

6 PART

اعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم
 الحمد لله رب العالمين والصلاة والسلام على سيدنا محمد وعلى اله و صحبه وسلم تسليما
 كثيرا السلام و عليكم ورحمة الله

This is beginning of our second week insha Allaah ta'ala in the series of Umar Ibn Khattab radhiAllaahu 'anhu. On Friday we were talking about some of the freedoms that were granted by the *Khalifah*, we move on to:

The freedom of property or [حرية تملك] in English we will call it **Property Rights**. Its more of right then freedom rights.

The khalifah granted the Muslims property rights, and not only that but sometimes it would give out [hand out] to the citizens property. Such was the case with *Rasoolullah sallallahu alaihe wa salam* who gave *Bilal ibn Rabah* [بلال ابن رباح رضي الله عنه] a large piece of land. Now since the population was expanding. The size of the khalifah was expanding and number of Muslims were going up, Umar Ibn Khattab radhiAllaahu 'anhu went to Bilal ibn Rabah. He told him, *Rasoolullah sallallahu alaihe wa salam* given you a large piece of land and you are unable to cultivate it all.[this was either pasture land or it was agricultural land] and Bilal was unable to invest all that of land so part of the land was still wasted, so Bilal ibn Rabah said, yes. Umar Ibn Khattab said, then I want you to hand me over the land which you are not cultivating. Bilal responded and said, I am not going to give you something that was given to me by *Rasoolullah sallallahu alaihe wa salam*, no way I am going to give you this land back. Umar Ibn Khattab said, yes you will. And he took away the part that was not cultivated and he distributed it among the Muslims.

So, Umar Ibn Khattab did not want people to hold up these pieces of land when they could be given to other Muslims who will cultivate them. So Umar Ibn Khattab wanted the benefit of the whole. While Bilal ibn Rabah was looking at it this was the piece of land that was given to me by *Rasoolullah sallallahu alaihe wa salam*. So anyways, he took it away distributed it to the Muslims. So the point to learn here is that “property needed to be invested” to be cultivated and not just left like that and this shows you the interest that the khilafah had in promoting trade and commerce.

Freedom of expression:

Umar Ibn Khattab is the khalifah and he meets a man who just came out of a court Ali ibn Abi Taalib use to judge in the time of Umar Ibn Khattab [he was Qadhi] so this man comes out Umar Ibn Khattab told him what was the ruling of Ali and Zayd? So the man said, so and so. Umar Ibn Khattab said, if it was me I would have ruled other wise. So the man said, “what prevents you from doing so if you are the Ameer of the Believers?” Umar Ibn Khattab said, “if this was an issue that straight goes to the book of Allaah or the Sunnah of *Rasoolullah sallallahu alaihe wa salam* I would enforce my rulling but this is my opinion and my opinion is as good as opinion of Zayd and Ali.” So he went along with the rulling of Zayd and Ali bin Abi Taalib radhiAllahu 'anhuma even though it is contrary to what he thinks. It's a rulling right rulling that shows you the freedom of expression that existed in the time of Khalifah that he didn't enforce his opinion on Ali ibn Taalib and Zayd radhiAllaahu 'anhum.

He was once giving *khutba* and he told the Muslims, if you see any crookedness in me then I want you to fix it. [to make it straight] so a man stood up and he said, "if we see any crookedness in you we will straighten it with our swords" this was the very outspoken member of the society. Umar Ibn Khattab [recalled his security guards says this is terrorism against the state and this man must be thrown in jail we need to keep him away he is harm to society] said, " [الحمد لله] *alhamduillah! That Allaah has granted me followers that will straighten me up if I go wrong*" Umar Ibn Khattab was happy. Umar Ibn Khattab was happy that this was the state of Ummah at that time. Umar Ibn Khattab wasn't looking for submissive followers who will say this is [ولى الامر] *wali al-Amr* just do whatever he want, take away our wealth, lash flog our backs and we will just say, [سمعنا واطعنا] *sami'na wa ata'na* we listen and obey. You could do right we will follow you do wrong we will follow him, we are just blind followers. No, Umar Ibn Khattab just wanted to make sure that this was not the condition of the Ummah. He wanted to make sure that Ummah going to follow him if he is right and they will stand up and correct him if he is wrong. And he was very happy when he saw somebody willing to use force to do that. Obviously this is something that Ummah needs to learn today because the Ummah has become blind followers, submissive and they have given him to [ظلم] *dhulm* they have accepted *dhulm* on themselves and others. And they have accepted the state of humiliation that the Ummah is going through. The Ummah needs to stand up and fight for its rights. If you don't fight for it you not going to get it.

Amazing condition of the society once he was giving the *khutba* and he said,

[اسمع و اطع] listen and obey.

