

THE GOVERNANCE SYSTEM AND POLICY FRAMEWORK OF HAZRAT UMAR R.A: A HISTORICAL REVIEW

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Abstract

This research and historical study explore the governance system and policy framework of Hazrat Umar R.A. the second rightly guided caliph. His reign is considered the golden time of history because of his fair policies and inclusive government, which are exemplary models and guiding principles for future leaders. In this paper, the author examines different features of Farooqi's Caliphate including Consultation (Shura), Economic policies, Government depositories, Military reforms, Accountability and access to Justice, Social welfare, and Education for All. Furthermore, the study investigates the strategies adopted by Hazrat Umar for establishing the early Islamic state which was at its zenith from 634 to 644 A.D. Ultimately, this research contributes to the understanding of the historical legacy of Hazrat Umar's governance and policy framework and its potential implications for all present and future governments.



INTRODUCTION

Hazrat Umar Farooq R.A. left a lasting impact on history that still resonates over 1400 years later. His vision, integrity, and sharp intellect were evident from his conversion to Islam until his death, with his reign from 634 to 644 A.D. marking a golden age in Islamic History. Known for his fair justice and excellent governance, Hazrat Umar R.A. laid the foundations for many departments, including the army, police, and a well-structured financial system with the establishment of Bait-ul-Mal to ensure the fair distribution of resources. His social, political, and economic strategies continue to offer valuable lessons in promoting balance, stability, and mutual understanding in societies today. These reforms, which addressed issues like poverty reduction, resource access, and job creation, remain relevant in contemporary world governance. Unlike his predecessor, Hazrat Abu Bakr R.A., whose reign focused on military campaigns, Hazrat Umar R.A.

concentrated on administrative development, setting up systems that are now found in modern states. His emphasis on equality and freedom of opinion, along with his overall leadership, serves as a model for good governance even in today's world.

ADMINISTRATIVE POLICIES OF HAZRAT UMAR R.A.

Hazrat Umar (RA) implemented a systematic administrative system for the first time in Islamic history, introducing a consultative system of government, Army and Police department, Revenue department, Public welfare department, Education department and the most importantly a welfare system for the well-being of common people.

I. SYSTEM OF GOVERNMENT

Hazrat Umar R.A. implemented a consultative system of government, where seeking advice and opinions

was considered necessary before making any decisions. This core principle was also followed by the Holy Prophet ﷺ in his time, as he used to seek advice from his Companions.

In the Holy Quran, there is an emphasis on counseling. Allah SWT said:

*“And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves, and from what we have provided them, they spend”.*ⁱ

Therefore, system of government in Farooqi’s era was based on religious foundations.ⁱⁱ

Hazrat Umar R.A. liked to seek advice in all matters under the Sunnah of the Prophet ﷺ, and this is also the requirement of wisdom, and the command of God is to consult with each other. Even when the kingdom was expanded and conquests were made Hazrat Umar Farooq R.A. used to take advice from the companions’ occasionally.

i. Majlis Shura

The states that existed in the Farooqi period were ruled by personal governments. Hazrat Umar R.A. laid the foundation for a completely new system of government and the Majlis-e-Shura for consultations in matters of the country’s affairs. Therefore, whenever an issue arose, a meeting of Majlis-e-Shoora was called, and decisions were made only after receiving input from all members. Both the young and the old were present in Hazrat Umar R.A. Majlis-e-Shoora. The main members of the Shura were the close companion of Holy Prophet ﷺ.ⁱⁱⁱ

ii. Procedure of Meetings:

Whenever it was intended to call the members of the Shura or to hold a meeting, then he ordered a person to announce “Salatul Jamia” to gather all the people in the mosque, and when all the people had arrived, Hazrat Umar R.A. would first offer two rakats of the Nafl prayer. Starting the meeting with a religious ritual like offering two rakats of the Nafl prayer not only set a spiritual tone for the gathering but also fostered a sense of unity and reverence among the members of the Shura.^{iv}

In addition to holding important meetings, during the Farooqi period, a gathering was held daily in Masjid-e-Nabawi where everyday matters were discussed. People used to present their opinions.^v

It would be accurate to state that everyone in farooqi’s day enjoyed absolute freedom of speech and the same treatment.

iii. Division of the Country

During the Farooqi era, the countries were first divided into different parts, and their provinces and districts were made; then, governors, army chiefs, ombudsmen, and administrative officers were appointed for each province. But along with the division of the country, Hazrat Umar R.A. also appointed the officers of each sector separately. Madinah, Makkah, Basra, Jazira, Kufa, Palestine, Egypt, Iraq. Other provinces that were conquered by the Muslims such as Persia, Khuzestan, Kerman, etc were allowed to remain as they were. Similarly, many provinces were divided into two parts, and a separate governor was made for each part.^{vi}

iv. Officers of Provinces

During the Farooqi era, the governors who were appointed in each province are as follows.

