CAPITAL UNIVERSITY OF SCIENCE AND TECHNOLOGY, ISLAMABAD



The Discursive Construction of Leadership Language in the Administrative Correspondence of Umar Ibn Al-Khattab R.A.

by

Sana Bagh

A thesis submitted in partial fulfillment for the degree of Master of Science

in the

Faculty of Management & Social Sciences
Department of English

2026

Copyright © 2026 by Sana Bagh

All rights reserved. No part of this thesis may be reproduced, distributed, or transmitted in any form or by any means, including photocopying, recording, or other electronic or mechanical methods, by any information storage and retrieval system without the prior written permission of the author.



CERTIFICATE OF APPROVAL

The Discursive Construction of Leadership Language in the Administrative Correspondence of Umar Ibn Al-Khattab R.A.

by

Sana Bagh

(MEN251003)

THESIS EXAMINING COMMITTEE

S. No.	Examiner	Name	Organization
(a)	External Examiner	Dr. Ayyaz Mahmood	NUML, Islamabad
(b)	Internal Examiner	Dr. M. Umar Farooq	CUST, Islamabad

Ms. Asma Naz
Thesis Supervisor
October, 2026

Dr. M. Umar Farooq
Head
Dept. of English
October, 2026

Dr. Arshad Hassan
Dean
Faculty of Mgmt. & Social Sciences
October, 2026

Author's Declaration

I, **Sana Bagh** hereby state that my MS thesis titled "**The Discursive Construction of Leadership Language in the Administrative Correspondence of Umar Ibn Al-Khattab R.A.**" is my own work and has not been submitted previously by me for taking any degree from Capital University of Science and Technology, Islamabad or anywhere else in the country/abroad.

At any time if my statement is found to be incorrect even after my graduation, the University has the right to withdraw my MS Degree.



(Sana Bagh)

Registration No: MEN251003

Plagiarism Undertaking

I solemnly declare that research work presented in this thesis titled "**The Discursive Construction of Leadership Language in the Administrative Correspondence of Umar Ibn Al-Khattab R.A.**" is solely my research work with no significant contribution from any other person. Small contribution/help wherever taken has been duly acknowledged and that complete thesis has been written by me.

I understand the zero tolerance policy of the HEC and Capital University of Science and Technology towards plagiarism. Therefore, I as an author of the above titled thesis declare that no portion of my thesis has been plagiarized and any material used as reference is properly referred/cited.

I undertake that if I am found guilty of any formal plagiarism in the above titled thesis even after award of MS Degree, the University reserves the right to withdraw/revoke my MS degree and that HEC and the University have the right to publish my name on the HEC/University website on which names of students are placed who submitted plagiarized work.



(Sana Bagh)

Registration No: MEN251003

Acknowledgement

First and above all, I praise ALLAH, the Almighty, for providing me the opportunity and granting me the capability to proceed successfully. In addition, to Muhammad (PBUH), the Divine servant Leader, who has changed my life.

My sincere and heartfelt gratitude goes out to my supervisor Ma'am Asma Naaz, for her unwavering support, direction and inspiration during this research.

Special thanks to my parents, my brother Osama Bagh, and my uncle Awais Liaqat, whose moral support, understanding, and prayers sustained me throughout my research and thesis writing. I am also deeply grateful to my friend, Mahnoor Riaz Awan, for her valuable support along the way. Your prayer for me was what sustained me this far.

Last but not least, I would like to thanks those, who stand with me in my difficult times. Their encouragement and support make me strong to achieve this milestone. I pray Allah Bless them, and all are happy in their life (Ameen).

(Sana Bagh)

Abstract

This study examined a purposively sampled corpus of fifty letters attributed to Hazrat Umar ibn al-Khattab (R.A.), the second Caliph of Islam, drawn from Dr. Hafiz Muhammad Adil's compilation and translation of Letters of Hadrat Umar Farooq (1999), applying Fairclough (1992c) three-dimensional model of Critical Discourse Analysis. Although Hazrat Umar's caliphate (634–644 CE) has been studied extensively from historical, theological, and managerial perspectives, his correspondence has rarely received systematic linguistic analysis. Guided by two research questions, this study examined how Hazrat Umar's leadership qualities were linguistically constructed through lexical and grammatical choices, and the degree to which historical, political, and socio-religious contexts shaped the tone, urgency, and register of his correspondence. Each letter was analysed individually using a qualitative, letter-by-letter design across Fairclough's dimensions of text and social practice. Linguistic elements were interpreted in relation to recognised leadership styles, including servant, ethical, and transformational leadership. The corpus was organised into six thematic domains, including military strategy, justice and accountability, and governance. Findings showed that Hazrat Umar's leadership identity was repeatedly reconstructed through language according to the demands of each communicative context, rather than expressed through a single fixed rhetorical style; register shifted systematically between urgency and deliberation, directive and consultative language, and confident restraint. This study offers a linguistically grounded account of leadership communication in early Islamic governance and an original application of Critical Discourse Analysis to a historical, non-Western corpus, demonstrating that CDA's concerns with language, power, and moral authority are not exclusively modern.

Keywords: Critical Discourse Analysis, Hazrat Umar ibn al-Khattab, leadership discourse, Fairclough's three-dimensional model, caliphate letters

Contents

Author's Declaration iii

Plagiarism Undertaking iv

Acknowledgement v

Abstract vi

List of Figures xvi

List of Tables xvii

1 Introduction 1
- 1.1 Background of the Study . . . 1
- 1.2 Purpose Statement . . . 2
- 1.3 Research Gap . . . 3
- 1.4 Significance of the Study . . . 4
- 1.5 Delimitations . . . 5
- 1.6 Research Objectives . . . 6
- 1.7 Research Questions . . . 6

2 Literature Review 7
- 2.1 Islamic Leadership Communication . . . 7
- 2.2 Leadership and Language in Islamic Perspective . . . 9
- 2.3 Discourse Analysis and Critical Discourse Analysis . . . 12
- 2.4 Hazrat Umar Ibn al-Khattab: Personality, Leadership and Letters . 15
- 2.5 Summary and Research Gap . . . 18

3 Research Methodology 19
- 3.1 Introduction . . . 19
- 3.2 Research Design . . . 19
  - 3.2.1 Conceptual Framework . . . 20
- 3.3 Data and Corpus . . . 20
  - 3.3.1 Justification of Sample Size and Thematic Organisation . . . 21
- 3.4 Unit of Analysis . . . 22

3.5 Analytical Procedure . . . 23
3.6 Leadership Trait Categories . . . 25
3.7 Trustworthiness and Rigour . . . 27

4 Results **29**
4.1 Introduction . . . 29
4.2 Organisation of Analysis . . . 29
4.3 Theme 1: Military Strategy and Command . . . 30
4.3.1 Frequency Summary . . . 30
4.3.2 To Hadrat Sa'd bin Abi Waqqas (R.A.A.) on Military Organisation Before Qadisiyyah (636 CE) . . . 31
4.3.2.1 Background . . . 31
4.3.2.2 Letter Text . . . 31
4.3.2.3 Text Analysis and Leadership Theory . . . 32
4.3.2.4 Sociocultural Practice . . . 32
4.3.3 To Hadrat Sa'd bin Abi Waqqas (R.A.A.) on Strategic Patience and the Pursuit of Madaain (636 CE) . . . 33
4.3.3.1 Background . . . 33
4.3.3.2 Letter Text . . . 33
4.3.3.3 Text Analysis and Leadership Theory . . . 34
4.3.3.4 Sociocultural Practice . . . 34
4.3.4 To the Commander of Forces at the Battle of Yarmouk (636 CE) . . . 35
4.3.4.1 Letter Text . . . 35
4.3.4.2 Textual Analysis and Leadership Theory . . . 36
4.3.4.3 Sociocultural Practice . . . 36
4.3.5 Letter to Hadrat Sa'd bin Abi Waqqas (R.A.A.) on Morale, Da'wah Before Battle, and the Deputation to Rustam (November 636) . . . 37
4.3.5.1 Background . . . 37
4.3.5.2 Letter Text . . . 37
4.3.5.3 Text Analysis and Leadership Theory . . . 38
4.3.5.4 Sociocultural Practice . . . 38
4.3.6 Letter to Hadrat Sa'd bin Abi Waqqas (R.A.A.) on Restraining Pre-Islamic Discourse Among the Ghazis (636 CE) . . . 39
4.3.6.1 Narrative Background . . . 39
4.3.6.2 Letter Text . . . 39
4.3.6.3 Text Analysis and Leadership Theory . . . 40
4.3.6.4 Sociocultural Practice . . . 41
4.3.7 Letter to Hadrat Sa'd bin Abi Waqqas (R.A.A.) on the Timely Distribution of War Booty (636 CE) . . . 41
4.3.7.1 Background . . . 41
4.3.7.2 Letter Text . . . 41
4.3.7.3 Text Analysis and Leadership Theory . . . 42
4.3.7.4 Sociocultural Practice . . . 42

4.3.8 Letter to Hadrat Sa'd bin Abi Waqqas (R.A.A.) on Certainty of Victory, the Sanctity of Given Word and Battlefield Conduct (636 CE) . . . 43
4.3.8.1 Narrative Background . . . 43
4.3.8.2 Letter Text . . . 43
4.3.8.3 Text Analysis and Leadership Theory . . . 44
4.3.8.4 Sociocultural Practice . . . 45
4.3.9 Hadrat Musanna Bin Haarisa (R.A.A.) and other Commanders on the Iraq-Persia Frontier 634 CE (13 AH) . . . 45
4.3.9.1 Background . . . 45
4.3.9.2 Letter Text . . . 46
4.3.9.3 Text Analysis and Leadership Theory . . . 46
4.3.9.4 Sociocultural Practice . . . 47
4.3.10 To the Arab Commanders (635 CE (14 AH) . . . 47
4.3.10.1 Background . . . 47
4.3.10.2 Letter Text . . . 48
4.3.10.3 Text Analysis and Leadership Theory . . . 48
4.3.10.4 Sociocultural Practice . . . 48
4.3.11 To the Military Commanders in Ahwaaz (641 CE (20 AH) . . . 49
4.3.11.1 Background . . . 49
4.3.11.2 Letter Text . . . 49
4.3.11.3 Text Analysis and Leadership Theory . . . 50
4.3.11.4 Sociocultural Practice . . . 50
4.3.12 To Hadrat Qutbah Bin Qatadah Sudusi (R.A.A.) 634 CE . . . 51
4.3.12.1 Background . . . 51
4.3.12.2 Letter Text . . . 51
4.3.12.3 Text Analysis and Leadership Theory . . . 52
4.3.12.4 Sociocultural Practice . . . 52
4.3.13 To Hadrat Abu Musa Ash'ari (R.A.A.) Organizing Forces for the Ahwaaz Camppaign,(638 CE (17 AH) . . . 53
4.3.13.1 Background . . . 53
4.3.13.2 Letter Text . . . 53
4.3.13.3 Text Analysis and Leadership Theory . . . 54
4.3.13.4 Sociocultural Practice . . . 54
4.3.14 To Hadrat Sa'd Bin Abi Waqqas (R.A.A.) Sent in Response to Harmuzaan's Alleged Covenant Violation on the Ahwaaz Front (638 CE (17 AH) . . . 55
4.3.14.1 Background . . . 55
4.3.14.2 Letter Text . . . 55
4.3.14.3 Text Analysis and Leadership Theory . . . 55
4.3.14.4 Sociocultural Practice . . . 56
4.3.15 To Hadrat Sa'd Bin Abi Waqqas (R.A.A.) the Emergency Relief Order for the Siege of Hom (637 CE (16 AH)) . . . 57
4.3.15.1 Background . . . 57
4.3.15.2 Letter Text . . . 57

4.3.15.3 Text Analysis and Leadership Theory 57
4.3.15.4 Sociocultural Practice 58
4.4 Theme 2: Justice, Law and Accountability 59
4.4.1 Frequency Summary 59
4.4.2 To Abu Ubaidah Bin Jarrah Sent following the Conquest of Damascus (September 635 CE) 60
4.4.2.1 Background 60
4.4.2.2 Letter text 60
4.4.2.3 Textual Analysis and Leadership Language 60
4.4.2.4 Sociocultural Practice 61
4.4.3 To a District Officer in Faris, 640 CE (19 AH) 62
4.4.3.1 Background 62
4.4.3.2 Letter Text 62
4.4.3.3 Text Analysis and Leadership Theory 62
4.4.3.4 Sociocultural Practice 63
4.4.4 To the Governor in Kufa Regarding the Killing of a Zimmi, 638 CE (17 AH) 64
4.4.4.1 Background 64
4.4.4.2 Letter Text 64
4.4.4.3 Text Analysis and Leadership Theory 64
4.4.4.4 Sociocultural Practice 65
4.4.5 To Hadrat Abu Ubaidah Bin Jarrah, 636 CE 66
4.4.5.1 Background 66
4.4.5.2 Letter Text 66
4.4.5.3 Textual Analysis and Leadership Theory 66
4.4.5.4 Sociocultural Practice 67
4.4.6 To a Police Officer in Fustat (Egypt) 641 CE (20 AH) 68
4.4.6.1 Background 68
4.4.6.2 Text of the letter 69
4.4.6.3 Textual Analysis and Leadership Theory 69
4.4.6.4 Sociocultural Practice 70
4.4.7 To Hadrat 'Utbah bin Ghazwaan (R.A.A.) Resolving the Dispute Over the Golden Cooking Pot Taken as Loot at Ubulla, (635 CE, 14 A.H) 71
4.4.7.1 Background 71
4.4.7.2 Letter Text 71
4.4.7.3 Text Analysis and Leadership Theory 71
4.4.7.4 Sociocultural Practice 72
4.4.8 To Forces in Jandi Saabur Regarding Honoring a Covenant Made by a Slave, 20 A.H. (c. 641 CE) 73
4.4.8.1 Background 73
4.4.8.2 Letter Text 73
4.4.8.3 Text Analysis and Leadership Theory 73
4.4.8.4 Sociocultural Practice 74

4.4.9 To the Members of the Military Inquiry Committee Regarding Investigating the Ramhurmuz Surrender Terms and Possible Misconduct by Jareer bin Abdullah, 17 A.H. (638 CE), the Year of the Battle of Tustar or Ramhurmuz 75
4.4.9.1 Background 75
4.4.9.2 Letter Text 75
4.4.9.3 Text Analysis and Leadership Theory 75
4.4.9.4 Sociocultural Practice 76
4.4.10 To the Military Commanders in Iraq on Classifying Local Iranian or Sassanid Landowners as Zimmis, 17–21 A.H. (638–642 CE) 77
4.4.10.1 Background 77
4.4.10.2 Letter Text 77
4.4.10.3 Text Analysis and Leadership Theory 78
4.4.10.4 Sociocultural Practice 78
4.4.11 A Letter Resolving a Dispute between Umar's Governor Walid bin 'Uqbah and the Christian Arab Taghlab Tribe of Jazirah, 17–18 A.H. (638–639 CE) 79
4.4.11.1 Background 79
4.4.11.2 Letter Text 80
4.4.11.3 Text Analysis and Leadership Theory 80
4.4.11.4 Sociocultural Practice 81
4.4.12 To the Conquerors of Tustar on Resolving a Dispute between the Basra and Kufah Armies over who Deserved Credit and Administrative or Revenue Rights after their Joint Conquest of Tustar. 19–20 A.H. (640–641 CE) 81
4.4.12.1 Background 81
4.4.12.2 Letter Text 82
4.4.12.3 Text Analysis and Leadership Theory 82
4.4.12.4 Sociocultural Practice 83
4.5 Theme 3: Governance, Administration and Appointments 84
4.5.1 Frequency Summary 84
4.5.2 Hadrat Abu 'Ubaidah bin Jarrah (R.A.A), A General Statement of Governance Principles, 15–17 A.H. (636–638 CE) . . 85
4.5.2.1 Background 85
4.5.2.2 Text of Letter 85
4.5.2.3 Textual Analysis and Leadership Theory 86
4.5.2.4 Sociocultural Practice 86
4.5.3 To Hadrat 'Ayaz bin Ghanam (R.A.A.), 18 A.H. (639 CE) . 87
4.5.3.1 Background 87
4.5.3.2 Letter Text 88
4.5.3.3 Text Analysis and Leadership Theory 88
4.5.3.4 Sociocultural Practice 89

4.5.4 To Hadrat 'Ayaz Bin Ghanam, Umar Rebukes 'Ayaz for Delayed Tax Revenue Remittance from Jazirah (18 A.H. (639 CE) . . . 90
4.5.4.1 Text of the Letter . . . 90
4.5.4.2 Textual Analysis and Leadership Theory . . . 90
4.5.4.3 Sociocultural Practice . . . 91
4.5.5 To Governor Regarding Imposition of Tax on Amber, 18–20 A.H. (639–641 CE) . . . 92
4.5.5.1 Text of the Letter . . . 93
4.5.5.2 Textual Analysis and Leadership Theory . . . 93
4.5.5.3 Sociocultural Practice . . . 94
4.5.6 To Hadrat 'Utbah Bin Ghazwaan (R.A.A.), 14 A.H. (635 CE) 94
4.5.6.1 Background . . . 94
4.5.6.2 Letter Text . . . 95
4.5.6.3 Text Analysis and Leadership Theory . . . 95
4.5.6.4 Sociocultural Practice . . . 95
4.5.7 To the Muslims in Syria Announces Abu Bakr's Death to the Muslim Army in Syria, 13 A.H. (634 CE) . . . 96
4.5.7.1 Background . . . 96
4.5.7.2 Letter Text . . . 96
4.5.7.3 Text Analysis and Leadership Theory . . . 97
4.5.7.4 Sociocultural Practice . . . 98
4.5.8 To Hadrat 'Ayaz Bin Ghanam (R.A.A.) Expresses Gratitude for the Successful Conquest of Jazirah 18 - 19 A.H. (639–640 CE) . . . 99
4.5.8.1 Letter Text . . . 100
4.5.8.2 Text Analysis and Leadership Theory . . . 100
4.5.8.3 Sociocultural Practice . . . 101
4.5.9 To Hadrat Abu 'Ubaidah bin Jarrah(R.A.A.), Umar Orders Abu 'Ubaidah to Keep a Jihad-spirited Garrison Posted in the Homs, 15–17 A.H. (636–638 CE) . . . 102
4.5.9.1 Background . . . 102
4.5.9.2 Text of Letter . . . 103
4.5.9.3 Text Analysis and Leadership Theory . . . 103
4.5.9.4 Sociocultural Practice . . . 104
4.6 Theme 4: Diplomacy and Interfaith Relations . . . 105
4.6.1 Frequency Summary . . . 105
4.6.2 To Heraclius (Byzantine Emperor) Demands Release of Captured Companion Abdullah bin Huzaifah, 17 A.H. (638 CE) 106
4.6.2.1 Background . . . 106
4.6.2.2 Letter Text . . . 106
4.6.2.3 Text Analysis and Leadership Theory . . . 106
4.6.2.4 Sociocultural Practice . . . 107
4.6.3 To the Byzantine Emperor, In response to the Emperor's Own Request for Guidance, (18 A.H. (639 CE) . . . 108

4.6.3.1 Background Context . . . 108
4.6.3.2 Letter Text . . . 109
4.6.3.3 Text Analysis and Leadership Theory . . . 109
4.6.3.4 Sociocultural Practice . . . 110
4.6.4 To the Byzantine Emperor (Reply Regarding the Bottle), 18 A.H. (639 CE) . . . 111
4.6.4.1 Background . . . 111
4.6.4.2 Letter Text . . . 111
4.6.4.3 Text Analysis and Leadership Theory . . . 111
4.6.4.4 Sociocultural Practice . . . 112
4.6.5 To the Byzantine Emperor (On Truth and Falsehood), A Byzantine Embassy asked Umar to define Truth vs Falsehood, (18 A.H. (639 CE) . . . 113
4.6.5.1 Background . . . 113
4.6.5.2 Letter Text . . . 113
4.6.5.3 Text Analysis and Leadership Theory . . . 113
4.6.5.4 Sociocultural Practice . . . 114
4.6.6 To the Byzantine Emperor (On the Traversing Time Between East and West, Earth and Heaven), 18 A.H. (639 CE) 115
4.6.6.1 Background . . . 115
4.6.6.2 Letter Text . . . 115
4.6.6.3 Text Analysis and Leadership Theory . . . 116
4.6.6.4 Sociocultural Practice . . . 116
4.6.7 To Hadrat Abu 'Ubaidah bin Jarrah (R.A.A.) after Victory at Homs, when Heraclius withdrew to Roha, 15–17 A.H. (636–638 CE) . . . 117
4.6.7.1 Background . . . 117
4.6.7.2 Letter Text . . . 117
4.6.7.3 Text Analysis and Leadership Theory . . . 118
4.6.7.4 Sociocultural Practice . . . 118
4.6.8 Reply to Heraclius (Qaiser of Rome) Regarding the Date Tree, 17–18 A.H. (638–639 CE) . . . 119
4.6.8.1 Background . . . 119
4.6.8.2 Text of letter . . . 120
4.6.8.3 Text Analysis and Leadership Theory . . . 120
4.6.8.4 Sociocultural Practice . . . 121
4.6.9 To the Persian Forces in Nehawand delivered by Mughirah bin Shu'ba, Offering the Persians Three choices: Accept Islam (as equal brothers) Pay Jiziyah and Remain Protected or Face war, 21 A.H. (642 CE) . . . 122
4.6.9.1 Background . . . 122
4.6.9.2 Letter Text . . . 122
4.6.9.3 Text Analysis and Leadership Theory . . . 122
4.6.9.4 Sociocultural Practice . . . 123
4.7 Theme 5: Moral and Spiritual Guidance . . . 123

4.7.1 Frequency Summary . . . 124
4.7.2 To Abu Ubaidah Bin Jarrah Regarding Laila (Daughter of Joodi) 14 A.H. (635 CE) . . . 124
4.7.2.1 Background . . . 124
4.7.2.2 Letter text . . . 125
4.7.2.3 Textual Analysis and Leadership Language . . . 125
4.7.2.4 Sociocultural Practice . . . 125
4.7.3 To Governor of Egypt, Amir Bin Aas Regarding a Severe Famine in Madina, 18 A.H. (639 CE) . . . 126
4.7.3.1 Background . . . 126
4.7.3.2 Letter Text . . . 126
4.7.3.3 Text Analysis and Leadership Theory . . . 126
4.7.3.4 Sociocultural Practice . . . 127
4.7.4 To Khalid Bin Walid (R.A.A.), Umar Rebukes Khalid for having his Body Massaged with a Wine-based Mixture ('Usfur), 17 A.H. (638 CE) . . . 127
4.7.4.1 Background . . . 127
4.7.4.2 Letter Text . . . 128
4.7.4.3 Text Analysis and Leadership Theory . . . 128
4.7.4.4 Sociocultural Practice . . . 129
4.7.5 To the Muslims, 17–18 A.H. (638–639 CE) . . . 130
4.7.5.1 Background . . . 130
4.7.5.2 Letter Text . . . 130
4.7.5.3 Text Analysis and Leadership Theory . . . 130
4.7.5.4 Sociocultural Practice . . . 131
4.8 Theme 6: Crisis Communication and Public Accountability . . . 132
4.8.1 Frequency Summary . . . 132
4.8.2 To the Muslims of the Cantonments (17–18 A.H. (638–639 CE) . . . 133
4.8.2.1 Background . . . 133
4.8.2.2 Letter Text . . . 133
4.8.2.3 Text Analysis and Leadership Theory . . . 134
4.8.2.4 Sociocultural Practice . . . 134
4.8.3 To Abu Ubaidah Bin Jarrah (R.A.A.) 16–17 A.H. (637–638 CE) . . . 135
4.8.3.1 Background . . . 135
4.8.3.2 Text of the Letter . . . 136
4.8.3.3 Text Analysis and Leadership Theory . . . 136
4.8.3.4 Sociocultural Practice . . . 137
4.8.4 Addressed to Abu 'Ubaidah bin Jarrah (R.A.A.) Asked Which Target to Prioritize Next, 15–16 A.H. (636–637 CE) . . . 138
4.8.4.1 Background . . . 138
4.8.4.2 Text of Letter . . . 139
4.8.4.3 Text Analysis and Leadership Theory . . . 139
4.8.4.4 Sociocultural Practice . . . 140

4.8.5 To People of Ru'aash, Umar Addresses the Tribe's Apostasy and Rebellion Against Madinah (13 - 17 A.H. (634 - 638 CE) 141
4.8.5.1 Background . . . 141
4.8.5.2 Letter Text . . . 141
4.8.5.3 Textual Analysis and Leadership Theory . . . 142
4.8.5.4 Sociocultural Practice . . . 143
4.8.6 To Zimmi Immigrants of Najran During Umar's Exile or Relocation of the Najran Christians per the Prophet's Original Directive, 15–20 A.H. (636–641 CE) . . . 144
4.8.6.1 Background Context . . . 144
4.8.6.2 Letter Text . . . 144
4.8.6.3 Text Analysis and Leadership Theory . . . 145
4.8.6.4 Sociocultural Practice . . . 146
4.9 Findings Summary . . . 146

5 Discussion and Conclusion 150
5.1 Introduction . . . 150
5.2 Discussion of Findings in Relation to the Research Questions . . . 150
5.3 Contribution to Knowledge . . . 152
5.4 Implications . . . 152
5.5 Limitations of the Study . . . 153
5.6 Recommendations for Future Research . . . 153
5.7 Conclusion . . . 154

Bibliography 156

List of Figures

3.1 Flow of the letter analysis procedure 25

List of Tables

4.1 Theme 1: Military Strategy and Command 30
4.2 Frequency 30
4.3 Theme 2: Justice, Law, and Accountability 59
4.4 Frequency 59
4.5 Theme 3: Governance, Administration, and Appointments 84
4.6 Frequency 84
4.7 Theme 4: Diplomacy and Interfaith Relations 105
4.8 Frequency 105
4.9 Theme 5: Moral and Spiritual Guidance 123
4.10 Frequency 124
4.11 Theme 6: Crisis Communication and Public Accountability 132
4.12 Frequency 132

Chapter 1

Introduction

1.1 Background of the Study

Fairclough (1992d, p. 1) asserts that language is not just a tool for communication but also a platform for social, political, and ideological debate. Critical Discourse Analysis (CDA) has emerged as a key framework for analysing the complex relationships between language, power, and society, according to van Dijk (1993, p. 249). Within this broader framework of language and power, the correspondence of Hazrat Umar ibn al-Khattab (R.A.), the second Caliph of Islam, provides a particularly rich and historically significant body of leadership communication that warrants careful linguistic study.

Before he converted to Islam, Hazrat Umar ibn al-Khattab (R.A.) was one of the most famous people in Quraysh and one of the most fervent opponents of the early Muslim society. He was a great man who stood out for his courage, sharp intelligence, and steadfast adherence to justice. Historical records state that the Prophet Muhammad (Peace Be Upon Him) used the following phrase to beg one of two men, in particularly, to convert to Islam: "May Allah honour the religion of Islam through one of these two men, Umar ibn al-Khattab or Ibn Hisham, whichever is dearer to You" (Ibn Hisham as cited in Ibn Kathir, 2000). After this petition was granted, Hazrat Umar (R.A.) transformed from one of Islam's most powerful adversaries to one of its most steadfast and well-known advocates.

During his caliphate, he established the Diwan system of state administration, an independent judiciary, the Majlis al-Shura, or consultative council, a system of public accountability, a structured educational framework, organised police and security departments, an irrigation administration, and the codification of basic principles of Islamic law and governance (Hitti, 1970). Since he exercised authority and maintained control through written correspondence in addition to his physical presence, his letters were among the most important instruments of his administration. The collection of letters, instructions, and administrative correspondence attributed to Hazrat Umar ibn al-Khattab (R.A.) is one of the most significant collections of traditional Islamic political communication. These texts include a wide range of correspondence, including welfare directives concerning citizens' rights, legal directives to judges, military orders to commanders, administrative directives to provincial governors, and private messages illuminating the moral and spiritual principles guiding his administration. Centuries of cumulative Islamic study have preserved these letters as a singular collection of historically confirmed source material (Ibn Kathir, 2000). When considered collectively, these documents offer an invaluable insight into the discursive nature of early Islamic statesmanship (Donner, 1981). In order to examine how Hazrat Umar's language created authority, expressed his governance philosophy, reflected his Islamic values, and influenced the social and political climate of his time, this study applies the Critical Discourse Analysis methodology to a selected corpus of his correspondence (Fairclough, 1992a). This inquiry focuses on the intersection of political philosophy, leadership studies, Islamic history, and applied linguistics (Chilton, 2004). It contributes significantly to each of these fields, mostly unexplored.

1.2 Purpose Statement

The goal of this study is to apply Norman Fairclough (1992c) Discourse Analysis model to a purposively sampled corpus of letters attributed to Hazrat Umar ibn al-Khattab (R.A.) in order to investigate how his leadership identity and governance philosophy were constructed by his lexical and grammatical choices, directive strategies, and situated historical context. Hazrat Umar's letters have

scarcely been subjected to CDA, despite its widespread and effective application in political discourse, media studies, institutional communication, gender studies, and educational texts (Fairclough, 1992c). In a historical Islamic environment that has previously only been examined through historical, theological, and managerial lenses, this study expands on CDA's proven adaptability as a tool for revealing the link between language, power, and ideology.

1.3 Research Gap

Hazrat Umar ibn al-Khattab's (R.A.) caliphate has been extensively studied by historians, theologians, and governance experts, but they have all approached his leadership from a perspective that scarcely include rigorous linguistic study. Historians have primarily studied his caliphate as a chronicle of events, decisions, and territorial accomplishments, without paying attention to the language used to create and convey his governance. Islamic scholars and theologians have likewise examined his caliphate from a religious and legal standpoint, drawing moral and legal conclusions without considering his letters as leadership communication texts deserving of linguistic analysis. Management scholars have recognised Hazrat Umar (R.A.) as a superb administrative leader (Beekun and Badawi, 1999; Ali, 2009); however, their analyses of his correspondence have focused on extracting managerial principles rather than examining the linguistic mechanisms through which those principles were expressed and implemented.

Despite this broad multidisciplinary interest, there is still a significant and obvious vacuum in the language analysis of Hazrat Umar's communication. Only a small amount of research has employed Critical Discourse Analysis or any other systematic linguistic framework to examine how his language shaped his identity as a leader, reflected his political philosophy, and communicated his core values of justice, moral responsibility, and decisiveness. He corresponded with judges, military leaders, and governors throughout his ten-year caliphate (634–644 CE). These letters are extremely rich in modal expressions, directive structures, rhetorical techniques, and ideological content all of which have a great deal of linguistic

study potential but are entirely untouched in the corpus of contemporary literature. This study fills this gap by applying the Critical Discourse Analysis model developed by Norman Fairclough (1992c) to a corpus of letters attributed to Hazrat Umar (R.A.). The objective is to demonstrate how his distinctive and well-known leadership traits are linguistically formed, ingrained, and conveyed through his written letters.

1.4 Significance of the Study

From a scientific, historical, linguistic, and practical standpoint, the current study is valuable. Each of these viewpoints emphasises the importance of understanding leadership in terms of both the language that represents and displays leadership and the actions and outcomes that accompany it. This study makes a substantial and original contribution to the fields of language analysis and leadership studies by addressing an aspect that has long been disregarded in academic discourse. Crucially, this study also demonstrates that the method of Critical Discourse Analysis, which is mainly applied to contemporary political and media texts, is equally relevant and useful for seventh-century leadership communication. Using CDA as an analytical framework for the letters of Hazrat Umar ibn al-Khattab (R.A.), this study shows that the relationship between language, power, and authority is not a modern phenomenon but rather a timeless one. Additionally, it demonstrates how discourse analysis tools may completely illuminate leadership communication in a wide range of historical eras and civilisations. Hazrat Umar ibn al-Khattab's (R.A.) letters offer an impressive but historically and linguistically undervalued corpus of leadership communication. This study carefully examines how Hazrat Umar (R.A.) used language strategically to establish moral authority, convey justice, enforce accountability, and direct governance throughout a vast and rapidly expanding kingdom, beause each lexical and grammatical choice reflected a leader who reigned with fairness, morality, and an unwavering sense of duty to God and the people committed to his care, it is evident that his language was deeply ideological rather than merely instructional.

This stands in stark contrast to many contemporary politicians, whose discourse is frequently characterised by self-interest, ambiguity, and the deliberate suppression of truth rather than its presentation. By comparing Hazrat Umar's linguistic practice with the communication patterns of modern leadership, this study shows what authentic leadership language looks like and how much it differs from the political speech that predominates in the current era. Given that the modern world is increasingly marked by institutional corruption, moral bankruptcy, and a pervasive leadership crisis, this study is significant on a deeper moral and civilisational level. The public's trust in politicians continues to erode with each passing generation, as the gap between their words and actions widens. In this sense, analysing Hazrat Umar's (R.A.) leadership is not merely a historical exercise but also a crucial moral inquiry. His letters reveal a leader who utilised words to further justice and the common good rather than to gain personal power, and who kept the highest standards of accountability for both himself and his governors.

The model's continued significance may be best summed up by his own recorded remarks as recorded in Al-Sallabi (2003) biography, translated by Nasiruddin al-Khattab:

> I am weak in front of the downtrodden and strong against the oppressor. I become anxious when I think that I might be asked about even one goat that wandered on the Euphrates River (Al-Sallabi, 2003, p. 47)

1.5 Delimitations

i. The study is limited to the caliphate period of Hazrat Umar ibn al-Khattab (R.A.), which spans 634–644 CE (13–23 AH), and it looks at about fifty letters selected through purposive sampling.

ii. Although the primary sources contain a greater total number of letters, a corpus of fifty letters is deemed adequate and methodologically appropriate for a qualitative CDA study at the Master's level

iii. Only the English translations of the letters have been included in the linguistic analysis because the study is carried out within the framework of applied linguistics rather than classical Arabic philology.

1.6 Research Objectives

This study aims to:

i. Analyse the lexical and grammatical choices in the correspondence of Hazrat Umar (R.A.) in order to examine how these linguistic features construct and reflect his leadership traits in the exercise of political and religious authority.

ii. Investigate the influence of historical, political, and socio-religious contexts on the tone, urgency, and linguistic choices in Hazrat Umar's correspondence, with a view to understanding how these elements reflect his leadership characteristics.

1.7 Research Questions

i. What linguistic (lexical and grammatical) choices in Hazrat Umar's correspondence construct and reflect his leadership traits in the exercise of political and religious authority?

ii. How did historical, political, and socio-religious contexts influence the tone, urgency, and linguistic choices reflecting Hazrat Umar's leadership traits in his correspondence?

Chapter 2

Literature Review

2.1 Islamic Leadership Communication

The principles of the Quran and Sunnah, which provide the fundamental framework for how leaders engage with, direct, and rule their communities, are the core of Islamic leadership communication. Islamic leadership, in contrast to traditional leadership paradigms, places a strong emphasis on the welfare of the populace, justice, accountability, and moral integrity as fundamental communication principles. Islamic leadership communication has been studied from a variety of angles by academics, who have emphasised its distinctive qualities and ongoing significance.

According to Mir (2010), leadership is more and more about worldviews or visions of life, beliefs, values, and principles as well as knowledge, skills, and transformational talents. The study goes on to say that worldviews are also ways of living since principles inspire us to act and behave in particular ways, values direct us, and beliefs direct us. The theoretical framework for analysing Islamic leadership communication is provided by this fundamental comprehension of leadership as a value-driven process.

Kamaluddin and Citaningati (2023) examined Prophet Muhammad's (saw) leadership using three modern models: charismatic, transformational, and servant leadership. They did this by conducting a qualitative literature study. concluded

that Muslim leaders can learn useful lessons from the convergence of various secular frameworks in the example of the Prophet.

