

## Process of Public Administration: Islamic Perspective\*

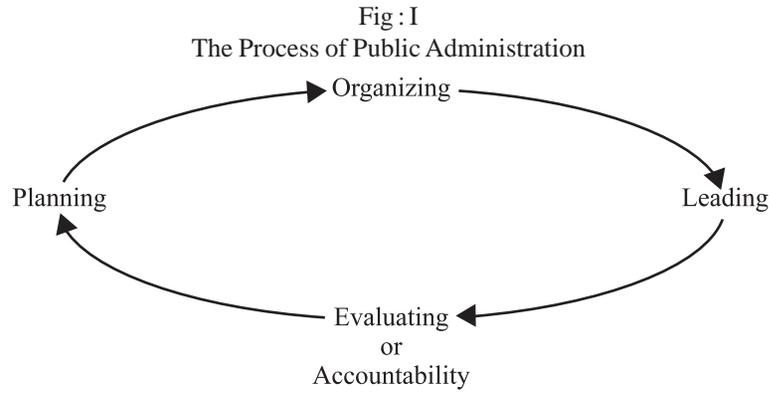
*Following a brief conceptual survey of the process of Public Administration, identified by experts and main concerns of public administration leading to emergence of New Public Administration movement, the author relates these to concerns of Islam vide Adle and Ehsan. He argues to show similarities in activities under the modern concept of planning in public administration/management with those under the Islamic concept of planning as well as those related to performance, authority structure, leadership, evaluation and accountability with Islamic prescription.*

### Introduction

In order to realise its will, every country has got a hierarchically organised body of public officials with defined assignments and a set of rules and work procedures, collectively known as Public Administration. Dwight Waldo defined Public Administration as the process consisting of the action involved in effecting the intent or desires of a government.<sup>1</sup> According to another public administrationist, Public Administration is what the public administrators do.<sup>2</sup> In a nutshell, Public Administration is the organised body of officials that help to formulate, interpret and implement government policies and programmes in a systematic way. Henry Fayol, one of the earliest pioneers of administrative

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thought, has suggested that the best approach for understanding the administrative process, is to study its management functions. He identified five management functions that are found in the administrative process of an organisation: planning, organising, commanding, coordinating and controlling (POCCC).<sup>3</sup> Later on, in a report published in 1937, Luther Gulick listed seven activities in administration with his famous acronym, POSDCoRB.<sup>4</sup> However, summarising the views of Henry Fayol, Luther Gulick, Koontz and O'Dunnel, Fremont E. Kast and James E. Rosenweig, and Stephen P. Robbins, the process of public administration may be said to consist of four coordinated activities. These are: planning, organising, leading and evaluating (or accountability). Public Administration is, therefore, a dynamic process, because it begins with planning or goal setting of the organisation and proceeds through organising the officials and then lead them to the desired directions. The process re-cycles again through evaluating its success or failure and making the necessary adjustments thereof (see Fig. 1, 2 and 3). Traditionally, it has long been argued that public administration is a scientific process. It is mainly concerned with facts. So it is a value free process. The main concern of the public officials is to ensure 'economy' and 'efficiency' in implementing government policies.<sup>5</sup> But the growing tension in the society arising out of the "feeling of deprivation", has given rise to the 'New Public Administration' movement in late sixties, which emphasised on 'ethics' and 'social justice'.<sup>6</sup> The main argument is that since the public officials are also involved in allocation decisions, they need to be more concerned with public welfare. The value of 'economy' and 'efficiency' would be relevant to the extent that they are helpful in ensuring justice and welfare in society. So, unlike the traditional public administration, administration in modern society cannot be a value free process. Since it is a value-laden process, cultivation of ethics, honesty and integrity, sympathy and



Source: Adapted from Stephen P. Robbins, *The Administration Process*, New Delhi, Prentice Hall of India, 1978, pp. 15-20.

