

**RESEARCH PAPER****Modern Human Resource Management and Strategic Management Practices in the time of Second Caliphate of Islam Umar bin Khtaab R.A****¹Salman Sarwar*, ²Dr. Faryal Murtaza Cheema, and ³Dr. Atiq ur Rehman**

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***Corresponding Author** salmansarwar333@gmail.com**ABSTRACT**

The objective of the study is to evaluate and establish a link towards modern Human resources management early ideology derived through the practices from time when second caliphate Umar ibn al-Khattab's of Islam reined the kingdom of Islamic state Madina is undoubtedly believed the golden age in of Islam in every respect. This study aims to explore the sustainable management practices implemented then when theoretical management rules were not even written. Document analysis method has been used to carry out this study. The method is library-based research, and the collected data is taken from secondary sources, which was collected from different classical books. The study has carried only single topic of vast subject in Human Resource Management. The outcomes of this study show that modern administration skills were very much applicable in his time with sustainable management practices as per modern techniques. The study highlighted that reign of second caliphate of Islam can be used as references for modern HRM and strategic management practices.

Keywords: Administrative Skills, Caliph 'Umar Ibn Al-Khattab, Divine Guidance, Managerial Qualities, Sustainable Management Practices

Introduction

"O Allah, STRENGTHEN ISLAM WITH ONE OF TWO MEN WHOM YOU LOVE MORE: AMR IBN HISHAM [ABU JAHL] OR UMAR IBN AL-KHATTAB," the Holy Prophetsa pleaded to Allah according to the Ahadith. (AL-TIRMIDHI, SUNAN). Hazrat Umarra's many contributions as the Khalifa are testaments to his leadership prowess. Due to his guidance, Islam quickly expanded because of its profound teachings, straightforward principles, and moral behavior that are at the foundation of the religion. Everyone in attendance at the time of Hazrat Umar's leadership was aware that he would adhere carefully to the principles of fairness and equality. It was possible for people of all religions to live side by side and for them to freely practice their religion. Because they perceived Islam as a continuation of the Abrahamic faith, this therefore created an opportunity for people to understand the true nature of Islam and led to the conversion of many prominent religious figures. Hazrat Umarra established the Shura (Consultative Body), Bait-ul-Mal (Treasury), discipline among compatriots, and many other fruitful initiatives during his Khilafat.

In every way, the time of Caliph "Umar's caliphate is unquestionably the "Golden Age" of Islam. In addition to providing the Muslim community with a standard existence, he was a man of amazing brilliance and highly special administrative abilities who made Islamic perfection history. He consistently complied with the Holy Prophet's teachings and deeds. He was a very accomplished leader who established a productive social structure. As the defining feature of a recently founded international Islamic empire, he also successfully implemented Shari'ah (Divine Islamic Law). By establishing the police, he guaranteed the safety and morality of the populace. In addition to exploring new places for the advancement of Islamic culture and civilization, he began providing financial assistance and stipends to

those in need. He made sure that the Department of Agriculture and Economics improved, and he set up a strict educational system. He quickly created a vast, contemporary Islamic state (Nelson, 2017).

Whenever the history of notable legislators, generals, or senior administrators is examined, historians and academics always come to the conclusion that Caliph Umar r.a. was a great ruler of every group. Nobody will ever be able to discover a greater leader than Umar if someone searches for great leaders who stood up for their countries and helped them become great nations, as well as those who had a lasting impression on the world. According to Weihrich and Koontz (1995), he never went to school to acquire managerial skills or training, but his vision, education, and knowledge—especially his revised manuscript—were all acquired on April 19, 2019. He was able to become an expert manager thanks to the prophet's company, which included Aminuddin Bin Ruskam, Hussin Bin Salamon, Mohd Fauzi bin Abu Hussin, Nasrul Hisyam bin Nor Muhammad, Sulaiman Shakib Bin Mohd, and Naeem Ashfaq.

