

**A Brief
Biography Of
The Caliph ‘Umar bin
‘Abd al-‘Azīz**



Translated by
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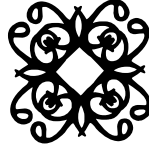
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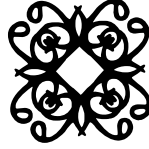
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Preface



All praise is due to Allāh, the Lord of the Worlds, and may the ṣalāt and ṣalām be upon His Final Messenger. To proceed:

This is a brief biography of the righteous caliph ‘Umar bin ‘Abd al-‘Azīz (raḥimahullāh). The original contents were translated by Abū Ḥātim Muḥammad Fārūq from a number of sources: *Siyar ‘A‘lām al-Nubalā’* of Imām al-Dhahabī¹, *Tahdhīb al-Tahdhīb* of al-Hāfidh Ibn Ḥajar², *Ithāf al-Jamā‘ah* of Shaykh Ḥamūd al-Tuwaijirī³, *Ta’rīkh al-Khulafā’* of al-Suyūṭī⁴ and *Silsilah al-Aḥādīth al-Ṣaḥīḥah* of Shaikh al-Albānī.⁵ Originally published online⁶ in 2004, it is being reproduced here with some editing and additions in E-book format for wider access.

I have added narrations from the book *Sīrah ‘Umar bin ‘Abd al-‘Azīz ‘Alā Mā Rawāhu al-Imām Mālik bin ‘Anas wa Aṣ-ḥābihi* written by Abū Muḥammad ‘Abd Allāh bin ‘Abd al-Ḥakam (d. 214H) and *‘Āthār al-Wāridah ‘an ‘Umar bin ‘Abd al-‘Azīz Fī al-‘Aqīdah* by Ḥayāt bin Muḥammad for further benefit.

¹ Mu’assasāh al-Risālah, 5/114-148.

² Hindī, Hyderabad al-Dikn, 7/475-478.

³ Dar as-Samī‘ī, 1/209-21.

⁴ Maṭa‘ah al-Sa‘ādah, Egypt, pp. 225-24.

⁵ Maktabah al-Ma‘ārif, Volume 1, Ḥadīth 5.

⁶ Salafipublications.com.

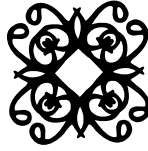
'Umar bin 'Abd al-'Azīz stands out as a reviver of the Sunnah and one who stood firm against innovation. When asked about what is in his soul and what he desires for the Ummah, he said, "*...then that which is in my soul and my desire, it is - and all praise is due to Allāh, the Lord of the worlds - that you follow the Book of Allāh and the Sunnah of His Prophet and that you shun what (the ummah) has inclined towards of desires (innovations) and far-removed deviation.*" Indeed, he took firm stances against the Khārijites⁷ and the Shi'ites and authored refutations against the Qadarites and ordered his agents in the various lands to erase innovations and to revive the Sunnah. He was also an establisher of justice and enriched the people in the various Muslim lands such that it would be difficult to find a person in need of charity. We ask Allāh the Most High to shower him with mercy and enter him into Paradise just as we ask Allāh, the Exalted, that He rectifies the Muslims until they become fit and worthy of rulers like 'Umar bin 'Abd al-'Azīz. It is from the absence of fiqh (understanding) and 'aql (intelligence) of a man to lament over

⁷ The Khārijites took issue with 'Umar bin 'Abd al-'Azīz questioning the method through which he came to power and demanding him to take a firm position against his relatives whom they accused of wrongful dealings. Refer to *Sīrah 'Umar bin 'Abd al-'Azīz* of Abd Allāh bin 'Abd al-Ḥakam (pp. 112-115). And this is the foundation of the Khārijites in all time in that they question the usage and disposal of wealth and seek to undermine the legitimacy of rule of the rulers, be that through the claim of not ruling by what Allāh has revealed, or questioning the legitimacy of the route to power. Then they claim that the evils befalling the ummah are the result of this oppression and social injustice. All of this is from their ignorance of the reality of Tawḥīd and their ignorance of the sunan of Allāh in His creation and they were described by the Messenger of Allāh (ṣallallāhu 'alayhi wasallam), "*youthful in age, foolish-minded*" and he also stated that they "*speak with the best (most-alluring) speech of the creation*" and that they will continuously appear in this Ummah until the Dajjāl appears in their midst at the end of time as is related from 'Abd Allāh bin 'Umar from the Messenger (ṣallallāhu 'alayhi wasallam) and 'Abd Allāh bin 'Amr bin al-'Āṣ (raḍiyallāhu 'anhumā).

the state and condition of the rulers yet fail to lament over the state and condition of the ruled. For it is only by Allāh, the Most High's *sunnah* in His creation that oppressive, sinful rulers are empowered over the people through their innovations, sins and disobedience. So whoever demands that today's rulers be like 'Umar bin 'Abd al-'Aziz then let them first demand that the people become like those ruled over by 'Umar bin 'Abd al-'Aziz.

Abū 'Iyāḍ Amjad Rafīq
10th Safar 1435H / 13th December 2013CE

1. Umar bin al-Khaṭṭāb's Insight



Abū Muḥammad 'Abd Allāh bin 'Abd al-Ḥakam writes in *Sīrah 'Umar bin 'Abd al-'Azīz 'Alā Mā Rawāhu al-Imām Mālik bin 'Anas wa Aṣ-ḥābihi*:⁸

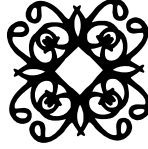
'Umar bin al-Khaṭṭāb (raḍiyallāhu 'anhu) prohibited the dilution of milk with water during his khilāfah. One night he went out to the outskirts of Madīnah whereupon he heard a women say to her daughter, "Why do you not dilute the milk (with water)." The girl said, "How can I mix the milk when 'Amīr al-Mu'minīn has prohibited dilution?" She said, "The people dilute so you should dilute too, 'Amīr al-Mu'minīn will not know." So she said, "If 'Umar does not know, then the deity of 'Umar will know (of it). I am not going to do it for he has prohibited it." Her statement affected 'Umar and upon daybreak he called his son 'Āṣim and said to him, "O my son. Go to such and such place and ask about this girl" and then he described her to him. 'Āṣim discovered that this girl was from the offspring of Banī Hilāl. So 'Umar said to him, "Go my son and marry her for she is likely to bring forth (through her offspring) a knight who will lead the 'Arabs." So 'Āṣim bin 'Umar married her and she gave birth to Umm 'Āṣim bint 'Āṣim bin 'Umar bin al-Khaṭṭāb and she was married by 'Abd al-'Azīz bin Marwān bin al-Ḥakam and from them both was born 'Umar bin 'Abd al-'Azīz.

⁸ 'Ālam al-Kutub (Beirut, 1404H) pp. 22-23.

And al-Layth bin Ṣa'd informed me that it used to be said: Perspicacity (al-firāsah)⁹ is (exemplified) in the perspicacity of al-'Azīz with respect to Yūsuf, the Prophet ('alayhis salām), when he said, **"Bring him to me that I may attach him to my person.' Then, when he spoke to him, he said, "Verily, this day, you are with us high in rank and fully trusted."** (Yusuf 12:54) and the perspicacity of 'Umar bin al-Khaṭṭāb with respect to the Hilāliyah (the girl) when he said to his son, "Marry her for by Allāh, she is about to bring forth a knight who will lead the 'Arabs" and she brought 'Umar bin 'Abd al-'Azīz (through her daughter). And someone whom I am pleased with (in terms of his narrating) informed from al-Layth also that he said, "And the perspicacity of Sulaimān bin 'Abd al-Malik with respect to 'Umar bin 'Abd al-'Azīz when he said, 'By Allāh I will make a contract in which Shaiṭān has no share whatsoever, so he appointed a position to 'Umar bin 'Abd al-'Azīz."