- Vali (governing province)
- Sahib Al Kharaj (Collector)
- Sahib Bait-e-Mal (Amir of the Treasury)
- Sahib Ahdath (Police Officer)
- Maher Munshi (Clerk)
- Katib Diwan (Secretary of Army)
- Sadr al-Sadr wal Munsif (Qazi)

A pledge was taken from every officer after appointment that *“He will not ride a Turkish horse and would not wear fine clothes. Will not eat sifted flour. He will keep his door open for the needy and will not keep a gatekeeper at the door”.*^{vii}

When an officer was appointed, a thorough investigation of his wealth and property was conducted to ensure that it was not increasing without a reasonable explanation. During the Hajj season, workers from all provinces were summoned, and Hazrat Umar R.A. provided a platform for people to make complaints against any worker. To ensure justice, all complaints were thoroughly examined and resolved. Hazrat Umar R.A. had established a special office to investigate complaints made against any wrongdoer, the officer in charge of which was Muhammad bin Muslimat Ansari. If any complaint was found to be true, the officer would be severely punished or dismissed.^{viii}

II THE REVENUE DEPARTMENT

Hazrat Umar R.A. introduced a regular system of tax on land. This system was completely new to the Arabs. However, at the beginning of Islam and during the reign of Hazrat Abu Bakr R.A., the ushar was fixed on land, which was a type of zakat. During the time of the Prophet ﷺ, the conquered areas were handed over to the Mujahideen, but Hazrat Umar R.A. declared the conquered areas as part of the state and allowed the conquered areas to remain in the possession of their original inhabitants and stated the reason:

"Narrated `Umar bin Al-Khattab: By Him in Whose Hand my soul is, were I not afraid that the other Muslims might be left in poverty, I would divide (the land of) whatever village I may conquer (among the fighters), as the Prophet divided the land of Khaibar. But I prefer to leave it as a (source of) a common treasury for them to distribute it revenue amongst themselves".^{ix}

The decision to collect tax from the inhabitants of the conquered areas was also very difficult. But one day Hazrat Umar R.A. remembered these words, which were recorded in the Book of Allah, and the text was decisive for this discussion:

"For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allah and [His] approval and supporting Allah and His Messenger, [there is also a share]. Those are the truthful".^x

"And [there is a share for] those who came after them".^{xi}

From these verses, Hazrat Umar R.A. deduced the logic that future generations are also entitled to the things obtained from conquests.

i. Procedure of Collecting Land Tax in Iraq

Before collecting taxes in Iraq, territories were measured and a settlement department was set up. The total area was 30,000 square miles, with 3 crore and 6 lakh acres of cultivable land. Under Hazrat Umar R.A., agricultural production and taxes grew, reaching 86 million dirhams. His fair taxation system allowed wealth redistribution and was continued by his successors.

ii. Procedure of Collecting Land Tax in Egypt

Tax collection in Egypt dates back to the Pharaohs, with both cash and grain collected, including a share for the army. Reformed during the Farooqi period, the fixed rent was one dinar per acre and three ardabs of grain, with a total tribute of 13 million dinars. Jizya

collected during this time was unmatched in later periods.

iii. Procedure of Collecting Land Tax in Syria

The tax system in Syria, first established by a Greek king, continued under Hazrat Umar, with a fixed rent based on land production. During the Farooqi period, Syria collected 1.4 million dinars in taxes. Hazrat Umar R.A. also introduced land tax reforms, allowing original landowners to retain their lands and easing previous strict tax laws. Hazrat Umar Farooq believed it was essential to seek the opinion of dhimmis in land taxes. Following this law, there was considerable progress in agriculture. He stated that:

"Whoever settles a sovereign land, he will deserve it".

