

Public Administration and its Principles: With Special Reference to Islam

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Abstract: *This study aims to discuss the principles of administration in an Islamic perspective. These basic principles of administration in Islam and governance have been derived from the primary and secondary sources of Islamic law (Shariah). The scope and applications impact on the modern political and administrative institutions draw attention and highlight the relationship of Islamic principles of administration to mainstream of good governance to intensify the effect to the public sectors organization and firms. At the climax readers can meet the discussion to find out the concept and the practical tools of administration principles serving in the challenges of an organization to be faced in the contemporary era of globalization.*

Keywords: Public administration, Islam, Good governance, administration principles

INTRODUCTION

Islam plays the dynamic and versatile contribution in the development of disciplines in each institution of in which it gives its intellectual service in the social sciences, mathematics, history, medicine, engineering and natural science. Likely, it contributes in the political science, governance, and public administration that remain an integrating part of Islamic teachings (Chandio, et al., 2019; Mikailu, and Maishanu, 2013). An important feature of Islam and its administrative history and principles is that the Quran and Sunnah, although serving as a guideline for how one conducts one's life (Chandio, et al., 2019; Salleh, and Mohama, 2012). Principally, Islamic tradition of public administration is grounded in a conception of ethical accountability and perfectible human nature similar to the passion of moral good will. In a certain aspect of discussion, public administration in Islam gives distinctiveness as it relates to traditions of western traits at some extent and shares numerous other significant values.

The principles of public administration are derived from the primary (Holy Quran and Sunnah) and secondary sources (Ijma, Ijtihad, Qiyas etc) of Islamic sharia thus it never deny the human experience and intellectual approach under the jurisdiction of Islamic fundamental tenets (Chandio, 2019; Jamal, 2010). In earlier period of Islamic state under the Holy Prophet and orthodox caliphs pursue Ijma, Ijtihad and Qiyas to resolve the dynamic issues concerning the religion, politics, administration, social life and economics concerns. In sum, public administration in Islam is equal to the concept of welfare state and good governance in the modern terminology of political science but it surpasses in spiritual institution and provision of a complete system of life (Chandio, et al., 2019).

Islamic sharia remained the chief source of the principles of public administration that centers on the ranges of an organization in the manner of employment practices, managerial practices, and containing the development and training (Jamal, 2010). The Islamic principles of administration grounded on the administrative ethics that encompasses the accountability (Ihsan), transparency, justice (Adl), and virtue (Taqwa) etc. Moreover, it contains the speedy service delivery, consultation (Shura), responsibility, trustworthiness, and the motivation to implemented in career employed in an organization

“Selecting staff with completely denies a man leadership should he requests it or contest for it (leadership)” (Muslim sharif, Kitab -al-amaarah, 12:207). 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).

Ethical conduct of the administration and civil servants can put into practice the principles of the set goals in the society and flourish administration based on accountability and transparency whereas official trustworthy is considered as the an integrating part towards the rise of the civilization and the faith says to indicate the unworthiness relating to officials results the end of this world as the tradition supports “If the offices were assigned to unworthy people, which would mean the end of this world”. The embodied values of administration can be employed and implemented in an organization and it shapes the individual behaviors by means of morally and spiritually (Chandio, 2019; Qadri, et al., 2016; Qudsy, 2007). The principles of Islamic administrative approach is based on ethico-metaphysical dimensions which stimulate material objectivity via ensuring the welfare state and spiritual satisfaction and success via putting into practice the essential ingredients of the principles of public administration which were traced back to the time of Prophet (Pbuh) to lay down the foundation of Islamic society in which principles administered by Shura (Consultation).

The designed principles of Islamic administration are universally applicable and important for the success of Muslims' organization. Moreover, public administration in Islam encircled the certain principle in its early period which encompassed the delegation, authority, responsibility, efficiency and ease, organization, public relation, and morality. Holy Quran mentions the significance honesty, fairness, and justice in employer and employees' relation and it urges and motivates to learn skills and sustain determination to benefit the community (Zaman, et al., 2013). Moreover, administration in Islam maintains a firm belief on cooperation and consultation in work and Administrator-public relationship is purely based on religion in which both are accountable or answerable to God regarding ones actions and both is God's trustee on earth (Mordhah, 2012; Jamal, 2010; Hirrawi, 1986) and the Quran indicates it as "...and consult (washawirhum) with them in the conduct of affairs, and when you have resolved then put your trust in Allah" (Imran 3:159 also al-Shura 42:38). Likely, research argues that in prophetic administration companions were strictly obey the instruction without any questioning due to their complete reliability and culture of a consultative administration and conducive participatory in decision making (Al-Hirrawi (1986). Moreover, Islam gives the principles of selection of employees and Remuneration, planning, administrative accountability, effective service delivery, Specialization Division of Labor, hierarchy, principle of implementation of law, traits of an ease and efficient, Legal authority, and principle of organization and delegation (Chandio, et al., 2019; Qudsy, 2007).

