

PART 2

اعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم
الحمد لله الصلاة والسلام على سيدنا محمد وعلى اهله وصحبه وسلم تسليماً كثيراً

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This is session number two we carry on insha Allaah ta'ala with Umar ibn Khattab in Mecca [we are still in Mecca]. We talked about his Islam in the last session and the du'a of Rasoolullah sallallahu 'alaihi wasalam for him. [اللهم اعزلة الاسلام بحب الرجلين اليك] O Allaah grant Islam strenght [power] through the most beloved of the men to You Umar Ibn Hisham or Umar ibn Khattab and Allaah Azza wajal choose Umar ibn Khattab.

So Umar became Muslim and he grew in Islam to become the second greatest after Abu Bakr Siddique radhiAllahu anhu while Abu Jahl choose the other course and that is the Fir'on of this Ummah. [لكل وجهة هوا موليها] everyone chooses a path. Now Umar Ibn Khattab being the man he is, he didn't want the event of his Islam to go un-noticed. Umar ibn Khattab was a man for the Ummah. Some people they just want to be [you know] do their Salah and do their small individual 'Ibadaat and stay out of trouble stay out of islamic work don't do any thing just pray and do their fasting and be calm and don't be noticed, thats not Umbar ibn Khattab. Some people they just care about themselves family and as long as i am alright and my family is alright everything is okey. But umar ibn khattab was not such a person. Umar ibn khattab saw that Muslims have been tortured, he wants to be like them. He saw them being persecuted, he wants to be like them. He cared for the Ummah and thats why Umar ibn Khattab was a statsman by nature. He had the virtues of a Khalifah. Because he was very very concerned with the Ummah , he was a man for the Ummah. What pleases them pleases him and what displeases them displeased him. And thats why Abu Bakr as-Siddique appointed him a Khalifah. Thats infect the statement that Abu Bakr made he said, 'he is a man whose is pleased when the Ummah is pleased and displeased when the Ummah is displeased.' Umar was not a selfish person who is only caring about his direct family like many of the Muslims today are. Umar bin Khattab wanted to join the Ummah in their happiness and in their pain. When he saw Rasoolullah sallallahu 'alaihi waslam and Abu Bakr crying he came and he said, 'tell me why are you crying? If it makes me cry otherwise i will force myself to cry.' So umar ibn khattab did not want his islam to go un-noticed. so where does he go? Which house does he choose to go to? The house of Abu Jahl. He goes to the house of Abu Jahl and knocks on his door. Abu Jahl opens the door and says welcome son of khattab welcome because he did not know that he became Muslim yet. He used to love umar ibn khattab because of his dedication to the persecution of the Muslims. So he said welcome son of khattab. Umar ibn khattab said, 'i became a Muslim for your information'. Abu Jahl said what? he said I have become Muslim. Abu Jahl said don't do so, umar said well i did so. Abu Jahl slammed the door on his face. Umar said, [ما هذا بشئ] this is not what I am looking for?. Because Umar Ibn Khattab wanted to be like the rest of the Ummah but no one in their sane minds Quraysh no matter how much they hate islam were willing to take over the task of torturing umar even Abu Jahl. Abu Jahl did not want to deal with it so he just closed the door. Umar went to another house knocking the door welcome son of khattab 'i become a muslim' he said don't do so [لا تفعل تفعلت] i did so, closes the door. So there was somebody watching what umar was doing. He went to umar and said, "it seems that you want people to know that you have become Muslim isn't so? He said yes, he said, do you see that man over there? Go to him and tell him that you have become Muslim and thats all you need" he was pointing towards Jameel Bin Ma'mr al-Jumahi. Jameel ibn ma'amr is a man who can not hold any water in his mouth he was a mobile transmitter a living braodcasting station. So he goes to him and he says [يا جميل لقد اسلمت] O Jameel I became Muslim. Abdullah ibn