He have implemented this decree of the Prophet ﷺ. Holy Prophet said:

"Yahya bin Bukair narrated the following on the authority of Ubaid Allah bin Abi Jaafar on the authority of Muhammad bin Abd al-Rahman on the authority of Urwah that Aisha Narrated `: The Prophet said, "He who cultivates land that does not belong to anybody is more rightful (to own it)." `Urwa said, "Umar gave the same verdict in his Caliphate."^{ixii}

Hazrat Umar R.A. released canals and built dams and ponds to settle many lands for agriculture during his time.

III THE PUBLIC WORKS DEPARTMENT

Hazrat Umar Farooq R.A. played a crucial role in the development of society during his era. He established a department called "Nazarat e Nafia", which can be translated as "public works" in today's terms. This department was responsible for various initiatives such as infrastructure development, construction of roads, bridges, and irrigation systems, which greatly contributed to the progress and well-being of the society. Major departments established by Hazrat Umar R.A. Were as follows:

i. Construction of Canals

Hazrat Umar Farooq (RA) constructed several canals during his time for the production and development of agriculture. However, some canals served other purposes. The famous Canals constructed in reign of Hazrat Umar was Canal Abi Musa which was constructed to address the water shortage in Basra, Iraq. The canal spanned 9 miles and brought water to

every house in the vicinity.^{xiii} Another famous Canal was Maqil the task of constructing this canal was assigned to Hazrat Muqal bin Yasar, and it was dug out from the Tigris River. This canal was later named after Muqal bin Yasar. For the construction of Canal Saad, Saad bin Umar was assigned to work on this project. However, during the construction phase, a mountain came in the way, and the canal was left unfinished. It was later completed by Hajjaj bin Yusuf during his time, and it was named Nahar Saad. Another famous Canal Amirul Momineen, also built during the Farooqi era. Hazrat Umar R.A., ordered to construct it in response to the famine that spread through Arabia in 18 Hijri.

ii. Construction of Buildings

During Hazrat Umar R.A.'s caliphate, three types of buildings were constructed: religious, military, and government. Around 4,000 mosques were built, along with military structures like forts and barracks, and government buildings for officials. He also established a Diwan for important papers, a Bait-ul-Mal as a treasury, a jail, and a guest house. These buildings were simple, mainly made of brick, though military structures were built more robustly.

iii. Construction of Roads

During his reign, Hazrat Umar Farooq managed the construction and maintenance of roads and bridges. He left the management of these structures in the hands of the people who had agreed to the terms after the territory was conquered. His management of these structures was of a very high level.

iv. Establishment of Checkpoints, Rest houses and New Cities

Outposts and rest houses were built by Hazrat Umar R.A. in Makkah. All the roads to Makkah were completely deserted and uninhabited. Therefore, in 17 Hijri, Hazrat Umar R.A. set up check posts, rest houses and also prepared fountains.

v. Settling/Establishing New Towns

During his reign, Hazrat Umar R.A. founded several cities that later became the sites of significant Islamic monuments. Kufa and Basra were instrumental in the establishment of Arabic grammar, as well as the foundation of Hanafi jurisprudence. Among the cities

that Hazrat Umar founded are Basra, According to a Magian in Mujam al-Buldan, Basra means "bis Rah," which translates to "many roads" in Persian. This is why the city is called by that name. Utba founded the city and built small houses, but in 17 Hijri, many houses were destroyed by fire. Saad bin Abi Waqqas sought permission from Hazrat Umar to rebuild the city with solid buildings.

Another city Kufa became more famous than Basra. The reason for settling in this city was that when the Muslims acquired Mada'in, Jalula, Takrib, etc., Hazrat Saad bin Abi Waqqas wrote to Hazrat Umar and told him that the climate was not suitable for the Muslims. Their health and appearance were changing. According to the Arabs, the same climate was favorable to them as to their camels. Hazrat Umar R.A. asked to find a place that was of special importance both from a land and naval point of view. So Saad assigned Salman and Huzaifa to this task. They found the place of Kufa.^{xiv}

Fustat After the Greeks left Alexandria, Hazrat Amr bin Al-Aas sought permission from Hazrat Umar R.A. to settle there. He came to Qasr al-Shama, where his tent during the war was still standing. He founded the city there and provided space for every tribe to settle and build houses. Mosques were also built, and a house was constructed for Hazrat Umar, but he declined, saying, "What is my work here?" A market was built, and the city developed rapidly, becoming a hub of development and civilization.

