



Umar bin Abdil-Azeez

From a selection of the books of Siyar

He was: `Umar bin `Abdil -`Azeez ibn Marwaan bin al-Hakam bin abil-`Aas bin Umayyah bin `Abdish-Shams bin `Abdal-Manaaf bin Qusay bin Kilaab. The Imaam, al-Haafidh al-`Allaamah al-Mujtahid az-Zaahid al-`Aabid as-Sayyid - Ameer al-Mu`mineen in truth Aboo Hafs, al-Qurashee al-Umawee al-Madanee then al-Misree, the Khaleefah az-Zaahid ar-Raashid...

His birth and early life

Ibn Sa`ad said (after placing him in the third level of the Taabi`een from al-Madeenah): his mother was Umm `Aasim bint `Aasim bin `Umar bin al-Khattaab. They have said that he was born in the year 63 H.

Al-Fallaas said I heard al-Khuraibee say, al-`A`mash, and Hishaam bin `Urwah, and `Umar bin `Abdil -`Azeez and Talhah bin Yahyaa were all born in the year that al-Hussain was killed in, that being the year 61 H, likewise was said by Al-Khaleefah bin Al-Khayaan and others with regards to his birth.

Damrah bin Rabe`ah said, `Umar bin `Abdil -`Azeez once entered the stable of his father (as a child), so a stallion kicked him in his head, and caused his head to split, so his father came and began wiping the blood from his head...

Dimaam bin Isma`eel reports from Abee Qabeel, that `Umar bin `Abdil -`Azeez once cried when he was still a young child, so his mother sent to him (a note) asking 'what makes you cry?' so he said 'I remembered death', and on that day he had memorised the Qur'aan, so his mother wept when that reached her.

Suyooti mentions: He memorised the Qur'aan whilst he was still young, and his father then sent him to al-Madeenah so he may learn from its people, so he used to go and see `Ubaidullaah bin `Abdillaah and he would take knowledge from him. So when his father died, `Abdul-Malik (the Khaleefah at the time) requested him to come to Damascus where he married him to his daughter Faatimah.

Aboo Bakr bin Ayyaash said: 'Umar bin 'Abdil -'Azeez made Hajj with the people on more than one occasion, the first of them in the year 89H. Suhail bin Abee Saalih who said: I was with my father at 'Arafat in the early morning, so we stood to watch 'Umar bin 'Abdil -'Azeez, and at the time he was the Ameer of the Hajj, so I said: 'O father! By Allaah, I see indeed that Allaah loves 'Umar'. So he said 'why?', I said 'due to what I see of love of him entering into the hearts of the people, and you have heard Abaa Hurairah say that Allaah's Messenger said: ((If Allaah loves a servant of his, then He calls to Jibreel: Indeed Allaah loves so and so, so likewise love him.))'. The hadeeth.

Aboo Mus-hir said 'Umar governed al-Madeenah under the rulership of al-Waleed from the year 86H to the year 93H.

His Shuyookh and his students

He narrated from:

'Abdullaah bin Ja'far and as-Saa'ib bin Yazeed, and Sahl bin Sa'ad and was endowed from him a drinking cup which the Messenger of Allaah had drank from. Likewise he narrated from Sa'eed bin al-Musayyib, and 'Urwah, and Abee Salamah bin 'Abdir-Rahmaan, and Abee Bakr bin 'Abdir-Rahmaan, and 'Abdillaah bin Ibraheem bin Qaaridh, and 'Aamir bin Sa'ad, and Yoosuf bin 'Abdillaah bin Sallaam and a great many others.

From those who narrated from him:

Aboo Salamah (who was one of his shuyookh), Aboo Bakr bin Hazm, az-Zuhree Ayyoob as-Sakhtiyaanee, Humaid at-Taweel, Saalih bin Muhammad bin Zaa'idah al-Laithee, his (own) son 'Abdul-'Azeez bin 'Umar, 'Uthmaan bin Dawood al-Khawlaanee and Yahyaa bin Sa'eed al-Ansaaree and many others.