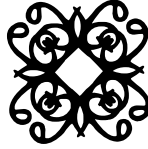
⁹ Referring to practical intelligence, shrewdness, astuteness, insight.

2. His Name and Lineage



He was: 'Umar bin 'Abd al-'Azīz ibn Marwān bin al-Ḥakam bin Abū al-'Ās bin Umayyah bin 'Abd al-Shams bin 'Abdal-Manāf bin Qusay bin Kilāb. The Imām, al-Ḥāfidh al-'Allāmah al-Mujtahid al-Zāhid (ascetic) al-'Ābid (worshipper) as-Sayyid (leader). The 'Amīr al-Mu'minīn (Chief of the Believers) in truth Abū Ḥafs, al-Qurashī al-'Umawī al-Madanī then al-Miṣrī, the Khalīfah al-Zāhid (ascetic) al-Rāshid (rightly-guided).

3. His Birth and Early Life



Ibn Sa'd said (after placing him in the third level of the Tābi'in from al-Madīnah): "His mother was Umm 'Āsim bint 'Āsim bin 'Umar bin al-Khaṭṭāb. They stated he was born in the year 63H."

Al-Fallās said I heard al-Khuraibī say, "Al-'A'mash, Hishām bin 'Urwah, Umar bin 'Abd al-'Azīz and Ṭalhah bin Yaḥyā were all born in the year that al-Hussain was killed, that being the year 61H." It was said likewise by al-Khalīfah bin al-Khayyāt and others with regards to his birth.

Ḍamurah bin Rabī'ah said, "'Umar bin 'Abd al-'Azīz once entered the stable of his father (as a child), so a stallion kicked him in his head and caused his head to split.¹⁰ His father came and began wiping the blood from his head."

Dimām bin Isma'īl reports from Abū Qabīl, that 'Umar bin 'Abd al-'Azīz once cried when he was still a young child so his mother sent him (a note) asking "What makes you cry?" He said "I remembered death," and on that day he had memorised the Qur'ān, so his mother wept when that reached her."

Al-Suyūṭī mentions, "He memorised the Qur'ān whilst he was still young and his father then sent him to Madīnah so he may learn from its people. He used to go and see 'Ubaid Allāh bin

¹⁰ This left a permanent mark on his forehead.

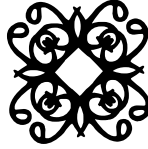
'Abdillāh and take knowledge from him. When his father died, 'Abdul-Malik (the khalīfah at the time) requested him to come to Damascus where he married him to his daughter Fāṭimah."

Abū Bakr bin 'Ayyāsh said, "'Umar bin 'Abd al-'Azīz made Ḥajj with the people on more than one occasion, the first of them was in the year 89H."

Suhail bin Abī Ṣālih said, "I was with my father at 'Arafat in the early morning. We stood to watch 'Umar bin 'Abd al-'Azīz, and at the time he was the 'amīr of the Ḥajj, so I said, 'O father! By Allāh, I see indeed that Allāh loves 'Umar.' So he said, 'Why?' I said 'Due to what I see of love for him entering into the hearts of the people and you have heard Abū Hurairah say that Allāh's Messenger said, *"If Allāh loves a servant of his, then He calls to Jibrīl: Indīd Allāh loves so and so, so likewise love him."*

Abū Mus-hir said, "'Umar governed al-Madīnah under the rulership of al-Walīd from the year 86H to the year 93H."

4. His Shaykhs and Students



Ibn Ḥibbān mentions 'Umar bin 'Abd al-'Azīz amongst the reliable ones (thiqāt) from the Tābi'īn and al-Bukhārī said, "Imām Mālik and Sufyān bin 'Uyainah said, "Umar bin 'Abdil-'Azīz is an Imām'."

He narrated from:

'Abd Allāh bin Ja'far, al-Sā'ib bin Yazīd, and Sahl bin Sa'd. A drinking cup which the Messenger of Allāh had drunk from was endowed to him. He narrated from Sa'īd bin al-Muṣayyib, 'Urwah, Abū Salamah bin 'Abd ar-Raḥmān, Abū Bakr bin 'Abd al-Raḥmān, 'Abd Allāh bin Ibrahīm bin Qāridh, 'Āmir bin Sa'd, and Yūsuf bin 'Abd Allāh bin Sallām and a great many others.

From those who narrated from him:

Abū Salamah (who was one of his shaykhs), Abū Bakr bin Ḥazm, al-Zuhrī, Ayūb al-Sakhtiyānī, Humaid al-Ṭawīl, Ṣālih bin Muḥammad bin Zā'idah al-Laithī, his (own) son 'Abd al-'Azīz bin 'Umar, 'Uthmān bin Dāwūd al-Khawlānī and Yaḥyā bin Sa'īd al-Anṣārī and many others.

Abū Khuthaibah said, "Al-Muffadal bin 'Abd Allāh narrated to us from Dawūd bin Abī Hind who said: 'Umar bin 'Abd al-'Azīz entered upon us from this door, (a door from the doors of the Masjid in al-Madīnah). So a man from amongst the people said 'This fāsiq (sinner) has sent this one ('Umar) to us along with a

son of his to teach us *al-farā'idh* (the laws of inheritance) and the *sunan* and he claims that he ('Umar) will become a Khalīfah after him and that he will lead a way like the way of 'Umar bin al-Khaṭṭāb (raḍiyallāhu 'anhu)'. So Dawūd said to us, 'Then by Allāh, he did not die until we saw that from him!.'

From al-Laith bin Sa'd who said, "Qādim al-Barbarī narrated to me that he reminded Rabī'ah bin Abī 'Abd al-Raḥmān something from the judgement of 'Umar bin 'Abd al-'Azīz (in an affair), so Rabī'ah said, 'It is as though you are implying that he ('Umar) made a mistake in it. By the One in whose hand my soul, he never made a mistake (therein) – ever!.'

Al-Thawrī reports from 'Amr bin Maymūn who said, "The scholars who were with 'Umar bin 'Abd al-'Azīz were only students."

Mubashir bin Isma'īl reports from Ja'far bin Burqān from Maymūn bin Mihrān who said, "We came to 'Umar bin 'Abd al-'Azīz thinking that he would be in need of us, but we found that we were only with him as students."

Ibn Ishāq mentions from Abū Hakīm saying, "I heard 'Umar bin 'Abd al-'Azīz say, 'I left Al-Madīnah, and there was nobody more knowledgeable than me."

5. Steadfastness Upon the Sunnah



Abū Muḥammad 'Abd Allāh bin 'Abd al-Ḥakam brings all the following narrations in his book *Sīrah 'Umar bin 'Abd al-'Azīz 'Alā Mā Rawāhu al-Imām Mālik bin 'Anas wa Aṣ-ḥābihi*.¹¹

And 'Umar bin 'Abd al-'Azīz said, "The Messenger of Allāh (ṣallallāhu 'alayhi wasallam) instituted sunnahs, adopting them is holding fast to the Book and the Sunnah, a strengthening upon the dīn of Allāh. It is not for anyone to alter or change them nor to look in an affair opposing them. Whoever guides himself by them is indeed guided. Whoever aids himself through them is indeed aided. Whoever abandons them and follows other than the path of the Believers, Allāh will leave him in the path he has turned to and burn him in the Fire, what an evil refuge." And 'Abd Allāh bin al-Ḥakam said, "I heard Mālik saying, 'And 'Umar's resolve amazed me in that regard'."¹²

When 'Anas bin Mālik, the servant of the Prophet Prophet (ṣallallāhu 'alayhi wasallam) came to Madīnah from 'Irāq, the prayer of 'Umar bin 'Abd al-'Azīz used to amaze. 'Umar was the 'amīr so 'Anas would pray behind him, and he said, "I have not prayed behind an imām after the Messenger of Allāh (ṣallallāhu 'alayhi wasallam) that who is closer in resemblance to the prayer of the Messenger of Allāh (ṣallallāhu 'alayhi wasallam)

¹¹ 'Ālam al-Kutub (Beirut, 1404H) pp. 22-23.