PUBLIC ADMINISTRATION AND ISLAM

Public administration is an integrating part of Islam whereas the welfare of the ummah relies on Islam, and except Islam Muslims have no future (Chandio, et al., 2019; BIIT 2005). Public administration in an Islamic perspective is a body of appointed staff or an assigned group of authority in Islamic state to implement the Islamic law and manage the public affairs Islamically and maintain the society in a balance and governable on the basis of Islamic sharia (Chandio, et al., 2019). Administration itself an English of a Latin etymology of administrare or administriare means to serve and manage the affairs. The word administration substitute the Quranic term Yaabbiru as mentioned to represent the concept to manage, conduct, devise, run, marshal, be in charge, regulate, devise a plan, and conduct the affairs or business (Cowan, 1976). Islam is by nature the faith of administrative oriented, discipline and management (Chandio, 2019; Jamal, 2010) and as the tradition of prophet (Pbuh) says "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)".

Except organizational life no administration can give birth as the above tradition confines the three person as the least degree of an organizational life in which one of them made responsible of running and administrating to solve the association and concerned issues and conflicts among them. The Quranic chief purpose is to establish a social order on the earth which must be based on the ethicalness and fairness to run the affairs (Rahman, 2009). The nature of public administration in Islam inculcates the universality, permanent and flexible, adoption of a welfare administration, acceptance to human experience and intellectual approach, administrative ethics, revealed teachings, match to social and human nature, a welfare administration, implementable, rational, neutral, and an ongoing process, core spirit of responsibility, preoccupied with the service delivery, and maintenance of law and order (Chandio, 2019; Jamal, 2010). The organizing process can be done efficiently if administrators possess certain guidelines and knowledge so that they can take effective decision making and can act whereas the research argues that organization Structuring was already established by prophet (Pbuh) during the early years of Islam (Abbas, 2005).

PRINCIPLES

Principle of public relation

Maintenance of public relation is the most important principle of public administration as the mission of Hazrat Ali (RA), Hazrat Muaaz Ibn Jaabal and Hazart Abu Musa al-Ashari in Yemen (Ibn Taimiyah 1992 b: 27) and other leaders of orthodox caliph (Khulafa ar-Rashidun) leaders were invested with utmost effort to organize state and people relation and delegated their authorities via other qualified public servants who were carrying out any duty in the best interest of the people. The relationship between public servant and people is based on the religion in which no superiority is preferred and public servant remains a servant to Almighty Allah and People of state and strictly bonded with law. For the restoration of public relation, Accountability breeds better relationships to eliminate trust deficit of people and vastly improves job satisfaction and performance. Henceforth, the act of governing in Islam refers to the sound relationship between the rulers and ruled, for instance that solidifies the mutual understanding between the government and the people, and it can assist to stimulate the decision-making powers of governing body, execution of effective authority and achieving the common interests of society.

Principle of Accountability

Islamic administration binds with the administrative accountability and warns the defaulters of accountability. The basic and chief principles of administration in Islam inculcates the accountability, transparency, responsibility, manners of moral and ethical means and promoting good and forbidding bad ensure the true essence of a welfare state. Administrative accountability of Islam envisages welfare state in its true sense. Except accountability no institution of life can survive. Accountability and High-performance appraisal march together.

