
Human Resource Management in the Era of Caliph ‘Umar ibn al-Khaṭṭāb (r.a) [13AH-23AH]

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ABSTRACT

Human Resource Management is basically a system that influences the workforce. It is a process of the acquisition, development, motivation, and maintenance of the available human resource in an organization. Islam integrates spiritual and material progress of Human beings. It teaches its followers to perform their duties at their best. Human resources are considered as the main capital of the organization. They play an important role in the development of a company. But Islamic teachings emphasized that employees are not just servants, they are valuable assets. Islamic Sharī‘ah provides the knowledge and understanding of all principles related to recruitment and selection, performance appraisal, training and development, and reward etc. These all have been applied and practiced in the Islamic history, it was noticed in the Era of Rāshidūn Caliphate especially in the tenure of the second caliph ‘Umar ibn al-Khaṭṭāb (r.a). He set an exemplary management of Human Resources in the best possible way. A brief introduction to the various cadres and departments during his caliphate related to Human Resource Management is given below.

Keywords: Human Resource Management (HRM), Era, Qur’ān, Hadīth, Rāshidūn Caliphate, Leadership

INTRODUCTION:

Human Resource Management is the process which helps to facilitate the most effective use of workers within an organization in order to achieve organizational as well as individual goals. Human Resource is considered as the most important capital of an organization, it is because the workers supply their knowledge, skills, power, and talent; exert the effort, creative thinking and leadership abilities. These all contribute to the success of the company and help the organization to achieve its goals. Basically, Human Resource Management is a multifunctional process related to hiring, recruitment,

selection, training, staffing, professional well-being, development, performance appraisal, incentives, rewards and compensation.

Being a code of life, Islamic teachings are universal and equally applicable to all human beings covering all aspects of their life. Islamic Human Resource Management introduces the Islamic teachings into the practice of managing Human Resources. Many Qur'ānic verses and Prophetic traditions highlight the basic principles of this field. History witnessed that implementation of Islamic principles related to the field of Human Resource Management started in the life of the Prophet Mohammad (ﷺ). It was also practiced in the era of Rāshidūn Caliphate but the period of caliph 'Umar (r.a) was substantially more important than others in this regard. The life of 'Umar, from beginning to end, shows that he was a man of great brilliance. He paid special attention to choose and appoint the ablest workers who are capable and would take care of the Caliphate and as well as the public honestly. The period of his caliphate provides great lessons of Human Resource Management which today is so lacking in the Muslim world.

LITERATURE REVIEW

The term Human Resource Management is widely used for last many years. In the beginning it was generally known as "personnel administration" which emerged as a clearly defined field by the 1920s. It emerged in response to the significant increase in competitive pressures which was result of some factors such as globalization, deregulation, and advancement in the field of technology. Till date much have been debated and written in the literature regarding the field of Human Resource Management.

History witnessed that Muslims have their own unique and different way of running the social, educational and commercial organizations. Qur'ānic verses and Sunnah of the Prophet Mohammad (ﷺ) provide all the principles and guidelines related to the field of Human Resource Management. In the past many attempts were made to Islamize the process of Human Resource Management in order to help the Muslim employers to get an idea in managing the available human resource which will not only help them to achieve their desired goals, either organizational or personal, but also the mean of their success in the life hereafter. This all work revolved around the basic concepts of Human Resource Management based upon Qur'ān and Sunnah of the Prophet Mohammad (ﷺ). The era of Rāshidūn Caliphate is considered as the golden period in the Islamic History. But the second caliph 'Umar ibn al-Khaṭṭāb (r.a) made an inconceivably large contribution in the implementation of Islamic teachings into the practice. He established the religious justice and intellectual freedom in all matters related to Human resource management.

RESEARCH GAP

To date, most of the focus has been given on introducing the reforms of caliph 'Umar (r.a) as an administrator. But specifically his especial measures taken in the context of Human Resource Management is never been discussed. So, in this article, the author took interest to fulfill the gap exists in the literature and to have a better understanding that how Caliph 'Umar (r.a) managed Human Resources that encouraged prosperity. This article aims to provide fully and analytically written from of the concept of Human Resource Management in the era of 'Umar (r.a).

METHODOLOGY

This study is analytical, critical and evaluative. To find out development made by Caliph 'Umar (r.a) in Human Resource Management and related issues, and how he tackled with them and how he had managed the Human Resources, the authors consulted available published literatures, journals, magazines and research monograms related to this topic.

