

## Elimination of Financial Waste and its Social Effects during the Reign of the Caliph Omar Ibn Abdul Azīz (99-101 AH): A Historical and Cultural Study

**Dr. Salih Maddah Aljedani**

Associate Professor of Islamic History Faculty of Social Sciences, Department of History and Civilization Imam Mohammad bin Saud Islamic University (IMSIU), Riyadh

Received 18-04-2024

Revised 19-04-2024

Accepted 05-05-2024

Published 06-05-2024



Copyright: ©2024 The Authors. Published by Publisher. This is an open access article under the CC BY-NC-ND license (<https://creativecommons.org/licenses/by-nc-nd/4.0/>).

### Abstract:

This research discusses a significant problem regarding the elimination of financial waste and its social effects during the era of Caliph Omar Ibn Abdul Azīz (99-101 AH), the Caliph who occupied a great position in the history of the Umayyad state. During Omar's reign, which lasted only for two years and a few months, people felt positive transformations in their lives, progress in their country, improvement in their livelihood, and a feeling of security that spread throughout the state. During his short term of rule, Caliph Omar Ibn Abdul Azīz showed skillful statesmanship, great abilities and distinguished competence in uplifting the economy through various means and providing all the members of the society with a decent social life. The research will focus on recording the change that Caliph Omar Ibn Abdul Azīz brought about in the life of the nation by explaining the rampant financial waste in the state before he took power and how he eliminated it by achieving justice and equality among the governors and princes and the subjects at large.

**Keywords:** Financial Waste, Financial Control, Omar Ibn Abdul Azīz, The Umayyad State, Injustices, Rights of The Subjects, Treasury.

### 1. Introduction:

The Umayyad Caliphate (661–750 G) was the first great Muslim dynasty to take over and rule the Islamic state after Prophet Muhammad (peace and blessings of Allah be upon him) and the four Rightly Guided Caliphs. The Umayyad clan members were an offshoot of the Quraish tribe and the cousins of the Messenger of Allah himself. The third Rightly Guided Caliph Uthmān ibn Affān (r. 644 –656 G) also belonged to this clan, and his death was the primary reason that made this clan, led by Muāwiyah ibn Abi Sufyān, fight the last Rightly Guided Caliph Ali Ibn Abi Tālib (656-660

G) and thereafter win the title of the caliph and rule the Islamic state till they were toppled by the Abbasid dynasty in 750 G (Encyclopedia Britannica, 2023).

The Umayyad Caliphate was of a royal nature that was hereditary but still was polished with the principles of false shoura. Their kingdom was founded on proficiency in politics, and shrewdness. Their rule was generally based on loyalty and nepotism rather than expediency and competence. They spent lavishly on their loyal subjects and have been unfair and in some instances oppressive to the

general public who represented a large chunk of the Muslims at that time. For this reason, financial waste was rampant throughout their rule, except for the two years and a half during which Omar Ibn Abdul Azīz assumed the caliphate.

This study focuses mainly on the financial wastes habits that the Umayyad caliphs practiced during the numerous epochs during which the Umayyad dynasty controlled the political landscape of the Islamic state, and how Omar Abdul Azīz combatted financial waste during his reign, albeit it was a short-lived rule that extended for only 30 months after which matters returned to their former state and perhaps became even worse till the time when the Umayyad empire was toppled by the Abbasids. The research's general plan, which is discussed hereinafter, is made up of the research problem, methodology, and structure. This study's overall framework, which will be covered later, consists of the research problem, methodology, and structure.

### **2.1 Research Problem:**

The issue of eliminating financial waste and its social effects during the era of Caliph Omar Ibn Abdul Azīz (99-101 AH) is an important one that sheds light on a specific and important part of the Umayyad state's history. It is surprising that this positive change occurred in only thirty months. Furthermore, the research will explain how the Caliph Omar eliminated financial waste and the positive effects that came to being on social life after combating financial waste, along with the manner through which Omar Ibn Abdul Azīz controlled the princes and the governors who were particularly corrupt and seldom showed interest in the welfare of their subjects.

### **2.2. Research Significance**

After researching, investigating, and reviewing several scientific indexes in historical and cultural studies (Bibliographic Guide to University Theses in Egypt, 1976) and modern electronic information bases, (Khizant al-Turāth, 2017; King Faisal Center for Research and Islamic Studies, 2015) the researcher to his best knowledge, found no other

researcher who studied the topic of the elimination of financial waste and its social effects during the reign of Caliph Omar Ibn Abdul Azīz. The researcher would like this topic to become the starting point of a more in-depth investigation of this specialized aspect, and to publish this work with the purpose of enriching the Arab and Islamic library with such specialized qualitative research.

### **2.3. Research Objectives**

This research aims to illuminate the significant and remarkable accomplishments made by the Umayyad Caliph Omar Ibn Abdul Azīz in the elimination of financial waste in the Umayyad state during his era, and how such achievements brought about great social effects on the society of the Umayyad state.

Furthermore, the research aims to give further details on how rampant was such financial waste before the era of the Caliph Omar Ibn Abdul Azīz, and how he used the nation's resources to the best service of Muslims and spent them on the welfare of the Muslim society during that time. The research also aims to explain the means and methods used by Caliph Omar Ibn Abdul Azīz in eliminating such financial waste.

### **2.4. Research Questions**

The research will answer a primary question, which is: What is meant by financial waste when Omar Ibn Abdul Azīz assumed the caliphate of the Umayyad state? A number of questions branch out from this question, including: What means and methods did Caliph Omar Ibn Abdul Azīz use to eliminate financial waste? What are the obstacles and difficulties that Caliph Omar Ibn Abdul Azīz faced in eliminating financial waste? What are the aftereffects of eliminating financial waste on the subjects of the Umayyad state? And what are the long-term consequences in the society when financial waste was eliminated?

### **2.5. Research Methodology**

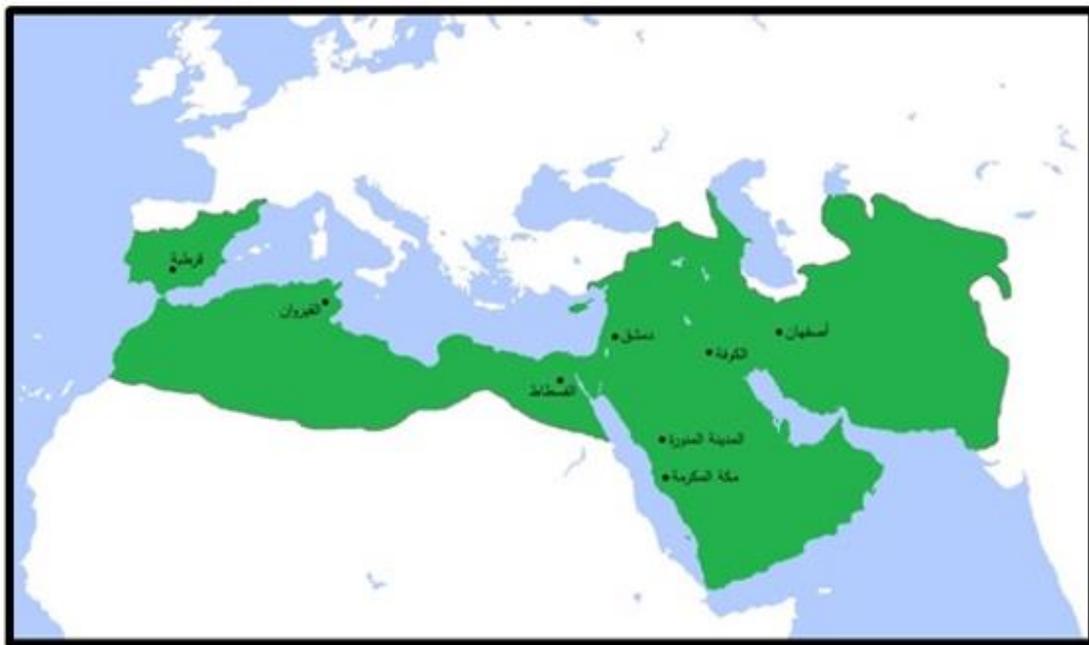
This research adopted a critical analytical historical research method based on the collection of historical material from authentic sources, and arrangement and classification thereof in

presenting such material. In this way the method becomes, descriptive, analytical, and critical, employing comparison of material contained in contemporary sources.

