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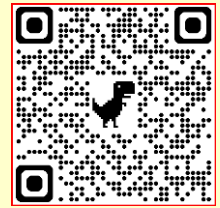
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The Genius of Caliph Umar ibn Al-Khattab in Governance and Administration

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ABSTRACT

This study highlights the exceptional administrative and governance genius of Caliph Umar ibn al-Khattab, who established an integrated governmental system. He also established precise standards for selecting governors who are committed to justice. The study highlights his leadership approach, characterized by continuous consultation (Shura) with others, attention to public welfare through institutions such as Hisba (Commanding Good and Forbidding Evil) and market supervision, and personal adherence to asceticism and humility, while ensuring accountability. These qualities made his caliphate a unique model of righteous governance in Islamic history. To achieve its objectives, the study employed historical and descriptive-analytical methodologies. The study yielded significant findings, most notably concerning equality and tolerance, where Umar established justice between citizens and governors, guaranteed freedom of expression, and exempted impoverished People of the Book (Ahl al-Dhimmah) from jizya payments, demonstrating his remarkable fairness and inclusive governance.

KEY WORDS: Umar ibn al-Khattab, Administration, Governance, Justice, Equality.

Abbreviations:

- May Allah's blessings and peace be upon him (PBUH)
- May Allah be pleased with him/her/them (RA)

Introduction:

Islamic history has never witnessed a ruler endowed with the exceptional qualities of the second Rightly-Guided Caliph, Umar ibn al-Khattab, May Allah's blessings and peace be upon him (RA). After embracing Islam, his character became distinguished by an unwavering commitment to truth and vigorous defense. Following the death of Prophet Muhammad, May Allah's blessings and peace be upon him (PBUH), and Abu Bakr Al-Siddiq's (RA) assumption of the caliphate, divine providence refined Umar's personality for his future political and administrative leadership. His extraordinary genius in governance and administration emerged upon becoming caliph, as he

pioneered unprecedented administrative systems that reshaped Islamic rule.

Significance of the Study:

This study seeks to highlight the legacy of Umar ibn al-Khattab (RA) as both a just caliph and an exceptional administrator, deriving lessons from his political and governance experience in building fair and stable societies led by rulers embodying the qualities of Al-Farooq (the Distinguisher). Additionally, the study will enrich foreign libraries with the achievements of this illustrious caliph, whose biography remains vibrantly influential among Muslims to this day.

Research Problem:

Despite Umar ibn al-Khattab's (RA) prominent historical status and the extensive literature on his life, there remains room for a fresh analytical perspective on his leadership. The core research question is: How can we assess Umar ibn al-Khattab's genius as a caliph in governance and administration?

This central question branches into the following sub-questions:

1. How did Umar ibn al-Khattab embrace Islam?
2. What was his governing style after assuming the caliphate?
3. What reforms did he implement?
4. What factors enabled him to apply justice and equality in Islamic society?

Study Objectives:

This study aims to achieve the following:

1. **Examine Umar ibn al-Khattab's (RA) conversion to Islam** and its transformative impact on his leadership.
2. **Analyze his governing methodology** after assuming the caliphate, including his reliance on *shura* (consultation) and administrative systems.
3. **Review the key reforms he instituted**, spanning judicial, economic, military, and social domains.
4. **Investigate his practical application of justice and equality**, identifying the policies and principles that made his rule a benchmark for Islamic governance.

Study Methodology:

To achieve its objectives, the study employs the following two approaches:

1. **Historical Method:** This method relies on primary and secondary historical sources to examine the events and contexts of Umar ibn al-Khattab's (RA) era and analyzes key historical developments during his caliphate to understand their political, social, and administrative implications.
2. **Descriptive-Analytical Method:** To investigate the moral and leadership traits that shaped his decision-making and achievements, and provide a systematic assessment of the administrative environment in which he operated, including governance structures and policy implementations.

Section One: The Conversion of Umar ibn al-Khattab and His Accession to the Caliphate:**First: His Lineage and Patronymic (Kunya):**

He was Umar ibn al-Khattab ibn Nufayl ibn 'Abdul-Uzzā ibn Riyah ibn Abdullah ibn Qurṭ ibn Rizāh ibn 'Adey ibn Ka'b (*Ibn Sa'd, 2001, vol 3: 245*) ibn Lu'ay ibn Ghālib al-Qurashi al-'Adawi. His lineage is linked to the Prophet Muhammad's (PBUH) through Ka'b ibn Lu'ay ibn Ghālib (*Ibn Abd el-Hady, 2000, vol. 1: 131*). He was nicknamed Abu Hafṣ and given the title "Al-Faruq" (the Distinguisher) because he openly declared Islam in Makkah. Through him, Allah distinguished between disbelief and faith (*al-Tabari, 1977, vol. 4: 195*). His mother was Hantama bint Hashim ibn al-Mughira ibn Abdullah ibn Makhzum (*Ibn Abd el-Hady, 2000, vol 1: 131*). He was born thirteen years after the Year of the Elephant, characterized by his tall height, baldness, long mustache, and left-handedness (*Ibn Abd el-Hady, 2000, vol 1: 134*). A nobleman of

Quraysh, he served as their diplomat during conflicts (*Ibn Abdul-Bar, 1992, vol 3: 1145*). He spent his early years in Jahiliyyah (the pre-Islamic era) and was raised like other Quraysh youth, but he stood out because he learned to read—a rare skill at the time (*Majdalawi, 1991: 90*). He endured a tough upbringing, lacking luxury, and herded his father's camels (*Ibn Sa'd, 2001, vol 3: 246-247*).

Second: His Conversion to Islam and Migration to Madinah:

Before embracing Islam, Umar ibn al-Khattab was a staunch opponent of the faith. In the sixth year of the Prophet's mission, he resolved to kill the Prophet Muhammad (PBUH). However, Nu'aym ibn Abdullah al-Nahham from Banu Zohra intercepted him, warning him of the consequences and revealing that Umar's sister Fatimah and her husband had already accepted Islam. Enraged, Umar stormed into their house, striking his brother-in-law and Khabbab ibn al-Aratt, who was teaching them the Quran. He then demanded to see the scripture they were reciting. When he read Surah Taha, his heart softened, and he embraced Islam. He immediately sought out the Prophet (PBUH), who had earlier prayed: "O Allah, strengthen Islam with either Umar ibn al-Khattab or Amr ibn Hisham (Abu Jahl)" (*Ibn Hisham, 1990, vol 1: 370-372; Ibn Sa'd, 2001, vol 3: 248-249*) Umar proceeded to Dar al-Arqam, where the Prophet (PBUH) and his companions were gathered. When he knocked, the Prophet seized him and said: "Embrace Islam, O son of el-Khattab!" Umar then declared the Shahada, and the Muslims rejoiced, proclaiming Takbir so loudly that the people of Makkah heard it (*Ibn Sa'd, 2001, vol 3: 249*).

After embracing Islam, Umar ibn al-Khattab (RA) insisted on openly proclaiming the faith, challenging the prevailing secrecy. He asked the Prophet: "Are we not upon the truth, whether we live or die?" The Prophet affirmed this, prompting Umar to lead the Muslims in a bold march to the Kaaba. The Muslims advanced in two columns: One led by Umar (RA), the other by Hamzah ibn Abd al-Muttalib (RA), the Prophet's uncle. They entered the Masjid al-Haram (Kaaba) defiantly, while Quraysh, intimidated, dared not stop them (*al-Asfahani, 1996, vol. 1: 40*). Umar prayed publicly near the Kaaba alongside the Muslims, demonstrating the strength of their faith (*al-Muhib al-Tabari, n.d, vol. 1: 196; al-Qastalani, 2004, vol. 1, 244*).

The conversion of Umar ibn al-Khattab (RA) marked a decisive shift in Islamic history, transforming the Muslim community from a persecuted group into a publicly confident force. Muslims began openly declaring their belief and performing Tawaf around the Kaaba under Umar's leadership. Suhayb al-Rumi (RA) noted: "When Umar embraced Islam, the faith became visible. The Da'wah transitioned from secrecy to openness, empowering Muslims to unite and courageously confront Quraysh's persecution" (*Ibn Sa'd, 2001, vol 3: 249*). Umar migrated to Madinah openly and fearlessly, unlike others who left in secrecy. He challenged Quraysh publicly, declaring: "Let any man who wishes to leave his mother childless or his children orphans meet me behind this valley!". No one dared confront him, making him one of the first prominent Muhajireen to pave the way for the Prophet's (PBUH) later migration (*Ibn Hajar al-Asqalani, 2002, vol. 7: 307*).

