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Muslim Political Figure: A Study on the Political Practices of Khalifah Umar Abdul Aziz

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Abstract

Khalifah Umar Abdul Aziz was well-known as a practitioner of Islamic-based politics. His political practices had succeeded in restoring the image of Muslim politics at the time. Considering that nowadays, Muslim political figures are corrupted with ideologies of the extremist, liberalist, pluralist, and secularist, can Islamic political practice of Khalifah Umar Abdul Aziz be applied today? Based on this concern, this article aimed to examine the Islamic political practice of Khalifah Umar Abdul Aziz appropriate for the restoration of today's political figure. In order to achieve this, this article was written through documents research in order to obtain secondary data. Then, the data were analysed using the method of content analysis. As a result, there are six Islamic political practices of Khalifah Umar Abdul Aziz appropriate for implementation that can be suggested for the restoration of Muslim political figures today. First, political practices based on justice; second, political practices based on *amar makruf nahi mungkar*; third, political practices based on trust; fourth, political practices based on *shura* system; fifth, political practices based on redistribution of wealth; and sixth, political practices based on social protection.

Keywords: *Political Figure, Islamic Politics, Islamic Political Practices, Political Practices of Khalifah Umar Abdul Aziz.*

Introduction

Khalifah Umar Abdul Aziz was one of the most admired Islamic leaders. This admiration stemmed from his practices in political arena which not only in accordance to Islam, but in fact their implementations were precise for its setting and situation. He strategized with care so that the image of the government or political system based on Islamic sharia was not tainted and ridiculed by *kuffar* country. If this form of political practice is implemented today, the good image of Muslims politics can be restored. The influence of the ideologies that yearn for the *Islamic State of Iraq and al-Sham*, *Islamic State of Iraq and Syria* (both were combined to form ISIS), or the *Islamic State of Iraq and the*

Levant (ISIL) that were widespread in Iraq, Syria, and a few other Muslim countries, had tainted the image and position of Muslim politics.

There were various types of Islamic political practices implemented by Khalifah Umar Abdul Aziz during his reign. These practices were utilized to help in organizing his governance and accomplishing its goals. Islamic politics was founded on social system that was set by Allah SWT (Ashaari, 2008). This is related to the basic duty of the Islamic Caliph. Among the basic duties are upholding justice, maintain the welfare of the people, loving the public, upholding the sharia of Allah SWT, guiding the people to the path of goodness, being an exemplary role-model, guiding mankind in religious and worldly affairs, and maintaining good relationship with the non-Muslim community (*dhimmî*) (Jusoh & Jasmi, 2006).

This article was divided to six parts that were referring to six different practices. Firstly, a political practice based on justice, secondly, a political practice based on *amar makruf nahi mungkar*; thirdly, a political practice based on trust; fourthly, a political practice based on the *shura* system; fifthly, a political practice based on the redistribution of wealth; and sixthly, a political practice based on social Protection.

First: Political Practice Based on Justice

The first practice of Khalifah Umar Abdul Aziz was upholding justice in his governance. As an example, Khalifah Umar Abdul Aziz had commanded that not a single person should be cruelly punished without his knowledge. Every accusation and offense should first be proven valid (Pramandhika, 2011; al-Shallabi, 2010). If the offense was valid, Khalifah Umar Abdul Aziz would impose appropriate sentences to the guilty party. This reminded his subjects of the governance of his grandfather, Khalifah Umar al-Khattab, who also implemented justice in his reign. This action could avoid conflicts between government and the people. The people can also live in harmony. This practice should be followed by today's government and subjects to avoid bloodshed, rebellion, and discord similar to Iraq and Syria.

Khalifah Umar had written a letter to the governor of Khurasan, al-Jarrah bin Abdullah al-Hakami as below (al-Shallabi, 2010):

“O son of Umm Jarrah! Do not give a believer or a *dhimmî* (non-Muslim under Islam's governance) even one lash save justly. And beware of revenge, for you will ultimately stand before One who knows what the eyes steal and what the hearts conceal. Moreover, you shall be made to read a book [on the Day of Judgment] that will neglect of your deeds nothing, great or small”.