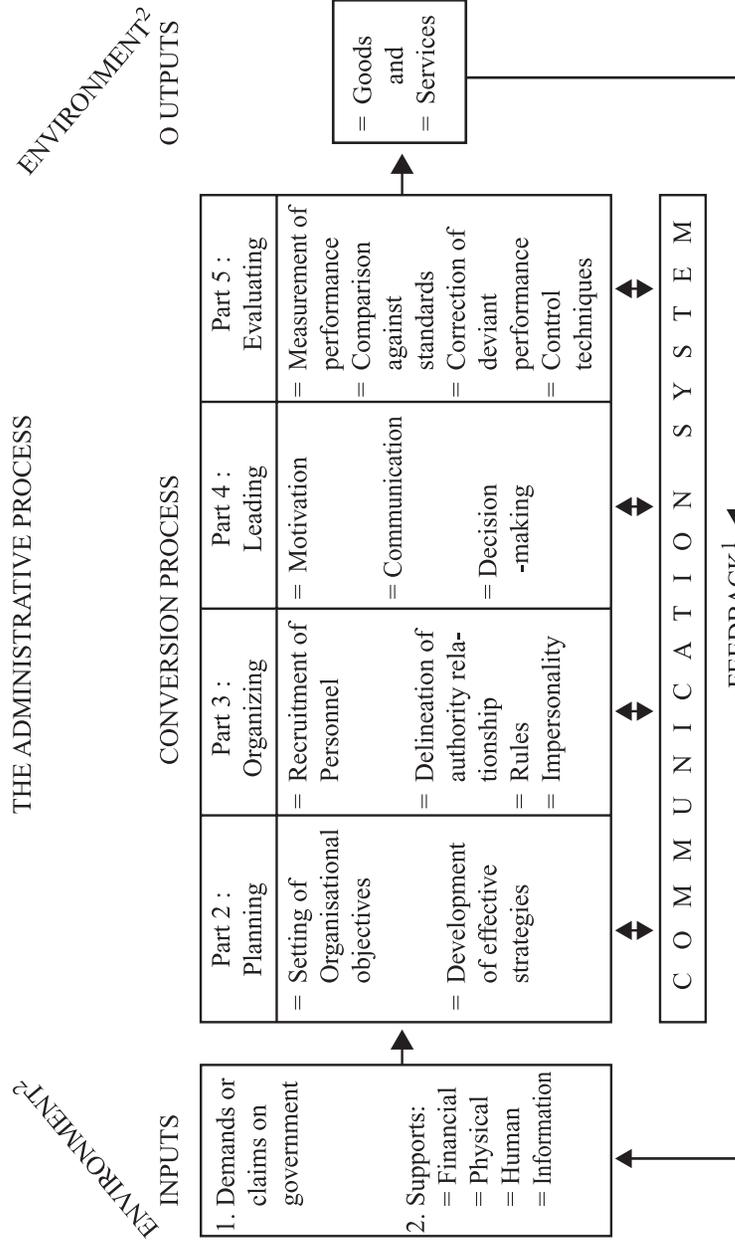
empathy, etc., among public officials should, therefore, be considered as important components of a good administration.

It is to be noted here that Prophet Muhammad (SM) was especially commissioned by Allah (STA) to establish justice among the people besides inviting them towards *Din* (Religion of Islam) (*Al-Qur'an*, 42:15). Thus, being directed by the sovereign Lord to establish a just society, Prophet Muhammad (SM) was found to have organised such an appropriate system of government and administration in the state of Medina. It is, however, not the intention of this article to discuss the system of Islamic administration founded by the Prophet (SM) or His early Caliphs, but to present Islamic perspective in the above mentioned four universal processes of public administration in establishing justice in society. Discussion of this sort is especially important in Bangladesh where 88 per cent of its population are not only Muslims, but the fundamental principles of its state policy have also been enshrined as the 'absolute trust and faith in the Almighty Allah, and economic and social justice'.<sup>7</sup>

Fig. 2 Administrative Activities Identified by Administrative Theorists.

Administrative Theorists	Henri Fayol	Luther Gulick	H.K. Koontz and Cyril O'Dunnel	F.E. Kast and J.E. Rosenweig	Stephen P. Robbins	Paul Hersey and Kenneth H. Blanchard
Administrative Activities	1. Planning 2. Organising 3. Commanding 4. Co-ordinating 5. Controlling = POCOC	1. Planning 2. Organising 3. Staffing 4. Directing 5. Co-ordinating 6. Reporting 7. Budgeting = POSDCORB	1. Planning 2. Organising 3. Staffing 4. Leading 5. Controlling	1. Planning 2. Organising 3. Controlling = POC	1. Planning 2. Organising 3. Leading 4. Evaluating = POLE	1. Planning 2. Organising 3. Motivating 4. Controlling = POMC

Source: Henri Fayol, *General and Industrial Management* (Constance Storrs Translated) London Pitman. 1949, pp 43-107 ; Luther Gulick, "Notes on the Theory of Organisation" in Luther Gulick and U. Urwick (eds.), *Papers on the Science of Administration*, New York, Institute of Public Administration, 1937, p. 13 ; Harold K. Koontz, Cyril O' Dunnel and Heinz Wehrich, *Management*, Singapore, McGraw-Hill, 1984, (8th edition), p. 19 ; Fremont E. Kast and James E. Rosenweig, *Organisation and Management: A System and Contingency Approach*, Tokyo, McGraw Hill Koga Kusha, 1981. (3rd edition), p. III ; Stephen P. Robbins, *The Administrative Process*, New Delhi, Prentice-Hall. 1978, pp. 15-20 ; Paul Hersey and Kenneth H. Blanchard, *Management of Organisational Behaviour: Utilising Human Resources*, New Delhi, Prentice-Hall of India. 1988 (5th edition), p. 6.



