

**Integrating Islamic Managerial Philosophy into Public Administration: A Framework
for Ethical and Effective Public Administration System**

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Abstract

The research study proposes an integrative paradigm for Islamic public administration (IPA) relating core facets of IPA including Khilafa (Vicegerency); Shura (Mutual Consultation); Amanah (Trusteeship); Adl (Equity and Justice); Ihsan (Excellence); and Hisba (Accountability) by assimilating these with the '10 As Islamic Managerial Framework'. The paper evaluates various constructs of Islamic public administration and assesses these fundamental pillars in the light of Islamic managerial philosophy. The posited IPA schema is developed in the background of Islamic approach to management which is a distinctive style of management from Islamic standpoint. Based on a qualitative research design, the paper endeavors to offer a potent and cogent model of Islamic public administration by integrating the ten elements of Islamic managerial philosophy. The proposed IPA model goes beyond practicality and usefulness of current public administration regimes by guaranteeing not only positive outcomes from a state and governance perspective but also guides towards attainment of next-worldly success and wellbeing, thereby contributing and enriching the field of contemporary IPA body of literature.

Keywords: Islamic Public Administration, Islamic Management, Islamic Managerial Philosophy, Islamic State, Islamic Governance

Introduction

The origin of Public Administration goes way back to 1880s, but over the past 50 years, public administration as a field of study and practice has undergone significant changes. On one end of the spectrum, it is the government's hands and feet, encompassing things like public offices, paperwork, and the regulations that make policies work. On the other end, it is also an academic field, a means of researching, evaluating, and occasionally appreciating the various services that states provide to their citizens. Service delivery, law enforcement, state resource management, problem solving, and all other aspects related to the bureaucratic machinery that is an essential component of the public administration structure and is tasked with maintaining the process's functionality and accountability are all included in the public administration (PA) domain (Horn, 1995). From early civilizations in Mesopotamia, Egypt, and China to medieval period in Europe, various structures, systems and schemas of PA existed. The study of bureaucracy especially gained traction based on the Weber's bureaucratic model. Max Weber was fascinated by hierarchy, rules, impersonality and predetermined chains of command to manage the public issues and state affairs. But later ideas went further, like New Public Management with its markets and measurements, or New Public Governance with networks and collaboration. Each new paradigm feels like a new pair of glasses to look at the state. But they never really fit perfectly. Lampropoulou and Oikonomou (2018) asserted that most systems become hybrids, mixing hierarchy, market, and networks in awkward but interesting ways. That mix is not just messy, it is revealing, because it shows how reforms borrow, adapt, and sometimes contradict their own past. More recently, people began asking why Western

frames dominate the field. After all, societies outside Europe have long traditions of administration. The move towards Non-Western Public Administration (NWPA) tries to give proper attention to Confucian, Buddhist, Islamic and other ways of governance (Drechsler et al., 2024). The Islamic tradition stands out because it is both ethical and practical (Kay, 2023; Masorong, 2025). Islamic Public Administration (IPA) is solidly placed upon the ideals and principles of vicegerency (khilafah), justice (adl), trust (amanah), and consultation (shūrā), it also entrenches the system of accountability through the concept of hisbah and aims to achieve best outcomes through the practice of ihsan (excellence) to public administration systems and procedures. IPA is essentially a value-driven system that serves a dual goal of attaining God's pleasure on one end and ensuring service excellence by reforming the PA practices from the religious perspective on the other (Pirooz, 2022). Placing IPA in relation to the Western and non-Western PA paradigms and traditions shifts the debate from comparison towards construing IPA as an alternative public administration system that focuses the best practices in PA with the ethical doctrines. Thus, this hybridity incorporating both religious and contemporary aspects, postulates IPA as a valuable proposition and if enacted in true letter and spirit, it is undoubtedly a potent governance model.