The content of the letter explained that the governor of Khurasan should not carry out sentences on the people under the protection of the Muslim. Instead, the governor should first obtain permission from Khalifah Umar Abdul Aziz. This practice may avoid conflicts between the government and its subject that may cause chaos in the government as well as Allah's wrath for sentencing the innocents. This can be used to restore the good image of Muslim politics as Muslim today are considered terrorists by Western country such as the United States of America.

In addition, Khalifah Umar Abdul Aziz also implemented Islamic political practice of being just to the *dzimmah*, where he forbade treating the *dzimmah* indiscriminately or destroying their places of worship. Khalifah Umar Abdul Aziz forbade his governors from demolishing churches, temple and the place of worship of the Magians as the Muslim had made peace with them (al-Hakam, 2009; al-Shallabi, 2010). This act can serve as an example so that government and the public would not believe in other religion and there were no misunderstanding in their religious practices. Khalifah Umar utilized his role as a leader to permit the Magian to practice their religion freely. This was a proof that he did not force his subjects to embrace Islam and that there is no compulsion in Islam. This allowed the Magians to learn about Islam and slowly began to be attracted to Islam as a religion and allowed Islam to eventually spread globally (Ali, 2010). This can be emulated by displaying the beauty of Islam to the people of other faiths so that they are attracted to Islam and thus, Islam can be spread all over the world.

Second: Political Practice Based on *Amar Makruf Nahi Mungkar*

The second practice of Khalifah Umar Abdul Aziz was *amar makruf nahi mungkar* (Firdaus, 1985). He stated that if his officers or workers were being cruel in the governance of his people, they should be afraid of Allah SWT and report such incidents to him (Ali Muhammad al-Shallabi, 2010). This proven that each of his action was connected to Allah SWT and this action reflected him as an individual that was obedience to Allah SWT and respecting the Islamic scholars. This practice can prevent ineligible individuals from holding office in the reign. This can ensure the administration of the country was conducted as transparent, fair and trustworthy without any act of corruption.

Besides, the practice of *amar makruf nahi mungkar* had also caused changes in the inclinations and interests of the subjects under the governance of Khalifah Umar Abdul Aziz where they no longer inclined towards discussing about women, development, and food like they were during the reign of Bani Umayyah (Suhid, 2007). Instead, things were different during the reign of Khalifah Umar Abdul Aziz since his subjects were more focused on their daily act of worship (Suhid, 2007; al-Shallabi, 2010). This increased their faith and belief that they were more pious and improved their *ibadah* daily. This can be emulated by today's government and the public so that they can focus more on the level of their *ibadah*. When their *ibadah* is strong, Muslim will no longer be weak and easily oppressed, as can be seen during the reign of Rasulullah SAW and Khulafa' al-Rasyidin where they were victorious in battles and wars.

Khalifah Umar Abdul Aziz were not content just with upholding Islam in his own country, he was also attentive to the non-Muslim and utilized his political practices to expand the number of people converting to Islam (al-Hakam, 2009). He sent letters to the kings of India and the nations beyond the river, urging them to embrace Islam. Khalifah Umar stated that if they embraced Islam, their rights and obligations will equal the rights and obligations of the Muslim (al-Hakam, 2009). This indirectly strengthened his position as a ruler. As a result, Islam had spread to the entire world and remain so today.

Next, based on the practice of *amar makruf nahi mungkar* and the ruling right that he possessed, Khalifah Umar Abdul Aziz had fired cruel officers during his reign. He replaced the officers with individuals who were believed to be true to Allah SWT, capable, competent, and had high morality in performing their duty for the administration of the country (IbnuTaymiyyah, 2005). Among the officers appointed were Abdul Hamid as the governor of Kufah, Abdur Rahman Nu'aim as the governor of Khurasan, and Samah bin Malik as the governor of Andalusia (Firdaus, 1985: 99-101). This was one of his practices in governing in order to create a conducive country that can rapidly develop without any corruption from irresponsible officers (Pramandhika, 2011; al-Shallabi, 2010). This practice can purify Islam today by dissociating the public from cruel rulers or leaders and act as a solution for restoring the good image of Muslim politics.

