

## THE RIGHTS AND RESPONSIBILITIES OF RULERS IN THE LIGHT OF THE LIFE OF OMAR BIN ABDUL AZIZ

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### Abstract

Allah Almighty has also given a small part of His kingdom and rule to His servants with His grace and mercy. They become leaders of some country or nation. Allah Almighty gives him the opportunity to become the leader of the people. Obviously, the holder of this position has certain rights which are the responsibility of the subjects. However, it is necessary and necessary for the subjects to observe these rights. In this context, we will mention the rights that the subjects must take into account.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا<sup>1</sup>

O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result. In the context of this verse, where obedience to Allah and His Messenger has been declared mandatory, obedience to the rulers has also been declared mandatory. Under this, the sayings of the commentators quote that in some matters obedience to the ruler will be necessary and necessary. His name was Umar bin Abdulaziz bin Marwan. Abu Hafs surname. This pious character became the fifth Caliph among the Rashidun Caliphs. In 61 or 63 AH, Umar bin Abdul Aziz was born in Mauza Halwan, Egypt, when his father was the ruler of Egypt. Your mother's name was Umm Asim. She was the daughter of Asim bin Khattab and the granddaughter of Hazrat Umar. Who was the owner of great character and good morals. The mother of this noble lady was also very upright, virtuous and religious. She belonged to Banu Hilal tribe. She was married to Hazrat Asim, the son of Umar Farooq.

وكذلك تجب طاعة ولاية الأمر<sup>2</sup>

Similarly, obedience to those who have been made responsible for matters is obligatory.

ثم ان وجوب الطاعة لهم ما داموا على الحق فلا تجب طاعتهم فيما خالف الشرع<sup>3</sup>

Then their obedience will be obligatory in those matters in which they are in accordance with the Shari'ah, so obedience will not be required in such actions that are against the Shari'ah.

فقد أخرج ابن أبي شيبة عن علي كرم الله تعالى وجهه قال: «قال رسول الله صلى الله عليه وسلم: لا طاعة لبشر في معصية الله تعالى»<sup>4</sup>

Ibn Abi Shaiba narrated from Hazrat Ali that the Prophet (peace be upon him) said: It is not permissible for a servant to obey Allah in disobedience.

We quote from the words of Shah Waliullah Muhaddith Dehlavi how necessary and necessary the obedience of the Caliph is to the subjects:

"Whatever the Caliph orders regarding the essentials of Islam, and whatever his command is not contrary to the Sharia, it is obligatory upon the Muslims whether the Caliph is just or unjust." And if the people differ in the branches of religion and the caliph orders something that is ijthadi and does not contradict the book and the known Sunnah and the consensus of the Salaf and is not



contrary to a strong hypothesis which is based on clear evidence, then the caliph's It is necessary to listen to the word and act according to his order, even if this order of the caliph is not in accordance with the religion of the person. After the Muslims have agreed on the rule of a sultan, it is forbidden to rebel against that sultan, even if that sultan does not meet the conditions of caliphate. But in the event that it shows clear disbelief.<sup>5</sup>

It is clear from this verse and the explanatory references that obedience to the Amir and the ruler of time will be permissible only in those works in which Allah and His Messenger ﷺ have a way. Those works and all those matters in which disobedience to Allah and His Messenger ﷺ are being obeyed will not be permissible.

Different abilities are rarely accumulated in a human being. Moral qualities are rare among people who are distinguished by mental and intellectual status. Those who spend their lives in religious activities cannot perform other worldly tasks well. And those who are very actively involved in national and political affairs, the rules of religion and morals are completely lost from their hands. But no kidney of nature is free of exceptions and Hazrat Umar bin Abdul Aziz is an excellent example of this exception<sup>6</sup>.

His name was Umar bin Abdulaziz bin Marwan. Abu Hafs surname. This pious character became the fifth Caliph among the Rashidun Caliphs.

