

The History of the Emergence of Islamic Institutions: Between Authenticity and Modernity

Samyan Abdulkhaleq Saadi

Universiy of Zakho, Iraq

Email: samyansaadi2024@gmail.com

Abstract

The development of administrative thought and its applications has been linked since the beginning of creation to man's need for food, drink, shelter, protection from the vagaries of nature, and defense of himself. Since people have lived in groups since ancient times, administration has been important in human life, and the administrative process has been the criterion that differentiates between what is known as organized societies and those that live a jungle life. The history of humanity confirms to us the importance of management in the emergence of human civilization and the progress it has achieved, and thus it is linked to successive human civilizations. Therefore, the emergence and development of administration from ancient times until modern history will be reviewed here, through three stages: the first is the period before Christ, the second is the period after Christ, and the last is the period of contemporary history.

Keywords: Economy, Islamic institutions, modernity

INTRODUCTION

It is a civilization of human groups in the southeast of the Sumer Crescent) in Iraq today, during the fourth millennium BC. One of the oldest written documents in the world is what was found by researchers in the heritage of the Sumerian civilization, which included that the people of Sumer exercised a kind of administrative control through the system of temples and priests (Adamo, N., & Al-Ansari, 2020). Each priest had a file supervising the collection of money from a specific area, and they had to make an estimate and report. Or disclose their work and the money in their possession to the chief priest, who exercises administrative control over them directly and also reviews written records.

Civilization began in Egypt about one hundred thousand years ago in prehistoric times. Since the late Paleolithic Age, 10 thousand years BC, the ancient Egyptians considered themselves an independent nation and called themselves the people of Egypt or the people of the earth. Egyptian civilization developed and the principles of central government crystallized. King (Mena) was given the titles of King of the Two Lands and Owner of the Two Crowns (King & Hall, 2019). This unity was an important factor in the renaissance of Egypt in various aspects of life, as the Egyptians came up with hieroglyphic writing, that is, the sacred inscription, and the kings were interested in securing the country's borders and the trade movement was active. Between Egypt and Sudan, Egypt received a glorious era in

its history known as the era of the pyramid builders. This country witnessed the construction of the first pyramid, the Saqqara pyramid. With the development of agriculture, industry, and trade, the Egyptians used the first river fleet.

The ancient Egyptians knew the principle of administrative control through central organization (Ezzamel, 1997). For example, they used control in the field of trade and governance affairs, where they kept documents showing with accuracy the amount of incoming, the name of the sender, the date of receipt, along with details of the method of disposing of incoming and outgoing, and every action was carried out by an apparatus. Government based on preserved documents, and we find that the ancient Egyptians established a form of central government between the years (1788 - 2160) BC, where the Pharaonic state was divided into provinces, each of which had a ruler responsible to the Pharaoh, and delegated from him with powers to manage and conduct the affairs of the group. The Pharaoh had Representatives are assigned some administrative tasks in the government center (Gladden, 2019).

Babylon means (God's Gate). The Persians used to call it (the ancient Babrus of the Two Rivers). It was known in ancient times as the land of Sumer, and the land of Sumer was located between the Tigris and Euphrates rivers south of Baghdad in Iraq. It was founded by (Hammurabi) in 1763 BC. He defeated Assyria in 1760 BC, and issued his law (the Code of Hammurabi) and in 1600 BC. The Babylonian king (Nebuchadnezzar II) was one of the few kings who combined administrative competence with prowess in leading the army. The Babylonians knew the system of hereditary monarchy, and the people of Babylon knew the art of administrative responsibility, as it included the Code of Hammurabi, which is considered the oldest law in the world. It included clear indications and indications indicating the existence of administrative thought at that time. The following are the most important of these indications:

The Code of Hammurabi emphasized the necessity of registering commercial goods sold with stamped receipts in order to guarantee rights and the integrity of commercial transactions. The Code of Hammurabi talked about responsibility and how it cannot be delegated, as it referred to a doctor whose hands would be cut off if he performed surgery on a patient in a copper factory and that patient died in front of the people's eyes.

We also find that the Babylonians during the reign of (Nuchadnezzar) in 604 BC. M. They used administrative control over production. Colors were used as a means of controlling the yarn that the factory traded every week. They also used a system of incentive rewards for women working in the textile factory according

to their productivity in the form of food. It is worth noting that the Babylonians were the first to introduce the wage system.