Principle Selection, Remuneration, job Specialization, and Division of Labor

In Islam appointment of an administrator depends on the barometer of faith, trust and capability. Selection of employees in Islam must attributes of God-fearing, perform one's task with great devotion, Amnanh (Trustworthy) and capability. In this way, Islam denies the appointment of individual lead others on the basis of choice and nepotism. Similarly the prophetic tradition mentions the mode of selection in this way, "Selecting staff with completely denies a man leadership should he requests it or contest for it (leadership)" (Muslim, Kitab al-Imarah, chap. 12:207). Islamic principles of employees' remuneration refer an agreement about payment or salary to public employees. Any worker in Islam requires due wage of salary according to one's initiatives such as a public servant is the worker of government to meet the assigned task as the prophetic tradition urges the payment of a labor immediately after the accomplishment of his/her assignment: "Pay the labourer his wages before his sweat dries". In the context of specialization in Islam relies on the clear demarcation of duties, knowledge, justice, and virtue. The concept of specialization and division of labor leads to working of employee under diverse scope of work in different division, as in Islam it stimulates them from exercising the authority under specialty and particular segment of work.

Principle of implementation and legal authority

The execution of Sharia in an Islamic state is the spirit of the Islamic principles of administration. Hence, researcher Abbas Ali, (2010) argues that in Islam, an administrator is not free to act on the basis of one's chooses, and he cannot submit to his/her wishes of any segment of society, he or she must act only to implement God's laws (Islamic Sharia) on earth as Quranic verse says: And We made them leaders guiding men by Our command and We sent inspiration to do good deeds, to establish regular prayers, and to practice regular charity; and they constantly served Us only (Surah Al-Anbiya (21: 73).

Principle of delegation

Delegation of authority is the process of giving authority to an individual or a particular group to formulate decisions and implement them in a particular situation. Moreover, Mukadimah of Allama Ibn Khaldun argues "Delegation of authority is rational and necessary because no individual is capable of executing all matters alone". Delegation is the early principle of public administration in Islam as Holy Prophet (PBUH) had delegated the right of authority at lower level in which tax collector (Amil), and governor (Wali) were assigned authority, and whole dispensing of authority was based on the principle of Islamic teaching (Khalkhali, and Azim, 1988). The Holy Prophet also preferred the fellow companions to delegate the responsibility in the state affairs. "Thus He (PBUH) would appoint one of his companions to cover his duties in his absence especially should he leave Madinah for the battlefield" (Salleh, and Mohamad, 2012).

Principle of organization

Islam prefers an organizational life in which the foundation of administration has been planted. in this way, Holy Prophet (PBUH) confines three people to design an organizational life at a minimum number of people for running an administration in which two must be for an organization and third one for the execution of the policy and decide the matters as the tradition of Holy Prophet (PBUH) says "When there are three on a journey they should appoint one of them their commander or (a guide leader, administrator, and supervisor)". The organizing and drawing the social and political affairs and outline a process to deal conduct of business efficiently if the designed guidelines brought in use and take decisions accordingly as Sharia mentions the directives whereas and it is argued by research that organization Structuring and social and political principles were already provided and established by prophet (Pbuh) with the early years of Islam (Moten, 2017; Abbas, 2005).

Principle of hierarchy

The concept of hierarchy in Islam starts from divine sovereignty, caliph of Islamic state, wali (governor) and they execute the authority from the top to bottom. Using (shura) consultative body role is decision-making, which should include all relevant people across the organizational hierarchy. the chief notion of hierarchy in Islam is only to deliver the God's message and execute the sharia in the land in the best interest of people in which no superiority to any individual rests to his personality as caliph and an ordinary citizen is equal before law and in all other fronts of Islam's commandments and rights.

Principle of morality

An Islamic perspective of Administrative ethics encompasses the moral conduct and executes the values and principled life on the basis and ground of injunctions of the faith to lead the man with accountability, responsibility, transparency, determination, investing utmost efforts and trustworthiness of administrative affairs. An Islamic important feature and its administrative history support that Islamic Sharia (Law) (Quran and Sunnah) is serving and providing the guideline for how one can conduct one's affairs in life, and give general principles of ethics and morality to serve the mankind and except from the determining what kind of government arrangements may exist (Chandio, and Kandhro, 2021; Samier, 2017). Ethics is integrating to Islamic administration that converts an administration into a perfect individual and refined personality that assist him to triumph the collective welfare society by imparting the delivery of services in an appropriate way (Chandio, and Kandhro, 2021; Chandio, et al., 2019; Husin, and Norhasniah, 2012).

