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TOPIC

The Administrative System and Governance under the Caliphate of Hazrat Umer Farooq (R.A): As Founder of the First Welfare State of the World

AUTHORS

1. Dr. Sohail Akhtar, Lecturer in History, Ghazi University, Dera Gazi Khan, Pakistan. Email: sakhtar@gudgk.edu.pk
2. Sajid Hussain, Ph. D Scholar, Islamia University Bahawalpur, Pakistan. Email: guv0216@gudgk.edu.pk

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The Administrative System and Governance under the Caliphate of Hazrat Umer Farooq (R.A): As Founder of the First Welfare State of the World

¹ Sohail Akhtar, ² Sajid Hussain

ABSTRACT:

There are very few personalities in the history of the world who have so many talents and virtues together that on the one hand the victories and system of government have equality, justice, religious tolerance at its peak and on the other hand spirituality and asceticism. Piety and vision were also seen in their full perfection. In the entire history of mankind, there is no one who can be considered as Farooq Azam in this regard. When it came to justice, he looked unique and distinguished because of his practical role. He did not differentiate between the weak and the powerful, and even showed justice to his appointed governor and his son in the same way that they applied justice to a common man. These were the attributes that seem to work behind his victories and good governance during his caliphate early days of Islam. This research paper is primarily an analytical study and basically focuses on the administrative system of government formed by Hazrat Umer (R.A). This paper explores that he formed the most idealist government system in Islamic state which was based on justice. He is considered the founder of first welfare state of the world as compared to the two major existing powers i.e., Iran and Rome as neighboring countries.

Keywords: Farooq-e-Azam (RA), Administration, Justice, Welfare State, Madina.

Introduction

Hazrat Umar (R.A) was the second caliph of Islam. He became the caliph after the death of Hazrat Abu Bakar in 14 A.H. Before the embracing Islam he was the bitter enemy of Islam but after accepting Islam, he gave great strength to Islam. You were one of the great companions and one of the ten evangelists'.¹ He was among the few people in Makkah who were educated. At the same time, he was a great warrior and a brave man. Your grandness was famous all over Arabia.² That is why you, as the ruler, faced very little opposition. This research paper is a brilliant explanation of Hazrat Umar's high management skills, his thoughtful thinking and his fair-minded thoughts. How did he enlighten humanity in the world with a system of government based on justice and a philosophy of a better Islamic welfare state at a time when humanity was even unfamiliar with the primitive concept of the monarchy system? As a result of their excellent administrative and equitable policies, the Islamic empire became the largest Islamic welfare state in the world.³ During the reign of him, 1,056 cities and towns were conquered. The glory of Rome and Iran was destroyed. Four thousand mosques were built. During the period of 10 years, 6 months and 4 days, the flag of Islam was hoisted on 2,251,030 square miles. These included Syria, Egypt, Iraq, Khuzestan Island, Iran, Armenia, Azerbaijan, Persia, Kerman, Khorasan and Makran.⁴ Not only did he expand the scope of conquests and gain a reputation as a successful

victorious ruler, but the revolutionary measures and reforms he implemented in these conquered countries are in fact not only in the history of Islam but also the entire history gives a unique and distinguished place in the world.⁵

Research Methodology

This research paper, which deals primarily with the topic related to history of Islam and it contains an explanation of the style of the administration of a great ruler which thought as the most justice. Therefore, while examining the historical material, a historical method of research has been used in this research paper which is relying and based on written document as references on the subject using qualitative approach of research including books, articles, articles, newspapers and other written sources.

