

PART 7

Allaah Azza wajaal make the inside of us better than the out side [ameen]

الحمد لله رب العالمين والصلاة والسلام على سيدنا محمد وعلى آله وصحبه وسلم تسليما
كثيرا

His life with his family:

Rasoolullah sallallahu alaihe wa salam was in a gathering with the Sahaaba radhiAllahu ‘anhum and *Rasoolullah sallallahu alaihe wa salam* would use various instructional methods to deliver the message to the Sahaaba radhiAllahu ‘anhum. For example, sometimes he would draw a diagram on the sand, sometimes he would ask a question, sometimes he would make a statement like an oath to make them attentive what he is going to say and the statements of *Rasoolullah sallallahu alaihe wa salam* were very short and concise that they can be remembered. So all of these will show you the *Hikmah* [حكمة] of *Rasoolullah sallallahu alaihe wa salam* as a Teacher. Once *Rasoolullah sallallahu alaihe wa salam* was with the Sahaaba so he asked them a question. He said, "Tell me what tree is similar to the Mo'min? [to the believer]" Abdullah ibn Umar Ibn Khattab said, I was with the Sahaaba. And the Sahaaba got lost in the trees of the desert, Sahaaba their minds tuned in to the desert and they started mentioning names of tree from the desert. While the tree *Rasoolullah sallallahu alaihe wa salam* was referring to right around the corner. *Rasoolullah sallallahu alaihe wa salam* was referring to [النخلة] *an-Nahla* [the palm tree]. Since Sahaaba radhiAllahu ‘anhum went around mentioning one tree after another, none of them knew the answer. *Rasoolullah sallallahu alaihe wa salam* told them the answer. He said, it is *an-Nahla* the palm tree. Abdullah ibn Umar Ibn Khattab he went back home and he told his father, O my father! I knew the answer. Umar Ibn Khattab told him then why didn't you answer it then? Abdullah ibn Umar Ibn Khattab said, because I was the youngest in the gathering and there were people like you and Abu Bakr so I was shy, embarrassed. I didn't feel it right to answer in your presence. Umar Ibn Khattab didn't like that answer so he said, it would have been better if you have answered and I would rather have you answered that question because [كذا وكذا] *kadhaa wa kadhaa*, this was a statement what they meaning "whatever could you sacrificed would have been better for me if you mentioned the answer then."

What Umar Ibn Khattab is teaching his son Abdullah that you should have courage. You should have speak up when you knew the truth. You shouldn't just stay there quietly because you are shy, because you don't want to talk in front of the gathering and this is very important message to deliver it to your children. Don't be shy, don't be ashamed if you know the right answer, you know the truth answer it. So he is teaching his son Abdullah to have courage and this is an important thing we need to teach our children. Infact sometimes parents would teach their children fear, not courage, fear. Stay away from trouble, don't answer, don't talk, don't speak up, don't go to the Masjid, don't do this, don't do that. You should tell them that they should uphold the truth no matter what the consequences are. You should stand up for what is right no matter what the consequences are. Parents donnot make your children grow up to be chicken. You need to raise them up having the *Ikhlāq* [اخلاق] of Islam, courage, sacrifice. Ibrahim ‘alaihes sallam is telling his son I want to slaughter you? What do you say? Because he was brought up by Ibrahim ‘alaihes sallam, he said,

[Please Make Correction If Needed Time Stamp 03:51] يا ابي فعملت امر

O my father do what you are commanded to do. He was ready, Ismael عليه السلام he was ready to die for the sake of Allaah ‘Azza wajal.

Umar bin Khattab use to care for the benefit, the religious, the Akhirah benefit for his children. When Hafsa رضي الله تعالى عنها her husband died. Umar bin Khattab wanted her to marry the best. So he goes to Uthman ibn Afan. I want fathers [I want parents ingeneral] and mothers to think about this. Umar bin Khattab goes to Uthman ibn Afan and he tells him my daughter Hafsa رضي الله تعالى عنها , I am offering her to you in marriage. This is no , no to parents today. You don't go offering your daughter out. You wait till somebody comes and if no body comes you have her sit at home until she dies. No Umar bin Khattab he wants the best for his daughter. He is not thinking about shame, embarassment and doesn't think about these things. I want her benefit, I want what is good for her, so he goes to Uthman and he says, "I am offering you my daughter in marriage". Uthman bin Afan comes back to Umar bin Khattab and says,

[Please make correction if needed TS: 05:08] قد بدلى على تزوج في يوم هذا او يوم هذا

I am not interested in marrying in this particular time. Umar didn't like that answer. Obviously, but you can not force him. He turned him down. Uthman ibn Afan turned him down. Very difficult, but Uthman wasn't interested in getting married at that time at that particular time. So then Umar bin Khattab he goes to Abu Bakr and he offers Hafsa to him. Abu Bakr siddique he did not respond back, he did not say yes or no. He just left. Umar bin Khattab said and I was even more upset with Abu Bakr, atleast Uthman told me the answer. He said, No. Abu Bakr just ignored me. A short while later, RasoolAllaah صلى الله عليه وسلم asks for Hafsa and he marries her Subhan Allaah. So Abu Bakr comes back to Umar and he said, "I think you were upset with me?" Umar said, "yes".

The reason why I didn't answer you [answer back] because I heard RasoolAllaah صلى الله عليه وسلم mention her name and I am not going to be the one to expose the secrete of RasoolAllaah صلى الله عليه وسلم and if RasoolAllaah صلى الله عليه وسلم did not get marry to her I would have married her. Abu Bakr said, I have heard something in private and he would not tell anybody about it. RasoolAllaah mentioned her name. so I wanted to wait and see if RasoolAllaah صلى الله عليه وسلم would marry her. And if he didn't I would have married her. But Allaah 'Azza Wajall choosed for her the best Muhammad صلى الله عليه وسلم. But the thing here is that we are talking about how he is dealing with his family. Umar ibn Khattab is eager to get the best husband for his daughter and he is willing to go and offer her.

