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## Institutional Building in the Era of Hazrat Umar (R.A) and its Impact on the Muslim Community

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### Abstract:

The time of Hazrat Umar Farooq was an exceptional and groundbreaking period in the development of Islam. Hazrat Umar's administration and justice phase are unavoidable for historians and scholars. As a brilliant monarch, he established offices for all departments, expanded Haram and Masjid-e-Nabawi, and improved Bait-ul-Mal. The canal of Maqil, the canal of Saad, the recruitment of the judicial section and magistrates, the acquisition of the title of Amir al-Momineen (something no one had done before him), census, new cities and provinces, taxes and levies, military traders' trading license, night patrols. His justice is straightforward. Bribery, perjury, favoritism, and dishonesty were unknown. The caliph himself had to testify. Due to his personality, he spread Islam well. He exemplified justice and fairness as Khilafah. He established postal police and others. He is an outstanding figure of Islam whose insightful contributions to Islam, fortitude and bravery, judgments based on justice, victories, and wonderful actions have enlivened Islam. Human history cannot demonstrate them. The caliphate of Umar Ibn al-Khattab

survived because of this method of rule. His leadership is still cited. The caliphate of Umar (RA) is a model for contemporary rulers because of his unique combination of spirituality and justice.

**Keywords:** Reforms, Institutional building, Hazrat Umar RA, Impact, Muslim Community

## 1. Introduction

The prayer of Hazrat Muhammad Mustafa ﷺ, terror for Shaitan, Hazrat Umar al-Farooq ibn al-Khattab RA is the Second Caliph of Islam among Rashidoon Caliphate. Hazrat Umar RA, Commander of the faithful, maintained this post from the years 634 to 644 AC<sup>1</sup>. Wisdom, practical intellect, and exceptional leadership were the hallmarks of 'Umar ibn al-Khattab RA's contributions to Islam. He RA was among the greatest and most powerful companions of Hazrat Muhammad ﷺ and was attributed as an evangelist by Prophet Muhammad ﷺ<sup>2</sup>. He was one of the few educated individuals in Makkah. He was both a superb fighter and a courageous man. Umar ibn al-Khattab was renowned across Arabia<sup>3</sup>. Hazrat Umar was the one who introduced Muslim Ummah with the concept of governance with justice and put forward the philosophy of a better welfare state of Islam<sup>4</sup>. Prior to the arrival of Islam in the region of Arab, he (RA) played a pivotal role. He (RA) was an important figure in the spread of Islam because of his devotion to the Holy Prophet (SAW). However, his contributions as the second caliph of Islam were so significant that his (RA) reforms in governmental affairs remain a model for modern administrations<sup>5</sup>. As a result of his (RA) excellent governance, and administrative and equitable policies, the Islamic empire became the largest Islamic welfare state under a victorious ruler. However, the revolutionary measures and policy changes he instated in these conquered territories not only gave him a remarkable and esteemed recognition in Islamic history but also in the history of the entire world<sup>6</sup>. 1,056 cities and towns fell under his rule. Rome and Iran both lost their positions of prominence. About 4000 mosques were constructed. For a total of 2,251,030 square miles for a period of 10 years, 6 months, and 4 days, the Islamic banner flew in triumph. Among these were

<sup>1</sup> Khan, M. M., & Imran, M. (2019). Islam and Good Governance (An Analytical Study). *Al Qalam*, 24(2), 92-107.

<sup>2</sup> Razi, A. Justice Centred Governance: A Factual Study on The Regime of Hazrat Umar Bin Al Khatab. Chief Editor.

<sup>3</sup> Ahmed, D. D. (2005). Caliph Umar's pivotal role. *Dawn (Friday Feature)*, 11(02), 2005.

<sup>4</sup> Mushtaq, M., & Mahmood, M. R. (2020). Governing Diversity: Reflections on the Doctrine and Tradition of Religious Accommodation in Islam. *Journal of Islamic Thought and Civilization*, 10(2).

