

## Revisiting the Islamic Perspective of Administration: Sources of Analysis from Qur'an and Sunnah

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### Abstract

The focus of this paper is on how the Islamic model of administration is to be practiced referring to the main and fundamental sources of *shar'iah*, the Qur'an and the Sunnah of the Prophet (P.B.U.H). Using various classic and modern commentaries, the Qur'anic verses are analyzed and underpinned by Hadith reported by different Hadith scholars. The paper also gives an outline of the Qur'anic and Prophetic approaches toward administration. Searching for some theoretical aspects of Islamic styles of administration, identity of the responsible administrator, and the conceptual function of the man as an administrator in a philosophical context, this paper concludes suggesting some implications and practices of Islamic models of administration mainly concentrating on the administration system of educational institutions.

Keywords: administration, Islamic model, philosophical context

### Introduction

For a smooth sustainability of the things, it is unknown to none that every field of human life needs a proper administration system, may be in his daily routine, career, education, or something else. The term 'administration' directly or indirectly refers to the notion of authority and indicates to the responsibilities of human being as a 'social animal' (Aristotle, n.d). The authority and power makes him responsible for everything related to him, as he is fixed and entitled for it at the present. Administration in a broad vision is a task of enriching the intrinsic and extrinsic motivation of oneself, being prepared by all means. So there is something in it other than a responsibility by which one can be succeeded or fall down with a taste of failure. The concept of administration comes from the social activities of working with people, organizing the things, and leading them to achieve some certain things as defined by Megginson(1983). Thus the man as an administrator bears the responsibility not only to himself but also to his peers in this ongoing phenomenon of human life. We can think of the two sides i.e. the man as an administrator and the administrator as a man at the same time and differentiate between these two with an eye of critique, to evaluate and analyze the results of how each one of us gives consideration for his or her administrative responsibility so far. But it is an undeniable fact that whenever the thought of the aforementioned entities come into our mind then a religious interference automatically takes the front seat. That is why we are in a mood of continuing discussion of Islamic perspective of administration, responsibility etc.

As Muslims, administration including the three entities namely planning, organizing, and giving commands makes us responsible to our all mighty God Allah like all other things. The signs of human being that transform him to a man include his deeds to which he is responsible. Thus the religion takes a key role in molding his character. 'Recently, religion has become more prominent in shaping attitudes, values and behaviors, as individuals experience a religious reawakening' (Muhsin, N.R., 2007) in everything we propose for our

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life. Even though administration is a new discipline in the field of social science (Al-Jeraisi, n.d.), as a reality it has been existing since the origin of human being.

### **Approaches of Qur'an and Sunnah towards the discipline of Administration**

The Holy Qur'an and Hadith are and to be ever considered as the intellectual asylum of the Muslim community as both have come from one source of the universal truth. *Wahy* (the revelation) is the highest and most formal form of all kind of knowledge and science, when it is thought from a spiritual point of view.

Say (O Muhammad, unto mankind): I warn you only by the Inspiration. But the deaf hear not the call when they are warned. (Qur'an: 21: 45)

From the aspect itself one can easily understand that *wahy* is the only perfect guide of human knowledge in which he can trust for ever. The judgment of right and wrong actions is based upon the revealed knowledge to declare the imperfection of human intellect. 'As revelation is not contaminated by any element of human desire, or an idea, or imagination, therefore, the Holy Qur'an calls it true knowledge much above the quite distinct from human learning'(Haq, M.A., 1990).

The other part of the revelation, namely the Hadith, which is the spark of *wahy* through the mouth of the prophet (s.w.) also remains as a marker of the right and wrong path, beginning from the prophetic contemplation. It was not from a mere word of mouth that flew in the stream of twenty three years but an explanation of the realities of the past, present, and future and a narrative of the revelation.

By the stars when it setteth. Your comrade erreth not. Nor is deceived. Nor doth he speak of (his own) desire. It is naught save an inspiration that is inspire, which one of mighty powers hath taught him. (Qur'an: 53:1-5).