Umar Ibn Khattab said, "I was watching my father". He said when told Jameel that he became Muslim Jameel immediately stood up without saying anything he just stood up sprang up dragged his [إزار] [lower garment] and walking bristly towards al-Ka'ba where everybody is meeting. And then he says. "يا قريش! O people of Quraysh! Umar Ibn Khattab embraced Islam Umar Ibn Khattab embrace Islam Umar Ibn Khattab embrace Islam. *Breaking news all over Mecca.* That's all Umar needed to do was to tell Jameel infect the narration says that Jameel wasn't saying that Umar was Muslim he was saying '[صبيح]' and Saba' was a derogatory term people of Quraysh used to use when somebody would become a Muslim. So Umar was following the Jameel trying to correct the information but when it gets on the front page of a newspaper then it's too late. Jameel was just running all over saying [صبيح عمر صبيح عمر] and Umar Ibn Khattab is trying to correct the information by saying [بل اسلمت بل اسلمت] but there is nothing you could do. Now Jameel did it for Umar. The mob just attacked from every direction and Umar is in between them fighting for himself and they are attacking him and he is getting hits from every side. What did Umar do? He grabs [عتبة ابن ربيعة] Uthb'a Ibn Rabi'ah their noble man throws him to the ground sits on top of him and then he sticks his fingers in his eyes. So Uthb'a screams and then everybody backs off. Abdullah says when he released Uthb'a and he walked away the mob attacked him again. Abdullah Ibn Umar says whenever the mob will attack him he will grab the most noble man he sees in front of him and stick his fingers in his eyes until they back off. And that kept on happening again and again. He said, eventually Umar could not fight any further. People are attacking him from every direction. He sat down while people were hitting him and then he said, '[والله لو كن ثلاثة مائة لتركنها لكم او تركتموا هالنا]' *if we were but three hundred strong you would either you leave it for us or we would leave it for you*" and this was a very *Prophetic Statement*. What Umar was saying is if we were three hundred strong. If the Muslims were three hundred strong we would fight you and either you live Mecca or we leave it for you. And Subhan Allaah the order of Jihad was given Qitaal and the first army to meet al-Kufr was three hundred and thirteen in Badr. So as if Umar Ibn Khattab was waiting for it but the numbers were not ready yet. We going to fight you but we are few. The narration says that Muslims were about forty in Mecca when Umar became Muslim. [الله اعلم] if that includes the Muhajireen of al-Habasha or not. Because Muhajireen of al-Habasha could have been [the majority of Muslim] made Hijrah to Habasha. Umar went to dar al-Arqum and he asked Rasoolullah sallallahu 'alaihi wasalam that, '[ألسنا على الحق ان حيننا وان متنا]' aren't we on the right path whether we live or die? Rasoolullah sallallahu 'alaihi wasalam said yes. Umar Ibn Khattab said, '[فلما اختفاء اذا]' then why should we hide? Why should our Islam be underground? Why are we hiding? So Rasoolullah sallallahu 'alaihi wasalam agrees with Umar and he arranges Muslims in two ranks and Rasoolullah sallallahu 'alaihi wasalam is standing between these two ranks and one rank is headed by Hamza and other by Umar. And they marched down the streets of Mecca declaring [أشهد الله الا الله و أشهد ان محمدا رسول الله] that was the public declaration to Islam in Mecca. And it happened when Umar and Hamza became Muslims. And difference in time between their Islam according to one narration was three days. The narrator says, when they reached to al-Ka'ba and the people of Quraysh saw Umar and Hamza [اصابتهم كالم] [تصب قط] [make correction if needed] they became depressed like never before. Because now they have seen strength that Allaah has given to Islam through Hamza and Umar. And that's the day in which Umar was given the name al-Farooq [الفاروق] by Rasoolullah sallallahu 'alaihi wasalam. Al-Farooq the Criterion, he is the criteria of Haqq & Batil. He is the criteria that separated between the truth and falsehood. Al-Farooq this name was given to him by Rasoolullah sallallahu 'alaihi wasalam to him. The Islam of Umar had great impact on the early Islamic Movement. Abdullah Ibn Masa'ud radhiAllahu anhu says,"

ما ظن اعزة مندو اسلما عمر ولقد رايتنا وما نستطيع ان نطفوا بالبيت حتى اسلما عمر فلما اسلم قاتلهم حتى تركون فصلينا وطفنا [Please rectify Arabic errors if any Jazakallahu Khairun]

He said, *we became powerful when Umar Ibn Khattab became Muslim before we were not able to even make a Tawaf around the Ka'ba [house of Allaah] or Pray. When he became Muslim we fought them until they allowed us to Pray and make Tawaf around the Ka'ba.*

He also says,

كان الاسلام عمر فتحاً وحجرتة نصراً وإمارته رحمه ولقد رايتنا وامن استطيعوا نصلى ونطوف بالبيتي حتى اسلم عمر فلما اسلم قاتلهم حتى تركون نصلى [rectify Arabic errors if any Jazakallahu Khairun]

Islam of Umar Ibn Khattab was an opening and his Hijrah was a victory and his reign was mercy and we were not able to pray publically until he became Muslim. Suhaib ar-Romi [صهيب الرومي] says,

”لما اسلم عمر ابن الخطاب رضى الله عنه ظهر الاسلام ودعى عليه اعلانية وجلسنا حول البيت حلاقن وطفن بالبيت وانطصفن ممن غلظا علينا ورددنا عليه [rectify Arabic errors if any]

“When Umar Ibn Khattab became Muslim Islam became public and we used to invite to Islam publically and we use to sit in circle around the House of Allaah and we use to make Tawaf around the House of Allaah and we started getting equal to the ones who use to oppress us”. All of that because of the Islam of one man Umar Ibn Khattab radhiAllahu anhu.

According to as-Sayuti the age of Umar Ibn Khattab when he became Muslim twenty seven years old which is younger than the earlier narration which will be in his thirties. But that's the rough estimate of the age of the Umar Ibn Khattab when he became Muslim, so he was young.

What about his hijrah?

Ibn Abbas said, “Ali Ibn Taalib told me that every Muslim made hijrah secretly except Umar Ibn Khattab.” When he wanted to make hijrah he hung his sword on his neck and he threw his bow over his shoulder and he have a batan hanging on his waist and he has his hand full of arrows.[fully loaded] and then he walked to al-Haram to al-Ka'ba and he made Tawaf. Now all the people of Quraysh were sitting around ka'ba and Umar Ibn Khattab is making a Tawaf. Now the key word that Ali says, “متمكن” [mutamukenuun] with the confidence. You know sometimes you could be going to a fight and you are putting up a strong face while insdie you are trembling. [yea yea its alright I am fine I am fine I am ready for it I am ready for it] and inside you are shaking but Ali said [متمكن] *Mutamukenuun* he was so confident at ease about it. [فطواف متمكن] he made Tawaf around the House with confidence then he stands behind the [مقام ابراهيم] *Maqam Ibraheem* and he prays. Ali ibn Abi Taalib said, “The leaders of Quraysh were sitting in circles around Ka'ba Umar Ibn Khattab goes to those circles one by one and he stands on top of every circle and he says” [شاهت الوجه]” may these faces be disfigured. [ولا يرغم الله لهذا معطس] may Allaah Azza wajal humiliate these noses in the dirt. And then he did not even knew the word nose which means *Ma'atis* that is he is telling them the organ which you sneeze with. He is making fun of their noses *Ma'atis* and then he said [من ارادا ان يشكل امه] the one who wants her mother to breaved and his wife to be a widowed and his children to be orphaned come and meet me behind that valley. If you want your mother to cry for the loss of your son and your wife to live as a widow and your children to be orphans come and meet me behind that valley. Alib ibn Taalib said, “no body stood up except some of the fools of Mecca and he taught them a very good lesson before they went back home.” Only Umar Ibn Khattab made hijrah publically everyone else made it in hiding.

