

Rudimental Components of Islamic Public Administration

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Abstract: The divine commandments revealed in the Holy Quran specify the responsibilities of the Muslim Ummah, ruling regimes, and dynasties in public administration. These commandments emphasize establishing justice, equity, mutual trust, removing injustice and disparity, and ensuring social and political accountability. They form the foundation of a governmental system based on Islamic Shariah law, defining the structure of government and the role of Muslim rulers. This framework eliminates confusion regarding the roles of Muslim rulers, focusing instead on their responsibilities within Islamic administration. This study aims to identify and analyze significant divine commandments related to public administration in Islamic governance and the roles of rulers or administrators. The methodology involved gathering data from books, journals, secondary resources, the Holy Quran, and Sunnah. The objective is to contribute academically by exploring divine guidance on public administration and leadership responsibilities in Islam.

Keywords: Islamic public administration, divine commandments, monotheism, *amar-bil-maruf*, *al-munkar*, Abrahamic, Semitic, *wali*, *immamat*, khilafat.

Introduction

Islamic administrative and juridical jurisprudence originated from the Quran and Sunnah, teachings that Prophet Muhammad (*pbuh*) imparted to his followers through practical implementation (Al-Quran, 62:2). Islamic public administration aims to uphold values such as Tawheed (Islamic Monotheism), *Rabubiat* (nurturing and sustaining qualities), Khilafat (representation to establish '*amar-bil-maruf-wa-al-nahy-an-al-munkar*'), *Risalat* (delivering divine messages through prophethood), and *Akhirat* (belief in the Day of Judgment).

Understanding the evolution of Islamic public administration requires insight into the inhabitants of the Arabian Peninsula, who consisted of nomadic Bedouins and settled communities engaged in agriculture and trade. The administrative policies of the Quraysh evolved around managing the Kaaba, pagan deities like Uzza, Lat, Manah, and events like the *Ukaz fair* (Hitti, 1961; Ali, 1922).

Objectives of the Study

In the predominantly pagan Arabian society, Prophet Muhammad (*pbuh*) introduced Islamic reforms aimed at transforming societal beliefs and administrative practices. This study aims to:

1. Identify the catalyst principles that shaped Islamic public administration.
2. Explore the fundamental components of early Islamic public administration.

Methodology of the Study

This study relies on primary Islamic literature and historical documents. Analyzing divine and Islamic literature forms the backbone of this research. The study employs a descriptive approach to interpret and understand the foundational principles and their role in shaping Islamic administrative policies. It reviews divine commandments and sociological analyses related to the development of public administration under Muslim leaders.

Islamic Administration

During Prophet Muhammad's (*pbuh*) lifetime, nearly the entire population of the Arabian Peninsula embraced Islam, culminating in Allah declaring Islam as the complete code of life (Al-Quran, 5:3). Islamic administration integrated socio-economic, political, religious, ritual, and moral values into a structured and benevolent system. The evolution of Islamic public administration can be understood in three dimensions:

1. Pre-Islamic historical bureaucratic and administrative experiences.
2. Revealed Quranic commandments on good governance and benevolent administration, focusing on civil services.
3. Consecutive development of Islamic public administrative experiences, systems, and customary practices.

Pre-Islamic Historical Bureaucratic and Administrative Experiences

Before the advent of Islam, the Arabian Peninsula, known as *Jazeeraatul Arab* or the largest peninsula on the world map (Hitti, 1961, p. 14), witnessed a significant historical period. It is believed that Prophet Ismail, son of Prophet Ibrahim, was among the first permanent settlers in Makkah (Haykal, 2000, p. 22). However, the construction of the Kaaba predates Ismail and Ibrahim. Geographically, *Jazeeraatul Arab* encompassed present-day Kuwait, Oman, Iraq, Jordan, Qatar, Saudi Arabia, Syria, United Arab Emirates, and Yemen, bounded by various bodies of water (Hitti, 1961, p. 14).