HUMAN RESOURCE

The Human Resources of an organization are the employees working in that organization on whom the success of the business depends. Human Resources are the source of competitive advantages.⁽¹⁾ In other words, people in an organization generate, retain and use their knowledge, abilities and skills to create intellectual capital for that organization. In this context, all personnel involved in the activities to achieve the organizational goal are called the Human Resource of that organization. **Bontis** defines Human Resource as

'Human Capital represents the human factor in the organization; the combined intelligence, skills and expertise that give the organization its distinctive character. The human elements of the organizations are those that are capable of learning, changing, innovating and providing the creative thrust which if properly motivated can ensure the long term survival of the organization.'⁽²⁾

(1) Beer, M, Spector, B, Lawrence, P, Quinn Mills, D and Walton, R,(1984) *Managing Human Asserts*, New York: Free Press, Pp 362-365

(2) Bontis, N, Dragonetti, N, C, Jacobsen, K and Roos, G,(1999) *The knowledge toolbox: the review of the tools available to measure and manage intangible resources*, *European management Journal*, 17(4) Pp391-402

HUMAN RESOURCE MANAGEMENT

The term Human Resource Management is subjected to the scrutiny and its philosophy. For last many decades the scope, need and importance of Human Resource Management have been the focus of a continuous debate. But still we do not find any widely accepted definition of Human Resource Management. It is believed that it is a process to attain the highest level of performance of employees in an organization through human resource planning, fair selection, recruitment or recruitment, provision of training, benefits, rewards, incentives and compensating them. It also helps to seek formation of human capital and managing its use in the development process with in an organization.⁽¹⁾ It is also considered as is the process of acquiring, training, appraising, and compensating employees, and of attending to their labor relations, health and safety, and fairness concerns.”⁽²⁾

CONCEPT OF ISLAMIC HUMAN RESOURCE MANAGEMENT

The aspects of Islamic Human Resource Management practices include guidelines understanding and knowledge about Islamic principles related to this field. Advancement of technology, globalization, challenging and competitive environment creates undue competition in the organization. We can cope with such kind of situation by ensuring the implementation of Islamic ethical principles related to management. People are the center of attention in the practice of Human Resource Management. According to Islamic Human Resource Management employees are the valuable assets, they are not just a servant, so the employer should considered them as a source of powerful and dynamic workforce assets. Islamic Human Resource Management is the process that seeks to staff the organization. It helps to sustain the maximum performance of the employees based on the Islamic teachings. These teachings emphasizes on Justice and honesty in every dealings and command for an impartial and fair distribution of wealth in the society. Islamic management very much stresses upon these principles. Allah says in Qur’ān

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ⁽³⁾

“Allah doth command you to render back your trusts to those whom they are due; and when ye judge between man and man that ye judge with justice”.

As far as Sīrah of the Prophet Mohammad (ﷺ) is concerned we also find many incidents reflecting the value of strategic Human Resource Management. For example, at

(1) Khān, ‘Abdul Āwal, Prof. Dr. & Abū Ṭāhir,(2009), Human resource management, Bangladesh: Abir Publications, P:1

(2) Dessler Gary,(2009), Human resource management, Florida International University, 15th Edition, P 3

(3) Al-Nissā’ 4:58

the time of Hijra Prophet Mohammad (ﷺ) paid special attention to planning. Several people helped the migration to be successful. Same as draining of well in the battle of Badr, trench at Khandaq⁽¹⁾, positioning the Muslim archers on Uhad's hills and the most important is the Treaty of Hudabīyah⁽²⁾ provided a much needed strategies in term of short-term respite.

Islam integrates individual and collective growth and wellbeing. Islamic laws are unbiased and fair in every field of life, without discrimination, irrespective of status and position between other party's relationships. Islamic teachings emphasizes on the balance between spiritual and material development. These teachings never allow the partial practices of its laws. So in the context of Human Resource Management it is the prime responsibility of all employees to have adequate knowledge and understanding regarding Islamic principles. It is an obligation for managers to practice Islamic principles to manage human resource in their organization. Human Resource Management is an integrated strategy and a well-planned process of development for effective utilization of their employees' ability, competency and their effort to accomplish organizational goals and outcomes.

Human resource is the bloodline for any organization. In the field of Human Resource Management efficiency and effectiveness are two major administrative requirements. Both of them are advocated by Islamic Sharī'ah. The basic principles of managing available human resources and its importance is clearly described in the Holy Qur'ān, Prophetic Traditions and examples set by Rāshidūn Caliphs who had highlighted the theoretical and the practical arenas of managing Human Resources.

