

ISLAMIC PERSPECTIVE OF PUBLIC POLICY FORMULATION AND ADMINISTRATION: PAKISTAN'S CURRENT SITUATION AND SOLUTION

¹DR. SYED SHAMEEL AHMED QUADRI, ²DR. NABEELA FALAK, ³DR. MUHAMMAD WARIS ALI, ⁴DR. MUHAMMAD ZIA ULLAH, ⁵DR. NASIR MAJEED MALIK, ⁶DR. WALEED KHAN,

¹Assistant Professor, Political Science, University of Karachi

²Assistant Professor, Head Department of Islamic Studies, The University of Lahore, Sargodha Campus, Pakistan

³Assistant Professor, Department of Islamic Studies, Lahore Garrison University, Lahore

⁴Assistant Professor, NCBA & E, D.H.A, Lahore

⁵Post-Doctoral Fellow, Islamic Research Institute, IIUI

⁶Lecturer, Institute of Arabic and Islamic Studies, GC Women University, Sialkot, Pakistan

Abstract

This research aims to examine the fundamental principles of administration from an Islamic viewpoint. These foundational concepts of Islamic administration and governance have been gleaned from Primary sources of Law: the Quran and Sunnah. Also, the practicality of Islamic laws has also been examined from the era of the Pious Caliphate the contemporary Public policies, governance, and administrative system of Pakistan are influenced by the scope and applications of Islamic principles of administration, which are intricately linked to the principles of good governance. This relationship has garnered significant attention due to its potential to enhance the impact of public sector organizations' and firms. At the pinnacle of the text, readers are presented with a discourse on the theoretical framework and pragmatic methodologies of administrative principles that can effectively address the obstacles encountered by organisations in the current epoch of internationalisation.

Keywords: Islam, Public Administration, Public Policies, Pakistan, Governance

PROLOGUE

The impact of Islam on various fields of study has been substantial and diverse. The statement suggests that Islamic teachings have integral components related to political science, governance, and public administration, and it is likely that this contributes to these fields (Zaman, 2018). Islam places great emphasis on the Quran and Sunnah as the fundamental sources of guidance for individuals' behaviour and governance. This is a defining feature of the religion and its history (Fair, Goldstein, & Hamza, 2017). The Islamic approach to public administration is centred around ethical responsibility and the belief that human nature can be improved. Islamic public administration exhibits a distinct characteristic in a specific area of discourse as it is linked to Western practises to some extent, while also sharing various other significant principles (Ali & Chin-Hong, 2015). The fundamental concepts of public administration are derived from a combination of primary sources, such as the Holy Quran and Sunnah, and secondary sources, including Ijma, Ijtihad, and Qiyas, which are all rooted in Islamic sharia. The Islamic fundamental tenets do not exclude the human expertise and intellectual strategy, as they are not rejected (Nyadera & Islam, 2020). During the early years of the Islamic state, the Holy Prophet and the caliphs utilised various methods such as Ijma, Ijtihad, and Qiyas to tackle intricate matters pertaining to religion, administration, political life, social life, and the field of economics. Islamic sharia is considered the main basis for the principles of public administration (Samier, 2017). This includes various aspects of organizational functioning, such as work ethics, executive behaviors, development and training (Farazmand, 2023). The administration principles in Islamic contexts are founded on a collection of ethical values such as accountability, transparency, justice, and virtue, among others (Kalantari, 1998). The text highlights several key qualities that are essential for effective and efficient functioning of an organization. The practice of excluding individuals from consideration for leadership roles or preventing them from competing for such positions is a type of leadership opportunity denial. The adoption of ethical conduct by the administration has the potential to promote transparency and accountability within the administration, while also supporting the achievement of societal objectives (Hassan, Sarwar, & Muazzam, 2016). The reliability and credibility of individuals in positions of authority play a vital role

in the progress of society. The tradition suggests that the appointment of incompetent individuals to positions of power would indicate the apocalypse. The Islamic approach on administrative is based on ethical and metaphysical dimensions that aim to ensure both material and spiritual well-being (Drechsler, 2014). This is achieved through the implementation of fundamental principles of public administration, which promote objectivity and guarantee the welfare state. The principles mentioned in the text have their origins in Prophet's (Pbuh) era. During this period, he laid the groundwork for an Islamic society that was guided by the principles of Shura, which emphasizes the importance of consultation. The Islamic principles of administration have been designed to have broad application and are considered crucial for the efficacy of managerial efforts undertaken by Muslims (Farhana, Markham, & Basri, 2022).

