

عمر ابن الخطاب

رضي الله تعالى عنه

Umar Ibn Khattab radhiAllahu anhu

His Life & Times

PART 09

Enjoining Good & Forbidding Evil

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 اسلاماً و عليكم ورحمة الله !

We will start with Umar bin Khattab and how he would deal with innovations in religion (البدعة) and this is still relating to Umar bin Khattab and the society. Basically we will spend a lot of time talking about the Khilafah of Umar bin Khattab how he approaches the society and how he dealt with them and then after that we will talk about the Ghazawat that occurred in the time of Umar and that would be the end of these sessions. Towards the end of the sessions we will talk about the Ghazawat.

The people of Egypt went to Umro bin 'Aas (عمرو بن العاص) their Governor. He was appointed governor over them by Umar bin Khattab. So, they went to Umro bin al-'Aas and they said, this river the Nile does not flow unless we sacrifice for it. He said, every year we have a young lady, we would go to her father and take her from him and we give him back some money and we would put the best clothes on her and the best jewellery and then we would throw her into the river. These are tradition of Shirk (الشرك) that existed in Egypt and they believed that it makes the river flow. So they sacrificed this poor woman for the river and it makes it flow. Umro bin al-'Aas said, "Islam erases everything before it and you are not allowed to practice such traditions as Muslims." So, he issue the ban on such a practice. Subhan Allaah it was a Qadr (القدر) of Allaah a test. That the water level went down. So, everybody started to saying, see because we didn't sacrifice this woman the river is not flowing and Umro bin 'Aas insisted on such prevention and ban and it got so bad the water level went so low that the people were about to move, they were about to evacuate because people in Egypt their life line is the Nile River. Egypt doesn't receive sufficient rain for agriculture. So it is the life line for the people. That is how they lived. So Umro bin 'Aas sends a letter to Ameerul Mo'mineen, he said, this is the tradition that they had and I banned it and I told them that it is in Islam it is Haaram, so Umar bin Khattab sends him a letter back. He said, what you have done is the right thing and I am sending along with this letter a card or piece of paper and I want you to throw it in the river. In that card Umar bin Khattab wrote:

من عبد الله امير المؤمنين عمر ابن الخطاب الى نيل اهل مصر

From the servant of Allaah the Ameer of al-Mo'mineen Umar bin Khattab to the Nile of the people of Egypt. He is writing the river a letter.

ان كنت تجري بأمرك ومن قبلك فلا تجري فلا حاجت لنا فيك

If you are running of your own accord then stop running because we don't need you anymore.

وان كنت تجري بأمر الله والله هو الذي يجريك فنسئل الله عزوجل ان يجريك

And if you are running because Allaah عزوجل is the one making you run and flow then we ask Allaah عزوجل to make you flow. Umro bin 'Aas takes this card and he throws it into the Nile River within one day the Nile River went up sixteen dirar (dirar – unit of measurement of increase or decrease of water level – wallahu 'Alam.), within one day. Receiving a letter from Ameerul Mo'mineen it went up sixteen dirar. So, apparently, Umar bin Khattab was not only the 'Ameer of Mo'mineen who was the Ameer of the Rivers and this story was mentioned by Ibn Kathir (rahimahullah) in (البداهة و النهاية) (Trials and Tribulation in the End of times.) so Umar bin Khattab stopped this evil tradition of sacrifice for the religion Shirk in Allaah عزوجل he made it Haraam.

Umar bin Khattab when he kissed the black stone he said,

اني لا اعلم انك حجر لا تنفع ولا تضر ولو لا اني رايت رسول الله صلى الله عليه وسلم يقبلك ما قبلتك

I know that you are rock that cannot harm or benefit and if it wasn't for Rasul Allaah صلى الله عليه وسلم kissing you I wouldn't have done so. At-Tabri says, the reason why Umar bin Khattab made such a statement is because people were new to Islam and they were close to Jahiliyah so he wanted to make sure that people will not revert back to the habits of Jahiliyah when a rock or a stone is being kissed so he wanted to make sure that they understand the reason why he is doing that? Ibn Hajar he comments on this because this statement of Umar is in Bukhari (صحيح البخاري) Ibn Hajar said, "and this presents to us very important principle and that is the fact that we submit to Allaah عزوجل and we follow the way of Rasul Allaah صلى الله عليه وسلم and the Sunnah of Rasul Allaah صلى الله عليه وسلم even if we don't understand the wisdom behind it." Umar bin Khattab is saying, you are a stone you don't harm you don't benefit and the reason why I am

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kissing you is not because why I should be doing that it is because RasulAllaah صلى الله عليه وسلم did that so you do it and you ask the questions later. If you want to know the hikmah (الحكمة) you are more then welcome to go and search for the hikmah but you need to do it even though you don't know the wisdom behind it and that is the ultimate level of submission. You submit to Allaah عزوجل even if you something does not make a sense to you even if you don't understand it, even if you don't feel like it, even if you don't like it, you do it because Allaah wants you do it and because RasulAllaah صلى الله عليه وسلم did it. Infact, a lot of things are done in Hajj (الحج) are done without knowing the wisdom behind them and may be this is the reason why Hajj is so special because really Hajj is the ultimate level of submitting to Allaah Azza wajal. You are doing things and you don't know the Hikmah behind them but you do them because RasulAllaah صلى الله عليه وسلم did them and Ibrahim عليه السلام did before him. Going around a building, seven times, why you are going around the Ka'ba? You know now we might have these wonderful explanations that you go around in counter clock wise and that's really the direction every planets revolves it is counter clock wise which is true. You would find all of the movements in universe are counter clock wise the only one who got it wrong is who made the watch. They made it clock wise. While to be in harmony with the rest of the universe it should be going counter clock wise. And that shows you that the fitrah is messed up even by the one who made the watch. If it was a Muslim who made the watch they would have made it in the right direction. But everything in the universe is going counter clock wise and that is the direction you go in al-Ka'ba you go counter clock wise. But how come you do it seven times? And by the way with this explanation Sahaaba didn't know it. Sahaaba didn't know that the planets go counter clock wise they did it because RasulAllaah صلى الله عليه وسلم did it. How come seven times? How come its not ten or six? How come seven? You are running up and down Saffa wal Marwa (الصفاء و المروة) just because Hajrah عليه السلامه did it. Why is 'arafah (العرفه) the greatest day? Why 'Arafah, 'arafah is a waste land. Its an empty piece of land and that is the greatest day of Hajj, and we are just standing in land? Over land, its just like any other piece of land. No different. Whats special about Mina? Whats so special about Muzdalifah? Everything that you do in Hajj you doing it why? Just because Allaah told me to do so because RasulAllaah صلى الله عليه وسلم did so. RasulAllaah صلى الله عليه وسلم was telling the Sahaaba:

واقفوا على مشاعركم فانكم على ارث من ارث ابيكم مثل ابراهيم (عليه السلام) [TS 09:54]

Follow me in these rituals because you are following the way of your father Ibarahim (عليه السلام) , this is the inheretance that Ibrahim (عليه السلام) left behind. Kissing the black stone same thing, so whats the hikmah behind kissing the black stone? It is following, it is submission. Submission that is what its about. Submitting to Allaah subhanahu wata'ala doing it because Allaah subhanahu wata'ala wants you to do it. Umar ibn Khattab was very aware of the tendancies of the humans to go astray and that's why Islam is strict when it comes to following the right way. And you know sometimes brothers would complain when they hear the word Bid'a (بدعة) and you are saying everything is bid'a and that is bid'a and this is bid'a – no leave us alone. Stop telling us that everything is bid'a everything is bid'a bid'a bid'a bid'a.....

The thing is Islam doesn't want to make things hard on you and say that everything is bid'a don't do this don't do that but there is a hikmah in these restrictions because Shaytan is always there and Shaytan wants you to go astray and all what Shaytan needs in the bigning is for you to deviate in a very small angle even if it is one degree. If you have a straight line and then he makes you deviate from that straight line one degree. Now in the bigning if you draw a line with an angle of one degree coming out of other line you know you could barely distinguish the two. They are so close together that angle is so miniscule but keep on going and following that line it will go farther and farther and farther and farther and farther until they are miles apart. So Shaytan starts by getting you one step away from the straight path and then it just builds up from there. The way Shaytan got people into idol worshipping, the people were believers after Noah (عليه السلام). They followed the message of Noah (عليه السلام) everybody else died so the believers remained. When the righteous among them died Shaytan came to them and said, why don't you erect statues to remind you of as-Saliheen? Because remembering as-Saliheen is good for you. So why don't you have a statue for this righteous man so that you will do good. You will see that statue and you will remember this good man so they liked the idea. It's a good idea. They had these statues to remind them about these pious men of the past. And then slowly and slowly Shaytan started changing their minds into asking these statues. These are

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righteous men ask them does things for you and then from there he turned them to idols that were worshipped. Dieties worshipped besides Allaah subhanahu wata'ala. Know may be the process took centuries but he was doing it slowly but surely. So, Islam to close all of those gates placed these restrictions and Umar bin khattab wanted to make sure that no deviations would happen during his reign.

So for example, there was a shajarat ridhwan (شجرة الرضوان)/shajaratu ridhwan is a cedar tree (alout tree) where RasulAllah sallallahu 'alaihi wasallam sat under this tree and he took the pledge of allegiance from the Sahaabah to fight and the background behind that story was that RasulAllah sallallahu 'alaihi wasallam wanted to make Umrah and then he was prevented by the people of Quraysh. So, RasulAllah sallallahu 'alaihi wasallam sent a delegation Uthman ibn Affan. So, Uthman ibn Affan he went to Mecca to meet with the leaders of Mecca but what happened is he was late in coming back. So, there was a rumour that went around that the people of Quraysh killed Uthman عنه رضي الله تعالى عنه. So, RasulAllah sallallahu 'alaihi wasallam gathers the Sahabah and said, pledge an allegiance to me. What was the pledge?

قالوا تباعن على الموت [TS 14:00]

We pledge to die. We going to avenge for the death of Uthman ibn Affan and they pledged to die. Later on it was discovered that this was a false rumour but that was very imporant point in the history of Islam and it is called Bay'atu Ridhwan (بيعة الرضوان) "The Pledge of Ridhwan". Why is it called ridhwan? Ridhwan means pleasure, because Allaah subhanahu wata'ala was pleased with that bay'ah. Allaah subhanahu wata'ala was pleased with the ones who gave the bay'ah and Allaah subhanahu wata'ala mentions that in the Qur'an in suratul fatih:

لقد رضي الله عن المؤمنين اذ يبايعونك تحت الشجرة

Allaah subhanahu wata'ala is pleased with the ones who gave the pledge of allegiance under the tree.

And this tree was the tree of Ridhwan. In the time of Umar bin khattab this tree was now becoming a relic of the past. So, people were starting to visit it and they would pray next to it to get barakah from this special location. So, it is an important historical site for Islam. This is were the pledge happened, it is very imporant historical site. What does umar bin khattab do? He cuts it down. He cuts down the tree. Now you might be very upset because of that because you may want to visit that tree and to see it yourself where Rasul Allaah صلى الله عليه وسلم was and where he sat, where the Sahaabah were but Umar bin Khattab didn't like that so he cut the tree down. Why? Because umbar bin khattab radhi 'allahu anhu didn't want this tree to turn into an object of worship. He didn't want this tree to be an object of barakah, people going and seeking barakah from this tree. It's a tree it doesn't benefit, it doesn't harm even if Rasul Allaah صلى الله عليه وسلم sat under that tree it doesn't make a difference, I am going to cut it down. Umar bin khattab was farthest being sentimental person. Umbar bin khattab, his logic and his common sense and mind would take over his emotions. The Sahaabah would have great emotions to this location because they were there. They were the ones who gave bay'ah to Rasul Allaah صلى الله عليه وسلم umar was one of them. So they must have extremely strong emotional attachment to that location. It brings back the wonderful memory of bait ar-Ridwan but umar bin khattab would not think about that. He is thinking about the implications, he is thinking about the future, so he cuts down the tree.