Abu Bakr (r.a) was the first caliph of the Rāshidūn Caliphate. He was an exemplary leader and ruled for two years (632-634). He was easily accessible and sympathetic to his people. Caliph Abu Bakr (r.a) was succeeded by 'Umar (r.a) whose period of caliphate is considered as the golden period of Islamic history.

His full name was 'Umar ibn Khattāb ibn Nūfīl ibn 'abdul 'uzza.⁽³⁾ He was born thirteen years after the year of elephant.⁽⁴⁾ In the history of Islam he is considered as one of the most powerful and influential Muslim caliph. He succeeded Abū Bakr (r.a) on 23 August 634 and served as the 2nd caliph of Islam. He is the first Muslim leader to be called the Commander of the Faithful (Āmīr al-Mu'minīn). 'Umar (r.a) was a senior companion of the Prophet Muhammad (ﷺ). He earned the epithet Al-Fārūq⁽⁵⁾, the

(1) Shiblī Nu'mānī, *Sīrat u Nabī*, Lahore: Maktabah Madīnah, V:1, P:240

(2) Na'im Šidīqī, Muhammad, Prof, *Tārīkh 'ālam e Islam*, Lahore: Maktabah Daniyal, P:176

(3) Ibn Sa'd, Abū 'Abdullah Muhammad, *Kitāb al- Ṭabaqāt kubrā*, V:3, P:265

(4) Sayūfī, Jalāl al-Dīn, 'Abdul Raḥmān ibn Abī Bakr Tārīkh al-Khulafā', (2012), Bīrūt: Dār Al Kitāb Al 'Arabī, P133

(5) Aḥmed, Jalāl al-Dīn, Mufī, *Khulfa'ye Rāshidīn*, Lahore: Akbar book depot, 2010, P:59

one who distinguishes between right and wrong. It was because of his pious and just nature. He was also an expert Muslim jurist.

At that time there were only few people who were educated. ‘Umar (r.a) was one of them. He was courageous and a well-known wrestler in his teenage years. He knew war tactics and also learnt martial art. During his reign Islam gained prosperity, Muslim armies conquered Mesopotamia and Syria and began the conquest of Iran and Egypt. Peaceful situation throughout his empire is noticed.

After becoming caliph ‘Umar (r.a) ascended to the minbar and said:

“O’ Allah I am harsh so make me softer, I am weak so make me stronger, and I am stingy so make me generous.”⁽¹⁾

Basic Principles related to Human Resource Management in Caliph ‘Umar’s era

1. SELECTION OF A RIGHT PERSON FOR THE RIGHT JOB

Islam is the religion of righteousness. It has given some fundamental rights for humanity as a whole, which every Muslim is bound to obey and observe in all circumstances. Islamic teachings condemn nepotism and favoritism. In the process of Islamic Human Resource Management competency is the key principle. There is no space for kinship or friendship. Honesty throughout the process of management is recommended.⁽²⁾

Allah says

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا⁽³⁾

“O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women;- reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you.”

On another occasion, it is said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ⁽⁴⁾

(1) Ibn Jawzī, ‘Abdul Rahmān, (Trans: Tāriq, Muhammad), (2014), Manāqib Amīr ul Mūminīn ‘umar bin khittāb, Lahore: Shakir Publishers, P:170-171

(2) S. Alorfi, Human Resource Management from an Islamic Perspective, Journal of Islamic and Human Advanced Research, 2, P86-92

(3) Al-Nissā’ 4:1

(4) Al-Hujrāt 49:11

“O ye who believe! Let not some men among you laugh at others”

Prophet Muhammad (ﷺ) also commanded that no one would be judged by his status, lineage, ethnicity, color or appearance, but rather only by their righteousness with Allah Almighty and His Creation as well.

In His last address Prophet Muhammad (ﷺ) said

لَهُ انظُرْ فَإِنَّكَ لَيْسَ بِخَيْرٍ مِنْ أَحْمَرَ وَلَا أَسْوَدَ إِلَّا أَنْ تَفْضُلَهُ بِتَقْوَى (1)

“Behold! Verily, you have no virtue over one with white skin or black skin, except by favor of righteousness.”