Umar bin Khattab was strict with his family members. And when he was a Khalifah he wanted to make sure that there is no favoritism going on and he was very strict about it. Abdullah ibn Umar said, I purchased some camels that were very weak because of fever. These camels were sick so they became very weak, skinny Abdullah ibn Umar purchased them and then he took them to al-Hima. Al-Hima is a guarded area that is open for all, it's a common pasture. So the land doesn't belong to any particular person. It is guarded and any Muslim can take their flock there to feed. So Abdullah bin Umar he took his camels to this Hima and they grew fate and then Umar bin Abdullah took them to the market place to sell. Umar bin Khattab he used to inspect the markets of Madinah. So during one of his inspections tours he sees these fate healthy camels. He said, who did these belongs to ? they said, it belonged to Abdullah ibn Umar. So he calls Abdullah ibn Umar and he said, O Abdullah what is this? Abdullah said, these are some camels I bought, they were very skinny and I took them to Himah and now I want to sell them. Umar said, yes. You took them to Himah and the Muslims over there said, move away let the camels of the son of Amirul Mo'mineen eat and they would bring them water and say take good care of the camels of son of Amirul Mo'mineen until they grew fate. Sale these camels you take your capital and every single Dinar that you made in profit goes back to the treasury because you are the son of the Khalifah, the Muslims were giving you prefered treatment and that's why your camels

became fate. So he said, you take your capital [the money that you have invested] don't make money any money out of this. Abdullah ibn Umar radhiAllaahu 'anhu he made some money of the Ghanaim of the Jalolah this was the battle in Iraq. So Abdullah ibn Umar being fighter in the army he got portion of the spoils of war. So he brought it to Madinah and he wanted to sell it. Umar bin Khattab said, yes. You going to sell it and you are going to make alot of money out of it. It actually cost him forty thousand (40,000) and he sold it for four hundred thousand (400,000) so he made alot of money out of it. So he made a good deal. So Umar ibn Khattab radhiAllaahun 'anhu said, O my son Abdullah! Would you sacrifice any thing for me if you know that you are father is going to hellfire? Abdullah said, O my father! I would sacrifice anything for you. [Anything] Umar said, well this merchandise of yours which you want to sell the Muslims are going to say, he is the Sahaabi of RasoolAllaah and he is the son of Amirul Mo'mineen and he the most beloved of his sons to him and then Umar said, that is true. Umar was saying that you are the most beloved of my children to me. So they Muslims are going to give you the best deal. They are going to sell you with the lower prices and they will buy from you with the highest prices.so let me tell you my son I am going to give you best profit a man of Quraysh can make. For every dirham that you have invested I am going to give you a dirham. So after it was sold for four hundred thousand Umar bin Khattab gave Abdullah bin Umar Eighty Thousand (80,000) all of the rest went to Baitul Maal [Treasury].

Now this is a legitimate deal but Umar bin Khattab was very sensitive, very sensitive to the way his son would be treated. Infact Abdullah and Ubaidallah bin Umar were in Iraq, they were with Abu Musa al-Asha'ri and Abu Musa al-Asha'ri is appointed as a Governor by Amirul Mo'mineen so Abu Musa told Abdullah and Ubaidallah, he said I want to send some money to the Khalifah. I want to send some money to Amirul Mo'mineen. However, I am going to give you this money you buy some items from Iraq, using this money and you can take it to Madinah and sell it and give the money back to Umar and you keep the profit. So you see the deal here? So Abdullah bin Umar took the money that belongs to Amirul Mo'mineen should go back to the treasury and they bought some items from Iraq they carried the items and they wanted to sell them in Madinah. So Umar bin Khattab when he knew about this deal he said, No. He said, all of the money goes to the treasury. Abdullah said, I said, quiet and Ubaidallah argued with my father. He said, but my father if we lost in this deal we would have guaranteed the return of the money. So how come now when we made money you want to take it away from us? Because if this turned out to be a soar deal we would have paid you money out of our pockets because this was a trust given by Abu Musa. Umar said, give the money back. So one of the Sahaaba was sitting there he argued on behalf of Abdullah and Ubaidallah and he said, O Amirul Mo'mineen how about you give them half of the profit and you take half? Umar bin Khattab he remained silent though, thats what happened.

His son Aasim was in Iraq and he came with some plates and jewellery, some items that he brought them from Iraq. So Umar bin Khattab called some Mo'iqeeb his servant and he said Mo'iqeeb take every thing you see with Aasim and deposit it in the treasury. Aasim said, but he belongs to me. Umar said, no , you went to Iraq and you asked them to give you this. Aasim said, but I asked my family. Umar bin Khattab told Mo'iqeeb take it and leave it in treasury, take it all. Stipped Aasim all of the items that he brought from Iraq and he put it in the treasury. Abu Musa al-Asha'ri he came back from Iraq and he gave wife of Umar a gift. Small item he gave her as a gift to wife of Amirul Mo'mineen. Umar comes in and he sees this gift with his wife he said, where did you get it from? She said, Abu Musa al-Asha'ri gave it to me as a gift. Umar picked up that item and he hit her on the head [he banged her on her head] and he said, and why are you getting gifts from Abu Musa? And then said, call Abu Musa. Abu Musa came in and he was breathing because they had dragged him and he had to run he said,

[Please make correction if needed TS 14:49] لا تعجل علي يا امير المؤمنين

Don't haste in your judgment against me. Umar bin Khattab told him, who told you give my wife gifts? He took that item and he hit Abu Musa on the head. And he said, take it back to Baitul Maal. [I want to make a comment here]

Abu Musa al-Asha'ri has no blood relations with whatsoever, with the wife of Umar bin Khattab. They are foreign to each other None-Mahram and Abu Musa is giving her a gift. If that were the conduct of a Sahaaba it shows you how tight they were? Ya'ni for somebody to come and give the wife of his friend a gift shows you how tight and close the relationship was. And how close Abu Musa was close to Umar and how close Sahaaba were. They were like one family. You know because. why would Abu Musa give the wife of Umar a gift? But it shows that they had extremely close and loyal and brotherly relationship to the extent that Abu Musa can give the wife of Umar a gift. Now Umar didnot agree with that because he felt that this is a preferred treatment just because she is the wife of Umar does not entitled her to get gifts. Because as he sees it as a conflict of interest. He is the Khalifah he should not be getting gifts. Especially someone who is appointed by the Khalifah as a Governor. And Umar ibn Khattab was very strict with his wives, he didn't want them to entervene into the affairs of state.