Review of Literature-

Literature is a very important component of research and it is considered the basic source in the discipline of history. Muslims were the torch bearer of knowledge and due to this perspective lot of books of early Islamic period were written in first century Hijrah. But already available work was not compiled on scientific basis and the data is available in scattered way. In this research paper the most concern and relevant material has been used i.e. *Seerah Ibn-e-Hisham, Tareekh-e-Tibri, Tabqat Ibn-e-Saad, Tareekh-e-Masoodi, Tareekh Yaqoobii, Al-Badaaya Wl-Nihaya, Tareekh Islam, Al-Farooq, Khulfa-e-Rashdin ki Jangi Hikmat-e-Amli, Tareekh-ul-Khulfa, Hazrat Umar Ky Sarkari Khatoot, etc.*

Discussion

All Muslim historians agree that the founder of the welfare state in the world is Hazrat Umar Farooq. Who laid the foundation of the welfare state at Madina on the established principles of the justice system when the source of governance in the world was considered to be infinite power? His stern nature raised the voice of justice in the Islamic state and thus it was proved that after the Prophet (PBUH) he appeared incomparable in the matter of justice and fairness in the world. There is no doubt that the conversion of Hazrat Umar (RA) to Islam is the result of the prayers of the Holy Prophet (PBUH) but it is also a fact that Allah Almighty has endowed him with innumerable abilities, political and administrative insights and justice. The Prophet (PBUH) had said that Allah Almighty has made the tongue and heart of Umar the source of truthfulness. This is the reason why Allah Almighty conveyed the glory of Islam to the houses of Qaisar and Kiasra from the presence of Hazrat Umar (RA). At a time when literacy was not given absolute attention and at the time of the revelation of the Holy Prophet (PBUH) there were only 17 people in Makkah who knew how to write, one of them was Hazrat Umar (R.A).⁶

The uniqueness of Hazrat Umar (RA) is that he (RA) is the only victor who did not take part in any war during his caliphate but the control of every army remained in his hands. He used to sit in Madinah and command the army and issue instructions. He was a unique general in the history of the world who, with his ingenuity and good judgment, commanded and trampled two great empires Rome and Iran without his directly participation in the Islamic army. Because he had a great deal of political and

administrative insight and faithful foresight".⁷ He sent 60 thousands of army through 40 thousands of camels to Syria and Egypt as said by Yahya Bin Saeed.

كان لعمر اربعة آلاف فرس عدة لكون ان كان قبل قصرة الكوفة وميسرة ويربعها فيها بين الفرات الايات من الكوفة وبالبحر منها وفي كل مصر من الاقتصاد الثمانية على قدرها⁸ عن يحيى بن سعيد ان عمر بن خطاب كان يحمل الرجل

الى بلاد الشامو المصر في العام الواحد على اربعين الف بعير، ويحمل الى الشام ويحمل الى الرجلين الى العراق وعلى البعير⁹

The greatest reason for the victories of Hazrat Umar Farooq (RA) is truthfulness, bounties, forgiveness and justice. These are the high moral values that made Farooq Azam the most successful conqueror of the world. In the face of their victories, the victories of all the conquerors of the modern world are invisible. Because whoever came as a conqueror, intoxicated with victory, became a slave, sold men and women as slaves, or beheaded them and hung them on the crossroads or burn the cities of cities to ashes, shed rivers of blood, build towers of heads, while looking at the conquests of Hazrat Umar, the areas which he conquered, the flag of Islam is still flying there and had he conquered, he would have practiced justice there.¹⁰ When Hazrat Umar Farooq (RA) sent the lashkar for war, he used to exhort the Amir lashkar and Mujahideen for brotherhood and love, patience and forgiveness in the form of victory. He used to issue instructions to respect the lush fields and orchards, women, old people and children and to trust in Allah Almighty in all circumstances. The victory of the Battle of Qadisiyah is a supreme expression of Hazrat Omar Farooq's visions, piety and reliance on God Almighty. In this war, the Muslims gained the support of the unseen step by step.¹¹

