

The Noble Companions

Volume 2



Umar Al-Farooq

May Allah be pleased with him.

Maulana Muhammad Sindhi

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Death of Abu Bakr Siddiq (ra)

The Ulama have given us three alternatives for the cause of death of Abu Bakr Siddiq (ra). As Muslims we believe that life and death are given by Allah (swt) and so there is no way to add or subtract from the lifespan decreed for each individual. Death comes at precisely the correct time; the Angel of Death does his job as he is assigned. However, there are three possible reasons which have been given for the death of Abu Bakr Siddiq (ra).

His daughter Aisha (ra) said that he had performed ghussal on a day that was extremely cold and became ill because of that. Another reason given is that Hazrat Abu Bakr and Hazrat Haris went to a person's house and ate some stew. Hazrat Haris took some, then having realized or having been informed that it had been poisoned, he pushed the bowl away from Hazrat Abu Bakr Siddiq and said, "Amir ul Muminim, it is better that you do not eat this; it has been poisoned." However, Abu Bakr and Haris had both already tasted some of it, and the effects were immediately visible. This kind of poison took one year to complete its work and kill the individual. Both Hazrat Haris and Hazrat Abu Bakr died on the same day, supporting this poisoning as a reason for their death. This is another example of the connection that Nabi ul Kareem sallallahu aleihi wa salam had with Hazrat Abu Bakr Siddiq: just as Abu Bakr Siddiq had been poisoned, a Jewess had poisoned the stew of Rasoolillah and he later felt the effects of that poison. The third possibility for his cause of death was narrated by Abdullah ibn Umar (ra), and is accepted by many of the scholars. Abdullah ibn Umar was a very meticulous scholar who took every word and action of Rasoolillah literally and followed the sunnah diligently. His opinion was that Hazrat Abu Bakr Siddiq died of missing Rasoolillah (saws). It may be difficult for us today to understand this kind of deep love and devotion for the Messenger of Allah, but this was the connection that the early believers had for Allah and his Messenger. Hazrat Aisha would say that the only companion of the Prophet who he would visit in his own home twice a day was Abu Bakr Siddiq (ra). At the demise of Nabi ul Kareem, Abu Bakr felt great emptiness, although he did not show it at first. It was as if something was eating away at him; he would often sit and relate the events of the life of Rasoolillah with his daughter Aisha. He was the closest companion to Rasoolillah, the man who could understand him. Once a doctor came to see him, having been sent by the companions who were worried about visible worn look of Abu Bakr Siddiq. The doctor said that he had no cure for what this noble companion was suffering. Abu Bakr asked him, "What have you seen in me?" The doctor responded that he was suffering from heartbreak and would not recover until the one he was longing for was reunited with him. Abu Bakr said, "In that case, there is no cure for me; the one I love is Rasoolillah (saws)." Within his lifetime, Abu Bakr Siddiq shut the door on a great fitna by appointing Umar Farooq as his successor during his lifetime. Rasoolillah said that Allah (swt) granted three people far-sightedness: the first was the king of Egypt, who bought Hazrat Yusef (as) and told his people to honor and respect him, although he was just a slave; the second was the daughter of Shoaib Alayhis Salaam, who recognized Moses (as) as being an honest and good man, and informed her father that if he wished to employ someone he could trust it should be this man; and the third was Hazrat Abu Bakr Siddiq and of these three, Abu Bakr Siddiq was the wisest.

The last wish of Hazrat Abu Bakr was that the clothes he was wearing at the time of his death be washed, and then he be buried in them. Aisha (ra) said to him, "My father, you are the successor of Rasoolillah (saws); why do you want to be buried in these clothes?" He said, "New clothes look better on someone who is alive. If someone has passed away and he has done what is right in this world, the clothing of jannah will be given to him." During his last illness, Abu Bakr stood up and looked through his window and saw the companions standing outside. He told them, "I have chosen for you a khalifah; I hope you are satisfied with my decision." No one spoke except Hazrat Ali, who said he would not be satisfied unless the choice was Umar Farooq. Hazrat Abu Bakr smiled and said, "It is Umar that I have chosen." One of his other wishes was that his wife Asma and his son Abdul Rahman to give him ghussal after his death. The father of Abu Bakr siddiq outlived his son, and lived to the age of 97. Every single one of his family members had accepted Islam.

The Muslim Army

At the time of Abu Bakr siddiq's death, Khalid ibn Walid was in Syria with the Muslim army. One of the first actions of Umar Farooq as khalif was to appoint Abu Ubaidah as the new head of the Muslim army in place of Umar. Hazrat Khalid took no offense; he stepped down immediately without any argument. Instead of demanding a transfer or retiring, Hazrat Khalid remained in the army as a simple soldier. Several reasons are given for this change of leadership. The first is that a rumor was circulating among the Muslims that the army of Khalid was guaranteed victory. Umar felt that this had the possibility of this rumor turning into a sort of idolatry, so he showed no tolerance for it. Although Umar recognized that Rasoolillah had given the title "Sword of Allah" to Khalid ibn Walid, it is due to taqwa that Allah gives victory, not because of the individual. Umar Farooq told the soldiers, "You will see that even now, Allah gives you victory." Abu Bakr and Umar had a different style of leadership when it came to command of the Muslim army: Abu Bakr gave all decision making power to the amir of the army, but Umar wanted to be involved in everything, and therefore was personally involved in the important decisions that had to be made by the amir of the army. Abu Ubaidah was a man who would calculate the situation and would frequently consult with the commanders with him and with Umar Farooq. Khalid ibn Walid was a more independent man who would sweep through Roman camps like a tornado, suddenly and without much warning, and would inform Abu Bakr later.

One week after Abu Ubaidah took over the army, a Christian came to the army and informed them that a great fair was going to occur in a few days' time forty miles outside of Damascus. Abu Ubaidah consulted the others and they decided that if they did not raid, the Romans would; therefore, to weaken the Roman army, it would be better if they went there themselves. Abu Ubaidah looked for a volunteer to lead the Muslim campaign. Abu Ubaidah looked to Khalid ibn Walid, wanting him to volunteer; but Khalid kept quiet. A young man whose beard had barely begun to grow stepped forward: he was Abdullah ibn Jafr [sp?] who had been made shahid, the nephew of Rasoolillah (saws). Abu Ubaidah told him to take 500 mujahid and go, not believing that there would be any Romans there. The 500 marched out; when Abdullah gave the signal to launch the attack, they met with disaster; 5,000 Romans were already there. Immediately, the

Romans encircled the Muslims. One broke free and ran to the Muslim army to inform them of the gravity of the situation. Abu Ubaidah panicked; he said later that the words of Umar were ringing in his ears, that he not send the Muslim army to destruction for plunder. He turned to Khalid and ordered him to go and rescue the Muslim soldiers, and asked him if Khalid agreed. Khalid said that even if a child was placed over him, he would obey; how could he then refuse an order from such a great sahabi, one of the ten who was promised paradise while he lived! Khalid ibn Walid and Hazrat Dhahar and they saw that many Muslims had already been made shahid; the reinforcements broke through the Roman lines with difficulty, and Khalid himself suffered great injury. The remaining Muslims from the encircled army were freed, and the Romans retreated, leaving the spoils from the fair for the Muslims. Seeing this courage and willingness to serve wherever he was placed on the part of Khalid ibn Walid was a great source of encouragement for the Muslim army.

