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Vision and Leadership in The Pact of Umar by Umar Bin Khattab: A Stylistic Analysis of Language and Ideology

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Abstract

The Pact of Umar," also known as "عهد عمر" (Ahd Umar), is a historical document attributed to Umar bin Khattab, the second caliph in Islam. It regulates the relationship between Muslim rulers and the non-Muslim communities residing in the newly conquered territories in the early seventh century CE. This research aims to conduct an in-depth analysis of this text with a focus on two main aspects: linguistic stylistics and the ideology reflected in the text. In the analysis of linguistic stylistics, we explore the use of specific words and phrases employed in the text. We find that the text begins with the phrase "بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ" (In the name of Allah, the Most Gracious, the Most Merciful), which reflects reverence for religious values. Additionally, we observe the use of metaphors and symbolism that carry additional meanings, such as the use of the word "أماناً" (security), which goes beyond physical protection to encompass the safety and tranquility of the community. In the analysis of ideology, we uncover a commitment to values such as religious tolerance, freedom of religion, and the role of a leader as a moral protector. The text asserts that non-Muslim communities will be granted protection and religious freedom without being forced to change their beliefs. This research provides a deeper understanding of Umar bin Khattab's worldview in managing newly conquered territories and the values he upheld. While the text has a specific historical context, the values reflected in it remain relevant in the context of interfaith dialogue and social harmony in today's diverse societies.

Keywords: Pact of Umar, Umar bin Khattab, Religious Tolerance, Freedom of Religion

Introduction

The Pact of Umar (شروط عمر or عهد عمر) played a significant role in demarcating relations between Muslims and non-Muslims during the early expansion of Islam (Maher Y, 2021). This document is not just a historical record, but also a manifestation of social and political policies in a dynamic period. Umar bin Khattab, the second Caliph of the Khulafaur Rashidin, was widely recognised for his strong leadership and justice. Through a stylistic analysis of the language and ideology contained in the Pact of Umar, we have the opportunity

to delve deeper into Umar's thoughts and leadership perspectives, and how his vision influenced the framework of interfaith relations within the caliphate (Maher, 2021).

As one of the foremost leaders in Islamic history, Umar bin Khattab created standards and norms that impacted not only his caliphate, but also the caliphates that came after him. Apart from his political and military policies, Umar is also known for his socio-religious policies that gave special protection to non-Muslims in the caliphate, known as "Ahl al-Dhimma" or "Dhimmi people" (Maher, 2021). The Pact of Umar specifically listed a series of rights and obligations for the non-Muslim community, emphasizing their position within the structure of Islamic society.

In terms of language, the Pact of Umar is an example of how classical Arabic was used as a means of official communication and diplomacy (Rosyidi, 2017). The stylistics of the language in this document reflects the characteristics of the Arabic language of the time, with specificity in the choice of words, phrases, and sentence forms. Stylistic analysis not only provides an overview of how this document was composed, but also provides insight into how ideologies and visions of leadership are conveyed through the medium of language.

Meanwhile, from an ideological perspective, the Pact of Umar reflects how Islam views non-Muslims in political and social contexts. By understanding the underlying ideology of the Pact of Umar, we can get an idea of the religious and social paradigm adopted by Umar bin Khattab and his government. This, in turn, helps us understand how Islam, in the early days of its expansion, managed religious and cultural diversity in its newly acquired societies (Rosyidi, 2017).

This article aims to bridge the two analyses: stylistics of language and ideology. By doing so, we can have a more comprehensive view of the Pact of Umar and its importance in Islamic history. Furthermore, this analysis is expected to contribute to historical and linguistic research, as well as enhance our understanding of how language and ideology interact with each other in historical and social contexts.

Moreover, it is important to understand that the Pact of Umar is not a stagnant document. As part of the Islamic oral and written tradition, it has undergone various interpretations and adaptations throughout history. Therefore, in this article, we will also investigate how the Pact of Umar has been translated and interpreted in specific contexts, as well as how these interpretations have impacted policy practices and social interactions in different regions and time periods.

