

Sociology of Islamic Administration

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Abstract What is the administrations of Islamic states? It is the historical phenomenon origin s from history, religion, culture, tradition, politic, geopolitical insinuation of Islamic nation . The history of organizations is the main part of the social and political history and the most important sign of social and political life and progress of human beings. The advent of Islam, besides establishing a new religion in the world, caused substantial and fundamental changes in the administrative systems and governmental institutes and organizations throughout the world. Bureaucracy and government in Islamic countries have domestic originality and Islamic foundation. Recommendations for governmental organization of the affairs and the importance of central government arose from the formation of the first nation-state in Arabian Peninsula, so that subsequently until nine century AC, about 1500 cities were created with the attributes and model of such nation-state which was the core of Islamic government. The classic form of Islamic bureaucracy has been experienced for about more than thousand years in several points of Islamic world. Such successful experience, which had basis in the Caliphate, Imamate and sultanate and in one case in republic state, originates in the bureaucracy experiences of the world in middle age and caused surprise among the European researchers, such as Francis Bacon.

Keywords: Administration, Islamic societies, medieval, states, Administration, Islamic states, empire, AL-Mohads, Abbasids Caliph, Fatimid

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1. Introduction, the Identity and Emergence of Islamic Administration in Medieval and Its Origin

To establish about three hundred independent or semi-independent states with some branches and different categories by the Muslims in Arabian Peninsula, Iran, India, Anatoly, Transoxiana, Islamic West in Islamic era from the state formed by the Prophet (s) (11 – 1 AH) to the latest period of classic Islamic Caliphate states formed by the Turkish Ottomans (680 – 1342 AH) produced a huge amount of administrative knowledge. This knowledge suggests the Muslims' capability in managing the economic, military, political, social and religious events and was applied in dozen organizations, offices and foundations, that such foundations are called "Islamic formations". In this respect, about the organizations that the Muslims established for administering the societies, there are many evidences and documents which have high cultural and civilizational importance; this heritage includes wise ordinances and guidelines on the way to arrange the affairs, that expresses the way of statesmanship in brief; the head of these ordinances is the decree issued by the Forth Caliph of Muslims, the administer of the first Islamic governments, who wrote it to Mālik al-Ashtar, his ruler; in which the basic guidelines applicable in

administration of every society are surprisingly stated in a way that observing them implies (1) welfare, (2) justice, (3) feeling of responsibility and (4) obligation for all rulers and their agents in all societies; these four issues have been the final political and moral end for all the states from the time of Aristotle to now. Therefore to study the history of Islamic formations has been designed among the main syllabuses in the course of the Islamic nations' history and civilization. A large number of cultural foundations and international researchers marked this phenomenon in Islamic civilization and analyzed it, as Weber, German, and CLaude Cahen, the French researcher in Sorbonne University in Paris made some remarks on Islamic formation and its originality, also Cahen directs attention to the importance of corporative organizations.

2. Material of Administration in Medieval

2.1. I Variety of Islamic Administration

Islamic culture and civilization has a great capacity to change Islamic institutions though history and has provided a great research atmosphere in this respect. In this book, the most important state foundations and government offices, the Caliphate and Sultanate's bureaus in their sovereign territory and bureaus in economy, military, religion, registry, post, ministry and secretary sectors are introduced to the extent possible and their

mechanisms are suggested according to the available original documents in the cases of powerful states.

2.1.1. Islamic Administration from Rashidun Caliphs to Abbasid Caliphs

The present research starts with studying the formation of the first Islamic state (i.e. the state of the Prophet (s)) and follows by explaining the continuation of Islamic power and formation of the basic foundations of the administrative bureaus and foundations in the period of the Rashidun Caliphs and the development of these bureaus in the Umayyad Caliphs period – according to chronological order. The most significant Islamic institutions are developed in the great Caliphates of the Umayyad in Andalusia, the Fatimid in Cairo and the Abbasids in Baghdad. In this book, the essential parts of government (Dar al-Khilafa) in the most extended Islamic Caliphate – i.e. the Abbasids – and their dependent states such as the Samanids, the Buyyids, the Ghaznavids, and the Saljuqs has been studied, thereafter some administrative institutions in the great states following to the Abbasids such as the Ilkhanates, the Rulers of Egypt.