Siege of Jerusalem

Damascus and the other major cities of Syria were under the control of the Muslims. Now Abu Ubaidah sought the council of those around him as to what the army's next move should be. Hazrat Mu'adh ibn Jabal gave the opinion that it would be best to consult Umar in Medina. This kind of consultation about the next move was sunnah among the companions. Even the khalif would consult the close companions as to what should be done in any situation. Hazrat Ali advised that the Muslim army should turn its attention towards Jerusalem. When Abu Ubaidah heard this decision, he was overjoyed; the Muslim army had been longing to take the Holy Land from the Christians and pray in Masjid al Aqsa the city of Jerusalem, from whence Rasoolillah (saws) had ascended into heaven. In the conquest of Jerusalem, Abu Ubaidah divided the army into seven groups. Each of the groups had 5,000 soldiers with them; 35,000 soldiers in total. The amir of the first group was with Khalid ibn Walid; the second was led by Hazrat Yazid ibn Abu Sufyan. The third was led by Hazrat Sharjeel ibn Hassana, then Mirkhal, Muthayyab, Qays, and U'rwah. Hazrat Abu Ubaidah's order was that each group would march against Jerusalem with an interval of one day, immediately after fajr salat. The instruction given when they reached the city was to praise Allah and do takbir to let the Christians know that the Muslims had reached the city; at this time, Jerusalem was a city surrounded by a large wall. When they reached the city, Khalid ibn Walid led his group in chanting "La illah illa Allah wa Allahu akbar". The guards at the gates of Jerusalem immediately sealed the gates of the city. Khalid ibn Walid reached the base of the Jericho Gate, and then stood there with his army continuing to chant. The people in the city were not moved by the sight of only 5,000 soldiers outside; Hazrat Mussayad had advised before they reached the city that Jerusalem was very different then all the other cities in the region. It was beautiful, well adorned, fully supplied and well guarded. The city had ample supplies of food and water within its gates, and was well guarded. Therefore, the soldiers in Jerusalem were not afraid when they saw the first set of soldiers march on their city. As each day passed and every day another 5,000 Muslim soldiers surrounded the city, the attitude of the Christians changed. They had been very arrogant: they despised the Arabs and found it very hard to accept that the Muslim army had defeated them in so many cities. However, the people in the city continued to ignore the Muslim army outside and continued life

as usual inside the city. Abu Ubaidah had not yet reached the city. For four days after the last of the Muslim army reached Jerusalem, the Muslims did not attack the city. It was the sunnah of Rasoolillah (saws) to never attack a city first; instead he would attempt to negotiate with it and offer it terms of peace. For this task, Hazrat Shurahabil went close to the wall with his sword and a translator. He approached the wall and asked that a man be sent to him, as he was the spokesperson for the Muslims. A priest wearing a fur coat approached them; a man held a cross over his head. Shurahabil began by praising Allah (swt) told the priest that the Muslims had not come to spill blood but to invite the Christians towards jannah, to accept Islam and the oneness of God. This is according to the instruction of Allah (swt) in the Qur'an:

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah ." But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him]." (3:64)

The priest was so arrogant that he did not allow Shurahabil to continue; he said, "Stop right there; who are you Arabs to invite us, Christians, to Islam? You are nothing! Who is this Muhammad of whom you speak? Go tell your army that we are different than the Romans: we will not surrender. We are prepared to die, but we will not embrace Islam." Shurahabil immediately returned to the other Muslim generals, and conferred with them, and they came to the consensus that they should attack the city; at the same time a messenger came from Abu Ubaidah that they should not waste time, but should attack the city. As was the custom of the army, they waited until after fajr salat to attack the city. The Muslim army spent the night praising Allah, praying and reciting the Qur'an. The Christians were amazed at the strength of the Muslims, spending the night praying and fighting in the morning. At fajr, each amir led his group in prayer. Each of the seven amirs recited the same verse:

يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ

"O my people, enter the Holy Land which Allah has assigned to you and do not turn back and [thus] become losers."

The man to lead the assault was Hazrat Khalid ibn Walid. The first people to attack were the people of Yemen. The battle was fierce. Muslims were at a disadvantage, having to shoot over the wall while the men of the city only had to shoot down. Both armies continued fighting until the time of Maghrib salat, when it became too dark to make out the enemy soldiers. The Christians went to their homes for the night; the Muslims prayed. The next day, another set of soldiers went out to fight, chanting the takbir of Allah. It is said that when a Muslim soldier stands on the battlefield reciting the takbir of Allah (swt), he sees visions of jannah. The fighting continued for ten days. On the eleventh day, Hazrat Abu Ubaidah went to join the army. The gates of the city were shut, and the people inside were prepared to withstand the siege. When Hazrat Abu Ubaidah approached the city, the amirs went out to meet him to greet him and update him concerning the status of the battle. When the Christians noticed this movement in the Muslim camps, understanding that this was a leader of the Muslims, they alerted the highest

ranking religious official, the patriarch of the city. His residence was in the cathedral in the center of Jerusalem. When the patriarch was told this, he stood up and said, "You say the leader of the Muslims has come?" They told him they believed so, since only a great leader would be greeted with such respect. The patriarch took an oath by the gospels and said that if it was the leader of the Muslims, the city would not stand against him and they must surrender. He said that in the scriptures, it was written that a man called Umar would conquer Jerusalem, who had reddish-brown skin and would wear particular clothing. The patriarch asked to see the man who had come to the city, bringing his Bible and his cross to the top of the wall. When Hazrat Abu Ubaidah was pointed out to him, he said, "This is not their leader. Continue fighting. He has no power over our city." When Hazrat Abu Ubaidah noticed the priest examine him then give the order for the men to continue fighting, he commented to Khalid ibn Walid that there must be some reason for this behavior, something the Muslims did not know. The fighting continued for another 4 months, throughout the winter. Abu Ubaidah changed the positions of some of the troops, ordering the Yemeni archers to the front of the city at their request. Their arrows were made from mountain trees, and were thick and sharp. It is said that the men on the walls came tumbling down. There was one section of the wall that was considered impregnable; the people of Jerusalem believed that no one could climb it. Hazrat Dharar asked to be allowed to scale the wall. Hazrat Dharar was an extraordinary individual; he was also a very wealthy man. When he embraced Islam, someone asked him why he had done so, and he replied that it was because of the sincerity and truthfulness of Rasoolillah (saws). Even before he embraced Islam, he came to Nabi ul Kareem with 1,000 camels and said, "Before I embrace Islam, a thousand camels are a gift from me to you." When he embraced Islam, his sister did as well. In the time of Rasoolillah, he was sent to fight a member of his own tribe who claimed to be a prophet. When this man heard that Hazrat Dharar had been sent after him, he ran and hid with the people of another tribe. Eventually this tribe embraced Islam; then, this man who had claimed to be a prophet also embraced Islam. [There is a long paragraph about Tuleyhah (sp?) the hypnotist who claimed to be a prophet--should I include it all? ~Saffi 37-27:22-29:10] When Hazrat Dharar reached the top, he saw a priest encouraging the soldiers to fight on. This priest was covered in metal armor from head to toe; Hazrat Dharar shot an arrow through his mouth and he fell dead, and the soldiers started to scream and panic, afraid that an army had breached the walls, when it was only one man.

