



The Islamic Artistic Culture: Between Spiritual Legislations and literary Aesthetics

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الملخص :

كان عمر ابن الخطاب رائدا للامة الاسلامية و اهتم بالدين و الحياة الدنيوية معا خلال خلافته . كان عمر دوة ربه ربانية لا مثيل لها اذ قال الرسول عنه " لم ارى عبقريا يفري فريه ". كان التوسع الاسلامي في عهده لا سابق له فازدهرت المدينة بعدما اسسها النبي فكانت المدينة الفاضلة التي حكم فيها عمر بعدل اذ اتبع كتاب الله و سنة نبيه فكانت سيرته اخلاقا عالية و ادبا رفيعا فتح كل مجالات العلم المعرفة و الشعر و الترتيم. لقد كان عمر محبا و مشجعا لكتابة الشعر و سماعه فجمع بين لغة الضاد و الخلق الطيب ليرقي بمدينته الفاضلة التي اختلفت عن مدينة افلاطون و الفارابي. انها مدينة حكمها الفاروق.

الكلمات الدالة :

عمر ابن الخطاب، المدينة الفاضلة، الاخلاق، الشعر، افلاطون، الفارابي

Abstract::

When Umar Ibn El Khattab headed the Islamic Ummah, he was the brilliant leader that gave both religious and secular aspects an omnipresent weighty significance during his Caliphate. Umar was endowed with prodigious inspiration and deep insight by God and Prophet Mohamed PBUH said that he had never seen 'a genius that accomplished his endeavors'. The ideal city-state attained its perfection during the era of the Caliph Umar thanks to his traits and the Sunnah legacy of Mohamed PBUH. The high morals he preached in his speeches, letters, during trials he headed and in poetry he cherished the most and urged the Arab writers forwards, were an inspiration from a deep faith, belief and behavior the Sunnah traced and the Quranic revelations were to remind. El-Akaad wrote and unveiled the Caliph awesome personality in his literary chef d'oeuvre 'the Genius of Omar'. It is such an artistic piece of writing that is to counterpart if not transcend the 'Ideal city-state' of Plato and El Farabi while tackling how to achieve justice in their philosophies on society and education.



Key words :

Umar Ibn El khattab, poetry, the Islamic heritage and culture, moral values, the individual/citizen, the ideal city-state, El Sunnah of Mohamed PBUH, the Quran.

The Islamic moral values is mercy of the divine creator on his subjects and of man-to-man and nature. Man is to be committed to the Quranic morals in his community as the urban social-political milieu is just imposing new notions and sucking humanity in the whirlpool of forgetfulness. Shall we then remember and remind that those morals are incorporated in us, in our souls, minds, culture and identity, and we Muslim citizens are individuals that lead the torch of the Islamic Arab culture and civilization. The city where the citizen lives should be guided by the most appropriate leader an ideal one, in a hope to create an ideal life and city. The Ideal city tackled by philosophers, hypothetical by nature, exposes how knowledge and moral values are important as a virtuous imprint for a leader, but the ideal city Umar Ibn El Khattab established and left as an Islamic legacy had hailed the Arab Islamic history and culture that is an identity to remember ; a witness of magnitude, might and justice.

The Islamic civilization originated in Mekka, the place where the divine revealed his message that the Quran is to guide people to the straightway. The message Mohamed PBUH brought is a religious guidance to establish an “integrated civilization of belief, ruling, values, principals, role models, architecture, theoretical and practical sciences. The Islamic civilization had then accomplished great achievement”. This civilization is built on a true religion and correct knowledge, complete and strict fairness, the furtive hereafter and mostly the genuine love that makes society a “melting pot” of its entire fragment; a civilization that bows to the word of Allah.¹

The holy Quran is the origin of the moral values. Indeed, Islam ties between speech, work, value and behavior. The moral behavior is a common denomination in all fields of life, Political, social, legislative and educative. The objective is to build a nation of piety that urges forwards virtue. The moral value in Islam is fixed, it is unchangeable to every time and, like legislation and creed, it is not



man's creation. The basic Islamic laws are the "fixed values" and "fixed morals" and the basic commitment to keep moral values remembered and omnipresent in our lives. Responsibility becomes then a due that if neglected, the values are lost. Islam carries theoretical morals, integrated laws that lead to virtue in the best images. This stems from the very message and aim of Islam that came as a "mercy to the world".²

The world is the divine creation and man was created to worship Allah. Man is then a truth created by God's permission. Man, not created as such perfect, should transcend such a dearth with worshipping through prayer and good deeds. Minding what truths are together with piety makes man's faith. The mind was then related to the moral value of the Sunnah while the values in the Quran were tied and related to faith. Faith would then lead probably to good deeds³. "Except such as have faith, and righteous deeds, and in the mutual teaching of truth, and of Patience and Constancy".⁴

The word 'khoulouq' meaning moral appeared in the Quran twice. First when addressing the prophet Houd in Surah when his people mocked the morals he is talking about as if an ancestral tradition; "this is no other than a customary device of the ancient".⁵ The second time was when addressing prophet Mohamed PBUH: "And thou (standest) on an exalted standard of character".⁶ Mohamed's behavior and speech PBUH were to become the Sunnah i.e. the prophet's behaviors and speech, followed by all Muslims. Indeed, no man had the morals of Mohamed PBUH and all are trying to be as virtuous as him. These were morals revealed in the Quran that were to become Makarim el Akhlaq i.e. 'High Morals'. From the Quran many verses prevent Muslims from bad behavior and urge them forward the morals that raise them up in the community.⁷

Allah revealed: "Serve Allah, and join not any partners with him; and do good-to parents, kinsfolk, orphans, those in need, neighbors who are need, neighbors who are strangers, the companion by your side, the wayfarer(ye meet), and what your right hands possess, For Allah loveth not the arrogant, the vainglorious"⁸. "Guard strictly your



habit of prayer, especially the Middle prayer; and stand before Allah in a devout (frame of mind)".⁹ "Allah commands justice, the doing of good, and liberty to kith and kin, and he forbids all shameful deeds, and justice and rebellion: He instructs you, that ye may receive admonition".¹⁰ " Say come, I will rehearse what Allah hath prohibited you from: join not anything as equal with Him; be good to your parents; kill not your children on a plea of want; we providence sustenance for you and for them; come not high to shameful deeds. Whether open or secret, take not life, which Allah hath made sacred, except by way of justice and law: thus doth he command you, that ye may learn wisdom".¹¹ "Allah doth command you to render back your trusts to those to whom they are due; And when ye judge between man and man, that ye judge with justice: verily how excellent is the teaching which he giveth you! For Allah is He Who heareth and seeth all things".¹² "O ye who believe! Avoid suspicion as much as possible: for suspicion in some cases is a sin: And spy not on each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, ye would abhor it, but fear Allah: for Allah is oft returning, Most Merciful." ¹³

