

**Omar the Khalifa and his role in establishing the humanitarian civilized
values**

(Omar's vow as an example)

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Abstract;

Omar the son of Al-Khatib was a practical model of Islamic civilization concepts and values, which is considered a main circle in the chain of humanitarian values and civilizations, and it came to stabilize the high values of the previous civilizations not to cancel or erase it.

Omar the prince of the believers applied those values in (Omar's vow) which he gave to the people of Jerusalem.

Where he mentioned that those vows of people of Eliaa is appreciation to the status of their city, which has a huge religious place in Islam, the vow included four important things, the soul, money, places (churches)and rituals (crosses) of worship, and ensured the sanctity of churches and their destruction or taking a place that is following them, it emphasized the liberty of dogma that Islam provided to other religions and holly books..." they are not to be pushed to change religion or to be harmed".

Omar asked from the community to evacuate the Romanian people and other following nationalities , as they represented the authority of conquest, but for those who want to stay, no one is forced to leave but has to commit with what of the native people committed, at the same time anyone who wants to leave is free to go and they are secured till they reach Rome.

Here we have to notice the difference between the native people and the Romanian though they are both follow the same religion but they were separated by the different doctrines, beside the restricted Romanian policy and their persecution to the people of the city most of the time.

The book include an important point that shows the Muslims forgiveness, that nothing were taking from them till they harvest what they planted , and whoever wants to leave the city can wait till the harvest so he doesn't waste all his effort and leave.

That document is a proof of the originality of the Islamic forgiveness from one side and the status of Jerusalem on the other side, may be history doesn't mention another page beside that document that clarify the forgiveness of the victorious strong with the surrendered besieged, the way the items of that document appeared, there is nothing like that in the whole civilizations history.

All Muslims were committed to the conditions of the document by all its meaning, and they considered those conditions as a religious duty, the first one who committed to it was Omar the Khalifa himself, when he was checking the city monuments with Patriarch Safronius, it was the time of praying, so the Patriarch told him to pray in the church as it's one of god's houses, but Omar apologized saying that whatever he does, Muslims follow as they see his actions as preferred Sunnah, so he was afraid after centuries they would move the Christians from their church and dissent from the vows of security, for the same reason he apologized about not to pray at Constantine's church which located near Al-Qiama church- where they introduced a carpet for him to pray on but he prayed in a place near to it. Throughout the whole Islamic history people stayed committed to the vows, Muslims treat the other religions' sons in the best possible way, that the English historian Twinby considered that attitude as an unique phenomena in the history of religions.

Jurists took those vows as a fixed law that specified the relation among Muslims and Christians which should be applied in the open countries, and recommended it to all the rulers to commit to it.