



The Leadership Traits of Hazrat Umar: A Beacon of Light for Contemporary Era

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Abstract:

Hazrat Umar (RA) is counted as one of the Righteous Caliphs. His personality was characterized by courage and bravery as well as understanding of matters and leadership skills. After assuming the position of Khilafah, he established a regular and central government. The main feature of his caliphate is the establishment of Majlis-e-Shura, i.e., the formal establishment of Parliament occurred in his era of caliphate. He used to take stock of himself and patrol the nights to know the living conditions of his subjects. Protection of the nation's morals and habits, supervision of the authorities, establishment of justice and fairness, system of treasury, formation of judiciary, development of agriculture, observance of army department, establishment of education and training department and launching of guest houses, all these characteristics distinguish his era of Khilafah and mode of leadership from others and it is definitely a beacon of light for the rulers of every age. This article describes the salient features of the caliphate of Hazrat Umar (RA). Analytical methodology will be adopted in the article and it will conclude that adoption of traits of Umar's caliphate can establish a moderate and strong state.

Key Words: Umar, Leadership, Parliament, Justice, Beacon of light.

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Introduction:

The biography and history of the Companions of the Holy Prophet (Peace Be Upon Him) is such an imperative thing that every Muslim has been needed in every age. The lives of these courageous and incomparable people are a model for us. Because of these people, Allah Almighty lit the torch of Islam in our hearts. Whether it is related to knowledge and jurisprudence, whether it is related to medicine and wisdom, it is certainly a source of pride for the Islamic Ummah. The nation has acquired from them the treasure of faith, piety, jihad, strength, justice, goodness and integrity as well as wisdom and prudence. Hazrat Umar (RA) is a great personality in one of those holy personalities.

Name and lineage:

Umar bin Khattab bin Nufail bin Abdul Azza bin Riyah bin Abdullah bin Qarat bin Zarah bin Addi bin Ka'ab bin Luwai bin Fahar bin Malik. Your lineage goes back to the Holy Prophet (Peace Be Upon Him) in the eighth line. Ka'ab has two sons, Marah and Addi. The Prophet (Peace Be Upon Him) is one of the descendants of Marah, while Umar is one of the descendants of Addi. His mother's name was Khantama, the daughter of Ibn Hasham ibn Al-Mughirah¹. Your title Farooq and surname Abu Hafs, both are given by Muhammad (Peace Be Upon Him).

Early life:

The conditions of his childhood are very secretive; He became proficient in genealogy, wrestling and oratory, especially in Horse riding. At the same time, he also learned to read and write. Therefore, in the age of Jahiliyyah, one of those people who knew how to read and write was Umar (RA). After completing his education, he turned his attention to earning a living. The main source of livelihood in Arabia was trade, so he took up the same profession and traveled to distant lands. He gained great experience and benefits, his self-sacrifice, high morale, experience and understanding of the matter was the result of this. On the basis of these attributes, the Quraysh appointed him to the position of embassy. When there was a complication in tribes, He used to become an ambassador and solve this problem with his extraordinary understanding and experience.² Although trade made him known throughout Arabia, the essence of his potential began to unfold to the people day by day.

Prayer for Hazrat Umar by the Holy Prophet (Peace Be Upon Him):

Among the leading men of the Quraysh, Ibn e Hasham and Umar (RA) were most active in the enmity of Islam and the Prophet (Peace Be Upon Him), and He (PBUH) specifically prayed for the acceptance of Islam for both of them. He said:

اللَّهُمَّ أَعِزِّ الْإِسْلَامَ بِأَحَبِّ هَدَيْنِ الرَّجُلَيْنِ إِلَيْكَ يَا بِي جَهْلٍ أَوْ بَعْمَرَ بْنِ الْخَطَّابِ³

“May Allah honor the religion of Islam through these two persons Ibn Hasham or Umar bin Khattab whoever is dearer to you”.

The effect of this prayer was that after a few days, this greatest enemy of Islam became his greatest friend, his life was filled with faith.

