

Evaluation of the Contemporary Flow of the State Administrative Agency under the Caliphate

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ABSTRACTS

The Caliphate is one of the unpreventable parts of Islamic civilization with a brilliant and resistant past. A classy conclusive structure was otherworldly inside the Caliphate framework that kept going for a handful of centuries. The states of the cutting edge world have created an awesome authoritative structure to carry out the state functions smoothly. Now and then we ought to battle to discover the relationship between this regulatory structure of the modern world and the authoritative structure created within the Caliphate framework. This study aimed at looking at the historical background of the Muslim Administration, characteristics of Muslim Administration beneath the Caliphate, and Examining how modern administration is exclusively associated with the Muslim Regulatory agency outlined under the Caliphate framework. The study realized that there is an inseparable link between Muslim administration under the Caliphate and modern administrative system by analyzing various academic sources, including books, journal articles, surveys and encyclopedias. Data collection was analyzed and the validity of the research examined together with its reliability. The paper concluded by addressing the relationship between the two different periods administration and promoting a positive image of the Muslim Administration that can inspire the new generation of educators committed to finding the golden past of the Muslims.

Keywords: Evaluation, Caliphate, Contemporary, History, State, Administrative Agency.

INTRODUCTION

The current material represents a brief overview of the periods of development of the Caliphate public (administrative) law system through the adoption of modern legislation and the establishment of main administrative bodies and structures. The Caliphate goes through rapid territorial and military development from the 7th century to the 20th century with some ups and downs and becomes a significant factor of Europe, Northern Africa, South-East, and Asian Near East (Azmeah, 2016). We can assume that after the immense territorial expansion including a variety of people, cultures, legal and administrative traditions, and customs the Caliphate faced a new challenge – how to organize and govern such a vast territory and such a large population, and – very significant to govern it efficiently to allow further expansion, internal stability and sustainability and vital resistance against foreign threats. Because of all the issues, the Muslim rulers introduced administrative divisions such as Diwan-i-Ariz, Diwan-i-Risalat, and Diwan-i-Qaza (Hitti, 1949). Over time, administrative structures such as the Ministry of Home Affairs, the Ministry of Foreign Affairs, and the Ministry of Religious Affairs have emerged as essential administrative structures of the state in the modern world, resembling in many respects the administration of the Caliphate system. However, the purpose of this article is to determine the relationship between the various departments of administration in the Caliphate system and the administrative structure of the modern world.

Research Objectives and Significance:

This study seeks to:

1. Analyze the Historical background of the Muslim Administration.
2. Illustrate the Muslim Administrative System under the Caliphate.

3. Examine how Muslim Administration is connected with the State Administrative Agency of the Contemporary world.

Review of Literature:

This section discusses the major concepts that underpin this study as well as the related works.

THE DEFINITION OF CALIPHATE

Reference book Britannica characterizes the word Caliphate as “the political-religious state comprising the Muslim community and the lands and people groups beneath its domain within the centuries taking after the passing (632 CE) of the Prophet Muhammad”. On the other hand, D.B. Macdonald (1917) depicts the Caliphate as “the image of the customarily and hypothetically fundamental and fundamental political solidarity of the Muslim world.”

The word Caliphate begins from the Arabic word “Khalaf which suggests “to be behind,” “to succeed,” or “replace” one.” (Pay, 2015, 107). Macdonald (1917) clarifies the Caliph as the authoritative individual with the official powers, covering the political, legal and devout life of the Muslim individuals. Hence, able to depict the Caliph as the successor of the Prophet and the Caliphate as the office to perform all the administrative, lawful, and devout issues, which were already performed by the Prophet to preserve the social arrange within the Muslim community.

