Recruiting and Selection during the Era of Umar Bin Khattab Administration

Aina-Obe Shamsuddin Bolatito[1*], Aliyu Bello Ahmad[2]

[1]Dept. of Public Administration؍ Islamic University of Uganda
[2]Dept. of Islamic Banking and Finance؍ Islamic University of Uganda

*Corresponding Author
E-mail: samtito@iuiu.ac.ug

Abstract: The Era of Umar Ibnul Khattab is considered as the golden age in the history of Islam, The public treasury (*Baitul mal*), Army bureau, department of Records (*Diwan*), *Hisba* were all initiated in his time which led to signifying recruitment. This comprehensive paper explores the subject of recruitment and selection during the reign of Umar ibn Khattab, the second caliph of the Rashidun Caliphate. The reign of Umar bin Khattab from 634 to 644 AD saw notable progress in administrative structures, such as the implementation of a well-organized recruiting and selection procedure. This study examines the strategies used by Umar bin Khattab to find and choose persons for important roles within the Islamic state. Utilizing reputable print encyclopedias, nonfiction books, academic journals, and dictionaries, this study offers a comprehensive examination of the historical backdrop, selection criteria, and the influence of Umar bin Khattab's approach on the governance of the caliphate. This paper further describes and analyzes job recruitment and selection in this era. The method used in this research is a descriptive approach, the recruitment policy, and its process were described. And the data were collected from secondary sources. The research found that his employment of experts regardless of closeness or any other factor was the main characteristic of his era, his policies and procedures in recruiting can be used to establish an Islamic recruitment policy and structure.

Keywords: Recruitment; selection; HRM in Islam; Umar Ibn Kattab; Islamic work ethics

INTRODUCTION

Islam is a religion that covers all aspects of life, the teachings of Islam extended to the relationship between human beings. Human Resources Management comprises different areas of managing an organization, such as recruiting and selection of employees. To understand Islamic recruitment the practical aspect of it must be analyzed, which can only be derived from the life of the prophet (S.A.W) in the first stage, and his four right Caliphates in the second stage. Islam in its early times appreciated the Recruitment and selection system, even though it was not as systematic as it is in the present day (Modern), it mainly concentrated on the rights and duties of

employees and their features, likewise in the issues of promotion, it's purely base on merit,

Allah (S.W.T) mentions some qualities of the employee in the Qur'an (28:26): "… the best you can hire is the strong and trustworthy". (Translation source: Sahih International). (Muslim, 1954) Narrated that Abu Zarr requested the prophet to appoint him, but the Prophet denied him, only because of his weakness. Islam sees recruitment as a critical process that should be undergone in line with the teachings of shari'a, the misappropriating this is term as deceiving Allah, his messenger, and the entire Muslims.(Baihaqi, 2003).

The need for recruitment always arises to fill an existing vacancy or a new position. Umar Administration is a milestone among the caliphates of Islam, following the conquests, the islamic state area expanded, its condition increased, its population grew and races and religon multiplied, these among other factors led to increased responsibilities. These factors also neccessitate Umar to devide the islamic state into provinces and adminisitrartive departments to facilitate its rule, supervison and oversight its resources. He established principles and policies of administration and .... of organisations. New sectors were established, such as: public treasury (Baitul mal), independent judiciary and recruited judges, kharaj, Army burue, department of records (Diwan), Zakar collectors, Market supervisors (Hisba) among others. This made the recruitment important as well as critical issue especially after the increase in number of the emloyees to manage the jobs. By tracing the history we find that Umar has a certain approach and methods in recruiting employees. There are certain qualities and terms of service used in selecting government officials, managers and other employees. Umar sees jobs as responsibilities that shouldn't be misappropriated.

By analyzing the nature of the recruitment and selection concept during the era of Umar Ibn Khattab, it will be clear that Umar has built a systematic approach to it, especially concerning his selection policies, job description, the process of recruiting, nature of the offer, the content of the selection offered, conditions of service. The paper analyses his approach to these aspects, illustrations were duly cited in each point.