Literature Review

Umar's leadership style is characterised by several similar aspects, including his feeling of responsibility, application of complete quality management, participation in management, demonstration of full control over management, and key administrative improvements throughout his tenure. Caliph Umar r.a. showed himself to be a very wise man who handled the situation sensitively and dealt with the difficult situation. According to the prophet, Umar was the only genius who performed at the highest level that I saw (Al-Nawawy, 1996). The message conveyed to various officials by Umar bin Al Khattab shares the management affairs of diverse groupings based on language and ethnic tendencies through Islamic power. The strategic plans employed by his predecessors, Caliph Abu Bakr and the Messenger of Allah (Peysepar), are carried out in this established policy.

According to Islamic history, the Prophet of Allah laid the groundwork for the Islamic State a few years after Hijrah by spreading the word about Islam throughout the Arabian Peninsula. The Quran states, "(O Prophet,) When there comes Allah's help and the Victory, and you see people entering Allah's (approved) religion in multitudes" (Al-Nasr: 1-2). In search of divine directives, orders, and commandments regarding approaching victories, diplomatic manoeuvres, the establishment of law and order, various covenants, the provision of weapons and ammunition, the disposal of loot, Jizyah and Zakah matters, and many other civil and military affairs, there was a constant stream of emissaries coming and going. Almost all of these state concerns need the immediate, urgent attention. Concern over the possible advantages that can arise for a community, organisation, or business that allows them to use management methods has grown in recent years.

This literature has concentrated on the extent to which firm performance heterogeneity, even within narrowly defined industries, may be explained by debatable gaps in an organization's application of operational and human resource practices. This focus has been partly driven by a substantial body of evidence that shows persistent heterogeneity in firm performance (see, for example, MacDuffie, 1995; Ichniowski et al, 1997; Brynjolfsson and McElheran, 2016a). Although the idea that management matters is not new, the creation of datasets connecting data on management practices to firm accounts-type data. The qualities that set great leaders apart from non-leaders are known as leadership characteristics (Robbins & Coulter, 2004). All of these studies share the common trait that larger firms tend to adopt more extensive operational and human resource management methods than smaller firms, as do many other research that map the occurrence of formal management practices (e.g., Wu et al., 2015). even though there can be numerous causes. Since the study will focus on how society manages human capital, more challenges will be found to cope with the findings of previous research, which indicate that SME adoption of the newest technologies and skills to improve standards was more difficult

to handle than larger organisations or societies (Roper and Hart, 2013, Bloom et al, 2011; Wu et al, 2015).

It may be of great significance and may fit with "best practice" by limiting the incentivizing effects of competition, as small and medium-sized entrepreneurs are expected to begin operations in a narrow and focused local area and market (for more information on the general effects of competition, see Bloom et al, 2011; Bloom et al, 2017). Having considered the concept, smaller businesses or recently formed societies may find it more beneficial to employ formal management procedures less extensively if the benefits of doing so are, in fact, universal (Kitching and Marlow, 2013). In the adoption of data-driven management practices relying on information technology (as suggested by Brynjolfsson and McEleheran, 2016b), or scale economies in the development of employee appraisal systems and off-the-job training programmes (as suggested by De Grip and Sieben, 2009), such a situation may result in the best production and services facilities being available with good labour work.

It can appear that these companies are able to share information and knowledge without incurring the expenses of formalisation because of the intimate networks that exist between management and employees. According to a direct study by Broszeit et al. (2016), general management techniques have a favourable effect on society performance, albeit a smaller one than that of larger enterprises. However, to the best of our knowledge, no studies have been conducted on British societies or SMEs that connect management practice data with accounting-related data to enable the same research. The studies that are now accessible have made use of respondents' subjective performance ratings, which they gave while reporting on how the company uses management strategies. According to Wu et al. (2015), Lai et al. (2015), and Sheehan (2014), there is a favourable correlation between SMEs' performance and their usage of formal management practices. However, because of the design of the performance measures, there is a possibility of common-method bias in every study.

This data was discovered in books, published literature, and some of the letters Numani (1939) referenced in his biographies in the political, managerial, and social context. He quoted several letters and concentrated on the entirety of "Umar's life" under this heading. The art of overseeing the affairs of various ethnic groups, based on linguistic variations, races, castes, colours, and creeds, is the one core concept that Umar r.a. unanimity embodies. The Khalifah in Islam, who has the primary authority to oversee the affairs of the Muslim Ummah in accordance with the Quran and the customs and teachings of the Holy Prophet Muhammad's Sunnah, carried on this process in one way or another, whether it was methodical or uniform. Its rebirth is extremely important for the Muslim Ummah's consolidation and renewal inside the political systems of the various countries in the globe.

