

## The Concept of Accounting in Islam: A Management Perspective

**Dr. Ilyas Sharif**

Lecturer, Quaid-e-Azam College of Commerce, University of Peshawar, Pakistan

**Hidayat Ullah**

Arabic Teacher, Government High School Dodher, Swabi, Pakistan

**Dr. Abid Khan**

University of Malakand, (Corresponding Author)

E-mail: [abid@uom.edu.pk](mailto:abid@uom.edu.pk)

ISSN (P):2708-6577

ISSN (E):2709-6157

### Abstract

Almighty Allah created jinn and human beings for His worship, but it does not mean that man will sit idle and reject working to earn legally and leave indulging without doing any business activities. Although earning of money is not the final goal of an individual in this world, Almighty Allah said:

<sup>1</sup> ﴿وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ﴾

"And they themselves invented the monkery; we did not ordain it for them."

Islam encourages the safekeeping of money, and its investment in the best and most efficient means. Similarly, Islam provided rules and regulations for managing money in a legal business and prohibited its misspent, giving it in the form of interest, gambling, bribery, or to eat money of others in illegal methods i.e. stealing and gharar etc.

Record keeping of business transactions is the main tool in ensuring profit or loss distribution among the partners without any dispute. Similarly, the success and existence of all forms of Islamic Finances like Musharika, Mudaraba, and Istisnaetc., are totally based on proper recording of business transactions which is the job of accounting. Moreover, accounting assists in the real management of assets including money, where wastage is avoided because in accounting all transactions spread over the lifetime of firm(s) are recorded. Likewise, journalized (recorded) transactions are posted to respective ledgers and summarized into financial statements for the calculation of profit or loss which are further distributed among the partners (owners) rules and regulations.

From an Islamic perspective, the income distributed by a firm among owners must be legal and Sharia-compliant. Now there are questions:

- i) What is the concept of accounting in Islam?
- ii) What are the contributions of Muslims to this subject?
- iii) What are the developmental and evolutionary procedures of Accounting?

In Surat Al Baqra(Al-Madaaniverse)Almighty Allah recommended writing of credit business transactions in documents (i.e. when payment is related with to a future date or if the cash is made now and delivery is made on some future date). In this verse, there are some indications that profession or occupation of writing business dealings is an obligatory order, Islam care welfare of human beings because in the glorious Quran it is the longest verse which is about public transactions not about prayers, keeping fast, hajj, or other pure worship. This is one verse from which we can derive that writing of transactions and keeping of witnesses is mandatory. Diligent religious scholars elicit regulation regarding business and record keeping from other verses. We will mention some of these.

**Keywords:** Accounting (علم المحاسبة) Accountant (حفيظ عليم) Professional Writer (كاتب), Treasurer (امين), Accounts Office (ديوان الاموال)

### Introduction

Accounting is the art of recording money paid, received, borrowed or owed or we can say that recording financial transactions in monetary terms as per accounting standards and legal requirements. Every businessman must know the outstanding balances of debtors and creditors and whether his business is gaining profit or incurring losses and other financial information. Thus, answers to all financial questions regarding any entity can be provided to any stakeholder provided proper accounting records are maintained though religiosity affects almost every topic of human life and even accounting.

Religion and culture combine when beliefs transfer from intrinsic values to external acts which affect in entirety from daily decisions to whole social customs, even religious beliefs and lifestyles affect accounting. Likewise, Islam deals with the welfare of human beings and we know that there are benefits of accounting practices. Moreover, questions are raised about the concept of Accounting in Islam, whose answer is provided in this article. Similarly, to determine the work of Muslim scholars about money and wealth it was attempted to find similar words in the glorious Quran and related matters in the holy Hadiths. Therefore, support was taken from historical and biographical books, and it was proved that Muslims scholars had a sufficient contribution to the issue of Counting, Mathematics and Accounting.

### 1. Importance of Financial Transactions (in the corporate sector/business world)

Income Statement has two parts:

1. Income or receipts
2. Expenses or payments

Both these two parts are discussed in the glorious Quran in some indicating words, and we can say it as Fiqhulmuamalat. Earning money is indispensable to survive and keeping one's head above water, man needs to buy food for eating, clothes for wearing, medicines to cure his body and so on. It means that he must spend money which requires earning money. In the glorious Quran, it is ordered:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ ﴾<sup>2</sup>

"O Believers. Give in charity a part of your lawful earnings."

It is not possible to imagine spending (own money) until you earn money. Moreover, spending in the way of Allah is worship so earning legally is also worship, and the almighty Allah called it Khair (good).

﴿ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴾<sup>3</sup>

"Then when the (Jumu'ah) Salat (prayer) is offered, disperse in the land, and seek of Allah's Bounty (by working, etc.), and remember Allah much, so that you may attain to prosperity."

﴿ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ ﴾<sup>4</sup>

"If he leaves a legacy behind, he must bequeath it to his parents."

This phrase indicates that it is better than its antonyms.