The people went to the patriarch of the city and told him that they felt the Muslims were unstoppable, and that it was in their blood to fight; they had fought tirelessly for months and continued to fight. They asked the patriarch of the city to negotiate a peace treaty with them, because they did not have the power to fight them anymore. Slowly, the patriarch went out and asked to speak to the leader of the Muslims. The Patriarch reproached them for fighting in the Holy Land. The Muslim leaders explained that Nabi ul Kareem had ascended from Jerusalem, and that the Muslims were the true inheritors of the Holy Land because they were the followers of Allah and His Messenger. The patriarch was given three choices: Embrace Islam and be saved, and believe in only one God. To this the patriarch replied that the Christians believed in one God; Abu Ubaidah replied "You lie in front of me! You take Jesus as the son of God." The patriarch said, "Then we reject the first option." The second option was to pay a tax to the Muslims. The patriarch was appalled at the idea of paying a tax to Arabs, and rejected this as

well. The third option was to continue fighting. The patriarch said that they would never surrender to anyone but one man. Abu Ubaidah asked who that man was, and the patriarch gave a description of Hazrat Umar, and his name. Abu Ubaidah was now confident that they would have victory in the city. He asked the patriarch, "If I bring Umar to you, will you recognize him?" He replied that he would surely recognize Umar, so Abu Ubaidah agreed to a temporary ceasefire and went and consulted with the other Muslim leaders. Some felt it would be too dangerous to invite Umar to come from Medina; they agreed that it would be better to dress Khalid ibn Walid as Umar and send him to stand in front of the patriarch. Khalid went away for a few days then approached the city, and asked for the patriarch to come out and meet Umar. The patriarch looked him over and examined him carefully, then said, "Your face is like Umar, but you are not Umar. Tell me, who are you young man?" Khalid admitted that he was Umar's companion, and the patriarch returned to the city and said that the Muslims should send him the true Umar. At this point, it was decided that the Muslims should write a letter to Umar and invite him to come from Medina.

It is important to remember that the Muslims were in the stronger position. The city of Jerusalem was going to fall soon, as other cities under the Roman Empire had fallen to the Muslim. The reason Abu Ubaidah decided to invite Umar was because there are strict rules and regulations that must be observed in jihad. The purpose of jihad is not to spill blood, nor to victimize foreign territories or kill people. The purpose is to spread peace, the word from which Islam comes. If the presence of Umar would mean peace without further bloodshed, this was a better option than to continue fighting, and let civilians die in the city. Therefore, after consulting with the companions there, Abu Ubaidah wrote a letter to invite Umar to the city. This letter was given to Hazrat Maisrah (sp?), who was instructed to go to Medina without wasting any time and to tell Umar that the Muslims in Jerusalem were waiting for him. Maisrah later said that he traveled from the moment he was given this instruction until the time he reached Medina, he did not rest; he stopped only long enough for each prayer. When he reached Medina, he entered the Masjid ul Nabi, but the people had already prayed their Isha salat and retired to their homes. He prayed his Isha salat and then greeted the graves of the Prophet Muhammad (saws) and Abu Bakr Siddiq (ra). After this, he was so tired that he fell asleep in the masjid. When the muazzin gave the azzan for fajr salat, some of the people came into the mosque, greeted Maisrah, and asked why he had returned to Medina from Jerusalem, and he replied that he had come to deliver a letter to Umar (ra). Maisrah felt that it was unfit to bring the letter to Umar before fajr salat; Umar would generally perform his two rakat in his house and then enter the masjid to lead the people in salat.

After fajr salat, Umar looked over the companions and see the people present, as was the sunnah of Rasoolillah.

At this point, Maisrah stood and greeted Umar, and gave him the letter. Immediately upon reading the letter, Umar called the senior companions to himself to seek their advice on the situation. He asked Hazrat Uthman for his opinion. Uthman said that the Muslims were in the stronger position, and the Christians were not in a position to give demands; with time, the Muslims would win the battle. It was Uthman's opinion that Umar remain in Medina, not knowing whether the Christians had a plan to kill Umar on the way. Then Umar turned toward Hazrat Ali and asked his opinion. Ali replied that the patriarch's request was victory for the Muslims, and

that it would be best for Umar to go. He also pointed out that it was winter and the Arabs were not accustomed to the climate of Jerusalem, and that Umar's presence would strengthen the Muslims. Perhaps it was the will of Allah that the city be opened to the Muslims by Umar's hands. After hearing the opinions of the companions, Umar said, "Both of you give me opinions with sincerity. Hazrat Uthman has taken consideration of the kuffar, that they are not trustworthy people, and Hazrat Ali has taken consideration of the Muslim soldiers, that it would be best for them if I went to them. I will follow the opinion of Hazrat Ali and go to Jerusalem." He gave the charge to care for the city to Ali, even though Uthman became the third khalifah. The most powerful, feared man of the time began this historic journey. It must be remembered that the honor that Allah gave to Hazrat Abu Bakr was to join Rasoolillah (saws) on his journey to Medina. Now, Allah honored Hazrat Umar allowed the city of Jerusalem to be opened to the Muslims by him; Jerusalem, the city from which Rasoolillah had ascended into heaven. Umar took with him a bag of dates, a bag of ground wheat, a bowl, a camel and his slave. He wore simple clothes, and did not even take with him a tent. The people of Medina went out on the streets weeping to watch Umar leave Medina, and said it was as if a light was leaving the city. When he left, they said that they did not realize the weight of his presence until he left the city. Rasoolillah had said that even Shaitan did not cross the path of Umar for fear. Umar went without bodyguards, procession or excess possessions. It was the sunnah of Umar to sleep in the place where he performed isha salat, and not leave it until he performed fajr salat there, because of the hadith of Rasoolillah that when you perform salat in one place, the place will bear witness for you on the day of judgment.

The Ulama have spoken much of this epic journey towards Jerusalem. When the people heard that Umar had left Medina, many flocked to the route to meet Umar and to greet him. The honor given to Hazrat Abu Bakr was to accompany Rasoolillah in the migration from Mecca to Medina. Allah (swt) gave this privilege to Umar to migrate from Medina to Jerusalem, and to give the city to the Muslims. On this journey, many cases were brought to him for judgment. One was of a man who had two sisters as his wives. The local Muslim community told him that he had embraced Islam, and that he should divorce one of these women. Before shariah, it was normal for a man to take two sisters in nikkah, but Allah revealed in Surat An-Nisa, in the 23rd Ayat, that this was a sin. This man was brought before Umar and Umar asked him, "Do you bear witness that there is no God but Allah, and that Muhammad is His Messenger?" The man replied "Yes."

"So you are a Muslim?"

"Yes."