The Chinese civilization arose, which is an ancient civilization that appeared in the valleys of the three rivers, which are the Yellow River, called in Chinese (Huang), which means the Yellow River, the Blue River (Yang Chi Kang), and the Southern River (Zhang, 2015) (Barnard, 1983).

Emperor Qin Shi Huang established the first unified, multinational, centralized feudal state in the history of China (the Qin Dynasty). The Emperor (Qin Shi Huang) unified the written language, standards, measures, and criticism, and established a system of provinces and states. From an intellectual and philosophical standpoint, the stages of development of Chinese social thought can be summarized in three stages and three people: (Confucius) and the social approach he represented, and (Laotz). With his Sufi approach, and (Mutzu) and the utilitarian approach it represents, he is the first and most mysterious social thinker in China.

Historical documents indicate that the Chinese were aware of some administrative principles in the field of organization, direction and control (Wren, Bedeian, 2023; Pucik, et al. 2016)

Therefore, the Constitution of Zhao, which was written in 1100 BC. M. It indicates that this constitution was used as an administrative guide for everyone from the youngest state employees to the emperor, and there were eight rules by which the Prime Minister governed the various government agencies, the first to ensure the stability of the state government, the second with its specializations to ensure that the state government alleviates obstacles, and the third with communications to ensure cooperation. The fourth rule relates to what ensures the emergence of the state government, the fifth relates to its formalities in a way that ensures the emergence of the state government with the appearance of survival, the sixth relates to oversight in a way that ensures the perfection of the state government, the seventh relates to accountability and punishment to ensure the reform of the state government, and the eighth rule is to manage it in a way that ensures the review of the state government.

The process of efficiency in filling a job is a very important matter in order to achieve the goals of the organization, and this matter is as old as time. (Ferrell Heary) confirmed that the Chinese civilization invented (the oldest system in history for filling public positions on the basis of holding tests for applicants to enter the service and choosing the most suitable from among them. Among them, the criterion for validity was the employee's competence and ability to carry out the work. They also created a system of mobile inspectors who monitor the

performance and loyalty of employees. Thus, we see that more than three thousand years ago, the ancient Chinese knew some of the administrative principles and concepts in the field of planning, organization, direction, and control that are known to modern administration.

Greece existed in a distinguished location. The Greek civilization appeared in the Balkan Peninsula and the Gulf of the Aegean Sea on the northern coast of the Mediterranean Sea, in a mountainous region with narrow plains, dotted with a group of small islands in the Aegean Sea (Parker, 2013). The mountainous nature of the country led its people to turn to the sea as a means of communication, so the Greek civilization was a commercial maritime civilization. The Greek population called themselves the Achaeans or Hellenes. Their civilization appeared five hundred and fifty years before Christ and passed through three stages: the Archaean era, the classical era, and the Hellenistic era.

The Greeks knew the documents related to the principles of management in what Xenophon wrote about the idea of (college in management and specialization). Xenophon clearly indicated that management is an independent art that is distinguished from other arts (Marshev & Marshev, 2021). The Greeks also left an important legacy in the field of management with regard to choosing. Employees and delegation of authority, as well as studying and monitoring work, and we find that the Greeks went to scrutinize all types of knowledge and ideas until they were guided to the idea of scientific research, and they introduced science and professorship into many areas of human thought.

The civilization of ancient India was established on the banks of its rivers and deltas, such as the Indus Valley and its tributaries, the Ganges River and its tributaries, and on the banks of the Krishna River in the Deccan. The most important foundation of social life in India is the caste system. They are the priests or Brahmins, the warriors, the farmers, the merchants, the craftsmen, and then the outcasts. Arsha Sintra Kautilya, the great scholar, played an important role in the establishment, growth, and strengthening of the Indian Empire during the fourth century BC. In his book (Politics) - which is one of the oldest and most comprehensive books on the organization and management of human affairs - he discussed the most basic ideas in state administration. Politically and socially, the book dealt with various topics, including: the duties of the king, his ministers, and his advisors. It also dealt with dialogue in meetings in councils, governmental and diplomatic departments, affairs of war and peace, organization and management of trade and industry, law, courts, and local government, social customs, matters of marriage and divorce, women's rights, taxes, national income, and agriculture. Mines, factories, markets, and institutions, as well as the defense of the state, state

finances, individuals, public works, city affairs, and law and order. The Romans of that era knew the element of definition and customization in the distribution of work. They also knew the importance of clarity of instructions and realized the value of the efficiency of individuals, human relations, the study of movement, the arrangement of the work site, the circulation of tools, the faculty of administration, military organization, oversight of work, delegation of authority, planning, and the idea system of incentives. The administrative thought that prevailed in that period until the late nineteenth century was represented by the data of Roman civilization. And Islamic civilization.