Umar ibn al-Khattab (RA) acquired his knowledge directly from the Prophet Muhammad (PBUH), achieving excellence in both Quranic memorization and the profound comprehension of the Sunnah. His scholarly development involved memorizing the Quran and studying its interpretation under the Prophet's direct guidance, as well as participating in all major battles—beginning with Badr and Uhud—which provided him with firsthand experience in Islamic rulings about warfare and governance. His constant companionship with the Prophet (PBUH) enabled him to ask detailed questions and refine his understanding of the higher objectives of Sharia (maqāṣid) (*al-Salabi,*

2005: 39, 40-51). The Prophet (PBUH) acknowledged his exceptional insight, declaring: "If there are those in my Ummah who are spoken to without being prophets (muhaddathūn), then Umar is among them" (Muslim, 1994, vol. 4, 1864). These affirmations underscore his distinctive spiritual and intellectual stature. Umar also narrated 539 hadiths (al-Suyuti, 2003: 90), which not only establishes him as a key preserver of Prophetic tradition but also reinforces his status as a leading jurist among the Companions (Sahaba).

Following the passing of the Prophet (PBUH), a disagreement over succession nearly escalated between the Ansar (Helpers) and the Muhajireen (Emigrants). Umar (RA) took decisive initiative to resolve the situation by pledging allegiance to Abu Bakr al-Siddiq (RA) as the Caliph. This action promptly restored unity and stabilized the community's affairs (Ibn Abd el-Hady, 2000, vol. 1: 280-282).

The historical narrative demonstrates that Umar ibn al-Khattab (RA), like many Meccans of his time, initially adhered to polytheism before being divinely guided to Islam. His conversion marked a pivotal moment, strengthening the Muslim community and enabling the Da'wah to transition from a secret to a public phase. Following the Prophet's (PBUH) passing, Umar's political wisdom was manifested in his decisive resolution of the caliphate dispute by proposing the pledge of allegiance to Abu Bakr (RA). This intervention was critical in preserving Muslim unity and averting potential discord, underscoring his profound understanding and esteemed leadership stature.

Section Two: Umar ibn al-Khattab's Method of Governance After Assuming the Caliphate:

First: His Assumption of the Caliphate:

Caliph Abu Bakr (RA) recognized the danger of a leadership vacuum after his death, especially with the resurgence of internal conflicts that had emerged following the passing of the noble Prophet—conflicts that nearly fragmented Muslim unity, as well as the ongoing battles against the Persians and Romans. He feared division among the Muslims and disarray within the armies (Shalabi, 1987, vol. 1: 584-585). After careful consideration, Abu Bakr chose a successor for the Muslims and found in Umar the ideal qualities: strength without brutality and gentleness without weakness. Those whom Abu Bakr consulted unanimously agreed that Umar was the most deserving of this position due to his leadership qualities and wisdom (al-Najjar, 1993: 117). Thus, he appointed him through a written decree to ensure the continuity of unity and support for the Islamic forces, as well as to protect the nascent state from fragmentation and defeat (Shalabi, 1987, vol. 1: 585).

Abu Bakr announced the appointment of Umar as his successor, tasking Uthman ibn Affan (RA) with reading his will to the Muslims. Uthman asked the people, "Do you accept the one named in this document?" They unanimously agreed to accept and pledge allegiance to Umar. The legitimacy of this selection was confirmed by majority approval, as the Companions had entrusted Abu Bakr with this matter, stating, "Our opinion is your opinion" (Ibn Sa'd, 2001, vol 3: 183-184).

Second: His Approach to Governance and the Qualities that Distinguished Him:

1. His Governance Methodology:

Umar (RA) began his caliphate with a heartfelt supplication: "O Allah, I am harsh—soften me; I am weak—strengthen me; and I am stingy—make me generous". Then, after Abu Bakr's burial, he addressed the people, saying: "Allah has tested you through me and tested me through you, and He has kept me among you after my

companion (Prophet Muhammad and Abu Bakr) ... If you do good, I will reward you, but if you do wrong, I will hold you accountable." With these words, he declared his governance approach, rooted in justice and direct responsibility for his subjects (Ibn Sa'd, 2001, vol 3: 255). Upon assuming the caliphate, he demonstrated humility by refusing to sit in Abu Bakr's seat, stating: "Allah would not deem me worthy of occupying Abu Bakr's place". So, he sat a step below. He then delivered a sermon urging the people to adhere to the Quran and warned them against disobeying Allah's commands. He declared: "I regard myself concerning the wealth of Allah like the guardian of an orphan—if I am well-off, I abstain (from misuse), and if I am in need, I take only what is fair." This statement reflected his asceticism and unwavering commitment to justice in governance (al-Hindi, 1985, vol. 16: 166-167).

Umar's (RA) first sermon was a masterful blend of political wisdom and religious admonition. He opened with a profound display of humility, refusing to occupy Abu Bakr's seat and declaring, "I do not consider myself worthy to sit where he sat". After this, he instructed the people to adhere to the Quran and practice justice. While historical accounts of the sermon vary based on attendees' recollections, all versions consistently highlight the fusion of piety and sound governance—a hallmark of the Rightly Guided Caliphs, for whom religion and statecraft were inseparable. In this humble gesture, Umar paid practical tribute to the stature of his predecessor, Abu Bakr (Shahin, 2003: 120).

Two days after assuming the caliphate, Umar heard people expressing concerns about his strictness. He ascended the pulpit and reminded them of his conduct during the times of the Prophet (PBUH) and Abu Bakr, affirming their approval of him. He then declared: My strictness will increase against oppressors, but I will be softer than soil to the righteous and pious. I have no objection if anyone disagrees with me - we can take our dispute to whomever you choose. Help me govern you by enjoining good and forbidding evil." This highlighted his governance approach based on justice and flexibility (Ibn Abd el-Hady, 2000, vol 1: 384-385).

This sermon demonstrates the fundamental principles of Umar's governance methodology, which he adhered to throughout his caliphate. The most prominent of these principles were (al-Salabi, 2005: 81-82):

1. Viewing the caliphate as a tremendous responsibility and divine test, the caliph personally oversees state affairs while carefully selecting the most competent governors and administrators and closely monitoring their performance.
2. Channeling his renowned strictness into flexible justice—directed toward oppressors and wrongdoers, while the righteous and upright received full care and fairness.
3. Placing utmost importance on the judiciary and ensuring justice prevailed throughout the state.
4. Protecting borders and defending the Ummah (Nation) while considering the conditions of soldiers and their families.
5. Guaranteeing the financial rights of the people, distributing stipends and spoils with equity.
6. Encouraging work and productivity while regulating the state's financial resources.
7. Demanding obedience and sincere advice from the people, promoting virtue and preventing vice, while emphasizing

piety and self-accountability in preparation for the Hereafter.

2. His Qualities:

Umar ibn al-Khattab (RA) embodied extraordinary traits: courage, decisiveness, honesty, moral vigilance, swift action, love for order, unwavering commitment to truth and duty, and meticulous accountability (*al-Aqqad, 2006: 53*). Beyond these, he possessed strategic foresight, political wisdom, comprehensive justice, humility before truth, and unmatched dedication to serving the ummah. In addition to the above, he was also characterized by other qualities such as:

1. **Fear of Allah:** He was intensely self-vigilant, saying: "Speak often of the Fire (of Hell), for its heat is severe, and its depths are far" (Ashour, 1998: 155). He was so fearful of accountability that he once said: "If a camel were to die on the banks of the Euphrates, I would fear that Allah might hold Umar responsible for it" (*al-Tabari, 1977, vol. 4: 202-203*). On another occasion, Umar asked his servant, Malik ibn Ayyadh, about the people's condition for three consecutive days, and each time, Malik replied that they were well. When Umar inquired again, Malik grew surprised and asked, "What do you fear from the people?" Umar responded with deep emotion: "I fear that Umar may neglect the rights of the Muslims, and they would rise demanding their due!" (*Ibn Shabba al-Nomiri, 1428 AH, vol. 2: 778*).
2. **Asceticism in Worldly Matters:** Through his close companionship with the Prophet (PBUH) and deep contemplation of the Quran, Umar (RA) understood that this world is a transient trial, while the Hereafter constitutes the eternal abode. Consequently, he consciously renounced worldly luxuries and guarded against any attachment to them (*al-Salabi, 2005: 114*). Once, he stood near a garbage heap and told his companions: "This is the worldly life you chase after and weep over!" (*Ibn Hanbal, 2005: 146*).
3. **Piety and Scrupulousness:** His piety was evident when he fell ill, and doctors prescribed honey from the public treasury. He sought the people's permission, saying: "If you permit me, I will take it; otherwise, it is forbidden to me". The people wept and permitted him, recognizing that he had set a rigorous standard for future caliphs (Ashour, 1998: 113).
4. **Humility:** When some praised him, saying, "You are the best of people after the Messenger of Allah", Umar rebuked them: "You lie! By Allah, Abu Bakr was purer than the scent of musk, while I am more misguided than my family's camel!"—affirming Abu Bakr's superiority (*Ibn al-Jawzi, 2013: 486; Ibn Abd el-Hady, 2000, vol 1: 586*).

