

Distinguishing Features Of The Civil Service Of The Rashidah Caliphate

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ABSTRACT

This research paper presents, the distinguishing features of the Rashidah Caliphate's civil service. It is to present a review and to describe the various effects and consequences arising as a result of it in a research way. This research paper describes the ruling style of Caliphs in detail. From the literature review, it has been found that the purpose of ruling and power over God's creation on earth is that justice and fairness in them. The establishment should be implemented, and this is possible only when the ruler himself has faith and firm belief in appearing in the court of Allah. The concept of caliphate is to serve mankind and guide them on the right path. If the caliph is not able to pay his wazifa correctly, the caliph is accountable to the people. Therefore, keeping oneself accountable or ready to be accountable to the people for wrong actions is also caliphate Rashida had an important characteristic. Another prominent feature of the Rashida caliphate is that it strictly enforced the rule of law. The Caliphs did not consider themselves above the law. The Qazis whom he appointed as Caliphs were not afraid to face any case before that Qazi, and the Qazi also had full authority to summon these Caliphs in case of any complaint. This research paper will pave new avenues of research for students and researchers.

Keywords: Rashida Caliphate, Civil Service, Islamic Ideologies, Islamic Scripturer, Islamic Laws.

INTRODUCTION:

If you look at the Holy Quran and the Prophet's biography, it is known that the Caliphate was founded on a few basic principles. The state that will be formed according to these basic principles, in fact, the same state will be entitled to be called the Rashidah Caliphate. Without these characteristics, the Rashidah Caliphate cannot be imagined. After the emergence of

Islam, Madinah got the status of the first state. It is based on the following basic principles:

Among the basic principles on which the foundation of the Islamic state was established, the most basic principle was that the supreme authority/sovereignty is only the person of Allah Ta'ala. This is the basic unit of Khilafah Rashidah which has been clearly described in many places by the Holy Qur'an as the Almighty says.

The narration is only from the Almighty God, He says that you should not worship anyone except Him. This religion is correct, but most people do not know about it.¹

Allah says:

"Remember! Sovereignty is only for those who have done it."²

"Remember! The creator is the same and the command is also the same."³

"And to Allah belongs the kingdom of the heavens and the earth."⁴

Say, O Allah! O king of the kingdom, you give the kingdom to whoever you want.⁵

Do you then want the decisions of Jahiliyyah? And those who believe in Allah. According to them, no one's command is better than Allah's command.⁶

The blessed verse makes it clear that giving judgments according to laws made by people will be called ignorance. It is a requirement of faith and belief that the Shariah law is the best.

"Then shall I seek another ruler besides Allah, since He has sent down a clear book to you."⁷

That is, there is a great surprise for those people who look for the man-made in spite of the clear law of Allah.

"And the Book with their rights with the revelation, by which they may judge among the people in their different aspects."⁸

"And those who do not judge according to what Allah has sent down, then those are the people."⁹

"And whoever does not rule in accordance with what Allah has revealed, then they are unjust."¹⁰

"And whoever does not rule in accordance with what Allah has revealed, then they are transgressors."¹¹

All the above verses of the Qur'an are only for Allah, the Highest. If the sovereignty was based

on human reason, then there was no need to send the Prophets, nor was there any need to reveal the books. The books were revealed because the affairs of the people. Issues and differences should be decided according to these books and laws should be made obligatory for the lives of human beings.

The position of sovereignty and supreme authority in Rashidah Khilafah is special for Allah Ta'ala. These are the basic principles of divine sovereignty which gave Khilafah Rashidah individuality from other states and developed its management on a special way.

EXTERNAL AND INTERNAL AGREEMENTS

This is a very important and necessary feature of Khilafah Rashida so that peace and order remain.

"And fulfill the covenant of Allah, the Exalted, while you promise each other, and do not break your oaths after they have been fulfilled, although you have made Allah the Exalted as your guarantor, and Allah knows best what you do."¹²

Observance of the covenant is obligatory and one has to live according to it and it is not permissible to oppose it. In this regard, Allah Almighty says in another place.