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"Hazrat Umar bin Khattab (RA) opposed mixing water with milk during his caliphate. One night Hazrat Umar was patrolling when he suddenly heard a woman's voice from a house saying to her daughter, "Daughter! In the morning, add water to the milk. The daughter replied, "I cannot mix water with milk because Ameerul Momineen Hazrat Umar has forbidden mixing water with milk." Mother replied, is Omar watching at this time? The daughter replied that if Umar is not watching, God of Umar is watching. So I can never add water to milk.

When Hazrat Umar heard this conversation, he liked it very much and put a sign on the door. When morning came, Hazrat Umar found out who the woman was. On inquiry it was found that there was a widow woman and her daughter. He belongs to Banu Hilal tribe. Hazrat Umar said, "I am not in a position to get married at this time." He said to his son Hazrat Asim, marry this girl. He is indeed worthy that a knight should be born from his womb to lead all of Arabia. So Hazrat Asim married this girl. Umm Asim bint Asim bin Umar bin Khattab was born from her womb. Umm Asim was married to Abdul Aziz bin Marwan bin Al Hakim. Hazrat Omar bin Abdul Aziz was born from him.<sup>7</sup>

Salman bin Abdul Malik was suffering from death. At the same time, Raja bin Haywa Kundi advised him that if you want to take care of your hereafter over the Ummah, then make Umar bin Abdul Aziz the caliph after you. Of course, it is one of Solomon's virtues that he did not hesitate to accept this promise. And bequeathed that which Satan could not get his share. Ibn Sirin says that may Allah have mercy on Sulaiman who started his caliphate with the revival of prayer and ended it with the replacement of Umar bin Abdul Aziz. "

After assuming the caliphate, this was the first meeting with the Muslim Ummah, so he addressed them and said: O people! This responsibility has been put on my shoulders without asking me. Neither did I ask for it, nor did the Muslims consult about it. I have canceled the pledge of allegiance you people made to me. On this, all the people raised their voices and said: O Ameerul Momineen! We chose you and we are pleased with you. So you became the guardian of our affairs with good and blessings." Then, clarifying his approach to the politics of the Muslim Ummah, he said:

Afterward: Indeed, there is no new prophet after your prophet. And there is no Book after the Book revealed to them. Beware! Listen, what the Lord has made lawful will remain lawful until the Day



of Resurrection. listen! I am not a judge. I am only an implementer and I am not an innovator, I am only a follower.

Beware! There is no obedience to anyone in disobedience to the Lord. Listen, I am not better than you, but I am one of you. However, Allah has placed a heavier responsibility on me than you. O people! Whoever becomes our partner should become our partner in five things; otherwise he will not come close to us. He brought to us the need of a person who cannot provide for himself. And may he support us with his courage and effort and show us the path to the good that we should follow and reach. He should not backbite our subjects. Don't be fooled by useless work. I bequeath to you people the piety of the Lord. Indeed, the piety of the Lord Almighty is a substitute for everything. Whereas there is no substitute for the piety of Allah. Act for your hereafter. And indeed, whoever acts for his Hereafter, Allah is sufficient for him in this world. Reform your inner self and Allah will reform your outward appearance. Remember death abundantly and prepare for it well before you die. Indeed, death is the destroyer of pleasures. Indeed, this Ummah has no disagreement about its Lord. Neither is there any disagreement about his prophet and his book, if there is, it is in dirhams and dinars.

By Allah! I will not give wrong to anyone and I will not stop anyone's legitimate right. Then you told everyone in a loud voice and said, people! Obedience is obligatory on whoever obeys Allah, and whoever disobeys Allah, there is no obedience to him. If the people around you obey like you, then I am your guardian, and if they take revenge and enmity, then I am not your guardian.<sup>8</sup>

The life of Syedna Umar bin Abdul Aziz is a priceless life and contains lessons and lessons for the rulers. His life tells us how a ruler should live and how to fulfill the rights of his subjects. And what duties have been entrusted to the subjects that they should take care of the ruling time. At this time, we present the responsibilities of the ruling time with the biography of Syedna Umar bin Abdul Aziz. From which many lessons can be learned.