<sup>1</sup>Feedback represents influence that outputs have on the environment in a way that shapes subsequent inputs

<sup>2</sup>Environment includes: (1) clients, (2) costs of goods and services, and (3) members of the public and other government officials who support or oppose agencies, administrators and programmes.

Source: Adapted from Ira Sharkansky, *Public Administration: Policy Making in Government Agencies*, (Chicago : Rand McNally College Publishing Co., 1975), (3rd edition), p. 49 ; Harold K. Koontz, Cyril O'Dunneel and Heinz Wehrlich, *Management*, (Singapore : McGraw-Hill, 1984), (8th edition), p. 228 ; and Stephen P. Robbins, *The Administrative Process: Integrating Theory and Practice*, (New Delhi : Prentice-Hall of India), 1978, p. 55.

## Islamic Views Relating to the Process of Public Administration

### PLANNING

The process of public administration begins with the basic preparation of its plan. Planning means deciding in advance the objectives to be achieved and the means of achieving them. In the Holy *Qur'an*, Allah (*STA*) is encouraging people to plan ahead and strive for changing their lot. Everything in this universe, according to the *Qur'an*, is happening according to the predetermined plan of Allah (*SAT*) that has been recorded in decrees (*Hadid: 22*). But planning in a human society is related to conscious effort for changing their lot. In this respect, Allah (*SAT*) categorically states: “*Verily never will Allah change the condition of a people until they change it themselves*” (*Ra’d: II*). In another verse, Allah (*STA*) clearly says: “that man can have nothing but what he strives for” (*Naim: 39*).

It has been mentioned in several verses of the Holy *Qur'an* that the goal of organised living of human being is to establish justice in society and the welfare of mankind.

Allah (*STA*) says:

- “*O ye Children of Adam ! ... Say: My Lord hath commanded justice*” (7:27-29) ;
- “*O David ! We did indeed make the a vicegerent on earth: So judge thou between men in truth (and justice)*” (38:26) ;
- “*Allah commands justice and welfare to mankind*” (16:90) ; and
- “*Allah doth command you to render back your trust to those to whom they are due ; And when ye judge between man and man that ye judge with justice*” (4:58).

Justice in Islam is a comprehensive programme where individual rights and responsibilities in production and distribution and in the framing and implementation of laws are recognised on the basis of human equality. In an Islamic society, justice is a package programme consisting of the following characteristics:

1. Fulfillment of basic needs of individuals for their own physical growth and intellectual development so that they can contribute effectively to development of society ;
2. Elimination of poverty from society through creation of several opportunities for employment for all qualified and workable labour force in society, and creation of honourable living standards for the less fortunate, such as the disabled, the sick, the orphans, the widows, and the destitutes, etc.;
3. Islam not only prohibits concentration of wealth in a few hands but also proposes to redistribute resources between the rich and the poor through taxes and transfer payments such as *zakat*, *sadaqah*, *waqf*, *ushr*, etc. ;
4. Islam places stress on exploitation and maximum utilisation of land, labour, and capital as the chief factors of production to generate resources for society at large ;
5. From the lowest black domestic servant, Islam ensures all citizens an equitable opportunity to participate in government, but prescribes four basic criteria for assuming social leadership. These are: (a) the leader of an Islamic society must be honest and selfless who asks no reward from the people (*Yasin: 21*) ; (b) the leader must be well-versed in the constitutional laws from the *Qur'an* and the *Sunnah* collectively known as the *Shari'ah* laws ; (c) the leader must be committed to social justice and divine laws (*Nisaa: 105* and *Hashr: 7*) ; and (d) the leader in an Islamic system of government must be elected or will take hold of

power with the consent of the majority and will decide through *Shura* or a system of mutual consultation (*Shura 38; Mujadillah: 9* ; and *Imran: 157*) ;

6. All individuals in the society, including the ruler, Muslims and non-Muslims, irrespective of being rich or poor, are treated equally in the eyes of the law ;
7. Everyone in society are ensured of equal access to the wealth of their own community ; and finally
8. Maintenance of social peace, which is so essential for development must be uninterrupted.<sup>8</sup>

The above-mentioned characteristics of social justice prescribed by Islam are closely interrelated and mutually supportive, leading people towards peace, progress, and happiness in society.

