

Islam and Good Governance (An Analytical Study)

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Abstract:

In this research paper, it has been endeavored a lot to discuss the good governance of Islam. After the demise of the Last Prophet of Allah ﷺ, the reign of Hazrat Umar (R.A) has been regarded as the splendid period of governance in the Islamic history. So, I also labor to make the base of the governance of Hazrat Umar to justice with the above topic. The reason is that Hazrat Umar Farooq (RA) has been a critical determine in the history of Islam. Before embracing Islam, Prophet Muhammad (ﷺ) had made supplication to Almighty Allah that supply hidayat to consider one of Umars and Hazrat Umar bin Khattab was lucky to include Islam. After embracing Islam, he got a remarkable position in the circle of Sahabah due to his bestowed qualities. This uniqueness has been lasting in Hazrat Umar till his death. He gave a new vision of governance, justice, bravery and welfare of mankind to the civilized world of the human history. All these and many more have been discussed briefly in this paper.

Key Words: Hazrat Umar, Islam, Prophet of Allah ﷺ, Islamic System, Khilafat.

Islamic regulation or Sharia does not provide any static concepts of governance but the predominant object of governance in Islam is to provide maximum primary necessities of existence to its residents. In Islam authorities or Caliphate is liable for looking after its citizens, to offer steering for lifestyles hereafter or for provisions of primary necessities of each day life. After Prophet Muhammad (peace be upon him) all the rightly guided Caliphates took unique care in their residents but Hazrat Umar Farooq and Hazrat Ali (RA) excelled out they all in taking measures to make certain desirable governance. They hooked up new departments and chalked out plan to satisfy the demanding situations faced in regular lifestyles. Professor Anwar Syed even as discussing religion and Politics in his book highlighted the significance of management by using Islamic Caliphate that has been unnoticed by means of the scholars. He wrote:

Even as current scholarship has made full-size strengthen in the have a look at of Muslim political notion, Muslim thoughts on public administration have no longer acquired the same attention. I locate that the problem may be very engaging and its take a look at worthwhile.⁽¹⁾ The higher bureaucracy in Pakistan used to assert, with a good buy of satisfaction, that it had inherited the British civil servant's way of life of great competence, probity, dedication to obligation, and candor. Surely, it retained best his disposition to arrogance towards the natives and let go of his more suitable qualities. On the other hand, it is elegant amongst our intellectuals to brush aside our

colonial legacy as being unworthy of a loose human. They would have us look for decent values and positive approaches in our very own native subculture. Had they tested our nativity with care, they may have observed that it's far rather barren within the areas of organizational management and the humanities of affiliation. But it so takes place that we've got another supply of steerage, our Islamic historical past which we will consult it.⁽²⁾

Hazrat Umar (RA):

Hazrat Umar Farooq (RA) has been a critical determine in the history of Islam. Before embracing Islam, Prophet Muhammad ﷺ had made supplication to Almighty Allah that supply hidayat to considered one of Umars and Hazrat Umar bin Khattab was lucky to include Islam. His services to Islam are numerous; these range from being a conqueror to organising a scientific governance device for the welfare of the people regardless of their faith. there is no iota of doubt that first Caliph of Islam Hazrat Abu Bakar Siddique (RA) had completed a excellent deal of labor for Islam and for the peoples, he followed a completely easy life.⁽³⁾ However Hazrat Umar Farooq (RA) installed the departments so that transport of offerings to the masses can be ensured systematically. Following are some his services completed throughout his caliphate gadget:

The Caliphate as a gadget: though, Hazrat Abu Bakar Siddique (RA) brought caliphate but Hazrat Umar through longtime institutionalized authorities gadget accomplished exceptionally in strolling government and imparting top governance for the welfare of the peoples. His Consultative frame method changed into very near the democratic form of presidency wherein all topics relating to country wide and global importance have been determined via complete session called Shoora. the premise of actual democratic system is that every one folks were given full freedom to express their worries overtly and boldly, the power of rulers need to be on top of things. The caliphate of Hazrat Umar (RA) was complete of those developments. A few excerpts are reproduced hereunder from his speech:

My rights from your wealth are only same to the proper of that individual who looks after the assets of an orphan. If i am rich, i would not price anything from your cash. If i am a needy man or woman, i can take only that a good deal to make both ends meet. Gentlemen! You had many claims upon me and you've got the right to test me. one in every of it's miles that the taxes gathered from overseas need to no longer be spent unnecessarily and the riches accumulated aft the victory in the holy wars is spent righteously. I owe it as my duty that I should try and boom your allowances and comfy the limits of the united states from the invasion of the enemy, and it is also my responsibility that I ought to now not lead you, with my selections, in which any threat of insecurity is worried.⁽⁴⁾

Duty: responsibility is the principle device in making sure the coolest governance without it accurate governance can't be performed. Hazrat Umar (RA) took unique care in this regard. He used to take an oath from the officers on the time of their appointment no longer to indulge themselves in lavish spending and he also saved record of belongings so that later it can be matched with their assets of profits and so on; in case something turned into

determined to be excessive or past their recognised and declared belongings, the excessive element used to be forfeited and deposited it to the Bait-ul-Maal (public treasury). He continually advised peoples and officials of the caliphate to undertake simplicity of their lifestyles, even he did now not like that people continue to be wakeful late at night time and disliked wasting their time due to the fact he believed that time could be very treasured.⁽⁵⁾

Bait-ul-Maal: Hazrat Umar (RA) hooked up Bait ulMaal (Public Treasury) in order that distribution of money could be ensured systematically and peoples' desires are met timely without any obstacle. In Hijra 15, he felt the importance of public treasury and he convened a Shoora assembly so that this problem could be positioned before them so that their approval may also be sought. After their approval, he mounted public treasury now not only in center but additionally at district level. the only cause of such step was to make sure carrier transport to the loads in efficient way so that wishes of the humans could be fulfilled. He also maintained reserving preserving device to preserve the accounts treasury and he also invented Calendar of Hijrayr for the duration of sixteen AH and completed this deficiency as nicely.⁽⁶⁾

Justice: impartial justice gadget is one of the glaring example of the caliphate of Hazrat Umar (RA) he brought an impartial justice system in which each person was identical earlier than regulation, there was no idea of rich or terrible, noble or no longer-noble, white or black, Muslim or non-Muslim. Once Abdullah bin Umer had beaten someone, who complained to Hazrat Umar (RA). Abdullah bin Umer changed into paid in the identical coin. The justice system become so obvious and clean that a noble individual from, Jabla bin Eham from Syria, slapped a terrible individual in Kaaba, he changed into pressured to face the punishment, he have become apostate and returned to his use of a, but Hazrat Umar (RA) did now not spare him. Justice gadget of Hazrat Umar (Ra) turned into not restricted to only Muslims but non-Muslims had been additionally disbursed with the justice. It became the motive that Jerusalem's humans welcomed Hazrat Umar at the time of overcome.⁽⁷⁾

Equality: The concept of equality, if someone wanted to study, can do from the noble conduct of Hazrat Umar (RA). He never allowed any of the governors to make any difference. everybody changed into identical before him, once he said that "when Allah (saw) had created you free man, how peoples could make you slave".⁽⁸⁾

IN public administration all of the key public functionaries should be human beings of excessive caliber, simply and lively and ought to possess characteristics of head and coronary heart. inside the words of fourth rightly guided Caliph Hazrat Ali (RA) they have to have the characteristics of refinement, revel in, alertness, strength of comprehending problems, secrecy, freedom from greed and lust. A cautious analysis of standards of management and qualities of an administrator from Islamic point of view could display that man's private man or woman is the important thing to right governance. Perhaps the most exhaustive work on Islamic ethics of administration and characteristics of an administrator is via a Pakistani professional on public administration Shaukat Ali. His book "Administrative Ethics in a Muslim

state” gives a complete survey of instructions within the Holy Qur’an and “Traditions” at the difficulty.

