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**QUALITY AND ARRANGEMENT OF EDUCATION IN  
PERSPECTIVES OF HAZRAT UMAR (RA)**

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## ABSTRACT

Hazrat Omar Farooq was extremely intelligent, good-natured, and mature in appearance and sound in mind. Numerous injunctions of the Holy Qur'an were revealed according to his opinion, such as the method of adhan, the ruling on veiling for women and the prohibition of alcohol. Before the advent of Islam, there was no special tradition of reading and writing in Arabia. When he was sent, there were only seventeen men in the Quraysh tribe who could read and write, and Hazrat Omar Farooq had also learned to read and write at the same time. Therefore, the edicts of Amir al-mu'minin Hazrat Omar Farooq, his letters, his sermons and expectations are still preserved in the books of Sira and history. Hazrat Muhammad's dream about Hazrat Umar (RA) and its interpretation was given by knowledge for this reason; he paid full attention to education and training during his caliphate and provided salaries to teachers, stipends to children, etc. In this research, his work will be mentioned in detail.

## INTRODUCTION

### Name and lineage of Hazrat Umar (RA)

Historians have traced your genealogy to both father and mother.

عمر بن الخطاب ابن نفيل بن عبد العزى بن رياح بن عبد الله بن قرط بن رزاح بن عدي بن كعب<sup>i</sup>

The lineage of Hazrat Umar (RA) goes back to the eighth line of the Prophet (peace be upon him).

### Birth of Hazrat Umar (RA)

It is narrated from Hazrat Umar (may Allah be pleased with him) that I was born four years before the second Fajr-e-Azam, when this happened thirty years before the resurrection.

قال: سمعت عمر بن الخطاب، يقول: ولدت قبل الفجار الأعظم الآخر بأربع سنين<sup>ii</sup>.

Hazrat Umar's place in the age of ignorance:

Before converting to Islam, the Quraysh had given him the post of ambassador. And this position could only be obtained by a person who excelled in speech and comprehension.

Hazrat Umar (RA) was one of the honorable people of Quraysh and he was entrusted with the responsibility of the embassy. When the Quraysh had a fight with each other or the Quraysh had a fight with someone else, etc., they would send him as an ambassador.

To do

The Quraysh used to send him as an ambassador in both cases.

قال: "كانت السفارة إلى عمر بن الخطاب إن وقعت [حرب] بين قريش وغيرهم بعثوه سفيراً، أو نافرهم منافراً، أو فاخرهم مفاخر، بعثوه منافراً ومفاخرأ، ورضوا به. رضي الله عنه<sup>iii</sup>.

### Islam

The event of Hazrat Umar's conversion to Islam took place in the sixth year of the Prophet's year.

عن ابن عمر أن النبي صلى الله عليه وسلم قال: "اللهم أعز الإسلام بأحب هذين الرجلين إليك؛ بأبي جهل أو بعمر بن الخطاب"، قال: "وكان أحبهما إليه عمر<sup>iv</sup>.

It is narrated on the authority of 'Abdullah ibn' Umar (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said: "O Allah! He (peace and blessings of Allaah be upon him) said: Then 'Umar became the beloved of Allaah.

Knowledge:

أن رسول الله صلى الله عليه وسلم، قال: «بيننا أنا نائم، شربت، يعني، اللبن حتى أنظر إلى الري يجري في ظفري أو في أظفاري، ثم ناولت عمر» فقالوا: فما أولته؟ قال: «العلم»<sup>v</sup>

It is narrated that I heard the Messenger of Allah (peace be upon him) say that I was sleeping (in the same condition) and I was given a cup of milk. I drank (very well). I even saw the freshness coming out of my nails. Then I gave my leftover (milk) to Umar ibn al-Khattab. The companions asked: What is your interpretation of this? He (peace and blessings of Allaah be upon him) said: Knowledge.

عن ابن عمر<sup>vi</sup>، أن رسول الله صلى الله عليه وسلم قال: «إن الله جعل الحق على لسان عمر وقلبه قال ابن عمر ما نزل بالناس أمر قط فقالوا فيه وقال فيه عمر أو قال ابن الخطاب فيه شك خارجة إلا نزل فيه القرآن على نحو ما قال عمر<sup>vii</sup>

It is narrated on the authority of 'Abdullah ibn' Umar that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Allaah has revealed the truth to the tongue and heart of 'Umar.” Abdullah ibn Umar (may Allah be pleased with him) said: There has never been an incident in which people have given their opinion and Umar ibn al-Khattab (may Allah be pleased with him) (the foreign narrator has also given his opinion), but the Qur'an Omar may not have agreed with his opinion.

Chastity:

قال عمر بن الخطاب: إني أنزلت نفسي من مال الله منزلة مال اليتيم. إن استغنيت استعفت وإن افتقرت أكلت بالمعروف<sup>viii</sup>

He said: I have placed myself as an orphan in the wealth of Allah. Waqi 'said in his hadith (so much more) that if I get rich then I will pay.