In another incident, he saw men praying in a particular location. They were praying. He said, how come you are praying here? He said, Rasul Allaah صلى الله عليه وسلم prayed here. He said, if it's a time for salah pray anywhere other wise you leave. And then he said, what has destroyed the people before you is that when they have taken the places of their Anbiya as their places of worship. The place where the Nabi prayers or place where Nabi dies they take the place as a worhip. He said, that destroyed them.

With the grave of Daniyal. Daniyal – Daniel in the Bible is a Prophet that is not mentioned in the Qur'an and is not mentioned in Sunnah. We don't have any textual reference that Daniyal is prophet. In Arabic it is refered to as Daniyal. However, in the Bible Daneil is a prophet and there is a book of Daneil it talks about the events of end of time. The ahadith of fitan, the Christians are atributed to Daneil. His grave or what the people claimed to be his grave was uncovered. And what made the Muslims think that Daniyal is actually a Nabi is when they saw that the earth has not effected his body. The Muslim opened the land of Tastur in the time of umar bin khattab and that is when the flood uncovered the grave of Daniel. And they saw his body intact with no scratches at all. And we know that Rasul Allaah صلى الله عليه وسلم said,

ان الله حرام الارض ان تأكل اجساد انبياء [TS 18:41]

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Allaah has prevented the earth from eating the bodies of the prophets (Anbiya). So they said, most likely this man was a prophet because he had died hundreds of year ago and his body is still intact. So now they have to reburry him. Umar bin khattab sends a letter, see umar is thinking about the implications of that. Umar bin khattab radhi allahu anhu sends a letter and he said, during day time I want you to dig thirteen graves in different areas and then under the cover of darnkess you go and burry the body of Daniyal without any body seeing you and you cover up all the graves at once. Why umar bin khattab do that? So he would confuse the people they would not know which one is his grave. Dig thirteen graves during the day time so people know the location. At night you burry him, you cover up all the graves people now don't know which one is the grave of Daniyal. Why? Because he didn't want that grave to be worshipped.

With khalid ibn waleed, umar bin khattab he fires khalid ibn waleed. That's one of the first orders of the al-Khalifah. Khalid ibn waleed relinquishes all of his authorities as a military leader and he immediately and suddenly turns into becoming a regular soldier. So the people were wondering why did the khalifah do that? I mean, khalid bin waleed such an impressive leader. Khalid bin waleed dear brothers and sisters, never in his life ever he never lost a battle in Islam and in Jahiliyah. Every battle that he lead in Islam or before Islam he won. He never lost and he had skills and we talked about some of these when we were talking about Abu Bakr as-siddique radhi allahu anhu. He was like a storm and they would say:

[TS 21:09] لا ينام ولا يترك احدا ينام

He would not sleep and would not anybody other to sleep. He would not himself sleep and he would not leave friend or foe sleep. And it was like a hurricane. And he had such a swift movement from one battle ground to another that he drives his enemy crazy. They try to plan him out khalid bin waleed is here okey lets plan suddenly he is somewhere else. They plan suddenly he is somewhere else. So he just drove them crazy. Infact he was, when the Muslims were sending urgent messages to umar bin khattab to abu bakr to send re-enforcements to as-Sham. Abu Bakr sends a letter to khalid ibn waleed who was in Iraq and told him to go and rescue the Muslims in ash-Sham. Now the Roman had protection, they had garrisons all over the known routes between al-Iraq and ash-Sham. Suddenly out of no where Khalid bin waleed radhi allahu anhu and the Muslim army show up in the middle of ash-Sham. The Roman said, where did he come from? All of the roads are protected with the garrisons. Khalid bin waleed travelled through desert land which was never ever travelled before him. It was the first time ever an army has crossed that desert and he suddenly lands right in the center of ash-Sham by passing all of the Roman security points. And now umar bin khattab fires him, so umar bin khattab said,

[TS 22:57] هو الثناء اني لم اعزل خالد ابن الوليد ان سخط ولا خيانة ولكن الناس فتنوا به فاحببت ان يعلموا ان الله هو الثناء

I didn't not fire khalid ibn waleed radhi allahu anhu because I am angry with him or because of betrayal of trust of responsibility but the reason was that people that he was becoming a fitnah for the people and I wanted the people to know that it is Allaah who gives victory. Khalid, people were attributing victory to the person of khalid. It is khalid who is making us victories. He s the one creating them. So umar said, he was turning into a fitnah for the people. They were attributing that to him. When it should be attributed to Allaah Azza Wajal. So he wanted the people to know that victory comes from Allaah and that victory will carry on even when somebody else assumes responsibility and that was true. The Muslims carried on wining.

Umar bin khattab was fighting false ideas or assumptions. He saw some men who were travelling from Yemen and again they are part of people which we said you know they don't do nothing just walk lazily so umar said, who are these? They said,

هؤلاء المتواكلون

These are the one who have tawakul alAllah, so they don't work. These have tawakul they don't work. They have tawakul alAllah. Umar bin khattab went to them with the "durrah" and he said,

بل هم المتواكلون

They are the ones who are dependent "mutwaqil means dependent" the mutwaqil is the one who plans his seed and then puts his trusts in Allaah. So you have to plant the seed first and then after that you leave results to Allaah Azza wajal.