In analyzing the Pact of Umar, we also acknowledge the diversity of sources and literature available. Therefore, in this article, we will refer to a wide range of primary and secondary sources, including classical and contemporary texts, to ensure that our analyses are in-depth and cover a wide range of perspectives.

With this approach, we hope to provide new and deeper insights into the Pact of Umar, as well as its contribution in shaping the paradigm of interfaith relations in Islamic history.

Research Methodology

This research adopts an analytical descriptive qualitative method that is focused on an in-depth analysis of one available version of the "Pact of Umar". This approach will allow the researcher to understand in detail how this text was used to convey messages and reflect the vision and ideology of Umar bin Khattab (Rosyidi, 2017).

Data collection will be done by searching for the text of the "Pact of Umar" in Arabic. This technique involves searching for the text from primary and secondary sources relevant

to this study.

The data collected will be analyzed using two main approaches:

1. Stylistic Analysis of Language: The researcher will analyze the text to identify stylistic aspects of language, such as word choice, sentence structure, language figures, and other language elements that may be present in the text. The purpose of this analysis is to understand how language is used in the text to achieve a certain effect and convey a message (Supriyanto, 2021).
2. Ideological Analysis: The researcher will analyze the text to identify the values, beliefs, and worldviews reflected in it. This will assist the researcher in understanding the vision and ideology underlying the "Pact of Umar", as well as how the Islamic ideology and views of Umar bin Khattab are reflected in the text (Supriyanto, 2021).

The results of the data analysis will be interpreted by relating the findings to Umar bin Khattab's vision and ideology, as well as the social and political context of the time. The purpose of this interpretation is to reveal the meaning and relevance of the text within a broader historical and cultural framework.

Results and Discussion

a. Contents of the Pact of Umar

The contents of the Umar agreement or commonly called the pact of Umar or عهد عمر are as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا مَا أَعْطَىٰ عَبْدُ اللَّهِ عُمَرُ أَمِيرُ الْمُؤْمِنِينَ أَهْلَ إِيلِيَاءَ مِنَ الْأَمَانِ أَمِنْ لِهِمْ عَلَىٰ أَنْفُسِهِمْ وَأَمْوَالِهِمْ وَكِنَانَتِهِمْ وَصَلْبَانِهِمْ وَسَقِيمَتِهِمْ وَبَرِيئِهِمْ وَشَرِيكِهِمْ لَا يَسْكُنُ فِي كِنَانَتِهِمْ عَرَبِيٌّ وَلَا يَهْدَمُ مِنْهَا شَيْءٌ وَلَا مِنْ صَلْبَانِهِمْ وَلَا مِنْ أَمْوَالِهِمْ وَلَا يَكْرَهُونَ عَلَىٰ دِينِهِمْ وَلَا يَضَارُّ أَحَدٌ مِنْهُمْ وَلَا تَجْرَىٰ عَلَيْهِمُ الْجَزِيَّةُ إِلَّا عَلَىٰ الْمُقْتَدِرِينَ مِنَ الْمُسْلِمِينَ كَذَلِكَ لَا يُجْبَرُونَ عَلَىٰ شَيْءٍ مِنْ دِينِهِمْ وَلَا يَعْتَدَىٰ عَلَيْهِمْ فِي شَيْءٍ مِنْ ذَلِكَ مَا دَامُوا صَادِقِينَ فِي هَذَا الْعَقْدِ وَلَا يَخْفُونَ وَلَا يَظْهَرُونَ شَيْئًا مِنْ ذَلِكَ فَإِنْ فَعَلُوا ذَلِكَ فَعَلَيْهِمْ ذِمَّةُ اللَّهِ وَذِمَّةُ رَسُولِهِ وَذِمَّةُ الْمُؤْمِنِينَ وَأَوْلَئِكَ هُمُ الْخَاسِرُونَ.¹

which means:

"In the name of Allah, the Most Merciful, the Most Merciful. This is what the servant of Allah, Umar, the servant of the believers, gave to the people of Elijah. It is a guarantee of security. Umar gave security/protection for the right to life, property, church buildings, crosses, the weak, the free and all sects. Their churches are not to be occupied, not to be destroyed, not to have anything subtracted from what is in the church or taken away from its place; not even their crosses and not their property, the inhabitants are not to be forced (to renounce) their religion and not one of them is to be harmed".

b. Stylistic Analysis of Language in the Text of "Pact of Umar"

The stylistic analysis of the Pact of Umar focuses attention on the linguistic features of the text to understand how language is used in communicating meaning, ideology, and purpose. The following is a stylistic analysis of the Pact of Umar text:

1. Diction (word choice)

Diction is the choice of words in a text that can provide insight into the tone, meaning, and intent of the author. Analysing the diction of the "Pact of Umar" allows us to

¹ KH. Husein Muhammad, "Perjanjian Elia: Kesepakatan Antara Umar Dengan Nasrani Di Yerusalem," 2017, <https://islami.co/perjanjian-elia-kesepakatan-antara-umar-dengan-nasrani-di-yerusalem/>.

understand how certain word choices reflect the worldview and values of the era. Analyse some key words from this text:

- a) بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ (Bismillah al-Rahman al-Rahim)
The choice of this phrase as an opener shows the depth of religious belief. It reflects honour and humility before acting, indicating that the action is done in the name of God, the Most Merciful and Compassionate.
 - b) اَمِیْرُ الْمُؤْمِنِیْنَ (Amir al-Mu'minin)
The word "أمیر" meaning "leader" or "prince" combined with "المؤمنین" (believers) describes an authority based on faith. In this context, the word reflects spiritual leadership and not just political authority.
 - c) اَمَانًا (Safe)
In Arabic, the word "aman" relates to a sense of security, protection and tranquillity. In the context of this text, it refers to the promise of protection to non-Muslim communities, demonstrating a commitment to justice and safety.
 - d) كُنَائِسُهُمْ (Kanaisuhum) dan لِصَلْبَانِهِمْ (Lisulbanihim)
These words refer to churches and monasteries. This word choice shows recognition and respect for other religious institutions, emphasising the principle of religious tolerance.
 - e) يُكْرَهُونَ (Yukrahoon)
The choice of words in the "Pact of Umar" reflects the ideologies and values of the ancient Islamic caliphate era, as well as their efforts to create a just and tolerant society. This diction analysis provides an in-depth understanding of how language is used to communicate these concepts to its readers.
2. Sentence Structure
The sentence structure in this text tends to be descriptive, emphasising the guarantees and protections provided. This creates an impression of firmness and authority, but also fairness and favouritism.
 3. Cohesion and Coherence
The text of the Pact of Umar shows strong cohesion with the repetition of the idea of protection and honour. The use of pronouns, such as "منهم" (from them/among them), adds cohesion to the text.
 4. Denotation and Connotation
Denotation is the literal meaning of a word, while connotation is the additional meaning, association, or emotion associated with the word. The following analyses some words from "Pact of Umar" in the context of denotation and connotation:
 - a) بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ (Bismillah al-Rahman al-Rahim)
Denotation: In the name of Allah, the Most Compassionate, the Most Merciful.
Connotation: An expression of humility and a sign that actions or words begin with God's blessings and protection.
 - b) اَمِیْرُ الْمُؤْمِنِیْنَ (Amir al-Mu'minin)
Denotation: Leader of the faithful.
Connotation: A leader with strong spiritual and moral authority, not just a political leader.
 - c) اَمَانًا (Safe)
Denotation: Protection or assurance.
Connotation: Commitment to justice, tranquillity and public safety.
 - d) كُنَائِسُهُمْ (Kanaisuhum) dan لِصَلْبَانِهِمْ (Lisulbanihim)

Denotation: "Kanaisuhum" means their churches, and "Lisulbanihim" means their monasteries.

Connotation: Sacred places that should be honoured and protected, representing freedom of worship and diversity.

e) يُكْرهُون (Yukrahoon)

Denotation: They were forced.

Connotation: An act of coercion or lack of freedom; in this context, emphasising the desire not to coerce.