Third: Political Practice Based on Trust

Other than the two Islamic political practices above, the third political practice is trust. Khalifah Umar Abdul Aziz carried out the mandate as a government and protector of his people as well as possible. In the beginning, he carried it out by cleansing himself and his family from the life of luxury. All improperly inherited wealth and lands were returned to the rightful owners or given to the *Bayt al-Mal* (Nor, 2010; Matsom, 1993). One day, Khalifah Umar said to his wife, Fatimah binti Abdul Malik: "O Fatimah, what is the use of all this luxuries if our life is always accursed by Allah SWT. Aren't we afraid of the hellfire?"

Fatimah then answered:

"That is true, my husband. But what can you do, everything is rightfully ours".

Khalifah Umar Abdul Aziz answered:

"We should return the property to the rightful owner. If not, we will give it to *Bayt al-Mal*. By doing this, the wealth can be used for the welfare of all Muslim. What I am doing is an example. Before acting to correct others, we must first correct ourselves".

This conversation showed that Khalifah Umar Abdul Aziz highly emphasized on trust in his governance. This reminded his subjects on the governance of his grandfather, Khalifah Umar al-Khattab, who governed with complete trust. This indirectly ensured that his people can live peacefully and comfortably without any issue during his reign. This is also the duty of the caliph or president whose role is to ensure that every subject of governance is entitled to their right (Jusoh & Jasmi, 2006).

Besides, by using his mandate as the political leader in the country, he performed his duties the best he can. Khalifah Umar Abdul Aziz had built mosques, schools, post offices, and various other amenities for the use of his subjects and country (Firdaus, 1985). The construction of these facilities ensured that every Muslim can perform *ibadah*, study, work and etc. consistent with their faith in Allah SWT (Nor, 2010; Ahmad, 1984). It was a practice to efficiently govern a country as it provided

specific department for a task or administration. As an example, a mosque at the time was a place of gathering, worshiping, discussing, and strengthening the bond of brotherhood within the society. The construction of mosques also ensured that each Muslim may perform *ibadah* and learn religious matters, and thus produced generations of individual who are literate on religious matters, in addition to helping with the efficiency in governing a country.

This matter regarding trust can be implemented as a suggestion for restoration of the good image of Muslim politics today by completing the trust that was given to the ruler in order to ensure that the subjects can live in peace and perform *ibadah* to Allah SWT easily and perfectly. This is because the duty of a person is to worship Allah SWT (Salleh, 2003). This *ibadah* includes prayer, fasting in the month of Ramadhan, paying *zakat*, performing *hajj* when able, and etc.

Fourth: Political Practice Based on *Shura* System

Khalifah Umar Abdul Aziz re-implemented the *shura* system in his government. The *Shura* Council is the Legislative Council, with the role of assisting the Muslim leader in administration, in the form of popular vote. This system was first utilized during the governance of Rasulullah SAW and was continued to be used during the era of *Khulafa' al-Rasyidin* (Mohd Rosdi, 2013). He utilized the *shura* council through discussions with Islamic scholars before any decision was made and implemented in his government (Daud, 1994). This was the practice of Khalifah Umar Abdul Aziz to expedite the administration of his country through discussions, consultations, and getting advices in making decisions or rulings. This can further avoid future problems. This can be implemented nowadays to avoid the worsening of the image of Muslim politics due to issues such as *hudud*, Goods and Services Tax (GST), and etc. If these sort of issues were not discussed thoroughly, the image of Muslim politics will be tainted in the eyes of the world and thus, facilitate the enemy of Muslim in their attempts to attack and corrupt Islamic countries.

