

# PART 3

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

٥

We carry on with the Jihad of Umar Ibn Khattab radhiAllahu anhu with Muhammad sallallahu alaihe wa salam, we talked about Battle of Badr now we move on to the Battle of Uhud Uhud started out as a victory for the Muslims. The army of al-Mushrikin was running away but because of the disobedience of the few the whole suffered.

Rasoolullah sallallahu alaihe wa salam has appointed fifty archers to stay on the hill and not to move from their place. Rasoolullah sallallahu alaihe wa salam said, even if you see birds eating from our dead bodies, vultures eating from our dead bodies DONOT come down until I tell you. And if you see us winning DONOT come down until I tell you. Very clear orders but forty of the fifty disobeyed those orders of Rasoolullah sallallahu alaihe wa salam and they came down from the mountains because they thought that the battle is over. That's when Khaalid Ibn Waleed with his eyes of an eagle caught the weak spot and he made his move and he attacked the Muslims from behind so the victory was turned into defeat. Rasoolullah sallallahu alaihe wa salam very swiftly changed his plan and he retreated up the Mountain of Uhud and he went into some of the cravices [the cracks into the mountain]. He climbed up thus protecting the rest of the Muslim army and the Mushrikeen of the Quraysh did not pursue them any further.

However, there was a rumour that went around that Ibn Qamiyah has killed Rasoolullah sallallahu alaihe wa salam. He claimed that he has killed Rasoolullah sallallahu alaihe wa salam. Infact he injured Rasoolullah sallallahu alaihe wa salam. So Abu Sufyaan wants to know the facts. So he goes off abit in the mountain and he screams [shouts] says.

[أ فى القوم محمد؟]

*is Muhammad among you?* Because Muslims are now hiding [أ فى القوم محمد] Rasoolullah sallallahu alaihe wa salam said [لا تجيبوا] do not respond back. He then said

أ فى القوم ابن ابى قحافه؟

he used to call Abu Bakr Abi Qahafa [the nickname of his father was Abi Qahafa] he said, "is Abu Bakr among you?" Rasoolullah sallallahu alaihe wa salam said, "لا تجيبوا" do not respond back" he said,

[أ فى القوم عمر ابن الخطاب؟]

Rasoolullah sallallahu alaihe wa salam said donot answer back. Abu Sufyaan then said

[ان هؤلاء قتلوا فلو كانوا احياء لأجابوا]

[Make correction of Arabic Script,if needed Jazakallahu khairun]

*these men have been killed if they were alive they would have responded back*

Why did Abu Sufyaan only asked about only these three? Because he and the Kufaar recognized that these are the pivots of the society of the Muslim community. [رسول الله صلى الله عليه وسلم و وزيرين] Rasoolullah sallallahu alaihe wa salam and his two advisors Abu Bakr and Umar Ibn Khattab radhiAllahu anhum. And it shows you the status of Abu Bakr and Umar Ibn Khattab wasn't only recognized in Muslim community but it was also recognized among al-Mushrikeens. When Umar Ibn Khattab heard that statement he couldn't hold back. He said,

[كذبت يا عدو الله ابقى الله عليك ما يخذيك]

[Make correction of Arabic Script,if needed Jazakallahu khairun]

he said, you lying you enemy of Allaah the ones who are mentioned are alive to upset you. So Abu Sufyaan said, "[قعلوا هبل]" raise *Hubl* [is one of their many gods.] Rasoolullah sallallahu alaihe wa salam said, "[ألا تجيبوا]" aren't you going to respond back? They said

what should we say? He said, say [الله اعلى و اجل] Allaah is Higher and Great. Abu Sufyaan said, ”[الاعزى لنا ولاعزى لكم]” we have *Uza and you have no Uza* [Uza is another of their gods.] Muhammad sallallahu alaihe wa salam said, [الاتجيبوا] aren't you going to respond back? They said what should we say? He said, says

[الله مولانا ولامولى لكم]

Allaah is our protector and you have no protector.

And then Abu Sufyaan said

[يوم بيوم بدر ولا يعمد والحرب سجال وستجدون مصلح لن امربها ولن تسعنى]

[*Make correction of Arabic Script,if needed Jazakallahu khairun*]

*he said, days rotate one day you win and one day you loose and this day is our payback for the day of Badr.* And then he said,

[وستجدون مثله وامربها ولم تسعنى]

[*Make correction of Arabic Script,if needed Jazakallahu khairun*]

*you are going to find some mutilation I did not order it but I also don't approve.* He was refering to the bodies of who were mutilated such as body of Hamzah ibn Muttalib radhiAllahu anhu his body was mutilated Hind ask for his liver to be plucked out so that she can eat it. She had a bite from it but then she had to spit it out. So abu Sufyaan says I am not the one who calls for this mutilation of bodies but in at the same time I am not very upset about it that happened. Rasoolullah sallallahu alaihe wa salam said [ألا تجيبوا] aren't you going to respond back? They said what should we say?

[لا سوءاً قتلنا فى الجنة و قتلنا فى النار]

[*Make correction of Arabic Script,if needed Jazakallahu khairun*]

respond back by saying "*we are not equal our dead are in Paradise and your dead are in Hell Fire*". Because Abu Sufyaan was saying that now its tit for tat we are equal Rasoolullah sallallahu alaihe wa salam is saying no we are not even its not the same because dead among us goes to Jannah and dead among you goes to Jahanum [Hell]. It was Umar Ibn Khattab who was doing that talking so Abu Sufyaan got bit closer to Umar Ibn Khattab and he said [أنشهدك الله يا عمر أقتلنا محمد] I ask you in the name of Allaah Umar Ibn Khattab did we kill Muhammad sallallahu alaihe wa salam? Umar Ibn Khattab said,

[اللهم لا وائنه ليسمعون كلامك أن]

[*Make correction of Arabic Script,if needed Jazakallahu khairun*]

in the name of Allaah now and he is right here listening to you talking. Abu Sufyaan said

[انت اصدق عندى وابر انت اصدق عندى من وابى قميعة وابر]

[*Make correction of Arabic Script,if needed Jazakallahu khairun*]

*you are more truthful to me and righteous than Ibn Abi Qamia' I will believe you not ibn Abi Qamia'h*

In the Ghazwat bani Mustalaq one of the Muhajireen kicked one of the Ansaar so the Ansaari said [يا اهل الانصار] he is calling the Ansaar to gang up on the Muhaajir and the Muhajir said [يا اهل المهاجرين] he is now calling for the Muhaajireen. And a fight was about to start between the Companions of Rasoolullah sallallahu alaihe wa salam for such a small affair. Rasoolullah sallallahu alaihe wa salam said

