

## **The Economic Policy Of Umar Bin Khattab To Face Ramadhan Crisis**

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### **Abstract**

*The Economic Crisis is a situation of instability that can affect individuals and even large groups that tend to be detrimental. The threat of crisis did not only occur in the current era but in the Khulafaur Rashidun Era, namely during the time of Umar Bin Khattab, namely the Ramadhan Crisis, namely the crisis that occurred in the Hijaz area and its surroundings between 17-18H. . Ramadan at that time greatly impacted the economy of Muslims because the population was starving, the land was blackening, livestock died and prices soared. Even trading activities could not run as usual. Umar bin Khattab radhiallahu anh made many policy changes at that time. The research method used in this study is qualitative research, using a historical approach where the author collects written sources in this research. From the results of this paper it can be interpreted that economic policy during the caliphate of Umar bin Khattab could not be separated from Umar's intelligence and expertise as a caliph with ijtihad and deliberations he conducted with his friends. This writing is expected to provide references and guidelines for governance in managing the country.*

**Keywords:** *Economic Crisis, Islam, Ramadhan, Umar bin Khattab*

### **Abstrak**

Krisis Ekonomi adalah situasi ketidakstabilan yang dapat mempengaruhi individu bahkan kelompok besar yang cenderung merugikan. Ancaman krisis tidak hanya terjadi pada era sekarang tetapi pada Era Khulafaur Rashidun yaitu pada masa Umar Bin Khattab yaitu Krisis Ramadhan yaitu krisis yang terjadi di daerah Hijaz dan sekitarnya antara tahun 17-18H. . Ramadhan saat itu sangat berdampak pada perekonomian umat Islam karena penduduk kelaparan, tanah menghitam, ternak mati dan harga melambung tinggi. Bahkan aktivitas perdagangan pun tidak bisa berjalan seperti biasa. Umar bin Khattab radhiallahu anh banyak melakukan perubahan kebijakannya saat itu. Metode penelitian yang digunakan dalam penelitian ini adalah penelitian kualitatif, dengan menggunakan pendekatan sejarah dimana penulis mengumpulkan sumber-sumber tertulis dalam penelitian ini. Dari hasil tulisan ini dapat diartikan bahwa kebijakan ekonomi pada masa kekhalifahan Umar bin Khattab tidak lepas dari kecerdasan dan keahlian Umar sebagai khalifah dengan ijtihad dan musyawarah yang dilakukannya bersama para sahabat. Penulisan ini diharapkan dapat memberikan referensi dan pedoman bagi penyelenggaraan pemerintahan dalam mengelola negara.

**Kata Kunci:** Islam, Krisis Ekonomi, Ramadhan, Umar bin Khattab

### **INTRODUCTION**

## Background

Islamic economics is a form of effort to interpret and apply the vision of Islam as rahmatan lil alamin, goodness, justice, welfare and prosperity of the entire universe including humans themselves. Islam has contributed to the world in the form of an economic system that has proven capable of improving the socio-economic order of most underdeveloped nations. Thus a nation can have a very strong foundation in achieving "Economic Welfare" which is the ideal goal of any socio-economic system. socio-economic system and this can be achieved by implementing the Islamic economic system.

The great figures of the past whose thoughts are still a reference for the practice of Islamic economics to this day, are still recorded in the history of Islamic economic thought. One among them is a Muslim figure who is Umar bin Khattab who was the leader or caliph of Khattab who is the leader or caliph (successor) second after the Prophet Muhammad died. He was the first person to get the title "leader of the believers" (amirul mukminin).

Caliph Umar ibn Khattab (radiallahu anh) made many influences in the history of Islamic civilization. The appointment of Umar bin Khattab (may Allah be pleased with him) as the second caliph after Abu Bakr Ash-Shiddiq (may Allah be pleased with him), added to the greatness of Islam at that time. The economic regulations set by Umar bin Khattab radiallahu anh in his time had a major influence on the history of the Islamic economy.

