

“THE ECONOMIC REFORMS AND THE TERMINATION OF POVERTY IN THE REGIME OF HAZRAT UMER BIN ABDUL AZIZ”

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Abstract

Those reforms which were implemented in the period of Hazrat Umer Bin Abdul Aziz special from economic point of view are very important and their example is also given today. How these economic reforms become possible? Only because of reason that if the inner of the ruler is right there is a good planning then the whole nation gets the advantage from its fruit. Hazrat Umer Bin Abdul Aziz himself was the member of the royal family. He was the son in law and nephew of Abdul Malik. His mother was the granddaughter of Hazrat Umer (R.A). When Waleed wishes to sent Umer Bin Abdul Aziz to the governorship of “MADINAH MUNAWWAR” then he accept that designation at the term that he will not make brutality like the officials.

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When he took the control of the post in ‘MADINAH’ and said that I have given you discomfort for a sort of work that you will get the future reward of virtues by helping me in this matter. And you will become my favorable. I will not obey this task. Opinion of you when you watch injustice or you will get the news of any injustice then you are swore by “Allah”. Do inform me. He started to govern with his good reform and performed many useful tasks during his regime in which the most important task was the construction of “MASJID E NABVI” and the social reforms.

Here this matter is very strange that there was no effect on the income of “Baitul Mal” In spite of the receipt of tax and these facilities and removing the corrupt money. Although the income of few countries increase a lot and the income of Iraq increase for better then “HUJJAJ”.

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The economic reform and the termination of poverty in the regime of Hazrat Ummar Bin Abdul Aziz "An studied and researched overview"

Hazrat Umer Bin Abdul Aziz was crowned in the Safar 99 Hijri. He was the grandson of the famous Amvi ruler Marwan Bin Hukm. His father's name was Abdul Aziz. His mother was Um-e-Asim, the granddaughter of Hazrat Umer (R.A) so that's why there was Farooqi blood circulating in his veins. Hazrat Abdul Aziz was the governor of Egypt till 21 years so he was grown up in luxury.

His training was done under the guidance of a famous writer of Hadeeth, Saleh Bin Ksaan. This training improved his personality. He was totally different from his family from each and every aspect. He was also the Imam of his time from the educational aspect. He performed many wonders from the educational aspect. He was the Son-In Law and the nephew of Abdul Malik and this was the reason that he was designated to different important posts. When Waleed wanted to appoint him as the governor of Madina that he accepted that offer demanding that he will not make brutality like the other officials, Waleed accepted that demand. When he reached Madina, he called the officials of Madina and asked them that he discomfited them for the purpose of performing a task that shall get them "Sawab". He said to them, "you shall be considered as the supporters of the right way. I will not perform any task without your advice and opinion. When you see anyone doing injustice or you find the news about anybody doing injustice then you are swear by Allah inform me".

He started to govern with this reform. He performed many useful tasks and his biggest achievement was the construction of Masjid-e-Nabwi (SAW). When he left for the governorship of Madina then his luggage was carried by 30 camels.

He was a well-dressed person and he was fond of perfumes. Infact he was the most well-dressed person of his times.

After taking over the responsibility of Khilafat he changed his life completely. After becoming the Caliph he accepted the resemblance of Hazrat Abu Zar Ghaffari and Hazrat Abu Huraira.

Firstly, when he was served the royal carriage then he said that his donkey is enough for him. When he reached home then his maid asked him as if everything is ok? Why are you so worried? He told her. That what may be the more worrying thing is the condition of the Muhamadia Ummah. In the east and west who has no right to me and it is obligatory for me to fulfill it without demand and notice.

He felt very anxious from shouldering the great responsibilities of Khilafat.

Amvi Caliphs has made Bait-ul-Mal their personal treasury and they spent its income for their personal expenditure. The treasury was used to be filled by using hook or crook means and they use it corruptly. Hazrat Umer Bin Abdul Aziz reformed it all and found all the illegal expenditure.

He submitted each and every precious stone of his house into the Bait-ul-Mal. He stopped all the remunerations of his family. After the coronation, when the keeper of the royal stable asked him for the expenditure of the carriage he ordered to sell all the carriage and deposit their price in the Bait-ul-Mal and said "my donkey is enough for me".

He himself sold his personal expenditures, wealth, slaves, perfumes etc and deposited its price in the Bait-ul-Mal. He ordered Abdul Hammed Bin Abdul Rehman for the receipt of expenditures. He ordered, "Survey the land. Don't put the burden of infertile land to the fertile land and also don't put the burden of fertile land to the infertile land. If there is some capability in the infertile lands then collect the tax according to the capacity and reform them so that they become fertile. Those fertile lands which are not producing anything don't collect their taxes and those lands which become fertile then collect the tax gently from their owners. In respect of tax only collect seven

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weights. Don't collect the tax from Naxal owners, no taxing, person who melt silver, wedding and property tax and from Nikah. The person who becomes Muslim shall be exempted from tax levy.

He makes strict arrangement for the safety of the Bait-Ul-Mal when one gold coin founded missing from the Bait-Ul-Mal of Yemen then he takes notice of the negligence and wrote to the treasury officer appointed there.

"I am not doubtful of your trust but I proclaim you as the culprit of the negligence and I am the person who is responsible to question you about the wealth of Muslims from the behalf of Muslims. You are obligated to make sware by Sharia method in your cleanliness.