[ابدعوا الجاهليه وانا بينه لكم]

[*Make correction of Arabic Script,if needed Jazakallahu khairun*]

are you calling to the slogans of Jahiliyah and I am still living among you? You are calling for this Nationalism, this Tribalism, while I am still here? And then he said [دعوا فإنها نتنا] then he said stay away from it because it has evil smell in it. Rasoolullah sallallahu alaihe wa salam is talking about the perils the evils of nationalism and tribalism. He is telling them to stay away from it because it has an evil smell in it. Abdullah Ibn Abaeey who was the head of the Munafiqeen when he heard about this incidence he said

[ افعلوا يقولون لعن رجعا الى المدينة ليخرجن الاعزة منها الاذلة ]

[*Make correction of Arabic Script,if needed Jazakallahu khairun*]

that what they have done when we go back to Madina the noble one will drive out the lowly one. What Abdullah ibn Abaeey was refering to is that, he the noble one is going to drive out Muhammad sallallahu alaihe wa salam the lowly one. These were the words of the head of the Munafiqeen. His son Abdullah heard about his statements of his father. He stood on the entrance to the Madina and he said to his father he is holding his sword in his hand and he said, "I am not going to allow you to enter until Rasoolullah sallallahu alaihe wa salam allows you in." that shows you the loyalty that Islam has built that he was willing to kill his father. If Rasoolullah sallallahu alaihe wa salam did not give him permission to come in. now Umar Ibn Khattab radhiAllahu anhu said

[داعنى اضرب عنك هذا المنافق]

O Allaah's Messenger let behead this Munafiq. What did Rasoolullah sallallahu alaihe wa salam said? He said

[لا يتحدث الناس ان محمداً يقتل اصحابه]

I don't want people to say that Muhammad sallallahu alaihe wa salam is killing his followers. Over here Rasoolullah sallallahu alaihe wa salam is not disputing the fact that Abdullah ibn Abaeey deserves to die what he said that was Kufr that was Ridda so Rasoolullah sallallahu alaihe wa salam is not disputing the fact that he deserved to be executed. Rasoolullah sallallahu alaihe wa salam is saying the reason why I am not going to implement that punishment against Abdullah ibn Ubaeey because I don't want people to say that Muhammad sallallahu alaihe wa salam is killing his followers. Rasoolullah sallallahu alaihe wa salam was concerned about the reputation of the Muslims. Rasoolullah sallallahu alaihe wa salam has given reputation of strength and unity. He has given reputation of loyalty that the Muslims stick together that they donot allow any of the enemy to come between them. And this has been witnessed by the visitors who come to Madina among the ranks of the disbelievers for example one of them said, "I have visited the Roman Emporer in his palace, I have visited Persian Emporer in his palace, I visited an-Najaashi in his palace and I have seen how these kings and emporers were treated but I am telling you that I have never ever seen people who respect and love their leader like the Sahaaba love Muhammad sallallahu alaihe wa salam. He would be making Wudu and they would be jumping to grab the water droplet and then they would rub their bodies with it." So Rasoolullah sallallahu alaihe wa salam did not want people to say Muhammad sallallahu alaihe wa salam is killing his followers because that would turn people away from Islam. So Rasoolullah sallallahu alaihe wa salam is saying [لا يتحدث الناس ان محمداً يقتل اصحاب] don't want people to say that Muhammad sallallahu alaihe wa salam is killing his followers. Some lessons here

- The perils of nationalism this is a disease which rasoolullah said will carry on in my ummah. Rasoolullah said two things of Jahiliyah will remain in you this عصبية nationalism or tribalism and نياحة the weiling on the dead. This is very dangerous disease and this is one of most important gate ways of Shaytan. So Allaah Azza wajal is warning us. [قل لعبادى يقول التى هى أحسن ان الشيطان ينزغ بينهم]. tell My servants to speak good words because Shaytan causes disunity or rifts between them. You can say one word that would be mis-interpreted by your brother and that could cause a war. All whta shaytan needs is you to make a slip of a tongue or a wrong word and then he plays in the heart of your brother by giving him a feeling of bad suspicion in what you have said and after this he just picks up and flares up. All what cause this problem for one of the Mahajireen to kick on of the Ansaar. Allaahu 'Alim [الله اعلم] if it was accidental or was it intended [الله اعلم]. Anyway that was the reason why they were about to fight each other. Rasoolullah sallallahu 'alaihe

wasalam is saying [ابدعوا الجاهليه وانا بينه لكم] this is the call to Jahiliyah. And this disease still exist in the Ummah today. There is racism, there is discrimination, you will rarely find any two neighbouring Muslim countries which don't have [دكر 13:51] in between them. They don't have to be neighbours Pakistan and Bangladesh are not neighbours. So its all over the Muslim world. Look at the Middle East every country has problems with every country that is adjacent to it or bordering it. And then within the country have different tribes, and then within tribes are free clans thats all 'Asabiyah of Jahiliyah [عصابيه الجاهلية] Rasoolullah sallallahu alaihe wa salam says that it belongs to the time of Ignorance. Pre-Islamic Ignorance. So we need to stay away from it. Everybody is equal and Allaah Azza wajaal differentiates between you in your status according to your Taqwa [لعقوامكم عندالله اتقاكم] closest to Allaah Azza wajaal among you are the one who have Taqwa.

### **Umar Ibn Khattab in Sulha Hudaybiyah [صلح حديبية]**

**In** Sulha Hudaybiyah Umar Ibn Khattab and Rasoolullah sallallahu alaihe wa salam were together. Rasoolullah sallallahu alaihe wa salam went with Sahaaba radhiAllahu anhum with the intention of making UMRAH [عمرة] but people of Quraysh prevented them from entering into Mecca.

So Rasoolullah sallallahu alaihe wa salam wants to send one of his Sahaaba to negotiate with the leaders of Mecca so he proposed to Umar bin Khattab radhiAllahu anhu that he should go and negotiate with the people of Mecca. Umar bin Khattab said,"O Messenger of Allaah there is nobody of Banu Odaey who I can count on to give you protection. [his clan, the clan of Umar bin Khattab was small]" and there wasn't anybody in there who was strong at the moment to offer Umar ibn Khattab the protection. That was the system in those days every clan offer protection to his followers. If the clan is small or weak then you don't get protection. So Umar ibn Khattab said,"why don't you tell Uthman to go? Because his family can offer him with protection Banu Umayyah [بنو اميه]" So Rasoolullah sallallahu alaihe wa salam agrees with the suggestion of Umar Ibn Khattab and he sent Uthman Ibn Af'an to go to Mecca. Anyways things developed from there. They were not allowed to go in. And they ended up signing up an agreement called Sulha al-Hudabiyah [صلح الهديبية]

#### **The Peace Pact of al-Hudaybiyah.**

The terms in there was not appealing to the Muslims and Umar ibn Khattab was not happy at all. Some of the terms in that Agreement:

1. You don't make Umrah and you go back. [They all came with the intention of Umrah]
2. If a Muslim comes from Mecca to Madina after the signing of the Agreement he is turned away. But if a Muslim Apostates and leave Madina to Mecca he is not turned away. So it seems to be a double standard here. We turn away our people but you don't turn away the people leave from among us.