Forbearance and Justice: When a man bluntly advised him, "Fear Allah!" Umar wisely responded, "Let him say it. There is no good in you if you do not say it and no good in us if we do not accept it". When he dismissed Khalid ibn al-Walid for distributing wealth to the strong instead of the weak, he publicly held him accountable in an open council—judging him just as he would judge the lowest-ranking soldier. Amro ibn Hafs al-Mughirah objected: "You dismissed a governor appointed by the Messenger of Allah (PBUH)!" Umar calmly replied: "You are a close relative, young in age, defending your cousin." (*Ibn Abd el-Hady, 2000, vol 1: 601-602; al-Aqqad, 2006: 40*). He also wrote to Muawiyah ibn Abi Sufyan, the governor of Damascus: "The best way to discipline the people is to begin with

firmness and strictness against the suspicious. For gentleness after severity is more effective, and pardon after punishment is wiser" (*Ibn Shabba al-Nomiri, 1428 AH, vol. 2: 775*).

Insight & Discernment: Umar (RA) possessed profound insight—he understood the hidden depths of souls and their fluctuations, never judging anyone from a single perspective. Having keen knowledge of the world and human nature, he observed people with wisdom, anticipating from them both good and evil, strength and weakness, righteousness and corruption—like one who examines the roots of matters before their outward appearances. He once said about himself: "I am not one to be deceived, yet no deceiver can deceive me" (*al-Aqqad, 2006: 36-37*).

Third: Strengthening the Principle of Shura (Consultation)

Shura is a fundamental pillar of Islamic governance, as Allah Almighty says: {*And whose affair is [determined on] consultation among themselves*} (*Qur'an, Surah Shura: 38*). It is incumbent upon rulers to consult the people and adhere to their opinions. Muslims must demand Shura and reject autocracy, for Shura is not merely an option but an obligation (*Abu Fares: 1986: 256*). Umar ibn al-Khattab (RA) adhered to Shura as a governing principle, never making a decision unilaterally without consulting people of sound judgment. He would say, "There is no good in a decision made without consultation". He would first consult the general Muslim public and then convene a special council of senior Companions and intellectuals. Whatever consensus they reached, he would implement, making Shura a practical system rather than a mere formality (*al-Najjar, 1993: 246*).

He advised, "Seek counsel in your affairs from those who fear Allah", and described people as three types (*Kamal, 1992, vol. 1: 273*):

1. The wise advisor, who corrects matters with his insight.
2. The prudent consultee, who follows the guidance of the wise.
3. The confused and misguided neither follow sound advice nor remain firm in their decisions.

Umar instructed Abu Ubayd al-Thaqafi (RA), the commander of the army in Iraq, saying: "Consult the Companions (Sahaba) of the Prophet (PBUH), especially the veterans of Badr, listen to them, and obey". This emphasized the importance of consulting experienced Companions in military matters (*al-Mas'udi, 2005, vol. 2: 243*). He also advised Sa'd ibn Abi Waqqas (RA) to rely on trustworthy Arabs, saying: "A liar will harm you even if he occasionally tells the truth, and a deceiver will never benefit you" (*al-Nuwayri, 2004, vol. 6: 143*).

The Scope of Shura Expanded During Umar's Era to keep pace with the expanding Islamic state and its emerging issues. Umar broadened the circle of consultation. He would gather senior Companions—particularly the veterans of Badr—and include capable young men like Abdullah ibn Abbas, selecting them based on knowledge and piety. Umar did not limit consultation to men; he also sought advice from women, including Umm al-Mu'minin Hafsa. He sought consultation in specific situations, such as (*al-Salabi, 2005: 86-87*):

- When there was no clear Quranic or Prophetic text to uncover lesser-known Sunnah, some Companions might know.
- In interpreting texts, be open to multiple meanings.
- For major public issues—like confronting the plague in Syria—he expanded consultation to include the wider body of Companions.

Areas of Consultation in Umar's Governance (al-Kelani, 2008: 167-168):

1. Administrative: Selecting governors and officials.
2. Political: Making critical state decisions.
3. Military: Planning conquests and managing battles.
4. Legal: Deriving jurisprudential rulings and clarifying halal and haram.
5. Judicial: Resolving disputes and defining rights.

Thus, Umar began his caliphate with justice and humility, renouncing the trappings of power. He was marked by piety and asceticism, with a strong commitment to Shura consulting both male and female Companions before making pivotal decisions.

Section Three: Renaissance and Institutional Reforms During the Era of Umar ibn al-Khattab (RA):

First: Administrative and Civilizational Innovations During His Reign:

1. The First to Bear the Title "Commander of the Faithful" (Amir al-Mu'minin):

After the death of Abu Bakr (the Successor of the Messenger of Allah), Umar assumed the caliphate and was initially referred to as "Khalifat Khalifat Rasul Allah" (Successor of the Successor of the Messenger of Allah). To avoid this lengthy title, some Companions (Sahaba) suggested adopting the title "Amir al-Mu'minin" (Commander of the Faithful). Thus, Umar became the first to be officially addressed by this title. In one narration, Umar said, "*You are the believers, and I am your commander (Amir)*". The Companions unanimously agreed on this title, which was subsequently adopted across all Islamic provinces (*al-Tabari*, 1977, vol. 4: 208; *Ibn Abd el-Hady*, 2000, vol 1: 312-313). Al-Mughira ibn Shu'ba was the first to formally address Umar with this title (*al-Dhahabi*, 1993, vol. 3: 356).

2. The Adoption of the Hijri Calendar

Umar ibn al-Khattab (RA) established the Hijri calendar after consulting the Companions. They rejected the Roman calendar for its excessive length and the Persian calendar for its inconsistency, unanimously agreeing to mark the Prophet's migration (Hijra) as the starting point of Islamic history—a foundational event for the Muslim nation (*Ibn Abd el-Hady*, 2000, vol 1: 316). The Hijri calendar was officially instituted in 16 AH (637 CE) with the approval of the Companions (Sahaba), and Ali ibn Abi Talib (RA) was among the most prominent advocates for basing the calendar on the Prophet's migration (*al-Dhahabi*, 1993, vol. 3: 163).

Following Umar's consultation, the Companions chose Muharram—rather than Rabi' al-Awwal (the month of the actual Hijra)—as the calendar's starting point for four key reasons (*Ibn Hajar al-Asqalani*, 2002, vol. 7: 268; *al-Yahya*, 1415 AH: 285-286):

1. **Disputes over exact dates:** Uncertainty surrounded the precise dates of the Prophet's birth and the beginning of his mission.
2. **Avoiding grief-linked dates:** Using the Prophet's passing as a reference was dismissed due to its association with sorrow.
3. **The pledge of Al-'Aqabah:** The Second Pledge of Al-'Aqabah (Dhul-Hijjah) paved the way for the Hijra, making the subsequent Muharram a symbolic start for the resolve to migrate.

4. **Pre-Hijra decision-making:** The migration itself occurred in Rabi' al-Awwal, but the decisive planning for it began in Muharram.

Thus, the Hijri calendar became both a practical system and a symbol of the Ummah's unity and independence.

3. His Care in Selecting Governors and Officials:

Umar followed the Prophet's (PBUH) approach in appointing governors and officials, selecting only the most competent and trustworthy individuals. He meticulously scrutinized candidates and avoided appointing those who sought positions of authority. Once, a man requested a governorship, and Umar struck him with his whip, saying: "*Glory be to Allah! You almost tempted me (with this request), but I will never appoint you!*" (*Ibn Shabba al-Nomiri*, 1428 AH, vol. 2: 856). He viewed the appointment of governors as a sacred trust, always choosing the most suitable person for each position (*waqayie nadwat alnuzum al'iislamia*, 1984, vol. 1: 295-296). He famously declared: "*If someone is entrusted with authority over the Muslims and appoints a man based on friendship or kinship, then he has betrayed Allah, His Messenger, and the believers*" (*Ibn Taymiyyah*, 2005, vol. 28: 138). Umar once tested a man for a position by instructing him to keep the matter secret. When the news spread, Umar withdrew the appointment, demonstrating his strict standards for discretion and integrity (*al-Omari*, 2001: 191).