The alternative monumental work on Islamic gadget of management is by using Dr. Mohammad Al Burray of Medina College. The e-book is titled “Administrative development: An Islamic angle. The subsequent advice to the Governor (Wali) Mali Alk-Ashtar contained in a letter of Hazrat Ali (RA) offers in a nutshell the qualities of an administrator. He need to be a perfect for his body of workers and fellow citizens and choose the maximum certified but pious, honest, trustworthy and God-fearing men for his administrative shape.⁽⁹⁾ He ought to be independent and dispense justice with fairness and ought to be very careful approximately the back biters, sycophants, corrupt and scandal mongers. He must continuously stay in contact along with his group of workers seek advice from them and need to no longer problem authoritative and arbitrary orders.

He need to strike against corruption, injustice and evil usages of authority towards residents and take duty for any defect in his subordinates and group of workers. He ought to now not reserve for himself or his loved ones any not unusual property wherein others have percentage and stake. If studied carefully, this letter of Hazrat Ali (RA) (textual content available in NahjulBalagha) is a blueprint for efficient administration. Its miles based totally on the golden ideas of Islam. The emphasis is at the person of the administrators. They should continuously watch that justice, social fairness and honesty be successful in the society and behavior themselves as servants of the human beings and trustees of nation and of those under them in command in addition to the general public in standard. They need to love their fellow citizen as they love themselves and their families and no longer behave like rulers. A long letter written at some stage in the guideline of the Abbasid Caliph Al-Mamun is any other best available supply on the concepts of administration in Islamic literature.

Written by way of TahirIbn Al-Husayn, Al-Mamun’swellknown, to his son Abdullah IbnTahir. This letter is summarized in Ibn-e-Khaldun’s “Muqqaddamah”. in keeping with Ibn-e-Khaldun, Tahir in this letter to his son gave him recommendation regarding all spiritual and ethical topics. He urged him to try for distinctive feature and desirable qualities in a manner so exemplary that no king or commander can do without. the general subject of this letter is duties and responsibilities of the executive leaders or executives. Within the letter standards of management abound and deal with accountability and punishment, moderation in administration, avoidance of falsehoods, consultation with specialists, on employment policy, supervision and foresight, punctuality, redressal of grievances and complaints, care for subordinates and the people of the nation typically, a time schedule for officials, and regulations governing sales and expenditure. On the grounds that Islamic device is democratic in nature and is based on Shariah and the Sunnah, there’s no vicinity on this machine for dictatorial management, authoritarian mind-set and one guy decision-making. that is the precept which paperwork a regular modern in Islamic device of administration. The

machine is human in nature, content and alertness. while Hazrat Omar (RA) might rent a governor, he could continually advocate the incumbent.⁽¹⁰⁾

“now not to make reception halls so that you are accessible to each one, now not to eat refined flour because it isn't available to all residents of the Ummah, not to put on skinny fabric due to the fact this would make you smooth going and not to experience a Turkish horse because this will make you haughty”.⁽¹¹⁾ There's without a doubt no question that ideas of administration in Islam are with the aid of a long way the most scientific and comprehensive set of concepts for powerful and efficient management. Instructions of Hazrat Omar (RA) and Hazrat Ali (RA) cited earlier offer a complete body for Islamic administration.

Islamic device of justice includes social justice, this means that that the authorities must manage to fulfill and fulfill the wishes and requirements of all citizens due to the fact they've rightful proportion in nation sources and are bonafide citizens of the united states of America.

This includes provision of job, manner of subsistence and monetary justice. This in addition means that it's miles the responsibility of the kingdom to provide meals, safe haven and clothing to all the citizens of the state. Economic justice is geared toward equitable distribution of way of living and test attention of wealth in a few palms.⁽¹²⁾

This is why the rightly guided 2nd Caliph Hazrat Umar (RA) refused to allot lands to the Muslim squaddies and commanders in areas conquered by Muslims in Iran, Iraq and Syria. Only justice can create field in existence of the human beings. Also essential is administrative justice, which means that that all state functionaries are also problem to duty and do not recollect and deal with humans as “slaves” or “private servants”.⁽¹³⁾

They ought to no longer insult the humans in any way. They should be sincere and effectively administer public affairs. It have to be ensured that the attention of wealth in one class or in a few fingers does not occur.

