

UMAR BIN KHATTAB'S GOVERNANCE: A PARADIGM OF INTELLECTUAL RENEWAL

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Abstract

Umar ibn Khattab, one of the illustrious four rightly guided caliphs, is celebrated not only for his legendary tales of valor and unyielding determination but also for his imposing character. His reputation in this regard often eclipses the recognition of his impactful political endeavors on the Muslim community. This modest research endeavor seeks to unveil the innovations and pioneering ideas introduced by Umar al-Faruq, which encompass a wide spectrum of political, economic, and socio-communal ijtihad (independent reasoning). Employing a qualitative research methodology, the study draws upon primary sources, including hadiths and the wisdom of the Prophet's companions, historical texts, and supplements this with secondary sources like scholarly journals, articles, and preceding research works. The amassed data will be meticulously dissected and presented descriptively. The research unearths Umar's audacious overhaul of existing systems while steadfastly upholding the principles delineated in the Quran and the Prophetic tradition. His reforms resulted in the evolution of modern ijtihad, the codification of the Quran, the eradication of land ownership by non-indigenous landlords, and a comprehensive metamorphosis of the defense mechanisms within the Islamic caliphate. These far-reaching reforms have left an enduring impact on the development of the Muslim community, with their reverberations still palpable in contemporary times.

Keywords: *umar ibn khattab; caliphs; ijtihad, intellectual renewal; governance.*

Abstrak

Umar ibn Khattab, salah satu dari empat khalifah yang terkenal bukan hanya karena kisah-kisah legendaris tentang keberaniannya dan keteguhan karakternya, tetapi juga karena sifat kepemimpinan yang kuat. Reputasinya dalam hal ini sering kali lebih mencolok daripada pengakuan atas prestasi-prestasinya yang berdampak besar dalam politik komunitas Muslim. Penelitian sederhana ini bertujuan untuk mengungkap inovasi dan gagasan pionir yang diperkenalkan oleh Umar al-Faruq, yang mencakup berbagai aspek ijtihad dalam ranah politik, ekonomi, dan sosial kemasyarakatan. Dalam metodologi penelitian kualitatif ini, sumber data utamanya meliputi hadis dan pemikiran para sahabat Nabi, sumber sejarah klasik, dan diperkaya dengan literatur sekunder berupa jurnal ilmiah, artikel, dan penelitian sebelumnya. Data yang terkumpul akan dianalisis dan disajikan secara deskriptif. Hasil penelitian mengungkap perubahan besar yang dilakukan Umar dalam sistem yang ada, sembari tetap memegang teguh prinsip-prinsip yang terdapat dalam Al-Quran dan tradisi kenabian. Reformasi-reformasi ini mencakup melahirkan ijtihad modern, kodifikasi Al-Quran, penghapusan kepemilikan tanah oleh pemilik yang bukan penduduk asli, dan transformasi menyeluruh dalam sistem pertahanan dalam kepemimpinan kekhilafahan Islam.

Kata Kunci: *Umar ibn Khattab, khalifah, ijtihad, pembaruan intelektual, pemerintahan*

Introduction

In the annals of history, there exists a remarkable and timeless tale, one that transpired within the innermost circle of the revered Prophet Muhammad (peace be upon him) and his faithful companions. It's the tale of two companions who, despite their contrasting characters, forged an unbreakable bond and emerged as stalwart defenders of Islam in their time. These two individuals were none other than Abu Bakr as-Siddiq and Umar ibn Khattab. Abu Bakr was celebrated for the warmth and wisdom that emanated from his gentle heart, a trait that drew the admiration of the Prophet Muhammad himself. In contrast, Umar ibn Khattab was renowned for his unwavering toughness, keen intellect, and resolute determination.

The Prophet Muhammad aptly remarked, "Among my followers, Abu Bakr is the embodiment of compassion, and in upholding the faith of Allah, none is as resolute as Umar."¹ With unwavering determination, resolute character, and exceptional intellect, Caliph Umar left an indelible mark on the course of Islamic development. His profound influence becomes vividly apparent when we examine the historical accounts of the unreserved and conspicuous propagation of Islamic teachings during his reign. The annals of history are inscribed with golden letters that testify to a time when Islam reached the zenith of its civilizational achievements long before the European nations embarked on their own journeys of advancement.