Once he was writing a letter repremending his governors so the wife of Umar came and she said, why are you being so harsh on him? He said, you stay quiet go and do your stiching and stay away from the affairs of government. Sometimes the comments of Umar were bit harsh and rough [and hope that sisters will still going to show up tomorrow and you are not going to say that statments, Ya'ni] Umar ibn Khattab he was disciplining his wives and that was the way of Umar ibn Khattab he didnot want his women to involve in the affairs of government. RasoolAllaah صلى الله عليه وسلم would seek the advice of his wives. Like for example, Umm Salma رضي الله تعالى عنها in Sulah Hudaibiya, she was the one who gave the Nasihaa of RasoolAllaah صلى الله عليه وسلم going himself and shaving his head slaughtering his animals. But Umar ibn Khattab he didn't. He didn't want his women to involve into the affairs of state.

Umar bin Khattab received some money so Hafsa ummahatul mo'mineen radhiAllaahu 'anha came to umar and said, don't forget to give your relatives, you need to give to your relatives you need to make your [Sala tur Rahm] you need to be kind to your kinship, and she was telling about your rights and duties towards your family the clan of Banu Udae'. Umar ibn Khattab he stopped her and said,

رششتي اباك ونصحت عقاربك [Please make correction if needed TS 18:00]

You have cheated your father by doing well [by being nice and well to your family]. He said, this money belongs to the Muslims. I would give my relatives from my own personal money not from the money that belongs to the Muslims. So he said, you cheated your father, meaning, you are not doing your father good by giving me this nasiha even though you are benefiting your relatives. So he was very strict with his house hold.

Now how he treated the house hold of RasulAllaah صلى الله عليه وسلم that is *ahlul bait* [اهل البيت]. He used to take special care of [امهات المؤمنين], he used to love al-Hassan and Hussain, Ali bin Abi Taalib, al-'Abas and his son Abdullah and he used to put them in a very high status. When he would send money to the house hold of RasulAllaah صلى الله عليه وسلم he would give them so much and incase there is any shortage, the shortage would be in the share of his own daughter Hafsa رضي الله تعالى عنها that's where the shortage would be. In what he gives to Hafsa the wife of RasulAllaah صلى الله عليه وسلم why? Because she was his daughter.

Once he gave Zaynab bint Jahsh [زنيب بنت جحش رضي الله تعالى عنها] so much money, huge pile of coins, when Zaynab saw that she said, "May Allaah forgive Amir ul Mo'mineen. There are other wives of RasulAllaah صلى الله عليه وسلم who would do a better job in distributing this money." He told her, no, no , no this is not for distribution this is yours. She thought that he is bringing her the money to distribute among the rest of *Amahatul Mo'mineen* but she was told that all of this is your portion. She was so terrified by the amount of it, she told her servants to cover it with a cloth. It was so much for her. And then she told her servants to put her hand under the cloth and take out from it and go and give it to orphans, to widows, to Miskeen to the needy and the pile was decreasing going down going down going down until her servant said, "O Ummul Mo'mineen Zaynab! Why don't you leave some for us? We have a right in it." So then Zaynab said, alright take what is under that cloth. They uncovered it and there were more than Eighty Dirham left.

Zaynabd she was so terrified with this amount of money, the whole concept of all of this wealth coming in. you know in the time of RasulAllaah صلى الله عليه وسلم they were so poor. A month would pass by without ever having a hot meal. Zaynab raised her hands up and said,"O Allaah don't

allow me to live until the next time umar gives me 'atta, and she died soon after that." She felt that this wealth is a *Fitnah* I don't want to see this again. So O Allaah! take me away before this happens. And Allaah عزوجل accepted her dua and she died. She was the earliest of the wives, the first of the wife of RasulAllaah صلى الله عليه وسلم to pass away. The wives of RasulAllaah صلى الله عليه وسلم Umahatul Mo'mineen ugring umar to allow them to make Hajj and he was refusing but when they insisted he agreed. And he told Abdur Rahman ibn Awf and Sa'd bin Abi Waqas to accompany them and he said, one of you be in front and one of you should be in back and don't walk with them. Because they are not Mahram. So he said, don't walk with them. You walk one ahead and one behind. And he said, whenever they spend the night you have them stayed in a protective area and you stand and guard them. And in Tawaff do not allow any man to make Tawaff with them. Only woman can make Tawaff with them. He was giving special care to Ummahatul Mo'mineen. Nobody would ever be prevented from Tawaff. The only exception was when Ummahatul Mo'mineen making Tawaff no men are allowed there so only woman can make Tawaff with them. These were exception rules that Umar bin Khattab had for Ummahaatul mo'mineen radhi Allaahu 'anhum. And as I have said, that he was very close to Ali, He was one of his senior advisors, and he used to love al-Hassan wal Hussain. Al-Hussain ibn Ali said, [and al-Hussain was very young at that time] he said, Umar saw me once and he told me O my son! Why don't you visit me? How come you are not visiting me? So al-Hussain said, I will Amirul Mo'mineen. Al-Hussain said, I went to visit umar and he was having a private session with Mu'awiya ibn Abi Sufyaan. And Abdullah ibn Umar was standing at the door and he wasn't even giving permission to come in. Even Abdullah ibn Umar wasn't allowed to enter into the room because umar was meeting privately with Mu'awiya. Al-Hussain said, when I saw Abdullah ibn umar himself walking away I didn't bother asking for permission to go in so I left. A while later umar meets me and he says, O my son! How come you didn't visit me? Al-Hussain said, well I did visit you but you were meeting with Mu'awiya and Abdullah wasn't even given the permission to go in so I didn't ask for permission. Umar bin Khattab said, O my son! I will give you priority over my own son Abdullah because you are in my head. Umar placed his hand on al-Hussain head and said, it is Allaah and then you. [For me it is Allaah and then you]. That was the love that he had to al-Hussain and al-Hassan the sons of Ali bin Abi Taalib radhi Allaahu 'anhum.

