

'Umar ibn al Khattāb

رضي الله عنه

By the noble shaykh Ahmad Mūsā Jibrīl حفظه الله

إن الحمد لله نحمده ونستعينه ونستهديه ونستغفره ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا من يهده الله فلا مضل له ومن يضلل فلا هادي له وأشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمدا عبده ورسوله أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَنَذِيرًا بَيْنَ يَدَيْ السَّاعَةِ، مَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ رَشِدَ، وَمَنْ يَعِصِ اللَّهَ وَرَسُولَهُ فَلَا يَصُرُّ إِلَّا نَفْسَهُ، وَلَا يَصُرُّ اللَّهَ شَيْئًا
 يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ
 يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا
 اما بعد

Originally the topic of the Khutbah was preserving time and especially that the beginning of the summer vacation, that's the most time people tend to waste and as a Muslim, we don't have a second of our life to wait. However due to a request before the Khutbah last minute request it changed. And the topic is going to be about a legend of Islām. As we know, an Ummah that continues from for 14 centuries that doesn't tie its end with its beginning is an Ummah at a loss. Because we have to look up to a certain category of people in our life. You have to, that's the way life is. Everyone has to look up to someone better than them. As you see in sports, there's sports stars, they have their own stars. Actors, they have their own stars and we as Muslims have our own stars for our spiritual being. And our stars are the Sahābah رضي الله عنهم اجمعين. The category or the years of Islām where they were non-existent, Islām would not have continued on to us. They are the people chosen by Allāh, to support the Prophet Muhammad صلى الله عليه وسلم, as In Shā Allāh [إن شاء الله] at the end of the Khutbah we reiterate again.

Our topic is about a man, we mentioned a lot of Khutab about him in this place actually but every time you mention a lot of stuff about him, there's more, new things to mention about him. And you can't mention him in a Khutbah or two or five or ten, Wallāhi [وَاللَّهِ] you could write volumes on this man. This man was the giant in bullying of his time. He grew up in Makkah from a family that were the ambassadors to outside of Quraysh. If Quraysh needed to send an ambassador, it would be from this man's family. His father was a harsh man and a tough man and that's probably one of the reasons he grew to be a harsh and tough man. This man was also physically strong, because his description is if he would walk in a gathering and the people around him would be walking next to him, it would be as though, he's on a horse and they're just walking. That's his height, he's not really on a horse, he's waking but it shows you how the people around him are short. His complexion – we have two complexions for this man – one of them is that he's very, very white from some history books, others say that he's very, very dark-looking and it's not really a taint or something that he had in his life. What happened was he was real light complexion in the initial years of his life. When he took Khilāfah and there was a year of hardship in his time he took it upon himself that he only eats like people eat and the hardship took his tole on him that it changed his physical features. This man was known to be bold – not bold, but rather very, very bold – this man is Abū Hafs 'Umar ibn al Khattāb رضي الله عنه. His names or the things we refer to him as al

Farūq, the one Allāh Divided truth from evil with. The second one is Abū Hafs, his daughter is named Hafsah, so we call him the father of Hafs. And the third one is Amīr al Mu-mimīn, the leader of the Muslims. Those are the three names that are given to this man 'Umar ibn al Khattāb **رضي الله عنه**. As I mentioned he was a bully, he was a bully back in his early days and he was a bully in Islām but on the truth path. That's why he's the one who said: "the best amongst you in Islām, are the best who were in Jāhilliyyah as well."

You know, the good ones in Jāhilliyyah, the ones who fight in their evil, when you get them on the right path, they are the ones who are going to be fighting for the right path as well. That's 'Umar ibn al Khattāb. He used to be the champion of his wrestling matches of his time. They had wrestling, just like we have and 'Umar ibn al Khattāb **رضي الله عنه** used to be the champion of that. It was him and his cousin. His first cousin was Khālid ibn al Walīd **رضي الله عنه**. It was either him or Khālid that was the champion. When 'Umar heard about the Prophet **صلى الله عليه وسلم**, he was in his prime, 27 years old. And he used his physical being and his image to deter people away from the Prophet **صلى الله عليه وسلم**.

His main job was to whip the Muslims. He had a servant, a female servant which he kept whipping and whipping until he hit her on her head and she lost her sight. She's one of the people Allāh gave a miracle to later on and Allāh gave her back her sight. One of his main job is to follow the Prophet **صلى الله عليه وسلم** or wherever he goes, he follows him. Why? Not to rest with the Prophet **صلى الله عليه وسلم**, that's part of it. The other part is when people see someone behind the Prophet **صلى الله عليه وسلم** like 'Umar no one dears and go stop the Prophet **صلى الله عليه وسلم**. Because that's 'Umar behind him. Because 'Umar is going to do something about it. It remained like that for 5 years and the Prophet **صلى الله عليه وسلم** was patient like that until the Prophet **صلى الله عليه وسلم** one time said: "o Allāh guide Islām with one of the two 'Umars". Two 'Umars, who are they? 'Umar ibn al Khattāb and 'Amr ibn Hisham. 'Amr ibn Hisham was the second most vilest man. That's like me today saying: "o Allāh give victory to Islām with president Bush or Sharūn". You say how the heck could that happen? That's exactly how the situation was. You got 'Umar bullying the Muslims on one side and you got Abū Jahl bullying Muslims on one side and you say: "o Allāh guide Islām with one of these two people". It wasn't two days after that, the story narrated by ibn Kathīr **رحمه الله**, he said: "'Umar **رضي الله عنه** headed to the Prophet. They didn't know whether he was guided or to kill the Prophet. A Sahābī intercepts him, he sees him: "where are you heading 'Umar?" He doesn't know that that Sahābī was a Muslim. He said: "to the Prophet." He didn't say to kill him; the authentic story doesn't say to kill him. he said: "I'm going to the Prophet". Assume, what would you assume? An evil man like 'Umar at that time. "I'm going to kill him." So, he went and said "why don't you go to your sister first? Your sister embraces Islām, go take care of her before you take care of the Prophet **صلى الله عليه وسلم**." So, he ran to the Prophet to warn him and the Prophet **صلى الله عليه وسلم** said: "if he comes here, and he knocks, we let him in. if he tries to do something, we kill him with his own weapon." So 'Umar goes to visit his sister then comes back to the Prophet **صلى الله عليه وسلم** and knocks on the door and the Prophet **صلى الله عليه وسلم** welcomed him in and tells him, grabbed him by his shirt because 'Umar is a tough man, he doesn't understand saying "how are you doing 'Umar? Sit down, relax." 'Umar is a tough, he needs a tough guy

to deal with him. He says "Umar, what brings you here?" 'Umar answers on the spot: "I come to embrace Islām, o Prophet of Allāh." On the spot.