The historians mention the lineage of Umar bin Khattab (peace be upon him) from his father's side and his mother's side by saying: Umar bin al\_khattab bin Nufail bin Abdil "Uzza bin Riyah bin Abdullah bin Qurth bin Razah bin Adi bin Ka "ab bin Luayyi bin Ghalib Al-Qurashi Al-"Adawi. His mother was Hamtamah bint Hashim bin Mughirah, from the Banu Makhzumi, where Hantamah was a cousin of Abu Jahal One of the developments during the time of Khalifa Umar bin Khattab radiallahu

Baitul mal was running and had a very large deposit for the community at that time. Umar bin Khattab radiallahu anh developed economic principles together prioritizing justice and balance regardless of position or social status, this is based on the Qur'an and as-Sunnah<sup>1</sup>.

In his time, deficits were very rare except during the ramadah crisis. Umar bin Khattab radiallahu anh did not remain silent or turn a blind eye at that time. Umar bin Khattab radiallahu anh took steps in resolving the ramadah crisis, ramadah itself was taken from the situation found at that time, where at that time the land was described as black due to the lack of rain, livestock died and humans contracted many diseases at that time.

At that time Umar ibn Khattab (may Allah be pleased with him) used to pray "O Allah, do not make the destruction of Muhammad's people at my hands and under my

leadership." He also told his people "Verily, calamity is caused by bad judges and unjust leaders." He also said to his people "Verily, calamities are caused by bad judges and unjust leaders. Seek the pleasure of your Lord and repent and do good.

In the year of Ramadah, there were many changes in the trade system that came to a standstill, bubonic plague and drought that caused the absence of natural resources or livestock that could be consumed which resulted in a long famine.

Therefore, this paper will describe the portrait of Umar bin Khattab in economic policy and overcome the crisis of hospitality so that he can become a role model for Muslims and society in general in this era.

The focus in this paper is to discuss the biographical portrait of Umar bin Khattab, to find out how the socio-economic conditions were during the caliph Umar, what policies Umar did when there was a very severe crisis, how the policies were implemented and what caused the crisis to recover and improve.

## **LITERATURE REVIEW**

Several articles discussing explanations that support and assist in this writing already exist, some of which were raised by several researchers in the title of their writing, either in the form of journals, articles, or other written web browser forms. Some of the literature includes at least the themes that will be discussed by the author in this writing, including literature on the biography of Umar Bin Khatab, the economic policies of his time and regarding the Ramadan crisis which was an event of a very severe economic crisis, and this is what we will discuss in more depth.

In deepening the material, the Crisis of the year of Ramadan, is the economic crisis that overcame the severe general famine, which befell parts of the caliphate during the time of Umar bin Khattab. There was a very severe drought this year in the Hijaz region, so that many people exodus to Medina. Nothing left of the population. The Ramadan crisis occurred in 18 H, with a long crisis period of nine months. The duration of the crisis is set at nine months by experts because the peak of the crisis is nine months.

Identification problems in this paper regarding the implementation of economic policies during the Caliphate of Umar in dealing with the Ramadan crisis. The purpose of this study is to find out how the social economic situation was during the caliph Umar, what policies Umar did when there was a very severe crisis, how the policies were implemented and what caused the crisis to recover and improve. Abu Al-Hasan said to Umar bin Khattab "'What you hate may be good for you' we have gone through a tough test from the situation we are facing lately. If we pay close attention, it also brings a lot of good. They came to Medina to ask for help from the Caliph and the State. The era of ignorance, when they were hit by drought and difficult conditions. They attack and plunder each other. I feel confident that by uniting in an Islamic State we can help each

other to achieve common interests. The Arab nation has never been united like this, united in an Islamic State."

The results of this writing indicate that the homicidal crisis could be overcome during the Umar caliphate with very solutive policy solutions, and also from the homicidal crisis during the caliph Umar era we can take the values of life as well as policies that we can apply in governance. The differences between this paper and journals and various sources are of course different, in terms of explanation, presentation and conclusions. Because many sources are made into one in this writing.

