



Cite us here: Iqra Nazeer Malghani, & Dr. Naseem Akhter*. (2024). Government and Administration under the Caliphate of Hazrat Umar (R.A). Shnakhat, 3(2), 414-421. Retrieved from <https://shnakhat.com/index.php/shnakhat/article/view/324>

" Government and Administration under the Caliphate of Hazrat Umar (R.A)"

Iqra Nazeer Malghani

Dr. Naseem Akhter*

MPhil Scholar in History, Ghazi University Dera Ghazi Khan at-Iqramalghani919@gmail.com
Associate Professor, Department of Islamic Studies Shaheed Benazir Bhutto Women University,
Peshawar, Pakistan at-khtr_nsm@yahoo.com

Abstract

Hazrat Umar (R.A) is considered the most prominent ruler and Caliph of Islam. He is well known for his wonderful political insight and administration. He is the founder of a welfare Islamic state in the world as he is famous for his justice. In his time, the Islamic state became the most progressive state of the world and due to his efforts, administration, command and decisions the two major powers of the time have come to end with the story of decline. His government served the people without any prejudice or religious discrimination. This paper primarily explores and highlights the system of governance and administration under his caliphate.

Keywords: Caliphate, Administration, Islam, Justice, Hazrat Umar, Victorious.

Introduction

Hazrat Umar is counted among the elites of the history of Islam who gave rise to the Islamic power through his efforts. The reign of Hazrat Umar is very significant in terms of governance and in this article; the governance of the government has been analyzed. Hazrat Farooq Azam is one of the leading personalities of Islam, he belonged to Banu Adi tribe of Quraish. After accepting Islam, he was a close companion of the Messenger of God. After the death of Hazrat Abu Bakr, assumed the responsibilities of the caliphate. The era of Hazrat Abu Bakr (RA) was a time of temptation. If we look at the 10-year caliphate of Hazrat Umar, then this period of his is a period of great conquests along with the stability, evolution and development of the Islamic state. Given. In these conquests, the common people was looked after and no violence was done to them, that is the reason why

most of the areas that are there in this period were not only conquered, but the spread of Islam was possible in them.

In the caliphate of Hazrat Umar (RA) there was not only a great empire, but also an empire based on justice, equality and integrity. In it, the country's administration was established on a large scale, institutions were introduced and along with providing basic facilities to the people, the concept of a welfare state was given. At the same time, the state and government were dedicated to the welfare and improvement of the people, and in this sense, Umar's reign is seen as one of the best administrations in the history of the world. Hazrat Umar (RA) has the honor of introducing an excellent administration as well as institutions during his caliphate, which were busy day and night for the betterment and well-being of the people. Hazrat Umar (RA) period is regarded as a glorious period in Islamic history. This research article during the time of Hazrat Umar. Briefly analyzes the Caliphate as well as highlights the discipline of the period. That the chain of caliphate in Islam started with the reign of Hazrat Abu Bakr Siddiq and great works were done even during his short caliphate, but the orderly and regular government started with the reign of Hazrat Umar, not only Umar.

He included the vast kingdoms of Persia in the Islamic government, but also established a formal system of government and developed it to such an extent that all the necessary departments of the government had already existed in his era, but it was worth it. That we describe the details of the system of government, it is important to tell what was the composition and structure of this government. During the time of Hazrat Umar, the caliphate was similar to a democratic form of government, that is, all national and international issues were resolved in the Majlis Shura. The Muhajirin and Ansar's selected and prominent Ahl al-Rai used to participate in the Majlis and after discussion and debate, they would decide all matters by consensus or majority opinion. Bin Jabal, Hazrat Abi Bin Ka'b, Hazrat Zain Bin Thabit were included. Apart from Majlis Shura, there was also a Majlis General, in which all the chieftain tribes except the Muhajirin and Ansar participated. Otherwise, the decision of Majlis Shura would have been sufficient in the day-to-day business. Apart from these two majlis, there was also a third majlis, which we call Majlis Khas, in which only the emigrant companions participated. People used to gather in the mosque.

After praying, Hazrat Umar would ask for discussion on the problem and give a detailed sermon about it and after that he would ask everyone's opinion. Because the goal of any democratic government is to give everyone the opportunity to protect their rights and express

their opinions. The ruler's powers are limited and everyone's control over his actions. If seen, Hazrat Umar's caliphate was inclusive of all these issues, everyone demanded their rights with freedom and Hazrat Umar himself entertained on many occasions regarding the powers of the Caliphate. What is their position in terms of the government? I have the same right in your property as he has in the property of an orphan. Once he said sir! You have several rights over me, which you should impeach me, one is that the tribute and booty of the country should not be wasted; the other is that I increase your livelihood and your borders. The above speech did not show delusional ideas. A complaint was received about Ayyad bin Najam Amil Misr that he wears fine clothes and a porter is appointed at the gate. Hazrat Umar sent Muhammad bin Muslimah to investigate. Muhammad bin Muslimah reaches Egypt and sees that there is indeed a porter at the door and Ayaz is wearing fine clothes. They brought him to Madinah in this condition and dress. Hazrat Umar took off his fine clothes and removed him from the post of Amil and ordered him to graze goats. Ayaz could not refuse, but he kept saying, it is better to die.