﴿ وَوَلَقَدْ آتَيْنَا دَاوُودَ مِنَّا فَضْلًا ﴾<sup>5</sup>

"And surly, we conferred our favour on David"

Prophet of Almighty Allah Soliman (peace be upon him) asked Allah

﴿ قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ ﴾<sup>6</sup>

"He said: "O My Lord! Pardon me, and bless me a kingdom which will not suit with another after me: certainly, you are the Bountiful."

It is impossible to think that the messenger of Almighty Allah will ask for lower things. The proof is that the last messenger of Almighty Allah said: "They're three types of hands, hand of Almighty Allah, then the hand that is giving, then the hand of a beggar which is the lowest on until the Day of Resurrection<sup>7</sup>. Moreover, the Messenger (peace and blessings of Allah be upon him) said: "The upper hand (the hand of the Giver and Donor) is better than the lower hand (The Receiver)<sup>8</sup>."

Messenger of Allah| sought refuge from poverty<sup>9</sup>.

Some Muslim scholars who have contributed in to the management of money are:

1. Al-Qasim bin Salaam Al-Harawi(died in 224A.H.)
2. Hamed bin Mukhled (Znjwih) (died in 251A.H.)
3. Isma'ilIbnIshaqIbnIsma (died in 282A.H.)
4. Ahmed bin Nasr (died in 307A.H.).

## 2. Words indicating the Concept of Accounting

الحساب

كاتب

حَفِيطٌ عَلَيْهِمُ

Islam provides complete and comprehensive Guidelines and instructions in every field of life to everyone; no matter it is the field of Agriculture, Health, industries, services, politics, or any other. The aim of Sharia is to incite the welfare of human beings which lies in protecting their faith, life, intellect, posterity, and wealth. However, while doing business, Islam does not allow committing unfairness, gharar, lies and hypocrisy. Honesty and truth are characteristics of Muslim businessmen. It means that the jurisprudence derived from the holy Quran and honorable Sunnah (Prophetic Tradition) is rich with rules and regulations regarding business operations. Thus, it is a fact that every time new issues and cases come to the ground whose solution is provided by religious scholars.

Accounting is a well-known concepts in the Arabic language. There are various words that demonstrate the resemblance to the words of accounting even in the glorious Quran.

### 1. الحساب

﴿هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ﴾<sup>10</sup>

"He is the one who made the sun radiant and the moon luminous and measured out its (their) stages, that you might know the number of years and the account."

﴿فَاسْأَلِ الْعَادِينَ﴾<sup>11</sup>

"Ask of those who keep count"!

In the above verses an indication of mathematics and account exists. IbnKaldoon said:" that hisab is a branch of counting. Mathematics consists of additions and subtractions which lead to multiplication and division.<sup>12</sup> Moreover, muhasiba is a term that is used for accounting, but it has the same route from which Hisab and Hasib are derived. At first time, this word is used in a broad sense, i.e. for both material and spiritual aspects.

This is used mostly with respect to the Day of Judgment.

IbnKhaldoon named the subjects Muamilat and fraidh(keeping records of transactions and division of inheritance). Recording of transactions includes transactions of cities, transactionsof buying, estimating, and calculating of charity.Various Muslim authors contributed to the field by writing many books.Well known Muslim scholars' list who wrote books on this subject is lengthy.

Book Name	Author's Name	Writer died in
Muamilat (commercial transactions) <sup>13</sup>	Khalifa bin Abbas Al Zahrawi	427A.H. = 1036A.D
Simar al addad (advantages of counting)	Asbagh bin Mohammad bin Al samakh	426 A.H. = 1035A.D.
(Miftahulmuamilat (key of transactions).	Mohammad bin Ayub Al Tabrri	632A.H. =1234A.D.) <sup>14</sup>
simaruladdad (advantages of counting) <sup>15</sup>	Muslima Bin Ahmad Al Majriti	398A.H. = 1007A.D

## The Concept of Accounting in Islam: A Management Perspective

transactions. <sup>16</sup>	Abo Muslim bin Khaldoon	
Kitab, which was translated into Roman and then into English	Muhammad bin Musa bin Talha	76 A.H. = 695A.D.
AL Bahas fi hisab I Al hind (Research in Mathematics of Hind).	Ahmad bin Dawood	282 A.H.
"Al masahtulHindsa	Shaja bin Aslam	340 A.H. = 951 A.D.
Tafseerkitabdiofintas, tafseerkitab Al khwarzami	Abo ulwafaaljozjani	388 A.H.= 998 A.D
Al faKhri, al Kafi and al badi fil hisab	Mohammad bin Al Hasan alkarkhi	410A.H. = 1020A.D
Al jibrawalMuqabla (journal on Al jibra)	Samool bin Yahya Al Maghribi	570 A.H
Al jibarwalmuqabila	Al Mozaffar Al Tosi	606A.H. = 1209 A.D.
aadadulasrar fi asrarilaadad and Nisabulkhibar fi hisabaljibar	Ismail bin Ibrahim bin Ghazi, Ibn faloos	637A.H.
Al raisalatul Kamila	Yahya bin Mohammad bin Abdan	670 A.H. =1271 A.D.
Al kitab	Hibatullah bin Abdullah Al Qitfi	697 A.H. = 1297 A.D.
Ghayatulsool fil iqrarbilmajhool, murshidultalib, almuqnigh, Mukhtasarwajeez, alwasila, al nazha	Ahmad bin Mohammad Ibn ul Haim	815 A.H. = 1412 A.D.

