

GOVERNANCE SYSTEM OF HAZRAT UMAR FAROOQ (R.A) IN WELFARE STATE AND COMPERETIVE ANAYLYSIS OF GOVERNANCE SYSTEM IN PAKISTAN AS AN IDEOLOGICAL STATE

1. **Dr. Muhammad Asif Ayub** *Assistant Professor, Federal Government College, Islamabad.*
drasifayub@gmail.com

2. **Habib Ur Rehman** *Subject Specialist- KPESE, Bareela Haripur.*
habiburrehman640@gmail.com

3. **Sadaf Butt** *Lecturer Pakistan Studies Department, Abbottabad University of Science and Technology, Abbottabad.*
sadafbutt@aust.edu.pk

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Abstract

Hazrat Umar Farooq (R.A), the 2nd Caliph of Islamic state at Madina-tul-Rasool has an honor in East and West irrespective of any exaggerations as the supreme person; who remained triumphant in lading foundations of real welfare state in Islamic ascendancy. During his governmental epoch people were self-sufficient and self-contained in basic necessities and; Zakaat paying people were incessantly in rummage around of Zakaat collectors. During the 10 years of his government; justice for all and equality before law was frequent for all irrespective of any societal favoritism. In comparative analysis of religion the key authors of the world either Muslims or Non-Muslims accepted the myth of certainty that the whole Europe came out from darks and evils appropriate to the administrative and governance strategies and decisions of Hazrat Umar Farooq (R.A). Islamic Republic of Pakistan is an ideological state and our ideology is the ideology of Islam. Millions of people forfeit sacrifices for the sake of an independent sovereign ideological state with Islamic system of governance. If; the world is recognizing Hazrat Umar Farooq an enormous leader of welfare state

than; how much guidance, assistance and counseling is being taken by the decision taking authorities in Pakistan from the governance and administration of Hazrat Umar Farooq (R.A)? This article is an attempt to have a comparative analysis of the system of governance of Hazrat Umar Farooq (R.A) and the governance system of Pakistan in the paradigm of Ideological perspectives.

Keywords: *Madina-tul-Rasool, Islamic ascendancy, Justice and Equality before law, Ideological State, Welfare System.*

INTRODUCTION

It was Jamadi-us-Sani 22, 13th Hijri (August 23, 634) Hazrat Umar Farooq (R.A) took the responsibilities of political and administrative authorities of Muslim government being the 2nd Caliph of Madina-tul-Rasool. (Ashari, 1979)¹ During the ten years of his government the Islamic state was expended up to 22,510,30sq. Miles. The territories which were amalgamated in Islamic state during the era of Hazrat Umar Farooq (R.A) were the Iraq, Egypt, Syria, Iran, Makran of Baluchistan, Jordan, Aazar bai Jan and Karman. (Soha, 1983)² All these triumphs were not just for the territories or the capturing of countries but; were for the propagation of Islamic Shariah and implementation of justice system on the earth for the preservations and protections of human rights. Government for the increas of power and authorities were not his priorities. The main focus was on the welfare of the people through the most excellent governance. He addressed the natives of Madina-tul-Rasool and remarked obviously that; you are bounded to follow me merely in the conditions when I am not doing any action or deed against the preaching of Shariah. (Mehmood, 2003)³ Hazrat Umar Farooq (R.A) acknowledged a great honor during the life of Prophet Muhammad (PBUH). Even, the Prophet of Allah Muhammad (PBUH) prays to Allah that Islam should be empowers and strengthened with the acceptance of Islam by Hazrat Umar (R.A). Allama Shibli Nomani discussed in his famous book "Al-Farooq" that a lot of times in Islamic history the desires of Hazrat Umar Farooq (R.A) was revealed upon Prophet Muhammad (PBUH) through revelation. His estimations concerning the prisoners of Battle of Badr were revealed upon Prophet (PBUH); though the Prophet of Allah declared the forgiveness for everyone on nominal fines for their release for the reason that of his kindness and compassion. (Nomani, 1939)⁴ Correspondingly, he was in favor of women veil and revelation was revealed on Prophet Muhammad (PBUH) and women were asked to wear the veil in light of Quran verses. (Nomani, Al-Farooq, 1939)⁵

Hazrat Umar Farooq (R.A.) adopted the system of government in which the people were encouraged and buoyanted to raise questions on the governance and the policies of the government. He encouraged the people to criticize the government performance and, welcomed the positive criticism. If the democracy is the government of the people as stated in the most authentic definition of democracy as 'democracy is the government of the people, for the people and by the people' hence; this democracy was preserved by Hazrat Umar (R.A) by empowering people. (Mehmood, Political and Administrative Policies of Hazrat, 2003)⁶ The whole focus of the government was on the welfare and wellbeing schemes of the people for structural developments.