One man stood and said, we are not going to listen and we are not going to obey. Umar Ibn Khattab said, why? He said, you have given us each one piece of cloth and I see you wearing two pieces [this was some pieces of fabric that came into Madina] he gave it out and he gave everybody one piece. And now this man is saying Umar Ibn Khattab is wearing two pieces, Umar Ibn Khattab said, call Abdullah [his son Abdullah] Umar Ibn Khattab said, I am not going to answer this Abdullah will. So he calls in Abdullah ibn Umar Ibn Khattab and he tells him, "tell them that how come I am wearing two pieces of this cloth?" Abdullah ibn Umar Ibn Khattab said,

لأن ابي رجل طويل القامة الكبير [07:06]

[Check for errors in Arabic Script and rectify Jazakallahu khairun]

My father is a very tall man with wide shoulders so one piece of cloth is not enough for him so I gave him mine. [I gave him mine!!] Umar Ibn Khattab did not take and additional piece from the Muslim Treasury. This shows you how delicate the justice of Umar Ibn Khattab was and it shows you how delicate the standard of the Muslims were. They did not even accept for the khalifah to have an additional piece of cloth that they don't have. Very very very different standards than we have now. Some Muslims are even able to be owned by the kings or presidents. They see it as a rightful claim for the government to just take away wealth, abuse the wealth of the Ummah. Umar Ibn Khattab another time was talking givening a *khutba* and he was angry that the *mahr* [مهر] was going up. *Mahr* is the dowry and Umar Ibn Khattab wanted the dowry to be reasonable and he was quiet upset that the prices were going up. So he gives a *khutba* and says the *mahr* should not go above this amount and if I hear that any *mahr* is over this amount I am going to take the additional amount and put it in

the treasury. So a woman stood up and old woman stood up and said, "its not upto you to do that." Umar Ibn Khattab said, why? She said because Allaah Azza wajal said,

وَأْتَيْتُمْ إِحْدَاهُنَّ قَنْطَارًا

It mentions in Qur'an "*you give a woman a Qintara*" Allaah Azza wajal was refering to some issues of marriage and it mentions in the Ayat *Qintara* is a large amount of Gold. So this woman used this as a *Daleel* [دليل] as an evidence that you can give *mahr* as much as a *Qintar* Umar Ibn Khattab said, "A man was wrong and a woman was right." Another narrations says,"

اصابت امرأة واخطاء عمر

[Check for errors in Arabic Script and rectify Jazakallahu khairun]

The woman was right and Umar Ibn Khattab was wrong. In a third narration said, he said,

كل احد افقه عمر

[Check for errors in Arabic Script and rectify Jazakallahu khairun]

Everyone has more *Fiqh* than Umar Ibn Khattab than me. And these are the examples also not to show the justice but also shows the humbleness of Umar Ibn Khattab you know for somebody to stand up in public and correct him in the public, his pride didn't take him over he accepted and he said, every body has more *Fiqh* than me. There are exception to this rule Umar Ibn Khattab just didn't give a blanket freedom of expression anyone or everyone to say whatever they want. Umar Ibn Khattab placed restrictions just we saw he place restriction on property rights, also placed restrictions on freedom of expression. He was, once giving a *khutab*, in the beginning of the *khutba*, opening of the *khutba* he says

من يهدالله فلا مضل له ومن يضل الله فلا هادي له

Whomever, Allaah guides nobody can misguide him and whomever, Allaah misguide nobody can guide him. So this man stands up [الله اعلم] Allaahu 'Alam if he was Muslim or not anyways, he said, Allaah Azza wajal does not misguide anyone because it said, whomever, Allaah misguide nobody can ومن يضل الله فلا هادي له and *al-Qadr* [القدر] misguide him. So now he is bringing up a controversial issue of *al-Qadr* *Qadr* is one area where we should believe. We should not try to delve into and try to belief in the unseen. [ايمان بالغيب] comprehend. This an area taken as *Emaan bil ghaib* Why? Because some aspects of *Qadr* beyond human comprehension. Allaah Azza wajal has taught us the knowledge that we need to know. He didn't teach us everything. Allaah taught us in Qur'an things that we need to know. There are things that are many aspects of knowledge that are not mentioned in the Quran because we so for example in Suratul [هدايا] don't need them. We don't need them for *hidayah* Kahf. Some were debating, it was mentioned in some books. They were debating on the Issue of the Dog. You know the dog of the people of the cave. People of the cave .they had a dog and this dog is mentioned in the Quran

وكلبهم باسط ذراعيه بالوصيد

So they were debating what colour is this dog? Is it black or white or is it black and white or is it red or yellow. Whats the benefit of such knowledge? What will you gain by knowing the colour of the dog? NOTHING.

علم لا ينفع

This is knowledge that does not benefit. Therefore, it wasn't mentioned to us. You find that Qur'an doesn't mention the details of time, of names, of locations, you will have entire story and no location would be mentioned no time would be mentioned. In some stories you would have a time line, some stories you would have locations but it for a benefit. But these details are left out there is clear difference. When you read a

story in the Bible and when you read a story in Qur'an it could be the same story but they are very different. The Bible gets into the name of the man, his wife, their fathers, their relatives and their tribes but the Qur'an goes straight into the story and mentions to you the just of it *al-'bra* [العبرة]

لقد كان في قصصهم عبرة

In those stories are reminders. [benefits] So, the issues that are irrelevant are not mentioned in the Qur'an because this Qur'an is the Book of Guidance. You are not going to find chemistry in Qur'an you are not going to find physics in Qur'an why? Because these are the issues that are not really important for our guidance. Qur'an has mentioned every single thing we need to know in order to we get into Jannah and save ourselves from hellfire, all that is mentioned in the Qur'an.

So, the issue of *Qadr* we know of *Qadr* what we need to know but there are some parts of *Qadr* we don't need to know so we are not told about it and our minds cannot comprehend them. So this man is talking about How come Allaah misguide us? Allaah does not misguide. Umar Ibn Khattab told him, "if you ever said that again I am going to execute you". You know Umar Ibn Khattab does not play around I am going to execute you. He goes straight to the point and he knows how to deliver the medicine.

