

# PART 4

اعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم  
الحمد لله رب العالمين الصلاة والسلام على سيد الانبياء والمرسلين صلوات الله والسلام عليه

### *Umar Ibn Khattab's Knowledge:*

All of you want to learn Islamic knowledge. We have been saying that again and again that I want to learn. Brothers and Sisters are alike and are very eager to learn Islam and that's a very good sign [الحمد لله] this is one of the things that is found among the young generation and this was not something to be found in the generation of their fathers. The zeal and eagerness we have to learn today is definitely more than the generation before you. So that's a good sign it's a sign of the awaking of Ummah and it's a sign that [الحمد لله] even though may be in other areas the situation is getting worse, politically its getting worse, however, when you want to assess a situation don't look at the political realities or the economical realities but look at the human factor. If the people are improving then you will see the improvement in the other areas early on. Its the human resource factor that the most important factor in any change in human history. And that change [الحمد لله] is happening among many of the youth. So everybody wants to learn, they sign in for a courses and they go and study and they travel overseas. However, many of you are saying "we are not learning enough, we want to learn more." Many of you are saying we are not given Islamic knowledge enough time, right?? You all feel that you want to do more. And what is holding you back from giving more time to studying Islam? You are busy! You have work to do! You want to make a living!! And if you are not trying to make living yet because your parents are taking care of your expenses, you are studying!!! You are going to college, university, and you are complaining that you don't have enough time need to study Islamic Shari'ah [شريعة]. Right??

Now are you assuming that the Sahaaba didn't have any work to do?? How come they were able to learn and you are not able to learn? You might say Oh we are living in 21<sup>st</sup> Century!!! Things are complicated now. And life had become very difficult. We have to work more. If that's your assumption that you are wrong. Infact you have more time than the Sahaaba. The Sahaaba had to make a living none of them was born with a golden or silver spoon in their mouth. They had to work. Infact their commitment to work was more difficult than yours. You work now from 9:00 to 5:00 or from 8:00 to 4:00 [الله اعلم] Allaahu 'Alum what your schedule is in this country but then you have Saturday and Sunday off. And after 5:00PM you go back home you are free. Well Sahaaba didn't work in offices. Sahaaba were shepherds or they were farmers or they were businessmen. And as a shepherd you can not go to your cows and say O my cows see you next week I am not going to be here Saturday and Sunday you can't do that. You have to feed them everyday. You can't go to your farms and tell them your plans that I am going to be off for a month. I am taking a summer vacations. Your plains if you don't show up they will die. You have to be there for them everyday. And in those days business was tough. So you have to put a lot of effort and time. So how come the Sahaaba were able to do both? How come they were able to study from Rasoolullah sallallahu alaihe wa salam and at the same time they were able to make a living? You know the Sahaaba radhiAllaahu 'anhum were very active they were farthest being lazy they were not living a benefits or the wellfares. Sahaaba radhiAllaahu 'anhum they have to go out and make a living for them self. Yes some of them were poor like [اهل صفة] *Ahl Suffa* and if they had a chance to work they would work because we know that many of these *Ahl Suffa* they will go out to the area in *Madina* called [الغابة] *al-Ghaba* forest. They would go there cut woods for

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fire and sell it in *Madina*. So when there is work, they going to work. So there just wasn't any work to do. That's why they were unemployed. So how did they do it? How come we are failing today and they while they were successful in their endeavours. Lets see how Umar Ibn Khattab did?

Umar Ibn Khattab radiAllaahu 'anhu had to take care of some business, he had some pieces of land. He had a partner among *al-Ansaar*. He made an agreement and they used to live on the outskirts of *Madina* suburbs. He made an agreement with his Ansaari companion that I am going to work on day and you go down to *Madina* and accompany Rasoolullah sallallahu alaihe wa salam for the whole day. And then when you come back at night we meet and you report to me that eveything Rasoolullah sallallahu alaihe wa salam said. And then the next day I am going to go down to *Madina* while you pick up my work. So they work alternate. One day Umar Ibn Khattab will work and the Ansaari is studying and vice versa. What this meant Umar Ibn Khattab and his partner will end up doing double the effort. Double the work. Because Umar Ibn Khattab have to do his work and then his partners work and his partner has to do his work and Umar Ibn Khattab's work. So this tells you something. As a Muslim we have to make a living just like the Kaafir. You know Allaah Azza wajal does not differentiate between Muslim and Kaafir when it comes to *Rizq*[رزق]. You all have to go out and work. Human beings, animals, plants, you have to make a living. Even when Rasoolullah sallallahu alaihe wa salam wanted to teach us about *Tawakul* [توكل] what did Rasoolullah sallallahu alaihe wa salam say?

لو انكم تتوكلون الله حق توكله لو رزقتم كما ترزق طير تغدو في ما سن وتروح بطنه

[*Kindly, check for errors in the Arabic Text, and rectify them Jazakallahu khairun*]

*If you have the right Tawakul 'alallah then Allaah will give you Rizq like he is giving the Rizq to birds. They leave in the morning hungry and they come back at night full.*

Notice that Hadith did not say that the birds are staying at home, sitting on their nests. Holding remote control and watching TV. They went out early in the morning, they came back at night, working for the whole day and that's *Tawakul*. That Hadith is the definition of *Tawakul*. So the birds had to do a lot of work from morning to sunset. But then they come back full. So when it comes to *Rizq* you have to work like everybody else. Just because you are a Muslim don't think that you will be spoon fed. When it comes to *Rizq* in *Dunya* everybody has to go out and work for it. However, there is a difference between you and the Kaafir. The Kaafir all he wants to make a living in this *dunya* but as a Muslim you are making a living in *dunya* in order to take you to the *Akhirah* [آخرة] *dunya* for you is a bridge to *Akhirah*. So you have an additional effort which is your *Akhirah* and that means that in order to you as a Muslim to succeed you have to do the double the effort of a Kaafir. You can not be on an equal footings. You have to put in double the work. Doubel the time, double the effort. Because if you don' t since you are holding the two items in your plate you end up failing in both.

So, if the system of *Rizq* today is so complicated demands a lot of effort from you. The only way for you is to succeed in both *dunya* and *Akhirah* is for you to cut off time from your entertainment, from your sleep, you have to do what you have to do. As a Muslim you can not afford to waste single moment of your life. [Not a Single Moment!]. A Muslim can not afford to waste anytime because the clock for you is ticking and it's a count down. [For you it's a count down] the way the Kufaar or some of the Kufaar see it is that we are in a fight with nature and every year that passes by we have won against nature. Atleast that was the perception in the old Europe it's a

fight between us and nature. You know in some societies they used to be in harmony with the nature for example the Native Americans, their world view is that we are in harmony with the nature. So they wouldn't touch the environment because they believe that we all are one. However, in the western mind, it's a challenge between us and nature to fight, and that's why they celebrate birthdays. You find that birthdays is a big thing in the west. Why? Because in the old days when life was rough and you know when you had a few months in the year when you can not plan you cannot form in winter, so life for them was struggle. So when they live for another year they see that they had won against the forces of nature so they celebrate birthday. I have lived for another year and I have defeated the forces of nature therefore, I shall celebrate my birthday, but that's not the world view of a Muslim. A Muslim believes that your life is already destined. You are not fighting with nature. Your life is already destined. Allaah Azza wajal has already ordained the exact time you will spend in *dunya*, so when a year passes by the way you should see it as a Muslim, you should see it that I am one year closer to my death. I am getting closer to my grave so it doesn't make any difference whatsoever, for as a Muslim to bring a cake in front of you blow the candles and you are smiling so happy, when you are one year closer to your death. While you should be making [محاسبه] *Mahasibah*. You should be holding your self accountable for that year not celebrating and taking photos in front of a cake. You should be viewing it with seriousness. I am closer in meeting Allaah Azza wajal what have I done? Did I have prepare myself for it? [حاسب انفسكم] one of the statements of Umar Ibn Khattab was:

حاسب انفسكم قبل ان تحاسب

*Hold yourself accountable before you will be hold accountable for your today.* So if you want to succeed you going to have to find a formula like Umar Ibn Khattab radiAllahu 'anhu did. Umar Ibn Khattab has narrated many *Ahadith*. One of them for example, is considered to be one quarter of Islam according to Imam Ahmad [امام احمد]. Imam Ahmad considers this *Hadith* to be one quarter of Islam. And which *Hadith* is that? It's the first *Hadith* in [الاربعون النووية] *al-Arba'on an-Nawwawia*. What is the *hadith*?