Caliphate period:

He rose to the position of Leadership after Hazrat Abu Bakar Siddique. It is narrated with Ismail bin Muhammad bin Saad:

“Hazrat Umar (RA) was injured in 26 Zul-Hijjah ,23 AH and was buried on the morning of 1st Muharram 24 AH, thus his caliphate lasted for 10 years, 05 months and 21 days.”⁴ During his caliphate, such unprecedented decisions of the court were witnessed by the eye of the beholder, which spread all over the world. Conquests include Iran, Roam, Turkistan, Syria, Egypt, Azerbaijan, Jazeera Khuzestan, Qadisiya and other non-Arab Countries, Waving the banner of justice is an unparalleled feat of Hazrat Umar (RA). The superpower empires like Iran and Rome were conquered in such a manner and with such care that great historians could not offer a single example of oppression. More than victories, he organized the system of government. It would not be wrong to say that a formal system of government and empire began in his time.

He set up several sections and administrative departments to run the system of management and appointed supervisors over all of them. He used to hold them accountable after their appointments. Many non-Muslims could not live without praising him on the golden and glorious era of his caliphate. The Credit for raising the coin of Islam’s glory all over the world goes to Hazrat Umar (RA). The administrative structure of his caliphate is as follows:

Judiciary system:

Hazrat Umar did not make any concessions in doing justice. The master and the slave and everyone else were treated equally. Initially, administrative and judicial positions were held by the same person, but later the Department of Justice was separated. This department was called the Department of Judgment. Courts were set up in all the districts and judges were appointed. The cases were decided in the light of Qur'an and Sunnah and if the Qur'an and Sunnah were silent in any matter then the decision was made by using efforts.

Hazrat Umar was the first person who appointed judges in the cities.⁵

He not only appointed a judge but also rewarded him with such instructions that it strengthened his confidence in the judiciary and there was a way to avoid all kinds of social evils in it. He sent a decree in the name of Musa al-Ash'ari, which contained all the rulings of the court:

“Qaza is a necessary duty after the praise of God. Keep the people equal in your presence, in your assembly, in your justice so the weak does not despair of justice. If you made a decision yesterday you can refer to it today after consideration, if there is any doubt in the matter and it is not mentioned in the Qur'an and Hadith, then consider it and consider it again and consider its examples and precedents, then make conjecture. Set a deadline

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for anyone who wants to present evidence, if he gives evidence, then give him the right, Nor the case is dismissed. "6

This practice of Hazrat Umar (RA) is a beacon of light for contemporary era that Qazi (Judge) should not be under the influence of anyone and in the light of all evidences the decision must be made without pressure from anyone. This is the requirement of every age.

Establishment of Majlis-e-Shura:

An important feature of the Caliphate during the time of Hazrat Umar was the convening of Majlis-e-Shura. There were two groups in Jamaat-e-Islam at that time which were the leaders of the whole nation and which were recognized by all Arabs as their successors i.e Muhajireen and Ansar. The member of these two groups were always required to participate in Majlis-e-Shura. The Ansar were also divided into two tribes and these two families had to participate in the Majlis-e-Shura.⁷

The few companions, among these Companions were Hazrat Usman, Hazrat Ali, Hazrat Abdul Rahman bin Awwaf, Hazrat Moaz bin Jabal and Hazrat Abdullah bin Ka'ab. The task of the Majlis-e-Shura was to deal with all the trivial and important matters of daily life.⁸ This is also the requirement of the teachings of Islam that everything should be settled down in consultation.

System of Accountability:

He practiced a strict system of accountability in his period. He used to hold his family members accountable. There are many incidents in the history; in which He held his son, daughter and wife accountable and warned them. When Hazrat Umar used to order the Muslims to do something or to stop them from doing anything due to some expediency, he would start giving advice to his family and would threaten them for violating the order. As Hazrat Saalim states:

“When Hazrat Umar used to stand on the pulpit, forbidding people to do anything, at that time he gathered his family and said: I forbade the people from these things and all the people are looking at us like the way a bird looks at meat. I swear by God that if I saw any of you doing such a thing, I would punish him twice.⁹

It is narrated with Ibn e Umar that Hazrat Umar ordered the workers to transcribe a list of their possessions, among them was Saad Bin abi Waqas, Umar divided their wealth in half, they took half and gave half to them. It is narrated with Sha'abi that:

“When Umar used to make someone an agent, He would write off his wealth”¹⁰

Justice system of Hazrat Umar (RA):

One of the aims of Islamic rule is to set out the principles of the Islamic system to establish an Islamic society. Among the most important of these principles are justice and equality. Justice is the hallmark of his era and it is still presented as an example. He became an unbiassed man himself and set an example then he established justice among

his servants and subjects. There has never been any deviation from justice during his presidentship. It was not limited to Muslims but also to non-Muslims. That is, there was no difference between Muslims and non-Muslims in the justice system. In his court of justice, high and low, rich and poor, master and slave, happy and stranger were all equal. Whoever proved to be a tyrant would be punished. Inspired by this system, non-Muslims would have embraced Islam. He wrote to Hazrat Abu Musa Al-Asha'ri:

"People will continue to offer their needs to you. Therefore, whoever comes to you for help, then respect him. For a weak Muslim, this is enough for justice to be with him in deciding and distributing."¹¹

The following are some examples from Tareekh e Tibri:

1. Once Hazrat Umar (RA) had a dispute with Hazrat Ubayy bin Ka'ab, a case was filed with Hazrat Zayd bin Thabit. When he approached them, they vacated the seat; he said: This is the first injustice you have done in this case. Saying this, you sat down with the other side.
2. Hazrat Amr bin Al-Aas, the son of Abdullah, the governor of Egypt, had killed a man for no reason. He flogged his son Abdullah in front of Amr bin Al-Aas at the hands of the same man.
3. A small complaint was received about Hazrat Saad bin Abi Waqas, the conqueror of Iran, so he brought him to the court in spite of difficult circumstances.
4. In view of the vastness of the empire and the multiplicity of governors, he set up a special post to hold the governors accountable and to investigate the complaints received against them. On which the trusted companion of the Holy Prophet Hazrat Muhammad Bin Muslimah Ansari was assigned. When a complaint was received about a governor, Muhammad ibn Muslimah would go to the spot and hold an open meeting and seek the opinion of the people.
5. When a complaint was received about Abu Musa al-Ash'ari (Governor of Basra), then Umar himself recorded the statement of the petitioner and called Abu Musa al-Ash'ari to investigate.
6. Once you heard that Ayaz ibn e Ghanim wore fine clothes and there was a gatekeeper at his door, He called Muhammad ibn e Muslimah and said: "Bring Ayaz with you in whatever condition you find him. Muhammad ibn e Muslimah reached there and observed that there was a gatekeeper at the door and Ayaz was wearing a fine cloth. Ayaz ibn e Ghanim was brought to Madina in the same condition. Hazrat Umar took off his shirt and put it on a rough cloth and gave a herd of goats to graze.
7. Hazrat Saad bin Abi Waqas (RA) built a house for himself in Kufa, which had a porch. Hazrat Umar thought that this porch should not be an obstacle for the needy, He ordered Muhammad ibn e Musalimah to go and set fire to the door.
8. The cloth of Bait-ul-Mal was distributed among all but it could not become the Shirt (Kurta) of a tall man. When people saw Hazrat Umar wearing a same cloth, they stood up and objected. His son stood up and explained that I had given my share of

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cloth to my father, so it would have been his shirt. It is as if the system of giving money trail of your assets was also developed in his time of leadership.

9. After the conquest of Syria, friendly ceremonies were held with Caesar of Rome. Once his wife Umm Kulthum sent perfume to the family of Caesar Rome. In response, they sent out gifts. When Hazrat Umar (RA) found out, he said to his wife: Although the perfume was yours, the messenger who carried it till evening was official. He was paid with government money. So you deposited those jewels in the treasury (Bait-ul-mal).
10. Once Hazrat Umer (RA) got sick, the doctor suggested honey. He did not have honey but it was 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."¹²

These things seem to be very difficult, but it was not difficult for Umar to establish this system of equality. Because these teachings of Islam were ingrained in you in the true sense.