Muhammad Bin Ka'b Qarzi says: When Umar Bin Abdul Aziz became the Caliph, he called me. I was in Medina at that time. So I came to them, it is said that when I went to them, I started staring at them in such a way that I could not take my eyes off them because of my amazement. On this he said: "Ibn Ka'b! You are seeing me in a way that you have never seen me before." It is said that I said: "Because your color has changed, your body has become weak and your hair has fallen." See how it will be when my eyes have flowed down my cheeks and blood and pus flow from my nostrils, then you will not recognize me at all!

All the attention of Umar bin Abdul Aziz was focused on taking back the confiscated property and distributing it among the people. When Umar bin Abdul Aziz was made Caliph, he remained in grief for two months because the responsibilities of the people's affairs had fallen on him, then he began to consider the people's affairs and to return the confiscated properties to their original owners. Started. Even you were more worried about people than your personal matters. This was your routine until your death.

When he passed away, the jurists met his wife to condole and expressed the shock of his death to the people of Islam. They said to you: Tell us something about them, for a man is best known to his wife. You said: By Allah! He was not the foremost among you in terms of fasting and prayer. But I swear by God and say that I have not found any human being better than Umar in fearing Allah, may Allah have mercy on him.

He used to sit for their needs throughout the day, and in the evening, if there were still some needs left, he would continue to work continuously in the night. He used to perform two rakah-like zaphari, and then sat with his chin on his palm. Tears were flowing down the cheeks. He remained in this state until dawn dawned. Then when morning came, they were fasting. I asked him: Was there anything special tonight that I am seeing now? He said: Yes, I found myself responsible for every black and white of this Ummah. I want to meet the poor people, destitute beggars, needy, poor, oppressed prisoners and other people of the same kind spread in different corners of the earth. I realized that Allah Ta'ala will hold me accountable for all this. And Muhammad صلى الله عليه وسلم will fight a case against me in their case. I am afraid that I will not have any excuse in front of Allah



Almighty. And I will not be able to convince Muhammad ﷺ with any argument. My soul trembled at this. I began to fear for myself.

By Allah! Umar used to be there where a man's happiness with his wife reaches its limit. And in this situation, if Allah, the Exalted, would have given them any order, they would have been in agony as a bird falling in water is in agony. Then you would cry loudly. I would even remove the quilt from me and them for their comfort.

## 2) Choosing scholars to train the people:

In one of his letters, he wrote to his subordinates that you order the scholars and jurists in your army to spread the knowledge that God has blessed you with and explain it in your gatherings. In one letter he wrote: I order the scholars to spread the knowledge in the mosques that the Sunnah has been put to death.

He also wrote to his officials to issue stipends to the scholars so that they can engage in the broadcasting of religious studies with leisure. You appointed many scholars to educate the people. So he sent Yazid bin Abi Malik Damaschi and Harith bin Yamjad Ash'ari to the villages to educate the people.<sup>9</sup>

It is very prominent in the life of Syedna Umar that he has given his position to the scholars. The work that is their responsibility has been entrusted to them and they have also been made bound by it. It did not happen that they were disgraced and they were seen knocking on the doors of the rulers because of money and wealth. No, but he sent a message to the workers that the scholars should be allowed to do their work and their stipend should also be fixed. It is especially needed in villages. Syedna Umar has made it clear by his actions that it is necessary to employ scholars in the villages and to set a stipend for them. If it does not happen that the scholars get caught in the cycle of economy and get away from this work, then it is a waste of religion. Therefore, the ruler should follow their example and become bound by it and make the workers also bound by it, which scholars should be valued everywhere and their stipends should be fixed.