Allama Ibn e Saad conversed in his famous book known as "Al-Tabqaat" with the aim of it was in fact appreciable and significant that being the people representative Hazrat Umar Farooq (R.A) accepted very simple existence fashion. He used to eat the very simple food and to wear the dress with stitched pieces of leather and cloth. (Ashari, Hazrat Umar Farooq (R.A.), 1979)⁷ On one occasion the distinguished companions of Prophet Muhammad (PBUH) requested Hazrat Hafsa (the daughter of Hazrat Umar Farooq) to request Hazrat Umar for a little enhanced facilities, food, wearing and comfortable livelihood. When the communication was conveyed to him he felt it too much and ask Hazrat Hafsa how I could de-track myself from the way of Prophet Muhammad (PBUH) and Hazrat Abu Bakar (R.A)? The government authorities are specified to me for the services and development of the people on one hand while; on other hand I am responsible to spread the sovereignty of Allah and finality of Prophet Muhammad (PBUH) in the entire world with the powerful and influential men of my government. (Shah, 2001)⁸ These administrative authorities are not for the self relief and facilities of life. He sensed his responsibilities with impeachment criteria that he will be asked by the supreme creator of the world on the Day of Judgment regarding his deliverance being a Khalifa.

In welfare system of government Hazrat Umar Farooq(R.A) adopted the unique policy with reference to the Governors of the provinces. They were strictly prohibited to wear the fine dresses; and were not allowed have the sentinels on their doors. Every governor was responsible to serve the humanity irrespective the compulsions of time. They were also instructed that they will not make use of the dignities haulage resources during their services particularly; were not allowed to use the Turkish horses for ridings. (Asim, 2004)⁹ Because of these steps the issues and problems of layman were solved at knock to their doors. He introduced the local government system through devolution plan and local community was engaged in socio-economic and political issues of the specific region. (Sanjani, 2000)¹⁰ Appropriate to all such efforts the people were satisfied with the governance of Hazrat Umar Farooq (R.A) and system of government enhanced time to time. He was gifted a potential to make use of the right individual at right place suitable to handle the governmental responsibilities which; improve the governance system and restored the people trust on political system of Madina-tul-Rasool.

The key services which were provided the people during the era of Hazrat Umar Farooq (R.A) were as followings.

- *Judicial System and Appointments of Qazi/Judges*
- *Consultative Body and its Responsibilities*
- *Religious Dominance and Obedience*
- *Minorities Protections in Values*
- *Military Cantonments Structure and Ammunitions Facilities*
- *Volunteers Services and their Salaries*
- *New Township Schemes and Census Data Collection*
- *Canal and Irrigation System/ Agricultural Facilities*
- *Objectives and Limits of Bait-ul-Mall and Welfare Schemes*
- *Guest Houses and Residential Facilities to voyagers*
- *Protections and Preservations of Women and Children Rights*

GOVERNANCE SYSTEM OF HAZRAT UMAR FAROOQ (R.A) IN WELFARE STATE AND COMPERETIVE ANAYLYSIS OF GOVERNANCE SYSTEM IN PAKISTAN AS AN IDEOLOGICAL STATE

- *Land Demarcations and Land Reforms*
- *Democracy Concept and People Empowerment*
- *Equality before Law and punishments*

It is accepted reality of the world that nations could not survive without justice in the state. It is considered the primary requirement of every civilized nation for peaceful survivals. Hazrat Umar Farooq (R.A) introduced the justice system with court structure at Madina-tul-Rasool. Chief Justice of Judiciary was specified free hand in justice based conclusions and, there was no a small number of compulsion and pressure of executive on judiciary. Every citizen was equal before law irrespective of color, cast and creed. Consequently, the judiciary was permitted to call even the administration if; there is any case concerning against the government or its any representative regarding the governance. (Iftikhar-Ul-Hassan, 1976)¹¹ In this judicial system the justice based decisions were not affecting and disturbed for the reason that of any pressure group or authoritative group.

