

The Distribution of *Zakat* at The Time of Caliph Umar ibn Khattab

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Abstract

Zakat is an important pillar in Islam that has a dimension of worship, but economical value that gives the benefit of the muslim community. In the current management of zakat in addition to gathering problems, but also the distribution of zakat. In Islamic history, the successful example of management of zakat was exemplified by the prophet, and was followed by caliph al-rasidun. One of the pros and cons of the centralization and decentralized problems of zakat. Therefore, this study tried to analyze zakat distribution policy in the time of Umar because it is a successful example in the management of zakat. Results of the study explained that the distribution system of zakat conducted by caliph Umar ibn Khattab use the desentralization of zakat. This is chosen because it is more direct to the community in which the region is collected by zakat by the government-appointed zakat agency. Also more effective and efficient to do than zakat centralization. Furthermore, the priority distribution of zakat target is permissible according to the condition and state of mustahik zakat in a region. Not to be imposed with the distribution of zakat for the eight ashnaf or in part is adjusted to the state of mustahik.

Keywords: *Distribution, Zakat, Umar ibn Khattab.*

Introduction

Zakat is a third pillar of Islam that combines the aspect of worship and *mu'amalah* to the man that connects between the rich and poor in the distribution of wealth. *Zakat* is a wealth distribution instrument that can reduce the poverty rate when the funds collected by the *zakat* institutions can be distributed to the beneficiaries (*ashnaf*)

efficiently and effectively.

Nevertheless, there have been many studies about *zakat* in Indonesia, but the issues are still very interesting to be studied because the impact is very felt in the community. The goal of poverty alleviation by the *zakat* agency is still far from the expectation of *zakat* potential. In addition to the problem gathering *zakat*, it is the problem that distributors have problems in the management of *zakat* by *zakat* agency.

The distribution of *zakat* is an important factor in addition to its inhibiting in the *sharia*, which has been regulated the number of recipients 8 categories, namely: *fakir*, *poor*, *'amil*, *muallaf*, *riqab*, *gharim*, *ibn sabil*, and *fi sabilillah*. Thus, the *zakat* agency must really ensure if the *zakat* fund is compiled can get to *mustahik* precisely the target. It is as mentioned in surah al-Tawbah verse 60:

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ
وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

(Indeed, the *zakat*, only for the poor, the needy, the officers of *zakat*, the mu'allaf who are persuaded in his heart, to (liberating) slaves, the people who owe, to the way of God and to their money is in the journey, as a decree that God has obliged, and Allah knows again the wise.)

Distribution problems are often the pros and cons of centralization and centralised *zakat*. In Islamic history the centralization or decentralisation was once performed by the Islamic caliphs. According to Rosadi and Athoillah,¹ from an Indonesian viewpoint, decentralization is the best choice of every choice. Indonesia has a huge potential of *zakat* funds that can be collected. Masyita,² also recommends the decentralization of *zakat* as a proper way in the distribution of *zakat* and has its benefits include efficient and effective distribution because it is more recognisable by the management of *zakat* and the community is able to review how its reliability of *zakat* managers in *zakat* management and they can supervise the performance of *'amil*.

Umar ibn Khattab was a much-reformed caliphate at the time

¹A. Rosadi & M. A. Athoillah, "Distribusi Zakat di Indonesia: Antara Sentralisasi dan Desentralisasi," *Ijtihad: Jurnal Wacana Hukum Islam dan Kemanusiaan*, Vol. 15 No. 2, 2016, 237-256.

²D. Masyita, "Lessons Learned of Zakat Management from Different Era and Countries," *Al-Iqtishad Journal of Islamic Economics*, Vol. 10 No. 2, 2018, 441-456.

of *caliph al-rasidun*. Reorganization of *baitul mal*, diversification of *zakat* object, tax development (*al-kharaj and <usyur*), and land law reform.³ Therefore, this study aims to examine more about how the *zakat* distribution system was developed in the days of the caliph Umar ibn Khattab.

Literature Review

A. Definition of Zakat Distribution

Zakat distribution is a *mejemuk* word consisting of two words namely distribution and *zakat*. Distribution is the channeling/distribution/delivery of goods and so on to the crowd or several places or the division of daily goods (especially in the emergency period) by the government to the civil servants and residents.⁴ While *zakat* is part of the property with certain requirements, the God SWT obliges to the owner to be handed over to someone who is entitled to receive it, with certain requirements also.

The distribution of *zakat* is the channeling of certain treasures that have been compiled by *<amil* to those who are entitled to receive them. Categories of people who are entitled to receive *zakat* are Muslims with the category mentioned in the previous explanation. As for how the division is not explained, but modeled by the prophet Muhammad, his companions *caliph al-rasidun*, and the era of Islamic rule afterwards.

B. History of Zakat Distribution Before The Era of Caliph Umar ibn Khattab

As we already know, if the question of *zakat* in the Qur'an is mentioned in brief, but it has given attention and explained to whom the *zakat* should be given.⁵ With the decline of surah al-Tawbah verse 60, the target of the distribution of *zakat* becomes clear and each knows its rights in the period of Rasulullah SAW.