"Do you not know that it is forbidden in Shariah for a man to have two sisters in his nikkah?"

"No, I did not know this."

"I, Umar, am telling you to divorce one and keep the other in your nikkah."

The man replied, "Islam has not benefitted me."

Hazrat Umar took hold of his whip and whipped the man twice on his head and said, "You speak in front of me and say Islam has done nothing good for you? Don't you know that Islam is the only religion for all the creation of Allah? All the trees are Muslims, all the animals are Muslims, all the creatures in the sea are Muslims. The mountains and animals praise Allah. Allah has given you faith; secure it!"

The man said that when Umar whipped him, he was completely reformed. He repented immediately on the hands of Umar and immediately divorced one of his wives.

When Umar got close to the border of Syria, he saw a group of Yemeni Muslims who had come from Abu Ubaidah to check on the status of Umar. Umar told them to return and tell Abu Ubaidah that Umar would join him shortly. Abu Ubaidah had sent word that they should meet in Jabiya, where Khalid ibn Walid, Abu Ubaidah, and Yazid, three great Muslim generals, were waiting. When the companions saw Umar riding up to them, they began to cry. As he approached, they saw Umar was holding the reins of the camel, and his slave was sitting on the camel. Hazrat Umar greeted them. He noticed that they were wearing long robes and said, "It seems after conquering Syria, the Persian's habits have crept up on you, and you are now wearing expensive clothes." Hazrat Abu Ubaidah took him aside and said, "Amir al mu'minin, we have no love of dunya. The reason we dress like this is that this is how the Romans judge people. They judge only by the physical eye. We have not changed; we are the Companions of Rasoolillah (saws). These clothes are nothing; we just want to show the kuffar that we also have wealth, weapons and power." Then he opened his robe, and showed Umar his sword which was at his side. Umar then smiled. The difference between Hazrat Abu Bakr and Hazrat Umar as leaders was that Umar would check on his people and his generals frequently. He used to disguise himself and go out at night to see what the people were saying about amir al mu'minin. Once Abu Ubaidah took up residence in Syria, Umar sent word that he wished to see the conditions in which Abu Ubaidah lived. Abu Ubaidah responded that there was no point in Umar coming to visit him, because he would only rub his eyes. Hazrat Umar Farooq said that he had to visit Abu Ubaidah, and set a time. When the door was opened for Umar, he saw that there was nothing in the house; it was only one room with a blanket, a plate, and a container on the side. Hazrat Umar asked, "Where do you store your food?" and Hazrat Abu Ubaidah opened the container, showing him one small piece of bread. When Hazrat Umar saw these conditions, he said, "Oh Abu Ubaidah! the love of dunya has stained the hearts of many people, but it has not stained your heart." He asked where Abu Ubaidah stored his food, and he opened the small container at the side of the room. Hazrat Umar began to weep. It was this piety that made Abu Ubaidah dear to the heart of Rasoolillah (saws): once, Aisha (ra) asked the Messenger of Allah who he loved the most, and he responded, "Abu Bakr."

"And after Abu Bakr?"

"Umar."

"And after Umar?"

"Abu Ubaidah."

Abu Ubaidah was the man who, during the Battle of Badr, stood in battle, while his father stood in the opposite lines fighting against him. In the battlefield, he met his father in battle and asked his father to embrace Islam. His father pulled out his sword to fight his son, and Abu Ubaidah killed his own father in the Battle of Badr. What a scene this must have been, Islam fighting against idolatry and prevailing.

Abu Bakr stayed with the Muslim commanders in Jabiya for the night until fajr salat. After the prayer, he gave a short khutbah about the importance of gratefulness to Allah: if you are grateful, Allah will reward you with more, but if you are ungrateful, Allah will punish you. He also reminded them of the importance of being conscious that Allah is watching them at all times.

Hazrat Bilal, after the demise of Rasoolillah (saws), went to live in Syria. When he heard that Hazrat Umar was in Jabiya, he went to greet him, and reached him at the time of dhurh salat. Umar asked Bilal to give the azzan, telling him he was missed by the companions in Medina. Bilal gave the azzan, bringing back to the companions memories of the life of the Prophet and their time in Medina. Hazrat Umar led the people in prayer and then they began the journey to Jerusalem.

The next day, Umar and the people proceeded to Jerusalem. Every soldier spontaneously began to praise Allah upon seeing him. The chanting of the takbir was so loud that the walls of the city began to shake. The high priest of the city sent a messenger to the wall to ask what the commotion was about. The messenger returned and said that the Muslims were celebrating because their leader had come. The patriarch kept silent; perhaps he had not expected Umar to actually come, being as the journey was long and extremely dangerous. Yet Umar had come, without a delegation of bodyguards, just him and his slave. A tent of camel hair had already been prepared for Umar; when he arrived at Jerusalem, he entered the tent with the Muslim generals and consulted with them, then greeted every single soldier, embraced them and blessed them. This gave them an incredible boost of confidence. The first day, this was all that occurred: Umar led the people in prayer, met with the troops and was apprised of the affairs of the Muslim armies in Syria.

The second day, Umar led the people in prayer and said, "When the sun rises, send someone to inform the people in the city that I have arrived as they requested." A group of men approached the city and requested an audience with the patriarch. The patriarch put on his priestly robes, and the bishops went out with him, dressed in formal apparel, with a cross held high above his head. The governor of the city, Batlek (SP?), privately met with the high priest and said, "If the Muslims have not now produced the Umar you wait for, then we have no choice but to fight the Muslims; we will open the gates and fight them, and either we will defeat them or they will take the city, but we cannot continue the siege." The leaders then went out to meet Abu Ubaidah and told him to speak, and they said, "We have Umar here with us now, as you requested; he is our leader, there is no one higher ranked than him." The priest replied, "We have seen you many times before, we don't care to see you, bring Umar here if you want us to pay taxes to you." One thing that is important to remember about jiziya tax is that it is not a penalty tax for being non-Muslim. Muslims in a Muslim theocracy are required to pay zakat—a tax on personal income. It would be unfair to the Muslims if only they were taxed, and non-Muslim citizens who receive equal protection were not taxed. This jiziya is not oppression, it is a simple tax to support government functions, such as welfare and the army. The Muslim theocracy does not oppress non-Muslims; they are allowed to practice their religions in their own zones, but they need to pay a tax to the Muslims. Hazrat Abu Ubaidah went back to Umar and Umar said, "I will go to them." Abu Ubaidah said, "It would not be right for you to go to the city without weapons and alone; you should at least take some soldiers with you for protection. We don't know what the Kuffar have in mind." Hazrat Umar smiled and recited Surat 'Ali 'Imran Ayat 145:

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا ۖ وَمَنْ

يُرْدُ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ

And it is not [possible] for one to die except by permission of Allah at a decree determined. And whoever desires the reward of this world - We will give him thereof; and whoever desires the reward of the Hereafter - We will give him thereof. And we will reward the grateful.