Islam is the religion of Knowledge. There is encouragement in gaining knowledge, as the knowledgeable is higher in status than the unknowledgeable or the fighter in the path of Allah and even the worshipper. The very first revealed verses by Allah to Mohamed PBUH urged him to 'Read in the name of thy Lord and Cherisher, who created, created man, out of a mere clot of congealed blood: Read and thy Lord is most Bountiful, He who taught the use of Pen, Taught man that which he knew not'.¹⁴ The purpose of Chapter El Alaq is to teach Mohamed PBUH the Quran recitation, as he was illiterate before revelation. It helped him contemplating how God created the universe and how amazingly man grows out of a mere clot of congealed blood. Mohamed PBUH said " whoever treads a path in search of knowledge Allah will make easy for him the path to paradise", and said too " Angels lower their wings being pleased with the one seeking



knowledge”, and “ Seeking knowledge is a virtue and if in religious matters it is grander. The messenger said also“ I am the city of knowledge and Ali is its doors. ”¹⁵

“If we judge greatness by influence, Mohamed PBUH was one of the greatest of greats in history. He Undertook to raise the spiritual and moral level of people harassed into barbarism and he succeeded upon Judaism, Christianity, and his native creed, he built a religion simple and clear and strong, and a morality of ruthless courage and racial pride which, in generation marched to a hundred victories in a century to empire, and remains to this day a virile force through half the world”. The Sunnah is the “ practical implementation of the divine and the directions sent down to him by God”. The prophet is a mercy to humanity, “We sent thee not, but as a mercy for all creatures”¹⁶, Muslims are to implement the guidance of the prophet PBUH his moral values, cultural principles, interpersonal relation and educational practices.¹⁷ Life within the Quran frame has a meaning and an inspiration any pen can fail to unveil. Recitation of the Quran verses and the understanding of its words shows how perfect is that holy book in style, beauty, greatness, creed, morals and legislation. Mohamed PBUH said “ and I was sent to accomplish higher morals”. Morals are a set of meaning and qualities in the self and Islam insisted on behaving people by inserting morals in them to create righteous men to participate in the emancipating life via their hearts and minds.¹⁸ “ For each there are angels in succession, before and behind him: they guard by command of Allah. Allah does not change a people’s lot unless they change what is in their hearts. But when Allah willeth a people’s punishment, there can be no turning it back, nor will they find, besides him, any to protect.”¹⁹

Moral conduct is a mood of a good behavior with others by happy mien, nice wording, and kind manners. Abu Bakr said “ it is to be modest, speak honorably and meet your brother cheerfully.” Virtuous people aim to have a moral conduct, which is the “core and pivot” of the virtue. The prophet Mohamed PBUH was the ideal example of moral conduct and high morals and he then could seize the hearts, and



deserved worthily the praise of God. "Most surely, you conform yourself, to sublime morality". God before sending any prophet grants him moral conduct, symbol of prophet's virtues. Prophet Mohamed PBUH said "fill the trust for the one who entrusted you and do not cheat the one who cheated.". He also said 'charity does not decrease wealth' and 'Muslim shall never leave another Muslim helpless in the time of need'. He reminded that 'the one, who takes care of an orphan, is with me in paradise like this' showing his two fingers neared to each other, and that 'the two cycles of the morning payer are better than the world' and 'the best among you are those who have the best manners and characters'.²⁰

For their significance and, in an Aim to tackle morals and virtues, the Greeks too studied and established theories that enable the individual to create healthy societies. In book nine from *The Republic*, Plato described the theory of the ideal state or the ideal city creation, how it should be organized, who is to govern it, how to achieve Justice in it. The random theoretical conception of Plato proved to be only an idea; an imagination that has no concern with reality. It is "a hollow Plan", a beautiful dream as the idea of the philosopher King say the leader was at the origin of fascism rise later. It is considered totalitarian with little freedom of expression, and it allowed only little diversity. For Plato, "the state is a set of different, interrelated and often overlapping theories about a range of political phenomenon". Max Webber's defines the state, as a compulsory political organization with a centralized government that wants the monopoly of the legitimate use of force within a certain territory.²¹

For Plato, the state is a living body and has three major organs or say classes, the ruling class, highly educated in philosophy that is to manage the state, a military class, to save the state from the attack and, professional class with ordinary people. In Athens, education is provided for the aristocratic class. As the body, which is in a need of food, the soul needs education.²² For Plato and Socrates, knowledge is a virtue and the highest virtue is the knowledge of philosophy. The important base of the ideal sate is justice; Plato gave the idea of



federation to administer justice and thought that absolute monarchy is the best policy where the Philosopher king - the most educated-is a true state man and provides everyone with his due. He serves the needs of every person in the state and serves his subjects on equal footings because he is leading with reason not desires. It is a monarch system when the philosophical king is the most powerful on the state and ruling on a law state basis.²³

The Republic was not a political manifesto but a work of moral philosophy. 'The ideal city' is then the 'polis' that is based on justice and human virtue. It allows individual maximize potentialities, serve their fellow citizens and live in accordance with universal laws and truths. The best governor is the philosopher king; 'the ideal ruler', taught a rigorous course of study and is not someone favored by circumstance.²⁴ The philosophical King must have high morals to rule over others and must have knowledge and wisdom. He belongs to the intellectual elite, guided by morality. Proper management of the soul and training method leads to cultivate spiritual and civic education. For Plato mathematics is suitable to develop future groups of rulers. Knowledge is absorbed by the use of dialectical method, not before so; the ruler will not be ready with enough wisdom to rule. Children should be separated from their families to get secular education. As literature, art,²⁵ music, physical education, cultivation of moral values. Yet, art casts shadow on real objects. Therefore, they do not nurture virtue. Art if not properly used can upset harmony of the soul. Only rulers can resist it. Still, music and literature are good for the soul. For Plato, morality and aestheticism²⁶ are inseparable. The quality of art depend on its impact on behavior. Plato studies were on education, humanity and justice. Justice in the ideal state is similar to that reflected through the prism of the individual soul. The debate of the Republic aims at determining the definition of justice in a state and what laws should be effected to ensure the carrying of justice that leads to the ideal city where the ideal citizen should have a specific education in fictive arts, philosophies and metaphysic. For Socrates, it is easier to identify justice if we construct such a city and, hence,



transmit it from the city to the individual by identifying virtues as wisdom, courage, moderation and justice.²⁷