In line with Ibn-e-Khaldun, a hit and possible administrative installation is that during which people's participation is ensured. If the ruled experience that they share the administrative technique, the society could be solid. What IbneKhalidun discovered is meditated in current idea of latest Public administration that administration need to be inclusive of make human beings sense that they're same partners within the method of planning, management and implementation. Consequently public participation is an important part of Islamic version of administration.

Throughout the caliphate of first 4 rightly guided Caliphs and the rule of Umayyads and in part for the duration of Abbasid rule and below Fatimids in Egypt, public administration turned into a superb achievement due to its efficiency and God-fearing administrators.⁽¹⁴⁾

Merits of Hazrat Umar:

Ibn Abu Mulaika stated: I heard Ibn 'Abbas as pronouncing: Wlien 'Umar b. Khatab was positioned in the coffin the human beings accumulated around him. They praised him and supplicated for him earlier than the bier become lifted up, and i used to be one among them. nothing attracted my interest however someone who gripped my shoulder from at the back of. I

saw towards him and determined that he turned into 'All. He invoked Allah's mercy upon 'Umar and said: you have left none at the back of you (whose) deeds (are so enviable) that i really like to satisfy Allah with them. via Allah, I was hoping that Allah would hold you and your associates collectively. I had regularly heard Allah's Messenger (may additionally peace be upon him) as pronouncing: I came and there came too Abu Bakr and 'Umar; I entered and there entered too Abu Bakr and 'Umar; I went out and there went out too Abu Bakr and 'Umar, and that i desire and assume that Allah will keep you along with them.

Jabir stated Allah's Messenger (may also peace be upon him) as saying: I entered Paradise and saw in it a house or a palace. I said: For whom is it reserved? They (the Angels) stated: it is for 'Umar b. Khattab. (The Holy Prophet stated to 'Umar b. Khattab): I supposed to get into it however I thought of your emotions. Thereupon 'Umar wept and stated: Apostle of Allah, could I sense any jealousy in your case?⁽¹⁵⁾

Umar (RA) the only deserving to get concept:

A'isha stated Allah's Messenger (might also peace be upon him) as saying: There were many of the people before you inspired persons and if there had been one of these amongst my Umma Umar b. Khattab might be one of them. IbnWahb defined the word Muhaddathun as folks that receive hint from the excessive (Mulhamun). Sayyidna Ibn Umar (RA) stated that Allah's Messenger (Salallahu alaihi wasalam) prayed. "O Allah, fortify Islam with whichever of those two men is costlier to you. Abu Jahl or Umar ibn al-Khattab (Radhi Allah)". And Umar (RA) turned into the one of the expensive to Allah.⁽¹⁶⁾ Muhammad ibn Sirin stated: I do not suppose that a man who defames Abu Bakr (RA) and Umar (RA) loves the Prophet ﷺ.⁽¹⁷⁾

Prophet ﷺ Confirming the Strength of Imaan:

Abu Sa'id Khudri said Allah's Messenger (can also peace be upon him) as saying: even as i was asleep I noticed people being supplied to me (in a dream) and they wore shirts and some of these reached up to the breasts and a few even past them. Then there happened to bypass 'Umar b. Khattab and his shirt have been trailing. They said: Allah's Messenger, how do you interpret the dream? He said: (As electricity of) religion.⁽¹⁸⁾

Hamza b. Abdullah b. 'Umar b. Khattab pronounced at the authority of his father that Allah's Messenger (may peace be upon him) stated: even as i was asleep I noticed (in a dream) a cup containing milk being presented to me. I took out of that till I perceived freshness being pondered through my nails. Then I offered the leftover to 'Umar b. Khattab. They stated: Allah's Messenger: how do you interpret it? He stated: this means information.⁽¹⁹⁾

