

How Omar bin Abdul Aziz Reached Economic Golden Era: Unearthing the Umayyad History From Economics Perspective

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Abstract

This research discusses on how Omar bin Abdul Aziz reached economic golden era in terms of his leadership characters and impact of his economic regulations. The researcher used a qualitative descriptive approach in this study, and this type of research is library research. This study was conducted to solve a problem that is based on critical and in-depth research on relevant library materials. The outcome demonstrates that Omar bin Abdul Aziz's principles and ideals of simplicity and modesty, honesty, justice, and truth, and the abolition of feudalism are consistent with the impact felt by the people as a result of his policies. Economic policies include the elimination of discrimination, the Zakat sector, the administration sector, the agricultural sector, and the issue of kharâj jizyah.

Keywords: Economic Policy, Caliph Omar bin Abdul Aziz, Golden Era

Abstrak

Penelitian ini membahas bagaimana Omar bin Abdul Aziz mencapai era keemasan ekonomi dilihat dari karakter kepemimpinannya dan dampak regulasi ekonominya. Peneliti menggunakan pendekatan deskriptif kualitatif dalam penelitian ini, dan jenis penelitian ini adalah penelitian kepustakaan. Kajian ini dilakukan untuk memecahkan suatu masalah yang didasarkan pada penelitian kritis dan mendalam terhadap bahan pustaka yang relevan. Hasilnya menunjukkan bahwa prinsip dan cita-cita Omar bin Abdul Aziz tentang kesederhanaan dan kesopanan, kejujuran, keadilan dan kebenaran, serta penghapusan feodalisme sejalan dengan dampak yang dirasakan oleh rakyat sebagai akibat dari kebijakannya. Kebijakan ekonomi meliputi penghapusan diskriminasi, bidang zakat, bidang administrasi, bidang pertanian, dan isu kharâj jizyah.

Kata kunci: Kebijakan Ekonomi, Khalifah Umar bin Abdul Aziz, Era Keemasan

INTRODUCTION

Background

The first Islamic empire was the Umayyad dynasty. The Umayyad dynasty was named after Umayyah bin Abd Al-Syam, Abu Sufyan's grandfather. Umayyah was of the same generation as Abdul Muthalib, the Prophet Muhammad's grandfather, and Ali bin Abi Talib (Zainudin, 2015). Between 41 H/661 AD and 132 H/750 AD, the Umayyad

dynasty ruled for 90 years. Muawiyah bin Abi Sufyan was the Umayyad dynasty's founding father. In addition, he was the first of the 14 Umayyad caliphs. The Umayyad caliphs were: Muawiyah bin Abi Sufyan (41-60 H/ 661-680 M), Yazid bin Muawiyah (60-64 H/ 680-683 M), Muawiyah bin Yazid (64 H/ 683 M), Marwan bin al-Hakam (64-65-H/ 683-685 M), Abdul Malik bin Marwan (65-86 H/ 685-705 M), Al-Walid bin Abdul Malik (86-96 H/ 705-715 M), Sulaiman bin Abdul Malik (96-99 H/ 715-717 M), Omar bin Abdul Aziz (99-101 H/ 717-720 M), Yazid bin Abdul Malik Bin Marwan (101-105 H/ 720-724 M), Hisham bin Abdul Malik (105-125 H/ 724-743 M), Al-Walid bin Yazid bin Abdul Malik (125-126 H/ 743-744 M), Yazid an-Naqis bin al-Walid 126 H/ 744 M), Ibrahim bin al-Walid Bin Abdul Malik (126 H/ 744 M), and Marwan bin Muhammad (127-132 H/ 744-750 M).

Unlike most rulers who were so eager to take the throne, Omar II actually cried when he was given the throne. In fact, he was not an Umayyad, but his justice and wisdom while serving as governor impressed Caliph Sulaiman. So at the end of his life, Sulaiman in his will advised him to choose Omar bin Abdul Aziz as his successor.