In light of this, it becomes irrefutable that European civilization, in part, owes its progress to the enduring impact of Islamic civilization. The people of Europe, in their quest for knowledge and enlightenment, drew valuable lessons from the rich tapestry of Islamic culture. This profound legacy owes a substantial debt of gratitude to the distinguished companions of the Prophet Muhammad and the subsequent generations who imbibed the wisdom of the Prophet's teachings, whether through direct tutelage or the ripple effects of his guidance. Among these remarkable companions, the illustrious Caliph Umar bin

¹Imam Fu'adi, *Sejarah Peradaban Islam* (Yogyakarta: Penerbit Teras, 2011), p. 32; al-Hafizh Ibnu Katsir, *Perjalanan Empat Khalifah Rasul yang Agung* (Jakarta: Darul Haq, 2014), p. 222; Fahmi Assulthoni, "Progresivitas Pemikiran Hukum Umar Ibn Khattab", *Ulumunna*, vol. 1, no. 1 (2015), p. 98-108

Khattab, renowned as Al-Faruq, stands as an exemplar of the transformative impact of his time.²

The stature of Umar bin Khattab is further exemplified by a remark attributed to Aisha, which underscores his undeniable authority: “Why should I not hold Umar in reverence, especially when the Prophet Muhammad himself acknowledged his eminence?” This testament underscores the remarkable character of Umar, characterized by his unyielding courage and profound nobility, which ultimately facilitated substantial transformations in the global trajectory of Islamic civilization, thereby commanding the admiration of the contemporary international community.

Umar's ascension to the caliphate was founded upon a framework of consultation and the testamentary appointment of Caliph Abu Bakr prior to his demise. Initially, his candidacy encountered diverse reservations and objections. Notably, companion Talhah expeditiously approached Abu Bakr to articulate his reservations. Nonetheless, the consensus of the Islamic community prevailed, as Umar's manifest suitability for the position led to unanimous approval and allegiance. The tenure of Umar bin Khattab as caliph spanned a decade and a half, commencing from the 13th year of the Hijri calendar (634 CE) and enduring until the 23rd year of the Hijri calendar (644 CE).³

During the tenure of Caliph Umar bin Khattab, a period of political stability and territorial expansion became notable hallmarks of Islamic governance. This era witnessed a swift and remarkably successful expansion of Islamic territories, prompting Umar's judicious response in organizing the administrative apparatus to effectively manage the burgeoning domains. It is worth noting that the momentum of Islamic expansion into Persia had already commenced under the auspices of Caliph Abu Bakar, spearheaded by the military prowess and strategic vision of Khalid bin Walid. The meticulous execution of this expansionary endeavor was carefully continued and refined under the leadership of Umar.

Under Umar's caliphate, the ambit of Islamic influence reached deep into regions such as Mesopotamia and substantial portions of Persia, resulting in the decisive decline of

²Fita Love Riisa, “Peradaban Islam Pada Masa Khalifah Umar Bin Khattab”, Master Thesis (Bengkulu: Fak. Ushuluddin, Institut Agama Islam Negeri, 2019), p. 2.

³Samsul Munir Amin, *Sejarah Peradaban Islam* (Jakarta: AMZAH, 2009), p. 99

the Sassanid Dynasty's rule within Persia. Furthermore, this expansion led to the incorporation of significant territories, including Egypt, Palestine, Syria, North Africa, and Armenia, that were formerly under the control of the Byzantine Empire. These historical developments underscore the remarkable geopolitical reach and transformative impact of Islamic expansion during this epoch.⁴

Concomitant with the territorial expansion of the Islamic empire, Caliph Umar bin Khattab embarked on an array of comprehensive governance reforms. These encompassed a broad spectrum of institutional enhancements, most notably the establishment of the Bait al-Maal, which served as the state treasury. Furthermore, Umar introduced noteworthy economic policies, exemplified by the implementation of land taxes (al-kharaj) and the incorporation of all war spoils (Ghanimah) into the Baitul Maal. This served a dual purpose: bolstering state revenues to support the populace and facilitating equitable collection of zakat, the obligatory charitable alms. In tandem with these fiscal measures, Umar instituted a taxation body tasked with regulating income and expenditures, contributing to the financial stability of the nascent Islamic state.