Analytical ambitions

The success of the state is dependent upon its administration and governance. These facets not only give global recognition to the states but affect the quality of life of its citizens as well. Therefore, there must be a code defining effective public administration that can help the state accomplish its goals. Islam, being a complete code of every aspect of life has yet again guided a man on this subject matter as well. So, to get benefit from the guidance of Islam, this study is a modest attempt to:

- Explore the rules of Islamic administration through Islamic source of law
- In accordance with Quran (Words of Allah SWT)
- As per Sunnah (Sayings and actions of Hazrat Muhammad SAWW)
- In the light of Pious Caliphate
- Probe the public policies of Islamic republic of Pakistan
- In accordance with the current governance system of Pakistan
- Analyze the administrative system of Pakistan in the light of Islamic Public administration
- Curate the way forward for current and future administrators of Pakistan a per Islamic ways

Study strategy

To carry off the ambitions of the study, primary research is executed through reviewing Quran, Sunnah, and the era of Pious Caliphate. Also, constitution of Pakistan has been assessed to observe the public policies of Pakistan. The secondary research has been organized by examining secondary sources including academic sources inclusive of research and review articles, electronic sources such as newspaper has been consulted to analyze the successes and failures, and possible reasons, of current public policies of Pakistan.

Exposition of the subject matter

Concept of Public Administration

The basic concept of Public administration is *the "implementation of government policies for the benefit of the individuals."* (Frederickson, Smith, Larimer, & Licari, 2018). It is an academic discipline that prepares public servants for public offices (Shafritz, Russell, Borick, & Hyde, 2016). Woodrow Wilson, the father of public administration defined it as; *"a detailed and systematic execution of public law."* (Woodrow, 1887) He divided government institutions into two separate sectors: administration and politics (Chitlangi, 1987). Motive of Public administration is to manage government policies so that the government can function efficiently (Kettl, 2015).

The Concept of Islamic Public Administration

The Arabic word used for administration is تدبير. As mentioned in Quran, *"He manages all affairs."* (Al-Quran, Ar-Ra'd - 2). Also, *"He regulates all affairs from the heavens to the earth"* يدبر الامر من السماء الي الارض (Al-Quran, As-Sajdah - 5).

Dr. Muhammad Abdullah Al-Buraey defines Islamic administration in his book; *"Administrative Development: An Islamic Perspective,"* as: *"Islamic administration is a system that is universal, holistic, and it is based on Tauheed."* (Muhammad A Al-Buraey, 2013). He also adds that it is a mission given to mankind and is not a choice. According to him, it fulfills the demands of two sectors including the demands of human beings and the demands of Allah SWT (Muhammad A Al-Buraey, 2013). Public administration system is well-cooperated and well-integrated and does not neglect the aspects of spirituality, i.e. (reliance on the Almighty Allah SWT (tawakkul) (Muhammad Abdullah Al-Buraey,

1982). As a crux of the matter, administering the public affairs along with relying on Allah SWT. Dr. Abdullah mentioned the seven elements of Public Administration including: Intention, Planning, Organizing, Implementing, Monitoring, Controlling, and Evaluating (Muhammad Abdullah Al-Buraey, 1982).

Fundamentals of Islamic Public Administration

1. The Concept of 'Amaanah'

"We offered the Trust to the heavens, and the earth, and the mountains; but they refused to bear it and were apprehensive of it; but the human being accepted it. He was unfair and ignorant." (Al-Quran, Al-Ahzab - 72). Amaanah in this above verse refers to 'free will.' It is actually a trust of Allah SWT on us. It makes our lives meaningful that we are serving our Creator and doing what He commands us to. The magnitude of Amaanah differs with difference in the social status of people. Allah SWT tests everyone according to their magnitude of Amaanah. The public administrators and civil servants are tied to their magnitude of Amaanah (Islam & Miajee, 2017).

2.

Khilaafat

Effective and Efficient Public administration or good governance depends upon good leadership (Al-Tamimi, 2015). When Allah SWT said that He is placing a successor (khalifah) on *earth* (Al-Quran, Al-Baqarah - 30), He sent Adam A.S. Allah chose His best men to lead humanity. This shows that only good leadership can result in good governance.

