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ECONOMIC POLICY Caliph Umar Ibn Khattab

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Abstract

Umar bin Khattab was a close friend of the Prophet Muhammad that did policies in Islamic economy, especially macroeconomy, and found wisdom way to manage property (country wealth) and made people benefit with three ways, first: take the right way, second: given in accordance with their rights, and third; avoid from bad. It showed that management of Umar bin Khattab was neat in the country took financial management policy, the country will not take people property in wrong way.¹

Keywords

ombudsmen, diwan, kharaj, public finance, Umar bin Khattab

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Background

Umar bin Khattab, who earned his first commander of the faithful. At the time of Umar bin Khattab's Muslims are experiencing rapid success and ekomoninya already very advanced as booty or spoils of war is not a form of armor, but land is a vast country the Roman state. Dr.Abdul according to Ibrahim Al-Kaylan (2008)² Omar bin Khattab confronts the problems of the State in the economy and make it a goal of an independent state. Dr.Mustofa Faydah explains in his book ta'sis Umar bin Khattab (1418H / 1997M)³ said that Zama Umar (13-23H / 634-644M) conquered most countries after the Prophet died. I will review the policies adopted by Umar bin Khattab in economics when he was the Caliph. Study Umar economic policy is focused on three policy, namely the establishment of a board of treasury, founding board of al-ombudsmen, and reform land ownership, based on historical data collected by the author from various sources. Hopefully this paper can replenish our scientific heritage at a later date.

Review Lateratur

¹ 1 Israel inclusion, *economic policy journal Umar bin Khattab*

study of economic policy Umar can browse through the history of economic thought in Islam (2015)⁴ of Aan Gilani in it explains that Khalid bin al-Walid suggest the use of an institution diwan (office or register). He said to 'Umar, that he had seen the Syrian authorities use the model diwan. It accepted the idea of Khalid. It is also informed that the proposed 'Umar to introduce it's diwan al-Hurmuzan. Tithing ('ushr) and land tax (kharaj) is the main source of income. Levy system inherited from the ruler of the Persian form of land tax (misahah) adopted by the second caliph, Omar bin al-Khattab after assessing the situation and examining the soil and productivity (Abu Yusuf, 1392: 40).

Another study of Umar bin Khattab that the write permission by Nur Chamid (2010)⁵ in his speech when he became the caliph, he announced his economic policy will carry on, among others:

1. the Islamic State took the common wealth properly, and do not take kharaj or property fai 'which God gave to the people except through the mechanism.
2. State grant property rights in general, and no expenditure except in accordance with their rights, and of the subsidy and closing debt added.
3. The state does not receive the wealth of the gross revenue. A ruler does not take public property unless such collection orphan.
4. Countries use wealth properly.

Other studies by Dr.Abdul Ibrahim Al-Kaylan (2008)⁶ Omar bin Khattab confronts the problems of the State in the economy and make it a goal of an independent state.

Dr.Mustofa Faydah explains in his book *ta'sis Umar bin Khattab (1418H / 1997M)*⁷ said that Zama Umar (13-23H / 634-644M) conquered most countries after the

2. Khattab.Al-Kaylany Abdullah Ibrahim, *Umar bin Khattab ijti had fiardissawad*.Oman Jordan (2008) P.5

3. Faydah Mustafa, *ta'sis Umar binKhattab*.Faisal malik wa Headquarters lilbuhus dirasatil Islamiyah (1418H / 1997M) pp.11

4. GilaniAan,*history of economic thought Islam* (Nurpati press, 2015) pp.11

5. ChamidNur,*in the footsteps of history of economic thought Islam* (Yogyakarta: student library, 2010), pp 70-71

6. Al-Kaylany Abdullah Ibrahim, *Umar bin Khattab ijti had fi ardissawad*. Oman Jordan (2008) P.5

7. Faydah Mustafa, *ta'sis Umar binKhattab*.Faisal malik wa Headquarters lilbuhus dirasatil Islamiya (1418H / 1997M) pp.11

Prophet died. And Caliph Umar bin Khattab a rasyidin the longest time compared with the other jabantanya.

Methods

This study uses secondary based on the type, that is to collect data from both the books as books of history of economic thought in Islam, in the footsteps of Islam's history of economic thought, and ijthad books like Umar, Umar bin ta'sis Khattab etc. as well as other information relevant to the scope of the discussion, so that it can synchronize with other writing and can draw conclusions.