Umar Ibn Khattab radhiAllahu anhu he went to Rasoolullah sallallahu alaihe wa salam and argued with him. He said,"أأنت برسول الله؟" aren't you the Messenger of Allaah? Rasoolullah sallallahu alaihe wa salam said,"بلى]" "Yes". [السن بالمسلمين؟] aren't we the Muslims? Rasoolullah sallallahu alaihe wa salam said,"Yes". [اليسوا بالمشركين؟] aren't these the Mushrikeens the disbelievers? Rasoolullah sallallahu alaihe wa salam said,"Yes." Umar Ibn Khattab said,"فعل منعت بنيت في دين" why should we then agree to this compromise? Why should we agree to these terms? Rasoolullah sallallahu alaihe wa salam responded by saying,"وانى رسول الله ولست عاصيه وهو ناصرين" *I am the Messenger of Allaah and I am not going to disobey the commands of Allaah and Allaah will give me victory*. Umar Ibn Khattab wasn't satisfied so he went to Abu Bakr [Umar Ibn Khattab now went to Abu Bakr

and told him] [أليس برسول الله؟] ins't he the Messenger of Allaah? Abu Bakr said."Yes" [ألسن؟] aren't we the Muslims? Abu Bakr said,"Yes" ". [أليسوا بالمشركين؟] aren't these the Mushrikeens? Umar Ibn Khattab said,"فعل منعت بنيت في دين", why should we then agree to such an Agreement? Abu Bakr Siddique radhiAllahu anhu said,

الزم غرزة فإني أشهد أنه رسول الله وأن الحق ما امر به ولن نخالف امر الله ولن يضيع الله

[Please make correction in Arabic Text if needed, Jazakllahu khairun]

[الزم غرزة] stick to his sturbs [sturbs of where you put your feet in when you are riding your horse] stick to them, meaning stick to whatever he does. Don't move an inch from the way of Rasoolullah sallallahu 'alaihi wasalam because I witnessed that he is Messenger of Allaah and that what Allaah tells him is the Truth and that Allaah Azza wajal will not forsake His message. That was the [يقين] *Yaqeen* of Abu Bakr radhiAllahu anhu. Yes may be these terms doesn't make any sense to us however, what he does is right and if its a command of Allaah Azza wajal then its right and true and Allaah Azza wajal has promised to give His Prophet victory He will give it to him. One of the concerns that Umar Ibn Khattab had was Umrah. Umar Ibn Khattab told Rasoolullah sallallahu 'alaihi wasalam in the earlier conversation "*Didn't you promise us that we will make an Umrah?*" Rasoolullah sallallahu 'alaihi wasalam said, '*Yes I did, but did I promise you that you will make it this year?.*' Umar said,"No" Rasoolullah sallallahu 'alaihi wasalam said,"*then you will make Umrah you will make Tawaf around the house of Allaah.*" Umar bin Khattab it was his zeal, that drove him into this conversation. But after he heard the response of Abu Bakr [you know at times of difficulty Sahaaba would go to Abu Bakr, Abu Bakr was the Sheikh of Sahaab and his response would put an end to their arguments and would give them tranquility in their hearts.] it happened when Rasoolullah sallallahu 'alaihi wasalam died, it happened when they disputed on the Khilafah, it happened on the issue of Army of Usamah, it happened on the appointment of Usamah as being the leader of the Army, every time it was Abu Bakr as-Siddique radhiAllahu anhu who give them peace.

When umar heard the response of Abu Bakr he felt that he has done something wrong, he shouldn't have argued with Rasoolullah sallallahu 'alaihi wasalam back and forth. Umar Ibn Khattab says,"

ما زلت أتصدق واعصه واعتق واصلى من الذى صنعت يومئذٍ مخافت كلام الذى تكلمت به

[Please make correction in Arabic Text if needed, Jazakllahu khairun]

"After that I will give Sadaqah [صدقة] charity I would fast I would free slaves and I would pray because of the words I have spoken on that day". And there is very important lesson for us, when you commit a sin if you want to wipe out that sin what you do is, do good deeds. Umar Ibn Khattab tells he committed a mistake therefore, he was fasting, praying , freeing slaves, giving sadaqah not just once, not just once of each but he was doing it more then once so that Allaah Azza wajal will forgive him for what he did. Allaah Azza wajal says,"ان الحسنات تذهبن السيئات *good deeds wipes out the evil deeds.* So to wash away your sins to cleanse your body do good deeds. Abu Bakr Siddique, he had a statment but briefly he said, "*People have short vision and they fail to see that Allaah Azza wajal has a plan and that plan takes its time.*" He was talking about Sulha Hudaibiyah. He said, they fail to see the wisdom behind this Sulha. He said, a short while later, I saw Suhail Ibn 'Amr. Suhail Ibn 'Amr was the one who represented the Quraysh in signing the Agreement with Rasoolullah sallallahu alaihe wa salam. And he was very argumentative, for example, when Rasoolullah sallallahu alaihe wa salam was dictating to Ali Ibn Taalib what to write, Rasoolullah sallallahu alaihe wa salam said,"write [بسم الله الرحمن الرحيم] so Ali wrote "بسم الله" [الرحمن الرحيم] so Suhail said,' No, we don't know ar-Rahman ar-Raheem [الرحمن الرحيم] write,"بسمك اللهم", "with the name of God", you have to neutral. Then Rasoolullah sallallahu alaihe wa salam said,"هذا ما صالح عليه محمد رسول الله", this is an agreement between Muhammad sallallahu alaihe wa salam the Messenger of Allaah, Suhail Ibn 'Amr interrupts

and says,"No, if we agree that you are Messenger of Allaah we wouldn't be negotiating with you to start with, but write your name and your father name Muhammad sallallahu alaihe wa salam Ibn Abdullah.[محمد ابن عبدالله]" Rasoolullah sallallahu alaihe wa salam told Ali to wipe it out. [erase it] Ali Ibn Taalib didn't want to erase it Rasoolullah sallallahu alaihe wa salam told Ali to him me the place where it is written [Rasoolullah sallallahu alaihe wa salam was illetrate] show me where it is? So Ali pointed to it so Rasoolullah sallallahu alaihe wa salam erased it with his own hands.