In welfare states the people are being affianced in political system for the smooth continuance of governance and administration. Hazrat Umar Farooq (R.A) appointed the consultative body comprising upon the sacrosanct companions of Prophet Muhammad (PBUH) and they were recognized as the members of Majlis-e-Shoorah. The consultative body was responsible to confer judgment as sacred trust for the reason that it is believed in Islamic political system; sovereignty in the entire universe belongs to Allah Almighty alone and Muslims are utilizing powers, sovereignty and authorities as sacred trust. (Durkhail, 1998)¹² In all imperative decisions the consultative body's suggestions and proposals were appreciated at most excellent echelon. The consultative body was playing a constructive and productive role as bridge in-between the government and the people.

The most important objectives of Islamic state remained the implementation of Shariah, Hazrat Umar Farooq (R.A) corroborated that the expansion and extension of Islamic state is appropriate to the purpose that; humanity should be given the familiarity about the sovereignty of Allah and finality of Prophet Muhammad (PBUH). With acceptance of Islam the local representatives of the people were being engaged in the governance system of conquered areas. So, administratively the system of government remained effective as it was the earlier. (Fazal-Ur-Rehman, 1991)¹³ Similarly, in every conquered area the minorities were given suitable fortifications. They were not pressurized for conversion of religion through any means. They were provided the Islamic atmosphere with the most excellent governance system and majority were accepting Islam due to the ethics purity of Muslim society. At this time honesty, truthfulness, commitment and dedications were the essential characteristics of business community of Madina-tul-Rasool. (Fazal-Ur-Rehman, The Life and Services of Hazrat Umar (R.A): A Critical Review, 1991)¹⁴

Hazrat Umar Farooq (R.A) has an honor that, he was the first personality who structured the military as an institution. He approved the salaries of the soldiers and specified them the responsibilities of defense and security. For this purpose forces was further distributed amongst the various provinces of Islamic state. Every military troop was consisted of a number of 400 soldiers. The soldiers were

provided the fastest resources of expeditions with weapons. In the major areas of Islamic state the military cantonments were established, in which the soldiers were given the residence facilities with food. Likewise, every soldier was allowed the leave after four months. The health facilities were furthermore given the special handling and; with every troop the Hakeem were appointed. (Din, 1983)¹⁵

It is an accepted fact and reality that those countries of the world could hold the social and political order that have strong economy with strong financial system. Economic stability and advancement is most important need of every country to maintain the political constancy and people trust on political system. The socio-economic status of our society is presented in norms, behavior, thoughts, values, language and religion. The norms, values, traditions, language and religious perfection based with economy. If the economy is steady and improved than the values shall be a large amount stable and strong. If the residence atmosphere is comfortable in each respects than, the norms, traditions, language and religion will be balanced in all respects. The peaceful home environment will play a suitable role in personality development of the child in learning all good characteristics. (Akhter, 2008)¹⁶ So, this personality development will facilitate individual to be the confident one in all of the respects of life. With such sort of personality development one could build up the finest interest in socio-economic and political system of the country.

If the improvement of norms, values, traditions, language and religion is called the development of personality, than; our socio system is appalling affected for the reason that of poor economy. In true sense greater part of our societal arrangement remains disturb due to economic concerns. The greater parts of homes countenance the inflexible conversation of parents on various financially viable issues. Sometime the finance related concerns turn into the abuses language in reactions. In such circumstances the child learns the diseased values, traditions, customs and religion. (Akhter, Social Norms and Behavioural Struture of Society, 2008)¹⁷ Defiantly in these conditions the personality developments have large gape of self-reliance expansion. Such society will be the victim of fear and disturbance which will leads them towards dissatisfaction. Dissatisfied society will never develop the interest in socio-economic fand political system of the country. In such societies the masses interest in economy and politics is near to nothing. (Mehmood N., 2006)¹⁸