A brief history of Umar

In the book of Imam Suyuti rashidun dates mentioned full name was Umar ibn Umar bin Abdul Uzza bin Nufail Rayah bin Qurt bin Razah bin Uday bin Ka'b bin Luay, the Commander of the Faithful ash hafsah Al-Quraysh, Al -adawy, al-Faruqi.⁸

Imam Nawawi said: Umar was born 13 years after the events of the elephant. And converted to Islam in the sixth year of prophethood at the age of 27 years. Umar bin Khattab was an intelligent man from among his people in case of war between the Quraysh and other tribes they sent Umar as their envoy.⁹

During the reign of Umar, the Islamic power is growing very rapidly. Islam took over most of Mesopotamia and the Persian Sassanid dynasty of the hands of the Persian (Sassanid Empire that ended the time) and take over Egypt, Palestine, Syria, North Africa and Armenia from the Roman Empire (Byzantium). History records many great battles of the early conquest of the

Omar bin Khattab was killed by Abu Lukluk (Fairuz), a slave when he will lead the morning prayers. Fairuz is a resident of Persian who converted to Islam after Umar conquered Persia. The killing allegedly motivated personal vendetta Abu Lukluk (Fairuz) against Umar. Fairuz feel hurt over the defeat of the Persians, who was then the country's precious daya. Peristiwa occurred on Wednesday, 25 Dhu al-Hijjah 23 AH / 644 AD After his death the caliphate held by Uthman

economic policy Umar¹⁰

Umar In the policy outline large country in terms of income include:

1. Foreign Exchange

during its development in order to manage all aspects of entry Umar country he leads, among other things Alms, Fai, Ghanimah, jizya, kharaj, Usyur.¹¹

a) Zakat

Definition of charity if we borrow the terminology of Islam, issued a property with certain Qadr, which is given to those who deserve it, with certain conditions.¹²

8 . As-Suyuti Abdurahman bin Abu Bakar, *Date rashidun pdf*. 54pp

9 . ibid

10 . Faydah *Mustafa, ta'sis Umar bin Khattab*. Faisal malik wa Headquarters lilbuhus dirasatil Islamiya (1418H / 1997M) Pp.23

11 . Ali Ibrahim Fuad Ahmad, *Al-Mawaridul Maliyah fil-Islam, al-Gospel* Maktbah al-Misriyyah, 1972, pp 1

Zakat is one of the pillars of Islam and its obligatory 'ain for every person enough conditions. Indeed, zakat can purify man of avarice and love of extravagance to the property and is capable of nourishing properties of goodness in human hearts and expand their possessions.¹³ Zakat applicable to Muslims and is required in the second year Hijri.¹⁴ Zakat including zakat maal (cattle, gold and silver, hearty food grains, fruits, business property), zakat rikaz, and the tithe.¹⁵ Umar had laid the foundations of justice in the withdrawal of charity. Because it can not be devised to remove the obligation to pay zakat or erase part of it. Umar said:¹⁶ "can not be separated from the assembly and can not be collected from the split for fear of paying zakat."

Then Imam Malik said:¹⁷ "Interpretation of the words of Umar" can not be grouped among those who split up "is if there are three people, everyone has forty goats, meaning everyone has forty goats, means any person who is required to issue a zakat goat, but when collecting alms dating, they gathered all their sheep so that they only released two goats alone.

"while interpretation of Umar said "can not be separated from the assembly" is when there are two associates to buy a goat, they both had the lamb 200 goats, so each has 100 goats, then they should pay zakat three goats. But when it comes to tax collectors, they dissociate (split in two) so that each of them only zakat goat for each person, then Umar forbade things demian.¹⁸ In terms of policy to give alms to the ashnaf, that one of them is a group of converts.

b) Ghanimah

According to Muhammad Rawwas, booty is the property confiscated from the Muslims of the army of infidels with the war path.¹⁹ Ghanimah the things seized by the Muslims from infidel army; land, prisoners of war (men, women, children), and property that can be moved (horse, silver coins, swords, and so on). The booty gained from the infidels by Muslims got after fighting between the army and the army of Islam infidels. In a major expansion undertaken Umar, for example when conquering the State of Syria.²⁰ So much booty recovered by the Muslims. This is the fundamental problem in the distribution policy of Umar take booty.

