

**THE
MODERATES**
UMAR ABDUL AZIZ & NIK ABDUL AZIZ

7.61
JW

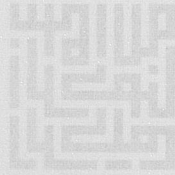
IDEAS BY
WAN JI WAN HUSSIN & SAIFULAMRI M. HUSSAIN

TRANSLATED BY
MASRUM DAYAT



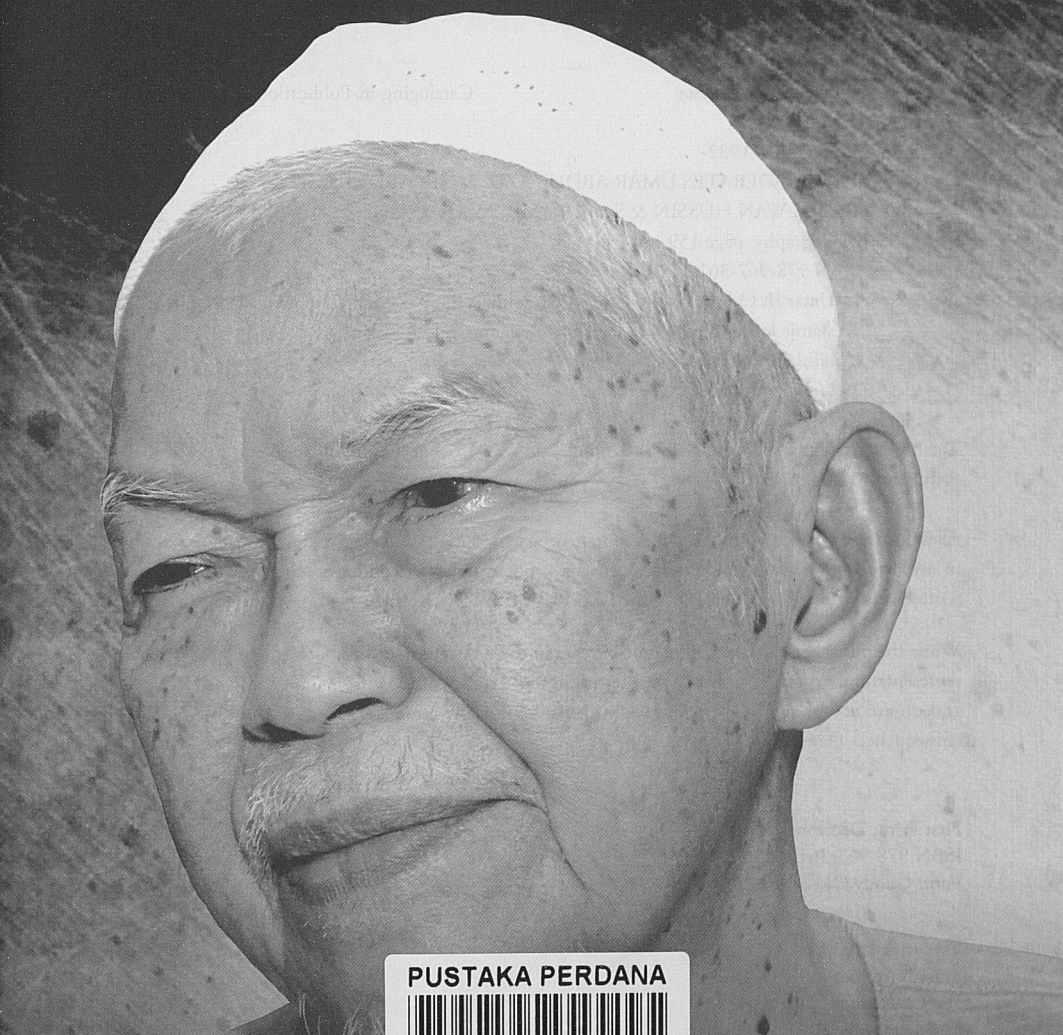






Fundamental Islamic Books Publisher





PUSTAKA PERDANA



1010889

THE

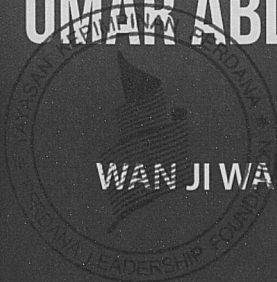
MODERATES

UMAR ABDUL AZIZ & NIK ABDUL AZIZ

IDEAS BY

WAN JI WAN HUSSIN & SAIFULAMRI M. HUSSAIN

TRANSLATED BY
MASRUM DAYAT



PERDANA
LEADERSHIP
FOUNDATION
YAYASAN
KEPIMPINAN
PERDANA

Wan Ji Wan Husin, 1982-

THE MODERATES UMAR ABDUL AZIZ & NIK ABDUL AZIZ /
WAN JI WAN HUSSIN & SAIFULAMRI M. HUSSAIN.

Bibliography: page 159

ISBN 978-967-361-172-0

1. 'Umar II, Caliph, d. 720
 2. Nik Abdul Aziz bin Nik Mat, Dato' Haji, 1931-2015.
 3. Islamic leadership
 4. Leadership--Religious aspects--Islam.
- I. Saifulamri M. Hussain. II. Title.
297.61

The Moderates Umar Abdul Aziz & Nik Abdul Aziz © 2015 Wan Ji Wan Hussin &
Saifulamri M. Hussain

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system or transmitted, in any form, or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior written permission of the publisher, KEMILAU PUBLIKA SDN BHD.

While the publisher has taken all reasonable care in the preparation of this book, the publisher makes no representation, express or implied, with regard to the accuracy of the information contained in this book and cannot accept any legal responsibility or liability for any errors or omissions from the book or the consequences thereof.