HISTORY OF THE CALIPHATE

Rashidun Caliphs Period (632-661): The passing of the Prophet Muhammad in 632 raised the address of finding a modern pioneer to the newly-established Muslim community. Within the nonattendance of joining together the body of the prescience, the Arabic promontory was inclined to respectful conflict between the tribes. Abu Bakr, the father-in-law of Muhammad, was acknowledged by all groups as the primary successor and “the term caliph came to assign the devout and political pioneer of the Islamic community, and the office got to be known as the caliphate.” (Cleveland & Bunton, 2013). Abu Bakr performed his obligation for as it were two a long time until Umar, a companion of Muhammad, got to be the moment Caliph. Umar would hold his position amid the another decade until he was killed. Uthman and Ali, too companions of Muhammad, were the two successors of Umar for the taking after 17 a long time. Since all of them were chosen by the endorsement and promise of the community, and strict devotees of the Quran and Prophet's Sunnah, “the to begin with four caliphs were in this manner called the properly guided caliphs, al-Khalifa al-Rashidun.” (Azmeah, 2016).

The Umayyad Dynasty (661-750) : Ali's period seen numerous inner clashes between Middle easterners. This period between 656 and 661 is known as the “Great Fitnah (time of trial)” (Hawting, 2000). The debate and gracious war between Mu'awiyah and Ali were the foremost vital ones which turned the tide within the Muslim community. Amid this period, the Muslim community partitioned into three major orders, known as Sunnis, Shi'ites and Kharijites. Hawting partners the debate between Mu'awiyah and Ali with the long contention between two critical tribes of Mecca between the Umayyads (to which Mu'awiyah has a place) and Qurashis (to which Ali has a place) (Hawting, 2000). Infighting between two bunches finished in 661 when the fourth Caliph, Ali, was killed. The rise of the Umayyad Line and Mu'awiyah's get of the Caliphate came as a result of this chaotic period. “Mu'awiyah, ...ascended to the post and ruled for 19 years... At that point Mu'awiyah assigned his child as Caliph by the constrain of the sword. Thus, a modern kind of caliphate framework, one that's innate and restricted to one clan, ... began.” (Azmeah, 2016). Amid the Mu'awiyah's Caliphate, authoritative hones of the government totally changed from a tribal approach to a realm framework. The modern Middle easterner realm captured all northern Africa and Spain and extended its region from the Atlantic Sea within the west and to India within the east. By the by, the Umayyad Tradition came to an end after 90 a long time in control due to the inappropriate hones of the succeeding Caliphs. For illustration, the Umayyads set up their run the show based on Middle Easterner nationality and separated the non-Arab

Muslims both officially and socially (Cleveland & Bunton, 2013). In expansion to this, need of devout sensibility among the Umayyad Caliphs, with a few special cases like Umar ibn Abd al-Aziz, was another conspicuous issue that caused a developing discontent among the Muslim community. The Umayyad's uniqueness from the center thoughts of the Caliphate, such as comprehensiveness, correspondence, and competency cleared the way for the tradition of the Abbasids, who ruled the Caliphate for the another five centuries, until 1258.

The Abbasid Empire (750-1258): Beneath the Abbasid's run the show, the Islamic world come to thriving and steadiness. Opposite to Middle Easterner dominance amid Umayyad Tradition, Abbasid Caliphate grasped all the citizens of the domain from all ethnicities. This was particularly genuine of Persians and Turks who got the opportunity to have a share within the overseeing bodies of the domain. With the migration of the capital from Damascus to Baghdad, Persian impact and bureaucracy altogether entered the Abbasid organization on each level (Cleveland & Bunton, 2013). "The Abbasids rulers, with their more coordinate introduction to the Iranian thought of an outright ruler of lords, carried the advancement of the caliphate to absolutist government advance than any of their predecessors." (Cleveland & Bunton, 2013). Inevitably, Abbasids caliphates begun to distinguish themselves as the "shadow of the God on earth" (Cleveland & Bunton, 2013). When the political impact of the caliphate in Baghdad debilitated amid the 10th century, a unused thought emerged among a few canonist, permitting the individuals of the far-away lands to select their claim caliphs (Macdonald, 1917). Since of the decreasing impact of the Abbasid Caliphate, two unused Caliphates developed on the endless lands of the realm, Fatimid Caliphate in North Africa in 909 (crushed by Saladin in 1171) and the Caliphate of Cordoba in Spain in 928, which endured one century, Be that as it may, after nearly a century, the Abbasids endured the same destiny, when the Mongols attacked Baghdad and murdered the caliph in 1258. Until 1261 "there was no caliph or caliphate...[when] the Abbasid prince was given the title of caliph [by the Memlucs in Egypt]. It was an privileged title destitute of political control and responsibility." (Azmeah, 2016). The Abbasid Caliphate kept going until the Ottomans captured Egypt and finished the Memluk Sultanate in 1517.