The paper primarily focuses two interrelated research objectives. Firstly, to analyse the IPA fundamentals appreciating it as a distinctive administrative tradition in relation to the other comparable public administration regimes. This as a matter of fact, draws upon the argumentation that IPA is essentially an ethical and morality-based proposition in comparison to the Western and other contemporary administration models. Secondly, the paper attempts to operationalize IPA by amalgamating the 10 As Islamic management framework as a bases to present as a holistic and pragmatic administrative mechanism. Accordingly, RQ1 is: In what ways IPA constitutes a distinctive strand of public administration relative to dominant public administration approaches like the Weberian bureaucracy, New Public Management, and New Public Governance among others. The RQ2 is: How can the 10 As framework be applied to IPA in order to formulate a practicable and concrete public administrative practice? In terms of research methodology, the study is pinned upon qualitative research approach entailing integrative review and thematic synthesis of relevant literature linking these to the primary Islamic sources of Quran and Sunnah. The next section reviews related literature by discussing both Islamic and other contemporary public administrative paradigms followed by the sections of research methodology, discussion, analysis and finally the conclusion to summarize the research outcomes.

Literature Review

By assessing the history of public administration and studying its evolution in the last six decades, we may analyse that apart from theories, ideologies, and models; there is also a marked struggle of states endeavouring to find the right balance between order, fairness, and efficiency. For instance, the Weberian bureaucratic model, which held sway for decades, from the late 19th century to the 20th century, established itself on the premise of hierarchy and rules. It was based on meritocratic hiring practices and was fundamentally impersonal (Weber, 1946). As Wilson (1887) attempted to argue, it was supposed to be distinct from politics, functioning almost like a machine powered by rational-legal fuel. Despite constant criticism that it was rigid, slow, and incapable of changing to reflect the changing needs of society, that machine was effective in maintaining stability (Hughes, 2003).

New Public Administration (NPA) emerged as a result of a paradigm shift that occurred in the 1960s and 1970s as a result of social unrest, civil rights, protests, and concerns about social inclusion. Frederickson (1971) introduced the notion that neutrality was insufficient at the

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beginning of the 1970s. Administrators had a responsibility to listen to citizens and to care for social justice and equity. The concept of New Public Management (NPM), which was introduced later in the 1980s and 1990s, was essentially the opposite direction. It examined performance metrics, competition, and dismantling central control, drawing on economics and private business terminology (Hood, 1991). Citizens became customers, services became products, and efficiency was the holy word. It pushed public administration toward the market pole. But here too critics spoke loudly, saying NPM hollowed out public values, chasing cost-cutting instead of fairness (Dunleavy and Hood, 1994). By the 2000s, the talk shifted again. New Public Governance (NPG) arrived, arguing the state alone was no longer the main actor. Governance meant NGOs, businesses, and citizens working in networks (Osborne, 2006). NPG pushed towards partnership and inclusivity, yet it also carried problems: too many actors, too many hands in the pot, questions about who was accountable at the end (Klijn, 2008). Later came Digital-Era Governance (DEG) and Good Governance. DEG added technology, e-government, open data, ideas of transparency and speed (Dunleavy et al., 2005). Good Governance, shaped by the World Bank, OECD, and others, talked of rule of law, accountability, effectiveness (OECD, 1995). These were mixes again, hybrids of hierarchy, market, and networks (Lampropoulou and Oikonomou, 2018). So, the path runs from Weber to equity, from equity to markets, from markets to networks, and then to digital global standards. A staircase of ideas that evolved and finally the Islamic model may be hypothesized as a perfect pinnacle by adding the elements of ethics, fairness and equity (Drechsler 2017), to offer a powerful system of PA that presents solutions to the concerned stakeholders i.e., at both ends of the PA spectrum including the ones who are governed as well as those who are governing.

The IPA schema is analyzed from the Islamic approach to management which is posited under the “10 As Framework” developed as a distinctive style of management from Islamic viewpoint. The ten As Islamic managerial philosophy delineates ten essentials which include Allah’s fear (Tqawa), Adherence to Sunnah of the Prophet Muhammad (PBUH), Adl (equity), Attashaawur (consultation), Aql (rationality), Amal (action-orientation/practicality), Ahdaaf (goals), Afav (forgiveness), Aitmaad (reliance), and Arraqaba (oversight/control). The paper entails a qualitative research approach by taking into consideration the already available literature regarding Islamic public administration and its various factors by examining these elements of IPA in the light of Islamic sources of Quran and Sunnah (actions and sayings) of Prophet Muhammad (peace and blessing be upon him). The references are drawn from the recent literature as well as from the primary sources of Islamic theory to explicate the various attributes of IPA to present an insightful discussion regarding the processes and practices under the IPA system, thereby elaborating the cornerstones of IPA structure which are aimed at the achievement of best administrative and executional outcomes for all the concerned stakeholders. The IPA paradigm is underlined with the moral and ethical approach towards public administration matters (Drechsler 2013; Drechsler, 2015), which is based on the Islamic tenets and derived from the principles of Islamic law as enshrined in the Shariah framework. The primary Shariah sources of Quran and Sunnah as well as the secondary source of Ijtihad (juristic reasoning) which mainly encompasses the concepts of Ijma (scholarly consensus) and Qiyas (analogical deduction) are the bases of IPA structure and procedures. The IPA structure is embedded upon the guidelines and rulings of Islamic legal framework underlining an ethical and religious perspective towards state management and governance matters. Therefore, IPA philosophy which is already in conformity with the ideals of Islamic principles when assimilated with the “10 As Islamic managerial doctrine”, offers a strengthened and comprehensive model of public service for the optimal outcomes at all levels and for all stakeholders.

