tradition and the Quranic instructions signify the fact “Conduct of affairs by mutual consultation” and the Islamic sources are the major leading ground to derive the principles and values of administration in this regard. Islamic possesses and instructs the administration which inculcates the certain characteristics as these can be enumerated as below.

- ✚ An easy, and eradicating difficulties in the way of life
“Make things easy and convenient and don’t make them harsh and difficult. Give cheer and glad tidings and do not create hatred (Riyadh us-Saleheen, Volume 1:637).
“The worst of guardians is a cruel ruler. Beware of becoming one of them” (Sahih Muslim, Hadith 846).
- ✚ Containing the principles and universal ethical values
- ✚ Appointment on the basis of trustworthiness and meritocracy
“If the offices were assigned to unworthy people, which would mean the end of this world (Bukhari Narrator, Abu Hurraira)”.
“Selecting staff with completely denies a man leadership should he requests it or contest for it (leadership)” (Muslim, Kitab al-Imarah, chap. 12:207).
- ✚ Protection of labors rights
“Pay the labourer his wages before his sweat dries” (Hadith).
- ✚ Priority of knowledge and determination
Truly the best of men for thee to employ is the (man) who is ‘strong’ and ‘trustworthy’ (Al-Quran 28:26).
“And pursue not that of which thou hast no knowledge: for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (in the day of reckoning)” (17:36).
- ✚ Emphasizes to invest the utmost effort and provision of an Effective service Delivery
“An emir (ruler) who accepts an office but does not make his utmost effort with sincerity (Ikhlas), he will never ever enter Jannah (paradise) with other Muslims” (Hadith).
- ✚ Administrative accountability and transparency
“Each one of you is a guardian and each guardian is accountable to everything under his care”
Beware, in the body there is a piece of flesh; if it is sound, the whole body is sound, and if it is corrupt, the whole body is corrupt, and behold, it is the heart.”(Bukhari-Muslim).
”If a person dies having cheated the people he/she was entrusted with, he/she will not smell the scent of paradise.”(Muslim, 2000).
“if the offices were assigned to unworthy people, which would mean the end of this world (Bukhari Narrator, Abu Hurraira)”.
- ✚ Justice and welfare to people
“that the people may maintain [their affairs] in justice” (Al- Qur’an, 57: 25).
“The best humans are who gave advantages to humans” (khairu al-nas anfa’uhum li al-nas- Hadith).
“Speak the truth even if it goes against your own kinsmen (Hadith)”.
- ✚ Participatory and consultative administration
“their affairs are deliberated among them” (42:38)
- ✚ End the discrimination and racism
“People! Hear and obey even if a Negro with mutilated nose is appointed your commander” (Hadith ‘Sermon’).

- ✚ Suit to human nature
“Islam is harmony with nature which Allah has designed for man” (Surah Ruum 30).
- ✚ Inculcating the sense of steadfastness
“And God loves those who are firm and steadfast” (al Quran 3:146).
- ✚ Administrator-public relationship
“Hear and obey (the orders of your leaders) although the man appointed above you as your leader be a negro slave with a raisin-like head so long as he continues to enforce among you God's law (khutib-e-wida)”.

Administrative ethics implies the moral rule and codes to be used in public administration and moral values relating to civil service or public officials (Chandio, et al., 2019). Moreover, it is argued ethical principles in Islam is devised on the basis of Islamic Sharia that remained chief source and it manage how to conduct, govern deal, and organize (Chandio, et al., 2019; Mervyn, 2006; Lewis, 2001). Administrative ethics can be implemented by a public servant and official in and outside of his/her authority or office where Islam makes morality an integrating part of official ethics and branch of faith in the each individual life which sustains a moral behavior and code of conduct.