Suhail Ibn 'Amr who is representing the Kuffaar in this Agreement. A year later Abu Bakr Siddique said,"I saw him with my own eyes bringing the camels to Rasoolullah sallallahu alaihe wa salam after his Umrah so Rasoolullah sallallahu alaihe wa salam to sacrifice." And then I saw when the barber of Rasoolullah sallallahu alaihe wa salam was shaving his head I saw Suhail Ibn 'Amr going down on his knees and picking the clipping of Rasoolullah sallallahu alaihe wa salam and putting them on his eyes to get *Barakah*[بركة] from him. Abu Bakr says, people have a short vision, this was a short while later, look at how the hearts change? Suhail ibn 'Amr was now a Muslim. Islam spread like a wild fire when there was peace. Before [فتح مكة] Rasoolullah sallallahu alaihe wa salam was preparing his army but he made his destination secrete. Rasoolullah sallallahu alaihe wa salam didn't want to give the people of Mecca time to prepare to fight. Why because Rasoolullah sallallahu alaihe wa salam didn't want to cause bloodshed in that. So Rasoolullah sallallahu alaihe wa salam wanted to ambush them within over whelming force so that they give up and don't fight. So he didn't want anyone to know that he is going to Mecca so that the people of Mecca won't prepare. He knew their nature, they are stubborn, they are going to try to fight. So he wanted to make sure that he assembles a large army overwhelming force not to give them even a chance. However, one of the Sahaaba [حاطب ابن ابى بلتعنه] Haatib Ibn Ani Balta'ah writes a letter to Quraysh telling them that Muhammad sallallahu alaihe wa salam plans to attack. And he sends it with a woman who is traveling to Mecca. [جبريل عليه السلام] Jibreel comes to Rasoolullah sallallahu alaihe wa salam and tells him so Rasoolullah sallallahu alaihe wa salam sends Ali, al-Miqdad and az-Zubair to pursue this woman.

So they go to a place called [روضة الخاخ] Rawdha al-Khakh and they approach the woman and they tell her give us the message that you have. She said,"I don't have anything." They said,"either you hand it over to us otherwise we will going to take out your clothes."and it shows you that you can rough off the person in interrogation to certain extent and exposing the [عوراة] *Awrah* is allowed in such situations. They threatened her that they will going to take off her clothes. Hands over the message. When she saw that they are serious she pulled it out of her braids. Because hidden very well and they carried the letter to Rasoolullah sallallahu alaihe wa salam. Rasoolullah sallallahu alaihe wa salam calls Haatib Ibn Ani Balta'ah and asks him why did you do that? Haatib Ibn Ani Balta'ah he said,"

[يا رسول الله لا تعجل عليه]

***O Rasoolullah sallallahu alaihe wa salam don't rush to Judgment about me.***

انى كنتم ران مؤسة فى قريش ولم اكن من انفسهم

[Please make correction in Arabic Text if needed, Jazakllahu khairun]

***O Rasoolullah sallallahu alaihe wa salam I was a man didn't belong to Quraysh***

وكان من معكم من المهاجرين من لهم قرابة يحمون بها اهلهم واموالهم

[Please make correction in Arabic Text if needed, Jazakllahu khairun]

***while rest of the Muhajireen they have families back in Mecca who can take care of their interest their family their wealth***

قاحببت إذ فاتنى ذلك من نسب فيهم انا نتخذنا عندهم يضا يحمون قرابة

[Please make correction in Arabic Text if needed, Jazakllahu khairun]

so I wanted to do them a favour so that they would do me a favour and protect my family in Mecca.

ولم أفعل ذلك ارتداداً عن ديني ولا رضاء بكفر على الإسلام

[Please make correction in Arabic Text if needed, Jazakllahu khairun]

*I didn't do that because I have apostated or because I prefer Kufr over Emaan [يمان].*

So Haatib Ibn Ani Balta'ah is explaining why he did that? I didn't do it because I want to betray Allaah Azza wajal and His Messenger. I didn't do it because I have apostated because I love Kufr. I did it because I was worried about safety of my family in Mecca. And since rest of the Companions have relative in Mecca to take care of their families I wanted to do this for the Kuffaars so they would in exchange protect my family. Umar Ibn Khattab sallallahu alaihe wa salam said, "أما انه قد صدقكم" "he is telling us the truth".

Umar Ibn Khattab said,"

يا رسول الله داعني اضرب عنق هذا المنافق

[Please make correction in Arabic Text if needed, Jazakllahu khairun]

"O Rasoolullah sallallahu alaihe wa salam allow me to behead this Munafiq." He is a hypocrite. He needs to be beheaded. Rasoolullah sallallahu alaihe wa salam said,"

انه بل قد شهد بدرًا وما يدريك لعلى الله طلع على من شهدا بدر فقال "أعملوا ما شئتم فقد غفرت لهم "

[Please make correction in Arabic Text if needed, Jazakllahu khairun]

*he has witnessed Badr, and you never know may be Allaah has looked upon the people of Badr and said, "Do whatever you want because I have forgiven you"* you are forgiven, your sins are forgiven and this is in al-Bukhari [صحيح البخاري].

**A few lessons to learn from this Hadith:**

1. The Hukum [حكم] the Ruling regarding the SPY [the one who spies against Muslims] is execution. That's ruling regarding the one who spies against the Muslims. Because Rasoolullah sallallahu alaihe wa salam didn't dispute what Umar Ibn Khattab said,"he should be beheaded" Rasoolullah sallallahu alaihe wa salam said its because he witnessed Badr and Allaah has granted them forgiveness that's why he shouldn't be beheaded. If it was somebody else he would be executed. So this is a stern warning for those who betray Allaah Azza wajal and His Messenger and spy against the Muslims. Their Hukum is execution and if a person is doing it [is doing it] and they are agreeing with what they are doing they think that what they are doing is right no matter who they are doing it for? That is [ردًا] *Ridda* that is Kufr. And if they are doing it for a reason such as Haatib Ibn Ani Balta'ah, such as fear, because of love of Dunya, Love of money, then that is a major sin. But the punishment is still the same. So this thing of working for the enemy of Allaah in order to spy against the Muslims no matter who the Muslim is as long as they are still a Muslim regardless of what they are doing? Even if what they are doing you disagree with. Even if they are doing something is against your methodology or the way or the movement of the ideology that you follow, as long as they are Muslims that they testify that there is no god but Allaah and Muhammad sallallahu alaihe wa salam is the Messenger of Allaah spying against them is a Ridda [ردًا] if you agree with what you are doing? You have left the folds of Islam.
2. **Second lesson**, this is a sin to be concealed that the sins of a Muslims to be concealed. They should not be made public. For example, the Muslim drinks, they don't want any body to know about it, don't go around and say this person drinks. If a brother is using drugs and they are ashamed of what they are doing and they are doing it in a secret don't want anybody to know and you happen to know. You don't go around exposing that sin. Allaah Azza wajal loves the sins of a believers to be concealed. [ستر] *Satar* Allaah loves the sins to be concealed, not make public. However, with this particular sin should be made public and exposed. And we see if