<sup>5</sup> Fatima, K. (2021). The Leadership Traits of Hazrat Umar: A Beacon of Light for Contemporary Era. *The Islamic Culture "As-Saqafat-ul Islamia" الثقافة الإسلامية*-Research Journal-Sheikh Zayed Islamic Centre, University of Karachi, 46.

<sup>6</sup> Rasool, K., Rajput, H. U. R., & Malik, A. (2022). "National Treasure is a Public Trust" in this Regard the Role of Ruler: A Research Analysis in the Context of the Caliphate of Umar Farooq RA: "کے ضمن میں قومی خزانہ عوامی امانت ہے" کے ضمن میں حاکم وقت کا کردار: خلافت عمر فاروق رضی اللہ عنہ کے تناظر میں تحقیقی جائزہ & Humanities, 6(3), 11-28.

Armenia, Azerbaijan, Egypt, Iran, Iraq, Kerman, Khuzestan Island, Makran, Persia, and Syria. As his list of victories grew, so did his reputation as a formidable military Islamic leader<sup>7</sup>. In addition to expanding the Islamic empire, Hazrat Umar (RA) also instituted reforms that are essential to national independence. It is fair to assume that it was during his rule that formal systems of governance and empire first emerged. He organized the management structure into many parts and administrative departments and placed managers in charge of each. After their scheduled appointments, he would make them accountable<sup>8</sup>. Many people who aren't Muslim feel compelled to speak well about the time period during his rule. Hazrat Umar deserves all the praise for turning Islam into a global power (RA).

This study article provides a remarkable account of Hazrat Umar's role in institutional building during his era due to his exceptional governance and management abilities, thoughtfulness, and fair-mindedness along with its impact on Muslim community<sup>9</sup>.

## 2. Objectives

The main objective of this paper is to analyze the level of comprehension of Hazrat Umar's reforms spanning institutional buildings and they impact they have imposed on Muslim Ummah. This research is vital for comprehending administration and reforms in light of the Quran and sunnah. This study was directed by the research goals listed below.

- Examine why the era of Hazrat Umar R.A. was deemed the best in terms of institutional reforms
- Consider the ways in which the regime of Hazrat Umar has impacted Muslims
- Determine the level of compliance with Islamic norms and regulations.
- Examine the difficulties and obstacles of efficient administration

## 3. Research Methodology

The current research study is qualitative in nature. In order to answer specific research problems, the administrative reforms of Hazrat Umar R.A. according to Islam are investigated analytically. Literature reviews are conducted systematically to ensure that all relevant books, papers, reports, tales, and editorials are considered to make study increasingly comprehensive and

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<sup>7</sup> Khan, M. D., & Bangash, S. (2021). EVOLUTION OF GOVERNORIAL TERMS AND INSTITUTION OF GOVERNORSHIP DURING THE PIOUS CALIPHAL AND Umayyad Periods. *Journal of the Research Society of Pakistan*, 58(3), 176.

<sup>8</sup> bin Mohamad Yunus, M. I. (2015). *Good Governance According to Islamic Perspective*.

<sup>9</sup> Mir, A. M. (2014). *Al Islam. Attardo, Salvatore: Encyclopedia of Humor Studies*. Los Angeles/London/New Delhi/Singapore/Washington DC: Sage.

applicable. As another component of the project, we have organized to conduct focused group dialogues with academics and researchers. This is accomplished by drawing inferences about the Prophet's life from the Holy Quran and the authentic Hadith. To bridge the gap between quantitative and qualitative research in management, Islamic law must be established, and an integrated method must be developed that helps society while reducing the severity of significant failures. In recent research, theoretical approaches have been employed to bridge this gap. The purpose of the inductive methodology of grounded theory is to produce a theory from data.

#### 4. Research Specimen

During the process of gathering data to generate theories through the gathering, organization, and evaluation of said data, the speculative samples for this research were acquired from the noble passages of the Holy Quran, sayings of Hazrat Muhammad ﷺ, and the stories from the life of Hazrat Umar (RA). The hypothesis gradually emerges in unison with the data as they are analyzed.