To assess whether Islamic Public Administration (IPA) can be treated as a paradigm in its own right, it is necessary to establish operational criteria similar to those used in comparative public administration when distinguishing ideal-types or administrative traditions (Painter and Peters, 2010). Classical paradigms such as Weberian bureaucracy or New Public Management were defined not only by institutional arrangements but also by their normative and practical orientations (Lampropoulou and Oikonomou, 2018). By analogy, IPA can be mapped using four interrelated dimensions. First, the normative core derived from Islamic ethical commitments embedded in the Qur'an and Sunnah, emphasising justice (adl), trust (amanah), consultation (shūrā), and accountability before both God and society (Masorong, 2025). Both the moral and legal legitimacy of administrative authority are anchored by these values. Second, both historical and modern practices like consultative councils, waqf (charitable endowment), and hisbah (ombudsman-like accountability office) are examples of institutional expressions. These components reflected distinct Islamic roots and served as parallel equivalents to other public administrative systems (Drechsler and Chafik, 2022). Third, Islamic principles of the welfare of both worlds (falah) and the public good (masalih) (Sharfuddin, 1987) are combined with IPA's tools and procedures, such as integrity standards, participatory consultation, and social welfare agendas (Aqib, 2019). According to Quadri et al. (2023), these operational tools demonstrate how values are translated into administrative procedures and policy tools. Lastly, the values and results pertain to legitimacy, equity, and the generation of public value; they are based on Islamic ethics but conform to international good governance standards (Drechsler et al., 2024). In the section that follows, the fundamentals of IPA are further explained.

The Schema of Islamic Public Administration – Pillars and Principles

In order to conduct the public administration system in a way that aims to achieve the best results from both religious and modern perspectives, the IPA structure is firmly based on the ethical excellence of Islamic doctrine. The following six components form the foundation of the IPA model: 1. Khilafa (Vicegerency); 2. Shura (Mutual Consultation); 3. Amanah (Trusteeship); 4. Adl (Equity and Justice); 5. Ihsan (Excellence); and 6. Hisba (Accountability).

Vicegerency (Khilāfa)

Khilāfa frames humans as God's stewards responsible for the earth's order and the public good. The Qur'an establishes this vicegerency—"I am placing upon the earth a khalifa" (Qur'an 2:30). Contemporary IPA research draws directly on this cosmology: public administration is part of enabling a moral society in a moral universe, with "unity of humankind (as God's vicegerent)" foundational to administrative values (Saleem, 2023). From the IPA standpoint, the scriptural sources supply foundational-values (e.g., welfare, balance) on which institutions should align their functioning and procedures and the operations and processes should all be oriented towards the Islamic ideal of *khilafa* entailing accountability firstly to God and additionally to the government and citizens who have entrusted them with the state's resources and responsibilities to perform their duties as public office bearers (Samier, 2017).

Consultation (Shūrā)

Shūrā institutionalizes deliberation as a governing norm. The Qur'an praises communities "whose affairs are [decided by] consultation among them" (Qur'an 42:38) and commands the Prophet ﷺ to "consult them (companions) in matters" (Qur'an 3:159). Classical-modern synthesis in IPA treats shūrā as both ethical and procedural: Rahman and Rahman (1996) describe its scope—binding when deriving legal rulings, otherwise advisory—thereby making collective reasoning part of the administrative process. Further, current work explores digital facilitation of shūrā to widen participation and transparency in state decisions (Ahmad et al.,

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2023). Historically grounded treatments of Islamic administration also emphasize consensus-seeking against authoritarian styles, noting that consultative practices distinguish Islamic norms from imported managerialism. The element of Shura underpins the process of decision-making of significance involving public matters and therefore consultation among the qualified, competent, and committed individuals always produces fine outcomes for the state and its people from IPA standpoint.