## **REASERCH METHODOLOGY**

This article uses qualitative research, qualitative research by using historical approach through library studies which utilizes sources that from various journals and several books that are in accordance with the research topic. History is a science that discusses various events or events by paying attention to and observing several elements, including place, time, object, background, and perpetrators of the event or event. of the event or event. As for historical approach is an approach approach used in understanding events in the past accurately and systematically, starting from the beginning of the event to the end of the event in order to know and understand the culture and language in a society.

## **RESULTS AND DISCUSSION**

### **Biography of Caliph Umar bin Khattab**

His full name is Umar bin Al-Khattab bin Nufail bin Abd Al-'Uzza bin Rabah bin Abdullah bin Qurth bin Razah bin Adiy bin Ka'ab bin Luay bin Ghalib Al-Qurashi Al-'Adawi. Umar's lineage met with the Prophet's lineage at Kaab bin Luay bin Ghalib. Umar used to be called Abu Hafsh with the nickname Al-Faruq, because he revealed Islam when he was in Mecca, so Allah separated him from disbelief and faith. Not many know exactly when Umar Bin Khattab was born, famous history states that Umar was born 13 years after the birth of the Prophet Muhammad, or around 586, in Mecca. Or another history states that Umar Bin Khattab was born in 13 after the year of the Elephant.

The key to Umar's personality is his faith in Allah SWT and his preparation for the end of the world. It is this faith that causes balance and attractiveness in Umar's personality. Hence, his strength does not turn him away from justice, his power does not turn him away from his affections and his wealth does not turn him away from his humble attitude. He becomes a person who has the right to gain confirmation and help from Allah SWT. Umar really embodied the conditions of monotheistic sentences, starting from knowledge, sincerity, acceptance, submission and love. He really has a correct understanding of the nature of faith and the essence of the sentence of monotheism. So the influences of his deep faith were reflected in his life.

Umar also has noble psychological qualities, including: fair, full of responsibility, very strict supervision of officials and state apparatus, polite to the people and very enthusiastic in realizing their benefit.

### **Socio-Economic Society during the Caliphate of Umar bin Khattab**

Economic activities during Umar's caliphate basically consisted of trade, agriculture and industry. Trading activity was the main economic activity of the Arab nation during the Caliphate of Umar bin Khattab. This was driven by the geographical location of the caliphate itself. Geographically, Islamic sovereignty extends to Afghanistan and China in the east, Anatolia and the Caspian Sea in the north, Tunis and its environs in North Africa in the west and the Nubia region in the south. Where the territory of Umar's caliphate was located was a trade route at that time, namely the silk route. The majority of Arab trade activities are in cities and they have seasonal markets to trade various types of goods. This seasonal market is visited by people who want to trade and buy and sell. Furthermore, agricultural activities were generally concentrated in the fertile areas of the caliphate, generally concentrated in Yemen, Taif in the north, parts of the agricultural areas in the Hijaz and mid-Jazirah. Meanwhile, industrial activities which were the weakest economic activities in the caliphate were generally carried out by Buddhists and Jews.

### **The Ramadah Crisis**

The Ramadah crisis is a crisis that occurred in one year during the reign of Umar bin Khattab radiallahu anh., which occurred throughout the Hijaz region and some argue that this crisis occurred outside the Arabian Peninsula, namely Najd, Tihamah and Yemen. However, there is a strong opinion that this crisis occurred in the Hijaz area. Experts predict this crisis occurred between the end of 17H. until the beginning of 18 H. Ramadah itself was taken from the situation found at that time, where at that time the ground was described as black because there was no rain, livestock died and humans contracted many diseases at that time. The bubonic plague appeared in the country Syam which caused many people to die so that trade through the land of Syam stopped.