**2.6. Topical, Spatial and Temporal Boundaries**

The topical boundaries of the research are limited to the elimination of financial waste in the Umayyad state during the era of the Caliph Omar Ibn Abdul Azīz, the methods and means employed

in the elimination of financial waste, and the resulting social effects brought about on the Muslim society during that era. The spatial boundaries of the research lie in the state of the Umayyad dynasty, while the temporal boundaries are confined to the era of Caliph Omar Ibn Abdul Azīz (99-101 AH). Figure 1 shows the spatial boundaries of the Umayyad state while table 2 mentions the 14 caliphs who reigned during the era of the Umayyad dynasty (Shaban, 1976, p. 122).



**Figure 1: The spatial boundaries of the Umayyad state during the reign of the Caliph Omar Ibn Abdul Aziz (Al-Ajlan, 2021)**

**Table 1: The 14 caliphs of the Umayyad dynasty (Al-Ajlan, 2021)**

No	The name of the caliph	The duration of his rule
1	Muāwiyah Ibn Abi Sufian	661-680
2	Yazīd Ibn Muāwiyah	680-683
3	Muāwiyah Ibn Yazīd	683-684
4	Marwan Ibn al-Hakam	684-685
5	Abdul Malik Ibn Marwan	685-705
6	Al-Walīd Ibn Abdul Malik	705-715
7	Suleiman Ibn Abdul Malik	715-717
8	Omar Ibn Abdul Azīz	717-720
9	Yazīd Ibn Abdul Malik	720-724
10	Hishām Ibn Abdul Malik	724-743
11	Al-Walīd Ibn Yazīd	743-744
12	Yazīd Ibn al-Walīd	744
13	Ibrahim Ibn al-Walīd	744
14	Marwan Ibn Muhammad	744-750

## **2.7. Research Structure**

The nature of this research necessitated dividing it into several sections. First, the abstract which includes a brief description of the topic of the research, also includes a brief account about the title, research method and findings. The section that follows is the introduction which contains the general plan of the research including the research problem, significance, goals, questions, methodology, and structure. The third section referred to here as the preamble explains the key research terms such as financial waste and financial control. The fourth section, the concept of financial control in Islam, describes how the Islamic faith has created an adequate approach by which to preserve public funds and introduced legislations that guide the caretakers on how to spend them for the welfare of the society and their best interests. The fifth section discusses the various forms of financial waste during the Umayyad era before Omar Ibn Abdul Azīz. The sixth section explains the means and methods that Omar Ibn Abdul Azīz used in the elimination of financial waste. The seventh section covers the social effects of the elimination of financial waste on the Muslim society. The research then ends with the conclusion and the findings, which contain the most significant results, followed by the list of sources and references.

## **3. Preamble**

We need first to establish a definition for financial waste to serve as a standard upon which we can base our research. Generally speaking, financial waste means obtaining goods or services that do not have the same value as the money paid for them. This case often takes place among individuals and institutions, where many people buy things, whose actual value does not match their monetary value, as well as the time and effort exerted therein, making people fall in the trap of financial waste. This often leads to serious damages and repercussions that affect both the state and society.

Alternatively, financial control is the process by which preservation of public funds is ensured, and

ways of using them are thoroughly investigated in order to determine the most effective way to maximize the value of the goods and services on which public funds are spent. This in turn augments the effectiveness of utilization of public funds and helps achieve effectiveness, including a decent social life that society's members will lead, and thus uplift the overall nation's economy.

## **4. The Concept of Financial Control in Islam**

Among the modern and comprehensive concepts of financial control are the ones that represent a comprehensive methodical approach that requires the integration of legal, economic, accounting and administrative concepts with the aim of ensuring the preservation of public funds, raising the efficiency of their use and achieving effectiveness in the expected results, provided that this task is carried out by an independent body representing the executive authority.

By referring to the legislation of Islamic religion, including the ones contained in Quranic verses, the noble Prophetic hadiths, or the biographies of the rightly guided caliphs and princes, it becomes evident that the previous concept of financial control was originally present and applied more than one thousand four hundred years ago. From a legal standpoint, the Prophet Mohammed (peace and blessings of Allah be upon him) was the first legislator to establish laws based on the teachings of the Islamic religion, using guidance from the Quranic verses, the Sunnah, and his own judging.

## **5. Forms of Financial Waste in the Umayyad State before Omar Ibn Abdul Azīz**

Several researchers enumerated the various forms of financial waste during the Umayyad era before Omar Ibn Abdul Azīz assumed the caliphate, and we may identify nine of them in the following passages:

### **5.1. Scamming People out of their Money**

Al-Tabari mentioned in his "History" that: "The Caliph al-Walīd Ibn Abdul Malik performed Hajj from Damascus, and Muhammad Ibn Yūsuf performed Hajj from Yemen that time, and carried gifts for al-Walīd. Umm al-Banīn, (which is one of

the wives of Caliph al-Walīd Ibn Abdul Malik), said to al-Walīd her husband: O Commander of the Faithful, (a rank given to the Muslim caliph since the time of Caliph Omar Ibn al-Khattāb) give me the gifts that Muhammad Ibn Yūsuf brought for you. So he ordered that the gifts be given to her. When the gifts were brought to Umm al-Banīn she refused to take them saying: O' Commander of the Faithful, you ordered that Muhammad's gifts be given to me, and now I don't need them. Why, he asked. She said: I have heard that he usurped the money of the gifts from some people and forced them to carry them to you. Al-Walīd faced Muhammad Ibn Yūsuf saying: I have heard that you have got the gifts from people by force. Muhammad Ibn Yūsuf said: God forbid! But al-Walīd ordered that Muhammad be sworn to fifty oaths between the Corner and the Maqam of the Ka'aba that he got them by legitimate means. Muhammad Ibn Yūsuf swore and al-Walīd accepted them and sent them to Umm al- Banīn. Later, Muhammad Ibn Yūsuf died in Yemen after being struck by a disease that left his body torn apart" (Al-Tabarī, 1967, p. 498).

## **5.2. Illegal Financial Grants**

Al-Tabari said in his "History" that Wahb said: "My father told me that Ziyād Ibn Abīh became very aggressive against al-Harūriyyah, (a Muslim sect that rose against the Caliph Uthmān Ibn Affān and then fought against the Caliph Ali Ibn Abi Tālib) after a long fight with them." According to al-Tabari: "Once Ziyād said on the pulpit: O' people of Basra, by God, you have to take care of these people (al-Harūriyyah) on my behalf, or I will start with you. I solemnly swear that if anyone of them escapes, you will not get a dirham from me this year". Then people went ahead and killed many of them (Al-Tabarī, 1967, p. 238).