Analysing the connotations and denotations of the words above gives us a deeper understanding of how the choice of words can communicate not only the basic meaning but also nuances, associations, and additional broader meanings. In the "Pact of Umar," the choice of words reflects a commitment to the principles of tolerance, justice, and religious freedom.

5. Rhythm and Intonation

Although it is difficult to determine the rhythm of the written text, we can assume that it is written in a formal and authoritative style, reflecting its nature as an official document.

6. Metaphor and Symbolism

Metaphor and symbolism are two rhetorical elements often used in literature and other texts to convey deeper meaning and create rich imagery.

a) Metaphors

A metaphor is a direct comparison in which a word or phrase is substituted for another word, based on a certain similarity of meaning, without using words of comparison such as "like" or "as".

Example: When we say "time is gold," we are not literally stating that time is made of gold. Instead, we use "gold" to convey the significance of time.

Relevance to the "Pact of Umar": The text, while focusing more on promises and stipulations, may contain elements that can be considered metaphorical in certain contexts. For example, the use of the word "أمان" (safe) not only means "protection" literally, but can also be considered as a metaphor for tranquillity, trust and stability under the government.

b) Symbolism

Definition: Symbolism involves the use of symbols, which are signs, objects, or characters that represent other more abstract ideas or qualities.

Example: In many cultures, birds are usually symbols of freedom or hope because of their ability to fly high in the sky.

In the text of the Pact of Umar, there are some elements that can be considered to have a symbolic meaning even though they literally have a concrete meaning:

1) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (Bismillah al-Rahman al-Rahim):

This phrase is traditionally used as a preamble in many Islamic texts. In addition to the literal meaning of "In the name of Allah, the Most Compassionate, the Most Merciful", this phrase has strong symbolism as an acknowledgement of the Divine existence and authority in any action or document.

2) عَبْدُ اللَّهِ (Abdullah)

It literally means "Servant of God". The symbolism here is one of humility

- and acceptance of one's role as a servant of the Divine will.
- 3) أمير المؤمنين (Amir al-Mu'minin)
It literally means "Leader of the faithful". It has symbolism that suggests authority and responsibility as the leader of the Muslim community, while emphasising spiritual and religious attachment.
 - 4) أماننا (Safe)
Although it literally means "security" or "protection", the word has a strong symbolism of the sacred promise, trust and responsibility given by Muslim rulers to non-Muslim communities.
 - 5) كنائسهم (churches)
Literally, it refers to a church building. However, symbolically, it shows recognition and respect for religious freedom and the Christian community's right to worship.

In the context of the text, these elements not only have literal meanings but also carry deep connotations and symbolic meanings, describing the relationship between the Muslim community and the non-Muslim community and the promises made to them by the Muslim ruler.

The Pact of Umar, through stylistic analysis, shows how Umar bin Khattab used language to communicate his vision and ideology towards the treatment of non-Muslims in the Islamic caliphate. It emphasises the importance of coexistence, respect, and protection for all residents, regardless of their religion or background.

Table 1: Stylistic and ideological analysis in "Pact of Umar"

Text Elements	Denotation (Literal Meaning)	Connotation (Implicit Meaning)	Reflected Ideology
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	In the name of Allah, the Most Compassionate, the Most Merciful.	Respect and humility before starting.	Belief in God's protection and blessings.
أَمِيرَ الْمُؤْمِنِينَ	Leader of the faithful.	Authority and leadership.	Leaders as protectors and servants of the people.
أَمَانًا	Protection or guarantee.	Safety and tranquillity.	Principles of social justice and stability.
كِنَائِسَهُمْ	Their churches.	A sacred place for worship.	Tolerance and respect for religious freedom.
يُكْرَهُونَ	They are forced.	Coercive measures or lack of freedom.	Principles of religious freedom and anti-discrimination.