Ibn Khaldoon count another subject of counting is counting of the Dirham and Dinar (estimation and budgeting). He (IbnKhaldoon) also counted another subject of calculation, as a branch of Mathematics which was used to estimate without writing. This was greatly beneficial for those traders who had money in bulk. Its methods are mentioned in the books. This was also beneficial for those who did not know writing.

### 2. Professional Writer (كاتب)

This word used in the glorious Quran which means professional writer almighty Allah said:

﴿وَلْيَكْتُبْ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ﴾<sup>17</sup>

"And Let a Professional Writer record the Transaction between you with justice".

During the past century khatib (Professional Writer or we can say an accountant) had three duties:

1. To inform citizens, employees, and ministers about the Royal order.
2. To extract funds from rich people and to fulfill the rights of the Royal.
3. Distribution of collected funds to deserving.<sup>18</sup>

The duty of katib was also to record even whether it was related to a financial nature or not. Moreover, it is well-known that the second and third are duties of an accountant. We can say that the Arabic word kitabat equates to accounting in most cases as it is shown in his duty.

Who had performed the duty of katib in the past?

Numerous well-known personalities in Muslim history performed the duties of katib. For instance,

1. Yusuf, peace be upon him, was the scribe of Aziz
2. Harun, and the Usha bin Nun, were the scribes of Moses peace be upon them
3. Suleiman bin Dawad was the scribe of his father
4. Assef Ibn Berkha and Yusuf Ibn Anqa, were the scribes of Soleiman, peace be upon him.
5. Abu Bakr (573-634) was scribes of Allah' Messenger ﷺ

6. Omar bin al-Khattab(644 - 584) , was the scribe of Allah' Messengerﷺ
7. Uthman bin Affan(656 - 577), Muawiya603(680 - ) was scribes of Allah's Messengerﷺ
8. Marwan bin Al hakam (م 685 - 623) was scribe of Uthman bin Affan<sup>19</sup>
9. Malik bin Marwan (م 705 - 646 ) was the scribe of Muawiya
10. Hassan Nabatiwas scribe of Hajjaj
11. Salem was scribe of Hisham bin Abdul Malik

### 3. حَفِیْظٌ عَلِیْمٌ

In the holy Quran:<sup>20</sup> ﴿قَالَ اجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ﴾

"Yousuf (Joseph)] said: "Set me over the storehouses of the land; I will indeed guard them with full knowledge" (as a minister of finance in Egypt, in place of Al-'Aziz who was dead at that time.

Sayooti mentioned in his explanatory commentary (jalalain) that عَلِیْمٌ means حاسب which means accountant, Khazin also mentioned it.

### Hasib or Muhasib(accountant) in the past

S. No.	Name	Death year
1	Atarid bin Mohammed al-Babali al-Baghdadi	206A.H. <sup>21</sup>
2	Ahmad Ibn 'Umar IbnMuheir al-Shaibani, Abu Bakr, known as al-Khasaf	261A.H. <sup>22</sup>
3	Abdul Rahman bin Ishaq bin Mohammed al-Sadousi, Abu Ali al-Jawhari	320A.H. <sup>23</sup>
4	Mohammed bin Abdullah bin Mohammed bin al-Khasib	348A.H. <sup>24</sup>
5	Lubna the writer of the Caliph al-Mustansiralomwi Andalusia	374A.H. <sup>25</sup>
6	Ali bin Ahmed Al-Antoki, nicknamed Mujtaba	376A.D. <sup>26</sup>
7	Ammah al-Wahed, the daughter of the judge Abu Abdullah al-HusaynIbnIsma'il al-Dabbi	377A.H. <sup>27</sup>
8	Fadl bin Saleh al-Waziri: a leader of the Fatimid state in Egypt	400A.H. <sup>28</sup>
9	Hussein bin Mohammed Aloni	451A.H. <sup>29</sup>
10	Abdullah bin Saeed bin Mahdi al-Khawafi	480A.H. <sup>30</sup>

### 3. Specific Islamic terms require and indicate accounting

- 1 Zakat
- 2 Khiraj
3. Jizya
4. Ghanimah

#### 1. Zakat

Zakat linguistically means purity and cleanliness. Zakat is a right that becomes due in certain types of wealth, and distributable to specific categories of recipients. Zakat is the third Pillar of Islam and was imposed in the 2 higr (i.e. Migration from Makkah to Madina), its evidence is available in the holy book, Sunnah, and ijmaa.