Aboo Khuthaibah said: al-Muffadal bin 'Abdillaah narrated to us from Dawood bin Abee Hind who said: 'Umar bin 'Abdil -'Azeez entered upon us from this door, i.e., a door from the doors of the Masjid in al-Madeenah, so a man from the people said 'this faasiq (evil doer) has sent to us along with this son of his, to teach us al-Faraa'idh (the laws of inheritance) and the Sunan, and he claims that he will become a Khaleefah after him, and that he will lead a way like the way of 'Umar bin al-Khattaab may Allaah be pleased with him'. So Dawood said to us: 'Then by Allaah, he did not die until we saw that from him'.

From al-Laith bin Sa'ad who said: Qaadim al-Barbaree narrated to me that he reminded Rabee'ah bin Abee 'Abdir-Rahmaan something from the judgement

of `Umar bin `Abdil -`Azeez (i.e. in an affair), so Rabee'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 is in, he never made a mistake - ever'.

Ath-Thawree reports from `Amr bin Maymoon who said: 'The scholars who were with `Umar bin `Abdil -`Azeez were only students'.

Mubashir bin Isma'eel reports from Ja'far bin Burqaan from Maymoon bin Mihraan who said: 'We came to `Umar bin `Abdil -`Azeez thinking that he would be in need of us, but we found that we were only with him as students'.

Ibn Ishaq mentions from Abee Hakeem saying: I heard `Umar bin `Abdil -`Azeez say: 'I left Al-Madeenah, and there was nobody more knowledgeable than me, then when I came to Ash-Shaam, I forgot'.

His khilaafah

From Habeeb bin Saalim who said: I heard An-Nu'maan bin Bashir radhiyallaahu anhumaa say: we were sitting once in the Masjid, and Bashir used to be a man who would gather together his hadeeth, so then Aboo Tha'labah Al-Khushanee radhiyallaahu anhu came and said: 'O Bashir bin Sa'ad ! have you memorised any hadeeth from Allaah's Messenger concerning the rulers?', and Hudhaifah (ibn Al-Yamaan) radhiyallaahu anhu was present sitting alongside Bashir, so Hudhaifah radhiyallaahu anhu said: 'I have memorised a khutbah of his' so Aboo Tha'labah sat down, and Hudhaifah radhiyallaahu anhu said: Allaah's Messenger said: **((Prophethood will stay amongst you until Allaah wills it to, then He will lift it if he wishes to raise it, then there will be a Khilaafah upon the methodology of prophethood, and that will remain for as long as Allaah wishes it to, then He will lift it if he wishes to raise it, then there will be a an oppressive kingship, and that will remain for as long as Allaah 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 Allaah wishes it to, then He will lift it if He wishes to raise it, then there will be a Khilaafah upon the methodology of prophethood.))** Then he became quiet. Habeeb said: So when `Umar bin `Abdil-`Azeez stood (to rule), Yazeed bin Nu'maan bin Bashir was from amongst his companions, so I wrote to him with this hadeeth reminding him of it, and I said: Indeed I hope that Ameer ul-Mu'mineen (meaning `Umar) is the one after the oppressive and tyrannical kingships, so my letter was taken to `Umar bin `Abdil -`Azeez, and he became pleased and

amazed by it.¹ This hadeeth has been declared as Hasan it is reported by Al-Imaam Ahmad, and Aboo Dawood At-Tayaalisee, and Al-Bazzaar in their Musnads, and At-Tabaraanee in Mu'jam Al-Awsat (with only some of it), and Al-Haithamee said: its narrators are all trustworthy.

Juwairiyah reports from Naafi' that he said: it has reached us that 'Umar (ibn al-Khattaab) 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'. Naafi' said: 'I do not but think except that he is 'Umar bin 'Abdil - 'Azeez'.

Sa'eed bin 'Abdil-'Azeez said: Whilst Sulaimaan² was the ruler, he once said to 'Umar bin 'Abdil - 'Azeez 'O Abaa Hafs! Indeed we have ruled with that which you see, and there was no way that we could have known that this would have happened, so whatever you see to be of benefit to the general folk, then go with that, so from that is the removal of those who worked for the Al-Hajjaaj (bin Yoosuf) and the establishment of the prayers in their times after it had been taken out of its time', (although there were some excellent affairs that he heard from 'Umar regarding some of these issues), so it was said that Sulaimaan once made Hajj, and he saw a great many people in an area, so he said to 'Umar: 'Do you not see this creation whose numbers only Allaah knows of'? So he said 'today these are under your guardianship, and tomorrow they will be your adversaries (i.e. those who will want from you on the day of Judgement)'. So he began weeping profusely.

