



FINANCIAL THOUGHT INNOVATIONS DURING THE TIME OF UMAR BIN KHATTAB

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Abstrak

Dengan meluasnya wilayah takhlukan pada masa Umar bin khatab telah menciptakan sumber daya alam baru yang mengalir ke negara Islam. Hal ini telah menyingkapkan awal mula interaksi kultural politik dan ekonomi . Hal ini telah membuat sang khalifah melakukan inovasi baru dalam aturan pemerintahan terutama yang terkait dengan manajemen keuangan yang tertata rapi. artikel ini bertujuan untuk memberikan Gambaran terhadap inovasi dalam bidang pengelolaan kekayaan negara oleh Khalifah Umar bin Khatab untuk menunjang taraf hidup dan stabilisasi perekonomian negara. Kami melakukan studi pustaka dengan menggunakan pendekatan kualitatif dan interpretasi deskriptif. Kami menemukan bahwa Khalifah ini, langkah yang ditempuh oleh Khalifah Umar bin Khatab bertujuan untuk menyelamatkan muslimin dan non muslim dari ketidakadilan dan kesulitan keuangan berat yang telah mereka derita sebelumnya, ia juga berupaya menyediakan sumber daya bagi negara yang sedang berkembang untuk mencapai tuntutan politik, ekonomi, dan militernya. Khalifah Umar bin Khatab telah melakukan distribusi kekayaan negara dengan sangat baik berupa jaminan sosial bagi muslimin dan non muslim dengan alokasi dana yang jelas dan pembukuan yang rapi.

Kata kunci: *Finansial, Inovasi, Umar Bin Khatab*

Abstract

Expanding the subjugation area during the time of Umar bin Khatab created new natural resources that flowed to the Islamic state. This has revealed the beginning of cultural, political, and economic interaction. This has made the Caliph carry out innovations in the rules of government, especially those related to financial management that are well organized. This article aims to provide an overview of innovation in the field of state wealth management by Caliph Umar bin Khatab to support the standard of living and stabilize the country's economy. We conducted a literature study using a qualitative approach and descriptive interpretation. We found that this Caliph, the steps taken by Caliph Umar bin Khatab aimed to save Muslims and non-Muslims from the injustice and heavy financial difficulties they had suffered before; he also tried to provide resources for developing countries to achieve political and economic demands and the military. Caliph Umar bin Khatab has done an excellent distribution of the state's wealth through social security for Muslims and non-Muslims with a clear and well-organized allocation of funds and neat bookkeeping.

Keywords: *financial, Innovation, Umar bin Khatab*

A. INTRODUCTION

This article aims to provide an overview of the management of natural resources and the distribution of wealth managed by Umar bin Khatab, which is close to modern fund allocation with neat, measurable, and accountable bookkeeping. The achievements of the second Caliph, Al-Farouq, may God be pleased with him - political and economic - are many and famous and too great to be enumerated; he was the first to establish a treasury for Muslims and the first to write down the offices in Islam to count the owners of gifts and distribute salaries to them, and the first during whose reign the Islamic state expanded and the income of the treasury from the land tax reached a record level that exceeded even the expectations of the Caliph himself. He, may God be pleased with him, issued a group of legal instruments organizing the affairs of the judiciary, citizens, and minorities and their rights and duties, which still represent a rare model of the legal and rights history of the Islamic state since the early days of its administration. His excellent management and administration also had a significant impact in containing many crises that almost swept away the state and society during his caliphate. The discussion focuses on distribution, allocation, and financial accountability during the time of Umar bin Khatab.

B. LITERATURE STUDY

In our discussion, we refer to the book entitled *Kitab Sijaj al-Muluk*, compiled by Abu Bakar Tartusyi, which discusses the book "*Siraj al-Muluk*" which consists of sixty-four chapters, which deal with the policy of the king, the art of governance, and the management of the affairs of the subjects. In his book, he discussed the qualities on which the king is based, the praiseworthy qualities in the sultan, which enable his kingdom and bestow perfection upon him, and the qualities that require the sultan to be criticized. He also touched on what the subjects must do if the sultan inclined toward injustice and discussed the sultan's company, his conduct with the soldiers, and the necessity of taxation and spending money.