First Print, December 2015

ISBN 978-967-361-172-0

Font: Goudy Old Style 12/14

Executive Publisher : Masri Abu Soed
Syariah Advisor : Ustaz Zainudin Hashim
Syariah Editor : Mohd Shahabudin Md Yatim
Managing Editor : Nur Sazlindawati Suhaimi
Editor : Solehah Abu Bakar
Translator : Masrum Dayar

Concept /

Cover Layout : La Khauf Curve / FZI Studio

Contents Layout : Solehah Abu Bakar

Marketing & Sales : Akhmal Ariffin, Mohd Nasir Ismail & The Backbone

Published by:

Kemilau Publika Sdn Bhd

22F, SU Mall, Jalan Bidara 8, Saujana Utama

47000 Sg. Buloh, Selangor.

Tel: 03-6038 8314/15 Faks: 03-6038 8341

e-mail: kemilaupublika@gmail.com

www.kemilau.net.my

www.facebook.com/bukukemilau

#kemilaupublika

Printed by:

Percetakan Zafar Sdn Bhd

Lot 18, Jln 4/10B, Spring Crest Industrial Park,

68100 Batu Caves, Kuala Lumpur.

297.61
WJW

Contents

Contents	v
Prologue	ix
Foreword	xi
Preface	xii
Introduction	xiv
Chapter I: A FATHER'S ADVICE IS A MEANINGFUL GUIDE	1
His Obedience To His Father	2
His Father Decided For Him	4
Adult Class Teacher	5
“If My Father Had Asked Me To Take A Bus, I Would Have Obeyed Him”	6
Chapter II: A POST IS A BURDEN	9
Umar Was Compelled By The Caliph	11
A Position That Can Make The Righteous Regret	12
A Postition He Could Not Decline	15
Chapter III: COMPLAIN ONLY TO ALLAH	17
Umar Complained To Allah	18
How Did Umar Complain To Allah?	20