From a social standpoint, Umar's governance was marked by an inclusive approach towards the ahl al-dhimmah, a term referring to individuals residing in Islamic territories who adhered to religions other than Islam, encompassing communities such as Jews, Christians, and Zoroastrians. This magnanimous approach emphasized Umar's unwavering commitment to ensuring the welfare, rights, and protection of these diverse religious communities living within the ambit of Islamic rule. It exemplified a model of pluralistic governance during a pivotal period in Islamic history.⁵

The evolution of Islam under the stewardship of Umar bin Khattab represents a pivotal juncture in the trajectory of advancing civilization. In the annals of Islamic history, few figures garner as frequent and profound mention as Umar bin Khattab, second only to the Prophet Muhammad (peace be upon him) himself. Therefore, the author undertakes the task of elucidating the historical veracity of Caliph Umar bin Khattab's indelible contributions to the maturation of Islamic civilization. This elucidation is accomplished

⁴Syamsuez Salihima, *Kebijakan Umar bin Khattab dalam Pemerintahan* (Makassar: Yayasan Pendidikan, 2005), p. 21.

⁵Arif Setiawan, *Islam Dimasa Umar bin Khattab* (Jakarta: Hijri Pustaka, 2002), p. 2.

through a meticulous historical inquiry into his life, the distinctive characteristics of his caliphate, and the innovative intellectual paradigms he championed and disseminated.

In this research, a literature review analysis of books on Islamic history serves as the foundational methodology. The data is meticulously extracted from a wide array of primary Islamic sources, scholarly journals, and previously conducted research. The ultimate results will be presented through a comprehensive descriptive approach, providing an insightful exploration of the subject matter. As such, the method applied in this study is a qualitative descriptive approach with a pronounced historical orientation.

Delving into the Life of Umar ibn Khattab: Unearthing His Heritage and Early Year

Umar ibn Khattab, a luminary in Islamic history, possesses an illustrious lineage intricately intertwined with the rich tapestry of Arabian genealogy. His ancestral roots can be meticulously traced through both paternal and maternal lines, painting a vivid picture of his noble heritage. Umar's lineage unfolds as follows: Umar ibn Khattab ibn Nufail ibn Abdul Uzza ibn Riyah ibn Abdullah ibn Qurth ibn Raza ibn Adi ibn Ka`ab ibn Luayyi ibn Ghalib ibn Quraysh al-`Adawi. His mother, Hantamah binti Hasyim, hailed from the prestigious Bani Makhzumi tribe, and her lineage was graced with a prominent connection as she was the cousin of the well-known Abu Jahal.

Umar's journey into the annals of Islamic history was marked by an extraordinary episode. It was his unequivocal and open acceptance of the Islamic faith that earned him the revered title "al-Faruq." This appellation, deeply symbolic, encapsulated his remarkable courage to boldly declare his allegiance to Islam, even when many chose the path of secrecy regarding their conversions.⁶

Born in the sacred precincts of Mecca, Umar's arrival on this earthly stage can be approximated to four years before the Battle of Fijar, which equates to approximately 40 years prior to the initiation of the Hijri calendar in 584 CE. Alternatively, as suggested by the erudite scholar Muhammad al-Khudari Bek, Umar was born thirteen years after the

⁶Imam as-Suyuti, *Tarikh Khulafa'* (Jakarta: Pustaka al-Kausar, 2003), p. 119; Ali Muhammad Ash-Shallabi, *Biografi Umar bin Khattab*, trans. Khoirul Amru Harahap dan Akhmad Faozan (Cet. 7; Jakarta: Pustaka Al-Kautsar, 2019), p. 14

birth of the Prophet Muhammad, making him a contemporary of the esteemed Messenger of Islam.⁷

The initial three decades of Umar ibn Khattab's life unfolded during what historians term the “Jahiliyah” period, the era preceding the advent of monotheistic faith. During this epoch, he distinguished himself as a prominent envoy who represented the interests of the Quraysh tribe. This era of his life, although marked by a lack of monotheism, laid the crucial groundwork for his later pivotal role in the nascent Islamic state. His eventual conversion to Islam and unwavering commitment to the Islamic message would go on to shape the course of history in profound and transformative ways.