After Caliph Sulaiman died in 99 H/717 AD, King 'bin Haiwah read out his will in Damascus in front of the royal family and officials (Al-Azizi, 2017). Some of them had apparently predicted the contents of the letter, so they were not surprised when it was announced that Omar bin Abdul Aziz had been appointed caliph. This was not the case for Omar, who was completely taken aback. Fortunately, all parties and supporters are in agreement. Finally, Omar was unable to decline the position. Furthermore, following Friday prayers, Omar, who was 36 at the time, was sworn in as caliph in front of the Muslims gathered at the Damascus Mosque. Omar didn't even crack a smile during his appointment. He was crying instead. He immediately considered the plight of the poor and needy, as well as widows with many children but little food. He was sobbing because everyone would sue him if he did not fulfill their rights during his reign as caliph. Omar's tears continued to fall from his eyelids and run down his cheeks. He was terrified of Allah SWT's threat if he was unable to prosper the dhu'afa and Muslims at the time.

Omar bin Abdul Aziz bin Marwan bin Al-Hakam bin Abi Al-Ash bin Umayyah bin Abdishams bin Abdimanaf bin Qushay bin Kilab was born in Medina on Tuesday, November 26th, 682 AD (some say 63/684 AD). His father was a philanthropist and one of the best Umayyad officials to serve as governor of Egypt; he was also known for being serious and diligent in his studies of hadith. His ancestors trace back to the second Caliph, Omar bin Khattab, on his mother's side. As a result, he inherited many noble traits from Omar bin Khattab. He was also known as Omar II.

Omar II had several wives, including Fatimah bint Abdul Malik, Lamis, Umm Uthman, and several slaves known as Umm Walad. He had 13 sons, namely Abdul Malik, Abdul Aziz, Abdullah, Ibrahim, Ishaq, Yaqub, Bakr, Walid, Musa, Ashim, Yazid,

Zayyan, and Abdullah. Dan had 3 daughters: Aminah, Umm Ammar, and Umm Abdillah.

Omar II's reign was brief, lasting only two years, five months, and four days (Fuad, 2013). However, like his predecessor, he was successful in restoring Islam's glory. He achieved and implemented policies that benefited the people. Scholars' testimonies describe the magnitude of Caliph Omar bin Abdul Aziz's role while leading. One of them is as follows (Ash Shalabi, 2011):

1. "Omar bin Abdul Aziz was caliph for only thirty months. However, the fruits of his leadership were visible. Many wealthy people were dissatisfied during his time because they could not find poor people to assist. Because Omar bin Abdul Aziz had already done enough for the entire society at the time." (According to Ibn Abdil Hakam in Sirah Omar bin Abdul Aziz)
2. "Every hundred years, Allah sends a person to straighten out the affairs of this people. We also discovered that he is Omar bin Abdul Aziz in the first hundred years." (Ahmad bin Hambal and Imam Az-Zuhri).

Omar II and Al-Faruq II, the caliph, died in tragic circumstances. According to some accounts, he was poisoned by one of his assistants. Caliph Omar, like his grandfather, continued to live a simple, honest, and ascetic life despite his people's prosperity. Omar left no legacy for his wife and children, other than fond memories of him as a righteous, strong, and legendary leader. Based on this context, this research focuses on the economic heyday of Islam during the reign of Caliph Omar bin Abdul Aziz.

Identification of the Issue

1. What are the characteristics and leadership methods of Caliph Omar bin Abdul Aziz?
2. What were the economic policies that made that period a golden era?
3. What is the economic impact of his policies?

LITERATURE REVIEW

Golden Era

Gold is an item that is synonymous with luxury and prosperity. The term gold is often paired with other words to express something that is valued as extraordinary. According to research (Muslim & Afdayeni, 2019) entitled "Umar bin Abdul Aziz: The Islamic Golden Age of the Umayyad Dynasty", the Umayyad dynasty reached its golden age when Omar bin Abdul Aziz reigned. This is because he attaches importance to people's welfare and domestic development. Rapid progress can be felt by the people because of his firmness in managing baitul mal, distribution of state assets, eradicating corruption, living simply, and ensuring that all people are prosperous. The similarity between Muslim and Afdayeni's research with this

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research is to examine the policies he carried out and these brought prosperity to the people. While the difference lies in the additional principle variables and his character when leading.

The era of the caliph Umar bin Abdul Aziz was called the golden era or the heyday of the ummah at that time. This is due to the large impact on economic growth and poverty eradication. In those days, Omar II made sure everyone was well.