أشهدُ أن لا إلهَ إلاَّ اللهُ. وأنَّ محمَّدًا رسولُ اللهُ

As soon as he said that in that hider where they were, was 70 people and 2 women approximately who were learning from the Prophet they began to chant اللهُ أكبر، اللهُ أكبر. This is one of the most victories Islām ever seen. Because now things change. Now, let's go on a zoom, shackle your secrets because we're going to go on a day with 'Umar in his life. Wallāhī-l-adhīm, not a day, just a few hours after he embraced Islām is more an Ummah in itself can do in generation. Just hours after he embraced Islām this giant. Just hours. Wallāhī-l-adhīm he did more than I and my generation and all generations can do with in hours after his life.

He says "o, Prophet are we on the truth?" He said "yeah", he said: "why are we hiding in here? Let's go." "Where?" "We want to go and chanting in public for Muslims. We want to tell the world we're Muslims." Before that, if you didn't have 'Umar with you, it's going to have a problem, now you have the giant of Islām with you. The Prophet said: "how are we going to do it?" 'Umar said "you, one row behind me and one row behind Hamza رضى اللهُ عنه." Another man and the Prophet صلى اللهُ عليه وسلم in the middle. And we go throughout the streets of Makkah and we chant اللهُ أكبر، اللهُ أكبر، لا إلهَ إلاَّ اللهُ، اللهُ أكبر and they did that throughout Makkah, no one of them was ever touched.

First time in Islām they ever declared their words of لا إلهَ إلاَّ اللهُ out in public. They go back. He's still not done. Pay attention, this is just his first hours in Islām. He goes to Abū Jahl and he knocks on his door. He says: "Abū Jahl,

أشهدُ أن لا إلهَ إلاَّ اللهُ. وأنَّ محمَّدًا رسولُ اللهُ

Abū Jahl slams the door in his face. If it was other than 'Umar, it would be a different story. They take him and torture him. This was 'Umar. He goes to the next leader of Quraysh;

أشهدُ أن لا إلهَ إلاَّ اللهُ.

The third leader of Quraysh:

أشهدُ أن لا إلهَ إلاَّ اللهُ

No one can touch 'Umar. Then he goes out and find the most guy who loved to spread rumors. You know, there's always people in our community who loved to spread rumors. So 'Umar رضى اللهُ عنه finds him and tells him "come here, I want to tell you a secret, you don't tell no one ever" and he said "yeah, go ahead". He said:

أشهدُ أن لا إلهَ إلاَّ اللهُ وأنَّ

He said: "before I finished "وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ" he was running in front of me telling everyone 'Umar became a Muslim". That's what really 'Umar wanted. He wanted everyone to know. They have a battle the next day after that, the morning after that in the morning and he said – after they found out that he's a Muslim – from before sunlight until near Duhr time, they're fighting with 'Umar ibn al Khattāb رَضِيَ اللَّهُ عَنْهُ. Quraysh cling up on him and they cannot harm him. Fight by sword from all of Quraysh, nearly all the leaders of Quraysh against 'Umar, they can't apprehend him, they can't harm him, they can't do nothing to him. They give up, they go on their own way and he goes on his own way. This is a day and a half of 'Umar ibn al Khattāb's life in Islām. And by the way: 'Umar's life in Islām, you think he was 60 years old, we live approximately, average 60-70 years old. 'Umar's life in Islām was only 30 years old. Because he embraced Islām at the age when he was 32 and he died at the age of 63. And that's how Mu'ādh ibn Jabal رَضِيَ اللَّهُ عَنْهُ was. And that's nearly the same age as Ja'ffar ibn abī Tālib رَضِيَ اللَّهُ عَنْهُ was. And that's the same age as Mus'ab ibn 'Umayr رَضِيَ اللَّهُ عَنْهُ was. 30 years was all their lifespan in Islām. We live a lifespan of 60, 70, 80, 90 we die and become dirt and no one knows after us the day after they bury us in the grave. Maybe if you're lucky your children may say: "may Allāh have mercy on him". Because we never learned the life of these legends. These heroes of Islām, we never looked up to them. We looked up to those people who we try to follow in their footsteps and forgot about these heroes.

'Umar رَضِيَ اللَّهُ عَنْهُ could have probably been popular in his time. Look what Allāh did to him in Islām. He raised his name in this life till the Judgement Day and he's going to raise his name in the Life After in the peaks of heaven. 'Umar رَضِيَ اللَّهُ عَنْهُ decides to migrate to Makkah and to Madinah and to Habasha. And when he decides to migrate, everyone does it in secrecy except 'Umar. He stands on a mountain and he says: "if you want your mum to weep over you, follow me, because I'm heading to migrate to Allāh and His Messenger". 'Umar رَضِيَ اللَّهُ عَنْهُ migrates, takes all his friends and know how unique it is. When 'Umar used to affect people negatively after Islām he affected them positively because you are what your friends are. You are what your friends are. 'Umar in his evil days used to deter people from Islām. After Islām, it was the total opposite of that. He had a near friend named 'Ayyāsh ibn abi Rabi'ah, he took him with him to Madinah. One of his closest associate. He took him with him to Madinah. When they got to Madinah 'Ayyāsh his mum sends messengers to 'Ayyāsh telling him she'll never eat until he becomes a non-Muslim, she'll never sit in a shade until he becomes back as a non-Muslim and goes back to Makkah. So, he has some sympathy to his mum. And he gathered himself to go, he said "I'm going to go." 'Umar said "no", this is 'Umar's best friend. He said: "don't go.", he said: "well, all I want is my money that I left in Makkah, I'll bring it and come back". 'Umar knew he goes back, "they're going to sway you to go back to their religion. Don't go, 'Ayyāsh." He said: "I'm going to go". So, under the persistence of 'Ayyāsh, he's going to go. 'Umar said: "then take my camel, maybe that will remind you later on if you go and go astray, that I gave you this camel, remind you to come back here." He takes 'Umar's camel. He doesn't give up. And 'Umar takes him out to the

outskirts of Madinah, walked him out and begs and pleased with him to come back. He doesn't want him to turn as a non-Muslim.