The three classes of the ideal city; ‘the kallipolis’, the producers, the auxiliaries and the guardians must work in harmony for the city to be just. The guardians must rule and the two other classes working for the economic and military interest should be under their reign. Depending on the ruling, the government might be either an aristocracy, a timocracy, an oligarchy, a democracy, or a tyranny. Plato creates the ideal political system in order to locate justice in a society before doing the same for the individual. The moral theory emerged out of the political theory, and this made of his city a non-realizable; theoretical project. For him all governments lead to tyranny as ‘everything that comes into being must decay’ and this is how the ideal city will know decadence because of human nature for even the guardians could be mistaken. The ideal city is to serve the needs of its citizens and they are to live in ‘peace and good health’ and, hence, purifying any feverish city to come to the ‘fine city’.²⁸ All depends then on the education of the king philosopher whose desires ‘flow towards learning and everything of that sort...’. The platonically just man will not act vulgarly and unjustly for his basic aims are intellectual though acting vulgarly just will be possible for the well-being of the city. The philosopher kings are ideal rulers because they know the forms and know the good and rule by reason. Any leader, however, relying on ‘spirited part of their souls’ leads to chaotic environment and decadence of the government. The purpose of the establishment of a just city is, by large, to make its inhabitants as virtuous as possible. Virtue is a due as people could be easily affected by their surroundings’. ‘The just city designed to raise people to the highest levels of virtuous they are capable of, the results must be different classes with different levels of virtuous’.²⁹

Centuries after Plato wrote about his ideal city, El Farabi exposes his socio-political philosophy on the qualities a ruler should have while shedding light on ‘ignorant and excellent cities’, though the latter his city too might be unrealizable. However, His political



thought would inspire Muslim leaders on how to live and lead nobly. The 'word city' refers to 'state or city state' say the perfect state. In his 'virtuous city', the citizen cannot live alone and he is to rely on the others to create a community of exchange to attain happiness, wealth and pleasure. The city is like a body if all its organs are acting and functioning perfectly it is going to be perfect. The ruler should possess full intellectual perfections by becoming actually mindful. As the cause should relate him to God Who is the Divine Ruler of the universe, he should be alike³⁰ in governing equally and, hence, bringing happiness. 'God is wise' 'God is everything', the ruler trying to lead perfectly had an intellectual mind and he can understand and grasp directly the community concern. The ruler, for El Farabi, should have intellectual perfection that leads him to be a wise man and a philosopher who employs an intellect and 'divine quality' and would become then a prophet. The ruler holds "perfect rank of humanity" and knows how to act to reach happiness. He must be a good orator, delivers speeches with well-chosen words to guide people to happiness and should master the tasks of war. He is called the Imam, the sovereign of the universal city.³¹

The ruler is to be strong and should have a healthy body for acting. He must understand and perceive things well. He should remember events, be bright and intelligent and is to be fond of learning and knowledge, of truths, of justice, of honor, and hates falsehood. He should have fine dictation, should be far from loving any worldly pleasure and money, should be above all ugly things, must hate oppression, is to be noble and just and carry with courage his community.³² For El Farbi, the inhabitants of the 'Ideal City' will never be happy unless they follow their leader or president's approach and he won't be a responsible man unless he raised their levels. In his book, he tackles the socio-political aspect in the ideal city. Man attains the perfection in that city, and every individual is like a part of a body and all parts working together while the leader is the heart of that body that gives life. He must be perfect with much humanity, smartness, courage, knowledge, and should be honest, just and strong.



However, as these qualities could be found in more than a person, two leaders can head the city.³³

Indeed, a person cannot be perfect but he is in need of others and this is a nature and, hence, the community is headed that way to achieve happiness. In addition, either presidency is by nature or by will; there are qualities we inherit by nature and others we learn through experience. If a leader is wise, another should be savant, well knowledgeable about legislations of earlier Imams, capable to manage new situations but by respecting principles of ancestors for a good guidance vis-a-vis cultural and religious heritage.³⁴

The most valuable and prestigious community the Islamic history is , however, to memorize is El Madina'. When Mohamed PBUH migrated to Yathreeb, he had settled there and called it "El Madina"; meaning the city and the first triumph he did was the building of the mosques. Philosophers spoke about the "ideal city" to determine the best notion of the human society. Many thought that the solution is in knowledge through education and sciences' revolution. Yet, knowledge alone proved incapable to found "an ideal city" or "a human Society" as technologies and modernization had just brought much illnesses that urged us forwards thinking of a new balance for recalling again the values inspired from holy manuscripts, the prophet's Sirah ie: biography, and his Sahaba ie: the companions. Mohamed's religion PBUH is a creed, a legislation and a religion. If philosophy is a theoretical idea far from being realizable, Mohamed PBUH made of the Medina; a "religious entity" that kept inspiring Muslims through history.³⁵ "Ah! These are the sort of men on whose behalf ye may contend in this world; but who will contend with Allah on their behalf on the Day of Judgment, or who will carry their affairs through?"³⁶

The real "ideal city" history remembered as a weighty Islamic heritage is the Medina Umar Ibn el Khattab may Allah be pleased with him settled and urbanized- after Prophet Mohamed PBUH Peace Be Upon Him (PBUH) had built- during his caliphate³⁷, thanks to the legacy of "El Sunah" and "Makarim El Akhlaq". The era of "Al



Farouk’’³⁸ Umar Ibn El Khattab; the second caliph; and the best of the noble Companions after Abu Bakr may Allah be pleased with them, is an outstanding episode in history for his noble personality, conduct, glory, sincerity, and jihad. Umar was an expert jurist and is best known for his justice with Muslims and non-Muslims and this value earned him ‘El Farooq’ and ‘Amir Al Mumineen’’ titles³⁹. His political wisdom and administrative endowments were demonstrated in the protection of the Islamic state unity in spite of its growing scope and the increasing population of varied ethnicity in Bilad el Shaam and its neighboring, in the Roman, Sassanid and Persian empires.⁴⁰

Son of el Khattab and Hantamah bint el Hashim el Makhzoumia, Umar was born thirteen years after El Fil year and grew up among his Quraichi peers in the pre-Islamic society and learnt reading when few did. He worked in sheep and camel tending and acquired forbearance, patience and toughness. He was known too for his interest in riding and horsemanship. He engaged in trade and become among the richest of Mekkah. He travelled in Syria in summer and Yemen in the winter and had a prominent position in the Makkan society. His grandfather was consulted for the Qurachi disputes and affairs and out of his wisdom, Umar knew a lot about the Arabs. People, then, came to see Umar too for any of their troubles. Umar was ‘wise, eloquent, well-spoken, strong, tolerant, noble, persuasive, clear of speech.’ He was the ambassador of Quraish among tribes.⁴¹