METHODOLOGY

The researcher used a qualitative descriptive approach in this study, which is one that uses words or sentences to describe the state of a status phenomenon, which is then classified to reach conclusions. This type of research is library research, which is a qualitative research method that involves studying library materials such as documents, archives, or other similar methods. This study was conducted to solve a problem that is based on critical and in-depth research on relevant library materials.

DISCUSSION

According to (Nashrur, 2022), three factors contribute to the negative perception of the Umayyad dynasty's history. First, the first caliph Mu'awiyah instituted a political system shift from the Shura system (a deliberative policy system) to monarchy (a royal system or hereditary power). Second, the Umayyad leaders' emphasis on political affairs and military expansion was viewed as neglectful or insufficient attention to aspects of civilizational progress. Third, the Arab nation's political dominance hampered the process of cultural exchange, which was vital to the advancement of civilization (as later during the Abbasid dynasty). These various bad images ultimately resulted in the view of the weak role of the Umayyad dynasty in the development of Islamic civilization.

On the other hand, the role of the great caliphs of the Umayyad dynasty in advancing civilization was very important during their leadership. There are at least four significant points from the contribution of the Umayyad dynasty's government policies that had a positive impact on the development of Islamic civilization. First, carry out political stabilization. Second, the territory is being expanded. Third, infrastructure development to help the government run smoothly. Fourth, the spread of Islamic da'wah (Nashrur, 2022). Several caliphs played important roles in the development of Islam, including Muawiyah bin Abi Sufyan, Abdul Malik bin Marwan, Al-Walid bin Abdul Malik, Omar bin Abdul Aziz, and Hisham bin Abdul Malik (Al-Azizi, 2017).

The following is a discussion of the character and policies of the Caliph Omar bin Abdul Aziz when he led.

In Leading, the nature of Caliph Omar bin Abdul Aziz

Omar II shares many similarities with Omar bin Khattab. Many of the main characteristics that have integrated into his personality in order for him to be credible as a leader. When compared to previous caliphs, Omar II's government's political policies focus on very specific and distinguishing characteristics. He is not authoritarian and bases his politics on the principles of justice and truth. As a result, many people praised him, even those who had previously been his political opponents. Omar II exhibited a persuasive demeanor. He set a good example for both the nobility and the common people.

Omar II's principles and ideals (Fatah, 2003) are simplicity and modesty, honesty, justice and truth, the eradication of feudalism. Furthermore, this is supported by his good qualities, including: piety to Allah, simple, humble, firm, patient, fighting tyranny. After being appointed, he dedicated all his assets, body and soul for the benefit and welfare of the people.

Caliph Omar bin Abdul 'Aziz's Economic Policy

During his presidency, policies that appeared to be very detrimental to the people were repealed and replaced with policies similar to those implemented by the Prophet Muhammad and the khulafâ al-Rasyidn. Historians are well aware of the Umayyads' progress under Omar II. The following are Omar II's economic policies and their economic impact (Qoyum et al., 2021):

1. Eliminating Discrimination.

Omar believes that imposing jizyah and kharâj on mawali undermines the Prophet's Islamic values. The Prophet was sent to spread Islam, not to collect taxes or seek wealth. So that the area's expansion and illegal collection are halted. For example, a mawali used to pay kharâj and jizyah, but after converting to Islam, they only paid usyr. 10% for Muslim farmers. With an egalitarian and compassionate government, it bridges the gap that separates Arabs and non-Arabs. Among his policies that demonstrate his love for the people is his payment of half the salary of royal officials. Even orphans whose fathers were killed in battle receive pensions and monthly allowances.

In another policy, Omar II has decided to reduce Najran Christians' taxes from 2000 to 200 pieces. He adopted this policy after learning that many of them were not wealthy. He also prohibited Muslims from purchasing Christian land because it would leave them with no arable land. He established a people's economy based on tolerance. Dhimmis who couldn't afford it were given land to cultivate. Due to unfavourable conditions, the tax issue was not enforced at the start of Omar II's reign. Only after the community's economy had stabilized did he begin to impose a tax

burden, requiring Muslims to pay kharâj and non-Muslims to pay kharâj and jizyah. In a short period of time he felt the success of providing productive employment to the wider community.