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Umar bin khattab did not want to deal with the society [bump \[TS 25:11\]](#) he wanted the people to work to be productive. A man came to umar bin khattab thinking that he is delivering some good news to him. Said we came from al-Madayan delivering the good news to umar bin khattab he said we opened al-Madayan , al-Madayan was the capital of Persia he said and we found a book that has wonderful words. They found a book and it has so much wisdom in it. Umar bin khattab said,

امن كتاب الله هو؟

Are these words are from the book of Allaah? He said, no. umar bin khattab started beating him with the durrah by the way brothers don't think that it's a huge button or stick cane that he is carrying – it's a small stick it's a more of symbolic thing. Its not a physical beating its of a symbolic nature. So he would actually tab people. I don't want you to get wrong impression also when I talk about umar being severe I don't want you going around being severe with people to re-inact what you think umar ibn khattab. That was “shidah” [شدة] in the right place. That was a toughness use in the right way in the right place. Umar bin khattab assumed responsibility at a time when the ummah needed that. In the time of Rasul Allaah صلى الله عليه وسلم that would have been inappropriate and that is why the personality of the Rasul Allaah صلى الله عليه وسلم was soft and compassionate. Because that was in time of Da'wah, people needed to be attracted.

ولو كنت فظا غليظ القلب لانفضوا من حولك

Allaah عزوجل says, “if he was severe and hard natured people would have abandoned you.” But Umar became Khalifah in times when dunya was opening up on the Muslims. So there was a potential of a huge problem, Muslims being attached to dunya and their hearts becoming greedy. So they needed somebody stern and firm to keep them on the straight path.

So, Umar bin Khattab he was tapping this man with the durrah and he was reciting the first ayaat of Surat Yousaf:

الر تلك آيات الكتاب المبين انا انزلناه قرآنا عربيا لعلكم تعقلون نحن نقص عليك احسن القصص بما اوحينا اليك هذا القرآن وان كنت من قبله لمن الغافلين

Alif Laam Raa, says this book has a clearer verses it is a Qur'an in Arabic for you to have understanding and then it says that the best of the stories are in this book.

So why you have to go to another source, another book of wisdom? And then he told the man:

انما اهلك من كان قبلكم انهم اقبل على كتبه علمائهم و عصاكتهم وترك التوراة والانجيل حتى درس و ذهب ما فيهما من العلم [TS 28:13]

He said, what destroyed the nations before you is that, they studied the books of their scholars and they left the Torah and Anjeel (the Gospel) until the Torah and Anjeel became part of the distant past. And that's when these people perished.

And we find that a lot today among Muslims unfortunately, we are studying the sayings of the scholars and the person doesn't even know an ayaah of the Qur'an or Hadith from Rasul Allaah صلى الله عليه وسلم . and the excuse always is? A brother I don't have the 'ilm to study Qur'an and Sunnah. It has to be done by a scholar. As if the book of Allaah عزوجل is encrypted and it needs somebody to open up to crack up that encryption. Allaah عزوجل has revealed the book that is clear, Allaah عزوجل says that it's a book that is clear. And Allaah عزوجل is saying:

افلا يتدبرون القرآن ام على قلوب اقفاها

Don't they contemplate on the meanings of Qur'an or are their hearts sealed?

This ayaah is talking to you. Its not just talking to the scholars, it is saying its just you need to contemplate on the meanings of the Qur'an. If you are not scholar you are not allowed to make Tafsir of Qur'an but you need to contemplate on its meanings. And these are two different things. Contemplation and pondering is different then Tafsir. When you are making a Tafsir you are deriving ahKaam (احكام) rulings. You are saying that the Fiqh of Qur'an says that this what should be done and this is what shouldn't be done. That's something that is left to the scholars who have the ability and tools of Tafsir. But thinking about the meanings of the ayaat of Qur'an contemplating on them applying them to yourself thinking about Allaah عزوجل thinking about the afterlife that's what Qur'an talks about. Thinking about the stories of the past that

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is something everyone everyone is expected to do and if they don't then Allaah عزوجل is saying that your heart is sealed. Rasul Allaah صلى الله عليه وسلم was speaking in unknown language? What language did Rasul Allaah صلى الله عليه وسلم speak? He was of the clearist of terms. Rasul Allaah صلى الله عليه وسلم would be understood by a Beduin who is illiterate. A simple man who comes straight out of the desert he would understand what Rasul Allaah صلى الله عليه وسلم was saying. You won't understand that?

What is standing between you and Qur'an and Hadith is Shaytan. That's all. I am not saying that we shouldn't be studying from the scholars and learn what they say because scholars are needed to understand the Ahkaam. To know the Ahkaam to derive the rulings you need to study under scholars. But to completely neglect Qur'an and Hadith and just to go and study the opinions of scholars of fiqh and abandon the book of Allaah عزوجل and abandon Hadith is exactly what Umar bin Khattab is saying. They followed their Rabbi they followed their priests and they left the Torah and the Gospel. For example today among the Jews the Talmud is more important than the Torah. And among the Christians for example within the Catholics the statements of the pop are more important than what is in the Bible. The evidence the daleel (دليل) the guidance (هدى) is in the book of Allaah عزوجل and in the Hadith of Rasul Allaah صلى الله عليه وسلم plus this scholar you have no way of knowing for a fact whether he is on the right path or not? But you can't have doubts with the ayaat of Qur'an and the ahadith of Rasul Allaah صلى الله عليه وسلم I mean don't think that everyone who is a scholar is a righteous person. There are Munafiqeen among every rank of the Muslims among every profession. There are Muslim doctors who are *Munafiqeen* there are Muslim engineers who are *Munafiqeen* and there are Muslim Scholars who are *Munafiqeen*. Nobody has a protection from that and what happened with the Jews and Christians that they were misled and deceived by the ones who are supposed to be the most learned among them. Every deviant sect in Islam didn't founded by an ignorant men by the way. Every deviant sect that existed was founded and promoted by scholars. Every single one. There is not one of those seventy three sects of Rasul Allaah صلى الله عليه وسلم said Seventy Two of them are going to go to the Hell Fire not anyone of them was promoted by an ignorant or founded by an ignorant man all of them had 'ilm.