“O Abu Ubaidah! Only that which Allah has decreed can afflict me.” Abu Ubaidah said that if this was how Umar felt, it was good; but the very least, he asked to be allowed to accompany Umar without weapons. Hazrat Umar agreed to this. He went into the city wearing his old, patched clothes and his cotton cap, riding his camel. Some of the people suggested that he change his clothes and camel to show the power of the Muslims, but Hazrat Umar refused. The patriarch began to rub his eyes to see better. There was a great energy among the people of the city. Upon examination, the patriarch declared that this was indeed the Umar he had been waiting for, of whom he had been warned in the scriptures, and told Batlik to surrender the city at once. It is said that he recognized Hazrat Umar by the number of patches on his clothing, plus his facial features. With this the gates of Jerusalem were opened to the Muslims.

Hazrat Umar went into the city with humility, stroking the neck of his camel and saying the praise of Allah (swt), as Nabi ul Kareem had done when he entered Mecca. Abu Ubaidah and Umar entered the city alone, and the gate was closed behind them. The people came out to look at Umar. The people said, “We hope that you will allow us to continue to practice our religion; you have been mentioned in the scriptures as a just ruler.” Umar replied that they would be free to do exactly as they were doing, as long as they kept their side of the treaty and payed taxes. The people’s homes, properties, churches and lives would be protected by the Muslims. With this agreement finalized, Hazrat Umar said that he wished to tell the Muslim troops outside about the peace before they became concerned about the two Muslims inside. The gates of the city were again opened, and this time they remained open. He went to the Muslim commanders, informed them of the treaty, and then led salat. The next day was Monday; following the sunnah of Rasoolillah, he entered Jerusalem and began to seek out a place to build a masjid. Once this area was selected, he led the people to prayer. This place is, to this day, known as Masjid al Umar.

When the Romans saw the Muslims peacefully praying in the city without any weapons, they became so enraged that they decided to breach the truce. They decided that the best time would be while the Muslims were in prayer. They hoped to surround the Muslims and wipe them all out together. They went to one Abu Ja'adha and told him that this is what they wished, and he told them, “It is not possible for you to defeat the Muslims this way.” He was an intelligent man and he told them that the only way they could defeat the Muslims was by polluting their faith with sins, and tempting them with the things of this world: women, gold, silk, and other material things. If the Muslims could be distracted by the love of this world, then they could be defeated in battle. The Romans payed some of the women to go along with this scheme,

displaying their bodies to the public; they placed their possessions out in the open, and told the people, "If any of the Muslims take your things without your permission, we will have an excuse to fight them." The Companions of the Messenger of Allah (saws) were so well trained that not a single one of them lifted their gaze towards the women or goods. Some of them would even say as they walked past, "Alhumdulillah, Allah gives wealth to whom He wills. It is the hadith of Rasoolillah (saws) that if the wealth of this world were equivalent to the wing of a mosquito, then Allah (swt) would not give the non-believers a single drop of water." The Romans now accepted that they could not overthrow the Muslims.

Ka'ab al-Ahbar

Umar stayed in Jerusalem for many days, and many interesting people came to visit him. Some were laymen, some were great scholars and luminaries of the time. People lined up to meet him. One incident was with a man named Ka'ab al-Ahbar, Ka'ab the Scholar. Ka'ab was from a long line of scholars of Jewish law and scriptures. Ka'ab was a young man, but well known and well respected. When his father was breathing his last, he called Ka'ab and communicated that he had something important to entrust to his son. Ka'ab promised to obey his father. His father said, "You know that I am not like the other scholars; I do not conceal the truth [as is mentioned in the Qur'an in Surah at-Tawbah]. I have with sincerity transferred the knowledge that I have learned from my forefathers to you, except for two pages of the scriptures. When you hear of the last messenger, who himself claims to be a prophet, read these two pages of the scripture." These two pages were hidden in a wall. After the period of mourning for his father, he read the two pages his father had left him, and said in his heart "Oh my father, this is the greatest thing you have ever done for me." In these pages was an exact description of Rasoolillah (saws).

As it is written in the last ayah of Surat Al-Fath:

مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ
رُحَمَاءُ بَيْنَهُمْ ۖ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا
مِّنَ اللَّهِ وَرِضْوَانًا ۖ سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ
السُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَةِ ۚ وَمَثَلُهُمْ فِي
الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ
فَاسْتَوَىٰ عَلَىٰ سَوْقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ

الْكُفَّارَ ۖ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

Muhammad is the Messenger of Allah ; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward.

This description of the believers is given in the Qur'an. A very similar description of the Muslims was given in the book given to Ka'ab. The name of Allah is in the Bible, for example in Mark 15:34, Jesus cries out "Eloi, Eloi lama sabactani" which means "My God, my God, why have you forsaken me?" The word "Eloh" (Aleph, lamed, heh--אֱלֹהִים) means God in Hebrew. The text Ka'ab had read "Muhammad is the Messenger of Allah, he is the seal of all prophets; there is no prophet to come after him. His birthplace is Mecca, his migration is [? 40/10:55]. He is neither rude nor hard-hearted; his Ummah are those who praise Allah in every condition. You will find Rasoolillah's companions in every condition in rukuh and sujud while resting, they will always remember Allah. Their tongues are ever moist with la illah ha il Allah and Allahu akbar. They wash their faces and cover the middle of their bodies." Because of this, they have the noor of Islam on their faces; this does not refer to the little marks people sometimes get on their foreheads from prayer. "The scripture is stored in their hearts; they are merciful towards each other, as prophets are merciful towards their followers. They will be the first nation to enter Paradise on the Day of Judgement."

After reading this Ka'ab became very anxious to meet this promised prophet, this last messenger. After many months, he heard some Arabs talking about a man named Mohamad from Mecca who claimed to be a prophet. Ka'ab asked them to describe this man to him. A man of great repute and honor like Kaab could not simply get up and make the journey to Mecca, because he was stopped by the people of Jerusalem. The people used to say to each other not to listen to the words of Qur'an, and if someone began to recite Qur'an to them they would distract him from his recitation because they were so afraid that by hearing the words of the Qur'an, people would be overcome by the power of this great text and would have no choice but

to convert to Islam. Ka'ab waited and waited until he heard that Rasoolillah had migrated to Medina, then he heard of the wars between the people of Mecca and Medina. He was unable to travel there; then he heard of the death of Rasoolillah. This was a great blow for Ka'ab, who greatly loved the Prophet and wanted to see him physically and show him these scriptures. He then began to doubt whether this was really the man that the scriptures spoke of, until he saw a dream where groups of angels came down and said that the soul of Mohammad was with them, and now revelation had been cut off from the earth. Now he was desperate to meet Hazrat Abu Bakr siddiq, but his kaliphate was very short, and without having wasted any time, three days after he became the Khalif, the army had left with the mission to spread Islam. Ka'ab was unable to get through the armies fighting to reach Medina.

Now Umar was the successor of Abu Bakr; and Umar was in Jerusalem. When Allah gives imaan, with what ways does He give imaan! The people of Jerusalem noticed that Ka'ab had withdrawn to his own small group, and that he spoke in great detail of the last messenger, behaving very differently from his ancestors. When Ka'ab saw the face of Umar, he said he knew right away that these were the companions of Rasoolillah who had been mentioned in the Torah. He said he heard one Muslim person walk past his house reciting the Qur'an. [INSERT 40:20-22].