انما الاعمال بنيات

*Deeds are in accordance with intentions.* This *hadith* was narrated by Umar Ibn Khattab radiAllahu 'anhu. Umar Ibn Khattab radiAllahu 'anhu has narrated many *ahadith*. That's the [we still stalking about his virtues.]so that's his knowledge.

### ***His Deen [Umar Ibn Khattab radiAllaahu 'anhu's Deen]***

In *Sahih al-Muslim* Rasoolullah sallallahu alaihe wa salam have said, while I was asleep [we find that Subhan Allaah Rasoolullah sallallahu alaihe wa salam have seen Umar Ibn Khattab in many dreams]. Rasoolullah sallallahu alaihe wa salam is saying,""

بين انا نائم رأيت الناس يعرّدون وعليهم قبسٌ منها ما يبلغ سبى ومنها ما يبلغ دون ذلك ومَرَّ عمر ابن الخطاب وعليه قميص يجرّه قالوا ماذا اولت ذلك يا رسول الله؟ قالت دين

Rasoolullah sallallahu alaihe wa salam said, while I was asleep, people were being presented to me. They were walking in front of me. And they were wearing clothes some of them had short clothes, some of them had long clothes. Some of them their clothes would only reached to their chest. And some of them would have clothes shorter than that. But then Umar Ibn Khattab passed in front of me and his clothes were so long that they were dragging on the floor. Is that a good sign or bad sign? You know we know in Sunnah you are not suppose to have your clothes dragging.

The Sunnah is to have your clothes above the ankle. And here Umar Ibn Khattab radhiAllahun ‘anhu is dragging his clothes behind him. Way below the ankle. Well because it’s a dream and dreams needs to be interpreted. They asked Rasoolullah sallallahu alaihe wa salam what is the interpretation of the dream? He said, I interpret that to mean the religion.

So, the clothes were representing the religion of the people. Some of them that their religion was so short that it only reaches to their chest. While the Deen of Umar Ibn Khattab was dragging behind him, it was so great. His religion was so encompassing that it was covering his whole body and then draggin on the ground. That’s the deen of Umar Ibn Khattab radhiAllahu ‘anhu. *An-Nawwawi* says,”

قال اهل العبارة القميص فى النوم الدين وجره يدل على بقاء آثاره الجميلة و سنته الحسنه في المسلمين بعد وفاة الابتداء به

An-Nawwawi says,”that the scholars of interpreting dreams say that clothes in dream means religion and when the clothes are dragging behind you it means that your teachings your religious teachings will stay behind you and benefit the people.” So when his clothes are dragging behind him it means that his teachings will stay behind him for a long time. And people are going to benefit from it.

Another virtue of Umar Ibn Khattab radhiAllahu ‘anhu and this is in *al-Bukhari* there were some woman in Quraysh who were with Rasoolullah sallallahu alaihe wa salam. And they were asking him so many questions and their voices were loud. The Hadith says,”

يكلمنه نستغفرنه عالية اصواتهن

*They are asking him and they are asking him a lot and their voices were loud.* And then comes umar ibn khattab radhiAllahu ‘anhu. The woman go into hiding and there is suddenly mute. Umar ibn khattab came in and rasoolullah sallallahu ‘alaihe wasallam was laughing, umar bin khattab said, why are you laughing O Messenger of Allaah? Rasoolullah sallallahu ‘alaihe wasallam said, because of these women, their voices were very loud and asking me so many questions then when you come in they suddenly go into hiding and they are quiet. Umar ibn khattab said, O Messenger of Allaah they should be respecting you and then he goes to these women sand says.”

ياعدوات انفسهن

*You enemy of yourself.* You are raising your voices in the presence of Allaah and you fear me more than you fear Messenger of Allaah sallallahu ‘alaihe wsallam. They said, yes

نعم انت اخض اغلب

They said, yes because you are harsh and rough. Rasoolullah sallallahu alaihe wa salam laughed and said,”O Umar Ibn Khattab ”

اي هن لك يا ابن الخطاب ما رائك الشيطان سالك الفجل الا سلك الفجل آخر

*O Umar Ibn Khattab whenever Shaytan sees you, you taking road, he would take another road.* Shaytan could not come into your path. Two points on this hadith:

1. ibn hajar as-Qalaani he says this doesn’t mean that Umar Ibn Khattab is infallable, it doesn’t mean that Umar Ibn Khattab is not exposed to the *Waswasah* [وسوسة] of Shaytan. But it means that Shaytan has no way into Umar Ibn Khattab. And that Shaytan has hard time in dealing with Umar Ibn Khattab. And that Shaytan fears Umar Ibn Khattab,
2. second point: and you will see whenever we are talking about the *Seera* [سيرة] or the lives of Sahaab radhiAllaahu ‘anhum, its relating to the interaction between men and the women. And the culture of the women in that time. How was it in Madina? How was the life of women in Madinatu Rasoolullah

sallallahu alaihe wa salam? I think its fair to say that the women of Madina or the society of Madina was more conservative than the liberal Muslims of today. And its more liberal then the conservative Muslims of today. You will find them somewhere in between.

There wasn't interaction between men and the women, the would speak the voice of women was not seen as *Awrah* [عورة] as we see in this hadith. They were talking with Rasoolullah sallallahu alaihe wa salam not only talking with him but there voices were loud. And they would ask him and Rasoolullah sallallahu alaihe wa salam will give, devote entire session women on weekly basis because they came to him and they said, that the men are taking all of your time what about us? So Rasoolullah sallallahu alaihe wa salam devoted some special time for the women and the women would also attend the sessions with the men. So they ended up in getting a good deal. Because they would also attend the *Halaqat* [حلقات\حلقة] in the Masjid. They used to attend in *Musalla* [مصلى] there wasn't a barrier in those days, they would pray behind the men. Women used to serve in the *Walayah* [ولاية], invitations, they participated in Jihad [جهاد] with Rasoolullah sallallahu alaihe wa salam, so I think there is a lot to learn if we go back to history and study the qualities of the society of Rasoolullah sallallahu alaihe wa salam in those days.

Again I think in my view, they were more conservative then the libral Muslims of today and they were more liberal then the conservative Muslims are. And they would carry on with their lives with [حكمه] modesty, and when they would be dealing with men they would be dealing with men in a formal way, it wasn't in informal joking way or manner. It was in a formal way. So we needs to avoid the extremes today of going into the feminist ideology or realm or going to this conservative realm of where woman should stuck in that room not allowed to be seen by anyone, not to talk to anyone and not to learn anything and not to go to the Masjid, not to not not not..... we have to go back to the *Seerah* of Rasoolullah sallallahu alaihe wa salam and to see how the society was then? That is the "**Ideal Society**". Plus Umar Ibn Khattab go and give *Naseeha* [نصيحة] to the wives of Rasoolullah sallallahu alaihe wa salam. A brother was telling me, how a brother will feel today, a brother goes and gives his wife a *Naseeha*? Obviously Umar Ibn Khattab had his daughter as *Umahatul Mo'mineen* [امهات المؤمنين] but he would aslo direct the talk to all of them.