When Umar- before conversion- had witnesses the removal of woman from Makkah because of their conversion to Islam, he felt pity and thought this is not right. Oum Abdellah Bint Hantauh said ‘when we were migrating to Abyssinia, Umar who used to persuasive us mercilessly, came and stood over and said to me, are you leaving! I said for you have persecuted us and oppressed us, and by Allah, we are going out in the land of Allah until Allah grants us a way out. Then Umar said may Allah be with you and I saw kindness that I had never seen before.’ Umar felt much pain but was amazed by such a religion that is giving such a strength to those people. Prophet Mohamed PBUH prayed for him and said ‘O, Allah! May you



strengthen Islam by the most beloved one of the two men, to thee, Omar Ibn al Khattab or Amr Ibn Hisham” meaning Abu Jahl”. When he became Muslim Umar said: “ I remember that when I become Muslim, there were just thirty-nine men with the messenger of Allah, and I brought the number forty.” When Umar converted to Islam, he understood its beauty and nature and said “ the bonds of Islam will be undone one by one when there will be a generation brought up in Islam who do not know what ignorance is.”⁴²

Abdullah Ibn Massaoud said “ Umar’s Conversion was a conquest, his immigration was a victory, and his caliphate was a mercy...We could not pray or circumambulating the Kaabah until Umar became Muslim... When he became a Muslim, he fought the unbelievers until they left us alone, and let us pray.” Ali Ibn Abi Taleb talking about his courageous conversion said “ No one migrated to the Medina openly except Umar who after circumambulate el Kaabah said to the Qurashi “ I pray your faces would become ugly! Allah will only rub these rose in the dust. Whoever wants his mother to be bereft of him and his children to become orphans and his wife to become a widow let him meet me behind this valley.”⁴³

The prophet said “I have never seen “a geneous who does what he did”. He was a great man, created to lead the communities. A personality that gathers greatness and humbleness, strength and leniency at the same time, he is a unique man. Moreover, he was a war leader that is that courageous, just, knowledgeable, experienced with an outstanding personality. He was known for his generosity, faith, deep insight, smartness, good behavior, and mercy. In the battlefield, he is open to other views and criticism, to consultation in decision, and to humanitarian consideration.⁴⁴

Though Umar was a strong and tough leader, he was not an autocrat and never sought growth for his own but he was leading for the sake of the Ummah. When Mohamed PBUH died Umar told once to Abu Bakr who was lenient: “ The messenger of God fought the Arabs with revelation and angels they are granted to him by god



but this is no more of our time now so keep at home and mosque you get no that energy to fight them, and Abu Bakr said: Oh! I do swear this religion will emerge over all other religions even if the polytheist abhor it, his word is right and his promise is right.”⁴⁵ When he sent the Muslims to wars during his caliphate, he reminded them about the fear of Allah, urged them to adhere to the truths and patience, to fight in the cause of Allah, not to be coward, not to kill woman, aging and children, not to seek worldly honors and spoils of wars. Umar prayed: “ Oh Allah I ask you for martyrdom⁴⁶ in your cause and death in the land of your messenger”⁴⁷. During his caliphate, Umar wrote to the armies’ commanders the following: “ do not beat Muslims that you humiliate them, and do not deprive them so that you force them to disbelieve, and do not instigate them so that you cause them dissension, and do not let them go down to woods so that you get them lost.”⁴⁸

As the ‘Commander of Believers’ when conquering El Sham and Iraq⁴⁹ he never took his loots’ part –the fifth of gains- and gave it to the Muslims as he wished to be austere as Mohamed PBUH. Even when Hafssa asked him to buy more clothes as the empire was expanding and getting richer, he reminded her about Mohamed PBUH and she cried. When he was appointed as the caliph, he said “nothing is permissible for me from the teasing more than two clothes; one for the wet season; and the other for the dry season, the sustenance of my family will be the equivalent of an average man of Qurashi and not the rich amongst them, for I am just an ordinary man among the Muslims.” At the time of drought Umar ate oil and bread until his skin turned pale dark and he said “what a bad leader I am if I eat my fill and the people got hungry.” Umar had an austere and humble life. He had little food and carried his water on his shoulder. In his ring was written “Death is sufficient. O! Umar”.⁵⁰

Umar was known for his knowledge on history of Arabs and their families and descendent, their poetry and proverbs. Abdullah Ibn Massaoud said “ Umar was the most Knowledgeable about the Holy book and religious matters” and he also said “if we put Umar’s



knowledge in one side of a balance and all the world's knowledge in the other one, that one of Umar weighed more.” Umar advised savants and scholars and said “ learn knowledge and learn from peace and pity and be humble to your teachers and to your scholars and do not be the autocratic savants so you will exchange your knowledge with ignorance.”. To his students, he said “ be the recipient and the source of knowledge and ask Allah blessings day by day” and “ learn before you head”.⁵¹

Umar speech was that eloquent as if he was born to speak; his voice was loud, clear, and fluent in Arabic. Umar had ever urged the Muslims to read the Quran and understand it predominantly before another book and this was an important direction in the era of Umar as Muslims had spread in and he was scared they will be affected once abroad and lose their will as Muslims.⁵²

Umar; “ a man of right and might” was the caliph whose era prevailed in justice and decisiveness and care for people. The Messenger of God said: “even Satan fears you Omar!”. During his Caliphate, Umar spent the night between worshipping and inspecting around the Medina the conditions of Muslims, helping the needy, poor families, woman, children, orphans and babies. He unsealed peace and stability and used properly “Beit al Mal” ie: the Muslim Treasury and this led to a successful societal policy thanks to his great mental talents, abilities, wisdom and faith. He was humble and ascetic in dress and food to an extent that he used to sleep in al Masjid. Umar said about himself when he became a caliph “ oh Umar Ibn El Khattab You became a prince of the believers!” When Umar, was having a round one night, he passed by a family whose children were crying because of hunger but as the mother was not able to feed them, she was boiling water with stones to distract them. Umar could not bear that and went himself to “beit el sadaqua”; ie: alms, and brought them food and he said “ I am responsible for them on the Day of Judgment”.⁵³ Umar is an example of truth, justice, and dignity the world has ever witnessed. All leaders seek the establishment of a “sound city... void of impurities”. They witnessed the victory of



virtues over vices and victory of the good over evil, and this is a struggle for public interest.⁵⁴