He suspended Yazeed Bin Abi Mehlab Bin Abi Hizra the ruler of Khorasan for the crime of breach of trust. He registered the names of those who were needy and incapable and issued their remunerations. He issued recommendations of the infant children. He established free of cost food centers for all the needy persons and beggars,

His countryman becomes really prosperous during his regime. The statement of the Mushavireen-e-Yazeed is that, "we were appointed at the determination of sadqa. The situation changed during just one year. The people who receives Sadqa last year becomes capable of giving Sadqa to others".

Hazrat Umer Bin Abdul Aziz carried his countrymen in the short period of his 2.5 years regime to such prosperity that the people goes to distribute the money of sadqa and there was none to receive Sadqa and they returns having their Sadqas.

Hazrat Umer Bin Abdul Aziz made his countrymen so prosperous that no one remained needy. Theft and burglary was common in Mosal the ruler of Mosal Ghassani wrote to him that until and unless people shall not be arrested in doubt and awarded punishment, these acts of thefts and burglary could not be stopped.

He wrote to make the accountability only at the shariah evidences. If right shall not reform them. Like this Jarrah Bin Abdullah Bin Hakim, the ruler of Khurasan write to him that the attitude of the residents of Khorasan is very bad. They cannot be rectified without the sword and hunters. If Ameer-Ul-Momineen thinks that it is suitable then permit it.

Her wrote in reply that the method of correcting the residents of Khorasan by the use of sword and hunter is totally wrong. Right and justice can rectify them, publicize it as far possible.

Once, mere method of injustice was that the officials used to purchase the commodities by reducing the rates of the commodities. Hazrat Ummer Bin Abdul Aziz passed a law that no officials is entitled to buy the commodities of public at low price he didn't differentiate the general public and the Royal family in any case both parties was treated equally by him. Once Hasham Bin Abdul Mulk filed a suit against a Christian, Ummer Bin Abdul Aziz make them stand in one line Hasham felt it as disgrace and he misbehaved with the Christian proudly. Umer Bin Abdul Aziz shut him and threatened him that he shall be punished.

During his regime, the Bait-Ul-Mal expended a lot and the income of the Bait-Ul-Mal reached 12- Million and 40 lacks without any injustice.

He also performed various social works and also performed the duties of Shariah and religious services and makes reforms in them.

The alcoholism was common and in order to terminate alcoholism he makes full arrangement and issue an order to all the officials that nobody is entitled to bring alcohol in the cities of the Muslims and he also orderd to shut the alcohol shops.

Hazrat Ummer Bin Abdul Aziz also makes moral look after of the Muslims with regards to the duties of Shariah. He proclaims the publishing of Islam, the motive and focus his while concentration to its preach and for this purpose he uses all the material and moral

resources. He ordered all the officials to invite Zamis towards Islam. Those who accept Islam shall be exempted from tax by taking this steps the publication of Islam increased. Four thousand Zamis accepted Islam only on the hands of Tarrah Bin Abdullah Hukm, the ruler of Khorasan.

The Islam spreads in the whole North Africa by the preach of Ismail bin Abdullah, the ruler of Masrib. Now the reforms of Hazrat Umer Bin Abdul Aziz was that he suddenly became the victim of the disease of death illness. There was two reasons f his death illness, firstly his illness was natural, secondly, that illness was the result of poison and its reason was stated that when Bannu Ommiah felt that if his government continued for few more days then Hazrat Ummer Bin Abdul Aziz shall demolish the power of Bannu Ummaih and then he shall stabilize the reforms of the Khilafat to such extent that the previous glories and rule of the Bannu Ummaih shall not return again.

That's why the Bannu Ummaih gave one thousand gold coins to his servant in order to poison him Hazrat Umer Bin Abdul Aziz became aware of this fact during his illness but he was such a noble person that he takes no revenge for that act. Instead he collects the gold coins and submitted them to the Bait-UI-Mal and freed the servant.

He issued a will to the Caliph Yazeed Bin Abdul Mulk that "I am writing this will to you under such circumstances that the disease makes me extremely weak. You are aware that I shall be questioned about the responsibilities of Khilafat and ALLAH the almighty shall account me about it and I could not hide any act from him". "We state the incidents from the person from our own knowledge and we were not absent. Under this situation of ALLAH satisfied to me, then I shall be successful and avoid a long punishment and if HE becomes angry to me then pity for my end. I pray to ALLAH that HE freed me from the hell punishment from just his "blessing" and award me the heaven from his will. You should adopt abstinence and you should be careful about your countrymen because you should also live for few days like me. You

should avoid this act that some sort of mistake shall not occur which you could not restore".

"Suleman Bin Abdul Mulk was a human being of ALLAH THE ALMIGHTY makes him die. HE makes me the Caliph and nominates you the Caliph after me. If there was a condition like I enjoyed that I was capable of storing wealth rather than select diseases then ALLAH had provided me 92 luggage like these which HE can provide to any of his human being but I am afraid of strict question other than this that ALLAH help me".

Hazrat Umer Bin Abdul Aziz died in Rajab 101. He was approximately 40, the tenure of the Khilafat was 2 years and five months. The first priority of Hazrat Umer Bin Abdul Aziz was the termination of poverty. He makes his countrymen so prosperous that they goes to distribute "ZAKAT" but found no one to collect the "ZAKAT".

Today we need to adopt their strategy so that an exemplary society could be built and economic ruinness could be terminated.

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