Mousal city was founded by Murtama bin Mursahba. Although the city already existed, it was uninhabited and Christians had few temples. During the reign of Hazrat Umar, the city gained recognition and various tribes began construction here. Over time, the city developed and reached great heights of prosperity.

Jazera This small town was situated near Fustat, to the west of the Nile River. When Alexandria was conquered, Hazrat Umar bin Al-Aas dispatched some troops to this area to prevent the Roman army from advancing from the riverside. The troops were reluctant to move, and wanted to stay here so Hazrat Umar and Ibn Al-Aas sought permission from Hazrat Umar, which was granted. The construction of the town began as a result, and it gained great importance in the region.

vi. Construction Work**a. Extension of Masjid Nabawi**

Hazrat Umar Farooq (RA) decided to expand the Prophet's Mosque to accommodate Madinah's growing population, as the Prophet ﷺ had intended. After some resistance from Hazrat Abbas, the land was eventually granted, and in 17 Hijri, Hazrat Umar oversaw the mosque's expansion, adding a platform, floor, and fragrance. He also arranged for bundles of oud to be burned every Friday, spreading a pleasant aroma throughout the mosque.^{xv}

b. Extension of Haram Makkah

In the year 17 Hijri, the Haram-e-Makkah was extended by purchasing the surrounding houses because the number of people was increasing as Islam was spreading. The existing building was not able to accommodate all the worshipers, and hence the need for expansion arose. Hazrat Umar R.A. established the boundaries of the Kaaba and also built the surrounding wall. At night, the wall was illuminated by lamps. In the period of ignorance, the cover of the Kaaba was made of leather, but during the time of the Messenger ﷺ, it was covered with Yemeni cloth. Hazrat Umar R.A. introduced the use of Qabati, a high-quality cloth made in Egypt, for the cover of the Kaaba.^{xvi}

During the Farooqui era, all of the above were functioning systematically except for the hospitals.

IV. JUSTICE DEPARTMENT

The emergence of the court system can be attributed to Hazrat Umar Farooq R.A, who established it during his reign. During the time of Prophet Muhammad ﷺ and Hazrat Abu Bakr R.A, the work of Qada (Islamic judiciary) was carried out by the Caliph and civil officers. However, Umar Farooq (RA) recognized the importance of Qada and established it as a separate department within the administration. He established courts in each province and appointed judges to preside over them. Umar Farooq (RA) also drafted a decree outlining the principles of Qada, which he handed over to Hazrat Abu Musa Ash'ari, the governor of Kufa at the time. The decree was copied exactly as it was, and it served as the guiding principle for Qada.

i. The writings of Hazrat Umar R.A. on the Rules of Court

Hazrat Umar wrote an official note for Qadha which had all Rules of Court. The legal rulings related to Qadha are mentioned in official decree are as follows:

- A judge in a judicial capacity should treat all people equally.
- The burden of proof is generally on the plaintiff.
- The defendant will be sworn in if he does not produce any testimony or evidence.
- There is no room for reconciliation in the Law of Immortal, except that both parties can reconcile in any situation
- Revision may be made by the Qazi even if he has decided the case at will.
- The date for appearance should be fixed in advance.
- In case of non-appearance of the defendant, the judgment of the case will be unilateral.
- The convicted or the one who is proven to have given false testimony cannot testify. Every other Muslim can testify.
- Complete justice in the excellence of the judiciary is based on the following things.
- Full and sound law according to which judgments are executed.
- Selection of competent officials.
- The authorities should adopt the principles due to which they could not reduce the harvest due to illicit resources and bribery.
- There should be no problem in the separation of cases, so the number of cases should be sufficient.
- The defendant cannot be given a ride or forced to attend if he is sick or old.
- Release of the defendant in case of furnishing surety.
- The guarantor of the wealthy should be poverty.
- The judge must decide by agreement of the parties.
- The case can be heard from morning to afternoon.
- The decision will be made in the afternoon in the presence of both parties.
- The court will be closed after sunset^{xvii}.