We have already talked about his virtue of being [ملحن هذه الامة او محدث] Rasoolullah sallallahu alaihe wa salam says'

لقد كان في ما قبلكم امم محدثون في اي يكن امتي احد فانه عمر

Rasoolullah sallallahu alaihe wa salam said, there were *Mohadasoon* in the nations before you and if there is going to be Mohaddas in my Ummah it would be Umar Ibn Khattab radhiAllahu 'anhu.

Umar Ibn Khattab was also seen in another dream by Rasoolullah sallallahu alaihe wa salam, amazing dream and this is in al-Bukhari narrated by Abi Hurairah radhiAllahu 'anhu, Rasoolullah sallallahu alaihe wa salam said,"while I was asleep, I saw that I was drawing water from a well. [So Rasoolullah sallallahu alaihe wa salam was drawing water int his bucket] and then Abu Bakr came after me and he drew out water once or twice and his drawing was weak May Allaah forgive him. [what Rasoolullah sallallahu alaihe wa salam saying here is May Allaah forgive him he is not criticizing Abu Bakr he is making a dua' for him May Allaah forgive him]. So Rasoolullah

sallallahu alaihe wa salam said, Abu Bakr he with drew water once or twice but it was weak. And then Umar Ibn Khattab came. And he withdrew water and he was so strong [فلم ارى عبقرى يفر فرىع] [Please correct arabic script,if correction needed] I haven't seen a master who was givin out water like him until all of the people left and they were full and their animals too, water was going left and right." Umar Ibn Khattab was strong he was just drawing bucket after another and pouring it and feeding the people. Whats the interpretation of this dream?

The scholars look back at our history and says this dream is talking about the *Khilafah*. *Rasoolullah sallallahu alaihe wa salam* was the one who was running the affairs of Muslims so he was the one giving them water. And then Abu Bakr came after him and he was giving the people water but *Rasoolullah sallallahu alaihe wa salam* said it was weak why? Because *Khilafah* of Abu Bakr was little over two years a very short time, but then Umar Ibn Khattab came in and his *Khilafah* was long ten plus [10 +] and that was the golden era of Islam. That was when the blessings came down on the Ummah in terms of knowledge, in terms of spreading of knowledge, in terms of the *Futohaat* [فتوحات] the conquests, also when it comes to wordly aspects the administration of the Ummah and the insitutions and the wealthwise the Muslims were starting to become very wealthy. So this *Hadith* is talking about the *Khilafah* of Umar Ibn Khattab radhiAllahu 'anhu. The word *Aqqari* [عقري] means today *Genius* but it also means *Master or Leader Nobleman*.

In another dream; brothers and sisters dreams play an important role in the days of *Rasoolullah sallallahu alaihe wa salam*. *Rasoolullah sallallahu alaihe wa salam* after *Saalatul Fajr* would turn around and he would ask the Sahaaba did any of you have seen a dream? And they would narrate their dream and he would interpret dreams for them and sometimes Abu Bakr would interpret the dream, so the dreams are *Mubashiraat* [مبشرات] they are glad tidings that Allaah gives to this *Ummah*. So the early Muslims use to talk about the dreams, they would talk about the *Fitan* [فتن] they would talk about the events of end of time. This is not something like that you are not suppose to involve in obviously things need to follow the criteria of *Sharia'a* and for example somebody comes and says that in a dream I have seen the voice told me not to pray anymore. See the dreams do not change the *Sharai'a*. Dreams don't make *Haalal Haraam or Haraam Haalal*. Dreams are *Mubashiraat* [a good news] glad tidings for you. Because sometimes shaytan comes to people and deceive them like that. *Rasoolullah sallallahu alaihe wa salam* said, "In my dream I visited Jannah and I saw a *Rumaisa* [رئيسه] a wife of Abu Talha a woman from al-Ansaar and then I heard footsteps, so I asked who it was? I was told this was Bilaal and then I came near to a beautiful palace and I saw a woman who was making a *Wudu* [وضوء] next to the palace. And I said whom this palace belongs to? I was told this palace belongs to Umar Ibn Khattab. *Rasoolullah sallallahu alaihe wa salam* said I wanted to go into the palace and see it but then I rememberd your jealousy, so I walked away." Umar Ibn Khattab was jealous that was his nature. He was very protective of his wives and daughters. So *Rasoolullah sallallahu alaihe wa salam* knew that so he didn't want to go next to his palace and he said because of your jealousy and Umar Ibn Khattab cried and he said, not from you O Messenger of Allaah. What does it mean when a woman is making *Wudu* outside of palace? I mean there is no *Salah* in Jannah so why would they make a *Wudu*? Whats the point of making a *Wudu* in Jannah? So this was the question posed by the scholars and an-Nawwawi or Ibn Hajar [Ibn Hajar actually] he said *Wudu* in Arabic one of the derivates of it is [وضاء] which means beauty. So this woman is making *Wudu* in *Jannah* to make herself more beautiful. So every time she makes *Wudu* she becomes more beautiful. So *Wudu* in *Jannah* is not for worship its

not for *Saalah* but its to add increase to her beauty and thats why she is making *wudu*. Umar ibn Khattab radhiAllahu ‘anhu loved *rasoolullah sallallahu ‘alaihe wasallam* so much. In al-Bukhari umar ibn khattab goes to *rasoolullah sallallahu ‘alaihe wasallam* and says,

لا انت احب اليّ لكل شئى الا من نفسى

O Messenger of Allaah I love you more than everything. Now Umar Ibn Khattab was very straight forward and honest. He said, O Messenger of Allaah I love you more than everything except myself. *Rasoolullah sallallahu alaihe wa salam* told him not until you love me more than yourself. Umar Ibn Khattab comes back and says O Messenger of Allaah now I love you more than everything including myself. *Rasoolullah sallallahu alaihe wa salam* said, now you have attained the *Faith*. You have attained complete faith when you love *Rasoolullah sallallahu alaihe wa salam* more than everything including yourself.

Now today our understanding of love is that its an abstract feeling that you have in your heart and there is no implications to it. But that’s not how they used to understand love. For them love was a feeling and also an action. For them when you love somebody it means you will put them in high esteem, you will think about them a lot, and when you love someone more than yourself means that you will sacrifice yourself for them. So love was not a lip service that’s not what you say its not something that you claim you feel there are implications to it. When you are confronted with a situation where you have to make a choice between your interests and the person you love that is a test on whether you are more important or the other person. So if you love *Rasoolullah sallallahu alaihe wa salam* more then yourself and you are confronted with a situation where you have to sacrifice for *Rasoolullah sallallahu alaihe wa salam* yourself , if you sacrifice yourself for *Rasoolullah sallallahu alaihe wa salam* that means you love him if you don’t then it means you really love yourself more.