He had imposed the Shariah not only on the servants of Allah but on all creatures. An example of this is the Nile River in Egypt. After the conquest of Egypt, Hazrat Amar bin Al-Aas (RA) was appointed there. The Egyptians came to your service and complained about the Nile River, which carries a young girl every year. Hazrat Amar Bin Al-Aas (RA) wrote and sent all the records of the Commander of the faithful to Hazrat Farooq Azam (RA). After reading the whole incident, he wrote a letter to the Nile River and handed it over to the delegation, saying that he should give it to Amar Bin Al-Aas and told him to throw it into the Nile River. In the letter, he wrote; In the name of Nile and the people of Egypt by Omar, the servant of Allah, the Commander of the Faithful. But later if you were flowing on your own and willingly, then do not flow on the next. We don't need you if you flow the command of God Almighty, He will keep you alive and we pray to Allah Almighty to keep you alive.¹² The fact that Hazrat Umar Farooq (RA) is the embodiment of justice distinguishes you from the great rulers. Due to this justice, the Khilafah of Allah was present in an area of more than 2.5 million square miles with all its requirements and the people accepted all his orders wholeheartedly. You should apply justice to everyone equally and without hesitation, whether it is your own son Abu Shahima or Qadamah Bin Madoon. When he committed the crime, he himself flogged him 80 times. During his caliphate, a regular court department was established. In order to run the system of government in

an efficient manner and to establish justice, he separated the judicial affairs from the government affairs.

He should issue regular orders to appoint judges on merit and to make all decisions independently in accordance with the Qur'an and Hadith. He had appointed Hazrat Muhammad Bin Muslimah (RA) to review their performance. Wherever there was a complaint or there was a suspicion of injustice, he would be arrested immediately. Saifullah did not hesitate to depose the great Companions like Hazrat Khalid bin Waleed, the conqueror of Qadisiyya, Hazrat Saad bin Abi Waqas and Hazrat Amir Muawiyah.¹³ When appointing governors, they would take an oath not to ride a *Turkish* horse, not to wear thin clothes, not to eat sifted flour, not to keep a gatekeeper at the door, and to keep the door open for the needy at all times. Once it happened that he gathered all the governors of the provinces in one place. Hazrat Abu Ubaidah bin Jarrah, Hazrat Salman Farsi, Hazrat Saad Bin Abi Waqas, Hazrat Hudhaifah bin Al-Iman, Hazrat Amar bin Al-Aas, Hazrat Abu Musa Ashari, Hazrat Utbah bin Ghazwan, Hazrat Usman bin Aas, Yali Bin Umayyah, Noman, Amar bin Saeed, All the pious, pious and God-fearing governors like Musna bin Harisa and Yalab Bin Aseed were present. He addressed them as follows; Warning! I have not sent you as a rich man, but as an *imam*, so that people may be guided by you. Pay the dues of the people and do not be unduly harsh on them so that they may feel humiliated and do not be lenient without any reason so that they may be misunderstood. Do not close your doors to them so that the strong will oppress the weak, and do not consider yourself superior to them in anything, for this is tantamount to oppression.¹⁴ Muhammad Ibn Amar, the son of Hazrat Umar Ibn al-Aas, once whipped an Egyptian and said, "I am the son of a noble." Hazrat Amar bin Al-Aas (RA) imprisoned this Egyptian so that the Commander of the faithful would not complain to Hazrat Umar (RA). After some time, when the Egyptian was released from captivity, he went to Hazrat Umar in Madina and complained about the abuse that had befallen him. Hazrat Umar (RA) kept him with him and sent Hazrat Amar bin Al-Aas (RA) and his son Muhammad Ibn-e-Amar to Madina. When the two reached Madinah, he called the oppressed Egyptian and gave him a whip in his hand and said, "Seize him and take your revenge on the children of the nobles."