This expansive and uncultivated land was culturally, politically, and socio-economically influenced by the Persian and Roman Empires. Even in antiquity, the term 'Arabia' was recognized during the Hellenistic ages. The Arabian Peninsula, considered the cradle of the Semitic race (Hitti, 1961, p. 3), developed an advanced administrative system prior to Islam. Islamic law later integrated these cross-cultural social customs and traditions into its foundational principles during the formative period of Shariah Law.

The Code of Hammurabi in Mesopotamia (Oliver, 2nd edition, p. 3), the Praetorian Guard in ancient Rome (Champion & Hooper, 2003, p. 46), and concepts like 'Lex Talionis' ("an eye for an eye") found in the Bible (Matthew, 5:38-45) and later in Islamic law (The Noble Qur'an, 5:45) illustrate the continuity of legal principles across different civilizations. These customs were prevalent

among the Bedouins of the Arabian Peninsula, who adhered to Abrahamic or Semitic religions emphasizing monotheism (Monistic Cult).

Arabic, derived from ancient Semitic Sumerian languages, including Akkadian and Aramaic, has endured as a powerful language. It succeeded these extinct languages and inherited socio-cultural heritage, influencing societal traditions and customs. These customary regulations became integral to the bureaucratic practices that shaped Islamic law.

In the Sumerian civilization of ancient Mesopotamia around 5000 years ago, the Ur dynasty under King Ur-Nammu established the "Ur-Nammu Legal Code" (Champion & Hooper, 2003, p. 40). This legal framework, written in Akkadian, governed the region and appointed "Ensis" (equivalent to today's police officers) to enforce laws. Concepts like 'Lex Talionis' were foundational in early legal systems, shaping societal norms and administrative practices.

Before his prophethood, Prophet Muhammad (*pbuh*) encountered tribal warfare known as 'Harb al *Fujjar*' or the "*Fijar Wars*," reflecting a period of conflict among major tribal confederations like the Quraysh and Hawazin in the late sixth century CE. In response, Muhammad (*pbuh*) established an organization called '*Hilful-Fudul*' at age 15-17 to uphold peace agreements among Arabian tribes (Haykal, 2000, p. 21).

The administration of Makkah was centered around the management of the Kaaba. Responsibility for the Kaaba rested with the descendants of Ibrahim's son, Ismail (Ali, 1922, p. 1). *Qusayy* ibn Kilab, another descendant, consolidated Quraysh leadership in Makkah and built 'Dar-un-Nadwa,' which served as the city's council hall or parliament (Haykal, 2000, p. 88; Ali, 1922, p. 2).

Prophet Muhammad's (*pbuh*) great-grandfather, Hashim, played a pivotal role in Makkah's administration until his death in Gaza in 510 AD, leaving Abd al-Muttalib (or Abdul *Muttaleb*), Muhammad's grandfather, to manage administrative affairs (Haykal, 2000, p. 21; Ali, 1922, p. 4). The Quraish oligarchy, structured around these administrative roles, solidified Makkah's governance and influenced the future Islamic administration (Hitti, 1961, p. 128).

These extended bureaucratic and administrative experiences were not disregarded by Islam but rather valued as enriching human history. Islam incorporated these pre-Islamic social customs and traditions into its administrative organizations, which later aligned with Islamic values

Revealed Quranic Commandments on Good Governance and Benevolent Administration with a Focus on Civil Services

There is a widespread misconception that Islam emerged solely with the prophethood of Muhammad (*pbuh*) in 610 AD, alongside the revelation of the Holy Quran. In truth, Islam has been intrinsic to human existence since the beginning, evolving over

time with each prophet's arrival to adapt to the ages. Prophet Muhammad (pbuh) is considered the final reformer and messenger (rasul) of Islam.

Islamic monotheism teaches that humanity was created with organized guidance from the Creator to navigate life on Earth. This principle was crucial in shaping Islamic public administration during the Muslim golden era. The Quranic revelation delivered direct commandments to the first humans and their descendants. A significant Quranic commandment reads (Quran, 2:38):

"We said: Go down, all of you, from hence; but verily there cometh unto you from Me a guidance; and who so followeth My guidance, there shall no fear come upon them neither shall they grieve."

