

عمر ابن الخطاب

رضي الله تعالى عنه

Umar Ibn Khattab radhiAllahu anhu

His Life & Times

PART 08

UMAR & THE SOCIETY

Lecture series by Imam Anwar Al-Awlaki
[May Allaah preserve him]

Audio lecture by Sheikh Anwar Al Awlaki Transcription Abdullah Mujahid fi Sabeelillah

اللهم انصرنا اخواننا المجاهدين في سبيلك

الحمد لله رب العالمين والصلاة والسلام على سيدنا محمد وعلى اهله وصحبه وسلم تسليماً كثيراً أما بعد!

Umar bin Khattab went to meet the re-enforcement that was coming from Yemen. Armies were coming out of Yemen *Fi Sabeelillah* to go and fight and they would pass through Madinah on their way to Iraq and ash-Sham. So, Umar went to greet them and he said,

أفيكم اويس ابن عامر؟

Is Owais ibn 'Aamir among you? So they were directing him and Umar was asking and he was getting closer until he reached to this man. And he told him are you Owais ibn 'Aamir? He said, yes I am.

من مراد ثم من قرن؟

Are you from Muraad and then are you from Qarn? So, the clane is Muraad and the tribe is Qarn. He said, yes. Umar said, were you suffering from Liprosy and then Allaah healed you except for a size of a coin? He said, yes. Is your mother alive? He said, yes. Umar bin khattab said, I heard RasulAllaah saying;”

يأتاكم اويس ابن عامر في امداد اليمن من مراد ثم من قرن

Owais ibn 'Aamir will come to you with re-enforcements coming from Yemen and he is from Muraad and then from Qarn, and he used to suffer from Liprosy and then Allaah healed him except the size of a coin and he is very kind towards his mother. If you ever meet him ask him to make dua' that Allaah forgives you.

فاذا فان استطعت فسئله عن يستغفره لك

This is a man who is not a Sahaabi. Eventhough, he lived in the times of RasulAllaah صلى الله عليه وسلم but he could not meet RasulAllaah صلى الله عليه وسلم because he had to stay with his mother. And to be a Sahaabi you have to see RasulAllaah صلى الله عليه وسلم you just can't be a contemporary of RasulAllaah صلى الله عليه وسلم you have to see

RasulAllaah. So, he lost the opportunity of being a Sahaabi why? Because of his mother, he wanted to stay with his mother. He lost the opportunity of fighting *fi sabeelillah* because he stayed behind with his mother. And this is the Hukum only with fighting that is offensive not the defenssive one obviously. So its quite strange to hear a statement RasulAllaah صلى الله عليه وسلم asking the Sahaaba to ask someone who is not a Sahaabi to make dua' for them, to ask Allaah to forgive them. But this narration is in Sahih Muslim. So Umar bin khattab the khalifah, the Ameerul Mo'mineen is telling Owais ibn 'Aamir [استغفرلى] ask Allaah to forgive me. Subhan Allaah. Umar bin khattab asking Owais ibn 'Aamir to make dua' for him that Allaah forgives him. Owais ibn 'Aamir is one of the Awliya of Allaah عز وجل. Owais ibn 'Aamir makes *istighfaar* for Umar bin khattab radhiAllahu 'anhu and Umar is the Khalifah.

Umar bin khattab said, so where do you want to go? Owais said, I want to go to al-Kofa [الكوفه] Umar said, let me write a letter to the Governor of Kofa to take good care of you. The Khalifah, he loves Owais wants to take good care of him. Owais said, please don't because I want to live in obscurity, among the laymen. I don't want to be known. I don't want any special treatment. I want to be a unknown person *fi sabeelillah* and to live with laymen the common people. This is an example of somebody who is 'Abd Taqi Khafi [عبد تقي خفي]. Somebody who has Taqwa [تقوى] and is hidden no body knows him. RasulAllaah صلى الله عليه وسلم says;

ان الله يحب العبد تقي الخفي

Allaah subhanahu wata'ala knows the one who is not known but has Taqwa. So he goes to al-kofa and he settles their and no body knows about him for a year. Umar bin khattab meets with some of the noble men of the tribe of Owais al-Qarni who are with him in Iraq in Kofa. He meets him in Madinah the following year. So Umar is asking him about Owais al-Qarni and no body knows the special status of Owais. So Umar, now the khalifah is asking about Owais al-Qarni how is he doing? So this man said,

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تركته رفت البيت قليل الاثاث [TS 05:02]

I left him in a state of poverty and his house is without furniture, why are you asking about this man? He is a poor man and he has no furniture in his house Allaaho Akbar, he wants to live in obscurity. If he had that letter from Ameerul Mo'mineen he would be living a very comfortable life in Haalal, but he was happy with what Allaah Azza wajal has destined for him. He was happy. He was happy with what Allaah gave him. Content. So, now the umar bin khattab tells the man if you meet him tell him to make a dua' for you because this is what RasulAllaah صلى الله عليه وسلم had said about him. So the man go back to Owais and he says,