"Keep the promise, surely you will be answered about the promise."¹³

In the above-mentioned verses, it is recommended to fulfill the agreements. Now it is necessary to fulfill the agreement with anyone and whether the agreement is with the outside world or internally with the subjects of the country. Be it with Muslim subjects or with non-Muslim subjects, there is no difference between the rights of Muslim and Dhimmis among the subjects of an Islamic country.

(Allah Almighty has made Islam a means of blessing for the Muhammadan Ummah and a means of peace for the Dhimmis.

In external affairs, the Rashidah Khilafah calls for peace, provided that the sanctities of Allah are not violated, and the country of Muslims is not attacked. The advice of Allah is:

"What He forbids you is that you make friends with those who have fought with you in religion and driven you out of your homes and helped each other to drive you out of them." He who befriends is the wrongdoer. ¹⁴

SHURAI SYSTEM

The main uniqueness and characteristic of the Rashidah Caliphate is that it is a state with a council system, there is equality in it, according to lineage, because of the nation and the nation, some are superior to others. Unity, equality and freedom are the basic principles of authority. All affairs are determined by the sultanate in consultation with each other. And the system of government is run by the will of the people. The basic duties, duties and rights of all the subjects are fixed, which the ruler of the time is bound to fulfill his responsibilities according to the law of the time and the subjects are bound to fulfill their responsibilities. Rather, its inclination is towards particular democracy and Sovietism.

Shura or shuraite refers to taking the opinions of experts regarding a matter for which there is no clear ruling in the Shari'ah, and in the light of the Qur'an and Sunnah, the best and most useful opinion among these opinions is based on the strength of argument and trusting and trusting in Allah Almighty. Decision and implementation are to be made.

Consultation has been given great importance in the Islamic system of government, to highlight the importance of which Allah, the Highest, named the complete Surah of the Holy Quran as Al-Shura. The consultation system has a special place in the Rashidah Khilafah. This was the reason that the Lord of the Almighty In his book, the affairs of Muslims have been defined in the following words ¹⁵ and their affairs are done by

consulting each other. Shura is the basic principle of Khilafat Rashida towards which the Lord of the Universe has guided Muslims. He said to the beloved Prophet ﷺ:

"Consult in mutual affairs." ¹⁶

The above-mentioned verses show that Shura is one of the characteristics of the believers, which they should be adorned with. The people of Shura and the head of state being adorned with these qualities makes them popular and trusted in the society, because it is necessary to have the trust of the majority for the head of the Rashidah Khilafah.

Sayyidina Abu Huraira says:

"I have not seen anyone more in consultation with the Companions of the Messenger of Allah." ¹⁷

In another place he said:

"You are good and righteous, your rich people are generous, your affairs can be settled by mutual consultation" ¹⁸

A TRUE WELFARE STATE

One of the characteristics of the Rashidah Caliphate is that it is a true welfare and servant state. In the eyes of Islam, the government's job is not only to establish peace and order and perform national defense services, but its duties include that every field of life. To establish real and natural equality, to remove all the obstacles that stand in the way of effort and equality and to guarantee the provision of the basic needs of all its citizens.

Regarding the economic life, the religion of Islam gives instructions that it is the responsibility of the Islamic society and the government to eradicate poverty and poverty at all times. Instead of limiting the wealth earned by hard work to one's own needs, Islam also teaches to give it to other needy people. Islam has also advised the deserving to give their right in terms of Zakat, Ushar and other taxes and this concept is

provided. In addition to his own right in his wealth, every person should also consider the right of God and His servants. Those who accumulate wealth and do not spend it for human welfare, or do not take out the rights of others, have a strict promise for them. Zakat is obligatory on every Sahab-e-Nisab, the purpose of which is:

"It will be taken from their rich and distributed among their poor." ¹⁹

Zakat was declared not just charity but right:

"For those who ask and the needy, there is a right in their wealth." ²⁰

This right has to be received by the government and delivered to the beneficiaries.