from the Hadith, it was exposed. Rasoolullah sallallahu alaihe wa salam brought Haatib Ibn Ani Balta'ah in front of everyone. When we know on other occasions Rasoolullah sallallahu alaihe wa salam will tell a person who done adultery go back, don't speak about this. But a man came and said, "I was drinking". Rasoolullah sallallahu alaihe wa salam told him, "to leave." *An-Nawwawi* [الإمام الحافظ الفقيه ابى زكريا يحي بن شرف النووى] says, "sins are only exposed if there is benefit in exposing" so this sin because its against the community needs to be exposed people need to know that this person has betrayed Allaah and His Messenger. And I hope that I have driven the point very clear and as long as the person is a Muslim no matter what they are doing [no matter what] you do not spy against them.

3. **Finally the third lesson**, the virtues of the people of Badr. These selected few who has witnessed the Battle of Badr Allaah Azza wajal has granted them forgiveness. Even though Haatib Ibn Ani Balta'ah committed such a major sin Rasoolullah sallallahu alaihe wa salam lets him go, without punishment why? Because he attended Badr. So Allaah granted them forgiveness that extends to the future. Its not just the past sense but it also extends to the future. It's a [مغفرة] *Maghfirah* of the past and the future. ***The ones who attended Badr are The Best of Muslims*** and Jibreel comes to Muhammad sallallahu alaihe wa salam and says, "***The ones who attended The Badr from among the are also the Best of Angels***" its not just for the humans its also for the angels.

When the army of Rasoolullah sallallahu alaihe wa salam came closer to Mecca Abu Sufyaan came to see the army. So [العباس] al-'Abbas told him, "if you are seen like that, you are going to be killed." So Abu Sufyaan said what should I do now? Now Abu Sufyaan is lost, that's it. Every thing is gone, his leadership of Mecca is gone. Mecca will be conquered by the Muslims, Abu Sufyaan doesn't know what to do? He is in state of lost. Al-'Abbas the uncle of Rasoolullah sallallahu alaihe wa salam told him, you ride with me on the Mount of Rasoolullah sallallahu alaihe wa salam's camel or donkey and when people see you riding the donkey of Rasoolullah sallallahu alaihe wa salam they are going to leave you alone. So he was riding and whenever he passed next to a camp fire of Muslims they will say who is it? But when they see the donkey of Rasoolullah sallallahu alaihe wa salam they let him go without even asking who is on it. That's the donkey of Rasoolullah sallallahu alaihe wa salam whoever, it is he is granted a free pass. Until they passed by the camp fire of Umar Ibn Khattab radhiAllahu anhu. Umar Ibn Khattab said,

عدوا الله قد امكن الله منك بغير احد ولا ذمه

[Please make correction in Arabic Text if needed, Jazakllahu khairun]

***Enemy of Allaah! Allaah has brought you to us and you don't have any Agreement of Peace with us*** in other words you are going to be dead! So he rushes to Rasoolullah sallallahu alaihe wa salam and says, "O Messenger of Allaah! The enemy of Allaah is here and we don't have any peace agreement with him, so lets execute him." Al-'Abbas said, "I am giving him protection O Messenger of Allaah!" I have granted him protection. Umar Ibn Khattab argued with al-'Abbas and they went on arguing and then al-'Abbas said, "Slow down Umar Ibn Khattab if he was of Banu 'Adi [بنو عدى] you wouldn't have say what you are saying. But just because he is from Banu Abd Manaf [بنو عبد مناف]" its not from your clan, you want him execute. Umar Ibn Khattab said, "Slow down al-'Abbas, your Islam was more beloved to me if my father would have become a Muslim". Umar Ibn Khattab does not make his decision based on his relationship, based on his clan or his tribe. Umar Ibn Khattab is saying that the Islam of al-'Abbas [the uncle of Rasoolullah sallallahu alaihe wa salam] was dear to him then if his father would have become Muslim. His own father! He would have rather 'Abbas to become a Muslim and then Umar Ibn Khattab said

because I know that, that pleases Rasoolullah sallallahu alaihe wa salam. Because your Islam would be to please Rasoolullah sallallahu alaihe wa salam I am happier that you have become Muslim then if my father became Muslim. Because al-‘Abbas granted Abu Sufyaan protection Rasoolullah sallallahu alaihe wa salam set him free. But you see that Umar Ibn Khattab had this clear understanding of [الولا والبراء] *al-Wala wal-Bara* who he gives his loyalty to, who he against. He would not follow his emotions in that. He would go with what pleases Allaah Azza wajal and pleases Messenger of Allaah sallallahu ‘alaihi wasalam.

### **Umar Ibn Khattab in Medina:**

In [صحیح المسلم] Sahih al-Muslim [ابوهريرة رضى الله عنه] Abu Hurairah radhiAllahun anhu said that, "we were sitting with Rasoolullah sallallahu alaihe wa salam among others were Abu Bakr and Umar Ibn Khattab and then Rasoolullah sallallahu alaihe wa salam left. And he didn't come back so we were afraid that something happened to him." And this shows the deep concern of Sahaaba for Rasoolullah sallallahu alaihe wa salam whenever he would be delayed or late they would be worried. They loved him more than their wives, their children and their parents. Infact the common term they would use with Rasoolullah sallallahu alaihe wa salam [بأبي أنت وامي] *biAbi anta wa Umm* means ***I would sacrifice my mother and my father for you***. That's a statement that's always read in the Hadith. *biAbi anta wa Umm ya Rasoolullah sallallahu alaihe wa salam*. So Abu Hurairah said, "I was the first to go and look for him, so I came to this farm, there was a wall surrounding it and I went around the farm and I didn't find any entrance [any gate] but I saw a small crack in which water was flowing into the or out of the farm. So I squeezed myself in like a fox would." You see a big fox in a small hole is able to go through it. So Abu Hurairah said, ""

[فهمتظت كما يحتفظ ثعلب]

[*Please correct text if needed*]

***I squeezed myself through like a fox would.***

Rasoolullah sallallahu alaihe wa salam said, "" [أبى هريرة] *are you Abu Hurairah?* Abu Hurairah said, "Yes" Rasoolullah sallallahu alaihe wa salam said, "Ya Abu Hurairah! O Abu Hurairah take these sandals of mine [take them] and whom ever you meet behind this wall who says لا اله الا الله with *Yaqeen* [يقين] in their heart give him the glade tidings of the Jannah."