¹ Shaikh Al-Albaanee rahimahullaah mentions with regards to this: It is far fetched with me to apply this hadeeth to 'Umar bin 'Abdil-'Azeez, due to the fact that his khilaafah was close to the times of the khilaafah ar-Raashidah, and there was not after them an oppressive kingship nor a tyrannical one, and Allaah knows best. (See as-Silsilatul ahaadeeth as-Saheehah)

² He was Sulaimaan bin 'Abdil-Malik Aboo Ayyoob who took the Caliphate from his father after his brother in the year 96H and he was from the best of the Bani Umayyah Rulers. 'Umar bin 'Abdil-'Azeez used to be a minister of his, Ibn Seereen said of him: may Allaah have mercy upon Sulaimaan! He opened his Khilaafah with reviving once more the prayers being established in their correct times, and he ended it with his appointing 'Umar bin 'Abdil-'Azeez. He died in the year 99H. (See Ta'reekh al-Khulafaa)

I say (adh-Dhahabee): ‘Umar was a truthful minister for him, but he (Sulaimaan) fell ill at Daabuq for a week, after which he died, and at the time his son Dawood was away at the expedition of Constantinople.³

Yahyaa al-Ghusaanee said: ‘Umar used to prohibit Sulaimaan bin ‘Abdil-Malik from executing the al-Hurooriyah and he would say to him: ‘their share is that they should be imprisoned until they make clear their repentance’. So one time a Huroori was bought to Sulaimaan, so Sulaimaan said to him: ‘haih’ (hey!), so the Huroori said to him: ‘what shall I say? O evil doer the son of an evil doer’, so Sulaimaan said: ‘upon me is ‘Umar bin ‘Abdil -‘Azeez. So when he (‘Umar) came, he said to him: ‘listen to the saying of this individual’, and the Huroori repeated again what he had said, so Sulaimaan said to ‘Umar: ‘what do you think is due upon him?’ So ‘Umar was silent, so he said again: ‘I implore you that you tell me what you think is due upon him’, so he said: ‘I see that what is upon him is that you should revile him in the way he reviled you’. So he said: ‘the affair is not quite so’, then Sulaimaan ordered that he be executed.

‘Umar then came out and was followed by Khaalid who was one of the guards, so Khaalid caught up with ‘Umar and said to him: ‘O ‘Umar, how could you say to Ameer ul Mu’mineen: I see that what is upon him is that you should revile him in the way he reviled you? By Allaah, 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 Allaah’. So when assumed the Khilaafah to ‘Umar, Khaalid came and stood again in his rank of

³ As-Suyooti mentions: ‘Abdur-Rahmaan bin Hassaan al-Kunaanee said: Sulaimaan died whilst he was on an expedition at Daabuq, but when he became ill before his death he said to Rajaa bin Haywah: ‘who should take over this affair after me? (i.e. the Khilaafah), shall I appoint my son? So he replied ‘your son is absent’, so he said ‘my other son then’ so he replied back ‘he is too young’. He said ‘So who do you see then?’ Rajaa replied: ‘I see that you should appoint ‘Umar bin ‘Abdil-‘Azeez’, so he said: ‘I fear my brothers will not be happy with that’ so he said: ‘appoint ‘Umar and then after him Yazeed bin ‘Abdil-Malik, and write it down and keep it hidden with you, then call the people to give the pledge whilst it is still with held from them’. So he said: ‘I see’, then he called for a sheet of paper and wrote down his orders of who should rule after him, then he gave it to Rajaa 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: ‘Ameer ul Mu’mineen commands you all to give the pledge of allegiance to the one mentioned in this book’. So they said to him: ‘We will not give it’, so he came back (to Sulaimaan) and told him of this, then Sulaimaan said: ‘Go to the one who sees through pledges and covenants and like wise to the security personnel, then gather the people and see that they give the pledge, and anybody who refuses then strike his neck’, then they all gave the pledge. (See Ta’reekh al Khulafaa)

being a guard, so `Umar said: 'O Khaalid lay down the sword from yourself', then he said: 'O Allaah, indeed I put down Khaalid 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 Muhaajir Al-Ansaaree, and said to him: 'O `Amr, By Allaah you know that there is nothing between you and I by way of closeness except through Al-Islaam, but I have heard you being plentiful in reciting the Qur'aan, 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 Ansaar, so take this sword - for I have made you my guard'.