In light of the paradigm analysis which has been discussed on above lines, Hazrat Umar Farooq (R.A) paid the intact attentions on steady and strong economy. For this purpose the Governors of provinces were firmly instructed that; they will responsible intended for peace and stability for the smooth continuation of economic activities. The business communities were also instructed so as to; they be supposed to improve their business on Islamic principles of trade approximating truthfulness, faithfulness, honesty, sincerity and compassions. With these characteristic of business on one hand economy shall improved and; on other hand the Non-Muslim communities will obtain an optimistic and constructive message of Islam for the reason that of business relations with Muslim business and trade community. Even, the services of the volunteers were also utilized for the progress and development of economy. Islamic state extended her economic relations with the surrounding states appropriate to the noteworthy and considerable governance of Hazrat Umar Farooq (R.A). (Richardson, 1987)¹⁹ With passage to time the new towns

GOVERNANCE SYSTEM OF HAZRAT UMAR FAROOQ (R.A) IN WELFARE STATE AND COMPERETIVE ANAYLYSIS OF GOVERNANCE SYSTEM IN PAKISTAN AS AN IDEOLOGICAL STATE

were also planned with basic living facilities. For provision of basic facilities the census data was also collected during the period of Hazrat Umar Farooq (R.A). According to Allama Shibli Nomani and Allama Hanif Ahmed the responsibilities of census data collections were handed to Hazrat Saad-bin-Abi Waqas and Huzaifa-bin-Aliman. (Hussain, 2001)²⁰ These two companions of Prophet Muhammad (PBUH) work honestly and basic facilities were provided without problems due to the governance proficiency of Hazrat Umar Farooq (R.A)

The most important domain of the welfare system of Hazrat Umar Farooq was the structuring the Bait-ul-Mall (House of Wealth). Before this no need were felt for the structure of Bait-ul-Mall but, during the period of Hazrat Umar Farooq (R.A) Islamic state was expended up to huge geographical demarks. So, with consultations of consultative body the central Bait-ul-Mall was established at Madina-tul-Rasool and its responsibilities were given to Abdullah bin Arqam (a competent mathematician). Hence; with assistance of Bait-ul-Mall the needy people were provided the basic and fundamental facilities. Widows and poor were given financial assistance for the peaceful survival and as opportunity of their economic improvement. Similarly, person along for the ride, travelers (Musafir) were endowed with the food and shelter facilities from Bait-ul-Mall. (Naeemi, 1999)²¹ If, overall analysis and review of the administration and governance of Hazrat Umar Farooq (R.A) is highlighted; he focused his attentions on improvement of system of governance with sincerity, dedications and commitment. He believed that he would be asking regarding this responsibility being the Khalifa of Muslim empire. The resources of the state were purely consumed for enhancement of living standards of citizen irrespective of his personal concentration and priorities. Everyone was given the free hand to solicit the question on governance and its deliverance for satisfactory answers to participate in welfare system of government. That's why the world is realizing that the real welfare system with institutionalization was introduced by Hazrat Umar Farooq (R.A).

Emergence of Pakistan was not the unexpected incident in the history of United India, nor was it the reaction of the dreams of few individuals. It was the outcome of the long constitutional efforts with the questions of survivals in pretext of the Ideology. We demanded Pakistan for the sake of Ideological protections. Whenever; we talks about Ideological protections than it mean the religious protections. In straightforward proclamation we demanded a separate home land for religious protections. (Shahab, 1990)²² It is fact that we ruled up to long period in United India with the entrance of Muhammad Bin Qasim in 712-15, Sultan Mahmood Ghaznavi 1001-1026, Shahab Ud Din Ghori 1192-1206, Sultanate Period 1206- 1526 and Mughal dynasty from 1526-1857. During this extensive period all communities were given their cultural and religious fortifications accordingly. Scores of nations were living in India as the Hindus, Dutch, Austen, French, Italians, Europeans and the British and no one was disturbed in cultural and religious affiliations and commitments. Excluding Jalal Ud Din Akber no any emperor disturbed the religious believes of any nation and group of people of India, Just Akbar introduced his famous alteration as "Deen e Elahi" which was strongly opposed by the mystic personality