Umar ibn al-Khattab was a unique model of justice and equality, treating governors no differently than ordinary citizens. If someone complained about an official, Umar would hold a fair trial where both parties stood as equals until the truth was clear. If wrongdoing was proven, he would not hesitate to punish the official, either by retribution or dismissal, as Islamic law required (*al-Khoudary*, 1986: 317-318).

Umar set strict conditions for his governors, demanding (*al-Salabi*, 2005: 316-317):

- **Asceticism (Zuhd)** – Avoiding luxury.
- **Humility (Tawadu')** – Living modestly.
- **Piety (Wara')** – Fearing Allah in all actions.
- **Respect for Predecessors** – Honoring past leaders.

He would explicitly instruct newly appointed governors: "*Do not ride a fine horse, eat refined flour, wear delicate clothing, or close your door to those in need. If you do, punishment will befall you*" (*al-Suyuti*, 2003: 105). Umar enforced these rules strictly. When Sa'd ibn Abi Waqqas (governor of Kufa) installed a door to his house that blocked people from entering, Umar ordered it to be burned down, declaring: "*Why do you shut out the people when you are supposed to serve them?*" (*al-Omari*, 2001: 200).

This strict yet just approach ensured that Umar's governors remained servants of the people, not rulers above them. His policies set a timeless standard for accountability in Islamic leadership.

4. His Concern with Hisba (Commanding Good and Forbidding Evil):

The essence of religion and legitimate authority lies in commanding good and forbidding evil, as stated in the words of Allah Almighty: {*The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong...*} (*Qur'an*, Surah al-Taubah: 71). Legitimate authorities (such as judiciary, warfare, hisba, and financial governance) vary according to circumstances and customs without rigid boundaries, and their jurisdictions may overlap depending on the situation. Essentially, these are religious positions aimed at fulfilling the objectives of Sharia (*Ibn Taymiyyah*, n.d, 11,

15).

Umar was the most prominent figure in implementing Hisa's policy. He practiced it himself and appointed others to oversee it, such as Abdullah ibn Utbah ibn Mas'ud al-Hudhali (*Ibn Hajar al-Asqalani, 1995, vol. 4: 142-143*), Al-Sa'ib ibn Yazid (*Ibn Hajar al-Asqalani, 1995, vol. 3: 22-23*), and Sulaiman ibn Abi Khaythamah (to monitor the market of Medina) (*Ibn Hajar al-Asqalani, 1995, vol. 3: 144*). Umar (RA) was dedicated to developing the state's key institutions—financial, judicial, military, and administrative—and diligently worked to ensure the people's adherence to the commandments of Allah and His Messenger, while avoiding all that was prohibited. He pursued this objective both through his personal authority as caliph and by strengthening the broader framework of Islamic governance (*al-Salabi, 2005: 147*).

Umar extended hisba to all aspects of life, including:

1. **Worship:** He prohibited prayer after *Asr* and punished those who performed it by striking their hands (*Muslim, 1994, vol.1, 573*). He took a firm stance against those who drank alcohol. Once, he wrote a Quranic verse to one of them, reminding him of Allah's forgiveness and severe punishment: *{The Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Bestower of favor. There is no deity except Him; to Him is the destination}* (*Qur'an, Surah Ghafir: 3*). The man kept repeating it and weeping until he sincerely repented. When news of his repentance reached Umar (RA), he said to those present: *"This is how you should act: If you see a brother who has stumbled, guide him, support him, and pray to Allah to accept his repentance"* (*al-Aqqad, 2006: 26-27*).
2. **Market Regulations:** He poured out milk adulterated with water (*Ibn Taymiyyah, n.d, 51-52*).
3. **Food and Social Responsibility:** He banned buying meat for two consecutive days to uphold neighbors' rights, punishing violators with beatings, saying: *"Could you not tighten your stomach for two days for the sake of your neighbor and cousin?"* (*Ibn al-Jawzi, 2013: 339*).
4. **Public Morality:** He separated men's and women's ablution areas, ordering the construction of separate water basins for each (*Ibn al-Jawzi, 2013: 513-514*).
5. **Animal Welfare:** He punished a carrier for overloading his camel, striking him and saying: *"You burdened your camel with more than it can bear!"* (*Ibn al-Jawzi, 2013: 378*).
6. **Combating Innovations (Bid'ah):** He ordered the cutting down of the Tree of Ridwan when he learned that some people visited it for blessings and prayed near it (*al-Hamidi, 1999, vol. 19: 260*).

Umar recognized that Islam is a comprehensive system regulating all aspects of life—from worship to politics, economics, and international relations. He treated worship not as isolated rituals but as part of a divine framework governing every detail of individual and societal life (*al-Salabi, 2005: 150*). Umar's Use of Exile as a Disciplinary Measure. He employed exile (nafi) as a form of deterrence, exiling: A wine drinker to Khaybar, Sabigh ibn 'Asl to Basra (for causing theological disputes), and Nasr ibn Hajjaj to Basra (for stirring discord among women in Medina) (*Ibn Taymiyyah, n.d, 47*).

5. His Concern for Market Affairs and Commercial Life:

Umar ibn al-Khattab (RA) was keen on regulating commercial

transactions by Islamic law (*al-Dahlawi, 1992, vol. 1: 408*). For instance, he instructed Talha ibn Ubaydullah to complete an exchange of gold for silver immediately, without delay, based on the Prophet's (PBUH) hadith on riba (usury), emphasizing the principle of *"gold for gold, silver for silver, dates for dates—like for like, hand to hand"* (*Muslim, 1994, vol. 3, 1209-1210*). Umar actively fought against market monopolies. When Hatib ibn Abi Balta'ah attempted to sell goods on credit, Umar reprimanded him, saying: *"Sell by the sa' (a fixed measure, equivalent to four mudds), otherwise do not sell in our market"* (*Qala'aji, 1981: 23*).

He also established a clear policy: *"There shall be no monopoly in our market"*, stressing that local traders must not hoard essential goods, while promising importing merchants' freedom to sell and store their goods (*Ibn Malik, 1988, vol. 2: 34*). Umar emphasized proper Islamic commercial education by (*al-Kattani, n.d, vol. 2: 17, 20*):

- Prohibiting those unfamiliar with transaction laws from selling, fearing they might engage in riba.
- Encouraging people to strive for lawful earnings, diversify their skills, and learn trades to avoid dependency.
- Valuing honest labor, even if humble, over begging, promoting self-sufficiency and dignity in livelihood.

6. Establishing Night Patrols (Al-'Assas):

Umar ibn al-Khattab (RA) established a comprehensive security system, personally leading night patrols (al-'assas) to track thieves and monitor troublemakers. Over time, this system evolved—Muslims began guarding their communities during the day, and as crime increased, daytime patrols were introduced, paving the way for the first police force in Islamic history (*al-Ajlali, 1985: 322*). Umar paid close attention to the welfare of soldiers and their families. During one of his nightly rounds, he overheard a woman lamenting her husband's prolonged absence. Moved by her distress, he ordered immediate assistance for her and arranged for her husband's return (*Ibn Abd el-Hady, 2000, vol 1: 387-388*). Seeking to establish a fair policy, he consulted his daughter Hafsa regarding the maximum duration a woman could endure her husband's absence. She replied: *"Six months"*. Acting on her advice, Umar instructed military commanders to adhere to this limit (*Ibn al-Jawzi, 2013: 351*).

Through these measures, Umar ibn al-Khattab emerged as an innovative ruler, instituting key reforms such as the title "Amir al-Mu'minin" (Commander of the Faithful), the Hijri calendar, Strict criteria for selecting governors, market oversight (hisba), and public protection policies. His efforts laid the foundation for a well-structured and just governance system, ensuring security, welfare, and administrative efficiency in the early Islamic state.

Second: His Dedication to Knowledge and Establishing Medina as a Center for Jurisprudence and Fatwa:

The companions (Sahaba) of the Prophet (PBUH) recognized that beneficial knowledge and its practical application were the foundations of victory and empowerment. They strove to learn the Quran, the Sunnah, and the evidences of Islamic rulings, embodying the supplication of the Prophet (PBUH): *"O Allah, I seek refuge in You from knowledge that does not benefit, a heart that does not humble itself, a soul that is never satisfied, and a supplication that is not answered"* (*Muslim, 1994, vol. 4, 2088*). Umar ibn al-Khattab stood out for his vast knowledge and deep understanding of jurisprudence, making him one of the most prominent scholars of the early Islamic era. This was evident in (*al-Salabi, 2005: 168-169*):

1. His Scholarly Methodology:

- Precision in Understanding and Sound Deduction: He emphasized accurate comprehension and correct derivation of rulings.
- Documentation of Hadith and Discussions with Companions: He verified narrations and engaged in scholarly exchanges.
- Encouragement of Seeking and Spreading Knowledge: He urged people to learn and disseminate beneficial knowledge.