<sup>31</sup> ﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ﴾

"And perform As-Salt (Iqmat-as-Salt), and give Zakat"

Allah ordered Jews and Christians to pay Zakat to Mohammad <sup>32</sup>ﷺ

<sup>33</sup> في هذه الآية هي المفروضة بقريظة إجماع الأمة على وجوب الأمر بها

"In this verse, it is imposed by the presumption of the consensus of the nation that it is obligatory to do so"

There are certain conditions regarding Zakat. One Condition of Zakat is nisab(limit) when it is fulfilled Zakat is obligatory, however, its ratefor currencies, gold, silver, livestock, agricultural produce, minerals and rikaz(treasures)<sup>34</sup>. Similarly, the second condition of Zakat is, when one lunar year (354 days) is passed on.

Every ruler needs a minister, a commander, a prince, a writer or accountant and a judge. We can say that during the period when our holy Prophet was alive in this world, he

## The Concept of Accounting in Islam: A Management Perspective

had commanders, soldiers, judges, writers, collectors of sadaqat etc. Moreover, the holy prophet appointed his companions to the collection of Sadaqat, whose duty was to collect sadaqat (obligatory charity) and then to present it to the holy Prophet, it was their duty to keep records of such sadaqat i.e. from which person how much amount is received. That is why, Abu Bakker Siddique R.A as Khalifa (Muslim ruler) **declared/performed** jihad against all those who refused to pay Zakat.

If a person has a lot of money or trade articles in a business or what is the amount of income of that person which he earned during the year on which Zakat is obligatory, sometimes a person will not earn income during a specific year but he will fulfill the conditions of Zakat. Furthermore, how can a person be able to calculate Zakat if he does not maintain a record of business transactions? So, maintaining accounts can be proved from these arguments.

### Proper calculation of Zakat

Aishah said: " The prophet ﷺ sent Abdullah bin Rawahah to determine the palm trees when began to grow ripe, before human beings began to consume them. Then he permitted the Jews the choice between harvesting them based on that determination, or giving them to the Muslim to reap them on that basis, so that the alms could be calculated before anyone used some part of the crop, and before the crop, was distributed."<sup>35</sup>

### Collectors of Zakat (compulsory alms) were:

﴿وَالْعَامِلِينَ عَلَيْهَا﴾<sup>36</sup>

Various companions of the Prophet (peace be upon him) are employed collectors of alms.

Name	Jurisdiction	Appointed by
Hajib bin Zerara bin Adas Dharm Al-Dharmi Tamimi	Charity collection from Bano Tamim <sup>37</sup>	Prophet (peace be upon him)
Sahl Ibn Munajab al-Tamimi al-Tabari	Charity collection from sons of Tamim <sup>38</sup>	Prophet (peace be upon him)
Hamiya Ibn Sbe'i al-Asadi,	Collect charity from his tribe <sup>39</sup>	Prophet (peace be upon him)
Khalid bin Saeed bin Al-Aas	Collect alms from mizhaj <sup>40</sup>	Prophet (peace be upon him)
Rafa bin Makit	Charity collection from his people <sup>41</sup>	Prophet (peace be upon him)
Al-Dhahak bin Sufyan bin Aufal-Kalabi	Charity of his people <sup>42</sup>	
Atarad bin Hajib bin Zerara Tamimi	Charity of Bani Tamim <sup>43</sup>	Prophet (peace be upon him)
Akrama Ibn Abi Jahl Amr Ibn Hisham	Appointed on the charity of Hawazin <sup>44</sup>	Prophet (peace be upon him)
Mutumim bin Nawira Tamimi	to collect the charity of Bani Tamim <sup>45</sup>	Prophet (peace be upon him)
1. Muhajir Ibn Abi Umayyah Ibn 2. Abd-Allah Ibn' Umar	Charity collection from those who live in the city of Sanaa <sup>46</sup>	Prophet (peace be upon him)
Al-Haytham	To collect charity from his tribe <sup>47</sup> ,	Prophet (peace be upon him)

Yazid Ibn Abi Sufyan	Charity collection from Bani Firas <sup>48</sup>	
Al-Waleed IbnUqbaIbnAbiMuayt	To collect the charity of al-Musallaq from Khuza'a	
ZiyadIbnLabeed	On the charity of Hadramawt.	
,Safwan bin Asid al-TamimiIbnAkhiAkthamIbnSaifi	To collect charity from the sons of al Tamim <sup>49</sup>	Prophet (peace be upon him)
AhabanIbn al-Akwa	charity of Kalb andBalqin and Ghassan <sup>50</sup>	OmarR.A
Sfein bin Abdullah bin RabiaThaqafion	the charity of Taif <sup>51</sup> .	OmarR.A
UqbaanIbnAbhaan	on charity of kalab <sup>52</sup> ,	OmarR.A
Muhammad IbnMaslama al-Aussi al-Ansari	on the charity of Juhayna <sup>53</sup>	OmarR.A
farwa Ben Misk	Muslim <sup>54</sup>	OmarR.A
Muri Ben Aws bin Haritha	to collect charity from the island <sup>55</sup>	Othman R.A

## 2. Khiraj

Names of all those who were professional writers and appointed to collect Khirajare:

1. Al-HusaynIbn Ahmad Ibn Rustam(died in 314 A.H. = 926 A.D.) was appointed by the Abbasid Makkafi on Khirajof Egypt in the year 292 A.H.<sup>56</sup>
2. Raja bin AbiDhahak Al –Jarjari (died in 226 A.H. = 840A.D.) Workers of the Abbasid state were appointed to collection Khiraj during the period of Mamoon<sup>57</sup>
3. Abd al-Rahman Ibn Abi al-Zanad(died in 174 A.H.= 790A.D.) was appointed to a collection of Khiraj of Al Madina.<sup>58</sup>
4. Ameer IbnHanee al-Ansi al-Darani,(died in 127 A.H. = 745 A.D.)was appointed by Omar bin Abdul Aziz on Khiraj of Damascus<sup>59</sup>
5. FadlIbnJa'farIbn Muhammad (died in 327 A.H. = 939 A.D.); a great expert professional writer in the Period of Abbasids of the Abbasid state was entrusted the collection of Khiraj of Egypt and Syria<sup>60</sup>.
6. Mahfouz IbnSulayman(died in 254 A.H. = 868 A.D.): Prince, one of the rulers of the Khiraj in Egypt during the Abbasid period, was a man of Harun al-Rashid<sup>61</sup>
7. Muhammad Ibn 'A'adhIbn Ahmad (died in 233 A.H. = 847 A.D.): Professional writer was appointed on Khiraj of Al-Ghouta (Damascus) for Mamoon<sup>62</sup>.
8. Mohammed bin Ali bin al-Hussein (died in 328 A.H. = 940 A.D.): a professional writer was appointed on a collection of khirajof Persia<sup>63</sup>
9. Mohammed bin Ali bin Ahmed(died in 345 A.H. = 957 A.D.): Professional Writer in the days of Bani Tolon and appointee on Khiraj of Egypt<sup>64</sup>
10. Musa bin Abd al-Malik al-Asbahani(died in 246 A.H. = 860A.D.), was appointed on Diwan al Khiraj in the period of Abbasid state<sup>65</sup>.
11. Musa bin Nusair bin Abdul Rahman (died in 97 A.H. = 715 A.D.): Appointee on Khirajof Basra in the Period of Hajjaj<sup>66</sup>
12. Yazid bin Din al-Thaqafi, (died in 102 A.H. = 720A.D.): a writer of Hajjaj and an appointee on Khiraj of Iraq<sup>67</sup>.
13. Yazid bin Sakhr (Abu Sufyan) bin Harb, Umayyad(died in 18A.H. = 639 A.D.), and Omar when took over appointed him on Khiraj of Damascus<sup>68</sup>
14. Yusuf bin Abdullah, Abu Yaqoub al-Shaham(died in 280 A.H. = 893 A.D.) was appointed on the collection of Khiraj in the days of alWasiq.
15. Abdullah bin Auf was appointed by Omr bin AbdulAzia on Khiraj of Palestine<sup>69</sup>.

Books composed on issues regarding Khiraj<sup>70</sup>.

1. Muawiya bin Ubaidullah ,Ash'ari(died in 170 A.H. = 786 A.D.)<sup>71</sup>
2. Jacob bin Ibrahim bin Habib , Abu Yusuf(died in 182 A.H. = 798A.D.): the Companion of Imam Abu Hanifa, and the first who **spread** his doctrine and wrote the book on Khiraj<sup>72</sup>.
3. Yahya bin Adam bin Sulaiman al-Umawi(died in 203 A.H. = 818 A.D.)<sup>73</sup>.
4. Al-Hasan bin Ziyad al-Loualani al-Kufi, Abu Ali (died in 204 A.H. = 819A.D.): a judge, a jurist, follower of Abu Hanifa, who took and heard from him, and was aware of his doctrine of opinion. He was Crown Prince of Kufa in 194 A.H. and then relieved. He wrote Book al nafaqat (expenses) and alKhiraj<sup>74</sup>.
5. Ahmad Ibn 'Umar IbnMuheir al-Shaibani, Abu Bakr, known as al-Khasaf(died in 261A.H.= 875A.D.): wrote (ahkamal'awqaf t) and (alinafaqatealaaal'aqariba) wa(alkhiraj)<sup>75</sup>
6. Ahmed bin Mohammed bin Abdul Karim bin Sahl(died in 270A.H. = 883A.D.)<sup>76</sup>.
7. QudaamahIbnJaafar, Abu al-Faraj (died in 337 A.H. = 948 A.D.)<sup>77</sup>
8. Mohammed bin MohammedAbu al-Faraj(died in 423 A.H. = 1032A.D.)<sup>78</sup>.
9. Mohammed bin Ayub al-Madaini, Abu Talib(died in 448 A.H. = 1056A.D.)<sup>79</sup>
10. Abdul Rahman bin Ahmed bin Rajab al-Salami (died in 795 A.H. = 1393 A.D.)<sup>80</sup>.