This true part of the knowledge also guides the human intellect and functions like the other side of a coin. Here, we tend to assure that both Qur'an and Hadith lead the minds toward a concept of rejecting the human intellect from being a master and regarding it as a servant. Definitely the intellect can solve the problems aroused by various situations of the present world, but with a major limitation i.e., its chance of deviation from the right path. It can neither give us absolute knowledge (Haq, M.A., 1990) nor be a criterion for the entire life plan of humanity.

The main purpose of repeating the known realities about the Holy Qur'an and Sunnah here is to found a basic fact that both as the sources of knowledge lighten our thoughts about the administrative matters as well like all other subjects and open a broadened area of understanding the fundamental theories of administration as it is closely connected to everyday life of mankind. Although Qur'an is not a book of social sciences, it is a bedrock to all aspects of knowledge that will lead different searching paradigms of its experts, by which they can deepen their field of investigation, and then after their experience. Even though the Prophetic words are not the compilation of world sciences, it encompasses the depth of a knowledge searching soul and strongly support from its starting point. That is to say, the words of the Prophet, upon whom be peace, are *jawami-ul kalim* ("Concise Speech") in which one can find the inner sense of his faculty.

Both Qur'an and Sunnah see administration as a kind of responsibility with which a man has to bridge the gap between him and his surroundings. The surroundings here can be referred to his own individual area of living as well as his social grounds that make him a 'living man'. According to the words of Prophet, upon whom be peace, which is going to be discussed later in detail, as a living being of intellect, everyone takes the role of an administrator during his life span. It makes him responsible for ever and he will be asked about it in hereafter.

As told earlier even though the Qur'anic verses and prophetic words are not a blend of all kind of world affairs including the human destiny the limitedness, flexibility and openness which are included in both give us a chance to ponder on different area in different ways. These two references of the life span of a Muslim create something new in terms of the necessity of human life. That is why; using both of these references the scholars of Islam are ready to find out the frame work for the administrative strategy in Islam. According to Al-Buraey, as he quotes in his Book named *Administrative Development: an Islamic Perspective*, finding out new ideas without making any contradiction with *shariah* 'was especially true in the case of political and administrative systems for which the Qur'anic verses and Sunnah's references are limited, broad, and flexible.' The author further gives the evidences to prove this fact drawing the tabular forms of Qur'anic verses. As he succeeded in his endeavor, he establishes that whoever is ready for research in the area of Islamic styles of administration he can find the value inculcated in sovereignty, fundamental rights, the security of life, principles of the state, government and administration, rights of the states over the citizens, the administration of justice, international relation matters, the principles of negotiation (*shurah*) etc. just like he finds the concept of *khilafah* and *amanah* in administrative policy of Islam.

### **Administration: the Qur'anic and prophetic concepts**

Even though Qur'an does not specifically mention the term 'administration' the word *yudabbiru* has been used to indicate the administrative matters. Qur'an uses the word in various places four times and it means to direct, conduct, manage well, economize, devise a plan and conduct the course of business (Al-Buraey, 1985). For example we can look at the tenth chapter, as Allah says:

Lo! Your Lord is Allah Who created the heavens and the earth in six days, and then He established Himself upon the Throne, directing all things. There is no intercessor (with Him) save after His permission. That is Allah, your Lord, so worship Him. Oh, will ye not remind? (10:3).<sup>2</sup>

The word *yudabbiru*, which has been mentioned in Qur'an, is to plan, organize, and decide to choose the right way of doing things (Qutub, 1992). Planning and organizing are basic part of administration (Fayol, 1916). The other verses are 10:31, 13:2 and 32:5 in which he has used the same word *yudabbiru* to mean what we said earlier. It is not incorrect to say that all of the Islamic policies related to administrative matters are indirectly mentioned in Qur'an and directly or indirectly in Hadis or the sirah of the prophet upon whom be peace. The *shariah* is built upon these directions and the general ethics related to administration form from these built facts. *Shariah*, as it is the back bone of the Islamic styles of administration like all other matters come forward to put the responsibility of administration as a man and as a Muslim. It

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2 All translations of the Qur'anic verses in this paper are taken from Pickthall (1936).

is unknown to none that in Islam the right and wrong values are determined by *shariah* of which Allah is in the apex of the hierarchy of the determination, followed by the prophet, upon whom be peace, and his life. The moral aspect of the administration is to be discussed while we will be going on and trying to give something on its Islamic values.