Al-'Abbas and Ali bin Abi Taalib رضي الله عنهم had a disupte [financial dispute] Ali and his uncle 'Abbas. So they came in to meet with Umar ibn Khattab and Umar had Abdur Rahman ibn Awf, Zubayr bin Awam, Sa'ed bin Abi Waqas, some other Sahaaba Uthman. So Uthman said, O Ameerul Mo'mineen why don't you judge between these two men? and get it over with. The dispute has been going on for some time. Uman ibn Khattab said, slow down, didn't you know that RasulAllaah صلى الله عليه وسلم said, whatever the Anbiya leave behind..... that the Anbiya donnot leave behind any inheretance.

ان معشر الانبياء لا نورث ما تركنه صدقة [TS 25:09]

RasulAllaah صلى الله عليه وسلم says that we the prophets do not leave behind inheretance. What we leave behind is charity a sadaqah. So this is an exception from the rule of inheretance. Inheretance usually goes to the family members but the exception are with the Anbiya. They said, yes. Umar ibn Khattab asked Ali and 'Abbas radhiAllaahu 'anhum don't you know that RasulAllaah صلى الله عليه وسلم said that? They said, yes. Umar ibn Khattab said, and you know that RasulAllaah صلى الله عليه وسلم in his days he used to live off *the Fai* [في] [the spoils of war] that came from Banu Nadhir [بنو نضير]. What he used to do is he use to take from it enough from it to support his family for a year and then the rest would given out in saddaqah, isn't that true? They said, yes that's true. Umar said, when RasulAllaah صلى الله عليه وسلم passed away Abu Bakr held on to that land and he would give you enough for a year and he would spend the rest in saddaqah, isn't that true? Ali and 'Abbas said, yes. Umar said, then when I became Khalifah for the first two years that was what I was doing. I would take what RasulAllaah صلى الله عليه وسلم used to take and would give it to you. Ali your portion goes to Fatimah because she is daughter of RasulAllaah صلى الله عليه وسلم and al-'Abbas you are asking for your portion from Muhammad صلى الله عليه وسلم being his uncle and I used to give you that isn't that true? They said, yes. Umar bin khattab said, and I gave it to you because you asked me for it. And you said, that you will follow the same way that I was following, Abu Bakr was following, RasulAllaah صلى الله عليه وسلم was following in distributing the harvest of this land and you agreed to that and you took it from me. And now you are coming and complaining that you are having a dispute among you. I am not going to make any ruling among you. You either follow the same way or you give it back to me and I will take care of it.

So when it came to following the rules, umar bin khattab follow the rules strictly even though he had the love of the house hold of RasulAllaah صلى الله عليه وسلم but in this particular situation he told al-'Abbas and Ali either you are upto it you can take care of that land yourself and not fight among you or you give it back to me and I will be the one to manage it.

Umar ibn Khattab and His people

We start first with Umar and the woman citizens especially the women of Madinah. Umar bin Khattab radhiAllahu 'anhu was walking down a road in Madinah and a woman comes up to Umar and she stops him and she said, O Umar! I remember one day you will be called Umair/ Umayr [عمير] is small Umar. Its [صغره تصغيره] *seegha tasghira in Arabic*, that is if you want to make something smaller you add that *ya* [ي] to it so Umar [عمر - عمير]. So she said, I remember a day, when you were young, you could be called Umair/Umayr and you would be carrying your stick with you, terrorizing the kids. [go around beating the kids when you were young ☺ with a stick. He was a tough man since his young days he would go around the streets of Mecca fighting the kids with his stick. He used to be a wrestler, he became a wrestler after that. So he was that type of street boy when he was a young.] Umair/umayr and then after that, you were called Umar and then the days passed and you are called Ameerul Mo'mineen. So fear Allaah! And fear Allaah with your people and remember the day of judgment. And she went on giving him *Naseeha*. And Umar just stood there listening to her without any interruption. So the man with Umar stopped her and he said, stop speaking like that to Ameerul Mo'mineen, Umar bin Khattab said, you stop. If this woman would continue talking, I would continue listening and I would only leave her to go and make Salah and come back. Why shouldn't I listen to a woman whom Allaah عزوجل listen to her complains from above seven heavens. This was Khawlah [خولها] who went to complain about her husband to RasulAllaah صلى الله عليه وسلم and 'Ayesha said, I was in the next room and I could barely hear the conversation between RasulAllaah صلى الله عليه وسلم and her but Allaah عزوجل heard her and revealed Ayaat:

قد سمع الله قول التي تجادلك في زوجها وتشتكي الى الله

Allaah عزوجل heard the conversation of the woman who was complaining to you about her husband and Allaah عزوجل heard that conversation.

Khawlah was giving Umar bin Khattab عنه رضي الله a *Naseeha* and Umar bin Khattab was listening to her attentively and she was reminding her of his humble origin.

Al-Khansa a woman of al-Ansar four of her sons were killed in the Battle of al-Yarmook. [Four] when Umar bin Khattab radhiAllahu 'anhu heard the news he ordered the treasurer to carry on paying their salaries to their mother [all four]. As a reward to this patient woman who was the reason behind the Shahada of her sons because of her encouragement for them and the way she brought them up. She was a poetess and her poetry was so encouraging and that was not only encouraging for her sons only but it was also encouraging for all other Muslims.