After becoming caliph ‘Umar (r.a) delivered a speech. He said

“Allah is testing you with me and testing me with you after my two companions. By Allah, I will not delegate anyone else any of your affair that I can deal with directly, and if there is anything that I cannot deal with directly, I will try to delegate to the people who are able to deal with it and are trust worthy.” (2)

According to Islam all Human beings are equal regardless of their sex, race, color, wealth, prestige, profession, social status and knowledge and power. It cannot be denied that there is diversity of capabilities and talents, which result the diversity in earnings and other material gains. Islamic Human Resource Management system commands selection of the candidate on the basis of merit. Only that should be selected who deserves on merit and is the best in available lot. (3)

The best example in this regard is an incident when a very close companion of the Prophet Muhammad (ﷺ) Abū zar Ghafārī wished to get an appointment on an important post or position but Prophet Muhammad (ﷺ) refused to do so by saying:

يَا أَيُّهَا النَّاسُ مَنْ عَمِلَ مِنْكُمْ لَنَا عَلَى عَمَلٍ فَكْتَمْنَا مِنْهُ خَيْطًا فَمَا فَوْقَهُ فَهُوَ غُلٌّ يَأْتِي بِهِ يَوْمَ الْقِيَامَةِ (4)

“O people, if any of you is put in an administrative post on our behalf and conceals from us a needle or more, he is acting unfaithfully, and will bring it on the Day of Resurrection.”

The Holy Prophet of Islam Muhammad (ﷺ) also said:

“Whosoever appointed on a (public/official) post such a person who is not the best among the available lot, he cheated Allah, His Prophet Muhammad (ﷺ) and all the Muslims”. (1)

(1) Ibn Hanbal, Aḥmad, Musnad Aḥmad bin Ḥanbal, Hadīth:21407

(2) Ibn Sa‘d, Abū ‘Abdullah Muhammad, Kitāb Al- Ṭabaqāt kubrā, V3, P275

(3) Āsad, Muhammad,(1961), Principles of State and Government in Islam , Barkley: California University, P 82

(4) Abū, Dā‘ūd, Sulemān ibn Al-Ash‘ath Al-sijistānī, Sunan Abū Dā‘ūd, Kitāb al ‘aḥdīat, Hadīth 3581.

Caliph ‘Umar (r.a) would never choose any of his friend or relative to the higher positions even if they were eligible or had abilities to perform that job. Also, same like the Prophet Muhammad (ﷺ) he did not appoint anyone who wished for a higher position. Because according to Islamic teachings the intention of such person is highly questionable. So ‘Umar’s personal concern about the appointment of his governors and other officials in different areas made his Caliphate the strongest one.

2. PRINCIPLE OF INCENTIVE

According to the Islamic teachings the wages must be sufficient to provide all the basic necessities of life for the workers, not only about a minimum but also a good or “living” wage because they have to fulfill their needs and also have to support their dependents. Qur’ān says

وَ عَلَى الْمَوْلُودِ هَرَزُهُنَّ وَ كِسْوَتُهُنَّ بِالْمَعْرُوفِ⁽²⁾

“But he shall bear the cost of their food and clothing on equitable terms”

Islamic teachings suggest paying the amount more than as agreed. Prophet Mohammed (ﷺ) said:

قَالَ اللَّهُ ثَلَاثَةٌ أَنَا خَصْمُهُمْ يَوْمَ الْقِيَامَةِ، رَجُلٌ أَعْطَى بِي ثُمَّ غَدَرَ، وَرَجُلٌ بَاعَ حُرًّا فَأَكَلَ ثَمَنَهُ، وَرَجُلٌ اسْتَأْجَرَ أَجِيرًا فَاسْتَوْفَى مِنْهُ، وَلَمْ يُعْطِ أَجْرَهُ⁽³⁾

The Prophet (ﷺ) said, “Allah says, 'I will be against three persons on the Day of Resurrection: -1. One who makes a covenant in My Name, but he proves treacherous. -2. One who sells a free person (as a slave) and eats the price, -3. And one who employs a laborer and gets the full work done by him but does not pay him his wages.”