Al-Tartushi spoke in his book about the ministers, their qualities and manners, and talked about consultation and advice as being among the foundations of the king, and presented the sultan's actions towards money and taxation and his policy towards his workers in the cities, and discussed the state's policy towards the People of the Covenant, and the rulings related to that, and spoke about the affairs of war and what it requires in terms of policy and management. We also refer to an article written in a journal entitled, *Siyasah al-Maliyah fi al-Islam wa Makanatuha wa Dauruha baina Siyasah al-Maliyah al-Maujudah*, by Yasin Salih Abdul Karim; this article conducts a comparative study between political policies during the time of the Caliph ar-Rasyidin and financial policies that apply today. ("Host Country Control over the Multinational Company," 2019)

The economic policy in Islam uses public revenues and expenditures as preventive and therapeutic policies for poverty. Meanwhile, the monetary policy in the buoyant economy - whose causes of poverty lie in its ideology - is limited to therapeutic aspects only. The researcher proposed a set of recommendations where he stressed the necessity of restoring the Islamic civilizational model emanating from the doctrinal and moral principles of the Islamic religion and renewing the social and economic equation through the afterlife incentives, and the commitment of Islamic countries in drawing up and implementing their monetary policy, especially financial policies, with the Islamic economic approach and Islamic and Sharia objectives, and the necessity of coordination between

Islamic countries regarding zakat funds in terms of collection, disbursement and absorption.

C. DATA AND METHODOLOGY

In writing this article, we conducted a literature study, reviewing several books and journals related to the financial system in Islam from the time of the Prophet to the Khulafā ar-Rāsyidin. We also conducted a study of Islamic finance after the Khulafā ar-Rāsyidin. Our discussion used a qualitative historical approach, which was then interpreted descriptively.

D. RESULT AND DISCUSSION

The era of Omar differed from the era of his predecessor, as the world was opened to them with its wealth and prestige on the one hand and with the responsibility for many people whose customs and lifestyles differed from the desert lifestyle that the conquering Muslims were accustomed to. Groups of them were urban dwellers and had their demands for living and organizing their affairs. I studied the new facts, especially in urban areas. We see the employment of judges, security, and guards. The system of state institutions began, public service appeared, and the life developments accompanying it showed us the administrative personality of the second Caliph of the Messenger of God. (Meirison, 2019) He was the first to be called the Commander of the Faithful. He arranged the jobs according to what would preserve people's lives and recruited soldiers, moving from joining the jihad spontaneously and according to the ability to what is called today the army, as the conquered countries required that they be mobilized with soldiers to protect the borders and defend the vast lands against invaders and those who rebelled against the system (طرطوشى، محمد بن وليد، ٢٠١٦).

A group of achievements recorded for the era of Omar Al-Farouk can be listed as Omar establishing the treasury and being the first to establish the offices (Abi Al-Hasan'Ali Al-Mawardi, n.d.). The reason for this recording is that Abu Hurairah (may Allah be pleased with him) said: I came from Bahrain with five hundred thousand dirhams, so I went to Umar ibn al-Khattab (may Allah be pleased with him), and he asked me about the people, so I told him. Then he said to me: What have you brought? I have brought five hundred thousand. He said: Woe to you! Do you know what you are saying? I said: Yes, one hundred thousand five times. He said: You are sleepy; go back to your family and sleep, and when morning comes, come to me. I went to him when morning came, and he said: What did you bring? I said: I have brought five hundred thousand. He said: Woe to you! Do you know what you are saying? I said: Yes, one hundred thousand, until he counted it five times, counting it with his five fingers. He said: Is that good? I said: I do not know anything else. He said: So he ascended the pulpit, praised Allah, and thanked Him, then he said: O people, a great deal of wealth has come to us, so if you wish, we will measure you out, and if you wish, we will count you out. A man stood up and said: O Commander of the Faithful, I have seen these non-Arabs writing down their records. Omar desired that, and Omar (may Allah be pleased with him) consulted the Muslims about writing down the records. and some of them advised him on what He saw. and it was said that it was Al-Walid bin Hisham bin Al-Mughirah who said, I came to the Levant and saw that its kings had written down a record and recruited an army, so he wrote down a record and recruited an army.