Once Umar bin Khattab was walking in Madinah so a young woman came to him [امرأة اشبه] (woman in her youthful years). She came to Umar and she said, O Ameerul Mo'mineen! My husband died and he left behind young children and he left us no land and he left us no cattle and he left us with nothing. And my father is [امام الرخص الغفاري TS 32:37] he witnessed [صلح حديبيه] *Sulha Hudaybia* with RasulAllaah صلى الله عليه وسلم. Umar bin Khattab said, welcome her father was Imam of his people Ghifaar. [The people of Abu Dhar] her father was their Imam. So Umar bin Khattab when he heard that she is the daughter of this man the Sahabi of RasulAllaah صلى الله عليه وسلم he said, welcome come with me. So this young lady comes with Umar bin Khattab so he finds a very strong camel [strong back] good for carrying and he loads two huge sacks he fills them up with money, food and clothes and he packs on the top of this camel and he handles the bridle to this woman and he says take the camel and every thing on top of it, its all yours. And then he told her, by the time this runs out Allaah عزوجل would provide you with something. So the man who was with Umar bin Khattab said, O Ameerul Mo'mineen! You have given her too much. Umar bin Khattab said, may your mother be bereaved of you! I can still remember her father and her brother fighting next to a fortress until they opened it and now we are enjoying the fruits of their deeds. These men died *Fi Sabeelillah, these men died so that we can live!* We are now enjoying the blessings of their efforts. What is in *baitil maal* what is in treasury because of the efforts of the Sahaaba who fought for this *Deen* and now you are telling me that its too much to give this woman what I gave her?

Umar bin Khattab would take care of the families of the Shuhada. He was grateful towards the ones who gave their lives for the religion of Allaah وتعالى سبحانه because RasulAllaah صلى الله عليه وسلم says:

من جهز غازي فقد غزا ومن خلف غازي في اهليه بخيرا فقد غزا [TS 34:49]

The one who finances a fighter has fought, and the one who takes care of the families of the fighter has fought. You get the same *Ajr* [اجر] if you take care of their families. So Umar bin Khattab is receiving the *Ajr* of *Ghazo* even though he is sitting in Madinah because he was taking care of the needs of these families. And that was the expected thing to do, that was the right thing to do. So in those days, the

Mujahid Fi Sabeelillah would go out and he is satisfied. He has tranquility in his heart that he knows that his family would have something to fall back on and they will have somebody to take care of them. But today things are very different. So the ones that are Fi Sabeelillah today may Allaah reward them and help them because the days are now different. The times are different.

One brother was telling me about a sister in Yemen. He said, he knows a wife of a shaheed who had to go around the houses of the neighbourhood knocking on their doors begging for second hand clothes. So that she could put on her children for the day of Eid. Imagine a sister if you would be in that situation and you have to go around begging not for new clothes but for second hand clothes to put on your little ones for Eid and why are you doing that because your husband did not die for himself but because he died for the Ummah. [و الله] brothers and sisters that's the ultimate level of betrayal that we allow this to happen today. We have forsaken our brothers we have forsaken [the Ummah has forsaken] them because they died Fi Sabeelillah for the sake of Ummah. Why are they doing that? They are not doing that for their own benefits. This person could otherwise be a successful doctor or business man, he could be making living for himself and family but he went out for the sake of YOU. And then this is how he is treated. He is betrayed, his wife is betrayed, their children are betrayed and not only that people will go on the media talking against them. Muslims are going to go out on Media talking about him [against him.]. when he has given his life for the sake of Ummah. Nothing goes for free, we will be held accountable for that on the day of judgment. You will be held responsible for what is happening today if you don't do a thing about it. And when you see your brothers wherever they are being harassed, being arrested, being abused, and you do nothing about it beware and realise that you will be next and in addition to paying for that sin in dunya Allaah عزوجل will make you pay hefty price on the day of judgment. If you allow this to happen to your brothers be assured that the punishment is on its way. It will happen in your health, or in your family or in your wealth Allaah عزوجل is going to make you pay for that. Why? Because we are Ummah and this membership is not a free membership that is giving to you without any duties. Being a member of Muhammad صلى الله عليه وسلم carried with it responsibility because its an honor. It is such a great honor that Anbiya would wish to be member of Ummah of Muhammad صلى الله عليه وسلم. Musa عليه السلام he would wish to be a member of Ummah of Muhammad صلى الله عليه وسلم and Allaah عزوجل has given you that virtue Allaah عزوجل has given you that honour to make you part of greatest Ummah that ever existed

كنتم خيرا امة اخرجت للناس

But that honor is not free there are some duties and responsibilities that are tie to it. And those duties are that you are responsible towards the welfare of every member of this ummah. And if there is something that you could do to help a brother or sister who is in need and then you do nothing about it be assured that Allaah عزوجل will hold you accountable for that. Because RasulAllaah صلى الله عليه وسلم said, this ummah is like a body if one part of it feels a pain the whole body joins in the pain and fever and suffering. You can not separate your finger from your rest of the body. Even if that small finger is injured the whole body will feel the pain.

With other family issues

Umar bin khattab would also deal with them. For example, a man said, I want to divorce my wife. Umar bin khattab said,

ولما تطلق؟ [TS 39:47]

Why do you want to divorce her? He said, because I don't love her. Umar bin khattab said,

او كل البيوت بنيت على الحب؟ [TS 40:01]

And since when all the houses been established on love?

فاين رعايته؟ [TS 40:04]

Where is the care?