The Egyptian took the whip and began to take revenge. He was flogging and he used to say on every whip, "Beat the children of the nobles." He said to the Egyptian, "Beat Amar Ibn-e- Al-Aas too, for the son would not have beat you if he had not been proud of his father's authority." he said! "O" Amir al-Momineen who beat me, I took revenge on him, now I do not beat Amar-Bin-Al-Aas. Hazrat Umar (R.A) said: By Allah; if you had beat them, we would not have stopped you. Then he said to Amar-Bin-al-Aas in an angry tone: O Amar! Since when have you started enslaving people while their mothers have set them free?¹⁵

The incident of Jabala bin Al-Ayham, the ruler of Ghassan, is a great example of Adal-e- Farooqi, which makes it clear that according to him, there was no difference between master and slave, king and donkey. Jabala bin Al-Ayham slapped a Bedouin

during Tawaf. He reached out to Amir al-Momineen to seek justice. He (RA) said: Jabla Ibn al-Ayyam should be seized and handed over to the Bedouin and he should slap him in the face as he has slapped him. As if the power of a ruler or a chief would not be an obstacle to the justice of Hazrat Umar. The responsibility of the ruler is greater than that of the subjugated. Therefore, he said that crookedness does not arise in the people as long as their leaders and leaders remain upright and that as long as the supporter is on the path of Allah, the subjects will follow him. Yes, when he spreads his legs, the people spread their legs before him. "Look at everyone at a glance. Make no distinction between near and far! If you take bribes, engage in personal gain in government or harass people in anger, you will be punished. If you have to establish the truth even in the light of day, then establish it."¹⁶ You would patrol at night to find out about the people who were poor or needy. When once he was patrolling one night. He took care of the poor, the poor, the orphans and the widows. Once he was on a visit to Syria. When he saw a tent, he stopped and asked a carpenter about it. What do you think of *Amir al-Momineen* Umar? The old woman said that I have not received anything from her till date. He said, "You live so far in the desert. What do you know about your condition?" The old woman replied, "If the condition of people like us is not known, then why is he doing *Khilafah*?" You cried when you heard all this.¹⁷ He would have been very upset over the suffering of his subjects. When there was a famine in Arabia in 18 A.H, he gave up meat, fish and all other delicacies for himself. He distributed all the wealth of the treasury among the victims and repeatedly said in humility that it was because of my evil deeds. Then he wrote to all the governors of the provinces to send grain, food and clothing. Hazrat Abu Ubaidah Bin Jarrah sent a thousand camels from Syria, Hazrat Amar bin Al-Aas sent 20 ships of grain from Egypt. Hazrat Zayd ibn Sabit made a list of the famine-stricken people and distributed it among all the victims and continued to help them until they got out of this predicament.¹⁸

As Ideal Ruler

Establishment of administrative departments

During his caliphate, the Islamic empire expanded so much that empires like Persia and Rome were conquered during his reign. Similarly, areas from Egypt to Azerbaijan were conquered. With the expansion of the empire came the need to establish administrative departments. Therefore, for the first time, he regularly established the following administrative departments-

Police Department

He established a regular police department for the internal peace of the Islamic State. Its job was to prevent weight loss, control encroachments in construction, prevent overloading of animals and stop the sale of alcohol. In this regard that Umar appointed Qudama Bin Mazoon and Hazrat Abu Hurayrah as officers over Bahrain and Abdullah bin Utbah was given the responsibility of overseeing the market. When the police department was established, it was a natural consequence that people would also get punishments. Therefore, a prison was set up to punish him. First, house of

Safwan Bin Umayyah in Makkah was bought in four thousand dirhams and turned into jail.

Establishment of treasury

Before the caliphate of Umar, there was no formal system of treasury. Whatever came in the form of booty or tribute was immediately distributed. When Abu Hurairah returned from Bahrain, he brought with him half a million dirhams a year. At that time, on the advice of Waleed bin Hisham, the Treasury Department was established and Abdullah Bin Arqam was appointed the first Head of Finance. This system of treasury became so extensive that the salaries and allowances of the inhabitants of the capital were 30 million dirhams per year.¹⁹