¹² Meaning, his resolve in sticking to the Qur'ān.

than this imām of yours." And ‘Umar bin ‘Abd al-‘Azīz (raḍiyallāhu ‘anhu) used to perfect the ruku‘ and sujūd¹³ and lighten the sitting and standing.

‘Umar bin ‘Abd al-‘Azīz said, "Woe to me, (if only) I would implement the Book and the Sunnah over you and you act upon it such that every time I implemented Sunnah upon you, an organ of mine fell (and I kept doing so) until the last thing left would be the departure of my soul."

‘Umar bin ‘Abd al-‘Azīz said, "There is no safety for a man in opposition to the Sunnah."

‘Umar bin ‘Abd al-‘Azīz said, "And whoever asks about what is in my soul and my desire for the affair of the ummah of Muḥammad (ṣallallāhu ‘alayhi wasallam), then that which is in my soul and my desire, it is - and all praise is due to Allāh, the Lord of the worlds - that you follow the Book of Allāh and the Sunnah of His Prophet and that you shun what (the ummah) has inclined towards of desires and far-removed deviation."

From al-Awzā‘ī who said that ‘Umar bin ‘Abd al-‘Azīz said, "There is no excuse for anyone after the Sunnah in traversing upon a misguidance thinking it to be guidance."¹⁴

‘Umar bin ‘Abd al-‘Azīz said, "In the presence of a Sunnah that the Messenger of Allāh (ṣallallāhu ‘alayhi wasallam) laid down, there is no (room) for the opinion of anyone."¹⁵

¹³ Meaning, he would give them their due right.

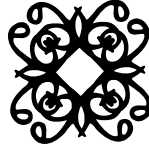
¹⁴ Muḥammad bin Naṣr al-Marwazī in al-Sunnah (Beirut, 1408H), p. 31.

¹⁵ Ibn ‘Abd al-Barr in Jāmi‘ Bayān al-‘Ilm wa Faḍlihī (1/781) and al-Marwazī in al-Sunnah, p. 31.

Al-Bulādhirī mentions that ‘Umar wrote to one of his agents stating, "Kill off every innovation and revive every sunnah from sunnahs of Islām and instance of legislation from its legislations and do not let the blame of a blamer stall you in (the path of) Allāh."¹⁶

¹⁶ In his book *Jumal min Ansāb al-Ashrāf* (8/156).

6. Firmness Towards the Innovators



'Umar bin 'Abd al-'Azīz (raḍiyallāhu 'anhu) was a reviver of the Sunnāh and a subduer of bid'ah and he had a firm position towards the Khārijites, the Shi'ah, the Qadariyyah and innovations and desires in general.

'Umar bin 'Abd al-'Azīz said, "When you see a people holding secret counsel in matters of religion in the absence of the general-folk, then know that they are laying the foundations of misguidance."¹⁷

'Umar bin 'Abd al-'Azīz wrote to the Khārijites, saying, "To proceed. Then I invite you to the Book of Allāh and the Sunnah of his Prophet (ṣallallāhu 'alayhi wasallam), for Allāh, the Blessed and Exalted says, '**And who is better in speech than he who invites (men) to Allāh, does righteous deeds, and says, 'I am one of the Muslims.'**' (Fussilat 41:33). And He said, '**Invite to the Way of your Lord with wisdom and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided.'**' (An-Nahl 16:125). I admonish you of Allāh regarding your blood lest you do what your senior ones have done, '**[And be not like] those who come out of their homes boastfully and to be seen of men, and**

¹⁷ Al-Dārimī in his Sunan (1/91). This is from the well-known ways of the Khārijites and the Rāfiḍah.

hinder (men) from the Path of Allāh. and Allah encircles thoroughly all that they do.' (Al-Anfal 8:47). On account of which sin therefore, do you exit from your religion¹⁸ and make lawful the unlawful blood and deem (permissible) unlawful wealth? For if the sins of Abū Bakr and 'Umar, may Allāh's pleasure be upon them both, caused their flock to exit from their religion then Abū Bakr and 'Umar certainly had sins but your forefathers were in their jamā'ah and did not rebel against its soldiers with your zeal. Your number is but forty-odd men. I swear by Allāh that if all of you were the firstborn of my offspring and you desired something other than what we have laid down for the common-folk in that in which we have authority, I would have poured forth your blood, seeking Allāh's face therein and the abode of the hereafter. For He says, '**That home of the Hereafter (Paradise), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the pious.'** (Al-Qasas 28:83). This is (sincere) advice if only you respond (positively). But if you seek to deceive me, then in times gone, the sincere advisors were not deceived. *Wassalām 'alaykum waraḥmatullāh wa barakātuh.*"¹⁹

'Umar bin 'Abd al-'Azīz authored a refutation against the Qadariyyah which is mentioned and quoted by Abū Nu'aym al-Ḥāfidh. In the opening there occurs, "To proceed. Then you wrote to me with what you used to conceal prior to this day of rejecting Allāh's foreknowledge and exiting from what the Messenger of Allāh was upon of fearing the rejection of al-Qadar for his ummah. And you know that Ahl al-Sunnah used to say, "Holding fast to the Sunnah is deliverance and knowledge will be

¹⁸ Meaning, depart from the jamā'ah and exit from the generality of obedience upon which the dīn is founded and built.

¹⁹ *Sīrah 'Umar bin 'Abd al-'Azīz* of 'Abd Allāh bin 'Abd al-Ḥakam, pp. 75-76.

taken suddenly"²⁰ and the saying of 'Umar bin al-Khaṭṭāb (raḍiyallāhu 'anhu), whilst he was admonishing the people, "There is no excuse for anyone with Allāh after clear evidence for traversing upon misguidance thinking it to be guidance, and nor in abandoning guidance thinking it to be misguidance. For the affairs are clear, the proof has been established, the excuse has been cut off. So whoever sought other than the knowledge of Prophethood and what the Book has come with, the means of guidance will be severed from his hands and he will not have protection through which he will be saved from destruction."²¹ You have mentioned that it reached you of my saying that Allāh knew what the servants would do and what their final destination is to be and you rejected that from me and said that Allāh does not have any knowledge of that until the action itself takes place from the creation. But how can it be as you have stated? And Allāh, the Exalted says, "**Verily, We shall remove the torment for a while. Verily! You will revert.**" (al-Dukhan 44:15), meaning return to disbelief. And the Exalted said, "**But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars.**" (al-An'am 6:28). And on account of your ignorance you claimed about the saying of Allāh, the Exalted, "**Then whosoever wills, let him believe, and whosoever wills, let him disbelieve.**" (al-Kahf 18:29) that you have complete free will (mashī'ah) to do as you please of misguidance of guidance. But Allāh the Exalted says, "**And you do not will, unless (it be) that Allāh wills, the Lord of the worlds.**" (al-Takwīr 81:29). It is by the will of Allāh (itself) that they willed and if He had not

²⁰ This narration is reported by al-Lālikā'ī in his Sharḥ 'Usūl al-'Itiqād (1/106).