In order to achieve the above objectives, Islam prescribes following strategies to be adopted in the economic activities of a country:

1. **A filter mechanism** through which the production, import, and use of non-essential, harmful, and luxury goods are to be eliminated or minimised ;
2. **A motivation system** through which people have been encouraged to share their resources with others in society and sacrifice a little for mankind as a religious virtue ; and
3. **Restructuring the economy** in such a way that the trend to concentrate wealth in a few hands is checked, and goods and services that are needed to meet the basic needs of the individuals are produced in sufficient quantities considering the needs of the society.<sup>9</sup>

## ORGANIZING

The core of modern public administration is organisation of personnel within a particular establishment. Islam has instructed its followers to be solidly organised among themselves in order to establish a just and welfare society based on *Tawhid (Imran: 103)*. Umar Faruque (*RTA*), the second Caliph of Islam, is reported to have said: “There can be no Islam without organisation, no organisation without leadership, and no leadership without authority”. A rational organisation has following main components: (a) recruitment of individuals on the basis of merit ; (b) a hierarchy of authority ; (c) fixed rules to guide the personnel ; and (d) impersonality of inter-personal relationship.<sup>10</sup> Islamic views regarding these components are given in following paras:

### *Recruitment*

Career service based on merit and fitness lies at the heart of modern public administration. Islam also emphasises on merit as the sole criteria to recruit the public officials. In Islam, administrative authority and responsibility are collectively called trusts. That is why, the Holy *Qur'an* says: “*Allah doth command you to render back your trust to those to whom they are due, and when judge between man and man, that ye judge with justice*” (*Nisa: 58*). The appointment of someone who is less competent when there exists a better candidate is strictly prohibited in Islam. Prophet Muhammad (*SM*) is reported to have said: “Any-one who would ignore the competent candidate and recruits a less qualified, one has betrayed Allah and His Prophet” (*Ibne Taimiyvah*).

But the criterion of judging the merit of the civil servants in Islam, is not limited to technical qualifications, but also their honesty, sincerity, integrity, and commitment to social justice. The *Qur'an* says: “*Truly the best of men for thee to employ is the*

(man) *who is 'strong' and 'trustworthy'*” (*Kasas: 26*). According to Islamic scholars, ‘strength’ corresponds to the ‘skill and qualifications’ the job requires and to the ability to understand Islamic (constitutional) principles and the power to apply them ; while ‘trustworthiness’ applies to the fear of Allah, honesty, integrity and commitment to organisational goals.<sup>11</sup> Even 2500 years ago, Greek Philosopher Plato emphasised on the ‘honesty’ of administrators for the sake of establishing justice in the Ideal State. The logic is that a fox, however clever and skillful he or she might be, cannot be trusted in guarding the chicken. Similarly, management of national resources cannot be entrusted to dishonest people. The necessity of honesty in administration has again been reiterated by the experts of the United Nations who point out that the quality of public administration is in a large measure determined by the honesty and integrity of the public personnel.<sup>12</sup>

The traditional emphasis of public administration is to ensure ‘economy’ and ‘efficiency’ in government management. For this, technically qualified personnel are needed to be recruited on the basis of merit. But the value of ‘economy’ and ‘efficiency’ has got different meanings in Islam. In Islamic administration, these are relevant to the extent that they are helpful in establishing justice and welfare in society. That is why, Islam emphasises on qualities of honesty, integrity and sincerity of the civil servants, and their commitment to social justice as the necessary prerequisites, besides technical qualifications. Prophet Muhammad (*SM*) and the rightly guided four Caliphs of Islam always recruited the most qualified (well-versed in *Sharia* laws), intelligent yet God fearing, honest and truthful men in their administration of the Islamic state of Medina.<sup>13</sup> A significant feature of recruitment policy in Islamic administration is that it sees to it that no discrimination exists between the Muslim and the non-Muslim in the case of appointment to important government positions. *The Majesty that was Islam*

by Montgomery Watt, gives fascinating account of the non-Muslims appointed as ministers, ambassadors, secretaries, chief controllers, and other similar positions of Islamic administration during the time of the Prophet (*SM*) and the *Khulafa-i-Rashidin* <sup>14</sup>

### ***Hierarchy of Authority***

Hierarchy in organisation is the kind of relationship between the superior and the subordinates, and authority is the legal right to give orders. In administrative organisations, authority and responsibility are delegated downwards, making each subordinate office obedient to its superior. All are ultimately accountable to the highest command at the top of the pyramid.

In Islamic administrative theory, compliance and obedience that should be expected from subordinates towards their superiors are set not only by virtue of legal rules but also it is seen as a divine requirement. In the Holy *Qur'an*, Allah (STA) says: “*O ye who believe! Obey Allah and obey His Messenger and those of you who are charged with authority*” (*Nisaa: 59*). Thus, various grades of authority are recognised in an Islamic system of government. Islam has asked the political leaders to be obedient to Allah (*Qur'an*) and His Prophet (*Sunnah*); the administrative leaders to be obedient to political leadership; and advises the people to follow the rightful decisions of the politico-administrative leaders. After getting elected as the first Caliph of the Islamic government, Abu Bakr, in his first speech, categorically stated that he had received his mandate from the people who had asked him to implement the *Qur'an* and the *Sunnah*, and further states that so long as he did so at their behest, he should be retained but that when they found that he was going grievously wrong, he should be deposed.