Now we try to get away from the real implications of loving *Rasoolullah sallallahu alaihe wa salam* by praising him and reciting poetry and feel good things to make us feel that you love him. And when we are put to the challenge time to really sacrifice for him we bail out. If you love *Rasoolullah sallallahu alaihe wa salam*? You will consider his Sunnah to be more important than what the people think. You will consider his path to be more important than your own interests and when *Rasoolullah sallallahu alaihe wa salam* asks you in a *Hadith* to do something you will be ready to do it no matter what the consequences are? That’s how you prove your love of *Rasoolullah sallallahu alaihe wa salam*. Not by singing a song about him. I am not saying praising *Rasoolullah sallallahu alaihe wa salam* is *Haaram* don’t get me wrong sometimes people would jump conclusions. I am just saying that might be an easy way out for you to feel good that you love *Rasoolullah sallallahu alaihe wa salam*. Making *Salaah* on *Rasoolullah sallallahu alaihe wa salam* in the form of poetry or in form of *Nasheeds* [ناشيد] are absolutely fine but that’s not the criteria that proves whether you love him or not? It is the Sunnah of *Rasoolullah sallallahu alaihe wa salam* proves that not only loving *Rasoolullah sallallahu alaihe wa salam* if you loving Allaah. Allaah Azza wajal says,”

ان كنتم تحبون الله فتتبعونى يحببكم الله ويغفر لكم ذنوبكم

If you claim that you love Allaah? In *Surat ‘ale Imraan* if you claim that you love Allaah then follow the Messenger of Allaah, Allaah Azza wajal will love you and forgive you.

So even if you want to show your love of Allaah Azza wajal you going to have to follow the way of *Rasoolullah sallallahu alaihe wa salam*. And when we talk about

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اللهم انصرنا اخواننا المجاهدين في سبيلك



the Sunnah of *Rasoolullah sallallahu alaihe wa salam* we just shouldn't think about sunnah as the outward sunnah which is the part of the Sunnah but also how did he live his life? What did he spend his time doing in Madina? Did he spend his time fighting the enemies of Allaah? or did he spend his time [what did *Rasoolullah sallallahu alaihe wa salam* do when he was in Madina?]. How did he spend those ten years? We should want to do the same like he did. He spent his time in Jihad Fi Sabeelillah [جهاد في سبيل الله], teaching in the Masjid, Qur'an and Hadith, and being an example for the Sahaaba that's how he spend his time? Being an example teaching and fighting fi sabeelillah. That's the sunnah of *Rasoolullah sallallahu alaihe wa salam*. You want to talk about sunnah this is the sunnah of *Rasoolullah salawatuhulahe wasalamu 'aliahe* and *Rasoolullah sallallahu alaihe wa salam* loved them a lot too its not just one way. They both love each other 'Amr Ibn 'Aas radhiAllahu 'anhu he went to *Rasoolullah sallallahu alaihe wa salam* and said who is the most beloved person to you? *Rasoolullah sallallahu 'alaihe wasallam* said,"Ayesha" 'Amr said what about the men? *Rasoolullah sallallahu alaihe wa salam* said,'her father.' 'Amr said, and then whom? *Rasoolullah sallallahu alaihe wa salam* said, "Umar Ibn Khattab".

So *Rasoolullah sallallahu alaihe wa salam* loved Abu Bakr the most and then Umar Ibn Khattab comes next. He was given glad tidings of *Jannah* many times, one in Mecca which is the Ten [عشرة المبشرين من الجنة] '*asharat um-mubashira fi Jannah* but also in Madina happened more than once, *Rasoolullah sallallahu alaihe wa salam* was sitting in [بئر العريس] *bir al-'arees* you have a well and then guarding them and then it would be surrounded by a wall. So *Rasoolullah sallallahu alaihe wa salam* was sitting on the ring of the well, they would also have a pool next to the well to draw water to the pool that you can come and drink immediately you don't have to draw water so that there would be a small water pool. So *Rasoolullah sallallahu alaihe wa salam* was sitting with his feet in that pool, 'Abu Musa al-'Ashari said, today I will going to be the guard for *Rasoolullah sallallahu alaihe wa salam* not guard him in terms of protection but to make sure that nobody comes in except when they seek permission. So he sits on the gate and he hears somebody opening the gate, so he says, who is it? He says, Abu Bakr abu musa goes to *Rasoolullah sallallahu alaihe wa salam* and says Abu Bakr is outside should I allow him in? *Rasoolullah sallallahu alaihe wa salam* said, yes, [وبشره بالجنة] *wa bushri hu bil Jannah* , yes and give him glad tidings of *Jannah*. So Abu Bakr comes in and says [الحمد لله] *alhumdulillah* and then he sits next to *Rasoolullah sallallahu alaihe wa salam* on his right, and then Umar Ibn Khattab comes and he opens the gate abu Musa goes and he asks for permission *Rasoolullah sallallahu alaihe wa salam* said, allow him in [وبشره بالجنة] *wa bushri hu bil Jannah* so Umar Ibn Khattab was given glad tidings of *Jannah* and said [الحمد لله] *alhumdulillah* and he sat to the left of *Rasoolullah sallallahu alaihe wa salam* and then Uthman comes, so Abu Musa asks for permission for him, so *Rasoolullah sallallahu alaihe wa salam* says, allow him in [بشره بالجنة على بلووتصيبهم] *wa bushri hu bil Jannah 'ala balwa wa tosebohum* give him the glad tidings of *Jannah* and that calamity befall on him. So Uthman comes in and he says [الحمد لله] and then he says [الله مستعان] *Allahu musta'an* Praise be to Allaah and then he said,[الله مستعان] *Allaah is the one to give me help*. Because there was a glad tidings and there was also a warning. A calamity befall on you. And this might be referring to the *Fitnah* that happened at the end of his *Khilafah* that ended with his own death.

Uthman came and there was no place near *Rasoolullah sallallahu alaihe wa salam* to sit so he ended up sitting in front of them. Saeed ibn Musayyib says, we interpret that to mean *Their Graves*. *Rasoolullah sallallahu alaihe wa salam* and Abu Bakr sitting

next to him and that's where they have been buried, Uthman ibn Affan there was no place for him so he was buried in *al-Baqeey*.

When *Rasoolullah sallallahu alaihe wa salam* was ill, it was the illness that ended up with his death *salawatullahe sallamu 'alaihe*. *Rasoolullah sallallahu alaihe wa salam* told Ibn Zam'a to have somebody lead the prayer. *Rasoolullah sallallahu alaihe wa salam* according to this narration "*have somebody leads the prayer*". *Rasoolullah sallallahu alaihe wa salam* did not specify Abu Bakr. Ibn Zam'a didn't find Abu Bakr so he told Umar Ibn Khattab to lead the *Salaah*, the voice of Umar Ibn Khattab was loud. So *Rasoolullah sallallahu alaihe wa salam* heard him in *Salaah*, he said,

يعب الله ذلك والمسلمين

***Allaah Azza wajaal rejects that and the Muslims reject that, and Rasoolullah sallallahu alaihe wa salam repeated it again.***

مر ابى بكر فيصلى بالناس

*Tell Abu Bakr to lead the Salaat. Rasoolullah sallallahu alaihe wa salam* is saying that it is not pleasing to Allaah and the Muslims to Umar Ibn Khattab lead the *Salaat* when Abu Bakr is around. Abu Bakr should be the one to lead the *Salaat*. So when Abu Bakr came back he was leading the *salaat*. Umar Ibn Khattab went to Ibn Zam'a and said, "Woe to you Ibn Zam'a! why did you do that to me?" when you told me to lead the *salaat* I thought *Rasoolullah sallallahu alaihe wa salam* told you to tell me to lead the *salaat*, if that wouldn't have the case I would not lead the *salaat*. Ibn Zam'a said, *Rasoolullah sallallahu alaihe wa salam* did not tell me to tell you to lead the *salaat*, but when I didn't find Abu Bakr I saw you the most appropriate person to lead the *salaat*.

So there are two things to learn from this *hadith*:

1. Number one: *Rasoolullah sallallahu alaihe wa salam* did not specify to Ibn Zam'a to have Abu Bakr to lead the *salaat*. Nevertheless, Ibn Zam'a understood that it means Abu Bakr. Which sends a very clear message for the Muslim community, it was clear to them the Abu Bakr was their leader. That he is the one who should be the Imam. That's number one.
2. Number two: Ibn Zam'a made a judgment if Abu Bakr is not around then one who should be *Imam* in his absence is Umar Ibn Khattab. So according to Ibn Zam'a second in command is Umar Ibn Khattab. And for Muslims position of the *Imam of Salaat* is more important than leading them in *dunya* affairs. Because *Imam in Salaat* is Imam in Deen and for them Deen was more important than *Dunya*. So, they would appoint somebody to lead them in Deen, its obvious that the person would lead them in *Dunya* because for them Deen was higher than *Dunya*.