The Roman civilization, or ancient Rome, is considered one of the greatest European civilizations after the Greek civilization (Scarre, etl., 2021). The Romans worked to organize and develop their political, military and social institutions, and they began to gradually expand and established a state that initially controlled the Italian Peninsula. Then this state expanded and controlled most of the ancient world, and its borders became vast, extending from the British Isles and the Atlantic shores of Europe in the west to Mesopotamia and the coast of the Caspian Sea.

East and from central Europe to the north of the Alps and to the African Sahara and the Red Sea in the south. Thus, it was an example of the concept of the Universal State, which had a colonial nature and continued until the fifth century AD, in which the Germanic tribes were able to control the state's provinces. The Romans were famous at that time for organizational thought. Good, especially in the field of administrative organization, to the extent that it enabled them to rule their sprawling empire. The Romans adopted it during the reign of Emperor (Diocletian) in 284 AD. He focused on decentralizing governance and delegating authority to the governors of the provinces, which were divided into one hundred provinces, which in turn were divided into smaller units, which helped strengthen his grip on the vast empire, thereby expanding the principle of gradual, hierarchical organization.

As for Islamic civilization, it is what Islam has provided to human society in terms of values, principles, and rules that elevate its status, enable it to advance in the material aspect, and facilitate life for humans.

If we look at the development of Islamic administrative thought, the Holy Qur'an came to be revealed, clear, and comprehensive, so that it organized religion and the world, and organized the individual's life and the relationships between him, the group, and the Creator, the Almighty. And in his saying, my sandals ((O people, we created you from a male and a female and made you into peoples and tribes that you may know one another. Indeed, the most honorable of

you in the sight of God is the most fearful of you. Indeed, God is All-Knowing. Bir)) Al-Hujurat, verse 13. And God Almighty said, "Those who, if We establish them in the land, will establish prayer and give zakat and enjoin what is right and forbid what is wrong. To Allah is the end of all matters." (Al-Hajj, verse 41). And God Almighty said: "And those who responded to their Lord and established prayer, and their affair was consultation among themselves, and of what We had provided them they spent." (Al-Shura, verse 38). The Sunnah of Muhammad came to complement the latest administrative methods and systems, and an example of this is the noble Prophetic hadiths (All of you are a shepherd and each of you is responsible for his flock), (Give the worker his due before his sweat dries), (Your soul has a right upon you, and your body has a right upon you).

In the field of planning from a long perspective (strategic planning). A person must strive and do good deeds in his worldly life, perform his duties and obligations, and strive, think, and plan in order to win Paradise. The Messenger (may God bless him and grant him peace) was planning wars and invasions to repel aggression in order to defend the call. Islam knew economic planning during the era of our master Omar, may God be pleased with him, when he ordered the distribution of agricultural lands among Muslim warriors and the poor, as well as in order to prepare armies that defend Islam. There is the kharaj, which is taken from agricultural land and divided among the poor and Muslims, and our master Omar allocated benefits to the poor. Muslims have a land (the land of donkeys) from which the camel owner or pedestrian benefits, and one of his plans, may God be pleased with him, is to dig a canal linking the Nile and the Red Sea to facilitate the transport of goods from Egypt to the Hijaz.

In the field of organization in the Islamic State, the administrative organization was based on presidential hierarchy, division of labor, and specialization in the field of government administration, as Islam highlighted many important aspects of the foundations of administrative organization, and this is what the Almighty says ((And it is He who made you successors on earth and raised some of you above others. Degrees that He may test you in what He has given you. Indeed, your Lord is quick in punishment, and indeed, Forgiving and Merciful." (Al-An'am, verse 165).