Umar⁵⁵ is a pioneering figure in the Islamic world. He was the leader, the states man, the pious conscious Muslim, respectful towards Muslims and non-Muslims. He followed the Quranic commands that had shown that "there is no compulsion in religion". The spreading of Islam was not only by the strength of sword but also by the beauty, the transparency of justice in his leadership. Treaties with non-Muslim people had guaranteed freedom of religion and good neighborhood. Umar Ibn El Khattab carried equity principles, and did not tolerate distinction in his court. He thought men were born free and no one was allowed to despise the others. When Umar Ibn El Ass' son had beaten a Christian Copt, Umar punished both by ordering the Copt to beat them both publically though Ibn el Ass was the governor of Egypt and said: " Since when have you turned men into slaves whereas they are born free of their mothers." Judges were appointed in different districts but problematic matters were transmitted to Umar who tackled them with the companions in " Majles el Shura" i.e. The Assembly of Consultation, it was later enlarged and called " Divan". His dicta were all respected and he used to say: " Oh God let me not fall into an error not let me be called to account on unawares, nor let me fall into neglect."⁵⁶

When al Walid Ibn Hisham came back to the Medina he said "O! Commander of believers, I came to El sham and saw its monarch as they registered books and recruited soldiers" and Umar agrees and he called Aqil Ibn Abi Taleb, Makhrama Ibn Nawfaf and Jubair Ibn Mutaam who were Quraichis. He told them to register people according to their houses and they did start with Bani Hisham, then registered Abu Bakr and his family after them, then Umar and his family. Moreover, he created the "divan" where clerks of laws and calculations were working and later advisors for military missions were included. Alms were granted according the holy text, to Allah paths, orphans, needy and the wayfarer"⁵⁷ Umar established administrating institutions in the Islamic state as the public treasury,



courts of justice, war departments, army reserves places with an army officer, an accountant, an interpreter, a physician, and a surgeon for each. He also established the land revenue department, ordered, hence, a survey in lands and founded great cities as Basorah and Musol. Divided countries into provinces, permitted foreign trade and made rounds at night. He formed the police department, built guesthouses along the roads and in cities, and established schools and paid teachers. He ordered the "tarawih" praying in congregation and provided light in mosques at night and used the hijra calendar for the memory of history.⁵⁸

When Abu Baker died after consulting his prominent companions to avoid confusion and sedition, he appointed Umar and ordered them to obey him and listen to him, and said Umar is "gallantry, vigilance, fairness, caring, austerity, renunciation and desperate struggle for benefiting each of the citizens." Indeed when he took the reins of leadership with a consent of the majority to be the caliphate", Umar was "gracious father of the Muslims, a beneficent brother, a skillful politician and a fair judge. When he was appointed, he delivered a speech to clarify worries about his harshness in punishment. On the "minbar" i.e. rostrum, he addressed the Muslims and promised to take care of them protecting them and their families and to be right with all virtuous people.⁵⁹

Umar Said: "... Allah to whom belong glory and might hath appointed me to rule you. I knew the best of you. I beseech Allah, Be He exalted, to help me and guard me with Him as he guarded me with others, and to reveal justice to me with you such as he ordered. I am a Muslim man and a weak person except if I was backed by Allah, to whom belong glory and might; and this will not change my morals even if I am caliph, Allah willing....". When he was dying, he recommended to his son Abdullah the following: "O Son! You should commit yourself to the traits of faith; he said, what are they my father? And Umar said: fasting in the prime days of summer; killing enemies by sword, patience on the calamity, performance of ablution



properly in winter, being in hurry for prayers in cloudy days and shunning wine”, and these are the high morals...”

Once at the head of the Islamic state he said “ if I knew there was in Mohamed PBUH’s PBUH Ummah a man more capable than me in leading I would have preferred to have my head cut than heading the Muslims.”⁶⁰. Mohamed PBUH had ever seen justice of Umar and his good behavior and consulted him for war affairs; he had much respect and keen to him for his religious inspirations and spiritual insights to an extent that he said once “ if there had been after me a prophet, it would have been Umar.” “ God had made truth said by Umar”, “and Umar agrees with me and I agree with him and truth after me is with Umar Ibn El Khattab wherever he will be.” “Umar’s behavior had signs⁶¹ of an inspired prophet, endowed with deep insight that is near that of prophets. ’Prophet Mohamed PBUH was aware about his virtues in pre Islam era and even after “El Dawaa” i.e. the call for Allah started. When he converted, Umar taught a lot from Mohamed PBUH notably wisdom, patience, and reviewing his decisions. He learnt how to be so with youth and give them time to recover mistakes. ⁶² He had once wondered why did Mohamed PBUH had given his clothe to Ali Abd Allah as he was not Muslim, and to Umar Mohamed PBUH said: “ I did so to urge many people from El Khazrej to convert to Islam when they will see their leader praying for recovery with the my clothes” . He also honored his son who was that faithful to Islam. Umar needed patience on wrong things and he learnt that “the battle of truth is not lost with one single failure but is always awaiting the time of victory.”⁶³

Umar converted to Islam after reciting surah Taha and ‘yielded to the eloquency of the Quran’ as he was a knowledgeable in the Arabic language. For relaxation Umar enjoyed lighter pursuits including poetry and once he asked Abdullah Ibn Abbas to recite him poetry by night and when dawn comes he said “ now recite the Quran.” On his way to “El hadj” ie: “pilgrimage to Mekkah”, he heard a camel driver singing and he said “ music was the camel driver’s provision for a journey”, and ordered Rabeh el Mouetarif to



sing during one pilgrimage journey.⁶⁴ This is probably because Mohamed PBUH did allow singing earlier and he followed his 'Sirah'. Once, when Mohamed PBUH returned back from one of his "Ghazawate" i.e. conquests; a black maiden came to see him and said that she vowed she would sing and play on the drum if he was back safe, and he said: "and so you do, or". Once Umar passed by a house and heard singing and said what is it and they answered a wedding and he said, "why didn't they get out with their drums for this is the wedding announcement". Indeed Mohamed said "Do announce wedding with drums".⁶⁵