In order to experimentally examine servant leadership in Islamic educational institutions, Purwaningtyas et al. (2023) combined a qualitative-phenomenological method with a quantitative survey of Madrasah administrators and teachers. The best markers of servant leadership were found to be openness, communication, and consistent decision-making.

Mahazan and Wan Razali (2012) mapped 19 clusters of Islamic leadership traits against 10 clusters of servant leadership traits in a comparative hermeneutic and content analysis of servant leadership and Islamic leadership literature. They found significant overlap but also identified distinctly Islamic clusters (justice / equity, piety, moderation) that are absent from secular servant leadership theory.

Al Naqbi (2024) explored shura (consultation), khidmah (service), and tazkiyyah (transformation) as three interconnected leadership styles in a critical analysis of Islamic viewpoints on effective leadership traits. Together, these approaches are said to foster interpersonal competency, accountability, and trust.

Beekun and Badawi (1999) in their foundational work on Islamic leadership identify two primary roles of a leader in Islam, those of servant-leader and guardian-leader, where the leader is the servant of his followers and is to seek their welfare and guide them towards good. The study emphasises that the Prophet Muhammad (saw) highlighted the role of the Muslim leader to protect his community against tyranny and oppression, to encourage God-consciousness and taqwa, and to promote justice. Furthermore, Islam recognises the existence of power but suggests an etiquette for its use, demonstrating that Islamic leadership communication is always governed by divine principles and ethical boundaries.

Amin (2024) compared the leadership management techniques of Abu Bakr and Umar bin Al-Khattab, emphasising that Umar ibn Al-Khattab's administration and success were driven by the Quran and Sunnah, as he constantly put the interests of the people before his own. Additionally, Amin (2024) points out that

Umar ibn Al-Khattab exhibited a leadership style based on responsibility, fairness, and public service by asking the people to correct him when he was mistaken.

Syarif (2023) used a qualitative descriptive approach with observation and interview techniques to study the ethics of leadership communication in Islam. According to the study, there are four functions of communication within an organization or institution: informative, regulative, integrative, and persuasive. Effective leaders are generally able to stimulate the participation of those under their direction. The study comes to the conclusion that effective communication is evaluated by a person's words rather than by the highs and lows of his position or rank. The study also states that poor communication ethics will increase social inequality within the community, erode a sense of unity and collaboration, and cause a village to become immoral and dehumanising. Similarly, Arif (2024) reinforces this pattern, framing Hazrat Umar's governance as a trust from Allah expressed through justice and accountability.

2.2 Leadership and Language in Islamic Perspective

Language is essential to the exercise of Islamic leadership since it is not only a communication tool but also a means of constructing and communicating authority, ideology, and values. In the past, Islamic leaders have intentionally used language to direct, educate, and control their communities. The importance of language in Islamic leadership is becoming more widely acknowledged by academics, who are looking at how linguistic decisions reflect and uphold ideological frameworks and leadership norms.

Ashfaq et al. (2019) investigated Adil's collection of letters of Umar through library research. They analyzed the letters with an emphasis on managerial aspects, classifying them to identify organizational rules. They approached the letters as a specific genre of writing but did not analyze the language they were written in

and did not use a discourse-interpretative methodology and a theoretical framework for leadership. The current study used the same corpus of data to fill this gap. It aimed to explore the language patterns used in the letters to learn about the discursive construction of leadership. To achieve this objective, the study applied Fairclough's (1992) three-dimensional discourse analysis and interpreted the results with Northouse's (2019) Theories of Leadership, mainly Trait Theory, to understand how the concepts of leadership were historically and contextually produced.

The Pact of Umar is an example of how classical Arabic was utilised for official communication and diplomacy, according to Mufid et al. (2023) stylistic analysis. They employed an analytical descriptive qualitative method to examine the language and ideology reflected in this historical document. The study further contends that stylistic analysis not only provides an overview of how this paper was created but also provides insight into how ideologies and ideas of leadership are conveyed via the medium of language. Additionally, the analysis shows that the Pact of Umar's word choice reflects the philosophies and values of the ancient Islamic caliphate era, proving that language was the main means of conveying Islamic leadership ideals.

Akhtar and Ghani Azmi (2017) grounded the study in Imam al-Ghazali's ideas by using qualitative document analysis to investigate effective leadership communication from an Islamic perspective. described the terms, traits, values, and moral standards that a Muslim leader should adhere to when communicating.

Mesbah (2020) extracted the rhetorical devices from Umar ibn al-Khattab's will / testament to his successor caliph through a rhetorical (taste-analytical) analysis. concluded that even in his last testament, Umar's language was infused with rhetorical brilliance.

Zaytouni (2024) examines the content and stylistic elements of Umar's counsel (wasaya) using a descriptive-analytical method revealed his use of succinctness,

elaboration, and a combination of journalism, composition, and persuasion techniques, demonstrating that his advice functioned as both administrative and literary art.

Kankawi (2025) examined the significance of Umar ibn al-Khattab in Islamic literary criticism, contending that his sophisticated literary taste and capacity to discern between eloquent and poor speech established early norms of integrity, lucidity, and simplicity in Islamic discourse.

Hussein (2022) investigated the rhetorical function of metaphor in Umar ibn Al-Khattab's words and letters, emphasising the aesthetic, psychological, and intellectual advantages of metaphorical language in his administrative correspondence.

According to the study, the use of metaphor to enact laws is the most amazing rule in human history. This highlights the significance of transmitted metaphor because it has a high degree of accuracy and graphic energy in conveying the speaker's message to addressees of various nationalities in accordance with the speech conditions.

Hakim et al. (2024) used discourse analysis to study an Islamic scholar's rhetorical techniques and discovered that rhetoric may be strategically used in both public and academic discourse. The study contributes to our understanding of how rhetoric can be strategically employed in academic and public discourse by demonstrating how rhetorical strategies such as intensification, attenuation, and credibility-building techniques were used as tools to control conflict and promote rational dialogue within Islamic scholarship.

In their rhetorical analysis of Imam Ali's Sermon 183, Hani and Nasir (2025) showed how early Islamic leaders used rhetorical methods and logical appeals to convey moral and spiritual teachings. The results demonstrate the significant influence of Imam Ali's use of argumentative appeals and rhetorical strategies, emphasising his mastery of rhetoric in conveying moral and spiritual lessons and advancing knowledge of Arabic rhetorical traditions and the function of rhetoric in religious discourse.

Drawing on traditional Islamic sources, Rafiki (2020) establishes that the Qur'an and Hadith are the fundamental texts that regulate Muslim leadership. He goes on to say that throughout the course of almost fifty years, the four Rightly-Guided Caliphs (Khulafa ar-Rashidun) demonstrated these values by carrying out a variety of leadership duties for their communities, including protection, service, guidance, representation, and inspiration. Rafiki contends that these leadership principles, which are based on the Qur'an and Hadith, represent the best example for Muslim leaders worldwide. This closely relates to the current study because the second of these Rightly-Guided Caliphs was Hazrat Umar ibn al-Khattab, whose administration correspondence exemplifies the type of leadership communication anchored in scripture that Rafiki outlines.

Together, these studies demonstrate that language in Islamic leadership is not only functional but also ideologically and spiritually charged, representing Islamic leaders' values, authority, and governance philosophy in both spoken and written communication. Language is the main means by which Islamic leadership principles, ideology, and authority are conveyed and upheld, as shown by the linguistic examination of Islamic leaders' writings.

2.3 Discourse Analysis and Critical Discourse Analysis

CDA and discourse analysis have become potent analytical frameworks for analysing how language, power, and ideology interact in texts. In order to reveal the underlying ideological presumptions, power dynamics, and social meanings present in conversation, CDA goes beyond simple linguistic analysis. Discourse analysis and CDA have been applied by academics to a wide range of historical, political, and religious texts, showcasing its adaptability and analytical depth as a methodological framework. Discourse analysis has been especially useful in illuminating the language and ideological aspects of early Islamic administration communication when applied to Islamic historical sources.

One of the most important frameworks in CDA was created by Fairclough (Fairclough, 1992d,b,a), who put forth a three-dimensional model that looks at discourse as text, discursive practice, and social practice all at once. Analysis focuses on lexical and grammatical choices at the text level, takes into account the production, distribution, and interpretation of texts at the discursive practice level, and places discourse within its larger historical, political, and ideological context at the social practice level (Fairclough, 1992a).

This model's ability to show how language creates authority and legitimises power has been demonstrated by its extensive application to contemporary political, media, and institutional discourse (Fairclough, 1992b).

By highlighting the cognitive and social aspects of discourse, van Dijk (1993) supports this strategy by contending that CDA must take into consideration how texts both reflect and reproduce power dynamics within society. When taken as a whole, these frameworks demonstrate CDA's strength as a paradigm for studying historical leadership communication, including texts written far outside of the modern political situations for which CDA was first created.

Akinmameji (2020) examined the inauguration speeches of Nigerian President Olusegun Obasanjo using Fairclough's socio-cultural CDA model. He created a leadership ideology by using pronouns, claims, allusions, and idioms to present himself as the country's desperately needed "messiah."

van Dijk (1993) socio-cognitive CDA technique was applied to three of Imran Khan's speeches from various political eras by Masroor et al. (2020). revealed tactics used in his leadership speech that contributed to his ascent to power, including emotional appeal, persuasion, and historical deception.

Osuji and Udoh (2024) investigated a Hamas political leader's speech using Fairclough's CDA model, revealing power dynamics, ideological representation, and hegemony in the discourse.

Khan (2022) used Halliday's Systemic Functional Linguistics in conjunction with a socio-cognitive CDA method to compare the political discourse of Hillary Clinton

and Benazir Bhutto. Despite acting in male-dominated political traditions, both leaders carefully developed strong, nation-oriented ideological positions.

In order to establish authority, Wodak (2001) developed the Discourse-Historical Approach (DHA), which integrates linguistic research with historical and political context and pays attention to intertextuality and collective memory. a significant CDA tradition in addition to Fairclough's paradigm.

Pham (2024) offered a comparative overview of the three primary CDA traditions (Fairclough, Wodak, and Van Dijk), assessing the advantages and disadvantages of each and coming to the conclusion that a combination approach frequently produces the most insightful analysis.

Pimenta and Magalh aes (1992) compared the theoretical stances of Fairclough, Wodak, and Van Dijk about how discourse maintains or modifies unequal power relations.

They came to the conclusion that, depending on the complexity of the discourse, the three techniques can be applied separately or in tandem.

Fairclough's three-layer approach was applied to the ninth letter of Nahj al-Balagha (Imam Ali to Muawiyah) by Zokaei et al. (1992).

The choice of pronouns ("I" vs. "you") revealed power imbalances and ideological differences between the two figures.

Arefi and Karimpour Kasin (2025) applied Fairclough's CDA to Letter 45 of Nahj al-Balagha (Imam Ali to the governor of Basra), demonstrating how the model revealed the text's critique of governmental wrongdoing and its portrayal of justice.

Fattahizadeh and Motamad Langrodi (2022) showed how CDA extends beyond administrative letters into scriptural discourse by using Fairclough's CDA model to Qur'anic texts about dealing peacefully with hypocrites.

Sulaiman Haji Ismail (2021) master's thesis from 2021 examines the diplomatic discourse in the Prophet's writings utilising Fairclough's discourse analysis approach, combining textual analysis with the correspondence's social context.

Using Austin's speech act theory and Chomsky's generative linguistics model, Ziouane and Fasikh (2016) performed a cognitive linguistic analysis of Umar ibn Khattab's letters to identify the illocutionary force and linguistic acts present. However, this study only used a cognitive and speech act framework and did not use Critical Discourse Analysis to look at the power and ideological aspects of Umar's administrative communication, which is a major lacuna in the body of literature.

2.4 Hazrat Umar Ibn al-Khattab: Personality, Leadership and Letters

Hazrat Umar ibn al-Khattab (R.A.), the second Caliph of Islam, has been the focus of substantial scholarly interest across numerous disciplines including history, governance, leadership and linguistics. His administrative letters and correspondence, which have been preserved by classical Islamic historians, are essential resources for comprehending his communication style and leadership ideology. The lasting scholarly significance of his caliphate and epistolary legacy is seen in the growing number of contemporary researchers who have studied his personality, governing ideals, and written communications from a variety of disciplinary viewpoints.

The writings of classical Islamic historians and academics serve as the main sources for researching Hazrat Umar's correspondence and administration. Al-Tabari's Tarikh al-Rusul wal-Muluk retains a large number of administrative letters and communications and offers thorough historical chronicles of Umar's caliphate (Al-Tabari, 1989). Umar's demeanour, character, and leadership style are described in great depth in Ibn Sa'd's Kitab al-Tabaqat al-Kabir (Ibn Sa'd, nd). Important records of Umar's administrative correspondence with his governors and officials throughout the growing Islamic state may be found in Al-Baladhuri's Futuh al-Buldan (Al-Baladhuri, 1916). While Al-Suyuti's Tarikh al-Khulafa offers a thorough account of Umar's reign within the larger history of Islamic leadership (Seyuti, 1857), Shibli Nomani's Al-Farooq is still one of the most significant biographical studies of Umar's life and leadership in the Urdu tradition (Nomani,

1900). Al-Aqqad is regarded as one of the greatest leaders in human history because of his ground-breaking work Abqariyyat Umar, which provided a comprehensive philosophical explanation of his personality and rule (Al-Aqqad, 1942).

Wahab and Dikuraisyin (2024), using a literature research method, emphasise that Umar's scientific aptitude, ijtihad, and a well-established administrative system were key factors in his leadership achievement, particularly in the community's economic development and reform. Additionally, they state that Umar's style of government was distinguished by a strong dedication to justice, integrity, and the well-being of the populace, signifying a singular fusion of moral teachings from the Quran and Sunnah that combined divine guidance with human reason.

Wijaya (2026): This master's thesis traces the discursive construction of spiritual leadership qualities in Serat Tajusalatin, a traditional Malay leadership text, using Fairclough's CDA. Although the text is different, it demonstrates an increasing tendency to apply Fairclough's paradigm to Islamic leadership sources from literature and history.

Rahmawati et al. (2022) employed a qualitative approach based on historical writings, hadiths, and the knowledge of the Prophet's companions to identify the innovations and ground-breaking concepts (ijtihad) that Umar brought to the political, economic, and sociocultural spheres. argues that stories of his bravery and commanding demeanour frequently overwhelm his political accomplishments and seeks to address this disparity.

Ibrahim et al. (2023) This theoretical/library-based study explains how Umar's system of government expanded upon the model established by the Prophet's Medina Charter, striking a balance between the people's practical interests and their religious obligations. presents Umar's administration as an early example of "good governance" that is analogous to the ideas of contemporary governance.

Aldani et al. (2025) Re-examined Umar's management of administrative governance issues, such as the appointment of governors and officials, the distribution of funds, the organization of the army, and record-keeping, that arose as the Islamic state quickly spread into Persia, Syria, and Egypt. highlights the fact that

Umar approved the first Islamic currency and founded the first Islamic Ministry of Finance, portraying him as a multifaceted administrator and legal interpreter (mujtahid).

Javed et al. (2024) The dual aspect of Umar's personality, his well-known harshness and assertiveness as well as a softer, more sympathetic side that developed under the Prophet's guidance, was examined through an analysis of historical writings and Hadiths. This is one of the rare sources that focuses exclusively on Umar's personality rather than his administration, arguing that this mix of firmness and kindness, which was directly formed by the Prophet's training, became essential to his leadership legacy.

Ningrum (2025) investigated Umar bin Khattab's leadership using a qualitative descriptive method that combined text analysis and literature review. According to the report, the results demonstrate how Umar bin Khattab's creative initiatives were put into practice together with his dedication to social justice and well-being. He was able to create a well-organised governance system focused on meeting community needs because of his methodical and astute approach. Hazrat Umar's life, leadership, and legacy were thoroughly described by Arif (2024), who emphasised that his administration style was based on justice, accountability, and welfare, reflecting his strong conviction that leadership was a trust from Allah. His administrative reforms, such as the creation of judicial courts and the recruitment of qualified judges, brought administrative discipline that subsequently served as models for both Islamic and non-Islamic civilisations, according to the study. In their analysis of Umar's selection and appointment criteria, Chema and Syukri (2025) employed a content analysis approach and looked at the standards and requirements Umar bin Khattab used to choose and appoint state officers throughout his reign. According to the study, Umar bin Khattab used a variety of characteristics, including piety, professional competence, moral integrity, and flexibility, to evaluate the appropriateness of potential public servants. Umar's ability to balance the spiritual and functional aspects of government practice was another noteworthy discovery. This led to the establishment of a bureaucratic structure that was efficient and focused on public service.

2.5 Summary and Research Gap

When taken as a whole, this body of research demonstrates that linguists who study rhetoric, speech acts, and stylistic elements have become more interested in Hazrat Umar ibn al-Khattab's letters, and that his leadership has been thoroughly studied from historical, theological, and managerial perspectives (Ashfaq et al., 2019; Hussein, 2022; Mufid et al., 2023; Ziouane and Fasikh, 2016). Nevertheless, less studies have used Critical Discourse Analysis, specifically Fairclough's (Fairclough, 1992c) three-dimensional model, to methodically investigate how Hazrat Umar's language articulated his governance philosophy, established his leadership authority, and was influenced by the historical and socioreligious context of his caliphate. By using Fairclough's paradigm on a purposively collected corpus of his letters, our study fills that gap.

Chapter 3

Research Methodology

3.1 Introduction

This chapter describes the methodology used to examine the leadership discourse found in Hazrat Umar ibn al-Khattab's (R.A.) correspondence. In order to determine the leadership qualities and styles created through language, it describes the research design, the corpus and sampling process, the unit of analysis, and the methodical analytical process that applies Fairclough's (Fairclough, 1992c) dimensional model of Critical Discourse Analysis to each letter.

3.2 Research Design

Critical discourse analysis serves as both the theoretical framework and the analytical technique in this study's qualitative research approach. The study goes letter by letter, examining each letter as a distinct discursive event within its own historical context, as opposed to interpreting the corpus as a single, undifferentiated body of text. The study's letter-by-letter design enables it to show not only that Hazrat Umar's correspondence as a whole exhibits great leadership, but also which leadership traits are evident in which letters and how each letter's language shapes that specific trait.

3.2.1 Conceptual Framework

The conceptual framework of this study utilizes Fairclough's (1992) three - dimensional approach to analyzing the discourse of the letters in part by adopting the Text and Social Practices dimensions. The former is manifested in examining each letter's lexicon and grammar to explicate the choice of words and modality used.

The latter is interpreted by evaluating the context in which each epistle was written to elucidate the urgency and language of the discourse, as explained by Umar, who wrote the text to a specific recipient in a given scenario. The third component of Fairclough's approach, namely, Discursive Practice, has been excluded because the study focuses on the leadership qualities of the letters' language and context rather than how the documents were produced, spread, and received. Northouse's (2019) Trait Theory of Leadership is used to bridge the Text and Social Practice components by articulating the attributes demonstrated in the leadership qualities of the letters as interpreted by Umar. Specifically, the framework begins with the text of the letters (research question 1), proceeds to explain the leadership qualities they demonstrate (as a point of analysis), and bridges to the contextual explanation (research question 2) to illuminate the tones and urgency of the letters.

3.3 Data and Corpus

Dr. Hafiz Muhammad Adil's compilation and translation of the Letters of Hazrat Umar Farooq (R.A.) served as the study's main source of data (Adil, 1992). This collection includes 192 letters from Hazrat Umar's caliphate (634–644 CE) to judges, governors, and military leaders. To guarantee that administrative, judicial, and military correspondence are represented, about fifty letters from this corpus have been purposefully sampled throughout the three recipient groups. Because it enables letters to be picked based on their richness in leadership-relevant language and their potential for exhibiting a clear discursive pattern rather than on the basis of chance inclusion, purposeful sampling was chosen over random selection.

3.3.1 Justification of Sample Size and Thematic Organisation

A deliberate selection of fifty letters was deemed both methodologically adequate and essential for a qualitative Critical Discourse Analysis carried out at the Master's level, even though the corpus of 192 letters assembled by Adil (1992) contains far more material than has been sampled here. The depth of the four-step process applied to each text, establishing historical context, performing close textual analysis, identifying leadership traits, and interpreting the letter against its socio-religious setting,rather than the sheer volume of texts processed is what drives CDA's analytical yield. Within the parameters of a Master's dissertation, it would not have been possible to subject all 192 letters to the same four-step depth; in reality, this would have required a shallower, more detailed treatment of each letter simply. In the context of a Master's dissertation, it would not have been possible to subject all 192 letters to the same four-step depth.

In reality, this would have required a shallower, more descriptive treatment of each letter in order to cover the entire corpus, which is the opposite of what CDA requires to be credible. The study's claims regarding Hazrat Umar's leadership discourse are supported by fifty letters that were purposefully sampled from the three main recipient categories identified in the corpus (governors, judges, and military commanders). This allows for the sustained, letter-by-letter interpretive depth that is characteristic of Fairclough's model. A corpus of fifty letters is already a substantial sample by that standard. This is in line with established practice in CDA scholarship more generally, where single letters, speeches, or even individual sentences are frequently treated as complete objects of analysis (e.g., Arefi and Karimpour Kasin (2025), on a single letter of Nahj al-Balagha).

On the six themes: Instead of organising the results by recipient or leadership style, the six content-based themes, Military Strategy and Command, Justice and Accountability, Governance and Administration, Diplomacy and Interfaith Relations, Moral and Spiritual Guidance, and Crisis Communication, were chosen as a methodological safeguard. Since most of the surviving correspondence in the

sampled corpus is addressed to a small number of military commanders, including Sa'd bin Abi Waqqas, organising by recipient would have resulted in a severely skewed chapter. This would have over-represented battlefield command at the expense of the judicial, administrative, and diplomatic aspects of the caliphate that the letters equally attest to.

Organising by leadership style, on the other hand, was deliberately rejected because it would have required categorising each letter's leadership style prior to the actual analysis. This would have turned the very outcome of the study, which is to determine which leadership traits are linguistically constructed and how, into a pre-imposed sorting category, which runs the risk of confirmation bias and circularity. The Rashidun caliphate's actual administrative structure as recorded in the historical record (Donner, 1981; Kennedy, 2001, 2007; Hoyland, 2015), which acknowledges precisely these domains (military command, judiciary, provincial administration, foreign relations, religious governance, and crisis management) as the operative categories of Umar's rule, is mirrored by thematic organization, which avoids both issues. This guarantees that the leadership-style conclusions stated in section 4.9 originate from the analysis rather than the organisational scheme that comes before it, as mentioned in Chapter Four, and that no particular topic takes precedence over the analysis at the expense of examining the corpus as a whole.

3.4 Unit of Analysis

In this study, the unit of analysis is the individual letter. Instead of being a piece to be combined into an overall corpus-level analysis, each letter is handled as a self-contained text that is fully subjected to Fairclough's three-dimensional model. The study's central thesis that specific letters linguistically build and reflect specific leadership attributes and that these traits, when taken as a whole, correlate to identifiable leadership styles requires this letter-centered methodology. In order to ensure a balanced and analytically coherent structure throughout the findings chapter, letters are grouped and presented according to the leadership style they most clearly demonstrate, as opposed to organising the analysis by the letters'

recipients, which would result in an uneven distribution given the predominance of military correspondence within the corpus.

3.5 Analytical Procedure

This study applies Fairclough (1992c) three-dimensional model of Critical Discourse Analysis, comprising the Text and Social Practice dimensions; the Discursive Practice dimension is not employed, as the study is concerned with the linguistic construction of leadership within the text and its relationship to the broader historical and religious context, rather than with processes of text production, distribution, and consumption.

The letter's historical and contextual basis is established in the first phase. The recipient's position (governor, judge, or military commander), the historical context of the letter, and any pertinent socio-religious background gleaned from traditional Islamic historical sources like Al-Tabari, Ibn Sa'd, and Al-Baladhuri are all included in this. The interpretive foundation required for the subsequent textual analysis is provided by this stage, which aligns with Fairclough's model's Social Practice dimension.

The second phase, which corresponds to Fairclough's model's Text dimension, entails a thorough textual analysis of the letter itself. At this point, the letter's lexical selections, grammatical structures, modal verbs, imperative constructions, and rhetorical techniques are all examined. This stage pinpoints the precise linguistic elements that the letter uses to create authority and meaning.

In order to determine the leadership characteristic or traits exhibited in the letter, the third phase uses the textual analysis. Based on theory of Leadership, detected linguistic elements are interpreted as proof of specific leadership qualities, which are then taken into account in connection to identifiable leadership styles. For instance, a letter that emphasises humility, consultation, or the well-being of subordinates is seen as exhibiting servant leadership; a letter that emphasises firm moral instruction or accountability is seen as exhibiting ethical leadership; and

a letter that uses authoritative or clear directive language is seen as exhibiting directive leadership.

In this sense, trait theory serves as an interpretive link between the specific linguistic elements found in the text and the more general leadership style classifications applied to each letter.

In order to explain how the historical and socio-religious circumstances of the letter influenced its tone, urgency, and language, as well as how these contextual factors shaped the specific expression of leadership identified in the third step, the fourth step goes back to the contextual background established in the first step. By integrating Text and Social Practice into a cohesive interpretation of each letter, this last phase completes the analytical cycle.

By integrating Text and Social Practice into a cohesive interpretation of each letter, this last phase completes the analytical cycle.

This four-step process is applied uniformly to each of the sample's fifty letters, creating a methodical, letter-by-letter body of information from which the Findings chapter can infer patterns of leadership attribute distribution throughout the corpus.

Each dispatch analysis's results are divided into four sections, which match the four aforementioned analytical steps: a narrative background that places the dispatch in its historical context; the dispatch The text itself is reproduced as a block quotation with dual citation that pairs Adil (1992) translation with a corresponding classical Islamic source (e.g., Al-Tabari, Al-Baladhuri, Futuh-ush-Sham); a paragraph that combines the linguistic analysis and leadership-trait identification into a single interpretive discussion; and a paragraph that places the dispatch within the larger administrative and religious culture of the Rashidun Caliphate. Figure 3.1 provides an illustration of this structure.

Key Islamic concepts identified within the textual analysis, such as shura (شورى, consultation), tawakul (توكل, reliance upon Allah), and 'adl (عدل, justice), are rendered in Arabic script alongside their transliteration and English gloss, situating

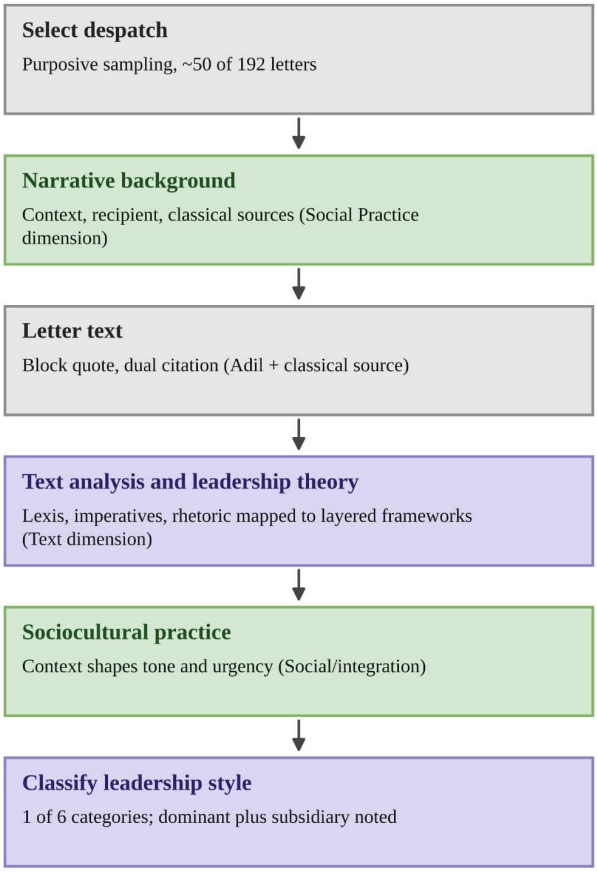


FIGURE 3.1: Flow of the letter analysis procedure

the linguistic analysis within its originating conceptual vocabulary.

3.6 Leadership Trait Categories

Letters are categorised using six leadership style categories that are drawn from the leadership literature discussed in Chapter Two and applied uniformly throughout the corpus to guarantee uniformity in classification and a fair presentation of findings

The leadership qualities used in this study have been taken from leadership scholarship, notably transformational leadership (Burns, 1978; Bass, 1985), servant leadership (Greenleaf, 1977), path-goal theory (House, 1971), ethical leadership (Brown et al., 2005), and authentic leadership (Walumbwa et al., 2008). The researcher did not invent them, and they are not compared and contrasted since, according to Northouse (2019), they are interpreted as recognized descriptors in

the analysis's interpretive step. They transform the lexical and grammatical findings of the three-dimensional model proposed by Fairclough (1992) into leadership terms. Thus, the researcher's role is to analyze why the particular wording of the letter's text is related to any of the leadership qualities based on the given textual evidence. Several constructs are used since the letters differ in many aspects, such as the specific military, judicial, administrative, diplomatic, moral, and crisis contexts. Moreover, it was found that to describe the range of qualities expressed in the language of Umar, no single leadership model is sufficient. The study highlights how the language of Umar represents these qualities.

Please double-check all the years of the bibliographic references as well as ensure that all the cited scholars are included in the reference list since I added the ones above from general knowledge. Please submit the following comment whenever you are ready.

According to Brown et al. (2005), ethical leadership is defined by consistent application of moral education, procedural justice, and accountability, irrespective of the status.

Strategic and Directive Leadership (Yukl, 2013; House, 1971), which is most noticeable in military and crisis correspondence, is defined by explicit, unambiguous directives, anticipatory resource allocation, and centralised operational management.

Inspirational framing, appeals to a common spiritual cause, and communication that transcends recipient's immediate self-interest in favour of a group objective are characteristics of transformational leadership (Bass, 1985).

Self-awareness, relational transparency, and an internalised moral stance conveyed with little explanation are characteristics of authentic leadership (Avolio and Gardner, 2005).

Principle-Centred Leadership (Covey, 1991) is defined by choices that are not based on situational convenience but rather on explicit textual or theological precedence (Sunnah, Qur'anic citation).

Combining Servant Leadership (Greenleaf, 1977), Participative Leadership (Northouse, 2019), and Emotional Intelligence Leadership (Goleman, 1998), Relational and Consultative Leadership is distinguished by consultation, compassionate communication, and putting the needs of subordinates or the community first.

Only when the textual analysis carried out in Step Two of the analytical approach (Section 3.5) offers unambiguous linguistic evidence in favour of that classification is a letter assigned to a particular category. When a letter exhibits characteristics of many leadership styles, the dominant style, the one that is most strongly supported, by the linguistic evidence in the letter determines its placement; subsidiary styles are identified and addressed within the study.

3.7 Trustworthiness and Rigour

Each classification of a letter's leadership style is compared to the textual evidence found in Step two as well as the historical context established in Step one to increase the analysis's credibility. This ensures that classifications are based on the language of the letter rather than broad presumptions about Hazrat Umar's personality. Before moving on to the linguistic study, the best historically supported interpretation of a letter's context is determined by cross-referencing the many accounts provided by classical Islamic historical sources.

The researcher admits to having a positive stance towards Hazrat Umar ibn al-Khattab as a Muslim and the study does not pretend to be value-free. It is common in Critical Discourse Analysis, a methodological approach Fairclough (1992) regards as openly situated rather than objective, to adopt a critical position: the issue is less the stance itself than its qualification in the analysis. Several measures limit its influence on the results. First, all interpretations are grounded in observable textual practice, i.e., the particular linguistic features foregrounded in a letter's discourse which in turn support its attribution of a leadership function. A reader may go back to the cited passages and determine if they indeed contribute to the given interpretation. Second, all letters were subjected to the same four-stage procedure and were selected from three distinct categories of addressees

(governors, judges, and military commanders) rather than being cherry-picked for positive imagery. Third, the analysis confines itself to the caliphate period and the language used (not Umar's biography) and does not purport to comment on his personality beyond textual evidence. Finally, the study takes the positive evaluation of Umar's qualities as a signifier of purposeful construction rather than an end-goal which would compromise its findings.

Chapter 4

Results

4.1 Introduction

The results of the Critical Discourse Analysis of the sampled corpus of fifty letters attributed to Hazrat Umar ibn al-Khattab (R.A.) are presented in this chapter. The analysis is organised according to the six thematic categories established in Chapter Three: Military Strategy and Command, Justice, Law, and Accountability, Governance, Administration, and Appointments, Diplomacy and Interfaith Relations, Moral and Spiritual Guidance, and Crisis Communication and Public Accountability. The sections that follow present the individual analyses.

4.2 Organisation of Analysis

The six thematic categories created in the sampling and coding process outlined in Chapter three are used to present the letters analysed in this chapter. Within each thematic category, each analysis follows the same four-step structure: historical and contextual background, textual analysis of lexical and grammatical features, identification of the leadership trait or traits demonstrated, and contextual interpretation linking the letter's language to its historical and socio-religious circumstances. This consistent structure ensures that no single theme dominates the chapter at the expense of treating the corpus as a whole.

4.3 Theme 1: Military Strategy and Command

Table 4.1: Theme 1: Military Strategy and Command

Letter Sent To	**Leadership Quality**
Sa'd bin Abi Waqqas — Military Organisation Before Qadisiyyah	Participative/Consultative
Sa'd bin Abi Waqqas — Strategic Patience, Pursuit of Madaain	Strategic Leadership
Commander at Yarmouk — Distribution of Ghanimah	Transformational Leadership
Sa'd bin Abi Waqqas — Morale, Da'wah, Deputation to Rustam	Emotional Intelligence
Sa'd bin Abi Waqqas — Restraining Pre-Islamic Discourse	Transformational Leadership
Sa'd bin Abi Waqqas — Timely Distribution of War Booty	Ethical Leadership
Sa'd bin Abi Waqqas — Certainty of Victory, Sanctity of Word	Ethical Leadership
Musanna bin Haarisa & Commanders — Iraq-Persia Frontier	Strategic Leadership
Arab Commanders — Conscription Call	Participative/Consultative
Military Commanders in Ahwaaz — Intercepting Commissariat	Path-Goal Theory
Qutbah bin Qatadah Sudusi	Ethical Leadership
Abu Musa Ash'ari — Organising Forces for Ahwaaz	Strategic Leadership
Sa'd bin Abi Waqqas — Harmuzaan's Covenant Violation	Strategic Leadership
Sa'd bin Abi Waqqas — Emergency Relief for Siege of Homs	Strategic Leadership

4.3.1 Frequency Summary

Table 4.2: Frequency

Leadership Quality	**Frequency**
Strategic Leadership	■■■■■ 5
Ethical Leadership	■■■ 3
Transformational Leadership	■■ 2
Participative/Consultative	■■ 2
Emotional Intelligence	■ 1
Path-Goal Theory	■ 1

In addition to letters to Musanna bin Haarisa, Qutbah bin Qatadah, Abu Musa Ash'ari, and other border commanders, this theme includes the biggest collection of letters in the corpus, most of which are addressed to Hadrat Sa'd bin Abi Waqqas during the Qadisiyyah battle. These letters address conscription, morale, soldier organization, battlefield placement, and the logistics of ongoing military operations. Umar's language in this topic is marked by dense, condensed imperative structures, a short theological prelude, and a concentration on operational clarity suitable to the urgency of combat command, as the study below shows.