Umar ibn Khattab's early life, like that of his Quraysh contemporaries, followed a familiar trajectory. However, his story is distinguished by a remarkable and scarce attribute among his peers – the ability to read and write. In the era when the Prophet Muhammad (peace be upon him) received his divine call, literacy was a precious rarity within the Quraysh community. Society, in general, discouraged the pursuit of letters, and many parents actively dissuaded their children from engaging in such education. Yet, in this environment, Umar ibn Khattab emerged as a rare literate figure among his peers.⁸

Beyond his literary prowess, Umar's youth was marked by a profound sense of responsibility. He grew up in modest circumstances, far removed from the luxuries of wealth. His father, Al-Khattab, introduced him to the stern realities of a challenging life. Umar, in his formative years, exhibited not only his literary talents but also his prowess in the realm of sports, excelling particularly in wrestling and equestrian pursuits. He possessed a natural flair for composing and reciting poetry, coupled with an avid curiosity about the history and affairs of the Quraysh people.⁹

Umar ibn Khattab's multifaceted upbringing, and his unique literacy in a society that often shunned it, set him on an exceptional path. His diverse talents, coupled with his strong sense of duty and responsibility, would go on to mold his character and play an

⁷Ika Nurhasanah, “Gagasan Pendidikan Islam Umar Bin Khattab”, *Master Thesis* (Sumatera Utara: FaK. Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri, 2020), p. 39

⁸Muhammad Hussain Haekal, *Umar bin Khattab*, trans. Ali Audah (Cet. 10; Jakarta: Litera AntarNusa, 2009), p. 590

⁹Ika Nurhasanah, “Gagasan Pendidikan Islam Umar Bin Khattab”, *Master Thesis* (Sumatera Utara: FaK. Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri, 2020), p. 45.

indispensable role in his extraordinary contributions to the nascent Islamic community. Umar ibn Khattab's interests extended beyond the confines of his everyday life, as he had a penchant for visiting various Arabian markets such as Ukazh, Majannah, and Dzu Al-Majaz.

His purpose in these visits was not solely trade; rather, he used these opportunities to delve into the rich history of the Arab people. Umar sought to grasp the current events, observe lineage competitions, and understand the rivalries among different tribes. Moreover, these markets became platforms for showcasing his own skills, where he would engage in poetic duels with some of the most prominent poets of the time. Umar's reputation for wisdom and intellect was well-established among the Quraysh community. This trust in his judgment led his fellow Qurayshites to often turn to him as a mediator in settling disputes that arose within their ranks.

Umar was known for his sagacity, eloquence, sound reasoning, unwavering support, respect for others, strong and well-founded arguments, and clarity of speech. It was these qualities that eventually led him to serve as a prominent ambassador and representative of the Quraysh, fostering relationships and intertribal alliances with other Arabian groups. Umar ibn Khattab's multifaceted character, intellectual acumen, and diplomatic finesse made him a remarkable leader who left an indelible mark on the development and expansion of the Quraysh tribe. *The Remarkable Transformation of Umar ibn Khattab*

Umar ibn Khattab is celebrated for his resolute and stern character, a stark contrast to his earlier days when he vehemently opposed the Islamic faith. His pivotal conversion to Islam occurred at a momentous juncture when 40 male and 11 female companions had embraced the faith, although some accounts mention 45 males and 11 females. Umar's embrace of Islam transpired when he was 27 years old, marking a profound turning point in the 6th year of the Prophet's mission. According to the historical account by Ibn Kathir in "Al-Bidayah Wan-Nihayah," Umar's conversion was closely tied to the Muslim community's migration to Abyssinia, and his decision had a transformative impact on the growing Muslim ummah.