The principle of correlation between authority and responsibility has emerged in Islamic thought, and they are linked to the presidential hierarchy in the administrative organization. Authority means the ability to make a final decision or action that is obligatory for others to implement, act upon, and obey its source. Islam has established the principle of obedience, which is a major principle of management, and it is not possible to write it down to make the affairs of

groups and organizations straight. God Almighty says, "And when Talut separated with the soldiers, he said, 'Indeed, God will test you with a river, so whoever drinks from it is not of me, and whoever does not feed him is not of me. It is from me, except for one who scoops a scoop with his hand and drinks. Of him, except for a few of them. When he and those who believed with him passed it, they said, "We have no strength today against Goliath and his soldiers." Those who think they are Meet God. How many a small group has defeated a large group, by the permission of God. And God is with those who are patient.) (Al-Baqarah, verse 249). This is a clear indication of obedience to those in authority in whose hands power is concentrated .

After the expansion of the Islamic State, the Caliphs practiced a well-known organizational principle, namely administrative decentralization and delegation of authority, whereby the princes of the states delegated part of their powers to decide on matters of the state such as appointing employees and monitoring workers, forbidding extravagance, simplifying procedures, motivating workers and meeting their just needs. In accordance with the words of God Almighty: "One of them said, 'O my father, hire him. Indeed, the best of whom you hire is the strong and trustworthy.'" Al-Qasas, verse 26.

Accordingly, the Islamic State became famous for practicing Shura (democracy) in administration and governance. The Rightly-Guided Caliphs were chosen by election, and this administrative thought was transferred in application and practice to The history of the establishment of institutions in the Islamic era

The aspects of administration in Islam were embodied, first of all, through government administration, and the government is the arm that implements public policy in the state, and it is possible to measure the administrative functions at the government level to adopt them at the level of other departments, such as business administration (management in organizations or what is called private administration in some the reviewer.

The Messenger of God, may God bless him and grant him peace, spent 13 years in Mecca for the sake of the call, sacrificing the utmost energies and the highest sacrifices to establish values and morals based on fighting paganism in all its forms, resisting polytheism and all types of intellectual, doctrinal, and human backwardness, and rising from the depths of ignorance. Misery, humiliation, fear, slavery and injustice reached the peak of knowledge, happiness, dignity, security, freedom and justice, and he remained in this role by order of God Almighty without getting bored, retreating or despairing, despite the severe suffering he endured and the great injustice that he endured. He faced the great challenge with which he faced the major leaders of the polytheists, until God Almighty granted

him relief and permitted him to migrate to Medina, where the first Islamic government (public administration) was formed.

RESULTS AND DISCUSSION

The Book Divides the Content of this Newspaper into Four Sections

The first section: In it, the Messenger of God, peace and blessings be upon him, meant to explain the situation they were in. If there was a dilemma, there was blood money and redemption with truth and straight lines. The second section: In it, the Messenger of God, may God's prayers and peace be upon him, meant by standing up to oppression in any form, revealing the doors of appeasement and peace to those who want peace, and the doors of war, fighting and hiring, to those who refuse except fighting. The third section: In it, the Messenger of God, may God's prayers and peace be upon him, intended to lay down the foundations and rules of defense in the event of external aggression that befalls him, along with an explanation of securing the religions of the neighboring People of the Book and those residing with them, and that they have the same rights as Muslims except in terms of oppression, and any movement on the part of These Jewish categories must be done with the knowledge of the Messenger (Akyol, 2017). Section Four: This section dealt with the lease and the state of reconciliation. The rights of all those included in the document are guaranteed, and the state of security is guaranteed for both parties. In light of this document, the first of its kind in human history, all the reasons for security and safety appeared.

Making Medina a Starting Point for Preaching and a Center of Radiance for the Islamic Religion

It became the first political capital of the new state, and in order to achieve this purpose, the first project implemented by the Messenger, may God bless him and grant him peace, was the construction of the Quba Mosque, which was actually a mosque, a university, and a complex (parliament for the nation).

And since there was a document and covenant between the Muslims and the Jews in which the Messenger, may God bless him and grant him peace, gave the Jews the freedom of worship and the right to life, they became citizens who had the same duties as the Muslims and had the same duties as the Muslims in accordance with the two religions. However, they committed a grave mistake and extreme foolishness when They stabbed Muslims in the back and deceived them while they were citizens, and this is what is called in the modern political dictionary (high treason). Some of them conspired to kill the Messenger, may God bless him and grant him peace, like the Banu Nadir, and among them were those who provoked one of the Muslims and gathered against him and killed him in violation of that. The treaty, and some of them allied with the infidels of Quraish

on the day of the parties, and the Messenger, may God bless him and grant him peace, did nothing but fight the aggressors who shed blood and evacuate the remaining conspirators out of Medina after a long truce that never bore fruit. The emergence of a new form of government that was not common before, as it is characterized by Shura in governance. How much people before Islam suffered from the methods of oppression, injustice and tyranny practiced by the ruling class. Islam made Shura an obligatory matter for the ruler who must adhere to it and be careful on him.