So in order to know whether this person is on the right path or not you need to go and check there statements and cross reference them with the Book of Allaah عزوجل and the Sunnah of Rasul Allaah صلى الله عليه وسلم and that's why always tell the brothers and sisters that if you want to learn, if you want to become educated in Islam read Qur'an a lot and go straight to the books of hadith. Who said that you can't go and read from (صحيح البخاري) Bukhari? Who said you can't go and read for (رياض الصالحين) Riyadh us Saaliheen or (صحيح المسلم) Sahih Muslim? Is there some Wudu in that, that prevents you from opening it up? Only a person who has a special protection can read it? But then you go and read books that are purely opinions. Pure opinions of men who are like you at the end of the day.

Ibn 'Abbas radhiAllaahu 'anhu used to tell the Tabee'in "I tell you the Allaah said and Rasul Allaah صلى الله عليه وسلم said and you tell me Abu Bakr said and Umar said?" Ibn 'Abbas was angry with the people because they are refering to Abu Bakr and Umar and they are not refering it to Allaah and Rasul Allaah. What about today? That we are refering to fulaan and fulaan and fulaaaan (فلان و فلان و فلان) (so and so and so and so).

And please don't take these words as putting down on the scholars, NO, the scholars are the leaders of the Ummah they are the ones that you study from but you as a Muslim who is given an intelligent mind you are not insane, right? That's I hope so ☺ you have sane mind you have intelligence and that is sufficient for you to be able to access the Book of Allaah عزوجل and access the Hadith of Rasul Allaah صلى الله عليه وسلم just make sure that you don't make Fatwa

(فتوى). Make sure that you don't make a fatwa and that's the thing.

Umar ibn Khattab radhiAllaahu 'anhu was very concerned about the state of the ibaadat. When he was dying

ان اهمّ عمركم عندي الصلوة فمن حفظها وحافظ عليها حفظ الله دينه ومن ضيأها فهو لما سواها اضياء [TS 35:27]

The thing that I am most concerned about is your Salah if you take care of it Allaah will take care of your rest of Religion if you neglect if rest of your religion would be neglected. So start with the Salaah. Infact on the Day of Judgment there is a hadith Rasul Allaah صلى الله عليه وسلم the first thing the angels will look into in your book of deeds is your Salaah. If its complete then they will go to the next page. If not, they will try to see if you have any voluntary prayers to fill in the deficiency in the Fard Salah (فرض صلاة) if you don't have

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Salah in there they are not going to look at anything else in your books of deeds. Your Akhlaq (اخلاق) or A'maal (اعمال) the pre-requisite of Salaah. Salaah is the most important thing (عماد الدين) it's a pillar of the Religion. And we talk about Salaah we talk about the whole package. We talk about doing the Salaah, doing it on time, Salaatul Jama'a having Khushu (خشوة), doing the Wudu right, teaching it to your children, all of this is enclosed within that package. Salaah is a system its not just an individual thing. And he had a khushu' in Salaah himself. 'Abdullah ibn Umar said,

صليت خلف عمر فسمعت هنينهم ورآء الثلاث الصفوف [TS 36:54]

He said, I prayed behind Umar ibn Khattab and I heard him weep and I was in the third line of Salah.

He had a lot of khushu' in the Salaah and he once saw a man who was messing around in Salaah, you know that there are some people they are very stationery before Salaah as soon as they say Allaaho Akbar suddenly start scratching their hands are all over the place. Its not Haram to move in Salaah because Rasul Allaah صلى الله عليه وسلم moved in Salaah. Rasul Allaah صلى الله عليه وسلم opened the door in Salaah, Rasul Allaah صلى الله عليه وسلم carried a child in Salaah, Rasul Allaah صلى الله عليه وسلم pushed his wife in Salaah. So Rasul Allaah صلى الله عليه وسلم did actually move in Salaah but the movement was justified there was a reason. What we are not suppose to do is be hyper active in Salaah. And the issue is not really the movement, the movement is reflection Umar ibn Khattab saw a man moving a lot and he said, if this man had a khushu in his heart, his body would also have a khushu'. So if you are not having a Khushu'a and you are just holding yourself back and you don't want yourself to move that's not the issue over here. The issue is if you are having a khushu'a in a Salaah that khushu'a will prevent you from moving a lot in the prayer. Its not the movement that's the problem it is a symptom of the problem. The problem itself the heart does not have a khushu'a.

Once subhan Allaah I prayed behind this brother in the Harum (بيت الحرم \ كعبة) I had difficulty in praying. I have never in my life seen somebody move more than he was. It's unbelievable. First we were praying, it was a Salaat dhuhur or 'Asr so we had to pray outside the Masjid itself it was in the sun. and some people there were praying with their shoes and some of the people with bare foot. So first he prayed with the shoes on and then I don't know why he changed his mind in the middle of the Salaat, he took his shoes off. And then a short while later he wears his shoes again. And then he was looking at his watch putting his hands in his pocket blowing his nose that's all right Ya'ni if you have an allergy of anything or flue you can blow your nose that's fine but and then he was fixing his thoub (ثوب) and his head was moving a lot. And you can't have khushu' I mean when somebody is doing all that movements next to you. and for him, he couldn't be concentrating with Adhkar of Salaah with all these movements.

ما جعل الله لرجل من قلبين في جوفه

You don't have two hearts in your chest – you have one heart.

You can focus on one thing at a time. That's why now you have pay fine of Thirty Pounds if you drive with your mobile phones because you can not concentrate on two things the same time. Unless these two things are second in nature to you. so he said,

لو خشع قلب هذا لخشعت جوارسه [TS 40:19]

Umar ibn Khattab was a man of dua'

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إذا ابطعت عليه جيوش قنت [TS 40:25]

Its narrated that when the news of the armies would be late he would make Qunoot (قنوت). And when the armies are late in coming back he would make Qunoot. (Qunoot is Dua'). He was very concerned, he was very concerned with the state of the Ummah especially the Ghazu (غزوة) that concerned him a lot. The Ghazu and the Financial situation of the Muslims. With all of this Khushu' that Umar had it is narrated that he once, woke up to pray Salaat at-Tahajjud (صلاة التهجد) and he couldn't have concentration in the Salaah. So he went to sleep he couldn't sleep. And then he said, when I pray I can not pray and when I try to sleep I can not sleep. So they asked him why? He said, "because I am concerned about my people." He is thinking so much about the Muslims he couldn't pray and he couldn't sleep. So he was very concerned with the Ummah. We ask Allaah عزوجل give us leaders who are concerned, who have care for the Ummah (أمين). And the Ummah is now like a flock without a sheperd, surrounded with wolves from every direction. Ibn Tayymiayh says:

وكان يدعوا للمجاهدين في صلوته ويقنت لى ذلك عندماقتل اهل الكتاب فنتع عليهم في الصلوة المكتوبة [TS: 41:54]

He used to pray to make dua' for the Mujahideen in his Salaah and he would make Dua' Qunoot for that and when he fought against the people of the Book he would make a Dua' against the people of the Book he would say:

اللهم عليك بالكفر من اهل الكتاب [TS 42:07]

O Allaah! Destroy the disbelievers of the people of the Book. And this is when he is fighting against the Roman Empire. And he used to make *Qunoot* against them in *Salaah of Fard, in Fajr, Dhuhar, 'Asr, Maghrib and 'Ishaa*. He would make *Dua'* against the people of the Book.

Juma'. Khalifah wanted people to be on time:

He started giving khuttbah and here comes Uthman ibn 'Affan (رضي الله عنه) walking into the Masjid. Umar ibn Khattab (رضي الله عنه) in front of everyone he stops his *Khuttbah* and he said:

أفي هذه ساعة ؟ [TS 42:46]

Is this the time to show up? Utham Ibn 'Affan (رضي الله عنه) said, I was so busy and I only went back home now and I made *Wudu* and came and he said, you are also telling me that, you only made *Wudu* when you know that Rasul Allaah (صلى الله عليه وسلم) use to tell us that we need to make *Ghusal* (غسل)? So, he wanted people to be on time and follow the *Sunnah* of Rasul Allaah (صلى الله عليه وسلم). Don't be late to *Salaatul Juma'*, you need to be there before *Imam* starts the *Khuttabh*.

Umbar Ibn Khattab even though he didn't want his wives to pray in the *Masjid* but he didn't prevent them because of the Hadith of Rasul Allaah (صلى الله عليه وسلم):

لا تمنع عما الله مساجد الله [TS 43:36]

Don't prevent the women servants of Allaah from praying in the Houses of Allaah. So he told his wife you know my preference, she said, "I am not going to stop going to the *Masjid* unless you tell me to do so". She knows that he won't and she carried on praying in the *Masjid* and in Bukhari he says that, when he was stabbed in *Salaah* and killed she was in the *Masjid*. When

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they fought being soldiers who are being together that also develops the special relationship between them. You are even going to find that between the soldiers who are none Muslim. You know that experience of being together at that moment of danger develops a special bonding. So the Sahaabah in addition to having that, they also had *Akhuwah fillah* for the sake of Allaah (عزّوجل)) you know its not just the experience of fighting together but its also the love for the sake of Allaah, Emaan having the same goals in life, working for the same cause, there relationship was very tight. Very tight.

Umar ibn Khattab (رضي الله عنه) sometimes, would come to Abu Musa al-‘Asha’ri and he would tell him Abu Musa start reciting for us. So, Abu Musa al-‘Asha’ri would recite Ayaat from Qur’an and then they would all cry. They would all cry together.

Once the servant of Usayd (أسيد) his slave, he is the one narrating, he said, Umar ibn Khattab used to paterol at night, he would talk about his paterols tomorrow night insha Allaahu ta’ala (انشاء الله تعالى)) his nightly paterols. So, he would go to the *Masjid* and he would prevent anyone from staying in the *Masjid* except the ones who are praying. He didn’t want people hanging around the *Masjid* after ‘*Ishaa*. After ‘*Ishaa* you go back home unless you are praying. Don’t just sit around *Masjid* and talking. So, he was going around *Masjid* he came and he saw in the *Masjid* this *Halaqah* he said, who are they? They said,

[TS 50:52] إنما هم اهلك

It is your family. Actually there were none of the relatives of Umar were there. These were some his close Sahaaba his brothers he said, *ah-luk your brothers*. I mean your family. So, he goes there and he sits down with them, and he said, why are you staying behind the *Salaah*? They said,

[TS 51:14] جلسنا نذكر الله عزّوجل

We are sitting to remember Allaah (عزّوجل). So he sat down with them. When he know that they are making Dhikar of Allaah (عزّوجل) he sat down with them and then he told the one next to him:

[TS 51:29] ادقم خذ في الدعاء

The one sitting right next to him, asked him to make Dua’ for us. So the man started making dua’ and then Umar (رضي الله عنه) would go around asking everyone to make Dua’ for the group and they would say Ameen (أمين) until he gets to this servant (the slave) you make dua’ for us now and I was the last one before him. He said,

[TS 51:49] فأحصرت

I couldn’t speak

[TS 51:52] وأخذت اذكر

And I was shaking. This is unlearned man he is not used to speak in front of people and he didn’t know what to say? So, he couldn’t speak. Umar ibn Khattab (رضي الله عنه) told him say anything even if you say,

[TS 52:14] اللهم اغفر لنا اللهم ارحم لنا

O Allaah! Forgive us O Allaah! Have a mercy on us. Just say something, make a dua’ for us anything. It doesn’t have to be a long sophisticated dua’ that you memorize out of a book, anything, make any dua’. So he said, I said those words, and then it was Umar (رضي الله عنه)’s turn to make dua’ and he made dua’ and he was the one who was crying the most among us and he said,

[TS 52:41] الآن فتفرق

Now everybody go home.