In some accounts, the one who advised that was Khalid bin Al-Walid (may Allah be pleased with him). He established it on the model of the records of the Romans and Persians. It was written down by Aqeel bin Abi Talib (may Allah be pleased with him),

Mukhramah bin Nawfal, and Jubayr bin Mut'am. They were among the notables of Quraysh. The most reliable accounts of writing down the records are that it was done in the year twenty of the blessed Hijra, as stated in the introduction of Ibn Khaldun. The most important of the offices that Omar (may God be pleased with him) established was the "Diwan al-Ata'a." When Omar (may God be pleased with him) wanted to establish the office, he asked his advisors, "Who do we start with?" Abd al-Rahman ibn Awf said to him, "Start with yourself." Omar said, "I remember that I was present with the Messenger of God (peace and blessings of God be upon him), and he began with Banu Hashim and Banu Abd al-Muttalib." Omar began with them. Those tribes of Quraysh who were next to them, clan after clan, until he had completed all of Quraysh, he ended with the Ansar. He began with the Saad ibn Mu'adh group from the Aws until the people settled in the office according to their lineage connected to the Messenger of God (peace and blessings of God be upon him) (تأليف عبد الرحمن بن محمد بن خلدون؛ تحقيق درويش الجويدي، ابن خلدون، ١٣٣٢-١٤٠٦، & (جويدي، درويش، ٢٠١٥). Omar differentiated in giving among people according to their precedence in Islam (Ibn-Katīr, Mu'auwad, 'Abd-al-Mauğūd, & Abū-Mulħim, 2009).

Abu Bakr (may Allah be pleased with him) had treated people equally in giving and refused to show preference among them, but Caliph Omar (may Allah be pleased with him) proceeded to divide the money in a manner contrary to what Abu Bakr had done in this regard, (so he did not treat the giving equally), as Omar divided their gifts according to their precedence in Islam and their merit in jihad and supporting the Messenger of Allah (peace and blessings of Allah be upon him), hoping for the words of Allah the Almighty: "Not equal among you are those who spent before the conquest and fought. Those are greater in degree than those who spent afterward and fought" (Surah al-Hadid: 10), and His words: "Not equal are those of the believers who sit (at home), except those who are disabled." "And those who strive in the cause of Allah with their wealth and their lives - Allah has preferred those who strive with their wealth and their lives over those who sit (at home) by a degree. And to all, Allah has promised the best." (Surah an-Nisa:95) Therefore, Omar (may Allah be pleased with him) divided people in terms of giving as follows:

- Those with precedence who obtained wealth through their precedence.
- Those who enrich the Muslims by bringing them benefits, such as guardians of affairs and scholars who bring them the benefits of religion and the world.
- Those who do well in removing harm from them, such as those who strive for Allah's cause from among the soldiers, spies, and advisors towards them.

THOSE IN NEED

He organized the military as a permanent job, and the soldiers fought and were stationed at the borders and frontiers. It was necessary to spend money on them and their families with organized and organized expenses. He established branches of the city's office in Iraq, Syria, and Egypt (تصنيف أبي عبد الله محمد بن عبدوس الجهشيارى؛ أعاد بناءه و عني بتحقيقه (or 943, 2009). In addition to this Arab office, the local offices in Iraq, Syria, and Egypt were established before Islam. Omar kept these offices with their employees and languages, so the office of Iraq was in Persian, the office of Syria in Roman, and the office of Egypt in Greek. Omar kept these jobs for non-Muslims because the conquerors were illiterate Arabs who did not know how to write or calculate. Omar's return from his method of distributing money, as Abu Yusuf mentioned, "that when (Omar ibn al-Khattab) saw that the money had increased, he said, 'If I live until this night, I will give the last of the people the first of them so that they will be equal in giving'" meaning

he wanted to return to the policy of Abu Bakr, but he died before that. Omar protected land for the horses of Muslims.