Principles of consultation and democratic values

The characteristics of Islamic administration, Shura plays the central role because Shura was a prerequisite for the Islamic administration in order to take intellectual administrative decisions which are also an essential trait of Muslims. The chief concept of Islamic Shura is to discover the consultative approach on the basis of the collective consensus of its members concerning any matter of religion and the secular sphere. In this way, Shura under the holy prophet (PBUH) contains the assembling harmony or collective opinion of the companions of the prophet to consult on the affairs of state. Moreover, the Holy Quran also highlights it in verse 38 of Surah Ash-Shura (Consultation) as below. "And those who have responded to their lord and established prayer and whose affair is determined by consultation among themselves". Consultation with staff helps to boost their self-confidence & realize their potential as being part of the administrative process. Holy Prophet (PBUH) established administration that was based on consultation. Except any gender discrimination everyone was allowed to present his/her viewpoint as during the treaty of Hudabyia Holy Prophet (PBUH) asked the opinion of his blood wife Umma-e-Salma (RA) regarding treaty. Holy Quran mentions to sustain the doctrine of consultation it is mentioned in the given verse as below "And take counsel from them in matters" (al-i-'Imran 3:159).

Principle of planning and directing

Planning refers foresightedness in formulating and implementing programs and policies which is the essential ingredient of an Islamic state in order to achieve the objectives of collective life. Planning is an integrating part of administration to achieve the targets of the society. Public Administration refers the hierarchically organized body of government officials which work via defined rules and procedure to comprehend the objectives of government as articulated in public policies and programs. The whole Quran can be introduced as a book of strategic planning to materialize the physical and metaphysical realities. Thus a Muslim's plan must not be confined and narrow-minded to this material world and it should also consider the unseen issues (abstract realities) that are relevant to the goal of the planning as the words of Hazrat Umar (RA) reveals it. "For your worldly affairs, construct your plans based on the assumption that you are going to live forever, and as for the work reserved for the Hereafter, construct your plans based on the assumption that you are going to die tomorrow." (Hazart Umar Ibn Al-Khattab (RA)). In the early Islamic state as the commonwealth of Madina Shura was the response to design policies under the consensus of the high caliber intellectuals, scholars and pious persons and administrators they were appointed to dispense the public policies in the best interest of people. Holy Prophet PBUH gave the deep significance of good planning rather than wisdom. "There is no wisdom equal to good planning." (Mishkat).

ROLE OF PUBLIC ADMINISTRATION IN GOOD GOVERNANCE

Public Administration refers the discipline to highlight the study and analysis relating to organization of government programmes and policies and public official behaviors (non-elected officials or public servants) (Rhodes, 2000). The concept of good governance in Islam comprises the governing system based on the Islamic principled political affairs

and integrated with the set of moral values to be implemented in the way of peaceful global governance (Chandio, et al., 2019; Moten, 2017). Good governance itself defines the established competency of administration which ensures an efficient allocation of resources and management. The concept of good governance in Islam highlights a perspective of sound administration that is based on accountability (Heesab) of public mandate and sustains an open door policy. Good governance in developing countries is considered a public life to conduct the institutions within accountability, transparency, judicious, fairness, responsive, participatory, and efficient and well managed (Grindle, 2010; Hashem, 2007).

Administrative accountability and transparency remain the building block of good governance and an effective and efficient administration can meet the true essence of good governance in Islamic state (Chandio, 2019; Imam, 2015). The good governance in an Islamic state is based on social justice, equality, consultation, service delivery, public participation, rule of law, striving for excellence, invest utmost effort, continue process, and collect security in which public administration plays significant role and good governance development is based on the measurement, assessment and degree of the conducting of public institutions performance and managing the public resources. Governance is the process of decision making and the manner through which decisions are to be implemented.

Rule of law

Good governance ensures the rule of law whereas public institutions come true it and promote the capacity in public administration. Rule of law implies a principle of governance in which each institution is accountable to law including the state remains an accountable to law of the land whereas an effective an efficient public accountable also face the rule of law. The significance of rule of law in public administration can encourage the mobility of service delivery to people in which Islam makes responsible to each individual accountable to law. The chief source of law in Islam is based on the Quran, and Sunnah that provide the guiding principles and contain the rules to assist the Muslim world to be governable and governed. Assessing the rule of law in Islam meets to dimensions first it makes ensure the people in which law is respected by the service provider in the name of public administration and the state is capable to materialize the law in action if the public administration fails to meet the set goals of the faith, nation, and values of society. The collapse of rule of law and public administration create the challenges to meet the mandate of people at gross root level as concern with the modern society in Pakistan face the dilemma.