The Ramadah crisis was the worst crisis that had never happened to the Muslims at the time of the Prophet salallahu alaihi wa sallam and occurred during the time of Umar bin Khattab radillahu anh. At the time of the hospitalization, humans experienced a severe famine caused by a long drought and famine. During Ramadah, the rains stopped causing water shortages at that time and impacted agricultural activities. When the Ramadah crisis occurred, Arabs from the affected areas flocked to Medina and its surroundings. Until Medina was no longer able to accommodate the refugees who came and Medina was a city with limited economic resources so it was not ready to

accommodate refugees. This crisis did not stop at just a drought but also a desert storm that occurred at that time made the situation even worse. It was also reported that in that year the earth blew dust like ashes, many people died and many property was damaged in that year. In addition to the main causes, namely the lack of rain and the outbreak of the bubonic plague which disrupted trade activities between the Hijaz and Sham.

It should be noted that Hijaz obtained goods in the form of food and clothing from Sham, so that when Sham contracted the plague, Hijaz could not receive food and clothing from Sham. There are several other causes, namely the massive urbanization of Medina before the crisis occurred so that economic activities did not work in their area of origin, the busyness of the Muslims in jihad movements and the conquest of Iraq, Syam and Egypt. . The lack of water supply for agriculture, the many economic resources left behind by residents who came to Medina resulted in reduced sources of food and income. The absence of fodder due to the death of grass causes many livestock to die. The destruction of cultural conditions in the community at that time added to the row of causes for the occurrence of hospitality.

This situation illustrates how severe the crisis is. The absence of rain means that there is no food for the livestock which causes the livestock to die and there is nothing for consumption. Even the Bedouin people whose main livelihood is herding and raising animals flocked to Medina to seek help from the caliph Umar bin Khattab radillahu anh which made Umar find it increasingly difficult to deal with this crisis because of the increasing number of refugees while the food supply was decreasing.

#### **Ramadah Crisis Management of Umar bin Khattab ra.**

The crisis management taken by Umar bin Khattab is crisis management that has been carefully considered by reflecting on how careful he was while leading the ummah. Umar bin Khattab radiallahu anh implemented changes from the previous monetary policy to overcome the effects of the Ramadah crisis.

The crisis of Ramadah had a major impact on the economy during the Caliphate of Umar bin Khattab radiallahu anh, although it did not occur in all regions. Because of that Umar bin Khattab radiallahu anh carried out several policies in the economic field. Namely:

1. Umar bin Khattab radiallahu anh adopted a policy to postpone the collection of livestock zakat due to the crisis in the Ramadan year because many animals died.
2. At that time Umar bin Khattab radiallahu anh directed all resources from baitul mal to help people affected by the ramadah crisis and provided them with food and wealth from baitul mal until they were used up. Previously, baitul mal was a source of reserve funds and was only issued in stages. Umar bin Khattab radiallahu anh

then sent letters to governors in various areas so that they would provide assistance to the people of Medina and its surroundings.

3. Umar bin Khattab radilahu anh. set infaq priorities to resolve the ramadah crisis. One of the things that Umar bin Khattab radiallahu anh did was send camel meat to the Bedouins who were experiencing and affected by this crisis. This step was taken by Umar bin Khattab radiallahu anh so that the camels that were to be handed over would not become livestock which would only die at that time due to lack of water and food for livestock, but the camels must be food for people who are hungry. The focus of Umar bin Khattab radiallahu anh was so that there would be no hungry people and could increase the death rate at that time.
4. Umar ibn Khattab enacted the revocation of the Had on theft at the time of the Ramadah crisis. As we know in the Qur'an it has been mentioned Men who steal and women who steal, cut off the hands of both (as) retribution for what they have done and as a punishment from Allah. and Allah is the Mighty, the Wise. So whoever repents (among thieves) after committing the crime and reforms himself, then surely Allah accepts his repentance. Indeed, Allah is Oft-Forgiving, Most Merciful. The verse describes the punishment of cutting off the hands of those who commit theft, both men and women, but during the ramadah, the khaliah Umar bin Khattab radiallahu anh rearranged the law of cutting off hands to thieves. As in his words "There is no cutting of hands in the theft of dates, and there is no cutting of hands in times of famine". At that time people were in a state of urgency in meeting their needs and were emergency so they stole only for their survival, not thieves who aimed to enrich themselves by taking things from others.  
If we look deeper into the crime of food theft, it is strongly influenced by the economic conditions of a country. Because the more prosperous the conditions of the country, the lower the crime rate, while the lower the level of welfare of the country, the higher the crime rate. The welfare of a country is not seen from the wealth of its leaders but how the lives of its people at that time. The welfare factor has a big influence on human psychology in solving problems in their lives, the more urgent they are, the easier they will think of ways to solve problems. If the crime or in this case theft is done only for an emergency then it is natural when Umar bin Khattab radiallahu anh does not apply the law to cases like this.
5. Umar's monetary policy, namely by issuing Dirhams in his time to overcome the circulation of money made by Jews, the impact of which can be seen in Palestine and Syria, which are places where these funds were made and enforced according to what was requested by the Jews themselves, but not interest there.
6. Umar's policies, among others, concerned the issue of controlling income and monitoring expenses. In the baitul mal there are state assets originating from state revenues both from zakat, kharaj, usyur, ghanimah, fa'i, jizyah and other income. its use. In this case, administrative bookkeeping makes it easier to determine the income and expenses of baitul mal.
7. The management of natural resources, in which the state did not allow Umar to use idle land, made Islamic land in his government well managed and utilized. In this case, the existing land is managed by the Ummah so as to provide benefit and provide goodness at the economic level for Muslims.