2. His Contributions to Knowledge:

- Establishing Medina as a Center for Jurisprudence & Fatwa: It became the hub where judges and governors were trained.
- Dispatching Scholars to Newly Conquered Regions: He sent knowledgeable companions to teach in newly opened lands.
- Founding Scholarly Institutions: Cities like Basra, Kufa, and Damascus became beacons of knowledge under his governance.
- Developing the Scholarly Schools of Medina & Mecca: He strengthened their academic traditions.

3. His Lasting Impact:

- Laying the Foundations of Islamic Justice: His deep understanding of Islam shaped a just legal system.
- Institutionalizing Formal Education: His efforts influenced the broader Islamic civilization.

Umar's Sayings on Knowledge & Its Etiquette:

1. **The Transformative Power of Knowledge:** He said, *"A man may leave his home with sins as massive as the mountains of Tihama, but when he hears beneficial knowledge, he fears Allah, repents, and returns home sinless. So, do not abandon the gatherings of scholars"* (Ashor, 1998: 135).
2. **The Necessity of Beneficial Knowledge:** He advised: *"If knowledge does not benefit you, it will not harm you"* (Ibn Hanbal, 2005: 146).
3. **Etiquettes of Seeking and Teaching Knowledge:** He instructed: *"Learn knowledge and teach it to others. Learn dignity and tranquility. Be humble before those who teach you, and let those you teach be humble before you. Do not be tyrannical scholars, lest your knowledge be nullified by your ignorance"* (Ibn Hanbal, 2005: 148).

Umar established Medina as a scholarly hub that gathered the elite of the Prophet's companions (Sahaba), relying on around 130 prominent jurists, including: Himself (Umar), Ali ibn Abi Talib, Abdullah ibn Mas'ud, Aisha bint Abi Bakr (the Mother of the Believers), Zayd ibn Thabit, Abdullah ibn Abbas, Abdullah ibn Umar, Umm Salamah (the Mother of the Believers), Anas ibn Malik, Uthman ibn Affan, Abu Musa al-Ash'ari (RA) and other companions, seeking their opinions and expertise in state affairs (Shurrah, 1994, vol. 2: 45).

His reign contributed to establishing leading scholarly institutions (al-Salabi, 2005: 176):

- Dispatched Medina's scholars to newly conquered regions to spread knowledge.
- Graduating influential scholars who were shaped by Medina's academic environment.
- Expanding education by sending his students to teach new Muslim communities.

Medina became a distinguished center of knowledge, where (Shurrah, 1994, vol. 2: 47-48):

- Students from across the Islamic world traveled to learn from its scholars.
- Its scholars spread as judges and teachers in Muslim lands.
- Its jurisprudence gained wide trust, which is evident in people's preference for Imam Malik ibn Anas over others.

Thus, Umar was the key architect of Medina's scholarly revival, transforming the capital into a beacon of knowledge that produced scholars and leaders and influenced the earliest Islamic schools of thought through his jurisprudence, later adopted by their founders (al-Salabi, 2005: 178).

From the above, it is clear that Umar ibn al-Khattab stood out for his vast knowledge, making Medina's school the center of Islamic jurisprudence and fatwa, where companions graduated to Spread Islam and teach new Muslims the fundamentals and branches of the faith.

Third: His Economic Reforms:

1. State Revenue Sources During His Reign:

Umar organized state resources following the expansion of Islamic conquests, classifying conquered lands into Lands seized by force, Lands acquired through peace treaties, abandoned lands, and those formerly owned by previous rulers. He established different treatment protocols for various populations, distinguishing between those who entered Islam voluntarily and those who did so under compulsion, and implemented Sharia-compliant regulations for People of the Book (Jews and Christians) (al-Salabi, 2005: 237).

Caliph Umar (RA) introduced comprehensive financial reforms that fundamentally restructured the state's fiscal administration. His reforms encompassed three key areas (al-Sharif, 1976: 254):

1. **Resource Management:** He systematized revenue collection through diversified streams, including Zakat (alms), war spoils, Fai' (income from non-combat sources), Jizyah (poll tax), Kharaj (land tax), and customs duties.
2. **Administrative Oversight:** He appointed specialized financial supervisors to ensure efficient and transparent revenue collection and management.
3. **Institutional Development:** He created an integrated financial system, marked by the establishment of Diwans (financial registries), to effectively manage the new fiscal challenges arising from the state's rapid expansion.

Umar's decision against land distribution became a model for high-level dialogue ethics Respecting differing juristic opinions while maintaining his stance (Manjoud, 1996: 318), Practicing Shura (consultation) by considering himself an equal participant and Submitting to the Quran as the ultimate authority, declaring: *"And today you acknowledge the truth. Those who disagree with me may do so, and those who agree may do so, while you have Allah's Book*

that speaks the truth" (Omar, 1996: 185). These reforms made Umar's era a paradigm of sound economic management in Islamic history.

2. Abolition of the Feudal System:

Umar ibn al-Khattab (RA) implemented fundamental agricultural reforms that included the complete abolition of the feudal system, granting peasants the right to cultivate land in exchange for a reasonable land tax (Kharaj) and liberating them from the servitude of previous ruling classes. Outcomes of These Reforms: Won the loyalty of local populations who supported Muslims against their former rulers, Accelerated conversions to Islam after experiencing Islamic justice, and gave peasants a first-time sense of dignity as land custodians (Ghetas, 1985: 130-132).

3. The Treasury of Muslims (Bayt al-Mal) and the Establishment of Diwans:

During the eras of the Prophet (PBUH) and Abu Bakr (RA), a centralized financial system was unnecessary, as funds were distributed immediately upon collection. However, the state's rapid expansion under Umar's caliphate introduced new fiscal challenges. These included managing growing revenues from spoils of war, jizyah (poll tax), and kharaj (land tax), as well as the need to systematize army salaries and ensure equitable distribution. To address these challenges, Umar established the Diwan system—Islam's first centralized financial administration—to maintain accurate records of state revenues and expenditures (al-Saadi, 1983: 157). When the financial registries (Diwans) were established during his caliphate, a remarkable administrative adaptation was implemented: The Syrian Diwan was maintained in Greek (the administrative language of Byzantine Syria), and the Iraqi Diwan was recorded in Persian (the bureaucratic language of Sassanid Iraq) (al-Najjar, 1993: 249).

4. State Expenditures During His Reign:

Umar ibn al-Khattab systematically allocated the treasury's (Bayt al-Mal) funds according to Islamic principles (al-Saadi, 1983: 169; Ibn Salam, 1989: 672):

1. Zakat Funds: For poverty alleviation and self-sufficiency, he implemented his policy: "When you give, enable [the poor] to become self-sufficient".
2. Jizya, Kharaj, and Customs Revenue: For state administration.
3. War Spoils: Distributed per Islamic guidelines.

Then established assistance programs for temporarily disabled individuals, chronically incapacitated persons, and exempted impoverished People of the Book (Jews/Christians) from taxes and included them in social welfare (al-Saadi, 1983: 172). Also, created the Army Diwan with standardized stipends based on Prophetic kinship (Banu Hashim prioritized), Early conversion (Badr veterans first), Special provisions for Prophet's widows, Martyrs' families (wives/children) and Annual allowances for orphans/foundlings (al-Tabari, 1977, vol. 3: 614-615; al-Amri, 2009: 233-234).

Caliph Umar (RA) established a hierarchical system for distributing state stipends (al-A'ata), creating a merit-based framework that prioritized individuals according to specific criteria. These included Prophetic lineage (giving precedence to the Prophet's kin), seniority among the Companions—particularly the early conversion of the Muhajireen and Ansar—and participation in jihad. This stratified allocation was justified by several rationales: these groups formed the foundational pillars of the Islamic state, possessed superior jurisprudential understanding and piety in fiscal matters, and demonstrated greater capacity for enjoining good and forbidding evil.

Notably, Umar's perspective on distribution evolved significantly during his caliphate. In his later years, he articulated a transformative vision for a more egalitarian system, declaring, "Should I remain [in office], I will render them as level ground". indicating his intent to establish uniform stipends for all Muslims. His philosophical approach to public finance was grounded in three key principles (al-Amri, 2009: 235-237):

1. Fiduciary responsibility: "Verily, Allah has appointed me as custodian of this wealth".
2. Wealth disparity concerns: "Never is wealth bestowed upon a people except that it breeds enmity and resentment among them".
3. Public trust doctrine regarding state resources.