In another example, there is this man who is within the Muslim army a soldier *Fi Sabeelillah* fighting and then he will go around [because in camps you have a lot of free time you are not fighting all the time] there is time of *ribaat* [رباط] when people are waiting and you are guarding your out post. So the mujahid who knows his benefit would use that time to learn, to study *Shari'ah*, make *Ibaadah*, you know like *al-Murabitoon* [المرابطون] there is this great 'imarat [عمارة] in the great Africa in our history its called *al-Murabitoon*. These were scholars and were students who would set pace in the frontier between the Muslim land and the non Muslim land. And they would fight *Fi Sabeelillah* to spread the religion and when they are not fighting they are studying. The *Shoyukh* [شيوخ] are teaching them the 'ilm. So, there time was spent in fighting *Fi Sabeelillah*, *Ribaat*, *Da'wah* and 'ilm. The best things that you could ask for. However, there was this man in the time of umar ibn khattab this man was in the [آيات متشبهات] the army he would go around asking about *Ayat Mutashabihaat* ayaat that meaning is not clear. There are some ayaat in the Quran that are *Muhkam* The *muhkam* meaning is very clear and [متشبهات] and there are some ayat [محكم] to [تأويل] direct and there is *mutashabih* it is unknown and it takes time for the *ta'weel* be known. With some ayaat the final *ta'weel* would only be known on the Day Of Judgment. So this man was going around and say what does that

والذاريات ذروا [mean?]

فالحملات وقرا [mean?]

فالجاريات يسرا [mean?]

He goes around these soldiers and asking them these controversial questions. And no body has an answer and he is causing so much gossip. So, the Ameer of the army was quiet concern because we have a lot of new Muslims and why raise these issues? And some people are upto not that level of knowledge. So, you don't talk about every thing. So he came to the Ameer and said I have these questions for you what does this mean and what does this mean? So, the Ameer of the army, he sends a letter to Umar Ibn Khattab and telling him about this situation. Umar Ibn Khattab sends him a letter and asks him to send it to me [bring him over to me]. So, they send this guy down to, the man comes in and Umar Ibn Khattab meets him and how come I help you? The man say, I want to know what does *والذاريات ذروا* means and what does *فالحملات وقرا*

means and Umar Ibn Khattab is telling him go on go on!!! And he is getting all these questions from him, he said, I will give you all the answers. So he wraps him in this rug and then he beats him up so bad, and then Umar Ibn Khattab said, "you understand now?" he said, Yes Ameerul Mo'mineen I know the answer I know the answer now. Umar Ibn Khattab said, I never want you to ask them these questions again. They said, he left and he behaved himself until Umar Ibn Khattab died and then he starting to asking the questions again.

Umar Ibn Khattab was the one who would stand between the *Ummah* and *Fithnah* he was the wall between the *Fitnah* and the *Umma*. So Islam does give freedom of speech and freedom of expression but it does not allow to fool around with the religion. It's a serious issue the religion of Allaah Azza wajal is a serious. He wouldn't also allow to slander *al-hatayani* [الحطياني] and Arab poet, his poetry was slandering others. He was a wonderful poet but he use to slander other people. So one of the target of his slander came to Umar Ibn Khattab and complained. So Umar Ibn Khattab brought *al-hatayani* and put him into jail. *Al-hatayani* made some poetry talking about his daughters and how Umar Ibn Khattab have left them without care taker now and very said line of poetry. So, Umar Ibn Khattab released him until he has to pay three hundred dinars as a compensation to those who has been slandered and he said you never slander again. So he prevented him from slandering others. And this is a serious problem in free societies today so called free societies today for example in the west that freedom of expression over spills and it turns into slandering the people. And the media now has a free hand in slandering people. Look at how Muslims have been slandered left and right. And you can't do anything about it. Whom you are going to sue whom you are going to hold accountable? Its just flood gates are opened but Islam does not allow that. It doesn't tell anybody to slander, it protects the dignity of the people.

How the khalifah lived?

People have an impression as long as you are doing something for Islam you should do it *Fi Sabeelillah* and don't get paid for it but that's impracticable. Somebody going to give all his time for the religion of Allaah Azza wajal they need to make a living. So Umar Ibn Khattab radhiAllaahu 'anhu told the Sahaaba how much you are going to pay me? And there is a *Qa'ida* [قاعدة] of *Fiqh* it says,""

انّ كل محبوس لمن فعل غيره لتلزمه نفقته

[Check for errors in Arabic Script and rectify Jazakallahu khairun]

Anybody who is dedicated for a cause that cause need to paid expenses. This is the rule of *Fiqh* and they give examples for that the *judge*, like the *mufti* [مفتى], and the *wali* [والى] is the governor, *Mufti* is the scholar and the judge. Since they have dedicated their time for a certain cause that cause need to pay their expenses. Abu Bakr siddique radhiAllaahu 'anhu with *Rasoolullah sallallahu alaihe wa salam* his expenses were paid through the *Fai* [فبي] the spoils of the war that are gained without fighting. *Rasoolullah sallallahu alaihe wa salam* said,

جونا زريقي تحت ظل روعي

[Check for errors in Arabic Script and rectify Jazakallahu khairun]