And this is one of the many evidences or indications that the *Khilafah* starts with Abu Bakr and then Umar Ibn Khattab. When *Rasoolullah sallallahu alaihe wa salam* passed away, Abu Bakr wasn't around he was in the *as-Sanah*, one of his wives in *as-Sanah* which was close to Madina. So he was not present when *Rasoolullah sallallahu alaihe wa salam* was passed away. The news spread and it was the greatest catastrophe that the *Sahaaba* every experienced. I mean, you will not be able to understand what the *Sahaaba* went through? Because for them *Rasoolullah sallallahu alaihe wa salam* was everything.

*Sahaaba* would go back home to their wives and children and then they would feel home sick. They are at home and they are feeling home sick. So, they want to go back to their real home, the presence of *Rasoolullah sallallahu alaihe wa salam*. And they would say, 'we would be completely different people when we are in your presence *Rasoolullah sallallahu alaihe wa salam*.'

Audio lecture by Sheikh Imam Al Awlaki Translation Abdullah Mujahid fi Sabeelillah

اللهم انصرنا اخواننا المجاهدين في سبيلك

One of the Sahaaba said, "نافق حنبل" *nafaqa hunbala I am an hypocrite, Rasoolullah sallallahu alaihe wa salam* told him how come you said? He said, because Messenger of Allaah when I am with you, I feel in my heart to be closest to Allaah then when I go back home, and blend in with my kids and my family I feel different. *Rasoolullah sallallahu alaihe wa salam* told him, first of all he told him that its not a *nifaq* and then he told him, "if you would carry on in the same state you are in when you are with me the angels would come and shake your hands in the streets of Madina" but its [ ساعة و ] [ساعة الله] but its one hour for yourself and one hour for Allaah and hour for your family. That's the destiny of Allaah for us as human. You have to split your time half. Sometimes has to go to work, sometimes has to go to family, sometimes has to go to *Ibaadah* [عبادة]. You can't have it all going in one area this [رهبانية] *rahbaniya* life in monasteries is not something that is approved in Islam.

So it was a shock for Sahaaba some of them just sat down and couldn't move, like Uthman he couldn't speak. That's it, he sat down and couldn't speak. He couldn't anything helpless. While Umar Ibn Khattab was carrying his sword roaming around then he went to the Masjid and he stands up and he gives a speech. He says "there are some *Munafiqeens* [منافقين] who are claiming that *Rasoolullah sallallahu alaihe wa salam* had died, *Rasoolullah sallallahu alaihe wa salam* did not die, but he went to meet Allaah like Musa went to meet Allaah. And when Musa went to meet Allaah for forty days [بنو اسرائيل] *Banu Israel* said, "he died but then he came back." And *Rasoolullah sallallahu alaihe wa salam* will come back like Musa came back. And *Rasoolullah sallallahu alaihe wa salam* will cut off the hands and feet of the people who claim that he died". And he was saying, anybody who is saying that Muhammad *sallallahu alaihe wa salam* is dead I am going to behead him with this sword.

Umar Ibn Khattab, his heart could not handle it, could not believe that *Rasoolullah sallallahu alaihe wa salam* died. That was how difficult it was on them. A strong man like Umar Ibn Khattab for him to be shaken like this in such a way it tells you that *Rasoolullah sallallahu alaihe wa salam* meant everything to him. Because he was not feeble, weak man he was very very strong man who had control over his emotions. So that shows you how dear *Rasoolullah sallallahu alaihe wa salam* was dear to Umar Ibn Khattab. His heart was telling him don't believe it and his emotions overwhelmed his mind. Abu Bakr came back on his horse went straight to the house of *Rasoolullah sallallahu alaihe wa salam*. *Rasoolullah sallallahu alaihe wa salam* died on the lap of 'Ayesha, so he uncovers *Rasoolullah sallallahu alaihe wa salam* and then he kisses him and cries, and then Abu Bakr says, "the death that was destined for you has passed, you will never die again" then Abu Bakr goes to the Masjid, while Umar Ibn Khattab is speaking telling the people that Muhammad *sallallahu alaihe wa salam* did not die. Abu Bakr Siddique radhiAllahu 'anhu said to Umar Ibn Khattab stay quiet. Umar Ibn Khattab was not listening, he was carrying on! So Abu Bakr ignored him, and stood aside and started speaking. So when people saw Abu Bakr speaking they left Umar Ibn Khattab and they came to him. Abu Bakr Siddique radhiAllahu 'anhu was very short and very brief in speech he made, he said, ""

من كان يعبد محمدا ان محمدا قد مات ومن كان يعبدوا الله فإن الله حي لا يموت وما محمد الا رسول قد خلت من قبله الرسل افان مات او قتل انقلبتم على اعقابكم ومن ينقلب على عقبيه فان يضر الله شيئا [وسيجزي الله اشاكرين]

Whoever, was worshiping Muhammad *sallallahu alaihe wa salam*. Muhammad *sallallahu alaihe wa salam* is dead and whoever, was worshiping Allaah, Allaah is alive and never dies. and then he recites to them an ayaat from surah 'ale imran" that *Muhammad sallallahu alaihe wa salam* is but a messenger if he dies, or he is killed

are you going to go back on your heels?" Abu Hurairah said, "as if we heard this verse for the first time." When Abu Bakr narrated this verse to us we all went around reciting that verse and carrying it to the people. And then there was the important event of choosing the *Khalifah*.

### Event of choosing the khalifah:

Sahaaba were discussing it even before they burried the *Rasoolullah sallallahu alaihe wa salam*. *Rasoolullah sallallahu alaihe wa salam* passed away on Monday and he was burried on Wednesday. Now we know the Sunnah is to speed up the burial process. The sunnah is to burry the deceased as fast as possible. *Rasoolullah sallallahu alaihe wa salam* his Janazah was delayed for two days, he died on Monday and he was burried on Wednesday why? Because Sahaaba were busy in discussing the issue of *Khilafah*.

Saeed ibn Musayyib was asked about it how come they neglect the janazah and discussing this issue of *Khilafah*? Some people today might say what? That they were so busy with politics that they leave the Sunnah of janazah? Saeed ibn Musayyib said, "The Sahaaba didn't want to be outside the *Jamma'a* of even part of a day " living in a *Jamma'a* was so important to the Sahaaba they did not want a day to pass by without them being with a *Jamma'a* and with an *Ameer*, because you can not have a *Jamma'a* without *Ameer*. [there is no *Jamma'a* without *Ameer*] so they had to sort out who will be the *Ameer* first. And the fact that they put that in a greater priority then the burrial of *Rasoolullah sallallahu alaihe wa salam* tells you that their understanding was that the issue of *Khilafah* was critical and they delayed the *Janazah* to discuss that.

The *Ansaar* were discussing appointing the *Ameer* within their ranks. So the news reaches to Abu Bakr Umar Ibn Khattab and Abu Obaidah so the three men rush to Saqeefat [تقيف] Banu Sa'da [بنو سعدة] a political shed belongs to Banu Sa'da. The *Ansaar* were meeting under it and they were discussing this issue. Abu Bakr Umar Ibn Khattab and Uthman and Abu Obaidah rushing. Umar Ibn Khattab said, I already prepared a speech. I already worked out a speech in my mind of some important points to be said, so I stand up and I wanted to speak and Abu Bakr stops me and he starts speaking. Umar Ibn Khattab said there was nothing that I wanted to say that Abu Bakr did not say and he aided more to it.