He instructed the judges of each region to use these methods. He strictly advised them to decide from the Qur'an, if it is not in the Qur'an, then to take help from the Hadith, and if it is not found in the Hadith, then to make a decision by Ijmaa and Qiyas or Ijtihad. Hazrat Umar Farooq used to issue written fatwas for various issues in addition to these

instructions. These fatwas can be found in Kunzal-Amal, Izalat-ul-Khafa, and Akhbar-ul-Qadaa. If collected together, they can form a concise body of law.

ii. Selection of Judges

During the Farooqi era, the selection of judges was done with great care. The chosen individuals had a distinguished status throughout Arabia. They were selected based on their accomplishments during the time of the Messenger of Allah ﷺ. Some of them were experts in Arabic, Syriac, and Hebrew languages, while others were protective and very sharp individuals. For the selection of Qazis, Hazrat Umar Farooq (RA) was used to administer written and practical tests.

iii. Court authorities in Farooqi Period

| | |
|-----------|--------------------------|
| Madinah | Zayd bin Thabit |
| Basra | Ka'b Bin Soud Alazdi |
| Palestine | Ubadah bin Al-Samat |
| Kufa | Qazi Abdullah bin Masood |

Apart from this, the important Qazis of the Farooqi period were Khamail bin Al-Mumar, may Allah be pleased with him, Al-Jamhi, Salman bin Rabi'ah al-Bahli, Abu Maryam al-Hanafi, Abd al-Rahman bin Rabi'ah, Imran bin Al-Hussein, Salman bin Rabi'ah al-Bahli, Abu Qara al-Kindi, etc.

iv. Various Orders Relating to Qazis

During Hazrat Umar R.A.'s time, Qazis were selected for their wealth and influence to prevent bribery and pressure. He set their salaries high to eliminate the need for extra income and prohibited them from engaging in trade. Additionally, the principle of expert testimony was introduced to ensure justice. Mosques served as courts, where cases were decided without the need for special court buildings.^{xviii}

v. The Institution of Juris consults

The institution of issuing fatwas was established early in Islam, with knowledgeable jurists (faqih) responsible for answering people's questions. During the Farooqi period, this system was strictly followed, and esteemed muftis like Hazrat Ali, Hazrat Uthman, and Abu Hurairah were publicly recognized. Only these appointed muftis were allowed to issue fatwas.^{xix}

V. ARMY AND POLICE SYSTEM

i. Establishment of Police Department

During the Farooqi era, the Police department (Ahdath) was permanently established. The police officer was called Sahib-ul-Ahdath. Hazrat Umar R.A. had appointed a separate Saheb-ul-Ahdath for each region.

ii. Establishment of Prison Houses

Hazrat Umar was the first one to introduce the concept of prison houses in Arabia, which was a completely new concept at that time. He purchased the house of Safwan bin Amir in Makkah for four thousand dinars and converted it into a prison. Later, he constructed jails in various districts. Prior to the establishment of jails, harsh punishments were the norm, but the introduction of the jail system brought about many changes in the punishments. For instance, Abu Muhjan Thaqafi was the last person to be imprisoned for exceeding the drinking limit multiple times.

iii. Punishment of Banishment

The punishment of exile was also first introduced by Hazrat Umar Farooq. Narrated by Urwa bin Zubair.

"Ibn Shihab said and I was informed by Urwa bin Zubair that Umar bin Al-Khattab also exiled such a person, and this tradition is still valid".^{xx}

The first sentence of exile was given to Abu Muhjan Thaqafi and he was sent to another island.^{xxi}

iv. Establishment of Army Department

Before Islam, the military system was unorganized, but Hazrat Umar R.A. established a well-structured army. At Hazrat Abu Hurairah's suggestion, he created the Diwan, an army register, in 15 Hijri, recording the names and genealogies of Ansar and Muhajireen. Soldiers were classified into active and reserve groups, with fixed salaries for both, unlike today's volunteers who work without pay.

v. Army Headquarters and Barracks

Hazrat Umar R.A. divided the country into military regions called Jund, establishing major military centers in cities like Kufa, Basra, Fustat, and others. These cities housed the army, with facilities such as stables for 4,000 horses, pastures, and grain storage to

support military campaigns. Each horse was branded with "in the name of Allah" on its thigh.