Umar Ibn Khattab had made an appointment with two of his friends. Ayaash ibn abi Rabi'a and Hisham ibn al-Haris, that they are going to meet at this place out side of Mecca and

they are going to be accompanied on journey to Madina. And they said we meet at this place and if you do not show up at this time that means that something had happened [you were arrested or something] so whoever, is there would leave. So at the appointed time Umar Ibn Khattab and Ayaash were there Hisham was not. And Hisham was arrested and Umar Ibn Khattab says, "[**فِتْنَةٌ تَفْتُونَنَ**]" they put him in tribulations and he left Islam. So the others two headed to Madina Umar Ibn Khattab and 'Ayaash. They reached [**الْقُبَاءِ**] al-Quba or al-Qiba [both are correct] which is outside Madina and they were hosted there but Abu Jahl being a dedicated man as he was a hard worker and the one who put his life on the line and his effort, his wealth, his time to fight against the religion of Allaah Azza wajal. Abu Jahl would not give up easily. So Abu Jahl along with his brother al-Haris bin Hisham they go to the Madina because Ayaash ibn Abi Rabi'a was their cousin and their maternal brother. [So Abu Jahl and his brother al-Haris go to meet with 'Ayaash whose their cousin and maternal brother.] 'Ayaash was the one who accompanying Umar Ibn Khattab. So they go to the Madina and Rasoolullah sallallahu alaihe wa salam has not made hijrah yet he was the last sallallahu alaihe waslam. So they go to Ayaash and they say, "your mother who is also their mother made an oath that she will not seek shade and she will not comb her hair until you come back." His mother was a *Mushrik* and she made an oath that she will going to stand in the sun of Mecca she is not going to comb her hair you see that that's a difficult oath. Sun of Mecca and you are not combing hair [**فَرَقَ لَهَا**] Umar Ibn Khattab narrating the story and he said so Ayaash felt sorry for her mother. So I told him, "do not believe these two liars they want to deceive you and do not worry about your mother because when the heat of Mecca picks up she is going to seek a shade and when her head gets full of lice she is going to comb it." Emotions cannot fool Umar Ibn Khattab. He cannot be tricked he said [**لَسْتُ بِالْخَبْتِ وَالْخَبْتِ دَاعِي**] I am not a deceiver but at the sametime no one can deceive me. Umar Ibn Khattab suspected that these men were lieing. So he said do not worry about it and this oath that your mother made you will not be able to carry on with it. Lice will fill up her hair and she will have to comb it eventually. Ayaash said, no I have to go and fulfil the oath of my mother and I also have some money that I want to get. [I have some money that I want to get from Mecca.] Umar Ibn Khattab told him you know that I am one of the wealthy men of Mecca I will give you half of my wealth but donnot go. Ayaah said no I must go. Umar Ibn Khattab said well if you insist this camel of mine is strong, obedient and fast take it and you ever see anything suspicious you can run away on its back. And he gave him his camel so they left Madina. After a while Abu Jahl told Ayaash O my brother this camel of mine is horrible you mind if we both share your camel? Ayaash being the nice man he said yes ofcourse as soon as the camels sat down Abu Jahl and al-Haris attacked Ayaash they tied him up and dragged him back to Mecca. And they put him under the Trials [Fitnah] and he also gave up Islam.

Umar Ibn Khattab said we used to consider and they also used to consider that whoever gives up Islam after they know Allaah Azza wajal there is no repentance for that. That's it they have no hope whatsoever. So when Rasoolullah sallallahu alaihe wa salam came to Madina we asked him about the situation of these men. So Allaah Azza wajal revealed the Ayaat in Surat az-Zumar 52-55

قُلْ يٰعِبَادِىَ الَّذِيْنَ اَسْرَفُوْا عَلٰى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ - وَاَنْبِيَاۗءِ اِلٰى رَبِّكُمْ وَاَسْلِمُوْا
لَهُ مِنْ قَبْلِ اَنْ يَّاتِيَكُمْ الْعَذَابُ ثُمَّ لَا تُنصَّرُوْنَ - وَاَتَّبِعُوْا اَحْسَنَ مَا اُنزِلَ اِلَيْكُمْ مِنْ رَبِّكُمْ مِّنْ قَبْلِ اَنْ يَّاتِيَكُمْ
الْعَذَابُ بَغْتَةً وَّاَنْتُمْ لَا تَشْعُرُوْنَ

Say: "O My servants who have transgressed against [their souls]themselves! Despair not of the mercy of Allah, verily [for] Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful." And turn [to your Lord] in repentance and bow to His will before the penalty comes upon you, (and) then you will not be helped. And follow the best of that

which is sent down to you from your Lord, before the penalty comes on you of a sudden while you perceive not!

Umar said, as soon those ayaat were revealed i wrote them down and by the way umar was one of few men of Quraysh who is literate and the one who taught him was the father of Abu Sufiyan [ابو سفيان] so umar combines many skills, physical strength, intellectual power, he was literate man, he was well versed in poetry, he had a very sharp mind. Anyways he writes down these verses [ayaat] and he sends them to Mecca to Hisham ibn Haris. One of the man who stayed behind and gave up Islam. All what umar did was write down these verses. Hisham said i received these schroll and i would go to the valleys in the mountain and read the verse and I would read again and again and I didnt understand what umar meant? I didnt understand the meaning of these verses because umar didnt write any commentary. The Ayaat say that Allaah if Forgiving if you have committed wrong against yourself Allaah will Forgive. So Hisham said I asked Allaah Azza wajal and I prayed to Allaah to give me the understanding.