Features of Islamic Public Administration

1. Administration by Consultation

"And consult them in the conduct of affairs." (Al-Quran, Aal e Imran - 159)
"And those who respond to their Lord, and pray regularly, and conduct their affairs by mutual consultation, and give of what We have provided them." (Al-Quran, Ash-Shura - 38)

Consultation has been paid much attention in Quran. Hazrat Muhammad SAWW also used to consult His companions about important matters such as In Battle of Badr, He (PBUH) asked His companions whether or not they should fight against Abu Sufyan, the companions consented upon fighting and Hazrat Muhammad SAWW decided to fight (Al-Raysuni, 2011).

2. Justice

Allah is just. And commandments of Allah are clear about justice. As mentioned in the Quran, *"O you who believe! Be upright to God, witnessing with justice; and let not the hatred of a certain people prevent you from acting justly. Adhere to justice, for that is nearer to piety, and fear God. God is informed of what you do."* (Al-Quran, Al-Maidah - 8). *"O you who believe! Stand firmly for justice, as witnesses to God, even if against yourselves, or your parents, or your relatives. Whether one is rich or poor, God takes care of both."* (Al-Quran, An-Nisa - 135). *"But if you judge, judge between them equitably. God loves the equitable."* (Al-Quran, An-Nisa - 42).

3. Rule of Law

This is an extremely important feature of an Islamic Public administration and must be upheld at all costs to maintain law and order. It refers to the fact that no one is above the laws prescribed by Shariah. And Muslims will also be bound to any law formulated for their betterment, provided that it does not contradict with Shariah (Gutmann & Voigt, 2018). The Prophet SAW described the absence of rule of law as a declining factor of previous nations, *"O people, those who have gone before you were destroyed, because if any one of high rank committed theft amongst them, they spared him; and if anyone of low rank committed theft, they inflicted the prescribed punishment upon him. By Allah, if Fatima, daughter of Muhammad, were to steal, I would have her hand cut off"* (Muslim). The Prophet SAW emphasized on this feature when the powerful could do anything and get away with it.

4. Accountability and Transparency

Everyone, from the head of the state to a common man, is accountable. *"And the book will be placed, and you will see the sinners fearful of its contents. And they will say, "Woe to us! What is with this book that leaves nothing, small or big, but it has enumerated it?" They will find everything they had done present. Your Lord does not wrong anyone."* (Al-Quran, Al-Kahf - 49). *"Whoever has done an atom's weight of good will see it. And whoever has done an atom's weight of evil will see it."* (Al-

Quran, Az-Zilzaal - 7-8). In *Sahih Bukhari, Book 57: Companions of the Prophet*, a hadith is mentioned stating Umar R.A. was questioned about his shirt in front of a number of people by a common man, to which Hazrat Umar RA responded humbly. Abubakar's R.A first address after he was selected caliph depicts the best example of a representative is accountable. Hazrat Abu Bakar said "I swear by Allah that I never wanted the caliphate, day or night. I never prayed for the office. I accepted this post to prevent iniquity at this crucial moment in Muslim history from harming Islam. I have a major task that I can't do without Allah's help and your full participation. I wanted the strongest man in my place today. I'm your Amir, but I'm not better than you. Help me if I'm right; correct me if I'm wrong. Falsehood betrays trust. The weak will be strong with me until, God willing, his rights are justified, and the strong will be weak until I take what is due from him. If I disobey Allah and His Prophet, then disobey me. Rise for prayers—may God have pity on you." (**Al-Bidaayah wan-Nihaayah (6/305,306)**). Transparency ties an administrator to communicate with deep understanding to people and put society's essential values into practise, which might become the ultimate goal of productive and effective public administration (Alserhan et al., 2018). Good governance is founded on transparency, which informs the public about government status in social, political, and economic matters. Since its beginning, low accountability and transparency critiques have undermined public trust in newly formed governments (Gidado & Yusha'u, 2017).