My Rizq comes from beneath my spear. So *Rasoolullah sallallahu alaihe wa salam* contrary to comment misconceptions, wasn't he businessman after he became a Prophet? He stopped practicing business and went *Da'wah* full time. Business and shepherding were things of the past. After *Rasoolullah sallallahu alaihe wa salam*

became a *Nabi*, he stopped working in any profession and all what he would do is devote his time to the *Da'wah Fi Sabeelillah* [دعوة في سبيل الله], [ان الدين] *ina deena* a new door of *Rizq* opened up to *Rasoolullah sallallahu alaihe wa salam* and that is the *Ghaneema or Fai*. When *Rasoolullah sallallahu alaihe wa salam* would send an army and no fighting would occur that *Fai* would go into the hands of *Rasoolullah sallallahu alaihe wa salam* and he claims a portion of it. Now that is specific to *Rasoolullah sallallahu alaihe wa salam* the one who took the responsibility of their affairs of the Muslims was Abu Bakr, Abu Bakr is not *Rasoolullah sallallahu alaihe wa salam* to take the *Fai*, so how can he live? We talked about this in the lecture series of Abu Bakr but just briefly after Abu Bakr became khalifah they saw him in the market place buying and selling. Umar Ibn Khattab and Abu Obaidah told him what are you doing? He said, what you mean what I am doing? I am making a living for me and my family. They said, well there is some woman waiting for you at your office and you need to be working khalifah. He said, I have to make a living, how I am going to feed myself and my family? They said, alright we will give you a salary. And they gave him half a sheep a day and they also gave him a stipend some money and later on they found Abu Bakr again in the market place, they told him what's wrong? He told him, what you gave me is not enough. So they said, alright we will give you the whole sheep and will also raise your salary and then he was satisfied and didn't work because Abu Bakr was a businessman he used to make sufficient money for him and his family. So at least his expenses need to be paid now. Umar Ibn Khattab he went to the Sahaaba and said, what salary are you going to give me? They said, well Ameerul Mo'mineen you know better. He said, I will tell you what I will take what I see as *halaal* for me from the Treasury

من احج واعتمروا عليه ومن ظهر

[Check for errors in Arabic Script and rectify Jazakallahu khairun]

A transportation for my Hajj and my Umrah since Umar Ibn Khattab will not going to leave Madina and does need transportation in Madina. So he said, I need transportation for Hajj and Umrah otherwise, in Madina he is going to walk.

وحلاتي في اشتهاء والصيف

[Check for errors in Arabic Script and rectify Jazakallahu khairun]

And set of clothes in summer and set of clothes in winter [just one one set.]

واتوا عيالي اشبئوهم

[Check for errors in Arabic Script and rectify Jazakallahu khairun]

Sufficient food for me and my family I want them to be full.

وسهم في المسلمين

[Check for errors in Arabic Script and rectify Jazakallahu khairun]

And my share of the booty

فاتما انا رجل من المسلمين

Because I am still a Muslim like you. I am one of you so I want to get my share of the booty. [السهم] *as-Sahm* that was the salary of Umar Ibn Khattab *radhiAllaahu 'anhu*. Which is quiet modest. A man came to Umar Ibn Khattab and said, this is an agreement between me and my brother, he borrowd some money from me so he needs to pay me back and he give the Umar Ibn Khattab the agreement. And this man says that its long over due. What does it say in the agreement that the debt should be paid back in *Sha'ban* [شعبان] now the Arabs didn't have a calender. They didn't have the calender to count the years they had a calender for months. The twelve lunar months but they did not calender for the years. And the way Arabs would remember years is by the important event that happened that year like 'Amil Feel [عام الفيل] Year of the

Elephants. Why was it call year of the Elephant? Because that's when *Abraha* send army and it was destroyed. You have 'Am ar-Ramada [عام الرمادة] the year of Famine and you have 'Am al-Ghala [عام الغلا] year of Expensive Prices. Because that was the important event that happened then. But they didn't have a numbering system for the years, they didn't have a true calender.

So, this man is telling Umar Ibn Khattab this money is long over due. Umar Ibn Khattab reads it and it says *Sha 'ban* he said, which *Sha 'ban*? This *Sha 'ban* ? *Sha 'ban* last year? *Sha 'ban* next year? So, he gathered the Sahaaba, and see now things are getting more complicated because now we have a khilfah and its expanding its not like family affairs like it was before and you could work things out. You did not have these sophisticated rules. Now you have all these disputes happening. So Umar Ibn Khattab said to the Sahaaba we have to have a calender. And he was soliciting advice from them, some said lets use the calender of Romans, some said lets use the calender of Persians, some said lets use this and lets use that. And then Ali bin Abi Taalib said,

مندو ان خرج النبي من الارض شرك

[Check for errors in Arabic Script and rectify Jazakallahu khairun]

Our calendar should start from the time *Rasoolullah sallallahu alaihe wa salam* made Hijrah from the land of Shirk to the land of Islam. The Hijrah. So its interesting to see that the Sahaaba do not use for example, birth of *Rasoolullah sallallahu alaihe wa salam* or his death or the date of his Prophethood they used Hijrah. Why Hijrah? Why did they specifically choose Hijrah? And didn't choose his death or his birth.