Singing the praises of Allah and his beloved messenger is a rich tradition from the Islamic heritage, which would not be denied from the Islamic History. This art comprised singing with the hand drums. Arabs author words in prose or verse and verses ending in the same rhythm and repetitive pattern in verses, form "el ouroud" i.e. 'The prosody studies. The use of poetry in an expressive form in Mohamed PBUH presence is noteworthy. Saida Aysha said that "the companions of the Messenger of Allah would sing i.e. 'yatanashadoun" and he would be smiling.". 'yatanashadoun" comes from the Arabic verb 'nashada' meaning sung. Imam Muslim said that Mohamed PBUH applauded singing in the pre-Islamic era. Umayya Ibn Abi Salt sung one hundred verses of poetry to Mohamed PBUH and Hassan Ibn Thabet⁶⁶ praised⁶⁷ him in the pulp of the masjid ie: the Mosque and defended him against non-Muslim slanders. Kaab Ibn Zouheir, when recited Qassida El Lamiya was granted the Baradah of Mohamed PBUH i.e. cloak. Mohamed PBUH said "the truest word which said Labeed "it is not everything other than Allah, is falsehood."⁶⁸ Umar said "Poetry is at class of speech, the beauty of it is like the beauty of speech, the ugliness of it is like the ugliness of speech". Mohamed adored Hassan verses and said "verily the divine spirit is with Hassan whilst he remains to defend or praise the messenger of Allah". He praised Mohamed and defended him against slanders and he said "verily, Allah gives aid to Hassan by the divine spirit, whilst he defends and praises the Messenger of Allah." Umar



said “ verily in speech there is a magic and in poetry there is wisdom”. From Aysha “ once came the Messenger and heard about a kin to Aysha that married and asked if given a gift and sent a singer, and when she said no, he then said “ there are people amongst el Ansaar who recite ‘ghazel’” ie: love poetry. And, once in his way to Kheibar battle Mohamed PBUH asked a poet “ let us hear something of your pleasant words, or your melodies”, and tunes of poetry were recited.⁶⁹

The Anasheed performed as a genre of singing is a huge and potent ‘phenomenon in arts’, singing the praises of Allah and his messenger is a rich Islamic heritage”. This art of singing in what is today Middle East and even the African continent, the richest Islamic art and is most known in east more than west. Ibn Khaldoun says about reciting and singing poetry in his Moukadima “ it was the custom of the Bedouin Arabs that when they would be on their long journeys through the desert which would sometimes last for months, they would sing or recite poetry whilst traversing the vast emptiness of the desert. Whilst one person would recite, the rest of the caravan would listen, thus making the journey less burdensome for them and their camels.”⁷⁰ The Arabic music in the pre-Islamic era was no more than hymning poetry “Tarneem” and it was considered singing. These songs accompanied with hands’ drum went hand in hand with worshipping traditions and rituals of the Arabs in the Kaabah, but they all vanished as no manuscript was carried. When Islam came, all singing that was tied to religious, social, moral aims was cherished even accompanied with drums and flutes during feasts and weddings.⁷¹ Once Mohamed PBUH heard Moussa Al Ashari reciting the Quran, he liked it and said he was given one of the psalms of David, and he said “beautify the Quran with your voices “⁷² Once came Abu Bakr and found in Aisha house two house cleaners singing so he said “ the flute of Satan in prophet’s house! And, Mohamed PBUH said let them these are days of Aid”⁷³.

Like Mohamed PBUH Umar was that interested in Poetry. He was among those who criticized it and gave much about his



knowledge in the field. Though he was that busy with politics and the rise of the Islamic state, he did not neglect the artistic literary field, and made of the role of poetry eminent. The criticism of Umar to poetry was according to his perception to exemplify the image of literature by Islam and mirror the religious and truthful sight; relying on religion and Islamic morals.⁷⁴ To be genius like Umar, one must have his capacity to backside and enhance its Ummah forwards work and to have the right insight to know the souls and the right inspiration for the good paths. Umar Ibn El Khattab was very educated and knowledgeable, he was a religious scholar, an artist, he encourages sport, he was eloquent in speech; he adored poetry, proverbs and anecdotes, and stood so during his caliphate. He said much poetry and enhances forwards its recitation and once he said to his son Abdurrahman, ‘O! Son, he who did not rehearse the beauty of verses didn’t give right and had no good behavior’, and said to Muslims: ‘recite poetry, for it guides forwards morals.’ During the era of Umar, poets returned to reciting poetry and he said poetry is ‘a knowledge of community and they have not better knowledge than this’.⁷⁵ Umar loved verses for its practical benefits and its artistic beauty and pleasure. Umar said that poetry is the origin of speech of the Arabs which appeases ‘anger’, and ‘calms down rage’. He also said ‘if there was not poetry, I won’t care about death: if I did not have my life for God and pray for God, and meet people whose speech the most beautiful is as if they selected the most delicious date, I would not care if I died.’.⁷⁶

During his caliphate, foreigners were denied entry to keep the Medina well fenced and preserve its culture⁷⁷ and Islamic identity. Umar taught himself grammar and sent the companions to other countries as Mouad Ibn Djabal to Palestine, Abada Ibn Dahir to Homs, and Aba Darda to Damas. Yet, he kept Hassan Ibn Thabet.⁷⁸ So Umar was aware Arabs had lost much of the verses because of the wars and urged them to learn the Arabic Language and said ‘poetry reasons the mind and strengthens the manhood’ and insisted on establishing grammar rules as the basis of the Arabic language. Yet,



he had never allowed verses that would harm woman's reputation and, hence, prohibited el "Hidjaa" i.e. slander. Once came El Zabraquani and accused El Hutaiaa for slander. As a judge, though knowledgeable in poetry he tried to calm him down then called upon Hassan Ibn Thabet and asked him about the verses. The latter said it is more than slander, he did really insult him. Umar Said " Oh Malignant! I will distract you from the reputation of people.". On the basis of experienced witness, he had punished el Huteiaa till he promised not to slander anyone, and Umar paid him not to do so, and then released him by mercy on his children. And, once came Tamime Ben Mokbil and accused El Najachi as he treated them vulgarly and each time he gave Umar a verse Umar tried to appease his anger by saying he did not mean to hurt until arrived to a heavy verse and Umar said "for this I won't shut an eye"; he had beaten him and imprisoned him.⁷⁹ Umar loved listening to poetry and songs. One day, he was consulted by some people who complained about their Imam who sung after the prayer of 'Al Asr', and he went to see him, and once he heard the verses he said " he who has a good voice, let him sing that last verse; *'wa fouadi koulama nabehtouhou'*" which meant that the conscious heart of a Muslim is not eager to give up his faith.⁸⁰ Umar's great era in the memory of the times carries the splendor of the spiritual providence that stands behind an urban framed day-to-day life. And, who said modern cities brought emancipations; the emancipation brought by outstanding leaders like Umar Ibn El Khattab is knowledge, light and all ethics we are to absorb to create a real successful ideal City. Umar wrote history, he compiled the Quran in one copy, enlarged its recitation, and enlightened mosques for the congregation to praise the almighty God; he brought then mercy to the Ummah. Umar had a stick to castigate people who made offences, punished drinkers, used the police forces in El Medina. He organized cities, districts, and countries, carried conquests abroad to expand the Islamic empire. He made el Divan, appointed judges and enlarged trading abroad too. He set up warehouse of flour for guests, drove Jews out the Arabian Peninsula and was in charge of pilgrimage. He



expanded El Masdjid el Nabaoui and allocated a place for those who wanted to recite poetry nearby as a hailing to “Loughatou el Dhad”. Umar Ibn El Khattab made El Medina more modern than modernity, perfect than perfection, and more just with his justice. Umar Ibn El Kahttab raised the word of Allah and created the Ideal City because he believed in the paths of the Messenger of God and the greatness of His creator.