Central to Islamic monotheistic ideology is the concept that all humanity forms a single family, bound together. This fundamental concept serves as the axis around which human unity is fostered. The Quran addresses all of humanity in (Quran, 4:1):

"O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women. Be careful of your duty toward Allah in Whom ye claim (your rights) of one another, and toward the wombs (that bare you). Lo! Allah hath been a watcher over you."

The Arabic term 'al-harama' emphasizes the interconnectedness of human beings as part of a singular familial structure. This concept serves as a foundational framework in Islamic public administration. The Arabic term for 'administration' is 'yudabbiru,' used multiple times in the Quran (Quran, 10:3, 31:13, 13:2, 32:5), translated to English as direct, conduct, manage, run, engineer, steer, marshal, regulate, be in charge, economize, devise, and conduct (J.M., Arabic-English Dictionary, 1976).

Another central principle in Islamic public administration is the divine commandment of 'Commanding right and forbidding evil' (amar-bil-maruf-wa-al-nahy-an-al-munkar) (Quran, 31:17). 'Maruf' denotes what is good, acceptable, customary, acknowledged, and right. This concept is widely used in the Quran (Quran, 3:110) to enforce the principle of promoting good and preventing evil.

The responsibility to enforce these divine commandments lies with the state and its institutions. The Quran emphasizes this in numerous verses (Quran, 3:104, 4:58, 4:135, 5:42, 6:153, 7:29, 16:90, 24:2, 42:15, 57:25) which guide Muslims in ensuring social justice and maintaining law and order through public administration. For instance, Quran (4:58, 135) urges:

"O you who have believed, be constantly upright with equity (with others), witnesses for Allah, even if it be against yourselves or (your) parents and nearest kin. In case (the person) is rich or poor, then Allah is the Best Patron for both. So do not ever follow prejudice, so as to do justice; and in case you twist or veer away, then surely Allah has been Ever-Cognizant of whatever you do."

Securing and protecting property is a fundamental duty of Islamic public administration, as affirmed in Quran (2:188):

"And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know."

The institution of 'Hisba' originates from Quranic teachings and addresses societal injustices. For instance, Sura At-Tarif (Quran, 83:1-6) highlights ethical business practices, leading to the establishment of 'Hisbah'—the office of 'Muhtasib' or Market Inspector. This institution ensures fair trade practices and ethical conduct, forming the basis of modern Islamic policing.

In conclusion, Quranic commandments provide the ethical and legal framework for Islamic public administration. They guide Muslims in promoting welfare, preventing evil, upholding justice, and ensuring the well-being of society through benevolent governance.

Consecutive Development of Islamic Public Administrative Experiences, System, and Customary Practices

Islam is Abrahamic and Semitic. Many concepts of social customs and traditions assimilated into Islam were in effect in the *Jazeeraatul Arab* or the Arabian Peninsula and its surroundings. As Semitic and Abrahamic traditions, these spread as social customs. Before the Prophet's (*pbuh*) preaching of Islam, these traditions were in effect in many regions. Thus, these Semitic and Abrahamic traditions were well-known in Mesopotamia (Babylon, Assyrian), Rome, and the Persian Empire from an ancient age. Some of these traditions were rejected during the Prophet's (*pbuh*) reformation as Jahili (customs during the age of darkness or *Ayam-e-Jahilyah*) traditions that clashed with Islamic conceptual values, while others were incorporated into Islamic tradition. This period, absent during the time between the two great apostles of Allah, Jesus (*Isa Alaihissalam*) and Muhammad (*pbuh*), is known in history as '*As-al-Jhiliyyah*' or 'the age of ignorance'. In contrast to the age of Islam, this era is known as 'the age of enlightenment and knowledge' (Buraey, 1985, p.240).