Then Hazrat Umar said, "This is your family profession. Why is there shame in it?" Ayaz repented from his heart and continued to perform his duties gracefully as long as he lived. Apart from the authorities, there was a special arrangement for the moral and religious supervision of ordinary Muslims. Just as Hazrat Umar himself was an embodiment of Islam and morals, he wanted to be equipped with all morals in the same way. He erased all the signs of pride and pride in a nation like the Arabs until the distinction between master and servant did not remain. One day Madwan bin Umayyah presented the Qur'an in front of him.

Hazrat Umar fed poor people and slaves together and said that God curses those people who are ashamed to eat with slaves. Once Hazrat Abi bin Ka'b, who was a high-ranking companion, got up from the assembly. They went along with the idea of politeness and respect. Hazrat Umar came by chance, saw this situation and gave a whip to Abi bin Kab. Hazrat Umar said, "You don't know that this matter is a temptation for the oppressed and a humiliation for the submissive." Hazrat Umar strictly closed it. Hatiya was a famous satirical poem of that time. Hazrat Umar imprisoned him and finally released him on the condition that he would not write anyone's satire. The poets were strictly prohibited from mentioning the names of women in love poems. The punishment for drinking alcohol was made tougher from 40 to 80.

Hazrat Umar was very concerned that the officers should not be deprived of the essence of simplicity, especially Christians and priests. And used to pay attention to the authority of society. On the journey to Syria, the Muslim officers were so shocked to see Harir or Diba collars

on their bodies and taklif collars on their bodies that they threw stones at them and said, "You welcome me in this way. Along with keeping the Muslims from the responsibility of morals, the authorities He also taught morals in particular. He took care of self-respect and instructed all actions not to kill Muslims because they will be humiliated. Hazrat Umar was very strict with them. Incidents confirm this word for word. Once during the reign of Hazrat Umar, after hearing this news from your daughter Mutahira, the wife of the Prophet, Hazrat Umar has the booty. So Umar replied that I was sure that you have a right to my private property, but it is the property of ordinary Muslims. It is a pity that you wanted to deceive your father. People who were sick themselves recommended honey for treatment. It was probably available in Baitul-Mal, but they could not take it without permission. But he went to the Prophet's Mosque and told the people that if they allow me, I should take some honey.

When Hazrat Umar was careful in these small things, it is obvious how careful he would be in campaign matters.ⁱ Hazrat Umar had given people such general freedom to criticize the orders that even the most ordinary people did not have the courage to object to the Caliph himself. On this occasion, a person addressed Hazrat Umar several times and said: One of the people present wanted to stop him. Hazrat Umar said, "No, let's say. If these people don't say it, then they are useless and if we don't obey, then we will not be limited to men." On the other hand, men followed each other even among women. Once Hazrat Umar was giving a speech about the amount of dowry, when a woman interrupted him in the middle of the speech and said, O Umar, fear God. His objection was correct, so he admittedly said that a woman also knows more than her age. The fact is that it was this generalization of freedom and equality that made Hazrat Umar's caliphate so successful and made Muslims the embodiment of zeal, independence and determination. After describing the composition and structure of the Farooqi caliphate, we The arrangements are drawn towards Maliki and want to show that Farooq Azam in his blessed era of caliphate.ⁱⁱ

The first task in relation to the system of government is the division of the country into provinces and forts. Hazrat Umar was the first in Islam to start it and divided the entire country into 8 provinces: Makkah, Madinah, Syria, Jazira, Basra, Kufa. In addition to the provinces of Egypt, Palestine, there were 30 other provinces. Khorasan, Azerbaijan, Persia, the following major officials lived in each province. Police officer, Bait al-Mal means finance officer, Qazi means judge, so in Kufa Ammar bin Yasir Wali, Uthman bin Hanif collector, Abdullah bin Masoud finance

officer, Tashreeh Qazi and Abdullah bin Khazai's scribe were deviant. The selection of major officials was usually done in the Shura Council. Hazrat Umar used to present the name of a worthy righteous and moderate person and since the essence of Hazrat Umar was nature. Therefore, the leaders of the Majlis usually favored his good choice. They used to see and agree on the appointment of this person. Therefore.ⁱⁱⁱ