Sa'd b. Waqqas reported that Umar sought permission from Allah's Messenger (may additionally peace be upon him) to visit him whilst a few girls of the Quraish were busy in speaking with him and elevating their voices above his voice. when Umar sought permission they stood up and went hurriedly backstage. Allah's Messenger (can also peace be upon him) gave him permission smilingly. Thereupon 'Umar stated: Allah's Messenger, can also Allah maintain you glad all of your existence. Then Allah's Messenger (may additionally peace be upon him) stated: i ponder at those

women who were with me and no quicker did they hear your voice, they at once went behind the scenes. Thereupon 'Umar stated: Allah's Messenger, you have got more proper that they should worry you. Then Umar (addressing the girls) stated: O ye enemies of yourselves, do you worry me and worry now not the Messenger of Allah (can also peace be upon him)? They said: sure, you're harsh and strict compared to the Messenger of Allah (may also peace be upon him). Thereupon, Allah's Messenger (may peace be upon him) stated: by means of Him in Whose Hand is my lifestyles, if devil might stumble upon you within the manner he could clearly take a extraordinary manner from that of yours.⁽²⁰⁾

“There can't be any Prophet after our loved Prophet Muhammad (Salallahu alaihi wasalam) as proper Hadith says “la Nabi Baadi” (there may be no Prophet after me)”, but in explaining the greatness of Hadrat Umar (RA), Prophet (noticed) stated:” Sayyidna Uqbah ibn Aamir (Radhi Allah) reported that Allah's Messenger (salallahu alaihi wasalam) said: If there were to be a Prophet after me then he would be Umar ibn al-Khattab.⁽²¹⁾

Omar (RA): Forerunner of modern-day States:

People say; appropriate management is like prized perfume. It's very first scented waft pronounces its presence with brilliant freshness. Horrific leadership like skunk simply stinks. Democracy isn't always a separate ideology from Islam. In reality democracy may be very much there in Islam. There is no idea of dictatorship, popism (mullaiyat) and totalitarianism in Islam. Islam doesn't believe in any kind of Monarchy and Oligarchy. When we examine what democracy is we come to the realization that it's far not anything but the experience of obligation and responsibility. Absolutely the machine of governing, which Islam affords absolutely primarily based upon three golden basics i.e. session, obligation and responsibility. The political system of Islam totally depends upon Shooraiat (session). The significance of consultation in governance proves by means of this that a entire surah in Quran is called “Al-shoorah” (consultation).⁽²²⁾

The nectar of accurate governance and effective management is enshrined in its leadership's non-public integrity and self-responsibility; in justice for all, and in humans's freedom to talk out. the american charter prides itself for incorporating in its preamble the 5 primary duties of the authorities – justice for all; making sure home tranquility; supplying for not unusual defense; selling trendy welfare and lastly, securing the blessings of liberty to human beings and to their posterity. Hazrat Umer in the 7th century extolled and implemented those ideas – already to be had to him through Islam – in letter and spirit, and with none exceptions during his reign.⁽²³⁾

“Hazrat Umer (R.A) became brave, unselfish, and passionately dedicated to the beliefs of justice and equity which were so lacking inside the Meccan polity.” – Karen Armstrong, “Muhammad: A Prophet for Our Time”, pg185 Hazrat Umer, with the aid of all bills, become an “energetic and amazing” man. He can, of path, be called the forerunner of any, “visionary contemporary nation”, in the comity of 192 nations of the world, wherein people are rich and secure, are treated similarly by way of the

regulation of the state, irrespective of their social or financial repute; are habitually law-abiding, and honest of their dealings, are literate and tolerant, and specially, are thoroughly charitable and sincere. He, at some point of his tenure of ten years, six months and four days, now not most effectively completed these beliefs in some very hard times, however additionally lived to see humans willingly stay with the aid of them.⁽²⁴⁾

As defined in connection with the existence of Hadrat Abu-Bakr, in the course of his illness he consulted the “Shura” approximately the following “Khalifah” after which gave his choice in favour of Hadrat Umar (R.A.) who took the charge of Caliphate after the dying of Hadrat Abu Bakr (R.A.) His caliphate marked the “Golden Age” of Islam. He changed into a completely pious Muslim. His fulfillment lay in matters-worry of Allah and his love for the Holy Prophet (PBUH). He in no way used even oil from the Bait-ul-Mal (Public Treasury) to burn a lamp at night for his personal wishes. every time he finished the official paintings he dispose of the lamp.⁽²⁵⁾