Caliph ‘Umar (r.a) practiced to pay state officers in high salary. This initiative was taken in order to ensure no reason for them to take bribery. According to Him this policy is initiated to pay for their honesty. In His view, incentives were crucial to retain the better performance within the civil service. He said that this is mechanism to curb corruption that undermines effective governance to be practiced. He also took measures to ensure that all civil servants are adequately paid for their services if they maintain professionalism which is required of the public service.⁽⁴⁾

(1) Al Munzarī, ‘Abdul ‘Azīm bin ‘Abdul Qawī’, (2008), Dhakī u Dīn, Imām, Al Targhīb Wa al Tarhīb, Beirut: Dār al-Ma‘rifah, Vol 3, 123, 125

(2) Al-Baqrah 2:233

(3) Bukhārī, Abū ‘Abdullah, Muhammad ibn Ismā‘īl, Imām, Al-Sahīh, Kitāb ul Bīu’, Hadīth: 2114

(4) Al Şşallābī, Alī Mohammad, Dr, ‘Umar ibn al-Khaţţāb, his life and times, Riyadh:Dārusalām, vol.1, P:501

3. POSSESS THRESHOLD KNOWLEDGE AND UNDERSTANDING REGARDING RULES.

Muslim worker should know that the pursuit of knowledge is itself worshiped.⁽¹⁾ According to the Qur'ānic saying:

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ⁽²⁾

“Say: Are those equal, those who know and those who do not know?”

Ibn Qiyyam said in his book “Prophetic Medicine.” that every Muslim should seek the best authority in every field of his life, because such expertise will help him to perform his work with excellence.”⁽³⁾ Therefore every worker should always seek knowledge and he/she should be competent and expert in his/her field. As advancements are made in the field of management, all leaders as well as workers should have to learn new information that will enhance what they have already committed to memory.

‘Umar issued a law: ‘Whoever does not have an understanding of the rules of Islam should not deal in our market.’⁽⁴⁾ From the era of ‘Umar we learn that the person who is appointed should possess complete knowledge regarding Islamic Sharī’ah as he is going to apply in the cases he has to deal with.⁽⁵⁾

4. ACCOUNTABILITY

Accountability is the soul of the Islamic teachings. It is also a basic component of the process of Islamic Human Resource Management. According to this principle each individual is accountable either he is a leader or an ordinary worker. In the process of management, it is mainly associated with the accountability of public servants for their work and actions.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ⁽⁶⁾

“O ye who believe! Fear Allah, and let every soul look to what (provision) He has sent forth for the morrow. Yea, fear Allah: for Allah is well-acquainted with (all) that ye do.”

(1) Tāhir ul Qādī, Dr, (May 2001), Islam or jadīd Science, Lahore, Minhāj ul Qur’ān publishers, P:610

(2) Al Zumar 39:9

(3) Al-jawzīyah, Ibn Qiyyam, (2003), The Prophetic Medicine, Egypt, Dar Al-Ghadd Al-Ghadīd, Egypt Al Mansoura, 1st edition, P:168

(4) Al Şşallābī, Alī Mohammad, Dr. ‘Umar ibn al- Khaṭṭāb, his life and times, Riyadh:Dārusalām, V1, P:313

(5) Al Şşallābī, Alī Mohammad, Dr. Sīrah ‘Umar ibn al- Khaṭṭāb, his life and times, Riyadh:Dārusalām, V1, P:503

(6) Al Hashar 59:18

Accountability was an obvious characteristic extended beyond the realm of humans, applying it on every field within the realm of the Caliphate during ‘Umar (r.a)’s period. He took this to higher grounds. Caliph ‘Umar (r.a), the second caliph of Islam, set the best examples of this Islamic principle. He (r.a) established a special department for the investigation of complaints against his governors and other officials. Once He said:

قَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ لَوْ مَاتَتْ شَاةٌ عَلَيَّ شَطَّ الْفُرَاتِ ضَائِعَةً لَطَنَنْتُ أَنَّ اللَّهَ تَعَالَى سَائِلِي عَنْهَا يَوْمَ الْقِيَامَةِ⁽¹⁾

‘Umar ibn al-Khaṭṭāb may Allah be pleased with him, said, “If a lost sheep under my care were to die on the banks of the Euphrates, I would expect Allah the Exalted to question me about it on the Day of Resurrection.”

During his caliphate all governors, officers, workers and other state agents were strictly ordered to come to Mecca on the occasion of the Hajj. The basic purpose was to made inquiries of all complaints filed against them and grievances redressed on the spot.⁽²⁾

a. Self-Accountability

Once, the caliph was put on an explanation by a young boy. One day the caliph ‘Umar (r.a) arrived to lead the Friday prayer.