Accountability

The greatest duty of the Caliphate is to supervise the authorities and protect the morals and customs of the nation. Hazrat Umar used to perform this duty with great care and took a pledge from each of his agents that Turkey would not ride on a horse, brake cloth. He will not wear, will not eat sifted flour, will not keep a gatekeeper at the door and will always keep the door open for the general public. If he knew of an abnormal increase in the condition, he would make an assessment and make half of the wealth and enter it into the Baitul-Mal. Once many deeds suffered from this calamity. After examining everyone's property, he took half of the property and entered it into the treasury. During the Hajj season, it was common to announce that anyone who has a complaint against an official should immediately appear in the Court of the Caliphate. So there were a few complaints and they were understood after investigation. Once a person complained that his So-and-so agent is flogging me innocently. Hazrat Umar ordered Mashghith to flog this agent in public.

Hazrat Umar bin Al-Aas pleaded that this action will be difficult for the workers. Hazrat Umar said, "It is not possible that I will not take revenge from the accused. Umar bin Al-Aas made a vow and convinced the accused to give up his rights by taking two ashrafis instead of one punishment. Hazrat Khalid bin Waleed Saifullah, who was the jewel of the crown of Islam in terms of his bravery and bravery. Awarded. When Hazrat Umar heard the news, he wrote to Hazrat Abu Ubaidah, the Commander-in-Chief, that if Khalid.^{iv} Hazrat Abu Musa Ash'ari, who was the governor of Basra, received complaints against him, that he had selected 60 nobles from the war captives and kept them for himself. And the government has entrusted the business to Ziyad bin Sufyan. And do they have a concubine who is given a very high level of food, which is not available to ordinary Muslims? When Hazrat Umar impeached Abu Musa Ash'ari, he answered the two objections with Tashqi's forgiveness, but Hazrat Sad bin Abi Waqqas was building a palace in Kufa, in which there was a palace. He ordered the Muslim to go and set fire

to the house. So he made this order. It was complied with and Hazrat Saad bin Abi Waqqas watched silently.^v

Administration

When Syria and Iran were conquered, people were of the opinion that the conquered areas should be given to the army chiefs as fiefs. Hazrat Abd al-Rahman bin Auf says that those whose swords have conquered the country have the right to occupy it. Hazrat Bilal was so insistent that Hazrat Umar thought and said 'Allah Ikfti Bilal' that Umar himself was of the opinion that the land should be left in the possession of the government, the country and the inhabitants and Hazrat Ali, Hazrat Uthman, Hazrat Talha also followed this decision of Hazrat Umar. I was with them. The issue was raised in the Mock Majlis Aam and after discussion, the decision was taken on the opinion of Farooq Azam. Measured the land of Iraq and arranged for arable land. There was the method of Ushr and Kharaj established? The method of Ushr had been issued during the time of Hazrat Abu Bakr Siddique, but the method of tribute was not so accepted. Similarly, taxes were assessed in Syria and Egypt, but the law there was different from Iraq depending on the country's conditions. Tithe was imposed on trade; this is the invention of Hazrat Umar in Islam that it started as Muslims who went to foreign countries for trade had to pay 10% tax. Likewise, Hazrat Umar conducted a census in the whole country, established regular courts in the districts, made rules and regulations for the Jurisprudence Department, and fixed the fixed salaries of the Qazis so that these people would be protected from bribery. Five hundred dirhams per month. And the salary of Amir Muawiyah was one thousand dinars. Established Afhaa department for current issues.

Hazrat Ali, Hazrat Uthman, Hazrat Muadh Bin Jabal, Hazrat Abdul Rahman Bin Auf, Hazrat Abi Bin Ka'b, Hazrat Zayd Bin Thabit.^{vi} His officer's name was Sahib al-Ihadah, Hazrat Abu Hurairah was made the apple of Bahrain, so he was specifically instructed to perform the service of accountability in addition to maintaining law and order. Do not, no one should build a house on the highway. Hazrat Umar bought the house of Safwan bin Umayyah in Makkah for four dirhams and made it a prison, then he also built prisons in these districts and the punishment of exile was also invented by Hazrat Umar. Exiled to an island.^{vii} Before Farooqi's caliphate, there was no permanent treasury, but whatever came was distributed at the same time. It is poisoned by a tradition of Ibn Saad that Hazrat Abu Bakr had set aside a house for Baitul-Mal, but it was

always closed. And there was no time to enter anything into it. Therefore, at the time of his death, the Baitul-Mal was reviewed and only one dirham came out.