From `Abdul-`Azeez bin Yazeed al-Ailee who said: Sulaimaan once made the Hajj, and with him was `Umar bin `Abdil -`Azeez, so during this time heavy thundering and lightning struck where they were until the hearts of the people were going to leave them because of it, so Sulaimaan said 'O Abaa Hafs!, have you ever seen the like of this night, or heard of the like of it'? So he replied: 'O Ameer ul Mu'mineen! This is the voice of the mercy of Allaah, so how would it be if you were to hear the voice of Allaah's punishment'?!

From Rajaa bin Haywah who said: Sulaimaan 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 Ameer ul Mu'mineen today?' so I said 'He is calm (meaning still), so go in and give him salaam, and give the pledge of allegiance to the one who is mentioned in his will'(i.e. to the new ruler), 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 Ameer 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. So when they had finished I said 'May Allaah reward you all through Ameer ul Mu'mineen, so they said 'who is it'? So I opened the book and there was written: ('Umar bin `Abdil -`Azeez).

At this point the faces of Bani `Abdil-Malik changed (due to their dislike of this), but when they heard 'and after him should be Yazeed' they settled, so `Umar was sought out, but he was at the time in the Masjid, so the people came to him and conceded to him the Khilaafah but 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 minbar, and he sat there for a long time without saying anything. So Rajaa said: 'Are you all not going to stand up and give Ameer ul Mu'mineen the pledge of allegiance?' so they rose up to him (to give him the pledge), and he stretched his out to them, so when Hishaam bin `Abdil-Malik stretched out his hand to him he said: 'Innaa lillaahi wa inna

ilaihi raaji'oon (Indeed we belong to Allaah, and indeed we shall return to Him)' {this was said to express sorrow}, so 'Umar said to him: 'yes, Innaa lillaah (we belong to Allaah) when people like me and you have had to lead the people'. Then he stood up and praised Allaah and glorified him and said: 'O people! I am not old (advanced in years), but rather I am merely one who carries out duties, and 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. Rajaa 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 Muhaajir said: 'Umar prayed Maghrib prayers, and then he prayed over Sulaimaan'. Ibn Ishaq said: 'Sulaimaan died on Friday on the tenth of Safar in the year ninety nine Hijrah.'

Dawood bin Khaalid narrated to us from Suhail bin Abee Suhail who heard Rajaa bin Haywah saying: 'So 'Umar bin 'Abdil -'Azeez prayed over Sulaimaan, and when he had finished burying him the stablemen of the Khilaafah 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 Khilaafah?' So he said: 'in it is the family of Abee Ayyoob and in my tent (canopy) there is sufficiency'. So when the evening of that day came in, he said: 'O Rajaa! call for me a writer', so I called him one, so he began dictating to him in the best form of speech and yet made it concise, then he ordered it to be copied and distributed in every land.

From Hammaad that when 'Umar assumed the Khilaafah, he began to weep, and then he 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, Allaah will aid you'.

'Abdur Rahman bin Zaid mentions from 'Umar bin Asyad who said: 'By Allaah, 'Umar bin 'Abdil -'Azeez 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 Damrah who said: “Umar bin ‘Abdil -‘Azeez 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 Allaah 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’.