Dear brothers and sisters when you do not understand something so pray to Allaah. You know Ibn Taymiah used to say.”that i would recite a verse and i would go and read the tafseer of the ayaah i would read eighty different views on this particular verse but none of them would appeal to me, so i would go out to the ruins and i would stick my face in the dirt and make sujood and pray to Allaah Azza wajal to give me the understanding.” And this is the scholar Ibn Taymiah. So Hisham ibn Haris is praying to Allaah Azza wajal to give him understanding. He said then I realized that these verses were revealed talking about us and the ones who are in similar situations. And I realized that Allaah Azza wajal is giving us another chance. And thats when I mounted my camel and went towards Madina. Brothers and sisters there is very important lesson to learn here from this story of Hijrah of Umar and Ayaash. Umar told Ayaash do not believe them they will deceive you. The important lesson to learn here is never ever trust al-Kuffar. Do not trust them. You might argue but my neighbour is such a nice person. My classmates are such a nice, my co-workers are such a fabulous people, they are so decent, so honest, I know the only problem is that we muslims are giving Islam a bad name, these terrorists will stop what they are doing and we give them Da’wah the right way and every body will become Muslim. Now I am not going to argue that your neighbour is not nice person or classmate or they truly might be decent and nice person. Brothers when we make a judgement about Kufr. Making a judgement based on Kufr on your neighbour and then you make a Qiyas alright and then you generalize and you make a judgement according to one person that you know. Because this person that you know is not the one who is calling the shots and when Qur’an talks about Kufaar and the leaders of Kufaar [leaders of Kufr]. The one who are pulling the strings. Do not make a judgement on Kufr based on Jean, Bow and John. You do not base it on Joe six pack or soccer man you make the judgement based on the leaders of the Kufr. And these are the one whom Allaah Azza wajal talks about in the Qur’an and gave them name [الملاء] *al-Malao*. In one verse after another verse Allaah Azza wajal talks about al-Mala’ Qur’an does not waste its time talking about the people who are just fillings and do not make any decisions. Qur’an talks about the decision makers on both sides on the Camp of good and the Camp of evil but the followers because they donot care so Qur’an doesn’t care about them either. Just like in the story of [السبت] as-Sabat [when] this is the story which happened in Bani Israel. They devided into three Camps. One Camp committing evil which is fishing on the as-Sabat. The second Camp was making [امر بالمعروف ونهى العن المنكر] they were telling them what you were doing is wrong and then there was a third Camp that was quite. Allaah Azza wajal told us the Fate of the evil doers, that were transformed into pigs and monkeys that is in Surat al-‘Araf [سورة الاعراف] and it tells us about the one who are preventing this evil that they were saved and it completly ignores the third one who did

nothing. Allaah Azza wajal talks about al-Mala [the leaders], Allaah Azza wajal says, [قال الملاء من قومهم ان لنا ان لئراك في ضلال مبين] Allaah Azza wajal says that the leaders of the people of Noah have said, "you are being deceived [you are mislead]". Allaah Azza wajal says about Aad [عاد], [قال الملاء الذين كفروا من قومهم اننا لنا في سفاحة وان لناظنك من الكاذبين], 'Aad said, [اننا لنا في سفاحة], *we see that you have feeble mind and we think that you are a liar.* So it just talking about the leaders Allaah Azza wajal talks about the leaders of Sho'aib [قال الملاء الذين استكبر من قومهم لناخرجناك يا شعيب والذين ءامنوا معك من قريتنا اولوتعدون في ملتنا] *the leaders of the people of Sho'aib said, we going to drive you out of our land you and the ones who followed you if you don't give up your religion.* Allaah Azza wajal says about the people of Fir'on [فرعون] [قال الملاء من قوم فرعون ان هذا لساحر عليم] *the leaders of Fir'on said that he [Musa] is a knowledgeable socceror.* It also says about them

وقال الملاء من قوم فرعون اتذرو موسى وقومه ليفسدوا ما في الارض ويذرك اهل عتقك قال سا نقتل ابناهم ونستحي نساءهم وان فوق عتقك قاهرون [**Correct: mistake in the Arabic Script if any Jazakallahu Khairun**] Just talking about the people of Fir'on [Pharaoh] who are lobbying they are lobbying Fir'on and inciting him they said, 'you will going to leave Musa do whatever he wants? That's when Fir'on said we are going to kill him' so they are lobbying Fir'aon to kill the believers. These are al-Mala [**Check for errors in arabic text and rectify them Jazakallahu khair**]

وجاء رجل من اقصى المدينة يسعى قال يموسى ان ملاء يتعمرون بكل يفتوب فخرج فاني لك من الناصحين
 "And a man came from the other end of town to warn Musa and tell him that the leaders are plotting to kill you leave I am giving you a sincere advise"

Brothers and sisters that's what they are doing today. They are plotting to kill this religion. Don't make Qiyas based on your friend. Who is not a decision maker. Allaah Azza wajal is telling you that the leaders of the Kufr are plotting against you and Allaah Azza wajal says they are plotting so much to says [بل مكروا ليلا بالنهار] *"they are plotting night and day"*. And there plotting is so great. Allaah Azza wajal says about it [وان كانت مكروا لتزول الجبال] *"there plotting is sufficient to move the mountains from there places."* After all of this you will trust them?. You know these nice neighbours and wonderful co-workers and friends. All work needed for Melozovich to tell them that the Muslims are evil people that's all what was needed and they pounced on the Muslims like wild beasts. This is in twentieth century Europe. So those who are counting on Democracy and Human Rights and the Civilised World and Amnesty International do not be fooled. Allaah Azza wajal is telling you that they are upto no good. And Allaah Azza wajal tells you [والله اعلم باعداءكم] *"Allaah Azza wajal knows your enemies."* Are you going to go with what Allaah Azza wajal tells you? Or you are going to go with assumptions? Allaah Azza wajal says,