## 3) Following the Sunnah and religion:

It is narrated on the authority of Ubaidullah bin Umar that Umar bin Abdul Aziz gave a sermon and said: O people! Allah did not send any prophet after our Prophet ﷺ. And no book was sent after this book. Therefore, what Allah has made halal through the blessed tongue of His Prophet ﷺ is halal and what he has made haram is haram until the Day of Resurrection. Be aware, I am not a judge but an enforcer. I am not a heretic but a follower. I am not better than you except that I burden you. It is not permissible for any of Allah's creations to be obeyed in disobedience to Allah.<sup>10</sup>

From this tradition, it becomes clear that Hazrat Umar bin Abdul Aziz had placed him in the circle of religion, so much so that religion had become a religion. Religion is being talked about in every matter and everywhere. Religion is being invited everywhere. And they are inviting that disobeying Allah and obeying the creation cannot be justified in any way. Therefore, the Caliph of the time and the ruler should follow the life of Sayyiduna Umar and bring himself into the circle of religion and become religious himself and make people religious and tell them which is the path of Sunnah. And what is the other way?

## 4) The need for fear of God:

Hazrat Umar bin Abdul Aziz while giving a sermon to the people said:

People! Keep the fear of God. Because the fear of God Almighty is a substitute for everything. But there is no change. People! There have been rulers before me whom you thought necessary to please, so that you might be safe from their oppression. People! I will not keep wealth from you. Rather, I will spend it where I am commanded. Listen! It is not permissible to obey the creatures in disobedience to the Creator. I say this, Astaghfirullah, welcome.

Hazrat Umar has made it clear with his words that the fear of Allah should be in the heart of the ruler. Therefore, he should not force the people in such a matter in which differences and chaos arise among the people and they do not obey the religion. Because if this is done, tomorrow Allah



will surely ask that I did not oblige them to do such and such a task, why did you oblige them? What will be the answer?<sup>11</sup>

5) If there is no revival of Sunnah, life is meaningless:

Hazrat Umar bin Abdul Aziz gathered the stateless people (who had come to Dar-ul-Khilafah for their needs) and gave them a sermon in which he said: "People! Go back to your own regions, for when you are with me I forget you and when you are in your own place I remember you well, look! I have appointed some people as rulers over you, I will not say that they are the best among you. Yes, I can say that they are better than bad. If a person is oppressed by his ruler, then I want to inform him that he is not allowed by me (action will be taken against him on receiving information) and who has not been oppressed in any way (Yunhi came here He should go back to his place. Watch! I have prohibited this wealth for myself and my family. Now, if I am stingy in giving to you too, then I have become a miser of the highest level. God! If I cannot raise any Sunnah or follow the path of truth and justice, then I do not want to live even for an hour.<sup>12</sup>

From this it is known that the task of the ruling time is to work for the revival of the Sunnah. Devote your life to the Sunnah. Sunnah dripped from his every action. In his ways, the ways of the Prophet ﷺ should be found. He himself should lead a life of Sunnah and make people bound by Sunnah. This is his welfare and people's lives are also in it.

6) Care of the blind and disabled:

When Hazrat Umar bin Abdul Aziz had many slaves of Khums, he would give one slave to serve two or two disabled people and he would give mercy to every blind slave.

7) Correction method

After the caliphate, Abdul Malik, the son of Hazrat Umar bin Abdul Aziz, asked him, Father! I see that you have postponed many such tasks, which I thought that if you were given the government even for an hour, you would They will be executed immediately. And I want that no matter how many incidents you and I have to go through, but you will do this work. Hazrat Umar bin Abdul Aziz said: Son! Masha Allah, you are very lucky and wise, your opinion is absolutely correct. But the real complication is that at this time it is not enough for me to support him on any matter of religion. Until I mix a little world with it. I want to soften their hearts; otherwise there is a fear that there will be such a big rift in them that it will not be possible for me to mend it.