With the advent of Prophet's (*pbuh*) reformation, Islam became global and cross-cultural within a very short time. Scholarly opinion, local tradition, and new concepts emerged and were incorporated. The Islamic empire expanded its territory, yet most local institutions, social customs, and traditions remained unchanged and intact, infused with Islamic values. While keeping the local system unchanged and intact, Arab and Islamic values were adopted (Buraey, 1985, p.233). In some places of the Islamic Empire, such as Roman, Persian, Egyptian, and Spanish territories, public administration became intermingled. Later, occidental and Oriental concepts and values were incorporated and adapted to address newly arising local problems and issues. The gradual and continual Muslim conquest enhanced the influx of new local administrative systems,

administrators, and soldiers (Rahim, PhD, Vol-1 (1201-1576), 1963, p.151). For missionary purposes, a large number of saints, Ulama, Sufis, and teachers migrated from the *Jazeeraatul Arab* to conquered lands for multiple purposes. The religious fervor of triumphant Muslim generals and rulers promoted the role and dedication of Ulama, Sufis, and preachers and led to the construction of numerous religious educational institutions for unity in society (Rahim, PhD., Vol-1 (1201-1576), p.157). Thus, Islamic values mingled with the local system and emerged to develop a newly blended public administration system. The teaching of the monistic cult and '*amar-bil-maruf-wa-al-nahy-an-al-munkar*' was instilled among Muslim rulers for benevolent public administration.

Before the advent of Islam, each clan and tribe had its own chief (Sheikh). Age, personal character, capability, wisdom, and wealth determined who could be a chief (Sheikh). Thus, administration was based on kinship (Buraey, 1985, p.242).

With the emergence of Islam, Prophet Muhammad (*pbuh*) became the leader of the Muslim community politically, administratively, and religiously. The Prophet's (*pbuh*) migration from Mecca to Medina played an essential role in his becoming the chief of the first Islamic state after the agreement among the communities of Medina, known as the Constitution of Medina, Covenant of Medina, or Charter of Medina (*Dustur Al-Madinah, Sahifat Al-Madinah, or Mitaq Al-Madinah*). This was the first institution for public administration in the Islamic state, and this covenant laid the foundation of the Islamic state. It was signed in Rabiul Awal in the First Hijri (24th September, 622), creating a confederation in Medina (Ibn Hisam, 2000, P. 107). Through this first written constitution, Prophet Muhammad (*pbuh*) outlined the initial guidelines for the structure of the state, providing the basis for Muslim polity (Bashir, 2021, P.252-53).

Imamate

Imamate is also an institution for public administration that denotes the continuation of prophecy (*Resalat*) to lead the Ummah, and this divine command is obligatory (Al-Mawardi, p.10). In this context, the divine command is consoled with the Quranic verse to establish public administration '*Atiullaha waatiur rasula waulilamri min kum*' (Quran, 4:59), which mandates the establishment of the *immamate* (Commanding System) in the Ummah.

Wazir, Uzir, Wuzara (Minister)

After migrating to Madinah to establish the *Immamat* (Commanding System in public administration), Prophet Muhammad (*pbuh*) introduced institutions one after another. For consultation, the Prophet (*pbuh*) established the '*Wazirate*' (Ministry) system, as directly commanded in the Quran: '*Ajalli-waziram min ahley*' (Quran, 20:29). Here, the term '*wazira*' denotes the appointment of ministers and consultants for public administration.

During the Prophet's (*pbuh*) tenure in Madinah from 622 to 632, he established three types of public servants for public administration: *Al-Wali* (Governor), *Al-Amil* (Tax Collector), and *Al-Qadi* (Judge).