## **5.3. Creation of Discord among the Governors**

Al-Tabari said about the year 52 AH in his "History": "Muāwiyah removed Saīd Ibn al-A'as from Medina and appointed Marwan Ibn al-Hakam instead of him. Al-Tabari mentioned that the reason for Muāwiyah's dismissal of Saīd and the appointment of Marwan, according to Juwayrah

Ibn Asma, was that Muāwiyah used to incite Marwan and Saīd Ibn al-A'as against each other. Once he wrote to Saīd Ibn al-A'as, who was the governor of Medina, saying, "Demolish Marwan's house." However, Saīd did not demolish it. Muāwiyah wrote to him once again to demolish it, but Saīd refused to do so, subsequently he dismissed him and appointed Marwan as the new governor of Medina.

Saīd Ibn al-A'as wrote to Muāwiyah: "What the Commander of the Faithful is doing regarding our kinship is very strange; he incites some of us against each other! The Commander of the Faithful, in his forbearance, his patience with what he hates from us, and his all-pardoning, is now creating estrangement and hostility among us, and our children will later inherit all this. By God, had we not been the descendants of one father (alluding to Umayya), and God had not united us in supporting the oppressed Caliph (Uthmān Ibn Affān) and united our word, then it would have also been our duty to obey the orders of the Commander of the Faithful, and that is the best thing to do. Then he wrote to him denying that he ever disobeyed him, and that he would always do the best as he knew of him" (Al-Tabarī, 1967, pp. 293-4).

## **5.4. Appointment of those with Personal Interests**

Al-Tabari said in his "History" regarding the events of the year 41 AH: "In this year, Muāwiyah appointed Abdullah Ibn A'mir as governor of Basra who then fought several wars, including the war of Sijistān and Khorasān. Al-Tabari mentioned the reason why Muāwiyah appointed Abdullah Ibn A'mir as governor, which he said that it was because he first wanted to appoint his own brother, Utbah Ibn Abi Sufyān, as governor of Basra. However, Ibn A'mir warned Muāwiyah saying: I have money and deposits in Basra, and if you do not give them to me, I will go against you. So he appointed him as governor of Basra and deprived Utbah of Ibn Abi Sufyān of it (Al-Tabarī, 1967, p. 170).

### 5.5. Relying on Kinship rather than Competence

Al-Tabari said in his "History" about the events of the year 55 AH: "Abdullah Ibn A'mr delivered a sermon on the pulpit of Basra, and a man from Banū Dhabah threw stones at him, which made Ibn A'mr order his hand be cut off. However, Banū Dhabah came to the governor and said: Our man has brought this harsh punishment upon himself, but we believe that you have exaggerated the punishment, and we cannot be sure that the news will reach the Commander of the Faithful, Muāwiyah, who may then mete a general punishment on all of us. So would the governor please write us a letter so that one of us would reach out to the Commander of the Faithful informing him that you have cut off our man's hand based on suspicion? So Abdullah Ibn A'mr wrote to Muāwiyah about his view about the incident, and kept the letter for one year without sending it to Muāwiyah. When Banū Dhabah took the letter from him and went to Muāwiyah they said: O Commander of the Faithful, Ibn A'mr cut off our man's hand unjustly, and this letter was sent to you by him. He read the letter and then said: As for retaliation from my deputies, it is deemed invalid and there is no other means to carry it out. However if you wish, I will pay your man's blood money. They said: Ok, pay it, which he paid it from the Muslims treasury. Then he dismissed Abdullah Ibn A'mr and told the residents of Basra: "Choose whomever you would like me to appoint as governor of Basra." They said: It is your choice that we accept. The Commander of the Faithful, knowing the negative opinion the people of Basra held towards him, he said: Should I appoint Ibn Amir as your governor? He is one with honor, chastity, and purity as you have known. They said: The Commander of the Faithful knows best. He started repeating the same with the aim of probing them, subsequently he said: I have appointed my brother's son, Ubaidullah Ibn Ziyād, as your governor (Al-Tabarī, 1967, pp. 299-300).

### 5.6. Extravagance in Spending on Poets

Al-Tabari said in his "History" about the events of the year 45 AH regarding the governorship of

Ziyād Ibn Abīh over Basra: "Five hundred dignitaries from among the people of Basra wrote in praise of Ziyād Ibn Abīh, and Ziyād rewarded them with sums of money. In addition to that, the poet Hāritha Ibn Badr al-Ghadāni wrote a poem praising Ziyād Ibn Abīh and he awarded him money for that" (Al-Tabarī, 1967, pp. 223-4).

### 5.7. Silencing the Opposition from the Treasury's Money

Al-Tabari said in his "History" regarding the events of the year 40 AH: "People pledged allegiance to al-Hassan Ibn Ali (may Allah be pleased with him) as the next Caliph, who then marched with his soldiers until he established himself in al-Mada'in, after which he dispatched Qays Ibn Sa'd in a vanguard with twelve thousand soldiers, while Muāwiyah lead the Levant's army until he settled in Miskin. While al-Hassan was in al-Mada'in, a caller shouted saying: "Qays Ibn Sa'd has been killed, and people were dispersed. Chaos broke out, and they looted al-Hassan's pavilion and removed a rug that was under him. Al-Hassan went out until he came down to al-Maqsūrat al-Baidā'a in al-Mada'in. Sa'd Ibn Masoud, the uncle of al-Mukhtar Ibn Abu Ubaid, was governor of al-Mada'in, and al-Mukhtār, who was then a young man, said to him: Do you want to be rich and honorable? Sa'd said: How can I do that? He said: Tie al-Hassan and send him to Muāwiyah so that you can win his favor. Sa'd said to him: May the curse of Allah be upon you. Do you expect me to do something like that to the grandson of the Prophet (peace and blessings of Allah be upon him)? What a miserable man you are!

When al-Hassan (may Allah be pleased with him) realized that the situation was not in his favor, he sent someone to Muāwiyah asking for peace, and Muāwiyah sent to him Abdullah Ibn A'mir and Abdul Rahmān Ibn Samra Ibn Habib Ibn Abdu Shams. The two went to al-Hassan in al-Mada'in, fulfilled his demands and a peace agreement was reached, which included a provision through which al-Hassan would receive five million dinars from Kūfa's treasury, in addition to other specified items. Al-Hassan then got up and addressed the

people of Iraq, saying: O people of Iraq, I charge you with three things: You killed my father, you stabbed me, and you looted my belongings (Al-Tabarī, 1967, p. 159).

### **5.8. Luxurious Spending**

Al-Tabari said in his "History" about the events of the year 60 AH, narrating on the authority of Abdullah Ibn Musa'da al-Fazāri, who said: "Muāwiyah moved from some places in the Levant to manage some of his statesmanship affairs and settled in another place in the Levant, and a tent was set up for him on a plateau overlooking the road." Abdullah Ibn Musa'da al-Fazāri said: Muāwiyah gave me permission to sit with him; later I saw wagons drawn by horses, caravans, female slaves, and purebred horses passing by. He then remarked: O Ibn Musa'da, may Allah have mercy on Abu Bakr! He was not interested in the material world, and the world did not give him that, as for Omar He was not interested in the material world even though he could have had something of it, and regarding Uthmān, he got some worldly possessions but it afflicted him with adversity. We, on the other hand, wallowed in the material world. Then after reflecting with a look of regret on his face he said: After all, it is a rule and supremacy that Allah has given us" (Al-Tabarī, 1967, p. 234).