Sheikh Ahmed Sarhindi (Mujjadad Alf e Sani). (Ahmed, 2005)²³ But after the war of independence 1857 the Muslims of United India were disturbed in religious affiliations more than their expectations. British began to attack Islam with their power and force, they spreaded Christianity with their missionaries. Likewise with the name of modern education the modern universities were established in Mumbai, Calcutta and Madras; where on one hand western philosophy was taught and on other hand smooth preaching of Christianity was made. Due to which thousands of Muslims converted their religions and were the major hurdle in way of Islam for the lay peoples. The uncertain situations about Islam appropriate to lack of education enhancement were increasing day by day and, needs were felt that at least there should b a separate area free from British interference where Muslims could spend their lives according to their religion and culture freely. So, with this objective freedom movement was started and Ideological protection was the strong factors behind Pakistan movement. (Durrani, 2007)²⁴

The Hindu attitude and mind-set began to compel the Indian Muslims that British exilence is not the solutions of Muslims worries and miseries. They should get the rid-off from Hindu extremism also. They formed scores of associations to disturb the Indian Muslims as "Brahma Samaj", "Aria Samaaj", "Shuddi and Siangtan", "Association for the Protection of Cow-mother" and the "Tilak Movement". This sort of attitude on behalf of congress was very disappointing because; during our governmental period they were not bothered in their culture and religion. (Shahab, Fifty Years of Pakistan, 1990)²⁵

Islam was the strong motivating power in whole of freedom movement because in the name of Islam the Muslim minority provinces were also agreed to compensate every sort of sacrifices just for the establishment of sovereign and independent Islamic state. Chaudari Khaleeq Uz Zaman was representing the minority provinces and he wrote a famous pamphlet named as "Our Sacrifices". In this pamphlet he said that the minority province's miseries would be increase after the formation of Pakistan but, we shall welcome every disturbance with open heart just; because our majority Muslims would be capable to spend their lives in the preaching of Shariah in Islamic state Pakistan. (Shaheen, 2007)²⁶

Dr. Allama Iqbal was honored to delivers the Presidential address of 1930 in the annual session of All India Muslim League held at Allahabad. During this session he addressed in details and discussed the solutions of Muslims crises of their survivals with best logical analysis. He remarked, in my opinion if; the Muslims of United India desire to resolve their political issues and problems than; they necessitate taking assistance from Islam because Islam is complete code of conduct and have the miseries solutions consequently. He tried to make it clear that Islam could not be separated from the politics because Islam is the religion of justice and tolerance. If you will eliminate Islam from politics than automatically you will take away the justice and equality from politics. He expressed his anger here that few Muslims are blindly chanting this slogan that "Religion and Politics are two separate things" without understanding the nature of this slogan. This slogan was chanted by Marten Luther during the French Revolution against the curse of Christianity because the priest and pops were entertaining the political powers also and considered their self as shadow of God. The life was much complex and difficult in Christian society and

GOVERNANCE SYSTEM OF HAZRAT UMAR FAROOQ (R.A) IN WELFARE STATE AND COMPERETIVE ANAYLYSIS OF GOVERNANCE SYSTEM IN PAKISTAN AS AN IDEOLOGICAL STATE

Marten Luther revolted against this and chanted that religion have no role in politics and hence; after the French Revolution the religion was separated from politics in Christianity. (Shakir, 2001)²⁷ Islam is not like Christianity, it is the religion of justice, tolerance, equality before law and brotherhood. So, how you could separate Islam from politics? It is crystal clear that if the Muslims are dreaming to get the rid-off from political problems and injustice attitude than; they should take the true instructions and guidance from Islam.