اويس استغفرلي

Ask Allaah to forgive me. Owais said, you ask Allaah for forgiveness, you just came back from travelling and the dua' of the traveler is accepted. He said, no no no, I want you to make a *astaghfaar* for me. Owais thought about and then he said, did you meet umar? He said, yes I did. Owais made *istaghfaar* for him and the news spread. Suddenly, they tried to look for Owais al-Qarni he was no where to be found. He disappeared in order to go and live in obscurity somewhere else. (الله اكبر) running away from fame, recognition. He didn't want the people to know his *Taqwa*, he didn't want the people to know his status, he just disappeared to live for the sake of Allaah Azza wajal, to fight fi sabeelillah and to do it for Allaah and Allaah 'Azza wajal to recognize what I have done. I don't want recognition from anyone. *We ask Allaah 'Azza wajal to give us Ikhlāas in everything that we do and in everything that we say* [ameen].

Another group of Mujahideen from Yemen on their way to ash-Sham to Yemen they passed through Madinah. And umar bin khattab radhiAllaahu 'anhu after the early prayer he would bring out plates of food for the public to eat, for the travellers, for the needy. This was a public service that umar bin khattab was offering and he would do that and just present the food and he would serve it to the people and stand over them to make sure that they are having that they are being served well khalifah himself. So he sees this man from this group and they are travelling back to Yemen so that are in Madinah they are travellers so he comes and he eats. Umar bin khattab told him eat with your right hand. Umar bin khattab is doing;

امر بالمعروف ونهون المنكر

And serving, you know so many good deeds at once. Eat with your right hand, the man ignored umar bin khattab. Umar bin khattab told him, eat with your right hand. The man said, O Ameerul Mo'mineen my right hand is busy. So umar left him and when he finished his meal umar went to the man and said, what do you mean your right hand is busy? So the man pulls out his right arm and there was no right hand. Umar bin khattab said,

ما هذا؟

What is this? The man said, I lost my right hand when I was fighting in the Battle of Yarmook. Subhan Allaah man didn't want to show off in front of people that he has lost his arm in Jihad. And he only did it when the Khalifah insisted. The Khalifah asked him first time, he ignored, second time my right hand is busy, third time he just pulls out his arm and shows it to the khalifah. Look at the *ikhlaas* this man had. But then look at the question of umar. What would you expect umar to ask? You know! It shows you what was on the mind of the Sahaaba. He said, then how you make a Wudu? Subhan Allaah, you know, that's the first thing that triggered in the mind of umar. How you make Wudu? How do you prepare for the Salah? When RasulAllaah صلى الله عليه وسلم was talking to the Sahaaba about ad-Dajjal and he said, one day is equal to a year and next day is equal to a month, the third day is equal to a week and then the other days are like your regular days. What did the Sahaaba say? O RasulAllaah صلى الله عليه وسلم how come its equal to a year? Is it because of the rotation of the globe that it stopped? Can you give us a scientific explanation for that? A how will the weather be? What did the Sahaaba say? What was their concern? Look at the question what the Sahaaba asked. They said;

يا رسول الله ذلك اليوم الذي كسنتك فينا في الصلوة اليوم؟ [TS 10:11]

O RasulAllaah that day which is as long as a year is it enough to pray the five daily prayers as if it is a one day? So the first thing that came to their minds was salah. How will we pray when that day is a year long? So umar now when he saw his right hand missing he said, how do you make your wudu? And it also shows you the care that umar had. The man said, I make wudu with my left hand

والله! هو المعين

And Allaah is the one who give help. He said, so where are you going to? He said, I am going back to Yemen to visit my mother because I haven't seen her for few years. Umar bin khattab said and you are also so kind towards your mother. Come with me. And he gives him a servant and he gives him five camels and he tells him now you are welcome to leave.

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اللهم انصرنا اخواننا المجاهدين في سبيلك

This is the care that Umar bin Khattab radhiAllahu 'anhu had for the one who sacrificed for the sake of Allaah 'Azza wajal. Umar bin Khattab knew what's most worthy and what's most valuable. And he wanted to give the Sahaaba a lesson. So they were sitting in a room. And he said [تَمَنُوا] make a wish? One of the Sahaaba said, I wish that this room would be filled with gold so that I can spend it in the path of Allaah. He said, *Tamano* make a wish? Another sahaabi said, I wish this room would be filled with jewels and gems so that I can spend it in the path of Allaah. He said, make a wish? They said, O Ameerul Mo'mineen we don't know what to say? Filled this room with what? Umar bin Khattab said, my wish is that Allaah 'Azza wajal fills this room with the likes of Abu Obaida and 'Amr ibn Jarrah so that I can send them in Sabeelillah. I wish this room is full of people like Abu Obaidah and in another narration Abu Obaidah and Mua'dh ibn Jabal so that I can send them in path of Allaah.