### **5.9. Indifference in Dealing with Public Funds**

Al-Tabari said in his "History" regarding the events of the year 41 AH: Al-Jarūd Ibn Abi Sabrah mentioned that "Al-Hassan (may Allah be pleased with him) made peace with Muāwiyah, and then went to Medina. Muāwiyah sent Busr Ibn Abi Arta'ah to Basra in Rajab of the year 41 AH, while Ziyād Ibn Abīh was holed up in Persia. Muāwiyah wrote to Ziyād: You have in your hands money that belongs to the Muslims' treasury, hence send all the extra money that you have. Ziyād wrote to him: I do not have any money left, and I have spent what I had in what it should be spent on, and apart from that I entrusted some money to people as a precaution against a calamity that might strike. As to the remainder, I have already sent it to you. Muāwiyah wrote to him again: Come to me and we will look at what you have done and what has

happened at your hands. If the matter is settled between us, then it is what I want. Otherwise, you should give back the money, but Ziyad refused to do so" (Al-Tabarī, 1967, p. 168).

Thus, these examples show the kind of financial waste that was rampant during the Umayyad time, and also show how people committed impermissible transgressions for many reasons, most notably their desire to remain in power, which are transgressions that did not occur in the Prophet's and the Wise Caliphs' eras. Hence, it was necessary to correct the economic and the social conditions of the Umayyad state, a role that Omar Ibn Abdul Azīz would play during his reign.

### **6. Measures Taken By Omar Ibn Abdul Azīz to Combat Financial Waste**

In order to succeed in combating financial waste, Omar Ibn Abdul Azīz took several measures and procedures, which enabled him in the attainment of social justice in the distribution of money and wealth.

In this respect, Omar Ibn Abdul Azīz attempted to emulate his grandfather, Omar Ibn al-Khattāb, the second Caliph, in combating financial waste. According to what was reported by al-Zuhri, Omar Ibn Abdul Azīz wrote to Sālim Ibn Abdullah about the biography of Omar Ibn al-Khattab regarding alms. Salem replied in response to this question, saying: "If you did to your subjects during your time what Omar Ibn al-Khattāb did to his subjects during his time, then you would be better in the eyes of Allah than him."

According to Hammād: "When Omar Ibn Abdul Azīz assumed the caliphate, he cried and said: O Abu (father of) so-and-so, are you worried about my fate? The man replied saying: How much do you love dirhams? Omar said: I do not love them. The man then said: Do not be afraid, for Allah will help you."

According to Mughīrah: "When Omar Ibn Abdul Azīz became Caliph, he gathered the descendants of Marwan and said: The Prophet, (peace and blessings of Allah be upon him) owned Fadak (which is a land bequeathed from the Jews during

the time of the Prophet), from which he spent, and from which he supported the young children of the descendants of Hashim, and married off the singles and fed the poor therefrom, and when Fatima, his daughter, asked him to give her Fadak, he refused. The same took place during the eras of Abu Bakr and Omar. Fadak passed thereafter to Marwan, and then it became the property of Omar Ibn Abdul Azīz. When I saw that the Prophet, (peace and blessings of Allah be upon him) did not give Fadak to Fatima because she had no right to that, I bear witness to you that I have restored it to what it was during the time of the Prophet (peace and blessings of Allah be upon him)”.

According to al-Layth: “When Omar took over, he started first to look into the wealth of his relatives and members of his household. He took charge of their affairs and checked their wealth as to from where they acquired it” (Al-Suyūṭī, 2004, p. 173).

His objective was to enhance the current financial situation in a manner that promotes social justice among the people. To accomplish that, he undertook five significant measures, which will be mentioned herein bellow.

So, Omar Ibn Abdul Azīz wanted to restructure and re-engineer the state’s economic policy during his reign after he had identified the shortcomings and insufficiencies of his predecessors' policies. He therefore sought to raise the standard of the existing financial circumstances in a manner that helps achieve social justice among people. To achieve this goal, we may count here five powerful steps that he embarked on:

- He started at the top of the pyramid and went down to the grassroots. He relied on the rule that one must fear God in order not to be held accountable before Allah, and based on this principle he was keen on fulfilling people’s rights and doing justice to them.
- He acted contrary to the personal habits of waste that were common among the caliphs who preceded him including squandering of money and wasting of food and time.
- He reduced the consumption of resources and funds. Whatever was in excess, he used to send

it over to the Muslim’s treasury (which currently resembles the Ministry of Finance) or to the individuals who deserved it.

- He reused what he had instead of buying new things.
- He spread among everyone whom he supervised the principle of the necessity of reducing financial waste, of whatever kind it might be.

Omar Ibn Abdul Azīz relied on the following principles while dealing with financial waste:

### **6.1. Building of a System of Personal Moral Values**

The system of moral values that Omar Ibn Abdul Azīz adopted was derived from the true Islamic law, meaning that Omar excluded all his motives, desires, and psychological tendencies away from the position of authority that he had acquired. This is evident in the following situation that his wife, Fatima bint Abdul Malik, mentioned about him; as she says: “One day I entered upon Omar while he was sitting in his place of prayer, putting his cheek on his hand, with tears running down his face. While watching this I said: What is the matter with you? He said: Woe to you, Fatima, I have been appointed to take care of this nation.” “As I looked further, I thought about the hungry, the underprivileged, the sick, the lost ones, the ones devoid of strength, the broken orphans, the lonely widows, the oppressed, the strangers, the prisoners, the elders, the ones burdened with many young ones and little money, and others alike in various regions of the state and the country’s peripheries, and I am aware that my Lord almighty would ask me on the Day of Judgment, about them and my opponent who will defend them will be the Prophet, (peace and blessings of Allah be upon him), so I feared that I would not have an argument in this matter, hence I felt sorry for myself and cried” (Ibn Kathīr, 1997, p. 697).

Likewise, Abu Bakr Ibn Abi Sabrah said in this regard: “When Omar Ibn Abdul Azīz started to redress the grievances, he said: I should start first with myself. So he looked at what was in his hands, including land and property, and restored them to

the treasury including a ring that he saw in his hand, about which he said: This one is among the things that al-Walīd Ibn Abdul Malik gave me from what he got from Morocco; and then he restored to the treasury” (Ibn Kathīr, 1997, p. 697).

Ishaq Ibn Abdullah said: “Omar Ibn Abdul Azīz continued to redress the grievances from the time when Muāwiyah was caliph until the time when he himself assumed the caliphate. As an example of this, he took ill-gotten property from the hands of Muāwiyah’s and Yazīd Ibn Muāwiyah’s heirs and returned them to their owners” (Ibn Sa’d, 1990, p. 263).

Omar's daily expenses while he was Caliph did not exceed two dirhams.( Al-Suyūtī, 2004, pp. 176-7). In this regard, Oūn Ibn al-Muammar said: “Omar came to his wife and said: O Fatima, do you have a dirham with which I can buy grapes? She said: No, then she said: And you, the Faithful of the Commanders, don’t have a dirham with which to buy grapes? He said: This is easier for us than having to deal tomorrow with shackles in Hell” (Al-Suyūtī, 2004, p. 175).

However, Omar refused to accept any gift. A’mr Ibn Muhājir said in this respect: “Omar Ibn Abdul Azīz craved apples, so a man from his family gave him apples, and he said: How a good scent this apple has! Take it, boy, to the one who brought it and greet him saying: Your gift came to us in a manner that you loved. Then Fatima, his wife, said: O Faithful of the Commanders, this was sent by a man from your household who is also your cousin, and of course you are aware that the Messenger of Allah (peace and blessings of Allah be upon him) accepted gifts. He retorted: Woe to you, gifts were offered to the Prophet (peace and blessings of Allah be upon him), as gifts, and today there are given to us as bribes (Al-Suyūtī, 2004, pp. 176-7).