Omar, in the language of today's era, created land for the benefit of Muslims, which is known to jurists as "the land of the protectorate." It is land in which ownership and private use are prohibited and allocated for grazing the livestock of Muslims, war horses, and charity animals. He established financial rules that prevented extravagance and filled the shortcomings that stagnation may lead to; he established the treasury, recorded the records, imposed the grant, and established the administrative and technical organization for that, so it was said that he was the first to establish the general budget in the Islamic state and followed that with a precise system of control and evaluation (Ibn-Katīr et al., 2009). He preserved public funds, controlled expenditures, and applied his financial idea that stipulates that money should not be taken except from its rightful source and should not be placed except in its rightful place, and no one has a right to this money, and no one is more deserving of it than another (Māwardī & Baghdādī, 1989).

The period of Omar bin Al-Khattab's rule (may Allah be pleased with him) had its specifications that established the features of the state, the most important of which are:

1. Muslims had a permanent army after people used to call for jihad so that when jihad ended, they would return to their work and families and have a share of the spoils.
2. The sprawling state had employees who performed fixed jobs and received wages and salaries for them.
3. There was a tax, a fixed income that goes to the treasury and is kept to be spent over the months.
4. Large countries and kingdoms came under the rule of Muslims, which required the state to provide services and work that required spending.

All of the above arrangements supported what the Caliph did in recording the offices, preserving the money, counting the beneficiaries, and distributing the money to them, as the office performed the work Al-Qalqashandi called "writing the money" (accounting today). Al-mawardi mentions that the office was established to preserve what was related to the Sultanate of work and money and those who performed it from the armies and workers. Ibn Khaldun added other tasks to the offices, including preserving the state's rights from within and without, counting the soldiers by their names, estimating their provisions, and disbursing their allowances (Māwardī & Baghdādī, 1989). Other divisions made by Umar as state revenue and expenditure are:

1. Local-level income is distributed to eight (8) groups of Ahlu-zakat (*al-ashnâfu al-tsamâniyyah*)
2. Income is given to those in need experiencing poverty to finance their activities of seeking welfare without any discrimination.
3. Income to pay pensions and assistance funds and cover administrative and operational expenses, military needs, etc.
4. Income for abandoned childcare workers and other social funds.

Here will be written the parts of the Commander's gift to the Muslim community who have contributed to the development of Islam and the amount of the grant in the State Budget during the time of the Commander of the Believer Umar ibn al-Khaththab as a

manifestation of the concept of *al-Maqâshid al-Syarî'ah/al-Dharüriyyah al-Khamsah*:(Jajuli, 2017)

Item	Sum Gift	The number of stipulations for the Given	Information
1	12,000 Dirhams	For every wife of the Prophet Saw	
2	12,000 Dirhams	To Abbas the Apostle, uncle	
3	5000 Dirhams	For the Muhajirin and Anshor who have followed Badr War	Hasan and Husein are listed as relatives of the Prophet PBUH
4	4000 Dirham	For those whose Islam is like the Islam of the people of Badr	Uthman ibn Zaid, Usama was included in their list, while Umar fixed his share of his sons 3000 dirhams
5	2000 Dirham	Sons of the Muhajirin and Ansar	Umar told his son that he distinguished Abu Usamah and gave him 3000 dirhams because of the virtue of Um Salamah in Islam
6	800 Dirhams	Makkah people and people	Umar distinguished Nadzar ibn Annas and gave him 200 dirhams when some companions protested. Umar said, "Indeed, this Father met me on the day of Uhud and said to me, "What happened to the Messenger of Allah? Then I replied, I know that the enemy attacked the Messenger of Allah!, and he said, "If the Messenger of Allah dies, then Allah will always live, and He will not die. So let's fighting to the end."

Source: (Jajuli, 2017)

The following is another table about the distribution of the state expenditure budget taken from the property of Baitul Maal (Treasury) during the time of the Commander of the Believers as the basis of the concept of *al- Maqâshid al-Syarî'ah/al-Dharüriyyah al-Khamsah* in the version of DR. Ibrahim Fuad Ahmad Ali in his book *al-Infâq al-'am fi al-Islam*.