Trusteeship (Amānah)

Amānah renders public office a trust for which officials must be worthy. The Qur'an commands, "Allah orders you to return trusts to their owners and when you judge between people, judge with justice" (Qur'an 4:58); underscoring gravity of duty. Administrative writing operationalizes these norms as selection and promotion criteria: "the best [for employment] is the strong and trustworthy" (Qur'an 28:26), applied by Salleh and Mohamad (2012) to recruitment and placement. Leadership literature reinforces that office is a trust, not a privilege; according to a Hadith which states leadership as a trust stating that on the Day of Resurrection, it will be a humiliation and regret except for those who fulfilled their obligations". Empirical governance work stresses integrity and public trust as survival conditions for the civil service (Ismail, 2007). The public servants are the trustees of the funds, resources, powers and responsibilities vested in them by the state and people.

Equity and Justice (Adl)

Adl is the backbone of public administration in Islam—"Indeed, Allah commands justice (adl) and excellence (iḥsān)" (Qur'an 16:90); "Be persistently just... even against yourselves" (4:135); "Do not let hatred swerve you from justice" (5:8). Comparative analyses show IPA's affinity with traditions that embed end-values such as justice, equality, fairness and legality, contrasting with purely performance-metric models (Samier, 2017). Juridical conceptions of good governance in Muslim contexts likewise tie administrative decisions to legality and judicial review, connecting justice to the rule of law (Yunus, 2017). At a field level, scholars situate justice within an evolving but distinct IPA tradition, historically realized from the early caliphates through later empires in systems of taxation, policing, courts and social welfare constrained by ethical ends (Saleem, 2023).

Excellence (Iḥsān)

Iḥsān elevates administration beyond compliance to conscientious excellence; a Hadith states that "Allah has prescribed iḥsān in all things" (Sahih Muslim, 1955); Qur'an likewise pairs justice with iḥsān (16:90). Contemporary political-administrative thought uses iḥsān to orient governance away from punitive legalism and toward virtue-driven practice (Saleem, 2023). In organizational terms, civil service reforms inspired by Islamic values aim for "excellent in-job performance," quality and productivity in service delivery (Ismail, 2007). IPA scholarship highlights higher-order values and prioritizes the public-welfare by incorporating the element of ihsan in all PA processes and procedures including recruitment, promotions, performance, rewards, resources-allocation, disputes resolution and arbitration to name a few. The narrative revolves around goodness and excellence in all pertinent matters and aspects of PA system.

Accountability (Ḥisba)

Ḥisba institutionalizes mutual oversight, enjoining good and forbidding wrong (Qur'an 3:104; 9:71). The Prophet ﷺ said, "Each of you is a shepherd and each of you is responsible for his flock" (Sahih al-Bukhari, 7138), a hadith widely cited to ground vertical and horizontal responsibility. The theoretical framework of administrative theory draws a dichotomy between

internal moral responsibility and external means of accountability such as courts and ombudsman institutions (Rahman & Rahman, 1996). The Islamic framework consolidates the internal moral bases like the God-consciousness (taqwa) along with the external systems of checks and balances like the accountability mechanisms ranging from courts, performance appraisals, performance audits etc. Contemporary PA systems integrate Islamic values with modern standards entailing transparency, performance appraisals, and citizen participation as well as utilization of digital tools and automated systems to promote greater degree of accountability and public scrutiny for a more transparent and efficient public sector (Ahmad et al., 2023).

Methodology

The paper entails a qualitative research approach by taking into consideration the already available literature regarding public administration paradigms, models and structures and comparing and contrasting these with the Islamic public administration theory and various elements of IPA and its unique philosophy and processes. The paper draws references from both Islamic scriptures including references from the Holy Quran and Hadith of the Holy Prophet Muhammad PBUH, as well as from contemporary literature to offer an understanding regarding the pertinent factors of IPA. The research methodology is further explicated hereunder:

(i) Research design: The paper employs a qualitative research design to develop and suggest a holistic framework for IPA. The purpose is theory refinement and conceptual clarification to translate IPA's normative pillars into actionable governance and managerial mechanisms through the application of 10 As Islamic managerial philosophy.