If we compare his wealth prior to and after assuming the caliphate, we can obtain evidence that he never took any funds from the treasury of the Muslims and didn’t allocate a salary for himself. His son Abdul Azīz said: “Abu Ja’afar al-Mansūr asked me: How much was your father’s wealth when he assumed the caliphate? I said: Forty

thousand dinars. al-Mansūr then asked: How much was it when he died? I said: Four hundred dinars, and if he had remained, it would have become less”. ( Al-Suyūtī, 2004, p. 175).

## **6.2. Establishment of Fair Methods to Treat the Subjects.**

The second thing that Omar Ibn Abdul Azīz did was that he instilled in the souls of the people and those in charge of their affairs, including the governors, the sense that the governors are accountable for all the citizens’ affairs, whatever they may be.

In this regard, al-Sā’ib Ibn Muhammad reported that: “Al-Jarrāh Ibn Abdullah wrote to Omar Ibn Abdul Azīz, saying: The people of Khorasān have become tyrannical and despotic, and only the sword and the whip can reform them. If the Commander of the Faithful allows me to use that method, I will do what is best for them.” So Omar wrote to him. Saying: “Now, I have read the letter you sent me in which you claim that the people of Khorasān have become tyrannical and despotic, and the only way to reform them is by resorting to tough measures against them. You have definitely lied; rather justice and truth will reform them, which you must do” (Al-Suyūtī, 2004, pp. 181-2).

Yahya al-Ghassāni said: “When Omar Ibn Abdul Azīz appointed me to Mosul, I found it one of the regions with the greatest number of theft and plunder cases. I wrote to him informing him of the state of the region asking him whether I should deal with people by suspicion and make accusations based on doubt, or deal with them through evidence and what the Sunnah was based on? He wrote to me that I should deal with people through evidence and what the Sunnah was based on. If righteousness did not straighten them, then they will never be straightened. Yahya said after that: Thereafter I did that and when I left Mosul, it was one of the most reformed regions with the least number of theft and plunder cases” (Al-Suyūtī, 2004, pp. 177-8).

Among the cases related to Omar Ibn Abdul Azīz’s justice, is when a man who approached him and stated: “I planted a crop, and soldiers that belong to

the army of the Levant passed by and spoiled it.” Omar compensated him with ten thousand dirhams (Al-Asbahānī, 1974, p. 325).

Omar Ibn Abdul Azīz wrote to some of his governors: “If you could be in terms of justice, benevolence, and reform as much as those before you were in terms of injustice, aggression and inequality; then do so” (Ibn Sa’d, 1990, p. 299).

Yaqūb Ibn Abdul Rahmān narrated that “Hayyān Ibn Shurayh, the governor appointed by Omar Ibn Abdul Azīz over Egypt, wrote to him saying: Many Christians have converted to Islam, and we are losing the jizyah. Omar wrote to him saying: God sent Muhammad (peace and blessings of Allah be upon him) as a caller and not as a collector. So when you receive this letter fold it and come to me” (Ibn Sa’d, 1990, p. 299).

In the same vein, Awānah Ibn al-Hakam al-Kalbi said: “Sulaimān Ibn Abdul-Malik died, and he recommended that the caliph after him be Omar Ibn Abdul Azīz. Omar addressed the people and said: By Allah Most High, I did not want it nor did I crave it, so be God-fearing and give what is right from you and redress injustice, for, by Allah, I don’t have grudges against any Muslim, except against an extravagant one until God brings him back to the straight path” (Ibn Sa’d, 1990, pp. 308-9).

Among the sayings attributed to Omar Ibn Abdul Azīz is that he said: “Those who came before us perished only because they withheld the truth until it was bought from them, and imposed oppression until it was redeemed from them” (Al-Asbahānī, 1974, p. 308).

### **6.3. Equality among His Umayyad Relatives and Common People.**

From the first moment he assumed the reins of power, Omar Ibn Abdul Azīz began to combat financial waste by checking first himself, his family, and his Umayyad relatives. This is confirmed by the following historical narratives:

Asma Ibn Ubayd said: “A’nbasa Ibn Saīd Ibn al-A’as came to Omar Ibn Abdul Azīz and said: O Commander of the Faithful, the caliphs before you

used to give us handouts, but you withheld them. I have a farm, so will you give me permission to go out to my farm to work on it for the benefit of my children?” Omar said: The person who suffices himself and makes us free from that burden is the one among you whom we love most. Then he said to him: Remember death often, as it can make you feel better during difficult times, because in this case Allah will make life easy to tackle with at difficult times and even better if you have an abundance of means of livelihood.

Furāt Ibn al-Sā’ib said: “Omar Ibn Abdul Azīz saw with his wife Fatima bint Abdul Malik precious jewels that her father had given her, and Omar had not seen anything like them before, so he said to her: Choose either to return these jewels to the Muslims treasury or allow me to part with you.” I hate to be with you and these jewels in the same house. She replied saying: No, rather, I choose you over them and over multiples of them. So he ordered that the jewels be carried and placed in the Muslims treasury. When Omar died and Yazīd Ibn Abdul Malik took over the caliphate, he said to Fatima: If you wish, I will return the jewels to you. She said: No, by God, I wouldn’t like to have done without them during Omar’s lifetime and then regain them after his death.

Abdul Azīz said: One of Omar Ibn Abdul Azīz’s governors wrote to him, saying: Our city has been destroyed, and I suggest that the Commander of the Faithful allocates money for us to restore it. So Omar wrote to him, saying: If you read the contents of my letter, then fortify it with justice and righteousness and cleanse its ways of injustice, as this will restore the city effectively.

Ibrahim al-Sakūni said: Omar Ibn Abdul Azīz said: I have not lied since I learned that lying harms people.

Qays Ibn Jubayr said: Omar among the Umayyads is very much like the believer of the Pharaoh’s people.

Maimun Ibn Mihran said: Allah used to send to people a prophet at the tail of another prophet, and then sent to people Omar Ibn Abdul Azīz.

Wahb Ibn Munabbih said: If a Mahdi existed in this nation, it is likely that he will be Omar Ibn Abdul Azīz.

Muhammad Ibn Fadāla said: Abdullah Ibn Omar Ibn Abdul Azīz once passed by a secluded monk on the island of Mesopotamia. The monk, who had come to see him, even though he had not seen anyone else before, asked him: Do you know why I came to see you? Abdullah Ibn Omar said: No. The monk said because of the right we owe to your father, Omar. We see him among the imams of justice just like the place of the sacred month of Rajab among the other months. So Ayoub Ibn Suwayd interpreted the above by indicating that three consecutive sacred months: Dhul-Qa'idah, Dhul-Hijjah, and Muharram, represent Abu Bakr, Omar and Uthmān, while Rajab the sacred month that is separated from them represents Omar Ibn Abdul Azīz.

Hassan al-Qassāb said: I saw wolves grazing with sheep in the desert during the caliphate of Omar Ibn Abdul Azīz, so I said: Glory be to Allah! A wolf grazing with sheep without harming them! One shepherd then said: If the head is healthy, there is no harm to the body.

Malik Ibn Dinar said: When Omar Ibn Abdul Azīz assumed the caliphate, a shepherd asked: Who is this righteous person who is now ruling the people as a caliph? His justice prevented wolves from attacking our sheep" (Al-Suyūfī, 2004, p. 174).