When Ka'ab heard these words, he was moved in his heart and immediately the next morning, he went to meet Umar (ra). He explained to Umar his situation and showed Umar the scriptures which prophesied concerning Rasoolillah (saws). Umar put his right hand on the shoulders of Ka'ab and said, "Ka'ab, you have so much knowledge, you are a great scholar. Why do you delay? You have already missed out on the company of Rasoolillah (saws) and the company of Abu Bakr siddiq. Why delay any longer? Embrace Islam." Ka'ab replied, "I will convert to Islam, but only if you can read to me verses of the Qur'an that mention Abraham (as). He is of great importance in the Torah. Does the Qur'an mention him?" Umar smiled and said, "Yes, he is mentioned in the Qur'an:

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

3:67 Abraham was not a Jew, nor a Christian; but he was one pure of faith and from those who submitted to God with a sound heart. He was not one of the polytheists."

Immediately, Ka'ab put his hands on the hands of Umar and said "I wish to become a Muslim." With this, Umar asked Ka'ab to come with him to Medina and give his salaam to Rasoolillah and Abu Bakr siddiq. With the conversion of Ka'ab and the other Jewish scholars, it was made clear that Rasoolillah (saws) was the one who had been prophesied by the earlier prophets.

There is not room to discuss all the times that the Prophet Mohammad (saws) is mentioned in the scriptures; however, it is worthwhile to discuss some of them. In Habbakuk 3:3, it says that God came from Teman, and the Holy One from Mount Paran, and that His glory covers the heavens and the earth is full of His praise. Teman is another name for Medina. Medina has more than 100 names, and some scholars say it has many more. Mount Paran is where the Prophet Mohammad (saws) first received revelation from Allah. The name Mohammad means "the praised one". This verse clearly refers to the Prophet Mohammad (saws).

Isaiah 21:6-9 read:

6 For thus hath the Lord said unto me: Go, set a watchman; let him declare what he seeth!⁷
And when he seeth a troop, horsemen by pairs, a troop of asses, a troop of camels, he shall

hearken diligently with much heed.**8** And he cried as a lion: 'Upon the watch-tower, O Lord, I stand continually in the daytime, and I am set in my ward all the nights.' **9** And, behold, there came a troop of men, horsemen by pairs. And he spoke and said: 'Fallen, fallen is Babylon; and all the graven images of her gods are broken unto the ground.'

The prophet who rode on an ass was Jesus (as), and the prophet who rode on a camel was Nabi ul Kareem (saws); and after this, it was said that Babylon's idols were crushed: and it was not until after Nabi ul Kareem (saws) that Iraq was freed from idolatry.

The chapter continues:

14 Unto him that is thirsty bring ye water! The inhabitants of the land of Tema did meet the fugitive with his bread.”**15** For they fled away from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.**16** For thus hath the Lord said unto me: 'Within a year, according to the years of a hireling, and all the glory of Kedar shall fail;**17** and the residue of the number of the archers, the mighty men of the children of Kedar, shall be diminished; for the LORD, the God of Israel, hath spoken it.”

The Temani people (the people of Medina) gave sustenance to the Prophet (saws); and one year later, the sons of Ishmael--the descendents of Kedar--fell at the battle of Badr. All the elite leaders of Mecca were killed in the Battle of Badr. Other books have been written about the mentions of Mohammad (saws) in the Bible.

Family of Umar (ra)

Lineage of Umar

Most Arabs are descendents of two men, Adnan and Khataan. Umar (ra) was from the tribe of Adi, a clan from within the Quresh. The brother of Adi was Murah, one of the ancestors of Rasoolillah; thus the lineage of Rasoolillah (saws) and Umar (ra) converge eight generations previous to their birth. The Qureshi people were the leaders of the Arab tribes. The Adi tribe held special esteem, given the responsibility of mediating and arbitrating between the other tribes. If there was any sort of dispute, they were the ones that were consulted, primarily because they were literate at a time when most were illiterate. Umar was a literate man; he could both read and write. His grandfather, Nafir ibn Abdul-Uzza, was a highly respected man. The scholars have written that when a feud broke out between two men to decide who should lead the Qureshi tribe, and he decided in favor of the grandfather of Rasoolillah (saws). From his mother's side, Umar was related to Khalid ibn Walid.

Nafir ibn Abdul-Uzza had two sons, Amr and Khattab. Khattab became a prominent leader, as did the son of Amr. Zayed son of Amr renounced idolatry before Rasoolillah came to the people. During the time of Rasoolillah, he had a few people who followed him in the path of Abraham. Khattab found this resistance to tradition very difficult to bear, and he made life difficult for Zayed. He was eventually ostracized from the city of Mecca. He would live in the outskirts of the city and he took refuge in the cave of Herah, where Rasoolillah would later receive revelation.

Hazrat Umar was born 11 years after the Year of the Elephants, when the people had come to destroy the Kabba, but Allah protected the Kabba with stones being dropped from the sky, which means he was 29 years of age when Rasoolillah was given revelation.

Hazrat Umar was honored with great status. He was a very tall man, a towering figure who would stand out in a crowd. It is said that if he was in the midst of a crowd, it was as if he was sitting on his mount, while the other people were standing, but in reality he was just standing. He was also a muscular man, with large hands and feet; he was very strong. He was also said to be bald, but he was a very handsome man. He was fair skinned, with some redness. The sunnah is to trim your mustache so that the skin is visible, so that bacteria does not build in the mustache. It is said that on the lower end of Umar's mustache there were some loose hairs, and when he got angry, he would often touch those loose hairs. When Umar would speak, he was clearly understood; and when he would walk, he would walk very fast; and if he hit anyone, it would hurt. He was a wrestler, and would challenge people at the great fair of Arabia annually, and no one wished to fight him out of fear. He had a very intimidating personality. Once as he was walking, a woman crossed his path who was pregnant; as soon as she saw the face of Umar, she lost the child. The companions gathered and said that Umar must pay blood money; Hazrat Ali came and said that as Umar had done nothing wrong, but blood money must surely be paid, so he paid the woman out of the Islamic treasury.

It was said that when the disbelievers would see Umar, their knees would shake. The Ulama have also mentioned that with this strong character, was the fact that Umar was compassionate and had a soft heart. He would often be brought to tears. When sharia demanded anger, Umar would show his anger; but when it demanded compassion, he would show his love and compassion. This is why Abu Bakr said with confidence that he would answer to Allah that he had left the best man in charge of the khalifate.

It is said that when he was given the charge of the khalifate he went and looked at the desert and praised Allah. He told the companions that when he was a child, his father, Khattab, used to send him out to watch and graze the camels. Whenever Umar would get tired and try to rest, his father would beat him. His father would say to him, "O Umar, you are good for nothing." But then he said "There is no God but Allah, and Allah is the Most High, and He is the Giver and He gives what He wants to whom He wills, and today, there is no one between Allah and Umar."

Once he sat on the mimbar and said, "Listen to me, I won't take much of your time; do you know who Umar is? Umar is a man who used to graze the camels of my aunt; and in return for a day's labor, she would give me a handful of dates. This is who Umar is." Saying that, he sat down.