4.3.2 To Hadrat Sa'd bin Abi Waqqas (R.A.A.) on Military Organisation Before Qadisiyyah (636 CE)

4.3.2.1 Background

The Caliph, Hadrat 'Umar Farooq (R.A.A.), sent a message to Hadrat Sa'd bin Abi Waqqas (R.A.A.) during the encampment at Sharaf on the organisation of the Muslim forces prior to the conflict with Persia. The despatch came after a previous letter in which Sa'd (R.A.A.) was instructed to march from Zarood to Sharaf in order to strengthen the Muslim position and cover the void created by Hadrat Musanna's (R.A.A.) passing. Prior to the engagement at Qadisiyyah, this despatch shifts from strategic positioning to the detailed tasks of command organisation, unit organisation, and battlefield preparedness.

4.3.2.2 Letter Text

"On receipt of my letter the Muslim forces should be distributed in ten divisions, appoint a headman (areef) over every tenth soldier, a Commander for every division: Organise the entire fighting force on the fashion of war-fare i.e., Right, Left and the Middle. This should be executed under due consultation with the Muslims' leaders: they should be present at the time of formation of the divisions also, thereafter send them to their respective division in due command. Ask them to meet you at the battlefield of Qaudsiyah and call back Mughira bin Sho'ba

(R.A.A.) along with his contingent to stay with you. Thereafter, inform me of the planning of the people of Persia." (Adil, 1992, p. 95)

4.3.2.3 Text Analysis and Leadership Theory

Distribute, appoint, organise, consult, despatch, meet, recall, and tell are a tightly ordered series of imperatives that, structurally, replicate a chain-of-command logic without ever collapsing into pure command-and-control. The pivotal clause, "this should be executed under due consultation with the Muslims' leaders," interrupts the otherwise unilateral directive structure and inserts shura (شوری) as a binding procedural requirement rather than a rhetorical courtesy: the leaders "should be present at the time of formation of the divisions," meaning consultation is embedded in the administrative act itself, not appended after the decision is made. This dual movement, which combines mandatory local consultation with decisive strategic instruction, closely resembles Northouse (2019, p. 38) Consultative/Participative Leadership, in which the leader retains authority while implementation is shared with subordinate stakeholders whose situational knowledge,in this case, of terrain, manpower, and troop disposition, is crucial. The despatch also demonstrates an early instance of what al Asqalani (nd) identifies as the systematised military administration of the Rashidun period, wherein command was formalised through defined units (the ten-man division under an areef), designated flanks (Right, Left, Middle), and clear reporting lines back to the Caliph, a structure enabling both operational flexibility and centralised accountability at a moment of major strategic transition ahead of Qadisiyyah.

4.3.2.4 Sociocultural Practice

The despatch reflects the broader Rashidun practice of treating military command as an extension of Islamic governance rather than a separate martial domain: the recall of Mughira bin Sho'ba (R.A.A.) and the requirement to report on Persian intentions situate battlefield organisation within a continuous flow of accountability to the Caliphate's centre. The requirement that local leaders be consulted during

force formation also reflects the broader 'Umar-era norm of distributed judgement, which is authority exercised through trusted commanders' ra'y (discretion) and shura rather than through strict remote control. This pattern is consistent with the broader administrative ethos already found throughout 'Umar's earlier despatches in this corpus. The urgency of preparing for the impending confrontation with Persia at Qadisiyyah is reflected in the dispatch's dense, procedural register, which is a quick series of operational imperatives without any theological preamble or emotional framing. Unlike dispatches addressing moral correction or diplomatic negotiation, this is a battlefield-readiness order where clarity and efficiency of instruction take precedence, and the condensed, checklist-like tone reflects the practical demands of organising an army against the clock.

4.3.3 To Hadrat Sa'd bin Abi Waqqas (R.A.A.) on Strategic Patience and the Pursuit of Madaain (636 CE)

4.3.3.1 Background

Hadrat Sa'd (R.A.A.) returned to Madinah with the geography surrounding Qadisiyyah after receiving the Caliph's earlier despatch on force organisation. He noted that Rustam and other senior officers held command of the Persian army and that some Iraqi village chiefs who had previously made covenants with Khalid bin Walid (R.A.A.) and Hadrat Musanna bin Harisa (R.A.A.) had turned rebellious and joined the Iranian forces. Hadrat 'Umar Farooq (R.A.A.) sent the following telegram in reaction to this intelligence.

4.3.3.2 Letter Text

"Your letter has been received and thus came to know its contents. Stay on wherever you are till the enemy attacks you. Be it remembered by you that there will be other battles after the impending one. If by the Grace of Allah the enemy is repulsed, chase him by entering his capital , Madaain. God Willing! Madaain shall be annihilated." (Adil, 1992, p. 98)

4.3.3.3 Text Analysis and Leadership Theory

The despatch is structured around a deliberate sequencing of restraint before action: the initial directive, "stay on wherever you are till the enemy attacks you", withholds offensive initiative and reframes the impending battle as defensive rather than aggressive, a positioning choice with clear implications for troop morale and religious legitimacy. The next sentence, "there will be other battles after the impending one," serves as a strategic reframing device by lowering the stakes associated with any one engagement, preventing overcommitment or battlefield despair, while also indicating long-term campaign planning as opposed to reactive, battle-by-battle decision-making. This dual register, cautious patience paired with decisive contingency planning ("chase him by entering his capital"), closely reflects Yukl (2013) conception of Strategic Leadership, in which the leader operates simultaneously at the tactical level (immediate troop positioning) and the strategic level (anticipating the campaign's ultimate objective, the fall of the Persian capital), translating a single field report into a coherent multi-stage plan. "The final prayer of the despatch 'God Willing!' anchors this strategic foresight within tawakul (توكل), reliance upon Allah, even as concrete military contingencies are laid out. In line with Donner (1981) analysis of how early Islamic commanders combined theological confidence with deliberate military sequencing during the conquest of Iraq, treating faith and strategy as mutually reinforcing rather than competing modes of decision-making, the statement 'Madaain shall be annihilated' reflects this same conviction.

4.3.3.4 Sociocultural Practice

The despatch exemplifies the larger Rashidun pattern of centralised strategic authority exercised remotely: 'Umar (R.A.A.), based in Madinah, reserves the campaign's ultimate horizon, the capture of Madaain, as a matter of Caliphal vision while deferring tactical timing to Sa'd's judgement on the ground ("stay on wherever you are"). This reflects the wider administrative culture already evident across 'Umar's despatches in this corpus, in which frontline commanders retain operational discretion while the Caliph supplies overarching strategic direction and

theological framing, reinforcing accountability to the centre without collapsing into micromanagement. Umar's intentional attempt to counter the alarm implied in Sa'd's report is reflected in the dispatch's calm, measured tone, which advises patience rather than urgency despite the unsettling news of rebel village chiefs joining Persian forces.

Rather than reflecting the anxiety of shifting alliances with a reactive or urgent command, the letter's unhurried register of strategic patience is itself a stabilising act, modelling composure for a commander facing an uncertain and worsening battlefield picture.

4.3.4 To the Commander of Forces at the Battle of Yarmouk (636 CE)

One of the most important military conflicts in early Islamic history, the Battle of Yarmouk took place in 636 CE and resulted in the complete defeat of the Byzantine imperial armies as well as the solidification of Muslim dominance over the Levant. Despite not being present on the battlefield, Caliph Umar ibn al-Khattab (R.A.A.) kept a careful eye on the campaign from Madinah and kept in regular contact with his field commanders.

After the victory, the Caliph wrote to the commander of forces to discuss the crucial issue of allocating war loot (ghanimah, غنيمة) among the Muslim fighters. This issue is guided by specific Quranic instructions and prophetic precedent.

4.3.4.1 Letter Text

"I am pleased to know that Almighty Allah has granted victory to the Muslims through His assistance and help. The enemies are defeated. On receipt of the letter, booty may be distributed among the Muslims, special consideration should be given to those who rendered meritorious services during the battle." (Adil, 1992, p. 15)

4.3.4.2 Textual Analysis and Leadership Theory

At the level of text analysis, the letter opens with a first-person expression of spiritual gratitude, "I am pleased to know that Almighty Allah has granted victory", before transitioning into administrative directives. This sequencing is not incidental: by attributing victory to divine assistance (tawfiq, توفيق) rather than to military prowess alone, Umar (R.A.A.) constructs a shared theological framework that elevates the meaning of the soldiers' sacrifice beyond material gain. The specific directive that "special consideration should be given to those who rendered meritorious services", a merit-based differentiation that recognises individual contribution within the collective reward, follows the directive to distribute booty within this elevated framework. This dual movement, inspiring through divine attribution and then acknowledging individual merit, exactly aligns with Bass (1985) theory of transformational leadership, which identifies intellectual stimulation, individualised consideration, and inspirational motivation as its defining characteristics. Umar's (R.A.A.) letter embodies all three: it reinforces a culture of excellence and accountability within the Muslim military by ensuring that exceptional individual performance is acknowledged and rewarded, affirming the value of the shared mission, and motivating through collective spiritual meaning.

4.3.4.3 Sociocultural Practice

In the early Islamic state, the distribution of ghanimah غنيمة after a fight was a significant social and legal issue at the level of sociocultural practice. In accordance with Surah Al-Anfal (8:41), which mandates that a fifth of battle loot be set aside for Allah, the Prophet, and specific social groups, dividing the remaining portion among combatants was both required by law and a potent tool for boosting troop morale and unity. In contrast to the merely hierarchical award systems of rival empires, Umar's (R.A.A.) directive to give special regard to individuals who performed outstanding service demonstrates a fundamental commitment to merit-based justice ('adl, عدل) The Caliph demonstrated that caliphal authority was exercised not only through proximity but also through the consistent practice

of written governance by issuing this directive through a personal letter from Madinah rather than fully delegating it to field commanders. This also demonstrated the Caliph's continued moral and administrative oversight over the campaign even in his physical absence. In contrast to dispatches sent during a siege or crisis, this one is written from a position of triumph, and its leisurely progression from spiritual thanksgiving to practical instruction reflects the natural sequence of relief and reward following a significant military victory. The letter's warm, celebratory tone, which begins with personal gratitude rather than administrative instruction, reflects the emotional register appropriate to a decisive, hard-won victory.

4.3.5 Letter to Hadrat Sa'd bin Abi Waqqas (R.A.A.) on Morale, Da'wah Before Battle, and the Deputation to Rustam (November 636)

4.3.5.1 Background

The Caliph, Hadrat 'Umar Farooq (R.A.A.), sent this additional despatch addressing the psychological posture the Muslim forces should adopt in face of Persian numerical superiority, along with a concrete instruction to invite Rustam to Islam before battle, in response to Sa'd's (R.A.A.) report that the Iranian army under Rustam, with its elephants, had advanced to within fifteen miles of the Muslim position and after Umar (R.A.A.) had previously instructed on the terms to be offered to Ibn-e-Kisra and his forces.

4.3.5.2 Letter Text

"Never allow yourselves to be grieved by the large number of Iranian forces including their pomp and show in men and material. Invoke the help of Almighty Allah and keep your eyes fixed on His Grace and Benevolence. Send a deputation to Rustam comprising the brave-hearted, good-looking and prudent persons to invite him to Islam. I am sure that his firmness will be weakened by such an invitation to Islam and they will be defeated. Inform me daily about the happenings on your side." (Adil, 1992, p. 100).

4.3.5.3 Text Analysis and Leadership Theory

The despatch opens with a direct psychological intervention, "never allow yourselves to be grieved by the large number of Iranian forces", that names and preempts a specific emotional vulnerability (intimidation by enemy scale and spectacle) before it can take hold, redirecting the troops' attention from the visible disparity in numbers towards an invisible source of confidence: "keep your eyes fixed on His Grace and Benevolence." This reframing move, which substitutes a fear-based appraisal of the situation with a tawakkul توكل- grounded one, exemplifies Goleman (1998) Emotional Intelligence Leadership, particularly the competency of managing collective emotion under threat by naming the anxiety directly and offering an alternative interpretive frame rather than simply issuing a command to "be brave." The second move made by the despatch is more tactically out of the ordinary: instead of escalating towards conflict, Umar (R.A.A.) directs that a delegation of "brave-hearted, good-looking and prudent persons" be dispatched to extend an invitation to Rustam to convert to Islam. He believes that this invitation, rather than force alone, will weaken Persian resolve. This decision to lead with da'wah even at the threshold of a major battle, selecting envoys for their character and bearing rather than their martial rank, reflects Hakim et al. (2024) Servant Leadership emphasis on persuasion and moral appeal over coercion as the primary instrument of influence, treating the offer of guidance to the adversary as a genuine act of care rather than a mere pretext for war. Even if the commander in the field retains tactical judgement, the final directive, "inform me daily about the happenings on your side," reiterates strict reporting discipline and keeps the Caliphate's headquarters constantly informed.

4.3.5.4 Sociocultural Practice

This despatch reflects the Rashidun-era practice, which is evident throughout the Qadisiyyah correspondence, that formal invitations to Islam preceded military engagement. This practice is based on the Qur'anic and prophetic model of providing guidance prior to combat rather than treating war as the default response to conflict. Fairclough (1992d) documents this pattern of pre-battle deputations

as a defining feature of early Islamic military conduct, in which envoys carried not only strategic terms but also theological invitation, reflecting a governance culture in which the distinction between religious outreach and statecraft was not sharply drawn. Even during active operations, frontline commanders and the Caliphal headquarters are expected to maintain close accountability, which is a broader administrative standard that is consistent throughout this corpus and is further reinforced by the requirement of daily reporting. The psychological impact of confronting a numerically and visually intimidating Persian force at close range is reflected in the dispatch's comforting, steadying tone, which begins by directly addressing troop morale rather than issuing tactical orders. With Rustam's army and elephants advanced to within fifteen miles, Umar's language works to counteract the demoralising effect of visible disparity before turning to strategy, emphasising emotional stabilisation as the necessary precondition for any tactical instruction that follows.

4.3.6 Letter to Hadrat Sa'd bin Abi Waqqas (R.A.A.) on Restraining Pre-Islamic Discourse Among the Ghazis (636 CE)

4.3.6.1 Narrative Background

Hadrat 'Umar Farooq (R.A.A.) addressed a despatch to Hadrat Sa'd bin Abi Waqqas (R.A.A.) during the escalating correspondence surrounding the Qadisiyyah campaign, addressing a more subdued issue than military strategy: the internal discourse among the ghazis (Islamic heroes of Jihad). This letter, which warns against the recounting of pre-Islamic tribal stories inside the ranks, focuses on the moral and social cohesiveness of the fighting unit itself rather than military placement.

4.3.6.2 Letter Text

"Refrain the ghazis (Heroes of Jihad in Islam) to listen to the anecdotes of the Jahiliyah period because by doing so the old enemities shall be revived and fresh

base for ill-will and malice shall find place. As long as they wish, they should recite the Verses from the Quraan and thus receive guidance and admonition." (Adil, 1992, p. 103)

4.3.6.3 Text Analysis and Leadership Theory

The despatch is organised around a diagnostic-then-corrective structure: 'Umar (R.A.A.) first identifies a latent threat to unit cohesion, the retelling of Jahiliyah anecdotes, which "revived" old tribal enmities and created "fresh base for ill-will and malice", before prescribing a specific behavioural substitute, Qur'anic recitation, as the alternative discourse to fill that same social space.

This is a notably preventive rather than reactive instruction: the risk addressed is not an active quarrel within the ranks but the narrative conditions under which one could form, showing the Caliph listening to the ideational environment of the army rather than merely its physical posture.

In particular, Bass (1985) Transformational Leadership emphasises idealised influence and the leader's role in shaping the collective narrative and value system of the group, replacing a fragmenting frame of reference (tribal rivalry) with a unifying one (shared scripture).

This recognition that shared stories shape group identity and either entrench or dissolve pre-existing tribal fault lines aligns with this concern for the internal "climate" of the fighting force.

The recommended alternative, reciting the Qur'an "for guidance and admonition," is a reflection of tawhid and ukhuwwah functioning as active organisational tools: the army, which was composed of various Arab tribes, some of which had historically been at odds with one another, was to find its common identity not in ancestry but in revelation.

The acute danger that pre-Islamic tribal memory posed to unit cohesion in forces assembled from formerly rival Arabian tribes is noted in Hoyland (2015) account

of the social makeup of the early conquest armies, highlighting why this dispatch's concern was a real administrative issue rather than merely a rhetorical caution.

4.3.6.4 Sociocultural Practice

Because the ummah was made up of tribes with long pre-Islamic histories of rivalry, its military unity was vulnerable, and maintaining cohesion required active discursive management rather than just structural command. This despatch reflects a governance concern that was unique to the Rashidun era. By channelling permitted speech towards the Quraan, 'Umar (R.A.A.) treats communal narrative as a matter of state concern on par with logistics or troop deployment, consistent with the broader pattern across this corpus of the Caliph attending as closely to the internal moral and social fabric of the army as to its external strategic posture. Umar's register is correspondingly measured and instructive rather than urgent or corrective, treating the matter as one of ongoing moral guidance to be absorbed by the ghazis rather than an infraction demanding swift punishment. The dispatch's quiet, preventive tone, addressing a subtle social risk rather than an active crisis, reflects the nature of the threat itself.

4.3.7 Letter to Hadrat Sa'd bin Abi Waqqas (R.A.A.) on the Timely Distribution of War Booty (636 CE)

4.3.7.1 Background

During the Qadisiyyah campaign, Hadrat 'Umar Farooq (R.A.A.) shifted the focus of a further despatch to Hadrat Sa'd bin Abi Waqqas (R.A.A.) from issues of unit cohesiveness and speech to a practical administrative concern: the timing of the distribution of war booty in relation to the disposal of the dead. The logistical order of post-battle activities is covered in this succinct yet clear instruction.

4.3.7.2 Letter Text

"Whatever military succour reaches you before the decomposition or the disposal of the corpses of the dead, you should share the booty." (Adil, 1992, p. 104)

4.3.7.3 Text Analysis and Leadership Theory

The despatch is noteworthy for its conditional, almost procedural precision: it defines a precise temporal threshold, the decomposition or disposal of the dead, as the operative marker determining when reinforcements arriving on the battlefield are entitled to a portion of the spoils. 'Umar (R.A.A.) establishes an objective, verifiable criterion beforehand, eliminating any uncertainty that might otherwise lead to animosity or conflict among troops arriving at different stages of an encounter, as opposed to leaving this decision up to ad hoc negotiation or commander judgement after the fact. Chema and Syukri (2025) Ethical Leadership framework, in particular its emphasis on the leader as a visible architect of procedural justice, is reflected in this preference for codified, rule-based fairness over case-by-case judgement: entitlements are determined by a transparent, pre-announced standard rather than by post-hoc favour or improvisation, reinforcing trust in the fairness of the command structure itself. Additionally, the instruction has a more subdued humanitarian component. By tying the entitlement question to the handling of the dead, it implicitly prioritises the dignity and prompt disposal of fallen fighters as the more pressing issue, with the material question of the booty being strictly subordinated to it in the sentence's sequencing. According to al Asqalani (nd) study of early Islamic military administration, in armies made up of fighters from various tribal backgrounds, where perceived unfairness in distribution posed a real risk to cohesion, clear, pre-established rules governing the division of ghanimah (spoils) were crucial to maintaining discipline.

4.3.7.4 Sociocultural Practice

This despatch reflects the broader Rashidun-era practice of regulating ghanimah through explicit, centrally issued rules rather than local custom or commander discretion, a pattern consistent with the wider Umar-era emphasis on 'adl عدل as an administrative principle applied even to the granular mechanics of post-battle logistics. It further demonstrates the recurring theme in this collection of despatches, where the Caliph treats issues that might otherwise seem unimportant, such as troop morale, internal discourse, and the timing of spoil-sharing, as

essential to the campaign's overall moral and operational integrity. In contrast to dispatches addressing active grievances or battlefield danger, this is a routine procedural clarification issued in anticipation of dispute, and its brief, almost legalistic phrasing reflects a preventive rather than corrective purpose, settling the matter definitively before disagreement can arise among troops. Its flat, rule-like tone, expressed as a single conditional criterion without elaboration, appeal, or moral commentary, matches the administrative rather than crisis nature of the question it resolves.

4.3.8 Letter to Hadrat Sa'd bin Abi Waqqas (R.A.A.) on Certainty of Victory, the Sanctity of Given Word and Battlefield Conduct (636 CE)

4.3.8.1 Narrative Background

Hadrat 'Umar Farooq (R.A.A.) shifts from earlier worries about troop cohesion and the distribution of loot in this despatch to Hadrat Sa'd bin Abi Waqqas (R.A.A.) to a comprehensive set of guidelines on the moral and spiritual behaviour expected of the Muslim army prior to the pivotal battle with the Persians. The message combines a pledge of approaching victory with mandatory regulations on the treatment of enemy assurances of safety and a larger caution against conduct unbecoming of the Muslims.

4.3.8.2 Letter Text

"I have been intuitionally informed that the enemy shall be defeated in the battle against you. So eliminate doubt and scepticism from your heart and replace the same with the fear of Allah. If a military officer of your army makes a gesture to an Iranian, even in jest and humour, or makes a hint indicating safety and protection either by sign or word that may be taken for protection, do establish safety on that basis. Refrain from laughing in the battlefield. Fulfil your promise made with the enemy. Faithfulness and fidelity shows good results even at the time of faithlessness, but, if treachery is committed even by mistake, it results

in ruin always. Infidelity will decrease your power, the strength of the enemy shall increase. Your success shall be converted into defeat and enemy's defeat into victory. I do warn you to avoid everything that may be indecent for the Muslims or may endanger their strength and power." (Adil, 1992, p. 105).

4.3.8.3 Text Analysis and Leadership Theory

The despatch is organised around a startling asymmetry: it begins with a confident prediction of victory, "I have been intuitionally informed that the enemy shall be defeated", but spends the majority of the text discussing the moral obligations that must be upheld regardless of the result, thereby separating the assurance of success from any laxity of moral discipline.

The main clause, which stipulates that even a casual gesture "in jest and humour" from a single officer must be honoured as binding protection for an Iranian, sets an exceptionally high standard of institutional integrity, holding the collective's good faith hostage to the actions of any individual member. This is a purposeful design decision that precludes plausible deniability.

This treatment of even inadvertent commitments as absolutely binding, paired with the explicit warning that "treachery committed even by mistake" reverses the very outcome of the battle, reflects Chema and Syukri (2025) Ethical Leadership model, particularly its emphasis on the leader establishing non-negotiable ethical standards and communicating that ethical failure carries consequences transcending individual actors. The final causal chain, which states that infidelity reduces Muslim power, strengthens the enemy, and turns victory into defeat, frames moral behaviour as the actual determinant of military strategy rather than as a supplement to it. This is an inversion of traditional battlefield logic, which places Amansh ((trustworthiness) as the operative variable of victory itself. Donner (1981) analysis of the early conquests observes that fidelity to pledges of safety (aman), even informally granted, was treated as inviolable in the conduct of the Rashidun armies, reflecting a legal and moral framework in which the sanctity of the given word held precedence over immediate tactical advantage

4.3.8.4 Sociocultural Practice

This letter is a prime example of the Rashidun-era belief that moral behaviour and military achievement were inextricably linked, and that the community's adherence to its moral obligations determined a battle's outcome just as much as numbers or tactics. 'Umar's (R.A.A.) correspondence in this corpus emphasises collective responsibility, treating discipline, cohesion, and integrity as inseparable from strategic success rather than as distinct domains of concern. The instruction that a single officer's informal gesture binds the entire army reflects a broader Islamic legal principle in which individual acts of aman carry communal weight. The high stakes of the impending Qadisiyyah confrontation are reflected in the dispatch's tonal shift from confident assurance to stern, almost severe warning- from "eliminate doubt and scepticism" to the escalating consequences of even accidental treachery. Umar's urgency completely shifts toward moral vigilance, using the gravity of the impending battle to make the cost of any ethical lapse feel proportionately severe, ensuring troop discipline is as fortified as their confidence.

4.3.9 Hadrat Musanna Bin Haarisa (R.A.A.) and other Commanders on the Iraq-Persia Frontier 634 CE (13 AH)

4.3.9.1 Background

The Iraq-Persia border's political and military conditions had become unstable for the fledgeling Islamic state by 13 A.H. Hadrat Musanna bin Haarisa (R.A.A.) took full leadership of Muslim forces in Iraq when Khalid bin Walid was sent to the Syrian conflict. Muslim momentum had been badly undermined by the devastating setback at the Battle of the Bridge (Yammul-Jisr), where thousands of Muslims were killed or drowned. In the meantime, increased anti-Arab mobilisation, new cantonments, and uprisings in Iraq's villages coincided with the restoration of Persian unity following Yazdgard's coronation. Sensing the seriousness of this comeback, Hadrat Musanna gathered his dispersed army at the oasis of Zi-qaar. At

this crucial point, Caliph Umar ibn al-Khattab (R.A.A.), informed of the events in Madina, sent strategic orders to Musanna and the gathered commanders, directing defensive repositioning and the mobilisation of allied tribes for the impending conflict.

4.3.9.2 Letter Text

"Get away from the Iranian forces target: prepare military posts on the rivers, canals and springs, beginning in the contiguous areas of the two countries. The Christian tribes (namely Rabee-ah, Mudhar and their allies) should accompany you along with their brave people.

If they do not agree for military service, exile them from this land. Tell the Arabs that they should be prepared for all eventualities in the same manner as the Iranians have arisen to meet you in the battlefield." (Adil, 1992, p. 28).

4.3.9.3 Text Analysis and Leadership Theory

Throughout, Umar's despatch demonstrates directive syntax-imperative constructions ("Get away," "prepare," "tell") that convey urgency and command clarity appropriate to a rapidly worsening military situation; lexically, the letter emphasises spatial and logistical precision (rivers, canals, springs, contiguous areas), reflecting an evidence-based approach to positioning rather than reactive panic; and the explicit conditional clause regarding the Christian tribes ("If they do not agree... exile them") shows a firm policy towards alliance-building. According to Yukl (2013) Strategic Leadership framework, this despatch is a prime example of environmental scanning and anticipatory positioning.

Umar converts far-off battlefield intelligence into specific tactical guidance, which is a characteristic of strategic leaders who match resources with new threats before crises fully materialise. Simultaneously, Bass (1985) Transformational Leadership lens illuminates the closing exhortation: by invoking the Iranians' own resolve as a benchmark ("prepared for all eventualities... as the Iranians have arisen"), Umar frames the coming struggle in terms of collective identity and inspirational

challenge, motivating commanders not merely through instruction but through appeal to communal resolve and moral parity with a formidable adversary.

4.3.9.4 Sociocultural Practice

The treatment of the Christian Arab tribes (Rabee'ah, Mudhar) as conscriptable allies rather than excluded outsiders reveals a pragmatic, inclusive model of military mobilisation consistent with the loosely federated tribal alliances characteristic of the conquest period (Donner, 1981).

The severity of the exile clause for non-compliance further highlights how loyalty and military contribution were treated as inseparable from continued residency and protection within Muslim-administrations of the futuh (conquest) era. In the wake of the devastating defeat at the Battle of the Bridge and amid a resurgent Persian mobilisation under Yazdgard, the despatch's brief, unadorned sequence of commands, devoid of theological framing, reassurance, or explanation, directly reflects the precariousness of the moment. The letter's clipped urgency leaves no room for deliberation, mirroring the compressed timeframe in which Musanna's dispersed forces needed to reposition before Persian momentum could further consolidate.

4.3.10 To the Arab Commanders (635 CE (14 AH)

4.3.10.1 Background

The political landscape in Iraq drastically changed against Muslim rule after Yazdgard was crowned king of Persia. Alongside widespread Persian military preparations intended to undo prior Muslim successes, there were obvious signs of insurrection among the local populace.

Caliph Umar ibn al-Khattab (R.A.A.) sent an urgent call for reinforcements to military commanders throughout the Arabian peninsula after realising how urgent it was to bolster the exhausted and beleaguered forces under Hadrat Musanna.

The goal was to mobilise every fighting man available before the impending Persian offensive could overrun the frontier.

4.3.10.2 Letter Text

"Send me, as soon as possible, through conscription, every person possessing military insight, man of the field of bravery, having weaponary or a horse." (Adil, 1992)

4.3.10.3 Text Analysis and Leadership Theory

Compressed, high-urgency language characterises the despatch: "as soon as possible" serves as a temporal marker indicating crisis-level priority, and the layered qualifying phrases ("military insight," "field of bravery," "weaponary or a horse") establish specific, criteria-based selection standards instead of a general call to arms. This accuracy shows how an administrative mind converts an abstract necessity (reinforcements) into a recruitment mandate that can be implemented. The despatch, however, reveals a top-down mobilisation structure typical of wartime necessity when viewed through Northouse (2019) Participative/Consultative Leadership framework. Although Umar's larger governance is documented as consultative, this specific directive assumes decisive, centralised command appropriate for an acute military emergency. In addition, Yukl (2013) Strategic Leadership lens presents the letter as an example of resource mobilisation under threat: Umar pinpoints the precise human capital needed (equipment, bravery, and skill) and directs it straight to the point of need, illustrating the strategic leader's function in coordinating organisational resources with pressing operational demands.

4.3.10.4 Sociocultural Practice

This letter highlights the conscription policies and swift mobilisation capacity of the early Islamic state during situations of foreign attack. The emphasis on individually assessed qualities , martial skill, courage, and possession of weaponry or a horse, rather than tribal affiliation or social status, reflects a meritocratic recruitment ethic consistent with the broader egalitarian military culture of the

Rashidun period (al Asqalani, nd). The peninsula-wide extent of the appeal further indicates the centralised administrative reach Madina maintained over remote Arabian tribes, coordinating manpower across great distances during the empire's embryonic and most vulnerable phase of expansion.

This urgency is context-driven rather than coincidental; with Musanna's soldiers already exhausted from earlier conflicts and Yazdgard's coronation rousing Persian military ambition, Umar had little room for the complex theological framing or confidence found in his other dispatches.

The letter's direct conversion of existential peril into an implementable recruitment criterion, emphasising speed and accuracy above rhetorical embellishment, is reflected in its condensed, criteria-based wording, which specifies precisely who qualifies rather than making a broad plea.

4.3.11 To the Military Commanders in Ahwaaz (641 CE (20 AH)

4.3.11.1 Background

Ahwaaz occupied a crucial strategic position under the caliphate of Hadrat 'Umar Farooq (R.A.A.) since it was traversed by multiple routes that carried supplies and travellers between Persia and Nehawand. In order to damage enemy logistics prior to the battle at Nehawand, 'Umar (R.A.A.) ordered the military commanders stationed on Ahwaaz's borders to set up roadblocks and cut off the Persian commissariat travelling toward Nehawand.

4.3.11.2 Letter Text

"Intercept the commissariat from Persia to Nehawand against your brother Muslims, thus you will be in a position to help defend your nation and the land. Remain firm on the border of Persia and Nehawand till you receive my instructions." (Adil, 1992, p. 141).

4.3.11.3 Text Analysis and Leadership Theory

There is no doubt regarding the necessary action because the dispatch is composed almost completely of imperatives, such as "Intercept," "Remain firm," and other directive modes typical of wartime command speech. However, 'Umar (R.A.A.) frames the order as a means to a collective end rather than as a simple compulsion. For example, the phrase "against your brother Muslims" invokes (ukhuwwah, brotherhood) to justify the sacrifice being asked, while "help defend your nation and the land" reframes a logistics-interdiction task as an act of shared national protection rather than an isolated frontier duty. The ending instruction, "till you receive my instructions," is crucial discursively: it withholds discretion from the field commanders and centralises final authority in the Caliph himself, suggesting a command structure that is directive but not devolved. This closely resembles (House, 1971) Path-Goal Theory of leadership, especially its directive leadership style, in which the leader clearly defines the task (intercept supply routes), makes the path to the goal (checkpoints, holding the border) clear, and eliminates any doubt about what "success" looks like. Path-Goal theory identifies these functions as essential when subordinates are faced with an unstructured, high-stakes task, like an ongoing military campaign. Commanders are trusted to carry out the task, but not to redefine it. This achievement-oriented dimension is also reflected in the directive to wait for future orders.

4.3.11.4 Sociocultural Practice

The dispatch reflects a more general early Islamic military concept that saw boundary defense, or what subsequent language refers to as thughur fortified border zones), to be both a communal religious duty and a strategic necessity. In line with the broader Rashidun strategy of economic and material attrition before to pivotal engagements like Nehawand, interdicting an enemy's supply chain instead of attempting direct conflict indicates a strong logistical grasp of warfare. The trend observed in this dispatch is supported by Ibn Sa'd (nd) observation that the early Islamic forces' battles against Sassanid Persia relied significantly on control of supply routes and strategic chokepoints. The Rashidun administrative culture

of centralized strategic oversight combined with delegated tactical execution is reflected in the Caliph's insistence that commanders wait for additional instruction. This balance strengthened discipline and unity of command during a time of rapid territorial expansion.

4.3.12 To Hadrat Qutbah Bin Qatadah Sudusi (R.A.A.) 634 CE

4.3.12.1 Background

The Arab commander Qutbah bin Qatadah Sudusi (R.A.A.) was attacking Iranian villages and military outposts in the Tigris and Euphrates delta region in 12 A.H. In the same year, Hadrat Abu Bakr Siddiq (R.A.A.) had instructed Hadrat Khalid bin Walid (R.A.A.), who was then in Yamama after the false prophet Musaylimah was defeated, to march in support of Musanna bin Harisa (R.A.A.), who was on a campaign close to Heerah. Along the way, Qutbah helped Khalid bin Walid (R.A.A.) seize the vital position of Haribah. Qutbah carried on his own campaign, enslaving Iranian landowners and subjecting them to protection taxes known as jiziyah. Khalid bin Walid (R.A.A.) trusted Qutbah with the Arab boundary when he left for Heerah. Qutbah concluded that the Iranian landowners could be further repressed and driven out of Shatt al-Arab. Qutbah requested troops for this expedition in a letter to the then-Caliph, Hadrat Umar Farooq (R.A.A.). In response, Umar's dispatch neither explicitly approves nor disapproves of the request; instead, it praises the initiative displayed so far while advising caution until more instructions are received.

4.3.12.2 Letter Text

"I am in receipt of your letter. You have made a mention in the letter regarding the successful forays carried on by you. This practice is quite praiseworthy and proper. Till receipt of further instructions from me, you remain firmly established where you are. Be careful about the enemy, so that he may not be in a position to harm your companions." (Adil, 1992)

4.3.12.3 Text Analysis and Leadership Theory

Beneath its conciseness, Umar's dispatch reveals a multi-layered leadership register. In line with Ethical Leadership (Chema and Syukri, 2025), where a leader encourages behavior through moral endorsement rather than mere command, the praise, "this practice is quite praiseworthy and proper", serves as a public confirmation of subordinate initiative. However, the subsequent order to "hold position pending further instruction" demonstrates strategic leadership (Yukl, 2013): Umar limits a field commander's autonomous momentum in order to maintain centralized oversight of frontier expansion, which is a sign of coordinated, empire-level strategic control as opposed to reactive local decision-making. Path-Goal Theory's (House, 1971) directive style is best illustrated by the clear, unambiguous directive to stay "firmly established" and wait for orders. This directive style is used in this situation because the task, frontier warfare with imperial ramifications, carries a high degree of ambiguity and risk, which are circumstances in which directive leadership is most effective. Lastly, "be careful... that he may not be in a position to harm your companions" is the final warning. Emotional Intelligence Leadership (Goleman, 1998): Umar incorporates shafaqah (compassion) into ordinarily combative communication, going beyond territorial gain to the welfare of Qutbah's warriors. Beneath this lies the Arabic-Islamic register of amanah, which means "trust." Qutbah regards the frontier as a trust, and Umar's prudence makes sure that trust is not wasted by overreach.