Accountability and Transparency

Accountability and transparency are the basic principles of Islamic administration to materialize the true essence of a welfare state and remain the major elements of good governance (Chandio, et al., 2019; Mordhah, 2012). Transparency and accountability need each other and can be mutually reinforcing and both encourage citizens to have a say about issues and provide them a chance to influence decision-making and ensure their participation. Accountability not only motivates leader to perform well but it also encourages general public to feedback state machinery to run in smooth way. The Islamic doctrine of accountability everyone is accountable before the God and Islamic state. “Each one of you is a guardian and each guardian is accountable to everything under his care” (Hadith). An administrating is the duty bound to choose the best staff for the execution of the state policies that must be based on the capable and accountable person to lead the affairs as Islam urges to assign the authority to a trustworthy and accountable who can hold the traits of trust, efficiency, and strength (Chandio, et al., 2019). Transparency binds an administrator to be responsible to deliver the matter with the deep knowledge to people and put into practice the core value of society that can become an ultimate goal of an effective and efficient public administration and good governance. Transparency is the fundamental principle of good governance as it is based on the transparent feedback of information about government status in the form of social, political, and economic affairs can update the people relating the concerned issues. The low rating of accountability and transparency is a permanent question since its inception discouraged the public reliability any newly elected government.

Service delivery

Public service delivery is an important tool to meet the set conditions of good governance and service deliver means any contact with the public administration in which citizens and residents’ affairs are handled by applications of the set laws to be implemented by the public servants via ensuring the mobility of the government directives. Public administration in Islam guarantees the service delivery and ensures an speedy accessibility to public to meet the citizen interest and it encourage the utmost effort of a ruler invest the human capital meet the welfare of society as the tradition mentions “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” (Chandio. Et al., 2019). Service delivery highlights the quality of administration and good governance to increase the degree of its use and vitality and public administration forms a government system where it remains the provision of the facilitations of goods and services to people (Chandio, et al., 2019; Mfene, 2009).

An effective and efficient service delivery is an important ingredient to boast up the good governance but unfortunately the materialistic competition mitigated the quality of governance always in Pakistan and reforms and improvement of service deliver gripped under the jurisdiction of its rampant condition and remained untouched task in the field of administration in the country. Consequently, corruption, elitism, dynastical political structure, and bureaucratic self-aggrandizement constantly violated the dream of an egalitarian society and expectations of an effective public service delivery, and timely justice of a common man.

Social justice

Social justice indicates a proper and fair administration of law to deal the affairs except and discrimination on the basis of color, creed, ethnicity, gender, and social status. Except the role of administration no society can mobilize the law into action. Social justice is the core message of Islam and binds and assess the Taqwah(fear of God), rise and fall of communities, and Allah’s great reward and commandment. The chief goal of Islamic administration is to implement the Islamic Sharia which is based on the complete welfare and social justice and the mere purpose and mission of Islam is to maintain Idl (justice) that means to place things in their due and rightful place whereas Justice in Islam means not only provides an equal treatment to each individual but it sustains a just condition with all other living creatures as no one can harm plants and animal through his/her mercilessness. Moreover, the goal of Islamic justice is an integrating part of Islamic administration and it is urged to maintain justice at any cost even it goes against one’s own self. “Speak truth even if it goes against your own kinsmen (hadith)”.

"O, people! The nations before you went astray because if a noble person committed theft, they used to leave him, but if a weak person among them committed theft, they used to inflict the legal punishment on him. By Allah, if Fatima, the daughter of Muhammad committed theft, Muhammad will cut off her hand!" (Sahi Bukhari, Volume 8, Book 81, Hadith 779). "If you judge, judge between them with justice... (Al-Mayeeda, Quran (Al-Mayeeda), 5:42)". Some few Quranic verses address the subject matter in: 5:8, 57: 25, 28:26, 3:146, 3:104, and 4:58 etc.