Chapter IV: LEADERSHIP IS A TRUST	24
“I’m Not The Best”	26
Terrified Of The Burden	27
As Heavy As A Mountain	31
Protests Against The Kelantan Government	33
Chapter V: LEADERS AND THE RAKYAT MUST WORK TOGETHER	36
Do Assist Us To Dispense Justice	37
People’s Assistance To The Leaders	40
Kelantan’s Openness	43
Chapter VI: THE GIVING OF AND LISTENING TO ADVICE	46
Let Me Listen To Your Words Of Advice	47
Advices - The Practice Of The Righteous	48
Celebrate Advice And Criticism	49
Chapter VII: JUSTICE FOR THE PEOPLE	55
Benevolent Leader	56
Hidden Agenda	58
Kelantan And The Nurturing Of Benevolence	60
Chapter VIII: POWER AND MONEY	65
You Can’t Afford To Buy Grapes	67
Money And The Hereafter	67
Become Wayward Because Of Money	68
Tuan Guru Nik Abdul Aziz And Moderation	71
Chapter IX: POWER IS NOT A GOLD MINE	75
I Hate Dirham And Dinar	76
Materials May Cause A Trust To Be Neglected	78
Kelantan Leaders Are Models Of Zuhud	80
Extravagant No More	86

Contents

Chapter X: POWER AND WEALTH	89
Choose Either Me Or The Ornaments	91
Love For The People	93
Chapter XI: AVOID THE LUXURY, PRACTICE MODERATION	97
My Garment Is Wet	98
Limited Pieces Of Garment	99
Suffice With What One Has	100
Chapter XII: LUXURY LIES BEHIND A POSITION	104
Ascetic Ruler	105
Ascetic In The World	107
Ascetic Menteri Besar	108
Chapter XIII: FEAR ALLAH ALONE	110
Fear Not Of Allah's Creatures	111
The Adverse Effect Of Flattering	112
Kelantan Was Not Terrified Of Humankind	114
Chapter XIV: DARE TO SPEAK THE TRUTH	118
Umar Dared To Speak The Truth	119
Speaking Not Out Of Emotion	120
Chapter XV: RULE NOT BY LUST FOR POWER	128
Do Not Be Cowed By The Regime's Lusts	128
Resist Lusts Even If It Is Risky	132
Resist Lust For The Sake Of Islam	133
Uncompromised Resistance Against Tyranny	135
Chapter XVI: REPRIMAND WITH WISDOM	138
Rebuke Wisely	139
Far-sighted Admonitions	140
Action Spoke Louder Than Words	145

Chapter XVII: HOW HARD IT WAS TO IMPLEMENT ISLAM	147
“Don’t Be Hasty O My Son!”	149
<i>Tadarruj</i> In The Implementation Of Islam	150
Giving Understanding Should Be The First Priority	152
Epilogue	158
Bibliography & Abbreviation	159
About The Writers	160

Prologue

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا
وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ

“And who is better in speech than one who invites to Allah and does righteousness and says, ‘Indeed, I am of the Muslims.’”

(Fussilat: 33)

Everyone may have known the above facts. Enjoining good or amar ma’ruf is an act that Allah SWT values even if it is merely by way of a single word of advice. As long as we are consistent in our effort to enjoin people to obey Allah SWT, whether we do it with our tongue or pen (in writing), it will definitely become a good deed.

The book presented to you reflects our commitments to document a collection of words capable of solidifying our obedience to the Most Powerful, Allah SWT.

This book may not be able to express in perfection the vast sphere of knowledge, but we hope this book will help readers familiarise themselves with some materials in their search for such perfection. We sincerely hope that the combination of materials available in this book, together with other materials already or to be acquired by the readers in the course of their search for knowledge will inspire fresh seeds of knowledge in the mind of the readers.

Hence, it will eventually grow and become a valuable forest of knowledge that will protect every endeavour to build human civilisation that is submissive to the will of and be obedient to Allah SWT.

To a reader, nothing seems to be more meaningful than his satisfaction in tasting the sweetness of knowledge contained in a book presented to him. More importantly, nothing is more precious than becoming a catalyst in the development of a knowledge-loving civilisation. Although it might take a long time to attain it, it remains valuable.

Precisely, as the Chinese proverb says; 'if it is a year of happiness that one expects, sow the seeds, if the happiness is for ten years, plant a tree, should the happiness is for one hundred years, educate mankind.'