Material and Methods

The output of this study has been determined through the use of the document analysis approach. An effective research technique that has been around for a while is document analysis. This method can be used to analyse a wide range of materials, such as novels, newspaper articles, academic journal articles, institutional reports, and books. A text-based document can serve as a source for qualitative analysis (Patton, 2015). According to Merriam and Tisdell (2016), the term "document" can be used to describe a wide range of content, including visual sources like photos, videos, and films. Visual documents can serve as a source for qualitative analysis, just like text-based documents can (Flick, 2018). This research is desk-based and focused on libraries. The author reviewed research monographs, periodicals, magazines, and published works in this field to learn about the management techniques during the reign of Umar bin Khattab r.a.'s Second Caliphate of the

Islamic state. The research objectives have shaped the organisation of the study. The study attempted to link the ideas of modern management practices and human resource management to the practical applications of Umar bin Khtaab r.a. during his reign. It was mostly carried out by analyzing data from secondary sources.

Results and Discussion

Throughout his rule as the head of the Islamic state, Umar bin Al Khattab r.a. demonstrated the current management techniques and straight path of a true leader (Bloom et al, 2016a). A larger adoption of such procedures is linked to faster sales growth, better stock market performance, reduced bankruptcy/closure likelihood, and higher worker productivity in a large, multi-country panel sample of manufacturing enterprises.

Modern Management Practices and Human Resource Management

In keeping with this, one line of inquiry has concentrated mostly on human resource management (HRM) procedures. Research in this field has attempted to look at the claim that HRM practices can improve the performance of a company by:

(HRM PRACTICE NO.1)

1. Assisting the business and society in building and developing their human resources and managing their infrastructure:

Implication

Under Umar bin Khattab's leadership, the Islamic kingdom grew; thus, he began to establish a complete governmental framework intended to manage such a vast area. In addition to ordering a census of every Muslim territory, he began implementing numerous administrative reforms and closely monitoring public policy. He established a modern administrative style for the recently captured country, which included numerous new ministries and bureaucracy. The basra and Kufa garrison cities (amsar) were established or grew under his reign. He was able to expand and restore Medina's Al-Masjid al-Nabawi (the Prophet's mosque) and Mecca's Grand Mosque, Masjid al-Haram, in 638.

Additionally, the Christian and Jewish communities of Najran and Khaybar were commanded to be expelled to Syria and Iraq by Umar bin Khtaab r.a.. Additionally, he issued an order requiring these Jews and Christians to be treated well and to partake in the abundant resources in their new communities. In addition, Umar bin Khtaab issued an order prohibiting non-Muslims from staying in the Hejaz for more than three days. He presented the State Department for the first time. Islamic jurisprudence, or Fiqh, was first conceptualised by Umar bin Khtaab r.a. Since Sunni Muslims consider him to be among the finest Faqih, he initiated the process of codifying Islamic law.

He was successful in founding Bayt al-mal, a bank, and initiating yearly salaries for Muslims in 641. 'Umar bin Khtaab was a Muslim leader who was revered for leading a spartan and austere life. He toppled the fanfare and exhibition.

He ruled that the Islamic calendar should start counting from the year of Muhammad's Hijra from Mecca to Medina in 638, the fourth year of his caliph ship and the seventeenth year since the Hijra.

With a population that was expanding quickly and frequent famines during times when there were no harvests available, Umar bin Khtaab r.a. devised a plan to import more cereals into Medina. In addition, he oversaw the construction of a massive canal that connected the Red Sea to the Nile and improved the infrastructure along the Arabian shore.

He constructed a nine-mile canal from the Tigris to the new city of Basra when it was founded under his reign in order to provide drinking water and irrigation. According to Al-Tabari, during the planning stages of the city, 'Utba ibn Ghazwan constructed the first canal from the Tigris River to the location of Basra. Umar named Abu Musa Ashaari (17-29/638-650) as the city's first administrator when it was constructed. He started constructing the al-Ubulla and the Ma'qil, two significant canals that connected Basra to the Tigris River. These two canals served as the drinking water supply and the foundation for the agricultural growth of the entire Basra region. Additionally, Umar instituted a programme of allocating arid areas to individuals who committed to cultivating them. During the Umayyad era, this programme persisted, leading to the cultivation of significant tracts of uncultivated land by the building of irrigation canals by the government.