What umar is saying radhiAllaahu 'anhu is that not every husband and wife love each other and that's not the sole purpose of marriage. He is saying there are many families are established on other reasons yes may be they use to love each other before but hearts can change, things can go wrong, does that mean that family now should separate just because you don't love your wife anymore *fa ayna ri'ya*? Where is care? Allaah Azza wajaal put between male and female

مودة ورحمة

Muwaddah is love and *wa rahmah* is mercy. If there is no love there still should be mercy, there is care, there is compassion. A husband should still take care of his wife if even though he might not love her and vice versa. And for the muslims who are living for the sake of Akhirah a family is a nucleus to build, to raise up children, and umar bin khattab Allaahu 'Alam we might get into that later on. Umar

bin khattab said, sometime I force my self to sleep with my wife even though I don't want to. He doesn't feel that desire at that moment but he would force himself to sleep with his wife why? so that may be Allaah Azza wajal produce

[TS 41:34] نسل تسبيح الله

Because may be out of that Allaah Azza wajal will create a soul "that will glorify Allaah". So there are other objectives that the religion would be carried on that there will be people who will raise this religion and protect and fight for it worship Allaah Azza wajal. So umar bin khattab was telling the man hold on to your wife. Romance is not everything. And sometimes it could be illusive. You know in the beginning they day dreaming [24/7] Twenty-Four-Seven about each other. But then when they get married, you start taking things for granted. When you have something you don't really have that attachment to it as when its not in your hand. And then problem happens, each problem might leave a scar, so you have done some scars on heart that keep on accumulating and eventually may be hearts change. That happens a lot. That happens a lot. But the *ma'ruf* [معروف] should remain. The good treatment should remain, the mercy should remain. Subhan Allaah since the female was created from the male these two remain each one fulfills something in the soul of the other. You see *Huwa* [حوًا] wasn't created independently. She was created out of the rib of Adam. So she was created from him. And that is why Subhan Allaah you will find that this relationship between husband and wife is special and unique relationship. There is no relationship similar to it. The relationship with your friends that you have is different, with your parents is different, with your children is different. This relationship between husband and wife is different it is unique. Subhan Allaah nothing seems to be able to exist independently. Allaah subhanahu wata'ala created everything in pairs. Glory be to He, Who created things in pairs. He created you in pairs and created plants in pairs and created things that you don't know in pairs. Only Allaah Azza wajal is independent and doesn't need a partner.

[TS 43:52] الله عزوجل فردا الصمد

He doesn't need a partner but this is reflection of our human deficiency that we need a pair we need spouse its part of your Deen, because it is part of your humanity, its part of your human make up. You are deficient until that missing piece of the puzzle comes into your life. And this need even exist when there is no love between the couple. That is still needed.

Similarly, this time a woman came complaining about her husband. She came to umar bin khattab and she said about her husband;

[TS 44:37] كلا خيره و كثيرا شره

"His good is little and his evil is a lot". The good that comes from my husband is little and the evil that comes from him is a lot. He said, who is your husband? She said, Abu Salamah. Umar bin khattab asked the ones whom are with him, all that we know about Abu Salamah is he a very nice man. He is one of the Sahaba radhiAllaahu 'anhu. So umar was kind of shocked to hear the statement by her wife. So he said, bring the husband. So they brought the husband, he said, do you know this woman he said, yes, she is my wife. What is she saying? He said, she claims that your good is little and your evil is a lot. He said, she is lying. I am treating her in the best way a husband could treat his wife and I am providing for her very well but I am:

[TS 45:31] انا رجل بقي

He was old, and *Baqi means a camel or a goat that is running out of milk*. He was figuratively speaking to refer to impotence [impotent]. And that's why her wife was complaining. So umar bin khattab said,

[TS 45:52] يا عدوا عن نفسها

O enemy of yourself! He was carrying his stick obviously. He said, you consume his youthful years and you lived off his wealth, and now he become old you come, and complain about him? And lie against him. She said, O Ameerul Mo'mineen! I am sorry you are never going to see me here again. Even though umar bin khattab was delivering this harsh statement to her he still gave her a gift. He gave her [ثلاثة الاثواب] three pieces of clothes. So the narrator said, I saw her grabbing them and run away. And then umar bin khattab told the husband, and then he told her:

[TS 46:37] احسن صحبت يا شيخ!

"Be good company of this old man". [Be of good company of this old man.] and then when she left he came to the husband and said, don't think because I gave her those stern words that I am going to let you off the hook. You have to be good with your wife and then he left.

So over here, umar bin khattab did not see valid ground for this woman complain about her husband if it was a problem that came up early on in the marriage when they were still young and the husband was unable to fulfill these natural needs of his wife then those would be grounds for divorce. But that was not how the man was when he man was young. This was the problem that came him when he was old.

So Umar told the woman you spent all of those years with him and now when he is old you want to desert him and leave him.

Hind bint Utbah [هند بنت عتبة] was known as being very intelligent and beautiful woman in Quraysh. She was initially married to the uncle of Khalid bin Waleed but then he divorced her and she married Abu Sufyaan. And she lived with him majority of her life but then eventually Abu Sufyaan divorced her. So she went to Umar bin Khattab and she borrowed money from him. Because she wanted, since now she is on her own she wanted to do some business. Umar bin Khattab agreed and he gave her some money so she went to Iraq and she started investing and she became very successful in running her business. And the reason that why I am bringing this up is to show you that Umar bin Khattab would take care the needs of these women in their young age, in their old age. He gave her the money from the treasury in order to invest and that was something that was accommodated by the Muslims in those days. Women could go and trade and do business and make money and that's what Hind bint Utbah did. To some it up- I think this statement tells it all. It shows you the concern that Umar had for women. You know some of the statements that previously mentioned might give you an impression that Umar bin Khattab was a harsh on woman that is not true that's farthest from the truth.

Umar bin Khattab did not want women intervening in his business. But he was very soft hearted and kind when it came to women. He was their protector, he was their caretaker. Umar bin Khattab radiAllahu 'anhu said,

والله لا ان سلمني الله لا ادع عن ارام لا اهل الاعراق لا يحتجن الى احد
بعد [TS 49:27]

"He said, in the name of Allaah if Allaah gives me life I am not going to allow any of the widows of Iraq in need of the help of anyone after me." If Allaah just grants me life, I am going to make the women of Iraq and that was the farthest part of his Empire. I am going to make the women of Iraq the widows I am going to make them so content, happy, and pleased that they are not going to need the help of anyone who comes after me. That is how he viewed his responsibility towards the women of the Khilafah.