Administrative ethics

Official ethics devises the set of principles, norms, moral values and code of conduct of a civil servant and administrator and administrative ethics in Islam inculcates the moral code of conduct to encircle the responsibility, trustworthiness, awareness with a purpose of life in this world and hereafter, emphasizing the utmost investment of human capital and efforts in the progress the quality of administration except any form of discrimination on the basis of color, creed, language, literature, ethnicity, and race in the society (Chandio, et al., 2019; Husin, et al., 2012). In Muslim society administrator and ruler must be role model of the people in order to motivate to principles, ethics, and values in the society and remained the example for others as if the administration of society fails to maintain transparency and accountability it will collapse the whole of social order and attract an ordinary man to play the role to decline the civilizing traits of life. In Islamic administration ethics ingrates with the transparency and standard principles and it converts a person into a jurisdiction of manners and code of conduct of morality and good character (Chandio, et al., 2019; Husin, et al., 2012). In a good administration integration has been linked with ethics (goals) mechanics (performance) to run the affairs under its standards (Chandio, et al., 2019; Drechsler, 2014). In this perspective, it is argued by Paul H Appleby that there is inseparable of administration and morality and keep deep integration. The separation of morality from administration is the materialistic competition an ultimate goal which use the administration objectives for self-motives that violate the true essence of accountability, transparency, service deliver, and assurance of quality work.

The flaws concern with the administration in the Muslim world today is due to ignorance of Islamic principles and violation of administrative ethics and the numerous research support the employers and employees adopted the norm of ignorant towards the significance of principles of official ethics of Islam to impact the quality work and administrative failures (Chandio, et al., 2019; Husin, et al., 2012; Al-Attas, 1978). The civil servants ethics assist an administrator to practices the Islam traits of morality in the Muslim society and introduce administrative steadfastness and trustworthiness to earn administrative reliability and citizen trust in order to mobilize good governance. The chief aim and motive force of ethics in Islam is to maintain the social order and promote good forbid the evil in the any institution of life. The Quranic ethics emphasizes to attain the good deeds and best towards the creature “Verily, those who believe and do deeds of righteousness, it is they who are the noblest of all creatures” (98:7). The scope of ethics has a deep proximity with teaching of Islam since with inception of the religion and remained an integrating part of the sources of the Sharia in all times and ethics and values in Islam are breed the principles to meet the strong unity, social order, and disappear the conflicts, and mobilize the job satisfaction and quality of life (Chandio, et al., 2019; Husin, et al., 2012; Rokhman, 2010). Administrative ethics can be summed up as enumerated below.

- ✚ Administrative ethics inculcates the sense of God's fear and accountability in which an administrator makes public officials answerable.
- ✚ It designs a personality and limitations to carry out the official services according to Islamic Sharia (Islamic Laws).
- ✚ The adoption of ethical values and moral practices dignify the administration and encourage the reputation that can make it role model.
- ✚ It maintains the public administration according to conduct the affairs under the jurisdiction of goodness and principles of society and administer the parameter of standard principles and moral values.
- ✚ It can assist to introduce the official accountability, transparency, effective service delivery, and timely administration.
- ✚ The foremost mission of administrative ethics is delineating what the public interest is in any particular situation.

Ethical values contain principles and goals to convert the spiritual goodness into material success and it results an evil free society and collective welfare.

Implications of administrative ethics

- ✚ Encourage the sense of accountability and responsibility:
- ✚ An effective service delivery
- ✚ Stimulating knowledge and disciplined
- ✚ Trust and moral development of public official
- ✚ Making social justice as the paragon of administration
- ✚ Inspiring transparency and fairness

Conclusion

Public administration in Islam is the course of action in which Sharia policy is to be put into practice and a society came into force to meet the Islamic values. Man made as the vice-regent on the earth and Islamic law makes an individual perfect existence whereas the ethical values assist meet the target of administration via introducing the Sharia policy. It is the goal of administrator in an Islamic state to observe the rules or fundamental values of Islam as oneness of God, to establish prayers, to promote good and forbid evil, to exterminate unfairness, to serve public, to dispense the social justice impartially and to notice the religious duties and invest one's utmost efforts to benefit others.

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