Caliphate's Visit to Jerusalem in 637 CE

"Umar r.a. was able to issue an order for a large number of Jews and Gentiles to abandon the area surrounding the Temple Mount. He, Umar r.a., kept an eye on the entire process. Following a consultation process, Umar r.a. permitted the return and resettlement of seventy Jewish households. They were permitted to live at the Jewish Market, which is located in the southern section of the city. Their objective was to be close to the Temple Mount and its gates, as well as the water in Silwan. Then, their request to relocate to Jerusalem with their spouses and kids from Tiberias and the surrounding area was granted."

Military Expansion

During the years of severe hunger in Arabia and plague in the Levant, the military's conquests came to an end in phases between 638 and 639. The Rashidun Caliphate included the Levant, Egypt, Cyrenaica, Tripolitania, Fezzan, Eastern Anatolia, and nearly the entirety of the Sassanid Persian Empire, which included Bactria, Persia, Azerbaijan, Armenia, the Caucasus, and Makran. Approximately 4,050+ cities were conquered and taken during these military actions.

Great famine

Arabia experienced a severe and dangerous drought in 638 CE, which was followed by a famine. Following that, Medina's food supplies started to run low. Umar r.a. gave the order for supply caravans from Syria and Iraq, and he oversaw the distribution himself. Abu Ubaidah ibn al-Jarrah, the governor of Syria and the army's chief commander, was the first governor to reply.

Later, Abu Ubaidah r.a. travelled to Medina in person and served as an official in charge of the disaster management team that Umar r.a. was leading. Umar r.a. welcomed the whole population of internally displaced people to a dinner party every day in Medina; by estimates, this gathering was in the hundred thousand.

The terrible plague

Most of Syria and Palestine are plagued. When Umar r.a. travelled to Elat, Syria, the governor of the country, Abu Ubaidah ibn al-Jarrah r.a., received him, briefed him on the nature of the epidemic and its severity, and suggested that he return to Medina. Abu Ubaidah r.a. declined to accompany Umar r.a. to Medina mostly because he did not want to abandon his soldiers in such a dangerous circumstance. However, the same viral scourge that claimed the lives of 25,000 Muslims in Syria also claimed the life of Abu Ubaidah r.a. in 639. Umar r.a. travelled to Syria in late 639, after the disease had subsided, to reorganise the political and administrative system, since the majority of the experienced commanders and governors had perished from it.

Welfare State

In order to live near to the impoverished, Umar bin Khtaab r.a. lived in a mud-made home without doors and moved around the streets every day. Bayt al-mal, the first-ever Muslim welfare state, was founded and built by Umar r.a. The impoverished, needy, elderly, widows, orphans, and disabled, both Muslim and non-Muslim, were helped by the Bayt al-mal in the past. From the time of the Rashidun Caliphate in the 7th century until the Umayyad period (661–750) and well into the Abbasid era, the Bayt al-mal operated with great success for hundreds of years. Additionally, Umar R.A. was the first to create pensions for the elderly and children, as well as child benefits.

Free trade

Jews and Christians who lived inside the Islamic state were formally recognised as religious minorities, subject to heavy taxes to fund the Byzantine–Sassanid Wars, and frequently assisted Muslims in retaking their lands from the Byzantines and Persians, leading to extraordinarily rapid victories. Free trade was advantageous to the newly annexed regions of the Caliphate as well as to trade with other Caliphate regions (trade is not taxed in Islam; wealth is subject to zakat). The Jews and Christians in the Caliphate continued to follow their own laws and had their own judges ever after Muhammad drafted the so-called Medina Constitution.