After that, he established a huge treasury in Medina. Apart from the Capital, its branches were also established in all the districts and provinces. And in every place, separate officers of this department were appointed, for example, Khalid bin Harith in Isfahan and Abdullah bin Masoud were treasury officers in Kufa. In the provinces, the amount of various incomes that came to the Bait-ul-Mal of the districts was transferred to the Bait-ul-Mal of Madinah Munora after the annual assessments there at the end of the year. Maybe the salaries and allowances of the residents of the capital were only three million dirhams. Create various registers for treasury accounts.^{viii}

Architecture

Islam's sphere of government expanded so much that construction work increased. During the era of Hazrat Umar, there was no permanent arrangement for it. The construction work was carried out in a very organized and extensive manner under the supervision of the provincial authorities and officials. Government buildings were established everywhere for the residence of officials. Roads, bridges, mosques were built for public welfare. According to the military requirements, forts, cantonments and barracks were built. Guest houses were built for travelers. The Bait-ul-Mal buildings were generally magnificent and stable for the protection of the treasure. Thus, the Bait-ul-Mal of Kufa was built by a famous Magian architect named Rozbah, and it used elements of Khusrawan Persian architecture. In view of the special relationship between Makkah and Madinah, it was necessary to make the route between these two cities easy and comfortable. Hazrat Umar also paid attention to this and prepared checkpoints, shrines and fountains on every floor from Madinah to Makkah and declared the following places as military centers: Madinah, Kufa, Basra, Mosul, Fustar, Damascus, Jordan and Palestine.

Apart from these places, there were military barracks and cantonments in all the districts. Where a small army was always stationed, the following officers were compulsorily present in the army. Treasurer, Accountant, Translator, Physician, Surgeon and Spy who always reported the movements of others. This service was mostly taken from the Dhimmis. So, during the siege of Qadsiya, a Jew named Yusuf performed spy service. Thus, there were some Magi in Iraq who performed this service willingly. It is in Tabari's history that "Hazrat Umar's spies lived in every army." In addition to swords and swords, the tools of war were Manjaniq and Dabba Dabba. Catapults were used in the siege of Chancha Damascus. The army was divided into the usual

sectors, Sue, Qalb, Mina Mesra, Sayaqah, Taliyah, Safar Minar Gar Dashtar Swar, Infantry. Apart from this, there was a great arrangement for the rearing and breeding of horses. In each center, four thousand horses were always ready loaded with equipment. who prepared a pasture near Madinah. Appointed a slave to guard and supervise him. Horses' thighs were marked with 'Aish fi Sabil Allah'. In the spring, all the horses were sent to a green place.^{ix}

The sword of the Arabs has never been gratefully favored by foreigners in its conquests, but the art of fighting rival nations against their own countrymen is a great rule of war. Hazrat Umar raised it very well. Foreign Greek and Roman braves entered the army of Islam and fought with their own nation with loyalty to the Muslims. During the siege of Qadisiya, four thousand Iranian forces came to the circle of Islam. And at the same time, Saad bin Abi Waqqas joined them in the Islamic army and fixed their salaries. In addition, the famous soldier of the Roman army in Egypt became a Muslim during the war and was martyred fighting with the Muslims. It is clear from these incidents that the administration of the state during the reign of Hazrat Umar was in accordance with the requirements of the situation in every respect. ^x

Conclusion

In this analytical type of study, Hazrat Umar's style of governance and country coordination during his caliphate is discussed, which a unique study of its kind is. The reign of Hazrat Umar is the beginning of the evolution of the Islamic state, in which measures were taken for public welfare by building the order and administrative structure with new principles. There was a whole system for state. I

Jalal-u-Din Sayuti, Tareekh-ul-Khulfa, afees Academy, Karachi. 1985, P.95.

Imam Abu-ul-Hassan Ali Al Jazri Ibn-ul-Seer, Asad-ul-Faba. 242

Allama Alau-ud-Din Ali-ul-Mutaqqi, Kinz-ul-aamal. p 367

Imam Abu Yousaf Yaqoob, Kitab-ul-Khiraj, p.15

Ibid

Muhammad bin Jarir Tibri, Tareekh-e-Tibri, P.2403

Abu Umar Yousaf Abdullah Bin Muhammad Quraishi, Astaab, Bairut, Dar-ul-Kutb Ilmiya,P.302

Muhammad bin Jarir Tibri, Tareekh-e-Tibri, P.403

Ahmed bin Yahaya Balazari, Fattoh Balbadan, Bairut, 1407AH, p.365

Imam Abu Yousaf Yaqoob, Kitab-ul-Khiraj, p.92