Establishment of canal system

The honor goes to the second caliph, Hazrat Omar Farooq, who laid the foundation of the canal system in the world, increased food production, developed agriculture, protected livestock and arranged for the safe supply of water for survival. A canal system was established for the settlement of agricultural lands. When the people of Basra complained of water scarcity, he sent a written order to Abu Musa al-Ashari to dig a 9-mile-long canal from the Tigris to Basra. In addition, the Maqil Canal, the Saad Canal and the Amir al-Momineen Canal are very famous. The Nile was connected to the Red Sea by the Amir al-Momineen canal, which was 69 miles long. Surprisingly, such a large canal was completed in just six months.²⁰

Establishment of education system

In the biography of Umar ibn Lab al-Jawzi, it is said that Omar (RA) appointed regular readers and teachers for the teaching of the Holy Qur'an and fixed their salaries. Al-Asaba and Majam al-Baldan state that the teaching of the Quran was made compulsory for the Bedouins. He assigned a man named Abu Sufyan, along with a few others, to go around the tribes and test every person and punish those who did not remember a part of the Quran. He sent some of the Companions to Homs, Damascus and Palestine to teach and memorize the Quran. In Damascus, Abu Darda seminary was attended by up to sixteen hundred students. He also arranged for the publication of hadith and jurisprudence. Abdul Rahman bin Maqil was sent to Basra to study jurisprudence.

Justice-

لير يعرف احد بالعدل بعد النبي ﷺ كما عرف عمر بن خطاب رضى الله تعالى عنه كان عادلاً حين ينصف الضعيف من القوى و حين ينصف الناس لنفسه و روايات كثيرة عن عدله كما قالوا ان مصرياً تسابق مع ابن عمرو بن العاص فسابقه فاذا احس ابن عمر بالهزيمة و ضرب المصرى وقال له انا ابن الاكرمين - عندئذ قصد المصرى الى عمر فشكاهما و وقع له - حتى اذا سمع شكوى المصرى فثبت له صدق المصرى فاوقفهما امامه ، و امر المصرى ان يضرب ابن عمرو قال له اضرب ابن الكرمين - و كان ابوه عمر بن عاص حاضراً في المجلس فالتفت اليه عمر قائلاً، متى استعبدتهم الناس و قد ولدتهم امهاتهم احراراً -²¹

The system of justice of the time of Hazrat Umer Farooq is still presented as an example. He first became a just man and set an example and then he established justice among

his workers and subjects. He would have observed the principle of equality in the system of justice and would not have allowed any kind of discrimination

2. Jabala bin Ayham Ghassani was the king of Syria, he had become a Muslim. During the circumambulation of the Kabah, the corner of his chador fell under the feet of a man. He came to Hazrat Umar (RA) in a fit of rage and said: You have been punished for what you did. He was shocked and left Islam and became an apostate, but Hazrat Umar did not change the law of equality for the sake of a noble son.²²

The governor who knew you would not visit the sick or the weak could not reach his court, he would be removed from office immediately. Once you heard that Ayyaz ibn Ghanim (R.A) wore fine clothes and there was a gatekeeper at his door. He called Hazrat Muhammad ibn Muslimah (RA) and said: Bring Ayaz with you in whatever condition you find him. Muhammad ibn Muslimah (RA) arrived and saw that there was indeed a gatekeeper at the door and that Ayaz was wearing a fine cloth. Ayyaz ibn Ghanim was brought to Madinah in the same condition. Omar (may Allah be pleased with him) took off his shirt and put it on a piece of rough cloth and gave a herd of goats to graze.

Once Bait-al-Mal cloth was distributed among all but it could not become the *kuarta* of a tall man. When the people saw Hazrat Umar (R.A) wearing the *kuarta* of the same cloth, they stood up and objected. Your son stood up and explained that if I had given my share of cloth to my father, it would have been his shirt. It is as if the system of giving money trail of your assets was also developed in your time.