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² Min Souar El Qiam el Akhlakiaa fi el Quran, “ Images from Moral Values in the Quran”, Islamiate, houdaelislam.com, 2015.

³ El Said Mohamed Taqui El Madrassi.

⁴ Quran, Chapter Al Asr, verse 3, www.theonlyquran.com.

⁵ Quran, Chapter El Shuraa, verse 137.

⁶ Quran, Chapter El Qalam, verse 68.

⁷ Min Souar El Qiam el Akhlakiaa fi el Quran, Images from Moral Values in the Quran , April 2015, Islamiate, houdaelislam.com

⁸ Quran, Chapter El Nisaa, verse 36.

⁹ Quran, Chapter El Baqara, verse 238.

¹⁰ Quran, Chapter El Nahl, verse 60.

¹¹ Quran, Surah El Anaam, verse 151.

¹² Quran, Chapter El Nisaa, verse 58.

¹³ Quran, Chapter El Hujurat, verse 12.

¹⁴ Quran, Chapter El Alaq, verses 1-5

¹⁵ Mohamed Ibn Abdellah Elshahim, Cultural Values in the Message of Prophet Mohamed PBUH, www.muslim-library.com,

¹⁶ Quran, Chapter Al Anbyaa, verse 107.

¹⁷ Mohamed Ibn Abdellah Elshahim.



¹⁸ El Chikh Atef Abd Al Mouiz El Faioumi, El Daoua El Qurania Ila Makarim El Akhlak wa Maanihaa, The Quranic Calling for Higher Morals and their Meanings, www.alukhan.net, 2010.

¹⁹ Quran, Chapter El Raad, verse 11.

²⁰ El Chikh Atef Abd Al Mouiz El Faioumi

²¹ Anup Kumar, Plato Theory and Hallow concept in the Ancient Western Philosophy, www.ijeer.net, 2017.

²² From one to six years, children are told stories to differentiate between good and bad. From six to eighteen they are given physical and mental education. From eighteen to twenty, the citizens are philosophically educated.

²³ Anup Kumar.

²⁴ Scott London, The ideal city, www.scottlondon.com

²⁵ According to the institutional theory: “ a work of art is an artifact of a kind created to be presented to an artworld public.” Goerge Rickie, Art and Aesthetic, 1984.

²⁶ Aesthetics is one of the two main branches of value theory in philosophy. Ethics is a study of values in human conduct. Aesthetics is a study of value in arts. It is a study of value in plastic, visual, conceptual, auditory and performance arts. There is difficulty in answering what is art? In Aesthetics as it comprises media, plastic arts, painting and sculpture, music and literature, performing arts of dance, opera and theatre or performances sports like ice-skating water ballet, diving and gymnastics. Seeking a definition to cover that variety of the cover art production from all earliest cave drawings to the latest experiment is not easy. Stephan T Mayor, Aesthetics: what is art? www.sophia-project.org

²⁷ T. Simeone, Plato's Ideal City State, philosoulfy.wordpress.com, 2011

²⁸ Ibid.

²⁹ Krant, Richards, Reason and Justice in Plato's Republic. www.Scholars.northwestern.edu, 1973.

³⁰ Though such ideas had caused much concern among the religious Foukahaa to the extent that Al Ghazali accused him for heresy and replied in his Tahafoutou el Falassifa by condemning them.

³¹ Acmad Toquero Macarimbang, Envisionning a Perfect City: An Introduction to El Farabi political Philosophy. www.rima.sg, 2013

³² Ibid.

³³ El Feilasouf fi Rihlati, El Baht an Al Madina el Fadila, Majalat el Midri El Yaoum, Abderezak Aissa, 2012.

³⁴ Abu Nasr El Farabi, Araa Ahl El Madina El Fadila wa Moudadatouha, Ideas on the Ideal City and its Anti-Theses. www.fehrestcom.com, 2013.

³⁵ Bassam Djarrar, El Madina, www.islamnoon.com

³⁶ Quran, Chapter El Nissa, verses 109.



³⁷ The caliphate is the heading of the Islamic state. This is to replace the prophet and carry the religious expansion and worldly politics. Its basic aim is to install an Islamic society based on the Sunnah and Quran legislation. The caliph is the first responsible of the state's issues- great and minor. In Islam there is no heredity in governing as considering descendants; only good deeds and faith in Allah designate the most appropriate leader. After the prophet's demise, the Muslims selected Abu Bakr to lead for his wisdom, knowledge, adulthood, minding and courage. The majority in allegiance was then important, as the caliphate must apply "sharia" provisions i.e. Islamic legislation. In addition to freedom, justice and equity, the consultation i.e. "el shura" marked a strong governing system. After him came Umar Ibn El khattab, then Uthmane Ibn Afane, then Ali Ibn Abi Talib. Mohamed PBUH Houssein Chandeb, Tarikh El Khoulafaa El Rashidine, Tajroubatou El Jil El Qurani El Awel. el Mouassassat el Djamiaia lidirassat wa El Nachr wa el Tawziaa, p, 11-12.

³⁸ El Farouq" is a name given by Mohamed PBUH to Umar as he used the call the companions by their best quality. Mohamed PBUH Redha, Al Farouk Umar Ibn Al Khattab the Second Caliph, Dar el Koutoub Al Ilmiya, Beirut Lebanon, 1999.P,23.

³⁹ The Prince of the Believers.

⁴⁰ Kamel Ahmed, tr, Manel Qutub, The Third Issue: Umar Ibn al Khattab May Allah be pleased with him, www.islamhouse.com P,4-5

⁴¹ Kamal Ahmed,P,5.

⁴² Kamel Ahmed, p, 6.