Umar is telling us and telling them that your human resources are more important than your financial resources. They are more important than your bricks and mortar. They are more important thing that you have. It is your human resources that they count. RasulAllaah صلى الله عليه وسلم when he passed away he didn't leave behind any glamorous buildings. The masjid of Madinah was of mud and the floor was sand and the roof was palm leaves and would drip water on them when it rained. RasulAllaah صلى الله عليه وسلم did not pave any roads. He didn't establish any financial networks of business. He didn't leave behind books. All that RasulAllaah صلى الله عليه وسلم left behind was Qur'an and he left it behind not in Mushaf not in books but he left it behind ingrained in the hearts of Sahaaba radhiAllahu 'anhum. That was the product that RasulAllaah صلى الله عليه وسلم left behind. That was the effort of the dawa' of RasulAllaah صلى الله عليه وسلم he left behind the Sahaaba. And every blessing that we enjoy today is a result of that. The religion didn't spread that much in the times of RasulAllaah صلى الله عليه وسلم it spread in the times of Abu Bakr and Umar. It spread in the Khalifah of Banu Umayya and Banu 'Abbas. In the times of RasulAllaah Islam was limited to the Arabian Peninsula. RasulAllaah صلى الله عليه وسلم the Sahaaba that he trained in the Madinah or in Mecca were not that many a Hundred or Hundred plus. The ones who gave him Bai'ah of Bai'ahur Ridhwan (بيعة الرضوان) Fourteen Hundred (1'400). The ones who made a Hajj Wada' with him Nine Thousand. So these are the ones who are close to the RasulAllaah صلى الله عليه وسلم but then the last year of the life of RasulAllaah صلى الله عليه وسلم the tribes were becoming Muslim but they didn't really study much under RasulAllaah صلى الله عليه وسلم. So the Hundred and Twenty Four Thousand (1'24'000) that prayed Janazah on RasulAllaah صلى الله عليه وسلم not all of them very close to him. Really the core group was Hundred. These are the ones who started off with him in Mecca. But every one of these men you can just throw them anywhere in this world and just leave them, leave them alone they will take care of their religion.

Umar bin Khattab is saying I want such men like Abu Obaidah and Ma'dh ibn Jabal so that I can send them out fi sabeelillah. So the tarbiya is the most important thing, it's more important than your buildings, institutions, the most important thing is the Tarbiyah and that is how Islam will carry on. In al-Andalus they had the greatest buildings. They had the greatest Masjid, fabulous. Jami'a Qurtabah [جامع قرطبه] was the largest Masjid in the Muslim World until recently. Until the final expansion of Masjid an-Nabawi, Jami'a Qurtabah was the largest Masjid in the Muslim World. But the Muslims left it, they have left it behind why? Because their hearts were weak. They had strong buildings, the buildings stayed behind Spain is making a lot of money out of those buildings today but the hearts were weak. The Muslims lost it on the moral front. [الاخلاق] al-Ikhlaaq and the Emaan front when they lost it in the battle field.

Umar bin Khattab again, he used to give the appropriate status to people. Abu Sufyaan, Suhail ibn 'Amr two leaders of Quraysh and Sohaib and Bilal two former slaves from the Quraysh. Sohaib the Roman and Bilal the Abyssinian the African standing outside the office of Umar bin Khattab seeking permission to get in. Umar bin Khattab allows Sohaib and Bilal the slaves to come in Abu Sufyaan and Suhail to wait outside till he finishes up with Sohaib and Bilal first. Abu Sufyaan complained I have never seen a day like this. He allows the slaves to go in before us? Suhail said, I can see your anger but you should be angry with no one but your own self. [with your own self]. RasulAllaah صلى الله عليه وسلم invited you and invited them and they came fast but you were slow. And what will you do on the day of judgment? When they will be invited before you and you will be waiting. This is not really a big deal now standing outside the office of a Khalifah what will happen on the day of Judgment when these people will be invited to Jannah before you? You ought to cry because of your joining the caravan too late and that holds true all the time. If you are joining in too late you are missing a lot. You are missing a lot. So don't miss the train. Don't leave the caravan without you.

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اللهم انصرنا اخواننا المجاهدين في سبيلك

Umar bin khattab was in the court Ali bin Abi Taalib and another man came to him. They had dispute. So Umar bin khattab had Ali and that other man sit down. And then he said, to Ali Ya Abal-Hassan [يا ابا الحسن] O father of al-Hassan, go ahead with your side of the story and *Kuniya* [كنية] is way of respect. He said, abal-Hassan. He is giving him his Kuniya. And then he asked the other man for his opinion. The face of Ali changed. Umar bin khattab said, it seems that you are upset because I have equaled you to this man? And Wallahu 'Alam as I have heard but its not in the references that I have looked up that this other man was a Jew. He said, O Ali, it seems that you are upset? Because I am putting you on the same footing as this man. Ali bin Abi Taalib relative of RasulAllaahu صلى الله عليه وسلم the husband of Fatimah, the father of al-Hassan wal Hussain. Ali bin Abi Taalib said, no that's not why I am upset. I am upset because you called me with my Kuniya and you didn't call him by his Kuniya. I am upset because you actually preferred me over him. Umar bin khattab said,

[TS 19:45] لا ابكاني الله بارض ليس فيها ابا الحسن

I ask Allaah never to allow me to live in a land if Abal-Hassan is not around. I ask Allaah not to allow to live me in a land if Ali ibn Abi Taalib is not next to me. He was grateful to Ali that he has this sense of justice he doesn't even want to be given that preference. Its not really preference, it doesn't effect the rulling at all but he doesn't want to be spoken to in a different tone then this other man. We are talking about justice that to us is just an imaginery world because we don't have anything to relate to now. We are living in systems that are so far away from 'Adl [عدل] that we find it hard to grasp. What we talking about.