It was not known in the past because it was originally based on the spirit of creative cooperation between individuals, and it worked to combat all kinds of conflicts and sectarian, class, and tribal strife with which people were miserable in pre-Islamic times and from which they suffered greatly. There is also an aspect of Islamic administrative organization that has not yet been known in modern administrative thought, which is the central, flexible organization as well as the non-central. What is known today is the central and non-central organization, but the flexible central is the new thing in the matter, and it is, in short, that the Messenger of God May God's prayers and peace be upon him, he used to confirm what his companions ruled among the people during his absence for an excuse such as sleep, illness, or an attack. Even in his presence sometimes, it is narrated on the authority of Jamil bin Abdul bin Yazid Al-Madani. He said, he mentioned on the authority of the Prophet, may God's prayers and peace be upon him and his family and companions, a judgment he passed on Ibn Abi Talib, may God be pleased with him. The Prophet, may God's prayers and peace be upon him, was impressed and said: "Praise be to God who He made wisdom among us, People of the House." It is mentioned that the Messenger, may God's prayers and peace be upon him, ordered Amr ibn al-Aas, may God be pleased with him, to rule on some issues, so Omar said: Work hard while you are present? He said: Yes, if you are correct, you will be rewarded, and if you are wrong, you will be rewarded.

It seems that this was Abu Bakr's effort in his presence, peace and blessings be upon him, his family and companions, as his opinion on the matter, and the Messenger approved it.

Just as decentralized administrative organization is a necessity necessitated by the distances between cities and the Islamic capital, Medina, and it is a natural matter for the official to obtain authorization from the leader, as happened with Muadh bin Jabal, who was sent to Yemen, and Itab bin Usayd, who was appointed in Mecca, and others. The flexible Central Bank appeared in the capital and with the presence of the Prophet, peace and blessings be upon him, and his companions, for the great wisdom that the Chosen One wanted, which was to

prepare Islamic leaders and train them for a better future to govern and manage the affairs of the Islamic nation.

The Emergence of Social Organizations in A New Form that People were Not Familiar with Before

Such as prohibiting alcohol, gambling, female infanticide, unlawful killing, lying, gossiping, and backbiting, urging humility and honesty, loving and respecting others, fighting social disparities, and convincing people that the best of them in the eyes of God are the most pious.

These social organizations within the family also included respect for parents, the rights of spouses, and various educational matters. These administrative organizations worked to establish the rules of human compassion and social solidarity.

Eighth, the emergence of new standards for those who want to join the career path in the Islamic State. Such as strength, knowledge, and honesty. The rule of sufficiency also appeared, as it has an administrative and economic concept in the life of an employee who receives a certain monthly wage for his work and it is not enough to meet his basic needs. The ruler covers this deficit from the Muslim treasury so that the employee does not think about anything. A dishonest practice to satisfy these needs.

Ninth, the emergence of oversight standards for administrative activity that were not known before. The honorable verse summed it up: "And say, 'Work, for God will see your work, and His Messenger and the believers..." (from verse 105: Surat Al-Tawbah). The verse refers to three types of censorship: self-censorship, administrative censorship, and popular censorship.

The entire Arabian Peninsula is subject to Islamic government

The Messenger, peace and blessings be upon him, did not join the Supreme Comrade until the Arabs of the Peninsula submitted to him completely and entered into the religion of God in droves, and he appointed princes and judges over all their cities and ports, such as Abu Al-Ala Al-Hadrami over Bahrain and Muadh bin Jabal over Yemen, Itab bin Usayd Ali. Makkah .

Features of the second stage (the era of the Rightly Guided Caliphs). Despite the simplicity that characterized Islamic administration during the era of the Messenger of God, may God bless him and grant him peace, it laid for the Islamic community the nucleus of the administrative organization that the Rightly Guided Caliphs followed, who added to this organization what they found necessary, what the circumstances of their lives dictated, and what they worked hard to do for the interests of the nation.