عن عبد الله بن عامر بن ربيعة قال: صحبت عمر بن الخطاب من المدينة إلى مكة في الحج ثم رجعنا فما ضرب فسطاطا ولا كان له بناء يستظل به إنما كان يلقي نطعا أو كساء على الشجرة فيستظل تحته<sup>ix</sup>.

It is narrated on the authority of 'Abdullah ibn' Amir ibn Rabi'ah that I stayed with Hazrat Umar ibn al-Khattab from Madinah to Makkah during the Hajj. Then we returned. The floor or sheet was placed on the tree and they rested in its shade.

The purpose of education in the context of the Qur'an:

The Holy Qur'an mentions purification in conjunction with education, because one cannot be a reformer without either.

Allah Almighty has instructed

(هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ<sup>x</sup>)

He is the One who raised amidst the unlettered people a messenger from among themselves who recites to them His verses, and purifies them, and teaches them the Book and the wisdom, while they were earlier in open error.

Purification refers to the expression of good morals and the incitement to it and the invitation to avoid bad morals. Knowledge means the knowledge of the Book of Allah and the Sunnah of the Messenger of Allah, which consists of the first and the last knowledge. This can include worldly knowledge, as well as the use of skills and useful arts, because the knowledge of the Book of Allah and the Sunnah of the Messenger of Allah attracts Muslims. And everything that inspires and benefits the ummah.

For Hazrat Omar, education was of primary importance to the people he used to appoint And the message you conveyed to those whom you sent as governors, etc., shows that education was very important to you. Omar say:

فإني إنما بعثتهم ليعملوا الناس دينهم وسنة نبيهم صلى الله عليه وسلم،<sup>xi</sup>

(I have sent them to teach people the religion and the Sunnah of the Prophet)

Arranging for purification in the appointment of guardians, he said:

وإن أحق ما تعهد الراعي من رعيته تعهدهم بالذي لله عليهم في وظائف دينهم الذي هداهم الله له،<sup>xii</sup>

The caregiver should take the utmost care of his subjects in connection with their religious deeds which is the right of Allah upon them and to which Allah has guided them.

These governors carried out these campaigns in a very good way, just as Abu Musa was sent by Hazrat Omar as the Emir of Basra, so he was the most learned and jurist among them. Hazrat Omar said that it was the responsibility of the state to purify and educate the people and he fulfilled his responsibility. He used to send teachers and educators to the provinces. To assist the governors in fulfilling their responsibilities as you had sent ten teachers to Basra so that the people could understand them. Also, the governor of Syria, Yazid bin Abi Sufyan, sent you a letter saying that the people of Syria have become more numerous and the cities are full and they need to learn the Qur'an and wisdom. So Hazrat Umar sent several of the great Companions. In the same way Hazrat Umar wrote to the commanders of the armies.

"كتب عمر بن الخطاب إلى أمراء الأجناد أن ارفعوا إلي كل من حمل القرآن، حتى ألحقهم في الشرف من العطاء وأرسلهم في الأفاق، يعلمون الناس، فكتب إليه الأشعري إنه بلغ من قبلي ممن حمل القرآن ثلثمائة وبضع رجال<sup>xiii</sup>

Bring to me every servant who has memorized the Qur'an, so that I may add him to the best of gifts, and send him around to teach the people. Ash'ari wrote in response to the letter: "I have three hundred more memorizers of the Qur'an."

الذين في حلقة إقراء أبي الدرداء كانوا أزيد من ألف رجل، ولكل عشرة منهم ملقن، وكان أبو الدرداء يطوف عليهم قائما، فإذا أحكم الرجل منهم تحول إلى أبي الدرداء -يعني: يعرض عليه<sup>xiv</sup>

Each of these teachers had a very large group in which a large number of people used to gather. For example, there were more than a thousand students in the circle of Abu al-Darda' and there was a meeting for each of the disciples (or a mouthpiece, an interpreter). And for every disciple there was one who reproved and explained), Abu al-Darda' would get mad at them and when one of them would learn a lesson, he would go to Abu al-Darda' and repeat the lesson. He used to fix the salary for the teachers and the reason was that the teachers were busy teaching. Hazrat Omar not only focused on education and purification in distant provinces and forgot about Madinah which was the capital but also paid much attention to it. Hazrat Omar himself used to teach Muslims then he would sometimes teach on the pulpit and sometimes at home. Hazrat Omar was very keen on educating Muslim children. The reason for this is that small madrassas came into existence in his time in which children were taught to recite, write and memorize the Holy Qur'an.

قال: ثلاثة كانوا بالمدينة يعلمون الصبيان، وكان عمر بن الخطاب يرزق كل واحد منهم خمسة عشر درهما كل شهر<sup>xv</sup>

There were three teachers in Madinah who taught children and Hazrat Umar had fixed fifteen dirhams a month for each of them. Hazrat Umar kept the great Companions in Madinah to help him in the politics of the Ummah, to educate the Muslim children and to advise you in difficult times as the people of Madinah were special with knowledge and understanding from all the provinces of the Khilafah. Muslims used to come to Madinah for education.