#### 5. Research Tools

The researcher examined the Quran and Hadith to form a theory. Islamic approaches were used to determine proper research methods and processes for these topics. Quran and Hadith texts were grouped, categorized, qualitatively examined, extracted subjects, and addressed research questions. Holy Quran and Ahadiths provided study findings. Qualitative research's generalizability suggests that data findings and analysis can be used to address other similar situations. The study's conclusions may benefit readers in similar situations.

#### 6. Reforms by Hazrat Umar (RA) and their Impact on Muslims

Umar Farooq implied several reforms for the benefit of the people. Among those reforms, the institutional building has been the hallmark of his era in Islamic history.

##### 6.1. Foundation of the Majlis-e-Shura

During Hazrat Umar's Caliphate, the Majlis-e-Shura was a central institution. Muhajireen and Ansar, two factions within Jamaat-e-Islam, were widely regarded as the most influential groups in the Arab world at the time. There was a strict requirement for membership in both groupings in the Majlis-e-Shura. The Ansarians were likewise split into two groups, each of whose respective families were required to send representatives to the Majlis-e-Shura<sup>10</sup>. Hazrat Usman, Hazrat Ali, Hazrat Abdul Rahman bin A'waf, Hazrat Moaz bin Jabal, and Hazrat Abdullah bin Ka'ab were some of the few comrades. The Majlis-e-Shura was responsible for handling both major and minor issues

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<sup>10</sup> Nomani, S. (1899). Al-Farooq, (p. 180). Nami press, Kanpur.

that arose in daily life. 8 All issues must be settled through discussion, as is required by Islamic beliefs<sup>11</sup>.

### 6.2. Foundation of treasury system- Bait-ul-maal

There was no treasury structure in place prior to Umar's rule. Any loot or tribute was promptly given out to the people. Under the rule of the second caliph, Islamic territory grew at an unprecedented rate. This resulted in substantial income and wealth being collected from those regions. The governor of Bahrain, Hazrat Abu Hurrah (RA), sent 500 Durham in tax money to Medina. Therefore, Prophet Umar (RA) conferred with Islamic Shura to determine how best to allocate these funds. The final decision was to build the Bait-ul Maal, or Central Treasury, in Medina. Infrastructure improvements, social welfare, and disaster and drought management were all funded under this system.

### 6.3. Foundation of judiciary division

One of the goals of Islamic rule is to develop an Islamic society by establishing the Islamic system's ideals. Justice and equality are among the most significant of these ideals. Justice is the defining characteristic of Hazrat Umar's era, and it is still used as an illustration. He became impartial himself and served as a model before instituting justice among his people. During his administration, there has never been a violation of the law. It was available to Muslims and non-Muslims alike. In other words, there was no distinction between Muslims and non-Muslims within the legal system. In his court, high and low, rich and poor, owner and slave, and friend and stranger were all treated equally. Whoever was determined to be a dictator would be punished. This approach would have inspired non-Muslims to convert to Islam. He wrote the following letter to Hazrat Abu Musa Al-Asha'ri: "People will continue to present you with their requirements. Therefore, respect everyone who seeks your assistance. This is sufficient for a weak Muslim to have justice on his side when determining and distributing."<sup>12</sup>

### 6.4. Foundation of water irrigation system

Hazrat Umar deserves recognition since he established the global canal system, improved agricultural practices, safeguarded animals, and ensured a reliable water supply. Before Islam, the Arabs had already endured centuries of water scarcity and famine. Something like this could have been observed throughout the lifetime of the Holy Prophet ﷺ. Hazrat Umar (RA) saw the need to expand the Islamic State, so he dug a series of canals and set up an irrigation system. To cultivate

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<sup>11</sup> Qadri. H. Seerat e Hazrat Umar Farooq, (p. 67), Akber book sailors, Lahore.