LITERATURE REVIEW

The field of Islamic recruitment and selection and HRM, in general, are considered an emerging field of study. The values of employees, among other important issues with regards to employment, can be seen mainly from the life of the prophet and his companions, the issue of values -such as justice, and trust among other values are the main concern.

Explaining the status of Islamic recruitment and selection, Razim et al. (2017) suggested that the method of conducting is not specified, likewise, the ways of evaluating the candidates, urge that there is a significant need to modify it, therefore it resembles the conventional process, with the difference in the former for being Islamic compliance. According to (Putri et al., 2024) special regard was given to educational institutions by Umar, he made sure that new institutions were initiated for studying Islamic and Arabic subjects. A priority was given to workers in educational sectors they

were paid in cash from *Baitul-mal.* Umar also posted the likes of Abdurrahman Ibn Ganam to the newly established regions as teachers.

Under the reign of Umar ibn al-Khattab, the second caliph of the Rashidun Caliphate from 634 to 644 CE, there were notable modifications in the recruitment and selection procedures for different posts. Umar bin Khattab established a method to guarantee equity, proficiency, and responsibility in the appointment of persons to significant positions within the Islamic administration. This period saw the formation of ideas and procedures that formed the basis for a streamlined and equitable recruiting and selection process.

1. Umar stressed the need to choose persons based on their ability and quality in a selection process. He selected competent persons for important administrative roles without considering their tribe or family affiliations. This method guaranteed the selection of competent people for positions where their talents would be most advantageous (Arkoun, 1973).

2. Umar used a participatory method in decision-making as it pertained to the recruitment and selection of personnel for crucial jobs. He spoke with trusted confidants, academics, and specialists to guarantee a thorough assessment of prospects before reaching conclusive determinations (Ulum, 2017).

3. Umar implemented initiatives to enhance openness and accountability in the process of recruiting and selecting individuals. He developed explicit standards for assessing applicants and ensured that these standards were communicated to all relevant parties. This measure effectively mitigated any potential partiality or prejudice throughout the selection process (Bouali, 2013).

4. Umar introduced a performance assessment system for those assigned to administrative positions. Periodic evaluations were carried out to verify that personnel were properly executing their obligations. Individuals who did not fulfill expectations were replaced with more capable ones (Arkoun, 1973).

5. Umar emphasized the need of ongoing education and advocated for training and development initiatives for persons in administrative roles. This facilitated the improvement of their skills and capabilities, allowing them to perform their responsibilities with greater efficiency (Newman, 1999).

Umar's leadership prioritized meritocracy in the recruiting and selection process, ensuring that people were picked based on their credentials, talents, and competencies rather than their tribe or family connections. The recruiting and selection system during this period was defined by the following essential aspects:

Studying the economic stability in the era of Umar, (Kabiru Goje, 2018) confirmed that Umar employed the likes of Sa'ib Ibn Yazid and Abdullahi Ibn Ataba among others as supervisors for markets, he also appointed the general supervisor to oversee them, this impacted positively in enhancing social security and providing easy operations in the markets. Umar also employed workers to supervise and monitor the treasury system as well as to manage the military, judiciary and other employee's salary. He also provided workers with bonuses with special recognition to armies.

After deeply analyzing the letters of Umar Ibn Khattab to his appointees, (Ashfaq et al., 2019) asserted that the letters of Umar can be categorized into 17, among which

consist of letters relating to recruitment and selection process, structure, and policies. The letters show the level of managerial and administrative qualities of Umar Ibn Khattab. (Chiara et al., 2023) suggest modern approaches that can be adopted, which don't contradict Islamic principles, these consist of the use of health certificates in ensuring the physical fitness of a candidate before considering him for the job.