### 3. Jizya

The tax imposed on the dhimmi (Non-Muslim) as a fee for their security in a Muslim country or because their coercion to Islam is termed as Jizya. Al-HaafizIbn al-Mundhir referred al-Shaafa'iin al-Ashraf that the Messenger of Allah (peace be upon him) conciliated with Christians in Najran (they were Ayrabs and Ajam) and the people of Yemen (including Arabs and Ajam) that they will pay jizya (tax) to Nabi Karim صلى الله عليه وسلم. Ibn Abd al-Barr said in the Al tamheed on the authority of Ibn Shihab, the first who paid the tax, from the people of the Book; the people of Najran who were Christians and then the Messenger of Allah (peace be upon him) accepted the jizya from the people of Bahrain who were magi (majoos).

Abu Ubaida bin Jarrah was appointed by Nabi Karim(peace be upon him) to collect tax from non-Muslims as mentioned in the Sahih Bukhari and Mu'adh Ibn Jabal was also appointed to this job, as per Sunan Abi Dawood. Harb bin Abdullah bin Omar al-Thaqafireferred his grandfather who said "I came to the Prophet (peace be upon him) and accepted Islam and Nabi Karim(peace be upon him) taught me Islam and how to take charity from the national of the Muslim ...

Ibn Umer narrated: Allah's Messengerﷺintended to expel the Jews, but they asked him to let them stay there on the condition that they would do the labor and get half of the fruits. Allah's messengerﷺ accepted their request on this condition, and said: "as long as we wish." So, they (i.e., Jews) kept on living there until Umer forced them to go towards Taima and Ariha.<sup>81</sup>

### 4. الغنيمة War Booty

The distribution of war booty after a ghazwa also required expertise in the calculation, which means that during the period of Prophetﷺ they were expert in calculating the amount of ghanimah properly and distributing it among those whose names were on the list. The prophet distributed himself war booty. In a hadith Abdullah bin Abimulaika: some silkon cloaks with golden buttons were presented to the prophetﷺ.He distributed them among his companions and kept one for Makhrama binNaufal.... the prophet said to him when he came "O Abul-Miswar I have kept aside for you!"OAbul-Miswar I have kept aside for you! "<sup>82</sup>Narrated Aslam: Umar said, "Were it not for those Muslims who have not come to existence yet, I would have

distributed every town I have conquered among the fighters as the Prophet ﷺ distributed the land of Khyber"<sup>83</sup>. Thus, it is clear from these narrations that the imam would distribute the war booty among those whose names were on the list if a soldier is not present, his share will be kept.

### **Accounting activities during the period of prophet ﷺ**

Census

Appointee on Expenses (Amin)

Checking system of Zakat

Payment to the collector of Zakat

Writing of Voucher

Keeping a record of goods

#### **1. Census**

##### **Census of Muslims**

Allah's messenger ﷺ said: " make a list of those people who announced that they are Muslims" So, Companions of Muhammad ﷺ listed one thousand and five hundred men.<sup>84</sup>

##### **Census of Soldier**

Narrated Ibn Abbas: A Companion of Muhammad ﷺ came to the prophet ﷺ and said "O Allah's messenger that his name was enlisted in the army for such and such Gazwa and his wife is going to perform hajj" Allah's Messenger ﷺ said: "Go and perform Hajj with your wife".<sup>85</sup>

A Census of soldiers was made first by the prophet and then by Umar.<sup>86</sup>

#### **2. Appointee on Expenses (Amin)**

Holy prophet ﷺ appoint Bilal bin Rabah on his expenses<sup>87</sup>

Abdullah Al Hawzani said: " I met Bilal, the Muadhhdin of the Messenger of Allah in Halab (Akeppo), and said: ' O Bilal, tell me how was the spending of the Allah's Messenger ﷺ? He said: I was the one who dealt with that on his behalf, from the time his mission began until Allah's Messenger ﷺ died. If a Muslim came to him, and he saw he was poorly clothed, he would order me to go and borrow money, and buy a Burdah for him, and I would clothe him and feed him"<sup>88</sup>.

#### **3. Checking system of Zakat**

Allah's messenger ﷺ appointed a person called Ibn Al Lutabiyya, Al Asadi to collect alms from Bani Sulaim. When he come back the prophet ﷺ checked the accounts with him.<sup>89</sup>

#### **4. Payment to the collector of Zakat**

5. Ibn Assaidi reported that Umar appointed him to collect Zakat. When he performed his duty Umar ordered him to receive remuneration for his services. Ibn Assaidi said: ' I only did for Allah.' He replied: ' Take what you are given, for I worked during the period of Messenger of Allah and he paid me for it."<sup>90</sup>

#### **6. Writing of Voucher**

Abdul Majid bin Wahab narrated, he said Al Adda bin Khalid binHawdhah said to me "Shall I not read to you a letter that was written for me from the Messenger of Allah?" He said: ' I said: "Of course." So, he took out a letter for me:" This is what Al AddaBin Khalid Bin Hawdhah purchased from Mohammad, the messenger of Allah: He purchased from him a slave or a female slave, having no ailments nor being a runaway, nor having any malicious behavior. Sold by a muslim to a muslim"<sup>91</sup>

#### **7. Keeping a record of goods**

Keeping records of goods was a custom of Arabs. In explanation of Quran: Al Maida verse 106 Khazinnarrated a tradition. BudailBinWarqaa, Adi bin Badda and Tamim were going on a trading journey to Syria, in the way Budail became ill. He was on the verge of death. He wrote a list of all his belongings and put it in business commodities.