The Ottoman Empire Period (1517-1924): In spite of the fact that Hassock sultans were recognized as Caliphs in common, they more often than not didn't utilize this title but for two-sided relations with their Muslim partners (Hugh, 2016). The title of Caliph was formally utilized for the primary time in a respective assention which was marked between the Russian ruler and the Hassock sultan in 1774 and recognized by other Western Powers. With the arrangement of Kucuk Kaynarca, Russia requested the specialist of ensuring control of the Conventional Christians living beneath Footrest run the show. In return, the Hassock Caliph was recognized as "spiritual pioneer of all Muslims in any case of nationality or citizenship." In any case, whereas the Footrest Caliph's specialist was recognized past its borders, devout and political partition of Caliph's specialist was moreover recognized with this arrangement (Guida, 2008). Sultan Abd al-Hamid II (1876-1909), the ruler amid the decay of the Ottoman Realm, was the foremost down to business sultan to utilize the control of the title of "Caliph". He utilized the control of Caliphate to set up relations with the Muslim communities and as a use in his battle against Russia and other colonial powers of the West. "The title of Caliph was formally stated within the to begin with Footrest structure of 1876 CE. It remained official Footrest convention until the caliphate framework was annulled by the Turkish Republic in 1924 CE" (Azmeah, 2016).

HISTORICAL OVERVIEW OF MUSLIM ADMINISTRATION

The Muslim administration established under the Caliphate system has a significant background and history, dating back mainly to pre-Islamic Arabia. The Arab population belonged to the Semitic branch of the human race, and therefore, like other Semitic peoples, the Arabs also exhibited political, social, economic, and administrative organization. In the pre-Islamic era, the Arabs were fundamentally polarized into two groups, the Ahl al-Hazara or city-dwelling Arabs, and the Ahl al-Badiya or desert-dwelling Arab. They, being urban and desert dwellers, exhibited considerable contrast in their forms of organization and lifestyle. The desert-dwelling Arabs were barbaric, while the city-dwelling Arabs were relatively civilized. Despite their barbarity, the tribal organizations of the desert Arabs were strong and controlled. On the other hand, the urban or relatively civilized Arab society was comparatively advanced, and they followed advanced customs and rituals, including politics, like other civilized nations (Cristensen, 1944).

The tribe was the basis of Arab social life and living in a tribe was essential for socio-economic and political reasons. Only isolated tribes in Arabia elected the oldest, most knowledgeable, and respected person in the tribe as a Sheikh or leader. The Sheikh was the most qualified person and the one who was the leader recognized by all members of the tribe. But the sheikh had no ruling or legislative power; a council of elders from their tribe advised the sheikh on administrative matters. They had no idea of monarchy or any thought of dictatorship, but it was considered extraordinary if four sheikhs were elected in succession from a family (Hitti, 1972).