METHODOLOGY

A comprehensive research technique was used to investigate the subject of recruitment and selection during the period of Umar bin Khattab. This approach will include doing a comprehensive examination of existing pieces of literature, scrutinizing sources, and using historical research methodologies. The following procedures delineate the research methodology:

1. **Literature review:** the researcher performs an extensive examination of pertinent literature about the subject matter. This involves referring to scholarly periodicals, books, and encyclopedias that provide valuable information on the historical background, methods, and principles of recruitment and selection in that specific era.
2. **Cross-reference with secondary sources:** Compare the findings from primary sources with information obtained from secondary sources such as scholarly articles or books written by historians who have studied this period. This step helps ensure the accuracy and reliability of the collected data.
3. Draw Conclusions: Based on the analysis of works of literature conducted, the researcher concludes the nature of recruiting and selection during Umar bin Khattab's era. Evaluate the effectiveness of these practices and their relevance to modern-day recruitment and selection processes.

RESULT AND DISCUSSION

Selection policies of Umar Ibn Khattab

During the administration of Umar bin Khattab, the second caliph of Islam (634-644 CE), there were notable advancements in the recruitment and selection procedures. Umar bin Khattab used several tactics and policies to establish a fair and effective system for appointing persons to key posts in the Islamic government. The focus on meritocracy was a crucial component of recruitment and selection during this period. Umar bin Khattab advocated for the selection of persons based on their skill, knowledge, and integrity, rather than their social standing or tribal ties. The objective of this strategy was to guarantee the selection of competent personnel for administrative positions, resulting in efficient governance and decision-making (Arkoun, 1973).

To implement this meritocratic approach, Umar bin Khattab established a system of consultation (shura) where he sought advice from senior companions and scholars before making important appointments. This allowed for collective decision-making and reduced the chances of personal biases or favoritism in the recruitment process. Another notable development during this era was the introduction of a standardized application process. Umar bin Khattab required individuals interested in holding public

positions to submit their applications, which included information about their qualifications, experience, and references. This formalized approach ensured transparency and equal opportunity for all candidates.

Another notable development during this era was the introduction of a standardized application process. Umar bin Khattab required individuals interested in holding public positions to submit their applications, which included information about their qualifications, experience, and references. This formalized approach ensured transparency and equal opportunity for all candidates. Furthermore, Umar bin Khattab implemented strict evaluation criteria for selecting individuals. This involved assessing their religious knowledge, leadership skills, ethical conduct, and commitment to public service. The caliph also emphasized the importance of personal interviews to evaluate candidates' communication skills, problem-solving abilities, and suitability for specific roles (Lapidus, 2014).

Umar has a unique selection policy, this is because of the nature of his administration, which leads to different emergent issues that influence selection policies. Umar sees selection and appointment as not only the responsibility of the appointee, but he also sees himself as responsible for all that is done by his employees, he was narrated to have gone in an evening looking for a missing camel belonging to *Baitul-mal*. Umar asserted that he will be questioned on his honesty, and he will not let it anyone, but for the jobs that are far away he will conduct it with the help of those that are honest and have righteous opinions, but not the opposite. (Al-Tabari, 1967). He considers closeness except for being righteous in recruitment and selection for jobs, he also seeks advice, approves temporary jobs fends on confirmation, and avoids favors. Umar's selecting policies consist of the following:

Preference of Sahaba in Recruitment

The position of Umar about Sahaba is unique, he sees them as pious and best among mind kind and treats them with love, respect, and admiration. When recruiting Umar always regards sahaba as his option, and he even forces them to accept the offer, (Ibn Asaker, 1996) asserted that some sahaba refused to accept the offer or their selection by Umar. The refusal of Sa'id Ibn Amir Al'Jumahi to accept the offer by Umar Ibnul Khattab is an illustration to this, Umar responded to him: "You entrusted it to me (Caliphate) and let me alone, you must help me fulfill (succeed)".

(Abu Yusuf, n.d.) explains how Umar once gathered the Sahaba and asked them to help him accept his offer to work with him, as a result of this, they cooperated with him, which led to the selection of Abu Huraira to work in Bahrain as a judge, and others were also selected in different sectors at different places.

He also justified the Appointment of Ammar Ibn Yasir and Abdullahi Ibn Mas'ud, and he cited some of their qualities among are; they are sahaba, they attended *Badar,* and also prophet mentioned both of them among the fourteen (14) "*Nujaba'u*" of his nation. (Hakim, 1990).