This intellectual trajectory reflects the dynamic nature of early Islamic economic policy, the tension between meritocratic recognition and egalitarian ideals, and foundational concepts of social welfare in Islamic governance.

5. The Issuance of Islamic Currency:

Following the expansion of the Islamic state, Muslims initially relied on Persian and Roman currencies, as was the case during the era of the Prophet (PBUH) and Abu Bakr (Majdalawi, 1991: 364). Recognizing the need for economic independence, Umar took the decisive step of introducing a unified Islamic currency. In 18 AH / 640 CE, he minted the Shar'i Dirham, standardizing its weight and value (al-Mawardi, 1989: 196; al-Maqrizi: 2 b).

Recognizing the vast expansion of the Islamic state, Caliph Umar (RA) revolutionized its economy through a series of unprecedented reforms. These included abolishing the feudal system, establishing the Bayt al-Mal (Treasury) as a central financial institution, implementing the Diwan system (administrative registries), and introducing an independent Islamic currency to eliminate dependence on foreign coinage. This comprehensive package of economic reforms significantly strengthened the state's financial sovereignty, marking a pivotal transition from reliance on external economic systems to an autonomous model of Islamic financial governance.

Fourth: Military Institution Development:

1. Islamic Conquests During His Reign:

Despite his initial hesitation—even expressing a preference for establishing a buffer zone between Muslims and Persians—Caliph Umar (RA) ultimately authorized the continuation of the Islamic conquests. This decision was driven by persistent Persian threats, which compelled Muslim forces to advance into Iraq and Persia. It is important to note, however, that their primary strategic objective remained the consolidation of control over Iraq, rather than pursuing further expansion eastward (al-Tabari, 1977, vol. 4: 79). Muslim forces initially overlooked remaining Persian strongholds, allowing the Persians to regroup at Nahavand. After a Persian revolt and refusal to pay jizyah, Muslims captured Ahwaz in 17 AH / 638 CE. The decisive Battle of Nahavand (21 AH / 641 CE), dubbed the "Victory of Victories", permanently crushed Persian power (al-Tabari, 1977, vol. 4: 72-76, 83-94, 114-139, 141-143, 146-151; al-Baladhuri, 1987: 424-430, 432-432).

In the Byzantine Front, the Battle of Yarmouk (13 AH / 634 CE) marked a turning point, shattering Byzantine dominance in Syria and paving the way for the conquest of Egypt and North Africa (Salem, 1981: 186). Muslim forces advanced into Palestine, capturing key cities—including Nablus, Lod, and Gaza—in 16 AH / 637 CE in exchange for jizyah. Jerusalem resisted fiercely, inflicting Muslim

casualties, but Christian discontent with Byzantine rule led to its surrender—on the condition that Caliph Umar personally receive the city (*al-Baladhuri, 1987: 188-189; al-Ya'qubi, 2010: 36-37*). Umar hastened to Palestine and ratified a treaty in 17 AH / 638 CE (per *al-Baladhuri*) or 15 AH / 636 CE (per *al-Tabari*) (*al-Baladhuri, 1987: 189; al-Tabari, 1977, vol. 4: 607-608*). His covenant with the Patriarch of Jerusalem remains a historic testament to Islamic tolerance and religious freedom, preserved to this day as one of the oldest such documents in history.

2. Selection of Leaders with Proven Jihad Experience:

Umar ibn al-Khattab established a rigorous methodology for selecting military commanders, based on comprehensive criteria that included Piety and righteousness, Deep knowledge of Islamic jurisprudence, Deliberate and measured decision-making, Courage and resolve in facing challenges, Strategic intelligence and wisdom, Military acumen and tactical ingenuity, and Diplomatic finesse and long-term vision (*al-Salabi, 2005: 496-497*).

Umar's Military Leadership Genius: Umar ibn al-Khattab demonstrated remarkable insight in military appointments by:

1. Identifying Hidden Potential: Selected individuals with no prior command experience, recognized innate leadership qualities others overlooked, and example: Appointed Sa'd ibn Abi Waqqas (a former merchant) to command the Iraqi front.
2. Transformational Leadership Development: Provided opportunities through battlefield command, cultivated military genius through practical experience and example: Abu Ubaydah ibn al-Jarrah became legendary after just two campaigns (*al-Tantawi; al-Tantawi, 1983: 62*).
3. Strategic Commander Selection: Syrian Theater Amro ibn al-As (former diplomat), Yazid ibn Abi Sufyan, and Shurahbil ibn Hasana. Iraqi Theater Khalid ibn al-Walid (redeployed from Syria) and Al-Muthanna ibn Haritha (local tribal leader).
4. Dual-Phase Conquest Strategy: Military victory was followed by administrative organization, established governance systems in conquered territories, and the creation of a sustainable expansion model for the Islamic state (*al-Amri, 2009: 72-73*).

Umar consistently instructed his commanders that their military campaigns should be guided by higher principles, emphasizing: "*Your wars are neither colonial conquests nor plundering expeditions, but rather just and compassionate campaigns governed by moral principles and ethical conduct*" (*al-Tantawi; al-Tantawi, 1983: 64*).

The policy reflected Umar's deep understanding that Military conduct determines long-term governance success; Ethical warfare facilitates social stability, and Moral legitimacy outweighs tactical advantages.

1. Establishment and Protection of Frontier Garrisons (Thughur) and Military Cities (Amsar):

The Islamic Thughur (frontier outposts) were strategically positioned military camps established along land and sea routes. They functioned as border guard stations, surveillance points against enemies, and the first line of defense. During the caliphate of Umar (RA), the Islamic state developed fortified frontier cities, including Basra, Kufa, and Mosul in Iraq; Fustat in Egypt; and Sirte in North Africa (modern-day Libya). These urban centers were designed to serve as operational bases for jihad, support further conquests, encourage Muslim migration from the Arabian Peninsula, and promote infrastructural

development (*al-Tamam, 1990: 249, 245; al-Masri, 1987: 333-340*).

The frontier garrison cities (such as Basra, Kufa, and Fustat) were meticulously planned with distinct military-tribal zoning and constructed with essential public infrastructure, including central mosques and commercial markets. Umar actively encouraged the relocation of families from the Hijaz to populate these settlements, transforming them into sustainable military bases to support expansion campaigns. A key logistical principle mandated that land routes connecting these cities to the capital remain easily traversable, with initial avoidance of maritime routes due to the Arabs' limited naval expertise. However, following the Islamic army's successful utilization of riverine transport in Egypt, Umar authorized Amro ibn al-As to excavate a strategic canal linking the Nile to the Red Sea (Trajan's Canal renovation) - an engineering feat that secured vital grain supplies for the Hijaz and demonstrated adaptive logistical planning (*al-Tamam, 1990: 245*).

The Euphrates frontier served as a vital defensive bulwark between the nascent Islamic state and the Byzantine Empire. Caliph Umar (RA) institutionalized this strategic borderland by deploying a permanent force of 30,000 cavalry, supported by specialized infantry and camel corps. He implemented a salary system funded by Kharaj revenues to enable full-time military readiness for jihad. The military organization featured tailored equipment distribution, including cavalry horses for desert warfare, camel troops for rapid desert mobility, and region-specific armaments for infantry. Through strategic garrison positioning at key points, these measures collectively enhanced the Muslims' capacity to protect their borders and spread the Islamic call (*Ghetas, 1985: 135*).

4. Establishment of Permanent Garrisons in Conquered Cities:

Umar ibn al-Khattab implemented a strategic military system by creating permanent garrisons called "Al-Ajnad" in newly conquered cities. These garrison cities featured: Military barracks for stationed troops, stables equipped with over 4,000 battle-ready horses, and full weaponry and supplies maintained in constant readiness for defense or jihad (*al-Masri, 1987: 341*). The Sahaba (Companions of the Prophet) and Islamic scholars migrated to these frontier cities—such as Basra, Kufa, Damascus, and Fustat—to engage in jihad and defense, spread Islamic teachings, and educate locals in the Quran and Sunnah. These garrison cities evolved into major hubs for religious Learning, attracting students of Islamic knowledge and military Service, offering salaries (A'ta) to soldiers and volunteers (*al-Tamam, 1990: 250*).