In pre-Islamic Arabia, the governance of cities such as Mecca and Medina, like other cities and towns surrounding the Arabs, was well developed. Mecca was revered (Muazzama) by all Arabs because of the sacred Kaaba. A group of senior officials ruled Mecca, called Al-Mala, and this cabinet had several departments. Notable among the departments of Al-Mala or the council of ministers were:

1. Hijaba: Covering the Kaaba.
2. Sakaya: Distribution of water from Zamzam well to pilgrims.
3. Rifada : Welcoming the pilgrims.
4. Nadwa: Becoming a member of the Shura.
5. Liwa : Flag Hoisting (Ibn Hisam, 1932)

Tribalism was the lifeblood of Arab life, and one tribe would engage in conflict with another over watercourses or minor issues, sometimes lasting for long periods of time. Shortly before the spread of Islam, a similar struggle broke out between the Quraysh and the Hawajin tribes, which lasted for five long years. The battle is called Harb al-Fujjar. At that time, Muhammad (PBUH) was 20 years old. He participated in that war and witnessed the horrors of unjust warfare with his own eyes. After the war ended, enthusiastic young men of Mecca formed a peace association, and organization known in history as 'Hilf al-Fudul'. The group took an oath in the name of Allah:

- They will help the destitute and oppressed,
- Maintain law and order in the country,
- Be careful to establish harmony between different tribes,
- And will resist the oppressor and the wrongdoer with all their might (Mawardi, 2018).

The state of Medina founded by Prophet Muhammad (PBUH) was religious, and religious law was adopted as state law in that state. However, the Prophet did not ignore the opinions of ordinary citizens in matters of state, and in times of emergency, he would also take the advice of the people. It can be understood from several articles of the Medina Charter that the state of Medina was established as a "Republic" and that civil, social and religious rights of all Muslims and non-Muslims were recognized there. Moreover, while preserving tribal traditions, Arab and Jewish tribes were provided the opportunity to join the Republic of Medina and were allotted the protection of Allah and the protection of Muhammad (peace be upon him). That state recognized individual freedom, religious rights, social values, democratic dignity, belief in the unity and sovereignty of Allah, and the leadership of Muhammad (peace be upon him) as prophet and head of the state (Husaini, 1958).

During the rule of the Rashidun Caliphs, the governance structure of the Caliphate took on a new form. Caliph Abu Bakr's reign ended with him taking military action against rebellions and heretics, so he was unable to pay special attention to administrative improvements. The reign of Caliph Omar (634-644 AD) was famous for its administrative reforms. For administrative convenience, he divided the entire empire into a total of 8 provinces, which were Mecca, Medina, Syria, Al-Jazira, Al-Basra, Al-Kufa, Egypt, and Jerusalem. During the reign of Khulafay Rashedun, the structure of the Caliphate took a definite shape and on that basis Muawiyah, Abdul-Malik and other Caliphs established a high quality regime (Khuda Bakhs, 1920).

The Umayyad era was a truly Arab system of government. As a ruling class, the system of governance established by the Arabs during the reign of Caliph Omar I was perfected through various reforms during the

Umayyad period. The central government of the Umayyads was very strong during that period as the Arabs established dominance as the ruling class and the ruled nations became a separate class (Husaini, 1949).

The long five-hundred-year rule of the Abbasides was a prominent period in the evolution of Muslim governance. During that period, there was a massive expansion of the Umayyad rule. The Umayyad period was mainly a period of warfare and expansion of the kingdom, but the Abbasides period was a period of progress in Muslim civilization and culture. This era was the era of Muslim mentality and administrative development and in this era greater organization and efficiency was achieved in every branch of Muslim administration especially in revenue and judiciary. The Abbasides not only modified and expanded the Umayyad regime, but also incorporated many of its fundamental principles (Hitti, 1949).

STATE ADMINISTRATION AGENCY

Bureaucrats and Judiciary:

Umar Bin Khattab was the primary caliph to oversee organization and bureaucracy (Ahmed Z. Anam, 2020). Along with that, Muawiyah Bin Abi Sufyan, the primary author of The Umayyad state, was too an fulfilled bureaucrat. It has laid the establishment and establishment stone in building a strong- state organization. At that point after that, it was idealized by Abdul Malik Bin Marwan. He included a framework of financial and budgetary controls to anticipate expansion due to money contact with the East Roman Realm. Advance, it was supplemented by rulers amid the Abbasides Caliphate and the afterward stages of time (Husaini,1958).