Al-Awza'i said: Omar Ibn Abdul Azīz was sitting in his house, and with him were the Umayyad nobles, to whom he said: Would you like me to appoint everyone among you as a soldier? Then one of them said: Why are you promising us what you will not do? He said: Do you see this rug of mine? I am aware of the fact that it will weather and get damaged with the passage of time, and I detest that you desecrate it by stepping on it, so how am I supposed to entrust you the responsibilities and honor of the Muslim nation? This is far-fetched! So, they said to him: Why? Are we not your relatives? Why don't you acknowledge our rights? He said: You and the most distant Muslim from me in terms of kinship are equal in this matter,

except for Muslims withheld from me by remoteness" (Al-Suyūfī, 2004, pp. 176-7).

Al-Awza'i said: When Omar Ibn Abdul Azīz deprived his family of the kind of livelihood that those before him had created for them, they talked to him about it, and he said: My private money will not be enough for you, and as for this public money, your right to it is like the right of a man in the remotest spot of the state (Al-Suyūfī, 2004, pp. 177-8).

Wahib Ibn al-Ward said: The descendants of Marwan gathered and went to the house of Omar Ibn Abdul Azīz and said to his son Abdul Malik: Tell your father: Those who were caliphs before him used to favor us and acknowledge our status, and your father deprived us of all that. He went to his father and told him, whose reply was: "Indeed, if I disobey my Lord, I fear the punishment of a terrible day" (Q. 39: 13).

Al-Hajjāj Ibn A'nbasā said: The descendants of Marwan gathered and said: Let us visit the Commander of the Faithful and joke with him. Thus, they approached him, and one of them playfully spoke, making Omar look at him with surprise, and another man also spoke jokingly, making Omar say: Is this why you gathered here before me? To make such vile utterances that only generate grudges? When you gather, discuss matters pertaining to the Quran, and if you wish to delve deeper, discuss the teachings and practices of the Messenger (peace and blessings of Allah be upon him), and if you go further, talk sober wisdom" (Al-Suyūfī, 2004, pp. 179-180).

#### **6.4. Elimination of Manifestations of Excessive Luxury.**

Omar Ibn Abdul Azīz has combated financial waste from the first moment he assumed power. He called for getting rid of the forms of boasting that waste public money to no avail. Ibn Kathīr said: "People pledged Omar Ibn Abdul Azīz allegiance to the caliphate on Friday after the first ten days of Safar, or according to another account, after the last ten days of Safar of the year ninety-nine, on the day Suleiman Ibn Abdul Malik died after he had

bequeathed the caliphate to Omar without his knowledge. The qualities of piety, religion, austerity, and fairness appeared on Omar from the first deed he made when he refused to ride the caliphate's wagons, which were made up of beautiful horses equipped with the best equipment, and instead rode his mule, which he previously used to ride, and lived in his house and refused to live in the caliphate's house. It is reported that he said in his first sermon: O people, I have a yearning soul that can never be content with the current status but yearns for what is higher, and when the title of the caliph was bestowed upon me, my soul longed for what is higher than it, which is the Paradise, so help me to ascend to that status, may Allah bestow his mercy and forgiveness upon you.

“The person in charge of the caliphate wagons presented the caliph's wagon to him, but he refused to ride and said: Bring me my mule. Al-Hakam Ibn Omar said: I witnessed Omar Ibn Abdul Azīz when the servants of the wagons came to him asking him for the cost of taking care of them and fodder for the horses. Subsequently, he gave them the order to send the wagons to the Levantine countryside in order to sell them to the ones who want to buy them, and put their prices in the Muslims treasury; and he said: Regarding myself, this gray mule of mine is enough for me (Al-Suyūti, 2004, p. 173).

In another account, when Omar Ibn Abdul Azīz returned from Suleiman's funeral, the caliphate's wagons were offered to him in order to ride on them, but he declined sternly to ride them and said: There is no power except in God. Bring my mule to me. Then he gave the order to sell those wagons which the previous caliphs of the Umayyad dynasty used to ride. The wagons have been drawn by purebred and princely horses; so Omar ordered they be sold and their prices placed in the Muslims treasury” (Ibn Kathīr, 1997, p. 690).

We can also note that Omar eliminated the practice of poets earning money from the sultans and governors, which was one of the forms of pride that he eradicated. Abdul Halīm Ibn Muhammad al-Makhzūmi reported, saying: Jarīr Ibn A'tiyya Ibn al-Khatfa, the poet, came to Omar Ibn Abdul Azīz,

with the intention of praising him through a poem, but Omar forbade him from doing so. Then Jarīr said: I only want to remember the Prophet (peace and blessings of Allah be upon him), and to this Omar responded saying: you can remember the Prophet (peace and blessings of Allah be upon him) as much as you want, but I cannot find in the Qur'an any right that I owe you. Jarir then said: Yes, Commander of the Faithful, I am actually in need of money because I am a wayfarer. Then Omer offered him fifty dinars from his own pocket (Al-Suyūti, 2004, pp. 181-2).

### **6.5. Selection of Competencies**

Omar Ibn Abdul Azīz made every employee reporting to him adheres to the system of ethical values in which he believed. Everyone who works with him has become considerably ethical, and they all used to keep away from theft, embezzlement and wasting of public money, whether intentionally or unintentionally. This required Omar to choose the most morally competent people, rather than the most loyal ones.

In this way, Omar Ibn Abdul Azīz made the concept of the “job” a source of permissible earning for the employee and not an authoritative social position that gives the employee broad powers which he may exploit as he pleases. Likewise, the “job” was not a manifestation of social pride or pomp that enables its holder to control people.

For this reason, Omar Ibn Abdul Azīz asked Maimūn Ibn Mahrān, saying: O Maimūn, how can I find assistants to help me in this matter of the kind that I can trust them and place confidence in them?

Maimūn then said: O Commander of the Faithful, do not worry about that, for you are in a market and you buy only what you want. If people know that you will only buy what agrees with your principles, they will not sell to you anything except what is good (Ibn Sa'd, 1990, p. 307).

Thus, Omar Ibn Abdul Azīz addressed the issue of financial waste by choosing highly qualified individuals who were characterized by honesty and emphasized that their role is one of responsibility

rather than one of honor, and that whoever chooses it must fulfill his obligations within the limits of Omar’s vision of the moral state, its reputation, and its systems.

In this way, Omar blocked the way for anyone who thought of using the position as a means by which to exploit his power and achieve his financial goals. Whoever found this in himself would not have tried nor even thought to come close to assume any position during the reign of Omar Ibn Abdul Azīz. Thus Omar Ibn Abdul Azīz successfully revived the ethical standards of public service that were once prominent during the time of the Rightly Guided Caliphs (Al-Shaykhli, 2003, p. 31).

Omar Ibn Abdul Azīz also addressed the disparity between the employee’s capabilities and performance by increasing salaries and satisfying the employee’s needs, thus preventing them from resorting to bribery or deviating morally so as to satisfy their basic needs.

He used to offer his governors sufficient means of sustenance. For example, he offered some of them monthly salaries of a hundred dinars. This belief stemmed from the idea that providing them with enough money would enable them to fully dedicate themselves to the Muslims’ affairs (Ibn Kathīr, 1997, p. 701). Figure 2 shows pictures of dinars, figure 3 shows pictures of dirhams, while figure 4 offers the dates in which these moneys are minted.