<sup>12</sup> Tirmizi, S., Raqam ul Hadith 487, (p.385).

land, a canal system was built. After hearing that the residents of Basra were complaining of a lack of water, he issued a formal statement to Abu Musa al-Ashari, directing him to dig a canal from the Tigris to the city. This canal would be 9 miles long. In addition, the Saad Canal, the Amir al-Momineen Canal, and the Maqil Canal all have a great deal of notoriety. There was a 69-mile canal built by Amir al-Momineen that linked the Nile to the Red Sea. A canal of this size was surprisingly finished in under six months<sup>13</sup>.

### 6.5. Foundation of the accountability system

During his reign, accountability was strictly enforced. His previous generation was held to a high standard of responsibility by him. There are numerous examples from history where He disciplined or warned his offspring, including his son, daughter, and wife. Hazrat Umar used to start offering advice to his family and scare them for disobeying the order when he ordered the Muslims to do something or prohibit them from doing something for some reason. Hazrat Saalim mentions: "When Hazrat Umar used to appear on the podium, forbidding people to do anything, he collected his family and said: I forbidden the public from these activities, and they are staring at us like the way a bird looks at meat. I solemnly swear that any of you who I caught engaging in such behavior will face double the normal punishment<sup>14</sup>. In one account relayed by Ibn e Umar, Hazrat Umar split the employees' money in two, with each worker keeping half and giving the other half to Saad Bin abi Waqas and his family. Umar would "write off" a person's riches when he appointed them as an agent, according to a story told by Sha'abi<sup>15</sup>.

### 6.6. Foundation of the military unit

In Hazrat Umar's government, the army was officially established as a distinct branch. He (RA) established the soldiers' pay and granted them with extra perks. Additional cantonments were also established, and a huge number of armaments were made available. Regular hours were set aside for army training in preparation for the coming conflict against the apostates. Ahdath was the name given to the law enforcement officers. During the same time, this power was supposed to stop the selling of alcoholic drinks, prevent animal overcrowding, and control violations in

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<sup>13</sup> Nomani, S. (1899). Al-Farooq, (p. 28). Nami press, Kanpur

<sup>14</sup> Tibri, A. A. J. M. B. J. (2022). Tareekh e Tabri 7 Volume Set by Allama Abu Jaffar Muhammad Bin Jareer Tibri. (p. 228). Maktaba Bab ul Ilm.

<sup>15</sup> Muhammad, S. A. A. (2022). Tabaqat Ibn e Saad by Shaykh Abu Abdullah Muhammad (p. 79). mushtaq book corner.

building. In this regard, Qudama bin Ma'zoon and Hazrat Abu Hurairah were appointed by Hazrat Umar as officers in Bahrain, and Abdullah bin Utba was given charge of the market<sup>16</sup>.

### 6.7. Foundation of independent trading system

Hazrat Umar (RA), following Islam's conquest of the Byzantine and Sasanian empires, ended the practice of charging people of different faiths. In this way, Jewish and Christian merchants were able to function separately. The constitution of Medina, written by the Holy Prophet ﷺ, served as their primary source of law. While Muslims are required to pay zakat on their entire wealth, there is no general sales tax in Islam<sup>17</sup>.

### 6.8. Foundation of the educational system

Hazrat Umar's promotion of education would have resulted in the establishment of primary schools in all conquered lands, where the Qur'an, moral poetry and sayings of the Arabs would have been educated. Teachers' pay was likewise fixed.

### 6.9. Concerning being polite to the test subjects

According to Amr ibn al-'Aas "Holy Leader of the Believers! Has it crossed your mind that you would seek revenge on an Ameer who murders one of his people as a form of punishment?" Hazrat Umar responded, "I witnessed the Prophet (Peace Be upon Him) that he used to take revenge from his caste, thus there is no reason for me not to reciprocate." In a letter to the army's leader, Hazrat Umar pleaded: "Do not put them in temptation by making them needy and do not waste them in the wilderness."<sup>18</sup>

All of these were the most significant changes made by Hazrat Umar (RA). Hazrat Umar (RA) did, however, institute a few other crucial governmental structures, including a mail service, a land tax, and a public welfare system. Hazrat Umar (RA) was a brilliant leader who made significant contributions to the fields of war, politics, law, and government.