4.3.12.4 Sociocultural Practice

The administrative culture of the early caliphate, which allowed for quick territorial expansion while preventing fragmented, disorganized command, is reflected in this dispatch. Frontier commanders maintained tactical initiative but were still accountable to Medina for strategic decisions. Ibn Sa'd (nd) points out that this balance between the autonomy of local commanders and centralized caliphal authority, which kept individual ambition from outpacing the state's ability to consolidate and administer new territory, was crucial to the extraordinary speed of the early Arab conquests. The young Islamic polity institutionalized restraint

as a governance mechanism, subordinating even commendable military success to a cogent imperial strategy, as demonstrated by Umar's insistence that Qutbah wait for orders rather than act unilaterally.

This practice has a clear resonance for current organizational tensions between decentralized initiative and centralized control.

4.3.13 To Hadrat Abu Musa Ash'ari (R.A.A.) Organizing Forces for the Ahwaaz Camppaign,(638 CE (17 AH)

4.3.13.1 Background

Umar ibn al-Khattab sent this dispatch to Hadrat Abu Musa Ash'ari (R.A.A.), the Governor of Basra, in response to the previous order issued in the name of Hadrat Sa'd (R.A.A.) directing the mobilisation of forces for the Ahwaaz campaign.

The composition and command organization of the reinforcements to be dispatched to Ahwaaz are specified in the dispatch, which is an operational directive. Umar designates eight other officers to command their respective contingents, appoints Sahl bin 'Adi, brother of Suhail bin 'Adi, as the force's commanding officer, and assigns Abu Sabrah bin Ruhm (R.A.A.) overall command of the combined forces of Basra and Kufa, along with any ensuing reinforcements.

4.3.13.2 Letter Text

"Send a formidable force to Ahwaaz under the Command of Sahl bin 'Adi brother of Suhail bin 'Adi. The undermentioned officers should accompany him as commanders of their respective contingents.

Baraa bin Maalik, 'Aasim bin 'Amr, Majzaat bin Saur, Ka'b bin Saur, Urfajah bin Harsamah, Huzaifa bin Mohsin, Abdur Rehman bin Sahl, and Haseen bin Mabud. The entire force of Basra and Kufa should be under the command of Abu Sabrah bin Ruhm (R.A.A.) including the military succour that may arrive subsequently." (Adil, 1992, p. 134).

4.3.13.3 Text Analysis and Leadership Theory

Because Umar anticipates future reinforcement possibilities rather than leaving command authority to be renegotiated afterward, the specific statement that Abu Sabrah's leadership extends to "military succour that may arrive subsequently" demonstrates anticipatory planning consistent with Strategic Leadership (Yukl, 2013).

Since command appointments in the early Islamic army were often calibrated to existing social bonds of trust (amana, امانة) rather than imposed as an anonymous bureaucratic hierarchy, naming individual officers by lineage (e.g., "brother of Suhail bin 'Adi") also reflects a governance style attentive to tribal and kinship structures, consonant with Participative/Consultative Leadership (Northouse, 2019).

4.3.13.4 Sociocultural Practice

This dispatch demonstrates the military bureaucracy's administrative expertise in the early caliphate, as provincial governors like Abu Musa Ash'ari carried out extremely specialised field appointments based on centralised commands from Medina.

According to Donner (1981), the early conquests relied on a command system that struck a balance between the caliph's centralised strategic direction and the tactical authority that was assigned to regional commanders. This balance is evident in Umar's precise yet delegable directives. The administrative integration of Iraq's garrison cities during the Ahwaaz campaigns is also reflected in the explicit unification of Basra and Kufa's forces under a single command.

This balance is evident in Umar's precise yet delegable directives. The administrative integration of Iraq's garrison cities during the Ahwaaz campaigns is also reflected in the explicit unification of Basra and Kufa's forces under a single command.

Ibn Sa'd (nd) notes that this coordination was essential to maintaining momentum throughout the multi-front Persian conquests of this era.

4.3.14 To Hadrat Sa'd Bin Abi Waqqas (R.A.A.) Sent in Response to Harmuzaan's Alleged Covenant Violation on the Ahwaaz Front (638 CE (17 AH)

4.3.14.1 Background

Harqoos bin Zuhair, the Muslim leader-in-Chief, informed Caliph Umar ibn al-Khattab of these developments, especially the actions of the Persian leader Harmuzaan, and asked for military support. In response, Umar sent an urgent order to Hadrat Sa'd bin Abi Waqqas (R.A.A.), the governor of Kufa and general commander of the Muslim forces in Iraq, telling him to send a sizable army under Nu'maan bin Miqran to the Ahwaaz front with designated contingent commanders in order to confirm the alleged covenant violation and determine Harmuzaan's future plans.

4.3.14.2 Letter Text

"Despatch immediately an army of considerable strength on the front of Ahwaz whose Commander-in-chief should be Hadrat Nu'maan bin Miqran (R.A.). Other Commanders of the force with their different contingents Jareer bin Abdullah Himyari, Suwaid bin Miqran, Abdullah bin Zi Sehmeen, Jareer bin Abdullah Bajali, should march towards the headquarter of Harmuzaan and enquire about the veracity of the news regarding the breach of covenant. They should also try to find out the future plan of Harmuzaan and his intentions." (Adil, 1992, p. 134)

4.3.14.3 Text Analysis and Leadership Theory

When faced with a credible threat report from his field commander, Umar authorises rapid, substantial-strength reinforcement without procedural delay, treating timely response as a strategic necessity rather than a discretionary option. This is demonstrated by the dispatch's opening imperative, "despatch immediately" (Yukl, 2013). The deliberate designation of Nu'maan bin Miqran as commander-in-chief, along with four more contingent commanders, further exemplifies the

directive style of Path-Goal Theory (House, 1971), eliminating uncertainty from the chain of command prior to the mobilisation of the force.

This dispatch stands out for its last directive, which instructs the force to "enquire about the veracity of the news" and determine Harmuzaan's objectives before engaging.

According to Chema and Syukri (2025), this evidentiary caution verifying a report before committing to full-scale confrontation, demonstrates Ethical Leadership as Umar refuses to authorise preemptive aggression on the grounds of an unverified breach of covenant, insisting instead on due diligence consistent with "adl عدل (justice), even toward a wartime adversary.

This moderation also exemplifies authentic leadership (Avolio & Gardner, 2005), since Umar's order is open about its own ambiguity and assigns commanders to gather information rather than pretending to be convinced that Harmuzaan is guilty.

4.3.14.4 Sociocultural Practice

The larger command structure of the Rashidun-era conquests is reflected in this dispatch, as provincial governors like as Sa'd bin Abi Waqqas oversaw practical execution along the vast Iraq–Ahwaaz boundary while Medina exercised strategic oversight.

According to Hoyland (2015), the early Islamic military campaigns in Persia were marked by a persistent tension between the need to consolidate and verify control over recently subdued regions and the rapid territorial advance. This tension is evident in Umar's insistence on verifying the alleged covenant breach prior to further escalation.

The dispatch also demonstrates the diplomatic weight that was placed on covenant (ahd) violations during this time period.

The caliphate's practice was to investigate first rather than treat a reported breach as sufficient grounds for war, which is consistent with Donner (1981) observation

that the conquests were frequently motivated as much by negotiated capitulation and treaty enforcement as by outright military coercion.

4.3.15 To Hadrat Sa'd Bin Abi Waqqas (R.A.A.) the Emergency Relief Order for the Siege of Hom (637 CE (16 AH))

4.3.15.1 Background

Hadrat Abu 'Ubaidah bin Jarrah (R.A.A.) had set up camp at his headquarters in Homs after conquering Syria and driving out the Byzantine Emperor Qaiser, while Khalid bin Walid (R.A.A.) persisted in making military incursions into the northern frontier cities. In order to launch a coordinated attack on the Muslims stationed in Homs, the Christians of Mesopotamia formed a covert alliance with the Qaiser at this point. They intercepted all supply routes to prevent soldiers and money from reaching the besieged garrison. When Abu 'Ubaidah found himself under siege in the citadel of Homs, he wrote the Caliph an urgent letter outlining the local circumstances and requesting quick military assistance. In response, Umar ibn al-Khattab immediately wrote to Hadrat Sa'd bin Abi Waqqas (R.A.A.), who had already established himself in Kufa, directing him to immediately send a relief force under Qa'qaa' bin 'Amr.

4.3.15.2 Letter Text

"The day you receive this letter, despatch a force to Homs the same day under the command of Qa'qaa' bin 'Amr as Hadrat Abu 'Ubaidah had been beseiged there. The army should be ordered to reach Homs as expeditiously as possible." (Adil, 1992, p. 128)

4.3.15.3 Text Analysis and Leadership Theory

The dispatch's frantic, condensed syntax, "the day you receive this letter, despatch a force... the same day", enacts crisis leadership in its purest form, reducing the

typical time between order and execution to zero. This is an example of strategic leadership (Yukl, 2013) since Umar understands that a besieged garrison confronting a coordinated Byzantine, Mesopotamian Christian alliance necessitates an immediate, decisive reallocation of military resources across provincial lines rather than deliberation. The directive that the relief force "should be ordered to reach Homs as expeditiously as possible" reflects the achievement-oriented dimension of Path-Goal Theory (House, 1971), where Umar gives his subordinate commander a clear, urgent performance standard instead of letting him decide how quickly relief should be provided. Additionally, the dispatch exhibits Emotional Intelligence Leadership (Goleman, 1998): Umar's prompt, unwavering response to Abu 'Ubaidah's distress indicates an acute sensitivity to the psychological weight of a besieged commander's appeal, translating that empathic register into immediate operational action rather than a bureaucratic or delayed response. Since Qa'qaa' bin 'Amr was already well-known for his effectiveness on the battlefield, Umar matched the urgency of the situation with a carefully selected, capable field commander rather than an arbitrary appointment, which further demonstrates Strategic Leadership (Yukl, 2013).

4.3.15.4 Sociocultural Practice

This dispatch, which allowed troops to be rerouted from Kufa in Iraq to Homs in Syria at the Caliph's direct direction, demonstrates the early caliphate's rapid-response logistical capacity across its growing frontiers. Ibn Sa'd (nd) points out that this type of interprovincial military coordination, which allowed forces assigned to one theatre to be quickly redeployed to another in response to a crisis, was largely responsible for the early Islamic conquests' strength. This flexibility outmatched the more static defensive postures of the Byzantine frontier. The secret alliance between the Christians of Mesopotamia and the Byzantine Qaiser described in the narrative also reflects the fragile and contested loyalties along the Syrian–Mesopotamian frontier in this period, where local Christian communities were not uniformly reconciled to Muslim rule and continued to seek Byzantine support against the new order, a dynamic examined by Hoyland (2015) in relation to the broader pattern of shifting communal allegiances during the conquests.

4.4 Theme 2: Justice, Law and Accountability

TABLE 4.3: Theme 2: Justice, Law, and Accountability

Letter Sent To	**Leadership Quality**
Abu Ubaidah bin Jarrah — Wine Punishment (80 Lashes)	Ethical Leadership
District Officer in Faris — Sorcery Execution	Path-Goal Theory
Governor in Kufa — Killing of a Zimmi	Ethical Leadership
Abu Ubaidah bin Jarrah — Horse Loot Share Dispute	Principle-Centred
Police Officer in Fustat — Peeping Room	Ethical Leadership
'Utbah bin Ghazwaan — Golden Cooking Pot Dispute	Ethical Leadership
Forces in Jandi Saabur — Slave's Covenant	Principle-Centred
Military Inquiry Committee — Ramhurmuz Surrender	Ethical Leadership
Military Commanders in Iraq — Classifying Zimmi Landowners	Ethical Leadership
Walid bin 'Uqbah / Taghlab Tribe Dispute	Principle-Centred
Conquerors of Tustar — Basra/Kufa Credit Dispute	Ethical Leadership

4.4.1 Frequency Summary

TABLE 4.4: Frequency

Leadership Quality	**Frequency**
Ethical Leadership	■■■■■■■ 7
Principle-Centred Leadership	■■■ 3
Path-Goal Theory	■ 1

This theme unites letters in which Umar acts in a judicial or quasi-judicial capacity, settling disputes, making legal decisions, and holding both common people and high-ranking officials accountable to Islamic law.

These letters range from succinct, non-negotiable decrees to more complex rulings based on Quranic principles and Prophetic precedent. Regardless of the rank or status of those involved, the language consistently favours procedural fairness, evidentiary standards, and consistency of application.

4.4.2 To Abu Ubaidah Bin Jarrah Sent following the Conquest of Damascus (September 635 CE)

4.4.2.1 Background

Hazrat Umar ibn al-Khattab (R.A.A.) wrote the following letter to Hadrat Abu Ubaidah bin Jarrah (R.A.A.) following the conquest of Damascus, when some Muslims engaged in the forbidden practice of wine consumption. The Caliph responded to Hadrat Abu Ubaidah's (R.A.A.) report of this transgression with a strong order that addressed both the legal penalty and the moral duties of Muslims (Adil, 1992, p. 27).

4.4.2.2 Letter text

"Whoso drinks wine, the punishment of eighty lashes should be awarded to him. By my life, It is better for the Arabs to be poverty stricken. It was incumbent upon them to be fearful of the Almighty Allah, and worship Him, believe in Him and be grateful to Him. If any one, in future, happens to commit the wrong act of drinking wine, he should be punished according to the limits of the Law." (Adil, 1992, p. 27).

4.4.2.3 Textual Analysis and Leadership Language

Dunmire (2012) framework identifies a number of noteworthy linguistic elements in this letter at the textual level. First, Umar's function as an authoritative and just ruler is reflected in the use of the universal pronoun "Whoso," which implies that his instruction applies to all Muslims without exception. Second, the modal verb "should" appears twice: "should be awarded" and "should be punished." demonstrates Umar's strict observance of Islamic law by expressing a strong duty and legal requirement. Third, Umar's personal conviction and moral authority in making this decision are shown in the oath phrase "By my life." Fourth, the religious terms "fearful of the Almighty Allah," "worship Him (عبادة), " "believe in Him," and "grateful to Him" (شكر)demonstrate how Umar puts legal punishment

within a larger spiritual and moral lesson, which is a characteristic of Islamic leadership communication. Finally, the phrase 'limits of the Law' (حدود) directly references the Shariah, establishing that authority in this letter derives not from Umar personally but from divine legislation.

4.4.2.4 Sociocultural Practice

The larger institutional and ideological framework of Islamic government during the Caliphate of Hazrat Umar ibn al-Khattab (R.A.A.) is reflected in this letter at the sociocultural level.

According to Dunmire (2012), language is always entwined with power and ideology and is never neutral. Umar consistently refers to Allah and the boundaries of the Law in this letter, demonstrating that he exerts his authority as Caliph by divine mandate rather than personal might.

Ningrum (2025, p. 11) provides additional support for this, pointing out that Umar personally decided criminal cases involving hudud (Islamic punishments), indicating his direct role in preserving divine law as both a judicial and executive authority.

The fact that this letter was written right after the conquest of Damascus, a momentous military victory, is also noteworthy.

In order to prevent battlefield victory from leading to a relaxation of religious discipline among the ranks, the dispatch's succinct, unambiguous tone issuing a fixed legal penalty without preamble or negotiation reflects the urgency of reasserting moral and legal order at the very moment military authority was at its height.

However, rather than celebrating the conquest, Umar addresses moral discipline, indicating that his leadership placed a higher priority on spiritual accountability than material success.

This sociocultural context shows that Umar's administrative letters served not only as legal directives but also as tools of moral governance, fusing institutional

power with religious authority to uphold the ethical foundations of the early Islamic state.

4.4.3 To a District Officer in Faris, 640 CE (19 AH)

4.4.3.1 Background

Hazrat Umar ibn al-Khattab (R.A.A.) wrote this letter to a district collector in Faris. Three slightly different versions of the letter can be found in classical history texts and biographies of the Prophet Muhammad's (S.A.W.) companions.

The execution of individuals who engage in magic and sorcery is its main focus. One version, as referenced in the original source, is given here for the sake of conciseness.

4.4.3.2 Letter Text

"Every sorcer or sorceress is liable to execution." (Adil, 1992, p. 11).

4.4.3.3 Text Analysis and Leadership Theory

This message is characterised by remarkable succinctness and declarative force at the textual level. Because the quantifier "every" allows no room for exception and the passive construction "is liable to execution" eliminates personal negotiation from the command, the sentence is framed as a universal legal rule rather than a personal direction.

Absolute institutional authority is communicated by the lack of a greeting, explanation, or justification. This linguistic economy reflects what House (1971) refers to as directive leadership within Path-Goal Theory, wherein the leader gives clear, unambiguous instructions to subordinates, eliminating role ambiguity in situations requiring strict compliance.

This is exactly how Umar's (R.A.A.) one-line decree operates: the district officer is left with no interpretive latitude, only the obligation to carry out the command; at

the same time, the firmness of the language signals Umar's (R.A.A.) commitment to upholding Islamic law (Shari'ah – شريعة) as the supreme governing framework of the caliphate.

4.4.3.4 Sociocultural Practice

This letter's sociocultural background stems from the early Islamic state's attempt to unify religious and legal authority over newly governed areas. The prohibition of sorcery (sihr سحر) is divinely established in the Quran, as Allah (S.W.T.) explicitly condemns the practice in Surah Al-Baqarah (2:102), affirming that those who engage in it cause harm to others and forfeit their share in the Hereafter.

This Quranic condemnation formed the theological foundation upon which Umar's (R.A.A.) decree was issued, meaning his command was not an exercise of personal authority but rather an enforcement of divine law (Shari'ah شريعة. By giving this order to a district officer in Faris, which is outside the Arabian heartland, Umar's (R.A.A.) assertion that Islamic law applied uniformly to all of the caliphate's provinces, regardless of regional traditions or pre-Islamic practices, reflected the Rightly-Guided Caliphate's larger sociocultural imperative that governance was inextricably linked to divine mandate and that administrative officials were tools of Shari'ah enforcement rather than autonomous legal actors. This dispatch's extreme brevity just one sentence with no address, explanation, or softening is a linguistic marker of context in and of itself. Sent to a distant provincial officer in recently conquered Faris, far from the Arabian heartland, the succinct, non-negotiable phrasing indicates that Shari'ah was to be applied uniformly and without local deliberation, leaving no room for regional custom to dilute or delay its enforcement.

This dispatch's extreme brevity just one sentence with no address, explanation, or softening is a linguistic marker of context in and of itself. Sent to a distant provincial officer in recently conquered Faris, far from the Arabian heartland, the succinct, non-negotiable phrasing indicates that Shari'ah was to be applied uniformly and without local deliberation, leaving no room for regional custom to dilute or delay its enforcement.

This letter, though among the shortest in Umar's (R.A.A.) epistolary corpus, demonstrates that effective Islamic leadership does not always require elaborate discourse a single authoritative sentence, grounded in divine law, was sufficient to direct governance across an entire province.

4.4.4 To the Governor in Kufa Regarding the Killing of a Zimmi, 638 CE (17 AH)

4.4.4.1 Background

Hazrat Umar ibn al-Khattab (R.A.A.) wrote this letter to the governor of Kufa, giving him legal advice on a Muslim who had murdered a zimmi, a non muslim citizen who was protected by the Islamic state. Umar's (R.A.A.) unwavering commitment to maintaining justice for all people under Islamic administration, regardless of their faith, is shown in the letter's ruling, which falls within the category of letters dealing with deficient subject matter.

4.4.4.2 Letter Text

"Entrust the assassin Muslim to the heirs of the assassinated zimmi; they may kill him or forgive him." (Jaami Masaanid, Abi Hanifa Khawarzimi, Vol. 1, p. 177, as cited in Adil (1992, p. 13)).

4.4.4.3 Text Analysis and Leadership Theory

This letter is written as a clear legal mandate at the linguistic level. The verb "entrust" is especially important since it gives the victim's successors moral and legal agency, making them active participants in the legal system rather than passive consumers of governmental justice. Linguistically, the binary expression "they may kill him or forgive him" represents two equal choices and reflects a fair legal system that neither demands retribution nor imposes forgiveness. This textual accuracy shows a leadership approach focused on fairness, which in Islamic administration is rooted in the Quranic concept of "adl," or "justice." In

Surah An-Nahl (16:90), Allah (SWT) gives the following commands: "Indeed, Allah orders justice and good conduct." By guaranteeing that a zimmi's blood has the same legal weight as a Muslim's, Umar's (R.A.A.) order operationalizes this divine command and shows that Islamic authority does not distinguish between people' rights based on their faith. This is consistent with the fundamental Islamic leadership principle, according to Beekun and Badawi (1999), which states that a leader is responsible to Allah (S.W.T.) for the well-being of all those under his jurisdiction, both Muslims and non-Muslims.

4.4.4.4 Sociocultural Practice

This letter's extreme statement of equal legal protection for non-Muslim subjects inside the early Islamic state is what gives it its sociological significance. In the broader historical context of 7th century governance, the rights of religious minorities were rarely enshrined in formal legal rulings.

Umar's (R.A.A.) directive challenges this norm by treating the life of a zimmi as legally inviolable, consistent with the covenant of protection (dhimma ذمة) that the Islamic state extended to non-Muslim citizens. In exchange for the Zimmi subjects' acceptance of Islamic rule, the Muslim monarch was required under this covenant to protect their life, property, and dignity. Umar (R.A.A.) was institutionalising accountability at the administrative level by directing the Governor of Kufa to turn over the Muslim offender to the victim's heirs.

This prevented provincial governors from showing discretionary leniency in situations involving minority victims. In contrast to despatches written during famine or siege, this letter's measured, unadorned register indicates that equal justice for a zimmi was to be treated as an unremarkable application of settled law, not an exceptional or contested ruling requiring special pleading.

This flat, procedural tone of the dispatch, which issues the ruling as a simple binary instruction rather than an extended justification, reflects the context of routine judicial correspondence rather than crisis.

This illustrates the Rightly-Guided Caliphate's sociocultural imperative, which held that justice ('adl - عدل) was a universal right protected by divine mandate rather than a privilege of the Muslim majority.

4.4.5 To Hadrat Abu Ubaidah Bin Jarrah, 636 CE

4.4.5.1 Background

Hadrat Abu Ubaidah bin Jarrah (R.A.A.) divided the loot among the soldiers following the Battle of Yarmouk. Pure Arabic horses and mixed breeds were the two types of horses owned by Muslims. Owners of pure Arab horses received a double share from Abu Ubaidah (R.A.A.), whereas owners of mixed breeds received a single share. This discriminatory treatment was complained to. In response, the Commander-in-Chief stated that Muhammad (S.A.W.), the Prophet of Allah, was in front of him. People were still dissatisfied after it. As a result, Hadrat Abu Ubaidah (R.A.A.) had to refer the issue to the Caliph, Umar Farooq (R.A.A.), who responded as follows:

4.4.5.2 Letter Text

"You have acted exactly in accordance with the command and practice of the Prophet of Allah (S.A.W.). The Arab horse should get double share while the mixed one should receive single - the discrimination allowed by the Messenger of Allah (S.A.W.) after the battle of Khaiber." (Futu-hush-sham - Egypt Vol. 1, p. 138, as cited in Adil (1992, p. 17))

4.4.5.3 Textual Analysis and Leadership Theory

"This letter is one of the most succinct yet jurisprudentially dense texts in Umar's (R.A.A.) epistolary corpus. The opening statement, "You have acted exactly in accordance with the command and practice of the Prophet of Allah (S.A.W.)," serves a dual discursive purpose: it both transfers the authority of the ruling from the commander to the Prophet himself and publicly validates Abu Ubaidah's (R.A.A.)

decision in front of the soldiers who object. The adverb "exactly" is lexically crucial because it leaves no room for doubt or compromise; the choice was perfectly in line with prophetic practice rather than roughly correct or contextually defendable. The decision is then stated in the letter in plain, unambiguous terms "double share" vs "single" using numerical precision that eliminates any possibility of misunderstanding. Importantly, Umar (R.A.A.) makes two references to the Prophet -"command and practice of the Prophet" and "allowed by the Messenger of Allah (S.A.W.)" instead of using his own Caliphal authority elsewhere in the letter. framing the entire ruling as an act of Ittiba al-Sunnah (اتباع السنة) the obligatory following of Prophetic precedent, rather than executive decree. By specifically citing the Battle of Khaibar, the decision is further grounded in ancient Islamic jurisprudence, turning a conflict on the battlefield into an issue of established Islamic law. This epistolary structure, validation, Sunnah-grounding, precise ruling, historical precedent, exemplifies principle-centred leadership (القيادة المبدئية)as theorised by Covey (1991), wherein the effective leader anchors every decision in timeless principles rather than popular sentiment, political convenience, or personal authority, while simultaneously embodying the Islamic concept of Ittiba al-Sunnah (اتباع السنة) the supreme governing framework of the early Caliphate

4.4.5.4 Sociocultural Practice

At the level of sociocultural practice, this letter must be situated within the broader Islamic legal and military culture of the early Caliphate, where the distribution of war booty (غنيمة) was not merely an administrative act but a religiously regulated obligation governed by Quranic injunction (Quran, 8:41) and Prophetic practice. The distinction between pure Arab horses (خيل عربية) and mixed breed horses (خيل هجين) reflected deeply embedded Arab cultural values around horse breeding and military utility the pure Arabian horse was not merely a cultural symbol but a proven superior instrument of warfare, and the Prophetic ruling at Khaibar had recognised this practical distinction through differential reward. The soldiers' protest highlights the sociocultural contradiction that existed in early Islamic military governance between the merit-based difference contained in Prophetic military law and the egalitarian tendencies of Islamic brotherhood. Umar's (R.A.A.)

reaction exemplifies a fundamental tenet of Islamic governance: established Sunnah, which is based on the Quranic command to send all disagreements to Allah and His Messenger (Quran, 4:59), cannot be superseded by popular emotion, no matter how widespread. The referral of the issue to the Caliph by Abu Ubaidah (R.A.A.) further illustrates the Islamic administration principle of shura and hierarchical accountability, in which even the most senior commanders submit to higher authorities in cases of public debate. Umar's clipped, ruling-like register indicates that the matter was to be closed by citation of Sunnah rather than opened to further debate, and the letter's flat, almost judicial tone brief, precise, and devoid of any emotional appeal or personal address reflects the nature of the dispute itself; this was a contested legal question requiring settled precedent rather than a crisis requiring reassurance or persuasion.

According to Dunmire (2012), discourse both reflects and creates institutional power. In this letter, Umar (R.A.A.) establishes the Sunnah as the primary source of government in the early Islamic state by discursively reconstituting Caliphal authority as the guardianship of prophetic tradition rather than as personal power.

4.4.6 To a Police Officer in Fustat (Egypt) 641 CE (20 AH)

4.4.6.1 Background

The early Islamic state faced the difficulty of upholding moral behaviour among its own officials after the Muslims conquered Egypt and established Fustat as its administrative capital. This challenge extended beyond issues of finance and governance to include the daily actions of those in positions of public authority. This letter was the result of a specific complaint made by Muslim residents of Fustat to Caliph Umar ibn al-Khattab (R.A.A.) against Hadrat Haarija bin Huzafa, a police officer, who had built an elevated room over his house's roof so that he and his family could see into his neighbours' private homes through windows and ventilators. The complaint reflects a fundamental Islamic legal and moral principle , hurmah al-bayt (حرمة البيت) the inviolability of the private home enshrined in Quranic injunction and prophetic tradition. The accountability that characterised Umaric

governance is demonstrated by the fact that common people felt empowered to file such a complaint directly with the Caliph, and that the Caliph responded to it quickly and forcefully against one of his own officers.

4.4.6.2 Text of the letter

"I have known that Hadrat Haarija bin Huzafa has built a room over the roof of his house to peep into the neighbours' houses which should be dismantled on receipt of my letter." (Ibn Abdul Hakam, p. 104, as cited in Adil (1992, p. 15))

4.4.6.3 Textual Analysis and Leadership Theory

This letter is extraordinarily succinct at the text analysis level, just two clauses, no salutation, no elaboration, but its conciseness is a discursive act of power in and of itself. A direct causal logic is encoded in the phrase "I have known... which should be dismantled": knowledge of the infraction results in an instantaneous, non-negotiable directive. Any doubt regarding timing or discretion is eliminated by the passive construction "should be dismantled on receipt of my letter"; compliance is anticipated as soon as the letter is received. It is noteworthy that there is no qualifying phrase or request for clarification:

Umar (R.A.A.) treats the invasion of community privacy as obviously unacceptable and does not ask the officer to defend himself or provide context. The letter thus linguistically enacts the Islamic concept of hisbah (الحسبة) the duty of commanding right and forbidding wrong, as an executive function of caliphal authority.

According to Chema and Syukri (2025) theory, ethical leaders are those who actively encourage normatively acceptable behaviour in those under their supervision through accountability, rewards, and discipline. This letter is an example of ethical leadership.

The two aspects Chema and Syukri (2025) identify as essential to ethical leadership are precisely enacted by Umar's (R.A.A.) prompt and unbiased intervention against his own official in response to the complaint of common neighbours: the leader as moral person, modelling integrity, and the leader as moral manager,

enforcing ethical standards through concrete corrective action regardless of the offender's rank or status.

4.4.6.4 Sociocultural Practice

This letter must be interpreted at the level of sociocultural practice within the larger Umaric framework of official accountability, which held that all public servants, regardless of position, were subject to the moral principles of Islamic government. The principle of hurmah al-bayt (حرمة البيت) is explicitly established in Surah Al-Nur (24:27), which commands believers not to enter homes without permission, and by extension prohibits any act of intrusion into the private sphere of others.

Umar's (R.A.A.) intervention is all the more important because the perpetrator was a police officer, a position of authority in the recently formed Egyptian government. This indicates that the Islamic state does not provide its own employees with special protection when they violate the rights of the people they are supposed to serve.

Umar's (R.A.A.) intervention is all the more important because the perpetrator was a police officer, a position of authority in the recently formed Egyptian government. This indicates that the Islamic state does not provide its own employees with special protection when they violate the rights of the people they are supposed to serve.

No deliberative or diplomatic register was necessary because the intrusion into private homes was a blatant violation of hurmah al-bayt regardless of the offender's official rank, and the abruptness of the command itself serves as a public signal that officials receive no special leniency before the law. This is reflected in the letter's brief, almost curt tone, which omits any address, explanation, or chance for the officer to respond.

The Rashidun caliphate was set apart from the authoritarian administration cultures of the surrounding empires by the Caliph's direct response and his readiness to act on the testimony of common citizens against a state official. Thus, this letter

demonstrates Umar's (R.A.A.) understanding of ethical leadership as a lived practice of institutional rectification rather than an abstract theory, which is conveyed in the letter itself.

4.4.7 To Hadrat 'Utbah bin Ghazwaan (R.A.A.) Resolving the Dispute Over the Golden Cooking Pot Taken as Loot at Ubulla, (635 CE, 14 A.H)

4.4.7.1 Background

Under the leadership of Utbah bin Ghazwaan (R.A.A.), Hadrat Umar Farooq (R.A.A.) sent 500 soldiers to aid Qutbah (R.A.A.) in 14 A.H. The renowned international port of Ubulla was taken during this operation, which is considered a noteworthy victory. A cooking pot that was thought to be brass but was actually madResolving the dispute over the golden cooking pot taken as loot at Ubullae of solid gold was given to Salma, a Muslim soldier, as part of the loot. Hadrat Utbah urged Salma to return the pot after learning of this, but Salma declined. Rather than using a unilateral seizure, Hadrat Umar Farooq (R.A.A.)'s dispatch below resolves the disagreement through a procedural, oath-based process.

4.4.7.2 Letter Text

"Oath should be administered to Salma on the fact that at the time of receiving the cooking pot, he thought it to be of brass. If he does not, the cooking pot should be seized forcibly from him for distribution among the Muslims." (Adil, 1992, p. 152).

4.4.7.3 Text Analysis and Leadership Theory

As an example of Ethical Leadership (Chema and Syukri, 2025), Umar's decision is noteworthy for resolving a property dispute through a due-process mechanism rather than executive fiat. Instead of merely ordering confiscation, he establishes

a test of intent (the oath) that respects Salma's standing and gives him the chance to demonstrate good faith.

This procedural fairness also exemplifies Principle-Centred Leadership (Covey, 1991), wherein governance decisions are based on a fixed principle (in this case, that ghanimah, or war booty, belongs collectively to the Muslim community unless individually and knowingly allocated) rather than expediency or the higher rank of any one claimant.

Additionally, the ruling's conditional construction ("if he does not [swear], the pot should be seized") demonstrates strategic leadership (Yukl, 2013): By foreseeing both possible outcomes of the conflict and issuing a single edict that addresses both scenarios, Umar enables Utbah to settle the issue locally without the need for additional correspondence.

The oath mechanism guarantees that Salma is neither presumed guilty of dishonesty nor permitted to profit from an unproven claim, and that communal amanah (أمانة, trust) over war spoils is preserved even in the case of an honest soldier's error. This idea underpins the entire dispatch.

4.4.7.4 Sociocultural Practice

This dispatch demonstrates the intricacy of legal-administrative practice in the early caliphate, when disagreements over spoils were directed upward to a central juristic authority for settlement through established procedure rather than being determined by rank or force.

According to El Fadl (2001), the oath (yamin) had established evidentiary standing in early Islamic jurisprudence as a means of resolving disputes without supporting proof, especially when it came to property and testimony. Umar's use of this tool in a routine camp conflict over a cooking pot shows how formal legal reasoning was applied even to small disputes among common soldiers under classical Islamic governance, upholding a larger ethic that no one, regardless of rank, could be deprived of property without due process or keep disputed communal wealth without accountability

4.4.8 To Forces in Jandi Saabur Regarding Honoring a Covenant Made by a Slave, 20 A.H. (c. 641 CE)

4.4.8.1 Background

After Ram Hermuz, Eizuj, Tustar, and Soos fell, the Muslims gathered in the strategically important city of Jandi Saabur to conquer the other Ahwaaz cities. During the siege, one of the slaves serving in the Muslim army took the initiative to attach a letter of protection (aman) to an arrow and shoot it into the beleaguered city. The locals opened their gates and freed their cattle in good faith since they thought the covenant was real and enforceable. The Muslim leaders were hesitant to uphold the pledge after learning that a slave had given it without permission. However, the city's elite threatened to reseal the city if a covenant issued in the name of the Muslim army was not honoured, insisting that it was obligatory regardless of the social standing of the person who issued it. Caliph Umar ibn al-Khattab was consulted on the problem, and his dispatch definitively resolved the issue in support of the legitimacy of the covenant.

4.4.8.2 Letter Text

"Allah, the Almighty, ordained high station for the fulfilment of the covenant and you can never be faithful to Allah until and unless you adhere to the execution of the promise inspite of the prevailing doubt. Whatever covenant is written in the letter of the slave that should be carried out in letter and spirit with the inhabitants of Jandi Saabur."

4.4.8.3 Text Analysis and Leadership Theory

Before it becomes a legal decree, Umar's dispatch is built on a theological premise: the fulfilling of covenants is defined as a prerequisite of faithfulness to Allah Himself, transforming a subject of military protocol into a problem of taqwa. This action is an example of Principle-Centred Leadership (Covey, 1991), in which the

choice is based on an unchangeable ethical principle that is consistently followed regardless of the situation rather than institutional convenience.

Ethical leadership is demonstrated by the ruling's insistence that the covenant binds "inspite of the prevailing doubt" (Chema and Syukri, 2025), as Umar puts moral consistency ahead of the army elders' pragmatic concern that the assurance lacked proper approval. Umar's refusal to allow the slave's social standing to undermine the covenant's legitimacy is particularly noteworthy.

This is a ruling consonant with Servant Leadership (Hakim et al., 2024), which emphasises the dignity and voice of the least powerful, and with the classical value of (adl ,justice), applied here without regard to rank.

Umar also demonstrates Strategic Leadership by deciding that any agreement made in the name of the Muslim army is binding on the army as a whole (Yukl, 2013).