Theory of citizen trust and leadership reliability

Only reliability is the sole and unique mechanism of a state is based on the citizen trust where a leader or an administrator do not need to be with high qualification and popularity with financial background but the reliability of follower is the deciding factor to recognize state sovereignty and earn trust on the behalf of trustworthiness to be derived by state’s public administration and good governance (Musaddad, 2019). Building trust on government and state is always based on the citizen reliability or trust that come via social, political, economic stability and progressive living structure to compete the world societies. Accountability, social justice, equality of class, educating each section under a single learning atmosphere where a child of president and beggars remain in same line of competition to avail the opportunities. The sense of discrimination finds the chance to collapse the whole social setup thus trust and reliability on state and government machinery is an ultimate defensive line to preserve any community and civilization from its declination. Citizen trust is based on the leadership reliability and it cannot be enforced by means of social status, coerciveness, expertness, Referent, legitimacy in office, reward. And information power of a leader can introduce the trust of citizen or followers whereas it the uniqueness of reliability of a leadership quality that can earn and dominant the trust building in the society. In the contemporary society real leadership is a dark picture and a delusion in its nature and the theory of followership is based on the theory of compulsion, greed, and monopolized power in society to compel and individual to be obeyed and followed in a leader.

The principle of public administration compliance with intrinsic qualities of ethics, accountability, worthiness, and etho-administration

No mobility and execution of the state policy and law come into action except the role of public administration. The public administration in Islam inculcates the characteristics which can be associated to public service ethics as considered most crucial for ongoing administrative and political culture of Pakistan and climate of public sector organizations (Chandio, et al., 2019; Sumra, 2019). Administrative ethics denote the professional code of morality in civil services that constitutes the moral fiber of civil servants and regulate the conduct and behavior of different

categories of civil servants which provides ethical conduct of civil servants (Chandio, and Kandhro, 2021). The practical implications of the study is based on the adoption, implementation and development of the principles of public administration in Islam in a Pakistan perspective to result the promoting the culture of administrative accountability, transparency, developing an efficient and effective administration, service delivery and eliminating the bureaucratic flaws in Pakistan (Chandio, et al., 2019; Sumra, 2019).

Promoting the ethics in public service can assist to develop and influence an efficient and effective public administration that always become an ultimate goal of a state (Chandio, et al., 2019; Wal, et al., 2008). The ethical climate in public administration motivates the participatory administration, ethical decision making, and moral development of administrator can encourage the organizational ethical values and the administrative ethics links with the theory and practice of accountability and transparency (Boin, and Nieuwenburg, 2013; Lewis, et al., 2013). It is also recognized as the kind of knowledge and skills for using higher-order values in making judgments rather than simply following procedures and rules, using conscience, being able to read people's intentions and motivations, having strategic and tactical abilities for planning and implementation, having a knowledge of proper staffing allocations, making just and fair decisions, making appropriate salary allocations and rewarding people for professional work rather than their skill in the politics of organization (Chandio, and Kandhro, 2021; Qudsy, 2007).

Public administration is claimed to be an Islamic oriented administration and integrates its canons and principles with the Islam and in Pakistan it is recognized as the discipline of management and matched with the academic and professional ground. According to research public administration and bureaucracy is a borrowed bliss of the colonial rule to be adopted in the country and the system of government in the country is alienated (Jabeen, 2004; Porte, 1981). In the country there are deep impacts of the British made principles in the bureaucracy and organizational behaviors due to administrative long history in the subcontinent (LaPorte, 1981). It is a complex question whether public administration in Pakistani is principled and materialized with Islam or not as the numerous viewpoints support the opponent school of thought and Islamic scholars also face the type of question to be answered.

CONCLUSION

Public Administration refers the hierarchically organized body of government officials which work via defined rules and procedure to comprehend the objectives of government as articulated in public policies and programs. Islam is the faith of accountability thus its teaching empathically rely on the message of responsibility of everything under one's care and the public administration possesses the intrinsic characteristics of ethics in which it ethically make responsible and accountable. Every one of you is a guardian and he is accountable for his charge. Thus the amir (leader/administrator) is a guardian over people and he is accountable (mas'ul) for them. And a man is a guardian for his household and he is accountable for them and a woman is in charge of the house of her husband and his children and she is accountable for them whereas a servant, leader is a guardian of his master's property, accountable for his subjects respectively. The objective of Islamic Administration is to dispense, social equality and fulfillment of all the necessities, duties and obligations of government. Leadership in Islam is not confined to a small elite class and it is depending upon the situation, in which every one is the "shepherd" of a flock, and occupies a position of leadership as Prophetic tradition says that "each of you is a guardian, and each of you will be asked about his subjects".

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