(ii) Data sources and search strategy: The data is collected from secondary sources comprising of peer-reviewed journal articles, scholarly books, and policy/administrative studies on public administration paradigms, non-Western public administration, and Islamic governance/administration. The search strategy prioritized recent scholarship while retaining classic works needed for paradigm positioning.

(iii) Analytical procedures. The analysis is based upon thematic synthesis. Firstly, we extracted and consolidated IPA constructs and administrative mechanisms discussed in the literature, elucidating these around the six foundational IPA pillars (khilafa, shura, amanah, adl, ihsan, and hisbah). Secondly, we applied a deductive mapping to the 10 As framework to identify how each managerial principle can operationalize - and strengthen - the pillars through concrete practices (e.g., recruitment criteria, consultation routines, service standards, audit and complaint mechanisms, and performance management). Third, we synthesized the mapping into an integrated framework.

Discussion and Analysis

The discussion in the previous sections have shed light upon the principles, paradigms and philosophies of both Islamic as well as contemporary public administration delving into the theories, transformations, and evolution of public administration as a distinct discipline of study and as a governance framework. This section particularly focuses the integration of Islamic managerial theory of ten As into the IPA model to recommend a novel touch to the study and literature of Islamic public administration.

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Intertwining the Islamic Managerial Philosophy to the Public Administration System: Proposition of a Comprehensive Islamic Public Administration Framework

The ten As Islamic managerial framework is etched on the philosophy that managerial practices and decisions should not only focus managerial success and achievement but this should also keep in consideration, the Islamic ideology and tenets of Islam (Aqib and Khalid, 2024). The framework postulated by Aqib (2019). The ten As of Islamic managerial framework in context of IPA are explicated hereunder:



Figure 1: The 10 As Framework of Management – An Approach to Management from Islamic Perspective (Aqib, 2019)

Allah's Fear

This refers to the concept of *Taqwa*, an integral feature of faith of Muslims, which asserts God-consciousness in all affairs of public as well as private lives of Muslims. From IPA standpoint, it contends that whatever public administrators in their official capacities think, intend, do or perform is known to the All-Powerful Allah (SWT) and we shall be held to account in their after-life. The factor of *Taqwa* has been discussed by researchers in the managerial perspectives in the past by Aqib (2024); Bhatti et al. (2015) and Mohiuddin (2012) to name a few. *Taqwa*—the ever-present awareness that Allah knows our intents and deeds—anchors the Islamic administrator's *inner* control system (Quran states 2:197: “best provision is fear of Allah”; and 65:2 “Allah will find a way out for whoever fears Allah”). In the public sector, *taqwa* is not

mere spirituality; it is an institutional implement for ensuring integrity with the public offices by framing compliance based on the element of *God-conscious stewardship* rather than punitive surveillance (Abbasi et al., 2010). The behavioral thesis is straightforward – personal accountability as an anti-corruption mechanism whereby civil servants experience *taqwa* as a professional norm and not a private devotion, hence fraud and opportunism face an *inner friction* supplementing external controls. The element of *taqwa* therefore posits that public sector managers shall be accountable for all their actions, so they must fear Allah for their deeds/decisions (Yaacob and Azmi, 2012).

Adherence to Sunnah

The second element of ten factor management framework in the Islamic context is adherence to the Sunnah of Holy Prophet Muhammad (peace and blessings be upon him). Our Prophet (PBUH) is blessed with the best methods and manners any human is to learn, imitate or practice in their life (Aqib and Hussain, 2021; Alfarsi and Osmani, 2023), As mentioned in Holy Quran: 'Obey Allah and obey the Messenger PBUH'. (3:32). A leadership model based on honesty, reliability, kindness, and patience is emphasized by the Sunnah—Prophetic teachings, deeds, and approvals. When applied to administrative settings, Sunnah-conforming leadership transforms into servant leadership, which calls for honesty and openness as well as proactive disclosure of service standards and policy justifications; "explain the decision" memos for the public. This encompasses the element of reliability (*amānah*) as well: choosing and promoting professionals based on their qualifications; and protecting public resources and time as a trust rather than a privilege. The Prophetic balance, known as *rifq* (gentleness) in service delivery with *azm* (resolve) against all forms of oppression and injustice, is created when the Prophet PBUH's Sunnah is applied to IPA theory. This can be accomplished by teaching and training public sector officials and administrators to have a spirit of *seerah* of the Prophet PBUH. The Prophet's PBUH methods of resolving disputes, negotiating, and upholding covenants may end up serving as the competency dictionary for civil-service leadership since the Sunnah, as an IPA method, institutionalizes virtue as skill.