It is notable that the concept of administration in the Qur'an comes through many ways. When we go around and search the origin and meaning of the Qur'anic words we will absolutely be astonished about the contextual usage of the terms in Qur'an. To put it differently we have to go through its 32<sup>nd</sup> verse in 43<sup>rd</sup> chapter as he says:

...And raised some of them above others in rank that some of them may take labor from others.

Taking labor, as it is described by some commentators as a kind of administration keeps the way to the right order of the universe. Because taking labor from others, commend of someone to others who are low in rank etc. are arranged by Allah in order to maintain the right order of the universe (Ismail, 1127 A.H.).

### **The man as administrator**

As an administrator the man is considered to have some big responsibilities from his God. It is called *amanah*. This includes the trust, duty and obligation of the man to his sustainer. The man has assumed the *amanah* from his God while the other creatures on the earth did not, being too weak to accept it. In 33:72 of Qur'an Allah mentions about the issue very clearly:

Lo! We offered the trust unto the heavens and the earth and the hills, but they shrank from bearing it and were afraid of it. And man assumed it. Lo! He hath proved a tyrant and a fool.

Hence he the man is accountable for the trust that he assumed and if he is succeeding in taking the responsibility into his best consideration, then he is the successful here and hereafter. If not then he definitely has failed in the two worlds (Al-Baidhawi, 1418 A.H.). Allah has given his verdict to the mankind to keep the trust well by many other verses for the well being of the man himself and his surroundings. As a man he has a moral obligation to himself and his surroundings and as an administrator he is supposed to consider his surroundings as things which are to be administered by himself. This is based upon the notion of *amanah* that comes as a part of human being when he is in a process of becoming a human being given guidance from his creator. The more perfect he becomes in keeping his *amanah*, the best of human kind he is. Regarding the importance *amanah*, Allah says:

Lo! Allah commands you that ye restore deposits to their owners, and, if ye judge between mankind, that ye judge justly. Lo! Comely is this which Allah admonishes you. Lo! Allah is ever Hearer, Seer (4:58).

Hence keeping the trust and fulfilling his expectation are inevitable admonishment from Allah. As Qutub comments, there are myriad types of *amanah*, among them are the one related to the ruler and the ruled, *amanah* connected with mutual activities among mankind, as well as to the nurture of the growing children (Qutub, 1385 A.H.). The Hadith which emphasizes the concept of the trust asserts that it is a symbol of well being of the current world, as Abu Hurairah narrates:

While the messenger of Allah, upon whom be peace, was sitting among the congregation talking to them, a Bedouin came asking: When is the Day of Judgment? The messenger of Allah carried on talking. Someone from the community said, 'he (the prophet) heard what was asked and he disliked the question.' Someone commented: Actually he (the prophet) did not hear him. After completing the talk, the messenger of Allah called upon the person of the question: 'Where is the questioner about the Day of Judgment?' 'It is me here! Oh messenger of Allah,' the Bedouin replied. The prophet, upon whom be peace, said: When the *amanah* is lost then expect the day.' To the question how does it become lost, the messenger of Allah answered: When the things are entrusted to those who are not deserved for it then expect the day' (Bukhari p.21).

What I was trying to put through the aforementioned quotes from Qur'an and Hadith so far is the importance of trustworthiness in everyday life of a human being, especially in his responsible matters. As it covers moral, social, legal and religious obligations (Stacey, 2008) *amanah* is to be a matter of concern for every Muslim. By fulfilling *amanah* the man becomes succeeded in completing his responsibility and if he is a Muslim he gains successful life here and hereafter. As a Muslim and a *khalifah* of Allah which means his viceroy-which is to be discussed in coming part of the paper- he follows the religious and moral features of Islam. According to Al-Buraey (1985), the early features of Islamic administration were 'the religious and moral spirit which dominated the entire field of government and administration under the Prophet and the pious caliphs' (p.233). By following their ways of administration in daily life the status of a Muslim grows upward and he can treat his clients with the same roots i.e. the Qur'an and Sunnah.