(HRM PRACTICE NO.2)

1. Structuring jobs in such a way as to encourage employee (individuals) participation in process improvement;

Implication

The nature of Umar bin Khattab r.a.'s government was unitary, with all powers remaining under his sovereign political authority. Under his leadership, the Islamic state was divided into provinces and a few autonomous regions, like as Armenia and Azerbaijan, which had both given up their claims to the caliphate. The governors, or Walis, were in charge of the provinces and were personally chosen by Umar bin Khattab r.a. Each province was then further subdivided into about 100 districts. District or main city governors or amirs were appointed by Umar bin Khtabb r.a. himself, but occasionally these powers were transferred to province governors. At the provincial level, additional officers included:

- *Katib*, the Chief Secretary.
- *Katib-ud-Diwan*, the Military Secretary.
- *Sahib-ul-Kharaj*, the Revenue Collector.
- *Sahib-ul-Ahdath*, the Police chief.
- *Sahib-Bait-ul-Mal*, the Treasury Officer.
- *Qadi*, the Chief Judge.

Although independent army and military officers existed in a few regions, the Wali remained the province's commander-in-chief at all times. All appointments were confirmed in writing following a thorough interview. He always retained the power to terminate employment, but a formal job description and appointment letter were provided, along with an expiration date. The Wali was instructed to summon the public to the major mosque, gather them there, and administer an oath of office in front of them.

Officers under Umar bin Khtaab r.a. were always told: "Look, you haven't been appointed as commanders and officers over the public." Instead, I have designated you as the real Islamic leaders, and the people will have to follow your footsteps as an example.

Giving people their rights and never physically punishing them unless they are abused requires honesty. It is important to exercise caution when lavishing praise on others, lest they succumb to hubris. You have to welcome them with open arms until they begin to infringe upon the rights and dignity of those who are weaker than you. Keep in mind that you are not their superior.

The governors had no access to many additional rigorous, disciplined rules and regulations. Every chief official was required to perform the Hajj, and this was the best time for everyone to report any issues that the public could be facing. In order to reduce corruption, the officers were appointed with large salaries and benefits. Governors of the province were paid as much as five to seven thousand dirham per annum apart from shares of gains from wars (only to the commanders in the war). Under Umar bin Khatib r.a the empire was divided into the following provinces:

1. Mecca (Arabia)
2. Medina (Arabia)
3. Basra (Iraq)
4. Kufa (Iraq)
5. Jazira, in the upper reaches of the Tigris and Euphrates
6. Syria
7. Iliyā' (إلياء) (Palestine)
8. Ramlah (Palestine)
9. Upper Egypt
10. Lower Egypt
11. Khorasan (Persia)
12. Azerbaijan (Persia)
13. Fars (Persia)

(HRM PRACTICE NO.3)

3. Motivating (Individuals) employees to direct their efforts in line with organizational goals (see Bailey, 1993; Appelbaum et al, 2000). Research has thus focused on the performance effects of practices such as: recruitment tests and structured employee training; team-working and quality circles; and appraisal and incentive pay.

Implication:

The first person to create a specific department dedicated to looking into complaints against State officers was Umar bin Khatib r.a. The administrative court, where Umar bin Khatib r.a. himself used to hear court cases, was supposed to be this branch of government. The most reliable individual in the caliphate, Muhammad ibn Maslamah, was in command of this department. Muhammad ibn Maslamah was assigned to continue, look into the matter, and take necessary action while the caliph was away. However, a joint investigation team was formed at some point to look into the matter. An officer would be called to Medina to defend himself in administrative court if he was a party to the allegation. Even in the face of his criticism, Caliph's wit and intelligence were valued and appreciated. Caliph made all of his decisions out of dread for the Almighty Allah. First-ever affairs were formed by Umar bin Khatib r.a.: he instituted the public ministry system, which maintained official records of government and military leaders. Additionally, he proposed putting official foreign affairs correspondence documents on reserve. For the first time in Islamic history, Muhammad instituted the police system. The Caliph sternly prohibited any of his officers or governors from engaging in any kind of profit-making business. One official, Al Harith ibn K'ab ibn Wahb, was once discovered to have extra money in addition to his salary. Al Harith responded that he had collection of this money already before taking oath of official job and

engaged that money into trade. Umar bin Khtabb r.a replied: *By Allah, we did not send you to engage in trade! Hence his profit was taken from him and put into official treasures.*

Another strand of research has focused primarily on operations management practices and performance incentives. The work of Bloom et al (2012, 2014, 2016a, 2016b) is prominent in this field. Building on discussions with management consultants and prior academic research, their work focuses on the performance effects of 18 practices under three broad headings:

1. Performance monitoring (i.e. information collection and analysis);
2. Target setting;
3. People management (i.e. selection, development and performance-focused reward).