Aql

The feature of *Aql* implies rationality and wisdom. Islam is a religion which enjoins its followers to think and contemplate about everything created in the universe. The Quran invites to ponder upon the creation of the Creator and this aspect is also emphasized in multiple verses of the Holy Quran. For instance: “Thus Allah makes clear to you His Laws in order that you may give thought. (2:219) and “Do they not then think deeply about the Quran, or are their hearts locked up (from understanding it)? (47:24) The public sector managers are supposed to be articulate individuals (Uzonwanne, 2016); and the element of *Aql* is a trait that is inherently necessary to act as effective managers. The attribute of *Aql* in IPA background is rationality and wisdom-based policymaking as a Quranic duty to think and act accordingly. Here, reason is not secularized; it is illumined reason— thereby *Aql* suggests a combination of reason connected to revelation, provided reason and rationality are subject to revelation without any second thought whatsoever. This postulates that express rulings as per Islamic sources of Shariah i.e., Quran and Sunnah are not subject to reason or contemplation but only in cases where express rulings are not available because of contemporary scenarios not covered in the Islamic sacred texts or sources of Shariah and this exercise of *Ijtihad* or contemplation is to be undertaken by qualified jurists to guide the common Muslims and IPA stakeholders in their state-related and worldly affairs.

Adl

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This is notable to realize that the core purpose of Islamic Shariah as based upon the two cardinal sources of Qurna and Sunnah, is to establish *Adl* (Aqib and Hussain, 2021). The concept of *Adl* in IPA and managerial contexts denotes the element of justice, equity and fairness in all matters of our lives to achieve human welfare through effective management and decisions (Attahiru, 2021). A famous Islamic scholar Ibn-al-Qayyim's statement in this regard is pertinent to mention here: "All of it (Shariah) is justice, all of that is a benefit, and all of that is wisdom" (Amini, 1980). The primary agenda of Islamic governance is to uphold justice (*adl*) entailing fairness, equity, and impartiality in all its procedures and processes. Allah SWT commands in the Holy Quran: "Do not let the hatred of a people lead you to injustice. Be just! That is closer to righteousness. And be mindful of Allah. Surely Allah is All-Aware of what you do.5:8). The aspect of *Adl* in the IPA perspective is deep-rooted and the operational implications of this is fulfilment of procedural fairness and equitable service delivery. From codified service charters, queue fairness in public offices and courts, well-defined and clear appeal procedures, and distributional equity as well as equity-weighted budgeting which prioritizes the most deserving and vulnerable sections of society including orphans, widows, rural poor etc. are all consistent with welfare objectives of Islamic ideology as emphasized in the Islamic economics doctrine as well (Chapra, 1985). The aspects of state governance involving merit-based practices like blind screening for recruitment, standardized interview processes, and anti-nepotism checks as well as equity-based bureaucratic policies and procedures are also different dimensions of ensuring *adl* in the IPA system.

Attashaawur

Attashaawur denotes mutual consultation. This facet of Islamic management is directly associated to the aspect of *Shura* in IPA context. The basis of this is found in Islamic framework of both Quran and Sunnah. As mentioned in the Holy Quran "their affairs are [conducted] by mutual consultation" (42:38). From the IPA point of view, issues of policy design: citizens' juries and stakeholder panels for major bills and legislation as well as white papers with public comment windows; structured civic dialogues, public opinions polls, referendums and public ballots regarding various legislations and policy aspects are all manifestations of *Attashaawur*. This aspect also covers matters of intra-government *shūrā*: cross-departmental task forces that reduce siloed policymaking; mandatory peer reviews, collaboration of various departmental bodies as well as inputs from peers, public and professionals to enhance, empower and evaluate the performance, personnel, and procedures of public administrators and governance staff; all come under the *Shura* dimension of IPA.