8) Justice and Court

Waleed bin Abdul Malik had a boy called Rooh. It was developed in rural areas. And he looked quite rustic. A few Muslims brought this to Hazrat Umar's court that some of their shops in Homs were occupied by a "spirit". These shops were given to Rooh by his father Abdul Malik as Jagir. Hazrat Umar said: Return their shops. The Spirit said: I have this written by Waleed. He said: What is the meaning of Waleed's writing when the shops are his and there is evidence? After this decision, both sides got up and left. After going out, the spirit threatened the plaintiff, he came back and complained that Ameerul Momineen! By God, he threatens me. Hazrat Umar said to Ka'b bin Hamid, who was his police officer: Go to Ruh, if he hands over the shops to him, then better, and if he refuses, then cut off his head. When the supporters of Ruh heard this statement of the Caliph, they immediately went and informed him. Hearing this command, he shuddered. Meanwhile, Ka'b bin Hamid came out. He took out a sword from Niam and said to him: Hand over their shops to them immediately or else. They said: Very good, so he left the possession of the shops.<sup>13</sup>

This incident reminds us how fair the ruling time should be. He should take a decision in such a way that no one's right is violated and no one has any problem with anyone. There is no doubt that someone will be angry while making a decision, but if the decision is right, then no anger will be seen, there will be seen the orders to implement the decisions of Allah and His Messenger (peace be upon him).

9) The command to offer prayer

Hazrat Omar bin Abdul Aziz wrote (in the name of the commanders of the army and the governors): In the name of the commanders of the army from the servant of Allah Umar Ameer al-Momineen: But later: The strong circle of religion and the circle of Islam is to believe in Allah, the right time. But praying is giving zakat. Adhere to the timings of prayers. So the Zuhr Nama Zakah time is after





the fall. Asr prayer should be offered when the sun is white and clear. There should be no yolk in it. The Maghrib prayer should be offered at the time of breaking the fast and do not offer the Isha prayer until the whiteness of the horizon disappears. When the whiteness of the horizon continues, pray the Isha prayer within the third night. After the whiteness of the horizon ends, the sooner Isha prayer is offered, the better and more appropriate it is. However, its completion and reading it at the right time is the exception to what I have described in this letter. Then pray Fajr in the dark. Follow it well. Because its observance is right. Make your self accustomed to it and leave all business when the time for prayer comes. And write this order to the subordinate authorities in the names of the cities and towns, because certainly the prayer is obligatory on Muslims and is limited by time<sup>14</sup>. Undoubtedly, Zabeah prevents from immoral and indecent acts. And the remembrance of Allah is a great thing. (Al-Ankabut) The person who wastes zakat will be the most wasteful of the rest of the rules of Sharia. Observe and take care of the rules of Sharia abundantly and order the people of knowledge and jurisprudence in your army to arrange for the dissemination and publication of the knowledge that Allah has taught them. And describe it in your congregations.

#### 10) Politics of Syedna Umar bin Abdul Aziz about returning the rights of the people

You have made a firm intention to deliver someone's right, be it small or big, to its rightful owner. And he started it with himself.

According to the narration of Ibn Saad, when Sayyiduna Umar bin Abdul Aziz decided to return the rights of the people, he said: It is appropriate that I start with myself. This is how you set yourself up as a role model for others. You considered all your property and wealth and announced to give it all up. He even returned the jewel of his ring saying that it was given to me by Waleed from the wealth coming from the West.<sup>15</sup>

He left his property and wealth in many ways. So sold some. After becoming the caliph, he meditated in his house which he bought from a slave. Then he saw the luxurious and expensive perfumes on his clothes and sold them all. All this was sold for 33 thousand dinars. You gave this huge amount as charity in the way of Allah.<sup>16</sup>

This work of Syedna Umar bin Abdul Aziz is very happy that he gave his wealth in charity in the way of Allah. Indeed, it is a brilliant aspect for a ruler of the time to bring himself to this side and to teach it to the people as well. People follow their kings. People walk in the direction they walk. Therefore, the ruler of the time should also have a religious thought and spirit, which will benefit others and bring others to this side. Surely this is a great charity.