The days go on, years go on and he stays in Makkah. He stays in Makkah 'Ayyāsh. Then Allāh revealed in the Qur'an:

قل يا عبادي الذين أسرفوا على أنفسهم لا تقنطوا من رحمة الله

O, you who transgress your boundaries, despair not the Mercy of Allāh! Allāh forgives all sins. What you think 'Umar does? 'Umar is a man on a mission. He has to affect his surround. He remembers 'Ayyāsh, he writes a letter to 'Ayyāsh: بسم الله, Allāh Has revealed in the Qur'an: قل يا عبادي الذين أسرفوا على أنفسهم

As soon as that Sahābī, 'Ayyāsh رضي الله عنه reads that, he heads back to Madinah as a Muslim again under the command and the friendship of 'Umar ibn al Khattāb رضي الله عنه. 'Ayyāsh later on said: "Wallāhī the most thing that affected me was that letter". That today is an e-mail you send out a friend instead of sending something that doesn't need to be send out. Instead of wasting your time in that what shouldn't be wasted. If you write a letter how would you know that it would guides another person? Another group of people, another masses – today you have websites you can make which you can guide masses of people. Umar took it upon himself "I'm on a mission, I have to bring 'Ayyāsh back". Not only him, tens and tens of others who embraced Islām under the hands of 'Umar ibn al Khattāb رضي الله عنه. There's many stories of what 'Umar did in the battles, we put that aside. But I want you to take how much Allāh and His Messenger loved 'Umar and how much 'Umar loved Allāh and His Messenger. You know, if you have good dreams about someone, there's someone you like a lot. There's always someone you like about... when there are good dreams, it's someone you like about and think a lot about. Just imagine how many dreams the Prophet صلى الله عليه وسلم had about 'Umar. His first dream, one of his first dreams, he said "I seen people today with shirts or thobes. The thobe that we wear, qumuz [قميص]. It's called back then the qumuz. Some of it is up to their weight, some of it is a little bit below and I seen 'Umar dragging his on the floor. They said: "o, Prophet of Allāh what's the interpretation of that?" He said: "a Dīn, his religion. His faith is very strong." And in another hadīth he said: "I seen that I was at a well of yoghurt and I was pulling out the yogurt. You know, there's a bucket and you pull it out the yogurt. "And I was pulling it out and I took my turn out it. Then Abū Bakr came and he pulls out a little bit more. Then 'Umar comes and

لم ارى احدا يفري فريه

had the way he was taken that yogurt out of that, he never seen anyone do that ever. He said "o Prophet, what it was that?" He said: "knowledge". Not only knowledge that 'Umar had but rather knowledge that 'Umar spread throughout the world and 'Umar رضي الله عنه his Islām was 1630 towns that fall under the command of لا إله إلا الله in his time and 'Umar's time was 4000 masjids that was built during the time the Khilāfah of 'Umar ibn al Khattāb رضي

الله عنه which was ten years six months and four days. 4000 masjids, 1630 towns during 'Umar's lifespan, listen to this other dream: the Prophet صلى الله عليه وسلم said: "I had a dream yesterday that I seen a beautiful mansion in heaven. And that mansion I seen in front of the Hūr al 'Ayn, the beautiful women of heaven. I said: "who's that mansion for?" They said: "that's for 'Umar." The Prophet صلى الله عليه وسلم said: "it was so beautiful, so beautiful". You know what? The Prophet's dreams are just like revelation. Just like they're in the Qur'an. If you hear the Prophet had a dream, it's not like our dream, could be the devil coming to us telling us instigating. If the Prophet had a dream, it's a dream that's like revelation. It's like a hadīth. He said: "that palace, I seen that palace and I said who's that palace for and they said: for 'Umar." He said: Wallāhī, it was so beautiful". This is the Prophet: "it was so beautiful that I want to to enter and go inside there and see how it was like inside. But I knew you were jealous, 'Umar". 'Umar is jealous over his things. He said: "I knew you were jealous and I don't want to upset you." And 'Umar began to cry he said: "o Prophet, I'm jealous but not over you am I jealous", رضي الله عنه and صلى الله عليه وسلم.

'Umar رضي الله عنه was a man who when he spoke, Qur'an came in his support. Not once or twice or three but rather, Wallāhī more than ten times. When 'Umar speaks the Qur'an comes in his aid. He said: "when I spoke about; the Prophet صلى الله عليه وسلم had a dispute with his wives and he said: "let the Prophet divorce them Allāh will replace them better than them. Virgins and ones who were married as well."

عسى ربه إن طلقهن ان يبده أزواجا خيرا منهن مسلمات مؤمنات قانتات عابدات
سائحات ثيبات وأبكارا

The same statement he uses, is the same statement in the Qur'an that we have today. He said again; you know when you go to Hajj or 'Umrah? You have to pray as you do Tawāf seven times, there's Maqām Ibrāhīm – the footsteps of Ibrāhīm. A stone where Allāh inscribed his feet, you have to pray two rak'at behind it. Every Hajj has to do it. Sunni, Shī'ah, Khawārij, Mu'tazilah, everyone got to do it. Everyone got to do it You know who that's in honor of? 'Umar رضي الله عنه. They don't realize that. Everyone got to do that in honor of 'Umar رضي الله عنه because 'Umar said:

لو اتخذنا من مقام إبراهيم مصلى

Let us pray behind Maqām Ibrāhīm. And the Prophet صلى الله عليه وسلم listened to his suggestion. The words come down from Allāh on the spot:

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مَ مُصَلًّى

You got to pray behind that two rak'at. Why? in honor of 'Umar رضي الله عنه. The third one and the most astonishing one, the ones who hate 'Umar should all take their hijab off. Because our hijab for our women is in honor of 'Umar رضي الله عنه. 'Umar رضي الله عنه says: "o Prophet of Allāh, couldn't evil people walk upon your women? Why don't you order them

to cover up? Because good people comes and visit you, bad people... why don't you make hijab?" Allāh comes down in the Qur'an with the verse:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ ۗ

Tell your wives – not your wives only, and not your women only and not your daughters only, but the whole women of the universe

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ ۗ

Honor on top of honor. He says: "o, Allāh give us the pure and pure answer for alcohol." Allāh says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ

Khamr is prohibited upon you. He says: "o, Allāh give us a time of privacy". Allāh Says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنُكُمْ

Three times where even if you walk out your father's house, you have to knock on the door. Before Fajr and after Fajr and after 'Ishā you have to knock on. Verses after verses in the Qur'an that come because the Prophet صلى الله عليه وسلم said: "if there were people who would talk revelation, it would have been 'Umar."