صورة العملة COIN PICTURE	الوصف DISCREPTIN	الندرة RARITY	المدينة MINT	الغلة TYPE	السنة YEAR	الصف ITEM	الرقم NO.
	ضرب هذا الدينار سنة منه 3.2g 18mm. Nicol 146. AJ 100/1g	R	بدون No mint	دينار Dinar	100H (718AD)	100/1g	1
	ضرب هذا الدينار سنة منه 4.3g 20mm. Nicol 147. AJ100/01g (قال سبك مختلف)	R	بدون No mint	دينار Dinar	100H (718AD)	100/01g	2
	ضرب هذا النصف سنة منه 2.1g. 15 mm. Nicol 151. AJ 100/2g	RR	بدون No mint	نصف دينار 2/1 Dinar	100H (718AD)	100/2g	3
	ضرب هذا الثلث سنة منه 1.4g. 14 mm. Nicol 152. AJ 100/3g	RR	بدون No mint	ثلث دينار 3/1Dinar	100H (718AD)	100/3g	4

**Figure 2: Pictures of dinar, half dinar and third of a dinar minted during the reign of Omar Ibn Abdul Aziz (Al-Ajlan, 2021, p. 232)**

### 6.6. Frugality in Spending.

Omar Ibn Abdul Azīz was very keen to combat waste by completely separating his money from the state’s money, in order to be an example for all governors to follow. He also emphasized the necessity of rationalizing expenditures on anything

that could be consumed, which is demonstrated in several attitudes that historians recorded for us.

As an example of this, he “had a lamp through which he used to write his needs, and another lamp for the treasury through which he used to write the interests of the Muslims, and he never used the

latter to write a single letter regarding his own needs” (Ibn Kathīr, 1997, p. 701).

His concern for the nation’s time made him economize even in reading the Qur’an. He used to

start the day by reading the Holy Qur’an and would not prolong his reading so that he could attend to the people’s affairs after that (Ibn Kathīr, 1997, p. 701).

صورة العملة COIN PICTURE	الوصف DISCREPTIN	الندرة RARITY	المدينة MINT	النقطة TYPE	السنة YEAR	الصفحة ITEM
	ضرب هذا الدرهم بإربنية في سنة تسع وتسعين 2.4g.27mm. KT- AJ99/3 (الثابت سك مختلف)	R	إربنية Irbiniya	درهم Dirham	99H (718AD)	99/3
	ضرب هذا الدرهم بإصطخر في سنة تسع وتسعين 2.7g.24mm. KT 81. AJ99/4	RR	إصطخر Istakhr	درهم Dirham	99H (718AD)	99/4
	ضرب هذا الدرهم بإفريقية في سنة تسع وتسعين 2.9g.28 mm. KT 87. AJ99/5	RR	إفريقية Ifriqiya	درهم Dirham	99H (718AD)	99/5
ضرب هذا الدرهم بدارجبرد في سنة تسع وتسعين لم يذكر أي مرجع أنه ضرب درهم بدارجبرد سنة 99هـ إلا في كتاب الدرهم الأموي لناصر السيد القشيري AJ 155/99		*	دارجبرد Darabjird	درهم Dirham	99H (718AD)	99/155
	ضرب هذا الدرهم بدمشق في سنة تسع وتسعين 2.9g.27mm. KT 343. AJ99/6	S	دمشق Dimashq	درهم Dirham	99H (718AD)	99/6
	ضرب هذا الدرهم بسجستان في سنة تسع وتسعين 2.9g.28 mm. KT 441. AJ99/7	R	سجستان Sijistan	درهم Dirham	99H (718AD)	99/7

**Figure 3: pictures of dirhams minted during the reign of Omar Ibn Abdul Aziz (Al-Ajlan, 2021, p. 232).**

Muhammad Ibn Ajlan narrated that “governors before Omar Ibn Abdul Azīz used to perfume the mosque of the Messenger of Allah (peace and blessings of Allah be upon him) with various types of perfume on every Friday, in the month of Ramadan, and in the first ten days of Dhul-Hijjah. However, when Omar Ibn Abdul Azīz took office, he wrote to the governors to stop this habit and to erase any traces of that perfume from the Prophet’s Mosque.” Ibn Ajlan then said: I saw them washing the traces of that perfume with water and pieces of cloth.

Ubayd Ibn al-Walīd said: I heard my father narrating that those who served Omar Ibn Abdul Azīz used to heat water for him so that he could perform ablution with it on the firewood of the public kitchen, which he did not know. Then he

learned about it and said: How long have you been heating my water like this? They said: For one month or so. He then ordered them to put in the public kitchen one months’ worth firewood from his own firewood” (Ibn Sa’d, 1990, p. 311).

Despite this frugality of spending, the value of the dinar and dirham soared during the reign of Caliph Omar bin Abdul Azīz thanks to the methods by which he used to eliminate financial waste in the Umayyad state in the two years during which he assumed the caliphate. For this purpose he minted a dinar of various denominations to suit the reformation that he made. Table 1 shows the dinar, half dinar and third of dinar that have been minted during the reign of Omar Ibn Abdul Aziz and the specifications of each.

No.	Year	Denominations	Mint	Rarity	Description	Coin Picture
1	100 AH 718 AD	Dinar	None	R	3.2 g, 18 mm Minted in 100 AH	
2	100 AH 718 AD	Dinar	None	R	4.3 g, 20 mm Minted in 100 AH	
3	100 AH 718 AD	Half Dinar	None	RR	2.1 g, 15 mm Minted in 100 AH	
4	100 AH 718 AD	Third of Dinar	None	RR	1.4 g, 14 mm Minted in 100 AH	

Figure 4: Dates on which the dinar, half dinar and third of dinar have been minted during the reign of Omar Ibn Abdul Aziz and the specifications of each (Al-Ajlan, 2021) p. 232).

Omar Ibn Abdul Azīz used to light the candle for the treasury while he was working on the affairs of the Muslims. When he was done with their needs, he would extinguish it, and then light the candle that he owned (Al-Asbahānī, 1974, p. 323).

Omar Ibn Abdul Azīz wrote to Abu Bakr ibn Amr Ibn Hazm, saying: “I have read your letter that you wrote to Suleiman, and my Lord has examined me on how I would deal with it. You wrote asking Suleiman to allocate some money for you for pens and writing paper, like what was allocated to the governors before you. You also mentioned that you ran out of money, and you want more, because I have allocated less for you than what was allocated by those before me. In this respect, I advise you to sharpen your pen, and make the lines of writing close to each other, for I hate to waste the Muslims’ money on something they will not benefit from” (Al-Asbahānī, 1974, p. 308).

In another account, “Omar Ibn Abdul Azīz did not transport anything on the mail unless it was related to the needs of Muslims. On one occasion, he wrote to one of the governors asking him to buy him

honey and refrain from spending any of the state’s money on it. However, the governor transported it to him on one of the mail wagons.” When the honey reached Omar, he asked: What was it transported on? They said: On a postal wagon. So, he ordered the sale of that honey and its price be deposited in the Muslims treasury and said to the governor: “You have spoiled the honey for us” (Al-Asbahānī, 1974, p. 293).

“Amr Ibn Maimun said: Once Omar and I were looking into the affairs of the nation, and I said to him: O Commander of the Faithful, what is the matter with these issues that the governors write about using the precious pen, which belongs to the Muslims treasury? So he wrote to his governors: No one should write with the precious pen except when necessary.” Thereafter the pens used by the governors to write with, were ordinary pens (Ibn Sa’d, 1990, p. 312).

Juwayriyah Ibn Asma narrated that, “Omar said to Muzāhim, ‘buy a stand for my Qur’an copy.’ ‘He brought him a stand, and he liked it.’ He then asked, ‘Where did you find this stand?’ Muzāhim said, ‘O

Commander of the Faithful, I entered some of the stores that belong to the treasury and found a piece of wood, out of which I made this stand.' He then said to him, 'Go to the market to evaluate that piece of wood.' So Muzāhim went to the market and the merchants valued the piece of wood at half a dinar and he returned to Omar to tell him. But Omar insisted that Muzāhim deposit two dinars in the treasury in order to be free of any doubted sin" (Ibn Sa'd, 1990, p. 284).