Yahyaa bin Abee Ghunayah mentions from Hafs bin ‘Umar bin Abee -Zubair who said: ‘Umar bin ‘Abdil -‘Azeez wrote to Abee Bakr bin Hazm, 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-Awzaa’ee said: When ‘Umar bin ‘Abdil -‘Azeez cut off the allocated subsidy that used to be given to his family (Bani Ummayyah) 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-Ghamaad’. (i.e. a far off place)

Asmaa bin ‘Ubaid said: Anbasah bin Sa’eed bin Al-‘Aas once entered upon ‘Umar bin ‘Abdil -‘Azeez, and he said: ‘O Ameer ul Mu’mineen, indeed those who came before you from the Khulafaa 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?’ So ‘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 Banu Marwaan once gathered at the door of ‘Umar bin ‘Abdil -‘Azeez and said to his son ‘Abdil-Malik: ‘say to your father: that those who came before you from the Khulafaa used to give to us (i.e. 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. So he (‘Abdul-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’.

From Khalaf bin Tameem who said: ‘Abdullaah bin Muhammad narrated to us from al-Awzaa’ee who said: ‘Umar bin ‘Abdil -‘Azeez once wrote to us a letter, and nobody other than me and Makhool memorised it, and in it was: ‘As for

what follows, then 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. Wa Salaam’.

From Mu’aawiyah bin Saalih who said: Sa’eed bin Suwaid narrated to us, that ‘Umar bin ‘Abdil -‘Azeez lead them in the Friday prayers, then he 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 Ameer ul Mu’mineen, indeed Allaah has given to you (i.e. from wealth), so why don’t you wear that which is better! So he replied: ‘The best intention is where there is a novelty, and the best pardon, is where there is ability (power)’.

Al-Hajjaaj bin ‘Ansabah said: Some of Banu Marwaan once gathered together and said: ‘lets enter upon Ameer ul Mu’mineen, 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 Allaah, and if you are limited in that then there is the Sunnah of Allaah’s Messenger, and if you are limited in that then upon you be the meanings of the hadeeth’.

From Maslamah bin ‘Abdil - 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 (i.e. dirty), so I mentioned it to her again and she said ‘By Allaah, he does not possess another shirt’.

Al-Fasawa mentions: Ibraheem bin Hishaam bin Yahyaa narrated to us saying my father narrated to me from ‘Abdil-‘Azeez bin Umar bin ‘Abdil -‘Azeez who said: ‘Mansoor once called me and asked ‘how much were the revenues of Umar bin ‘Abdil -‘Azeez when he became Khaleefah?’ I said ‘fifty thousand deenars’, so he said ‘how much were they on they day he died?’ I said ‘two hundred deenars’.

Isma’eel bin ‘Iyyaash reports from ‘Amr bin Mahaajir who said: ‘Umar bin ‘Abdil -‘Azeez’s expenditure each day used to be two dirhams’.

Sa'eed bin 'Aamir ad-Dubba'ee reports from 'Awn bin al-Mu'tamir that Umar bin 'Abdil -'Azeez 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 Ameer ul Mu'mineen, yet you do not have a dirham'? So he replied: 'this is easier than dealing with the iron collars in the Hellfire'.

Marwaan bin Muhammad said that Muhammad bin Mahaajir narrated to us saying my brother 'Amr narrated to me that Umar bin 'Abdil -'Azeez on the day of Eid would wear the outer garment of Allaah's Messenger, and he would take in his hand a stick.

Isma'eel bin al-Khutabee said: I read concerning some of his attributes in some books, he was fair skinned, with a soft face, handsome, who had a thin physique, a fine beard, his eyes were sunken into his face, on his forehead was the remnants of a hoof mark...

In the (Zuhd) of Ibn al-Mubaarak he mentions: Ibraheem bin Nasheet informed us saying Sulaimaan bin Humaid narrated to us from Abee 'Ubaidah bin 'Uqbah bin Naafi' that he entered upon Faatimah bint 'Abdil-Malik and said: 'will you not tell me of something concerning 'Umar'? So she said: 'I do not know him to have washed from Janaabah nor from a wet dream since he took the Khilaafah'.

From Amr bin 'Uthmaan al-Himsee who said Khaalid bin Yazeed narrated to us from Ja'wanah who said: a man once entered upon Umar bin 'Abdil -'Azeez and said: 'O Ameer ul Mu'mineen! Those who came before you (in rule), the Khilaafah used to be an adornment for them, but you are an adornment for the Khilaafah'. So he ('Umar) turned away from him.