لو كان في الارض منهمين لو كان منهم عمر

The Prophet صلى الله عليه وسلم said:

ان الله جعل الحق على لسان عمر وقلبه

Allāh Put the truth on the tongue of 'Umar and the heart of 'Umar. What more do you want than that? I leave you with two hadīths, every time I read it, my heart melts to these hadīths about the Prophet صلى الله عليه وسلم. Wallāhī-l-adhīm it's an honor, I do anything to get that honor and any Muslim would as well. He [the Prophet] walked next to 'Umar ibn al Khattāb. They're walking, and ibn 'Umar is there with them. His son, 'Abdullah ibn 'Umar. The Prophet صلى الله عليه وسلم takes 'Umar's hand and look at the hadīth: and he relates his fingers with 'Umar's fingers and they're walking. Imagine that. The Prophet does that to that man. He walks and he's talking to him. And 'Umar doesn't talk to the Prophet, he's astonished that his hand is with the hand of the Prophet صلى الله عليه وسلم. He tells the Prophet صلى الله عليه وسلم: "Wallāhī, I love you". So, the Prophet answers: "you love me more than your wealth? And more than your family? And more than yourself?" 'Umar says: "more than my wealth? And more than my family, for sure. But more than myself?" He's hesitating, the guy is pure. He's not going to lie. He's not going to say: "if it was me, maybe he just put an act on for the Prophet صلى الله عليه وسلم". This guy didn't know what hypocrisy is, didn't know what lying is. He tells the Prophet "more than my wealth: yes!",

“more than my children, yeah” “but more than myself, how could you?” How could you love... Ibn ‘Umar said: “he went on by his own, he took a walk and then he came back, shouted: “Wallāhī, I love you more than I love myself!” Ibn ‘Umar later on said: “dad, what happened? You took a walk by yourself, you came back. What changed it?” He said: “I went alone and thought, who do I need more on the Judgement Day? Myself or the Prophet **صلى الله عليه وسلم**? When Hellfire is there and you need the intercession of that man, a Hell blazing fire, which one do you need more? Which one is the one who guided you from the darkness of this life to the brightness of this life? And in the Life After the same.” He said: “when I realized how much I need him on the Judgement Day, Wallāhī I love him more than I love myself”. And that’s how we should, all Muslims do. And another one, many of this hadīth; another hadīth. Ibn ‘Umar after the death sitting and talking about the old memories that they had with the Prophet **صلى الله عليه وسلم**. So, ibn ‘Umar said: “tell me some of the things that you and the Prophet **صلى الله عليه وسلم** used to do.” He said: “if there’s any story I forget, this one I will never forget.” What is it? He said: “one time I went to do ‘Umrah and the Prophet **صلى الله عليه وسلم** is in Madinah. And I said: “o Prophet give me an excuse to go, allow me to go to do ‘Umrah”. So, he said: “he took me and walked me out of the outskirts of Madinah on my way to Makkah, when we got down, he embraced me and he told me “don’t forget us from your du‘ā, my dear little brother ‘Umar.”

Look at that beautiful words. Prophet is in heaven. The Prophet **صلى الله عليه وسلم** is in heaven, he doesn’t need my du‘ā or your du‘ā. he’s forgiving for all sins he would have committing before and after. He’s just trying to sympathize, shows his love to this man that he had and look to his words; he didn’t say “my brother”. “My dear little brother, ‘Umar.”

لا تنسنا من دعائك يا أخي

Wallāhī, those two hadīths alone are more than any Muslim would do to get the honor of telling the Prophet **صلى الله عليه وسلم** to make a du‘ā for us, or putting his hand in your hand. That’s the giant ‘Umar ibn al Khattāb **رضي الله عنه**.

One time, he’s sitting, the Prophet **صلى الله عليه وسلم** is sitting by a well. Abū Mūsā al Ash‘ari, there’s a well and there’s a fencing yard on the well cause the people were only allowed to go get the water by the permission of the owner. So, Abū Mūsā al Ash‘ari sees the the Prophet **صلى الله عليه وسلم** sitting on the edges of the well with his feet in the water. No one asked Abū Mūsā to be his bodyguard or anything he just want to show that he’s doing something to the Prophet. So, he stands by the door and he said: o Prophet of Allāh I want to be your bodyguard. Stand by the door, not allowing you. So, the first one who comes in and knocks on the door: Abū Bakr. He says: “hold on, let me ask the Prophet if I let you in”. He’s going to let him in the Prophet was open to the public. Abū Mūsā just want to feel that he’s wanted and that he does something to the Prophet **صلى الله عليه وسلم**. So, he said: “the Prophet allowed you to go in and you are granted a place in heaven. You’re granted a

place in heaven." Then he goes and stands by the door, the second one knocking on the door is 'Umar, he says "come on in and you're granted a place in heaven." And you know where they sit? They sit exactly like they were buried. One sits on the right side of the Prophet **صلى الله عليه وسلم**, one sits on the left side of the Prophet **صلى الله عليه وسلم** with their feet in the water. Then comes 'Uthman and 'Ali and the rest of the ten granted places in heaven and each one the Prophet **صلى الله عليه وسلم** said they are granted places in heaven. Uniquely enough – when some of the scholars mentioned this – they mentioned that how initially Abū Bakr and 'Umar sat; one on the right, one on the left and 'Uthman across from them is exactly how they were buried today. One on the right, one on the left and 'Uthman buried out in front of them in the Baqi. Granted places in heaven, what more do you want than that? Honor on top of honor for this man. 'Umar **رضي الله عنه** walked in on the Prophet he hears the women, or he doesn't hear the women, but the women around the Prophet **صلى الله عليه وسلم** are hiring their voices and laughing. So, when he walked in, they stopped and the Prophet started laughing. So 'Umar said: "o Prophet of Allāh, may Allāh make all your days so happy, what's so funny?" He walks in and the Prophet is sitting there laughing. He said: "I had women here, they raised their voices, when they heard you coming in, - they were scared of 'Umar -. They all remained silent and that's what made me laugh." 'Umar **رضي الله عنه** tells the women: "o, you enemies of yourselves, you fear me more than you fear the Prophet **صلى الله عليه وسلم**?" and the Prophet **صلى الله عليه وسلم** smiles more and says:

يا ابن الخطاب

"O, you son of Khattāb. Wallāhī you never walk in an alley except the shaytan fears you and runs away to another alley." So, if you got 'Umar walking in the alley, and you're not in the same alley, you're a devil walking behind the devil. The other category; you're either with 'Umar or you're either with the devil. You take the choice that you want. This the giant of Islām, 'Umar ibn al Khattāb. He takes the Khilāfah, let me take you a few samples of Khilāfah before he enters in his first Khutbah.

He takes Khilāfah under 100 % approval of all the Sahāba. 100%. I don't care what people say today, I don't care what people say 400 years ago. When 'Umar became the Khalīfah, every single man of his time approved it. You can change history or I can come right now and write a book and say: "Wallāhī the Sahāba didn't approve that." We go by what's textual proof. Everyone, 100% including 'Ali approved of Abū Bakr. 100% approved of 'Umar and even whatever happens other than that, once we got 100% approval by Abū Bakr and 'Umar by all the Sahāba. That's what we go by. In addition to that, the hints that the Prophet **صلى الله عليه وسلم** gave: that the first Khalīfah is Abū Bakr, the second Khalīfah is 'Umar. He takes the leadership. This giant man that once; someone asked him a question. Someone knocked on the door. This was in the leadership of... but I want to show you how his harshness changed to lenience and why. Someone knocked on the door of 'Umar and they say - one is a Jew and one is a Muslim [named Bishr]. "We have a dispute over merchandise that we had and, who

gets the merchandise over here? The Muslim one wanted to go to a Jewish leader [Ka'b ibn Ashraf] to judge him, cause the Muslim was one of the hypocrites and he wants to bribe the Jewish leader to get it. The Jew was a foreman who wanted the justice of Islām. So, they went to the Prophet, the Prophet ordered the merchandise be to the Jew. They went to Abū Bakr. Abū Bakr ordered the merchandise be to the Jew. They knocked on 'Umar's door the Jew said: "we went to our Prophet, we went to Abū Bakr and they gave me the judgement and now he [the so called Muslim] wants to come to you..." 'Umar said: "is that true?" to the Muslim. He [the so called Muslim] said: "yeah". 'Umar said:

انتظرنى قليلا

Wait one minute. He comes out with his sword and he chopped his neck off. On the spot. Then the hypocrites play a role. "O, this guy is a Muslim". When I kill a Muslim, what happened? I got to be killed. They said: "'Umar killed our man." The hypocrites come out. So, the Prophet صلى الله عليه وسلم has no choice but nearly to make a judgement his best friend his neck is going to be cut off. 'Umar. Before he makes that judgement, revelation comes from Allāh to protect 'Umar:

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أُنزِلَ إِلَيْكَ

You know of those liars, who claim they're believers in you?

وَمَا أُنزِلَ مِنْ قَبْلِكَ

They claim to be believers in you in that what was revealed before you.

يُرِيدُونَ أَنْ يُتَحَاكَمُوا إِلَى الطَّغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ

They want to go and have the kafir be their judge instead of the believers.

وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿١٠٠﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ

And if we tell them: come to Allāh and His Messenger, we tell that hypocrite, supposed believer: come to Allāh and His Messenger!

رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا

You see the hypocrites flee away from you. He's a hypocrite. We tell him Allāh and His Prophet gave a command, Abū Bakr gave command.

رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا ﴿١٠١﴾ فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ

How is it, o Prophet when Allāh hit them with a misery?

فَكَيفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ

They were hit with a misery because of something they themselves did. They themselves did it.

ثُمَّ جَاءُوكَ يَخْلِفُونَ بِاللَّهِ إِنَّ أَرْدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا

They come to you saying: "Wallāh, Wallāh we want it good. This is our brother being killed by 'Umar. But they are all liars." Allāh clears them in the Qur'an. Allāh clears them in the Qur'an, he goes away, a free man. More honorable than he was. We worship Allāh in the Qur'an, that talks about 'Umar, not one or two but tens of times. He takes the leadership, he gave a speech. He tells them "I was harsh during the time of the Prophet because I put my harshness in my physical strength under the lenience of the Prophet. If he needs it, he uses it. Then I put my physical strength in harshness under Abū Bakr. If he needs it, he uses it. Now I'm the leader and you guys are going to see nothing but lenience from me." They began to cry, then he tells them "what would you do if I were to make a mistake?" The giant, the guy who no one dears to look at; "what would you do?" One of the Sahāba gets up and he says: we're going to stray you with this → with the sword. He says: "Alhamdulillah, that from my Ummah are people who correct me when I make a mistake."

This giant that took – look how Islām does to a person – Islām melts the heart of a Muslim, makes the heart just. This guy was the same guy who took his daughter on his shoulder and dug a grave for her, buried her alive and when he was burying her alive, she used to cling the dirt out of his beard. He used to say: "one thing in Jāhiliyyah, before Islām makes me laugh and another one makes me cry. What makes me cry is how I took my daughter to bury her alive and when I was burying her, the dust was coming in my beard to put her hands through my beard. I buried her alive. The other one that made him laugh was I had a statue of date - Everyone had a statue, everyone where you going to go you have to have a statue. So, if you want to go on a journey and you don't have enough money, you just make one on a date and worship it - he said: "I took one on a journey and I got hungry and I ate my lord." One of them made him laugh, one... look how Islām made that harsh, hardest man, look in a few examples I'm going to show you melt to a child who's crying to a woman who's screaming and look how He gave him the wisdom. What an ignorant, he was in Jāhiliyyah. What a thinker he was in Islām. Islām gives you the mentality to think of. What was it if you would eat a date that he supposedly worships as his lord.