System of Education:

Hazrat Umar developed education, all the countries would have established primary schools in the conquered territories, in which the Qur'an, moral poetry and proverbs of the Arabs would have been taught. The salaries of teachers were also fixed.¹³

Treasury system:

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 in a year. At that time, on the advice of Walid bin Hasham, the treasury department was established and Abdullah bin Arqam was appointed as the first Minister of Finance. Bait-ul-Mal was established in all the provinces and capitals and there were the higher authorities had all kinds of powers over them but the department of Bait-ul-Mal was completely separated and its officers were also distinct.¹⁴

Police Department:

The establishment of peace depends on the police. Hazrat Umar established a permanent department for it. The police were called Ahdath.¹⁵

At the same time, the purpose of this authority was to prevent reduction in weights and measurements, control infringements in construction, prevent overloading of animals and stop the sale of alcohol. In this regard Hazrat Umar appointed Qudama bin Ma'zoon and Hazrat Abu Hurairah as officers in Bahrain and Abdullah bin Utba was entrusted with the responsibility of overseeing the market.

Prisons:

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.

Prisons were not practiced in Arabia before the time of Umar's Leadership. Strict punishments for crimes were probably imposed to compensate it. Hazrat Umar established prisons. He bought the house of Safwan bin Umayya in Makkah and made it a prison. In addition, the names of the prisons are also found in the districts, so the prison in Kufa was of Narsal. After establishing the prisons Hazrat Umar changed some unspecified punishments.¹⁶

Department of Irrigation:

Hazrat Umar Farooq, the second caliph, has the honor of laying the foundation of the canal system in the world, increasing food production, developing agriculture, conserving livestock and arranging 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-Ash'ari to dig a 9-mile-long canal from Tigris to Basra. Mu'aqil Canal, Saad Canal and the Amir al-Momineen Canal are also well known. The Nile was connected to the Red Sea by the Amir al-Momineen canal, and its length was 69 miles.¹⁷

Surprisingly, such a large canal was completed in just six months.

Subject Information:

Hazrat Umar himself used to Patrol and visited to the houses of the Muslims to find out their condition and help them with his own hands.¹⁸

Market News:

Hazrat Umar also maintained strict accountability in the affairs of market. An example of Umar's reckoning is that Malik ibn Aws ibn Had'than states that he came to the market saying who will exchange Dirhams with us? Ibn 'Ubaydullah said; They were standing near Umar. Give us your gold. Then after some time, when our servant will come, come to us and we will give you silver. Hazrat Umar said:

“By no means! By Allah, you will have to pay the silver right now, otherwise you will have to return the gold, because the Messenger of Allah, may Allah bless him and grant him peace, said:

“الْوَرَقُ بِالذَّهَبِ رِبًا، إِلَّا هَاءَ وَهَاءَ، وَالْبُرُّ بِالْبُرِّ رِبًا، إِلَّا هَاءَ وَهَاءَ، وَالشَّعِيرُ بِالشَّعِيرِ رِبًا، إِلَّا هَاءَ وَهَاءَ، وَالتَّمْرُ بِالتَّمْرِ رِبًا، إِلَّا هَاءَ وَهَاءَ”¹⁹

“It is interest to sell silver for gold except when it is cash. It is interest to sell wheat for wheat, except when the cash is equal to the weight of the two, and to sell the date for the date is interest, except when the cash is equal to the weight of both.”

Hazrat Umar said:

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«لَا يَبِيعُ فِي سُوقِنَا إِلَّا مَنْ قَدُ تَقَفَّهُ فِي الدِّينِ»²⁰

“Only those who have an understanding of religious matters should sell in our markets.”