5. Promotion of Welfare

The provision of social welfare is a crucial mechanism for fulfilling the requirements of effective governance. Social welfare refers to any interaction between the public administration and citizens or residents, in which their affairs are addressed through the application of established laws by public officials, while ensuring compliance with government directives. In Islamic public administration, there is a commitment to providing efficient service delivery and promoting accessibility for citizens (Ross-Sheriff, 2017). The ruler is expected to invest in human capital and prioritise the welfare of society, as evidenced by the tradition that states, "A ruler who accepts an office but fails to exert sincere effort will not enter Jannah with other Muslims." (**Sahih Muslim, Book 20: Kitab-al Imara (The Book of Government)**). Allah says, "You are the best community that ever emerged for humanity: you advocate what is moral, and forbid what is immoral, and believe in God." (**Al-Quran, Aal e Imran - 110**)

"Whoever amongst you sees an evil, he must change it with his hand; if he is unable to do so, then with his tongue; and if he is unable to do so, then with his heart; and that is the weakest form of Faith." (**Muslim**)

6. Meritocracy/Right People for the Job

Meritocracy in Islam has given due importance. The commanders appointed were always those who had expertise in military expeditions, even if they accepted Islam late, such as Khalid bin Waleed and Amar bin Aas R.A. Hazrat Muhammad SAWW appointed Usama bin Zaid R.A as a commander of an extremely important battle even though he was just 18 years old, and even though the army consisted of many senior companions (Wijaya Mulya & Sakhiyya, 2021).

7. Equality of All Citizens

Following address from Allah and Prophet PBUH signifies equality among people.

Equality in the Sight of Allah SWT

"O people! We created you from a male and a female, and made you races and tribes, that you may know one another. The best among you in the sight of Allah is the one who is the most righteous. Allah is All-Knowing, Well-Experienced." (**Al-Quran, Al-Hujurat - 13**)

The Prophet's Last Sermon

"An Arab has no superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab; white has no superiority over black, nor does a black have any superiority over white; (none have superiority over another) except by piety and good action." (**Masnud, Hadith no. 19774**)

Gender Equality (in the sight of Allah) has been intensified by; "And so their Lord answered them: "I will not waste the work of any worker among you, whether male or female. You are one of another." (**Al-Quran, Aal e Imran - 195**). "Muslim men and Muslim women, believing men and believing women, obedient men and obedient women, truthful men and truthful women, patient men and

patient women, humble men and humble women, charitable men and charitable women, fasting men and fasting women, men who guard their chastity and women who guard, men who remember Allah frequently and women who remember—Allah has prepared for them a pardon, and an immense reward.” (Al-Quran, Al-Ahzab - 35). Also, minorities have been given Equal Rights in an Islamic State (Uddin, 2022). Moreover, worships Instill Equality such as in Salaat and Hajj, all the Muslims, regardless of their caste, colour, and creed pray together.

Governance

The act of governing, Formulating policies, and Legislating is known as Governance (Addink, 2019). According to United Nations, Good Governance has 8 characteristics including Accountability, Orientation towards census, Effectiveness & Efficiency, Equity, Inclusiveness, Participation, Responsiveness and Transparency (Paletta & Bonoli, 2019).

Governance Under Pious Caliphate

The Concept of Caliph

Caliph is referred to as, “Head of the state, Chief Justice, Chief of the Army, Imam” (Syukiyaynen, 2017).

Process of Selection

The Prophet’s SAW did not nominate anyone and left it to people’s choice to choose their Khalifa. However, the Prophet SAW did leave some hints behind. Abubakar’s R.A. way however, appointed Umar R.A without any consultation because Abu Bakar RA had Trust in Umar RA about his administrative capabilities. Umar’s R.A., in his era, made a counsel consisting of six credible people and limited number of voters to elect aa representative for people (Liebl, 2009). *Is Khilafat promised from Allah SWT, or should it be the motive of Muslims?*

Promised

“God has promised those of you who believe and do righteous deeds, that He will make them successors on earth, as He made those before them successors, and He will establish for them their religion—which He has approved for them—and He will substitute security in place of their fear. They worship Me, never associating anything with Me. But whoever disbelieves after that—these are the sinners. (Al-Quran, An-Nur - 55)

The Institution of Council

Masjid was a gathering place to consult on important matters. On need basis, it was decided that when to gather and whom to gather. In the process of decision making, people had full right to give their suggestions, but the caliph had discretionary powers to issue orders (Beekun & Badawi, 1999).