Fifth: Political Practice Based on Redistribution of Wealth

The next political practice of Khalifah Umar Abdul Aziz in managing the economy was the practice of redistribution of wealth. This is important as in life, there are unlimited needs for limited goods. There are five forms of redistribution of wealth. First, from an individual to another; second, between an individual and his family; third, between the family and the society; fourth, between the country and its states; and fifth, from a country to another. In Islam, redistribution of wealth is based on equity, not equality (Rosdi, 2013).

During his tenure as the caliph or leader of a country, he distributed the spoils of war (*ghanimah*) to the Mawali tribe that was involved in the war against the non-believers. This practiced is known as a redistribution of wealth from an individuals to another. This was a different practice than the caliphs before Khalifah Umar Abdul Aziz. During the previous reigns of caliph, the Mawali tribe were not given any reward or bounty for joining in wars (Firdaus, 1985). This showed that nobody was mistreated in his governance. Whoever joined in the war to protect the country will be rewarded with their share without exception (Pa, 2013). This reminded his subjects of the practice of Rasulullah SAW during his reign as the prophet had also distributed the spoils of war with the people

who fight together in the war. This practice is suitable for implementation today as it can be seen as an encouragement for the public to be extra eager in doing their job or defending the nation.

The second practice of Khalifah Umar Abdul Aziz in managing the economy was eliminating tax collection. Tax collection is a form of oppression as it is not based on *sharia*. In Islam, the duty of the caliph is to maintain the welfare of his subjects instead of burdening them with tax collections. This is because, the revenues from *zakat*, *jizyah*, and the leases of the land from the *dzimmah* are enough for a country. Therefore, he forbade tax collections (al-Shallabi, 2010). Taxes were the *dirham* collected from merchants in the market. Khalifah Umar Abdul Aziz considered this as a form of an oppression that he abolished it. This proved that each wealth earned by his subjects through work should not be contributed to the country as the revenues from *zakat*, *jizyah*, and the leases of the land from the *dzimmah* are enough for the use of the people of the country. This avoided the oppression of the poor and closed the poverty gap, which may cause the rich to get richer and the poor to get poorer, within the country. This can be used as a suggestion for restoration of the good image of Muslim politics today by abolishing the ridiculous tax rate in a country (Nor, 2010). This in turn allowed people to spend their wealth for use in their daily lives and avoided political issues such as demonstrations, fights between political parties, rising crime rate and so on as these are the issues that worsened the image of Muslim politics in the eyes of the world.

Khalifah Umar Abdul Aziz was able to manage economic affairs based on Islamic political practices. He deducted his own salary and increased the salary for his officers (al-Hakam, 2009). This was a form of redistribution of wealth from among individuals. The redistribution encouraged his subjects to work harder and better for the rewards were plenty according to their effort. Khalifah Umar Abdul Aziz decided not to take any of the *fa-i* (property confiscated from the non-Muslim or their country). He did not take even a little bit of the properties except for some parts that he took with the Muslim (al-Hakam, 2009). This described his watchfulness (*wara'*) where he would never take anything that was not his right to take. Through this practice, he was able to reduce the number of the poor in his country as he monitored each of his subject himself. His people were able to spend their hard-earned salary for daily needs such as for purchasing food and medicine, paying hospital bills, and setting some aside as savings for future emergency. This practice was able to prevent and reduce the number of the poor and criminals. These groups of people may affect the image of Muslim politics as Islam is well-known as a fine religion that had always been exemplary.

Khalifah Umar Abdul Aziz also redistribute his wealth by taking all of his own wealth except for those in Suwaida and returning them as properties of Muslim. This was a redistribution of wealth from an individual to his family and from the family to the society. He worked a land using his own salary that he collected with the Muslim. Then, he distributed the harvest, Ajwah dates (cold and healthy), to the public (al-Hakam, 2009). This demonstrated the practice of Khalifah Umar Abdul Aziz in distributing his hard-earned sustenance to his people and this act strengthened the relationship between the government and its subjects. This had been implemented by Tuan Guru Nik Abdul Aziz Nik Mat during his reign in Kelantan. In consequence, this act had taught his subjects to help each

other. This practice reflected Islam, which harmonizes the relationship between the government and its people as well as between the people themselves, and avoided selfishness among the people.