After the conquest of Syria, friendly ceremonies were held with Caesar of Rome. Once your wife Umm Kulthum sent perfume to the family of Caesar Rome. In response, they sent gifts of jewelry. When Hazrat Umar (RA) found out, he said to his wife: Although the perfume was yours, the messenger who took it to Syria was official.²³

He was paid with government money. So, you deposited those jewels in the treasury. Once you get sick, the doctor recommends honey. You did not have honey but you had it in the treasury. He went to the Prophet's Mosque and asked the people, "If you allow me, let me take some honey from the treasury." These things seem to be very difficult, but it was not difficult for Hazrat Umar to establish this system of equality because these teachings of Islam were ingrained in you in the true sense.

Reach out to the people

He used to try to find out the condition of his subjects as much as possible. Once, on his way back from an evening trip, he saw a tent on the way, got off the ride, saw an old woman, and asked her do you know anything about age? She said: He has left Syria, but God forbid, I have not received a single Jabba from him till today. You said: How can Omar know such a distant situation? Quote: If Omar does not know the conditions of his subjects, then why does he do Khilafah? You were moved to tears by this answer. Then provide her with the necessities of life.²⁴

كان عمر يرى نفسه مسئولاً عن رعيته وكان حريصاً على ذلك حتى وقال لو ان دابة عثرت با العراق لكنت عمر مسئولاً عنها الى يوم القيامة -²⁵

Once a caravan came to Madinah, encamped outside the city, and he himself went to inform and protect that caravan. While guarding, there was a sound of crying from one side, when I saw an infant crying in the mother's lap. When the reason was found out, the child's mother said that Caliph Umar had ordered that until the children stopped weaning, their stipend would not be fixed from the treasury. I weaned the baby for this purpose and now he cries for milk. When you heard it, they said: "O" Omar! how many children have you killed? From the same day he preached that from the day the child is born, his allowance should be fixed. It is said that in the year of the famine in Arabia, you swore that they would not eat meat or any other delicacy. Until the famine was over and prosperity came. But you still did not eat these things so that I would not eat them and none of my subjects would have this fate.²⁶

Conclusion

As a great ruler, he improved the department of Bait-ul-Mal. beginning of the year AH, Taraweeh prayers, establishment of offices for all departments, expansion of Haram and Masjid-e-Nabawi. The canal of Moses, the canal of Maqil, the canal of Saad, the arrangement of regular breeding of horses for jihad, the appointment of the court department and judges, the adoption of the title of Amir al-Momineen which no one had done before him, census, new cities and establishment of provinces, taxes and levies, permission of military traders to trade, night patrols. Construction of military barracks, appointment of pamphlets, Establishment of inns and outposts for the comfort of travelers between Makkah and Madina, child benefits, the poor, scholarships for Jews and Christians, establishment of schools and Madrassas and salaries of teachers, justice in duties, an addition to Salat Khair Min Al-Noom in the Azan-e-Fajir, issued Zakat on commercial horses, fixed the salary of Imam and Muezzin, introduced the method of preaching in mosques, provided lighting in mosques, and in addition to Ushr and Zakat. The term *Ashur (1/10)* was introduced by him. The era of Hazrat Omar Farooq is a brilliant and unique era in Islamic history. No historian or scholar of the world has been able to ignore the administration and justice terminology of Hazrat Omar. Hazrat Omar's judicial system was not like the present one. Very simple and easy justice is in his character. There was no concept of bribery, intercession, perjury, bias or dishonesty. The caliph himself was obliged to appear before the court and respond. His role in spreading of Islam is exemplary due to his personal characteristics. When he assumed the office of Khilafah, he set an excellent example of justice and fairness. He set up postal police and other departments. Hazrat Umer Farooq is the great personality of Islam whose enlightened services to Islam, courage and bravery, judgments based on justice, victories and glorious deeds and deeds have brightened the face of Islam. Significantly, human history is unable to exemplify them. This was the style of government that kept the caliphate of Umar Ibn al-Khattab alive even today. Even today people give examples of his good governance. There are many examples of the caliphate of Omar (RA) which are a beacon for our rulers and that is the beautiful combination of spirituality that made him the unique conqueror and just ruler of the entire world history.

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