With the word of Umar make any dua’: you know you see people in Tawwaf , if you have been to Hajj or Umrah reading form these booklets. There is dua’ you say in first tawwaf , dua’ you say that in second, dua’ that you say in third, dua’ in the fourth, then they have the book for Sifa and Marwa, they have book for everything. And they are reading for this book and they are bumping into people because they cannot see. I mean these are the people you should be paying Thirty Pound Fine. They are bumping into everyone causing traffic hazards because they are so concentrating in that book of dua’. And they are causing harm to Audio lecture by Sheikh Anwar Al Awlaki Transcription Abdullah Mujahid fi Sabeelilah

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the Muslims in Tawwaf. A brother was telling me that he was reading from the book of Hajj and the author was saying again and again that donnot harm the Muslims, do not harm the Muslims, do not harm the Muslims. Don't cause them hardship because you want to finish your book.

Now this man may be he doesn't understand that dua' its in Arabic and probably this person doesn't speak Arabic, many Arabs do also reads those dua' and may be they don't understand whats in it. So they don't have khushu' and everybody around them having a problem because of this, that's not a dua'. Make any dua' can't you say O Allaah forgive me? Can't you say O Allaah have a mercy on me? Can't you say O Allaah grant me Jannah? Does it take a scholar to make such a dua'? anybody can make it. If that book dua' in it wasn't written by Rasul Allaah (صلى الله عليه وسلم وصلاة وسلام) why is it binding on you to read it? It is preferring symbols of read-substance, no I have to finish this book. **Allaah (عزوجل) does not want to hear a dua' from you that you don't understand.** How will Allaah (سبحانه و تعالی) respond to a dua' that you making it if you don't know what you are asking for? You know subhan Allaah it doesn't make any sense at all. The essence of dua' is that your heart should be connected to your tongue when you make the dua' and you should have khushu' and you should humble yourself and ask Allaah (عزوجل) and beg Allaah (عزوجل) to accept your dua'.

[TS 54:55] الاحفاف في الدعاء

That's one of the reasons why dua' is accepted when you persists in dua'. That persistence means that you are repeating again and again you do it with enthusiasm with commitment and with humbleness and you are begging Allaah (عزوجل) to give you that. So you can make any dhikar you can make any dua' it doesn't have to be from that book.

A Hajj:

He was also concerned with the Muslims who were not making Hajj he said,

لقد هممت ان ابعث رجالا الى هذه الانصار فينظر الى كل من كان عنده جد فلم يحج فيضربوا عليهم الجزية وما هم بمسلمين! ما هم بمسلمين! ما هم بمسلمين! [TS 55:41]

I was thinking about I was considering sending men to different Muslim States to see the Muslims who are able to make Hajj and didn't make Hajj and to have them pay Jizya because they are not Muslim! They are not Muslim! They are not Muslim. According to many of the scholars

[TS 56:05] الحج واجب على الفور

Hajj is manditory immediately this year if you are able to make it. If you have the financial ability you are strong and you can make time for it and you didn't make Hajj that's a sin according to many of the scholars. According to ash-Shafi'i (الشافعي) it is mandatory but any time you can make it however, ash-Shafi'i says if you die and you didn't make it and there was a year in which you were able to make it then you are dying in the state of sin. So, even though he says that you can make it later but he said, if death comes to you and you didn't do it then you will be held accountable for that and this is talking about anyone who is above the age of puberty. If you are able to make Hajj have the financial resources to Hajj and you don't do it you have to pay Jizyah, according to Umar Ibn Khattab (رضي الله عنه). So make sure that you do Hajj, plan for it this year, you can if you have still time, well its getting close but don't delay Hajj. Do not delay Hajj its one of the Five Pillars of Islam and Hajj is so great it will forgive for you all of your past sins (all of them).

(عمر بن العاص رضي الله عنه) he came to give the Pledge of Allegiance to Rasul Allaah (صلى الله عليه وسلم وصلاة وسلام) when he wanted to become a Muslim, he came to Rasul Allaah and said, O Rasul Allaah I want to become a Muslim. So Rasul Allaah (صلى الله عليه وسلم) extended his hand, Umro bin al-'aas (عمر بن العاص رضي الله عنه) pulled his hand away. Rasul Allaah (صلى الله عليه وسلم) told him whats wrong? Now (عمر بن العاص رضي الله عنه) was a diplomat he was the man Quraysh would send around to negotiate with the leaders, so he wanted to negotiate his Islam with Rasul Allaah (صلى الله عليه وسلم). you know he was evening thinking of negotiations when he wanted to becom a Muslim (رضي الله عنهم). Rasul Allaah (صلى الله عليه وسلم) told him why did you hold back your hand? He said, because I have some conditions to make. Rasul Allaah (صلى الله عليه وسلم) said, what conditions? He

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said, that you pardon me for my sins. (عمرو بن العاص رضي الله عنه) knew that he has been such an enemy of Islam that he deserves to be executed because of what he has done. So, he wants to make sure that Rasul Allaah (صلى الله عليه وسلم) give him clemency, and he is not going to be accountable for what he did in the past. Rasul Allaah (صلى الله عليه وسلم) smiled and said,

يا عمرو عما تعلم؟ ان الاسلام يجب ما قبلها وان الهجرة تجب ما قبلها وان الحج يجب ما قبلها [TS 58:43]

O Umro didn't you know that Islam erases everything before it and Hijrah erases everything before it and Hajj erases everything before it. Hajj will erase everything that you did before and you will come back as if you are day born.

رجعك كيوم ولدت كامه [TS 58:59]

You will come back as if you are day born (as if your mother gave birth to you today) so , make Hajj. Umar ibn Khattab (رضي الله عنه) himself he would lead the Hajj every year, so they said, he made Hajj when he was Khalifah Nine or Ten Times. He would lead the Hajj himself.