In modern public administration, bureaucracy is a management system that handles the day-to-day business of the government. Bureaucracies are important pillars in modern governance, and citizens depend on them for many social services, such as: Schools, Police agencies, Public health institutions, and The Social Security Administration (Richard, 2009).

Majlis al-Shura : The Parliament

Islam has always hinted at a consultative governance structure and this is clearly reflected in the Caliphate system. Majlis-al-Shura or Diwan existed in the Caliphate system just as Parliament exists to take national decisions in today's democratic world. Like the bicameral legislature of contemporary world, the Majlis al-Shura had two divisions namely: Majlis al-Am(General Council), Majlis al-Khas(Special Council). Religiously experienced and bio-elderly members were elected as members of the Maljis-al-Shura and advised the Caliph on the basis of Shari'ah in making any decisions related to state and public life. Though this institution was called by titles at different times during the Caliphate, its principles were maintained everywhere. Additionally, the council was the place to keep all the records of the state's rights comprising jobs and finances and what the soldiers and workers have done (Tabari, 2012)

In a modern state, Parliament is an integral part of state formation. The word 'Parliament' comes from the French word 'parler', which means 'to talk'. A parliament is a group of elected representatives with the power to make laws. The fundamental concepts of meeting, representation and legislation-law-making-go back thousands of years. These can be seen in parliaments across the world as well as in other systems of governance such as traditional Aboriginal and Torres Strait Islander societies (Parliamentary Education Office, Australia).

Diwan al-Jund : Military administration

The Arabic term "Jund" translated to "soldiers or forces". It can refer to troops or any kind of organized group that acts in a supportive or protective capacity. The Caliphate system had a strong and prosperous military division known as Diwan-al-Jund for the expansion and security of the Muslim empire. The Caliph was himself the commander-in-chief, however, he appointed an officer to oversee the division and direct the troops when necessary. Diwan compiled archives related to the military in assisting soldiers and their families. Umar Ibn al-Khattab, who was the second caliph of Islam, felt the need to build a strong military force in order to

expand the Muslim empire and spread Islam around the world. Later, Umayyad ibn Marwan, the founder of the Umayyad Caliphate, launched a Muslim navy, and in 1453 the Ottoman Sultan Muhammad II conquered Constantinople, bringing a strong Muslim military presence to the Caliphate system (Ibn Katir, 2009).

Likely, every independent country in the world today has its own military, known as a Military administration, to protect its security and sovereignty. Military administration is the management of the armed forces, including the systems and techniques used by military agencies, departments, and armed services. In addition, the activity of the military administration organs which aimed at implementing tasks faced by the armed forces, is based on the following fundamental rules: hierarchy, single command (leadership), centralization, rule of law and military discipline. At present, Militaries are typically authorized and maintained by a sovereign state, with their members identifiable by a distinct military uniform. They may consist of one or more military branches such as an army, navy, air force, space force, marines, or coast guard (L.Jefferies).

Diwan al-Kharaj : Department of Revenue

“Kharaj” is an Arabic word that means developed under Islamic law, a distinct Islamic tax on agricultural land and its produce, regardless of the religion of the owners. In the Caliphate system, there was a significantly vital department called Diwan-al-Kharaj(Department of Revenue) to manage all economic activities and the head of this department was called Shahib-al-Kharaj(Director of the Department of Revenue). This Diwan takes care of financial problems resulting from taxes on productive agricultural land from conquered areas. Diwan was the backbone of the country in finance and state revenue. During the time of the Umayyads, Diwan al-Jund and Khuraj were not divided. Most of the budget is used for military purposes and regional expansion. However, the main responsibility of this department was to determine the fiscal policy, levy and collect the revenue, maintain the revenue expenditure account and bear all the administrative expenses of the government namely, distribution of salaries and allowances of the government funds for the overall development and public welfare works of the government (Iss, 1996).