As for the administrative system of the Islamic State during the era of Al-Siddiq, may God be pleased with him, it is an extension of the administrative system during the era of the Prophethood, except that some of the workers of the Messenger of God, may God bless him and grant him peace, refused to work for anyone else. Despite this, Al-Siddiq followed the approach that he experienced in the era of the Prophethood, as Al-Farouq took. And Othman bin Affan, may God be pleased with them, were his ministers. Al-Farouq Omar, may God be pleased with him - in addition to that - took over the judiciary, and Abu Ubaidah bin Al-Jarrah took charge of the treasury.

As for the Shura Council, it consisted of Al-Farouq Omar, Dhul-Nurayn Othman bin Affan, Ali bin Abi Talib, may God bless him, Abd al-Rahman bin Awf, Muadh bin Jabal, Ubayy bin Ka'b, and Zaid bin Thabit, and among them, Othman bin Affan and Zaid bin Thabit wrote for him.

Al-Siddiq, may God be pleased with him, appointed governors over the regions and countries inside and outside the Arabian Peninsula: Itab bin Usayd was governor of Mecca, Uthman bin Abi Al-Aas was over Taif, Al-Muhajir bin Abi Umayyah was over Sana'a, Ziyad bin Abiyah was over Hadhramaut, Ya'la bin Umayyah was over Khawlan, and Al-Ala. Ibn Thawr al-Hadrami ruled over Zabid and Zam', Muadh bin Jabal ruled over Jund, and Abdullah bin Thawr ruled over Jerash.

During his reign, the soldiers of Islam were in the Levant, and their leaders were: Abu Ubaidah bin Al-Jarrah, Amr bin Al-Aas, Sharhabeel bin Hasna, and Yazid bin Abi Sufyan. The leader of the Muslims in Iraq: Ayyad bin Ghanam Al-Fihri, and Khalid bin Al-Walid was the commander-in-chief of all the armies.

During the era of Al-Farouq, may God be pleased with him, the administrative system witnessed a major cultural shift represented by the extent of the Caliph's interest and extreme care in administrative systems. During his reign, Islamic administrative traditions were firmly established. Al-Tabari says: In this year, 15 AH - 636 AD, Omar imposed duties on the Muslims, wrote down the collections, and gave gifts based on the previous ones. This confirms the flexibility of the Islamic mentality and its acceptance of developing itself. This was represented in Al-Farouq's interest, may God be pleased with him, in organizing the Islamic State administratively, especially since the Islamic conquests led to the expansion of the Islamic State during his reign. He separated the executive authority from the legislative authority and emphasized the independence of the judiciary. He also paid attention to the affairs of the regions. And the regions and strengthened the relationship between the central capital and the governors and workers in parts of the Islamic State.

Omar, may God be pleased with him, was harsh with the workers of the Islamic State. He used to advise them to be good to the people of the regions. Al-Tabari narrates that Omar bin Al-Khattab, may God be pleased with him, addressed the people on Friday and said: Oh God, I call you to witness against the princes of the regions. I only sent them to teach the people their religion and the Sunnah of their Prophet, and to swear oaths. They have their fair share, and that they act justly. If anything is difficult for them, they refer it to me....

In addition, his era witnessed various administrative organizations. He laid the foundation of the treasury and organized its affairs. He used to sleep at night and go to Muslim homes and inspect their conditions. He used to watch the city and guard it from thieves .

And thieves. He also used to watch the markets of the city and judge between the people whenever the opponents caught up with him, and in all of this he followed the Sunnah of the Messenger of God, may God bless him and grant him peace....

During the era of Othman bin Affan, may God be pleased with him, the city witnessed limited administrative developments, although they were important. The system that existed in previous eras was transformed into a system with specific origins, rules, and tasks, which is the police system. However, it can be said that the administrative situation continued as it was. It was during the era of Al-Farouq, and the reason for the limited addition to the administrative systems in the city may be due to the turmoil in the regions and the political circumstances that the Islamic State went through, which hindered the Caliph of the Muslims from bringing about radical developments in it in a manner commensurate with the period that Dhul-Nourin spent as Caliph of the Muslims.