He further stated that it is the myth of reality that Hindus and Muslims are two separate nations with separate believes and cultures. Nations are based with religion; not with territories. Look at the Abu' lahab and Abu' Jehal, Both were in blood relations with Prophet (PBUH) but, when they denied the preaching's of Prophet (PBUH) were not bring up in the Ummah of Prophet or the nation of Prophet (PBUH) because of their refusal of acceptance of Islam. Likewise look at the Hazrat Bilal and Hazrat Suliman, both were the foreigners (one was coming from Habsha and other from Faris) and even; were not familiars with the Arabic language but agreed with the sayings of Prophet (PBUH) and accepted Islam were honored in Islamic history being the part of Prophet's (PBUH) nations. (Shakir, Allama Iqbal Being a Philosopher, 2001)²⁸ So, in the line of fact it is true that nations are based with religion; not with territories. Hence; he suggested that in the Muslim majority areas administrative and defense responsibilities should be given to the Muslims.

After the emergence of Pakistan as an independent state, the Constitution was paid particular attentions. Even three days earlier than independence declaring, August 11, 1947 the Constituent assembly was set up and at this occasion Quaid e Azam remarked about an Islamic system and Islamic Government which was in fact an amazing contribution where he stated as "Now Pakistan is in struggle of the Constitution and, I have an idea that framing of the Constitution is not a trouble-free assignment, it is time consuming activity. But, at the same time I am confident that our Constituent Assembly shall not face the most important difficulties while framing the state Constitution because, we have the layout of our Constitution in the preaching of Shariah. The Prophet (PBUH) instituted a successful state in Madina tul Rasool while having the world known peace declarations. I am hopeful that our Constituent Assembly shall acquire the positive ideas from the politics of Prophet (PBUH). I am not clear what shape of it shall be; but it shall be a true democratic Constitution with Islamic values and principles by adopting the tolerance, equality before law, justice and brotherhood". (Chaudari, 1976)²⁹ Unfortunately, the Constitution could not pay proper attentions during the life of Quaid e Azam Muhammad Ali Jinnah because of its initial crises of newly born state.

The Constitutional responsibilities were on shoulders of Liaquat Ali Khan after the death of Quaid e Azam Muhammad Ali Jinnah. So, he started his efforts and introduced his famous Objective Resolution on March 12, 1949, the draft where the aims and objectives of the future constitution were discussed called Objective Resolution. The main articles of objective resolution are as following which has been presented by Liaquat Ali Khan

1. Sovereignty in the entire universe belongs to Allah Almighty alone who is the supreme authority of this world; we shall make use of the sovereignty of Pakistan as sacred trust.
2. There shall be the tolerance, equality before law, brotherhood, justice and true democracy in Pakistan. With all these characteristics we shall make Pakistan a real welfare state.
3. The citizen of Pakistan shall be facilitated in religious services; where they could spend their lives according to the preaching's of Shariah.
4. There shall be an Islamic Consultation Council who shall assists the citizen in their religious matters on one hand while, on other hand the council shall assists the government in Islamic laws of the state.
5. Minorities of Pakistan shall be guaranteed to spend their lives according to their culture and religions. They shall remains free to adopt their religious believes accordingly.
6. Independence of Judiciary shall be guaranteed in Pakistan and, there shall not be any compulsion of executive over Judiciary. The judicial perfection is the core need of true welfare state.

At this occasion he addressed the Constituent assembly and remarked as, "We should not forget the miseries and pains of those Muslims who scarified their lives just for the sake of an Ideological state so, we should put into practice Islam as system of our government and governance should be on directives of Hazrat Umar's (R.A) welfare structure. (Din H. U., 1976)³⁰ So, with the slogans of welfare state we started constitutional struggles, and in all three constitutions constantly it is whispered that Pakistan is an ideological state; moreover Islam shall be the inspiring factor in good governance of the state. Today we have completed 74 years of our independence as an ideological state. But unfortunately still there is huge gap in welfare system of governance in Pakistan. The capitalism disturbs the life of layman. Pakistani society where some 41 per cent citizen are living under below poverty line; means the 41 per cent population is comprising upon those people who are at least five to seven family members and, are not eligible to earn even a single dollar of the day. Likewise some 38 per cent population faced the difficulty of pure water and 28 per cent people are living in one room houses. Somewhere every day 20 per cent people dreams without dining. (Bari, 2013)³¹ In such condition what will be the depiction of Pakistan's socio-economic system? Is it really the depiction of welfare system of governance? With sad heart are these the directives of system of governance of Hazrat Umar Farooq (R.A)? He was always wandering at nights for the protections and welfare of the deprived people. May any of the government elites tried to repeat the same custom in Pakistan? The greater part of population is merely dissatisfied with political system of Pakistan. Due to the economic miseries peoples are fed up with political parties and even the governments of military elites also.