Next Section

Umar bin Khattab again had this reverence, dignity, presence, his presence was felt by everybody around him. Ibn 'Abbas says, that the barber of Umar was cutting his hair and Umar bin Khattab caught so the man did it on himself. He was so afraid, because of the caughing of Umar. Umar bin khattab when he knew that he gave him Forty Dinars. People use to have fear from Umar bin Khattab. Since he was young he used to beat the kids with his stick and we talked about this woman who had this miscarriage. There are two version of that narration. I already mentiond one right? Did I mentioned about the one who had miscarriage? The other version of this is that, there was this woman and the men were talking about her Allaaho 'Alam what that exactly meant? But Umar bin khattab want them to investigate the matter how come men are talking about this woman. So he calls her in. when they told her that Umar wants to meet you she said, woe to me! What does Umar wants to talk to me about? She was so terrified that she is going to go and meet the Khalifah and when she was walking she had a miscarriage and the child came out and he cried in the beginning and then he died. He had to pay blood money because of that.

Ali bin Abi Taalib, Uthman ibn 'Affan, az-Zubayr ibn Awaam, Talha bin Obaidallah, Sa'd bin Abi Waqas and Abdur Rahman ibn Awf they all came together for meeting. What were they discussing? They said, somebody needs to go and talk to the khalifah and tell him that people are terrified. And the boldest among them in talking with Umar was Abdur Rahman bin 'Awf, he was the boldest among the group. So they sent him, they said you go and talk to him. Now it wasn't easy, Ibn 'Abbas said, I had a question to ask Umar bin khattab and I waited for an entire year. I couldn't have the courage to go and have asked him. For entire year I was waiting. So Abdur Rahman ibn 'Awf he went to Umar and he told him that people are afraid of you. People fear you. Umar bin khattab said, tell me the truth Abdur Rahman. Did Utham, Ali, Sa'd, az-Zubayr were some of them send you here to talk to me about this? He said, yes they did. Umar had a feeling. Then Umar bin khattab said, "O Abdur Rahman! In the name of Allaah I try to be so soft with them until I felt that Allaah will punish me because of that softness and then I became harsh until I was afraid that Allaah would punish me for my harshness. O Abdur Rahman! Tell me what to do? tell me what to do, I am doing my best" I am trying to be soft but then I am afraid Allaah will punish me for that, I am trying to be harsh and strict and I am afraid that Allaah will punish me for that Abdur Rahman started to cry and then he walked out and he was saying, "Woe to them after you! Woe to them after you! Woe to them after you!" Abdur Rahman bin 'Awf was crying so hard, he was saying who will take care of this Ummah after you leave? Who will have a heart like you after you leave? Who will be so concerned about the Ummah of Muhammad صلى الله عليه وسلم like you after you leave? And he left and he was crying. Because he felt the sincerety of Umar bin khattab, he felt how sincere Umar was. Umar was telling him what to do? I am trying my best. Subhan Allaah when Umar bin khattab would see how people would fear him he would say, "O Allaah you know that I fear You more than they fear me". Umar bin khattab was so concerned with the welfare of his people. He told one of his employees:

[TS 24:51] ياهني اضمم جناحك عن المسلمين وتقى دعوة المظلم فانها مستجاب

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O Hani! Be soft with the Muslims and beware of the Dua' of a oppressed because Allaah will accept it and he said,

وياي ونعم ابن عوف وابن عفان فانهما ان تهلك ماشيتهم هما يرجعاني الى زرع ونخل وان رب سرهم والغنيم ان تهلك ماشيتهم هم ماياتني ببنيه فيقول يا امير المؤمنين افاتركهم انا لا ابالك فلما ولكلا يسرا عليه امرالذهب والفضة [TS 25:30]