Umar bin Khtaab r.a Achievement as HR Leader

One researcher writes about him as political genius and, as an architect of the Islamic State, counts his rating as 52nd most influential figure in history. Umar r.a had been Holy Prophet Muhammad's *صلى هلا عليه وسلم* chief advisers. After Muhammad's *صلى هلا عليه وسلم* passing, it was Umar r.a who managed reconciliation the Medinan Muslims to accept Abu Bakr, a Meccan, as the caliph. During Abu Bakr's r.a era, he actively served as his secretary and cheif adviser. After succeeding Abu Bakr r.a as caliph, Umar r.a won over the hearts of Bedouin tribes by emancipating all their prisoners and slaves taken during the Ridda wars.

He established and built up an effective, efficient administrative political structure that held together his vast realm. He had great vision to organize an effective intelligence network, one of the reasons for his strong grip on his bureaucracy.

Governors were only ever chosen by Umar r.a. for a two-year term in order to prevent them from having much influence in their community. In order to uphold the Muslim religion, he also gave the order to remove Khalid ibn Walid, his most successful general, from office. This was done to dispel the myth that Allah alone is the source of victory and to dispel the idolatry that had grown around Khalid. He used to walk the streets of Medina brandishing a whip and prepared to deal with any criminals he happened upon. For others, Umar's r.a whip was more terrifying than a sword. Despite all, he had a reputation for being a good man who catered to widows and the fatherless.

Even more powerful governors, like Muawiyah r.a, began to fear Umar because of his seriousness in implying swift action against his governors for wrongdoings. During the reign of Uthman ibn Affan r.a., Ali ibn Abu Talib r.a. once declared, "I adjure you by God, do you know that Mu'awiyah r.a. was more afraid of Umar r.a. than was Umar's own servant Yarfa." Ali r.a. hoped Uthman r.a. was truly stern and rigid while reigning.

Arab soldiers were stationed in unique garrison towns called "amsar" between the desert and fertile areas during Umar r.a.'s reign in order to enforce tight discipline. Examples of these settlements that are now known exist are Fustat and Basra in Iraq. Their ability to take buildings and other immovable objects typically considered trophies of war was restricted. All Umma members, irrespective of their social status, shared in the movable prizes.

A contemporary scholar writes about this: He personally kept a close eye on public policy and constantly prioritized the needs of the general public in his leadership style. He once declined to cut off the hands of thieves while serving as the second caliph of Islam because he believed that none of his citizens had given him meaningful work. His goal as the head of a sizable realm was to guarantee that every citizen of his realm would go to bed with a full stomach.

It will be the fault of Umar r.a. if a dog on the banks of the Euphrates River perishes from starvation. He thought that until then, having a strong vision alone would not be adequate to support it with practical tactics. He did more than just have a vision; he actually and truly brought his vision to life. For instance, he used to stroll through the streets nearly every night to check on anyone in need or who was ill in order to make sure that no one went to bed hungry in his dominion.

His form of government was one of the few instances in Islamic history that the Muslim population was brought together as a single entity. Abdullah ibn Mas'ud r.a. would frequently cry whenever Umar r.a. was brought up. "Umar had been a fortress of Islam," he remarked. Individuals never left Islam; they only entered. This solid barrier was seriously breached when he died, and today Muslims are fleeing the religion. Before Umar r.a. passed away, Abu Ubaidah ibn al-Jarrah r.a. is credited with saying, "If Umar r.a. dies, Islam would be weakened." When others questioned him about it, he said, "You will see what I am speaking about if you survive." From a religious standpoint, compiling the Qur'an was his greatest accomplishment. This had not been carried out in Muhammad's day. However, many of the Quran memorizations lost their lives in the Battle of Yamama. Following Umar r.a.'s recommendation, Abu Bakr r.a. was assigned