On the other hand, a revenue department is a government agency that collects taxes and administers laws in a modern state government. Revenue departments may also be responsible for enforcing laws and preventing illegal activity (Richard, 2009).

Diwan al-Khatim: Department of Signet

At present, as the various orders of the state are sent from the secretariat to the designated destination, in the Caliphate system, a department called Diwan-al-Khatam (Department of Signet) was in operation to deliver the various instructions of the Caliph. The Umayyad Caliph Muawiya established the Department of Signet to eliminate the possibility of forgery in government correspondence and orders. The copies of important government correspondence and documents were reserved in this department and the originals were sealed and sent to specific individuals or departments. Muawiyah bin Abu Sufyan, the first caliph, used a stamp because his letter was falsified in several regions. After the letter is signed, an authorization is affixed to it. The message is stamped irreversibly every letter sent to all regions and provinces was stamped and with precise details. Department of Signet remained in force until the early period of the Abbasid Caliphate, but later the functions of this department were performed by another section of the government called “Diwan-al-Tawqi”(Hitti,1949) .

Diwan al- Rasail : Department of Information and Communication Technology

The Caliphate system had a literary department called the Diwan al-Rasai'l, founded by Umayyad Khalifa Mu'awiyah. This archival agency handles the administrative affairs of correspondence addressed to regions and provinces or letters originating from regions and areas, including letters from abroad and diplomats. The development of correspondence administration developed during Abdul Malik bin Marwan, especially during Hajjaj bin Yusuf at-Tsaqafi when he was Governor of the Hijaz and Iraq. This was done because political developments were uncertain, and the number of rebellions required valid information to be sent to the central

government in Damascus. According to their expertise, Abdul Malik bin Marwan appointed this archival agency to distinguish letters and file them carefully (Hitti, 1949).

Now-a-days, in almost every country in the world has a department called Ministry of Information or Directorate of Information and Communication Technology as an integral part of the state and one of the important tasks of this department is to preserve government documents, letters, and maintain communication with various ministries and departments. Information and Communication Technology (ICT) Department is saddled with the responsibility of bringing government Information Services to the citizens through application of ICT in or order to improve the delivery of public services and delivering processes of democratic government (Encyclopedia Britannica, 2010).

Diwan al-Barid : Postal Department

The Caliphate system had a postal department called Diwan-al-Barid like the modern era. The word 'barid' comes from the Persian language used by Mu'awiyah bin Abi Sufyan to send letters to all of his regions in Egypt and Syria. Rasulullah PBUH had already made use of this correspondence. He sent letters to Kisra, Hercules, and an-Najasyi and Muquaqis, inviting them to embraces. Furthermore, the Caliphs laid great importance on the necessity of the postal system as a key to the stability, security and progress of the state. The main duties of the Postal Department were to exchange information between the central and provincial governments, to inform the central government of essential provincial events and to send confidential reports to the central government against provincial government servants. All employees assigned to this department were engaged in gathering state intelligence and intelligence activities against state employees. Therefore, the postal department had to simultaneously perform the duties of the spy department of the state (Husaini, 1949).

However, in a modern state government, the postal department is responsible for collecting, processing, transmitting, and delivering mail. They also provide other services, such as financial services and electronic money transfer as well. The postal department can promote socio-economic development by reducing transaction costs and providing access to a communications and infrastructure network. It can also contribute to financial inclusion by offering services like electronic government and remittance payments (Encyclopedia Britannica, 2010).

Diwan al- Mazalim : The Board of Grievances

Abdul Malik bin Marwan has established Diwan Mazalim, who handles violations in the criminal and civil sphere. He takes a particular time to settle claims and charges for violations brought to court. Suppose Abdul Malik bin Marwan cannot decide the case. In that case, he will hand it over to the judge he has appointed Abu Idris al-Khaulani; the case is decided and executed immediately. It can be said that the caliph Abdul Malik bin Marwan was the founder of this Mazalim or Diwan Mazalim institution. This institution is closer to the corruption court now. Diwan Mazalim was deliberately separated from the ordinary judiciary because those involved were mostly affluent people and state officials who persecuted the small community. So it must be handled directly by the caliph with a judge who is strong, does not care who is being tried and what his position is (Zuhaili, 1949).