A Strong Centralized System With Multiple Departments

The caliph had all the powers, but there were multiple departments for smooth administration such as, Diwaan ul Kharaaj (treasury), Diwaan ul Jund (military), Diwaan ul Khatm (letters, correspondence), Diwaan ul Bareed (post office, also served intelligence services), Diwaan ur Rasaail (Writing letters), and Diwaan ul Mazaalim (Ombudsman) (Bastug & Guler, 2018).

Establishment of Provinces & Districts

During the time of Umar R.A, Arabian peninsula was divided into Makkah & Madinah (administratively). Major divisions made were Iraq divided into Basra & Kufa, Persia divided into Khurasan, Azerbaijan, and Faris. Then, Usman R.A. divided the Islamic state into 12 provinces: Makkah, Madinah, Yemen, Kufa, Basra, Syria, Egypt, North Africa, Jazeera, Faris, Azerbaijan & Khurasan. These provinces stayed during the time of Ali R.A. as well (Donner, 1986).

Police Administration (Ash-Shurta)

This was the concept given by the Prophet SAW and Muhammad bin Maslamah R.A. was the first official police officer of Madinah. Also, this system was established by Umar R.A. After the expansion of the Islamic state, system of Jails/Prisons was established in every province or district. Hazrat Umar RA set up one himself in Madinah, Ali R.A. set up in Kufa, Mu’awiyah R.A. set up in Damascus (Syria) (Donner, 1986).

Bait ul Maal

All the sources of government revenue were collected in Bait ul Maal and were spent accordingly. The sources of Revenue included Zakat, Sadaqaat (Voluntary donations), Ghanimah (Spoils of war),

Jizya (Tax on every adult male non-Muslim living under Islamic rule), Ushr (Zakat on land's produce), and Kharaaj - tax on lands to be given by non-Muslims (Donner, 1986).

Postal Offices

This concept was given and established by Umar R.A. this system proved to be highly efficient for communication & coordination between state officials (Donner, 1986).

Town Planning

The need for this arose when the Prophet SAW migrated to Madinah and its population started to increase at a gradual and steady pace. Houses were made in a certain manner and discipline. Instructions on the width of streets were also provided such as houses should accommodate two-way traffic. Instructions on the distance between houses were also guided in order to the right of privacy of the citizens. The Prophet SAW discouraged the construction of big buildings in order to accommodate everyone and to maintain a certain level of equality (Donner, 1986).

Public policies of Pakistan

Constitution of Pakistan and its implication in Public administration of Pakistan

The supreme law of Pakistan is its Constitution, which establishes the framework for the country's public policies. It is designed on the teachings of Islam, the Islamic Public administration system. Salient features depicting constitution and enforcement of Islamic laws in it are represented below:

Fundamental Rights: The Constitution of Pakistan provides its citizens with a variety of fundamental rights, encompassing the entitlement to life, liberty, and security of person, as well as the freedom of speech, expression, and association. Additionally, it ensures equality before the law and safeguards against discrimination. The objective of public policies in this domain is to maintain and safeguard these entitlements and guarantee their execution (Ahmed, 2021).

Efforts have been undertaken to reform the judicial system with the aim of improving court efficiency and enhancing access to justice. The implementation of measures such as the creation of specialised courts, alternative methods for resolving disputes, and the enhancement of the capabilities of judicial institutions are being considered (Reayat, Farid, Khan, & Shah, 2021).

Numerous policies and initiatives have been implemented to promote gender equality and empower women through women empowerment policies. The aforementioned initiatives encompass legal measures aimed at safeguarding the rights of women, advocacy drives against gender-related aggression, and endeavours to enhance women's involvement in the realms of governance, learning, and employment (Mujahid, Ali, Noman, & Begum, 2015).

Democracy and Governance: The constitutional framework of Pakistan establishes a parliamentary form of governance, featuring a federal structure. Public policies pertaining to democracy and governance prioritise the assurance of impartial and equitable electoral processes, the reinforcement of democratic establishments, the advancement of transparency and responsibility, and the protection of the entitlements and involvement of individuals in the political sphere (Adnan & Fatima, 2018).

Education: The Constitution acknowledges the significance of education and mandates that the state should furnish free and mandatory education to all minors aged between five and sixteen years. The public policies pertaining to this domain are designed to ameliorate the accessibility of quality education, elevate literacy rates, and tackle concerns associated with gender inequalities and educational infrastructure (Kronstadt, 2004).