Throughout his life, Umar ibn Khattab entered into marriage with several women, spanning both the pre-Islamic era and the post-conversion period. His life was enriched by the presence of 13 children, each contributing to the tapestry of his legacy. Among them

were figures like Zaid Al-Akbar, Zaid Al-Ashghar, Ashim, Abdullah, Abdurrahman Al-Akbar, Abdurahman Al-Ausath, Abdurrahman Al-Ashghar, Ubaidillah, Iyadh, Hafshah, Ruqayyah, Zainab, and Fatimah, marking the generational continuity of the esteemed Umar ibn Khattab.¹⁰ Umar ibn Khattab's Journey's End

The sun set on Umar ibn Khattab's life on a fateful Wednesday, either on the 4th or 3rd day of the month of Dhu al-Hijjah in the year 23 H (Hijri). At that moment, he was 43 years old, with a lifetime of remarkable experiences. His tenure as caliph extended over 10 years, 6 months, and a handful of days, leaving an indelible mark on the history of Islam and the hearts of believers.

Umar ibn Khattab's Vision of Renewal

The visionary concepts of renewal championed by Umar ibn Khattab (may Allah be pleased with him) served as a cornerstone in fortifying the bedrock of Islam and in structuring the burgeoning Islamic state during his reign. These forward-thinking reforms made substantial contributions to the advancement and evolution of Islamic society at that juncture, serving as an enduring model for generations of Muslims who came thereafter.

1. The Codification of the Quran

Upon the passing of the Prophet Muhammad (peace be upon him), the Quran remained preserved in its entirety, yet it existed in scattered forms, etched onto diverse materials like stones, date palm leaves, and various makeshift writing surfaces. This fragmentation was a consequence of the scarcity of parchment and paper during that era.

Simultaneously, the Quran resided securely within the hearts and minds of those who had memorized it with unwavering dedication. However, the early days of Caliph Abu Bakr's rule witnessed a widespread apostasy, a rebellion that led to military campaigns to quell the uprising. Notably, the Battle of Yamamah marked a turning point in the codification of the Quran, with many of its memorizers sacrificing their lives as martyrs on the battlefield.

Umar, with a discerning eye on the potential risks to the originality and preservation of the Quran, voiced his unease about the scattered state of the Quranic verses. He urged

¹⁰Ali Muhammad Ash-Shallabi, *Fashlu Al-Khathab Fii Siirat Ibnu Al-Khathab 'Umar Bin Al-Khathab, Khoirul Amru Harahah dan Akhmad Faozan, Biografi Umar bin Khattab*, trans. (Cet. 7; Jakarta: Pustaka Al-Kautsar, 2019), p. 14.

Abu Bakr to embark on the monumental task of collecting and unifying these dispersed Quranic revelations into a single, organized volume. Initially, Abu Bakr resisted this suggestion, believing it deviated from the practices of the Prophet during his lifetime, as there had been no such comprehensive compilation. However, through persistent negotiation and Umar's unwavering determination, Abu Bakr relented and entrusted Zaid bin Thabit with the momentous responsibility of compiling the Quran into a unified manuscript.¹¹

2. Cultivating Modern Ijtihad

The expansion of Islam into regions such as Syria, Egypt, and Persia introduced diverse cultures distinct from the Arabian milieu of that era. Alongside this expansion came various challenges and new problems for the Muslim community. Umar ibn Khattab had an extraordinary ability to address these complex issues, always with the welfare of his people in mind. It was during this period that he initiated a series of ijtihads, engaging in independent legal reasoning in politics, economics, and social affairs. The impact of these ijtihads was profound, reaching not only the Muslim communities on the Arabian Peninsula but also the liberated lands.¹²

Remaining true to his principles during his caliphate, Umar introduced numerous innovations and reforms. In cases where he felt unsure, he sought consultation and deliberation with his companions to arrive at solutions. Beyond his governance policies, Umar was also renowned for his bold ijtihads in legal matters. He earned the recognition as an imam al-mujtahid, signifying his status as a leading jurist capable of independent reasoning.¹³

Umar's ijtihad initiatives sparked a mental awakening among the Arab people, encouraging them to explore fields they had not ventured into previously. He wasn't merely a creator of new regulations; he was also an improver and changer of existing ones when the need arose. For instance, he adjusted a regulation that permitted Muslims to claim land

¹¹Abdullah Munib El-Basyiry, *Meneladani Kepemimpinan Khalifah: Khulafaur Rasyidin dan Khalifah Pilihan* (Jakarta: Amzah, 2017), p. 104-105.