### ***Fixed Rules***

The characteristic feature of a rational organisation is that deci-

sions are governed by a consistent system of abstract rules and procedures. In the delivery of goods and services to society with justice, the basic guidelines for administration in Islam are: the *Qur'an*, the *Sunnah* and their *Ijtihad* or rational judgement (*Nisaa: 105*; *Hashr: 7*). When Muaz-Ibn-Jabal was appointed Governor of Yemen, he was asked by Prophet Muhammad (*SM*) as to what rule would guide him in his administration of that province. “By the law of the *Qur'an*”, said Muaz. “But if you find no direction therein”? asked Prophet. “Then according to the *Sunnah* of the Messenger of Allah”, replied Muaz. “And if thou do not find a provision even therein?” Prophet asked again. “Well, then I shall make an effort with my own sense of justice”, replied Mauz. The Prophet was so pleased at this reply that he embraced Muaz and commanded it to the other delegates.<sup>15</sup> In this way, Islam provides a broad framework for administrative rules and makes provision for administrative discretion depending on time and situation.

### ***Impersonality***

The uniqueness of a rational organisation is its impersonality. In modern bureaucracies, decisions are made according to objectives and generally agreed upon criteria—not by caprice or whim or patronage.

The teaching of Islam is that public administrators as the vicegerents of Allah should administer justice among the people according to rules which are prescribed. While performing their responsibilities, the government officials are advised to avoid personal favour or hatred towards anyone when making administrative decisions. In the Holy *Qur'an*, Allah (STA) says: “*O ye who believe! Be firm in justice ... even in cases against yourself, your parents or your kindred, whether the case pertains to a rich man or a poor man ... so follow not your passion lest you*

*lapse from truth ... Allah is every informed of what ye do (Nisaa: 135) ; And do not let hatred by any people (or community) dissuade you from dealing justly. Deal justly, for that is closer to Godliness” (Maidah: 8).*

The above verses are the heritage of all mankind. It mentions the very principles and values that are to be observed in the delivery of goods and services to the people through public administration. This impersonal feature of public administration, which is the most valued characteristic of Western rational or Weberian bureaucracy of the 20th century, has not only been started by Islam during the seventh century, but also found its fullest expression in the State of Medina under the administration of Prophet Muhammad (SM) and the *Khulafa-i-Rashidin*.

### LEADING

Leadership in administration is a process of influencing people towards achieving the desired goals. It is a situation where the leader and the followers interact with each other. The leader decides and motivates people to behave in the most desired way and the followers follow the decisions of their leader. In the Holy *Qur'an*, Allah (STA) says: “*And We raise some of them above others in ranks so that some command work from others (Zukhrub: 32)*. Leadership is, therefore, an essential process in administration. That is why, Prophet Muhammad (SM) advised his followers: “*Whenever three of you are united, select one as your leader” (Abu Dawud)*.

The correct choice or method of leadership would not only greatly influence leader’s effectiveness, but also can lead to achievement of organisational goals. Three major styles of leadership are found in the literature of administration. These are: (a) Autocratic ; (b) Democratic or participatory ; and (c) *Laissez faire*.<sup>16</sup> However, most scholars are in agreement as to the very

desirability and effectiveness of democratic style of leadership which seeks to obtain cooperation of the followers in achieving organisational goals by allowing them to participate in decision-making.<sup>17</sup>

In Islam, it is obligatory on the part of the individuals to be obedient to their leaders and to follow their rightful decisions. On the other hand, the leaders have been asked to conduct their affairs by mutual consultation with the followers (*Shura: 38 ; Imran: 159*). Records of history show lots of evidences where to have the best and to avoid the mistakes, the Prophet (SM) and the Rightly guided *Caliphs* have always consulted their companions in all important policy matters. Even the non-Muslims were consulted in matters pertaining to politics, economics, and security affairs.

### EVALUATING

The final stage of the process of administration is evaluation. But the techniques of evaluation—like quality control, measurement against cost or time, etc.—that are used in private or business administration, are not always applicable in evaluating the non-profitable and welfare activities of public administration. That is why, in modern public administration, emphasis is placed on its accountability (often called responsibility or control).

In modern States, the tremendous expansion of governmental activities in different fields, led the public bureaucracy to wield enormous power and discretion in the economic and social life of the individuals. Therefore, it is essential to ensure that the bureaucracy conforms to the wishes of the people. Concept of ‘democracy’ and ‘public interest’ require that the government bureaucracy be subject to public direction and control so that the officials maintain expected standard in their work and behaviour.