Umar bin khattab took over some pasture land this pasture land belonged to some tribes (some Arab Tribes) but he took it over why? Because he wanted to be a common pasture land for everyone. And he would have the camel and horses of Jihad also feed from that pasture land. So he told his servant and I want you to make sure that the Camels of Abdur Rahman ibn 'Awf and the Camels of Uthman ibn 'Affan do not feed from that pasture land because if there camels die they have something to fall back on. They have farms that will be enough for them but the poor men who has one camel or one sheep if there cattle die then they are going to come to me with their children and say woe to yo! Who do you want me to leave these children to? Who will take care of these children and it is easier for me to provide them with grass and water then for me to provide them with gold and silver. What umar is saying is, this land it is easier for me to provide them with pasture land and with water, why? If you prevent them from this pasture land from this grass and water their cattle would die and then will come and ask me for gold and silver to feed their children and it is easier for me to have their cattle graze than to have me to take care of their children. And he is saying keep the camels of Abdur Rahman ibn 'Awf and Uthman ibn 'Affan away because these were the millionaires. They can go back to their farm lands, so don't let them use this common pasture land. Allaah 'Azza wajaal has blessed the wealth of Abdur Rahman ibn 'Awf and Uthman ibn 'Affan so much Subhan Allaah. Ya'ni Abdur Rahman ibn 'Awf comes from Mecca to Madinah broke, he has nothing and then he was put into brotherhood [اخوة] *Akhuwah* between Muhajireen and Ansar him and Sa'd ibn 'badah. So Sa'd ibn 'badah told him O Abdur Rahman! I have two wives and I am wealthy businessman, I will give you half of my wealth and you choose whichever of my two wives you want I will divorce her and you can marry her (amazing sacrifice!). Abdur Rahman ibn 'Awf said,

بارك الله لك في مالك واهلك

May Allaah bless your wives and your wealth. I donnot need either. All that I want from you is to show me market place of Madinah.

دلني على سوق المدينة ؟

Where is the market place? Gives him the directions and Abdur Rahman ibn 'Awf starts from the scratch. A short while later RasulAllaah صلى الله عليه وسلم sees Abdur Rahman ibn 'Awf. In those days women would use this yellow powder for a make-up. In arabic its called a *horud* [هرد] [I don't remember the translation of it in English] its actually a spice but its yellowish in color. And they would use it as make-up. So RasulAllaah صلى الله عليه وسلم sees Abdur Rahman ibn 'Awf with this make-up on his face, its not for me, this is for woman. So RasulAllaah صلى الله عليه وسلم tells him whats this on your face? Abdur Rahman ibn 'Awf said, I got married. You know like a lipstick proof, so he had that make-up on his face so RasulAllaah صلى الله عليه وسلم asked him what is this he said, I got married. So he said, what did you pay as a Mahr [مهر]? Because Abdur Rahman came broke, he had nothing. RasulAllaah wanted to get to know how did he married? He said, yes I had paid her Mahr. This amount of gold. He already made enough money that he was giving Mahr in gold. So he was a man, who could put his hand on rocks they would turn into gold, blessed Allaah subhanahu wata'ala has blessed the Rizq of Abdur Rahman ibn 'Awf and so was the case with Uthman ibn 'Affan. So umar is saying keep their camles away Allaah has blessed their wealth don't worry about them. And then umar ibn khattab said, and he is talking about this poor man, who would come with his goat and camel and he said,

واين الله؟ انهم يرون لا يرون؛ اني ظلمتهم انها لا بلادهم قاتلوا عليها في الجاهلية و اسلموا عليها في الاسلام [TS 30:14]

In the name of Allaah they think I have oppressed them, this was their land, they fought over this land in times of Jahiliyah and when they became Muslim they became Muslim over this land and now I have took away from them and in the name of Allaah if it wasn't because of the money that I am getting for it to send out the armies to fight in the path of Allaah Azza wajaal I wouldn't have taken an inch of their land. If it wasn't because I want to send out the armies (في سبيل الله) I wouldn't have taken away that land. It belongs to them. This shows you the importance of that umar is placing on (جهاد في سبيل الله). He was investing for that. Umar bin khattab would teach the leaders lessons.

Umar received a complaint from the people in Mecca that Abu Sufyaan is building a house and he is preventing the passage of water to come to us. So umar goes to him, this is in Mecca and Abu Sufyaan is standing there and they are building this house for him. So umar bin khattab with his stick he points to this

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rock and he says, take away that rock, so he takes away, take this one away, take this one, take this one, take this one, and Abu Sufyaan is bending down and taking it away and then Umar bin Khattab said,

الحمد لله الذي جعل عمر يأمر ابي سفيان ببطن مكة فيطيعوا ؛ الحمد لله [TS 31:56]

Who put Umar in a position to give orders to Abu Sufyaan in Mecca and Abu Sufyaan obeys him. Abu Sufyaan at one point of time was a leader of Mecca. The indisputable leader of Mecca. He was the leader of the armies of against Rasul Allaah صلى الله عليه وسلم he comes from the noble family of Banu Umayyah. And Umar bin Khattab was Umayr/Umair he comes from a small clan of Banu Odaey. He couldn't have dreamt of becoming one day a leader and now Umar is giving instructions to Abu Sufyaan. Do this do that. He said, Alhamdulillah who put me in this position to bring justice.