The division of booty is divided into three types, namely:²¹

- 1) Shafi booty is selected by the head of State, this property can not be divided.
- 2) One-fifth of shafi shared, assigned to Allah, His Messenger, Prophet relatives, the orphans, the needy, and Ibn Sabil (QS. Al-Anfal 41). After the Prophet's death, Abu Bakr

12. Rasjid Solomon, *Fiqh*, to run New Light Algesindo 40, 2007. Pp 192

13. Ali Ibrahim Fuad Ahmad. *Al-MawaridulMaliyah*fil-Islam,al-Gospel Maktbah al-Misriyyah Pp 18-19

14 . Rasjid Solomon, *Fiqh*Islam,the New Light Algesindo mold 40, 2007. Pp 192

15 . Ibid, pp 192-207

16 . Rawwas Muhammad, *Umar bin Mausu'ah Fiqhi Khattab* RA 679pp.

17 . Ibid

18 . Ibid.

19 . RawwasMuhammad,*Mausu'ah Fiqhi Umar*RA,Pp 83

20 . *Ibid*

21 . Ibid, pp 84-86

stopped the Apostle and Prophet's kin, replace it to the poor. Similarly, followed by Umar and distribute to the poor, needy, and Ibn Sabil.

3) Four-fifths distributed to the soldiers who fought. Regarding the army, according to Umar, there are some conditions for the soldiers of Islam get the booty among other things:²²

1) It must be fought.

2) It should be independent, Umar said, "a slave has no right to the top of the property part of the spoils of war, if he took the fight with his master, but he took the fight on his own, then he got the part," and Umar in his "every slave who fought and not with his master, then give him the crate as a free man. "

3) Harlequin, Umar did not share the booty to the soldiers who have not reached puberty.

c) Al-Fai

Fai '(booty left by the enemy)²³ is a property that was taken from the pagans and is not a battle or without war, as jizya, kharaj, Ushur.²⁴ The division of property fai 'is divided into five sections as Umar Ibn Khattab believes that the property fai' in the distribution analogous to booty (spoils) that is one fifth of the booty was distributed to Allah and His Messenger, the Prophet's kin (Banu Hashim and Muttalib), orphans, the poor Ibnu Sabil. Are four-fifths of the booty was distributed to those who join the battle.²⁵

d) Kharaj²⁶

typing on kharaj tax is required by the Head of State to the people who entered into an agreement with the state protection.²⁷ Tax on land which must be issued considering the following three conditions:²⁸

1) The earth that their owners had converted to Islam, which is a kind of soil or earth is valid belong to their owners, and there should be no tax liability against him.

2) Earth peace, that every earth's covenant of peace with Muslim countries, so that they remain his property. Earth like this tax must be issued, and the earth was still theirs. Once there is an agreement between the two parties Belak, then anyone can not reduce or add even a head of state though. Umar did not reduce the tax and added that he also believes tax was likened to the tribute, so when the owners converted to Islam so they are not subject to tax or tribute again.

3) conquered Earth, the Earth's population was conquered by the sharp sword, and the land is not distributed to those who are entitled to the booty, but the earth was still his. He never let the earth and not distributed to the Muslims. He set the earth remains the

22 . Ibid., Pp 86-87

23. Faydah Mustafa, *ta'sis Umar binKhattab*.Faisal malik wa Headquarters lilbuhus dirasatil Islamiya (1418H / 1997M) pp 38

24 . Rawwas Muhammad, *Mausu'ah Fiqhi Umar Ibn al-Khattab*RA,pp 65

25 . Ibid

26 . Faydah Mustafa, *ta'sis Umar binKhattab*.Faisal malik wa Headquarters lilbuhus dirasatil Islamiya (1418H / 1997M) pp 46

27 . Rawwas Muhammad, *Mausu'ah Fiqhi Umar Ibn al-Khattab* RA 332pp.