One of the companions, Hazrat Abdul-Rahman, said "Amir al Muminim, why do you belittle yourself in front of the companions?" He replied, "Woe to you Abdul-Rahman; the reason I said this was because my nafs are playing tricks with me and I was beginning to think that I am a great man. That is why I said what I did" This was his humility.

It is said that in the previous Ummah, there were people who were inspired by Allah and spoke only the truth. Rasoolillah said that if there was such a man in his Ummah, it would have been Umar ibn Khattab. That was why it is said in the hadiths that truth was placed in the heart and tongue of Umar, and if there was to be a prophet after Rasoolillah, then the next prophet would have been Umar. Rasoolillah (saws) compared Umar to Noah and Moses, who were men given to aggression and fierceness. It is therefore said that the whip of Umar is fiercer than the sword

of the companions.

Wives and Children of Umar

Umar married many wives during his lifetime, and fathered nine boys and four girls. His first wife's name was Zaynab bint Mazh'un. She bore him three sons: Abdullah, Abdulrahman the Elder, and Abdulrahman the Middle, and one daughter, Hafsa. Her father was the fourteenth person to embrace Islam, and it is said that when her father passed away Rasoolillah cried so much that his beard was full of tears. The second wife was Quraybah bint Abi Umayyah, from the Qureshi tribe. Umar divorced her later in life because she never embraced Islam. She was the sister of Umm Salama, the wife of Rasoolillah (saws). The third wife was named Malika, also known as Umm Kulthum bint Jarwila Khuzima. She bore him two children, Ubaidullah and Zayd. The fourth wife was known as Jamilah bint Ashim. She gave him a son, Asim. She was given the name Jamilah, meaning beautiful lady, by Rasoolillah when she embraced Islam. She was a powerful lady and fought in the Battle of Badr. The fifth wife was Umm Hakim. Her first husband, Ikrimah ibn Abi-Jahl, died in the Battle of Yarmouk. From her he was given a daughter, Fatima. The next wife was Atikah bint Zayd. She was the cousin of Umar and had been married to Abdullah ibn Abu Bakr, who died in the battle of Taif. These two had been deeply in love, but after the death of Abdullah, Atika married Umar. She bore Umar a son named Iyaad. The next wife was Fukayhah, who was at first a slave but later was married by Umar. She bore him a daughter named Zaynab. The next wife was Umm Kulthum, who gave him a son, Zayd, and a daughter, Ruqayyah. She was the daughter of Ali ibn Abi Talib, and Umar loved her deeply and gave her 40,000 dirhams in dowry. Hazrat Umar wanted to marry Abu Bakr's daughter of the same name, Umm Kulthum. She, however, rejected his offer. Aisha (ra) came to her sister and said, "You reject the proposal of Amir al Muminim?" She replied that Umar's taqwah was too great, and he did not have any connection to this world, and therefore she could not live with such a man. Aisha hugged her sister and said, "I think you have made the right decision." Aisha sent a message to Umar saying, "Tho the daughter of Abu Bakr has rejected you, there is another woman better than my sister, the daughter of Hazrat Ali, also named Umm Kulthum." By marrying her, he was marrying the granddaughter of Rasoolillah. He proposed to Umm Kulthum, after speaking to her father, who said the choice was entirely his daughter's, and she accepted his proposal. The wali is the second most important person in the wedding, second only to the groom. He is asked in great detail about how long he has known the bride and whether or not the wedding is her choice. The final wife was Luhyah, who may have been a slave woman, who bore Umar a son named Abdulrahman the Youngest. The order of the boys was Zayd the Elder then Zayd the Younger. These boys were named after Umar's older brother whom he loved deeply. Then Asim was born. After this came a hadith that said two names are beloved to Allah, Abdullah and Abdulrahman. Then he had Abdullah, then Ubaidullah. Then he had three sons who he named Abdulrahman. The last son was Ayaz. The daughters were Hafsa, Ruqayyah, Fatimah, and Zainab. Allah blessed him by allowing one of his daughters to become the wife of Rasoolillah (saws). There are many things that must be clarified about Umar's marriages and marriage at that time.

Although there were so many wives named, Umar did not keep more than four wives at a time after embracing Islam. Also, although it is true that many of the sahaba practiced divorce, divorce and marriage were both for the sake of Allah, not for materialistic gain or loss. Today, people practice divorce for petty reasons. Additionally, divorce did not have the same stigma that it has in most of the Muslim societies today; the divorced women were remarried as soon as the time of waiting was over. There is a hadith which says that if a man proposes to a woman, and she is pleased with his imaan, they should marry, otherwise they open the door for Shaytan. This is why polygamy was widespread and the sahaba were quick to marry women who had become divorced or widowed. There was no offense in rejection of a proposal. Nikkah was very simple at that time. The Egyptian king gave two sisters as servants to Rasoolillah (saws). Rasoolillah said to Maria that he was going to free her and would not keep her as a slave; she asked him to marry her as a favor to her, and he did. Hassan ibn Thabit asked Rasoolillah which of the sisters he had chosen as his wife, and pointed out that the other sister knew no one in Arabia and had no one to take care of her, and offered to marry her; Rasoolillah gave his consent, and Sirin and Hassan were married. Hassan ibn Thabit said that the reason for this marriage was that he wanted to be closer to Rasoolillah.

The hadith says that the most blessed marriage is the one that involves the smallest expenditure. When Hazrat Ali married Fatima, he did not even have a house to consummate his marriage to his bride. Today, there are so many single people because they do not have enough money for dowries. At the marriage of Rasoolillah (saws) to Safiyya, not even a goat was slaughtered for walima; a sheet was spread out and on it was laid out butter and cheese. This was the entire banquet.

Umar's Acceptance of Islam

Umar was a man of dynamic character, very unlike the other early caliphs. When he would decide to take on a mission, he would not turn back or waiver until the task was completed. The people of Mecca often used this to their advantage against the Muslims. Hazrat Umar was a very nationalist, and supported his tribe firmly. The people of Mecca would say that it was possible for Umar's donkey to embrace Islam, but Umar never would. When Umar would look at the Muslims, they would turn away in fear. The people of Mecca waited for Umar to become angry, believing that he would destroy the Muslims once and for all. A slave girl by the name of Nabina embraced Islam, and Umar would beat her endlessly and torture her. When he would stop out of exhaustion he would say to her, "Do you think I have stopped because I pity you? I have not; I have stopped to rest, and in a minute I will continue the beating."

One of his other great qualities was that he was able to read the faces of people and know about them. He was able not to see people, but to see through them. It is said of one sheikh that he would divide all the letters written to him into two piles, and when asked why, he responded that he knew which ones were written in the state of wudu and which ones were not written in the state of wudu. Umar once lamented upon seeing a certain man, "What has happened to me, that people come in front of me and I can see traces of zinah on them." It is said of a certain sheikh that as he was driving, and another driver flagged him down and said, "There is an

Englishwoman in my car and she wishes to speak with you, can she do so?" He agreed, and the woman proceeded to question him about his long beard and the clothes he wore. He responded that he wore those clothes and grew out his beard because he was a Muslim, and after a moment, she asked, "Can I also become a Muslim?" He responded that of course she could. He gave her the shawl he had so she could wear it as a hijab, and she promised that she would dress as a Muslim for the rest of her life. Another sheikh was imprisoned in India, and the Hindu officers would often go to him and look away because they could not look at him and lie. Another sheikh famously was able to watch people do wudu, and just from the water leaving their bodies he was able to see what sins they had committed. This became a great burden for him, so he prayed that Allah remove this ability. It is through taqwa that people are able to read through individuals.