Oyainah bin Hassan again, this man, this Bedouin leader. He was sitting with Umar bin Khattab and there was a commoner, a lay man, poor man, Bedouin sitting there and he is talking so Oyainah makes fun of him and ridicules that man. So the man starts responding back, Oyainah cuts him off and says who are you to talk to me in such manner? Umar bin Khattab interrupted Oyainah and said, "*you need to be humble in Islam and in the name of Allaah I am not going to allow you out until this man makes Shafa'a for you*". You going to have to please him and make him appeal for you so that I will be please with you. Now Oyainah has to beg this man for forgiveness and ask him to make an appeal for him with Umar bin Khattab. He said you need to be humble in Islam, don't have this pride, don't be arrogant you are Muslim now. Throw this arrogance away.

Some of the *amr bil ma'ruf wa nehy* 'nil munkar (امر بالمعروف ونهي عن المنكر) of Umar bin Khattab:

Umar bin Khattab saw a man and woman talking (it was at night) talking in the public in street of Madinah. He came with a stick and hit the man. So the man said, what did I do wrong? So Umar bin Khattab said, why are you talking with this woman in the street? The man said, this is my wife. Umar bin Khattab said, you shouldn't be talking to her like that when there is no body around because this will going to make people slander you. She is in hijab people can not see her they don't know who she is. So, people are going to slander you. Yes she might be your wife, and you have absolutely right to talk to her where ever you want however, it will going to cause people to slander you. A few things that could be Let me continue then we will talk about the lessons. So the man said, O Ameerul Mo'mineen! We just arrived to Madinah (these are foreigners) and we were discussing where to stay? Umar bin Khattab gave him the stick and said, hit me. Hit me back. The man said, I won't, he said hit me back three times and the man said, no, I forgive you.

1. we shouldn't put ourselves in such position that would give people an excuse to talk about us. It is absolutely fine for him to do that. Rasul Allaah صلى الله عليه وسلم once it was night and he was speaking to Saffiyah his wife and there was no body around. So two Sahaaba were passing by and Rasul Allaah stopped them and he said, come here, this is my wife Saffiyah. They said, O messenger of Allaah we wouldn't have any doubts in you. Rasul Allaah صلى الله عليه وسلم said, I don't want shaytan to come to you. So Shaytan plays games. A person could be absolutely innocent but because you see them in certain posture, place, condition, you become suspicious, shaytan comes to you and builds up. Builds up a scenerio and then you go on to tell it to some body and they add some salt and pepper to it. And then it goes to the next person and they load it with spices. And then it goes to the next person and suddenly the story is blown out of proportion. (Chinese whisper). That's a game of Shaytan. It is wrong for the people to slander you. It is wrong. Umar bin Khattab was not saying that the people have the right to make a *Gheebah* but Umar bin Khattab is saying, these are people. People are people and they are going to commit these sins don't put yourself in that situation.
2. the second thing, look at the innocence and the purity of Madinah (Allaah) what if Umar bin Khattab would see for example London underground and how people behave that as if they are the private bedroom. (اعوذ بالله) Umar bin Khattab saw a man talking to a woman in the street and he didn't like that. We have become desensitized. You know we see the haram and it doesn't effect us anymore. Umar didn't like what he saw. We see all of this haram around us. Billboards, tv, newspapers, you see it on the streets, and it will going to get worse, Rasul Allaah صلى الله عليه وسلم says, "*that a time will come when the man and woman would commit a Zinah (زنا) on the street and the best of people would be the one to tell them would you please move a side*". Not telling them to stop the haram but just move a side. These are the times of Fitnah but it is not that much different in some western countries. And Subhan Allaah its leading a bad effect on us. **We ask Allaah 'Azza wajal to pure our hearts from this Fahisha and to keep us away from the fitnah' (ameen)**

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umar bin khattab saw a man begging and he had some sacks of food hanging to his shoulders. Umar bin khattab grab the food and he gave it to the camel of Saddaqaq and said, go and beg if you want. You are begging and you already have food with you? Why are you begging? Takes it away from him. So next time you see the begger take that plate with all the coins in it and tell them to beg not, don't do that.

Umar bin khattab saw a man walking lazily with pride. His hands and feet are swinging around. I can of may imagine like rappers with walk. Umar bin khattab he uses his *Durrah* (درا). He said, stop walking like that. The man said, I can't. he said you can't? teaches him a second lesson, so he changes the way he walks and then he came back and he said, Alhamdulillah umar, that was a shaytan that has left me. He said, I changed my ways.

Umar bin khattab saw another man who was pretending to be a good Muslim. Pretending to be a 'Aabid (عابد). You know some people, they could be full of energy, explosive, active, hyper active, when they are not practicing. Street boys, and then they start practicing Islam, how they get into some brands of Islam, they teach them that they need to be passive. You need to cool down. So they start dressing differently, and when they walk, they walk as if they are dead. Like Zombees coming out of graves and they dangle their hands and their eyes become very dizzy and they talk softly and when they come and give you salam and they bend over and fall down and they become very very soft and they think that, that is Zuhd (زهد). So woman saw such men after the times of umar, when umar already passed away. She said, who are these? They said, these are from (ناسيك) [TS 40:25] these were walking like this and dressed in different clothes walking down the streets lazily. She said, these are Nustaq these are people devoted themselves to worshipping Allaah. She said, no they are not. The real Nasik (ناسيك) was umar bin khattab. And umar when he would walk he would walk fast and when he would talk you would definitely hear him and when he strikes he strikes hard. Umar bin khattab actually in his life time he saw one of these men, walking down the street. Umar bin khattab he didn't even talk to him he went straight up to him started beating him and said,

[TS 41:07] لا تمت علينا ديننا امانك الله

Do not make a religion dead may Allaah give you death. You are killing our religion, you are making our religion a religion of passiveness, religion of laziness. What is this way of walking? You know pretending to be humble.