"Anbi! Receive charity from their wealth." ²¹

It is the responsibility of the Khilafah Rashidah to arrange the support of all those people who are forced, disabled, helpless and deprived of sustenance. The guidance of the Prophet is:

"By Him in Whose power is the life of Muhammad (PBUH), I am the closest to the believer on earth, so whoever leaves his debt, I am his guardian." ²²

Keeping in view all these verses and hadiths, Allama Ibn Qayyim states this rule of scholars:

"Just as the government becomes the heir of the deceased, it is also responsible for paying the debt of the debtor if he dies without leaving anything to pay the debt. Also, it will be responsible for his maintenance during his lifetime if someone does not support him." ²³

Allama Ibn Hazm states this principle:

"The duties of the lords of wealth of every village include supporting the poor and the poor. If the economic needs of the poor are not met from the treasury, then the ruler can force these lords of wealth to support the poor. Mandatory arrangements should be made to meet their basic needs, to provide warm and cold clothes to wear

and to have a shelter to protect the youth from rain, sun and floods." ²⁴

This system in its standard form was established by the Muslims and it defines the main characteristic of the Rashidah Caliphate.

EDUCATIVE AND MISSIONARY ROLE OF BUREAUCRACY

The responsibilities of Khilafat Rashida are not only the responsibilities of economic support, but also the promotion of moral education and civilization. This is the state that acts as the representative of the Messenger of Allah (peace and blessings of Allah be upon him), arranges the education and training of all citizens and is a witness to the truth and a bearer of Islam for the whole world.

The Prophet ﷺ said:

"Acquiring knowledge is obligatory for every Muslim." ²⁵

In other words, he ﷺ has declared the acquisition of knowledge as a must for Muslims. He has even said that acquiring knowledge is a duty on every man and woman. Therefore, teaching Muslims to read and write was declared as their redemption. Some of the Companions were instructed by the Messenger of Allah ﷺ to learn the languages of other nations so that they could benefit the government with their services in relation to international affairs. ﷺ used to send regular delegations to different places. The platform (Safa) outside the Prophet's Mosque had the honor of being the first Madrasa of Islam. The Companions were trained from here and sent to other countries for the promotion of education. He used to appoint intelligent and talented people from among the people for the education of their people. He also instructed the government officials to spread education.

"They should be on the truth, as Allah, the Exalted, has said, give good news and orders to people, teach people the Qur'an, give them

understanding, prevent people from touching the Qur'an in a state of impurity, and Be careful until people are inclined to understand the religion.”²⁶

In order to increase the importance and value of education in Islamic history, the standard of honor and honor was declared to education in every sector of the society, and the thing that was given priority in the appointment from the imam of the mosque to the highest positions was the Qur'an and Hadith. It is knowledge. Numerous people were appointed for this work in the entire Islamic state to spread among the people and carry out the work of their education, and it was the grace of this education that on the one hand, the knowledge of the religion was spread from city to city, from village to village, from village to village. And reached every corner, and on the other hand, Khilafah Rashida will find talented and intelligent workers at every opportunity who can lead every sector of life. Khilafah Rashida is like a teacher who provides education and training for all its citizens without distinction and distinction and before the world. It also presents the call of Islam. In this way, Khilafah Rashida raises the standard of knowledge and morals of the people on the one hand and demands a universal message on the other hand. This training is not related to any narrow point of view, but its call is for all people. In this aspect, the Rashid Khilafat is completely unique from other states.