Umar bin Khattab radiAllahu 'anhu one day he was on a camel and it was very hot. It was noon time in Madinah very hot and he is running on the top of his camel in the hot sun. sand blowing in his face Ali bin Abi Taalib said, Ameerul Mo'mineen where are you heading? He said, a camel of a saddaqaq ran away and I am pursuing it. This was something that a slave could do, a servant could do, Ali bin Taalib said;

لقد اطاع عبدتك من جاء بعدك [TS 50:44]

You are making it difficult on anyone who will come after you. The standard that you are setting up for the Khilafah is so high, you are making it difficult on all of the Khulafah after you. He was setting the bar so high. Ali was worried about who ever assumes this responsibility after Umar will he be able to live up to the standards set up by Umar bin Khattab radiAllahu 'anhu.

Umar bin Khattab he would give the right assessment of people and he would honour the people that deserved to be honoured. And

انزلت ناس منازلهم [TS 51:20]

He would put the people in the right level and he was careful in his judgments of others. Once he needed somebody to give reference to someone. "Shahadah" so, someone said, I will give him reference Umar bin Khattab said, based on what? Are you his neighbour? He said, no. he said, did you lived with him? He said, no. he said, did you do business with him? He said, no. he said, did you travel with him?

فانهم حاق الرجال [TS 51:58]

Because travelling is the test, the real test of men. He said, no. Umar bin Khattab said,

لعلك الرايتك هو يلقى قائما و قاعدا [TS 52:08]

Well may be you then met him in the Masjid and you saw him praying, he said, yes. He said, go you don't really know him. Umar bin Khattab said, you don't judge a person based on seeing him in a masjid. Are you his neighbour? did you live with him? Were you his room-mate? That how he get to know people, did you do business with him? When money comes in you know a certain aspect of the personality of the person. A person could be a sweet tongue, could be a wonderful brothers but when it comes to money the dark side comes out. And then he said, did you travelled with him?

فان اسفر والاغترب ماحق الرجال [TS 52:54]

That's the true test of men. When you travel, when you leave behind routine of your life, the comforts of your life, things start getting on your nerves and the real you comes out. Your sleep schedule changes, you are sleeping on a different bed, you are eating different food, you know you are used to food of your mom and now you are eating the food of someone else different country there are not

enough spices in the food, the routine changes and you are always close to your travel companions and this is how Umar bin Khattab assesses people. So he said, you are not qualified to give him a reference. And he has some other statements that I am not really worried about the Mo'min whose Emaan is clear and the Kafir whose Kufr is clear but I am worried about the Munafiq. Who shows Emaan and conceals Kufr. And he has some statements about:

- Don't be fooled by the worship that you see of the people because what is in their hearts could be different and all of these statements are true. It's not the salah of the person, it's not the 'ibadah that they show to others, their could be some diseases of heart that are still lingering behind and you don't really see them but Allaah really sees them.

Some of the first people turned down the Da'wa of Isa عليه السلام were the scholars of Banu Israel. They were the first the *Muftees* of the bani Israel the Ulama of Bani Israel they were the first to turn down Isa عليه السلام they and the Umara [امراء]. The Ulama and the Umara were the first to betray Isa عليه السلام. The political leaders and the religious leaders and the ones who followed the Isa عليه السلام were some fishermen and some simple lay men. They were the one whom Allaah choose to follow Isa عليه السلام and they were his [حوارين] hawariyeen. So don't be fooled by the tongue and by the appearance because only Allaah can see what is inside. **Lets all make dua' "that Allaah Azza wajal make the inside of us better than the out side"** [ameen].

اللهم اجعل سريرنا خيرا من اعلانية نا [TS 55:27]

'Adi bin Haatim [عدي ابن حاتم] one of the noble men of his people one of the Sahaaba of RasulAllaah صلى الله عليه وسلم he said, I came with a delegation of my people about two thousand and we came to Umar and he started choosing some men from my people and he would give them so I stood in front of him he ignored me. So I went in front of him and he again ignored me and it happened few times. And then I went straight to him and I said, o Umar! You don't know me? You don't remember me? 'Adi said, Umar bin Khattab laughed so much that he fell on his back. And he said, no 'Adi I know you very well. *"You are the one who believed when people disbelieved, you are the one who came when people deserted and you are the one who was true to his words when people betrayed and you are the one who came with the Saddaqah of Tai [and that was the Saddaqah that made RasulAllaah صلى الله عليه وسلم and the Sahaaba happy]."* And he apologized to me and then he said, the reason that why I am giving these men that you see because these are leaders among their people and they are the men whom people go to in their times of need and that's why I am giving them. 'Adi ibn Haatim said,

فلا ابالي اذن [TS 56:49]

I am happy then if that's the case. So Umar bin Khattab recognizes the status of 'Adi and he also recognized the status of the leaders of his people and the reason why he was giving them is because through their hands others would benefit. He was giving them because these were the men whom their people come to in moments of need. Allaah Azza wajal gives some people money because these wealthy men distribute that money to the needy. The moment they start holding back Allaah Azza wajal take that money and will give it to somebody else.

In battle with Romans some Muslims were taken as prisoners of war (PoW) so, the Roman King when he heard that one of them was a Sahaabi he was so happy. He said, bring me, I want to meet him. The Sahaaba by now so many legends were surrounding them and news going around the globe about these special men a SAHABA of RasulAllaah صلى الله عليه وسلم so, they were just fascinated, they just wanted to see a Sahaabi. So the Roman King said, bring him to me. Because these Sahaaba one counts them as an Ummah. One man is equal to an ummah. That was the product that RasulAllaah صلى الله عليه وسلم left behind. So they brought Abdullah bin Hudhaifah [عبدالله ابن حديفه]. And this Roman King now he is thinking and he is thinking about how to make use, to capitalize on a Sahaabi. So he said, I want you to marry my daughter. Apparently he wanted, he used to think, there is special about the genes of Sahaaba. He wants that to be carried down in the line, by marrying him to his daughter. So this is the daughter of a Roman King, she is going to marry this Sahaabi, and their children are going to be a superman. But he set a condition that he became a Christian. So he said, I won't. he said, listen, you marry my daughter and I will give you half of my kingdom. Abdullah bin Hudhaifah said, no way. I am not giving up my religion.