From Qardawi,⁶ that Abu Dawood narrated from Ziad Ibnul-Harist, ash-Shuda'i, who said:

³N. Sari, "Zakat Sebagai Kebijakan Fiskal pada Masa Kekhalifah Umar bin Khattab," *Jurnal Perspektif Ekonomi Darussalam*, Vol. 1 No. 2, 2015, 172-184.

⁴<https://kbbi.kemdikbud.go.id/entri/distribusi>

⁵Yusuf Qardawi, *Hukum Zakat* (Jakarta (ID): Litera Antarnusa, 2004), 207.

⁶*Ibid.*

قَالَ سَمِعْتُ زِيَادَ بْنَ الْحَارِثِ الصُّدَائِيَّ صَاحِبَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحَدِّثُ • قَالَ أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ • فَبَايَعْتُهُ عَلَى الْإِسْلَامِ • فَذَكَرَ الْحَدِيثَ • قَالَ فِيهِ ثُمَّ أَتَاهُ آخَرُ فَقَالَ أَعْطِنِي مِنَ الصَّدَقَةِ • فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ لَمْ يَرْضَ بِمُحْكَمِ نَبِيِّ • وَلَا غَيْرِهِ فِي الصَّدَقَاتِ حَتَّى حَكَمَ فِيهَا • فَجَزَّأَهَا ثَمَانِيَةَ أَجْزَاءٍ • فَإِنْ كُنْتَ مِنْ تِلْكَ الْأَجْزَاءِ أَعْطَيْتُكَ • أَوْ أَعْطَيْتَاكَ حَقَّكَ

(I have found the Prophet Muhammad, and then I did it. He mentions a long hadith. When he came a man who said: (Give me charity!) So the Prophet said to the man: «Allah does not like the provisions of the Prophet or others concerning charity, in addition to his own terms. So the charity was divided into eight parts. If you belong to that part, I give you.)

After the prophet Muhammad died, his friend Abu Bakar al-Siddiq succeeded the leadership of Islam, and he was called as the first *caliph al-rasuun*. At the beginning of his reign, many Muslims were reluctant to pay *zakat*, so he decided to fight the people who refused to pay *zakat* for destroying the foundations of Islam. Some of the history confirms that *zakat* from one area channeled to the area also, was not brought to Medina, but some of the history of the story of some *zakat* are also sent to Madinah.⁷

In the implementation and management of *zakat*, caliphate Abu Bakar directly intervened and lifted several officers (*amil zakat*) in 61 all the territory of Islamic power at that time, so that the collection and distribution of the property *zakat* went well. The treasures of *zakat* collected are immediately distributed to the right class, so as not to accumulate in the *baitul mal*, except for the part of *sabilillah* (*jihad*). The part that is the right as the *amil* is taken as it is.

The centralization of *zakat* was carried out also by the caliph Abu Bakar (d. 13 H/634 H), due to certain conditions (such as to mobilize war funds against Persia and the Byzantines) requiring *zakat* funds to be centralised.⁸ It seemed that centralization was only done in his reign when the state was in emergency, but when in the normal condition of decentralization that caliph Abu Bakar al-Siddiq was doing.

⁷Adhiwarman A. Karim, *Ekonomi Islam Suatu Kajian Kontemporer* (Jakarta: Gema Insani, 2010), 192.

⁸A. Rosadi & M. A. Athoillah, "Distribusi Zakat di Indonesia ...", 244.

C. Zakat Distribution in Modern Era

In the outline of the contemporary *zakat* management strategy in Muslim countries is divided into two kinds.⁹ The first group is the Muslim countries whose payments *zakat* is organized by the state, but the payment of his own *zakat* to the organization is still voluntary. Included in this group are Kuwait, Bangladesh, Jordan, Oman, and Indonesia. The second group is the Muslim countries whose payment *zakat* is organized and required by the state, but the object of *zakat* on is still partial. The groups included are Saudi Arabia, Libya, Pakistan, Sudan, and Malaysia.

In the distribution of *zakat*, Pakistan limits one to two categories, *fakir* and poor as mentioned by the Qur'an; Saudi Arabia is also only prioritizing poor and needy who can accept *zakat*; As for the Sudan and Malaysia distribute its funds to the eight groups mentioned in the letter at-Tawbah verse 60. The pattern of the distribution system *zakat* used in Malaysia is a decentralized where the only one *zakat* institution in each state such as Kuala Lumpur with the centre of Zakat Levy, Selangor with the Selangor Zakat Institute, and Malacca with the institution Zakat of Malacca. Being in Indonesia, the decentralized spirit of *zakat* fund in Indonesia has been done.