Ahdaaf

The term *Ahdaaf* is the plural of *Hadf* which is referred to as objective, goal or target. From the IPA perspective, the *Ahdaaf* must be aligned with the Shariah objectives termed *Maqasid-e-Shariah*. These are five objectives emphasizing protection of religion, life, property, progeny and intellect of people living in the society. When assessed in IPA lense, the process of goal-setting should be aimed at transforming vision into reality and it stresses setting goals that honor success in this world and the hereafter, aligning conceptually with the concept of *falāh* - welfare of both worlds (Aqib, 2019). The governance KPIs like public-health, education, dignity, and wealth-circulation indicators embedded in national strategies—whereby every ministry shows how programs advance the higher objectives as well as aligning of worldly state targets with the eternal goal of attaining goodness after this world should be focused by balancing the SMART goals framework with the touch of *masalih* (public benefit/good) and *falah* to give a holistic outlook to this factor of Islamic managerial philosophy by amalgamating it with the IPA model of governance.

Amal

This concept manifests action-orientation, pragmatism and execution as well as implementation and application instead of merely hypothesizing about things needed to be done (Koole and Berg, 2005). The Islamic concept of *Amal* demands that the managers must be focused and task-oriented to accomplish the desired outcomes by acting and not merely thinking about the achievable agendas (DeShon, 2005). Islam prizes action with sincere intention. 'Amal from IPA standpoint is the execution premium—converting plans into delivered benefits entailing action-orientation in all affairs of PA domain for the benefit of the people governed. The concept refers to execution discipline and role-model leadership enjoining PA officials to visit service points, solving bottlenecks on site; management by walking around as public demonstration that leaders are 'āmilūn (doers) to expedite problem-solving and facilitate resolution of public affairs timely and effectively. The Prophet PBUH is a perfect role model and a true manifestation of a leader and statesman who taught and practiced the ideals of doing and practicing instead of only propagating and saying. Ideas and doctrines without action and pragmatism are of use and this should be considered as one of the cornerstones of successful PA regime from IPA viewpoint.

Aitmaad

This component of Islamic managerial framework refers to the notion of putting trust in others which is a requisite of managerial practice as this is an established fact that management is the art of getting work done through others, so without trust this is naïve to think that individuals would achieve anything of mutual interest (Lloyd and Aho, 2020). The element of *Aitmaad* entails dependence, approval and reliance on others. According to IPA theory, trust (aitmaad) is the foundation of group performance. According to the IPA philosophy, aitmaad involves trust that makes it easier to share knowledge, assign authority, and divide responsibilities. It also relies on the different parts and departmental divisions of the public administration system to work in tandem with one another in order to maximize output and produce the best results. According to IPA, managers and public administrators should mentor others rather than micromanage; the aitmaad component promotes autonomy with definite deliverables to promote learning, teamwork, and shared responsibilities. This fosters a feeling of unity and belonging in addition to providing psychological safety for teams to acknowledge errors early. Little acts of decency that contribute to the state's overall trust include interagency covenants, service-level agreements that are based on trust, clarity, and dependability, courteous treatment, and clear lines. The aspect of atimaad in IPA background implies that trust is earned via listening, talking, working together, sharing, and collaborating; it cannot be ordered. Autocratic leadership, centralized and insensitive management, myopic authorities, and dictatorial mindsets can all be suppressed by the element of aitmaad. An integral component of Islamic governance models, the factor of aitmaad resonates directly with the components of Shura and Amanah as well as in the context of Islamic public administration.

Afav

The beauty of Islamic teachings regarding human rights is reflected in this aspect of Islamic management. Forgiveness is the meaning of Afav, and forgiveness is regarded as a great virtue in Islam. The greatest illustration of someone who was most giving and forgiving to everyone, including his enemies, was the Prophet PBUH. When incorporated into the IPA framework, afav entails a culture of civility and compassion in which forgiveness humanizes accountability rather than diminishes it, resulting in a bureaucracy that learns and grows rather than hides and ossifies. In order to prevent abuse of this virtue and discourage this aspect of IPA from taking things for granted in the context of public affairs, this Afav element helps to distinguish willful

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misconduct and indiscipline from unintentional errors; thus, it emphasizes corrective action with kindness, peer reflection, and remedial training. Punitive measures are also reserved in cases of deliberate harm. Additionally, the Afaw element encourages public office holders to treat citizens with kindness, emphasizing: hardship provisions in fines; flexible amnesty windows for minor regulatory violations—mercy that is principled, consistent, and publicly reasoned. Even when used with a few flaws, Afaw's advantages outweigh its disadvantages, guaranteeing better results. All parties involved will undoubtedly benefit from the moral strategy of dealing with the stakeholders by fostering a culture of forgiveness, tolerance, and generosity.