مل لقيت يشهد ان لا اله الا الله مصطيق قلبه فبشره بالجنة

[*Please correct text if needed*]

**Abu Hurairah** took the sandals of Rasoolullah sallallahu alaihe wa salam, now the sandals are symbolic of or evidence that he is carrying a message from Rasoolullah sallallahu alaihe wa salam, I have something from Rasoolullah sallallahu alaihe wa salam with me. The first one he meets was Umar Ibn Khattab. He says, "Rasoolullah sallallahu alaihe wa salam sent me with the sandals and told me to give the glade tidings to anyone I meet, who testifies that there is no god but Allaah with *Yaqeen* in there heart to give them the glade tidings of Jannah. " what do you expect the response of Umar Ibn Khattab was? [الله اكبر الحمد لله] I am so happy going telling the people about it. It was a strange response, Umar Ibn Khattab punches Abu Hurairah in his chest until Abu Hurairah falls on his back. It was such a rough punch Abu Hurairah flew and fell on his back. Abu Hurairah said, "I stood up went to Rasoolullah sallallahu alaihe wa salam crying [I was crying]" now obviously he had to cry nobody fights with Umar Ibn Khattab, you don't fight with Umar Ibn Khattab. [You swallow and you swallow it] Abu Hurairah went to Rasoolullah sallallahu alaihe wa salam Umar Ibn Khattab followed me. He came in and he was crying Rasoolullah sallallahu alaihe wa salam said, "what happened Abu Hurairah?" abu Hurairah said, "you sent me to give

glade tidings to the people and I give him the glade tidings he punches me until I fall on my back.” Rasoolullah sallallahu alaihe wa salam told Umar Ibn Khattab why did you do that? Umar Ibn Khattab said, did you tell him to go and give glade tidings to the people? That they are granted Jannah by saying [أشهد ان لا اله الا الله] with *Yaqeen [certainty]* Rasoolullah sallallahu alaihe wa salam says, ”Yes” Umar Ibn Khattab said, ”don’t do that because people will take that for granted, let them work for it.” Rasoolullah sallallahu alaihe wa salam said, then we will let them work. Rasoolullah sallallahu alaihe wa salam would go with the opinion of Umar Ibn Khattab.

Umar Ibn Khattab had that relationship with Rasoolullah sallallahu alaihe wa salam that he could tell him do and don’t. their relationship was so close and it also shows you the humbleness of Rasoolullah sallallahu alaihe wa salam. Umar Ibn Khattab comes and tells him don’t do that and Rasoolullah sallallahu alaihe wa salam accepts the opinion of Umar Ibn Khattab with an open heart. And says then let them work. Umar Ibn Khattab wanted to be on the side of air of caution not have people take things for granted. Don’t tell them that, let them work for it, even though they are going to Jannah let them work for it. So it tells you something about the personality of Umar Ibn Khattab he was concerned for the Ummah. You know if it would have somebody else who was selfish, alright fine I have glade tidings of Jannah that’s it I am happy I don’t really care what will happen to the rest of the people but no Umar Ibn Khattab was thinking what would happen to Abu Hurairah when he is going and telling the people this!!! Even though that was an occasion for him to be happy and satisfied but no his mind immediately jumped to what is going to happen with the Ummah? How our people are going to take this? And that’s why we keep on saying that Umar Ibn Khattab was the man for the Ummah.

In the beginning because Umar Ibn Khattab radhiAllahu anhu was learned man, he was literate, he wanted to swallow as much information as he could, so now he is in Madina there are Jewish neighbours so why don’t I learn from their Books? And Qur’an have said that they have received the Torah [تورات \ تورا] and the Christians have received the Injeel [إنجيل] so Umar Ibn Khattab wants to learn more about the religions of Allaah Azza wajal so he is reading from a scroll of Torah. Rasoolullah sallallahu alaihe wa salam sees it with him, and the face of Rasoolullah sallallahu alaihe wa salam changes. And he can see that he was upset. And he said, ””

[ أمتحنة فيها ابن الخطاب؟ ]

[*Make correction of Arabic Script,if needed Jazakallahu khairun*]

are you rushing into the things without thinking them true son of Khattab?

والذى نفس بيده

In the name of Allaah whom my soul is in his hand.

لقد جءتك بها بيصا نقياً

[*Make correction of Arabic Script,if needed Jazakallahu khairun*]

I have brought you with the religion that is so clear that’s like a white cloth. And if Musa was alive today he would have to follow me.

لو كان موسى حياء ما واسعه الا لم يتطبع عن

[*Make correction of Arabic Script,if needed Jazakallahu khairun*]

If Musa was alive he would have to follow me. You don’t need to go back to those scripsions everything that you need is in the Qur’an. It over rules everything before. [مهيمن عليك] *Mohaimin ‘Alaik “it stands above everything else”* all of the truth that you need, all of the guidance that you need, [ما فرطنا بشئ] *“The Book has not over looked anything.”* Everything that you will you will find it in the Qur’an. And this was an important lesson that was given to Umar Ibn Khattab he learned the lesson very well. So later on when the Ummah was expanding and entering into the lands of learned men Umar Ibn Khattab was very aware about the fact that they could bring in their former knowledge which could be

painted into Islam. So he made sure that the people learned their knowledge from Qur'an and not from anything else. And we will see in the Khilafah of Umar Ibn Khattab he would design rules implement to enforce the fact that your [علم] 'ilm should come from Qur'an not from nothing else.

### **Umar Ibn Khattab and the wives of Rasoolullah sallallahu alaihe wa salam:**

Ibn 'Abbas rahiAllahu anhu and this Hadith is in al-Bukhari and Muslim and Masnad Imam Ahmad [مسند امام احمد] Ibn 'Abbas said,"There was something that I wanted to ask Umar Ibn Khattab and I waited for an entire year until I asked him." He was afraid to ask Umar Ibn Khattab the question. However, Ibn 'Abbas he was a scholar given an exquisite mind he had to ask the question. [لسان النس لوأولى] [Please make correction if needed] 'I was given an exquisite tongue" so one day they were traveling and he was pouring water on Umar Ibn Khattab for his Wudu Ibn 'Abbas said,"who are the two wives of Rasoolullah sallallahu alaihe wa salam whom Allaah talked about in Qur'an?"