He understands that breaking the covenant, no matter how procedurally irregular its origin, would undermine the army's strategic asset of credibility and trustworthiness (amanah) across future campaigns, protecting a long-term institutional interest over a short-term tactical advantage.

4.4.8.4 Sociocultural Practice

Umar's refusal to allow the slave's social standing to undermine the covenant's legitimacy is particularly noteworthy. This is a ruling consonant with Servant Leadership (Hakim et al., 2024), which emphasises the dignity and voice of the least powerful, and with the classical value of adl (justice), applied here without regard to rank. Umar also demonstrates Strategic Leadership by deciding that any agreement made in the name of the Muslim army is binding on the army as a whole (Yukl, 2013). He understands that breaking the covenant, no matter how procedurally irregular its origin, would undermine the army's strategic asset of credibility and trustworthiness (amanah) across future campaigns, protecting a long-term institutional interest over a short-term tactical advantage.

4.4.9 To the Members of the Military Inquiry Committee Regarding Investigating the Ramhurmuz Surrender Terms and Possible Misconduct by Jareer bin Abdullah, 17 A.H. (638 CE), the Year of the Battle of Tustar or Ramhurmuz

4.4.9.1 Background

Hadrat Abu Musa Ash'ari (R.A.A.) had submitted a complaint against Hadrat Jareer bin 'Abdullah regarding conduct during the capture of Tustar. Caliph 'Umar Farooq (R.A.A.) responded by appointing a committee of prominent military officers to look into whether any abuses had taken place and giving them the following directive rather than making a unilateral decision.

4.4.9.2 Letter Text

"The matter should be looked into whether Abu Musa Ash'ari (as he claims) granted extension of six months to the people of Ramburmz or not for surrender. Whether any treaty was executed in this regard. Abu Musa Ash'ari should also be asked on solemn affirmation about it. If he affirms the same, all the slaves and girl concubines should be given back. If any woman became pregnant due to the intercourse of a Muslim, she should be detained till she gives birth to a child: afterwards she is entitled to go to Ramburmz or may live as a Muslim." (Adil, 1992, p. 304).

4.4.9.3 Text Analysis and Leadership Theory

The despatch is procedural rather than declarative in tone, it does not pronounce a verdict but instead sets out a sequence of questions to be verified: whether an extension was granted, whether a treaty existed, and whether Abu Musa's own testimony under solemn affirmation confirms it. This evidentiary, due-process structure reflects Chema and Syukri (2025) Ethical Leadership, particularly its

emphasis on fair procedure and accountability applied even to senior, trusted commanders rather than assumed innocence by rank. At the same time, the explicit remedy prescribed once facts are established, "all the slaves and girl concubines should be given back", shows the Caliph exercising Yukl (2013)

Strategic Leadership by pre-authorising the corrective outcome in advance, so the committee's investigative role is bounded and does not require referring the decision back to the centre once facts are confirmed. The clause addressing a pregnant woman's status introduces a further, more delicate layer: rather than leaving the matter to ad hoc battlefield judgement, 'Umar (R.A.A.) specifies a protective interim arrangement (detention until childbirth) followed by a choice of return or conversion, reflecting Northouse (2019) Participative Leadership in that the woman's own eventual preference is built into the outcome rather than a status being imposed on her permanently. Together, the despatch demonstrates a leader who examines before ruling, transfers fact-finding while retaining remedy-setting authority, and embeds compassionate discretion into otherwise rigid wartime repercussions.

4.4.9.4 Sociocultural Practice

This dispatch embodies the traditional Islamic legal idea that any breach of a treaty ('ahd عهد) signed by a Muslim commander with a besieged community is obligatory on the larger Muslim state and that, once demonstrated, reparation (in this case, the return of abducted individuals) is necessary. The need for "solemn affirmation" is similar to how sworn testimony (yamin يمين) was regarded as sufficient grounds for action in the absence of documentary proof in early Islamic legal practice.

According to Hallaq (2009), early Muslim jurists viewed the treatment of detainees and the observance of surrender terms as matters of legal obligation rather than merely policy, susceptible to assessment and rectification even after the fact. The Caliph's willingness to override a field commander's prior actions, even retroactively returning captives, illustrates the broader Rashidun administrative culture

in which military victory did not exempt commanders from legal and ethical accountability to the central authority in Madinah.

4.4.10 To the Military Commanders in Iraq on Classifying Local Iranian or Sassanid Landowners as Zimmis, 17–21 A.H. (638–642 CE)

4.4.10.1 Background

The status of local landowners and their responsibilities under Islamic government became complicated issues when Muslim troops solidified control over former Sassanid lands in Iraq. Instead of being classed as hostile combatants, some Iranians who had not engaged in combat with the Muslims sought to be categorised as zimmis (protected non-Muslim subjects), while others who had supported the enemy or deserted their territories posed different legal challenges. In response to these diverse situations on the ground, Caliph Umar ibn al-Khattab (R.A.A.) sent military commanders in Iraq comprehensive administrative guidelines that established precise standards for defining zimmi status and the handling of land based on wartime behaviour.

4.4.10.2 Letter Text

"The non-zimmi landlords, who remained in their respective areas, should be treated like Zimmis, as they did not leave their home and hearth and also they did not fight against you. The farmers also who showed the above mentioned conduct they should also be treated accordingly. The Iranians who claim that they did not engage into battle against you and can substantiate their plea on solid proof, they should be treated also as Zimmis and whosoever is unable to support and prove his stand, his claim should be rejected. The land holders who rendered help to the enemy, left their homes and hearth, it is left to your option to make them Zimmis after returning their property in land and other articles. If they do not wish to return, their lands and property may be distributed among yourselves." (Adil, 1992, p. 145).

4.4.10.3 Text Analysis and Leadership Theory

Each category of landholder (those who stayed and remained neutral, farmers, claimants without proof, and those who aided the enemy) is given a unique, criterion-based ruling in this despatch. The repeated evidentiary language ("substantiate their plea on solid proof," "unable to support and prove his stand") indicates a due-process orientation, positioning military commanders as adjudicators bound by evidence rather than arbitrary discretion. Notably, the letter assigns final judgement to the commanders on the ground ("it is left to your option"), indicating trust in localised decision-making within a centrally defined ethical framework. When viewed through the lens of Chema and Syukri (2025) Ethical Leadership framework, this despatch is a prime example of fairness and procedural justice as guiding principles: non-combatants and neutral parties are specifically shielded from punitive treatment, and culpability is limited to clearly hostile behaviour. In addition, Covey (1991) Principle-Centred Leadership lens highlights the letter's underlying commitment to consistent moral standards applied consistently to landlords, farmers, and claimants, ensuring that governance decisions are based on enduring principle rather than the fleeting convenience of conquest.

4.4.10.4 Sociocultural Practice

As the early Islamic state incorporated large non-Muslim populations after the Persian conquests, it developed an administrative and legal framework that is reflected in this letter.

The zimmi system served as a practical means of integrating conquered peoples while maintaining social stability and ongoing agricultural output by offering protected status in return for allegiance and non-belligerence (Hoyland, 2015).

The subtle, case-by-case jurisprudence that defined Rashidun-era governance, a system that attempted to strike a balance between the pragmatic requirements of military security and an ethic of restraint towards civilian populations, consistent with broader Quranic and prophetic injunctions against wanton punishment

of non-combatants, is further demonstrated by the careful distinction between neutral landholders and active collaborators with the enemy.

This letter addresses the administrative aftermath of conquest, where the urgent need was not speed but precision, distinguishing loyalty from collaboration in a way that would hold up as durable policy, in contrast to the dispatches issued under imminent battlefield threat.

This measured, categorising tone reflects the settled rather than crisis nature of the moment.

Each landholder category's careful, conditional wording ("should be treated," "left to your option," "may be distributed") reflects the transition from battlefield exigency to post-conquest governance by indicating reasoned legal reasoning rather than a hasty demand.

4.4.11 A Letter Resolving a Dispute between Umar's Governor Walid bin 'Uqbah and the Christian Arab Taghlab Tribe of Jazirah, 17–18 A.H. (638–639 CE)

4.4.11.1 Background

Jazirah was home to the Taghlab, a famous Christian Arab tribe. The tribe's aristocracy rejected Hadrat Walid bin 'Uqbah's (R.A.A.) invitation to convert to Islam and instead asked for protection in exchange for Jiziyah. Walid bin 'Uqbah opposed, arguing that Arabs should adopt Islam instead of paying Jiziyah.

The Taghlab elite intensified their demands and requested that the Caliph Umar ibn al-Khattab, the head of Islam, be consulted.

By making a distinction based on geography rather than ethnicity, Umar's dispatch resolved the conflict and allowed the Taghlab to pay Jiziyah under certain restrictions protecting the religious freedom of those of them who desired to convert and prohibiting the forced conversion of their children.

4.4.11.2 Letter Text

"Only the Arab inhabitants of the Arabian Peninsula are required to accept Islam. The Arabs of Taghlabi tribe may be permitted to pay Jiziyah, if they do not accept Islam as they are outside the pale of Arabian Peninsula. This should be done on condition that they should promise not to force their children into Christianity and further, if some of the tribesmen of Taghlab declare to become Muslims after the levy of Jiziyah, they may be allowed to do so." (Adil, 1992, p. 198).

4.4.11.3 Text Analysis and Leadership Theory

Walid bin 'Uqbah's general assumption that ethnicity alone (being Arab) requires conversion is overturned by Umar's decision, which substitutes a geographically limited principle, residence inside the Arabian Peninsula, that is uniformly applied regardless of tribal affiliation. Umar subordinates a subordinate's administrative preference to a more thoroughly considered ruling principle in this recalibration, which is an example of Principle-Centred Leadership (Covey, 1991). Because Umar incorporates reciprocal religious liberty into the settlement rather than just settling the immediate tax dispute, the ruling's twin safeguards protecting Taghlabi children from forced conversion to Christianity and maintaining the right of any tribesman to embrace Islam freely even after the Jiziyah has been levied-demonstrate ethical leadership (Chema and Syukri, 2025).

This reciprocity also demonstrates authentic leadership (Arif, 2024): Umar's decision is open about safeguarding real choice on both sides of the religious issue, refusing to use the decree as a means of pressure to increase the Muslim population or tax base.

Strategic Leadership (Yukl, 2013) is further demonstrated by Umar's readiness to disregard his own governor's more stringent interpretation, striking a balance between the pragmatic necessity of peacefully integrating a strong frontier tribe and the Islamic concept of "adl justice), which governed non-Muslim communities under Islamic rule (dhimmah)

4.4.11.4 Sociocultural Practice

During the early conquests, the caliphate's central authority intervened to correct provincial governors whose interpretations threatened to strain relations with powerful border towns. This dispatch exemplifies the subtle implementation of Jiziyah doctrine. Early Islamic jurisprudence on the treatment of non-Muslim communities was not uniform at the provincial level, according to El Fadl (2001).

Conflicts of this nature, between local officials who favoured stricter application and a central authority that favoured a more accommodating reading, were referred upward and resolved through caliphal rulings that became precedent. Donner (1981) observation that early conquests often relied on negotiated settlements with existing tribal power structures rather than uniform imposition of religious or fiscal policy is further demonstrated by the specific accommodation extended to the Taghlab, a powerful and already partially Christianized Arab tribe with military significance on the Jazirah frontier.

4.4.12 To the Conquerors of Tustar on Resolving a Dispute between the Basra and Kufah Armies over who Deserved Credit and Administrative or Revenue Rights after their Joint Conquest of Tustar. 19–20 A.H. (640–641 CE)

4.4.12.1 Background

This despatch deals with a disagreement that resulted from Basra and Kufah's united forces' joint conquest of Tustar. Despite the fact that the two armies had worked together to accomplish the conquest, a dispute arose on which force was entitled to the revenue and administrative control over the conquered country, with each side claiming to be the legitimate, dominating conqueror. The controversy was directed upward to the Caliphate, following the custom of sending disputed administrative and financial issues to Hadrat Umar (R.A.A.) for final decision,

rather than letting local commanders settle the issue on their own. His response, which Ibn A'sim has retained, tackles the factual issue of military participation as well as the underlying communal tension between two armies whose rivalry, if unresolved, could jeopardise the unity expected of believers despite their shared victory and faith.

4.4.12.2 Letter Text

"The factual position is that the army from Kufa assisted the forces of Basra and the conquest was made easy. In spite of this the real conquerors of Tustar is the Basra Army. The Muslims who are, in fact, brothers among themselves obtained victory by mutual co-operation but the real conqueror of Tustar shall be the Basra Army and the forces from Kufah shall be equally entitled to reap the benefits of booty. Both the armies should be considerate to each other and may not fight amongst themselves. Peace and Blessings of Allah be upon you." (Adil, 1992, p. 67).

4.4.12.3 Text Analysis and Leadership Theory

Umar's response is designed to simultaneously settle the disagreement on two different registers, the moral and the factual, without permitting either to completely negate the other. He first gives in to Kufah's factual assumption, admitting that their help "made easy" the victory, but he then promptly restates Basra's position as the "real conqueror." By basing the ultimate judgement on an established set of facts, this sequencing avoids the appearance of favouritism while yet making the practical decision: formal credit to Basra, material rights to both. By referring to the armies as brothers, "Muslims who are, in fact, brothers among themselves," the entire conflict is reframed as a breach of fraternal obligation rather than a struggle for territorial dominance. This is done by invoking ukhuwwah, which is the lens through which the conflict should be properly understood. The final direction, which states that both armies "should be considerate to each other and may not fight amongst themselves," transforms the decision from a simple

credit distribution into a clear moral instruction meant to maintain social harmony. When viewed through the lens of Ethical Leadership theory (Chema and Syukri, 2025), this despatch shows how a leader can use positional authority to enact fairness as a visible, communicated standard: Umar does not just render a decision; instead, he clearly models the behaviour he expects of his subordinates by concluding on a note of peace rather than authority, ensures a just distribution of material benefit ("equally entitled to reap the benefits of booty") even in cases where formal recognition is uneven. The practice of being both a "moral person" and a "moral manager" is defined by ethical leadership theory as involving moral reasoning, transparent rationale, and specific behavioural expectations.

4.4.12.4 Sociocultural Practice

In the quickly growing early Islamic state, where several armies frequently united for a single campaign while remaining organizationally and regionally distinct, disputes between regional garrison forces over the riches and credit of conquest constituted a recurrent administrative difficulty. If left unresolved, these conflicts ran the risk of shattering the very cohesion that had first made military victory possible, substituting antagonism based on tribe or regional allegiance rather than a common religion for collaboration. Umar's participation is indicative of a larger trend in his administration: material distribution issues were never viewed as just practical issues but rather as opportunities to reaffirm the moral and religious underpinnings of the Ummah's unity. Umar modelled an understanding of justice that went beyond the technical distribution of credit or wealth to the preservation of brotherhood as a governing communal value by insisting that both armies remain "considerate to each other" even after a formal ruling had been made. In contrast to a dispute involving obvious wrongdoing, this was a rivalry between two loyal, deserving forces, and Umar's measured, even-handed register was necessary to prevent the ruling itself from becoming a new source of division. The dispatch's carefully balanced, conciliatory tone, conceding a point to each side before concluding on an appeal to brotherhood rather than a unilateral verdict, reflects the delicate nature of adjudicating between two victorious armies whose

morale and future cooperation. This principle is still cited by classical and contemporary scholars as fundamental to Islamic conflict resolution between conflicting legitimate claims.

4.5 Theme 3: Governance, Administration and Appointments

Table 4.5: Theme 3: Governance, Administration, and Appointments

Letter Sent To	**Leadership Quality**
Abu Ubaidah bin Jarrah — General Statement of Governance Principles	Authentic Leadership
'Ayaz bin Ghanam — Appointment as Governor	Strategic Leadership
'Ayaz bin Ghanam — Rebuke for Delayed Tax Revenue	Ethical Leadership
Governor — Tax on Amber	Principle-Centred
'Utbah bin Ghazwaan — Cantonment Siting	Strategic Leadership
Muslims in Syria — Announcing Abu Bakr's Death	Strategic Leadership
'Ayaz bin Ghanam — Gratitude for Jazirah Conquest	Transformational Leadership
Abu Ubaidah bin Jarrah — Garrison at Homs	Strategic Leadership

4.5.1 Frequency Summary

Table 4.6: Frequency

Leadership Quality	**Frequency**
Strategic Leadership	■■■■ 4
Authentic Leadership	■ 1
Ethical Leadership	■ 1
Principle-Centred Leadership	■ 1
Transformational Leadership	■ 1

In contrast to the urgency of military dispatches, these letters typically adopt a more measured, deliberative register, reflecting their function in establishing durable institutional norms rather than responding to immediate crises. This

theme encompasses letters concerning the practical machinery of the state, such as the appointment and succession of governors, fiscal administration, infrastructure and settlement planning, and the articulation of the moral standards expected of those entrusted with public office.

4.5.2 Hadrat Abu 'Ubaidah bin Jarrah (R.A.A), A General Statement of Governance Principles, 15–17 A.H. (636–638 CE)

4.5.2.1 Background

Caliph Umar ibn al-Khattab (R.A.A.) wrote this letter and gave it to Hadrat Abu 'Ubaidah bin Jarrah (R.A.A.) in Jaabiyah, a significant military and administrative hub in the Syrian region under Muslim rule after the conquests of the Yarmouk campaign. The letter outlines the fundamental standards by which lawful Islamic administration must be formed and maintained rather than addressing any particular crisis or military order. It reflects the larger Umaric commitment to institutional integrity and public accountability in the administration of the early Islamic state and is among the most explicit and thorough statements in Umar's (R.A.A.) epistolary corpus regarding the moral and professional character required of those entrusted with governing authority.

4.5.2.2 Text of Letter

"Peace and Blessings from the servant of Allah, 'Umar (R.A.A.), the commander of the Believers to Abu 'Ubaidah bin Jarrah (R.A.A.). Let it be known that Government of Islam can only be established by a person possessing maturity in planning, always alert in the execution of its duties, enjoys spotless conduct in the estimation of the public, does not possess a single iota of ill-will in his heart against the people, never cares for any insult while executing the right action or uttering the truth." (Adil, 1992, p. 595).

4.5.2.3 Textual Analysis and Leadership Theory

This letter is organised as a declarative governance thesis at the text analysis level: 'Let it be known that Government of Islam can only be established by…" is a speech act that serves as instruction, definition, and standard-setting all at once. The modal formulation 'can only be established" admits no other option and encodes an absolute condition: Islamic government is presented as a moral requirement rather than a political arrangement. A comprehensive picture of the ideal Muslim administrator is painted by the attributes listed: maturity in planning, alertness in implementation, impeccable public conduct, freedom from malice, and moral fortitude in expressing the truth. The qualities enumerated—maturity in planning, alertness in execution, spotless public conduct, freedom from ill-will, and moral courage in truth-telling—form a holistic portrait of the ideal Muslim administrator. Particularly significant is the final quality: "never cares for any insult while executing the right action or uttering the truth", a formulation that privileges moral conviction over social approval, encoding the concept of *istiqamah* (steadfast righteousness) as essential to leadership. According to Arif (2024) theory, the four fundamental components of authentic leadership are self-awareness, internalised moral viewpoint, relational transparency, and balanced processing. This letter exemplifies authentic leadership. According to Arif (2024) framework, the qualities listed by Umar (R.A.A.) map onto these dimensions: maturity in planning reflects balanced processing; alertness in execution reflects self-aware competence; spotless public conduct reflects relational transparency; and the courage to speak truth regardless of insult reflects a deeply internalised moral perspective.

4.5.2.4 Sociocultural Practice

In terms of sociocultural practice, this letter needs to be interpreted in light of the Islamic state's swift spread into Syria, where recently appointed administrators oversaw a multicultural and multireligious populace that had never seen Islamic rule on this scale before. In areas where the legitimacy of Muslim rule was still being established, the moral character of individual governors served as the main

means of communicating the legitimacy of the Islamic state to conquered populations, making the criteria Umar (R.A.A.) outlines not only aspirational but also functionally necessary.

The tone of this letter is distinctly didactic and treatise-like rather than operational; instead of the imperatives, urgency, or crisis-driven brevity present in Umar's military dispatches, there is a methodical, almost sermon-like list of qualities. This change in register represents the letter's unique goal: instead of reacting to a current situation, it creates a long-lasting norm of governance, and its slow, thoughtful wording communicates a fundamental idea intended to outlive any particular administrator or crisis. The insistence that the governor enjoy "spotless conduct in the estimation of the public" reveals a sophisticated understanding of governance as a relational, reputation-dependent practice one in which public trust (amanah, امانة) is both the means and the measure of legitimate authority.

This letter thus positions Umar (R.A.A.) not merely as a military caliph but as an architect of Islamic institutional culture, one who understood that the durability of the state depended not on conquest alone but on the moral quality of those entrusted to administer it.

4.5.3 To Hadrat 'Ayaz bin Ghanam (R.A.A.), 18 A.H. (639 CE)

4.5.3.1 Background

After Hadrat Abu 'Ubaidah bin Jarrah (R.A.A.) died from the plague of Amwas, Caliph Umar ibn al-Khattab (R.A.A.) wrote this letter during a major leadership change in the acquired Syrian regions. One school of Arab narrators claims that Abu 'Ubaidah nominated Hadrat Muaaz bin Jabal (R.A.A.) to succeed him, and that Hadrat 'Umar bin 'Aas (R.A.A.) was selected by him before he too fell victim to the illness. Another historical school claims that Hadrat 'Ayaz bin Ghanam (R.A.A.), Abu 'Ubaidah's kinsman, loyal advisor, and renowned Muslim military

commander, was directly nominated as his successor. Through the following letter, Umar (R.A.A.) confirmed and formalised this appointment, confirming the administrative continuity of Muslim governance as well as his own authority as Commander of the Faithful to confirm or assign executive power over the territories that had been under Abu 'Ubaidah's command.

4.5.3.2 Letter Text

"I appoint you governor of all those territories held under the control of Hadrat Abu 'Ubaidah (R.A.A.). Do your duty nicely and diligently." (Adil, 1992, p. 122).

4.5.3.3 Text Analysis and Leadership Theory

This Letter , a two-clause directive that enacts governance through language itself, is one of the most succinct and declarative texts in Umar's (R.A.A.) epistolary corpus. The first performative, "I appoint you governor," is more than just a description of an action; it is the deed itself. This is the most direct example of the illocutionary power in speech-act theory, where the Caliph's words carry the weight of state authority. The appointment's purposefully broad scope, "all those territories held under the control of Hadrat Abu 'Ubaidah", transfers a complete administrative realm without itemisation, indicating Umar's (R.A.A.) confidence in 'Ayaz bin Ghanam's ability to administer thoroughly. "Do your duty nicely and diligently" is the final imperative, which frames the appointment as a moral commission rather than just a political delegation. It embodies the dual virtues of istiqamah steadfastness and uprightness) and ihsan excellence and goodness in conduct). This letter exemplifies Yukl (2013) theory of strategic leadership, which holds that capable leaders make important choices about the distribution of power and resources in a way that maintains organisational continuity. This capacity, the ability to stabilise governance institutions at times of institutional vulnerability, is demonstrated by Umar's (R.A.A.) quick ratification of a field-level succession in a region devastated by disease. Concurrently, the letter exhibits Authentic Leadership (Arif, 2024) since Umar (R.A.A.) affirms his late commander's

nomination rather than overturning or questioning it, exhibiting transparency, relational trust, and fidelity to the principle of amanah (أمانة trustworthiness and the honouring of delegated responsibility). The letter's succinctness is a sign of leadership confidence in and of itself: the appointment is based on the Caliph's moral authority and the appointee's proven merit; no conditions are placed, no justification is sought, and no complex process is invoked.

4.5.3.4 Sociocultural Practice

At the sociocultural level, this Letter must be read against the catastrophic backdrop of the plague of Amwas (18 AH), which claimed the lives of thousands of Muslims, including senior Companions and military commanders. In this context, Umar's (R.A.A.) act of ratification was not merely administrative but existential, it preserved the structural integrity of Muslim governance in Syria at a moment when the chain of command had been fractured by successive deaths. The despatch's speed and directness appointment enacted in a single sentence mattered more than ceremonial or explanatory language in a crisis where any delay in confirming authority risked administrative collapse. As a result, the letter's extreme brevity and lack of any conditions, justification, or elaboration reflect the urgency of a governance vacuum created by mass plague deaths. The letter's terseness itself was a functional response to the emergency. The letter also reflects the early Islamic principle of shura (شورى consultation) operating at the field level: that Abu 'Ubaidah had nominated a successor prior to his death, and that Umar (R.A.A.) honoured this nomination, demonstrates the distributed and consultative nature of Islamic governance even under emergency conditions. The choice of 'Ayaz bin Ghanam, described as Abu 'Ubaidah's kinsman, adviser, and military commander, reflects the Islamic leadership criterion of kafā'ah competence and suitability for office), wherein appointment is grounded in demonstrable capacity and proximity to the governed rather than in abstract political calculation.

According to Wodak (2013), Islamic accountability structures mandate that leaders carry out their responsibilities while keeping in mind that governance is ultimately a trust (amanah) before Allah. This aspect is encapsulated in Umar's

final call to carry out duties "nicely and diligently", language that speaks to both the practical demands of post-plague administrative consolidation and the Islamic ethical tradition.

4.5.4 To Hadrat 'Ayaz Bin Ghanam, Umar Rebukes 'Ayaz for Delayed Tax Revenue Remittance from Jazirah (18 A.H. (639 CE)

One of the governors of Umar ibn al-Khattab (R.A.A.) was Hadrat 'Ayaz bin Ghanam (R.A.A.) in the Jazirah region, a strategically important area whose agricultural income was an essential part of the Islamic state's financial infrastructure. The context of this letter, which Ibn 'Asakir preserved in the Syrian annals, shows a situation of administrative delay stemming from real agricultural uncertainty: revenue rates in Jazirah were not fixed but rather varied based on crop yield and soil fertility, and timely harvests were further disrupted by Muslim military operations in the area. However, Umar (R.A.A.) saw the delay in sending revenues to Madinah as an issue that needed to be resolved right away because these money were necessary for the Caliph's and the Muslim community's basic survival as well as the jihad, struggle. Thus, this letter is an example of Umar exercising administrative control and fiscal accountability over a reliable governor.

4.5.4.1 Text of the Letter

"You have been late in remitting the revenues although its importance is fully known to you, the main source to wage Jihad against the enemy as well as the basic means of subsistance of the Muslims including myself. In view of it, realize the revenue promptly and despatch the same post-haste without undue hardship or leniency to the tenants." (Adil, 1992, p. 73).

4.5.4.2 Textual Analysis and Leadership Theory

Textual analysis and leadership theory Umar's letter is organised at the textual level around a tripartite rhetorical move: the governor's awareness is acknowledged

("its importance is fully known to you"), the stakes are articulated (revenue is the lifeblood of jihad and Muslim subsistence), and immediate corrective action is ordered ("realise the revenue promptly and despatch the same post-haste").

Umar rebukes 'Ayaz by citing his prior knowledge and sense of responsibility rather than accusing him of carelessness. The tone is forceful and demanding yet noticeably modulated.

The Caliph's well-documented personal asceticism and rejection of privilege are reinforced by the term "including myself," which is rhetorically significant since it places him on an equal footing with other Muslims as recipients of state income.

A significant ethical restriction is introduced by the final requirement, "without undue hardship or leniency to the tenants," which states that economic efficiency must not come at the expense of justice towards the governed people. Ethical Leadership (Chema and Syukri, 2025) is reflected in this text's balance between urgency and ethical restraint, in which the leader upholds the rights of vulnerable third parties while modelling and communicating clear moral norms and holding subordinates accountable.

It also embodies the Islamic idea of hisbah, or the need to command good and forbid wrong, which is applied here to the field of fiscal governance coupled with 'adl, or justice, which is the governing principle that strikes a balance between the interests of the state and the welfare of tenant farmers.

4.5.4.3 Sociocultural Practice

This letter illustrates the Caliphate's view of public revenue as a common trust (amanah) as opposed to a bureaucratic formality at the level of sociocultural practice. Umar creates a narrative of shared responsibility that was essential to his governing ideology by including himself among people who depend on revenues, subverting the hierarchical difference normally expected between a king and a governor. The letter also highlights the structural stress that comes with managing recently acquired areas, where real obstacles to revenue regularity were established by military operations, unpredictable weather, and inexperienced administrators.

Umar's answer, which demands promptness but prohibiting exploitation, exemplifies a leadership discourse that maintains the social fabric of recently merged neighbourhoods while also meeting the state's financial needs. The dispatch's language is firm enough to demand immediate action but purposefully tempered by the closing caution against tenant hardship, linguistically balancing urgency with the fairness the situation demanded. The letter's forceful yet restrained tone reflects the genuinely competing pressures of the context: real agricultural hardship delaying the revenue on the one hand, and the state's urgent fiscal need on the other. Umar's epistolary practice regularly demonstrates a leadership grounded in Islamic ethical values, where administrative commands are inextricably linked to moral accountability before Allah and justice towards the people, as confirmed by Mohiuddin et al. (2015).

4.5.5 To Governor Regarding Imposition of Tax on Amber, 18–20 A.H. (639–641 CE)

The swift growth of the Islamic state during Umar ibn al-Khattab's (R.A.A.) caliphate brought under its control a great deal of new territory, trade routes, and natural resources, including the Persian Gulf and Arabian Sea coasts, from which valuable marine commodities were extracted and traded. Ambergris, a rare and highly valued material released by sperm whales and washed ashore, was one of these. It was utilised extensively in fragrance and medicine in Arabian, Persian, and Mediterranean markets. Due to the fact that the Quranic commandment in Surah Al-Anfal (8:41) had been mostly applied to war loot, the question of whether such marine extractions were subject to the Islamic fiscal requirement of khums, one fifth, presented a jurisprudential problem.

There was no clear prophetic precedent that addressed these kinds of sea-extracted natural resources. Umar (R.A.A.) extended the khums principle from spoils of war to natural marine resources, grounding his ruling in the theological premise that all gifts of the natural world ultimately belong to Allah and are therefore subject to the same divine fiscal framework. As a result, the Caliph's decision in this letter represents a significant act of ijtihad, or independent juristic reasoning.

4.5.5.1 Text of the Letter

"Amber is one of God given gifts; so realise one fifth as tax whatever is taken out from the sea including amber." (Adil, 1992, p. 348).

4.5.5.2 Textual Analysis and Leadership Theory

"Amber is one of God given gifts" is a theologically grounded declarative construction that serves as the legal foundation for the administrative command in this letter, according to text analysis.

By classifying amber as a divine gift (ni'mah) before issuing the tax ruling, Umar (R.A.A.) does not merely assert caliphal authority but anchors his directive in a principle of divine ownership (milk Allah) the understanding that all natural resources belong ultimately to Allah, and that human extraction of such resources entails a corresponding obligation to the community (ummah). By extending the rule beyond amber to include all marine extractions, the statement "whatever is taken out from the sea" shows a conscious attempt to establish a universal principle rather than just a case-specific ruling.

This legislative breadth reflects the Caliph's exercise of ijtihad application of reasoned juristic judgment in the absence of explicit textual precedent, grounded in the Quranic framework of khums (Quran, 8:41).

This letter exemplifies Covey's (1991) theory of Principle-Centred Leadership, which holds that great leaders govern by alignment with timeless universal ideals that transcend circumstance rather than just by personality or positional authority.

This is exactly what Umar's (R.A.A.) ruling illustrates: instead of issuing an ad hoc fiscal directive, he bases his administrative deciion on a fixed divine principle, that a fifth of acquired wealth belongs to the public trust, and applies it consistently across new domains, guaranteeing that the governance of the growing Islamic state stays rooted in the same theological and ethical foundations regardless of the novelty of the situation encountered.

4.5.5.3 Sociocultural Practice

At the level of sociocultural practice, this letter must be situated within Umar's (R.A.A.) broader project of institutional fiscal reform, through which he transformed the Islamic state from a community sustained primarily by war booty into a structured polity with systematic revenue collection from land (kharaj) trade (ushr) non-Muslim subjects (jizyah) snd natural resources.

The amber verdict demonstrates an understanding that the Islamic state's growing maritime and territorial reach necessitated ongoing legal adaptation, the application of well-established principles to recently met economic realities. In order to maintain fiscal policy's moral coherence and spiritual legitimacy in the eyes of the Muslim community, Umar (R.A.A.) framed this extension in theological rather than just administrative terms.

The letter's measured, explanatory register reflects the intellectual work of ijtihad itself, presenting the ruling as the result of principled deliberation rather than unilateral decree. Its calm, deliberative tone, which grounds a novel fiscal ruling in theological principle rather than issuing it as bare administrative fiat, reflects the nature of the problem it addresses: unlike a crisis requiring quick response, this was a jurisprudential question requiring careful reasoning by analogy.

Thus, the letter demonstrates how Umar (R.A.A.) served as a caliph, jurist, and fiscal architect all at the same time. His administrative letters served as tools for the advancement of jurisprudence, incorporating divine principles into the early Islamic state's institutional framework.

4.5.6 To Hadrat 'Utbah Bin Ghazwaan (R.A.A.), 14 A.H. (635 CE)

4.5.6.1 Background

Hadrat Utbah (R.A.A.) asked Hadrat Umar Farooq (R.A.A.) for permission to set up a permanent cantonment at Khareebah, a location that would eventually

become the city of Basra. Before any such settlement may be approved, the Caliph's response establishes precise siting requirements.

4.5.6.2 Letter Text

"Gather all your forces at a place where should be water and pastures in abundance, and inform me about its location and geography." (Adil, 1992, p. 341).

4.5.6.3 Text Analysis and Leadership Theory

Instead of only responding to requests, Umar is shown in this succinct dispatch as an administrator actively involved in territorial and urban development. Strategic leadership is demonstrated by the criteria, plenty of pasture and water, that must be met before approving a settlement (Yukl, 2013). Umar is considering the long-term viability of what would eventually develop into a significant garrison city and a bustling hub of trade and scholarship (Basra) in addition to the current military campaign. Participative/Consultative Leadership is demonstrated by his insistence that Utbah report back on "location and geography" prior to any final decision (Northouse, 2019). Instead of approving the cantonment site sight unseen from Medina, Umar requires field-level information to inform a decision that will affect thousands of settlers, treating the commander on the ground as an essential partner in central planning. A concern for maslaha, or public welfare/common good, is ingrained in this conversation. Umar's standards are pragmatic and communal, guaranteeing that any new settlement would be sustainable for the people who will live there, not just handy for the military.

4.5.6.4 Sociocultural Practice

An early example of intentional urban planning during the Rashidun caliphate is documented in this dispatch, when garrison towns (amsar) were founded based on resource sustainability standards rather than accidental military convenience. According to Ibn Sa'd (nd), cities like Basra and Kufa were established as intentional garrison communities, and their locations were selected with consideration for their long-term sustainability as administrative and population hubs rather than merely

as transitory military outposts. This larger pattern of centralized oversight in the establishment of new Islamic cities is reflected in Umar's insistence on confirming the availability of pasture and water before permitting settlement. This practice would shape the urban geography of the growing empire for centuries and offers a striking parallel to the current strategic emphasis on sustainability and resource assessment in organizational or civic expansion.

4.5.7 To the Muslims in Syria Announces Abu Bakr's Death to the Muslim Army in Syria, 13 A.H. (634 CE)

4.5.7.1 Background

This despatch, which was delivered right after Hadrat Abu Bakr Siddiq's (R.A.A.) death in 13 A.H., dates back to the early days of Hadrat Umar's (R.A.A.) caliphate. At that point, the Muslim soldiers in Syria were well into their campaign against Byzantine forces, under the supreme command of Khalid bin Walid (R.A.A.), a highly esteemed figure among the army due to his combat achievements. Therefore, Umar's appointment had to be announced as a directive with immediate operational ramifications at the front, transferring supreme command from Khalid bin Walid (R.A.A.) to Abu Ubaidah bin Jarrah (R.A.A.), rather than just as a change of leadership at the centre. Ibn A'sim Kufi and other classical historians retained this despatch as an explanation of a previous correspondence on the same subject, highlighting how seriously the new Caliph took the duty of properly informing the army prior to any structural change taking place.