Moreover, Khalifah Umar Abdul Aziz returned the properties of his people that had been confiscated and paid its *zakat*. This was a redistribution of wealth from a country to its states. He acted to cleanse the *Bayt al-Mal* from tyranny. He returned properties in *Bayt al-Mal* to their rightful owners and commanded that *zakat* for the properties to be paid for as long as the properties were not returned to their owners (Nor, 2010; al-Shallabi, 2010). The total revenues of the collected *zakat* were then distributed to his poor subjects. This demonstrated that the practice of *zakat* collection was effective in stabilizing the economy as it diminished poverty since the revenues were distributed among eight eligible *asnaf* which are *fakir*, *miskin*, *Gharimin*, *Fisabilillah*, *amil*, *Muallaf*, *Riqab* and *Ibnu Sabil*. The distribution of *zakat* showed that Islam maintained the welfare of its people and would not left the unfortunate to fend for themselves. *Zakat* also serves to remind the rich of their responsibility in helping the poor and the unfortunate. As a reward, *zakat* helps to cleanse the wealth of the rich.

Another practice of Khalifah Umar Abdul Aziz was to prepare rewards of a hundred to three hundred dinar for anyone who reported any good deeds, wrongdoings or tyranny. This was a redistribution of wealth from a country to another. He wrote an information letter to the pilgrims as below:

“Amma ba’du, any man who came to us to report a tyranny, or came with an issue, then he deserves one hundred to three hundred dinar according to the consideration of the authority and travel distances. May Allah SWT bless those who are brave in facing the difficulties of traveling, and may Allah SWT bring the truth to life or bring the end to tyranny or bring forth the goodness”.

This demonstrated that if a man came to him and informed him of a tyranny, he will be rewarded one hundred to three hundreds dinar. This was a practice of Khalifah Umar Abdul Aziz in redistribution of wealth to his subjects and it served to encourage his people to perform good deeds and always speak the truth. This practice could also prevent corruptions such as bribery, misappropriation, and smuggling, and it can also be utilized in restoring the good image of Islamic politics nowadays.

In addition, Khalifah Umar Abdul Aziz had granted freedom to each of his subject to run business and work hard on land or at sea. This can be considered as a way for the people to explore new things and as an encouragement for them to connect globally and widen their network as well as increasing the growth of the country’s economy. This was an example of a redistribution of wealth from a country to another as well as a redistribution of wealth from a country to its states. He also did not prevent his people to make a living wherever they want. This practice not only can improve a country's economic growth, in fact, it can also train his people to be more independent and to never beg from anyone (al-Shallabi, 2010). This diplomatic relationship between countries may contribute to the spread of Islam to another country, thus helping Islam to stay strong nowadays. Cultural

differences can also be seen and learned by Muslims. As a result, Muslims respected the culture of another religion and vice versa. Eventually, people of other faiths may be attracted to the beauty of Islam.

The next example of redistribution of wealth by Khalifah Umar Abdul Aziz was returning the properties of the *Khawarij* to their families (Nor, 2010). This was known as a redistribution of wealth between individuals and their families. Khalifah Umar Abdul Aziz did not capture the children and women of the *Khawarij* nor did he confiscate their properties. He commanded the captured *Khawarij* to be imprisoned until they return to the truth and forsaken their misguided belief. This can indirectly increase the number of Muslims as he did not use force in fighting the *Khawarij* but instead he was graceful in inviting them to embrace Islam (al- Shallabi, 2010). This practice further strengthened Islam in the international arena that it was known around the world. This can be proposed as a way to restore the good image of Muslim politics nowadays as well as in the future.

Furthermore, in his practice of redistribution of wealth, he paid the dowry (*mahar*) for his people using the resources of *Bayt al-Mal*. This was a redistribution of wealth from individuals to a family. He was intent to pay the wedding *mahar* from the *Bayt al-Mal* for those who cannot afford to pay for it. Abu al-Ala' said, the letter of Khalifah Umar Abdul Aziz's decision on this matter was read in the Kufah mosque, and I heard it,

"Anyone who is burdened by an obligation and is not able to fulfil it, give him a part of the wealth of Allah SWT. Anyone who is getting married and is not able to pay the *mahar*, give him a part of the wealth of Allah SWT".