Appointing the Strong

Umar thinks that selection is to those who are purely pious, but despite this, a wicked with capability can be selected for a job, Umar received criticism for his position, but when was approached by Huzaifa and asked about the matter, Umar responded that: "I'm selecting such, to use his power (strong), but I always supervise him (using performance appraisal)".(Abu Ubaid, n.d.).

Selection Should Not Be Based on Favoritism or Acquaintance

Umar sees selection can only be done based on merit, he also consider the influence of affection or kinship on the selection process as an act of betrayal to Allah, his Messenger and Muslims in general, he was quoted saying: "Whoever appointed someone only because of affection or kinship, he has betrayed Allah, his Messenger and Muslims". (Ibn Kathir, 2009).

Not Appointing Who Seek for It

Among the principles of recruitment and selection Islam that jobs especially top political positions shouldn't be asked by, rather individuals should wait for the job to reach him. Prophet was reported to have said: "We will not give this job to those who want it (or asked for it)".(Muslim, 1954). But an exception exists in the case of a competent and deserved person it's recommended for him to suggest himself for the job to bring reform. Usman Ibn Abil-As once asked the prophet to appoint him as Imam to his people and the Prophet appointed him with the position. (Ibn Hanbal, 2001).

This policy is been strongly emphasized regarding the employment of judges, even if they fulfill the job criteria. Umar was impressed with a young man and intended to be employed as a judge, unfortunately, the young man asked for the job, which led to being exempted/prevented from the job.

Selecting Appropriate

Umar regards fitting to the job as an essential condition for selection, after his he asserted that he will only employ those that are desirable and passionate for the job. Umar regards the quality and reputation of the candidate, not his status or sayings or what people say about them (Al-Jazari, 2012).

Restricting employment only to qualitative Muslim

Umar that recruitment is mainly restricted to Muslims, Umar warned Abu Musa when he employed a Cristian as an auditor, Umar asked Abu Musa not to recruit any nonmuslim for a job again. (Ibn Qudama, 1997). Even weak Muslims are not encouraged to be employed as Umar commended Abu Musa not to employ anyone among Banu Tamim and Bakar Ibn Wa'il for their devilship behaviour (Wakea, 1947).

Process of recruiting
Requesting from experience:

Umar always searches for experienced (Resource persons), and he properly manage their talents, among them is Abu Huraira who was appointed by Umar to be a governor of Bahrain, and he refused to accept, Umar convinced him by citing him that Prophet Yusuf who is more sincere and pure has accepted the appointment, as mentioned in the (Qur'an, 12:55): "*Appoint me over the storehouses (Minister of Finance) of the land. Indeed I will be knowing guardian*". (Translation source: Sahih International).

Shura Advisory Committee

Umar has set a committee comprising people whom he always consult on the matter of appointing, recruiting and selection, not only this, but they offer him advice in different important issues with regards to administration when need arise, after the consultation Umar will choose what seems to be right. This applies to top jobs in most cases.

His method here is describing the job and the feature of appropriate person to handle the job, then the *Shura* suggest suitable candidate, and Umar will appoint him. In the case were the candidate didn't match Umar's need he directly reject him and ask for another suggestion. Rabi'u Ibn Ziyad was appointed by Umar using this process, after Umar rejected the first candidate mentioned to him. (Al- Dhahabi, 2003).

It's important to note that Umar doesn't restrict seeking advice from this committee, rather he always engage in discussion with people, he once contacted them to suggest a proper person for a job, someone suggested his son Abdullahi Ibn Umar, Umar rejected the suggestion and mock the person.

Conducting test (Interview)

This is another process that Umar follows to consider an individual for job selection, this is an unstructured interview, and he tests an individual's thinking, knowledge, and experience. He once asked people, who is preferable for a job, a weak Muslim man or an emphatic strong man? Mugira responded that: "The weak Muslim, his Islam is to himself and his weakness is upon you. But for the Strong intense His intense on him and his strong benefit the Muslims". It's after this short discussion (unstructured interview) that Umar sees the capacity in Mugira, and decides to select him for the job (Al-Tabari, 1967).