Two theories are available in the literature of public administration regarding accountability of public administration: (a) **hierarchical** theory ; and (b) **rationalist** theory.<sup>18</sup> According to **hierarchical** theory, formal or institutional arrangements are necessary to keep the bureaucracy under control and make them accountable to people. Parliamentary questioning, budget discussion, commissions of inquiry, hearing before legislative committees, supervision by parliamentary *Ombudsman*, etc., are the political mechanisms that are generally used in democratic system to control the bureaucracy through public representatives. On the legal side, individuals in a democracy often can take recourse to courts and tribunals against alleged administrative injustices done to them. This takes the form of hearing before ordinary courts of law, administrative courts and administrative tribunals.

One serious limitation of the hierarchical approach is that it has imagined public administration as a mechanical or scientific process striving for 'economy' and 'efficiency'. It fails to acknowledge that public administration is not only concerned with implementation, but is also involved with formulation of public policies. Moreover, due to the urgency of the situation and technicality of the problems, public administrators exercise wide discretionary powers in many fields.

The **rationalist** theory, on the other hand, complains that through formal or institutional process, bureaucracy cannot be made accountable to the people because of coverage of their actions under the protective principle of 'political anonymity'. Hence, the proponents of this theory assumed that officials are to be adequately inspired by their sense of public responsibility. Through training in professional ethics and morality, public administrators are to be motivated to use their rational judgement in administrative behaviour. This approach has given positive dividends in several countries of the contemporary world. Farrel

Heady, in his comparative study of public administration, has shown that the Swiss bureaucrats are comparatively honest and sincere to their duties. This is because the Swiss officials are socialised with the *Protestant ethics* through educational and training programmes. On the other hand, the Chinese officials are well behaved in their interaction with the public because they are influenced by the *Confucian teachings*.<sup>19</sup>

Islam amalgamates both the hierarchical and the rationalist theories in its own prescription of accountability in administration. Islam suggests a system of accountability that is tri-dimensional: (1) accountability to superiors by way of administrative hierarchy; (2) accountability to people ; and (3) accountability to Allah (*STA*) on the Day of Judgement.

1. *Accountability by way of Administrative Hierarchy* : In the Holy *Qur'an*, Allah (*STA*) says : "O ye who believe! Obey Allah and obey His Messenger and those of you who are charged with authority" (*Nissa* : 59). During the reign of Prophet Muhammad (*SM*) and the *Khulafa-i-Rashidin*, officials of the Islamic state of Medina were accountable for their deeds to the superior authorities in a hierarchical fashion, i.e., area administrators to the Provincial Governors (*Walis*), and governors to the *Caliph* through sending official reports. The *Caliph* and the governors, on the other hand, used to inspect and supervise their subordinate officials in their work situation.
2. *Accountability to People* : The most distinguishing feature of Islamic system of administration of Medina was that administrators, including the *Caliph*, were held directly responsible to the people. In the weekly Friday gathering and in the annual Hajj congregation, people were encouraged to raise issues of administration or maladministration of their respective

areas. And the administrators were made liable to provide satisfactory answers to all those questions raised by the people.<sup>20</sup> Moreover, during the early administration of Islam, two important institutions namely, *Al-Hishbah* (Market Inspector) and *Diwan-al-Mazalim* (investigation of grievances) were established to check immorality in business transactions as well as to look into complaints of the people against officials of the State respectively. The officer in the institution of *Hishbah* was called *Muhtasib* whose main functions were to detect and punish immorality, use of false weights and measures, adulteration of foods, and similar offences, and generally to enforce the Islamic rules pertaining to honesty, propriety and hygiene. The *Diwan-al-Mazalim*, on the other hand, was almost similar to modern Scandinavian innovation of *Ombudsman*<sup>21</sup> This *Diwan* was under the jurisdiction of a judge who assumed responsibility for investigating public complaints.

3. *Accountability to Almighty Lord on the Final Day of Judgement*: Finally, authority in Islamic administration is considered a trust. This trust is to be utilised to serve ‘public interest’. Prophet Muhammad (SM) said: “Any ruler (administrator) who is responsible for the affairs of Muslims but does not strive sincerely for their well-being, will not enter paradise.” Administrators in Islam, are advised to exercise their authority and responsibility with sincerity and integrity not only as a matter of organisational responsibility, but also as religious obligation (*Bukhari*). Prophet (SM) exhorted: “God loves that when any one of you does a job, he does it perfectly” (*Bayhaqi*).