vi. Military Cantonments

During his reign, Hazrat Umar Farooq R.A. established military camps in the countries he conquered. In addition to the capital, numerous military cantonments were also established in major cities. The rule for these cantonments was that they were mostly set up near the coast so that they could be swiftly attacked in case of an external invasion. The army was also expanded during the Farooqi period, resulting in the number of troops continuing to increase day by day. According to Ibn Sa'd's tradition, thirty thousand new troops were sent every year on conquests.^{xxii}

vii. Army Pay

The salaries of all soldiers and officers recruited in the army were fixed at a minimum rate of 300 per annum. The officers' salaries were increased from 7,000 to 10,000. This increase was attributed to the army's good performance, and they were rewarded with a share of the booty from time to time. The timing of pay distribution varied, but the salary was typically handed over to an officer who then distributed it among the army. Additionally, clothes and food were also distributed among the soldiers.

viii. Division of the Army

Hazrat Umar Farooq R.A. was known for setting rules for the distribution of the army. To ensure the health and well-being of the soldiers, he devised a system called Shaiba and Safiyah. According to this system, during the summer, the army was sent to cold regions, while during the winter, they were sent to warm regions. Even in the spring season, the army was sent to places where the climate was suitable. Additionally, horses were also sent along to ensure their health and well-being. This rule was issued in 17 Hijri.^{xxiii}

ix. Sections of the Army

During the Farooqi era, the army had the following sections and departments.

Qalb: Commander lived here

Muqadimma: This troop used to be at some distance in front of Qalb.

Maimna: Lived on the right side of the Qalb

Meysra: Left hand of the Qalb

Sa'aqa: On the last

Taliya: A patrol force called Taliya to look after the enemy forces.

Ridda: Which stayed behind the Saqqah so that the enemy could not attack from behind.

Raed : Used to find fodder and water for the army.

Rukban: Camel rider

Fursan: Riders

Rajil: Pawn

Rumah: Prcher

Hazrat Umar R.A. ensured soldiers were well-equipped for war and had adequate rest during journeys. They would halt on Fridays to rest, repair weapons, and refresh. Soldiers were granted leave once or twice a year, and while no specific uniform was mandated, foreign clothes were prohibited. Soldiers carried essential supplies and had weapons like catapults, arrows, and swords for battle.^{xxiv}

x. Intelligence and Espionage

During the Farooqi era, some people were skilled at espionage within the army. When the army was preparing to invade Syria and Iraq, a large group of them converted to Islam as they had been living in those regions for a long time and knew the areas very well. This made it impossible for any event to be hidden from them. They were permitted to conceal their Muslim identity from the people and thus infiltrated the enemy's army to gather intelligence. Although the army was deployed miles away from Hazrat Umar, it was felt that Hazrat Umar was with them everywhere.

xi. The Paper Writer

During his army campaigns, Hazrat Umar Farooq always had a scribe with him to prevent any misconduct.^{xxv}

VI THE DEPARTMENT OF EDUCATION AND RELIGION

During the Farooqi era, great emphasis was placed on education, particularly religious education. In the areas that were conquered, special arrangements were made for education, and schools were established. Many renowned scholars who were Companions were appointed to teach the Quran, Fiqh, and Sunnah.

i. Propagation of Islam

Islam was not spread by force, as Hazrat Umar R.A. did not use coercion. The principle was to explain the faith and set an example through Muslim conduct. During his time, Islam spread quickly due to the character of the people, with many nobles and officers in conquered areas converting. As chieftains embraced Islam, their followers did as well, leading to rapid spread in regions like Egypt, Syria, Iraq, and Qadisia.

ii. **Compilation of the Qur'an**

The Qur'an was not compiled until Hazrat Umar R.A.'s time. Before that, parts of it were memorized or written on various materials. After many Qur'an reciters were martyred in the war with Muslimah Qazab, Hazrat Umar R.A. urged Hazrat Abu Bakr R.A. to collect the Qur'an, which he did despite initial hesitation. Hazrat Umar R.A. then focused on teaching and publishing the Qur'an during his caliphate.

iii. **Arrangement of Quranic Education**

During the time of Hazrat Umar R.A., a special arrangement was made for teaching the Holy Quran. Qaris and teachers were appointed in the conquered areas to educate people about the Quran. The salaries of these teachers were also fixed. Even the nomads were encouraged to learn the Quran, and some people were appointed to test them on their knowledge. Writing was also taught in schools alongside the Quranic teachings. In conquered areas, Hazrat Umar R.A. also ordered that the children should be taught writing and horsemanship.