Decentralized provisions of *zakat* obtained through LAW No. 23 year 2011 concerning the management of *zakat* followed by PP No. 14 year 2014 on the implementation of LAW No. 23 year 2011 concerning the management of *zakat*.¹⁰ The practice is difficult because in Indonesia management is not only managed by the government through the agency Amil Zakat (BAZ) from the national level to the region, but by the private *zakat* agency that gets a mandat to manage according to the law of *zakat*.

Research Method

This study tries to analyse the distribution system of *zakat* which was practiced during the time of caliph Umar ibn Khattab and contacted it in context to Indonesian. The methods used are library analysis and content. The data used to be analyzed are sourced from the Qur'an, Sunnah, and other sources such as books and journals related to the distribution policy of *zakat* in the time of Umar ibn Khattab.

⁹Monzer Khaf, *Zakah Management in Some Muslim Societis*, Paper No. 11 (IDB: Jeddah, 2000).

¹⁰A. Rosadi & M. A. Athoillah, "*Distribusi Zakat di Indonesia ...*", 252.

Discussion and Finding

A. Decentralization of Zakat

In the time of Umar ibn Khattab became the second caliph to replace Abu Bakar al-Siddiq, Muadz bin Jabal was again sent to raise *zakat*. In the first year Muadz ibn Jabal sent 1/3 *zakat* to Umar, but Umar rejected him. Umar said to him, *(I did not send you to take and gather a jisyah, but I sent you to take away the treasures of the rich people and be distributed to the poor.)* Mu'adz said, *(I will not send any substance to you if I find the one who has the right to take away my part.)*¹¹ Furthermore, in the second to third year Muadz repeated again and was rejected by Umar ibn Khattab, saying, *«I do not find one who needs anything from me.»*¹²

From here it is clear that Umar ibn Khattab supports the decentralization of *zakat*, because the *zakat* must be distributed in the area where *zakat* is collected. If you do not find the right person, then see the nearest village, and if not, then the neighbors.¹³ This is confirmed by Yusuf al-Qardawy,¹⁴ that the transfer of *zakat* from one area to another, in a state of population requires is to stain the wisdom of *zakat* which is obliged thereby. It can be concluded that Umar's policy on decentralization in his distribution has followed what the prophet has demonstrated to him.

B. Caliph Umar's Zakat Distribution

In his reign, Umar ibn Khattab issued some policies regarding the distribution of *zakat*. *First*, giving all the *zakat* to the *bayt ahaat* had been carried out Umar based on the history of Abu Yusuf who said that Hasan ibn Imarah said of Hikam ibn Jubayr, from Abi Wail, from Umar ibn Khattab RA that he brought *zakat*, and all given to *alhadith bayt*.¹⁵ It means that it is permissible to give to one of the *ashnaf* when it is most needy and the other is no longer available.

Second, stop the distribution of *zakat* for *mu'allaf*. He stopped it because the country and the preaching of Islam has been very widespread in the period of Islam has shown the greatness of his

¹¹Q. I. Muhammad, *Kebijakan-Kebijakan Ekonomi Umar bin Khatab* (Jakarta: Pustaka Azzam, 2002), 111.

¹²*Ibid.*

¹³*Ibid.*

¹⁴Yusuf Qardawi, *Hukum Zakat ...*

¹⁵Q. I. Muhammad, *Kebijakan-Kebijakan Ekonomi Umar bin Khatab ...*, 111.

teaching has contributed to many countries.¹⁶ He only stopped temporarily, as the understanding of the majority of the *fuqaha* in the thought of Umar ibn Khattab that Umar in his opinion did not want to defer the provisions of *zakat* for the *muallaf*, but suspend the provision due to the absence of a number of conditions should be fulfilled. Umar took the policy of giving *zakat* to them, namely *mu'allaf*. However, if their condition is already established in terms of economics, then they are not given *zakat* anymore. By reason of the economic condition has been good and their faith is already strong.¹⁷

From both cases above it appears that Umar ibn Khattab took the policy on the distribution of *zakat* according to the conditions and circumstances of the population, so it is obvious for example the granting of *zakat* on *alhadith bayt* and the temporary termination of *ashnaf* reverts. Because at that time the condition was established and Islam has been victorious. So the benefit in distributing *zakat* should be a concern for the government as the rule of jurisprudence "*tasarrufful imam bil raiyyah manutun bil maslahat*," meaning the leadership of a leader against his people must be in accordance with the benefits.

Conclusion

The distribution system of *zakat* done by caliph Umar ibn Khattab uses the desentralization of *zakat*. This is chosen because it is more direct to the community in which the region is collected by *zakat* by the government-appointed *zakat* agency. Also more effective and efficient to do than *zakat* centralization. Furthermore, the priority distribution of *zakat* target is permissible according to the condition and state of *mustahik zakat* in a region. Not to be imposed with the distribution of *zakat* for the eight *ashnaf* or in part is adjusted to the state of *mustahik*.

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¹⁶*Ibid*, 116.

¹⁷A. Ridlo, "*Kebijakan Ekonomi Umar Ibn Khattab*." *Al-'Adl*, Vol. 6 No.2, 2013, 9.

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