أهل إيليا	The inhabitants of Ilia (Jerusalem).	A specific community.	Ideology of collectivism and community interest.
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c. Ideological Analysis in the Text of "Pact of Umar"

Ideological analysis of a text involves examining its underlying values, beliefs and fundamental ideas. In the context of the "Pact of Umar" or "عهد عمر", the text can be seen as a representation of the political and religious ideologies of the Islamic caliphate. Let's explore the ideologies that can be found in this text:

1. Principles of Religious Tolerance
This text shows a commitment to the protection and respect of non-Muslim groups living under Islamic rule. Churches, monasteries and other properties of the Christian community, for example, are declared not to be vandalised or confiscated.
2. The concept of Amān (أمان)
The provision of 'aman' or protection indicates a commitment to justice and societal tranquillity. It reflects an ideology that places importance on social stability and justice towards all citizens, regardless of their religious background.
3. Leader as Protector
Umar bin Khattab, in his capacity as Amir al-Mu'minin (Leader of the faithful), is seen as a provider of protection and security. This confirms the ideology of the leader as a servant and protector of his people, not just a ruler.
4. Freedom of Religion
Despite certain restrictions, the text asserts that non-Muslim communities will not be forced to change their faith. This reflects an ideology of religious freedom that, while perhaps not entirely in keeping with contemporary understandings, still demonstrates the tolerance of the era.
5. Ideology of Collectivism
The text emphasises the protection of the community as a whole (اهل إيليا) certain individuals. This reflects the belief that the collective good of the community is prioritised.

In conducting an ideological analysis, it is important to understand the historical and cultural context in which the text was written. The "Pact of Umar" is a product of its time, and while some of its aspects may seem archaic or controversial by contemporary standards, in its own context the text reflects significant advances in tolerance and social justice for its era.

d. Umar bin Khattab's Vision and Leadership in the Context of the Pact of Umar

Umar bin Khattab's vision and leadership in the context of the "Pact of Umar" reflects a wise and inclusive approach to the management of his newly conquered territories. This is reflected in various aspects of the text:

1. Protection and Security (أمان): Umar bin Khattab, in his role as the leader of the faithful, provided protection and security guarantees to the non-Muslim communities living in the territories he controlled. This reflected Umar's vision of creating a secure and stable society, where all citizens could live in tranquillity.
2. States specifically text The (لصَلَاتِهِمْ دَانَ كَنَائِسُهُمْ) Worship of Places Other for Respect that the churches and monasteries of the Christian community will be respected and

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will not be vandalised. This is a testament to Umar's vision of maintaining religious freedom and respect for different places of worship.

3. Religious Tolerance (ديهم): Umar bin Khattab guaranteed the non-Muslim community that they would not be forced to change their religion. This reflected his inclusive view of diverse religious beliefs and his desire to preserve religious freedom.
4. Leader as Protector (أمير المؤمنين): The title "Amir al-Mu'minin" indicates that Umar bin Khattab was not only a political ruler, but also a moral and spiritual leader responsible for the welfare of all citizens, including the non-Muslim community.
5. Social Justice and Collectivism (أهل إيليا): In the text, Umar bin Khattab refers to the inhabitants of Ilia (Jerusalem) as "أهل إيليا," highlighting his belief that social justice and community protection.

Throughout the text of the "Pact of Umar," Umar bin Khattab demonstrated a vision and leadership orientated towards justice, security, and respect for diverse beliefs. His vision was to create an inclusive societal order, where different communities could live together in harmony and tranquility. This reflected wise leadership and was grounded in high human values.

Conclusions

In the "Pact of Umar," we find the vision and wise leadership of Umar bin Khattab in managing his newly conquered territories. The text reflects a commitment to values such as religious tolerance, religious freedom, and social justice. Umar bin Khattab as Amir al-Mu'minin was not only seen as a political leader, but also as the moral and spiritual protector of the people. Respect for other places of worship, such as Christian churches, reflected an appreciation of the cultural and religious diversity of the region. The harmony with religious values is emphasised by the commencement of the text by the phrase *بسم الله الرحمن الرحيم* (In the name of Allah, the Most Compassionate, the Most Merciful). In conclusion, the "Pact of Umar" is an example of an inclusive and wise approach in managing the territories it conquered, creating a tolerant and just environment for all its citizens.

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