

The Difference Between The Rule Of Pakistani Bureaucracy And The Califate Rashida

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ABSTRACT

This research paper describes the difference between the rules of the Pakistani bureaucracy and the Califate Rashida. Research review revealed that Islam gave the government's administrative positions and bureaucracy the status of trust rather than counting the rights of the government. For those who are completely empty of the life of the Hereafter, the pursuit of the Hour, and the concept of punishment, for them, they can undoubtedly be very attractive within them, because they have only the bright side in front of them, their darkness. They are completely unfamiliar with the aspects, just as they agree with the other blessings of life, without any sense of responsibility and do not allow their luxury to be worried about the fears of the individual, as well as the domestic and national responsibilities. Never raise as a responsibility, but rather consider a right and as far as their bus runs, they take advantage of them, but a Muslim who is taught that each of you a shepherd and everyone will be questioned about him, a man will be questioned about his wife and children, a woman will be questioned about her city and children, from the master. There will be a question about his slave, the rulers will have a question about their concession. How can he understand the fact that with the many of the boys who have previously been on it, the judge of a city, a province or a country's rich or any other administrative position and official. After being held in the position, the burden should also be loaded on his waist. This foolishness can be done by the person who is completely unfamiliar with his responsibilities and is completely relieved of himself.

Keywords: Pakistani Bureaucracy, Califate Rashida, Islamic Law, Differences, Scripture.

INTRODUCTION:

A righteous Muslim who is well aware of his duties cannot even take these duties in his heart in his heart, as if he should come to the field for them, break, make bribes and recommendations. Get off He himself will try to stay away from them, but even if a trust is put on his head, he will consider it as a trial of Allaah and then he will be

able to make a cold. On the Day of Judgment, it will not cause humiliation for him. This fact was explained to Hazrat Abu Dhar Ghafari, when he requested the position and position of the government from the Holy Prophet.

It is narrated from Abu Dhar:

"I requested the Holy Prophet to appoint me to a government position. The Prophet (peace be upon him) shook his shoulder and replied, "This is a heavy trust and you are a weak man." On the Day of Judgment, this trust will be the cause of humiliation and humiliation, but for the person who takes it with his right and pay the responsibilities that he has in this regard." ¹

Not only that, Islam has declared these positions a trust, but also called them the trust of Allah. In the general world governments, it does not exist at all, the concept of trust, responsibility, responsibility, and honesty and honesty, and even if a blurry concept is of national trust. Because of this, where national support is emphasized or the concern for the accountability of the nation is strong, the appearance of trust is taken to some extent, but where it is not strong or accountable, everybody is there. Hands and feet are also free for treachery and conscience is completely apathetic, but Islam has made double guards to monitor administrative positions and bureaucracy and its sources as a trust of God. The eyes of the nation can be overwhelmed, but no secret from the eyes of God can be hidden from the secret. He also sees treachery and corruption, and the extent to which he is sincere or sincere in trusting, and also examines them. In terms of this sincerity, he will pay the price of every action and will give everyone full reward for what he has done. The effect of double accountability is that the positions for which contemporary Islamic systems have great competition and every one. The person goes into the field with the intention of losing everything in the love of winning them, finding in the right Islamic environment to find it with great difficulty. ²

In any form of Pakistani bureaucracy, it is a principle that the government should be acquired in every situation, but it cannot be two steps except democracy. Do you think it is important to do. And keep every legitimate and illegal way. The practice of propaganda becomes

commonplace. Numerous false promises are made to the people of their constituency. Dandi has been given regular practice. The purchase of votes has become a part of the routine. I am called horse trading. The Khilafat Rashida never had the support of this thing so that the pursuit of power could be eaten in his own praise. Big banners should be spent on newspapers and TV channels in the name of election campaign. The Hadith of the Prophet (peace and blessings of Allaah be upon him) suggests that seeking self -rule or seeking positions is a great defect, especially when a person is disqualified.

He said, "In our eyes, that person is a great trend.