ان تتوبا الى الله فقد صغت قلوبكما وان تظاهرا عليه فان الله هو مولاه وجبريل وصالح المؤمنين والملائكة بعد ذلك ظهير - سورة التحريم

*If you two turn in repentance to him your heart are indeed so inclined but if you back of each other against him [that is Rasoolullah sallallahu alaihe wa salam ] then truly Allaah is his protector and Jibreel and every righteous among those who believe and further more the Angels will back him up. Umar Ibn Khattab said,"واهلك عبا" Umar Ibn Khattab wasn't happy that Ibn 'Abbas asked him this question but he gave him the answer. He said,*

"كن معشر قريش هو من تغلب نساء"

[Make correction of Arabic Script,if needed Jazakallahu khairun]

*We the people of Quraysh were men who had the upper hand over their women. Our men had the upper hand over our women [our say goes!!] [فجئنا قوم] we came to Madina [فوجدنا قوم يغلبهم نساءهم]*

We found people in Madina their woman had the upper hand.

فتفق نساءنا يتعلمون من نساءهم

[Make correction of Arabic Script,if needed Jazakallahu khairun]

**So** our women started learning from their women. Umar Ibn Khattab is saying that in Quraysh the men had the upper hand. In Madina the women were quiet strong so our women were learning from them.

He said one day I went back home and I was angry with my wife and she answered back to me. He said, [عن ترت ذلك] [Please correct arabic script if needed]I was surprised what happened. How come she is answering back? She said, "what you surprised that I am answering back to you? The wives of Rasoolullah sallallahu alaihe wa salam answer back to him. Not only that some of them boycott him from morning till night." For Umar Ibn Khattab *This Was News*. So he rushes to his daughter Hifsa [حفصه ابن عمر الخطاب] who was the wife of Rasoolullah sallallahu alaihe wa salam [ام المؤمنين حفصه رضي الله تعالى عنها] umul mo'mineen Hifsa radhiAllahu ta'ala anha and he says,"you answer back to Rasoolullah sallallahu alaihe wa salam ? do you argue with him? She said,"Yes, and sometimes we boycott him from morning to night." Umar Ibn Khattab said,"you have lost, you are losers aren't you afraid that Allaah angry with you of anger of His Messenger" and then he said,"do not ever argue with Rasoolullah sallallahu alaihe wa salam or answer back to him and don't ask him for anything ask me for anything you want." And then he said,"and don't think that 'Aeysha is doing it so you could do it. 'Aeysha is more beautiful than you and she is more beloved to Rasoolullah sallallahu alaihe wa salam than you." Because the conspiracy was done by 'Aeysha and Hifsa. So he is telling her that 'Aeysha may afford to do that you can't don't do that?

And then Umar Ibn Khattab said, "we heard that *Ghassan* [غسان]" [was a Arab Tribe loyal to the Romans] were putting the horse shoes on to attack us. We had that information ready and we were waiting for that. He said, I was home when my Ansaari partner came to me and he said something, I said, "اعجب غسان؟" did Ghassan come? He said, "No, something worse than that." I told him what happened? He said, "Rasoolullah sallallahu alaihe wa salam has divorced her wives" he said, that was what I was afraid of. So I rushed to Madina he was living on the out skirts of Madina. I rushed to Hafsa and I saw her crying [sitting down crying] I asked her did Rasoolullah sallallahu alaihe wa salam has divorced you? She said, "I don't know? But he has boycotted us and he is in that room." So I saw a servant of Rasoolullah sallallahu alaihe wa salam and I told him to ask for permission for me to visit Rasoolullah sallallahu alaihe wa salam. He went in and came out and he says I have mentioned your name and he didn't answer. So, I left and then I came back. I sought permission again the servant said, 'I mentioned your name he didn't answer' the third time, the same thing happened. So Umar Ibn Khattab walked away, the servant then called him back. So Umar Ibn Khattab came in. and he saw Rasoolullah sallallahu alaihe wa salam sitting and he was visibly upset. Umar Ibn Khattab radhiAllahu anhu said, "[أطلقت نساء]" did you divorce your wives? Rasoolullah sallallahu alaihe wa salam looked up to me and he said, "No". I said [الله اكبر] *Allaahu Akbar* Umar Ibn Khattab now wants to put Rasoolullah sallallahu alaihe wa salam at ease. So he is starting [trying to start] conversation and he said, "O Messenger of Allaah! We the men of Quraysh use to have upper hand over our women and we come here to Madina where the women are stronger then the men, so now our women are learning from their women and my wife is now talking back to me" so Rasoolullah sallallahu alaihe wa salam smiled. He said, then I went to Hifsa and I asked her is that what you do to Rasoolullah sallallahu alaihe wa salam and she said, "yes, we answer back to him and sometimes we boycott him from morning to night." Rasoolullah sallallahu alaihe wa salam smiled again, so now Umar Ibn Khattab said, can I sit down? Rasoolullah sallallahu alaihe wa salam said, "go ahead" and then Umar Ibn Khattab said, I looked around the house of Rasoolullah sallallahu alaihe wa salam I couldn't see anything that could please the eyes, no furniture and Rasoolullah sallallahu alaihe wa salam was sitting on a mattress of [حصير] *Haseer is Palm Leaves* its very harsh, so it was leaving markings on the skin of Rasoolullah sallallahu alaihe wa salam, so I said O Rasoolullah sallallahu alaihe wa salam why don't we ask Allaah to give us like he has given the Persians and the Romans when they don't even believe in Allaah. Rasoolullah sallallahu alaihe wa salam answered Umar Ibn Khattab and said, "أفى شك يا ابن الخطاب؟" are you having any doubts O son of Khattab?

[أولاءك قوم عجلت لهم طبيبات في الحيوة الدنيا]

[*Make correction of Arabic Script, if needed Jazakallahu khairun*]

*Those are people whom Allaah Azza wajal hastening their rewards in Dunya* Allaah is giving them rewards in this Dunya because in Akhirah they will have nothing left so I said, [استغفرلى يا رسول الله] ask Allaah to forgive me O Rasoolullah sallallahu alaihe wa salam.

### **Some lessons from this story:**

- 1. Number One:** cultural differences exists in the dominion of men and women. Men and women would have different conduct of behaviour in different cultures, so we saw how women were in Mecca more submissive while in Madina they were stronger you could even see that on the battle field. Usayb Ibn Ka'ab for example was a Ansaariya she was a fighter. That was the case with some of the other woman if Madina. They were strong tough woman. Similar could be said about the Bedoin

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woman they are strong by nature. So cultural differences do exist however, some **Common Constant Islamic Behaviours** that should be applied cross culturally.

- That the husband is the head of the household. That is something that shouldn't change from one culture to another.
- That the parents are to be respected by their children Shouldn't change.
- That the young respect the old that is something Islamic.