4.5.7.2 Letter Text

"In the name of Allah, Most Compassionate and Merciful. Peace and Blessing of the Commander of the faithful, 'Umar bin Khattab (R.A.A.) be upon the Muslims in Syria. Be it clearly known to you that the Ummah of the Messenger of Allah, Muhammad (S.A.W.) has been deeply afflicted on account of the sad demise of Hadrat Abu Bakr Siddiq (R.A.A.).

Hadrat Abu Bakr Siddiq (R.A.A.) was a lover of the truth, justice and humility: he was of merciful disposition, straight forward in ordering the good and prohibiting the evil. The Ummah of the Messenger of Allah (S.A.W.) has been deprived of such a leadership: a serious lacuna has been created in the affairs of the Caliphate due to his death. But it was so ordained by Almighty Allah, everyone has to die, a human cannot do otherwise but to obey Him.

In His Hands is the last judgement and all of us shall be returned to Him ultimately. Before the occurrence of this terrible accident (death), he appointed me as his successor before the distinguished Muhajirs and Ansars (R.A.A.) and it is an extremely onerous responsibility entrusted to me.

I did try to shun this responsibility but was not successful in doing so, willy nilly I had to accept it. Now it is imperative on my part to do all in my power for the welfare of the Muslims and then priorities in the matter of their organization and military expeditions. Expediency demands that Khalid bin Walid (R.A.A.) may be removed from the post of the Supreme Command of the Syrian forces and be entrusted to Hadrat Abu Ubaidah bin Jarrah (R.A.A.) Abu Ubaidah bin Jarrah (R.A.A.) will be your Supreme Commander from the time the contents of this despatch are known to you. Consult him in all your affairs and act according to his advice and assessment in warfare against the enemy." (Adil, 1992, p. 147).

4.5.7.3 Text Analysis and Leadership Theory

Before any institutional issue is brought up, the conversation begins with mourning and theological submission, inna lillahi wa inna ilayhi raji'un, which is suggested rather than stated, and frames Abu Bakr's death within a register of taqwa, acceptance of divine decree. Umar creates solidarity with the Syrian Muslims by fostering shared sadness before giving what might otherwise be interpreted as a disruptive order. This sequencing is rhetorically intentional. Umar's self-positioning is equally calculated; he frequently presents the caliphate as amanah, a burdensome trust that he "tried to shun" but was unable to avoid. This discursive tactic anticipates any impression of personal ambition and instead bases his authority on communal appointment "before the distinguished Muhajirs and Ansars." The

crucial phrase "expediency demands" then reframes Khalid's dismissal as an administrative necessity resulting from the new Caliph's obligation to arrange the wellbeing of the Ummah, rather than as a judgement on his skill or loyalty.

According to Strategic Leadership theory (Yukl, 2013), this despatch shows how a leader can use formal communication to handle a high-stakes transition. Umar exercises top-down structural authority (reassigning command) while also incorporating a participatory safeguard, telling the troops to "consult him in all your affairs," which maintains continuity of counsel even as it removes Khalid from the top position. The order to "act according to his advice and assessment in warfare" further indicates that Abu Ubaidah, a leader selected, according to classical historians, for his humility and reliability rather than military celebrity, is being given strategic judgement rather than just formal rank. This illustrates Umar's larger administrative philosophy that command should not become centred around personal charisma.

4.5.7.4 Sociocultural Practice

This communication must take place in the unstable early Caliphate, when the passing of a cherished leader and a disputed but acknowledged succession created an environment conducive to division, especially among soldiers used to a single, highly renowned commander. Umar's politically delicate choice to remove Khalid bin Walid (R.A.A.), a man whose military prowess had won him the appellation "Sword of Allah," ran the risk of being interpreted as rivalry or ingratitude. Umar established an institutional norm that authority in the Ummah is derived from administrative necessity and communal trust rather than individual reputation, no matter how well-deserved, by communicating the decision through a formal, theologically grounded despatch rather than informal channels and by explicitly telling the troops to honour and consult the new commander. The political delicacy of the situation is reflected in the despatch's unusual length and careful, explanatory tone, which deviates significantly from Umar's usually succinct operational directives. Removing a commander as well-liked and celebrated as Khalid bin Walid required more than a simple order, so the letter's extended movement thru grief,

humility, and justification serves as a purposeful rhetorical cushion, preventing resentment or division among troops loyal to Khalid before the operative order is even issued. Because it shows a leader putting the long-term structural health of the Caliphate ahead of popular military opinion and personal sentiment, this episode has remained a touchstone in Islamic governance discourse. Both classical and contemporary scholars point to this precedent when discussing succession, accountability, and the depersonalisation of power in Islamic administrative tradition.

4.5.8 To Hadrat 'Ayaz Bin Ghanam (R.A.A.) Expresses Gratitude for the Successful Conquest of Jazirah 18 - 19 A.H. (639–640 CE)

Hadrat 'Ayaz bin Ghanam (R.A.A.) had been in charge of military and administrative activities in Jazirah, the fertile area between the Tigris and Euphrates rivers in northern Mesopotamia, after the Muslims had successfully conquered the province. The local people underwent a substantial material transition as a result of the conquest, moving from a state of scarcity and diversity to one of affluence and welfare. Umar ibn al-Khattab (R.A.A.) was acutely aware of this economic shift and had a distinctive moral concern: not that the people would become impoverished, but rather that their unexpected prosperity might cause them to become conceited, haughty, and spiritually destroyed. At the same time, a serious crisis was developing in Syria: Hadrat Abi Sufyan (R.A.A.), the Commander-in-Chief, had become gravely ill, and his death, in the absence of a capable senior commander, threatened to destabilise the entire Syrian front and shatter Muslim unity throughout the region. As a result, Umar (R.A.A.) was compelled to immediately recall 'Ayaz bin Ghanam from Jazirah and give him instructions to assign Jazirah's governance to a reliable and capable army officer before leaving. Thus, the letter was motivated by two concurrent imperatives: an urgent strategic need to strengthen and stabilise the Syrian command structure before a leadership void could arise, as well as a moral warning about the spiritual perils of worldly affluence.

4.5.8.1 Letter Text

"Peace and Blessings from the Servant of Allah, 'Umar, the Commander of the Believers, to 'Ayaz, bin Ghanam. I am grateful to Almighty Allah, Who got the Jazirah conquered at the hands of the Muslims, changed their diversity into welfare and opened new vistas of livelihood: Now I am not afraid of their diversity or poverty but I feel apprehension that they might become proud due to abundance of wealth and thus be ruined. May Almighty Allah reward you on account of the continuous efforts made by you for the completion of the successful expedition of the Jazirah, the good policy adopted by you for the cause of Islam and the Muslims. On going through this letter, appoint a governor for Jazirah from among the army in whom you could confide in the matter of his words and deeds and return to Syria as early as possible because the Commander-in-Chief in Syria, Hadrat Abi Sufyan (R.A.A.) is seriously ill and if he breathes his last before your arrival in Syria, I apprehend that the country may be lost and Muslim solidarity be scattered. Therefore, leave Jazirah at once, without loss of time. Peace and Blessings be upon you." (Adil, 1992, p. 72).

4.5.8.2 Text Analysis and Leadership Theory

At the textual level, the letter is rhetorically complex and structurally rich, traversing four different discursive registers in a single communication: public recognition, moral warning, theological thankfulness, and urgent strategic command. "Peace and Blessings from the Servant of Allah, 'Umar, the Commander of the Believers" is the opening salutation, which is a well-crafted identity statement in and of itself. It positions Umar (R.A.A.) as both the Commander of the Faithful (Amir al-Mu'minin) and a servant of Allah ('abd Allah), encoding both humility before the divine and authority over humans in one breath.

The Islamic concept of shukr (شكر), or gratitude and acknowledgement of divine beneficence, is reflected in the statement of thankfulness to Allah for the victory of Jazirah, which frames military achievement as an expression of divine intent

rather than just the result of human strategy. The moral caution that follows-linguistically noteworthy in its reversal of traditional political anxiety-is the fear of spiritual corruption rather than poverty: Umar (R.A.A.) fears instability due to excess, whereas most rulers fear instability due to lack. This aligns directly with the Quranic warning against tughyan , defined as transgression and arrogance arising from material affluence.

"May Almighty Allah reward you" serves as a public appreciation of 'Ayaz bin Ghanam's policy and efforts, acting as a discursive act of recognition that upholds the governor's legitimacy while inspiring continued excellence. The ultimate order, which calls for the appointment of a reliable governor and an immediate return to Syria, is given "without loss of time," indicating zero room for delay under the strategic circumstances.

This letter exemplifies Transformational Leadership (Beekun and Badawi, 1999), in which leaders inspire followers to transcend immediate self-interest in favor of a shared mission and moral vision. The transformational leader's ability to operate across several registers of influence is demonstrated by Umar's (R.A.A.) capacity to concurrently recognize accomplishment, deliver moral advice, and reroute human resources toward an emerging strategic priority.

The letter also demonstrates Strategic Leadership (Yukl, 2013), as Umar (R.A.A.) shows a keen understanding of the interdependence of frontier commands and the systemic effects of leadership vacuums. Rather than operating reactively, he responds with a purposeful, anticipatory redeployment of resources grounded in the classical jurisprudence principle of hifz al-nizam, the systemic preservation of institutional continuity and social order.

4.5.8.3 Sociocultural Practice

The conquest of Jazirah was not only a military victory but also a civilizational transformation, transforming a diverse, economically marginal population into subjects of an expanding Islamic state with access to new material resources.

Umar's (R.A.A.) concern about the moral ramifications of this prosperity reflects a broader Islamic sociopolitical theology, which holds that the ummah*, or Muslim community, is collectively responsible for maintaining spiritual discipline in conditions of both hardship and abundance.

The urgency of the recall to Syria further illustrates the structural vulnerability of an empire run by interpersonal ties of competence and trust rather than by formalised bureaucratic succession: the illness of a single commander could jeopardise the integrity of an entire front, making the quick redeployment of reliable individuals a regular aspect of Umaric governance.

The despatch's transition from contemplative warmth to clipped urgency ("without loss of time") linguistically enacts the same disruption that Abu Sufyan's illness threatens to cause on the Syrian front.

The letter's movement through four distinct tonal registers-grateful, cautionary, appreciative, and urgently commanding-reflects the layered nature of the situation itself: a settled moment of thanksgiving for conquest is abruptly overtaken by a pressing political emergency.

According to Wodak (2013), Islamic accountability frameworks place governance within a triangle of responsibility: to Allah, to the ruler, and to the people. This structure is clearly visible in this letter, where Umar (R.A.A.) concurrently reports to Allah through shukr (شكر), to the ummah through strategic stewardship, and to 'Ayaz bin Ghanam through clear directive and public recognition.

4.5.9 To Hadrat Abu 'Ubaidah bin Jarrah(R.A.A.), Umar Orders Abu 'Ubaidah to Keep a Jihad-spirited Garrison Posted in the Homs, 15–17 A.H. (636–638 CE)

4.5.9.1 Background

Hadrat Abu 'Ubaidah bin Jarrah (R.A.A.) and Hadrat Khalid bin Walid (R.A.A.) pursued the retreating Roman armies northward into Homs, the northern province

of Syria, after the Muslims had won the Battle of Yarmouk. Qinsirin, the fortress of Halb, and Antakia (Antioch), the final significant Syrian city located at the base of a mountain range and connected to the Mediterranean Sea via a southern port, were among the strategic cities and strongholds that came under Islamic rule as the Muslim forces advanced. As the main overland route connecting Constantinople and Syria, Antakia was of great geopolitical importance. Caliph Umar ibn al-Khattab (R.A.A.) sent his commanding general the following order after realising the military and administrative significance of this boundary position:

4.5.9.2 Text of Letter

"Maintain a contingent army of the Muslims, saturated with spirit of Jehad and goodness. The contingent Muslim army should remain posted firmly. Pay them salary regularly." (Adil, 1992, p. 153).

4.5.9.3 Text Analysis and Leadership Theory

At the level of text analysis, this letter is distinguished by a series of imperative formulations that encode the Caliph's power as supreme commander issuing specific operational directives: "keep," "remain posted firmly," and "pay them." The lexical choice of "saturated with spirit of Jehad and goodness" is particularly significant: rather than framing military readiness in purely strategic terms, Umar (R.A.A.) anchors it in moral and spiritual motivation, positioning jihad not merely as combat but as a comprehensive orientation of righteous striving.

The directive to "pay them salary regularly" indicates that material justice and military performance are inextricably linked, reflecting a conscious concern for troop welfare and institutional dependability. This linguistic arrangement is consistent with Strategic Leadership theory (Yukl, 2013), which states that effective leadership at the highest levels is characterised by the ability to articulate a clear strategic vision, maintain organisational capability, and concurrently attend to long-term mission objectives and employee welfare.

The three dimensions of Yukl's framework are directly embodied in Umar's directive to Abu 'Ubaidah (R.A.A.): Structural Instruction: Establishing and maintaining a permanent, strategically positioned garrison to preserve territorial stability.

Operational Resource Allocation: Commanding regular and timely remuneration ('ata) as a concrete administrative basis for troop loyalty, morale, and readiness.

Value Alignment and Vision: Cultivating a disciplined, spiritually grounded standing force whose operational readiness is rooted in ethical purpose (ihsan and taqwa) rather than mere mercenary incentive.

4.5.9.4 Sociocultural Practice

In terms of sociocultural practice, this letter must be interpreted in light of the early Islamic state's swift territorial expansion after Yarmouk, a time when newly conquered frontier areas needed a persistent military presence to establish governance and thwart Roman counterattacks.

Antakia was a vital hub in the seventh-century geopolitical environment due to its strategic location as a route connecting Constantinople and Syria. The creation of a permanent, salaried, and spiritually driven garrison symbolised the conversion of conquest into rule, and Umar's (R.A.A.) edict indicates an institutional vision that went beyond the immediate military battle.

Thus, this letter demonstrates how Umar (R.A.A.) used caliphal authority as a strategic statesman who could combine military, financial, and moral imperatives into a cohesive administrative command, rather than only as a religious figurehead. The dispatch's condensed, three-part imperative structure, command, command, command, with no explanation or justification, reflects the practical urgency of securing a recently acquired, geopolitically crucial frontier: Umar's tone eschews explanation or persuasion in favour of quick, clear instructions appropriate for consolidating territory while Yarmouk's momentum was still fresh, since Antakia's strategic value was too great to leave unsettled.

4.6 Theme 4: Diplomacy and Interfaith Relations

TABLE 4.7: Theme 4: Diplomacy and Interfaith Relations

Letter Sent To	**Leadership Quality**
Heraclius — Demands Release of Abdullah bin Huzaifah	Strategic Leadership
Byzantine Emperor — Reply on Guidance	Ethical Leadership
Byzantine Emperor — Reply on the Bottle (Water)	Authentic Leadership
Byzantine Emperor — On Truth and Falsehood	Authentic Leadership
Byzantine Emperor — Traversing Time East/West	Strategic Leadership
Abu Ubaidah bin Jarrah — After Victory at Homs	Transformational Leadership
Reply to Heraclius — Regarding the Date Tree	Transformational Leadership
Persian Forces at Nehawand — Three Choices	Participative/Consultative

4.6.1 Frequency Summary

TABLE 4.8: Frequency

Leadership Quality	**Frequency**
Strategic Leadership	■■ 2
Authentic Leadership	■■ 2
Transformational Leadership	■■ 2
Ethical Leadership	■ 1
Participative/Consultative	■ 1

Letters addressed to non-Muslim leaders and groups, such as the Byzantine Emperor Heraclius, the Persian army at Nehawand, and the exiled Christians of Najran, are included in this category. These letters show how Umar's leadership language changed while speaking to audiences outside the Muslim community while staying rooted in consistent ethical and doctrinal ideas. They also exhibit a unique diplomatic register, striking a balance between theological conviction and deliberate restraint.

4.6.2 To Heraclius (Byzantine Emperor) Demands Release of Captured Companion Abdullah bin Huzaifah, 17 A.H. (638 CE)

4.6.2.1 Background

Hadrat Abu 'Ubaidah bin Jarrah (R.A.A.) sent military forces against the Byzantine boundaries at Duroob after conquering Antakia (Antioch), causing heavy casualties and seizing enormous loot.

But the Byzantines captured Hadrat Abdullah bin Huzaifah (R.A.A.), a companion of the Prophet (S.A.W.) who had participated in the Battle of Badr. Caliph 'Umar Farooq (R.A.A.) demanded his release in a direct letter to the Byzantine Emperor Heraclius after learning of this.

4.6.2.2 Letter Text

"In the name of Allah, Most Compassionate and Merciful. Praise be to Allah the Cherisher of all worlds, Who has neither wife nor children. God's Blessings and Benedictions be upon His Prophet and Messenger (S.A.W.).

On receipt of this letter from 'Umar bin Khattab the Commander of the Faithful return the captive who is under your custody whose name is (Hadrat) Abdullah bin Huzaifah (R.A.A.). If you do so, it is likely that you will receive guidance; otherwise I will send a force of the brave whom mercantile or worldly affairs do not keep away from the remembrance of Almighty Allah" (Adil, 1992, p. 161-162).

4.6.2.3 Text Analysis and Leadership Theory

This letter has a unique tripartite structure at the textual level: a straight command, a conditional warning, and a theological prelude (basmala, hamd, and hamd). The opening invocation, which affirms Allah's absolute oneness and rejects the Christian doctrines of the Trinity and divine progeny, is more than just

ceremonial; it is a deliberate theological statement aimed at the leader of a Christian empire, incorporating Islamic creedal authority (tawhid into the very language of diplomacy. Umar creates institutional authority and presents the letter as a governmental communication rather than a personal appeal by identifying himself as "Commander of the Faithful" (Amir al-Mu'minin instead of using his own name. While the conditional clause, which offers military force as a consequence and guidance as a reward, exemplifies what Yukl (2013) refers to as strategic framing, presenting adversaries with a structured choice that positions compliance as rational and resistance as costly, the imperative "return the captive" is clear and non-negotiable in register. The phrase 'whom mercantile or worldly affairs do not keep away from the remembrance of Almighty Allah' simultaneously conveys both military prowess and spiritual drive, portraying Muslim soldiers as ideologically formidable. It is a rhetorical device that combines martial deterrence with tawakkul ttrust in Allah). At the highest interstate level, this dual register of spiritual authority and political power represents Strategic Leadership (Yukl, 2013), while Umar's readiness to personally step in for a single companion embodies Greenleaf's (1977) Servant Leadership ethic, in which the leader puts the safety of individual community members ahead of geopolitical calculation.

4.6.2.4 Sociocultural Practice

Within the broader sociocultural context of 7th-century CE interstate relations, this letter exemplifies the Islamic conception of dhimma and mas'uliyyah rhe Caliph's covenantal responsibility to protect every Muslim regardless of the political cost. Umar's decision to write directly to Heraclius, one of the most powerful rulers of the era, for the release of a single prisoner reflects a sociopolitical order in which the dignity of the individual believer (karama) was treated as a matter of state. The letter also operates within the emerging discourse of early Islamic foreign policy, where correspondence with non-Muslim rulers was governed by the principle of (adl) combined with a posture of confident sovereignty, neither subservient nor aggressive in tone, but firm and theologically grounded. By framing military force as spiritually rather than politically motivated, it challenges the traditional Byzantine conception of power, portraying the Islamic state as one

whose soldiers are motivated by taqwa (God-consciousness) rather than material incentive. This discursive tactic would have carried a great deal of psychological weight for its recipient.

Writing to the ruler of a rival empire on an equal or superior footing, the tone had to project sovereignty and theological conviction without descending into open hostility. This deliberate balance of assertiveness and restraint linguistically enacts the posture of confident, non-subservient statecraft that characterised early Islamic interstate correspondence.

This is reflected in the letter's firm, confident register, which is neither overtly aggressive nor deferential. The sociocultural norms of early Islamic government as a theopolitical system in which temporal and divine authority were intertwined are reflected in this convergence of creedal assertion, institutional authority, and strategic deterrence (Ningrum, 2025).

As a result, this letter is among the most notable instances of interstate diplomatic discourse in Umar's epistolary corpus, showing how CDA exposes the multifaceted use of language to exercise influence across cultural boundaries.

4.6.3 To the Byzantine Emperor, In response to the Emperor's Own Request for Guidance, (18 A.H. (639 CE)

4.6.3.1 Background Context

The final Byzantine bastion in Syria crumbled after Qaisariyah capitulated in 18 A.H., forcing the Byzantine Emperor (Qaiser) to give up his aggressive military posture and try to build cordial ties with Madinah. Arabic narrators and authors claim that the Emperor himself made contact, asking Caliph 'Umar ibn al-Khattab (R.A.A.) to write a few words that were thorough enough to include everything needed for prudent government. In the wake of a military setback, the non-Muslim sovereign is requesting moral and political direction from the Islamic Caliph, which constitutes an unusual cross-civilizational diplomatic contact.

4.6.3.2 Letter Text

"Wish for your subjects the same that you wish for yourself, do not like that for your subject which you do not like for yourselves. If you will act upon it, you will be the master of wisdom. Try to comprehend those who are not before you on the basis of those who are with you, thus your circle of acquaintance will be widened."(Adil, 1992, p. 52).

4.6.3.3 Text Analysis and Leadership Theory

Letter's imperative constructions, such as "wish," "do not like," and "try to comprehend," encode moral instruction as direct commands at the textual level. However, the register is advisory rather than authoritarian, reflecting the particular diplomatic context of speaking to a sovereign peer.

The first principle, which states that a ruler must want for his subjects what he wants for himself, is deeply founded in the Prophetic tradition of governance, which is based on empathy and equity ('adl) and resonates with the Islamic ethical idea of nasihah sincere counsel).

Strategically portraying Umar's moral framework as universally applicable, the ban against holding for one's subjects what one would not hold for oneself provides a universal ethical ideal that transcends theological and cultural barriers. The final injunction to promote hikmah (knowledge) through analogical reasoning and widespread human engagement is an example of advanced cognitive and relational leadership.

This letter most strongly aligns with Ethical Leadership (Brown et al., 2005), which emphasises setting an example of moral behaviour and holding oneself to the same standards expected of others, and Servant Leadership (Greenleaf, 1977), where the leader puts the welfare of those served ahead of personal interest. The letter's cross-cultural reach-it is sent to a non-Muslim emperor-further demonstrates Authentic Leadership (Avolio and Gardner, 2005), since Umar's principles are universal and constant regardless of the recipient's identity or religion.

4.6.3.4 Sociocultural Practice

At the societal level, Letter holds a unique place in Umar's epistolary corpus since it is addressed to the Byzantine Emperor, the most powerful non-Muslim ruler of the time, rather than a Muslim governor or military leader.

This diplomatic setting shows that Umar's theory of administration was based on universal moral truth (haqq) rather than being sectarian or local. The act of a vanquished emperor turning to the Caliph for advice is indicative of the larger geopolitical shift of 18 A.H., when Islamic rule had proven to be both militarily superior and morally sound enough to draw attention from rivals.

The act of a vanquished emperor turning to the Caliph for advice is indicative of the larger geopolitical shift of 18 A.H., when Islamic rule had proven to be both militarily superior and morally sound enough to draw attention from rivals.

The letter's restrained, advisory tone is directly shaped by this change in the balance of power: Umar has already achieved military victory, so he doesn't need to assert dominance or humiliate a defeated rival.

Additionally, the lack of imperial triumphalism or theological condescension reflects a position of confident strength; moral instruction is offered as counsel between rulers rather than as the terms of a conqueror, which would have been the more expected register for a victor addressing a vanquished sovereign.

Umar's rejoinder, which is succinct, aphoristic, and free of theological condescension, demonstrates sophisticated statecraft that understood the importance of extending Islamic moral values outside of Muslim societies.

Socioculturally, Umar is positioned as a political and moral civilizational force in seventh-century world history because of the Quranic imperative towards justice and human solidarity, which is reflected in the expansion of one's circle of understanding (shura-adjacent in its relational logic) and the emphasis on empathy between ruler and ruled (nasihah).

4.6.4 To the Byzantine Emperor (Reply Regarding the Bottle), 18 A.H. (639 CE)

4.6.4.1 Background

A second time, the Byzantine Qaiser sent an emissary with an empty bottle and a purposefully mysterious challenge: he asked Caliph 'Umar ibn al-Khattab (R.A.A.) to fill the bottle with all that exists in this world. The question was most likely meant to be a philosophical test to see if the Caliph was wise enough to recognise a single substance that might symbolise all in this universe. Umar's solution, which involved filling the bottle with water, turned what could have been seen as an insurmountable trap into a chance to exhibit profound clarity of thought, based on both natural observation and Quranic sensibility regarding the fundamental role of water in sustaining all life.

4.6.4.2 Letter Text

"This (water) is everything in this world." (Adil, 1992, p. 52).

4.6.4.3 Text Analysis and Leadership Theory

Even though the remark is brief, it serves as a full rhetorical act: a declarative statement that uses symbolic substitution rather than discursive explanation to solve an implicit puzzle. Umar's preference for embodied, practical wisdom above abstract linguistic argument is demonstrated by the use of the deictic "this" to attach the abstract philosophical enquiry to a concrete, physically presented object. This stylistic hallmark is continuous throughout his documented sayings and fatwas. The selection of water as the reference draws on the Quranic connection between water and the beginning and maintenance of life (cf. Surah Al-Anbiya, 21:30), placing the response as both theological allusion and scientific observation at the same time without the need for explicit citation. This linguistic economy, solving a sovereign's puzzle in four words, reflects Authentic Leadership (Avolio and Gardner, 2005), which projects legitimacy without theatrical elaboration

through confident clarity and congruence between belief and articulation. It also exhibits aspects of Emotional Intelligence Leadership (Goleman, 1998), as Umar interprets the challenge's underlying purpose (a test of wisdom and composure) and reacts with measured confidence instead of defensiveness or evasion, turning a potentially embarrassing diplomatic moment into a quiet intellectual victory.

4.6.4.4 Sociocultural Practice

Socioculturally, this conversation is representative of the larger genre of wisdom-riddles traded between competing sovereigns in late antiquity, a diplomatic practice that allowed rulers to assess each other's moral and intellectual standing without engaging in direct conflict.

The Byzantine court, which was deeply rooted in Hellenistic philosophy, probably anticipated that an Arab tribal leader who had just attained imperial-scale power would either remain silent or produce a lengthy philosophical dissertation. These expectations are subverted by Umar's succinct, almost anti-rhetorical response, which indicates that Islamic government under his Caliphate maintained an intellectual self-sufficiency that did not require imitation of Byzantine philosophical practices.

Umar would have implicitly conceded that Islamic wisdom needed to prove itself on Hellenistic terms if he had matched the Byzantine court's elaborate philosophical register. Instead, the four-word response demonstrates effortless mastery, transforming what was intended as a trap into a demonstration that genuine wisdom requires no elaboration to be recognised as such.

This brevity is the rhetorical strategy demanded by the diplomatic test. The episode supports the historical narrative of the Byzantine Empire's posture changing from military aggression to intellectual curiosity and grudging respect, with Madinah becoming more widely acknowledged as a serious civilizational counterpart rather than a fleeting desert polity throughout the late antique Mediterranean world.

4.6.5 To the Byzantine Emperor (On Truth and Falsehood), A Byzantine Embassy asked Umar to define Truth vs Falsehood, (18 A.H. (639 CE)

4.6.5.1 Background

Another philosophical investigation was sent to the Caliphate by a later embassy from Constantinople. This investigation focused on the epistemic line that separates truth from falsity, a topic that is significant in both classical philosophy and theology. Caliph 'Umar ibn al-Khattab (R.A.A.) responded with a vivid, almost tactile image derived from sensory experience rather than abstract metaphysical reasoning. This response reflected a larger pattern throughout these exchanges in which Byzantine philosophical challenges were met with concrete, approachable illustrations rather than scholarly argumentation. The Caliphate is positioned as a growing intellectual peer to Byzantium, ready and equipped to take ethical and epistemological issues seriously on the international scene, thanks to this ongoing pattern of diplomatic riddle-and-response.

4.6.5.2 Letter Text

"(As the distance among) four fingers: whatever you see with your eyes is called truth and whatever cannot be experienced through the eyes and are based upon mere hearsay are generally false." (Adil, 1992, p. 52).

4.6.5.3 Text Analysis and Leadership Theory

The response is organised around a powerful spatial metaphor that collapses an abstract epistemological disagreement into an embodied, quantifiable image: the span of four fingers, which is typically interpreted as the approximate distance between the ear and the eye. This metaphorical compression is a prime example of Umar's typical rhetorical technique in these Byzantine conversations, which is to make philosophical abstraction understandable through tangible reference points that are available to all listeners, regardless of background or level of education.

The utterance's binary structure, direct sensory verification (sight) versus second-hand transmission, establishes an implicit epistemic hierarchy that favours empirical observation. This principle is clearly resonant in the Islamic jurisprudential method, which rigorously distinguishes between eyewitness testimony (shahadah) and unverified reports (riwaya) in the evaluation of reliable knowledge ('ilm) Because Umar constantly bases his advice on clear, self-evident reasoning rather than appeals to power or status, this pedagogical clarity demonstrates authentic leadership. Insofar as the response foresees the practical governance implications of the truth/falsehood distinction, namely, that rulers and judges must discipline themselves to act upon verified evidence rather than rumor, it also exhibits elements of strategic leadership (Yukl, 2013). This principle was directly relevant to the administration of justice throughout the early Islamic polity.

4.6.5.4 Sociocultural Practice

Socioculturally, Constantinople's question reflects the larger Hellenistic philosophical concern with epistemology, a tradition that Byzantine scholars and statesmen were well-versed in and probably used to determine whether Arab-Islamic governance was as intellectually sophisticated.

Even though Umar's response is conceptually unadorned, it actually closely adheres to fundamental ideas that were later systematised in Islamic legal epistemology, especially the preference for direct testimony (shahadah over unverified hearsay when it comes to judicial proof. The larger historical background of these Byzantine discussions points to Constantinople's intentional diplomatic strategy of testing the administrative and philosophical prowess of a polity that had just overthrown Byzantine dominance throughout the Levant.

The concrete, image-based register, as in the previous exchanges in this series, is a purposeful rhetorical choice appropriate to the diplomatic contest at hand. In a society that valued abstract philosophical argumentation as a sign of sophistication, Umar consistently refuses to engage on those terms, responding instead with a concrete, universally understandable image. This reframes the entire exchange,

positioning embodied clarity rather than scholastic elaboration as the truer mark of wisdom.

Umar consistently reframes Hellenistic-style philosophical enquiry within an Islamic epistemic framework rooted in observable reality, divine revelation, and the discipline of verified knowledge through his succinct, image-based responses that are both approachable and intellectually rigors.

This reinforces the Caliphate's growing stature as a serious interlocutor in the late antique Mediterranean world.

4.6.6 To the Byzantine Emperor (On the Traversing Time Between East and West, Earth and Heaven), 18 A.H. (639 CE)

4.6.6.1 Background

In a subsequent philosophical dialogue, the Byzantine Qaiser asked the Caliphate a cosmological question that went beyond pragmatic statecraft into the domain of cosmic scale and metaphysical speculation: how long would it take to travel between East and West and between earth and heaven? Again choosing practical logic above speculative cosmology, Caliph 'Umar ibn al-Khattab (R.A.A.) reacted with a deceptively straightforward formulation based on the realities of travel and pathfinding. This conversation carries on the pattern that was set in Letters 77 through 80, wherein Constantinople's philosophical issues were addressed with pragmatic, experience-based clarity that reflected the intellectual temperament of early Islamic government rather than with scholarly explication.

4.6.6.2 Letter Text

"If the path is clear and thorough, a traveller can accomplish the same in five hundred years." (Adil, 1992, p. 52).

4.6.6.3 Text Analysis and Leadership Theory

Instead of making a definitive numerical or theological declaration, the answer is formulated as a conditional statement that depends on the practical clarity of the path itself in order to address a broad cosmological enquiry. This conditionality is important from a rhetorical standpoint because it transforms an unsolvable metaphysical conundrum into an issue of strategy and readiness, subtly demonstrating that the scope of any endeavour, no matter how big, becomes understandable provided the path to it is clear. An abstract spatial enquiry is transformed into an implicit lesson on perseverance, clarity of purpose, and the discipline of sustained effort across time by the figure of the traveller, a recurrent motif in Islamic intellectual and spiritual tradition that echoes the idea of the seeker's journey,(safar) towards knowledge or towards Allah. As Umar reframes an open-ended task via the lens of pathway clarity and long-term endurance, core strategic concerns pertinent to governance, expansion, and institution-building alike, this reasoning mirrors Strategic Leadership (Yukl, 2013). It also aligns with Principle-Centred Leadership (Covey, 1991), where the focus on a "clear and thorough path" reflects Covey's insistence that the ultimate achievement of any goal, no matter how far away or seemingly unachievable, is determined by consistent adherence to correct principles rather than the size of the task itself.

4.6.6.4 Sociocultural Practice

Socioculturally, Byzantine intellectual culture, which inherited Hellenistic astronomical and philosophical traditions, was highly sophisticated in the field of cosmology, geography, and the scale of the created universe. This fascination is reflected in the Qaiser's question. However, Umar's response purposefully eschews scientific cosmological language in favour of an experiential, nearly proverbial vernacular that can be understood by any listener, regardless of philosophical background. A larger pattern in the Byzantine correspondence , is reflected in this stylistic decision: Asserting an alternative epistemic authority based on lived experience, practical knowledge, and purpose clarity, Umar continually refuses to interact with Constantinople on its own scholarly terms. A scholarly register

would have implicitly conceded the terms of the contest when faced with a question specifically intended to test cosmological and metaphysical sophistication a domain where Byzantine scholarship held presumed superiority.

However, the proverbial, traveller-based response completely avoids the trap by reframing cosmic scale as a matter of practical endurance rather than abstract calculation, thereby reasserting Islamic intellectual confidence on its own footing rather than Byzantium's.

When considered collectively, these four conversations show how the Caliphate's diplomatic stance towards Byzantium changed in the wake of the Syrian conquests.

Instead of copying Hellenistic philosophical tradition, the Caliphate responded to intellectual challenges from a vanquished imperial power with a uniquely Islamic way of thinking that valued pragmatic clarity, scriptural resonance, and embodied wisdom over abstract conjecture.

4.6.7 To Hadrat Abu 'Ubaidah bin Jarrah (R.A.A.) after Victory at Homs, when Heraclius withdrew to Roha, 15–17 A.H. (636–638 CE)

4.6.7.1 Background

Saif-bin 'Umar claims that Heraclius travelled to Roha, the capital of Mesopotamia, from his base in Antakia. When Hadrat Abu Ubaidah bin Jarrah (R.A.A.) told Caliph 'Umar Farooq (R.A.A.) about Heraculius's movement and the good news of the victory of Homs, the Caliph responded with the following despatch

4.6.7.2 Letter Text

"You may stay in Homs and invite to join the fold of Islam the powerful and the brave Syrians of Arab Christain tribes. Rest assured, God Willing, I will keep in constant flow the supply of provisions." (Adil, 1992).

