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## Administration Under the Caliphate of Hazrat Usman (RA)

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### Abstract

Among the companions, of the Holy Prophet (ﷺ) Hazrat Uthman Bin Affan is considered a remarkable and a person of high rank due to his piety, generosity. He was among the initial believers who embraced Islam in early days of the prophet-hood. After Hazrat Umar (R.A), he was elected as the third caliph of Islam by Majlis-e-Shura. Despite being a soft-spoken person, after the election of the Caliphate, he made many important administrative decisions. In which he made many reforms in the administrative structure of the state, reforms in Bait-ul-Mal, government and administrative matters. He ordered to construct several masjids, cities and welfare institution for the people. There is no doubt that Farooq Azam, with his wisdom, diplomacy, and extraordinary political acumen, overturned the Iranian administration and their wealth and kingdom became the inheritance of the followers of monotheism, leading to the conquest of all of Iran. He instilled fear in Syria, Egypt, Algeria, and Armenia. Hazrat Uthman had to suppress numerous rebellions. There was a rebellion in Egypt; the people of Egypt stopped paying Kharaj and the people of Khorasan adopted insurgency. These rebellions were, in fact, the result of the spirit that conquests do not extinguish the desire for freedom among nations. However, Hazrat Uthman skillfully suppressed all these rebellions.

### Expansion of Ottoman Conquests

During the Ottoman era, the territory under their control expanded significantly. In Africa, Tripoli, Hergla, and Morocco were conquered. The conquest of Iran was completed, and neighboring countries such as Afghanistan, Khorasan, and parts of Turkistan also came under Ottoman control. In another direction, the conquests of Armenia and Azerbaijan extended the Islamic border to the Caucasus Mountains. Additionally, a vast region of

Asia Minor was incorporated into the Syrian province. The beginning of naval conquests occurred during the caliphate of Hazrat Uthman. While Hazrat Umar's cautious approach had preferred to avoid exposing Muslims to potential dangers, Hazrat Uthman, during his caliphate, set aside these concerns and built a grand fleet. He raised the Islamic flag over Cyprus and its neighboring islands, and in a naval battle, decisively defeated the Byzantine fleet, which included five hundred warships. This defeat was so overwhelming that the Romans did not dare to undertake naval assaults again.

### **Supervision of Officials**

The most important duty of the caliph was the supervision of officials. Although Hazrat Uthman was naturally very gentle, often moved to tears, and personally exhibited patience, forbearance, and leniency, he adopted a strict approach towards state affairs, including enforcement and accountability. For instance, when Saad bin Abi Waqqas took funds from the public treasury without authorization, Hazrat Uthman conducted a severe inquiry and removed him from his position. Waleed bin Aqeel was removed and faced restrictions for indulging in drinking. Similarly, when Amr bin Al-Aas failed to increase the revenues of Egypt, he was dismissed. This system of supervision involved regular investigative delegations from the caliphal court to ascertain the state of affairs. These practices were notable among the distinguished companions of the Prophet ﷺ. To stay informed about the state of the country, it was customary for him to come to the pulpit on Fridays. Before starting the sermon, he would ask the people about news from various regions of the country and listen very attentively. An open announcement was made throughout the land that anyone with a complaint against a governor should present it during the Hajj season. During this time, officials were required to be summoned, and he would promptly investigate and address any complaints.

### **Administrative Organization**

The administrative system established by Farooq Azam was maintained by Hazrat Uthman. He not only preserved this system but also organized and developed the various departments that had been established. As a result of this effective administration, there was an extraordinary increase in national revenues, and people became prosperous from the state's income.

### **Bait al-Mal**

During his era, due to the expansion of the empire, there was an extraordinary increase in national revenues, which also led to a significant rise in the expenditures of Bait al-Mal.

### **Religious Services**

The most important duty of the companion of prophet is the service and propagation of religion. Therefore, he was constantly mindful of fulfilling this duty. For instance, during the jihad, when prisoners of war were

captured, he would personally address them and invite them to embrace their faith. On one occasion, after a group of Roman prisoners were brought in, he went to them personally to perform the duty of Islamic propagation. As a result, two women were so influenced by his message that they professed monotheism and embraced Islam wholeheartedly.

### **Expenditures of the Caliph**

During the era of Hazrat Uthman, he did not take any funds from Bait al-Mal for his personal expenses, as he was one of the wealthiest and most prominent merchants among the Quraish. He spent from his own wealth on himself, his family, and his relatives. The salaries of governors and Islamic soldiers were paid from Bait al-Mal, in addition to any spoils of war. For instance, Hazrat Uthman wrote to the governor of Egypt, Abdullah bin Sa'ad, regarding the Egyptian army: "You know how concerned the Commander of the Faithful is about Alexandria. The Romans have breached the treaty twice; therefore, ensure that the soldiers are provided for and continue their salaries. Also, make sure to rotate the troops every six months."