Budail died on the way. In that list, he wrote a jug or bowl made of silver. When his friends came back from the journey, they did not give to his relative that jug or bowl. A relative of Budail searched for the bowl and asked them about it. Tamim and Adi said: He did not leave behind other than this, nor did he give us other than this". His relative came to the Prophet ﷺ and filed sue for the jug because they found it in the list.

### The Procedure of accounting development

#### 1. Introduction of Divan(Accounts Office)

Divan is the name of the accounts office. During 20A.H., Omar رضي الله عنه ordered the Aqil bin AbiTalib, Makhrama bin Nofal and Jubair bin Mutim رضي الله عنهم to Register the people in the divan, So, Omar was the first person who had set up Divan. Moreover, it was after the emergence of Islam in Iraq and Syria, and their divan was in Roman because it was under the Roman, and the divan of Iraq was in Persian because it was one of the kingdoms of Persians.<sup>92</sup>

### Translation of accounting records in to Arabic

Books of accounting were in Roman and Persian languages which were translated by Suliman and Salih.

During the period of Abdul Malik bin Marwan, these two divans were translated into Arabic by Suliman Bin Sad.

Salih Bin Abdurahman translated books or record from Persian into Arabic.

### Rules about the Fixation age for salaried person

During the period of Umar bin Abdul Aziz while fixing the age of childhood and manhood, he wrote to his governors to givesalaries to those who reached the age of fifteen.<sup>93</sup>They were differentiating between soldiers and civilians while giving them from Bait ul Mal.<sup>94</sup>

#### 2. Proper accounting system

It was developed during the period of Ahmad bin Abdul Wahab Al Novairi( 733 - 677) →. He discussed that when he developed the accounting system, there was not a single book that mentioned accounting procedures like his book. He divided ledgers for the army, treasure, baitulmal and income and expenditure of house<sup>95</sup>as well as expenses of the hilal committee, and expenses of mobile force.

### Conclusion

It is well known that subjects are developed with the passage of time just like at first time syntax includes morphology, intonation, and rhetoric, later they are considered separate subjects. Likewise, at first accounting was included in Professional Writing, later it was included in Mathematics, and during the period of Novairy it was separated from Mathematics and developed properly with a double-entry system. He was a Muslim scholar who worked on this subject; any other use of other people is wrong as proved.



This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/)

## References

1. Al Hadid: 27
2. Quran: Al Baqra: 267
3. Quran:AlJuma: 10
4. Quran:AlBaqra: 180
5. Quran: Saba: 10
6. Quran: Swad: 35
7. Sahih ibn Khazima, Mohammad bin Ishaq bin Khazima, Al Maktab Al Islami, Beirut, 1390, Vol. 4 p 97,Hadith No.2440
8. Sahih Al Bukhari, Mohammad bin Ismail Al Bukhari, numbering according to Fatah Albari, Dar Al Shab, egypt, first edition, 2508, Hadith No. 1427
9. Sunan Abi dawood, Suliman bin Al Ashas, Dar Al KitabAlarabi, Beirut, Hadith No. 1546
10. Quran: Younas: 5
11. Quran: Al Mominoon: 113
12. Divan AL Muftada, walKhabar, Abdur Rahman bin Mohammad ibn Kaldoon, Dar Al Fikar, Beirut, publication 2, 1988Ad, p635
13. Al Aalam, Khair Al Din bin Mahmood, Al Zirakli, Dar Al Ilmlilmalaeen, edition No. 15, 2002 A.D.,
14. Vol. 2, P 310
15. Ibid. Vol. 6, P 47
16. Ibid. vol. 7 224
17. Divan AL Muftada, walKhabar, Ibid., p 637
18. Quran: Al Baqra: 282
19. SubhAlaasha fi Sanaat Al Insha, Ahmad bin Ali Al Qalashqandi, Dar Al Fikar, damshaq, Edition No. 1, 1987, Vol. 1, P 68
20. Ibid.
21. Quran: Yousaf: 55
22. Al Aalam, Ibid. Vol. 4, P236
23. Ibid. Vol. 1 , p 185
24. Ibid. Vol. 3 , p 299
25. Ibid. Vol. 6 , p 224
26. Ibid. Vol. 5 , p 239
27. Ibid. Vol. 4 , p 253
28. Ibid. Vol. 2 , p 13
29. Ibid. Vol. 5 , p 149
30. Ibid. Vol. 2 , p 254
31. Ibid. Vol. 4 , p 90
32. Quran: Al Baqra: 43
33. Tafseer Ibn Kathir, imad Al din Ibn Kathir, Dar Al tayyaba, Edition 1999, Vol. 1 245
34. Al Muharar Al Wajeez fi Tafsir Al Kitab AL Aziz, Ibn Atiya Al Undlasi, Dar Al Kutub AL Ilmia, Beirut, Edition1 ,1422, vol. 1, P. 136
35. Sharial standards for financial institutions 1432H, standard No, 35, p 617
36. Sunan Abi Dawood, Abo Dawood suliman bin Al Ashas Al Sajistani, Dar AL Kitab, Al Arabi, Beirut. Hadith No. 3415
37. Quran: Al Taoba: 60
38. Al Isaba fi Tamiz Al Sahaba, Ahmad bin Ali bin Hajar, Al Asqalani, Dar Al Jeel, Beirut, Edition 1, 1412, Vol. 1, P561, No 1360
39. Ibid. Vol. 3 , P. 205, No. 3535
40. Ibid. Vol. 2 , P. 8, No. 1546
41. Ibid. Vol. 2 , P. 236, No.2169. Ibid. Vol. 2 , P. 238
42. Ibid. Vol. 2 , P. 445, No. 2549
43. Ibid. Vol. 3 , P. 477,No 4170
44. Al Isaba fi Tamiz Al Sahaba,Ibid. Vol. 4, P. 507, No.5570
45. Ibid. Vol. 4 , P. 538, No.5642
46. Ibid. Vol. 5 , P. 763, No.7723