Umar bin khattab wanted this ummah to be strong. He wanted the ummah to be an ummah of fighters (في سبيل الله) the people who would spread the religion (في سبيل الله عزوجل). Didn't want to deal with people who are chicken, who are weak, who are feeble, he wanted a strong ummah and that is the teaching of Islam.

[TS 41:47] المؤمن القوي خيرا احب الى الله من المؤمن الضعيف

The strong believer is better in the eyes of Allaah then the weak believer. So this is a religion of strength. Allaah 'Azza wajal tells Bani Israel:

خذوا ما آتيناكم بقوة

"Take what we have given you with strength". And Allaah 'Azza wajal tells Yahya (يحيى عليه السلام)

يا يحيى خذ الكتاب بقوة

Take what we have given you (al-kitab) with strength. So this is not a religion of weakness. Umar bin khattab would encourage exercise and he didn't like obesity. He was against obesity. Infect he said,

[TS 42:29] ايها الناس ياكم البطنه عن الطعام

O people beware of over eating.

[TS 42:36] فانه مكسلة عن الصلوة

Because it makes you lazy in your Salah.

[TS 42:39] مفسده الجسم

It makes your body weak.

[TS 42:42] ومورث على السقم

And it makes you un healthy.

[TS 42:50] وان الله يبغض الحبرص امين

And Allaah dislikes the obese man.

[TS 42:56] ولكن عليكم بالقصد في قوتكم

And you should be modest in your food.

[TS 43:04] فانه ادنى من الصلوة و بعد عن السرف

Because that is closer to righteousness and further from access.

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واقوي على عبادة الله عزوجل

And it makes you stronger in worshipping Allaah 'Azza wajal.

[TS 43:16] ولم يهلك عبد حتى يعفرة شهواته على دينه

And you will perish when your desires become more likable to you than Allaah 'Azza wajal or your religion. When your desires become dearer to you than your religion that is when you will perish. When we talk about obesity we are talking about obesity caused by over eating not by health reasons. Some people genetically have that. This is not talking about that. We don't want any body to assume that because Allaah created them like that Allaah does not like them. This is talking about obesity that is caused by over eating and that is unhealthy. If you are over weight even if it is caused by genetic reasons try to loose weight. Try to loose weight and exercise.

Umar bin khattab saw a man with a big belly. You know they say that (don't take this saying for granted) the sign of dignity and wisdom are three: the moustache, the bold head and a big belly. Obviously that's not true. Say that you need to have a belly as big as when you have to scratch it you have to send your hand as far as you can. That's a big belly. In our old books in al-mustadraf [المستدرف] it says that they asked a beduin when do you know that you are full? When you do you know that you have eaten enough? He said, when I can't tell the difference between the heavens and earth and I can't tell the difference between nafl (نفل) and fard (فرض) and I cannot tell the difference between length and height that is when I had enough food.

حين لا افرق بين السماء و الارض وطول من العرض والنفل من الفرض

So, a man came to umar and he had a big belly, umar bin khattab told him what is this? He said, this is barakah min Allaah:

بركة من الله

This is a blessings from Allaah, umar bin khattab said, no it's a punishment from Allaah. This is not a blessing this a punishment. What are you doing dragging that thing in front of you? So, try to exercise brothers. Umar bin khattab says, that:

[TS 45:56] علم اولادكم السباح ورمايا وركب الخيل

Teach your children swimming (and Subhan Allaah swimming is the best exercise for tonning your muscles) swimming, target shooting and riding horses. Umar bin khattab by the way he had some amazing teachings. He sent a letter to the Sahaaba up north in Azerbaijan (southwestern Asia in the former Soviet Union). He got a sense that may be they are getting into comfortable life. Umar bin khattab was developing, no he was not developing he was carrying on the military tradition that was started by RasulAllaah صلى الله عليه وسلم men are suppose to be soldiers and live a military life. That was the life of Sahaaba رضي الله عنهم it wasn't a civilian life. It was a life a soldier, a life of a military. Umar bin khattab was getting a sense that may be some of them are settling down to civilian life. They were leaving the life of Murabiteen [مرابطين] so umar sends them a letter. He says,