Well for his death ibn Hajar says, because that will bring bad memories. But then why didn't they choose the date of his Prophethood or the date of his birth? Why did they specifically choose date of Hijrah? The Sahaaba use to see the Hijrah as a turning point in Islam. That is the beginning of Islamic State. That is the beginning of living a Islamic life. Before that we were a minority in Mecca. But now we have an Ummah a nation and that's why Islamic Calender should start from the Hijrah of *Rasoolullah sallallahu alaihe wa salam*. So that's the year but the month *Rasoolullah sallallahu alaihe wa salam* made Hijrah in *Rabia al-Awwal* [ربيع الاول] however, the Islamic calender starts with which month? Whats the first month of the year? *Muharram* [محرم] why did they choose *Muharram*? One of the opinion and this is the opinion of ibn Hajar is because *Muharram* was the beginning of the intention of *Rasoolullah sallallahu alaihe wa salam* to make Hijrah. Because [بيع عقبه الثانية] *bai' qabata saniya* occurred in *Zulhijah* [ذوالحجة] and the first *hilaal* [هلال] after *Zulhijah* is *Muharram*. The other opinion is that its good to start the year that after people came back from *Hajj*. So, people come back from *Hajj* in *Zulhijah* makes it the last month of the year and the people start of with the new year when they come back from the *Hajj*. Could make a sense *Hajj* forgives for you sins and *Umrah* forgives the sins between *Umrah* and the next scenerio starting again in new month of *Muharram*. So that's how the Islamic Calender started, wasn't something that was done in the time of *Rasoolullah sallallahu alaihe wa salam* at the time of Abu Bakr it was something that was started by Umar Ibn Khattab radhiAllaahu 'anhu. So you can see that when *Rasoolullah sallallahu alaihe wa salam* said,

عليكم بسنتي وسنت خلفاء الراشدين المهديين من بعدي عدوا عليها بنواجب

[Check for errors in Arabic Script and rectify Jazakallahu khairun]

Rasoolullah sallallahu alaihe wa salam says, follow my Sunnah and the sunnah of the guided Khalifs after me. Because *Rasoolullah sallallahu alaihe wa salam* knew that

new affairs or circumstances will occur in the time of the khulafah and there will be some new rulling is given by the khulafah and needs to be taken as sunnah. And many of these things occurred in the times of Umar Ibn Khattab radhiAllahu ‘anhu.

There was another dilema what to name the khalifah? What name to give him? With Abu Bakr he was given the name of “*Khalifah*”. **Khalifah** to who? Khalifah to *Rasoolullah sallallahu alaihe wa salam*. [خليفة الرسول الله] *khalifatu rasoolullahe* was the title of Abu Bakr , Umar Ibn Khattab said, you cannot call me *Khalifahtu rasoolullahe* I am not the khalifah to rasoolullahe I am khalifah of Abu Bakr I am the successor of Abu Bakr so, if you give me the name *khalifahtu rasoolullahe* what about the one who come after me? It going to become very very long. Khalifat khalifat khalifat Rasoolullahe so they were thinking about a title to give the khalifah and they couldn’t come up with one? Umar Ibn Khattab said, he wants two men companied men come down from Iraq so we we can ask them about Iraq and its people. He wants to hold meeting with men from Iraq and asking about the conditions in Iraq. Iraq was a frontier land where lots of fighting happening. So he wanted to know the latest news. So they brought him the Lubaid bin Rabi’a [لبيد ابن ربيعه] and Oda’e bin hatim [عدي بن حاتم] they came and they met ‘Amro bin ‘Aas [عمرو بن العاص] and they told ‘Amro bin ‘Aas can you please ask permission for us from Ameerul Mo’mineen. ‘Amro bin ‘Aas he went to Umar Ibn Khattab

السلام و عليكم يا امير المؤمنين

He said, *assalamu alikum Ya Ameerul Mo’mineen!* Umar Ibn Khattab said, where did you get this from? ‘Amro bin ‘Aas told him, Labaid bin Rabia and ‘Aid ibn Hatim he said we want to meet Ameerul Mo’mineen and I like that name because we are the believers and you are our Ameer.[you are our Ameer!] Umar Ibn Khattab said,”*that would be the title*” and since then khulafah were given the title of Ameerul Mo’mineen.

Some of the qualities of Ameerul Mo’mineen :

Umar ibn Khattab al-Farooq radhiAllaahu ‘anhu he had such a great fear of Allaah [خشيت الله] *subhanahu wata’ala* in his heart. He had *khashiyatu Allaah* and that’s a fruit of knowledge. Allaah Azza wajal says,

انما يخشى الله من عباده العلماء

[Check for errors in Arabic Script and rectify Jazakallahu khairun]

The ones who have fear of Allaah are the Ulema, so that’s the fruit of knowledge. The name of one man was mentioned infront of *Imam Ahmad bin Hunbal* [امام احمد بن حنبل] some of the students said, he doesn’t [he is not a scholar] they were putting him down, he doesn’t have *ilm*. Imam Ahmad responded and said, “He has the fruit of knowledge,” the fear of Allaah Azza wajal. He already has the fruit of knowledge that is actually what you want knowledge to do for you, to have the fear of Allaah Azza wajal and he had that.Anways Umar Ibn Khattab had the *Khashiy Allaah Azza wajal*.

Once a man came to Umar Ibn Khattab and he said, O Umar Ibn Khattab! I want you to solve this dispute happening between me and this man. Umar Ibn Khattab became upset and he said,

تتركون عمر وهو مقبل عليكم حتى اذا شغل بامور المسلمين اتيتموه

[Check for errors in Arabic Script and rectify Jazakallahu khairun]

When I come to you offering my help in my free time you don't come forth and when you see me busy with the affairs of the Muslims you rush to me and he hit him with his stick.