Item	Assets given	Amount given	Note
1	5000 dirhams	For the warfighters of Badr and the first Muhajirin	Umar ibn Al-Khatthab included four people outside of that, including Hasan Hussein ibn Ali, because they were relatives. Abu Dzar al-Ghifary (peace and blessings of Allaah be upon him), Salman al-Farisi of the Khandak warfighter in the construction of the trench.
2	4000 dirhams	For Badr warfighters of the Ansar	
3	4000 dirhams	For fighters in the Badr ranks and the treaty Hudaibiyyah.	

Item	Assets given	Amount given	Note
4	3000 dirhams	For the Hudaibiyah covenant army to the people of Apostate	
5	2000 Dirham	For warfighters Qhadisiyyah and Yarmuk	
6	1000 Dirhams	For all Muslim fighters	
7	500 Dirhams	For the Mutsanna group	
8	300 Dirhams	For group units Tsabit	
9	250 Dirhams	For group units Arrabi'	
10	200 Dirhams	For the residents of Hajr and Ubad	
11	100 Dirhams	For children who participate in various battles	
12	500 Dirhams	For the wives of war soldiers Badr	
13	400 Dirhams	For the wives of war soldiers Badr and Hudaibiyah agreement	
14	300 Dirhams	For the wives of the armies, the Hudaibiyah covenant begins until the Riddah war	
15	200 Dirhams	To the wives of the soldiers who participated in the Qodisiyid war and Yarmuk	

Source: (Jajuli, 2017)

Some of the gifts given by Umar to those who are entitled to receive them are not only distributed from the property of Baitul Maal in the form of money but also in the form of objects or goods in the form of food. The Commander of the Believers, Umar bin al-Khaththab, ordered his slaves to take a bucket of food, stir it, make bread, and cool it with oil. Furthermore, 30 people were called to take their allotments for lunch until it was finished. Then Umar said: "Enough for one person, two buckets every month." So, with this incident, Umar always provides good food for men, women, and children, and every month, there are two buckets. In another division of the Baitul Maal property that Umar gave to the Muslims as a budget for state revenues and expenditures reported annually:

Item	Recipient	Sum
1.	Hazrat Aisha and the Prophet's uncle	12,000 Dirhams
2.	Wives of the Prophet other than 'Aisha	10,000 Dirhams
3.	Ali, Hasan, Hussein, and Badr fighters	5000 Dirhams
4.	Former Uhud fighters, migrants to Habasyah	4000 Dirham
5.	Muhajirin/ Muhajirat before Fathu Makkah (Conquering Makkah)	3000 Dirhams
6.	A son of former Badr fighters, Muhajirin and Anshor, who took part in the al-Qōdisiyah war and those present in the oath of al-Hudaybiyyah	2000 Dirham
7.	People of Makkah (not Muhajirin)	800 Dirhams

8. Residents of Medina	250 Dinar
9. Yemeni, Syrian, and Iraqi Muslims	200-300 Dirham
10. A newborn child who is fatherless and Thousands	100 Dirhams

Umar cannot withdraw the wealth of Baitul Maal except for the issuance that is permissible by *Syara'*. The position of the head of state towards Baitul Maal is the same as the position of *the wāshi* (the one who obtains Washiat/testament) towards the orphan's property. In this case, Umar said: "I place myself from the property of Baitul maal belonging to the Muslims equal to the degree of my will on the property of orphans." As a further measure of the swollen state revenue, the Commander of the Believers, Umar Ibn al-Khaththab R.A, established allowances (*al-Athōyâ*) that differed from the practice practiced before Abu Bakr. If Abu Bakr gives allowances to the people in the same portion (*al-Musāwah*) (حسن, ٢٠٠١).