While He was addressing to the congregation, a young man from the congregation stood up and said that no one will listen to him, until he give them the explanation that he owe to them. ‘Umar (r.a) turned to the young boy and asked, Explanation for what? The young boy said that from the Baīt ul Māl every one of us obtained only one piece of cloth but it is noticed that you have taken two pieces of cloth. So he wants to know that what right had the Caliph to get a share twice the share of an ordinary Muslim. ‘Umar (r.a) was about to speak but before He could explain, his son ‘Abdullah stood up and said, like every one my father and myself also got only one piece of cloth each. My father is so tall, the piece of cloth that he got from the Baīt ul Māl was not sufficient for him. So I gave my piece of the cloth to him. This explanation satisfied every one. This is the best example of self-accountability that history witnessed.

(1) Al- Iṣfahānī, Aḥmad, Abū Nu‘īm, (2018), Ḥīyat ul-Awliyā’, Beirut: Dar ul kutab al ‘ilmīyah, 2nd editiotion, P:137

(2) Shiblī, No‘mānī, Al Fārūq, Karachi: Dar ul Ishā‘t, P:192

Once a women pointed caliph ‘Umar (r.a) on the pulpit and said that his statement is wrong. Because the ‘Umar (r.a) was at fault and woman was right so He (r.a) accepted his fault in the public.⁽¹⁾

5. NO PRIVATE BUSINESS FOR GOVERNMENT OFFICIALS.

Caliph ‘Umar (r.a) introduced another principle related to managing Human Resource that is loyalty to the company. In this regard during his period all government official were ordered and expected to give preference and complete attention towards their responsibilities. They were also not allowed to run their private business. At the time of appointment of any official, a complete list of all his property and possessions was prepared and kept in record. If it was noticed any unusual increase in his belongings that person was immediately called to account.⁽²⁾ ‘Umar (r.a) appointed ‘Utbah bin abī Shībān to Kunānah. After some time he came to meet caliph ‘Umar (r.a) he had wealth with him. ‘Umar (r.a) inquired about that. ‘Utbah said that he had taken his wealth there and traded. ‘Umar (r.a) did not like this and warned him not to do this in future.⁽³⁾

6. EQUALITY

Islam gives its citizens the right of equality in the eyes of the law. Equality before the law is one of the basic principles of the Islamic Justice System. Allah says:

وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ⁽⁴⁾

“and when you judge between man and man that you judge with justice”

In every organization workers should be delt without any favouritism or prejudice. Prophet (ﷺ) said:

الْمُؤْمِنُونَ تَكَافَأُوا دِمَائِهِمْ وَهُمْ يَدُّ عَلَى مَنْ سِوَاهُمْ يَسْعَى بِذِمَّتِهِمْ أَذْنَاهُمْ أَلَا لَا يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ وَلَا دُوَّ عَهْدٍ فِي عَهْدِهِ⁽⁵⁾

“The believers are equal in respect of blood and they are one against their enemies; protection given even by the least among them is to be honored, but no believer is to be killed (in retaliation) for a disbeliever and no one who has a covenant is to be killed during the covenant.”

(1) Najīb ābādī, ākbar Shāh, Mawlānā,(2010), Tārīkh e Islām, Lahore: Dār Al undlus Publishers, V1, P:445

(2) Aḥmed, Jalāl al-Dīn, Muftī, Khulfāy’ Rāshidīn, Lahore: Akbar book depot, P:81

(3) Al Ṭabrī, Abī Ja’ffār, Muhammad bin jarīr, Tārīkh al umam wa malūk, (Trans:Ibrāhīm, Muhammad) Karachi, Nafis Acadmy, V3, Part 1, P:244

(4) Al-Nissā’ 4:58

(5) Ibn Ḥanbal, Aḥmad, Musnad Aḥmad Bin Ḥanbal, Hadīth:991

During His Caliphate the independence of the judiciary was a great mile stone in Islamic History. ‘Umar (r.a) made it possible that it could proceed without any pressure of the state. No one was exempt from the law, including the Caliph himself. He had appointed Qāzīs in all the provinces. ‘Amr bin Al ‘Aāş was an independent governor and was the conqueror of Egypt. Caliph ‘Umar (r.a) was informed that ‘Amr had amassed significant personal wealth in Egypt.

Although he was at high position but ‘Umar did not spare him. He (r.a) inquired about this from ‘Amr. ‘Amr wrote to Him and explained that he owned some land which brought good income. He further told that he invested his salary in business. This explanation could not satisfy the Caliph. He had confiscated half of the wealth of ‘Amr to the State. The Caliph also separated Upper Egypt from ‘Amr's administration and appointed another person ‘Abdulah ibn Abī Sarh there.