After the end of the Ramadah crisis, it was marked by rain before Umar bin Khattab radiallahu anh called all the people and refugees in Medina to pray for rain, the refugees who were in Medina began to return to their respective areas and they were provided by Umar bin Khattab with food and their individual needs.

All the facts from the Ramadah crisis illustrate how the leadership figure of Umar bin Khattab radiallahu anh shared the suffering of his people and was careful in making decisions and prioritizing the interests of the people affected by the Ramadan crisis.

Abu Al-Hasan said to Umar bin Khattab "'What you hate may be good for you' we have gone through a tough test from the situation we are facing lately. If we pay close attention, it also brings a lot of good. They came to Medina seeking help from the Caliph and the State. The era of ignorance, when they were hit by drought and difficult conditions. They attack and plunder each other. I feel confident that by uniting in an Islamic State we can help each other to achieve common interests. The Arab nation has never been united like this, united in an Islamic State" then Umar bin Khattab also confirmed the words of Abu Al-Hasan.

The repatriation of the refugees who were in Medina was to stabilize the situation in Medina which was unable to accommodate so many refugees and so that people could return to their activities as before. This has an impact on the return of economic activity slowly, for example in the Bedouin community who have a livelihood through animal herders and breeders. Which is where it is a big economic driver at that time. This is also to avoid the settlement of the Bedouins in Medina, while the Bedouins play an important role, namely as custodians of the Arabic language and their traditions, if they associate with other non-Bedouins it is feared that they will mix their Arabic language and other cultures.

## **CONCLUSION**

The leadership of Umar bin Khattab radiallahu anh brought many influences from time to time. Known as someone who is firm towards his leadership but also a very gentle person. The intelligence of Umar bin Khattab radiallahu anh can also be seen during his leadership.

The Ramadah crisis is a crisis that describes a very severe hunger crisis. Treasures did not even remain in those days. The crisis required Umar bin Khattab radiallahu anh as a caliph to act quickly and carefully in dealing with the crisis. The crisis also became a lesson in assessing the level of knowledge and understanding of a person or society towards their religion. This can be seen from the words of Abu al hasan to Umar bin Khattab radiallahu anh after the crisis had passed.

Among Umar bin Khattab's policies were policies during the crisis during the year of Ramadah, policies in the monetary crisis, policies in the independence of the baitul mal and bookkeeping of the State's financial administration which included matters of



zakat, kharaj, jizya and usyur, policies in managing natural resources and allocating distribution livestock.

The policies implemented during Umar's caliphate had an influence, both during his reign, in the period after and up to the present. This shows that the policies implemented during Umar's reign were relevant to the times.

Umar's policy also has educational values, among which are the attitude of mutual help, a sense of responsibility, honesty, deliberation for consensus, firm attitude in leading and ensuring justice by avoiding fraud.

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