The man left and he was upset and was complaining and walk away. Sometimes, it happens that when you are free nobody comes to you and when all the paper work is piling up and you are so busy everybody comes up with these urgent demands. Umar Ibn Khattab said, call the man back. So they called him. Umar Ibn Khattab gave him the stick and he said, "I want you to hit me like I hit you!" the man said, 'for the sake of Allaah and for your sake I won't'. Umar Ibn Khattab said, no. You either do it for the sake of Allaah or you hit me back. Then the man said, I will do it for the sake of Allaah alone. *Al- ahnaf bin Qais* [الاحنف بن قيس] said I was with Umar Ibn Khattab when that happened. And he went into his house and he went with him and then he prayed and after he finished his *Salaah*, he said,

يا ابن الخطاب! كنت وضعياً فرفعتك الله وكنت ضالاً فهداك الله وكنت دليلاً فعزك الله فمهم حملك على الرقاب المسلمين فجاءك رجل يستعديك فضربت ما تقول لربك غداً اذا اتيت

[Check for errors in Arabic Script and rectify Jazakallahu khairun]

Umar Ibn Khattab said, O son of Khattab [he is speaking to himself]! You were low and Allaah raised you, you were lost and Allaah guided you, you were humble and Allaah made you noble and then Allaah appoints you over the Muslims and a Muslim man comes to you asking for your help and you hit him? How will you answer to Allaah on the Day you meet Him? What will you do and you will stand in front of Allaah Azza wajal? how will you answer Allaah for what you have done? Al-ahnaf bin Qais said, when I saw that I knew the Umar Ibn Khattab was the best of the men. This is the fear that he had he regreted what he did to this man. Even though he was busy Umar Ibn Khattab did not see that he had the legitimate reason for doing what he did. Umar Ibn Khattab used to say,

حاسب انفسكم قبل انت حاسب

[Check for errors in Arabic Script and rectify Jazakallahu khairun]

Hold yourselves accountable before you will be held accountable

وزنها قبل انت تتزنوا

[Check for errors in Arabic Script and rectify Jazakallahu khairun]

And weigh yourselves on the scale before you would be weighed.

وتزيتوا وتحياء للارض الاكبر

[Check for errors in Arabic Script and rectify Jazakallahu khairun]

And prepare yourselves for the great exposition.

يوم تعرضونا لا تفخا منكم خافياء

[Check for errors in Arabic Script and rectify Jazakallahu khairun]

The day you will be exposed and nothing will be hidden prepare that time prepare for that day.

Once Umar Ibn Khattab with his stick again, he hit men and women who were making *Wudu* in a pool next to *al-ka'ba* [الكعبة] in *al-Haram* [الحرم] he hit them with his stick. He told them to go away. And then he called one of his employees so the employee came and said,

لبيك ويسعديك

*Umar Ibn Khattab said, no lubayka no Sa'daiyka [لبيك ويسعديك] didn't I tell you to make separate pools for men and separate pools for women? because they were making *Wudu* from the same pool and Umar Ibn Khattab didn't want that mixing to occur next to the House of Allaah Azza wajal. so, he pushed them away. And then he told his employee why didn't you follow my instructions? And then Umar Ibn*

Khattab went to Ali ibn Abi Taalib and he said, [هلكت] “I perished” Ali bin Taalib said, why did you say that? He said, I hit men and women in the House of Allaah in the *Harum*. Ali ibn Taalib radhiAllaahu ‘anhu said, “You are a shpepherd and if the shepherd disciplines his flock then that is justice but if the shepherd disciplines flock wrongly then that is oppression!” Ali ibn Taalib is saying you are a shepherd and you have the right discipline your flock when you see them doing wrong. *Al-Hassan al-Basari* [الحسن البصري] is said, one night while Umar Ibn Khattab was walking in the streets of Madina remembered the ayaah

هو الذين يعدون المؤمنين والمؤمنات

[Check for errors in Arabic Script and rectify Jazakallahu khairun]

The one who harms the believing men and the believing women, so he goes and visits Obaey ibn Ka’ba [ابى ابن كعب] was a scholar of Qur’an. He was one of the scribes, he was one of the memorizers of Book of Allaah, he was one of the *Mufasiren* [مفسرين] so Umar Ibn Khattab visits him. As soon as he comes in to his house, Obaie ibn Ka’b pulls down a pillow beneath him and his gives it to the khalifah. Umar Ibn Khattab kicks the pillow away and he sits down on the floor. And then he said, Obaei I fear that I am one of those who are harming believing men and the believing women. Obaeyi ibn ka’ab radhiAllaahu ‘anhu told him

لا تستطيع إلا ان تعهدى رانيتك فتأمر وتنها

[Check for errors in Arabic Script and rectify Jazakallahu khairun]

O Umar Ibn Khattab! You cannot but discipline your subjects and tell them what is right and what is wrong. You have to do that, you are the Khalifah, Umar Ibn Khattab said,

قد قلت والله اعلم قد قلت والله اعلم

You have said the right thing. You have said the right thing! But this shows you that Umar Ibn Khattab radhiAllahu ‘anhu used to have fear of Allaah Azza wajal and he was so afraid that he would harm his subjects. He harms someone and then he is held accountable for that on the Day of Judgment. You know its kind of difficult to make even a comparison between Umar Ibn Khattab and some of the rulers of today. Who are using every way that you can possibly think of to abuse their followers we are not talking about kuffaar leaders, we are talking about the leaders of Muslim world. May be they are Murtadeen, anyways it doesn’t make any difference. When you are hearing about their genius in the tools that they implement to toture the *Awliya Allaah Azza wajal* [اولياء الله عزوجل] might have mentioned before, they would rape their family members. They would suse homosexuals against them, they would use sorcery and magic, they would hire magicians, hire sorcerers and fortune tellers. And all different stuff to cast magic spells on these *Awliya* of Allaah Azza wajal. they would use every psychological tool could cast fear in their hearts, you name it!!!! Physical abuse everything. These rulers they never think about Allaah Azza wajal they never think about the day they will meet Allaah Azza wajal and will be asked about what they have been doing? Umar Ibn Khattab sometimes when he would see fire, he would put his hand over it. [He would put his hand in the fire] and he would say, ‘O son of Khattab! Is this a pain that you will be able to sustain?’ he is telling himself. You need to be straight [صراط المستقيم] in Dunya because this will be the consequence in the Akhirah if you are not. And he would put his hand in fire and say, “Can you handle this? Son of Khattab can you handle this?”.