7. FEAR NO ONE, FAVOR NO ONE

‘Umar (r.a) was a man who was known to be relentless in the path of justice and truth. In his first speech, He made it very clear from the beginning by saying that he learnt that people have come to fear my strictness and firmness and that they said I was severe to them while Prophet Mohammad (ﷺ) lived among them, as well as during the caliphate of Abū Bakr. And now they feared how will I handle them while I am in charge?’

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ⁽¹⁾

“Now hath come unto you a Messenger from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the Believers is he most kind and merciful”

And I was at his disposal, and an "unsheathed sword", till he sheathed me or let me go. I am greatly happy because Prophet (ﷺ) was pleased with me. Then Abū Bakr became caliph to manage the affairs of the faithful. He was much gracious, generous and lenient; and I assisted him, mixing my severity with his lenience. He was also happy with me. And now while I have been nominated to manage your affairs. So I want to tell you that severity has been weakened, but I will use that only against those who are oppressive and aggressive to Muslims. ⁽²⁾

The characteristic of unwavering justice made ‘Umar (r.a) respected by the people and his adversaries and at the same time feared by the oppressive and evil. The prominent

(1) Al-Tūbah 9:128

(2) Sayūfī, Jalāl al-Dīn, ‘Abd al-Rahmān,(2007), trans: Abū Al sa‘ūd , Tamīr, Muhammad, biography of rightly-guided caliphs, Egypt: Dār Almanārah, P:179

example of this was the removal of Khālīd ibn Al-Walīd (r.a). He was undoubtedly the supreme commander of Muslim armies.

He was appointed as commander of army by Prophet (ﷺ) and resumed his duties as same during the period of Abū Bakr's caliphate but 'Umar (r.a) had a different opinion. He was with the view that they are relying only on one man so if that person is gone or deceased, all progress falls apart. That is why he made some measures appointed Abū 'Ubādah ibn Al-Jarrāh (r.a) as Amīr by advising him to maintain Khālīd (r.a) by his side. Umayyad felt that their cousin was mistreated, they forced 'Umar (r.a) to reinstall Khālīd but 'Umar (r.a) denied their accusation, and was strict to his decision and made it cleared to them that he will not be swayed by anyone in the matters of state that affect the nation and its future, and will fear no one but Allah Almighty. ⁽¹⁾

8. SAFE GUARD THE RIGHTS OF WORKERS.

Islam has given high regard for work. It considers labor as a virtuous endeavor. Islamic teachings command that workers must be treated with dignity and respect, fairly and humanely. Allah says:

وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ
بِالْجُنُبِ وَأَيْنَ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ⁽²⁾

“and do good- to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the companion by your side, the wayfarer (ye meet), and what your right hands possess”.

Caliph 'Umar (r.a) made sure to safe guard rights of the workers. He (r.a) played a significant role for the protection and promotion of labor rights. He advised to the leaders that they should be kind to their people. Allah loves those who are gentle to their people.⁽³⁾ He has also advised his governors to safeguard the rights to the workers. They should not be abused. Respect them and do not kill them by humiliating. Their doors should be opened for the people. People should have direct access to them. Do not prioritize yourself over them. ⁽⁴⁾ In his reign he made sure that everyone should be given

(1) Sayūfī, Jalāl al-Dīn, 'Abd al-Rahmān,(2007), trans: Abū Al sa'ūd , Tamīr, Muhammad, biography of rightly-guided caliphs, Egypt: Dār Almanārah, P:220

(2) Al-Nissā' 4: 36

(3) Ibn Jauzī, 'Abdul Rahmān,(2014), (Trans: Tāriq, Muhammad) Manāqib Amīr ul Mū'minīn 'umar bin khiṭṭāb, Lahore: Shākir Publishers, P:192

(4) Shāh Walīullah, Dehalwī, Izālat al-Khafā' 'an Khilāfat al-Khulfā', (Trans: 'abdul Shakūr), Karachi: qadeemi Kutab Khana, P:230

the opportunity to protect his rights and express his opinion. Ruler's power was controlled by certain laws. (1)

9. AVOID UNDULY PRAISE.

In Islam, there is reward for good deed and punishment for wrong acts in worldly life and the world hereafter. Al- Qur'ān states:

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكَرًا () وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءٌ الْحَسَنَىٰ وَسَنُفَوِّضُ لَهُ مِنْ أَمْرِنَا يُسْرًا⁽²⁾

He said: "Whoever doth wrong, him shall we punish; then shall he be sent back to his Lor, and He will punish him with a punishment unheard-of (before).But whoever believes, and works righteousness,he shall have a goodly reward, and easy will be his task as We order it by our Command."