This was also the case in the era of Ali bin Abi Talib, may God honor his face. He was strict in his truth and was just with his subjects. He was known to divide what was in the treasury without leaving anything in it. This is what he did after the pledge of allegiance to the people of Basra, when he looked into its treasury and, lo and behold, It contains six hundred thousand and more, so he divided it among those who witnessed the event with him.

From Ali Karam Allah's speeches, we can deduce his administrative systems, orders, and directives to the workers of the regions. In the year thirty-six, Ali, may God bless him and grant him peace, distributed his workers to the regions. He sent Othman bin Hanif to Basra, Amara bin Shihab to Kufa, Ubaid Allah bin Abbas to Yemen, Qays bin Saad to Egypt, and Sahl bin Hanif to the Levant, but he did not reach it, and returned to Medina, where matters were

mixed, especially since Othman's governors were in the countries. They were affected by his death.

The second phase. In conclusion of this stage, we would like to briefly present the most important achievements in the field of Islamic administration in general and the administration of the Islamic state in particular during the era of the Rightly Guided Caliphs, may God Almighty be pleased with them:

- a. Rebuilding the Islamic State, stabilizing its foundations, and linking the lives of the individual and the group politically, economically, administratively, and socially.
- b. The concept of the state expanded and the emergence of a new type of administrative organization represented by the emergence of the *dawan* during the era of Omar bin Al-Khattab, may God be pleased with him.
- c. Expanding oversight concepts on the administrative work of Islamic government employees.
- d. The emergence of what is currently called local administration, where the regions of the Islamic State were divided into states.
- e. The emergence of new appointment procedures for who is selected to fill a sensitive position in the Islamic State.
- f. At this stage, financial systems develop revenues and expenditures in a centralized manner.
- g. And the. The emergence of new sects and sects as a result of the great strife that befell the Islamic nation at the end The second stage of Islamic governmentY. Circulation of coins minted during the reign of Omar bin Al-Khattab, may God be pleased with him .

Evaluating Management Between Authenticity and Modernity

By tracing the books of the Prophet's biography and extrapolating the books of hadith, the books of the Maghazis, and even the books of Islamic history in general, it becomes clear that the Islamic administration had established its rules, implemented its systems, known its methods, and made its features clear since the establishment of the Islamic state during the noble Prophet's era.

In this sense, Muslim scholars say: Whoever traces the history of Islam will find that during the Prophet's era there were various jobs in the Islamic state that were assigned to competent companions of the Messenger of God, may God's prayers and peace be upon him, and among these jobs are; The mandate of the judiciary, writing of all kinds, covenants, covenants, messengers, translators, those who dispense alms, the dispensers, the emirates, the leadership of the soldiers, the

bearers of flags, the eyes, the guards, and the people of secrets, and other other jobs, and what is referred to here is intended to set an example and nothing more.

Scholars also say that in the Prophet's era there was a clear and complete definition of powers and powers, unity in leadership and command, within the scope of mastery and the principle of parity of authority with responsibility, and application of the principle of decentralization in state administration, and there was complete coordination between levels on the basis of legitimacy in a way that achieved harmony, decision-making, and achievement and guaranteed stability. Security, justice, consultation and equality.

Sheikh Abdul-Hay Al-Kattani says: Whoever knows the renaissance of Islam and the teachings of the Prophet, may God bless him and grant him peace, and looks closely at that renaissance, realizes that there are no methods of civilization unless Islam at the time of its appearance had a source and a source for it. See the book (The Prophet's Government System Called Administrative Arrangements) by Al-Kattani, Al-Kitab Al-Arabi, Beirut.

During the era of the Rightly Guided Caliphs, the universality of Islamic administration, whose foundations were established by the Prophet Muhammad, may God bless him and grant him peace, became clearly apparent. It became clear to the researchers that its breadth of horizons and the credibility of its justice, moderation, and moderation, and it also became clear that if the rules of Islamic administration are well applied and its principles are implemented with wisdom and foresight, then the unity of the word of the nation, its solidarity, submission, and contentment will inevitably be achieved. They cite this as evidence from the era of Omar ibn al-Khattab in particular, and the issuance of the Rightly Guided Caliphate in general, and before that. During the era of the Prophet, during the era of Omar ibn al-Khattab, the scope of administrative supervision expanded according to the expansion of the Islamic State, and according to the diversity of peoples, customs, races, and environments.