Observation

Among the process used by Umar to consider someone for a job is putting him under control, by observing his character. When Umar wanted to appoint Ahnaf Ibn Qais, he put him under his control, after measuring his sincerity and hard work, Umar praised and selected him for the job of advisor to Abu Musa Al'ash'ary. The scope of this observation is strictly only on the physical life aspect. (Ibn Saad, 1990).

Internal Recruitment

Al'Musanna and Jarir Ibn Abdullahi were internally recruited, and directed to provide support for Sa'ad Ibn Abi Waqqas, their appointment was made in writing. Also, Umar has internally recruited Qudama Ibn Maz'un Aljumahi to Bahrain, likewise, Abu Huraira was also internally recruited to become a judge. (Al-Baladhari, 1996; Al-Tabari, 1967). The internal recruitment consists the following:

a) Transfer:

Among the respected selection processes of Umar Ibn Khattab is the transfer of employees from one sector to another. The method of transfer is communicated in written form, the verbal aspect of it is rare, because of its sensitiveness. Umar posted Suraqa to Basara, then transferred him to Kufa, in the other hand he transferred Abu Musa to Basara from Kufa. (Ibn Asaker, 1996). This transfer involves changing employees sector one to another.

Another aspect of transfer is posting employees as a reason for dissolving the current sector they work in, or as a result of changing the head in charge. Following the suspending Shurahbil Ibn Hasana because of his weakness, Umar commanded the soldiers working under him to be dispatched and separated into other different three commanders. (Ibn Asaker, 1996). The strategy used here is to maintain the morale of the soldiers and be exposed to new experiences and engage in stronger camps. Sometimes this transfer happens as a result of the margin of two different sectors, Umar transferred Al'ala Ibnul Hadrami to Basara, and after the margin the Bahrain and Umman to Usman Ibn Abil As. (Alhamawiy, 1995)

b) Promotion

Another selection process is promoting a current employee, the promotion may come from a senior employee or the manager pending the confirmation of Umar. Abu Ubaida prompted Iyad Ibn Ganam prior to his death. The criteria followed by Umar in confirming the promotion of Iyad is mainly on his experience after working hand-in-hand with Abu Ubaida for a long time.

After confirmation of the promotion Umar always writes a notification letter to the promoted employee, the notification letter is in the form of a summary by nature, and it contains guiding phrases. Also used to promote military commanders to the position of governors, Sa'id Ibn Amir was promoted to the position of governor to Hims, after his achievement as a military commander. (Al- Dhahabi, 2003).

Offer of Employment

Whenever Umar appoints an employee, he will send a notification (Reporting system) for the public domain, the notification contains the duties of the employee (Al-Jazari, 2012). His notification letter to the people of Kufa after appointing Ammar, Ibn Mas'ud and Ibn Hunaif is a good example (Khadir, 2014).

The offer is made in written form, Kuzaima Ibn Sabit asserted that when Umar intends to appoint for a job, he prepares the job offer and calls for specific people among the Ansar and Muhajirun to witness the appointment. In the case where the employee is in another city, Umar will be sent a written employment offer that will consist of the confirmation. (Al-Tabari, 1967; Ibn Saad, 1990).

Content of Selection offer

Both the written and verbal offers content have different aspects, including the nature of the job, Condition of Service, Guiding Phrases

a) Guiding Phrases:

The conditions of service may vary; because of some influential circumstances, in some cases, exceptional guidance is given by Umar to employees, which will help him in exercising his duties. An example of this is what Attabari narrated about Mugira when he was sent to *Kufa*, who are always disobeying their governors is, Umar wrote to him: "The righteous should believe in you, and the disobedient should fear you". (Al-Tabari, 1967). Another aspect of the guidance phrases contains a reminder to the selected personnel, an example of this is what was written in the employment offer if Iyad Ibn Ganam: "Work with what Allah obliged on you". (Ibn Saad, 1990).

b) Nature of the Job:

This applies when there is uniqueness in either the nature of the job or the people to interact with, this is significant because it guides the selected candidate on how to plan for a successful journey in his career. When Umar selected Abu Musa Al'Ash'ary for a job in *Basara,* he described the people for him so that he would be able to have a picture of them. (Wakea, 1947) explained that Umar described the two communities (Banu Tamim and Bakar Ibn Wa'il) with negative characteristics, which consisted of; lying, stingy, and toughness among other bad behaviors, he also described them as a satanic territory and satanic military camp.

c) Salary:

The employment offer in most cases doesn't contain the stipend payable to the employee, rather it's an internal affair that varies from the nature of the work, or the status of the employee, at both cases it's enough and up to standard, and Umar always recommends that the salary should be enough to prevent the employee from misappropriating funds, especially those recruited to the Public treasury (Ibn Saad, 1990). It's important to note that, mostly the salary is not written in the offer except in a few cases, like that of Iyad Ibn Ganam when he was posted as a military commander in *Hims,* its mentioned in his selection offer that he should be provided with a daily stipend of one *Dinar,* a goat and a kilogram of food stuf, (Ibn Saad, 1990). Also in the case of Ammar Ibn Yasir, Abdullahi Ibn Mas'ud and Usman Ibn Hunaif, they were provided with allowances of a daily goat (Half of which should be given to Ammar and the other half to the remaining). (Ibn Asaker, 1996).

There are no specific fixed salary scales for his employee, rather he considers the given salary based on their dedication, hard work, and capability. Sometimes their family responsibilities matter in their salary scale, Salman Ibn Rabi'a was paid 500 Dirhammonthly, Shurayh and Abdullahi Ibn Mas'ud were both paid 100 Dinar. incentives were added to some, like Abdullahi Ibn Mas'ud Alhuzaili, a daily quarter of goat was added to his salary. Mostly salaries are left for the governors to decide, Umar once asked Abu Ubaida to employ righteous as judges and give them desirable salaries. In the case where salary does not apply to the job it is boldly mentioned in the process of recruiting, When Umar asked Usman Ibn Abil As to employ a *Mu'azzin*, he explained to him that the job has no salary (Ibn Hanbal, 2001).

d) Condition of Service:

Umar has put four general conditions to his appointees which is necessary for them to take care of (Ibn Abi Shaiba, 1987).

1- Do not eat pure: This simple means they should not eat what is extravagant way.

2- Do not wear thin: To wear an expensive dress,

3- Riding on *Birzaun*: The wisdom behind this is narrated when Umar visited Jerusalem, and he drove a non-Arabian horse (*Birzaun*), it started shaking with him walking in a prided way, then he stepped down and slapped its face, and he said: Umar also describes it as an act of snobbery and a satanic ride (Al-Tabari, 1967).

4- Do not close his door to people's needs: that is for them to have effective relations with people, and have easy access to deliver complaints directly.

These conditions will serve as a simple discipline, and lead them to a simple lifestyle; they will not be disturbed to find ways of managing life.

Modification of the conditions

Most conditions are modified from time to time-based on needs, most are additions not changes, and this occurs when the need arise, the nature of this modification contains explaining known conditions which serve as a reminder, this is seen in some cases of Amr Ibnul As when he misappropriate mosque platform (*Mimbar*). Umar also wrote to Utba Ibn Farqad -his employee in Azerbaijan, asking him to react with those under him respectfully, reminding him selection policy regarding eating clothing among others (Ibn Khaldun, 1988; Muslim, 1954).

The method of modifying the employment conditions is by sending a written circular to his employees: His circular to Abi Musa is an example of this, the circular contains the prohibition of postponing today's job to tomorrow, pleading with him to do the right even if its for a short time. (Abu Ubaid, n.d.)

Condition of service for Judges

The main conditions of service are contained in the letter of Umar to Abu Musa Al'ash'ary, the letter is the most important and reliable document that conditions and nature of the judiciary job of this time can be derived from. (Wakea, 1947). The letter described the characteristics, qualities, and conditions of judges among other important issues.

There are special conditions of service for the role of judge, among which are: the prohibition of accepting gifts, which is considered as a bribe, and this also applies to those in top jobs positions, the wisdom behind this is to not let this influence judgment or decision making (Ibn Abi al-Dunya, 1990). Also, Umar outlines the steps that every judge must follow while conducting his work, which will distance him from biased judgment. (Ibn Asaker, 1996).