From 'Abdil-'Azeez bin 'Umar who said: Rajaa 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?' (i.e. to re-light it) so he said 'no, leave him', so I said 'I'll get up' so he said 'no, it is not from the manners (good conduct) of a person to utilise his guest'. So he got up himself to re-fill it with oil, then re-lit it and came back and said: 'when I got up I was Umar bin 'Abdil -'Azeez and when I came back I was Umar bin 'Abdil -'Azeez'.

From `Ataa who said: `Umar bin `Abdil -`Azeez used to gather the fuqahaa (jurists) every night, then they used to remember death, and the qiyaamah, and the hereafter, then they would cry as though there was a janaazah taking place between them.

It is reported from As-Saa'ib bin Muhammad who said: Al-Jarraah bin `Abdillaah wrote once to `Umar bin `Abdil -`Azeez saying: 'The people of Khurasaan are a people who are a bad responsibility, and there is nothing that befits them except the sword and the whip, so if Ameer ul Mu'mineen sees it as such that he should allow me to undertake that.' So `Umar wrote back to him saying: 'As for what follows: then your letter has reached me, and in it you mentioned that the people of Khurasaan are a bad responsibility, and that there is nothing that 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. Wa salaam'.

Yazeed bin Hawshab said: I have not seen anyone more sorrowful than Al-Hasan (Al-Basree) and `Umar bin `Abdil -`Azeez, it is as if the Hellfire was not created except for the two of them.

`Umar bin Hafs said: `Umar bin `Abdil -`Azeez said to me: 'if you hear a Muslim say a statement, then do not take it to mean to something bad as long as you do not cease to find for it the possibility to mean something good'.

From Isma'eel bin `Iyyaash from `Amr bin Muhaajir who said: Umar bin `Abdil -`Azeez once desired for 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 to your master my salaam and say to him: your gift has touched us where you would have liked it to', so I said: 'O Ameer ul Mu'mineen! He (the sender) is the son of your uncle, and a man from your household, and you are aware that Allaah's Messenger used to eat from the gifts given to him'. So he said: 'may Allaah 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'.

Hammaad bin Zaid reports from Ayyoob who said: it was said to Umar bin `Abdil -`Azeez: O Ameer ul Mu'mineen! If you were to come and stay in al-Madeenah, such that if Allaah decreed for you death, you would die there and then you would be buried in the fourth grave along with Allaah's Messenger. So he said 'By Allaah, if Allaah 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 Muhaajir said: ‘Umar used to burn a candle when he would deal with the affairs of the Muslims at night, then when he would finish from that he would blow out the candle and instead light his out lantern’. (I.e. so as not to use the money of the people for his own use).

Hakkaam bin Salm said from Abee Haatim who said: when Umar bin ‘Abdil - ‘Azeez once became sick, a doctor was brought in to see him, so he said after seeing him: ‘he has an ailment which has no remedy, his heart has become overwhelmed with fear’.

An-Nufailee said: An-Nadr bin ‘Arabee narrated to us saying: ‘I used to enter upon ‘Umar bin ‘Abdil - ‘Azeez, and he would always have a shiver to him, as though the sorrows of the creation were upon him’.

Hasan Al-Qisaab said: ‘I used to see wolves watching over a flock of sheep in the semi deserts (steppes) during the Khilaafah of ‘Umar bin ‘Abdil - ‘Azeez, so I said: ‘Subhaanallaah, wolves amongst sheep and they don’t even harm them!’ So the shepherd of the sheep said: ‘if the head (ra’s) is virtuous, then the body feels no harm’.

Maalik bin Deenaar said: when ‘Umar bin ‘Abdil - ‘Azeez became ruler, the herdsmen started saying: ‘who is this righteous Khaleefah who has stood over the people? Due to his justice the wolves have stopped attacking our sheep’.

Moosaa bin A’een said: ‘We used to herd sheep at Kirmaan in the Khilaafah of ‘Umar bin ‘Abdil - ‘Azeez, 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’, so they went to find out, and they found that he died on that night.