²¹ This narration is mentioned by al-Khaṭīb al-Baghdādī in *al-Faḡīh wal-Mutafaqqih* (1/148) and Muḡammad bin Naṣr al-Marwazī mentions it as the saying of 'Umar bin 'Abd al-'Azīz in *al-Sunnah* (p. 31).

willed, they would not have attained any obedience of Him through their own wills, neither in speech nor action. This is because Allāh never granted to any of the servants what is in His hand (of power) and nor did he relegate to them what he withheld from His messengers. All of the messengers were eager for guiding the people yet only those whom Allāh guided amongst them was rightly-guided. And Iblīs was eager to misguide them all and yet only those went astray who were already in the knowledge of Allāh (that they would go astray)..."²² ‘Umar bin ‘Abd al-‘Azīz then continues to refute the foundations and claims of the Qadariyyah with powerful evidences.

As for the Shi‘ah then ‘Umar bin ‘Abd al-‘Azīz has many statements outlining his perspicacity with respect to them. From Zubair bin Bakkār who said, "Indeed I know the rectitude of Banī Hāshim from their corruption through the love of Kuthayr [bin ‘Abd al-Raḥmān al-Khuzā‘ī]. Whoever amongst them loves him is corrupt and whoever amongst them hates him is righteous, because he used to be a Khashabiyy²³, he believed in [the doctrine of] al-Raj‘ah (return of the ‘imām)."²⁴

Ibn ‘Abd Rabbihī relates that a letter came to ‘Umar from Kūfah from one of his ministers complaining of the improper obedience of its people, so ‘Umar (returned it), writing upon it, "Do not request the obedience of those who deserted ‘Ali

²² Refer to *‘Āthār al-Wāridah ‘an ‘Umar bin ‘Abd al-‘Azīz Fī al-‘Aqīdahī* (2/772-773).

²³ The Khashabiyyah are a sect amongst the Shi‘ah and are so called because they believed they can only fight with swords alongside the infallible ‘imām and thus, for the time being they only fight with weapons of wood (khashab).

²⁴ Related by al-Dhahabī in *Tārīkh al-Islām* (7/229).

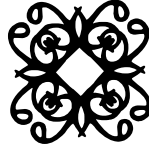
(raḍiyallāhu 'anhu), and he was an 'imām whom the people were pleased with."²⁵

Ishāq bin Ṭalhah bin 'Ash'at said, "'Umar bin 'Abd al-'Azīz sent me to 'Irāq and said, 'Recite to them, but do not hear their recitation, narrate to them (aḥādīth), but do not listen to them and teach them but do not learn from them."²⁶

²⁵ In *al-'Aqd al-Farīd* (4/198).

²⁶ Related by Ibn 'Abd al-Barr in *Jāmi' Bayān al-'Ilm*.

7. From His Sermons



Abū Muḥammad 'Abd Allāh bin 'Abd al-Ḥakam brings all the following narrations in his book *Sīrah 'Umar bin 'Abd al-'Azīz 'Alā Mā Rawāhu al-Imām Mālik bin 'Anas wa Aṣ-ḥābihi*.²⁷

'Umar bin 'Abd al-'Azīz gave a sermon to the people saying, "O people! There is no prophet after your Prophet. And there is not after the Book revealed to you another book. So whatever Allāh has made lawful upon the tongue of His Prophet remains lawful until the Day of Judgement. And whatever Allāh has made unlawful upon the tongue of His Prophet remains unlawful until the Day of Judgement. Certainly, I am not (in the position of a) judge but only an implementer (of the law) for Allāh. I am not an innovator, but I am a follower. It is not for anyone to be obeyed in disobedience to Allāh the Mighty and Majestic. I am not the best of you but merely a man amongst you and the one with the heaviest burden (amongst you all). O people! The best worship is to fulfil the obligations and avoid the prohibitions. I say this speech of mine and seek forgiveness from Allaah, the Mighty, for myself and you."

And 'Umar bin 'Abd al-'Azīz gave a sermon to the people saying, "O people! Upon you is taqwā of Allāh, for taqwā is a successor to everything and there is no successor to taqwā. O people! There were rulers before me whose love you would solicit in order to

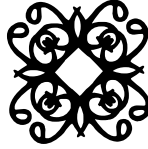
²⁷ 'Ālam al-Kutub (Beirut, 1404H) pp. 22-23.

repel their oppression from you. O people! I am not a hoarder (of wealth) but I place it where I am commanded to. There is no obedience to the creation in disobedience to the Creator. I say this speech of mine and seek forgiveness from Allaah, the Mighty, for myself and you."

And ‘Umar bin ‘Abd al-‘Azīz gave a sermon to the people saying, "O people! Indeed, you were not created for nothing and you were not left aimless. Certainly, there is a return (resurrection) for you, Allāh, the Blessed and Exalted will descend to judge therein and decide between you. Lost and ruined is the one who leaves (the domain of) the mercy of Allāh which encompasses everything and (ruined is he) who is prohibited Paradise whose breadth is like that of the heavens and Earth. Do you not know that he will not be secure tomorrow who does not take caution and fear today, who sells what expires for what remains, what is little for what is much, and fear for security. Do you not see that you were in the loins of those who perished (before you) and that we shall remain likewise for those who come after you until we come upon the best of all inheritors (Allāh)."²⁸

²⁸ *‘Uyūn al-Akhbār* of Ibn Qutaybah (2/246).

8. His Piety and Character



Abū Muḥammad 'Abd Allāh bin 'Abd al-Ḥakam brings all the following narrations in his book *Sīrah 'Umar bin 'Abd al-'Azīz 'Alā Mā Rawāhu al-Imām Mālik bin 'Anas wa Aṣ-ḥābihi*.²⁹

Sulaimān bin 'Abd al-Malik (the khalīfah) left with 'Umar bin 'Abd al-'Azīz for Ḥajj whereupon severe rain, lightning and thunder fell upon them. So Sulaimān said, "Have you seen the likes of this O Abā Ḥafṣ?" So he ('Umar) said, "O 'amīr al-mu'minīn, this is whilst His mercy (is in effect), how then when it is His anger?"

When 'Umar bin 'Abd al-'Azīz left Madīnah (for Egypt), he turned towards it in wept and said, "O Muzāhim, I fear that we are from those whom Madīnah has expelled."³⁰

And Fāṭimah bint 'Abd al-Malik, the wife of 'Umar bin 'Abd al-'Azīz, was asked about the worship of 'Umar and she said, "By Allāh, he was not the most abundant (of people) in prayer and nor the most abundant of them in fasting, but by Allāh, I have not seen anyone with more fear (of Allāh) than 'Umar. He would remember Allāh whilst lying in his bed and he would tremble

²⁹ 'Ālam al-Kutub (Beirut, 1404H) pp. 22-23.

³⁰ Ibn al-Jawzī said, "He is alluding to the saying of the Prophet (ṣallallāhu 'alayhi wasallam) in describing Madīnah in that it will expel all the evil with in" as occurs in his biographical account of 'Umar bin 'Abd al-'Azīz.

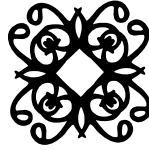
like the trembling of sparrows from the severity of fear until we would say, "The people will awake without having a khalīfah."

‘Umar bin ‘Abd al-‘Azīz led the people one night and recited "**By the night when it envelopes**" (al-Lail 92:1) and when he reached "**Therefore I have warned you of a Fire blazing fiercely (Hell)**" (al-Lail 92:14) he choked and was not able to complete (this verse). So he started again (from the beginning) until he reached it and again he choked and was unable to recite it. So he left it and recited a different chapter.