Despite the increasing burdens, the complexity of duties, and the harshness of confrontation, the administration during the era of Omar was successful by all standards, and people were happy with security, stability, and care. Outstanding. After the era of the emergence of the Rightly Guided Caliphate, throughout history, the Islamic administration faced strife, tribulations, defeats, victories, security, fear, unity, division, knowledge, and ignorance, according to the reality of the Islamic nation in every era, strength and weakness. However, the rules and principles of Islamic administration remained immortal in their essence and in their reality, maintaining their readiness and credibility and bearing fruit,

whenever Its rules were applied well and its principles were implemented with knowledge, justice, sound belief, good faith, and genius leadership.

CONCLUSION

The Islamic administration has proven its worth, ability and distinction from that time to the present day, succeeding its predecessor. If contemporary management and organization scholars are destined to study this experience carefully and impartially and combine the virtues of what they have learned from modern administrative thought with the rules, frameworks, starting points and principles of Islamic administration in science and practice, and effect this cross-fertilization and integration by teaching Islamic administration in existing public administration institutes in the Arab and Islamic countries, if we assume Thus, the world will recognize a distinguished, high-level administration distinguished by its ethics, justice, purity, and humanity. People will find it capable of giving, with its doors open to everything new and useful that does not conflict with the correct values and doctrine. They will find it a moderate, rational administration far from the slippers of modern administration in its decadence and its irrational exaggeration in individual freedom, and far from it. The tendency of modern management to indulge in extravagance in luxuries under the temptation of advertising, fashion and fashion in an effort to achieve the highest rate in the economy, even if that is at the expense of society's happiness and well-being.

It is also far from the lapses of democracy, as democracy has worked to intensify society's resolve by demanding what is not possible for the elected and promising the candidate what he knows before anyone else will not achieve what he promised, which has plunged societies into a cycle of exaggerated demands and unreliable promises, which has created intellectual confusion and a weakness in trust.

This is from one point of view, and from another point of view, humanity has known with certainty that Marxism also could not provide a solution to human problems, as the problem is not the class struggle as Marxism claims, but rather the problem is the moral and belief disintegration, and Marxism has played a fundamental role in undermining morals and undermining belief. Hence, it can be said that humanity can benefit from the source of Islamic administration, giving and taking, and constructive, high-level dialogue that deals with the basic source of human problems in the light of values and beliefs May well-being be achieved for humanity and humanity may complete the elements of its maturity and the foundations of its prosperity

REFERENSI

- Yousef, L. A., & Issa, A. S. (2022). Arab Civilization in Gustave Le Bon's Thought. *Philosophy Journal*, 25(25).
- Turowski, M. (2022). Islamization, modernization, and civilizational analysis: Non-essentialist comparative perspectives. *Postcolonial Text*, 17(1).
- Akyol, M. (2017). *The Islamic Jesus: How the King of the Jews Became A Prophet of the Muslims*. St. Martin's Press.
- Parker, V. (2013). *A History of Greece, 1300 to 30 BC*. John Wiley & Sons.
- Adamo, N., & Al-Ansari, N. (2020). "Man's first strides (the Prehistoric Era)". *Journal of Earth Sciences and Geotechnical Engineering*, 10(3), 5-16.
- King, L. W., & Hall, H. R. (2019). *History of Egypt, Chaldea, Syria, Babylonia and Assyria*. Cambridge University Press.
- Zhang, Q. (2015). *An introduction to Chinese History and Culture*. Heidelberg: Springer.
- Barnard, N. (1983). *The Origins of Chinese Civilization (Vol. 1)*. Univ of California Press.
- Marshev, V. I., & Marshev, V. I. (2021). The Origins of Management Thought: From Fifth Millennium BC to the Fifth Century. *History of Management Thought: Genesis and Development from Ancient Origins to the Present Day*, 77-152.
- Accounting, control and accountability: Preliminary evidence from ancient Egypt. *Critical Perspectives on Accounting*, 8(6), 563-601
- Gladden, E. N. (2019). *A History of Public Administration: Volume I: From the Earliest Times to the Eleventh Century*. Routledge.
- Wren, D. A., & Bedeian, A. G. (2023). *The evolution of management thought*. John Wiley & Sons.
- Pucik, V., Evans, P., Bjorkman, I., & Jhaveri, K. (2016). *The global challenge: International human resource management*. SAGE Publications.



© 2024 by the author. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license <https://creativecommons.org/licenses/by-sa/4.0/>