It is on such premise that determinations should not be discouraged by the length of time. We present to you a piece of knowledge that we hope to be a collection of words within the meaning of surah Fussilat, verse 33. We sincerely hope this book will be of benefits to the readers.

Best regards,

Kemilau Publika

Foreword

A study about personalities is important as it relates to the history of human life. Characters and personalities can coin history and become exemplars and models.

Caliph Umar Abdul Aziz revived the correct understanding about the fact of life. He positioned principles and integrities as the elements paramount in the administration of a country.

My dearest father, Tuan Guru Dato' Nik Abdul Aziz Bin Nik Mat is Allah's bestowal, specifically to the people of Malaysia, regardless of faith and language spoken.

His knowledge and takwa (fear of Allah), zuhud (asceticism) and istiqomah (consistency in life and struggle), his in-depth understanding about Islam as a manhaj hayah (curriculum of life) in every aspect of life, have given birth to wisdoms in his opinions and actions as well as maturity in his political readings.

The current situation is the best foundation for the communities, irrespective of their religious beliefs and language, to re-assert that the direction of the country's administration and governance be towards Allah's pleasure.

Wassalam.

Nik Omar Nik Abdul Aziz

Maahad Darul Anuar, Kota Bharu, Kelantan

<http://www.maahaddarulanuar.edu.my/>

Preface

The beloved Prophet PBUH said:

“Whoever takes a path to seek knowledge, Allah will make the path to Paradise easy for them.”

(HR Muslim)

From the above hadith, we can see that Allah SWT has given mankind a clear guidance about the path to obtain an easy way to enter the Paradise of Allah SWT.

In Arabic, ‘sa la ka’ means the path which has been explored by earlier people. Therefore this hadith means any path to achieve a real success must observe the path of the earlier people of takwa whose success has been proven futile in achieving the pleasure Allah SWT.

It is grounded on the above understandings that this book, ‘The Moderates: Umar Abdul Aziz & Nik Abdul Aziz’ as favourite dishes for the readers’ soul. We deliberately chose the two personalities because of their respective success in the assimilation of Islamic life styles. It is our views therefore that they deserve to be treated as exemplars and models.

Umar bin Abdul Aziz came into prominence in the first three decades. His success in governing the caliphate, in providing welfare and dispensing justice to the people, have been well-acknowledged by those who read history including the non-Muslims.

Preface

In the meantime, Tuan Guru NIK Abdul Aziz bin Nik Mat, was a personality who led the largest Islamic political party in Malaysia (PAS). He was the Spiritual Leader (Mursyidul Am) of PAS. At the same time he had successfully headed the government of the state of Kelantan.

Despite pressures and economic constraints and restrictions by the Malaysian Federal Government in Kuala Lumpur, the Islam-based administration had clearly succeeded in exhibiting the best model of administration based on Islamic teachings to anyone who loves Islam to succeed.

Nonetheless, it is our sincere hope that the presence of this book before you readers serves as a guide to you in your search for exemplars, whether that be for your temporal or otherwise eternal purposes. Lastly, it is also our hope that we will gain rewards from Allah SWT for our Hereafter.

Wallahu` Alam

Authors,

Wan Ji bin Wan Hussin

Saifulamri M. Hussin

Introduction

The Asceticism Of Umar Bin Abdul Aziz

Umar bin Abdul Aziz was the 8th caliph of the Umayyad. His accession was after the demise of Caliph Sulaiman bin Abdul Malik. Umar's full name was Umar bin Abdul Aziz bin Marwan bin Hakam bin Abi Qushai bin Umaiyyah bin Abd as-Syams bin Abd Manaf bin Qushai bin Kilab.

According to his family lineage, it was found that his descendent from his father had connection with the Prophet (pbuh) namely from the line of Abd Manaf bin Qushai. On the other hand, from his mother's side, it had connection with Saidina Umar bin al-Khattab; his mother's name was Layla and was a daughter of `Ashim who was a son of Umar bin al-Khattab.

It means that since Layla was a granddaughter of Umar bin al-Khattab, Umar bin Abdul Aziz was therefore a great grandson of Umar bin al-Khattab.