[**Correct mistakes if any Jazakallahu khairun**] *وَدُّ لَوْ تَكْفُرُوا كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً*
 'They want you to disbelieve so you would become equal to them'

[**Correct mistakes if any Jazakallahu khairun**] *ولن ترضا عنك اليهود و لن نصراى حتى تتبع ملتهم*
The Jews and the Christians will not be pleased until you become like them. How can you have trust in leaders of Kufr when today, right now [right now] there are Muslim brothers who are in jail. Every sinister method of interrogation is being used against them. They would use against them homosexual to raped them. They would bring their mothers and sisters and wives and rape them in front of these brothers. Now that's true that its not happening in the west but the west knows about it. United nations knows about it and Amnesty international knows about it and they are doing nothing. Infact sometimes they are encouraging it. There is something happened today. And we have seen what happened yesterday to our brothers in Bosnia. So Allaah Azza wajal tells you in Qur'an what you need to know but the thing is that many of us are galleable and naïve.

Umar Ibn Khattab knew it very well and he said [ما يريدون الا ليفتنك عندك] all they want is to deceive you from your religion. That's what they are upto. So we need to wisen up and not

be dupped. **Malcom X [32:06]** says “we have been Bambozo”. By the way this thing that’s not going to happen to us, it’s a civilised world , demoracy , human rights.

Brothers and sisters when it comes to religious freedom Mecca have more religious freedom than the west today. Before the Da’wa of Muhammad sallallahu alaihe wa salam Mecca had Christians, it had Jews, it has followers of the religion of Ibrahim and they were tolerated. There was [ورقه بن نوفل] Warqa Ibn Nofel who was a Christian there was [زيد بن امر بن نوفيل] Zayd ibn Amr ibn Nofail who was on the religion of Ibrahim and Jews use to come in and out. But the thing is the system of Kufr will tolerate everything except Islam. They will tolerate gays, lisbeans, but its not going to tolerate the message of truth. That is how the system of Shaytan is designed. When it comes to the freedom of speech Souq al-Kaf is equal or better than speakers corner of High Park. The tradition of freedom of speech in Mecca was great. You could go stand up and say whatever you want. Nobody is going to harm you. It was a pretty much democratic system in Quraysh there wasn’t tyrent they didn’t have this one leader who is imposing the military rules on them. Everyone in Mecca could do whatever they want. It was very very free society. But the thing is when Islam came in the same “Islam was not tolerated” because that’s the way of Shaytan. To tolerate everything except the truth. So beware! Be cautious! Take the advice of Umar Ibn Khattab be careful do not trust the enemies of Allaah. Especially brothers do not trust the Mouth Piece Of Shaytan “*Western Media*”

One brother comes to you and says you know what happened? What happened ? listen listen..... by the way did you hear it? Reliable sources.. what? CNN “it was a two hour documentary on CNN man they showed everything.” **BECAREFUL**. And back to the issue of masses of people. Masses of people they are decent and they are nice but the thing is if, if they do not wake up from the dream world that they are living in they are not going to wake up until they end up in the Hell Fire. And then they will blame the leaders that you are the one who brought us here and they will ask Allaah Azza wajal to multiply their punishments on their leaders. We have quite their confirmations in the Qur’an that happened between the leadership and their followers. And Allaah Azza wajal gives us the reasons why? [فستخف قومه فأطعوه انهم كانوا قوماً فاسقين] Allaah Azza wajal says, “*Fir’aon belittled his people so they followed him they were people who were corrupt.*”so Allaah Azza wajal says the masses followed Fir’aon, why? Because they were [فاسوق] they had [فسوق] they were attached to the Dunya [world] they were attached to their jobs. They were attached to the status quo, they were attached to their Shahawat [شهووات] their desires, and that mislead them and that’s need restricted. So in Bosnia that’s what happened. They were nice, I mean a brother telling me that they use to date our woman, they used to be very close to us, neighbour to neighbour very close, but then Melosovich tricked them by bringing up them false legends history and these nationalalistic songs and all of that. It inspired the people and they turned against the Muslims. They were so gailable and naïve that all them took that few nationalistic songs and few events in the history that were fabricated and not even true and they just attacked the Muslims. That just how easy it was to deceive these masses. Who otherwise, before that very decent, honest and nice people. But the thing is that many of the people just follow what is told or what they are told.

Umar Ibn Khattab and Qur’an:

We said in the last session that Umar Ibn Khattab the truth will flow out naturally on his tongue. He was a *Muhadas*. Umar Ibn Khattab says about himself [that is in al-Bukhari], “*Allaah agreed with me on three occasions*”/[Allaahu Akbar Subhan Allaah]

Allaah agreed with me on three occasions Umar Ibn Khattab says something and Allaah agrees with him. [Make correction in Arabic text if needed Jazkallahu khairun]

[وافتت في ثلاث فقلت يا رسول الله لو اتخذنا من مقام ابراهيم مصلى فنزلت واتخذوا من مقام ابراهيم مصلى]

Umar Ibn Khattab said, "why don't we take the standing of Ibrahim as a prayer? So Allaah Azza wajal revealed the verse and take the standing place of Ibrahim as a place of prayer." [Make correction in Arabic text if needed Jazkallahu khairun]

[وايت الحجاب : قلت يا رسول الله لو امرتني نساء كان احتجبين فانه يكلمهن البر والفاجر فنزلت ايت حجاب]

I told Rasoolullah sallallahu alaihe wa salam O Rasoolullah sallallahu alaihe wa salam why don't you order your women to have Hijaab? Because they are speaking to men who could be good or evil. And that's when the Ayaat of Hijaab was revealed.