***Al-Wali* (Governor)**

The term 'Wali' during the Prophet's (*pbuh*) presence in Madinah meant 'Guardian'. He divided Arabia into provinces: 1. Al-Madinah, 2. Tayma, 3. Al-Janad, 4. The Jurisdiction of Banu Kindah, 5. Makkah, 6. Najran, 7. Al-Yamen, 8. Oman, 9. Bahrain, and 10. Hadramawt (Buraey, 1985, p.244). To educate the masses, the Prophet (*pbuh*) appointed *Al-Wali* (Governor) for each province based on qualifications of piety, justice, wisdom, and honesty. The appointed *Al-Walis* (Governors) were as follows:

Table 1

The appointed Al-Walis (Governors)

SL no.	Name of Provinces	Name of Walis (Governors)
1	Al-Madinah	Prophet Muhammad (<i>pbuh</i>)
2	Tayma	Yazid Ibn Abu Sufian
3	Hadramawt	Ziad Ibn Lobidul Ansari
4	Al-Janad,	Muaz Ibn Jabal, Yala Bin Umaya
5	Bahrain	Aban bin Said, Ala Ibn Hazari & Almunjir Bin Sawa
6	Jurisdiction of Banu Kindah	Muhazir Ibn Umaya
7	Makkah Makarrama	Hubairah Bin Shibol & Wahab Ibn Ussaid
8	Najran	Amor Ibn Hazam, Ali Ibn Abu Talib & Abu Sufian
9	Al-Yamen	Bazan Ibn Saban, Shahar Bin Bazan & Khalid Bin Said
10	Oman	Amor Ibn nul AS, Jafor Bin AL Julanda, Abdul Bin Julanda

These appointments of *Walis* were highly effective in public administration, and to this day, the *Wali* system remains in effect. Presently, a *Wali* is appointed as a coordinator at the district level, and the position of *Wali* in the Middle East is equivalent to that of a Deputy Commissioner in the Indian Subcontinent. The word

'*Wali*' is cited in the Quran in many places, denoting meanings such as guardian, friend, protector, provider, or sustainer (Quran, 2:107, 120, 257, 3:68, 122, 4:45, 119, 5:55, 6:14, 127, 7:155, 196, 9:16, 74, 116, 12:101, 13:37, 16:63, 111, 18:17, 26, 29:22, 32:4, 33:5, 17, 65, 34:41, 42:8, 9, 28, 31, 44, 45:19, 48:42, 74:11).

***Al-Amil* (Tax Collector)**

The meaning of *Amil* is tax collector (Buraey, 1985, p.244). Currently, the Deputy Collector is equivalent to an *Amil*. During that time, the taxes included *Zakat* (charity for the poor from the rich), *Sadaqa* (voluntary alms), *Jizyah* (charity from non-Muslims in the Islamic state for security), *Kharaj* (land tax from non-Muslims), and *Ganeemah* (abandoned property of defeated non-Muslims in the battlefield) (Buraey, 1985, p.245).

***Al-Qadi* or *Qazi* (Judge)**

Prophet Muhammad (*pbuh*) appointed a *Qadi* or *Qazi* (Judge) in each province to dispense justice independently of the Provincial *Wali* or Governor. All *Qadis* were accountable directly to the Prophet himself. The Chief or Grand *Qadi* remained in Madinah, and Prophet Muhammad (*pbuh*) himself held this position as the Chief or Grand *Qadi* (Buraey, 1985, p.245). All *Qadis* were directed to follow divine commandments during the dispensation of justice, as ordained by Allah in many places in the Quran, including verse 4:58 (Quran, 4:58). Later, the official post to hold the position of Grand or Chief *Qadi*, known as '*Kazi Al-Qudat*', was held by Yaqub Bin Ibrahim *Al-Ansari Al-Kafi* Abu Yusuf during the reign of Harun al-Rashid from 731 to 798 AD (Buraey, 1985, p.273).

After the death of Prophet Muhammad (*pbuh*), these institutions gradually developed under the pious Caliphs with the expansion of the Islamic Empire. These institutions for public administration included Diwani (Revenue Management), *Asshura* (Consultancy Assembly), *Wizarah* (Ministry), *Assah* (Night Patrol Police), *Al-Surtah* (Police), *Shahib Al-Ahdath* (Police Chief), *Hisbah* (Market Management and Control), *Muhtasib* (Market Inspector), *Mazalim* (Investigation of Grievances), *Wulat* (Governor of Province), *Diwan Al-Kharaj* (Surveying Department for Land Tax), *Bait Al-Mal* (State Treasury House), *Hijri* Calendar year (Al-Mawardi).