Umar Ibn Khattab was outstanding in his *Zuhd* [زهد] in his austerity. Umar Ibn Khattab was seen giving *Khuttbah* in a *Thowb* [ثوب] that have twelve patches. He was seen making *Hajj* [actually *Tawaf*] making *Tawaf* that *thowb*. A khalifah having twelve patches [stiches] in this *thowb* and he is using it until its worn out completely

before he gets a new one and he is the khalifah of the Muslims. Hafsa his daughter, wife of *Rasoolullah sallallahu alaihe wa salam umal mo'mineen* [ام المؤمنين] came and she said,

ان الله اكثر الخير و اوسعا عليك من الرزق فلو اكلت طعام عطيب من ذلك ولبست في ابن الينا ثوبك

[Check for errors in Arabic Script and rectify Jazakallahu khairun]

She told him, *Allaah Azza wajaal has provided us with a lot of blessings and Allaah Azza wajaal has opened for us the doors of Rizq why don't you get some better food? And some better clothes?* During the times of Prophet there might be poverty, during the time of Abu Bakr there was poverty, but now we have *Rizq* there are plenty. Why are you still following those strict rules of the past? Why don't you have some better food and some better clothes? Umar Ibn Khattab he looked at Hafsa and he said, "I want you to be the judge." And then he started reminding her the way *Rasoolullah sallallahu alaihe wa salam* used to live. And he went on and on mentioning examples to her until Hafsa started to cry and then Umar Ibn Khattab said, "*I have two companions who preceded me and I am going to follow this way of hardship so that I can join them in the life if pleasure.*" *Rasoolullah sallallahu alaihe wa salam* and Abu Bakr they left before me and I want to follow them. And I am going to follow this way of hardship. This life style of difficulty. So that I can join them in the life of happiness, this will be my way. Umar Ibn Khattab was not living for dunya, he is living for the sake of being reunited the most beloved *Rasoolullah sallallahu alaihe wa salam* and Abu Bakr siddique radhiAllahu 'anhu.

Umar Ibn Khattab he was once walking with his companions, advisors, deputies, came next to a dumpster he just stopped.

فكان اصحابه تعذوا بها

[Check for errors in Arabic Script and rectify Jazakallahu khairun]

Until his companions were irritated because of the smell and they were being irritated because he had them stand there for so long. But Umar Ibn Khattab was trying to teach them a lesson. He said, this is your world, which you are fighting over and crying for! This is your dunya, this is what you are fighting over, this is it. It's a stinking dumpster. And that is how Umar Ibn Khattab saw this dunya. His interest was in al-Akhirah. Sa'd bin Abi Waqas radhiAllahu 'anhu said,

والله ما كان عمر ابن الخطاب رضي الله عنه بأقدم منها هجرة

[Check for errors in Arabic Script and rectify Jazakallahu khairun]

Umar Ibn Khattab was not the earliest among us because of hijrah.

وقد اعرفت باي شئى فضلا

[Check for errors in Arabic Script and rectify Jazakallahu khairun]

But I know how come Umar Ibn Khattab is ahead of us! I know how come Umar Ibn Khattab is better than us.

كان ازهدون في الدنيا

[Check for errors in Arabic Script and rectify Jazakallahu khairun]

*He was the most austered among us . He was least attached to dunya among all of us. That's why Umar Ibn Khattab stands above all of us. Its is because of his *Zuhd*. The dunya is right there in his hands and he leaves it. He discards it. He was very humble.*

[تواضع] of Umar Ibn Khattab:

Umar Ibn Khattab was once approached by al-Lahna bin Qais is one of the leaders of his people. A very dignified man, noble man he was respected by his community was

loved and respected by *Rasoolullah sallallahu alaihe wa salam* he was a chief of a tribe. So he came, and Umar Ibn Khattab, Umar Ibn Khattab doing the same thing he was doing when he was visited by Oyayna bin Hassan applying tar to his camel. And this is a difficult job to do and it is something that is done by the slaves. Know somebody who is well off he wouldn't do that. You are applying this tar to the camel to clear it from the flea. Its not something that should be done by somebody who is a noble man let alone the khalifah. But that's what Umar Ibn Khattab was doing. And its very difficult thing to do so you have to take your clothes off. So *al-ahnaf* came and Umar Ibn Khattab told him O *Ahnaf* take your clothes off and come and join me. Obviously when you take your clothes off your outer garment you have your inner clothes will cover your body on. But your clean clothes that you wear when you outside take those out because you are dealing with Tar [قطران] so there is one man with them he said, O Umar Ibn Khattab Ameerul Mo'mineen! why don't you have a slave do that? Umar Ibn Khattab responded by saying

واي عبد هو عبد مني ومن الاحنف؟

And who is more of a slave then me and al-Ahnaf?