وجتمع نساء نبي صلى الله عليه واله وسلم في الغيره عليه فقلت لهن عسى ربه انطلقن ان يبدهن ازواج خيرا منكم

[Make correction in Arabic text if needed Jazkallahu khairun]

The wives of Rasoolullah sallallahu alaihe wa salam had jealousy and the wives of Rasoolullah sallallahu alaihe wa salam because of their jealousy they made this plan and they told Rasoolullah sallallahu alaihe wa salam something [the whole thing was because of their jealousy between them] Umar Ibn Khattab caught words of that so he went to the wives of Rasoolullah sallallahu alaihe wa salam he brought them together and he said, "if you don't stop what you are doing? Allaah Azza wajal will replace you with better wives for His Messenger" and he was giving them this harsh advice. So one of these wives of Rasoolullah sallallahu alaihe wa salam was upset and she said, "what do you think? Rasoolullah sallallahu alaihe wa salam is unable to give us Naseeha [نصيحة] ? that you come and give us Naseeha? Who are you to come and give us Naseeha?" Rasoolullah sallallahu alaihe wa salam could do that. But an Ayaat was revealed saying

عسى ربه ان يبدهن ازواج خيرا منكن مسلمات مؤمنات قانتات تاءبات عبادات صالحات طيبات ابارا

[Make correction in Arabic text if needed Jazkallahu khairun]

Allaah Azza wajal can give him wives better than you to the end of the ayaat. These are three event which he mentions that's not it as there are some other events that happened.

Abdullah Ibn Obaiy [عبدالله ابن ابى] the leader of the Munafiqeen [منافقين] he was the top Munafiq in the Madina. When he passed away Rasoolullah sallallahu alaihe wa salam wanted to lead his Jinazah [جنازة] after all what he has done. Rasoolullah sallallahu alaihe wa salam still wanted to lead his Jinazah. So Rasoolullah sallallahu alaihe wa salam is standing ready to lead Salat ul Jinazah Umar Ibn Khattab comes and stands in front of him. And he says, "O Messenger of Allaah! You want to pray on this man who did this and this and this....." he said that when I kept on going Rasoolullah sallallahu alaihe wa salam was only smiling. When I was not stopping and mentioning all his evil sins Rasoolullah sallallahu alaihe wa salam said, "move away from me Umar Ibn Khattab". Allaah Azza wajal had told me [أستغفرلهم او لا تستغفرلهم سبعين مرة فلن يغفرالله له] "Ask for forgiveness for them or don't ask forgiveness for them even if you ask forgiveness seventy times Allaah will not forgive them". So if I know that if I make Istighfaar seventy one times if that would help them I would do so, so Rasoolullah sallallahu alaihe wa salam prayed on Abdullah ibn Obaey. And then he followed his Jinazah and stood on his grave asking Allaah to forgive him. Umar Ibn Khattab said, "Rasoolullah sallallahu alaihe wa salam was surprised by my boldness." Umar Ibn Khattab comes and stands in front of Rasoolullah sallallahu alaihe wa salam to prevent him from praying [leading him the Salah]. And he argues with Rasoolullah sallallahu alaihe wa salam and then Rasoolullah sallallahu alaihe wa salam told him move away. Umar Ibn Khattab says a short while after that Allaah Azza wajal reveals the Ayaat [at-Tawbah 9:84]

ولا تصل على احد منهم مات ابدًا ولا تقم على قبره انهم كفروا بالله ورسوله وماتوا وهم فاسقون

Allaah Azza wajal says, "donot ever pray for any of them that dies and donot stand on his grave for they rejected Allaah and His Messenger and they died as unbelievers." Allaah

Azza wajal is telling Muhammad sallallahu alaihe wa salam never ever pray on the Munafiq, so it came to confirm what Umar Ibn Khattab have said.

In the Battle of Badr Rasoolullah sallallahu alaihe wa salam have seventy prisoners of war. This is the first battle of Islam so they were many new things and the Laws weren't revealed yet relating to those issues. One of them was the issue of [Pow] Prisoners of War. They had seventy prisoners of war what should we do with them? As usual Rasoolullah sallallahu alaihe wa salam makes a Shoora [شورى] with them. Abu Bakr Siddique radhiAllahu anhu said,"these are our relatives, our fathers, brothers, cousins, why don't we ransom them? The money that is paid we will going to strengthen the Muslims and these men might grow one day to become Muslim and that would strengthen Islam." Umar Ibn Khattab said,"O Messenger of Allaah! I disagree with what Abu Bakr said. I say you should hand over to Ali his brother [عقيل] 'Aqeel to execute him. You hand over to Hamzah his brother so and so to execute him, you hand over to me my relative to execute him. And he went on and on."so Allaah knows the we have no mercy in our hearts for the disbelievers. [حتى يره الله او ليسن القلوبنا حواده على الكفر] [Please correct errors if any] "give a message to the believers and to disbelievers and to show Allaah that we have no mercy in our hearts for Kufir". Abdullah ibn Rawah have said, my view is that you dig a ditch [a trench] and you fill it with wood and you burn them. That was the opinion of Abdullah bin Rawaha. Rasoolullah sallallahu alaihe wa salam left and Sahaaba were debating which opinion would he choose.some say Abdullah ibn Rawaha's some say Umar Ibn Khattab and some say Abu Bakr's. Rasoolullah sallallahu alaihe wa salam comes out and he adopts the opinion of Abu Bakr that we accept friends. And there is a longer Hadith in al-Ahmad relating to this. Rasoolullah sallallahu alaihe wa salam came out and he said,""

ان الله لا يلي نوا قلوب رجال في حتى تكون البان للبن وان الله لا يشدوا قلوب رجال في حتى تكون أشدا من الحجارة [Please rectify errors in arabic script Jazkallahu khairun]

"Allaah Azza wajal softens some hearts so they become as soft as milk and Allaah Azza wajal makes some heart hard and strong so that they become like rock."