In Human Resource Management practices, it is noticed that employees do not get fair appraisal of their performance. It is often because of personal grudges, religious consideration, favoritism and bureaucratic tendencies. According to Islamic teaching it is taken into the account of accountability. So a manager should be fair to his workers. During the caliphate of Caliph 'Umar (r.a) another rule of managing people was an advice to the governors and agents that they should not praise workers unduly, lest they fall into the error of conceit.

10. DO NOT PUNISH WORKERS LEST THEY BECOME ABUSED

Islam advises to the workers not to neglect their work nor harm their employer whether he sees or not. Workers are responsible to take care of the property of their employer. Allah said:

وَقُلْ أَعْمَلُوا ۚ فَسَيَرَىٰ اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ⁽³⁾

And say: "Work (righteousness): Soon will Allah observe your work, and His Messenger, and the Believers: Soon will ye be brought back to the knower of what is hidden and what is open: then will He show you the truth of all that ye did."

On the other hand in Islam it is prohibited to undertake labor against their will even employer is not allowed to punish the workers for equipment damages that are not their fault. Caliph 'Umar (r.a) said to the people that he has appointed governors and agents

(1) Nadūi, Mo'īn u Dīn, Shāh,(2004), Sīr As Şihābah, Karachi:Dār ul Ashā'at, P:116

(2) Al Kahaf 18:87-88

(3) Al-Taūba 9:105

over the people but they are not allowed to beat their bodies or take their monies. They are appointed to teach and served the people. ‘Umar (r.a) also advised his officials that they should keep it in their mind that they are sent as the leader of guidance so that people may follow them. ⁽¹⁾

11. INQUIRIES SHOULD BE MADE ON ALL COMPLAINTS AGAINST ANY OFFICERS.

Process of appointment by Caliph ‘Umar (r.a)

During His caliphate, ‘Umar (r.a) made it sure that whenever appoints any officer, he was required to make some promise:

1. No officer would ride a Turkish horse. ⁽²⁾
2. He would not even wear fine or expensive clothes. ⁽³⁾
3. He is not allowed to eat sifted flour. ⁽⁴⁾
4. He would not keep a porter at his door. ⁽⁵⁾
5. He would always be available for his public and would keep his door open to them. ⁽⁶⁾

CONCLUSION:

In short during the caliphate of Caliph ‘Umar (r.a) Human Resource Management was fully implemented. He followed the Qur’ānic teachings as well as the policies of the Holy Prophet (ﷺ). He used to manage the process of Human Resource Management in systematic manners. During his era the process of selection and recruitment of employees was made after consulting shūrāh. He made appointment in writing. Accountability was an obvious characteristic extended beyond the realm of humans, applying it on everything within the realm of the Caliphate during ‘Umar (r.a)’s period.

Justice is the hallmark of his era. ‘Umar (r.a) made sure that it could proceed without any pressure of state. The characteristic of unwavering justice made ‘Umar (r.a) respected by the people and his adversaries and at the same time feared by the oppressive and evil. His policies proved him as a great manager and made his prosperous.

(1) Shiblī, No‘mānī, Al Fārūq, Karachi: Dar ul Ishāt, P:192

(2) Ibn Jauzī, ‘Abdul Raḥmān,(2014), (Trans: Tāriq, Muhammad) Manāqib Amīr ul Mū‘minīn ‘umar bin al-khaṭṭāb, Lahore: Shākir Publishers, P:188

(3) Ibid

(4) Aḥmed, Jalāl al-Dīn, Muftī,(2010), Khulfāy’ Rāshidīn, Lahore: Akbar book depot, P:80

(5) Aḥmed, Jalāl al-Dīn, Muftī,(2010), Khulfāy’ Rāshidīn, Lahore: Akbar book depot, P 80

(6) Ibid

Human Resource Management polices of 'Umar (r.a) took the Islamic civilization at its peak. That is why his era of caliphate is still a milestone for present world and works as a beacon light for the present day process of Human Resource Management. All initiatives taken by Caliph 'Umar (r.a) provide the guidelines for workers and the organization as well. It is seen that many of his initiatives in the field of Human Resource Management are almost followed and practiced internationally.