But the Commander of the Believers Umar Ibn al-Khaththab did it in stages (*at-Tafāwut*), the Commander of the Believers, Umar Ibn al-Khaththab that what Abu Bakr did was based on *ra'yu* (opinion) with other principles with Umar. Abu Bakr said, "People embrace Islam because of the guidance of Allah who will reward them with a reward from the Day of Resurrection. Meanwhile, in this world, everyone must get enough goods for their own needs" (الدين & Tornberg, 1965). Two considerations are used as guidelines for distributing Baitul maal assets, which the Amirul Mukminin Umar Ibn al-Khaththab carried out to determine the size or size of the distribution of social benefits for Baitul maal assets. First, in terms of one's social position according to the close relationship with the blood of the Prophet (*saw*) and reconsidered who converted to Islam first and this concerns the merits and achievements of the companions who converted to Islam first with the title *as-sābiqūn al-awwalūn* in their accomplishments and struggles in maintaining their faith for the sake of Islam. In principle, the Commander of the Believers, Umar Ibn al-Khaththab felt mistaken about the policy he had carried out in distributing wealth, and Umar realized the consequences of the unequal distribution of wealth among the community (Jajuli, 2017).

Therefore, Umar returned to the policy applied by Abu Bakr, which attached importance to equality in material matters of life and did not distinguish between the obedient and the disobedient (جي, ١٩٨٨).

As a result of the unequal and uneven distribution of Baitul Maal's wealth, there will be an increasingly visible gap between those who have property and those who do not. The companions who convert to Islam first will be more prosperous, and those who convert to Islam later will not have enough of their wealth. During the time of Caliph Uthman ibn Affan, the amount of wealth from Baitul Maal was different for each individual. The result is a social gap between the rich and the poor. (Ibn-Katīr et al., 2009) Meanwhile, Ali ibn Abi Thallib applies the system of the principle of equality in the distribution of property between prophet companions (حسن, ٢٠٠١).

Nevertheless, the Commander of the Believers, Umar Ibn al-Khaththab, regretted the distribution of Baitul maal property that he carried out during his distribution with different divisions between shahabat. The money in Baitul Maal can be saved and made into capital to increase foreign exchange revenue from the state's cash income. Umar is a very fair leader in his distribution. But it is deplorable that Umar disagrees with giving property to his children. The Banu 'Adi came to Umar to give him the treasure of Baitul maal, but Umar refused; even Umar gave it to someone else, even though we don't provide it to relatives,

that must take precedence over others. Not close relatives are more entitled to be given. Allah says in the Qur'an, surah an-Nisa, or Surah al-Baqarah that the property is given to one of the close relatives, then the distant relative, and so on (ذكاء السياسات المالية لعمر بن الخطاب "رضي الله عنه" n.d.). At the end of his life, Umar expressed regret for what he had done in the opinion and ijthad that was carried out in the distribution of the property, and Umar gave a message to other companions before his death so that those who became caliphs after him would follow the same pattern and method of distribution as the first Caliph, Abu Bakr (الدين & Tornberg, 1965).

OMAR'S EFFORT NOT TO DIVIDE THE LANDS:

One of Omar's most critical financial developments was his opinion that the great conquered lands should not be divided. The economic decision was to secure a substantial economic resource from two sources: the land tax from the land's yield and the jizya from those who exploited the land economically. From an administrative and organizational perspective, he made the present and future Muslims equal and arranged work and a new system that had never been done before, in addition to expanding the state's property. However, this Effort did not appear to the rest of the companions as it appeared to Omar, and the discussion between them went on for a long time until it was mentioned that they almost fought with the sword until God opened their hearts to Omar's evidence from the Qur'an and after the senior companions supported his opinion with immediate and future benefits. Bilal and his companions - may God be pleased with them - asked Omar bin Al-Khattab - may God be happy with him - to divide what God had bestowed upon them from Iraq and the Levant, and they said to him: Divide the lands among those who conquered them as the spoils of armies are divided, but Omar refused that with great refusal and rejected their request and made it the property of the Muslims in general, whether they were present at the time or not, and whether they participated in the conquest or not (Dar, 2020). He based his view on what he saw with his penetrating thought and significant Effort on the words of God Almighty: "Whatever God has bestowed upon His Messenger from the people of the towns is for God and the Messenger and the near relatives and the orphans and the needy and the wayfarer so that it will not be a circulation among the people." The rich among you, and whatever the Messenger has given you - take, and what he has forbidden you - refrain from. And fear Allah; indeed, Allah is severe in penalty for the poor emigrants who have been expelled from their homes and their properties, seeking bounty from Allah and approval and supporting Allah and His Messenger. Those are truthful. And those who were established in the house and the faith before them love those who emigrated. They find no need in their hearts for what they have been given, and they give preference over themselves, even though they are in need. And whoever is protected from the stinginess of his soul - it is those who will be successful. And those who came after them say, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind" "Merciful" (Translate of al-Hasyr: 7-10).