Opposition to nepotism:

Hazrat Aslam narrates those two inscriptions ,who were presented to Hazrat Umar in which the tribe of Banu Tamim was placed after Banu Hashim and Banu addi was placed after Banu Taym. When he was told those names you said: Keep Umar in the right place and keep writing in the rank of close relatives of the Messenger of Allah. After listening, Banu addi came to you and said: You are the successor of Hazrat Abu Bakr and the caliph of the Messenger of Allah, so keep yourself where these people have written your name. He said: Be quiet. Do you want to take advantage of me and destroy all my good deeds for your own benefit? By God, it will not happen. Your name will appear according to your rank,Even if the register expires in this way and your name came last. My two companions the Messenger of Allah and Hazrat Abu Bakar have set a path, if I oppose them then my word will not be obeyed.²¹

Priority to Public Interest:

Abdullah ibn Abi Rabi'ah kept horses in Madina. Hazrat Umar forbade him. The people asked him to allow him to do this. He said I will allow him if the fodder should be brought from a place other than Madina. So, they kept the horses in such a way that fodder was brought for them from the land of Yemen.²²

Immediate justice:

According to the narration of Hazrat Sha'abi, “Hazrat Umar used to patrol the markets and recite the Holy Qur'an and where there was a dispute, he used to decide between the people.”²³

Getting permission from the public:

Once Hazrat Umar fell ill and honey was praised for curing the disease. He stood on the pulpit and said to the Muslims: There is a cup of honey in the treasury if you allow me to take some of it, else it is haram.²⁴

Orphans News:

He used to take care of the orphans and protect them if they had property and often developed it through trade. He once said to Hakam bin Abi Al-Aas that the wealth of the orphans which i have accumulated is falling down due to the payment of Zakat, you invest it in trade and give back whatever profit you have. He handed over the amount of ten thousand and it increased to one lack.²⁵

Taking care of the citizens:

The way of life was simple but the kings of the time were afraid of you. On the other hand, you would do your best to help your subjects. Here are some examples:

1. Once a caravan came to Madinah Munawwara, encamped outside the city, he went himself to be informed and protect that caravan. While guarding, there was a sound of crying from one side, He saw an infant crying in its mother's lap. Upon finding out the reason, the mother of the child said that Caliph Umar has ordered that until the children stop weaning, their stipend from the treasury will not be fixed. I have weaned the baby for this purpose and now he cries for milk. When you heard it, you said: O Umar! How many children have you killed their rights? From the same day he preached that from the day the child is born, his allowance should be fixed.
2. Yazd-e-Gard Shahriar, the emperor of Persia, sent one of his messengers, and commanded him to come and find out the condition of the man from whom even the kings are afraid. When Yazd Gard's messenger reached Madina, he asked the people, "Where is your king?" He was replied; we do not have a king but a noble man. A man took the messenger to Hazrat Umar. He was astonished to see that the man whom the world feared was sleeping on the ground with his stick on his head and the ground was wet with your sweat. The messenger of the Persian emperor was astonished to see this, this is the man from whom the whole world is afraid.
3. He tried to find out the condition of his subjects. Once on the way back from a trip to Syria, He saw a tent, got off the ride and met an old woman and asked her, do you know anything about Umar? She replied: He has left Syria, but God forbid, I have not received a single jubba from him till today. You said how can Umar know such a distant situation? Quoted If Umar does not know the conditions of his subjects, then why does he do khilafah? you started crying after listening it and delivered the all-basic necessities to this woman.
4. It is said that in the year when there was a famine in Arabia, you swore that they would not eat meat or any other delicious thing until the famine was over and prosperity came. But you still did not eat these things, lest I should eat it, and none of my people should have this.²⁶

The matter of treating the subjects kindly:

Amr ibn al-'Aas said, "O Commander of the Faithful! Have you considered that if an Ameer kills one of his subjects as a punishment, you will retaliate against him?" Hazrat Umar replied there is no reason why I should not retaliate, I saw the Prophet (Peace Be Upon Him) that he used to take retribution from his caste. Hazrat Umar Wrote to the commander of the Army not to humiliate the muslims by killing them nor to make them disobedient by depriving them ,Do not put them in temptation by making them needy and do not waste them in the bushes."²⁷

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Conclusion:

Numerous examples of the caliphate of Hazrat Umar (RA) are a beacon of light for our rulers. His administrative skills, style of government and measures for the welfare of the people are exemplary for today's leaders. The leaders should be held accountable for their deeds and actions in the light of this governing style. In order to run the system of government, it is necessary to bring together such capable and competent people who do not have hypocrisy in them, who are sincere for the country, the nation, the religion of Islam and Use all the abilities for the betterment of the nation with sincerity.

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