انه من وليا امرالمسلمين يجب عليه لهم ما يجيبوا على العبد لسيدي ففي نصيحة والامانه

[Check for errors in Arabic Script and rectify Jazakallahu khairun]

And who is more of a slave then me and al-Ahnaf? Anyone who assume responsibility over the Muslims is accountable just like slave is accountable to hs master. And his is talking about the fact that he is accountable to Allaah Azza wajal. he is a slave and al-Ahnaf is a slave and they are appointed over the Muslims so they need to be accountable to their Master Allaah Azza wajal. Just because I am your leader shouldn't make you forget that I am still a slave and that I have a Master above me Allaah Azza wajal.

In a gathering some man said,

ما رائينا رجل عقب [الحق] بالقسط ولا اقول للحق ولا اشد على المنافقين منك يا امير المؤمنين فانت خيرا الناس بعد رسول الله صلى الله عليه وسلم

[Check for errors in Arabic Script and rectify Jazakallahu khairun]

They said, we had never seen anyone who is more just and who [says] speaks the truth and who is more severe on the munafiqeen then you? Awf bin Malik [عوف بن مالك] who was sitting there he said, no that's not true [كذبت] you are lying. And then he said, we know somebody who came after *Rasoolullah sallallahu alaihe wa salam* who is better than Umar Ibn Khattab. And this was said in front of Umar Ibn Khattab. Umar Ibn Khattab said, "whom you are talking about? He said, "I am talking about Abu Abu Bakr", Umar Ibn Khattab said, "you are right. There was a time when Abu Bakr siddique was more pure then musk and I was more mislead then the camel of my parents." I was in a worse condition then the camel of my family. While Abu Bakr as-Siddique radhiAllahu 'anhu was better then musk. Umar Ibn Khattab was saying that Abu Bakr became Muslim before me and he was pure and clean like musk while I was a disbeliever and I was worse then the camel of my family. Umar Ibn Khattab was not insulted by what this man said, when he said you are not the best after *Rasoolullah sallallahu alaihe wa salam* Umar Ibn Khattab wanted the people to know who he really is? And that he is in lower status than Abu Bakr Siddique radhiAllahu 'anhu. He didn't allow the people to tempt him to believe that he is better. Like people deceptive people what they do today to leaders. They decieve the leaders and make them think that they are better than everybody else. You are the best king that ever existed in the history. You are the best leader that ever lived. You are the best president whatever! And they pump him up and it gets to you after a while it gets into

your brains and you really think that you are Y'ani I am the best. Umar Ibn Khattab do not allow that. And he had people in his presence who won't allow that, like 'Awf bin Malik.

He was also forebearing:

Umar Ibn Khattab even though he had that strong personality but he had [حلم] *helm*. 'oyaiyna bin hassan again, his name comes up, he is the bedoin leader whom Umar Ibn Khattab tore the he had the document given by Abu Bakr, he tore apart. 'Oyaiyna bin Hassan wanted permission to meet with Umar Ibn Khattab because Umar Ibn Khattab would surround himself as ibn 'Abbas says, with the scholars of Qur'an. These would be his advisors lets say. They were friends and also advisors. These are the people with whom he would surround himself with the [بطنه]. And ibn 'Abbas it doesn't matter whether they were old or young as long as they were scholars in Qur'an they understood Qur'an they would accompany Umar Ibn Khattab. So one of them is al-Hurr bin Qais [الحر بن قيس]. 'Oyaiyna bin Hassan was his uncle. So 'Oyaiyna comes to al-Hurr and says, I want you to arrange a meeting between me and Umar Ibn Khattab, I want to meet him. So al-Hurr bin Qais, he is very clos to Umar Ibn Khattab he asked Umar Ibn Khattab for permission to 'Oyaiyna come in. so Umar Ibn Khattab allowed him in. 'Oyaiyna comes in and Subhan Allaah look at what he said,

هي ابن الخطاب فوالله ما تعطن الجذب ولا تحكم فينا بالعدل

[Check for errors in Arabic Script and rectify Jazakallahu khairun]

O son of Khattab! You are not giving us enough and you are not judging among us with justice. You are being oppressive and you are not giving us enough. And you really need to look at the first date, you are not giving us enough that's what it really means. And Umar Ibn Khattab is oppressive because he his not giving him enough. So you know sometimes people there standard of justice is how good you are to them. They see the world. They are the centre of universe. If you treat them well then you are the best. If you treat them bad you are the worse. Doesn't really make any difference whether they have merits or not. They judge according to how they are treated. And this is a statement that is false and Umar Ibn Khattab wanted to respond back. Al-Hurr bin Qais interrupted and he said, Allaah Azza wajal has told Muhammad sallallahu alaihe wa salam;

واعرض عن الجاهلين

Stay away from the ignorant and this man is one of them. He is saying that about his uncle but al-Hurr bin Qais defends Umar Ibn Khattab radhiAllahu 'anhu because he is defending the truth. Even if it leads to insulting his own uncle. This man is among al-Jahiliyeen and the ayaah says, واعرض عن الجاهلين stay away from them. Ibn 'Abbas said,

فما تجاوزه حين تلها

[Check for errors in Arabic Script and rectify Jazakallahu khairun]

Umar Ibn Khattab didn't go beyond that as soon as the verse was revealed

فانه كان وكافه عند كتاب الله

[Check for errors in Arabic Script and rectify Jazakallahu khairun]

Because Umar Ibn Khattab was a person who would stop at the Book of Allaah.

When he would hear a ayaah he would stop. He would follow the rule of Allaah Azza wajal. he would not go ahead with what he intended because now he heard a *Naseeha* the Ayaah of the Book of Allaah Azza wajal telling him to ignore. So he ignored 'Oyaiyna bin Hassan.

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

1430 جمادى الثاني 2

2009 ,26 May