This was important to secure the community life as the goodness of the society was focused on the wedding. Sometimes, *mahar* became an obstacle for the poor to get married, especially when the amount was high. This practice helped create a society in which the people help each other and proved that if a country is able to provide *mahar* for the people who cannot afford it, then the country has a bigger role in educating the people and protecting it from causes of damage and instability (Muhammad al-Shallabi, 2010).

Sixth: Political Practice Based on Social Protection

Khalifah Umar Abdul Aziz implemented the practice of social protection by restoring rights to their owners (Pa, 2013). For example, he returned the land owned by a man in Basrah. The conversation between Khalifah Umar Abdul Aziz with the man from Basrah was as follow:

Khalifah Umar Abdul Aziz asked:

"How much did you spend to come here?"

The man answered:

“*Amir al-Mu’minin*, you asked me about my expenses to come here even though you had already returned the land that cost more than a hundred thousand dinar to me?”

Khalifah Umar Abdul Aziz replied:

“I am just returning what is rightfully yours”.

Then, Khalifah Umar Abdul Aziz gave him sixty dirham to the man from Basrah to cover the cost of travelling (al-Shallabi, 2010). Through that conversation, it was proven that Khalifah Umar Abdul Aziz had returned the ownership of the land to the original proprietor. This was because he had a principle, which replaced all his doubts with confidence until he felt the tranquility of knowing that everything that he owned were free of the *syubhat* of entanglement with the rights of others (al-Shallabi, 2010). This practice can avoid making new enemies due to dissatisfaction among the people caused by confiscation of properties by the rulers that led to discord. This can result in the destruction of a country due to the dissatisfaction.

Khalifah Umar Abdul Aziz also freed himself from owning properties such as land or other materialistic things through various methods such as selling them. During the time when Khalifah Umar Abdul Aziz was the caliph, he had sold his unnecessary belongings such as slaves, clothing and perfumes. The price of those things were up to twenty three thousands dinar and Khalifah Umar Abdul Aziz had used the money earned for the sake of Allah SWT or he otherwise freed himself by returning the properties to the rightful owner. This action was done to the land that was given to him by Bani Umayyah (al-Shallabi, 2010). Once Khalifah Umar Abdul Aziz had cleansed himself by returning the properties to the rightful owners, his next step was to inspect the wealth of his family i.e. his cousins and relatives from the big family of Bani Umayyah. After the burial of his cousin, Sulaiman bin Abdul Malik, he found that his other cousins had spent a huge amount of money to appear luxurious in the eyes of the people. They had bought new vehicles, clothing, perfumes and cosmetics. To him, all of these were unreasonable waste and extravagances and everything was covered by *Bayt al-Mal*. If left unchecked, this can lead to the country’s high national debt and eventually crippling the country's economy. After that, Khalifah Umar Abdul Aziz had taken the action of returning all of the wealth back to *Bayt al-Mal* (al-Shallabi, 2010). This demonstrated that he used his role as a leader to manage the economy through the practice of returning his wealth to the rightful owners. This could in turn safeguard the wellbeing of the people in the country.

Khalifah Umar Abdul Aziz announced to the Muslims that anyone who had any claim over the governors or the the people of Bani Umayyah, or anyone who had been persecuted by them should come forward with evidences so that he could return the properties of his people to the rightful owners (al-Shallabi, 2010). Through this practice, Khalifah Umar started to return properties such as lands, farms, wealth and other things to the rightful owners. As a consequence, hostility and war between the government and the people could be avoided as he had restored the rights of his people and subsequently maintained the well-being in his country.