iv. **Teaching Arabic and Literature**

Hazrat Umar R.A. emphasized the importance of teaching Arabic and literature by making it compulsory for all people. This was done to ensure that people could distinguish between the right and the wrong dialect marks. Moreover, only scholars in the field were allowed to teach the Qur'an and jurisprudence. Additionally, only the Companions were permitted to narrate Hadith.

v. **Education of Jurisprudence**

Hazrat Umar R.A. made great efforts to spread jurisprudence during his caliphate. He taught religious rules, delivered sermons, and addressed

issues related to Hajj. Written orders were sent to officers to ensure the spread of knowledge, and scholars were appointed to guide people on complex matters. Ten senior jurists were sent to conquered areas, teaching in mosques, where crowds gathered to seek answers. They would sit in the courtyard of mosques, and people would approach them with their questions, and they would respond. According to Laith Ibn Saad, the number of people gathering around Abu Darda to ask questions was as many as those seen with a king.^{xxxvi}

VII DISTRIBUTION OF WEALTH

i. **Public Treasury**

Baitul-Mal's income came from various sources, including tribute, agriculture, irrigation, usher, zakat on horses, jizya, and occasionally a significant portion of the booty. Hazrat Umar R.A. had made excellent arrangements for the distribution of wealth. In addition to the salaries of officers and workers, many stipends were also fixed, and the money was spent on public welfare works.

ii. **Public Welfare**

During the Farooqi period, it was a common practice to ensure that people in conquered territories were provided with necessities such as food and financial support. The government took strict measures to ensure that no one was left hungry, needy, disabled, or elderly without a fixed income. Millions of people were given salaries without having to leave their homes. Additionally, arrangements were made to cook Jereb dough and invite people to eat, so that everyone could have access to food. The government prescribed two acres of flour for each person, even for those who were enslaved.

iii. **Livelihoods of the Poor**

Stipends were allocated from the treasury for the poor regardless of religion.

iv. **Guest Houses**

Guest houses were constructed in various cities, where people could stay, and Baitul-Mal would provide food for them. Hazrat Umar R.A. used to visit the alms houses and regularly feed the people.

v. Abandoned Children

During the 18th Hijri era, when children were left behind by their mothers on the highways or abandoned completely, special arrangements were made for them. They were provided with breastfeeding and other necessities using funds from Baitul-Mal. Moreover, stipends were also fixed for them, which increased every year.^{xxvii}

vi. Taking care of Orphans

During his reign, orphans were protected and their property was invested in trade to generate profit. Money was taken from Bait-ul-Mal for their upbringing.

vii. Privileges for Slaves

Hazrat Umar Farooq R.A. introduced unprecedented privileges for slaves during his reign. Their salaries were fixed, and they were allowed to eat with their masters. Hazrat Umar Farooq R.A. was very sensitive to this issue and emphasized on it. When a slave gave

Aman to any non muslim, the entire nation acknowledged it. Hazrat Umar Farooq R.A. used to perform small tasks by himself and often distributed them among the people who had fixed livelihoods or received stipends.^{xxviii}

CONCLUSION

Hazrat Umar R.A., the second caliph of Islam, played a key role in shaping the early Islamic state through his leadership and reforms. He introduced consultative government, established cities like Kufa, Basra, and Damascus, and focused on education for all. His welfare programs, including Zakat, helped to improve the lives of ordinary citizens. He also set up a just judicial system, a disciplined police force, and a strong army. Hazrat Umar's policies laid the foundation for a prosperous society. To continue his legacy, it's essential for leadership today to prioritize education, social justice, and effective welfare programs, while promoting transparency, accountability, and consultative governance.

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^{xi} Al-Quran: 24:10

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^{xiii} Omar the great, p.86-88, see also Fatuhul Buldan, p. 356

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^{xv}ibid.p.454

^{xvi} ibid.p.501

^{xvii} Omar the great, p.101

^{xviii} Ibid. p. 130

^{xix} Ibid. p. 135

^{xx} Sahih al bukhari. The Book of Al-Maharbeen, Chapter: Unmarried males and females (committing illegal sexual intercourse) should be flogged and exiled. Hadith 6832

^{xxi} Omar the great, p. 213

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