'Umar started what today you would call as the police petrol. You know the police petrol in the neighborhood? That started by 'Umar, what was called 'as'as back then. 'Umar started there back then and the only thing is; 'Umar did it himself. He would walk in the alleys at night make sure everyone was okay. And one time he hears a woman screaming. He tells the husband – knocks on the door – why is your woman screaming and waking up the neighbors at night? He said: "she's giving pregnancy and I don't know who to take her to. There's no woman in the house to help her." 'Umar runs and brings Umm Kulthum, his wife and walked in. She walks in the women section and he's in the men section and he's sitting with the husband and after Umm Kulthum helped to give birth to a baby, Umm Kulthum says: "congratulate your friend because it's a babyboy, Amīr al Mu-mimīn." She said "Amīr al Mu-mimīn", the leader of the Muslims. The guy who's sitting there doesn't even know that that guy helping him, runs to get his wife to help him and that's 'Umar رضي الله عنه. "Amīr al Mu-

mimān"? He's stunned. He can't say nothing and doesn't say nothing until 'Umar and his wife Umm Kulthum leave later on.

He walked one time in Madinah. He heard a woman and her children arguing. The children yelling and crying. So 'Umar رضي الله عنه asked her: "what are you arguing about? Why are the children crying?" She said: "there's a man, he's evil, 'Umar. He's not just because we don't even got nothing to eat. All I do at night is I food a pike of water and I trick my children thinking that there's food in there and cook, until they fall asleep. 'Umar doesn't give us nothing". So 'Umar immediately... that's 'Umar she's talking to, she doesn't know it. 'Umar runs back to the house of the Muslims with his servant and they carry a bag of wheat. And he tells his servant "carry". The servant says: "you want me to carry it?" He says: "no, you carry it on my back, who's going to carry my sins on the Judgement Day?" 'Umar on his back carried the bag and takes it to the woman. Talha رضي الله عنه said: "every night of a certain day of a week, 'Umar goes to a house of a blind woman". He got suspicious. One day he waits until 'Umar leaves and he knocks on the door. Talha said: "you know that man that just left, what is he to you? What is he coming here every week for?" She said: "oh, he's a guy he comes here every day and cleans for me, he cooks for me, he milks my sheep and when I ask him: 'who are you?' he says: 'I'm 'Abdullāh, make du'ā for me'". Look at that. A guy who buried his daughter alive to a guy who weeps to the calling of a woman, the orphans. You know what he used to do? When there's orphans and widows or women who their husbands are on duty in Islāmic countries, he goes around and says: I'm the father of the children, anything you need you come to me." He died with 68 dirhām. This is the empire of the Muslims. The power he had over the world no other leader have probably of his time. He says: "anyone who had children, I'm their father". When one of them who needed to write a letter to their husband, it was 'Umar رضي الله عنه who did that. This is the giant of Islām that melted with.. with, with? لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ.

The last thing or the main misconception that is given about 'Umar, is that 'Umar during the Prophet صلى الله عليه وسلم his time, the main factual. You know, some of the evil people Wallāhī they say it: Ni'matullāh Jazā-ir [نعمت الله جزايري] may Allāh curse his soul, wrote in his book that 'Umar is a homosexual. Another one, Wallāhī. Not a homosexual I mean a scholar wouldn't even talk in those descriptive, filthy words. He says: "a homosexual can only be cured by the smell sperm of a man." That's what they say about 'Umar. This is the least about 'Umar. Not only that, they say that he's the devil or he is part of it. Wallāh, it is in their book. By saying, I have the book. You know, that's what they claim about 'Umar رضي الله عنه. That's why I say to you: if someone hates you because you love 'Umar or you're a follower of 'Umar; it's an honor. There's a hater of 'Umar and loves you, Wallāhī you got to double check your belief. Wallāh, Wallāhī it's an honor for you to be hated by someone who hates 'Umar. It's an honor! Wallāhī-I-adhīm, if someone likes me who hates 'Umar I think I'm a hypocrite. How could you like me if I love 'Umar? If I tell you your dad is a homosexual, he likes male

friends and this and so on but you know what? We're brothers and sisters you know we should get along but your dad is homosexual. What would you say? But no, 'Umar has no honor no value. I tell you, someone said that about your father, forgive him because your father is someone who comes and lives In Shā Allāh Allāh would grant him a higher place in heaven. However, 'Umar is Islām and Islām is 'Umar. 'Umar رضي الله عنه, the only factual thing they have against 'Umar is one thing; they say that 'Umar during the deathbed of the Prophet صلى الله عليه وسلم said - the Prophet asked for a writer to come and write and the Prophet said: "bring someone to write", 'Umar and Abū Bakr had an argument. Abū Bakr said: "bring someone to write", 'Umar said "no, the Prophet is passing in and out, he's weak passing in and out. He's on his verge of death. "Let him write." 'Umar did not know the Prophet is dying. He did not know it. And I tell you why he didn't know it. So, he was passing in and out, let him rest I think it's better, we will write whatever he needs to write. Number one you got to know is that whatever the Prophet صلى الله عليه وسلم is going to write we don't know. Could have been Abū Bakr is the Khalīfah, could have been 'Ali is the Khalīfah. Could have been the additional things that are harām. But we know that Islām is compiled and that that was not written, we did not need to know it. Because Islām is fully compiled and full. The number two thing is this is not a deviancy in 'Umar. I would probably have reacted it. You see your father on his deathbed, he's passing in and out. You tell your brother and sister: "leave him, let him rest". And your father wants to write a will, who gets what? You say, I say let him rest maybe In Shā Allāh he's going to feel better. Your brother says "no, let him write". Everyone has that kind of argument. And to show you that 'Umar wasn't evil, 'Umar didn't know that the Prophet صلى الله عليه وسلم was dying. Because as soon as the Prophet صلى الله عليه وسلم died, he lost his temper. And he took out his sword and he said "Wallāhī, you hypocrites who said that the Prophet صلى الله عليه وسلم died, I'm going to chop your necks off. He only wants to meet Allāh, like Mūsā wants to meet Allāh" and he's going to come and chop you hypocrites' necks off. And Abū Bakr comes and says: "'Umar, rest, sit down." 'Umar is blocked. He's gone, he doesn't know what is that. And Abū Bakr gets up and recites verses from the Qur'an and he says: Muhammad is only a Messenger prior to you. If he dies, he's like

أَفَايِن مَاتَ أَوْ قُتِلَ أَنْقَلَبْتُمْ

Do you render as non-believers if he dies or he's killed?

وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ

If you render as non-believers, you will not harm Allāh but you will harm yourselves. 'Umar رضي الله عنه sat down he said: "Wallāhī after I heard that verse that I memorized and I know when it was revealed and I know what part of the Qur'an it's in, when I heard it I have forgotten." You know when you lose your mind, your temper you forget that. He said: "Wallāhī, my knees would not hold me up." He fell down to his knees. So, did this man think that this guy is going to die if and he's trying to hide something? No way. No way by Allāh. Assuming it was, let's assume. Assume, for the sake of argument; it was a mistake. All that bright history of 'Umar, all that what he did to Islām; you pull out a little mistake like that and

you want to defame him in it? That's an honor for a human being to all that history in Islām and that one tiny little mistake that he did.

استغفر الله لي ولكم فاستغفروه انه هو غفور الرحيم الحمد لله الصلاة والسلام على
رسول الله اما بعد

'Umar رضي الله عنه lived to be the exact age of the Prophet صلى الله عليه وسلم; 63 years old. And he went and made hajj at the age of 63. When he came back from Hajj he sorts of he got weak, gives speeches to people to forgive him. He came back to Madinah and he seen in his dream that a rooster pokes him in his side three times. And they interpreted that dream that you're going to be stabbed and you're going to be stabbed because it's a rooster by a non-Arabic person. So, 'Umar رضي الله عنه began to make his du'ā: "o Allāh make me a martyr in Madinah and allow me to die in Madinah" cause dying in Madinah has a special death cause the Prophet صلى الله عليه وسلم said: "if you can die in Madinah then die". Because it's the best death. First people who'll be resurrected with the Prophet Muhammad صلى الله عليه وسلم. So, they said: "'Umar, how could that be true? How could that be true? How could you become a martyr in Madinah while there's no fighting in Madinah?" You want to fight you go all the way up to the lands of the Persians what today Iran and 'Iraq is. That's where the lands of the Muslims reach or you go all the way down where the borders of Afghanistan what today is Afghanistan. That's how big the border is. You say you want to be a martyr a Madinah, how could that happen? Allāh wanted to give him what he desired.

In his Salāh al Fajr he read surah Yusūf – and look how prayer is important to Muslims. He's reading Sūrah Yusūf. A man named Abū Lu'lu-a al Majūsi [ابو لؤلؤة المجوسي], a young man. Young man Abū Lu'lu-a al Majūsi was a servant of al Mughira bin Shu'bah [المغيرة بن شعبة]. Al Mughira bin Shu'bah was... 'Umar ordered all non-Muslims to be out of the Arabian Peninsula, more so in Makkah and Madinah. However, there were some left there. Mughīrah said: "this is my servant, I make my money of him." He was a guy who did everything. You know a handy man, he did everything. That's his job a handy. And Mughīrah, Mughīrah would take a hundred dinār from him a day and the rest would go to Abū Lu'lu-a. So Abū Lu'lu-a come complained to 'Umar, he said: "he takes a hundred, that's too much from me". 'Umar told him: "that's not a lot." 'Umar waits till Mughīrah, until Mughīrah lowered the price. He just want to make peace between the two. Al Mughīrah took it too hard how 'Umar would say that, that's number one thing but that's not the reason why he killed him.

'Abd-ar-Rahmān ibn 'Awf seen four Jewish people in Madinah who were not supposed to be in Madinah sitting with Abū Lu'lu'-a on his side. When 'Abd-ar-Rahmān ibn 'Awf passed by, they jumped up and dispersed quickly. A few days later, Abū Lu'lu'-a al Majūsi walks in the rolls of Salāh al Fajr, takes a double-edged knife. From both edges they had a knife to

something and stabbed 'Umar رضي الله عنه 6 times in his back and his stomach. He falls down to his knees saying:

حسبي الله ونعم الوكيل

The Muslims, some attend to Abū Lu'lu'-a al Majūsi to apprehend him, other attend to 'Umar to take him and smoothly right behind him 'Abd-ar-Rahmān ibn 'Awf moves up and continues the prayer. They take 'Umar to his house and Abū Lu'lu'-a goes and as they apprehended him, he killed himself. Abū Lu'lu'-a al Majūsi. What happened later on is 'Umar is sick and he's lying on his deathbed. And they want to ask him, some of the situations about the Ummah and 'Umar is out, and he didn't finish his Fajr, he only prayed one rak'ah. The second rak'ah he did. So, they're asking him, 'Umar is out, he's knocked out. Ibn 'Abbās is out there he had to wake him up. He said: "tell him, it's time for Salāh". "As-Salāh" and 'Umar jumps up. You talk to him, you scream at him, you put push him, but time for Salāh is what wakes him up. He tells him "Salāh" and he said: "did I finish my prayer?" He said: "we got one more rak'ah". He gets up to finish the rak'ah. The blood is coming out of his side, the doctor came and nursed him, gave him yogurt and he seen that the blood is gushing out from the holes and the stomach and his back. He said: "that's it 'Umar, that's it, you're done with, you're going to die." 'Umar رضي الله عنه keeps going and trying to finish his second rak'ah. Today look, we got the heat in our house, we got the air-conditioning in our house, we got the comfort in our house, we got alarm clocks. We got nothing to do in summer vacation and how many pray the Fajr on time? This guy was seriously bleeding and he wanted to finish Salāh al Fajr and he keeps going in until he finishes it. When he's done, ibn 'Abbās walks in and he said "'Umar, praise to you. You're dying. Your Islām gave victory to Islām. When you became a Muslim, you gave victory to Islām. When you migrated, your migration gave victory to people who wanted to migrate as well. When you became a leader, you led with justice for 10 years and 6 months and 4 days." He told him: "enough ibn 'Abbās, enough! Wallāhī I wish I meet Allāh zero – zero. No sins, no deeds." He feared Allāh, he thought no matter what he was doing. I say the justice of 'Umar we wish, the Muslims and non-Muslims should wish there was a sheep of 'Umar. Cause 'Umar رضي الله عنه, Wallāhī a sheep! In Syria or in another narration in 'Iraq were to stumble on the pavement Allāh would ask him on the Judgement Day: "why didn't you pave the road for 'Umar?" Wish we're the sheep of 'Umar to see the justice of 'Umar. When a Coptic hit... when 'Umar رضي الله عنه put 'Amr ibn al 'Ās in Egypt and 'Amr ibn al 'Ās his son hits the son of a Coptic and the son of the Coptic – Coptic means the Christians in Egypt – he won 'Amr ibn al 'Ās his son began to beat the son of the Coptic. So, the Coptic and his son go to Madinah. A journey of nearly a month back then. And they say: "'Umar, your governor over there his son hits my son." He says: "o, he did? Son him up, come over here 'Amr." The leader, governor. Look Islām doesn't play games. "Come over here." He asked 'Amr and his son: "what happened is true?" They say "yes". So 'Umar himself holds the son of 'Amr ibn al Ās, he says to the Christian Coptic: "hit him. Hit!" cause he used to call himself 'the son of the honorable'. "Hit, hit the son of the honorable. Take your revenge back." When he was done he said: "now, hit the father for not giving you your right back back in Egypt."