وان مثلك يا ابي بكر كمثل ابراهيم عليه السلام قال من طبعني فان هومني ومن عصاك الغفور الرحيم

[Please rectify errors in arabic script Jazkallahu khairun]

And anology of you and Abu Bakr is that of Ibrahim alaihe salam you are similar to Ibrahim alaihe salam who said "whoever follows me is from me and whoever disobeys me You are Forging and Merciful" and you are also similar to 'Isa [عيسى عليه السلام]

قال ان تعذبهم فإنهم عذابك وان تغفر لهم فإنك أنت العزيز الحكيم

[Please rectify errors in arabic script Jazkallahu khairun]

"If You punish them they are Your servants and if Your Forgive them You are al-'Aziz ul Hakeem." [وان مثلك يا عمر كمثل نوح] you Umar Ibn Khattab are similar to Noah alaihe salam.

قال ربي لا تذر على الارض من الكافرين ديار [Please rectify errors in arabic Jazkallahu khairun] Noah said O Allaah donot leave any disbeliever on the face of the earth. And you are also similar to Musa who said,

رب اشدد على قلوبهم فلا يؤمنوا حتى يروالعذاب اليم [Please rectify errors in arabic Jazkallahu khairun] O Allaah make their hearts sealed so that they donot believe until they see the punishment.

And then Rasoolullah sallallahu alaihe wa salam accepted the advice of Abu Bakr. Later on Umar Ibn Khattab radhiAllahu anhu sees Rasoolullah sallallahu alaihe wa salam and Abu Bakr crying. So he goes to them sand says,"why are you crying? If it makes me cry then I will cry otherwise I will force myself to cry." Rasoolullah sallallahu alaihe wa salam said,"we are crying because Allaah Azza wajal [showed] presented me with the punishment that was going to befall us because we accepted the ransom."and Allaah Azza wajal revealed to me the following verses [Ayaat][Sura al-Anfal 8:67-68]

ما كان لنبي ان يكون له اسرى حتى يثخن في الارض تريدون عرض الدنيا والله يريد الاخره والله عزيز حكيم لولا كتاب من الله لمسكم في ما اخذتم عذاب عظيم

Allaah Azza wajal says, it is not fitting for a prophet that he should have prisoners of war [PoW] until he has caused bloodshed among the disbelievers. You look for temporal goods of this world but Allaah looks at the hereafter and Allaah is Exalted in Might and Rights. Had it not been for previously ordainedment from Allaah a severe punishment would have reached you for the ransom that you took.

So Allaah Azza wajal telling Muhammad sallallahu alaihe wa salam this was the first time that you fight with the Kufaar you should have executed them all. You should have caused bloodshed on the land among the Kufaar. So Allaah Azza wajal disapproved taking the ransom. But Allaah says that punishment will come down however, it was already ordained. That the [غنيمة] *Ghaneema* is Halal for this Ummah. So that's why the punishment was with held. So Qur'an came approving the opinion of Umar Ibn Khattab radhiAllahu anhu when it came to those prisoners of war.

Another incident: Rasoolullah sallallahu alaihe wa salam to send a servant to call Umar Ibn Khattab and this was at noon. In those days they didn't have these locked gates doors all what they had was mud houses very small. And there would be a curtain hanging on the entrance and just walk in. so Umar Ibn Khattab was sleeping and part of his body was uncovered. So this servant comes in and he calls Umar Ibn Khattab. Umar Ibn Khattab said,"O Allaah! Ban allowing people to visit us at these times. " Umar Ibn Khattab felt uncomfortable for this man walking in and seeing him with part of his body uncovered. Now there was already an Ayaat that was revealed that "you should seek permission before you go in" however, this was for foreigner people. But with your slaves and your children and your direct family members there wasn't any permission. They would just walk in any time. So this was the servant of Umar Ibn Khattab and he walked in. Allaah Azza wajal revealed the ayaah [an-Nur 24:58]

ياايها الذين امنوا ليستاذنكم الذين ملكت ايمانكم والذين لم يبلغوا الحلم منكم ثلاث مرات من قبل صلاة الفجر وحين تضعون ثيابكم من الظهيرة من بعد صلاة العشاء ثلاث عورات لكم ليس عليكم ولا عليهم جناح بعدهن طوافون عليكم بعضكم على بعض كذلك يبين الله لكم الايات والله عليم حكيم

O you who believe! Let those whom your right hands possesses and the children among you who have not come up age ask not your permission before they come to your presence on three occasions. Before morning prayers, while you undress for the noon day heat and after the 'isha prayer these are your three times of undress..... So the children who are of not the age of puberty yet need to ask permission before they come into the room. At these different three times. After Salatal 'Isha[صلاة العشاء] and before Salatal Fajr[صلاة الفجر] and after [صلاة الظهر] Salatul Zuhr [Siasta time] because in the hot climate of Madina they would sleep at mid-day.