Brothers don't take it as a tale, think about it? Half the kingdom, some Muslims are selling out today for a miser salary for peanuts. They are betraying the Ummah. They are spying on the Muslims for nothing.

يبيعونا دينهم بعرض من الدنيا قليل [TS 59:39]

They are selling their religion for a very miser price for nothing. They are giving up Islam. They are committing *rida* [رداء] and this Sahaabi was offered half the kingdom [half of the kingdom] and he says, no. you know when you say no to these people how much it hurts them? I am offering you my daughter I am king nobody ever said no to me in my life and I never offer my daughter [I never offered my daughter] to anyone in my life, my kingdom before and you are saying no? and then I give you half of my kingdom and you say no? the people of dunya they has fought so much to get the dunya when they see someone who is not attached to dunya, it drives them crazy. It is as if you are insulting me and telling me that I wasted my life for something that is wrong. As if you are telling me that this dunya is not worth it. What do you mean? You are refusing half of my kingdom, I am offering you my daughter and you are saying no. so he said, bring the *bakara*, a *bakara* is apprently this huge container, bowl, that looks like a cow. And it is used for burning alive. They would fill it with oil and they would just set fire to it and the oil would boil. Imagine that oil smokes coming out of it because they set it on fire for so long that it was boling. And then they bring a Muslim and they throw him in that boiling oil. The narrator said, "it wasn't very long after that Muslim was thrown in the boiling oil that his bones started to sticken out." It is so hot that his flesh was fried the bones came out. You know when you fry, if you take for an example a chicken and you fry it the bones sticks out because the flesh shrinks. It looses all of the water and evapourize it and it shrinks. So the bones sticks out. That is what happened to this Muslim prisoner of war and that was occurring infront of the eyes of Abdullah ibn Hudhaifah. So the king told him are you going to give up your religion now? Otherwise we are going to throw you in that boiling oil. He said, I am not going to give up my religion. They picked him up Abdullah started to cry they went to the king and said, he is crying. The king said, bring him back. He is crying and he has weakened, he has weakened we got him and bring him to me. He said, alright. Are you ready to give up your religion? Abdullah said, don't think that I cried because of fear of death but the reason I cried because I remember I only have one soul and my soul is going to leave now. So the reason I cried is because I wanted Allaah to give me hundred souls so that I could die this death hundred times for the sake of Allaah. I wasn't crying because I was afraid of death, I was crying because I wanted to die as a shaheed hundred times.

In another narration he said, I wanted to have souls as the number of hair that I have on my skin. So that I could give them for the sake of Allaah one after another. I think that's the level of Emaan we can't even comprehend. الله اكبر and that tells you brothers and sisters this religion is not a religion of talk, its not a religion of showing off how much knowledge you have, this religion is about your willingness to sacrifice for Allaah Azza wajal. Abdullah ibn Hudhaifah as-Sahmi proved his Emaan at that particular moment. It's a *mawaqif* [مواقف] that show who you are? Muwaqif is a standing point in your life at moment of ease everybody could be equal and you don't really know whats going on but when the fitnah hits that's when truth comes out of the heart. So when the fitnah hit Abdullah ibn Hudhaifah true Abdullah ibn Hudhaifah was releaved. No body knew umar ibn khattab or anybody else no body knew who Abdullah ibn Hudhaifah was. They knew that he was a Sahaabi but they didn't really know what was inside of him but this muwaqif this standing point revealed the reality al-Emaan. It was the willingness to sacrifice for Allaah Azza wajal and to give his soul one after another.

You know this makes Sahaaba special and that was just, that was something the people around them couldn't comprehend. I mean for example with this, delegation of *Qura'* [قراء] memorizers of Qur'an which RasulAllaah صلى الله عليه وسلم sent out to Najd. That were betrayed. You know when one of the Sahaaba came in to meet with the leader of the tribe. The leader of the tribe gave his signal so a man came with a spear and stabbed the Sahaabi behind him so the blade came out from the front. So imagine this Sahaabi he was attacked, he was caught off guard. He didn't know that somebody was planning to kill him. It was a surprise to him and then he sees a spear sticken out of his stomach. What did he say? A big smile on his face and he says,

فست ورب الكعبة [TS 01:05:09]

I have won in the name of Allaah [I won].

One man who was present their he said, I couldn't forget that. That statement stayed in my mind how could somebody say I have won when they are dying. And since he didn't know anything about Islam he went asking about this and then he became Muslim. سبحان الله Sahaaba are even giving da'wah when they are dying.

So the king when he saw Abdullah ibn Hudhaifah's determination he was embarrassed. You know he wanted to get out something of Abdullah he could kill him but he felt that his pride was insulted. So now the issue with the king was not of killing of Abdullah ibn Hudhaifah the issue was I want to get something out of this man. He has to give in, he has to give me something. So he told Abdullah ibn Hudhaifah I am going to free you if you just going to kiss my forehead. Look at this, just kiss my forehead and I will let you go "give me something." He is begging Abdullah ibn Hudhaifah, the Roman king give me something? Kiss me on my forehead. Abdullah ibn Hudhaifah thought about it and then

he said, only if you going to set me free and all the Muslim prisoners of war free. The King said, I agree. Abdullah ibn Hudhaifah kissed him and he got all of the Muslims free. Abdullah ibn Hudhaifah goes back to Madinah umar ibn khattab hears the story he goes to the Masjid Abdullah ibn Hudhaifah is there all of the Muslims are their. He stands up umar ibn khattab said, it is an obligation on every Muslim to kiss the forehead of Abdullah ibn Hudhaifah and I am going to be the first and he kisses the forehead of Abdullah ibn Hudhaifah because he saved the Muslims. He saved the Muslim prisoners of war.

صلى الله على سيدنا محمد وعلى آله وصحبه وسلم تسليما كثيرا

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