He used to patrol in the metropolis at night to find out the wishes and requirements, and conditions of the humans. He did not hesitate to take his spouse to work as a midwife for a bad female. The income he were given from the Bait-ul-Mal changed into so low that it changed into rarely enough for him and his circle of relatives’s desires. while a number of the eminent Muslims requested him to growth the quantity he, stated, “The Holy Prophet (Sallallahu ‘alaihiwaSallam) has left a standard by his non-public example. I must comply with him”. Hadrat Umar was the most just ruler in the Islamic records. all the residents, such as the Caliph himself, have been equal earlier than regulation. as soon as he appeared earlier than a court at Medina to clarify his role in opposition to a grievance. The Qadi (choose) desired to stand in his honour, but he did not allow him to achieve this, in order that there might be no difference among him and an everyday character earlier than regulation. Courts have been completely impartial and free to provide its verdict on any remember that was provided before them even supposing it changed into towards state or khalifah. The government couldn’t interfere in their decisions. He changed into honestly the founding father of modern-day democratic system.⁽²⁶⁾

As a long way as Khalifa is worried, he had no proper and strength to forgive or condone folks who have been prosecuted and convicted by means of the courts. there was complete supremacy and rule of law. They were all equal inside the eyes of regulation whether they were wealthy or negative, ruler or labourer. not anything became hidden from anybody regarding matters or guidelines regarding authorities and nation. Khalifa used to inform individuals in Jummah prayer in mosque approximately vital troubles. every citizen may want to enquire approximately any element. Democracy changed into ruling in its best form. Khalifa become held responsible and changed into challenge to answer to his people. records is complete of various examples that how Khalifa consulted Majlis-e-Shoorah on unique issues and how sahabah reacted, criticised and gave their critiques.⁽²⁷⁾

As soon as a Christian complained to Hazrat Umer when he changed into into inside the Harem in Makka that he had been doubly taxed on his horse.

He submitted this complaint whilst Umer became turning in the khutba there. Later while he back to the capital, the equal Nasrani (Christian) who had lodged the complaint got here to him to remind him of it. Hazrat Umer informed him, "I'm the Hanifi, who took care of your complaint there and then". at some point of the famine days in 639 or round and whilst getting back from Syria, he stopped by using a lone tent in which there lived an old girl. He asked her, "How is Umer doing?" She responded, "I heard about him coming from Syria. God's curse be on him, I haven't obtained a single Hibba from him at some stage in these difficult instances." "How need to Umer recognize about you, residing up to now away?" asked Hazrat Umer. She angrily spoke back, "What sort of caliph is he if he doesn't recognize how humans are living beneath him". Hazrat Umer cried bitterly out of doors her tent. He later fixed a day by day allowance for all folks who have been poor, jobless, or had been human beings with unique desires. all people main apparently an smooth life, however availing himself of that allowance become in my view examined at the caliph whenever viable. If located responsible, he changed into chided in such phrases as, "you've got belittled yourself in my eyes". at some stage in those tough times, Hazrat Umer changed into frequently found in a amazing agonizing kingdom. He would cry and pray, "O God, do not inflict those people with hardships due to my doings".⁽²⁸⁾

Hazrat Umer did now not agree with inside the idea of pre-destination as did lots of his veteran officers and Sahabis inclusive of Hazrat Abu Obaida, and Hazrat Muaz bin Jabal. for the duration of the breakout of a virulent disease in 639 in Syria and Egypt. The army have been stationed at a low mendacity place. Hazrat Umer asked the commander, Hazrat Abu Obaidah, to eliminate it to the higher lands. He refused to do so contending it turned into, "Iffar min Qadrutullah, i.e. it amounted to strolling from Taqdeer-e-Illahi". in the meantime about 25 thousand soldiers perished. Hazrat Umer and Hazrat Umro bin al Aas usually contented that the epidemic was a curse just like the one that as soon as had befallen Bani Israel. It needed to be dealt with "Tadbeer, common sense and attempt". but Hazrat Obaidullah and later Hazrat Muaz died, sticking to their pre-fated philosophy, contending that it become a blessing inside the feel that it became check in their religion in God. In short he changed into the first-class example of a really perfect individual, and was the finest "Khalifah" of Islam after Abu Bakr (R.A.). He selflessly devoted his complete electricity for the motive of Islam. Muslims will usually be indebted to him for his amazing achievements.⁽²⁹⁾

Achievements of Hazrat Umar (r.a):

Syedina Umar(ra) treated many matters quick and before they would upward push to reason. It became also the sharpness of his personality and austerity that quelled a number of the troubles that would appear to his successors.⁽³⁰⁾ Here is a number of his important achievements in listing form.