Here is another Hadith which shows the prophetic concern towards administration and its responsibility at its zenith. The following words make us pondering on each seconds of our time role in the current world as well as the Day of Judgment:

Every one of you is a shepherd and is responsible for his flock. The leader of the people is a guardian and is responsible for his subjects: a man is the guardian of his family and is responsible for his subjects, a woman is the guardian of her husband's home and of his children and is responsible for them, and the slave of a man is a guardian of his master's property and is responsible for it. Surely, every one of you is a shepherd and responsible for his flock.

This Hadith is one of the most quoted Hadiths which mentioned by various scholars who made researches related to administrative matters of Islam. (For instance, Al-Buraey, 1985, Abdel Rahman, 1997, Saleh, 1997). Here, mainly two things are to be noticed namely, the responsibility of a man as an administrator and the wide meaning to the concept of administration and administrator. It should not be misunderstood that administration only pertains of an official body, structure and authority. Instead, the thing to be born in mind is that every aspect in the life of a Muslim is closely connected to the broadened meaning of administration and the man after his maturity is responsible to anyone or anything of his surroundings.

### **Context of Islamic styles of administration**

From the time of prophetic era unto this time the sources of Islamic styles of administration have been remaining without any change. Both Qur'an and Sunnah formed a standard law of administration to be practiced by the Muslims throughout the world. Here comes the concept of *shariah*. As a perfect law which encompasses all the worldly matters of the mankind, it has given a guide line of how should the administrator be in his situation of living. The terms and conditions of Islamic styles of administration were and are practicable by each and every human being according to the situation in which he lives. Even though these styles and forms are perfectly Islamic oriented, which is a noticeable thing in terms of the style according to Al-Buraey (1985), none can find any disturbance by this orientation.

With an eye of Islamic worldview it can be said that *shariah* is an all including 'container' of law which includes different principles, theories, doctrines, and rules that relate to everyday life of man. From this point of view, as it is contradictory to the western view, there is no need of the interference with the man-made law of administration if one follows the true path of Qur'an and Sunnah, the inevitable parts of *shariah*. Because of its divine touch *shariah* is differentiated from all other theories and laws that are founded by various thinkers and that is why the Muslims can not only claim, but also prove its divinity without any complex. The verses mentioning about *shariah* strongly show its divine part by the direct interference of Allah. For instance look at the following verses of Qur'an:

And now have we set thee (O Muhammad) on a clear road of (Our) commandment; so follow it, and follow not the whims of those who know not. (45: 18).

Allah ensures that he himself has give mankind the perfect and clear way of life. This is the only perfect way to be followed as the other kinds of ways are dump and their origin is from ignorance (Qutub, 1412 A.H.). In fifth surah of Qur'an the issue related to *shariah* is mentioned in its 48<sup>th</sup> verse and there also Allah directly interferes by commenting that he has given the divine law (*shir'ah*).

As the divine law takes the part of Muslim life, the Islamic rules connected to administrative issues are also not different in case. It shows the real and practical context of administration in Islamic view point.

### **How 'Khilafah' is to be read?**

There are a number of literatures which discuss about the concept of *khilafah* (vicegerancy) of man and most of them have talked about the theoretical aspects related to his responsibility. It is necessary to go through the points in order to connect the administrative responsibility to the concept of *khilafah* for a better understanding of the man being in the apex of his accountability.

The origin of the Arabic term *khilafah* is from *khalafa* which means to succeed anyone (Ibn Manzur, 1414 A.H.). *khilafah* is *imarah* which is to rule. *Khalifah* means one who succeeds the other. The Qur'an has called the man kind as *khala'if* which is plural form of *khalifah*. In surah An'am it is mentioned that:

He it is who hath placed you as viceroys of the earth and hath exalted some of you in rank above others, that he may try you by (the test of) that which He hath given you. (6: 165).