Addressing Hazrat Abdul Rahman ibn Samarra, the Prophet (peace be upon him) said:

"O Abdulrahman bin Samarra! Do not question the position because if you are given this on the demand, you will be handed over to it and if you find it, then the Nusrat will be included. The principle of Islam can be well understood. All the above arguments make it clear that the law of Islam has its own influence and teaches the good of humanity. "

❖ **THE BASIS OF PAKISTANI BUREAUCRACY IS TO ACHIEVE ONLY INTEREST**

The strange thing is that democratic system cannot go through two steps all over the world without political parties. These political parties are in every country. These parties continue to provide themselves with ideological, religious, religious, and not knowing what to do. When they pick up their manifesto, the human being is surprised. But these people are neither ideological nor any other attribute is found in them. All these parties are the focus of their party's members who are sacrificing for specific purposes. Has the public ever thought or have asked where these political parties bring so much capital to hold the election campaign? Who gives such a large capital for their conversations,

streams, strikes and processions and advertisements? There are companies that bear all their election expenses so that their people can reach the assembly and protect their interests. These companies buy the entire party and then fund the party and the money to the party constituencies and candidates as an election. This is what is happening all over the world if you look at the campaign.

❖ **AVOID THE OPPRESSION OF THE RULER IN ISLAM**

It is the responsibility of the Islamic ruler not to oppress himself or to oppress anyone. He is responsible for the protection of the people. In this regard, Hazrat Abu Bakr Siddique says: "The person who is ruled will have to give the heaviest calculations and will be in danger of the most severe punishment and give a light calculation to a person who is not ruled. There is a danger of a light punishment for this, because above all, there are opportunities for the Muslims to oppress Muslims. And those who oppress Muslims are betrayed by God. The most important duty of the state is the state.

Irshad is God:

"O David, We have appointed you the Caliph on the earth. Do not fall behind the desire or else she will wander you through the Almighty. "³

In this verse, the Lord of the Worlds did not justify the assignment of the Caliphate and the government, but ordered the Caliph to perform the affairs of the kingdom. Also, the wishes of the psychic did not make them evil, but they have been misguided. Mohammad ibn Yazdad (⁴), the minister of Jummun -ul -Rashid, said this poem for Mamun. He who is a Kanganan is guilty of sleeping, even if all the worlds fall asleep. And how can a person whose brain is always in the midst of the empire?

❖ **MANAGEMENT EMPIRE AND FEAR GOD**

The Muslim responsible is always afraid of the protection of the concession of his empire and he considers it to him for his last life. "Amir al -mu'minin! God, the elder, who deserves all kinds of praise, has put a heavy responsibility on you (if he is performed)." And his punishment is severe with all the punishments. He has put this Ummah on your shoulders. You have made you Congress and have been entrusted to you as a trust.⁵

Then you say more:

"Those who are the caretakers of the world (nations) will have to make their case in the presence of their Lord in the same way as the shepherd (returning to the herd of cattle) accounts for one animal in front of his master. Bring the right to the truth that you have ruled and the responsibilities you have entrusted to you, even if you have a watch of a day. Because on the Day of Judgment, the best fortunate caretaker before Allah will be the one who will be happy for the concession. "⁶

This shows that the Caliph of the Islamic State is obliged to manage the empire on the one hand, and on the other hand, he is always worried about concessions to improve his love because of God.

❖ **FEELING RESPONSIBILITY**

When such warnings and promises are present in the Khilafah Rashida as the bureaucratic leadership, who can easily move forward? When this burden of responsibility fell on Hazrat Abu Bakr Siddique, he stood in front of the people and said, "I have been ruled by your people even though I am not your best man. I am my soul; I have not taken this position with my desire and desire. I did not want it to get me instead of anyone else. I never prayed to God for him. I have accepted the cloud because I was afraid of the differences between the Muslims and the temptation of the alias in the alias. There is no relief for me in this position, but it is a great bar who put it on me. It has been given, which I do not have the power to lift, and that Allah will help

me. I wanted anyone else to raise this bar instead of me. Even now, if you want, then one of the companions of the Prophet (peace be upon him) is done. Choose for your allegiance to your path. If you guys examine me on the standard of the Prophet (peace, be upon him) and keep me expectations from me, then I will have the expectations of the Holy Prophet. Does not power Because they were safe from the devil and revealed to them from heaven. If I do the right thing, help me, if I do wrong, straighten me. The truth is trust and falsehood, what is weak among you is strong to me, even if I give him the right to give him the right if God wishes. And the powerful of you is weak to me, even if I receive the right from Him if God wants that a nation will end in the path of Allah and Allah will not impose humiliation on it. And in a nation, the pride spread and Allah will not cause it to be in common. Obey me as long as I am submissive to Allah and the Messenger. And if I disobey Allah and the Messenger, you have no obedience. I am a follower, not a new way. ⁷

Hazrat Omar says in one of his sermons: "People, no one who is right has reached the status of the status quo that he should be obeyed in Allah's disobedience." You can catch me on them. You have the right that I will not receive any of your tribute to Allah, but according to the law, and you have the right to come to me as if the wealth comes to me. Nothing came out but according to the truth.