5. Umar's Strategic Border Defense System:

Umar (RA) was keen to secure the borders of the Islamic state by establishing strategic military bases. These included Basra and Kufa to confront the Persians, Fustat to counter the Byzantines, and fortified coastal ports to repel naval attacks. He also organized the military in the Levant into four main armies based in Homs, Damascus, Jordan, and Palestine. For each strategic location, he appointed a competent commander and stationed dedicated soldiers to protect the frontiers and facilitate the spread of Islam (*Kamal, 1992, vol. 2: 383-384*).

6. Umar's Care for Soldiers' Well-being:

Umar did not oblige people to adhere to his personal austerity. Rather, he permitted them to enjoy lawful means, but he did require his workers to be ascetic. When Abu Ubaidah ibn al-Jarrah (RA) wrote to him, fearing the luxury of living in Antioch, he replied, "*God has not forbidden good things to the pious. You should have given the soldiers rest and allowed them to enjoy their food and comfort*" (*al-*

Najjar, 1993: 245-246).

Accordingly, Umar (RA) dedicated significant attention to the military establishment. He appointed competent commanders to lead the conquests, fortified frontiers and cities, and stationed garrisons in newly conquered territories. His administration also meticulously maintained the state's borders and ensured the welfare of its soldiers. These comprehensive measures collectively strengthened the state's security and facilitated its expansion.

Fifth: His Judicial Reforms

Umar (RA) stipulated three essential qualities for a judge: that they must not be obsequious (given to flattery), ostentatious (prone to showmanship), or driven by personal desires (*al-Qasemi, 1987, vol.2: 101*). With the rapid expansion of the Islamic State during his reign, an urgent need arose to formalize the judiciary due to the increase in disputes and administrative complexities. Consequently, he decided to separate judicial authority from the executive powers of the governorship. He appointed independent judges in the provinces and placed them under his direct supervision to ensure the consistent administration of justice. This pivotal reform underscores the ingenuity of the era's administrative organization and the state's capacity to develop innovative systems for effective governance (*al-Salabi, 2005: 270*).

Among the most notable letters from Umar to the judges was his directive to Sharīḥ ibn al-Hārith al-Kindī, the judge of Kufa, concerning independent legal reasoning (*ijtihād*): *"If you find a clear text in the Book of Allah, then judge by it and do not turn to anything else. But if an issue arises that is not addressed in the Book of Allah or the Sunnah of the Messenger of Allah (peace be upon him), and no one before you has issued a ruling on it, then if you wish, you may exercise your independent judgment (ijtihād) and proceed—or if you prefer to refrain, then refrain. And I believe that refraining is better for you"* (*Ibn Abdul-Bar, 1435 AH, vol. 2:52*).

Likewise, Umar wrote to Abū Mūsā al-Ash'arī, the judge of Basra: *"Dispensing judgment is a solemn obligation and a Sunnah to be followed. Therefore, comprehend the claims presented to you thoroughly, and be fair in your court and in your demeanor. The burden of proof lies with the claimant, and the oath is incumbent upon the one who denies. Accept reconciliation between parties, provided it does not render the unlawful lawful or the lawful unlawful. And reflect deeply on any matter that remains unclear to you"* (*al-Khoudary, 1986: 316-317*).

Thus, Umar stands as a unique model of the just judge in Islamic history. As the state expanded, he appointed judges in the provinces, overseeing and guiding them in exercising independent legal reasoning (*ijtihād*) in cases without explicit rulings. This approach strengthened justice and solidified the stability of the judicial system.

Sixth: His Condemnation of Certain Social Behaviors:

Caliph Umar prohibited the elite from oppressing others or boasting over them. During his visit to Mecca, its residents complained about Abu Sufyan ibn Harb, who had built a house and blocked a water channel, damaging their homes. Umar went to inspect the situation and ordered him to remove the stones, which he did. Then, Umar turned toward the Kaaba and said: *"Praise be to God, who made Abu Sufyan obey when Umar commanded"* (*Ibn al-Jawzi, 2013: 379*). On another occasion, Uaynah ibn Hisn, a tribal chief, visited the Caliph while Malik ibn Abi Zufri—a poor Muslim man—was present. Uaynah arrogantly remarked, *"The weak have now become powerful!"* Enraged, Umar rebuked him: *"Be humble in Islam! By God, I will not be pleased with you until Malik intercedes on your behalf!"* Forced to relent, Uaynah apologized (*Ibn Shabba al-*

Nomiri, 1428 AH, vol. 2: 688-690).

Umar ibn al-Khattab strictly adhered to Islamic law and combated anything that violated it or harmed society. Once, he struck a porter and said, *"You have overloaded your camel beyond its capacity"*. Another day, he passed by a beggar carrying a sack full of food, took it from him, and scattered it among the charity camels, saying, *"Now ask for whatever you need!"* (*Ibn al-Jawzi, 2013: 378*). On another occasion, he saw a man walking sluggishly and reprimanded him. When the man excused himself, saying he could not change his gait, Umar had him flogged. The man then began to strut arrogantly, so Umar flogged him again until he stopped. Umar remarked, *"If flogging isn't for such behavior, then what is it for?"* Later, the man came to him gratefully and said, *"May God reward you, for He has removed that devil from me by your hand"* (*al-Tantawi; al-Tantawi, 1983: 175*). In this conduct, Umar was implementing the advice Luqman gave his son in the Quran: *{And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful. And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys}* (*Qur'an, Surah Luqman:18-19*).

Umar also warned some Quraysh leaders against the practice of segregating gatherings based on rank, saying: *"I know you hold gatherings where it is said, 'This is the circle of so-and-so' and 'These are the companions of so-and-so,' until the gatherings multiply. By God, this harms your religion and diminishes your honor. It is as if I see those after you saying, 'This is the opinion of so-and-so,' thus dividing Islam into factions. Mingle in your gatherings and rotate among them, for this strengthens brotherhood and elevates your dignity"* (*al-Tabari, 1977, vol. 4: 213-214; al-Khoudary, 1986: 326*).

From the above, it becomes clear that Umar was distinguished by his firmness in confronting unacceptable behaviors. He combated excessive begging, advocated for kindness to animals by prohibiting the overburdening of beasts of burden, and criticized arrogant strutting in walking. He also warned against the practice of segregating social gatherings, reflecting his deep commitment to the values of justice and proper social conduct.

Section Three: The Application of Justice, Equality, and Freedom in His Governance:

First: His Implementation of Justice:

Umar ibn al-Khattab (RA) was an emblem of justice, embodying it in practice as a calling of Islam, which won people's hearts. By following the approach of the Prophet (PBUH), he established a comprehensive policy of justice that achieved such success that his name became synonymous with fairness. This made it difficult for anyone familiar with his biography to separate the two (*al-Salabi, 2005: 88*).

Umar's exceptional success was achieved due to several factors: the extended duration of his caliphate, which surpassed ten years - in contrast to Abu Bakr's caliphate that lasted less than two and a half years; his strict application of justice even upon himself and his family; the depth of his faith that prioritized God's pleasure over people's approval; and his legitimate authority that commanded universal cooperation with his policies (*al-Samad, 1994: 145*).

Among Umar's stances in establishing justice among people, making justice transcend even religious differences, was his fair ruling in favor of a Jewish man against a Muslim man despite their difference in faith. The Jewish man said to him, *"By God, you have judged rightly"*. On another occasion, a man from Iraq came to Umar and said: *"I have come to you about a matter that has neither head nor tail*

(is complex)". Umar asked: "What is it?" The man replied: "False testimonies have appeared in our land". Umar asked: "Has this truly happened?" The man confirmed: "Yes", to which Umar declared: "No man shall be imprisoned in Islam except by just cause". This represents a simple example of his confrontation of judicial corruption (Ibn Malik, 1988, vol. 2: 99, 100).

Regarding his directives to governors, Umar would gather his officials during Hajj season and declare: "I appointed you to teach people the Book and the Sunnah, not to spread corruption or take their wealth. Whoever is wronged by his governor, let him come to me so I may exact justice for him". At this, Amro ibn al-As objected: "Should a governor be punished for disciplining his subjects?" Umar replied: "Yes, and I witnessed the Messenger of God (PBUH) submitting himself to justice". This response demonstrates Umar's commitment to justice even with governors (Ibn Sa'd, 2001, vol. 3: 261). Among Umar's just rulings was his written instruction to military commanders: "Do not strike Muslims and humiliate them, nor deprive them and make them desperate..." (Ibn Sa'd, 2001, vol 3: 261).