So these are things that are cross cultural and if a culture does not have them that culture should be changed. So Islam does have some cultural constants and it should be applied by everyone. Over here we are just talking about difference in behaviour but they are equally following the orders of Islam. Don't want sisters and brothers to get wrong message from this and they start arguing at home and start saying that's how it was happening in Madina and wife start slapping husbands around and all those things because that's how the woman of Madina were. [Unless the husband is okay with that ☺] definitely Umar Ibn Khattab was not okay with that. We will carry on few minutes with some of the [فضاء] *Fadha il*

[virtues] *Umar Ibn Khattab: [Next Section is about Fadha il of Umar]*

**His knowledge:** Umar Ibn Khattab was knowledgeable, he was a scholar, infact Rasoolullah sallallahu alaihe wa salam saw in a dream in Bukhari and Muslim Rasoolullah sallallahu alaihe wa salam said,

بين امام ءايمة شربت يعنى لبن حتى أنظروا الى ریح يجرى فى ظهر ثم نأولت عمر فقال فما اولته قال العلم

[Please make correction in Arabic Text if needed, Jazakllahu khairun]

Rasoolullah sallallahu alaihe wa salam said while I was a sleep I saw in my dream that I was drinking milk and I drank so much of it that it started to flow beneath my fingers nails and then I gave the rest of the cup to Umar Ibn Khattab. They said what do you interpret that, he said *Milk* is knowledge. So Rasoolullah sallallahu alaihe wa salam drank some much of the knowledge that it was coming out of his fingers. And then he gave the rest to Umar Ibn Khattab. Knowledge of Prophethood. So Umar Ibn Khattab had knowledge of [نبوة] *Nubuwwah* of Prophethood. The left overs the bottom of the cup was given to Umar Ibn Khattab radhiAllahu anhu.

**A note hear on the interpretation of dreams:**

Even the dreams of Anbiyah needs to be interpreted because they asked Rasoolullah sallallahu alaihe wa salam about the interpretation of the dream [he said *Milk*].

Ibn Hajar as-Qalani says

وجه تعبير بذلك من جهت اشتراك لبن والعلم فى كثرت نفع وكون هما سبب لى الصراط فى اللبن للغذاء بدن والعلم للغذاء المعنوى

[Please make correction in Arabic Text if needed, Jazakllahu khairun]

*He said, the reason why milk is knowledge? Is because of their benefit. Milk benefits the body and knowledge benefits the soul.* So that's why milk represents the knowledge in this dream and he also says, and this is very important and interesting point. Ibn Hajar says,"

والمراد بالعلم هنا العلم بسياسة الناس كتاب الله وسنت نبي صلى الله عليه واله وسلم

[Please make correction in Arabic Text if needed, Jazakllahu khairun]

*and what is meant by knowledge here is the knowledge of the administration of the people in accordance to the Book of Allaah and Sunnah of His Messenger.*

We have developed a certain concept of what Sharia'ah knowledge is? If you are able to quote the narrations off hand from the top of your head easily this man is a sheikh. If you are eloquent in speech you are a scholar Subhan Allaah what a scholar? Ibn Hajar is saying the 'ilm here is the ability of Umar Ibn Khattab to administer the Ummah by the Book of

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اللهم انصرنا اخواننا المجاهدين في سبيلك

Allaah Azza wajal and Sunnah of Muhammad sallallahu alaihe wa salam. It was referring to the ability of Umar Ibn Khattab as a statesman when he was Khalifah [خليفة] and that is the knowledge that benefited the Ummah.

There could be someone who has a lot of knowledge road memorization they memorize all the books but they have no clue how to use it? How to apply it? They don't have the [فقه] *Fiqh* of [الواقعه] the understanding of the reality of the world today. They are not in the field. And that why Ibn Khaldun [ابن خلدون] says, "That many of the people who are called scholars tend to be very far away and are unable to deal with the realities of people, the brutal realities of life because they are only living with their books." But with the knowledge of Umar Ibn Khattab it was a knowledge that was applied in the field. He wasn't just sitting in the institute studying and giving off Fatawa [فتاوى] on the phone or on the mic. Umar Ibn Khattab was living with the Ummah. He was leading the Ummah. He was suffering with the Ummah. He was pleased what pleases them and he was displeased what displeases them, so be careful in using this word 'ilm don't throw it around carelessly, such person is a Mufti, such person is scholar. The [علماء] *Ullama* are the persons who know how to benefit the people through the 'ilm of Allaah in Qur'an and in the Sunnah of Rasoolullah sallallahu alaihe wa salam. And these could be people who don't memorise a lot of opinions of Fiqh you will ask them what did Abu Hanifa [نعمان بن ثابت يعنى ابوحنيفه] on this and what did Ashafi'I say on that what did Qadhi 'iyad says on that or what did this person say 'izat abdu salam says they don't know that. But they know what is needed for that situation. They know it very well. They know how to apply the Ayaat [آيات] and the Ahadith [احاديث] that they have learned. They know how to apply them into the reality. And that's why Allaah Azza wajal says about for example Dawud [داود عليه السلام], "واتيناهم حكماً وعلماً" *and we have given him Hukm and 'ilm.* 'ilm and hukm, hukm is the good Judgment. A judge could have the information right in front of his eyes right there but he doesn't know how to use it? The ability to use this Hukm the good Judgment.

Once a woman came to the [حلقه] *Halaqah* of al-Imam Abu Hanifa she asked a question she didn't ask the question to Abu Hanifa, she asked it to a scholar of Hadith, who was sitting in that circle. Because the Majlis the circle of Abu Hanifa was a circle of scholars. He have scholars sitting with him. It was more of a council of Fiqh than a study circle. That is the unique things about Abu Hanifa you don't call his students, students you call them as-Haab [اصحاب] friends, companions because they were scholars like him. He had scholars in language, scholars in Hadith, scholars in Fiqha, scholars so they would consult each other. So this woman comes to one of the scholars and she asks them a question and he didn't know the answer. Abu Hanifa said, I know the answer and he gave her the answer. So the scholar of Hadith said how did you know the answer? I knew it by the Hadith you just quoted awhile ago. You the one who quoted the [دليل] *Daleel* for me, I didn't know the evidence for it until you quoted it. But he didn't know how to use it. Imam Abu Hanifa knew how to use it. [طيب] we will carry on insha Allaah tomorrow night with the rest of the Fadha il of Umar Ibn Khattab rahiAllahu anhu.

صلى الله عليه سيدنا محمد وعلى اله وصحبيه وسلم تسليماً كثيراً

**5th May, 2009**  
**11 Jamada I 1430**