In the law of Islam, this concept is considered as an important entity as it is the indicator of human responsibility. The man as a *khalifah* of Allah (2: 30), has to be responsible for something regarding the administrative charge in the present world. Concerning the verse in which man is qualified as *khalifah*, Al- Razi comments: He the man is called so (as a *khalifah*) because he has a responsibility of giving verdict to the creatures of Allah on the land. It is explicit from here how the term is directly linked to administration. Fayol's (1916) theory of administration shows that administration comes from commanding i.e. giving verdict to the others and directing them. Hence as a viceroy of Allah the man is to administer the world and direct it towards the goodness. Otherwise he will lose the reward from here and the Day of Judgment. The responsibility of being a good *khalifah* inevitably brings the responsibility of being a good administrator by being a good Muslim. Then to be a *khalifah* according the wishes of Allah is neither to be a universal fact nor a natural phenomenon interrelated to the life of human being, but a challenge that determines the destiny of everyone in the 'other world'. Since being a Muslim is to be a challenge (Kazmi, n.d.), then it is an absolute need to become a good *khalifah* according to the Islamic philosophy concerning man and Muslim.

The Islamic concept of administration shows the importance of being *khalifah* in the present world while the laws in Islam put the dos and don'ts to the ruler, manager or administrator, disregarding their position in which they are. The prophetic words which already mentioned are the clear-cut example explaining the level of *khilafah* in which every person is situated.

### **Identity of the responsible administrator**

It is the identity that reveals the person as himself. If the identity is lost then he is not an identifiable one no more; and as it changes the person also changes into another identity. The identity may come from various bases and it may cause significant changes in the person who is identified by it. In the case of administration with the concept of Islam, the peculiarity of being identical should be based on the commands of Qur'an and Sunnah. The basic of administrative responsibility in the Islamic area of understanding is the command of Qur'an, to enjoin good and forbid evil (Abdel Rahman, n.d.), along with the Hadith. In other words it is the concept of *amr bi al-ma 'ruf wa nahy 'an al-munkar*. There is a big amount of Qur'anic verses and prophetic words by which we can get its relevance. As a part of responsibility both emphasize on the accountability of a good Muslim to him as an individual and society being he is the origin of the latter by all means.

Enjoining good and forbidding evil has been repeated in several contexts through many verses in Qur'an.<sup>3</sup> In surah Al-A'raf Allah says to his messenger, upon whom be peace:

Keep to forgiveness (O Muhammad), and enjoin kindness, and turn away from the ignorant (7:199).

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<sup>3</sup> See for example: 3: 104, 3: 110, 3: 114, 7: 157, 9: 67, 9: 71, 9: 112, 22: 41, and 31: 17.

Directing towards goodness was the responsibility entrusted by Allah to the prophet upon whom be peace. As he has fulfilled the duty now it is our turn to follow the same way the messenger showed us. This is why, in Islam, both enjoining good and forbidding bad are qualified as the characteristic of Muslim community, based on the following verses in Qur'an:

Ye are the best community that hath been raised up for mankind. Ye enjoin right conduct and forbid indecency. (3: 110).

The symbol or the sign of the best of the community in the world has to be related to morale of the society. From this sign of behavior every one can identify this community. Pointing out the community of Banu Israel and their indecent behavior Allah has blamed them looking to their deeds by saying:

They restrained not one another from the wickedness they did. Verily evil was that they used to do! (5:79).

It is clear from the verse that not forbidding vices was considered as the identity of the ancient society, Banu Israel and it was the cause to be cursed by Allah. As the personal identity is closely connected with moral responsibility (Lee, 1986), every one of Banu Israel had had the responsibility of enjoining good and forbidding the evil. But to them it was something out of their concern. In another verse mentioning about the *Munafiqin* (hypocrites) the opposite of what we have been discussing is regarded as their identity, by Qur'an, as Allah mentions about them:

The hypocrites, both men and women, proceed one from another. They enjoin the wrong, and they forbid the right, and they withhold their hands (from spending for the cause of Allah). They forget Allah, so He hath forgotten them. Lo! The hypocrites, they are the transgressors. (9:67).