Umar Ibn Khattab said whole point of me preparing the speech was so that because may be Abu Bakr was shy of saying something may be he miss something so I wanted to do it for him. He ended up saying it and more. He said, I couldn't have done better than that. The just of it was that the issue of *Khilafah* should be among the people of Quraysh the *Muhajiroon*. Which are the poor group of dawa'. The *Ansaar* had the different understanding since they are the helpers they are the one who assisted *Rasoolullah sallallahu alaihe wa salam* they should be the leaders plus this is their town this is their land. And they were planning to appoint Sa'd bin Abi 'Abadah as the *Ameer*. Abu Bakr told Sa'd bin Abi 'Abadah, Sa'd did you remember one day we were sitting with *Rasoolullah sallallahu alaihe wa salam* and *Rasoolullah sallallahu alaihe wa salam* said that *khilafah* is in Quraysh. Do you remember that? Sa'd bin Abi 'Abadah said, yes I do remember that.

So he reminded him with that *hadith* and there were some discussions went on for example this suggestion by al-Hubaab al-Munzir [مَنْ امير ومنكم امير] lets have one *Ameer* from us and one *Ameer* from you. Umar Ibn Khattab said, you can not have two *ameers* in one house. So Abu Bakr to bring an end to this discussion that could end up causing *Fitnah*, he said, give [بيع] *bai'ah* to these two men, Abu Obaidah Ibn

Jarrah or Umar Ibn Khattab. Give *bai'ah* to one of them either Umar Ibn Khattab or Abu Obaidah. Umar Ibn Khattab he jumped ahead and he grabbed the hand of Abu Bakr and said, 'I give you the *bai'ah*' that's it he put them on the spot. You can not back out of it. The narrator said then they just jumped on Abu Bakr giving him *bai'ah* and they were about to step over Sa'd bin Abi 'Abadah as Sa'd bin Abi 'Abadah had a fever and he was sick. So they were about to step over him to crush him that's how emotional they were and how bad they wanted to give *bai'ah* to Abu Bakr.

So this tells us Sahaaba radhiAllahu 'anhum in their disputes they were very honest and sincere and when they would realize that their opinion was not the right opinion they weren't stubborn. These were the Ansaar who wanted to give *bai'ah* to Sa'd bin Abi 'Abadah are now jumping ahead to give *bai'ah* to Abu Bakr. So it wasn't personal interest, it wasn't jealousy, it wasn't selfishness. They thought they had the right to claim to it when they realized that it belongs to Abu Bakr they gave him the *bai'ah*. Next day in the Masjid [because this was a private *bai'ah* in a private meeting] Abu Bakr walks in Umar Ibn Khattab goes and stands on the pulpit and he asks everyone in the Masjid to give a *bai'ah* to Abu Bakr Siddique radhiAllahu 'anhu.

Dear brothers and sisters! There is very important thing to learn here Umar Ibn Khattab was a man of initiative, he would take the initiative. There are sometime things that you can not do, its not right to come from you. Abu Bakr cannot go around people and telling them give me *bai'ah* and he did it. Sometimes we wait for our leaders to do everything. There are somethings that our leaders cannot do, either because they are incapable of doing it, either because they don't want to do it, or it could be because its not appropriate for them to do it. You need to have initiative and go and do it. Abu Bakr he did not call people to give him *Khilafah* he called people to give it to Umar Ibn Khattab or Abu Obaidah but Umar Ibn Khattab knew that it belongs to Abu Bakr so he took the initiative and he did it and then he did it in the Masjid again.

There is a lot of passiveness in the Muslims today we need to throw that behind and be proactive. Take the initiative, when there is something that is right and you are the one who could do it, go ahead and do it don't wait. The leader was Abu Bakr but Umar Ibn Khattab went ahead and did it because if he seeks permission from Abu Bakr to do it Abu Bakr would refused. He went ahead and he put him on the spot and he gave him *bai'ah*. And then in the masjid he was recruiting the *bai'ah* soliciting the *bai'ah* from the people. He was a man of initiative and we need that trait that attribute today, we need it badly.

### **Some incidence that happened during the time of Abu Bakr's Khilafah:**

There was a man called Aswad al-Ansi [الاسود الانسي] in Yemen, he claimed to be a prophet. [this was a man in Yemen who claimed to be a Prophet]. During the last days of *Rasoolullah sallallahu alaihe wa salam*, *Rasoolullah sallallahu alaihe wa salam* saw a dream where he is wearing two bracelets of gold and then he looked at them and they flew away from his hand. *Rasoolullah sallallahu alaihe wa salam* said I interpret those to be liar of Yemen and lair of Yamamah. There were two men who claimed to be prophets in the times of *Rasoolullah sallallahu alaihe wa salam*. Aswad al-Ansi in Yemen and Musailmah Kazzab [مسيلمه كذاب] in al-Yamamah. They came in the form of gold so gold doesn't mean good things in dreams. Whenever you see gold its not a good sign. In this dream it meant these two lairs, it also means the things that are fake, unreal, deceptive, these are all meanings of gold in dreams. So *Rasoolullah sallallahu alaihe wa salam* blew them and they just flew away so that means that their

*Fitnah* will go away. Anways aswad al-Ansi his *Fitnah* carried on passed the time of *Rasoolullah sallallahu alaihe wa salam* and the same with Musailmah Kathab but then it was Abu Bakr who ended their *Fitnah*.

Aswad al-Ansi arrested a man in Yemen called Abdullah ibn Sowri [عبدالله ابن ثوري] and he was a *Wali Allaah* [ولى الله] pious man. His *Kuniyah* [كنية] was Abu Muslim al-Khawlaani [ابو مسلم الخولاني]. Aswad al-Ansi arrested him and he told him do you bear witness that I am the Messenger of Allaah? He said, 'I cannot hear you' he said, do you bear witness that Muhammad sallallahu alaihe wa salam is the Messenger of Allaah? He said, Yes. So he makes sure that he doesn't have hearing problems so he ask him again, do you bear witness that I am the messenger of Allaah? He replied I cannot hear you. Do you bear witness that Muhammad sallallahu alaihe wa salam is the Messenger of Allaah? He said, Yes. So aswar al-Ansi knew that he was playing games on him, so he ordered him to be burnt alive. They tied him up and they threw him in the fire the only thing that burnd on his body were the ropes that were tieing his arms, he came out untouched. He walked out of fire untouched. The deputies of aswad al-Ansi said, "this man will be a *fitnah* for us drive him out of the land." this is a [كرامة] *karamah* send him out, so he was forced to leave Yemen and he went to al-Madina enters into *Masjid Nabawwi* [مسجد النبي] this was during the khilafah of Abu Bakr he goes into the masjid Nabawwi and prays and Abu Bakr was sitting with Umar Ibn Khattab, Umar Ibn Khattab sees this foreign man coming and he never met him before. Umar Ibn Khattab walks to him after he finishes his Salaat and he said, "are you from Yemen? He said, Yes." He said, what happened that man who was burnt in the fire and he came out free? He said, that man is Abdullah ibn Zowb Umar Ibn Khattab said I ask you in the Name of Allaah is it you? The man said, Yes. Umar Ibn Khattab embraced him and kissed him and then he took him to Abu Bakr as-Siddique and he had him sit between him and Abu Bakr and he said, praise is be to Allaah who did not allow me to die until he made me see a man who went through a miracles very similar to the miracle of Ibrahim 'alaihe sallam.