And Ibn 'Abbas says this is one of the ayaat of Qur'an that people are not applying or practicing anymore. You sing about those old days now its not practiced. You have to teach your children this habbit they don't just walk into your room at any time. They can walk in at any other time but these three times they shouldn't. seek permission first. Also we will move to the next section which is the:

Jihad of Umar Ibn Khattab with Rasoolullah sallallahu alaihe wa salam:

We already mentioned part of story of Badr the prisoners of war there are two other incidences that happened in Ghazwatul Badr. You have Suhail Ibn 'Amir, was very eloquent speaker from Quraysh. And he used his this ability to fight Islam. He was one of the prisoner of war [PoW]. Umar Ibn Khattab went to Rasoolullah sallallahu alaihe wa salam and said,"O Rasoolullah sallallahu alaihe wa salam allow me to pluck out the front teeth of Suhail so that his tongue would hang out and he wouldn't be able to speak against

you again.” Take out the front teeth so his tongue will just hang out in his mouth and he would not be able to talk against you again. Rasoolullah sallallahu alaihe wa salam said,”

لا امسرح به امسرح الله به وان كنتم نبي وعصى ان يقوم مقام لا تظنوا

[Please rectify errors in arabic Jazkallahu khairun]

He said I am not going to mutilate him because Allaah will mutilate me even if I am a Prophet. And may be one day he will take a stand that will impress you. So Rasoolullah sallallahu alaihe wa salam said that I am not allowed to do something like that and then he said, one day he will take a stance that you will like. Subhan Allaah this disbeliever Suhail ibn ‘Amr who became Muslim very late after [صلح الحديبيه] *Sulha al-Hudaibiya*. When Rasoolullah sallallahu alaihe wa salam passed away people of Mecca many of them committed *Rida* [ردا] [apostacy] and the governor of Mecca ‘Ataab Ibn Usaid [عتاب ابن اوسيد] who was appointed by Rasoolullah sallallahu alaihe wa salam he went into hiding. It was Suhail Ibn ‘Amr who stood up and invited the people of Quraysh and said,”*the death of Rasoolullah sallallahu alaihe wa salam only make Islam stronger and whosoever gives up Islam I am going to behead him.*” And it was only because of Suhail ibn Amr the people of Mecca remained on Islam. That was the position that Rasoolullah sallallahu alaihe wa salam was refering to. So don’t be in a hurry don’t punish this man because one day this tongue will benefit Islam.

Another occasion was Umair ibn Wahab [عمير ابن وهب] was Umair Ibn Wahab and his son was taken as [PoW] Umair Ibn Wahab was a very wicked man. Umair Ibn Waheb after the Battle of Badr went to Madina. Umar Ibn Khattab was sitting up with some of the Sahaaba talking about the Battle of Badr. And he saw Umair Ibn Waheb approaching him with his sword hanging from his neck. Umar Ibn Khattab said,”that dog [كلب عدو الله] he is the enemy of Allaah and he is here for evil.” Because see the *Farasah* of Umar Ibn Khattab he said this man came for evil. And he immediately rush to Rasoolullah sallallahu alaihe wa salam he came and said,”the enemy of Allaah *Umair* is here and he is no good” Rasoolullah sallallahu alaihe wa salam said bring him in. Umar Ibn Khattab goes and he wraps the sword around Umair ibn Waheb and he ties him up and he brings him in to Rasoolullah sallallahu alaihe wa salam. Rasoolullah sallallahu alaihe wa salam says [ارسلوا يا عمر] leave him alone O Umar Ibn Khattab. And then Rasoolullah sallallahu alaihe wa salam tells Umair, [ما جاءكم] why did you come here? He said O Muhammad sallallahu alaihe wa salam [first thing that he actually said was [انعم صباح] “Good Morning”] Rasoolullah sallallahu alaihe wa salam said we have a better greeting then that. [السلام و عليكم ورحمة الله] [ما جاءك يا] [وبركاته] Allaah has given us something better than good night and good morning. [عمير] why are you here O Umair? He said I came here to ransom my son. He said Umair tell me the truth? Why did you come here? He said I am telling you the truth that’s the only reason why I came here. Rasoolullah sallallahu alaihe wa salam said then what is that sword doing on your neck? He said, [قباح هلهم سيوف وهل اغنت هم عن شياء], [Make correction in Arabic Text if needed] may evil befall on these swords what good have they done? We lost in Badr Rasoolullah sallallahu alaihe wa salam said no that’s not why you came here. The reason why you came here is because you have met with Sufwan Ibn Umayya [صفوان ابن اميه] Nex to al-Ka’ba and you told Sufwan if it wasn’t because you have daughters and you fear for their welfare if you die and you are in debt you would go and kill Muhammad sallallahu alaihe wa salam and then Sufwan Ibn Umayyah told you I am going to take care of your daughters just as if they are mine and I am going to pay your debt and you agreed to come and kill me that’s why you came here Umair. Umair said,”that conversation was witnessed by no one but me and Safwan.” So I testify and bear witness that there is no god except Allaah and you are the Messenger of Allaah. He became Muslim. Back in Mecca Safwan was telling the people wait you will just hear a very good news in few days. Umair comes back and tells Safwan that I have become Muslim. You can also notice that Umar Ibn

Khattab had a very great sense of security. Because he knew that this man is intending evil and when he went in and grabbed him and wrapped his sword around him and took him to Rasoolullah sallallahu alaihe wa salam and Rasoolullah sallallahu alaihe wa salam told him to leave him alone. Umar Ibn Khattab told some Ansaar [انصار] he told them be careful from this man this man is here for an evil purpose protect Rasoolullah sallallahu alaihe wa salam from him. So Umar Ibn Khattab had very good sense of security. You can see into this incident and you can see it in some other stuff that we have talked about earlier with 'Ayaash, he told him to be careful from Abu Jahl. And so he had a very good sense of security and this is a good thing to have and no to be dupped.

صلى الله عليه سيدنا محمد وعلى اله وصحبيه وسلم تسليما كثيرا

1st May 1, 2009

07th Jamada I 1430