1. Status quo of Public Treasury
2. Establishments of courts of Justice and appointment of Judges

3. Putting the reserve army on the nation's Payroll and business enterprise of the warfare branch
4. Status quo of Postal carrier
5. Status quo of the Land revenue branch
6. Survey and evaluation of lands
7. Public census
8. Punishment of folks who exercise Monopoly through exile to distinctive lands
9. Established order of and use of Jails
10. Building of Canals and Bridges
11. First to apply the Whip
12. Status quo of Public relaxation regions, hostels and Wudu (Ablution) Stations
13. Fixing the date to the begin of the Migration of the Messenger
14. Dividing the country and the conquered territories into provinces
15. Founding of new towns (al-Amsar) such as Kufah, Basarah and Fustat
16. Zakat on Produce of the ocean, together with fish, Lobster, shrimp and so on., and appointment of a accountable authentic.
17. Use of secret reports and particularly targeted emissaries to provide first reviews as what's certainly taking place in unique provinces
18. Income for Imams, Muadhans (Callers to prayer) instructors and public lectures.
19. Stipends for the negative among the Jews and Christians who lived in conquered lands.
20. Punishment for drunkenness, written satires and lampoons.
21. Status quo of Guilds for positive trades.
22. Prohibition of the mention of girls's names in poetry.
23. Protecting tarawih (Ramadan night time prayers) in congregation, earlier than his time it changed into achieved in my view.
24. Offering lights inside the Mosques at night time
25. Persuading Abu Bakr to collect the Qur'an in one e-book.
26. Established order of army bases at strategic points within the unique provinces.
27. Established order of the Police branch
28. Individually making nightly rounds to test at the situation of the humans first hand.
29. Formulation of the important of Qiyas (Analogical Reasoning.) for figuring out rulings on newly encountered matters in Fiqh (Jurisprudence.)
30. Establishment of a extra exact gadget of calculation of the inheritance.
31. Restricting the relationship among Muslims and Non-Muslims
32. Setting up a strong for the lost camels
33. Kingdom intervention to manipulate the rate of products
34. First to amplify the al-Haram (the Sacred Mosque) at Mecca. First to vicinity a cowl on the Kaaba
35. Discovered the vicinity of Isra, Ascension of the Messenger to heavens at Jerusalem

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- ²¹ Al Saied, MajdiFathi. (1996). Saheeh Al Tawtheeq Fi SeeratwaHayat Al Farooq Umar Ibn Al Khattab. Dar Al Sahaba Ieltuarth,Tanta.p:70.
- ²² Kamal Ahmad ,Saheeh Al Tawtheeq fi SeeratwaHayat Al Farooq Umar Ibn Al Khattab (may Allah be pleasedwith him), P:76.

- ²³ Ibn Abd al-Barr, Ysuf ibn Abd Allh, Al-Isti'ab fi ma'rifat al-ashab, Da'irat al-Ma'arif al-Nizamiyah, Volume I, p:211.
- ²⁴ Al Sharqawi, Abdulrahman. (1988). Al Farooq Umar. Dar Al Ketab Al Arabi. p:324.
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- ²⁶ Al Suyuti, Jalal Al Deen. Tareekh Al Khulafa'. Edited by Qasem Al Refaee & Mohammad Uthman, Dar Al Arqam bin Abi Al Arqam, Lebanon. p:567.
- ²⁷ Tareekh Al Khulafa', p: 239.
- ²⁸ Ibid, p: 240.
- ²⁹ Ibid, p: 241.
- ³⁰ Ibid, p: 356.