APPOINTING BUREAUCRATIC GOVERNORS AND OFFICIALS

One of the responsibilities of the Caliphs was to make the state bound by Islamic orders. The state had a center headed by the caliph. There was also a system of supervision of the provinces. The legislature and administration were permanent institutions in the provinces, as well as the judiciary. It was independent from the influence of the governor. The final decision of all matters was made by the Caliph himself. The Caliph did not have a minister, but if he had to go on a

journey, he would temporarily appoint someone as his deputy²⁷

All the governors were chosen by the caliph himself. Among the responsibilities of these provincial governors were the protection of the borders of the Islamic Empire, the training of soldiers, the recruitment of workers and employees, the settlement of cities (such as digging wells for water supply, building roads and bridges). , the establishment of mosques) etc.²⁸

The Islamic Empire was divided into different provinces on administrative basis. In this period, with the expansion of the system of government, officials and workers were appointed in each province, whom the Caliph himself appointed and sent, but they were not neglected. They would have strict orders and be supervised. For any kind of complaint against them, it was urged to gather all the workers on the occasion of Hajj and it was announced that anyone who has a complaint against the governor or governor of his province should present it openly. After the complaints are registered, they are investigated and if proven correct, the responsible persons are punished.²⁹

Along with provincial governors, there was a permanent judge to enforce the law and collect taxes. For their help and other supporting institutions were established. Hazrat Umar entrusted the administration of the conquered areas to the conquerors and Jizya was collected from them.³⁰

SUMMARY DISCUSSION

Khilafat Rashida is very different from other states of the world. The capitalist system does not take any responsibility for the welfare of the people. There is no support for those who are left behind in the economic race. The result is that there are opportunities for the rich to become richer, but there is no way for the poor to get out of the cycle of poverty. In this system, new

methods of oppression and exploitation are adopted and without planning. A deadlocked economic race arrests the entire society in a cycle of instability and excesses. The Khilafat Rashida follows fair economic principles and provides equal opportunities to all as well as fulfills universal needs.

The Rashidah caliphate is also slightly different from a modern mixed and welfare state in that social services and basic support are provided as a right in the Rashidah caliphate, not just for the sake of political protest. No, but it is a basic principle that the Islamic system fulfills at all costs and in all circumstances. It is not done by force, but with heartfelt cooperation and devotional worship, so that by doing so, there is hope of getting a reward from Allah. Islamic In the system, not only the standard of living is raised, but the standard of morals is also raised. This is a revolutionary concept which is much higher and better than all the economic concepts of the present era and is elevated both morally and worldly.

Although Islam provided an excellent philosophy of the state, the Caliphate became a victim of temptations during the reign of the Rashid Caliphs. After Hazrat Abu Bakr Siddique, all the Caliphs were martyred. Thousands of Muslims were martyred fighting each other in the Battle of Jamal. After Hazrat Ali, caliphate was replaced by heredity.

world.

We can say that the Rashidah Caliphate as a whole was the name of the continuation of the Divine State which was started by the Prophet of the Last Time under the Quranic instructions. The period of the Rashidah Caliphate was adorned with real democratic values and characteristics. There was neither the monopoly of any group or party, but it was established on the basis of the 'voluntary pledge of obedience', i.e., 'loyalty' of the people, in which the supreme power was given to Malik al-Mulk, God, the Almighty. In this, the judiciary was completely independent and the law Supremacy was established even during the time of the Caliph had to appear in the judge's court, all people had equal and basic rights, including the protection of life, property, honor and dignity of people, social and legal equality, religion and expression of opinion. freedom, justice, education and provision of livelihood, inheritance law, women's economic rights, etc. were fully respected, while in this era, the human society had not yet gained awareness of its basic rights and rights. No clear list was even compiled. Moreover, the Islamic caliphate was an ideological state free from the prejudices of homeland, color, race, nation and tribe. The moral and ideological training of the people was the main responsibility of the Islamic caliphate. The Rashiduns served each individual society as respectable and useful, and in maintaining their rights and duties, there was no division between Muslims and non-Muslims, poor and rich or high and low. Balance established the beacon light of principles and values for the living

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