#### 11) The rights of the righteous at their gates

During your time, you did not do such a thing that people's wealth was taken away by force and handed over to Baitul-Mal. He even declared that whoever among the members of Ummah and Ramlat-e-Islamiyyah has any right over an Amir or any group of Banu Umayyad or those people have taken any right from them, he must bring a witness and return his right. can take Then it was as if the people's network was closed. Every oppressor came with a witness and you continued to give him his right. What farms, what properties and what financial claims. Whoever presented the witness on the claim was given the same.<sup>17</sup>

#### 12) Bait Al-Mal (Government Treasury)

According to him, no one had a right in Baitul Mal except the rightful. It was not even for him who is the administrator and supervisor of Bait al-Mal. If some money in Baitul-Mal was reduced due to fraud, then the manager and supervisor had to make up for it from his personal wealth. Also to Wahib bin Munba, who was a pious scholar and who was counted among the people of Allah. It was not forgiven while you were the manager of the treasury and the amount was reduced. And you wrote to Umar: Look, there is a dinar or a few dinars less in the treasury. Umar writes in his reply: I do not blame your religion. And not your trust. However, I blame you for your wastage and negligence. Muslims are going to quarrel with me about my wealth. Please deposit as many dinars as are less in Baitul-Mal. Finally, Wahib collected those dinars from his personal wealth.<sup>18</sup>

#### 13) Reform of Imperial Expenditure

When Hazrat Umar bin Abdul Aziz returned after completing the burial of Salman, he was given a royal ride. He said: How is this? It was said: These are the royal rides that no one has ever ridden



on, their use is that the Caliph first graces them with a ride. He did not accept them and said to his servant Muhamiz: Enter them into the treasury of the Muslims. Also tents and canopies are furnished for you. Which no one had ever used. It was customary that this kind of canopies were installed for the caliphs when they assumed the post of caliphate. You saw it and said: What is this? It was submitted: These are the tents and canopies of the new caliphate which have never been used. It is the first time that the new Caliph is seated in them. He said: Resistance! Add them to the treasury of the Muslims. Then you rode your mule to the carpet sellers who had been decorated in honor of the new Caliph. You sat down on the mat, kicking them off your feet. Then he said: Resistance! Collect them also in the treasury of the Muslims<sup>19</sup>.

This method of Syedna Umar is commendable that he used to take advice from sincere well-wishers. Because it creates stability in the intellect. And the right path is found. Because no matter how open-minded and strong-minded a person is, when there is personal gain in front of him, he goes astray. And disgraced. Or seems to slow down. And makes a mistake. Because man's love for his own self and the fear of making a mistake towards his own self is a source of terror and wonder. And that's when he doesn't give in to desire. Even eminent and capable people cannot be safe from the fact that their nights are in the category of desire, leaving reason behind for their own self. And don't worry about them. And may their nights be right. But when one's opinion differs from that of others, he will be protected from the defects of both. That is why Umar's opinion used to be right and sound<sup>20</sup>

## RESULT

Hazrat Umar's life also has a historical aspect and most of all in his life, adherence to religion and adherence to the ways of Rasulullah sallallahu 'alaihi wa sallam was found. How much has he arranged for prayer? How wonderful it is to bring people like religion, especially towards prayer. Therefore, the rulers of the time should follow the life of Hazrat Umar and promote religion and religious orders. Leave it to Allah as far as he can. One of the responsibilities of a ruler is to give his right to the rightful. No one's property and property should be seized unjustly. This has become a practice nowadays. Therefore, the rulers of the time should learn from the biography of Umar and consider this direction so that no one's right is violated. And his right should reach the rightful one. It should not happen that people stand behind a sack of flour for three months and cannot find it again. Even the witnesses came forward and just take the right, whether it is land or wealth, whatever it is, it was given to him.

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