Being himself a mujtahid (a person who performs ijthihad - religious rulings), he was capable and in a position to issue rulings based on al-Quran and as-Sunnah of the Prophet (pbuh). He had the same standing with his peers among the imams of the mazahab (schools of thought). He was also an ascetic and devout caliph of Islam.

He was born in 63 Hijrah. However, there were other narrations which suggested that he was born in the year in which Saic' Husain was murdered namely in the year of 61 Hijrah.

His Personality

He was a person of soft in character, with a small thin figure, has a well-trimmed beard, with round eyes, high forehead, tan skin and black hair with some grey hairs.

He had a loving character, even if it was to animals. That is why if we read about his narratives, we will surely find a story about him during his caliphate that mules should not only be used to earn a living or to look for subsistence, their welfares are should be maintained and looked after.

One day, he took the opportunity to chat with one of his people who was using a mule as his means to transport merchandise.

“How much profit do you make from your today’s business?” Umar started with the conversation.

The young man honestly replied, “Three dirhams.”

“How much do you normally get from your business?” Umar asked him again.

“It’s only one dirham,” answered the young man. “Today, I have a little extra lucrative since I can do more works,” the young man continued while watching at his mule.

Umar then looked at the mule, and asked, “Did you do all your trades using this mule?”

“Yes Amir al-Mukminin,” answered the young man succinctly.

“O young man! Verily the capacity of this mule is only to carry out work that will only generate one dirham. You have today double-up her load and you obtain three dirhams in profit.”

“It means that you have asked the mule to sweat triple than the usual. You are being unreasonable and unjust,” Umar reprimanded him. The young man did not say a word. He merely nodded his head listening to the reprimand given by Umar bin Abdul Aziz.

If we truly appreciate this story, we can see how deep was the impact of Umar’s compassionate approach had in the young man

life. Therefore, we can now wonder that he did not only look after the welfare of human beings but he did it to the animals as well.

His conduct is in fact in line with a hadith of the Prophet (pbuh). In the said hadith, it was narrated that Allah SWT promised Paradise to a man as he provided drinking water to a very thirsty dog. His good deed prompted the Prophet (pbuh) to say, "Allah has expressed His gratitude to the man."

A companion of the Prophet (pbuh) asked him, "O Messenger of Allah, will we gain a reward even if we do good deeds to a dog?"

"Do good deeds to each and every living human being, you will be rewarded by Allah," answered the Messenger of Allah smilingly upon hearing the question by his companion.

His Role As Advisor

In his early involvement in the political sphere, Umar bin Abdul Aziz was an advisor to the Caliph of Islam during his period namely to Caliph Sulaiman bin Abdul Malik. It is during the latter's illness that Umar bin Abdul Aziz was nominated as the Caliph.

When he was an advisor, Umar was well-known as an adviser who only spoke of the truth even if it was to the Caliph himself. As far as Umar was concerned, the truth must always prevail and be upheld irrespective of who the advice was given to.

Caliph Sulaiman bin Abdul Malik was Umar's uncle. There was a time when His Highness the Caliph left Syam for Makkah to perform hajj. Umar bin Abdul Aziz also took part in the said journey of ibadah.

When he arrived at Makkah, Caliph Sulaiman was startled with the huge number of participating members of his pilgrim excursion. The trip was certainly to perform the hajj for the sake of Allah.

"How great their hearts are for being obedient to Allah SWT. They are able and willing to spend money solely for the sake

Allah SWT in front of His House, Kaabah,” Caliph Sulaiman was astonished.

Umar did not say anything. He was merely listening and contemplating what His Highness the Caliph was talking about.

“O Umar, don’t you see the huge number of people taking part in the pilgrimage today. We can’t even count them. Allah SWT knows best how many of them. In fact and indeed it is only Allah SWT who grants them *rezeki* (sustenance),” continued His Highness the Caliph.

Umar nodded his head. Then he said, “O Amirul al-Mukminin, let it be known to you that indeed they are His Highness’ subjects. But you shall not forget that in the Hereafter they will become your enemies.”