A man called out to him and said, "O Khalīfah of Allāh upon the Earth." So ‘Umar said to him, "Mah!³¹ Indeed, when I was born my family chose a name for me and called me ‘Umar, so if you had called out "O ‘Umar," I would have responded to you. Then when I got older, I chose a kunyah for myself and I chose Abū Ḥafṣ, so if you had called out "O Abā Ḥafṣ," I would have responded to you. And when you put me in authority over your affairs, you called me ‘amīr al-mu’minīn (Chief of the Believers), so if you had called out "O Chief of the Believers," I would have responded to you. But as "Khalīfah of Allāh upon the Earth" then I am not like that. The Khulafā’ of Allāh on the Earth are Dāwūd, the Prophet, (alayhis salām) and his likes. Allāh, the Blessed and Exalted said, "**O Dāwūd, verily, We have made you a khalīfah upon the Earth.**" (Ṣa’d 38:26)

³¹ An expression of disapproval.

9. His Khilāfah (Rulership)



From Habīb bin Sālim who said, "I heard An-Nu'mān bin Bashīr (raḍiyallāhu 'anhumā) say, 'We were sitting once in the mosque, and Bashir used to be a man who would gather together his hadīth, so then Abū Tha'labah Al-Khushanī (raḍiyallāhu 'anhu) came and said, 'O Bashir bin Sa'ad! Have you memorised any ḥadīth from Allāh's Messenger concerning the rulers?' and Hudhaifah [bin al-Yamān] (raḍiyallāhu 'anhu) was present sitting alongside Bashir. So Hudhaifah (raḍiyallāhu 'anhu) said, 'I have memorised a khuṭbah of his' so Abū Tha'labah sat down, and Hudhaifah (raḍiyallāhu 'anhu) said, 'Allāh's Messenger said, **Prophethood will stay amongst you until Allāh wills it to, then He will raise it if he wishes to raise it. Then there will be a Khilāfah upon the methodology of prophethood and that will remain for as long as Allāh wishes it to, then He will raise it if he wishes to raise it. Then there will be a an oppressive kingship and that will remain for as long as Allāh wishes it to, then He will lift it if He wishes to raise it. Then there will be a tyrannical kingship and that will remain for as long as Allāh wishes it to. Then He will raise it if He wishes to raise it. Then there will be a Khilāfah upon the methodology of prophethood.**' Then he became quiet. Habīb said, 'So when 'Umar bin 'Abd al-'Azīz stood (to rule), Yazīd bin Nu'mān bin Bashīr was from amongst his companions. So I wrote to him with this hadīth reminding him of it and I said, 'Indeed I hope that Amīr al-Mu'minīn (meaning 'Umar) is the one after the oppressive and tyrannical kingships.' So my letter was taken to 'Umar bin 'Abd al-'Azīz and he became pleased and

amazed by it'.³² This hadīth has been declared as Ḥasan. It is reported by Imām Ahmad, Abū Dawood At-Tayālīsī and al-Bazzār in their Musnads, and al-Tabarānī in Mu'jam al-Awsaṭ (with only some of it), and Al-Haithamī said, "Its narrators are all trustworthy."

Juwairiyah reports from Nāfi' that he said, "It has reached us that 'Umar (ibn al-Khattāb) once said, 'There will come from my progeny a man upon whose face there will be a disfigurement, he will come and fill the earth with justice'." Nāfi' said, "I do not but think that he is 'Umar bin 'Abd al-'Azīz'."

There was a man who had seen in his dream as if a caller from the sky said, "Justice, gentleness and (abundant) and the bringing out of righteous actions from the worshippers have come to you." The man said, "And who is he, may Allāh have mercy upon you." So he descended from the sky and wrote with his own hand, "'Umar." And on that very same (following) day, 'Umar bin 'Abd al-'Azīz had been given the khilāfah.³³

Sa'īd bin 'Abd al-'Azīz said, "Whilst Sulaimān³⁴ was the ruler, he once said to 'Umar bin 'Abd al-'Azīz, 'O Abā Hafs! Indeed we have

³² Shaykh Al-Albānī (rahimahullāh) mentions with regards to this, "It is far fetched with me to apply this ḥadīth to 'Umar bin 'Abd al-'Azīz due to the fact that his khilāfah was close to the time of the righteous khilāfah, and there was not after them an oppressive kingship nor a tyrannical one, and Allāh knows best." *Silsilat al-Aḥādīth al-Ṣaḥīḥah*.

³³ From *Sīrah 'Umar bin 'Abd al-'Azīz 'Alā Mā Rawāhu al-Imām Mālik bin 'Anas wa Aṣ-ḥābihi* of 'Abd Allāh bin 'Abd al-Ḥakam.

³⁴ He was Sulaimān bin 'Abd al-Malik Abū Ayūb who took the Caliphate from his father after his brother in the year 96H and he was from the best of the Banī 'Umayyah rulers. 'Umar bin 'Abd al-'Azīz used to be a minister of his. Ibn Sīrīn said of him, "May Allāh have mercy upon Sulaimān! He opened his Khilāfah by reviving once more establishment of the prayers in their correct

ruled with that which you see and there was no way that we could have known this would have happened so whatever you see to be of benefit to the general folk then proceed upon that. So from that is the removal of those who worked for al-Ḥajjāj (bin Yūsuf) and the establishment of the prayers in their (proper) times after they had been taken out of their time."

It was said that Sulaimān once made Ḥajj and he saw a great many people in an area, so he said to 'Umar, "Do you not see this (gathering of the) creation whose numbers only Allāh knows of?" He ('Umar) said, "Today these are under your guardianship, and tomorrow they will be your adversaries (those who will want from you on the day of Judgement)." So he began wīping profusely. I (al-Dhahabī) say, "'Umar was a truthful minister for him, but he (Sulaimān) fell ill at Dābiq for a week, after which he died and at the time his son Dawūd was away at the expedition of Constantinople."

Al-Suyūṭī mentions that 'Abd al-Raḥmān bin Ḥassān al-Kunānī said, "Sulaimān died whilst he was on an expedition at Dābiq, but when he became ill before his death he said to Rajā bin Haywah: "Who should take over this affair (the khilāfah) after me? Shall I appoint my son? So he replied "Your son is absent," He said "My other son then." Rajā replied back "He is too young." He said "So what do you consider?" Rajā replied, "I see that you should appoint 'Umar bin 'Abd al-'Azīz." He said, "I fear my brothers will not be happy with that." Rajā said, "Appoint 'Umar and then after him Yazīd bin 'Abd al-Malik, and write it down and keep it hidden with you. Then call the people to give the pledge whilst it is still withheld from them." So he said, "I see." Then he called for a sheet of paper and wrote down his orders of who should

times and he ended it with appointing 'Umar bin 'Abd al-'Azīz. He died in the year 99H. Refer to Ta'rikh al-Khulafā.

rule after him and gave it to Rajā and said to him, "Go out to the people and let them give the pledge of allegiance to the one mentioned in this whilst it is still hidden from them." So he went out and said to the people, "'Amīr al-Mu'minīn commands you all to give the pledge of allegiance to the one mentioned in this book." They said to him, "We will not give it," so he came back (to Sulaimān) and told him of this, then Sulaimān said, "Go to the one who looks at pledges and covenants and likewise to the security personnel, then gather the people and see to it that they give the pledge and anybody who refuses then strike his neck." Then they all gave the pledge.