Islam teaches that as the vicegerents of the sovereign Lord, the administrators are ultimately accountable to Him for their deeds on the basis of which they will be rewarded or punished in the life

**Chart 1**  
**Similarities and Differences Between Modern Public Administration and Islamic Public Administration**

<i>Process of Public Administration</i>	<i>Modern Public Administration</i> (Goal and Outlook)	<i>Islamic Administration</i> (Goal and Outlook)
<b>1. Planning</b>	1. ‘Efficiency’ and ‘economy’ in production and distribution.	1. Establishment of ‘justice’ and doing of ‘welfare’ to mankind.
<b>2. Organising</b> (a) Recruitment (b) Hierarchy (c) Rules (d) Impersonality	2. Technical qualification and experience only. (a) Obedience to hierarchical authority. (b) Rules that are framed based on time and place. (c) Decision based on impersonal rules.	2. Along with technical qualification, honesty, integrity and commitment to justice. (a) Obedience to Almighty God, His Apostle and those entrusted with authority from among people. (b) The <i>Shar’ia</i> (The <i>Qur’an</i> and the <i>Sunnah</i> ) and regulations framed accordingly. (c) Decision within the Framework of the <i>Qur’an</i> and the <i>Sunnah</i> .
<b>3. Leadership</b>	3. Situational	3. <i>Shura</i> or participative
<b>4. Accountability</b>	4. Hierarchical or Institutional	4. Hierarchical ; (a) Directly to the people ; and (b) Moral sensitivity based on the sense of accountability to Almighty Lord on the Day of Judgement.

**Chart 2**  
**Bureaucratic World View in Modern Administration Vis-a-Vis Islamic Administration**

Sl.No.	Question	Modern Public Administration	Islamic Administration
1.	Who Am I?	Representative of the Government (in power)	Vicerent of the Sovereign Lord of the universe.
2.	What is my responsibility?	Application of fixed rules in governmental activities	Establishment of justice and doing of welfare to mankind according to God's prescriptions.
3.	What is the goal of administration?	Implementation of public policies with 'efficiency' and 'economy' (value neutral approach).	Social justice and welfare to mankind (value ladden approach)
4.	To whom is my loyalty?	Power, organisation and Professional Group.	God, His Apostle and those entrusted with authority.
5.	What would be the style of leadership ?	Paternalistic (Where government bureaucrats would decide and people would abide by).	Participative, i.e., decisions would be made through <i>shura</i> on mutual consultations with the concerned individuals.
6.	What are the factors that influence the bureaucrats in their decisions?	Personal, class and group interest	Compliance to God's directives to do righteous deeds (i.e., doing welfare to mankind) and the sense of accountability to Go on the Day of Judgement

Source: Compiled by the author from Anthony Downs, *Inside Bureaucracy*, (Boston : Little Brown, 1969) ; Robert D. Miewald, *Public Administration: A Critical Perspective*, (New York : McGraw Hill, 1978) ; Yaser M. Adwan and Zahir Kayed, "The Responsiveness of Government Officials to Public Demands: A Comparative Study", *Asian Affairs*, Vol. 10, April-June, 1988.

hereafter. The *Qur'an* says:

*"And fear the Day when ye shall be brought back to Allah. Then shall every soul be paid what it earned and none shall be dealt with unjustly" (2:281) ;*

*"Every Soul will be (held) in pledge for its deeds (74: 38);*

*"... fear Allah, and know that ye will surely be gathered into Him" (2:203) ; and*

*"He (Allah) will gather you together against the Day of Judgement about which there is no doubt" (4: 87).*

In this way, the word 'Day' (i.e., Day of Resurrection or Day of Judgement) appeared 348 times in the Holy *Qur'an* where in men have been warned of the consequences of their deeds. According to a saying of Prophet (SM): "Except for those administrators who perform their responsibilities seriously and with justice, life would be humiliating for others in the next world" (*Ibn Taymiayah*). While inspecting the conditions of the people, Khalifa Umar Faruque (RTA) once said: "If any dog dies out of hunger on the bank of the distant *Taigris* river, Umar will have to answer for this to Almighty Allah on the 'Day of Judgement'". This sort of feeling constantly impels those engaged in government administration to exercise their authority and responsibility with sincerity and also puts psychological check on the abuse of official power and wastage of resources to a great extent.

Based on the above discussion, main features of modern public administration vis-a-vis their Islamic perspectives are presented in the following charts (Charts I and II).

## Conclusion

Public administration is a structure of government officials involved in the process of implementing public policies. This process consists mainly of four activities: (1) fixation of goal through planning; (2) organisation of competent personnel for the implementation process; and (4) effective control of the employees or adoption of an appropriate mechanism for making the officials accountable for their works.