Farraat bin As-Saa’ib said: Faatimah bint ‘Abdil-Malik the wife of ‘Umar bin ‘Abdil - ‘Azeez once possessed a jewel (gem) that her father had ordered to be made for her whose like had not been seen of before, so ‘Umar bin ‘Abdil - ‘Azeez said to her: ‘you can choose, either you can put your piece of jewellery into the bait ul maal (muslim treasury), or either give me permission to leave you (i.e. divorce) because I dislike that myself and you and THAT should be in one house’. So she said ‘rather I choose you over it and that which several times as much as it is’. So he ordered it to be taken, and it was put into the

bait ul maal of the Muslims, then when `Umar passed away, and Yazeed assumed the Khilaafah, he said to Faatimah: 'If you wish I will return it (the jewel) to you'. So she replied: 'By Allaah 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'.

His death

From Marwaan bin Mu'aawiyah who said from Ma'roof bin Mushkaan from Mujaahid who said: Umar bin `Abdil -`Azeez 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 to 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 deenars, as well as being granted freedom (from slavery)', he 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'.

Muhammad bin Muslim At-Taa'ifee who said from Ibraheem bin Maysarah that Umar bin `Abdil -`Azeez purchased his grave before he died for ten deenaars.

From Laith bin Abee Ruqayyah that Umar bin `Abdil -`Azeez said (whilst he was sick) 'Sit me up', so they sat him up, then he said: 'I am the one who you commanded, and I fell short, and you forbade me and I disobeyed, (three times) but none has the right to be worshipped except Allaah', then he fixed his glare and said: 'I see indeed green figures, who are not human and nor jinn', then he died.

Al-Mugheerah bin Hakeem said: I said to Faatimah bint `Abdil-Malik: 'I used to hear Umar bin `Abdil -`Azeez in his sickness say 'O Allaah 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 Allaah))) (Soorah al-Qasas : 83) he said this many times and then he fell silent, and 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'. So when he entered, he let out a cry, so 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 Hassaan who said: when (death) was coming upon Umar bin `Abdil -`Azeez he said to us 'leave me alone', so we left but Maslamah and Faatimah sat outside his door, then 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...)) the verse, then the voice went quiet, so Maslamah said (to Faatimah): 'your companion has passed away', so then they entered to find that he had passed away.

Khaleefah bin Khayyat and others report that Umar bin `Abdil -`Azeez died on the day of Friday with five days left to the end of the month of Rajab in the year one hundred and one after Hijrah and he died at Dair Sam'aan in the province of Hims (Homs), he lived for thirty nine and a half years, and his Khilaafah was for two years five months and a few days.

Hishaam said: When the news of his death came to Al-Hasan (Al-Basree) he said: 'The best of the people has died'.

From Ibn Wahb who said from Maalik that Saalih bin `Alee al-Ameer was once looking for the grave of Umar bin `Abdil -`Azeez, but could not find anyone to tell him where it was, so he was directed to a Monk whom he asked so he replied: 'You are looking for the grave of As-Siddeeq? It is over in that field'.

Ibn Hibbaan mentions him amongst the reliable ones (thiqaat) from the Taabi'een, and Al-Bukhaaree said: Imaam Maalik and Sufyaan bin Uyainah said: "Umar bin `Abdil-`Azeez is an Imaam'.

Sufyaan Ath-Thawree said: 'The Khulafaa are five: Aboo Bakr, `Umar, `Uthmaan, and `Alee, and `Umar bin `Abdil-`Azeez'. Reported by Aboo Dawood in his Sunan.

Taken from:

- Siyar `A'laam an-Nubalaa of Imaam Adh-Dhahabee (Muassasaa ar-Risaalah) vol 5 pages 114-148
- Tahdheeb ut-Tahdheeb of Al-Haafidh Ibn Hajar (Hindee, Hyderabad - Deccan) vol 7 Pages 475-478

- Ithaaf ul Jamaa'ah of Humood At-Tuwaijiree (Dar as-Samee'ee) vol 1 pages 209-210
- Ta'reekh al-Khulafaa of As-Suyooti (Matba'ah as-sa'aadah, Egypt) pages 225-246
- Silsilatul ahaadeeth as-Saheehah of 'Alaamah Al-Albaani (Maktaba al-Ma'aarif) vol: 1 hadeeth number: 5

Additional benefit: see also the letters exchanged between 'Umar bin 'Abdil-'Azeez and the famous taabi'ee Al-Hasan Al-Basree.