Another example of his justice occurred when an Egyptian man came complaining about Amro ibn al-As's son, the governor of Egypt, saying: "O Commander of the Faithful, I seek refuge with you from oppression". Umar responded, "You have sought proper refuge". The man explained, "I raced Amro's son and won, so he began whipping me, saying, 'I am the son of nobles!'" Umar summoned Amro and his son. When they arrived, he told the Egyptian, "Take the whip and strike". As the man whipped him, Umar said: "Strike the son of nobles!" Anas reported: "By God, he whipped him while we wished he would continue, until we hoped he would stop". Umar then told the Egyptian, "Now strike Amro's head". The man replied: "O Commander of the Faithful, it was his son who beat me, and I'm satisfied". Umar told Amro: "Since when have you enslaved people whose mothers bore free?" (Ibn Abdul-Hakam, 1961, vol. 1: 224-226). Another proof of Umar's justice was that he insisted on punishing Amr ibn al-As only after the complainant's satisfaction and an acceptable apology (al-Aqqad, 2006: 40).

Some Orientalists misinterpreted Umar's decisive justice as rigidity or narrow-mindedness. Yet they failed to comprehend that his fairness stemmed not from a lack of wisdom, but from profound faith and unshakable conviction—a strength, not a weakness (al-Aqqad, 2006, 43).

Second: His Implementation of the Principle of Equality:

Umar established the principle of equality based on the words of Allah: {O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you} (Qur'an, Surah Al-Hujurat: 13). He upheld equality between ruler and ruled, Arab and non-Arab. This was evident when Umar declared in his sermons: "O people, if you see any crookedness in me, straighten it". A man from the crowd responded: "O Umar, if we saw crookedness in you, we would straighten it with the edges of our swords". Umar replied: "Praise be to Allah, who has placed within the ummah of Muhammad someone who would correct Umar's crookedness with the edge of his sword" (al-Salabi, 2009: 472).

From Umar's directives to his governors (al-Salabi, 2009: 474):

1. **Practical equality:** He instructed his governor in Medina: "Treat people equally in both council and appearance; favor no one over another".

2. **Justice even with relatives:** he warned against discrimination, stating: "Never say, 'These are from the household of the Commander of the Faithful,' for they and all others are equal before me".
3. **Trust in leadership:** Umar added, "Rather, I expect my own family to set the example in upholding fair competition".

Third: His Implementation of the Principle of Public Freedoms:

In ensuring public freedoms, Umar established the principle of liberty within the bounds of Islamic law for all citizens, with particular attention to children's social welfare. A notable example of his social reform occurred one night while patrolling Medina. He heard a child crying and discovered that the mother was forcibly weaning her baby prematurely, solely to qualify for the state stipend designated only for weaned children. Deeply moved, Umar exclaimed: "Woe to Umar! How many Muslim children have perished [because of such policies]!". He immediately issued a decree extending the stipend to every newborn in the Islamic state and disseminated this reform to all provinces (Abu Bakr al-Haythami, 1353 AH, vol. 6: 6-7; al-Aqqad, 2006: 31).

Umar's Commitment to Religious Tolerance He upheld a policy of religious freedom, preserving the rights of People of the Book (Jews and Christians) to practice their faith in exchange for jizyah (protection tax), in compliance with the covenants established by the Prophet (PBUH) and Abu Bakr. He safeguarded their places of worship, refusing to demolish them. A telling incident occurred when Umar encountered an elderly Christian woman. He invited her to Islam, saying, "Embrace Islam so you may attain salvation". She declined due to her advanced age. Umar, respecting her choice, fulfilled her needs. Then, concerned his invitation might be misconstrued as coercion, he sought God's forgiveness, praying: "O Allah, I guided but did not compel" (al-Dahabi, 1993: 41).

It is historically established that Caliph Umar (RA) demonstrated exceptional tolerance toward the protected non-Muslim citizens (ahl al-dhimma). A notable example was his policy of exempting them from the jizyah (protection tax) if they were unable to pay—a practical implementation of his religious principles. A documented incident illustrates this clearly: While passing through a city gate, Umar encountered an elderly, blind Jewish man begging. Umar asked him, "To which faith community do you belong?" The man replied, "I am Jewish". Umar then inquired, "What has brought you to this state?" The man explained, "Old age and need have forced me to beg; I am even overwhelmed by the jizyah". Deeply moved, Umar immediately issued a humanitarian order to the treasury official: "Attend to this man and others like him. By God, it is unjust that we benefit from their contributions in youth and abandon them in old age". Consequently, he exempted the man and all similarly vulnerable individuals from the jizyah payment (Ibn Salam, 1989: 117; al-Aqqad, 2006: 33).

Regarding Freedom of Expression, Islam grants people broad space to express their opinions. Umar expanded people's freedom to offer sincere advice and sound opinions—neither restricting nor prohibiting it (al-Dahlawi, 1992, vol. 2: 735). He firmly believed in the people's full right to hold him accountable and correct him, even accepting correction by the sword if he deviated from the truth. His famous statement, "Whoever sees any crookedness in me..." (al-Salabi, 2009: 472) encapsulates this.

The wisdom of Umar the Distinguisher (Al-Faruq) was evident in his granting the people extensive freedom to express their opinions. Once, a man confronted him, saying: "Fear Allah, O Commander of

the Faithful! By Allah, the matter is not as you have stated". Those present rebuked the man: "Do not diminish the status of the Commander of the Faithful!" But Umar wisely responded: "Let them speak. There is no good in them if they do not say such things to us, and no good in us if they do not say them to us" (Ibn Shabba al-Nomiri, 1428 AH, vol. 2: 773).

In another instance, during a sermon, Umar set the maximum dowry at four hundred dirhams, declaring: "Whoever exceeds this amount must deposit the excess in the public treasury". A Qurayshi woman objected with a compelling Quranic argument, citing Allah's words: {...And if you have given one of them a heap of gold, do not take anything back from it. Would you take it unjustly and manifestly sinfully? (Qur'an, Surah Nisa: 20). Umar immediately reconsidered his position, saying: "A woman has spoken rightly, and Umar has erred", acknowledging his mistaken judgment (Ibn Kather, 2000, vol. 3: 403-404).

Umar (RA) instituted principles of justice and equality throughout Islamic society, applying them without discrimination between rulers and citizens. He granted people the freedom to express themselves and voice criticism. His policy of tolerance extended to the People of the Book (Jews and Christians), to the extent that he even exempted some from paying the jizyah tax when they were unable to afford it.

Umar ibn al-Khattab was assassinated treacherously during Fajr prayer in late Dhu al-Hijjah 23 AH (644 CE) by the Zoroastrian slave Abu Lu'lu'a (also known as Firuz), who served al-Mughira ibn Shu'ba. Before his death, Umar sought permission from Lady Aisha to be buried beside his two companions—the Prophet (PBUH) and Abu Bakr al-Siddiq—and she granted his request. He was laid to rest in the Prophet's Chamber (al-Hujrah al-Nabawiyyah). His caliphate lasted ten years and six months, after which Uthman ibn Affan was sworn in as his successor (al-Tabari, 1977, vol. 4: 190-194).

Conclusions:

The study reached several key findings that distinguished the caliphate of Umar ibn al-Khattab, including:

1. Justice and Consultation: His caliphate was distinguished by justice, humility, and asceticism, with a strong emphasis on *shura* (consultation) in critical decision-making.
2. Administrative Innovations: He pioneered the title "Commander of the Faithful" (Amir al-Mu'minin), established the Hijri calendar, implemented rigorous criteria for governor appointments, and institutionalized hisbah (Commanding Good and Forbidding Evil).
3. Scholarship and Jurisprudence: He transformed Medina into a fatwa issuance and education center, where Companions were trained to propagate Islam and teach its foundational principles.
4. Economic Renaissance: He abolished feudalism, created the Bayt al-Mal (public treasury) and administrative *diwans*, and issued Islamic currency, strengthening financial independence.
5. Military Organization: He modernized the army by appointing competent commanders, establishing frontier garrisons (Thughur), and founding garrison cities (Amsar), securing territorial expansion.
6. Judicial Reform: He founded an equitable judicial system, appointed provincial judges, and guided them in *ijtihad* (legal reasoning), ensuring judicial stability.
7. Moral Discipline: He combated excessive begging, prohibited animal overburdening, criticized arrogant

behavior, and discouraged social segregation, reinforcing ethical values.

8. Equality and Tolerance: He enforced justice between rulers and subjects, guaranteed freedom of criticism, and exempted impoverished People of the Book from jizyah, reflecting his egalitarian ethos.

Secondly: Recommendations:

The study recommends the following:

1. All rulers, both Muslims and non-Muslims, must follow the approach taken by Caliph Umar ibn al-Khattab in governance and administration, as it is beneficial for human societies.
2. If Muslims want to rid themselves of dependence on foreign powers, they must study the biography of Umar ibn al-Khattab to draw lessons from it.

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