According to Qur'an encouraging the devilish acts and discouraging the goodness were the habits of those people called *Munafiqun*. Suyuti (911 A.H.) opines that to discourage or to forbid goodness is the worst thing in the world (vol.8. p. 232). Thus doing the worst thing was the identity of the hypocrites. In this context the aforementioned verse which describes the characteristics of the best community is thought to have some more relevance. Those who are in the top most position i.e. the community of Muslims will and should enjoin goodness and forbid the bad deeds. It is one of the best qualities of a good society, according to Qur'anic teachings (3:104) as well as the prophetic lessons. The messenger of Allah upon whom be peace himself was an exemplary with this character throughout his whole life. Qur'an narrates his habit of enjoining the virtues and discouraging the vice as follows:

.....He will enjoin on them that which is right and forbid them that which is wrong. (7:157).

As the good explanations of this verse prophet upon whom be peace has taught his companions the importance of *amr bi al-ma 'ruf wa nahy 'an al-munkar*.

The prophet (s.w) said: You should pledge to me on obedience in your vigor and laziness, on spending in your hardship and ease, and on enjoining good and forbidding evil. (Ahmad, 241 A.H.)

....And enjoining good is alms. Forbidding evils is alms. (Muslim, 261. A.H.)

If anyone of you see something objectionable, he should change it with his hands. If he cannot, he should do it with his tongue. And if he cannot, he should do it in his hearts, which is the weakest form of *iman* (Abu Davud, 204 A.H.).

### **Administrative responsibility: The process of *iman* and *taqwa***

Through this part, I will be trying to give an outline of how both *iman and taqwa* operate as continuous process connecting to administrative responsibility. Administration as a whole, by all means is coincided with responsibility. According to Islamic scriptures the responsibility is fulfilled by *iman* and *taqwa* and that is why Qur'an has given emphasize on both repeatedly. Faith in God, says Abdel-Rahman is a pre requisite of good administration as it is directly linked to administrative decisions making important decisions against malpractices of the employees, negative bureaucratic practices of the staffs (abdel-Rahman, 1999) and unethical behaviors from all positions in administrative body. It is not inappropriate to have a look upon only a few of the verses of Qur'an and the words of the prophet upon whom be peace regarding *iman* and *taqwa*, the ideal process which lead to good administration. Time and again, in Qur'an, Allah correlates the faith with God-fearing.

O ye who believe! Observe your duty to Allah with right observance, and die not save as those who have surrendered (unto Him) (3: 102).

O ye who believe! Be careful of your duty to Allah, and be with the truthful. (9: 119).

It is a part of our responsibility to have fear about the disobedience of Allah (Qurtubi, 1964).

Lo! The noblest of you, in the sight of Allah, is the best in conduct. (49:13).

To be best in conduct by fearing the God is a big step to enter heaven, according to the Hadith of the prophet upon whom be peace.

...The messenger of Allah upon whom be peace was asked: 'By which one will the people enter the heaven?' Prophet upon whom be peace replied: "By God fearing and good manner. (Abu Davud, 204 A.H.).

Commenting on surah Al-'asr (chapter: 103) Qutub (1385 A.H.) says: *Iman* is the basis of human life by which each kind of virtue will be originated (vol.6. p. 3966.). That is to say *iman* is a process of creating the seeds of goodness in human kind forever. According to Islamic world view, whoever is not well prepared with a faithful mind is thought to have difficulties in being a *muthaqi* (one who has fear of God).

### **Concept of *Adl* (justice) for Administrative body**

*Adl* is one of the two important objectives-the other one is *ihsan* (welfare of mankind)-which are to be realized and practiced through public administration in an Islamic society (Alam, 1967.p.27). Ali (R.A.), one of the legends of Islamic history, in his tenure as *khalifah*

wrote to his newly appointed governor in Egypt: "...I beseech Allah to grant you and me to remain firm in His guidance. Keeping always before us His will and satisfaction of His people for our deeds so that by our just and benevolent rule and ever increasing prosperity and welfare of the state, we may leave behind precedence which may serve in time to come as examples all over the world" (ibid. p.27).