Caliph Sulaiman was shocked to hear the words that came out from Umar bin Abdul Aziz. But His Highness did not say a word. Instead, his face showed that he was pondering on something.

“O my Lord! Let me not be tested with something that I can’t afford to bear with,” said His Highness in a low tone of voice, but was somehow heard by Umar bin Abdul Aziz.

After performing the hajj in Makkah, Caliph Sulaiman together with his assistants and officials as well as his escorts left for Medina. His arrival was greeted and welcomed by local dignitaries. Many of them came to see him.

They came with gifts and presents to be given to Caliph Sulaiman bin Abdul Malik. Although he accepted the gifts and presents, he however was quite uncomfortable with the gifts and presents given by dignitaries of Medina.

Caliph Sulaiman turned his face to Umar and asked, “What is your view on the giving and accepting of these gifts and presents?”

Umar smiled on hearing the question posed to him. He was aware that this question reflects a caliph’s traits in that it shows that a caliph has a high degree of *takwa* (fear of Allah SWT).

“O His Highness, I am of the view that giving of a gift and present to you is a sign that you are adding more to what has been made sufficient for you. But are you not aware that among your people there are those who are still in dire needs? They are in destitute?” Umar answered at length in the form of questions.

Upon hearing the answers given by Umar bin Abdul Aziz, Caliph Sulaiman wept. He did not anticipate that such replies would have been uttered by his own nephew, Umar bin Abdul Aziz.

These are Umar’s attributes as an advisor who will never forget to offer advice capable of benefiting the Caliph. Although occasionally the advice appeared to be harsh and stung his feelings, he was not afraid of uttering them for the sake of ensuring that the truth prevailed and was always upheld by the Caliph.

Umar is a good example of an adviser; an adviser who does not want the powers vested in him to cause him to be careless, let alone be reckless, in the exercise and performance of Allah SWT’s trust for the people. He would surely do his best in order that the power he held would be used with care. In fact, he always fulfilled Allah SWT’s trust so that it would not cause a burden to him in the life in the Hereafter.

Umar Bin Abdul Aziz As Caliph

When he was about to be appointed to the post of a caliph, Umar tried hard to decline the appointment as he was afraid that such appointment would put him in a position of trust, which will be subject to questioning before Allah SWT in the life in the Hereafter.

In view that the principal advisor to the Caliph, ar-Roja’, insisted with his proposal that Umar bin Abdul Aziz be appointed as the Caliph, the proposal was put before the Caliph Sulaiman. Eventually Umar was accepted as the new Caliph without any objection from His Highness. In fact the incumbent Caliph himself recommended the same person.

Although he accepted the appointment, he was extremely worried. He cried as he was worried that he could not deliver his duties and responsibilities.

He however implemented Allah SWT's trust to the best he could. His successful government where takwa was the foundation of his rule has an impact in the history and is remembered until today.

Umar was pious and was not self-centred in making decisions. When he was initially appointed as the Caliph, he immediately appointed 10 persons to be his personal advisors after performing zohor prayer.

"I shall not implement a decision pertaining to the government unless I shall first listen to the views and opinions of each and every one of you," Umar bin Abdul Aziz said at the close of his speech after 10 persons were chosen as his advisors.

The Shinning Ascetic Characters Of Umar Bin Abdul Aziz

Imam az-Zahabi commented,

"Umar bin Abdul Aziz was an individual of a sturdy build and character. He was intelligent and smart in politics. He gave importance to justice, and would be just to the best of his ability. It is difficult to find someone as ascetic as he was. Comfort and luxury were not his priority. Many scholars regarded him as a khalifah ar-asyidin (rightly guided caliph) and a practicing scholar."

Imam as-Syaf'i said,

"There are five caliphs; Abu Bakar as-Siddiq, Umar bin al-Khattab, Uthman bin Affan, Ali bin Abi Talib, and Umar bin Abdul Aziz."

The asceticism of Umar bin Abdul Aziz is very striking. Yahya bin Hamzah related a story that Umar used government's oil lamps only for government's business. If it had to do with his personal matters, he would use his own oil lamp and extinguished those of the government's.