أن عمر بن الخطاب بنى رحبة في ناحية المسجد، تسمى البطيحاء. وقال: من كان يريد أن يلغظ، أو ينشد شعرا، أو يرفع صوته، فليخرج إلى هذه الرحبة<sup>xvi</sup>

Hazrat Omar had built a large space in one corner of the mosque which was called Batiha. He would say: If anyone wants to speak, raise his voice, or recite poetry, he should go out to this place. Non-Muslim teachers were also involved in educating the children, and the argument is that when Mu'awiyah sent four thousand slaves to Caesarea so Hazrat Omar engaged some of the slaves in teaching Muslim children and the rest of the slaves in other Muslim activities. As in the tradition:

وكان نصرانيا من نصارى الحيرة..... وكان يعلم الكتاب بالمدينة<sup>xvii</sup>

That Juffaina was one of the Hiarah Christians Sa'd ibn Abi Waqqas sent him to Madinah and he taught children in Madinah. Hazrat Umar used to respect the teacher very much and considered his rudeness as a sign of hypocrisy. No one disrespects the three men but the hypocrites: the just king, the teacher who teaches well to the people and the old Muslim. Hazrat Omar's education was for both urban and rural people and he considered education necessary. Hazrat Umar during his caliphate sent a man called Abu Sufyan who used to ask the villagers to recite and bit those who did not recite.

## CONCLUSION

It was the responsibility of the state to reform the people with education and training. Hazrat Omar fixed the first salary for the teachers so that the teachers could perform their duties of education and training with great determination. Non-Muslim teachers were also used to educate the children. The primary responsibility of governors and administrators was to teach the people the religion and the traditions of the Prophet. Hazrat Umar, who was made the Amir of the city, was the most learned and jurist of them all.

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<sup>i</sup>Muhammad ibn Sa'd ibn Mani'ah, Al-Tabqat al-Kubra, vol. 3, p. 201, Dar Al-Kitab Al-Alamia Beirut, Al-Tabba Al-oola, 1410 AH

<sup>ii</sup>Al-Tabari, Muhammad ibn Jarir ibn Yazid ibn Katheer, Tarikh al-Rusalwa al-Maluk (Tarikh al-Tabari), vol. 4, p. 197, Dar al-Tarath Beirut, second edition 1387.

<sup>iii</sup>Ibn al-Jawzi: Manaqib Umar, p. 11.

<sup>iv</sup>Al-Tirmidhi, Muhammad Ibn Isa Ibn Soorah Ibn Musa, Sunan Al-Tirmidhi, Volume 5, Page 617, Hadith No. 3681, Publisher Mustafa Al-Babi Al-Halbi Egypt

<sup>v</sup>Al-Bukhari Muhammad ibn Isma'il, Sahih Al-Bukhari, vol. 5, p. 11, Hadith No. 3681 Researcher Muhammad Zuhair bin Nasser Al-Nasser, Publisher Dar Tawq Al-Naja First edition, 1422.

<sup>vi</sup>Abdullah bin Umar: Name and lineage: Abdullah bin Umar bin Al-Khattab, may Allah be pleased with him, Imam Abu Abdullah Ibn al-Hanafiyyah says that Ibn 'Umar is the guardian of this ummah. He was devoted to the Qur'an and adhered to the Sunnah of the Messenger of Allah. He stayed away from sedition and hated government work. He died on 74 AH. Classes Ibn Sa'd, vol. 9, p.

<sup>vii</sup>Al-Tirmidhi, Muhammad ibn Isa ibn Suwar, Ibn Musa, Sunan al-Tirmidhi, vol. 5, p. 617, Hadith No. 3682, Publisher Mustafa Al-Babi Al-Halabi Egypt, Second Edition, 1395.

<sup>viii</sup>Muhammad ibn Sa'd ibn Mani', Al-Tabqat al-Kubra, vol. 3, p. 209.

<sup>ix</sup>Ibid., Vol. 3, p. 211-

<sup>x</sup>Al-Jumma. 2

<sup>xi</sup>Abu Yusuf, Kitab al-Kharaj, vol. 1, p. 24

<sup>xii</sup>Abu Yusuf, Kitab al-Kharaj, vol. 1, p. 23

<sup>xiii</sup>Alaa al-Din Ali ibnHussam al-Din, Kunz al-Amal fi Sunan al-Aqwalwa'fal, Volume 2, page 285, Hadith No.4018.

<sup>xiv</sup>Al-Dhahabi Shams-ud-Din Abu Abdullah Muhammad Bin Ahmad Bin Uthman, Sir A'lam Al-Nubla ', vol. 4, p. 23, Publisher, Dar al-Hadith al-Qahir, vol. 1427.

<sup>xv</sup>Alaa al-Din Ali ibnHussam al-Din, Kunz al-Amal fi Sunan al-Aqwalwa'fal, Volume 3, page 924, Hadith No.9178.

<sup>xvi</sup>Mu'ta Imam Malik, vol. 2, p. 244, Hadith No. 602

<sup>xvii</sup>Muhammad ibnSa'dibn Mani ', Al-Tabqat al-Kubra, vol. 3, p. 271.