47. Ibid. Vol. 6 , P. 228, No.8259
48. Ibid. Vol. 6 , P. 565, No.9031
49. Ibid. Vol. 6 , P. 658, No.9271
50. Ibid. Vol. 3 , P. 432, No.4076
51. Al Isaba fi Tamiz Al Sahaba,Ibid. Vol. 1, P. 141, No.306
52. Ibid. Vol. 3 , P. 124, No.3317
53. Ibid. Vol. 5 , P. 63, No.6259
54. Ibid. Vol. 6 , P. 33, No.7811
55. Ibid. Vol. 5 , P. 368, No.6986
56. Ibid. Vol. 6 , P. 287, No.8402
57. Al Aalam, Ibid. Vol. 2, P231
58. Ibid. Vol. 3, P17
59. Ibid. Vol. 3, P312
60. Ibid. Vol. 5, P89
61. Ibid. Vol. 5, P147
62. Ibid. Vol. 5, P291
63. Ibid. Vol. 6, P179
64. Ibid. Vol. 6, P273
65. Ibid. Vol. 6, P273
66. Ibid. Vol. 7, P324
67. Ibid. Vol. 7, P330
68. Ibid. Vol. 8, P182
69. Ibid. Vol. 8, P184
70. Al Isaba fi Tamiz Al Sahaba,Ibid. Vol. 5, P. 203, No.6629
71. Al Aalam, Ibid. Vol. 8, P239
72. Ibid. Vol. 7, P262
73. Ibid. Vol. 8, P193
74. Ibid. Vol. 8, P133
75. Ibid. Vol. 2, P191
76. Ibid. Vol. 1, P185
77. Ibid. Vol. 1, P205
78. Ibid. Vol. 5, P191
79. Ibid. Vol. 7, P21
80. Ibid. Vol. 6, P46
81. Ibid. Vol. 3, P295
82. Al Jami Al Sahih, Mohammad bin Ismail Al Bukhari, according to numbering  
of Fatah Al Bari, Dar Al Shab, egypt, Edition,1 1987A.D., No of Hadith 2338
83. Al Jami Al Sahih,Ibid. No of Hadith3127
84. Ibid. hadith No. 3125
85. Ibid .Hadith No. 3060
86. Al Jami Al Sahih,Ibid. No of Hadith 3061
87. Nihayat Al Arab fi Funoon AL Adab, Shahab Al Din Ahmad Al Novairi, Dar  
Al Kutub Al Ilmiya, Beirut, Labnan, Edition 1, 2004, Vol. 8, P 148
88. Al sirat Al Halbiya fi sirat Al Amin AL Mamoon, Ali bin Burhan Al Din Al  
Halbi, Dar Al Marifa,publiised 1400A.H., Beirut, vol. 3 P. 425, Jawamigh Al sirah,  
Ali bin Ahmad ibn Hazam AL Zahiri, Dar Al Marif, egypt, published 1900A.D., vol.  
1, P. 27
89. Sunan Abi Dawood, Ibid. Hadith No.3057
90. Al Jami Al Sahih,Ibid. No of Hadith 1500
91. Sunan Abi Dawood, Ibid. Hadith No. 2946
92. Al Jami Al Sahih Sunan Al Tarmidhi, Abo Isa Al Tarmidhi, Dar Ihya Al Turas  
Al Arabi, Beruit, Hadith No. 1216
93. Nihayat Al Arab fi Funoon AL Adab,Ibid. Vol. 8, P 150
94. Al Jami Al Sahih,Ibid. No of Hadith 2664
95. Fatah Al barisharhSahih Al Bukhari, Ahmad ibn hajar Al asqalani, Dar Al  
Marifa, Beirut, 1379, vol. 1,P. 118,
96. Nihayat Al Arab fi Funoon AL Adab,Ibid. Vol. 8, P. 147