Yaḥyā al-Ghusānī said, "'Umar used to prohibit Sulaimān bin 'Abd al-Malik from executing the Ḥarūriyah (Khārijites) and he would say to him, 'Their recompense is that they should be imprisoned until they make clear their repentance.' So one time a Ḥarūri was bought to Sulaimān and Sulaimān said to him, 'Hey!' So the Huroori said to him, 'What shall I say O evildoer, the son of an evil doer?' Sulaimān said, 'Umar bin 'Abd al-'Azīz should come to me.' So when he ('Umar) came, he (Sulaimān) said to him, 'Listen to the speech of this individual,' and the Ḥarūri repeated again what he had said. Sulaimān said to 'Umar, 'What (judgement) do you think is due upon him?' 'Umar remained silent and he said again, 'I implore you that you tell me what you think is due upon him,' so he said, 'What I see to be upon him is that you revile him in the way he reviled you.' So he said, 'The affair is not quite so,' then Sulaimān ordered that he be executed. 'Umar then came out and was followed by Khālid who was one of the guards. Khālid caught up with 'Umar and said to him: 'O 'Umar, how could you say to 'Amīr al-Mu'minīn , 'I see that what is upon him is that you should revile him in the way he reviled you?' By Allāh, I was in anticipation that he would command me to strike your neck,' so 'Umar said, 'If he commanded you with that would you have carried it out?' So he

said 'Yes, By Allāh.' So when 'Umar took the khilāfah, Khālid came and again stood in his rank of being a guard. 'Umar said, 'O Khālid lay down the sword from yourself', then he said, 'O Allāh, indeed I put down Khālid for your sake, so do not raise him again ever', then he looked at the faces of the guards and called out for 'Amr bin Muhājir al-Anṣārī and said to him, 'O 'Amr, by Allāh you know that there is nothing between you and I by way of closeness except through Islām, but I have heard you being plentiful in reciting the Qur'ān and I have seen you praying in a place where you thought nobody could see you and I have seen you beautify your prayer and you are a man from the Anṣār, so take this sword for I have made you my guard.'"

From Rajā bin Haywah who said, "Sulaimān became heavy in sickness, so when he died, I sat and propped him up (in his bed) and shaped him up (to look better), then I came out to the people, and they said 'How is the 'amīr ul-mu'minīn today?' I said 'He is calm (meaning still), so go in and give him salām, and give the pledge of allegiance to the one who is mentioned in his will.'³⁵ So they entered, and I entered and stood next to him and then I said, 'He commands you all to stand still,' then I took a book out from his pocket, then I said, 'Indeed the 'amīr commands you all to give the pledge of allegiance to whoever is mentioned in this book.' So they gave him the pledge and they all stretched out their hands. When they had finished I said 'May Allāh reward you all through 'amīr ul-mu'minīn,' so they said 'Who is it?' I opened the book and there was written, "Umar bin 'Abd al-'Azīz.' At this point the faces of Banī 'Abd al-Malik changed (due to their dislike of this), but when they heard 'And after him should be Yazīd' they became settled. 'Umar was

³⁵ Sulaimān had written in his will that 'Umar bin 'Abd al-'Azīz should be the khilāfah but he asked Rajā that this be withheld from the people until they had given the pledge of allegiance.

sought out but at the time he was in the Masjid so the people came to him and conceded the khilāfah to him whereupon he became stunned and was not able to rise from his place until they held him from under his arms, then they helped him climb the pulpit and he sat there for a long time without saying anything. So Rajā said, 'Are you all not going to stand up and give 'amīr ul-mu'minīn the pledge of allegiance?' So they rose up to him (to give him the pledge), and he stretched his hand out to them. When Hishām bin 'Abd al-Malik stretched out his hand to him he said, 'Innā lillāhi wa innā 'ilaihi rāji'un (Indeed we belong to Allāh, and indeed we shall return to Him)' so 'Umar said to him, 'Yes, to Allāh we belong when people like me and you have had to lead the people.' Then he stood up and praised Allāh and glorified him and said, 'O people! I am not old (advanced in years), but rather merely one who carries out duties. I am not an innovator, but rather I am a follower (of the Sunnah), and there are all around you lands, if their occupants obey in the same way that you all obey then I am your ruler, and if they resist, then I am not a ruler for any of you.' Then he came down and there came to him the one in charge of the riding beasts so he said, 'Do not come to me with my riding beast.' Then he began writing to the governors of the lands." Rajā said, "I thought that he would have become weak, but when I saw what he had written in the letters I knew he would be strong."

'Amr bin Muhājir said, "'Umar prayed Maghrib prayers, and then he prayed over Sulaimān." Ibn Ishāq said, "Sulaimān died on Friday on the 10th of Safar in the year 99H."

Dāwūd bin Khālid narrated to us from Suhail bin Abī Suhail who heard Rajā bin Haywah saying, "So 'Umar bin 'Abd al-'Azīz prayed over Sulaimān, and when he had finished burying him the stablemen of the khilāfah came, so he ('Umar) said, 'My own beast is more gentler for me,' so he rode on his own mule. Then

it was said to him, 'Will you not dwell in the dwellings of the khilāfa?' He said, 'The family of Abū Ayūb are there and in my tent (canopy) there is sufficiency.' So when the evening of that day came in, he said, 'O Rajā! call for me a writer,' so I called him one and he began dictating to him in the best form of speech, making it concise. Then he ordered it to be copied and distributed in every land."

From Ḥammād that when 'Umar assumed the Khilāfah, he began to weep, and then said, "O father of so and so, do you fear for me?" So the person replied, "How is your love for the dirham?" So he said, "I do not have a love for it," so he replied, 'Do not then fear, Allāh will aid you."

'Abd ul-Raḥmān bin Zaid mentions from 'Umar bin 'Usayd who said, "By Allāh, 'Umar bin 'Abd al-'Azīz did not pass away until a man would come to us with a huge quantity of wealth, and he would say, 'Give this out to whomsoever you see fit.' So it would not be except that his wealth (after going around to whoever was in need of it) would return as it was. 'Umar had enriched his people.

From Ḍamurah who said, "'Umar bin 'Abd al-'Azīz once wrote to some of his governors and in it he said, 'As for what follows: Then if your ability and power beckons you to make oppression over the people, then remember Allāh the Most High's ability and power over you, and look to the dwindling nature of what you bring to them and of the continuation of what they bring to you."

Yaḥyā bin Abī Ghunayah mentions from Ḥafṣ bin 'Umar bin Abī Zubair who said, "'Umar bin 'Abd al-'Azīz wrote to Abī Bakr bin Ḥazm, and in it he said, 'Make fine your pen and close together

your lines, for I dislike to take anything out of the wealth of the Muslims that which they would not benefit from.'

Al-Awzā'ī said, "When 'Umar bin 'Abd al-'Azīz cut off the allocated subsidy that used to be given to his family (Banū Umayyah) they came to speak to him concerning this, so he said to them, 'As for this money, then your right to it is just like the right of the man at the frontiers of Bark Al-Ghamād (a distant place).'"

'Asmā bin 'Ubaid said, 'Anbasah bin Sa'īd bin Al-'Āṣ once entered upon 'Umar bin 'Abd al-'Azīz, and said, 'O 'Amīr al-Mu'minīn , indeed those who came before you from the khulafā' used to give us provisions, and you have prohibited this for us, and I have a low class family so will you not allow me to take for my poor family that which would suffice them?' 'Umar replied, 'The most beloved of you (to me) are those who suffice us of their pains...', then he went on to say to him, 'Be plentiful in the remembrance of death, because if you are constricted by way of your living, then it will make an expanse for you, and if your living is in expanse, then it will constrict upon you.'"