Regarding administration, justice must be brought into work irrespective of the social status, financial background, racial and political field, or religious fields of the one who has the authority or the other who is under the power (Al-Buraey, 2002). To put it differently, 'the entire Muslim community, not only its rulers, is held responsible for the administration of justice' (p.83). In Islamic context of life there should not be any discrimination between the ruler and the ruled in terms of the right to get justice. In the life of a Muslim, *Adl* is to be inculcated in his mind being a social and depending existence in this world. That is why the Holy Qur'an has not only mentioned but also emphasized the importance of justice in various contexts.

O ye who believe! Be ye staunch in justice, witnesses for Allah, even though it be against yourselves or (your) parents or (your) kindred, whether (the case be of) a rich man or a poor man, for Allah is nearer unto both (than ye are). So follow not passion lest ye lapse (from truth) and if ye lapse or fall away, then lo! Allah is ever informed of what ye do. (Qur'an: 4: 135).

According to Qur'an, to be just opens a way to be God-fearing human being. (5: 8). *Adl* plays an important role in everyday life of an administrator as well. Let us see the way of justice that is to be very much considered in the field of an administrator or a body of administration. *Adl* comes by many ways such as being honest to his employees or subordinates, considering all of his workers, giving reasonable wages to everybody, being patient to all and so on. Though His life, the Prophet, upon whom be peace, has shown all these types of justice without any complication. The following clarifications will enhance our understanding of how He upon whom be peace made it being a perfect man.

Being honest to employees or subordinates: The history of the Prophet upon whom be peace begins with an introduction of calling Him as *Al-AmĒn* (The honest). Every one of the Mecca called Him the name in his early ages as they knew him. This epithet was given to him because the people of Mecca, the kinsmen of the Prophet upon whom be peace considered him as the best man among them, one who was never thought or known to have told a lie (Shamoun, n.d.). The following Hadith which explains the early era of Islam shows the Prophet upon whom be peace as *Al AmĒn*:

"... He [Heraclius] said, 'Had you ever blamed him for telling lies before he claimed what he claimed?' I replied, 'No.' ... He said, and 'Does he break his promises?' I replied, 'No, but we are now at truce with him and we are afraid that he may betray us.' .... 'When I asked you whether he was ever blamed for telling lies, your reply was in the negative, so I took it for granted that a person who did not tell a lie about (others) the people could never tell a lie about Allah. I asked you whether he had ever broken his promise. You replied in the negative. And such are the apostles; they never break their promises...'" (Sahih al-Bukhari, Vol. 4, Book. 52). This indicates that the Prophet upon whom be peace was a trustworthy throughout the whole life.

Giving reasonable wages to all workers: The messenger of Allah upon whom be peace strongly emphasizes on doing justice towards the workers, by allowing them their rights, with this words:

Pay those who work for you their wages as soon as they have completed their work, even before their sweat dries. (Ibn MĒjah, n.d.).

Being patient to all: Aishah (R.A.) narrates:

The messenger of Allah has never beaten any one of his wives. He has never beaten any one of his servants. He has never beaten anything with his hands, except for fighting for the sake of Allah (Al-ZuharĒ, n.d.).

There is another Hadith quoted by BukhĒrĒ in which the Prophet upon whom be peace used to give best consideration to the servants:

A man asked to prophet (s.w.): How many times should a servant be forgiven?  
The prophet replied: "Forgive him seventy times". (BukhĒrĒ, n.d.)