Traditionally, the main concern of public administration was to implement public policies with efficiency and as far as possible with minimum costs. But due to chronic neglect of sections of the society, who have been deprived of benefits accruing to them, the widening gap between the rich and the poor, and the consequent social tension, has led to emergence of a movement in the late sixties, called the NPA (New Public Administration) emphasising on 'social justice'. It is to be noted here that the main concern of Islam is the establishment of 'Adle' (Justice) and 'Ehsan' (welfare) in society. That is why, the value of 'economy' and 'efficiency' in Islamic administration are relevant to the extent that they are helpful in establishing justice in society. According to Islam, the activities that are to be included in planning 'social justice' are: (a) fulfillments of basic needs of the individuals; (b) elimination of poverty from society; (c) optimum utilisation of the factors of production for increasing production; and (d) minimisation of gap between the rich and the poor through redistribution and recycling of resources.

For effective performance of Public Administration, the basis of recruiting the officials, according to Islam, would be merit. In modern administration, the basis of judging the merit of government officials is confined to technical qualifications only. But the criteria of judging the merit of the civil servants, according to

Islam, are not merely the technical qualifications of the incumbents, but also their honesty and integrity and, above all, their commitment to social justice.

Islam prescribes a three-tier authority structure in government administration: Allah, His Apostle, and those legally entrusted with authority from among the people. In distributing supplies and services with justice, Islam strictly prohibits favouritism or personal hatred for public bureaucrats. The basic guidelines prescribed by Islam, are the universal principles of the *Qur'an*, the *Sunnah* and the moral judgement of the officials.

The style of leadership prescribed by Islam, is participative. Decisions would be made on the basis of mutual consultations. In modern public administration, emphasis is placed on institutional process for making public officials accountable. But due to political neutrality and anonymity of the public bureaucracy, officials cannot be held directly responsible to the people. On the other hand, in an Islamic system, accountability for public officials is tri-dimensional: (a) accountability to higher authority through administrative hierarchy; (b) accountability directly to the people; and (c) moral sensitivities which arise out of the sense of accountability to Almighty Lord on the Day of judgement. The above principles of administration in Islam, are not confined to theory, they found their fullest expression in the State of Medina during the time of Prophet Muhammad (*SM*) and the *Khulafa-i-Rashidin*.

## Endnotes

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3. Henri Fayol, *General and Industrial Management*, Constance

- Storrs (trans.), (London : Pitman, 1949), pp. 43-107.
4. Luther Gulick, "Notes on the Theory of Organisation", in Luther Gulick and L. Urwick (eds.), *Papers on the Science of Administration*, (New York : Institute of Public Administration, 1937), p. 13.
  5. See Luther Gulick and L. Urwick (eds.). *op.cit.*, p. 192.
  6. For details on views of the New Public Administration Movement, see Frank Marini (ed), *Toward a New Public Administration: A Minnbrook Perspective*. (Scranton : Chandier Publishing, 1972).
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  9. From a lecture given by Umar Chapra at a seminar on "Islam and Economic Development: A Strategy for Growth with Socio-Economic Justice", organised by the **Islamic Economic Research Bureau** in Chittagong on August 24, 1989.
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  12. United Nations, *Standards and Techniques of Public*

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13. For details, see Muhammad Al-Buraey, *Administrative Development: An Islamic Perspective*, (London : KPI, 1985), p. 245.
  14. For details, see Montgomery Watt, *The Majesty That Was Islam*, (London : Sidgwick and Jackson. 1974), pp. 44-54.
  15. For detailed conversation between the Prophet (SAW) and Muaz-Ibn-Jabal, see Syed Ameer Ali, *The Spirit of Islam: A History of the Evolution and Ideals of Islam*. (London : Christophers, 1961), p. 183 ; also see Muhammad Hamidullah, *Introduction to Islam*, (Singapore : Muslim Youth Assembly and Pustaka National. 1981). p. 99.
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  17. For details, see Robert Tannenbaum and Warren H. Schmidt, "How to choose a Leadership Pattern", in *Harvard Business Review*, Mar-April, 1958, pp. 96.
  18. Peter Self, *Administrative Theories and Politics: An Inquiry into the Structure and Process*. Second Edition (New Delhi : S. Chand and Company Ltd. by Arrangement with George Allen and Unwin Ltd., 1977), P. 227.
  19. For details, see Ferrel Heady, *Public Administrations : A Comparative Perspective*. (New York : Marcel Dekker, 1984 (3rd edition)), p. 66.
  20. For details, see Muhammad al-Buraey, *op.cit.*, p. 250 ; also see Peter Self, *op.cit.*, and Ferrel Heady, *op.cit.*, p. 290.
  21. For a detailed discussion on the activities of the Mazalim, see Reuben Levy, *The Social Structure of Islam*, and *The Sociology of Islam*, (London : Cambridge University Press, 1979). (2nd edition), pp. 348-49 ; also see Gustave E. Von-Grunebaum, *Medieval Islam: A Study in Cultural Orientation* (Chicago and London : The University of Chicago Press, 1969).