The Muslims and the Islamic faith gained dominance in Mecca after Umar converted to Islam. After this happened, Muslims finally felt comfortable praying publicly in Masjid al-Haram. In his own words, Abdullah ibn Masud stated, "We won when Umar converted to Islam, we won when he moved the capital to Medina, and we won when his rule was blessed by Allah. Up until Umar

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<sup>16</sup> Nadvi, S. M. U. D. A. (2022). Tareekh-e-Islam (2 Vol.) (p. 181). Mushtaq Book Corner.

<sup>17</sup> Shoeb, R., Ahmad, M. A., & Iftikhar, A. (2017). History of Education In Punjab, 1999-2008: An Analysis. Journal of the Research Society of Pakistan, 54(2).

<sup>18</sup> Muhammad, S. A. A. (2022). Tabaqat Ibn e Saad by Shaykh Abu Abdullah Muhammad (p. 59). mushtaq book corner

converted to Islam, we refrained from praying in al-Haram Mosque. The Quraysh were forced to allow us to pray in the Mosque when he converted to Islam”<sup>19</sup>.

## 7. Recommendations

The numerous lessons that contemporary leaders can learn from the caliphate of Hazrat Umar (RA) can serve as a beacon of light. His abilities as an administrator, his approach to governing, and the steps he took to ensure the welfare of the people are all models for leaders of today.

- Given the nature of this form of governance, those in positions of authority ought to be held responsible for the deeds and activities they commit.
- It is essential to put together such skilled and knowledgeable people who do not have disingenuousness in them, who are genuine and honest for the country, its benefits, the people, and the religion of Islam in order to run the system of government.
- It is also necessary to use all abilities for the betterment of the nation with sincerity.
- Hazrat Umar RA and all the other Caliphs, and companions of Hazrat Muhammad ﷺ are the beacons of light for us, their life stories should be made a compulsory part of the school curriculum.

## 8. Conclusion

The most ardent opponent of Islam in Mecca, who went on to become one of, if not the, most successful Muslim leaders in history. Umar ibn Al-Khattab was the man who carried the staff upon the backs of early Muslims when they were being tortured. As a result, the oppressors dreaded the staff more than they did the swords of men. Al-Farooq is described as "the one who can differentiate between right and wrong, justice and injustice, and truth and untruth." His legacy contributed to the establishment of the pillars for the Islamic Caliphate, which lasted for nearly thirteen centuries, up until the dissolution of the Ottoman Empire as a result of their defeat in World War I. Ali ibn Abi Talib, who was the fourth Caliph and the cousin of the Prophet, said to Umar, "You've drained the Caliphs after you, O Umar." It is his life, which has been documented and researched by a large number of historians ever since he passed away in 644 AD, and that can be used to concoct a prolonged collection of multiple lessons, such as his commitment to his purpose, his potent notion of accountability, his equality and justice in treatment and judgment, that exists to serve as an amiable and commendable example for a leader to follow, regardless of

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<sup>19</sup> Adil, M. I. (2022). Seerat Hazrat Umar Farooq R.A. by Muhammad Ilyas Adil (p. 30). MUSHTAQ BOOK CORNER.



the field in which the leader operates. Hazrat Umar has a good grasp of everyday affairs. All of Hazrat Umar's geniuses must collaborate to acquire timely and suitable guidance from the Holy Quran and Ahadith. Islamic rule has spread across enormous expanses of territory, with each having its own civilization, dialect, culture, and beliefs and practices. Islamic culture and civilization are being embraced and cultivated in novel ways. Hundreds of unanticipated new difficulties arise on a regular basis. Who will resolve these questions considering God's word and prophetic practice? This difficult task can only be accomplished by a master such as Hazrat Umar. He himself was thoughtful, and he sought the counsel of his peers. The issues were examined and debated, with district administrative chiefs receiving the final solutions. To better the world, we share the wisdom of our heroes with future generations through our curriculum. In addition, we wish to disseminate their techniques and guiding ideas to the rest of the globe so that others may adopt them.



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