Abdullah Ibn Muhammad Ibn Saad said: "I was informed that when one of the children of Omar Ibn Abdul Azīz died a governor wrote to him to console him regarding this event. Omar said to his scribe: Answer him on my behalf. When the scribe began to write Omar told him to sharpen his pen and close between the letters, then to write: In the name of Allah, Most Gracious, and Most Merciful. Then he commented saying: this is something to which we had accustomed ourselves, and when it occurred we submitted ourselves to the will of Allah" (Al-Tabarī, 1967, p. 571).

"Youssef Ibn Yaqoub al-Kahili said: Omar wore thick clothes, and the lamp in his house was made up of three reeds with clay on top of them" (Al-Suyūṭī, 2004, pp. 176-7).

A'tā al-Khorasāni said: Omar ordered one of his servants to heat water for him. The servant went and heated water on the public kitchen. For this deed Omar ordered the servant to put a dirham of firewood in the kitchen in order to make up for the firewood that had been spent (Al-Suyūṭī, 2004, pp. 176-7).

Al-Hakam Ibn Omar said: "The Caliph Omar Ibn Abdul Azīz had three hundred guards and three hundred policemen. Once he said to the guards, 'You cannot withhold fate from me and cannot prolong my life. Whoever of you stays here will get ten dinars as a salary, and whoever is not satisfied with it has to quit'" (Al-Suyūṭī, 2004, pp. 176-7).

Ibn Oun said: When Ibn Sirin was asked about nail polish, he said: It was forbidden by the Imam of Guidance, alluding to Omar Ibn Abdul Azīz (Al-Suyūṭī, 2004, p. 175).

## **7. The Social Effects of Combating Financial Waste**

Omar Ibn Abdul Azīz was in power for about a couple of years and six months after Suleimān Ibn Abdul Malik. During this time he enforced justice after many transgressions committed by the Umayyad caliphs before him. As a result, there was an abundance of money to the extent that rich people seeking to donate alms would hardly find poor and underprivileged people who deserved charity (Ibn Kathīr, 1997, pp. 259-260).

Omar Ibn Usayd said: "Money was so abundant during the reign of Omar that a man would bring a great deal of money and ask caretakers to put it where they deem proper, and the money would remain in its place and no one would take it, because Omar had enriched people" (Al-Suyūṭī, 2004, pp. 176-7).

"Omar worked hard in the short period of his reign during which he redressed injustices and paid the dues of everyone who had a right. His employees would call out every day: Where are the debtors? Where are the poor? Where are the needy? Where are the orphans? And all of these then were given money enough to solve their problems". ( Ibn Kathīr, 1997, p. 696).

These are the most prominent social effects of combating financial waste and establishing social justice in the distribution of wealth, which undoubtedly points to the very successful financial policy of Caliph Omar Ibn Abdul Azīz.

## **8. Findings**

After reviewing the various approaches that the just Caliph Omar Ibn Abdul Azīz used to deal with financial waste, we summarize our findings in the following points:

1. Integrity, piety, and fear of God, which state officials must embody, are the key pillars of economic renaissance irrespective of place and time, and the true model that embodied the potential of achieving this in our Islamic history is the just Caliph Omar Ibn Abdul Azīz, through his fight against financial waste.

2. The just Caliph Omar Ibn Abdul Azīz warned that economic support for the nation requires directing the nation's capabilities and resources to serve the nation first, even if that required the nation to stop fighting against external enemies, since immunity and strength start from within.
3. The just Caliph Omar Ibn Abdul Azīz demonstrated that for any state to succeed in its economic policy, it must apply social justice by adopting the policy of employing qualified people in the decision-making positions rather than loyal ones.

## 9. Conclusion

According to Ahmed al-Asbahāni, Omar Ibn Abdul Azīz was: "The only man in the nation in terms of virtue, and the one who has had no equal in terms of justice. He combined asceticism, chastity, piety, and contentment with little personal belongings. The feeling of the imminent end of his life preoccupied him and made him stay away from comfortable living, and his concern for the establishment of justice made him heedless towards those who used to criticize him." He was seen by the nation as a source of safety and security, and he proved to be a formidable opponent for those who disagreed with him. He was eloquent and knowledgeable, and a wise preacher.

Muhammad Ibn Ali Ibn al-Hussein was asked about Omar Ibn Abdul Azīz, and he said: "Did you not know that every class of people has an ideal, and that the ideal of the Umayyad caliphs was Omar Ibn Abdul Azīz. On the Day of Resurrection Omar Ibn Abdul Azīz will be raised as a nation in his own right".

Appendices 3 and 4 show the dinars, half dinars and third of dinars minted during the reign of Omar Ibn Abdul Azīz and the dirhams minted during his reign respectively (Al-Ajlan, 2021, pp. 227, 232, 235).

## Appreciation and Gratitude

The author extends his appreciation to the Deanship of Scientific Research, Imam Mohammad Ibn Saud Islamic

University (IMSIU), Saudi Arabia, for funding this research work through Grant No (IFP-IMSIU-2023078).

## References

1. Al-Ajlan, Ali bin Ibrahim, *Encyclopedia of Umayyad Arab Dinars and Dirhms*, 1st edition, Riyadh, 1443 AH (2021 AD).
2. Al-Asbahāni, A. A. "Hilyat-ul-Awliyā wa Tabaqāt al-Asifiyā", *Cairo: Dār al-Sa'adah*, (1974).
3. Al-Shaykhli, A. "Akhlaqiyat al-Wadhīfah al-A'amah". Ed. 2. *Oman: Dār Majdlawi*, (2003).
4. Al-Suyūti, J. A. "Tārīkh al-Khulafā'a". *Cairo: Mustafa al-Bāz Library*, (2004).
5. Al-Suyūti, J. A. "Tārīkh al-Khulafā'a". *Cairo: Mustafa al-Bāz Library*, (2004).
6. Al-Ṭabarī, M. J. "Tārīkh al-Umam wal-Mulūk". Ed. 2, *Beirut: Dār al-Turāth*, (1967).
7. Bibliographic Guide to University Theses in Egypt. Ed. 1. *Cairo: Al-Ahram Center for Organizing Microfilms*, 1976, Vol. 1. Humanities.
8. Encyclopedia Britannica. (2023). "Islamic History", Retrieved on 25.9.2023 from URL: <https://www.britannica.com/topic/Umayyad-dynasty-Islamic-history>.
9. Ibn Kathīr, A. "Al-Bidāya wa'l-Nihāya". *Cairo: Dār Hajr*, (1997).
10. Ibn Sa'd Al-Baghdādī, M. "Kitāb al-Ṭabaqāt al-Kabīr", Ed. 1, *Beirut: Academic Books House*, (1990).
11. Khizant al-Turāth, "Index of Manuscript Titles in the World's Libraries". Ed. 1, 2017, Riyadh: King Faisal Center for Research and Islamic Studies (KFCRIS).
12. Shaban, M. A. "Islamic history: a new interpretation." *UK, Cambridge University Press*, 1976, Vol. 1, p. 122.
13. University Theses Database, Ed. 1, 2015, Riyadh: King Faisal Center for Research and Islamic Studies (KFCRIS); Riyadh: King Faisal Center for Islamic Research and Studies.