إخشوشنوا

Be rough and tough and follow the way of your father

وتعمدوا

Follow the way of your forefathers. Their forefathers even though they were living in the time of Jahiliyah but they were the men of dessert and wear clothes of your father Ismael (اسماعيل عليه السلام) the Izar and stay away from the clothes of al-'ajam, stay away from the clothes of non-Arabs. The non-Arabs in those days were the people of the civilization Roman and Persian Empires. So they have very comfortable, expensive, luxurious clothes. While Arabs were the poor people of the world they came from the desert. He said, stay away from the clothes of the non-Muslims and wear that clothes of your fathers and then he said, and I want you to go with bare top. They use to have two pieces of Izar one to cover the top and one to cover the bottom. He said, go with the bare top. Take the one on the top off. And I want you to walk bare foot. Take your shoes off and walk bare foot and

عليكم بالشمس فان حمام العرب

And stand under the sun because it is bathing of the Arabs and he said,

[TS 48:31] وسعوا بين الاغراف

And I want you to walk fast and run between the targets. In those days the target shooting practice, the Archery. They would set two targets, alright! They would stand next to the first target and they would shoot their arrows at this target and then they would walk to the second target pick up their arrows and shoot the first target. Umar bin khattab said, I want you to walk fast between the targets. Not only are you training but I also want you to exercise walk fast. So Hudhaifah bin Yaman he would run and then he said, and I

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want you to jump on the horse while the horses are running. These are lessons that he is sending it to his Military Generals. The generals with the stars who tends to develop big belly this is how I want you to live.

- When he says, you walk bare foot, it doesn't mean that you walk bare foot all the time but sometimes to get that training.
- To not always be under the shade, go under the sun. you are already dark you will going to become darker that's alright. You don't have to be the most! You will get married don't worry you will find a wife. Its alright. Maybe the sister won't believe us but some times brothers would intentionally stay indoors so that they don't develop a tane. Stand under the sun because it is humaam al-Arab (حمام العرب) this is the bath of Arabs. You know other have thses luxurious baths, the Greek, the Roman. Umar bin khattab is saying our bath is in sun. These were the strict orders to keep the military tradition alive. So he wanted them to be active.

Umar bin khattab was told about a man of strength strong man who helps against the enemies of Allaah 'Azza wajal but he had a problem. He used to be an alcoholic a Muslim in times of umar bin khattab fighting (في سبيل الله), loves Islam but he is addicted to alcohol. So they came to the Khalifah and said, what should we do? He said, give me the pen and paper. Means with his own hands he writes a letter to him. He says, umar bin khattab to so and so, peace be upon you

سلام عليك

I praise Allaah to you that there is no god but He and then he writes down to him frist three ayats of Surah Ghafir.

حم تنزيل الكتاب من الله العزيز العليم

The revelation of this book is from Allaah Exalted in Power full of knowledge.

غافر الذنب و قابل التوب شديد العقاب ذي طول لا اله الا الله هو اليه المصير

Who forgives sins, accept repentance is strict in punishment and has a long reach in all things there is no god but He to Him is the final goal. So the man reads these ayaat, the ayaat are saying Allaah is forgiving and it also says that Allaah has a sever punishment.

Umar bin khattab gave this letter and said, make sure that when you deliver it to him he is sober because he was drunk most of the times. Make sure when you deliver it to him he is sober. so they go to him and they gave him the letter and he reads it and he says, (الله اكبر). Allaah is forgiving Allaah is merciful but Allaah's punishment is sever and he cries and he makes Tawbah. When umar bin khattab wrote the letter he asked everyone present to make dua' for that man and Allaah Azza wajal accepted their dua and he repented.

When the news was brought back to umar bin khattab radhiAllahu 'anhu he said,

هكذا فشاء اذا رايتم احدكم ذلة فصدده ودعوله ولا تكونوا عون لشياطين عليه [TS 52:47]

He said, this is how you treat one of you when they make a mistake and you should make a dua for them and you should not assist shaytan against them. "Don't Assist Shaytan Against Your Brothers". By boycotting them, by being harsh against them, you are only turning them away from Islam. And I think that and I am going to close it with this, I think that this is very important story for the Muslims in the West. There are Muslims who are on drugs. There are Muslims who drink. There are Muslims who commit Zina. Some of them want to get out of it and they are sincere but they are stuck because of the addiction it takes them over and they are unable to break it free. If you are harsh with them you are only make it worse, you have to lend them a helping hand. And you have to be accomodating and don't be idealistic. Don't say that because this is haraam, these are Fusaaq, these are sinners, these are corrupt keep them away from our Masajid, stay away from them, don't talk to them, if you don't then shaytan will talk to them. So hold your brothers and sisters by the hand and deliver them out of their misery. They don't like it, many of them don't. who love! Who would love drugs? When they know how it messes up their lives. How it takes them out of the humanity, who would love to live like that? But you need to help them. We are talking about the time of Sahaaba and they were understanding, they were understanding and that is "The Best Generation". They weren't idealistic, they didn't say that this man should be punished and throw him in jail, boycott him, no. he said, lets help him. *We ask Allaah Azza wajal to help us all, we ask Allaah Azza wajal to grant us Tawbah, to accept our deeds, to forgive us, to reward us with Jannah, we seek refuge in Him from Hellfire [ameen].*

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

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