Military Legacy

Along with Khalid ibn Walid, Umar was influential in the Ridda wars. His breaking up of the Byzantine-Sassanid collaborative alliance in 636, when Emperor Heraclius and Emperor Yazdegerd III joined forces against their shared foe, was one tactical and strategic win. However, their cooperation was short-lived because both emperors ended up becoming wiser and synchronizing because their plans were not the same. By forcing the Byzantines to act before they were ready, Umar r.a. thoroughly took advantage of the occasion. Emperor Heraclius had ordered the contrary, presumably hoping for a united attack with the Persians. In the Battle of Yarmouk, Umar r.a. accomplished this by ordering reinforcements to be sent to the Roman front in the shape of successive small bands, creating the appearance of a continuous stream. On the other hand, Yazdegerd III was engaged in negotiations that further gave Umar r.a. time to transfer his troops from Syria to Iraq. These troops proved decisive in the Battle of Qadisiyyah.

His plan paid off when the pro-Byzantine Christian Arabs of Jazira, with the help of the Byzantine Emperor, launched an unexpected flanking move and besieged Emesa (Homs), leading to a Muslim victory at the Second Battle of Emesa in 638.

Umar r.a. gave the order to invade the Jazirah, the centre of the Christian Arab forces besieging Emesa. Iraq served as the launchpad for a three-pronged assault against Jazirah. Umar r.a. gave Saad ibn Abi Waqqas r.a., the commander of Muslim forces in Iraq, the order to send reinforcements to Emesa in order to put more pressure on the Christian Arab soldiers. Reinforcements from Medina were led there by Umar r.a. Before Muslim reinforcements could reach Emesa, the Christian Arabs withdrew due to this extraordinary pressure. The Muslims conquered sections of Mesopotamia

Umar r.a. invaded the Sassanid Persian Empire on a large scale following the Battle of Nahavand. The goal of this well-thought-out, multi-pronged attack was to isolate the adversary and destroy their targets. Umar r.a. successfully conquered the centre of Persia with the intention of isolating eastern Persia and Azerbaijan from one another. It was followed by many significant strikes on Fars and Azerbaijan at the same time. Subsequently, military authorities in Umar Raqqa had complete authority over Sistan and Kirman, isolating the Khurasan, who were the main Persiac power. At last, the enemy was rendered powerless and Khurasan fell, as Yazdegerd III retreated to Central Asia and the Persian empire vanished following the Battle of the Oxus River.

Discussion

Considering HRM and modern management practices are the subjects of modern world gaining benefits and getting further prosperity, Umar bin Khtaab r.a demonstrated the skills single handedly by himself and established practical applications of Human Resource Management and modern management practices then successfully and ended his era a one of the most powerful and intelligent leader in Muslims or Non-Muslim history of ruling. The study has, if not established but hinted to a great deal that second caliphate of Islam Umer r.a demonstrated human skills to develop such formidable group of people made positive significance contribution towards achievements likes conquering 2.2 million square feet of land. A great display of modern human resource management ensured to support each other as great team work. Strategically it has been proven that Hazrat Umer r.a skills matched to map future oriented thoughts and be able to execute them effectively.

Conclusion

The second Caliph of Islam „Umar ibn Al-Khattab is evidently a unique personality regarding competencies and administrative skill. His personality is mix of multifaceted traits among the great Muslims and non-Muslims leaders. In particular, in Administration and management skills are unmatched, that has been shown throughout his whole ruling time and decisions made during that time. His decisions and strategies gained some immortal popularity that even super power of modern age not only studied, analyzed, but also implemented as it in their own social and economic setup. We have tried to highlight the administration skills such as establishing police force, administrative courts, allowances to unemployed and newly born babies entitlement for pensions along with elderly can be richly found in modern and economical strong countries like united states of America, United Kingdom, Germany, China, France, Swede, Denmark, Norway, Japan, Canada, or any other prosperous country following Umar r.a’s Law. On the other front, many discoveries made sure as torch bearers for the Muslim society e.g army, post office, taxation, free trade concept, fighting out successfully great epidemics, and social reforms. Even Holy Quran is said to endorse the wisdom of Umer bin Khattab r.a as Umer r.a Reforms.

Recommendations

Though study has set the momentum to follow and find out more the Islamic leaders’ quality but yet it is recommended for the future research to take quantitative and mixed mode of research to mark the strength of the output. On the other side, a comparative analysis modern HR leaders and Islamic leaders on larger scale considering various leadership, and motivational theories across the globe.

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