Wuhaib bin al-Wird said, "Some people of Banū Marwān once gathered at the door of 'Umar bin 'Abd al-'Azīz and said to his son 'Abd al-Malik, 'Say to your father that those who came before you from the khulafā' used to give to us (from wealth) and they used to recognise our standing (position), and your father has prohibited for us that which is in his hands.' So he entered upon his father and told him about what they had said. He ('Abd al-Malik) came back to them and said to them, 'My father says to you all, 'Indeed I fear the punishment of a great day if I disobey my Lord.'"

Al-Awzā'ī who said, "'Umar bin 'Abd al-'Azīz once wrote to us a letter and nobody other than me and Makhūl memorised it and in it there was written, 'As for what follows, whomsoever is plentiful in remembering death then he becomes pleased with only a little in the life of this world, and whoever counts his speech in relation to his actions, then his speech lessens – except in that which there is benefit in. Wassalām.'"

From Mu'āwiyah bin Ṣālih who said, "Sa'īd bin Suwaid narrated to us that 'Umar bin 'Abd al-'Azīz lead them in the Friday prayers, then sat down and they saw him wearing a shirt which had a patch on its pocket on the front side and on its back. So a man said to him 'O 'āmīr al-mu'minīn, indeed Allāh has given to you (from wealth) so why don't you wear that which is better! He replied, 'The best intention is where there is a novelty and the best pardon is where there is ability (power).'³⁶"

Al-Hajjāj bin Ansabah said, "Some of Banū Marwān once gathered together and said, 'Lets enter upon 'Amīr al-Mu'minīn , and win him over with some of our jokes.' So they entered upon him and a man from them began speaking and then joked, so 'Umar glanced at him. Then there reached him the joke of another man so he said to them, 'Is this what you have gathered together for? To fall in value because of your speech? And that which leads to malice? Rather gather and be plentiful in the Book of Allāh, and if you are limited in that then there is the Sunnah of Allāh's Messenger³⁷, and if you are limited in that then upon you are the meanings of the hadīth.'"

³⁶ Meaning, that the best type of pardon is when a person leaves off something despite having the ability and power over it.

³⁷ Meaning, memorize from the Book of Allāh and the Sunnah of the Messenger.

From Maslamah bin 'Abd al-Malik who said, "I entered upon 'Umar, and I saw that he was wearing a shirt which had become dirty, so I mentioned it to his wife (who was the sister of Maslamah). I said 'You should wash it,' so she said 'I will.' Then I came back again another time only to find him wearing the shirt in the same state again. So I mentioned it to her again and she said, 'By Allāh, he does not possess another shirt.'

'Abd al-'Azīz bin 'Umar bin 'Abd al-'Azīz said, "Manṣūr once called me and asked 'How much were the revenues of 'Umar bin 'Abd al-'Azīz when he became khalīfah?' I said 'Fifty-thousand dīnars.' He said, 'How much were they on they day he died?' I said, 'Two hundred dīnars.'"

Isma'īl bin 'Ayyāsh reports from 'Amr bin Muhājir who said, "'Umar bin 'Abd al-'Azīz's expenditure each day used to be two dirhams."

Sa'īd bin 'Āmir al-Ḍab'ī reports from 'Awn bin al-Mu'tamir that 'Umar bin 'Abd al-'Azīz once said to his wife, "Do you have a dirham so I can buy some grapes with it?" She said "No," so he said "Then do you have any money at all?" She said "No, but you are 'Amīr al-Mu'minīn yet you do not have a (single) dirham?" So he replied, "This is easier than dealing with the iron collars in the Hellfire."

Marwān bin Muḥammad said that Muḥammad bin Muhājir narrated to us saying my brother 'Amr narrated to me, saying, "'Umar bin 'Abd al-'Azīz on the day of 'Īd would wear the outer garment of Allāh's Messenger and he would take in his hand a stick."

Isma'īl bin al-Khutabī said, "I read concerning some of his attributes in some books. He was fair-skinned, with a soft face,

handsome. He had a thin physique, a fine beard, his eyes were sunken into his face and on his forehead was the remnants of a hoof mark."

In the book (al-Zuhd) of Ibn al-Mubārak he mentions that Ibrahīm bin Nashīt informed him saying Sulaimān bin Ḥumaid narrated to him from Abū ‘Ubaidah bin ‘Uqbah bin Nāfi‘ that he entered upon Fāṭimah bint ‘Abd al-Malik and said, "Will you not tell me of something concerning ‘Umar?" So she said, "I do not know him to have washed from janābah³⁸ nor from a wet dream since he took the khilāfah."

From ‘Amr bin ‘Uthmān al-Ḥimṣī who said Khālīd bin Yazīd narrated to us from Ja'wanah who said, "A man once entered upon ‘Umar bin ‘Abd al-‘Azīz and said, 'O ‘Amīr al-Mu’minīn ! The khilāfah used to be an adornment for those who came before you (in rule), but you are an adornment for the khilāfah.' So he (‘Umar) turned away from him."

From ‘Abd al-‘Azīz bin ‘Umar who said, "Rajā bin Haywah said to me, 'How perfect are the morals (characteristics) of your father! I once spent an evening speaking with him when his lantern became dimmed, and next to him at the time was his servant who lay asleep, so I said, 'Should I not wake him up (to relight it)? He said 'No, leave him.' So I said, 'I'll get up,' and he said 'No, it is not from the manners (good conduct) of a person to utilise his guest.' So he got up himself to refill it with oil, then re-lit it and came back and said, 'When I got up I was ‘Umar bin ‘Abd al-‘Azīz and when I came back I was ‘Umar bin ‘Abd al-‘Azīz.'"

³⁸ In *Sīrah ‘Umar bin ‘Abd al-‘Azīz*, Abū Muḥammad ‘Abd Allāh bin ‘Abd al-Ḥakam brings a narration, "...I do not know him to washed from janābah except three times..."

From 'Aṭā' who said, "'Umar bin 'Abd al-'Azīz used to gather the fuqahā (jurists) every night. They used to remember death and the establishment (of the hour) and the hereafter. Then they would cry as though there was a janāzah (funeral) taking place in their midst."

It is reported from al-Sā'ib bin Muḥammad who said, "Al-Jarrāh bin 'Abd Allāh once wrote to 'Umar bin 'Abd al-'Azīz saying, 'The people of Khurasān are a people who are a bad responsibility and there is nothing which befits them except the sword and the whip. So if 'amīr al-mu'minīn sees it as such that he should allow me to undertake that.' 'Umar wrote back to him saying, 'As for what follows: Then your letter has reached me and within it you mentioned that the people of Khurasān are a bad responsibility, and that there is nothing which befits them except the sword and the whip. Then indeed you have lied, rather what befits them is justice and the truth so spread that amongst them. Wassalām.'"

Yazīd bin Ḥawshab said, "I have not seen anyone more sorrowful than al-Ḥasan (al-Baṣrī) and 'Umar bin 'Abd al-'Azīz. It is as if the Hellfire was not created except for the two of them."

'Umar bin Hafṣ said, "'Umar bin 'Abd al-'Azīz said to me, 'If you hear a Muslim say a statement then do not take it to mean something bad as long as you do not cease to find for it the possibility to mean something good.'"

From Isma'īl bin 'Ayyāsh from 'Amr bin Muḥājir who said, "'Umar bin 'Abd al-'Azīz once desired an apple so a man from his family sent him the gift of an apple and he (the one who brought it) said, 'How good and excellent is its smell.' So he replied 'Take it away O youth to the one who came with it and convey my salām to your master and say to him, 'Your gift has touched us

where you would have liked it to.' So I said, 'O 'Amīr al-Mu'minīn ! He (the sender) is the son of your uncle and a man from your household and you are aware that Allāh's Messenger used to eat from the gifts given to him.' So he said, 'May Allāh have mercy upon you, indeed for him the gift used to truly be a gift, but for us today it has become a means of bribery.'"