Speaking to the people who used to send Hazrat Omar to the factor, he said, "I am not setting you a factor on the Ummah, so that you become the owner of their hair and these skins. I appoint you to establish prayer and make decisions among the people with truth and divide their rights with justice." ⁸

In the first sermon given by Hazrat Usman after the allegiance, he said: "I am going to follow the sun, I am not a new way. One is that I will follow the rules and methods you have set in a mutual

agreement before my caliphate. Secondly, all of the matters in which no rule has been fixed has been set. Thirdly, I will set your hands with the advice. Thirdly, I will withhold your hands unless it is obligatory for the law to take any action against you." ⁹

In this regard, Hazrat Omar says:

"Even if a goat baby was wasted on the Euphrates River, I am afraid that Allah will question me." ¹⁰

❖ PAY QUALITY AND EXISTING BUREAUCRACY

Hazrat Ali kept the standard of his salary which was the salary of Hazrat Abu Bakr and Hazrat Omar. Half half of the shanks kept wearing high apron and he too was often attached. For a lifetime, there was never the end of brick paradox. Once upon a time when I saw you visit you in a winter, a wrapper is sitting and shaking coldly. ⁽¹¹⁾

After the martyrdom you were reviewed, only a hundred dirhams came out that you had collected money to buy a slave. Never used to buy something in the market with someone who knew that he would not be exempted to you because of being a rich alumnus at the price. At the time when Hazrat Muawiya was facing his confrontation, people advised him that the Mu'awiyah was making his companions by giving unprecedented rewards and donations to the people. You too open the mouth of Bait -ul - Ma'am and shed your supporters. But he refused to do so, saying, "You want me to succeed in the ways. From him, his older brother Hazrat Aqeel wanted him to give money to Bait -ul -Mul, but he said that." He refuses that you want your brother to go to Hell by giving you the wealth of the Muslims and gives you the governor of Egypt as the governor of Egypt. Yes, you have the right to act according to the Book of Allah and the Sunnah of His Messenger, and to run your affairs according to the right of Allah and enforce the Sunnah of the Prophet (peace and blessings of

Allaah be upon him). Do After hearing this decree in the gathering, Hazrat Qais ibn Sa'ad ⁽¹²⁾ announced that if we do not behave with you in this way, we have no allegiance to you.

❖ ACCESS TO THE RULER OF DISCOUNT

In the Khilafah Rashida, a bureaucrat or a common citizen also has access to a common man to meet the bureaucrat and the ruler is aware of the situation of his concession. The example is that a governor was written by Hazrat Ali. " Do not interfere with the long curtains. The authorities are exposed to the attitude of the sight and the lack of knowledge is a branching process because of this veil they do not know the right conditions. Small things become big for them and bigger. Things become small. Goodness becomes evil in front of them and evil takes the form of good for them and the truth is wrong with falsehood. ¹³

Hazrat Ali was not just the point of view, but his actions were also that he would go out in the markets of Kufa. Preventing people from evil, seeking goodness and wandering around one of the traders, seeing that they are not doing business. In this daily patrol, no stranger could see them guessing that the caliph of Balad Islam was moving in front of his eyes because his clothes did not show the glory of the kingdom, nor did he fall in front of them. The baby used to say then. ⁽¹⁴⁾ This shows that a ruler in Islam is so anxious for the prosperity of his attitude that he does not even care about himself.

❖ FEATURES OF ISLAMIC BUREAUCRACY

The bureaucracy which distinguishes it from other laws in the Khilafah Rashida. Sharia, Islamia is distinguished from other laws in the following three basic matters and is dominated by them.

• ACCOMPLISHMENT

The bureaucracy in the Khilafah Rashida is dominated by all the laws because of its perfection because there is a complete law. The rules, receipts and ideas that need to be needed are all present in the Shariah, and the law is full of all the ideas that can be useful for the fulfillment of human needs in the near future or far.

• RELIEF AND HEIGHT

In the Khilafah Rashida, the rules and regulations of the bureaucracy are always higher than the standards of the society and no matter how high the standard of human life is, there are ideas and ideas in the Shariah of Islam that will always protect its relief and always. The quality will be higher than human standards.