### **The concept of negotiation (shĒrĒh)**

Allah the almighty has given the name shĒrĒh to a whole chapter in order to indicate the importance of negotiation and consultation in matters. It is counted as one of the characteristics of the Muslims in their life being responsible with or without administrative affairs. Commenting on the 38<sup>th</sup> verses of the chapter, *Al-shĒrĒh* (And those who answer the call of their Lord and establish worship, and whose affairs are a matter of counsel, and who spend of what We have bestowed on them) Al-SwĒbĒnĒ (1997) says that negotiation and consultation are the characteristics of good administrator 'as well as a good Muslim'. (Øafwat Al- TafĒsĒr). It is implicit here that the negotiation can be applied in policy making of an institution as the administrative body can consult with each other in a bureaucratic or non-bureaucratic organization. When this is brought in to practice, the misuse of power can be absolutely abolished for a good existence of the organization. Allah gives command to his beloved messenger, regarding negotiation, in sĒrĒh Ōl- ImrĒn as he says:

...And consult with them upon the conduct of affairs. (3: 159).

Al- SwĒbĒnĒ comments on the verse as follows: Consult with them in all of your matters so that they will follow you (ibid.). ShĒrĒh works as a screening body by which the administrative secrecy can also be avoided as the 'secrecy is ubiquitous in every organization because of bureaucracy' (Abdel Rahman, n.d.). It is one of the most significant variables in Islamic administration, by which the Prophet upon whom be peace and the companions made their policies, decisions throughout their tenure.

### **Implication and practice**

It is a historical fact that whenever changes take place there will be two kinds of opinion, supporting and opposing the changes. The case in implementing the Islamic model of administration is not different from this. However, the only thing that is constant is change; according to Heraclitus (n.d.). To bring a change in the current administrative system of the world institutions and organizations is not an easy task by any way. In fact, the changes will

influence each individual in the institution. That is to say every one definitely will have his own point of view and he may support or oppose these changes (Buraey, 1990). At the present situation, a change by implementing an Islamic model of administrative theory will be opposed by a large amount of the individuals being they looks to any Islamic movement with an eye of prejudices.

However, it is an undeniable fact that the Islamic models of theories in any discipline would bring a new scope of development by all means, contributing to the current flow and rejecting what to be rejected in the westernized thoughts and practices. These two entities come under the implementation theories of Al- Buraey, under which the theories of cooperation and opposition come. It seems that the theory of cooperation can do better than the latter in terms of developmental activities in all fields of the organization. The strategies of implementation are penetration and integration. The former one is suitable for further discussions in the field of administrative development and Islam and here we are going to clarify what kind of penetration is it.

Penetration is introduced by Buraey (2001) as an informal model or strategy of implementing Islamic administration. From that point of view, we can make the concept of intellectual penetration to the present market of westernized administrative thought by a very planned and organized way. Being Qur'an always reminds the Muslims about the intellectual demand (Kazmi, 1999), it is compulsory to have that kind of penetration. Then only a change in the aforementioned area can be expected. But, admittedly our system of administration in our own universities, colleges and other educational institutions has yet to be changed accordingly, as they ignore the Islamic models of administrative theories even in their curriculum (Buraey, 2001). According to FarĒqĒ (1981), 'no Muslim government, university administration or private organization is doing anything about the 'sinking' morale of the college youth or about their continuing de-Islamization through "education" ' (p.6). Before we continue further criticizing the west it would be better if we could implement the Islamic theories of administration in our own institutions without further ado.

## **Conclusion**

Through this paper, we were trying to elucidate the theoretical dimension of Islamic administrative system by referring mainly to Qur'an and Sunnah, underpinned with various commendatory, including classical and modern. Evidently it is understood that the discipline of administration is neither an unfamiliar nor a new form of knowledge to Islamic theories and practices. Since man has been living through history from time immemorial, all the disciplines related to him were with him, but without becoming theories that can be learned or taught from generation to generation. As time passed he was capable of making theories and practicing himself with or without guidance. The point here is that although he hastens to say that these theories including administration were the result of his intellectual existence, the fact is that he could only conceptualize from the known realities of which the God was the founder. Thus role of religion cannot be ignored from the context at all.

By giving a holistic approach to Islamic administrative theories we can apply them in various situations as a part of Islamizing the disciplines avoiding all kinds of misconceptions about it. For the first preference the educational institutions in the Islamic countries are thought to be selected for implementing administration from an Islamized context. By the gradual development of those institutions we can expect the changes in the westernized

framework of Islamic departments so that they can reconstruct our bygone era administering all the discipline with modern views.

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