2.1.2. Islamic Administration in Ottoman and Safavids

The Ottoman Caliphate and the Safavid Sultanate – which competitively organized traditional administrative institutions in a new and revolved form – are introduced. Also, the formation of some contemporary minor governments of the great states is referred to.

2.1.3. Islamic Administration in Contemporary

After the Ottoman Caliphate extinction when the central government in Iran lost its power by the overthrow of Safavid state, the administrative system of the Safavids with some differences was followed up by the local governments and the Afsharid, the Zand and the Qajar states and the western administrative achievements established on republic regime did not find opportunity to be applied in practice in Iran and other Islamic countries, which had had Sultanate regimes until the era of second Pahlavi when this system still was organized in the framework of Sultanate power. Whereas this formation of new administrative system has been applied in many governments in international arena through the power of sovereign republic that is one of the achievements of the Great French Revolution.

3. Discussion and Result

The Reach of Early Islamic Empire by using the paradigm of Islamic administration in medieval

Empire arrangement has commonly been a heated debate in diplomacy, international relations, and international law, the root of which is derived from the Latin word *Imperium* in the West's political thought, in the sense that empire refers to the authority of a central power or metropolitan area over different people. Throughout its history, empire defines a structure by which international arrangement and order can be established and maintained, as empire has always sought to restore order and tranquility within an inclusive framework of administrative and organizational

laws and structures. The world in empire state ruled by Islamic power is referred to as a reality of world history. In the west of the Muslim world, the Al-Mohads empire, Andalusia, the Mediterranean, and part of the Atlantic Ocean undergo an empire state, its coin dinar of AL-Mohad dynasty is a currency exchanged across Andalusia and the Mediterranean, from northern Africa. For some time in the medieval, Muslims managed to bring the world to empire arrangement by the reigns of Umayyad Caliphate, Abbasid, and Fatimid Caliphate. They established a certain political unit in the Middle Ages under the rule over the people who lived in vast territories with different cultures. The Islamic Empire was founded by conquering lands in peaceful or military form, and gained its early strength by establishing a vast tax system for reaping economic benefits of conquered territories. In addition to the establishment of new tax systems, they agreed on tax systems of the lands in an effort to strengthen the Islamic order, and harnessed international trade and income, as the spice road, Silk Road, The Incense trade route turned into three major economic roads of the world. This empire created some kind of an administrative system in which the rules of the metropolitan area was consistently generalized to the entire empire territories, even to local governments followed the empire, and a group of people who earlier lived independently were classified into new international relationships; and world order was restored in a trend of world convergence; and a power balance was maintained between states. In its early era, Islam gave way to a form of globalization. This was accomplished by establishing a civilization, in that Medina as an example of metropolitan city was expanded throughout the empire and about 1500 Islamic cities were built based on the paradigm of the metropolitan city Medina during the years between the seventh and tenth century. Medina, Mecca, Damascus, Baghdad, Cairo functioned as the centers of caliphate, Rashidin Empire, Umayyad Caliphate, Abbasid Caliphate, and Fatimid Caliphate in the east part of territories with different cultures under consistent rule. The greatest features of the Islamic Empire was making civilization, the one neither eastern nor western but human based and brought together territories with people who spoke in Arabic language on the Arabian Peninsula, in Persian in Iran, and in local language in India and Spain. The hypothesis of the present research holds that the system of caliphate rule was controlled and consolidated by this Islamic administration and organization comprising of positions, occupations, organizations, departments, legal and statutory regulations, and the writer introduced and analyzed methods of integrating different communities by Islamic states in the East and West of the Muslim world by writing a book on the history of Islamic administration taught at postgraduate and doctorate courses, PhD program. In this book, administration of over 400 states are introduced. The common ground of this state is the application of a unifying element, known as Islamic organization, in which the main cause of nation unification was varied according to belief, culture, and economy. These organizations prolonged the Islamic empires in the early Islamic centuries, which was intrigued, admired and appreciated by German historian, sociologists and philosophers like Weber (1920),

and Bertold Spuler (1990) and the French orientalist Cahen (1909) and the British orientalist Bacon (1626); the administrations managed to consolidate various people for centuries.

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