28 . Ibid

property of those who inhabit the earth were conquered by Muslim rulers. But Umar is only obliged to pay taxes only. And Umar forbade the conquered Muslim ruler is to be traded. Umar has required the tax only on the ground that many seeds and fruits, a lot of results, and abounding in steadfast. And do not impose taxes on those who are poor and land which is built into their homes.²⁹

e) Jizya³⁰

The definition of jizya is an annual tax that must be paid by the unbelievers, free or slave who was left on the territory of the Islamic government.³¹ Jizya can also be referred to as tribute.

f) 'Usyur (Customs)

Definition of 'usyur is taken by the countries of the merchants who pass through his country.³² 'Usyur can also called customs. 'Usyur the taxes imposed on merchandise that goes into an Islamic state, or come from Muslim countries themselves.

2. Baitul Mal

Baitul Mal is the forerunner of the bank financial institutions. The practice is to collect and distribute wealth to those who qualify. Umar ibn Khattab was the second Caliph after the Caliphs Abu Bakr. Umar was still carrying out the Baitul Mal, a system already established at the time of the Prophet to Abu Bakr. The Board plays an important role in the country's finances. In the collection of the funds collected from the charity and donation. And then distributed to the persons entitled to obtain them at once to the national interest. Furthermore, in the field to maximize the agency Umar has made a tremendous breakthrough, ie for example in the employment of civil servants, salaries Islamic government soldiers, pensioners and in other roles. A description of the remuneration will be discussed in the next discussion. As follows:

a) Salaries Head of State

During the reign of Umar salary of treasury unspecified amount. Umar was a merchant who manage their commercial profession to meet the daily needs and to feed their children out of the trade.

b) Salaries of Civil Servants

before the leadership of Umar, civil servants do not have the salary specified amount. However, according to the conditions and situation at the time. In the days of Omar Ibn Khatab began to determine the number of civil servants' salaries. Namely the existence of a rule or law that requires decision in the salaries of civil servants.

29. Rawwas Muhammad. *Fiqhi Mawsu'ah Umar Ibn al-Khattab RA*. 332 pp

30 . Faydah Mustafa, *ta'sis Umar binKhattab*. Faisal malik wa Headquarters lilbuhus dirasatil Islamiya (1418H / 1997M) pp 39

31 . Rawwas Muhammad, *Mawsu'ah Fiqhi Umar Ibn al-Khattab RA*. PP 315

32 . Ibid. 632 pp

c) Salaries Army

At the time of Umar bin Khattab expansion occurs, so that the number of property fai 'which is very much, but the team also did not lose much. Then Umar agreed to the proposal of the friends to establish a special body to record the sources of wealth which they can, also noted those who deserve it and how much property they should receive.

D. Excellence for Economic Governance Umar bin Khattab

During Umar Islamic State led at the time, he was in various economic activities always puts *maslahah*, namely to achieve it he always maximize *maslahah* and not just satisfaction. So *maslahah* can head to the purpose of *worship*, namely *Fallah*. On the other hand, Islamic economy will lead to prosperity of the Muslim community in particular and Muslim countries in general. According UNILA, that Islam in general economic planning as well as planning and other fields, namely to realize their dreams and goals in a period of time according to the circumstances that exist.³³ Umar's economic policies, based solely on *maslahah* the context of the time. These things do not conflict with Islamic law, the Koran and the Sunnah. Moreover Umar also asked the opinion of other companions when confronted with a problem that it requires the opinion of a friend. View Umar no doubt thinking of the word, which was allowed by God as termaktup few verses in the Koran.

Umar thinking one step ahead in terms of the economy of that era. Development economics is one of them, for example, is the problem of employment. Salaries head of state and army is nothing new. Because at the time of the Prophet and Abu Bakr had never done payroll to the Heads of State and Army. This is a sign indicating that the economy in the time of Umar Islam further. While the current environment is still moderate Islamic state and is very different from the situation now. But the days of Umar Islam the country's economy can be called ahead of his time.

Conclusion

Thus Umar economic policies, which are loaded with the benefit principle. Handling problems, including also its economic problems, a country needs a reliable figure, someone who is able to combine theoretical knowledge and practical experience of the nation's wealth. Umar also a leader who became a role model. For many leaders today who take economic policies unfavorable to the benefit of the people. Thus enrich himself and his colleagues. *And Allah knows best bissawab.*

33. UNILA, Naili, *Omar Ibn Kaththab economic policy*, (Mataram: Faculty of Sharia IAIN Mataram, tt.), Pp 9

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