Khalifah Umar Abdul Aziz was just to the *dzimmah*, he forbade the Muslims to ride roughshod over the *dzimmah* nor to ever destroy their place of worship. Khalifah Umar forbade his governor from demolishing the churches and temples of the Magians as Muslims had made peace with them. He also gave his people the freedom to trade on land or across the sea (al-Hakam, 2009). This practice could create a sense of respect towards the religion of others in a multi-religious society and caused his subjects to understand the custom and culture of other religion so that the safety in the country could be maintained as the members of the community were understanding towards each other's religion, custom, and culture. This may indirectly strengthen social relations of the people in a country.

Khalifah Umar Abdul Aziz also paid more attention to people with disabilities. He distributed the slaves that he obtained to those who were paralyzed and bedridden for years so that in the end, each of the patient had their own slave to nurse them. Every blind man would also own a slave to help them (al-Hakam, 2009). This was a practice of helping each other so that the people became more attentive to those who were unfortunate.

Furthermore, Khalifah Umar Abdul Aziz had returned the *mazhalim*, which were properties that were taken cruelly, back to their owners. After he became the caliph, he immediately returned the goods taken by the tyrant as well as all the lands owned by his people that were liberally distributed in the name of the country. The previous caliph, Sulaiman bin Abdul Malik had made an order to give the sum of twenty thousand dinar to Anbasah bin Said bin Ash. Anbasah had made the arrangements from one office to another until he only needed a confirmation from the office. However, Sulaiman passed away before he could receive the money (al-Hakam, 2009). This was a practice of fulfilling obligations and being committed to the matters entrusted to someone.

Khalifah Umar was aware of the social gap within the society due to the injustice in the distribution of the country's wealth. So, with his role as a caliph at the time, he established new practices to elevate the status of the poor and oppressed. In order to realize these objectives, Khalifah Umar Abdul Aziz utilized various methods. Firstly, he forbade the governors and government officials to use public funds as business capital; secondly, he increased his donations and attentions towards the disadvantaged and the poor by warranting their sufficiency level through *zakat*; and thirdly, he ordered the government to pay the debts of the debtors (al-Shallabi, 2010).

In the practice of social protection, Khalifah Umar Abdul Aziz had paid off the debts of the debtors. He wrote a letter to his governors:

"Pay off the debts of those who bear debts".

One of his governors replied:

"We saw that one of them had a place to live, servants, horses and amenities in his home".

So Khalifah Umar Abdul Aziz then replied:

“A Muslim should have a place to live for himself, a servant to help his chores, a horse to fight against his enemies, and amenities in his home. So, when he is in debt, pay off the debts that he needed to pay”.

In the above letter, he ordered that the debts of the debtors to be paid off eventhough the person had a place to live, furnitures, servants, and horses. This was the practice of Khalifah Umar Abdul Aziz in ensuring that his people were always happy, helping each other by paying off the debts of those in difficulties, and fulfilling the requirement of those in need (Muhammad Al-Shallabi, 2010). This practice had led his people to live happily and unencumbered.

The practices of social protection implemented by Khalifah Umar Abdul Aziz were considered suitable as a solution for restoration of the good image of Islamic politics today as these practices aimed to safeguard the welfare of his people for the prosperity of his country.

Conclusion

In conclusion, Khalifah Umar Abdul Aziz was a political figure who had introduced various practices in Islamic politics. There were six Islamic political practices that were implemented by Khalifah Umar Abdul Aziz. First, political practices based on justice; second, political practices based on *amar makruf nahi mungkar*; third, political practices based on trust; fourth, political practices based on *shura* system; fifth, political practices based on redistribution of wealth; and sixth, political practices based on social protection. These practices had led all matters regarding politics, economy, and social to be managed properly and thus, reasonable goals in the governance of a country can be achieved.

He implemented these practices via various methods such as helping each other, restoring the rights of his people, maintaining their welfare, entertaining them, encouraging them to do good deeds, educating, loving and guiding them to the path of goodness, and so on.

These practices had led his good Islamic political image to be well-known as his people received proper care from his government. He also led all his people with love towards the path of truth and emphasized the duty of every man to do well. For him, only through obedience and faith in Allah SWT can a person achieve goodness in life. Without them, it will be difficult to achieve goodness in life.

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