2. Zakat Sector

This pious caliph granted the regions the authority to regulate zakat regulations, ensuring that taxes were not left to the center, even if there was a zakat shortage and tax subsidies were provided by the central government. Many areas benefit from the existence of this policy. Omar II proposed that prosperous regions send aid to areas that are still classified as lacking in order to achieve equitable development. It is recorded in history that people's welfare is very high, as evidenced by the difficulty Amil has in finding mustahiq zakat because many people have become muzakki. Omar II chooses and supervises a trustworthy and professional amil. Clearly, the overall system of taxation and distribution of state wealth has an impact on people's welfare. This decentralized work system marked the formation of regional autonomy at the time.

According to Al-Azizi (2017), a zakat official named Yahya bin Said was once sent to Africa to collect zakat. Yahya intended to distribute zakat to the poor and those who were entitled to it after collecting it. However, after traveling throughout the country, Yahya did not find anyone deserving of zakat because Omar II had ensured that all of his subjects lived comfortably.

3. Administration Sector

He reformed state asset management because the Umayyad Daula era was fraught with sectarian and class conflicts. This sociopolitical problem degrades public financial management, not to mention incompetent managers, resulting in tyranny in state treasury management. He is also adamant about prosecuting governors who are unjust, fraudulent, or problematic. He asked the people to help him monitor officials' performance. As a result, the quality of service to the community is maximized, and community comfort is increased.

4. Agriculture Sector

If someone wants to work on rice fields, they must obtain state permission by renting land from Baitul Mal for a set period of time and paying a kharâj rental fee. They must remain in the village and work the fields, and the produce belongs to them as the landowner. He made these efforts to ensure that not a lot of land was abandoned and diverted to agricultural investment. Omar II constructed irrigation canals to support agricultural land. This step ensures that the planting process is not solely dependent on rain.

5. Kharâj and Jizyah

Omar II's success in managing linear farming is linked to his achievement in earning a substantial revenue from the kharâj sector. Omar II persuaded non-Muslims to convert to Islam by offering them freedom from land tax (kharâj) and security tax (jizyah). Despite the fact that this policy reduced state revenues and reduced army salaries, Omar was able to condition it with a policy: if someone converts to Islam, his agricultural land is given to his non-Muslim relatives so that state revenues do not decrease and result in state bankruptcy, or it is cultivated. own and receive a 50% tax break.

Omar II prohibited the sale and purchase of property because it resulted in two outcomes. First, persons who convert to Islam must be honest in order to avoid paying taxes. Second, if people relocate to cities, their property will be administered by their non-Muslim neighbors, and the state will pay them a monthly pension, or they will work the land themselves but face the weight of kharaj. Omar II also eliminated the market levy, which he saw as a deception. He believed that the jizyah and zakat from the dhimmis were adequate.

CONCLUSION

Caliph During the Umayyad dynasty, Omar bin Abdul Aziz was the eighth caliph. As a leader, he has a credible personality. The principles and ideals of Omar bin Abdul Aziz are simplicity and modesty, honesty, justice, and truth, and the abolition of feudalism. He dedicated all of his assets, body and soul, after being appointed, to the benefit and welfare of the people.

Many consider his leadership period to be the golden era. The outcome of the policies he chose to bring people peace, prosperity, and support for the government. During his presidency, he instituted a number of economic policies that benefited the people.

First, there should be no discrimination between Muslims, non-Muslims, dhimmis, or converts. Many people sympathized with his persuasive style, and he voluntarily converted to Islam as a result.

Second, there is the field of zakat. Zakat regulations have been delegated to regional governments. Omar II proposed that prosperous regions send aid to areas that were still classified as impoverished. The impact of collection and distribution is maximized, resulting in increased human welfare.

Third, field is administration. He reformed state asset management and replaced problematic officials with credible ones. As a result, the quality of service to the community is maximized, and community comfort is increased.

Agriculture comes in fourth. Renting land from Baitul Mal for a set period of time for a fee of kharâj. Omar II constructed irrigation canals. This step ensures that

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the planting process is not solely dependent on rain. As a result, a lot of productive land is abandoned and diverted to agricultural investment.

Fifth, there is the question of kharaj and jizya. Omar II persuaded non-Muslims to convert to Islam by offering them exemption from land tax (kharâj) and security tax (jizyah). He also removed market fees because he believed they were fraudulent. As a result, many people convert to Islam out of sympathy, believing that the Islamic government does not want to burden the people excessively.

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