CONCLUSION

Significant advancements were made in the process of recruiting and selection during the time of Umar bin Khattab. These advancements were made to establish a merit-based system. The emphasis placed on competence, consultation, standardized application processes, and rigorous evaluation criteria ensured that qualified individuals were selected for administrative positions within the Islamic administration. These practices contributed to effective governance and decision-making during this time phase.

This paper analyses the recruitment and selection aspects of the era of Umar Ibn Khattab, through which gives a clear picture of the practical aspects of the two concepts. The organization's duty in recruitment is to employ the suitable and appropriate person for the job and to provide a harmonious atmosphere, honest and trustworthy employees must be recruited. Also, the success of the organization relies on the process in which the employees are recruited. Merit system and piety to *ALLAH* are among the recruitment considerations during this Era. However, the recruitment is based on favoritism, family, friendship, nepotism acquaintances without consideration of expertise. Umar emphasizes employing a strong and trustworthy.

The research found that Umar addresses a lot of issues regarding recruitment, such as the process of recruitment, salary, and condition of service among other important issues. It also found that there are similarities that exist between conventional recruitment and that of the era of Umar in many directives, i.e. interview, process, and employment committees, even though some differences exist in so many aspects. The research also recommends developing the Islamic ways of recruiting by tracing the ways employed by the sahaba, and early muslim leaders and administrators. Also modern ways can be employed to make sure of a qualitative recruitment process, as well as embracing the technological advancements of useful in meeting the Islamic requirements in the process.

Recommendation

The second caliph of Islam, Umar Bin Khattab, established recruitment and selection procedures that were grounded in certain ideals and beliefs. Umar Bin Khattab was well-known for his military prowess and administrative abilities. The Islamic Empire expanded and prospered in large part due to its methods of hiring and choosing people for different positions (Alshawawreh, 2023). The guidelines for hiring and selection made under his administration are covered in the paragraphs that follow. These include commitment to the cause, merit-based selection, and personal character evaluation.

a. Merit-Based Selection

Prioritizing merit-based selection was one of the main suggestions made for hiring and selection under Umar Bin Khattab's administration. This meant that rather than

taking into account a person's social standing or network, jobs were picked based on their competencies. Regardless of background, Umar Bin Khattab thought that the most competent and talented people need to be given the chance to work for the Islamic Empire. This strategy made sure that the most qualified individuals were in control of different tasks, which improved decision-making and increased overall efficiency (Pratama, 2022).

b. Personal Character Assessment

In the time of Umar Bin Khattab, evaluating a candidate's personal character was a crucial component of the hiring and selection process. According to Umar Bin Khattab, an individual's moral principles and conduct play a significant influence in evaluating their fit for a position (Pratama, 2022). He would personally conduct interviews with applicants to learn more about their goals, values, and history. This enabled him to evaluate a candidate's potential for devotion and dedication to the Islamic cause. Umar Bin Khattab wanted to create a strong, harmonious community founded on common ideals and values by emphasizing human character.

c. Loyalty to the Cause

During Umar Bin Khattab's presidency, the recruitment and selection procedure placed a high value on loyalty to the Islamic cause. Umar Bin Khattab was especially interested in making sure people were dedicated to the objectives and principles of the Islamic Empire (Anisa Oktaviana et al., 2023). He would assess the candidates' adherence to the teachings of the Prophet Muhammad (PBUH), their commitment to the religion, and their capacity to protect the empire from outside dangers. Umar Bin Khattab was able to keep an inspired and cohesive workforce by choosing people who shared his commitment to the cause, which aided in the expansion and prosperity of the Islamic Empire.

Under Umar Bin Khattab's leadership, suggestions for hiring and selection placed a strong emphasis on character evaluation, commitment to the cause, and merit-based selection. These ideas were fundamental to creating an Islamic Empire that was resilient to many hardships and powerful and effective. The way that Umar Bin Khattab handled hiring and selection is still a model of efficient management and leadership in the contemporary day.

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