Umar ibn Khattab (رضي الله عنه) would give a lot of attention to the Financial Aspects of the Khilafah, the business, the commerce, Anas bin Malik (رضي الله عنه) said,

رأيت على عمر ابن الخطاب

I saw umar ibn khattab wearing an Izaar (إزار) and it had twelve patches in it and he didn't have any Qamees on him and he was wearing his turban and carrying his stick and he would go around the market of Madinah inspecting the market. He would go and inspect the market and he would go and tell the Businessmen in the market of Madinah:

لا يبيع في سوقنا الا من تفقها والا اكل الربوا شاء ابا [TS 01:00:08]

You are not allowed to sell in our market place unless you have (Fiqh) otherwise you will deal with Riba (interest) whether you like it or not. So he said, you have to learn the Fiqh of business before you sell in our markets, like you have to have certificate that you have studied the Fiqh of business before you come in and do trade. So this is just like now you are not allowed to work unless you have a certificate unless you graduated in that field same thing Umar Ibn Khattab (رضي الله عنه) wanted to know that they were qualified to practice in the market and that applies to you today, if you are physician you need to study the Fiqh relating to your field you need to study the aspects of Da' and Dawa' (the illness and the medicine) in Islam. What is the Islamic Medicine? What is considered to be an illness? How to cure in Islam? Help in your field you need to learn rules regarding abortion when it is allowed and when it is not allowed, contraceptions all of these issues that would relate to a specific field you need to learn about them. If you are a farmer you need to learn the rules regarding farming. If you are a businessman depending upon the field of your business you need to learn the Ahkam relating to that. And if you real estate agent you need to know what is Halal and that field and what is Haraam? What involves Riba and what doesn't? not only in your field of profession but as a husban you need to know what your responsibilities are? as a wife you need to know what your responsibilities are? Notice here that I am saying RESPONSIBILITIES not RIGHTS. In the West you are always told to fight for your Rights, so the man and women come into marriage with the well to fight for their rights. The man is fighting for his rights, the woman is fighting for her rights and its like you are in a bull ring. A Muslim asks about their responsibilities not rights. You are asked about your responsibilities towards others. If the wife take cares of her responsibilities and the husband take care of his responsibilities there will be no problems. You get problems when you start fighting for your rights its not a boxing arena marriage is a cooperation it is a 'ibadah you are serving Allaah (سبحانه وتعالى) through that relationship. The parents needs to learn their responsibilities and the children need to learn their responsibilities all of this is Fiqh that needs to be studied.

Umar Ibn Khattab (رضي الله عنه) wanted the people to work he said,

مكسب فيها بعد الدناء خيرا من مسئله خيرا من مسئلة الناس [TS 01:03:05]

Having a work that is of low reputation is better than begging people. Working in a particular field that has a bad reputation (low reputation) I am not talking about something Haraam but there are some things that are Halaal that are viewd as lowly, as humble, as humiliating but they are Halaal. Umar (رضي الله عنه) is saying

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that is better than begging people. Living on welfare is worse than working in something that is belittled by people. Now Umar ibn Khattab (رضي الله عنه) would go to the poor and would say:

أرفعوا يا معشر الفقراء ارفعوا رءوسكم وتجرؤوا فقد وضعك طريق ولا تكونوا ابالا الناس [TS 01:03:54]

O you the poor! raise up your heads and go and do business because the path is clear and don't be dependent on people. You know, sometimes you cannot blame poor for not working because they are put in such a depressed state and they have no where to start from that they lose hope and they become down, you know they just give up. Umar Ibn Khattab (رضي الله عنه) is trying to encourage them, he said, rise up, look up raise your heads up and go and trade, start somewhere, and then he said, that is better than being dependent on others. So the poor needs to be given encouragement because when you are poor and all the doors of opportunities are shutting on your face that is very difficult psychological state. You lose hope. So Umar Ibn Khattab (رضي الله عنه) is trying to encourage them. You know, sometimes we talk about working and working and working the brother comes and says I have been trying to do work but there is no work to do. So, such a brother needs to be encouraged. You know keep on trying keep on trying ask Allaah (عزوجل) it's a test from Allaah (عزوجل) for you, keep on trying.

Umar ibn Khattab (رضي الله عنه) saw some people who were not working they were in the Masjid, you know they were just sitting in the Masjid and they were sitting in the Masjid during the business hours. Umar Ibn Khattab (رضي الله عنه) goes and said what are you doing in the Masjid its not a time for Salaah? They said, we put our trust in Allaah (سبحانه وتعالى). Allaah (عزوجل) is going to give us Rizq (رزق). Umar ibn Khattab (رضي الله عنه) said:

لا يقعد احدكم انت طلب الرزق ويقول اللهم الرزقي وقد علم ان السماء لا تمطر الذهب ولا فضة وان الله يرزق الناس بعضهم من بعض وتل قول الله تعالى عزوجل "إِذَا فَضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ" [TS 01:05:52]

He said, don't sit down without doing any work, and then say, "O Allaah give me Rizq!" because you know that the sky does not rain gold and silver and then he recited the ayaah in Qur'an "when Salaah is over (Salaatul Jumu'a is over), go out and disperse in the land and seek the bounties of Allaah." go out and work. And then he said, because Allaah (عزوجل) gives the people Rizq from each other. Your Rizq is coming from me and my Rizq is coming from that person we work for each other. We serve each other. See this money that you have in your pocket it has passed through how many hands before it reaches you. so our Rizq comes from each other. Its rotating among us.

كأولئك دولة بين الاغنيى منكم [TS 01:06:37]

Its rotating among us. The money is going around. Umar ibn Khattab (رضي الله عنه) if he sees a young man and he is impressed with the looks of him he asks, does he have a skill? And if they say, no, he would say, "he fell from my eyes", I held him in high esteem but he doesn't have a skill, he doesn't have a work, he is not good at anything. So that puts him down, subhan Allaah Umar ibn Khattab was Murrabbi (مربي) in every area. He was a Murrabbi. He was a trainer for this Ummah, every area Deen and Dunya.

May Allaah (عزوجل) allow us to meet him fi jannatul firdows (في الجنة الفردوس آمين).

صلى الله على سيدنا محمد وعلى اله وصحبه وسلم تسليما كثيرا

Started at 24 شوال 1430 October 13, 2009 -

Finished bi idhn Allaah half of the series transcription i.e. CD 1-9
(Wednesday 08, 1431 / Wednesday April 21, 2010)

Donot forget us in your supplications

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

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