If, the democracy is the core need of each moderate enlightened society than, again the democratic structure of Pakistan could not catch-up the attentions of the people to assume some mature traditions in political opinions. Many people are out of this contest of selection the democratic representatives. Some of the peoples put up for sale their votes immediately for the sake of so ordinary financially viable benefits. Many political parties due to their unconstructive responses are converted into the

GOVERNANCE SYSTEM OF HAZRAT UMAR FAROOQ (R.A) IN WELFARE STATE AND COMPERETIVE ANAYLYSIS OF GOVERNANCE SYSTEM IN PAKISTAN AS AN IDEOLOGICAL STATE

reason of messes' displeasure on political system of the state. They stretch such sort of hummer about the rest of political parties which caused the community a smaller amount of interest in political organism. (The NEWS, 2018)³² Due to which political catastrophe started day to day in all respects. Political instability and hardship circumstances are converted into the reason of economic crises. Due to incompetence several political personalities could not participated their payable responsibility in economic system and have been misleader in hands of Beorucrates in various ministries of trade and commerce of the country. Appropriate to the poor economy every year thousands of employees have been exiles from their jobs; which become the reason of social crimes. International and multinational business communities feel fear about investment due to poor security system of the state.

Pakistan is an agricultural country and society is an agrarian society where some 72 per cent population is depending upon agriculture. In each economic policy agriculture received a number of attentions to accomplish agricultural targets. General Ayub Khan introduced the "Green Revolution" with an objective that majority population is depending upon agriculture and agricultural development will be the reason of economic stability of state. He introduced the karez technology in Baluchistan and far reaching areas due to the reasons of providing water facilities in far reaching areas. Landlords and Zamindars were facilitated for agriculture progress and increase of Gross Domestic Products. Even Zulfiqar Ali Bhutto introduced the famous land reforms for the relief and development of life standard and structure of peasants and agriculturists. Mian Nawaz Sharif also struggled with his slogan Apna Ugaao Apna Khaao for agriculture development. He was the first man who introduced first time the long economic policy of 12 Years from (1998-2010). With all kinds of attempts and move violently our agriculture could not developed accordingly. An agricultural country is compelled to import the agricultural products from neighboring state. In economic survey report of June 2019 Pakistan imported vegetables from neighboring states in amount of some 09 billion of rupees; half of this amount was invested in imports of potato and tomato even. (Khan, 2008)³³ Why it is so, that an agrarian society is not eligible to provide the vegetables and fruits according to needs? The simple answer is due to the lack of welfare strategies. Hazrat Umar Farooq (R.A) introduced the land reforms where the agricultural lands was given to the most deserving people with best cultivating facilities and Bait-ul-Mall was full with agricultural production. If, the same policy of welfare system may introduced in Pakistan; the results will be satisfactory.

In every stage of our economic planning and strategies our dis-loyal policy makers from governing elites remains the major stumbling block in way of achieving the economic goals and targets consequently. The living standards of the citizen could not improve within 74 years of our independence. 9, 50, 000 degree holders in today's Pakistan are still in hope of some economic engagement somewhere in the society. (Ismail, 2017)³⁴ Many people are going to be psychological patients with their economic needs and necessities. The moral values are decreasing day by day in everyday life just due to the dreams of improvement in living standard. On other hand governing elites from both political and military leadership have luxurious life

style with golden spoon. Is it the governance strategy of welfare state of Hazrat Umar Farooq (R.A)? The need is that our governing elites should have a realistic psychoanalysis on governance of Hazrat Umar Farooq (R.A). The time of so called chanted slogans on welfare state has finished, now being an ideological state we are required to have strategic policies on the governance of Hazrat Umar Farooq (R.A).



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GOVERNANCE SYSTEM OF HAZRAT UMAR FAROOQ (R.A) IN WELFARE STATE AND
COMPERETIVE ANAYLYSIS OF GOVERNANCE SYSTEM IN PAKISTAN AS AN
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