The justice of 'Umar. Not an animal, not a sheep, not a child, not a Jew, not a Christian was ever oppressed under his leadership. Wallāh and that shows you the only thing practical in this universe today is **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ**. That's when you going to see peace all over the world. That's when you're going to see all religions that want to pray under the leadership under their religion; every religion has the right to do what they want under the leadership of **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ** outside the Arabian Peninsula. That's the justice of Islām. Falastīn never ever seen peace except when it was under the leadership of the Muslims. And that's why 'Umar ibn al Khattāb **رضي الله عنه** on his deathbed said: "I wish zero – zero. I wish my balancing scale by Allāh was zero – zero." Then 'Ali walks in. and 'Ali says the words to calm him down. He said: "'Umar, I used the Prophet **صلى الله عليه وسلم** say; me and Abū Bakr and 'Umar walked in. Me and Abū Bakr and 'Umar walked out. Me and Abū Bakr and 'Umar went up Uhud. Me and Abū Bakr and 'Umar left Uhud." There's tens of hadīth: 'me and Abū Bakr and 'Umar'. He said: "I asked Allāh **وتعالى سبحانه** the same way He gathered you – and there's so many hadīth – that He unites you three in heaven." That's when 'Umar smiled in assurance that In Sha Allāh his destiny is heaven and that's when **رضي الله عنه** died and that he asked that he be buried next to the Prophet Muhammad **صلى الله عليه وسلم** where he's buried. He said – before he died – ask 'Ā-isha, he said: "and when I died, ask 'Ā-isha cause that place was for 'Ā-isha." She says: "Wallāhī, I wanted that place for myself, but since 'Umar asks he was a closer friend of the Prophet **صلى الله عليه وسلم** and he was buried there." This is Wallāhī, a minor, minor detail of what 'Umar **رضي الله عنه** was about and these were what the Sahāba all about; in the Qur'an Allāh always commands the Sahāba, Muhājirīn and Ansār and then commands those who follows them. It's in the Qur'an. The followers of the Sahāba are in the Qur'an.

**لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا
وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ ۗ**

Allāh praises the Muhājirīn, then the Ansār. The next verse:

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ

Then the Ansār. The third one is: you guys.

وَالَّذِينَ اتَّبَعُوهُمْ

The followers of the Sahāba.

وَالَّذِينَ اتَّبَعُوهُمْ

Not just regular following **بالإحسان**, meaning following the path of the Sahāba. Guidly, rightly guided following the path of the Sahāba. The following of the Sahāba is the path that's in the Qur'an.

وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ

In nearly every verse in the Qur'an; Allāh praises the Muhājirīn, the Ansār then praises the masses of Muslims who follow the path of the Muhājirīn and the Ansār who are the Sahāba.

ثم صلى على خاتم من نبينا وإمام المرسلين فقد امركم الله بالصلاة والسلام عليه فقال إن الله وملائكته يصلون على النبي يا أيها الذين آمنوا صلوا عليه وسلموا تسليماً وقال صلى الله عليه وسلم صلى علي واحدة صلى الله عليه بها عشرا. اللهم صل وبارك على محمد وعلى آل محمد كما صليت وباركت على إبراهيم وعلى آل إبراهيم، إنك حميد مجيد. ورد الله من الأربعة الخلفاء الأئمة الحنفاء أبي بكر الصديق وعمر الفاروق وذو النورين عثمان وأبي صطين علي و عن الي بيتي نبي قد طيبين طاهرين وعن أزواجه أمهات المؤمنين وعنا معهم بمنك وعفرك والاحسانك يا الرحمن راحمين. اللهم انصر الاسلام واعز المسلمين، اللهم فرج هم المهمومين، اللهم فك أسر المأسورين، اللهم انصر اخواننا المستضعفين في كل مكان، اللهم ابرئ مهاجا امري رشدي فيها فعتك ويضلو فيها معصيتك ويؤمر فيه بالمعروف وينهى في عن المنكر إنك يا ربنا سمعتي قريبا مجيبا دعوات

I ask Allāh **وتعالى سبحانه** everyone who loves 'Umar that he'll be joining 'Umar on the Judgement Day. Because we have no deeds, we barely sweat for Islām. Ya'nī, if a guy comes and gets up and prays, he considers himself the hero of the world today. Ya'nī he considered himself with the Prophets and when you are going to be put with what 'Umar did on the Judgement Day and with Abū Bakr, you are going to love, you are going to feel, you are going to feel a shame of yourself! I say Wallāhi we didn't do nothing for Islām. Probably the only thing we have that will support us and boost us is our love to the Sahāba. Wallāh, that in itself. Cause if you love people, you love the Christians, you love them I mean the spiritual love. You love them, you are going to join them in Hell. You love the actors and prostitutes you are going to join them in Hell. You love the Sahāba that's a paved path for you in heaven. And that's to protect them and guard their honor.

وأقيموا الصلاة