Later, with the development of Islamic public administration, essential manpower was appointed as heads of some institutions. Umar Ibn al-Khattab, the second Caliph after the first Caliph, introduced numerous reforms in public administration. He appointed a *Katib* (Chief Secretary of *Wali*), *Katib Al-Dewan* (Chief Secretary of Revenue and Army), *Shaib Al-Ahdath* (Police Officer), and *Sahib Al-Bait* (Chief Treasurer). Other administrative units derived from scholarly thought and jurisprudence among the pious Caliphs and their predecessors and successor Muslim rulers included *Diwan Al-Barid* (Post Office and Official Message Deliberation Department within the state), *Diwan Ar-Rasail* (Correspondence Department for Government Letters with Foreign Countries), *Diwan Al-Mustaghallast* (Government's Land and Property Management), *Diwan Al-Musadarah* (Politically Confiscated Property), *Diwan Al-Azimmah* (Supervision of

Other *Diwans*' Offices and Accounts, akin to today's Audit & Account Comptroller Department), *Diwan Al-Ahsham* (Performance Evaluation of Government and Public Employees), *Diwan Al-Riqa* (Reception and Handling of Grievances and Petitions against Government Employees, submitted to the Caliph after investigation), *Diwan Al-Mazalim* (Inspection of Public Petitions and Grievances against Government Employees, submitted to the local *Qadi* or Judge), *Diwan Al-Sawad* (Revenue Collection solely for Agricultural Land from Iraq), *Diwan Al-Nafaqat* (Accounting for *Qadis*' Salaries and Related Court Infrastructure), *Diwan Al-Addiya* (Maintenance of Overseas Government Properties), *Diwan As-Sirr* (Secrecy Maintenance of Government Documents), and *Diwan Al-Ard* (Maintenance of Government Military Properties and Equipment).

Conclusion

Islam, as a way of life, embodies a monotheistic cult that demands complete submission to the will of Allah. Its followers seek refuge solely in Allah, aiming ultimately for tranquility or acceptance of His decree (Al-Quran, 55:26). The central theme of Islam's monotheistic cult is the liberation of humanity towards this ultimate goal. The oligarchic hereditary structure within the Quraish dynasty played a pivotal and determining role in the administration of Mecca and the Kaaba (Al-Quran, 62:2). Consequently, Mecca has been revered since ancient times as a place of worship, underscoring its significance in Islamic monotheistic beliefs (Haykal, 2000, p. 22).

The esteemed historical reputation of Mecca and the Kaaba, combined with the oligarchic hereditary administration of the Quraish dynasty, and the Muslim principle of submitting personal desires to the will of Allah, guided the Muslims to victory. Muslims steadfastly believe in submitting their desires to Allah's will (Al-Quran, 33:36) for the sake of benevolent administration.

As Islamic territories expanded, incorporating efficiency and experience, new conceptual frameworks of public administration were integrated with Islamic values. Islamic public administrative principles became inclusive and triumphant, contrasting with the political and military failures of other states and empires in resisting Islamic expansion. The generosity, equity, equality, justice, piety, integrity, and honesty of Islam's monotheistic cult and inclusive ideology influenced local elites, leading triumphant Muslim rulers to appoint them as chiefs and share power with them. This collaborative approach enriched Muslim public administration by incorporating local customs and traditions.

Subsequently, rulers of the contemporary Islamic Empire emphasized the jurisprudence and traditions of their predecessors, seeking guidance and direction from scholars. Islamic rulers and scholars from various sectors made significant contributions to the development of Islamic public administration through their prudent use of *Ijtihad* (independent reasoning) and *Qiyas* (analogical deduction) derived from the Quran and Sunnah. However, it remains indisputable that the foundation and central axis of Islamic public administration stem from the divine commandments of the Quran.

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