4.6.7.3 Text Analysis and Leadership Theory

At the textual level, the letter employs a directive-reassurance structure typical of Umar's (R.A.A.) epistolary style; the opening imperative "You may stay in Homs" serves as a strategic authorisation, giving Abu Ubaidah (R.A.A.) both operational and spatial mandate, rather than just a positional order. The subsequent directive to "invite to join the fold of Islam" employs the Quranic concept of da'wah, framing military presence as a vehicle for spiritual outreach rather than coercion, consistent with the Quranic injunction of wisdom and good counsel in propagation (Quran, 16:125). The lexical choice of "powerful and brave" to describe the Syrian Arab Christian tribes is rhetorically significant it conveys respect for the addressees of da'wah, elevating the invitation beyond a position of dominance. The closing assurance, "God Willing, I will keep in constant flow the supply of provisions," employs the Islamic marker of tawakkul subordinating the Caliph's own pledge to divine will, This framework, which elevates purpose, inspires the commander, and ensures support, is an example of transformational leadership, which is defined in Islamic governance as the leader inspiring followers to move beyond immediate responsibilities and reach a greater collective aim. The strategic breathing room created by the Byzantine withdrawal following Yarmouk is reflected in the dispatch's calm, unhurried register, which is measured and reassuring rather than urgent or terse. With no immediate military threat pressing on Homs, Umar's tone changes from crisis directive to patient, consultative guidance, allowing da'wah to be framed as an invitation rather than an urgent command.

4.6.7.4 Sociocultural Practice

In terms of sociocultural practice, this letter needs to be placed in the larger framework of the Caliphate's civilizational vision for the newly conquered countries and the Muslim conquest of Syria. There was a power vacuum in central Syria as a result of Heraclius' Byzantine withdrawal after the Battle of Yarmouk (636 CE), and Umar's (R.A.A.) order reveals a purposeful strategy of consolidation through persuasion rather than persistent military aggression. Importantly, the Syrian population that Umar (R.A.A.) specifically instructs Abu Ubaidah (R.A.A.) to

invite were Arab tribes, sharing the same ethnic origin, language, and tribal culture as the Muslim forces themselves. This Arab identity created a natural bridge for da'wah, as the invitation to Islam was being extended within a shared civilizational framework rather than across an unbridgeable cultural divide. Additionally, the directive to invite before any further military action reflects the fundamental Islamic principle that da'wah must come before any other action is taken, which is based on the Prophetic tradition and Quranic guidance (Quran, 16:125). The Quranic principle of no compulsion in religion (Quran, 2:256) further undergirds the entire discourse of the letter, distinguishing Islamic expansion from mere imperial conquest. Fairclough (1992c) argues that discourse simultaneously reflects and reshapes social reality; in this letter, Umar (R.A.A.) discursively reconstructs the role of the Muslim army in Syria from a conquering force to a community of ambassadors of faith thereby redefining the social and ideological identity of the Islamic presence in the region.

4.6.8 Reply to Heraclius (Qaiser of Rome) Regarding the Date Tree, 17–18 A.H. (638–639 CE)

4.6.8.1 Background

One of the most important theological discussions in early Islamic diplomatic history is the communication between Umar ibn al-Khattab (R.A.A.) and Heraclius, the Byzantine Emperor. The Byzantine Emperor responded to an earlier letter from Umar to Heraclius (Letter 50) by describing the date palm tree, which was unknown to him, as reported by his emissaries who had travelled to the Caliph's territories. Heraclius was astounded by its features and conjectured that it might be a tree of paradise. Umar's response, which Seyuti preserved in Tarikhul Khulafa (1857), validated the ambassadors' story and took advantage of the diplomatic opportunity to provide a theological explanation regarding the Prophet 'Isa (Jesus Christ, A.S.), correcting the Christian doctrine of divinity ascribed to him and citing Quranic authority to establish Islamic monotheistic belief.

4.6.8.2 Text of letter

"From the servant of Allah - 'Umar - the Commander of the Faithful to the Qaiser of Rome. Your ambassadors have spoken the truth. This is the tree which grow in our country and the same was grown upon Maryam (Mary A.S.) when Hadrat Esa (Jesus Christ A.S.) - was in her womb, Fear Almighty Allah and make not Hadrat Esa (A.S.) the object of worship in juxtaposition to God. Surely, Hadrat Esa (A.S.) is akin to Hadrat Adam (A.S.), who was created out of clay. 'Lo! the likeness of Jesus with Allah is as the likeness of Adam. He created him of dust" (3: 59)." (Adil, 1992, p. 54-55).

4.6.8.3 Text Analysis and Leadership Theory

At the textual level, Umar's letter begins with the standard Islamic epistolary formula, identifying himself as "the servant of Allah" and "Commander of the Faithful" (Amir al-Mu'minin), establishing both his political authority before Heraclius and his spiritual humility before Allah at the same time.

The discourse proceeds with purposeful rhetorical economy, validating the Byzantine ambassador's observation ("Your ambassadors have spoken the truth") before shifting the conversation from botanical curiosity to theological imperative. The imperative mood dominates the theological core, "Fear Almighty Allah," "make not Hadrat Esa (A.S.) the object of worship", marking a shift from diplomatic correspondence into prophetic admonition (nasiha)) The Quranic citation (Surah Al-Imran, 3:59) is deployed as the ultimate textual authority, closing the argument with divine rather than personal warrant.

This linguistic structure is a reflection of Transformational Leadership (Bass, 1985), in which a leader challenges his audience's core beliefs and worldview through discourse that goes beyond transactional exchange, inspiring moral and intellectual transformation even across cultural boundaries.

Equating "Isa (A.S.) to Adam (A.S.) as both created beings" is an example of sophisticated ijtihad, or the Islamic principle of intellectual reasoning applied to

clarify theological truth. This is a sign of a leader who leads with conviction and conceptual clarity rather than coercion.

4.6.8.4 Sociocultural Practice

In terms of sociocultural practice, this letter functions within the larger geopolitical reality of early Islamic expansion, in which Umar (R.A.A.) interacted with the most powerful Christian emperor of his time as Caliph not only as a political rival but also as a possible recipient of Islamic da'wah, or an invitation to faith.

The Caliphate's understanding that governance and theological responsibility were inextricably linked is reflected in Umar's willingness to use a diplomatic exchange about a date tree to convey the Islamic position on the nature of 'Isa (A.S.).

The leadership of the Muslim ummah carried an obligation to communicate truth (haqq) to all of humanity, including heads of state.

This firmly establishes his leadership in the idea of "adl – justice)," which is thus expanded to entail providing accurate theological information to all countries, including Rome.

The letter's tone changes from polite affirmation to firm theological admonition, from "your ambassadors have spoken the truth" to the direct imperative "fear Almighty Allah", reflecting the diplomatic opportunity presented by the situation.

After gaining Heraclius's attention through the shared marvel of the date tree, Umar's register shifts from accommodating dialogue to clear correction, using the exchange's goodwill as permission to openly convey theological truth to one of the most powerful rulers of the time.

According to Ningrum (2025), Umar's epistolary practice continuously represents a leadership discourse based on Islamic ethical principles, where communication functions as moral instruction, governance, and an act of worship aimed at fulfilling divine trust (amanah).

4.6.9 To the Persian Forces in Nehawand delivered by Mughirah bin Shu'ba, Offering the Persians Three choices: Accept Islam (as equal brothers) Pay Jiziyah and Remain Protected or Face war, 21 A.H. (642 CE)

4.6.9.1 Background

Caliph 'Umar Farooq (R.A.A.) had given Hadrat Nu'maan (R.A.A.) instructions to extend an invitation to the Persian forces to convert to Islam. In addition to this assigned order, 'Umar (R.A.A.) spoke directly to the Persians, and Mughirah bin Shu'ba (R.A.A.) read this message to the Persian army at Nehawand on the Caliph's behalf.

4.6.9.2 Letter Text

"We do invite you to Islam as has been done by Allah and His Messenger, Muhammad (S.A.W.) If you respond, you are our brothers. You will be eligible to all those rights that we enjoy and shall be liable to all those responsibilities that are shared by us. If you do not want to be Muslims, be ready to pay Jiziyah. If you are not prepared to pay even Jiziyah, we will invoke Divine help of Allah, the Almighty against you." (Adil, 1992, p. 140-141).

4.6.9.3 Text Analysis and Leadership Theory

The dispatch is organised as a graded collection of conditionals, such as "accept Islam, pay Jiziyah, or face conflict." This rhetorical funnel portrays every potential response as reasonable and justified rather than as an arbitrary use of force. This tiered, options-based structuring reflects Northouse (2019) Participative Leadership, in that the addressee retains true choice at each level rather than being confronted with a single non-negotiable demand. In terms of discourse, the phrase "you are our brothers" is particularly important because it does not treat the Persians as a defeated "other" but rather offers them full inclusion into the ummah

right away. This is done by using ukhuwwah brotherhood) as the operative frame, which is a hallmark of Brown et al. (2005) Ethical Leadership, which emphasises treating all parties equally and fairly regardless of their previous status as enemies. The sentence "eligible to all those rights... liable to all those responsibilities that are shared by us" supports this with a rare early articulation of reciprocal citizenship rights, an ethical commitment to equality rather than subordination. House (1971) Path-Goal Theory in its achievement-oriented form, clear escalation logic laid out so the outcome is entirely contingent on the recipient's own response, not the leader's arbitrary will, is demonstrated by the dispatch shifting to Jiziyah and ultimately to the invocation of Divine help only after these inclusive offers have been exhausted.

4.6.9.4 Sociocultural Practice

This despatch exemplifies the classical Islamic legal-theological protocol of da'wah (invitation to Islam) that was required before military engagement, rooted in Prophetic precedent and formalised under 'Umar's administration as standard procedure before any confrontation with non-Muslim forces. The offer of Jiziyah as an alternative to conversion reflects the established dhimmah) covenant of protection system, under which non-Muslim communities retained religious autonomy and legal protection in exchange for a tax, rather than facing forced conversion. Even on the eve of significant conflicts like Nehawand, the Rashidun-era belief that political growth must remain subservient to religious and ethical process is reflected in the despatch's tiered structure: brotherhood, taxation, and conflict only as a last choice.

4.7 Theme 5: Moral and Spiritual Guidance

Table 4.9: Theme 5: Moral and Spiritual Guidance

Letter Sent To	**Leadership Quality**
Abu Ubaidah bin Jarrah — Regarding Laila	Ethical Leadership
Governor of Egypt ('Amr bin 'Aas) — Famine in Madina	Servant Leadership
Khalid bin Walid — Rebuke for Wine-Based Massage	Ethical Leadership

Table 4.9 continued from previous page

Letter Sent To	Leadership Quality
The Muslims — Against Cursing Wine Drinkers	Emotional Intelligence

4.7.1 Frequency Summary

TABLE 4.10: Frequency

Leadership Quality	Frequency
Ethical Leadership	■■ 2
Servant Leadership	■ 1
Emotional Intelligence	■ 1

This theme encompasses letters that are more focused on individual and group moral behaviour than on legal rulings, governmental regulations, or military tactics.

These letters, which frequently assume a more corrective yet restrained and pastoral tone than the letters found elsewhere in the corpus, address issues including the fulfilment of personal pledges, the correction of ceremonial infractions, and appeals to the community's collective moral wellbeing.

4.7.2 To Abu Ubaidah Bin Jarrah Regarding Laila (Daughter of Joodi) 14 A.H. (635 CE)

4.7.2.1 Background

"Hadrat Abdur Rahman bin Abu Bakr (R.A.A.), son of Hadrat Abu Bakr Siddiq (R.A.A.), was a textile merchant who travelled through Damascus, Syria, and fell in love with Laila, the daughter of Joodi the Ghassani Chieftain. He wrote songs praising her that were widely shared in Madina. If Laila ended up in the hands of the Muslims as loot, Hazrat Umar Farooq (R.A.A.) pledged to give her to him. As promised, the Caliph sent the following letter to Hadrat Abu Ubaidah bin Jarrah (R.A.A.), the Syrian Commander-in-Chief (Adil, 1992, p. 23).

4.7.2.2 Letter text

"At the time Almighty Allah grants victory of Damascus at your hands, please give away the daughter of Joodi to Hadrat Abdur Rehman." (Adil, 1992, p. 23).

4.7.2.3 Textual Analysis and Leadership Language

Fairclough's (Fairclough, 1992c) approach identifies key linguistic elements in this letter at the textual level. "At the time Almighty Allah grants victory" is a conditional clause that assigns triumph to divine will. It reflects the Islamic notion of tawakkul which means total dependence on Allah. While the polite marker "please" demonstrates Umar's courteous communication style even while he is in a position of authority, the imperative "please give away" serves as a directive speech act. In particular, Ethical Leadership (Brown et al., 2005) emphasises the leader as a consistently trustworthy moral actor whose word carries binding weight even in matters of personal rather than state consequence. This combination of legally grounded discretion and promise-keeping is consistent with this approach. Because Umar's relational transparency toward a subordinate is unaffected by the imbalance of caliphal authority, the directive's courteous register further exemplifies authentic leadership (Avolio and Gardner, 2005).

Additionally, this command is a legally sanctioned deed rather than a personal favour because the letter is based on the well-established Islamic battle tradition of sabaya and milk al-yamin , (al Asqalani, nd, Vol. 4, p. 404).

4.7.2.4 Sociocultural Practice

This letter illustrates Umar's rule-based government and reliable leadership at the societal level. According to Ningrum (2025), Umar was a revolutionary leader whose choices were based on Islamic values and justice. Umar exhibits amanah trustworthiness, by keeping his word within the bounds of Islamic law. The unusually personal, non-administrative context behind this dispatch a Caliph honouring a romantic pledge made to a subordinate's son, within the bounds of Islamic law, rather than issuing a routine directive of state-is reflected in its gentle, personal

register, which is softened by the polite marker "please" and framed as a private promise rather than a formal military order.

Fairclough (1992c) would describe this as an expression of moral authority rooted in institutional power. Overall, this letter shows that Hazrat Umar ibn al-Khattab's administrative communications are not just legal directives, but a reflection of his principled leadership, combining recognition of God, rule-based governance, and personal reliability (amana) into a single concise directive."

4.7.3 To Governor of Egypt, Amir Bin Aas Regarding a Severe Famine in Madina, 18 A.H. (639 CE)

4.7.3.1 Background

Madina and the surrounding territories experienced a severe famine under Hazrat Umar ibn al-Khattab's (R.A.A.) caliphate. Umar quickly wrote to Hazrat 'Amr bin 'Aas (R.A.A.), the governor of Egypt, asking for the prompt delivery of food supplies, especially grain, to alleviate the suffering populace.

4.7.3.2 Letter Text

"Peace and Blessings of Allah, the Glorious and Exalted from the servant of Allah, 'Umar (R.A.A.) the commander of the Faithful to 'Amr bin 'Aas (R.A.A.). By my life you and your companions enjoy full stomach and I along with my companions die due to hunger. You pay no heed! Help, Please!" (Conquest of Egypt, by Ibn Abdul Hakam pp. 162, 163)

4.7.3.3 Text Analysis and Leadership Theory

The Islamic salutation at the beginning of the letter establishes the communication's foundation in religious validity and heavenly power. Umar's use of the first-person contrast "you and your companions enjoy full stomach" against "I along with my companions die due to hunger" is a purposeful rhetorical device that applies moral pressure without formally giving an order. The blunt closing

"You pay no heed! Help, Please!" eliminates bureaucratic formality and communicates urgency in a startlingly straightforward manner. This exemplifies Greenleaf (1977) definition of servant leadership, in which the leader places himself among the suffering rather than above them and puts the community's wellbeing ahead of his own dignity or convention.

4.7.3.4 Sociocultural Practice

This letter was written in the sociocultural setting of an early Islamic kingdom that was struggling with administrative remoteness and natural disasters. Umar's decision to write personally and with such raw, unguarded language reflects the Islamic principle of mas'uliyyah accountability whereby the ruler bears direct responsibility for the welfare of every subject, The letter's unusually raw and undiplomatic tone is directly related to the severity of Madina's famine; the breakdown of standard bureaucratic restraint into a stark first-person plea indicates that the crisis had reached a point where formal protocol was no longer appropriate given the urgency of the situation.

This reflects a value that Widarno et al. (2023) identify as a core religious dimension shaping Islamic leader behaviour and community obligation. A governing culture based on brotherhood and shared obligation rather than hierarchical compulsion is revealed by the absence of official instructions and the existence of moral appeal, which is congruent with the Quranic admonition towards shura consultation and community responsibility.

4.7.4 To Khalid Bin Walid (R.A.A.), Umar Rebukes Khalid for having his Body Massaged with a Wine-based Mixture ('Usfur), 17 A.H. (638 CE)

4.7.4.1 Background

Hadrat Khalid bin Walid (R.A.A.), one of the most celebrated military commanders in Islamic history, was reported to have bathed in a Syrian public bathroom

where his body was massaged with a mixture called 'Usfur, a preparation blended with wine (khumr) Upon learning of this incident, Caliph 'Umar Farooq (R.A.A.) immediately dispatched the following letter addressing the religious and moral implications of the act.

4.7.4.2 Letter Text

"It has been brought to my notice that you have got your body massaged with wine, although wine (Khumr) has been declared by Almighty Allah as one of the prohibitions, whether it may be pure or mixed with something else: as commission of introvert and extrovert sins are prohibited just as Almighty God has forbidden drinking of wine, so it is not permissible to touch it, save that it is necessary to remove it through washing and cleansing. Be it clear that wine is pure filth, its touching is not allowed, if it is done through mistake, the same should not be repeated again." (Adil, 1992, p. 204).

4.7.4.3 Text Analysis and Leadership Theory

At the textual level, this letter begins with the passive construction "It has been brought to my notice", a purposeful distancing technique that depersonalises the accusation by framing it as received intelligence rather than a personal confrontation. This keeps Khalid bin Walid (R.A.A.) honourable while still holding him accountable. The legal reasoning in the letter is organised as a series of increasing prohibitions: wine (khumr) is prohibited in any form, whether it is consumed or applied externally, whether it is pure or mixed. This jurisprudential argument highlights Umar's proficiency with Islamic legal principles, or fiqah . The distinction made between deliberate and inadvertent contact, as well as the final compromise that, if done incorrectly, it must not be repeated, demonstrate a sophisticated application of "adl" that strikes a balance between individual justice and strictness of principle. One of the letter's most forceful language choices is "pure filth" (Najas, which invokes the Quranic notion of ritual impurity to emphasise the prohibition beyond simple legal opinion. This combination of graduated warning, legal elaboration, and evidential framing is consistent with Ethical

Leadership (Brown et al., 2005), in which the leader models and enforces moral standards consistently across all members of the organisation, regardless of rank or status. Khalid's military stature does not grant him an exemption from Hudud the boundaries set by Allah).

The Principle-Centred Leadership of Covey (1991) is reflected in the letter's measured and educational tone, which grounds the correction in divine law rather than personal power, rather than a punitive or humiliating register.

4.7.4.4 Sociocultural Practice

Within the broader sociocultural context of early Islamic governance, this letter reflects the Caliph's role as muhtasib the guardian of public moral order through hisbah extending his supervisory authority even over the most powerful military figures of the empire. The incident itself sheds light on the cultural dynamics of the recently conquered Syrian territories, where Muslim commanders had to deal with exposure to non-Islamic social customs, such as the use of wine-based preparations in bathhouses, which is against Islamic law but common in Byzantine society. The letter's remarkably restrained, instructive tone is explained by this context of cultural crossover,an unintentional lapse resulting from unfamiliar Byzantine custom rather than intentional defiance. Unlike dispatches addressing wilful violation, this one reserves its harshest language ("pure filth") for the substance itself rather than the man, allowing correction without public humiliation of one of Islam's most renowned commanders. In a setting of cultural interaction and possible assimilation, Umar's prompt written reply is an exercise of discursive authority that reasserts Islamic normative bounds. The letter also performs an important sociopolitical function: by holding Khalid bin Walid the "Sword of Allah" (Saifulla to the same legal standard as any ordinary Muslim, Umar reinforces the egalitarian principle of istiqamah, moral uprightness) as non-negotiable regardless of achievement or proximity to power. This act of principled correction across hierarchical lines reflects the sociocultural norm of Islamic governance, which is a system in which the Caliph's epistolary authority acts as a tool of moral regulation throughout the growing Islamic state, and in which taqwa God-consciousness)

supersedes worldly rank (Ningrum, 2025). Thus, Letter illustrates how CDA discloses the simultaneous operation of moral, legal, and religious power inscribed inside a single administrative message.

4.7.5 To the Muslims, 17–18 A.H. (638–639 CE)

4.7.5.1 Background

It was brought to the attention of Caliph 'Umar Farooq (R.A.A.) that certain companions who had consumed wine were suffering psychological distress and social ostracism, the general Muslim public had taken to cursing and verbally abusing them, causing these individuals to hide themselves in their homes out of shame. Concerned about the social harm caused by this collective condemnation, Umar despatched the following instructions to the Muslim community at large.

4.7.5.2 Letter Text

"You should keep your eyes on your own doings; if someone acts unlawful he should be taken to task but none should curse him otherwise you will be put into unseen trouble." (Adil, 1992, p. 60)(Al-Tabari, 1989, Vol. 4, p. 223).

4.7.5.3 Text Analysis and Leadership Theory

This Letter is one of the shortest letters in Umar's epistolary corpus, but it contains a complex moral and social instruction. The imperative "keep your eyes on your own doings" is a direct second-person address to the collective Muslim community, deploying the language of self-accountability (muhasaba) to redirect public moral energy inward rather than outward. The conditional structure, "if someone acts unlawful he should be taken to task but none should curse him", draws a precise jurisprudential distinction between unlawful communal shaming, which Umar frames as a transgression likely to invite "unseen trouble", a phrase that invokes divine consequence for social injustice, and lawful correction through proper authority hisbah. In addition to having theological significance, the linguistic choice of "unseen trouble serves as a warning to the community because

cursing sinners collectively is a moral transgression that will anger God. This clear distinction between abuse and accountability reflects Emotional Intelligence Leadership (Goleman, 1998), in which the leader controls the emotional and social behaviour of the larger community while exhibiting empathy for the weak, in this case the ashamed wine drinkers hiding in their homes. The letter also demonstrates Ethical Leadership (Brown et al., 2005) by emphasising that moral correction must go through legal, institutionalised channels instead of devolving into mob condemnation. This reinforces the idea that even the community's response to wrongdoing must be guided by justice

4.7.5.4 Sociocultural Practice

This letter illustrates the intricate social tensions that result from the application of Islamic prohibitions hudud, in a community that is still juggling the demands of individual dignity, communal solidarity, and religious obligation within the larger sociocultural context of early Islamic society. The phenomenon Umar addresses public cursing driving sinners into social isolation reflects a grassroots moralism that, while motivated by religious zeal, risked fracturing community cohesion and undermining the rehabilitative purpose of Islamic correction. Umar's intervention represents the exercise of caliphal authority to regulate not only individual behaviour but collective social norms, asserting that the Islamic community (ummah) has a responsibility to correct through legitimate means while preserving the karama dignity of every individual, even the erring. The letter's gentle, corrective tone, which addresses the community as a whole rather than naming or humiliating any individual, reflects the very restraint it calls for: instead of responding to the cursing behaviour with a harsh reprimand, Umar models the measured, non-humiliating correction he is teaching the Muslim public to practise, making the dispatch's own register an enactment of the ethical standard it seeks to teach.

This reflects the principle of mas'uliyyah collective moral responsibility, balanced against the Islamic prohibition on public shaming (ghiba) and cursing. The letter's sociological relevance stems from its indication that Umar's administration paid

attention to both individual infractions and the well-being of the social fabric as a whole, correcting the correctors when their practices went against Islamic ethical standards (Ningrum, 2025). Thus, this letter demonstrates how CDA reveals Umar's administrative discourse's multidirectional exercise of moral authority a leadership voice that simultaneously addressed the offender, the accuser, and the community at large.

4.8 Theme 6: Crisis Communication and Public Accountability

TABLE 4.11: Theme 6: Crisis Communication and Public Accountability

Letter Sent To	**Leadership Quality**
Muslims of the Cantonments — Explaining Khalid's Removal	Authentic Leadership
Abu Ubaidah bin Jarrah — Anxious Letter During Siege of Halb	Emotional Intelligence
Abu Ubaidah bin Jarrah — Which Target to Prioritize (Jerusalem)	Participative/Consultative
People of Ru'aash — Apostasy and Rebellion	Ethical Leadership
Zimmi Immigrants of Najran — Exile/Relocation	Ethical Leadership

4.8.1 Frequency Summary

TABLE 4.12: Frequency

Leadership Quality	**Frequency**
Ethical Leadership	■■ 2
Authentic Leadership	■ 1
Emotional Intelligence	■ 1
Participative/Consultative	■ 1

This subject consists of letters in which Umar personally addresses a larger public audience during times of controversy, turmoil, or social crisis, providing explanations and justifications for tough choices rather than merely giving orders. These

letters stand out for their exceptionally persuasive and explanatory tone, which reflects the unique rhetorical challenges of re-establishing community cohesion and trust during times when Umar's authority or judgement had been questioned.

4.8.2 To the Muslims of the Cantonments (17–18 A.H. (638–639 CE)

4.8.2.1 Background

This despatch comes from one of the most delicate moments in Hadrat Umar's (R.A.A.) caliphate: Hadrat Abu Ubaidah bin Jarrah (R.A.A.), the Caliph's plenipotentiary, publicly questioned Hadrat Khalid bin Walid (R.A.A.) about money provided to Ashas at the headquarters in Homs. The event concluded in a spectacle that will live on in Islamic history: Hadrat Bilal (R.A.A.) physically took off Khalid's turban and cap in front of the assembled group to press the issue. Khalid then stated that the money had been a personal gift rather than treasury cash. Instead of closure, there was debate as word of Khalid's degradation went throughout Iraq, particularly Madina, causing a great deal of anxiety among Muslims who believed that a commander who had served Islam with such distinction had been degraded. For his part, Abu Ubaidah could not bring himself to tell Khalid the Caliph the real reason for his earlier removal from supreme command because doing so would have caused him more grief. In the face of growing public unrest, Umar felt compelled to speak directly to the cantonments and explain, in his own words, the true reason for his decision.

4.8.2.2 Letter Text

"I have not removed him (Khalid bin Walid R.A.A.) on account of the charge of misappropriation or personal displeasure but because people were enamoured of his conquests, so I apprehended that people may rely on him instead of Almighty Allah and may entangle themselves in the difficult position of considering Khalid bin Walid (R.A.A.) as the resolver of their difficulties. I wish that people should realize

that not Khalid bin Walid (R.A.A.) but, Almighty Allah is the Real Resolver of our problems." (Adil, 1992, p. 58)(Al-Tabari, 1989, Vol. 4, pp. 205–206)

4.8.2.3 Text Analysis and Leadership Theory

The despatch is organised around a purposeful negation before affirmation: Umar first refutes the widely held belief that Khalid's expulsion was due to "misappropriation or personal displeasure" before offering his own justification. Instead of allowing a convenient but misleading narrative (administrative malfeasance) to continue uncontested, this rhetorical move indicates an exceptional readiness to rectify a mistake about his own decision-making, even at the cost of public criticism. What could be interpreted as a political or military judgement is reframed by the central theological assertion that reliance must rest on Allah rather than on any human "resolver of difficulties." This is known as tawakkul, or trust in Allah, and tawhid, or the unity and sufficiency of Allah as the true source of victory and provision. According to Authentic Leadership theory (Avolio and Gardner, 2005), this despatch is a prime example of the relational transparency dimension. Rather than letting uncertainty or rumours dictate his choice, Umar freely expresses his sincere worry that the Ummah's dependence on a single commander, no matter how successful, could replace their reliance on Allah with a personality. This also demonstrates balanced processing, which is another essential element of authentic leadership, since Umar addresses the emotional and social reality of the unrest in Madina and Iraq rather than brushing it off, rather than defending his choice solely on administrative or strategic grounds. As a result, the despatch serves more as a corrective act of self-disclosure than as a defence of power, with the goal of reestablishing confidence between the Caliph and a people disturbed by the way a highly esteemed general was treated.

4.8.2.4 Sociocultural Practice

This incident illustrates a recurrent conflict in early Islamic governance between the structural requirement to keep any human figure, no matter how successful,

from becoming an object of dependency that challenges faith in Allah and the veneration for individual greatness. Regardless of Khalid's personal piety or service, Umar saw Khalid bin Walid's (R.A.A.) reputation as a commander "whose flag always remained aloft in the warfare" as practically synonymous with victory itself. Umar's decision to respond with a public, theologically grounded explanation instead of silence or coercion reflects a broader administrative norm of his rule: that the legitimacy of leadership decisions rested on their being understandable and accountable to the community, not merely enforced by virtue of office. This precedent of public accountability and doctrinal correction continues to be cited in Islamic governance literature as an early model of a ruler subordinating both personal loyalty and popular sentiment to a higher theological principle. The unusual pressure of public unrest reaching Madina and Iraq is reflected in the despatch's uncharacteristically defensive, explanatory tone, which begins by directly refuting a rumour rather than issuing a routine directive. Unlike Umar's usual dispatches, which assume unquestioned compliance, this one is shaped by the need to actively persuade a disturbed populace, and its willingness to name and dismiss the false explanation before offering the true one indicates that restoring communal trust was more important than maintaining an air of unquestionable authority.

4.8.3 To Abu Ubaidah Bin Jarrah (R.A.A.) 16–17 A.H. (637–638 CE)

4.8.3.1 Background

The Muslim forces led by Hadrat Abu Ubaidah bin Jarrah (R.A.A.) were in a condition of exhausted stalemate during the protracted siege of the castle at Halb (modern-day Aleppo). The Byzantine Governor refused to accept the peace suit that the people of Halb had previously filed, so he established himself in a sturdy stronghold outside the city. From there, he stoned the Muslim forces for several months and carried out nocturnal raids. Abu Ubaidah (R.A.A.) avoided communication with the Caliph, waiting to report a victory rather than a standoff, as there was no sign of progress and the Muslim force was becoming exhausted. The

following letter was started by Caliph Umar Farooq (R.A.A.), who was extremely worried about not hearing from the frontier:

4.8.3.2 Text of the Letter

"In the name of Allah, the Beneficent, the Merciful. I am thankful to Almighty Allah except Whom there is none worthy of worship and send my benedictions to Prophet Muhammad (S.A.W.). I am highly anxious to know your welfare and the well-being of our Muslim brethren. It seems that this anxiety is like a cancer eating away the body. Day and night I am anxiously waiting for your messenger and am unable to understand as to why your qasid or letter is not coming. It appears that you wish to write only to send the good tidings of victory and state-booty. O' Ubaidah! (R.A.A.) although I am far away from you but my heart is with you all through praying for your safety and welfare my heart is anxious to know your well-being as the anxious mother waits for the welfare of her child. After going through this letter, take such suitable steps that may strengthen Islam and thus the bands of the Muslims become strong. And Peace and Blessings of Allah be upon you." (Adil, 1992, p. 36)

4.8.3.3 Text Analysis and Leadership Theory

This Letter stands out linguistically from the rest of Umar's (R.A.A.) epistolary corpus at the textual level because it prioritises emotional expression over administrative command. It begins with the Basmala and tahmid the praise of Allah, followed immediately by an intensely personal declaration of anxiety, which establishes from the outset that this is a pastoral rather than directive communication. The central metaphor, "this anxiety is like a cancer eating away the body," is one of the most vivid figurative expressions in Umar's (R.A.A.) letters, using somatic imagery to convey the depth of his emotional distress. The mother-child simile, "as the anxious mother waits for the welfare of her child," is especially noteworthy: Umar (R.A.A.), the ruler of a vast empire, shows remarkable emotional transparency by purposefully using the most delicate and vulnerable metaphor in Arabic cultural expression to express his concern for his commander. Only at the

very end does the instruction "take such suitable steps that may strengthen Islam" come, and even then, it is purposefully kept open, relying on Abu Ubaidah's (R.A.A.) opinion rather than offering a precise course of action. This linguistic structure emotion first, directive last and gentle exemplifies emotional intelligence in leadership as theorised by Goleman (1998), specifically the dimensions of empathy, self-awareness, and relationship management, wherein the emotionally intelligent leader prioritises human connection and psychological sustenance alongside organisational objectives

4.8.3.4 Sociocultural Practice

This letter must be interpreted in the context of early Islamic military culture and the special circumstances of the Halb siege at the sociocultural practice level. In contrast to Umar's usually succinct, legally grounded register, the letter's unusually raw, emotionally exposed tone is a direct linguistic reaction to the protracted silence from the front: months of unbroken stalemate and unanswered correspondence produced genuine anguish rather than administrative impatience, and the dispatch's language registers that anguish openly rather than concealing it behind formal command.

Abu Ubaidah's (R.A.A.) protracted quiet makes sense since in the early Islamic tradition, commanders were required to proclaim triumphs; conveying a stalemate carried overtones of weakness or failure.

By directly identifying this cultural dynamic "it appears that you wish to write only to send the good tidings of victory" Umar (R.A.A.) exhibits acute sociocultural understanding and proves that he viewed his commander's silence as a result of honour and dignity rather than indifference.

Furthermore, the letter reflects the Islamic concept of brotherhood (ukhuwwah) that bound the early Muslim community the Caliph's concern extended not only to Abu Ubaidah (R.A.A.) personally but to "the well-being of our Muslim brethren," encompassing the entire exhausted army.

Umar's (R.A.A.) usage of the mother-child metaphor is a purposeful cultural signal of unconditional care because it has profound sociocultural resonance in Arab Islamic tradition, where motherhood is the highest expression of selfless love and compassion.

In this letter, Umar (R.A.A.) discursively reconstitutes the relationship between Caliph and commander from one of hierarchical authority to one of mutual love, shared burden, and spiritual brotherhood, thereby strengthening the unity of the Muslim forces at their most vulnerable moment.

Fairclough (1992c) contends that discourse both reflects and constitutes social relations. Thus, this letter is the most emotionally transparent letter in Umar's (R.A.A.) corpus analysed in this study, demonstrating that his leadership encompassed a profound emotional intelligence based on Islamic values of human dignity, empathy, and brotherhood rather than being limited to administrative command

4.8.4 Addressed to Abu 'Ubaidah Bin Jarrah (R.A.A.) Asked Which Target to Prioritize Next, 15 - 16 A.H. (636–637 CE)

4.8.4.1 Background

As Governor of Syria, Hadrat Abu 'Ubaidah bin Jarrah (R.A.A.) wrote to Caliph Umar ibn al-Khattab (R.A.A.) after the conquest of Syria and the decisive victory at Yarmouk, requesting advice on the next major military goal. following Yarmouk, a number of important places remained unconquered, notably Jerusalem, also known as Elia, the most sacred city to both Jews and Christians and a symbol of civilizational and theological grandeur. Therefore, the choice of which area to prioritise following Yarmouk was crucial. In keeping with the consultative government paradigm that typified the Rashidun caliphate, Caliph Umar (R.A.A.) consulted his senior companions before reacting, as opposed to giving an order unilaterally. Notably, it was Hadrat Ali ibn Abi Talib (R.A.A.) the Prophet's

nephew and son-in-law whose advise the Caliph clearly accepted and communicated to Abu 'Ubaidah (R.A.A.) in this letter:

4.8.4.2 Text of Letter

"In the name of Allah, All Compassionate and Most Merciful. From the servant of Allah, 'Umar bin Khattab (R.A.A.) to the Governor of Syria, Abu 'Ubaidah bin Jarrah (R.A.A.). I am grateful to Almighty Allah except Whom there is none worthy of worship and send blessings upon His Prophet (S.A.W.). Your letter has been delivered here wherein you have asked about the area upon which you should concentrate after the battle of Yarmouk. In this matter, the advice of the nephew of the Prophet and Messenger of Allah (S.A.W.) Hadrat Ali (R.A.A.) is that Jerusalem should be beseiged. Almighty Allah will surely make this city subdued at your hands. Peace and Blessings of Allah be upon you." (Adil, 1992, p. 46)

4.8.4.3 Text Analysis and Leadership Theory

At the level of text analysis, this letter is structurally distinguished from most of Umar's (R.A.A.) correspondence by its full epistolary formula - the basmala, the sender-recipient address, and the closing salutation signalling the gravity and formality of the communication. The opening phrase "From the servant of Allah" ('abd Allah) is theologically significant: it frames caliphal authority not as personal dominion but as a trust (amanah) held under divine sovereignty The explicit attribution-"the advice of the nephew of the Prophet... Hadrat Ali (R.A.A.) is that Jerusalem should be beseiged" is an impressive discursive act; the Caliph models epistemic humility and group accountability in decision-making by openly disclosing the source of the directive rather than just transmitting it. The closing divine assurance "Almighty Allah will surely make this city subdued at your hands" functions as a motivational speech act rooted in tawakkul, conveying certainty of divine support to reinforce the commander's resolve. This letter embodies the principle of shura the Quranic injunction to govern through mutual consultation, enshrined in Surah Al-Shura (42:38). Northouse (2019) identifies participative leadership in

which leaders actively seek input, share decision-making authority, and integrate the perspectives of qualified advisors as a mark of mature and effective leadership. This idea is perfectly embodied by Umar's (R.A.A.) open recognition of Ali's advice rather than incorporating it into his own power, fusing Islamic consultative governance with the relational accountability that Northouse (2019) links to high-trust leadership settings.