Arraqaba

Control and supervision are implied by the Arraqaba factor. In order to measure progress and actual performance against the intended standards, the controlling function is a crucial component of management that makes sure accomplishments are monitored against the predetermined objectives (Wooldridge, 2015). The controlling function is crucial for progress and also to attain predefined objectives (Giglioni and Bedeian, 2019). The multifaceted nature of control function as discussed by Anthony et al. (1989) contends that control is a broad concept applicable to people, things, situations and organizations. Control is the culminating function in the classical management cycle, and in IPA it is the backbone of accountability (Aqib, 2019). The arraqabah design incorporates multiple levels of accountability, such as inspectorates, internal audits, and citizen oversight committees; ombuds offices have the power to look into and suggest solutions. Arraqaba also includes forward-looking control, such as annual audits of accounts and performance, reflection days across ministries, budget reallocations based on cost-effectiveness evidence, and learning reviews that feedback into policy redesign. With ethical accounting, Arraqabah completes the circle by holding public sector managers and administrators accountable and thereby keeps a check on not only performance but also the persons in relation to their duties and responsibilities.

Conclusion

The paper presents a pragmatic framework of Islamic public administration (IPA) by operationalizing the “10 As” of Islamic managerial philosophy that included Allah’s Fear (Taqwa), Adherence to Sunnah, ‘Aql (reason), ‘Adl (justice), Attashāwur (consultation/shūrā), Ahdaaf (goals), ‘Amal (action), Aitmaad (trust), ‘Afw (forgiveness), and Ar-Raqābah (oversight/control)—into concrete institutional and managerial mechanisms for governmental and state administration affairs and matters. Although each "A" serves as a pillar, integration is where the true strength and value persists. Ahdaaf and Amal provide execution; Aitmaad and Afaw provide culture; Arraqabah provides feedback; Taqwa and Sunnah provide virtue; Aql and Shūrā provide method; Adl provides purpose. By operationalizing ethics as practices rather than catchphrases, the system reframes performance management and guarantees that results are sought within moral bounds. Central authority and participation are also reconciled by the framework: leaders set direction through consultative processes; control coexists with forgiveness and trust, resulting in dependability and flexibility. Combining these ten consequently posits a unique moral-technical framework for Islamic public administration. Its moral components—taqwa, Sunnah, ‘adl, and ‘afw—protect the system's core. It can solve complicated collective problems through good governance based upon Islamic ideals and principles.

The proposed structure construes both ethics and efficiency as two parts of a scale. Hence, the two are inseparable: ethics remains aspirational without technique, and technique corrodes without ethics. When we join, we see an administration that worships through its work: it considers before acting, serves before giving orders, pardons before punishing, and accounts before celebrating. The Qur'anic vision of stewardship is realized in modern institutional form when a state like this facilitates and serves its citizens, fosters trust, and extends justice in addition to providing services. In Muslim-majority polities, the "10 As" framework—which has been translated into practical administrative mechanisms—offers a way to achieve ethical effectiveness: a governance order in which disciplined performance makes principles real and performance is pursued within principled bounds. Integrating Islamic management philosophy into public administration holds the potential of creating a state that is both competent and compassionate, pious and progressive – fit to ensure public welfare by enacting a model of public administration which is ethical and efficient, aspiring and accountable, and above all warrants a state which incorporates divine guidance to govern all its affairs for the benefit and prosperity of its citizens. More importantly, the paper strives to comprehend the positioning of IPA as a distinct normative-technical strand in comparative public administration in comparison to contemporary western public administrative doctrines like the Weberian bureaucracy emphasizing hierarchy, New Public Management that prioritizes performance and quasi-market mechanisms, and New Public Governance which centers networks and co-production. Whereas IPA is anchored in a transcendental accountability logic and an ethics-first public value orientation. This orientation is not merely symbolic; when mapped through the 10 As, as it yields a coherent set of design principles for institutions and managerial practice (e.g., Shura-based deliberation, Amanah-based stewardship of public resources, and Hisbah-inspired oversight).

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