First of all look at the amazing Farasah of Umar Ibn Khattab, he sees this man, never meet him before and he knows this is the man who was burnt in the fire by just looking at his face. An amazing farasah and then the second thing, and this is blessing of Allaah subhanahu wata'ala on this Ummah, there are men in this Ummah who are not Prophets but they are friends of Allaah [اولياء الله عزوجل] who went through *Karamat* that are similar that were given to *Anbiya*. Abu 'Ala al-Hadhrami [ابوالاعلى] we talked about him during our series on Abu Bakr Siddique radhiAllahu 'anhu he performed miracle similar to the miracle of Musa 'alaihe sallam he walked on water. And here you have Abu Muslim al-Khawlaani he is burnt in the fire like Ibraheem 'alaihe sallam and he comes out unscraped untouhed. So this is a blessed Ummah. This is the greatest Ummah. Abu Bakr radhiAllaahu 'anhu had a reputation of very soft and compassionate man so the Bedoin of Arabia want to take advantage of that, these Bedoins were harsh and rough they are attached to Dunya and their profession was raiding caravans and oppressing others so they felt that this is a soft man we will take advantage of him. The name Abu Bakr means the young lively camel [abu Bakr young lively camel] its not his real name, his real name is Abdullah but this was his *Kuniyah* Abu Bakr which is the father of a lively camel or the one of the lively camel. So these tribes they use to make fun of Abu Bakr and they say, "Abu al-Haseer" [ابو الاحصير] the father of the infant camel to mean that he is weak. 'Odaee ibn haatim will tell them a day will come when you will realize that he was [ابوالفهل] *abu Fahl al-Akbar* but he is a father of a great stallion, you will come to know that becareful. Anyway one of these tribes decided they don't want to pay the *Zakkah*

[زكواة] we are not going to pay to Abu Bakr. We use to pay to *rasoolullah salallahu 'alaihi wasallam* and we are not going to pay it to abu bakr. Abu Bakr sends one army after another [one army after another] and they came to realize that he is serious that he is not going to leave them alone. And they were loosing big time. They eventually have to submit they came to Abu Bakr and what they wanted to do, they want to make a peace agreement. Abu Bakr Siddique said, I am going to give you two choices:

اما حرب مجليا او خطعة نخزي

[Please make correction accordingly for arabic script incase of errors]

I give you two options one a war of extermination and second a humiliating plan for peace agreement. They said we understand what war of extermination means he is going to wipe us out. That's one option and the second option what do you mean by [خطعة نخزي؟] a humiliating agreement ? he said,

1. "I want you to hand over all of your arms and then you follow the tails of your camels." To them even among the people of Jahiliyah in those days, a man without his arms is no different then the animals. If you don't have weapons you are equal to a camel or a donkey or a horse. That was their perception in those days. So Abu Bakr is telling them you hand over all your arms and you follow the tails of your camels. You and your camels become equal.
2. Number two: the spoils of wars we took from you we are not going to hand them back and anything that you took from us you handed it over back to us.
3. Number three: you publically testify that the one you killed among us are going to Jannah and the ones killed among you are going to Hell fire. This is very humiliating thing for them to go around telling the people that the one who died among us are going to Hell fire and the ones whom we kill among them are going to Jannah and then he said,"
4. I want you to pay the blood money for the ones who you kill among us and we don't pay you anything for the ones whom we killed among you.

And then Abu Bakr said, I need your advice. He is asking Umar Ibn Khattab. Umar Ibn Khattab said,"giving them a choice of war of extermination or a humiliating agreement I agree with that. Saying that they have to publically declare dead among them go to Hell fire and dead among us go to Jannah I agree with that.they pay us what they took from us and we don't pay them back I agree with that. That they give up their weapons and that they follow their camels I agree with that. But when you say that we don't have to pay them blood money and they have to pay us blood money the dead among us were Shuhada Fi Sabeelillah [شهداء في سبيل الله] and their reward is on Allaah Azza wajaal so we don't want any money from them. These are Shuhada they don't pay anything for that. Its an honour for them that they died Fi Sabeelillah.

So he agreed with everything except with this clause in the agreement. So Abu Bakr gave these *Murtadeens* [مرتدين] very different impression. He was very strict and he needed to be because this was *al-Haq* [الحق] this was the truth *Fi Sabeelillah*.

#### Another incident that happened:

There are two men from the 'iradh the leaders of the bedoin clan. Al-'Qra'a bin Haris [العقراء بن حارث و عيينه بن حسن] [Oayyna bin Hassan] these two men were trouble makers they used to cause a lot of trouble in the time of *Rasoolullah sallallahu alaihe wa salam* and they were ask late in out of Islam. When they see the dunya is on the

side of *Rasoolullah sallallahu alaihe wa salam* will go with them and whenever scale tilts to the *Mushrikeens* they would go with them. They were the people of dunya. *Rasoolullah sallallahu alaihe wa salam* wanted to win them over because they were prominent people in their tribes. So he was giving them from the *Zakkah* and he was giving them from the *Ghanaim* [غانم] in order to win them over. And that is allowed in *da'wah* you can win over people by encouraging them even if money is involved. So *Rasoolullah sallallahu alaihe wa salam* was given them to soften their hearts to get a commitment from them because he knows behind them are many people who would become Muslim if they became Muslim.

Thess two men came to Abu Bakr Siddique when he was a *Khalifah* and they said, "there is a waste land it doesn't belong to anyone can you please give it to us so that we will use it as a place of a pasture for our cattle." Abu Bakr Siddique didn't see a problem with that, this land is a waste land, it doesn't belong to anybody so why not? He sort [he made a Shura] with the Sahaaba who were with him. He consulted them, they didn't see a problem with that. So Abu Bakr Siddique writes a document, "that this piece of land [we say in America "Title", titled that this belongs to you] he wrote down that this land belongs to them and he writes down that Umar Ibn Khattab is one of the witnesses." Now Umar Ibn Khattab wasn't present. So he has a name of Umar Ibn Khattab and he gives this document to al-'Qra'a and 'Oyyaynah so they go to find Umar Ibn Khattab so that he can sign on it because his name is their so he has to sign it. He is one of the *Shoohud* [شهود] one of the witnesses. So to al-'Qra'a and 'Oyyaynah they go and they find Umar Ibn Khattab applying *Tar* [قطراع] he use to apply Tar, its called in Arabic *Qatraun*. They use to apply to their camels to cure them from the flees. So they would apply this tar. So he is applying this tar to his camel working hard on his camel. Now the Sahaaba would do this type of work that now you may be assuming a servant be doing it but Umar Ibn Khattab was doing it himself.

So al-'Qra'a and 'Oyyaynah these are rough men they are from the desert they come to Umar Ibn Khattab and they say that we have this document from Abu Bakr the *Khalifah* and has your name on it and we want you to sign it. So shall we read or you read? He said, we you see I am busy so if you want to read so go ahead and if you want me to read it then you will have to wait until I finish. They said, alright we will go ahead and read it. So they read it, what does Umar Ibn Khattab do? He stands up and he grabs the document and he spits on it and he wipes everything in there. That's it the title is gone. al-'Qra'a and 'Oyyaynah were angry were exploding and they were arguing with Umar Ibn Khattab. Umar Ibn Khattab told them *Rasoolullah sallallahu alaihe wa salam* use to give you when Islam was weak today Islam is strong so go and work for yourself. You are not going to get anything for free *Rasoolullah sallallahu alaihe wa salam* used to give you yesterday because Islam was weak we don't need you now. They were fuming they went to Abu Bakr Siddique they were just steamed coming out of their heads. They said, "we do not know who is the *Khalifah* you or Umar Ibn Khattab?" who is making the decision? What did Abu Bakr say? Abu Bakr said, he is the *khalifah* if he wants. He is the *khalifah* if he wants. now you know when you are in a position in administration and somebody steps into your territory you become very very sensitive. He stirfores [1:03:49] they cause so much hatred in the hearts. You are stepping over my toes. You are getting into my realm of sphere of influence whatever, and fight starts Abu Bakr Siddique radhiAllahu 'anhu said, if he wants to become a *khalifah* he can be the *khalifah*. They were doing it for the sake of Allaah they were not doing it for their personal interests. Even though the *khilafah* is the greatest status that exists on the face of the earth.