The Pakistani government has instituted various measures aimed at enhancing the availability of high-quality education, commonly referred to as education reforms. The proposed measures encompass augmenting enrollment rates, enhancing infrastructure, furnishing complimentary textbooks, advocating vocational education, and executing educational overhauls across diverse tiers (Zubair, Jabeen, Salman, Zahid, & Irfan, 2019).

Social Welfare: The constitution places significant emphasis on the provision of social welfare measures and protection for vulnerable segments of society, such as women, children, the elderly, and persons with disabilities. The public policies pertaining to this field prioritise the mitigation of poverty, provision of healthcare, establishment of social security measures, and advancement of social equity (Samier, 2017).



The Pakistani government's "Prime Minister's National Health Programme" or Sehat Sahulat Programme (SSP), launched in 2016, protects social health. It attempts to give the poor free healthcare. The programme provides health insurance to low-income households. It covers hospitalisation, operations, diagnostics, and outpatient treatment. The programme covers pre-existing conditions and provides cashless treatment in empaneled Pakistani hospitals.

The Benazir Income Support Programme (BISP) was initiated in 2008 as a social safety net programme aimed at mitigating poverty and extending monetary aid to susceptible sections of the populace. The programme offers monetary transfers to households that meet the eligibility criteria, with the objective of enhancing their quality of life and mitigating disparities in income.

Economic Policies: The constitution sets the stage for economic growth and public welfare without prescribing specific economic strategies. Economic policies encourage sustainable growth, attract investments, decrease poverty, generate jobs, and address income inequality (Reayat et al., 2021).

- **China-Pakistan Economic Corridor (CPEC):** This massive infrastructure and economic project connects China's western region to Pakistan's Gwadar Port. Building roads, railways, ports, and energy infrastructure promotes economic growth and regional connectivity.

- **Tax Reforms:** Pakistan expanded its tax base, increased revenue collection, and improved transparency. Tax simplification, electronic tax filing, and tax evasion prevention are measures.

Foreign Policy: The federal government sets foreign policy under the constitution. This area's public policies emphasise amicable ties, regional and international collaboration, national security, and Pakistan's global interests. Pakistan's Climate Change Policy addresses environmental issues. The policy promotes renewable energy, afforestation, and conservation to address climate change (Liebl, 2009).

It's vital to note that policies and their implementation may change depending on the government's priorities and the country's needs.

Exhortation for the administrators

Based on the teachings of Islam and legal framework of constitution of Pakistan, serving or to-be administrators should comply with these conditions, in order to run a successful public administration and execute good governance:

- Joining the Service with a Clean Intention
- Ensure Justice
- Ensure Rule of Law
- Maintain Law & Order
- Abstaining from Nepotism, Favoritism etc.
- Engage in Promoting Welfare
- Being Easily Accessible
- Ensure Accountability of Themselves & Others
- Abstaining from Discrimination
- Upholding Islamic Values as much as Possible


WRAP-UPS

Public Administration pertains to a structured group of government personnel who operate within established protocols and processes to achieve the goals of the government as outlined in public policies and programs. Islam is a religion that places great emphasis on accountability. Its teachings emphasise the importance of assuming responsibility for everything under one's care. Public administration, in turn, is characterised by a strong ethical framework that prioritises responsibility and accountability. Each individual is a custodian and bears responsibility for their entrusted duties. The role of the amir, or leader/administrator, entails the responsibility of being a guardian over the people under their jurisdiction, with the added accountability of being answerable for their well-being. In traditional gender roles, a man is responsible for the well-being of his household and is held accountable for their actions. Similarly, a woman is tasked with managing her husband's household and caring for their children and is also held accountable for their behaviour. Additionally, a servant or leader is entrusted with the protection and management of their master's property and subjects,

respectively, and is held accountable for their actions in these roles. The aim of Islamic Administration is to ensure the provision of social equity and the fulfilment of all governmental necessities, duties, and obligations. In Islamic ideology, leadership is not restricted to a select group of individuals, but rather contingent upon the circumstances. Each person assumes the role of a "shepherd" and holds a position of leadership, as per the Prophetic tradition that states "every one of you is a guardian, and every one of you will be held accountable for those under their care."

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