### **Expenditures for Hajj from Bait al-Mal**

During the Ottoman era, general expenses for Hajj were covered by Bait al-Mal. This included the provision of two hundred yards of fabric from Egypt used for the pilgrimage. Additionally, Bait al-Mal was utilized for the renovation of the Masjid al-Nabawi. When Hazrat Uthman assumed the caliphate, people requested the expansion of Masjid al-Nabawi due to the increased number of conquests and a significant rise in Medina's population, which made the mosque insufficient for Friday prayers. Hazrat Uthman consulted with the people of authority and consensus was reached to demolish the old structure and rebuild it with an extension.

### **Expansion of the Masjid al-Haram from Bait al-Mal**

During the time of the Prophet, the Kaaba existed with limited space around it, and people prayed within that confined area. The structure of the Masjid al-Haram remained the same during the caliphate of Abu Bakr. However, during the caliphate of Umar, the Masjid al-Haram was expanded; he purchased and demolished nearby buildings and established a new surrounding wall. When the Masjid al-Haram faced space constraints again during the caliphate of Hazrat Uthman, he bought additional buildings adjacent to the mosque and incorporated them into the mosque's area, erecting a new low wall around it. Similarly, governors and provincial leaders used funds from Bait al-Mal for the construction of mosques in their respective regions, such as the construction of the Masjid al-Rahmat and other mosques in Alexandria.

### **Expenditures on Muezzins from Bait al-Mal**

He was the first caliph to allocate a salary for the muezzins from Bait al-Mal. Imam Shafi'i states that Hazrat Uthman bin Affan, a guide to righteousness, established a stipend for the muezzins. Uthman formalized the system of paying muezzins from the treasury. The Islamic government began with the appointment of

muezzins, and Farooq Azam initiated this system, which was maintained throughout his early reign. Mervan bin Hakim, who gained significant influence in the caliphate due to Hazrat Uthman's trust and simplicity, always addressed any concerns brought to his attention and was open to accepting good advice. For instance, when informed about Waleed bin Aqeel's indulgence in drinking, Uthman promptly dismissed him and imposed the prescribed legal penalty. Similarly, when Hazrat Talha suggested a general investigation within the realm, Uthman immediately accepted and acted upon the recommendation.

### **Council of Officials**

In matters of state and administration, officials and authorities generally provide better and more prudent opinions compared to less responsible individuals. Consequently, most modern governments have established councils of officials and advisors. Hazrat Uthman, recognizing this need over thirteen hundred years ago, established a council of officials. Members of this council were usually required to provide written reports. For instance, when the initial signs of unrest and corruption began in Kufa, written reports were requested to address the issues. There were also formal meetings held in the capital. For example, during a session aimed at considering reforms in the realm, all prominent figures and officials participated.

### **Expenditures on the High Objectives and Goals of Islam**

In addition to routine expenses from Bait al-Mal for the administration of the country and the welfare of the people, Bait al-Mal played a crucial role in supporting the high objectives and goals of the Islamic state. Expenditures were made on the propagation of Islam to ensure that the word of Allah was elevated. Funds were allocated for the construction and renovation of the Kaaba and mosques. Expenses were also incurred for Hajj travel and the covering of the Kaaba, which is the sacred direction for Muslims. Zakat, alms, and spoils of war were used to support the weaker segments of the Muslim society, including the poor and the needy. Assistance was provided to the destitute and travelers, and efforts were made to free slaves.

### **Construction and Military Arrangements**

As the scope of governance expanded, so did the need for construction projects. Buildings were erected throughout the provinces for various offices. Public welfare projects included the construction of roads, bridges, and mosques. Rest houses for travelers were also established. In Kufa, there were no guesthouses initially, causing significant inconvenience to travelers. Upon learning of this, Hazrat Uthman purchased the houses of Aqeel and Ibn Bahar and constructed a grand guesthouse. For both administrative efficiency and public comfort, it was essential to make all routes to the capital more accessible and comfortable. Accordingly, Hazrat Uthman established way stations, inns, and rest stops along the routes to Medina. For instance, on the route from Medina to Najd, an extensive inn was built at intervals of one mile, along with a small market and a sweet-

water well, known as the "Birr-e- Anasb."

(Band Mehzoor) Flood Barrier and Renovation of Masjid al-Nabawi

From the direction of Khaybar, Medina occasionally experienced extremely dangerous floods that caused severe damage to the city's population. To protect Masjid al-Nabawi from such damage, Hazrat Uthman had a barrier constructed a short distance from Medina, near the area of Madari. A canal was dug to redirect the floodwaters. This barrier was named "Hind Maburur." Regarding the renovation of Masjid al-Nabawi, Hazrat Uthman played a prominent role. During the Prophet's time, the mosque became insufficient due to the increasing number of Muslims. To address this, Uthman purchased a nearby plot of land and donated it for the mosque's expansion. He then undertook a significant effort to extend and beautify the mosque. Initially, he planned to expand the mosque's structure but faced resistance from those who owned houses around the mosque, as they were reluctant to move despite being offered substantial compensation. Hazrat Uthman persisted in convincing them, even though the process took five years. Eventually, he delivered a highly impactful sermon on a Friday, drawing attention to the mosque's overcrowding and the need for expansion. This speech led to people willingly vacating their properties, and Uthman commenced the construction work with great diligence.