⁴³ Ibid, p, 6.

⁴⁴ Mohamed Tawfik El Nawafila, El Sifat El Chakhssia wa Simat El Soulouk el Kiadi Inda El Khalifa Umar Ibn el Khattab, Personal Qualities and leadership of the caliph Umar. www.abjjeb.com, 2001.

⁴⁵ Mohamed Tawfik El Nawafila.

⁴⁶ God answered him and he had been killed at the age of sixty-three by Abu Lulu, who had stabbed him three times, when he was praying 'El Fajr' prayer.

⁴⁷ Kamel Ahmed, p,29.

⁴⁸ Ibid, p,30.

⁴⁹ Umar conquered also Jerusalem to be the first Qibla and the third holiest city in Islam.

⁵⁰ Kamel Ahmed, p, 33.

⁵¹ Abbas Mahmoud El Aakad, Abkariatou Umar, Charikat Nahdat Misr, 2003, p, 180

⁵² Ibid, p, 180-181.

⁵³ Mohamed Redha, p, 4.

⁵⁴ Ibid, p, 5.



⁵⁵ In his book the one hundred; a Ranking of the most Influential Persons in History, Michael H. Hart listed Mohamed PBUH at the top of his list as he was for him, supremely successful on both the religious and secular levels. He counted Mohamed PBUH traits, qualities, and their impact on humanity and then ranked him as the most influential in human history. Umar Ibn El Khattab was ranked fifty-two was for his brilliant leadership and the Islamic territorial expansion during his caliphate. During his conquests, he ordered his armies not to hurt none of the natives of the conquered land, not to impose conversion to Islam and treat them peacefully.

⁵⁶ Mohamed Yaakoub, Umar Ibn El Khattab among the Most Influential Persons in History, 2010, www.islamicity.org

⁵⁷ Mohamed Redha, p. 42.

⁵⁸ Mohamed Yaakoub, p 42.

⁵⁹ Kamel Ahmed, Tr, Manel Qutub, the Third Issue, Umar Ibn Al Khattab, www.islamhouse.com,

⁶⁰ Mohamed Tawfik El Nawafila,

⁶¹ Umar Ibn El khattab was an inspired man, many times he wished and advised the prophet to carry something, and verses were revealed to confirm his right choice as these would order the Muslim in an issue he already tackled as when he had chosen ‘‘maqam Ibrahim’’ i.e. The station of for prayer or preferred women would be veiled in public.⁶¹ One day, the companion saria was in ghazoua which was about to fall and Umar from el minbar in Madina cried ‘‘O! Saria the mountains...the mountains’’. When the army came back, they said we heard a voice telling us ‘‘the mountain ...the mountain’’ and we hide behind the mountains and won the battle.

⁶² El Akkad, p, 132-134.

⁶³ Ibid, p, 134-136.

⁶⁴ Mohamed Yaakoub. P, 45.

⁶⁵ www.albawabhnews.com.Umar Ibn El Khattab loved Music and composed a melody Himself

⁶⁶ Hassan Ibn Thabet was born in Yathreeb from the Khazrej tribe. Before converting to Islam, all his poems depicted the troublesome events between the Aous and Khazrej tribes over territories and fertile lands. When Mohamed PBUH migrated to the Medina, he converted to Islam and praised him and Islam in his verses. He defended Mohamed PBUH against unbelievers and slandered them. He lived about one hundred and twenty years. His poetry was then revolutionary and this made his verses political for the tendency he had for Mohamed’s PBUH side. Abda Mehana, Diwan Hassan ibn Thabet, Poetry of Hassan Ibn Thabet, Dar El Koutoub El Ilmia, Lebanon, p, 7-13. Hassan was called the lion of the poets as he achieved the zenith of arts and his verses enlightened the prophets face as he glorified with his words the ultimate holy message. To him Mohamed PBUH said ‘‘fight and Gabriel is with you’’. ‘‘The Holy Spirit is still back siding you as you are



defending Allah and his messenger.” And said “ what prevented people who glorified the messenger of God with weapons from doing so with languages.” Hassan defended Islam, pity him who fell in his claws and confronted his verses”. Abd al Mouiti Al dalani, Assadou El Chouara Hassan Ibn Thabet.

⁶⁷ These are some of Hassan verses praising Mohamed PBUH:

when I saw hid light shining forth,
In fear, I covered my eyes with my palms,
Afraid for m sight because of the beauty of his form.
So, I was scarcely able to look at him at all.
The lights form his light are drowned in his light
And his faces shines out like the sun and moon in one.
A spirit of light lodged in a body like the moon,
A mantle made up of brilliant shining stars.
I bore it until I could bear it no longer.
I found the taste of patience to be like bitter aloes.
I could find no remedy to bring me relief
Other than delighting in th sight of the one I love.
Even if he had not brought any clear signs with him,
The sight of him would dispense with the need for them.
Mohamed PBUH is a human being but not like other human beings.
Rather he is flawless diamond and the rest of mankind id just stones.
Blessings be on him so that perhaps Allah may have mercy on us
On that burning Day when the fire is roaring forth its sparks. [www. Wikipedia.com](http://www.Wikipedia.com)

⁶⁹ The Ruling and History on Poetry and Singing in Islam. www.shaamgroup.com.

⁷⁰ Poetry and Singing in Islam, www.shaamgroup.com.

⁷¹ www.arab-ency.com The Arab Encyclopedia.

⁷² El Moussika fi El Hadara El Arabia, Music in the Arabic Civilization, www.tahrirnews.com,2017

⁷³ Ibid.

⁷⁴ Walid Kassab, El Rouaya El Islamia li El Adab for Umar Ibn El Khattab, The Perception of Literature by Umar Ibn el Khattab, www.alukah.net. 2008.

⁷⁵ Al Akkad, p, 167

⁷⁶ Mohamed Redha, p, 50.

⁷⁷ “Culture is the complex and broad set of relationships, values, attitudes and behaviors that bind a specific community consciously and unconsciously”. “We are born into specific culture and prevailing values and opportunities. Yet, like history allows for change. Culture is dynamic, shaping and being shaped by those who occupy it. The society is made and remade in every individual mind. Culture has two aspects, the known meaning, and directions...and the new observations and



meanings. The nature of culture is then traditional and creative out of learned and observed new experiences. Ordinary common meaning and finest individual meaning.” www.cs.cmu, Raymond Williams, Culture is Ordinary.

⁷⁸ Mohamed PBUH Houssein Chandeb.

⁷⁹ Mohamed Redha,p, 169

⁸⁰ Ibid, 174.