• ETERNITY OR CHRONIC

The bureaucracy in the Khilafah Rashida is proven and permanent and there is an eternity of eternity, no matter how long it does not change, there is no change in the provisions, but despite this change, the Shariah is worthy of every age. The time is appropriate. If the Shari'ah had not been revealed by Allah, it would not have the attributes of perfection, relief and eternity, because these attributes are only in the Creator of the universe and human creation is always accustomed to these attributes. The attributes of relief and eternity are distinguished by all the laws. These features are present in the Shariah of Islam. Because human nature does not change, time does not change. However, man changes his habits, which causes a significant change in society, as it is generally said that the time has changed. Even though time (i.e., time) does not change, priorities change human.

• THEORY EQUATION

At the bureaucracy of the Caliphate Rashida, there were clear texts that make the theory of theory equality.

Therefore, the Qur'an says.

"People! We created you from a man and a woman and created your nations and tribes so that human beings are equal as equal to a comb, which Arabic has no virtue over any Ajami, except the pious).¹⁵

In another place you emphasize this concept:

"Allah Almighty has removed the arrogance of ignorance through Islam and has eliminated their method to be proud of their ancestors, because all human beings are descendants of Adam and Adam is born of clay. The virtue of human beings is the only one who is more pious. "⁽¹⁶⁾

The equation taught in the above books is absolute equality. There is no imprisonment and no exception. It is a universal and universal equation in which one person is on another person, one party on another party, one sex on people of the other sex, one color people on the other, the other to the other, the chief to the chief. There is no virtue and no distinction over the human being and the ruler.

• OBEDIENCE

From the time of the revelation of the bureaucracy in the Caliphate Rashida, this receipt has clearly stated that numerous verses of the Holy Qur'an clearly explain it that the people with obedience to Allah and His Messenger (ie Qazi, the judiciary. , And the law) obedience is also obligatory on everyone

SUMMARY DISCUSSION

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- ² Nisar Ahmad, Doctor, the Prophet's Development, Broadcasting, Lahore, 2008, p: 407
- ³ IBID, P. 26: 38

It is a historical fact that the educators of mankind, humanity, the Prophet (peace and blessings of Allaah be upon him) were in an era of history when there was no ideal welfare state anywhere in the world, which is associated with official and administrative activities. Regal, honestly, self -accountability, sense of responsibility, duty -consciousness, the concept of accountability, the concept of accountability, and knowing its responsible use, the gaps of the world, global civilizations and the United Nations, an ideal welfare and organized state. It was felt, in which the bureaucracy and its sources were not considered an orphan, where national and national assets were not considered to be the inheritance and personal property of the ancestors. On the contrary, it is fearful of God, piety, honesty, honesty, sense of responsibility, high moral, universal values and eternal principles; Ideal teachings, high moral values, unprecedented character and eternal and eternal pattern, the Prophet (peace be upon him) on both intellectual and practical levels, and gave the universal rules and regulations of the founder to the universal and the founder of the state. With the importance and moral importance, human civilization and the nations can never be exposed. This is the flame and foundation of the forehead of the Islamic State, with which the eyes of the West were dazzled, and the cleverness and luxury with which it was the Islamic world. Take off the forehead of the state and adorned with artificial ornaments, which has to suffer the Muslim Ummah for no time.

⁴ Muhammad Bin Yazdad was the last minister in the Mamuni era who was from Khorasan. The father -in -law was a magistrate. Mamun continued to serve like this until the death of Mamun.

⁵ Imam Abu Yousuf, Book al -Kharaj, Cairo, 1352 AH, Vol:1 p: 21

⁶ IBID, Vol:1, P: 107 ,

⁷ Imam Tabri, History Tabari, Vol:2, P: 445

⁸ IBID 2/446

⁹ Imam Tabri, History Tabari, Vol:3, P: 447

¹⁰ Al-Hindi, Shaikh Al Muttaqi, Kunz al -Amal, Vol:5, P: 2512

¹¹ Ibn Kasir, Abu al -Fadda, Isma'il, al -Ba'adi - Walnahiyah, Vol:8, P:13

¹² Qais Name, Abu al-Fazl Kanit, Honorable Member of the family of Sa'ad Qabila Khazraj and the son of Hazrat Saad ibn Wuda Sardar

Khazraj is Arjmand. He had a special feature in the court of Hazrat Ali.

¹³ Ibn Kasir, Abu al -Fadda, Isma'il, Al - Ba'adiyah, Vol:8, P: 8

¹⁴ Ibn Kasir, Abu al -Fadda, Isma'il, Al - Ba'adiyah, Vol:5, P: 84

¹⁵ Al -Hijrah, 49:13

¹⁶ Imam Tabri, History Tabari, Vol:2, P: 151