¹²Muthiullah and Insulide Yulianti, "Pembaruan Pemikiran Pada Masa Pemerintahan Umar ibn Khattab Dan Implikasinya Pada Kemajuan Umat", *al-Mufasssir*, vol. 3, no. 2 (2021): p. 144-151

¹³Fita Love Riisa, "Peradaban Islam Pada Masa Khalifah Umar Bin Khattab", *Master Thesis* (Bengkulu: Fak. Ushuluddin, Institut Agama Islam Negeri, 2019), p. 2

and resources acquired through conquest. Umar decreed that the land should remain in the hands of its original owners but be subject to a land tax (kharaj). Some of his noteworthy ijtihads in legal matters included:

1) Waiving the punishment of amputating a thief's hand when they had stolen out of necessity to alleviate hunger. 2) Eliminating the zakat share for new converts (muallaf) to Islam. 3) Abolishing mut'ah (temporary marriage), which had been allowed and is still recognized by Twelver Shi'ites. 4) Implementing the punishment of 80 lashes for those who consumed Khamr. 5) Establishing Tarawih prayers in congregation.¹⁴

Umar's ijtihad aimed to convey that Islamic teachings were not rigid but flexible and adaptable to the evolving times and challenges, all while adhering to the fundamental tenets found in the Quran and Hadith.

3. Land Ownership

As the Islamic conquests expanded into agrarian regions like Iraq, Iran, Syria, and Egypt, they encountered various land ownership systems that were foreign to these areas. These systems had a detrimental impact on economic progress during that period. Khalifah Umar took a bold step to reform the land ownership landscape within the Islamic caliphate.

His first significant move aimed to Revive Barren Lands. According to Islamic principles, land and its resources meant for the common good of the people should entitle every individual to the produce it yields. Islam views land as the property of Allah, and those who cultivate it have the right to its fruits. Umar bin Khattab allocated uncultivated land to those willing to work it, providing support to their efforts. He also set a time limit, stating that if someone left their land uncultivated for three years, it would be transferred to the person who had cultivated it. Umar carefully determined the land's size allocation, taking into account the recipients' needs and abilities, and retained the right to reclaim the land if it fell into neglect.

The second step involved Conquered Lands. While some of the Prophet's companions believed that all the lands conquered in Iraq and Syria should be distributed among the soldiers, similar to the distribution of lands in Khaibar and those of the Banu Nazir and Banu Quraizah, Khalifah Umar held a different perspective. He advocated for

¹⁴Rasul Ja'fariyan, *Sejarah Para Pemimpin Islam dari Abu Bakar sampai Usman*, trans. Ana Farida, dkk. (Jakarta: al-Huda, 2010), p. 55.

the conquered lands to be preferably inherited by the local inhabitants, with oversight from the caliph. Figure and Other Illustrations.

4. The Hijri Calendar

On one occasion, Abu Musa al-Asy'ari voiced his concern to Umar bin Khattab about receiving a letter that lacked a clear date. He stated, "There is no date on the letter you sent." In response to this issue, Umar engaged in discussions with the companions of the Prophet to determine the commencement of the Hijri calendar. This account is recounted by Al-Sha'bi and cited by Al-Tabari in his work "Tarikh al-Rusul wa al-Muluk."

Khalifah Umar eventually convened a gathering of the companions to deliberate on the Hijri calendar's inception. Various companions proposed different ideas, including dating it from the birth of the Prophet or from the Isra Mi'raj event. Amid the array of suggestions and viewpoints, it was the proposal put forth by Ali bin Abi Thalib that found unanimous agreement as the starting point of the Hijri calendar. Ali contended that the Hijri calendar should initiate from the moment of the Prophet's migration (hijrah) because this event held immense significance and was widely recognized by all Muslims of that era. The consensus was reached to establish the Hijri calendar based on the Prophet's hijrah.