There is no status at all higher than the *khalifah* in the Muslim or non Muslim world. *Khalifah* is the highest. Nevertheless, they were so easy with it Abu Bakr didn't have problem of giving it to Umar Ibn Khattab so you should be wondering today how come Muslims are fighting? We have nothing, we have no *khilafah* we have no wealth we have nothing and we are still fighting on these small territories. Its foolish it doesn't make any sense whatsoever. I mean you fight *al-Khilafah* they didn't fight in the times of Sahaaba but then later on in times of Banu Ummaya and Banu 'Abbas they were fighting on *khilafah*. Its wrong but atleast there is a reason for them to fight. You know that they are fighting on something big even though that was wrong. But now what are Muslims fighting for? **NOTHING!!** Its miserable. Abu Bakr said if he wants to become a *khalifah* he is a *khalifah* Umar Ibn Khattab comes in and he was angry. He comes to the *khalifah* and look at how he speaks to the *khalifah*, he said "this land does it belongs to you? Or it belongs to Muslims?" Abu Bakr Siddique radhiAllahu 'anhu said, "it belongs to the Muslims." He said, "then how come you can give this to these two men?" Abu Bakr Siddique said, "I have made a Shura, I consulted the Sahaaba" Umar Ibn Khattab said, "you consulted these Sahaaba but did you consult all of the Muslims?" Abu Bakr Siddique radhiAllahu 'anhu said, "O Umar Ibn Khattab! I already told you before that you are more competent to do this job than me but you refused." I already told you Umar Ibn Khattab I wanted you to become a *khalifah* you are stronger than me you are more competent than me but you are the one who refused. Can you imagine a leader to say that??? Can you imagine a president or a king or a prime minister saying that publically that you ought to be the leader you are better than me in the greatest democracy of the democracies you would not find that let alone in journey of the Islamic world. But Subhan Allaah [سبحان الله] that was the way of Sahaaba. [وكانوا عقل الناس تكلف] *wa kanu 'aqalanas takulufa* that they were the least superficial. They were very simple, easy, straight forward and honest people. Abu Bakr says it publically in front of the people. In front of al-'Qra'a bin Haris and 'Oyyaynah bin Hassan. I wanted you to become a *khalifah* but you refused. *But these were men who were living for the Akhirah they were not living for the dunya. Their minds were connected to Akhirah, their eyes were fixed on Jannah dunya to them was just a bridge.* [عابر سبيل الله] *Abir Sabeelillah* travel.

#### Finally, [جمع القرآن] *jama'al Qur'an*:

During the *Khilafah* of Abu Bakr in [حروب الرداء] *huroob ar-Rida* specifically in the wars of *Yamamah* against *Musailmah al-Kadhab* hundreds of Sahaaba were killed and many of them were *Hufaaz* [حفاظ] of *Qur'an* [memorizers of *Qur'an* ] Umar Ibn Khattab goes to Abu Bakr and says, "لقد اذتخر القتل" death is going through the memorizers of the *Qur'an* and I am afraid that death will take them away in one battle after another battle so you have to compile the *Qur'an*. Upto that stage *Qur'an* was not compiled in one book. *Qur'an* if you want a *mushaf* [مصحف] it would be a huge sack of bones, pieces of wood, leaves and leather. They use to write it on the shoulder bone of camel because it was big plate. They would write it on a piece of wood they would write it on a piece of leather they would write it on a palm leaves. So the *mushaf* would be a huge sack and it wasn't really compiled in one place and was spread around. every Sahaabi would have a one piece of it. Umar Ibn Khattab said, if the one who memorized the *Qur'an* are dead *mushaf* would be lost. So you have to compile it together. Abu Bakr Siddique said, 'how you want me to do something that Rasoolullah sallallahu alaihe wa salam did not do?' [إنما انا متابع] *inama ana mutabi'a* I am a follower I am not an innovator. Umar Ibn Khattab kept on argueing with Abu Bakr again and again until he convinced him. That this is the [مصلحة] *masliha* that this is a

good thing to do and its not an innovation. Abu Bakr agreed and then they decided to appoint that task *Zayd bin Thabit* [زيد بن ثابت] one of al-Ansaar. Young man in his twenties, imagine this duty this huge project is hands over to Zayd bin Thabit. So, Zayd radhiAllahu ‘anhu was summoned to come and meet the khalifah Umar Ibn Khattab was sitting next to Abu Bakr. Abu Bakr Siddique radhiAllahu ‘anhu said, “*Umar Ibn Khattab came to me and said that death is taking away the lives of many of the memorizers of Qur’an and we want you to be the one who compile the mushaf*” Zayd said, “*how to you want me to do something which Rasoolullah sallallahu alaihe wa salam did not do?*” Abu Bakr said that’s what I said but then Umar Ibn Khattab convinced me and they convinced Zayd. Zayd said, “*if they had told me move a mountain from its place it would have been an easier task then what they have given me [the tasks that they gave].*” he felt that it was so heavy of a task so greater responsibility it would be easier for him to move a mountain from its place. However, he did it he did it perfectly and he combined the *mushaf* in one original copy that was left with Abu Bakr Siddique radhiAllahu ‘anhu and that was the first compilation of Qur’an and then Uthman made copies of that original copies. So Uthman made copies of original copy that was made by Abu Bakr Siddique radhiAllahu ‘anhu.

**One comment to make one this:**

Where were the hufaaaz of Qur’an? Where were the memorizers of Qur’an? How come they were dieing? Where were they? THEY WERE IN THE LINE OF FIRE. the memorizers of the Qur’an were not hiding away in their Masajids pretending to be scholars leading the Salaat and staying away from trouble. Memorizers of the Qur’an in those days were in the line of fire. *Salim mowla Abi Hudhazfah* [سالم مولى ابي حذيفة] he was the one given the banner of war and they told him, “*are you up for that challenge? Are you sure that you are able to do this task?*” he said,”

بعث حمل القرءان انا ان موتيت من قبل

[Please make correction in arabic script if needed]

*I am the worse carrier of Qur’an if you are attacked from my side. How can I be a carrier of Qur’an if I allow you to be attacked from my side?* That was the understanding that they had. If you are somebody who memorize the Qur’an you need to be on the front line. You need to be the one practicing the Qur’an. *Rasoolullah sallallahu alaihe wa salam said, “the time will come when people will memorize the Qur’an and it doesn’t go beyond their throats”* All what they can do is to recite it. They don’t know what it means? And they are not practicing what it says. **And these are very dangerous people.** And *Rasoolullah sallallahu alaihe wa salam* warned us from them. Qur’an can be an evidance for you or against you. If you know it and don’t apply it that person ends up going into Hell fire.

***So the hufaaaz of Qur’an in those days were on the front line. And that’s why they were hufaaaz of Qur’an. Haafiz of Qur’an means someone protecting Qur’an and you protect Qur’an by living it by promoting it and that what they were doing.***

This was the life of Umar Ibn Khattab with Abu Bakr Siddique radhiAllahu ‘anhu insha Allaah tomorrow we will start with the Khilafah of Umar Ibn Khattab

صلى الله على سيدنا محمد وعلى اله و صحبه وسلم تسليما كثيرا

1430 جمادي الاول 18

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