Ḥammād bin Zaid reports from 'Ayūb who said, "It was said to Umar bin 'Abd al-'Azīz, 'O 'Amīr al-Mu'minīn ! If you were to come and stay in al-Madīnah and such that Allāh decreed for you death, you would die there and then you would be buried in the fourth grave along with Allāh's Messenger.' So he said 'By Allāh, if Allāh were to punish me with other than the fire would be more beloved to me than if He were to know from my heart that I see myself as fitting for that place.'"

'Amr bin Muhājir said, "'Umar used to burn a candle when he would deal with the affairs of the Muslims at night. When he would finish from that he would blow out the candle and instead light his own lantern."³⁹

Abū Ḥātim said, "When 'Umar bin 'Abd al-'Azīz once became sick, a doctor was brought in to see him and after seeing him he said, 'He has an ailment which has no remedy, his heart has become overwhelmed with fear.'"

Al-Nadr bin 'Arabī said, "I used to enter upon 'Umar bin 'Abd al-'Azīz and he would always have a shiver to him as though the sorrows of the creation were upon him."

³⁹ So as not to use the wealth of the people for his own use.

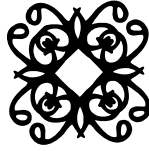
Ḥasan al-Qisāb said, "I used to see wolves watching over a flock of sheep in the semi-deserts (steppes) during the khilāfah of 'Umar bin 'Abd al-'Azīz, so I said, 'Subhānallāh, wolves amongst sheep and they don't even harm them!' So the shepherd of the sheep said, 'If the head is virtuous, then the body feels no harm.'"

Mālik bin Dīnār said, "When 'Umar bin 'Abd al-'Azīz became ruler, the herdsmen started saying, 'Who is this righteous khalīfah who has stood over the people? Due to his justice the wolves have stopped attacking our sheep.'

Mūsā bin A'īn said, "We used to herd sheep at Kirmān in the khilāfah of 'Umar bin 'Abd al-'Azīz such that the sheep and the wolf would graze and be in the same place. Then one night a wolf leapt upon one of the sheep so I said, 'I do not see except that the righteous man ('Umar) has passed away.' They went to find out, and they found that he died on that night."

Farrāt bin al-Sā'ib said, "Fāṭimah bint 'Abd al-Malik, the wife of 'Umar bin 'Abd al-'Azīz, once possessed a jewel (gem) that her father had ordered to be made for her whose like had not been seen before. So 'Umar bin 'Abd al-'Azīz said to her, 'You can choose, either you can put your piece of jewellery into the bait al-māl (treasury) or give me permission to leave (divorce) you because I dislike that myself, you and that (gem) should be in one house.' She said 'Rather I choose you over it and that which is several times as much as it is.' So he ordered it to be taken and it was put into the treasury of the Muslims. Then when 'Umar passed away and Yazīd assumed the khilāfah, he said to Fātimah, 'If you wish I will return it (the jewel) to you.' So she replied 'By Allāh no, I never preferred anything over him ('Umar) whilst he was alive, and nor will I return to anything of its sort after his death.'"

10. His Death



From Mujāhid who said, "'Umar bin 'Abd al-'Azīz said to me, 'What are the people saying about me?' I said 'They say that magic has been done upon you,' so he replied, 'I have had no magic done upon me.' Then he called a young worker of his and said to him, 'Woe be to you! What caused you to put poison into my food?' So he said, 'I was given a thousand dīnars as well as being granted freedom (from slavery).' 'Umar said 'Bring it to me,' so he came with the money and 'Umar sent it to the Muslim treasury and then said to him, 'Go away where nobody can see you.'

Ibrāhīm bin Maysarah said, "'Umar bin 'Abd al-'Azīz purchased his grave before he died for ten dīnārs."

From Laith bin Abī Ruqayyah that 'Umar bin 'Abd al-'Azīz said (whilst he was sick), "Sit me up," so they sat him up, then he said, "I am the one you commanded and I fell short, and you forbade me and I disobeyed (three times) but none has the right to be worshipped except Allāh (alone)." Then he fixed his glare and said, "Indeed, I see green figures that are not human and nor jinn," then he died.

Al-Mughīrah bin Ḥakīm said, "I said to Fātimah bint 'Abd al-Malik, 'I used to hear 'Umar bin 'Abd al-'Azīz in his sickness say 'O Allāh lighten for them my affair, even for an hour',' so she said 'I said to him, 'Shall I not leave you alone, since you cannot seem to sleep.' So I came out when I began hearing him say, "**That is**

the abode of the hereafter which we shall give to those who did not seek elevation in the Earth nor did they seek to make corruption, and the end is for those who are fearful and dutiful (to Allāh)." (al-Qaṣaṣ 28:83). He said this many times and then fell silent. I waited a while but could not hear a sound coming from within the room so I said to a servant who was there, 'Woe be to you! Take a look.' When he entered, he ('Umar) let out a cry, then when I entered I found that he was dead. He had turned his face towards the *qiblah* and placed one of his hands over his mouth and placed the other over his eyes."

From 'Ubaid bin Ḥassān who said, "When (death) was coming upon 'Umar bin 'Abd al-'Azīz he said to us, 'Leave me alone,' so we left but Maslamah and Fāṭimah sat outside his door and they heard him saying, 'Welcome to these faces, who are neither human nor jinn' then he recited, "**That is the abode of the hereafter which we shall give...**" to the end of the verse. Then the voice went quiet so Maslamah said (to Fāṭimah), 'Your companion has passed away.' Then they entered to find that he had passed away.

Khalīfah bin Khayyāṭ and others reported that 'Umar bin 'Abd al-'Azīz died on the day of Friday with five days left to the end of the month of Rajab in the year 101H and he died at Dair Sam'ān in the province of Hims (Shām). He lived for **thirty nine and a half years**, and his khilāfah was for two years five months and a few days.

Hishām said, "When the news of his death came to al-Ḥasan (al-Basrī) he said, "The best of the people has died."

From Ibn Wahb who reported from Mālik that Ṣaliḥ bin 'Alī al-'Amīr was once looking for the grave of 'Umar bin 'Abd al-'Azīz but could not find anyone to tell him where it was. He was

directed to an ascetic whom he asked and he replied, 'You are looking for the grave of al-Şiddīq? It is over in that field.'

Sufyān Ath-Thawrī said, "The Khulafā are five: Abū Bakr, ‘Umar, ‘Uthmān, ‘Alī, and ‘Umar bin ‘Abd al-‘Azīz." Reported by Abū Dawūd in his Sunan.



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Ibn al-Qayyim (rahimahullāh) said:

The people of Islām are strangers amongst mankind. And the believers are strangers amongst the people of Islām. And the people of knowledge are strangers amongst the believers. And the people of the Sunnah who separate it from the desires and innovations, they are strangers. And those who call to it and have patience upon the harm of the opposers, they are the severest of them (all) in strangeness. However, they are the people of Allāh in truth. There is no strangeness for them (in reality), (rather) their strangeness is only in relation to the majority about whom Allāh, the Mighty and Majestic, said, **"If you were to obey most of those upon the Earth they would misguide you from the path of Allāh"** (6:116). So the ones (mentioned in the verse) are (the real) strangers to Allāh and His Messenger and their strangeness is the deserting (type of) strangeness.

Madārij al-Sālikīn (3/195).