He summoned all the officials for the task and dedicated himself fully to the project. After ten months of continuous effort, a beautifully constructed mosque of bricks and stones was completed, significantly increasing its size. The length of the mosque was extended, though the width remained unchanged.

### Construction of the Well

During the caliphate of Hazrat Uthman, one of the significant projects undertaken with funds from Bait al-Mal was the construction of a well in Medina, named "Well of Uthman." It was located two miles from Medina and was built to provide water to the city. One day, Hazrat Uthman was sitting on the edge of the well, wearing a ring that belonged to the Prophet. The ring slipped from his finger and fell into the well. Despite efforts to locate it by draining the entire well, the ring could not be found. Hazrat Uthman offered a substantial reward for its recovery and was deeply distressed by its loss. After becoming disheartened by the failure to recover the ring, he had a similar silver ring made and had the name "Muhammad" engraved on it. He wore this ring in place of the lost one, and it remained on his finger until he was martyred. After his death, the ring was lost, and it is unknown who took it.

### Construction of the Port of Jeddah

In 22 AH, the people of Mecca approached Hazrat Uthman with a request to establish Jeddah as a port instead of the old port of Shaiba, which had been in use since the pre-Islamic era. Jeddah was considered more accessible due to its proximity to Mecca. Hazrat Uthman personally visited Jeddah, inspected the location, and ordered the construction of the port. He entered the sea and declared that it was blessed. He instructed his

companions to bathe in the sea but to refrain from any further actions without proper authorization. After this, he returned to Medina via the route through Egypt. The port was completed during his caliphate and remains the main port for Mecca to this day.

### **Military Reforms and Support**

Hazrat Uthman continued the military system established by Hazrat Umar. He increased the stipends of soldiers by one hundred dirhams and reorganized the military administration by separating it from civil administration. He appointed dedicated officers in each major location to manage the military affairs. During this period, the military system proved its effectiveness in various situations. For instance, when Amir Muawiya needed urgent reinforcement to confront the Romans in the regions of Syria, the forces from Iran and Armenia were promptly and efficiently deployed. Similarly, when Abdullah bin Sa'ad required military support to suppress the revolt in Tripoli, assistance from Syria and Iraq was provided exactly on time. In the conquest of Africa, when the Egyptian forces failed, a reinforcement led by Abdullah bin Zubair was sent from Medina. This force successfully concluded the campaign with victory.

### **Military Centers and Pastures During the Umayyad Caliphate**

In the period of Hazrat Umar, several locations were designated as military centers. During Hazrat Uthman's caliphate, additional military centers were established in places such as Tripoli, Cyprus, Azerbaijan, and Armenia. Fortifications were constructed in various districts, where small contingents of troops were permanently stationed. Extensive pastures were created across all regions for the raising of horses and camels. Numerous pastures surrounded the capital. The largest pasture was located at Zabda, which was four miles from Medina. This pasture stretched ten miles in length and was quite wide. Another pasture was situated at Taqti'a, about two miles from Medina. Additionally, there was a pasture at Zarbah, which was six miles in all directions. During Hazrat Uthman's era, with the increase in the number of horses and camels, these pastures were expanded even further. Each pasture was equipped with nearby water sources and facilities. For example, at Ma'rabah, a spring was acquired from Sabiha and dedicated to the pasture. Hazrat Uthman also personally arranged for another spring to be developed and constructed houses for the caretakers of the pastures. The extent of the herds during Hazrat Uthman's time is evident from the fact that the Zarbah pasture alone could accommodate forty thousand animals.

### **Naval Command**

The initiation of naval warfare and maritime military arrangements in Islam began specifically during Hazrat Uthman's caliphate. Prior to this period, naval operations were considered a perilous endeavor, and detailed historical accounts of the administrative arrangements for naval forces are lacking. However, it is known that

Amir Muawiya, upon request, was informed by the caliphate about the preparation of a war fleet, and Abdullah was appointed as its commander. What is certain is that during this time, the Muslim naval power had grown sufficiently to facilitate the easy conquest of Cyprus. The Islamic fleet defeated the formidable Roman fleet, which consisted of five hundred ships, with such decisiveness that the Romans never dared to approach the Islamic shores again. Hazrat Uthman ibn Affan, known as Dhul-Nurayn, was a remarkable leader with qualities such as nobility, modesty, knowledge, and generosity. He was gentle, forgiving, humble, and chaste, showing great courage, determination, and patience. His sense of justice, devotion, and fear of God were prominent, along with his emotional sensitivity and regular self-accounting. He led a life of simplicity and gratitude, caring deeply for the people and renewing administrative authority. During his caliphate, Hazrat Uthman managed various public expenses and projects, including the salaries for governors and soldiers, Hajj costs, the expansions of the Prophet's Mosque and the Sacred Mosque, the establishment of the first naval fleet, the development of the port of Jeddah, well construction, and funding for the muezzins. His contributions to governance and state administration are highly regarded and serve as a source of pride in Islamic history.

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