4.8.4.4 Sociocultural Practice

This letter sheds light on the institutional culture of the early Islamic state during a critical period of territorial expansion at the sociocultural practice level. In contrast to the autocratic forms of the nearby Byzantine and Sassanid empires, the exchange reveals a system of government in which consultation among the companions (sahabah) was not only advisory but structurally incorporated in caliphal decision-making.

The choice to besiege Jerusalem had significant cultural ramifications because Elia was a city of great importance to many different religious groups, and its conquest would be a clear demonstration of Islamic rule over the centre of antiquity.

In contrast to Umar's shorter operational dispatches, the letter's formal, unhurried register the full opening formula, the careful crediting of Ali's counsel, and the final assurance of divine support reflects the gravity of the decision at hand. Unlike a routine garrison order, the decision to besiege a city as theologically significant as Jerusalem warranted the fuller ceremonial register befitting a consultative, momentous decision rather than a swift command.

The fact that shura was used to make this judgement and that the Caliph publicly identified his source suggests a leadership style based on openness, group knowledge, and dependence on God rather than personal power.

Thus, this letter demonstrates how Umar's (R.A.A.) administrative letters served as a model for the governors of the Islamic state in addition to serving as a means of command.

4.8.5 To People of Ru'aash, Umar Addresses the Tribe's Apostasy and Rebellion Against Madinah (13 - 17 A.H. (634 - 638 CE)

4.8.5.1 Background

Caliph Umar ibn al-Khattab (R.A.A.) wrote this letter to the tribe of Ru'aash, which is more precisely understood to be the tribe of Haris bin Ka'b. After the Prophet Muhammad (S.A.W.) sent forces to convert them to Islam in 10 A.H., they later apostatised and rebelled against Madinah. The addressees have been falsely identified by some historians as the Christians of Najran, but this is untrue because the Christians of Najran could not have "turned renegade" from Islam because they never adopted it in the first place. In addition to outlining the terms of reconciliation and addressing the tribe's return to Islam after their apostasy, the letter also addresses a different issue concerning the neighbouring Christian community of Najran and Ya'la, the governor of Yemen, and his actions regarding conversion, taxes, and religious freedom in the area

4.8.5.2 Letter Text

"In the name of Allah, the Beneficent, Most Merciful. Peace and Blessings of Allah be upon the inhabitants of Ru'aash from the Commander of the faithful 'Umar (R.A.A.). I am grateful to Almighty Allah except Whom there is none worthy of worship. You had undertaken to become Muslims but subsequently turned renegade. Whoso apologises from apostasy adopts the right way of life, no punishment shall be inflicted upon him and will be well-looked after - remember this and be saved form ruin. Those of you accepting Islam should feel gratified and happy. Whoso from Najran sticks to Christianity, he will be deprived of the protection of Islam in Najran after the last third portion of the the month of Ramadan. Be it clear that Ya'la (governor of Yemen) has written me that none has been compelled to accept Islam, nor has been coerced and beaten to do so as he has not been allowed to do so under intimidation. I have ordered Ya'la to

realize half of the revenue of the produce imposed. I shall never turn you out till your behaviour and conduct remains intact in a right way". (Jamil, 2015, p. 99).

4.8.5.3 Textual Analysis and Leadership Theory

The letter begins with the complete Islamic epistolary formula, which includes the basmala, hamd, and a formal salutation addressed to "the inhabitants of Ru'aash" collectively. This establishes the communication as a formal act of state rather than a private rebuke. Before offering a road to reconciliation, the declarative accusation, "You had undertaken to become Muslims but subsequently turned renegade," is made in an unambiguous and euphemistic manner. A conditional clause of restoration immediately follows this directness: "Whoever repents of apostasy and adopts the proper way of life, no punishment shall be inflicted upon him and will be well-looked after.".

As long as the person's behaviour improves, the structure, accusation first, then unconditional mercy upon repentance, encodes a due-process logic in which prior transgression does not permanently preclude reintegration into the community. By framing the decision as one of self-preservation rather than external pressure, the command "remember this and be saved from ruin" serves as a meaningful warning rather than a threat. Umar's inclusion of Ya'la's testimony, "none has been compelled to accept Islam, nor has been coerced and beaten to do so", is a particularly important discursive move: the Caliph addresses an implicit accusation of forced conversion before it can be levelled by citing verifiable third-party evidence to support his policy of religious tolerance.

Brown et al. (2005) Ethical Leadership framework, which emphasises the leader as both a moral person who models fairness and non-coercion and a moral manager who establishes clear and consistently applied standards of conduct for those under his authority, is closely aligned with this combination of firm moral accountability, conditional mercy, and evidentiary transparency.

In a limited but significant way, the letter also represents Northouse (2019) Participative Leadership: reconciliation is presented as a real option open to the tribe,

dependent on their own future behaviour, rather than a status that is imposed on them.

4.8.5.4 Sociocultural Practice

In terms of sociocultural practice, this letter needs to be placed within the larger crisis of the Ridda (apostasy) wars that ensued after the Prophet Muhammad's (S.A.W.) death, when many Arabian tribes rose against Madinah's rule and abandoned Islam. This letter represents a later, more accommodative phase of Rashidun governance, in contrast to the earlier military campaigns that put an end to these uprisings by force under Hadrat Abu Bakr (R.A.A.).

In this phase, a path back into the ummah was explicitly offered to those who were willing to repent, rather than apostasy being treated as an irreversible and permanently punishable offence. The letter's meticulous differentiation between the Christians of Najran, who had never been Muslim and were thus subject to the distinct framework of dhimmah rather than the law of apostasy, and the apostate Muslims of Ru'aash further illustrates how precisely Umaric administration applied different legal categories to religiously diverse communities under its control. Ya'la's testimony about non-coercion places the letter within the larger Quranic principle of "no compulsion in religion" (Quran, 2:256).

This shows that this fundamental directive was regarded as an operative administrative standard rather than a purely theological ideal, subject to public accountability and verification even at the provincial government level. The letter's even, non-punitive register, addressing a community that had rebelled against the state with an offer of restoration rather than continued hostility, reflects the broader Rashidun-era practice of prioritising the reintegration of Muslim communities over prolonged retribution, provided genuine repentance was demonstrated.

Thus, this letter illustrates Umar's understanding of leadership as encompassing not only firm correction but also the deliberate, public restoration of communal trust following crisis.

4.8.6 To Zimmi Immigrants of Najran During Umar's Exile or Relocation of the Najran Christians per the Prophet's Original Directive, 15–20 A.H. (636–641 CE)

4.8.6.1 Background Context

Before he passed away, the Prophet Muhammad (S.A.W.) gave the Christians of Najran a covenant of safety and ruled that only Islam should eventually be practiced on the Arabian Peninsula. Because Hadrat Abu Bakr Siddiq (R.A.A.) was preoccupied with quelling the massive uprisings of the Ridda wars throughout Arabia, he was unable to carry out this command about the Christians of Najran.

At the earliest chance, Caliph Umar ibn al-Khattab (R.A.A.) carried out the Najran Christians' exile, relocating them outside the Peninsula while publicly extending and renewing the protection pact that the Prophet had initially given them and that Abu Bakr had sustained. This letter, which is addressed to the exiled community itself, serves as that official charter of protection.

4.8.6.2 Letter Text

"No Muslim will do any harm to them under the covenant of the Messenger of Allah (S.A.W.) and Had-rat Abu Bakr Siddiq (R.A.A.). The Governors in Iraq and Syria are directed to grant them land as soon as they reach within their jurisdiction. Whatever land they cultivate will be theirs as gift in lieu of their abandoned lands in Najran.

No one will be entitled to recover the land from them so obtained. Let it be made clear that whosoever Muslim may be on the spot he should help them as they are under the protection of Islam. No Jizya will be levied upon them for twenty four months from the date of their rehabilitation in the new lands. Only revenue of the cultivated land will be realized from them without the least injustice or excess committed" (Ibn Sa'd, nd, Vol. 1, p. 358)(Al-Baladhuri, 1916, p. 73).

4.8.6.3 Text Analysis and Leadership Theory

This is a written document from 'Umar (R.A.A.), the Commander of the Faithful to the exiled Christians of Najran" is the formal declarative frame that begins the letter at the textual level, designating it as an official state instrument rather than an informal message.

The primary assurance, "they are under the protection of Allah, the Most High and the Exalted," establishes the covenant's foundation in divine rather than merely governmental authority, making the protection offered seem untouchable and independent of any one official's judgement. In contrast to the explicit reference to "the covenant of the Messenger of Allah," the declarative negative construction "No Muslim will do any harm to them" operates as an absolute prohibition binding the whole Muslim community, not just the local administration. The explicit reference to "the covenant of the Messenger of Allah (S.A.W.) and Hadrat Abu Bakr Siddiq (R.A.A.)" places Umar's authority as continuity with, rather than departure from, earlier prophetic and caliphal precedent, while the declarative negative construction "No Muslim will do any harm to them" serves as an absolute prohibition binding the entire Muslim community, not just the local administration. Rather than being reactive, the command to the "Governors in Iraq and Syria... to grant them land as soon as they reach within their jurisdiction" is notably proactive and preemptive, anticipating the community's material needs before any request or complaint could occur. The final clause, "revenue of the cultivated land will be realised... without the least injustice or excess committed," incorporates an explicit anti-exploitation safeguard into the administrative order itself, while the specific fiscal concession, "No Jizya will be levied upon them for twenty four months from the date of their rehabilitation," shows a calibrated, time-bound accommodation that acknowledges the material hardship of forced relocation. Brown et al. (2005) Ethical Leadership framework, in particular the leader's role as moral manager who not only issues policy but also explicitly guards against its potential misuse by subordinate officials, is closely reflected in this combination of formal covenant, proactive material provision, and built-in protection against administrative abuse. The letter also exhibits aspects of servant

leadership (Greenleaf, 1977), as the Caliph himself treats the material well-being of a vulnerable and displaced non-Muslim community as a direct administrative priority.

4.8.6.4 Sociocultural Practice

In terms of sociocultural practice, this letter must be interpreted in light of the Prophet's instruction that only Islam should eventually remain on the Arabian Peninsula. Umar did not implement this policy out of religious animosity toward the Najran Christians, but rather only after the early Islamic state's political stability permitted its orderly execution. The letter's cautious, protective provisions land grants, prolonged tax exemption, a clear ban on harm, and a clear directive that "whosoever Muslim may be on the spot he should help them"-reflect the wider Rashidun-era understanding that the dhimmah covenant of protection was carried forward and formally renewed in the community's new territory rather than being nullified by exile from the Peninsula. This exemplifies a sociocultural principle that was fundamental to early Islamic governance: policy decisions that had a substantial impact on non-Muslim communities were to be accompanied by explicit, legally binding safeguards for the material and physical welfare of that community, administered through formal written instruments rather than informal or discretionary arrangements. In contrast to the urgent, condensed language found in Umar's battlefield dispatches, the letter's measured, protective, and procedurally detailed register, which addresses tax timing, land tenure, and administrative conduct all within a single document, reflects the settled, non-crisis nature of this resettlement process. Thus, this letter demonstrates that Umar's engagement with religious minorities went beyond theoretical tolerance to concrete, proactive administrative provision in practice, bolstering the covenant of protection even for a group undergoing prophetic order transfer.

4.9 Findings Summary

This chapter's letter-by-letter analysis of the six theme categories offers a considerable amount of evidence to meet the two research questions of the study.

The analysis shows that leadership was not communicated through a single, fixed linguistic register but rather was constructed differently according to the communicative demands of each situation, answering the first research question about how lexical and grammatical choices in Hazrat Umar's correspondence construct and reflect his leadership traits. Strategic and Directive Leadership, appropriate for the urgency of active military command, was demonstrated in the letters that make up Theme 1 through dense sequences of urgent verbs, limited theological framing, and criteria-based operational orders. In Theme 2, an ethical and principle-centered model of leadership was reflected in the construction of leadership authority through evidentiary language, conditional legal structures, and explicit grounding in Quranic and prophetic precedent. Fairness was enacted as a visible, procedural standard rather than asserted through personal authority alone. Using declarative and definitional speech acts to create long-lasting institutional norms, the letters in Theme 3 used a more methodical, treatise-like language, demonstrating Authentic and Strategic Leadership focused on long-term governance as opposed to urgent crisis response. Theme 4 revealed a unique diplomatic register that combined theological assertion with deliberate restraint. The imperative and advisory language were carefully balanced according to the recipient's relative political standing, reflecting Strategic and Transformational Leadership modified for cross-cultural communication. Theme 5, which reflected Ethical Leadership based on compassion and proportionality, showed a corrective yet restrained register in which moral training was given without shame or undue severity. Lastly, Theme 6 demonstrated an exceptionally convincing and explanatory register in which Umar immediately identified and disproved rumours or misunderstandings before providing an explanation. This reflects Authentic Leadership's emphasis on relational transparency during times when communal trust was in jeopardy. When combined, these patterns demonstrate that Hazrat Umar's leadership identity was not conveyed through a static or consistent communicative style, but rather was linguistically recreated anew within each letter, formed by the particular rhetorical and environmental pressures he encountered.

The analysis shows a consistent and methodical relationship between context and

language throughout the corpus, answering the second research question about how historical, political, and socio-religious contexts affected the tone, urgency, and linguistic choices of Hazrat Umar's correspondence. Compressed syntax, urgent imperatives, and limited explication are characteristics of letters written during active military situations, such as the Qadisiyyah campaign, the siege of Halb, and the plague of Amwas. These characteristics reflect the practical demands of decisive communication under time pressure.

In contrast, letters that are written during times of administrative stability, like those that establish governance standards or settle routine fiscal and legal issues, adopt a longer, more deliberate, and explanatory register, which reflects the lack of immediate urgency and the letters' role in creating long-lasting precedent. While letters addressing public unrest or controversy deviate from Umar's usually succinct operational style in favour of extended justification and direct address, reflecting the specific communicative labour required to restore communal confidence, letters addressed to non-Muslim rulers consistently maintain a register of confident restraint, calibrated according to the relative balance of power at the time of writing. These results provide substantial support for Fairclough's Social Practice dimension of Critical Discourse Analysis within a historical, non-contemporary setting, confirming that context not only surrounded Hazrat Umar's correspondence but also directly impacted its linguistic form. When combined, these results support the main argument made in Chapter One and supported by the literature reviewed in Chapter Two: Critical Discourse Analysis, although primarily designed for the study of contemporary political and media discourse, is equally capable of illuminating the linguistic construction of moral conviction, leadership authority, and governance philosophy within a historical corpus from the seventh century. This analysis has shown, at the level of language itself, how Hazrat Umar ibn al-Khattab's letters actively constructed and enacted his leadership across the full range of governance, from the battlefield to the courtroom, from the frontier province to the imperial court, and from routine administration to moments of profound communal crisis. Previous historical, theological, and managerial studies of his caliphate have documented what he did and the

principles he is thought to have upheld.

Ethical leadership was the most common theme, being present in 16 out of the 50 letters, followed by strategic leadership, which was mentioned in 11 letters. This was determined by thematically analyzing each letter: for each letter, I identified the dominant quality based on the lexical and grammatical cues and grouped the letters according to these qualities. Thus, it can be seen that ethical leadership is prevalent in the letters related to justice, morality, and crisis, whereas strategic leadership is common in the military and governance letters, since these themes require a different approach to leadership.

Chapter 5

Discussion and Conclusion

5.1 Introduction

This last chapter summarises the results from Chapter Four and places them in the context of the more general study objectives set forth in Chapter One. Before making a final conclusion, it discusses the study's findings in relation to the two research questions, evaluates the study's contribution to current scholarship in light of the research gap noted in Chapter Two, considers the study's limitations, and makes recommendations for further research.

5.2 Discussion of Findings in Relation to the Research Questions

These results align with and expand upon an increasing amount of research that has examined Hazrat Umar's communication from related but more focused perspectives. Although their diachronic-linguistic approach did not directly link this variation to leadership theory, Ashfaq et al. (2019) had previously noted that Umar's letters were linguistically calibrated to different recipient populations. The current findings confirm and refine this observation by demonstrating the specific leadership style that each register enacts. The present study's conclusion that Umar's authority was constructed through deliberate linguistic choice rather than

positional decree alone was also anticipated by Hussein (2022) identification of metaphor as a central rhetorical resource in Umar's administrative language and Ziouane and Fasikh (2016) speech-act analysis of the illocutionary force of his directives. However, neither study used a framework capable of connecting those linguistic choices to the ideological and power dimensions Fairclough's model makes visible, which is precisely the gap that Critical Discourse Analysis was selected to fill.

The literature on Islamic leadership itself further supports this decision: Beekun and Badawi (1999) and Rafiki (2020) both describe Islamic leadership as intrinsically constrained by ethical and scriptural constraints rather than by unaccountable personal power, and Ningrum (2025) specifically draws a similar conclusion about Umar through literature review rather than direct textual analysis. Since van Dijk (1993) contends that power in discourse is exercised through subtler control of topic, register, and framing—exactly the mechanism this study traced across Umar's six thematic domains—CDA is uniquely suited to testing such claims empirically.

The study's recurrent conclusion that Umar's register changed systematically with context rather than staying fixed is further supported by Wodak (2001) discourse-historical emphasis on placing text inside its socio-political moment.

The current findings support a broader pattern in which power in early Islamic leadership discourse is exercised through restraint, consultation, and accountability rather than assertion, in stark contrast to the self-interested framing Akinmameji (2020) identifies in contemporary political rhetoric. This pattern can be compared to CDA scholarship applied to comparable historical Islamic correspondence, such as Zokaei et al. (1992) analysis of pronoun choice as a marker of power asymmetry in Imam Ali's letters. More than any one finding alone, this contrast validates Critical Discourse Analysis's suitability for this corpus: it is the method best suited to demonstrate that authority and power are present in Umar's letters but are exercised through a linguistic logic that is fundamentally different from the one CDA was designed to expose in modern political discourse.

5.3 Contribution to Knowledge

Hazrat Umar's caliphate has been thoroughly studied through historical, theological, and managerial lenses, as established in the Research Gap presented in Chapter One and the Literature Review presented in Chapter Two. Linguists who study rhetoric, speech acts, and stylistic elements have become increasingly interested in his letters. But before this study, limited research has used Fairclough's (Fairclough, 1992c) three-dimensional model of Critical Discourse Analysis to methodically investigate how Hazrat Umar's language created his leadership authority across the entirety of his correspondence. That gap is directly addressed in this work. This study shows that Critical Discourse Analysis is not only applicable to contemporary political and media discourse but also capable of illuminating leadership communication situated in a drastically different historical, linguistic, and civilisational context by applying a consistent, letter-by-letter analytical procedure across a purposively sampled corpus of fifty letters, arranged thematically to reflect the diverse domains of his governance. By doing so, this study provides a paradigm for the linguistic analysis of pre-modern leadership correspondence more generally and expands on the proven adaptability of CDA as a methodological framework.

By offering an evidence-based, language-level explanation of how Hazrat Umar's historically recognised leadership attributes: justice, accountability, moral conviction, and consultative governance,were actively constructed, enacted, and communicated through the particular linguistic choices of his written correspondence, it further advances the fields of Islamic leadership studies and applied linguistics.

5.4 Implications

This work has wider ramifications beyond its intellectual contribution, which is consistent with the importance discussed in Chapter One. This study confirms that genuine, moral leadership communication is not a product of any specific historical period or political system by showing that language, power, and moral

authority were as closely entwined in seventh-century Islamic government as they are in contemporary political discourse. The contrast between the ambiguity or self-interest that often characterises modern political rhetoric and Hazrat Umar's linguistic practice, which consistently subordinated authority to justice, accountability, and communal welfare, provides a historically grounded model that can be used to compare modern leadership communication. In this regard, the study is pertinent not only to academics studying Islamic history and applied linguistics, but also to anyone interested in communication in general and leadership studies in particular.

5.5 Limitations of the Study

This study has a number of limitations that should be taken into account when interpreting its results, as stated in the Delimitations described in Chapter One. Although the patterns found here are strong within the sampled corpus, they might not fully reflect the breadth of linguistic variety seen throughout Hazrat Umar's entire epistolary output because the analysis is based on a purposively sampled corpus of fifty letters taken from a larger collection of 192. Because the study only uses English translations of the letters, linguistic elements unique to the original Classical Arabic specifically, morphological, syntactic, and rhetorical device elements that do not survive translation, are not included in this analysis. Furthermore, questions of authenticity and textual transmission cannot be completely eliminated, as with any historical corpus preserved and transmitted through classical Islamic sources. Nevertheless, this study has attempted to lessen this limitation by cross-referencing classical historical sources for contextual accuracy whenever feasible.

5.6 Recommendations for Future Research

Several avenues for further investigation are suggested, building on the results and constraints of this work. In order to determine whether the thematic and grammatical trends found here hold true throughout the larger corpus, future research

could expand this study to the remaining letters in Adil (1992) compilation or to other collections and translations. Future research using Arabic-language CDA approaches would provide a more detailed linguistic analysis attentive to characteristics unique to Classical Arabic rhetorical tradition, given the constraints imposed by working solely with English translations. Using the same analytical framework, comparative studies looking at the correspondence of other Rightly-Guided Caliphs, like Hadrat Abu Bakr Siddiq or Hadrat Ali ibn Abi Talib, would enable a more thorough understanding of whether the linguistic patterns found in this study are unique to Hazrat Umar or represent more general conventions of early Islamic leadership discourse. Lastly, to further test the flexibility of Critical Discourse Analysis in a variety of historical and cultural contexts, future research could effectively apply the thematic, letter-by-letter CDA methodology of this study to the correspondence of other historical or modern religious and political leaders.

5.7 Conclusion

In order to investigate how Hazrat Umar ibn al-Khattab's (R.A.) language constructed authority, reflected his governance philosophy, and was influenced by the historical and socio-religious context of his caliphate, this study applied Norman Fairclough's (2003) three-dimensional model of Critical Discourse Analysis to a purposively sampled corpus of letters. Through a methodical, letter-by-letter analysis organised across six thematic domains of governance , including military command, justice and law, administration, diplomacy, moral guidance, and crisis communication, this study has shown that Hazrat Umar's leadership was actively constructed, enacted, and communicated through the particular linguistic choices of his written correspondence, rather than being a fixed personal quality external to language. By achieving the goals outlined in Chapter One and filling the research gap noted in Chapter Two, this study confirms that Critical Discourse Analysis provides a potent and hitherto unused lens through which to comprehend one of the most important collections of leadership correspondence in Islamic history. It also confirms that the relationship between language, power, and moral

authority examined by CDA is a timeless aspect of leadership communication throughout history rather than a uniquely modern phenomenon.

Bibliography

Adil, H. M. (1992). *Letters of Hadrat Umar Farooq*. Kitab Bhavan.

Akhtar, M. and Ghani Azmi, A. (2017). Effective leadership communication in islam: An examination of imam al-ghazali's perspective. *International Journal of Islamic Thought*, 11(1):34–45.

Akinmameji, O. (2020). A socio-cultural cda of president olusegun obasanjo's inauguration speeches. *Journal of Political Discourse Studies*, 4(1):15–29.

Al-Aqqad, A. M. (1942). *Abqariyyat Umar*. Dar al-Ma'arif.

al Asqalani, I. H. (n.d.). *Al-Isabah fi tamyiz al-sahabah*, volume 4.

Al-Baladhuri, A. (1916). *Futuh al-buldan*. Columbia University Press. Original work published circa 892 CE.

Al Naqbi, S. (2024). Shura, khidmah, and tazkiyyah: Interconnected leadership styles from an islamic perspective. *Journal of Islamic Governance and Leadership*, 6(1):22–39.

Al-Sallabi, A. M. (2003). *Umar ibn Al-Khattab: His Life and Times*. International Islamic Publishing House.

Al-Tabari, M. i. J. (1989). *Tarikh al-Rusul wa al-Muluk*. Brill.

Aldani, N., Meirison, M., Basit, A., and Usdarisman, U. (2025). The evolution of governmental regulations and administration under umar bin khattab. *Journal of Education, Teaching and Learning*, 10:45–59.

Ali, A. J. (2009). Islamic perspectives on leadership: A model. *International Journal of Islamic and Middle Eastern Finance and Management*, 2(2):160–180.

Amin, M. (2024). Leadership management techniques of early caliphs: A comparative study of abu bakr and umar ibn al-khattab. *Journal of Early Islamic History and Governance*, 8(1):15–30.

Arefi, M. and Karimpour Kasin, R. (2025). Critique of governance wrongdoing and portrayal of justice in nahj al-balagha: A cda approach. *Journal of Islamic Administration and Language*, 7(1):110–125.

Arif, S. (2024). Hazrat umar ibn al-khattab (ra): His life, leadership, and legacy. *International Research Journal of Management and Social Sciences*, 5(3):697–704.

Ashfaq, N., Salamon, H. B., Hussin, M. F. B. A., Muhamad, N. H. B. N., Mohd, S. S. B., and Ruskam, A. B. (2019). Technical aspects of official letters from caliph umar ibn al-khattab. *International Journal of Engineering and Advanced Technology*, 8(5C):563–570.

Avolio, B. J. and Gardner, W. L. (2005). Authentic leadership development: Getting to the root of positive forms of leadership. *The Leadership Quarterly*, 16(3):315–338.

Bass, B. M. (1985). *Leadership and performance beyond expectations*. Free Press.

Beekun, R. I. and Badawi, J. A. (1999). *Leadership: An Islamic perspective*. Amana Publications.

Brown, M. E., Treviño, L. K., and Harrison, D. A. (2005). Ethical leadership: A social learning perspective for construct development and testing. *Organizational Behavior and Human Decision Processes*, 97(2):117–134.

Chema, R. and Syukri, I. (2025). Choosing the governor in early islam: Lessons from caliph umar ibn khattab. *Indo-JDMS: Indonesian Journal of Da'wah Management Scholar*, 1(1):19–32.

Chilton, P. (2004). *Analysing political discourse: Theory and practice*. Routledge.

Covey, S. R. (1991). *Principle-centered leadership*. Summit Books.

Donner, F. M. (1981). *The early Islamic conquests*. Princeton University Press.

Dunmire, P. L. (2012). Political discourse analysis: Exploring the language of politics and the politics of language. *Language and Linguistics Compass*, 6(11):735–751.

El Fadl, K. A. (2001). *Speaking in God's name: Islamic law, authority and women*. Oneworld Publications.

Fairclough, N. (1992a). *Analysing discourse: Textual analysis for social research*. Routledge.

Fairclough, N. (1992b). *Critical Discourse Analysis: The Critical Study of Language*. Longman.

Fairclough, N. (1992c). *Discourse and social change*. Polity Press.

Fairclough, N. (1992d). *Language and power*. Longman.

Fattahizadeh, F. and Motamad Langrodi, S. (2022). Critical discourse analysis of qur'anic texts on dealing with hypocrites. *Quranic Research and Discourse Analysis*, 11(4):67–81.

Goleman, D. (1998). *Working with emotional intelligence*. Bantam Books.

Greenleaf, R. K. (1977). *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness*. Paulist Press.

Hakim, A. R., Huda, M., and Nasrullah (2024). Rhetoric as a tool for controlling conflict: A discourse analysis perspective. *Lingua*, 19(2):256.

Hallaq, W. B. (2009). *Sharī'a: Theory, practice, transformations*. Cambridge University Press.

Hani, A. and Nasir, M. (2025). Rhetorical analysis of imam ali's sermon 183: Argumentative appeals and spiritual lessons. *Journal of Early Islamic Rhetoric*, 4(1):12–29.

Hitti, P. K. (1970). *History of the Arabs*. Macmillan, 10 edition.

House, R. J. (1971). A path-goal theory of leader effectiveness. *Administrative Science Quarterly*, 16(3):321–339.

Hoyland, R. G. (2015). *In God's path: The Arab conquests and the creation of an Islamic empire*. Oxford University Press.

Hussein, A. M. (2022). From the eloquence of omar ibn al-khattab: Metaphor as a model. *Islamic Sciences Journal*, 13(7):271–300.

Ibn Kathir, I. i. U. (2000). *Al-Bidayah wa al-Nihayah*. Dar Hijr.

Ibn Sa'd, M. (n.d.). *Tabaqat al-Kubra*, volume 7. Original work published 9th century CE.

Ibrahim, I. A. B., Nasution, S., and Abdul Rahman, M. (2023). Khalifa umar bin al-khattab's history and the idea of good governance. *Ijtihad: Jurnal Hukum dan Ekonomi Islam*, 17(2):197–212.

Jamil, M. Y. (2015). Islamic perspective of leadership: A role model for today's ceos. *Journal of Islamic Thought and Civilization*, 5(2).

Javed, D., Farooqi, M. I. A., and Zia Ullah, M. (2024). Umar ibn al-khattab's disposition and the influence of prophetic training. *Harf-o-Sukhan*, 8(2):305–318.

Kamaluddin, K. and Citaningati, P. (2023). Prophet muhammad's (saw) leadership in modern secular paradigms: Charismatic, transformational, and servant leadership. *Journal of Islamic Leadership Studies*, 3(1):45–58.

Kankawi, M. (2025). Umar ibn al-khattab and early islamic literary criticism. *Arabic Literary Heritage Journal*, 12(1):88–102.

Kennedy, H. (2001). *The armies of the caliphs: Military and society in the early Islamic state*. Routledge.

Kennedy, H. (2007). *The great Arab conquests: How the spread of Islam changed the world we live in*. Da Capo Press.

Khan, A. (2022). A comparative cda and sfl study of hillary clinton and benazir bhutto's political discourse. *Journal of Gender and Political Discourse*, 8(3):89–107.

Mahazan, A. M. and Wan Razali, W. M. (2012). Comparative analysis of servant leadership and islamic leadership traits. *Journal of Usuluddin and Leadership*, 14(1):77–96.

Masroor, F., Shaikh, S., Marwa, M., and Afzaal, M. (2020). Socio-cognitive analysis of political speeches: A study of imran khan's rhetoric. *Discourse Studies in Political Science*, 12(2):140–158.

Mesbah, H. (2020). Rhetorical devices in umar ibn al-khattab's final testament: A taste-analytical approach. *Journal of Arabic Rhetorical Studies*, 8(1):55–70.

Mir, A. M. (2010). Leadership in islam. *Journal of Leadership Studies*, 4(3):69–72.

Mohiuddin, M. G., Ahmed, M. M., and Islam, M. M. (2015). Decision making style in islam: A study of superiority of shura (participative management) and examples from early era of islam. *EJBM Special Issue: Islamic Management and Business*, 3(1):5–15.

Mufid, M., Indriana, I., Diantika, R., and Tawakkal, M. (2023). Stylistic analysis of classical arabic in diplomacy: The pact of umar. *Journal of Islamic Language and Literature*, 5(2):101–118.

Ningrum, U. (2025). Umar bin khattab: A transformative leader. *Falasifa: Jurnal Studi Keislaman*, 16(1):1–11.

Nomani, S. (1900). *Al-Farooq: The life of Omar the great*. Ripon Printing Press.

Northouse, P. G. (2019). *Leadership: Theory and practice*. SAGE Publications, 8 edition.

Osuji, C. and Udoh, E. (2024). Power dynamics and ideological representation in political discourse: A cda approach. *International Journal of Discourse Analysis*, 6(1):45–62.

Pham, T. (2024). Mainstream traditions in critical discourse analysis: A comparative evaluation. *Linguistic Inquiry and Methodologies*, 15(2):201–215.

Pimenta, L. and Magalh aes, C. (1992). Power, discourse, and control: Evaluating fairclough, wodak, and van dijk. *Journal of Applied Linguistics and Discourse*, 10(1):33–50.

Purwaningtyas, A., Arifin, M., Aghniacakti, F., and Hawabi, A. (2023). Empirical analysis of servant leadership in islamic educational institutions. *International Journal of Educational Management and Leadership*, 5(2):112–128.

Rafiki, A. (2020). Islamic leadership: Comparisons and qualities. In *Digital leadership: A new leadership style for the 21st century*. IntechOpen.

Rahmawati, Syukur, S., and Alamshah, A. (2022). The governance of umar bin khattab: An intellectual renewal model. *Jurnal Sejarah dan Kebudayaan, Rihlah*, 10(1):1–13.

Seyuti (1857). *Tarikhul Khulafa*.

Sulaiman Haji Ismail, M. (2021). Diplomatic discourse in the letters of prophet muhammad: A discourse-analytical approach. Master's thesis, Department of Arabic and Islamic Studies.

Syarif, M. (2023). Ethics of leadership communication in islam. *QANUN: Journal of Islamic Laws and Studies*, 1(2):91–94.

van Dijk, T. A. (1993). Principles of critical discourse analysis. *Discourse & Society*, 4(2):249–283.

Wahab, M. A. and Dikuraisyin, B. (2024). Society and government policy in the era of umar ibn khattab and its contextualisation in indonesia from the perspective of islamic governance and max weber's charismatic theory of leadership. *Politik Indonesia: Indonesian Political Science Review*, 9(3):172–186.

Widarno, B., Wuryandini, E., and Wahyuningtyas, N. (2023). Islamic leadership values and accountability in organisational governance. *International Journal of Islamic Management and Business*, 9(1):45–61.

Wijaya, A. (2026). Discursive construction of spiritual leadership qualities in serat tajusalatin: A critical discourse analysis. Master's thesis, Department of Linguistics.

Wodak, R. (2001). The discourse-historical approach (dha). In Wodak, R. and Meyer, M., editors, *Methods of Critical Discourse Analysis*, pages 63–94. SAGE Publications.

Wodak, R. (2013). Critical discourse analysis. In Leung, C. A. and Street, B. V., editors, *The Routledge companion to English studies*, chapter 20. Routledge.

Yukl, G. (2013). *Leadership in organizations*. Pearson, 8 edition.

Zaytouni, A. (2024). Content and stylistic analysis of umar ibn al-khattab's wasaya. Master's thesis, Department of Arabic Studies.

Ziouane, F. and Fasikh, F. (2016). Linguistic act production between chomsky and austin: A cognitive approach in the letters of umar ibn khattab. *Anbar University Journal of Languages and Literature*, 21:1–15.

Zokaei, M., Sayadinejad, R., and Eghbali, A. (1992). Critical discourse analysis of letter 9 in nahj al-balagha using fairclough's model. *Journal of Islamic Discourse Studies*, 5(2):78–92.