While, in the contemporary world particularly in some of the Muslim countries like Saudi Arabia, the Board of Grievances is an integral part of the state. The Board of Grievances is an independent administrative judicial body, which is directly associated with the King of Saudi Arabia. It seeks justice, equity and effective judicial control over the administration through the presented lawsuits that are filed before the administrative courts. This ensures proper applying of the laws and regulations. Furthermore, it guarantees protecting rights, applying Shri'iyaa law provisions, achieving justice and redress for grievances (Administrative Court of Riyadh).

Diwan al-Katabah : Bureau of Scribes

In line with the vast area of The Umayyad Empire, which covers three continents, a letter bureau for writing essential letters is required. Professional personnel must handle these documents because they are related to

politics, economy, justice, security. These letters must be kept secret for the benefit of the country and the Umayyad rulers. The writers in this bureau occupy a prominent position. A writer must master the language well, write and express languages diplomatically, and be understood by various groups. The writing of this note-taking bureau member must be reasonable, and he must be careful in expressing the caliph's words. A note-taker should be honest. Muawiyah bin Abu Sufyan appointed Ubaid bin Aus al-Ghasani, Sarjun bin Mansur ar-Rumi, Abdul Malik bin Marwan and Sulaiman bin Said Maula Khasyin. At the beginning of the Umayyad, writers had to comprise an Arab group that gradually changed to mawali (inhabitants of conquered territories such as Persia and others). The authors are divided according to their respective fields. Some have written and archived letters on al-Khuraj (productive land tax), the most significant of which is the author of letters related to the judiciary, army, and police. The activities of the judicial minute's bureau, the police, and the military are strictly confidential (Hitti, 1949).

Conversely, A Bureau of Scribes is an office that creates and maintains records of legal documents, laws, and other important documents in modern state government. Scribes are individuals who work in this office and are responsible for these tasks ((Encyclopedia Britannica, 2010).

Diwan al-Sawafi : The State Properties General Authority

Lands abandoned by former dynasties and nobles during the Muslim conquest, lands of war dead, lands dedicated to state fire temples in Sassanid areas of Persia, and lands earmarked for the expenditure of the postal department were brought by the Muslims as state property. The 'Diwan al-Sawafi' was entrusted with the supervision of these state properties, the collection of revenue and the maintenance of revenue and expenditure accounts ((Hitti, 1949).

At present, The State Properties General Authority is the entity responsible for documenting and safeguarding state-owned properties and real estate, including land and buildings in Saudi Arabia. It also undertakes their development, investment, and oversight, all while offering real estate solutions to government entities in full compliance with the prevailing regulations and laws of the Kingdom of Saudi Arabia (Administrative Court of Riyadh).

Diwan al-Nafaqat : Department of Royal Household Expenses

During the Caliphate of the Abbasid, all expenses related to royal court and royal palace were borne from this department. This department was responsible for the salaries of servants employed in the royal court and palace, distribution of logistics, construction and repair of the royal palace and supervision of the royal stables. The magnificence increased manifold and the number of servants employed in the royal palace and royal court was very large during the Abbasid. A huge amount of money was spent on all the expenses of the royal court and the royal palace, which was the responsibility of the "Diwan al-Nafat" department (Hitti, 1949).

On the other hand, The sign of Diwan al-Nafaqat is rarely seen in modern world. However, in Britain and in the Arab regions The Royal Household manages the finances Royal Family, including the Sovereign, other members of the Royal Family, and the Occupied Royal Palaces. The Royal Household also plans and executes Royal events, and provides advice on policy issues (Encyclopedia Britannica, 2010).