The one who ponders these verses finds that they combine in their meaning what God bestowed upon His Messenger in particular, and what God bestowed upon all the villages in general, to what God singled out for the Muhajireen and then the Ansar, and what God Almighty divided for those who came after them from the general Muslims. Therefore, you find Omar (may God be pleased with him) saying, deducing, and demonstrating his Effort in what he went to: "God has made those who come after you

share in this booty, so if you divide it, nothing will remain for those who come after you, and if it remains, the shepherd in Sana'a will reach his share of this booty with his blood on his face." And among what he said, proving the superiority of what he says, addressing their minds and hearts: "If the land of Iraq is divided with its non-Muslims, and the land of the Levant with its non-Muslims, what will fill the gaps? And what will be for the offspring and widows in this country and other countries of the people of Iraq and the Levant?" When they kept demanding and coveting the division, saying to him: "Do you want to give what God has bestowed upon us by our swords to people who did not attend and did not bear witness, and to the sons of the people and their sons' sons who did not attend?" He would only say to these angry crowds, unaware of his scientific view and social awareness: This is my opinion. Omar's opinion came in his saying: "I have seen that I should detain the lands for their infidels, and impose on them the tax and on their necks the jizya that they pay so that it would be a booty for the fighting Muslims and their offspring and for those who come after them(“ذكاء السياسات المالية لعمر بن الخطاب رضي الله عنه” n.d.)."

Based on what Omar's understanding and diligence conveyed from the Book of God Almighty, he chose after the conquest of al-Sawad the black lands of Iraq and the Levant, to endow it for the general Muslims from the fighting ones and their offspring and those who come after them generation after generation, without division, and some of the Companions supported him in that, such as Uthman, Ibn Umar, Ali, and Talha, and his advisors from the Aws and Khazraj, which strengthened him in what he went to, saying to those who disagreed with him: "How can I divide it for you and leave those who come after you without a division?" It was narrated on the authority of Zaid bin Aslam that he said: "But by the One in Whose Hand is my soul, were it not that I would leave the last of the people as a pauper who has nothing, No village was opened to me except that I divided it as the Prophet, may God bless him and grant him peace, divided Khaybar, but I leave it as a treasury for them to divide (Bujari, Matraji, & Matraji, 1997). The companions found no escape from approving the opinion of Omar, may God be pleased with him, and the truth was apparent to those with eyes, so they supported his opinion and said: Yes, what you said and what you saw if the borders and these cities are not filled with men and what they are given to strengthen themselves with is provided, the people of disbelief will return to their towns. Abu Yusuf said(Abū-Yūsuf Ya'qūb Ibn-Ibrāhīm, Manāṣīr, & Dūrī, 2009): What Umar (may God be pleased with him) saw in refraining from dividing the lands among those who conquered them when God informed him of what was in His Book of the explanation of that was a success from God, and he had what he did, and in it was the best for all Muslims, and in what he saw of collecting the tax of that and dividing it among the Muslims, the general benefit for their group, because if this had not been restricted to the people in gifts and provisions, the borders would not have been mobilized, and the armies would not have been able to march in jihad, and there would have been no security from the return of the people of disbelief to their cities if they were empty of fighters and mercenaries, and God knows best what is good wherever it is (Abū-Yūsuf Ya'qūb Ibn-Ibrāhīm et al., 2009).

From the above, the development of financial thought in Omar's era becomes clear. He achieved a balance between the interests of the individual and the interests of the group. If the interests of the individual conflicted with the interests of the group, the latter was the first to be taken care of. He is also credited with creativity in devising solutions to new problems that were unprecedented in the environment of the Companions and did not violate the law of God. He was distinguished not only in administrative techniques but also in finance. The balance of the rules of his balance in financial thought is attested to by

his saying (Māwardī & Baghdādī, 1989), I have not found that what God has entrusted me with is good except in three things: that it be taken in the right way, given appropriately, and prevented from falsehood. I am in your wealth like the guardian of an orphan. If I am rich, I abstain; if I am poor, I eat reasonably.