5. State Administration Reforms

Building upon the foundations set by Abu Bakar Ash-Shiddiq, Umar bin Khattab brought numerous innovative changes to the administration during his rule. His governance drew inspiration from advanced nations, and he adopted some administrative practices from Persia. Notably, he implemented a council for consultation, appointed council members, and restructured the judiciary.

Umar further divided the domains of authority into twelve provinces, each overseen by officials with specific responsibilities tied to their areas of expertise. To safeguard against corruption and related issues, he conducted audits of the wealth of all officials prior to their appointments. The executive council of each province comprised key positions, including:¹⁵ 1) Governor (Wali), the highest-ranking official within a province 2) Katib (Chief Secretary) 3) Katib Ad-Diwan (Military Secretary) 4) Shahib Al-Kharraj (Taxation

¹⁵Fahmi Assulthoni, "Progresivitas Pemikiran Hukum Umar Ibn Khattab", *Ulumunna*, vol. 1, no. 1 (2015): p. 98-108; Muhamad Zulfar Rohman, "Menakar Hermeneutika Umar", *Nun*, vol. 5, no. 2 (2019): p. 127-150

Officer) 5) Shahib Al-Kharraj (Taxation Officer) 6) Shahib Bait Al-Maal (Financial Officer) 7) Qadhi (Judge and Religious Officer)

Umar bin Khattab also established two consultative bodies. The first was a general council that dealt with public matters, while the second focused on personal issues. He actively promoted democratic principles, evident in cases where officials were unfairly dismissed based on reports from the public. Umar formed investigative teams to verify the accuracy of these reports regarding officials. Consistently, he sought input from influential individuals in the decision-making process, reflecting a commitment to inclusive governance.

Concluding Remarks

Umar ibn Khattab, a prominent figure in Islamic history, left an indelible mark on the development of Islam. His full name and the details of his life are well-preserved in historical records. Umar's remarkable leadership as caliph, from 634 to 644 CE, spanning a decade and a half, brought forth a transformative era. Before embracing Islam, he was a formidable opponent of the faith, instilling fear among the early Muslims. His appointment as caliph following the death of Abu Bakar, though unconventional, was deemed a natural progression in Islamic leadership.

During Caliph Umar bin Khattab's leadership, a resolute commitment to equality and citizen's rights prevailed. Regardless of social status or wealth, his reforms promoted inclusivity: Socially, he encouraged modern Ijtihad (independent legal reasoning) and ensured equal access to public employment. Economically, Umar reformed land ownership, charitable alms (zakat), agricultural tithes (ushr), non-Muslim tax (jizyah), land tax (kharaj)¹⁶, and the state treasury's management (Baitul Mal). Politically, he made

¹⁶The cultural practices of the Arab people dating back to the pre-Islamic era were deeply ingrained with behaviors that were widely regarded as inappropriate, including acts like adultery, gambling, and the consumption of alcohol, often referred to as "khamr." With the advent of the Prophet Muhammad's prophethood, these customs slowly began to wane, particularly the habit of drinking alcohol. A turning point occurred when Quranic verses were revealed, explicitly prohibiting the consumption of alcohol, a significant milestone documented in Surah Al-Ma'idah (5): 90-91. Nonetheless, during the era of Umar ibn Khattab's leadership, as a consequence of the rapid expansion of Islamic territories and the fact that many new converts to Islam had not yet acquired a deep understanding of the religion, instances of alcohol consumption persisted. In response to this concern, Umar took a resolute stance. After deliberating with some of his trusted companions, they reached a unanimous decision to institute a punishment of 80 lashes for individuals found guilty of consuming alcohol. Once this punitive measure was implemented, it served as an effective deterrent, dissuading anyone from violating the prohibition.

significant decisions on state official appointments, introduced the Hijri calendar, restructured state administration, and established a comprehensive democratic system, exemplifying his unwavering commitment to justice and fairness.¹⁷

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¹⁷On a night during the month of Ramadan, Umar bin Khattab visited the mosque and found his people scattered, praying Tarawih individually or following different imams. Upon witnessing this, he gathered his community and urged them to perform Tarawih prayer collectively. Umar bin Khattab said, "By Allah, if we unite them under one imam, it would be better." Consequently, Umar bin Khattab appointed Ubay bin Ka'b as the imam for the Tarawih prayer..