Diwan-al-Qadha: Department of Justice

The Arabic noun 'Qada' means 'a decree'. In Islamic jurisprudence it refers to a court of judgment or the art of adjudication (Monreal, 2007). One of the pillars of administration in the Islamic Caliphate system was the judiciary, whose main objective was to administer justice in the empire. During the Abbasid period, Qazi was appointed in the central capital of Baghdad and in the provincial capitals and cities of the empire to ensure the smooth administration of justice. The Caliph was the source of state justice and the supreme chief judge and the Qazi was the representative of the Caliph in judicial affairs. During the Abbasid period, the post of chief magistrate called Qazi-ul-Quzzat was first created, who oversaw the judicial and religious affairs of the state.

Among his duties was to advise the caliph on matters of justice and to advise him on the appointment of provincial judges (Ali, 1975).

Judiciary is one of the three branches of government in a modern democratic regime, whose role is undeniable in establishing justice including maintaining internal peace and order, punishing the guilty and acquitting the innocent. It is also the branch of modern government that interprets and applies the law, settles disputes, and punishes lawbreakers. It's a key part of democratic societies, where it upholds the rule of law, order and justice (Richard, 2009).

Diwan-al-Shurta : Police Department

'Shurta' is an Arabic term that means 'picked' or 'elite force'. Caliph Ali Bin Abu Talib was the first to introduce a police system in Muslim rule. He appointed a city guard called Shurta' and the head of the city guard was called 'Sahib al Shurta'. The Umayyad Caliphs also maintained a police system for internal security, peace and order, and the police chiefs of this era were named "Sahib al-Shurta" and Sahib al-Ahdas". During the Abbasid period, the police organization system expanded greatly and during this period the police force was organized into the following four special branches.

1. Shurta(General Police Force)
2. Ma'un(Military Police Force)
3. Haras(Guard Police Force)
4. Ahdas(Special Police Force)

The police are soldiers during peacetime who are used by the caliph to maintain domestic security. Arrest the rebels, thieves, and other security intruders. The police also have uniforms and can be distinguished from the others. The police chief has a position under the governor, and he becomes an imam when the governor is sick or unavailable. police also function to guard prisons, courts, and oversight of the market. The police chief can even replace the governor in governing regions and provinces (Ali, 1975).

Almost every country in the modern world now has a police force to maintain internal peace and order. The role and impact of police forces in maintaining order and peaceful coexistence in society are extensive. A modern police force encompasses a number of areas that have made it a complex institution, quite apart from its simple functions as an enforcer of law and order. The functions of police forces vary among states and provinces, each choosing those areas that are deemed most important to the local situation. The functions may also vary within police forces, especially when they have separate divisions or branches for traffic, fire, and security. The principal functions of modern police forces are to maintain order in society, protect individuals and property, enforce the laws, provide services to clients, and prevent and control crime. The extent to which these functions are emphasized varies according to the needs of the society and the resources available within the government (Chapman, 2007).

CONCLUSION AND RECOMMENDATION:

There is an undeniable similarity between the Muslim administrative system under the caliphate and the administrative structure of the modern world. The proficient and stylish regulatory structure of the Caliphate framework played one of the foremost important roles in making within the brilliant age of Islam from the foundation of the Islamic state of Medina. Based on the productive regulatory structure, Muslims spread the hail of Islam all over the world. After the fall of the Caliphate system, new states have emerged over time and the states are constantly trying to become welfare states through the functions of administrative hierarchy, accountability, efficiency, etc., which is an inseparable combination. Lack of research and review of the administrative system under the caliphate is one of the obstacles in determining the relationship with the administration of the contemporary world. It is imperative to ensure that Muslim Administration isn't predated. We ought to center on the brilliant period of Muslim globalization and find authoritative techniques so that

the progressed world can expressly compare Muslim organizations and advanced states administering and conjointly assume the acceptability of that framework within the present-day world.

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