E. CONCLUSION AND SUGGESTIONS

God blessed the first generation of builders of this nation's civilization with a unique, innate intelligence, which had a profound impact in establishing the foundations of the Islamic state and consolidating its pillars on a land that had not received a herald or a warner before the caller to Islam and had not known a central authority or stability under the umbrella of a despotic or rational rule. In the early ages, the Caliph of Islam was responsible for managing the religious and worldly affairs of the state, including those related to politics and economics, and managing the affairs of war and peace, in addition to other burdens that the ministries and specialized work teams in our present age are unable to undertake. The Caliph, in addition to that, had to participate practically and directly as an individual in society in all these aspects and others.

The state apparatus had not yet known complexity and bureaucracy, nor had the disease of administrative flabbiness crept into it, ravaging it and other institutions later. The model this article discusses belongs to the first era of the golden age of the history of the Islamic Caliphate. The era of the Rightly-Guided Caliph Omar bin Al-Khattab, may God be pleased with him, whose caliphate lasted for 37% of the period of the Rightly-Guided Caliphate as a whole, for more than 11 years. The achievements of the second Caliph, Al-Farouq, may God be pleased with him - political and economic - are many and famous and too great to be enumerated; he was the first to establish a treasury for Muslims and the first to write down the offices in Islam to count the owners of gifts and distribute salaries to them, and the first during whose reign the Islamic state expanded and the income of the treasury from the land tax reached a record level that exceeded even the expectations of the Caliph himself. He, may God be pleased with him, issued a group of legal instruments organizing the affairs of the judiciary, citizens, and minorities and their rights and duties, which still represent a rare model of the legal and rights history of the Islamic state since the early days of the administration era in it. His excellent management and administration also had a significant impact in containing many crises that almost destroyed the state and society during his caliphate, such as what happened in the year 18 AH when a severe famine, drought, and famine struck the Arabian Peninsula in what was known as the Year of Ashes, and the Plague of Amwas ravaged the Levant and its people in the same year.

The successor of the Messenger of God, Omar bin Al-Khattab, may God be pleased with him, was worried about filling the state treasuries with money for fear of making a mistake in spending it in the right way, unlike the tyrants who usurp the rights of the subjects and do not satisfy the greedy appetite connected to the resources of gluttony in their stomachs. May God be pleased with him; Omar was more glad to distribute the money to those who deserved it than the subjects who were delighted to receive their gifts. Therefore, money overflowed exceedingly in his era, and the treasury formed a fundamental pillar of society and provided for its needs. Omar, may God be pleased with him, also had a keen vision and a thriving economic strategy that appears from what was reported about him in the previous texts in the following:

1. Omar, may God be pleased with him, was keen to establish an economic body from

which the state would spend on its subjects, activities, and establishments and which would represent the nucleus of the national economy and was described in the treasury because there is no policy or continuity for a strong state without a strong economy.

2. The money should not be accumulated in this treasury; instead, it should be distributed to its banks in the medium and short term, for fear that the situation might get out of control since the state is still new in its formation and development.
3. Omar encouraged the nation to establish financial receptacles and savings banks because he realized - with his keen insight - that if the country lived for a long time, the ills of previous nations would appear, and the rulers would seize the subjects' money and deny them their rights.
4. Omar established a database to record the necessary information and statistics about people with low incomes and those who receive gifts so that their affairs can be managed and everyone with a right can take his right.

This is one aspect of the financial policies and achievements of the second of the Rightly-Guided Caliphs, a shining beacon and a bright light in financial jurisprudence and Islamic economics. Al-Farouq, may God be pleased with him, developed the economic system by increasing resources and controlling expenditures while taking into account the arrangement of people's rights in different regions through the system of divans, and his policy formed a fundamental model in dealing with the calamities that befall the nation throughout the ages, so may God be pleased with him and satisfy him.

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