It was said by Umar's son that he had this quality even before he became a Muslim. Once a man came to Umar, and Umar said, "You were a fortune teller at one time." The man began to kiss Umar's hands and said, "You are right, but how did you know? No one knows this." Umar asked "When you were a fortune teller, what is the strangest thing that happened to you?" The man replied that once a jinn told him, "Did you know the final messenger of whom the Jews and the Christians speak walks among you? Can you not find him?" Umar related to him that there was a special area where they would sacrifice animals to the idols, and while he was there, he heard a voice saying, "The last nabi is out, O Umar, the last nabi is out, O Umar."

Before embracing Islam, Umar was one of the many Arabs who were heavy drinkers. He would often go to the many pubs of Mecca with his friends. It was customary to go to the pubs in groups of four or five. When the ayah of alcohol came, the Muslims broke all the containers of alcohol, and alcohol ran through the streets. Once Umar went out late at night looking for his drinking partners, but he was unable to find them because it was so late; but he found one pub that was open. As he approached it, the owner slammed the door shut in his face and said that it was too late to be drinking. Having nothing else to do, he decided to go to the Ka'aba. As he approached he saw that Nabi ul Kareem (saws) was already there reciting verses of the Qur'an. Umar decided to strike fear in the heart of the Prophet, so he went to the other side of the Ka'aba and covered himself with a cloth and approached Rasoolillah in such a way that he could not see Umar. Umar was a literate man, and as he listened to the Qur'an, he thought to himself that that was the most beautiful poetry he had ever heard. Rasoolillah was reciting Surah al Haqqah, and as Umar thought to himself that this was beautiful poetry, Rasoolillah recited the verse:

وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ ﴿٤١﴾

"And it is not the word of a poet; little do you believe." Umar was shocked by this and thought to himself that this must surely be magic; how could anyone know what was running through his head? The next verse was then recited:

“Nor the word of a soothsayer; little do you remember.” Umar hearing this was stunned. After this Rasoolillah turned and went home.

When 39 people had accepted Islam, Umar decided to take action against the Muslims. The people of Mecca had been waiting for this day eagerly. As he went with his sword at the ready, he met a Muslim. The man asked him, seeing his anger, “O Umar, where are you going in such heat?” He responded “This is not a day to stop me; I am going to kill Muhammad (saws).

Without him there will be no Islam and this fitna will be gone.” The man thought very quickly, and knowing that Umar was not a man who could be dissuaded, instead decided to redirect him. He said, “Before you go take care of that, you should see to your sister Fatima and your brother-in-law.” Umar did not know that his sister and brother-in-law had embraced Islam, so he told the man, “If you are lying to me, I will come back and cut off your head!” When Umar got to their house, the couple was reciting the Qur’an. They quickly hid the parchments with the Qur’an, and then opened the door. Umar began to beat his brother-in-law, and his sister intervened; he began to beat her as well. As blood was running down her face, the daughter of Khattab got so angry that she stood up to her brother and said, “Umar, do what you want, but we will not turn away from the deen of Islam.” On seeing her commitment, Umar said, “Then let me see the Qur’an.” Fatima told him to first do wudu, then she would allow him to read the Qur’an, because she knew that it is said in the hadith that if you are angry you should do wudu. After Umar did wudu, his sister gave him Surah Taha. As she read, he changed; finally he told her to stop, because he was ready to take shahada.

He went to Rasoolillah, his sword dangling at his side. As he approached, Hazrat Hamza said, “If he comes for good, good; otherwise, I am here and I will sort him out.” Rasoolillah advised Hamza not to rush into matters, because the previous night he had asked Allah to give glory to Islam with one of the two Umars, Umar ibn Khattab or Abu Jahl. The door was opened, and Umar kissed the hands of Rasoolillah and said, “From today, I am one of your companions.”

Rasoolillah (saws) shouted out “Allahu akbar, Allahu akbar”, and all the companions joined in. The Meccans could hear the takbir of the Muslims from the Ka’aba. This was when the fate of the Muslims changed, as Umar became the fortieth Muslim. Umar asked Rasoolillah, “If we are on the straight path, then why do we pray secretly in our own homes? Let us pray publicly.”

Rasoolillah gave him permission to hold public prayers, and he divided the people into two groups of twenty--one with Hazrat Umar and one with Hazrat Hamza--and they marched to the Ka’aba. Umar took his sword out and said to the people of Mecca, “If you have a problem with this, come and fight with me.” After embracing Islam he also went to Abu Jahl and said, “I am here to tell you that I am now a Muslim.” Abu Jahl slammed the door in his face. Umar continued to scream “Abu Jahl, I am a Muslim!”

Umar’s conversion to Islam was a great blow to the people of Mecca. There is no doubt that the conversion of Islam of Umar was the materialization of the prayer of Rasoolillah (saws) that Allah give strength and glory to Islam with the conversion of Umar. When the prophet Abraham, peace be upon him, completed the construction of the Ka’aba, he prayed that Allah bless the

city of Mecca, and provide from it a prophet who would be a prophet for all of mankind. Our beloved prophet would often remind the companions that he was the realization of the prayer of Abraham, as a reminder of the importance of parents praying for their children. Rasoolillah (saws) was the materialization of Abraham's prayer; and Umar was the materialization of Rasoolillah's prayer.

With this conversion, Islam was strengthened considerably. Before this, many of the early converts had been slaves and their rich owners would abuse them mercilessly for their faith. From the time Umar converted, things changed; the Muslims were now able to approach the Ka'aba openly during the day. Everything that had been impossible had now become possible. Muslims were now able to demand rights. Umar was a natural leader. He knew how to delegate responsibilities and lead groups. He wanted to be in the limelight, not out of arrogance, but to serve the Muslim community. He wanted to experience the joys and pains of the other Muslims. When he saw some of the Muslim slaves being punished, he wanted to share their pain, so he began to knock on the doors of the notorious enemies of Islam and announce to them his conversion, hoping that one of them would torture him. He went to the houses of the noblemen of Mecca, but none of them dared raise a hand against him. When one man saw what Umar was doing, he said, "Umar, why do you knock on the doors of the nobles of Mecca? Jamil ibn Muamer is there! Go tell him that you are a Muslim." Jamil was a sort of town crier; whatever the news or gossip was, if it was told to him, everyone would immediately hear of it. Umar realized that this was a much better way to broadcast the news of his conversion to the city.

Briefly on the evils of gossip, once Umm Aisha became jealous of Umm Saffiya and went to the Messenger of Allah and said, "O Rasoolillah, you married Saffiya. Saffiya is so short!" The Messenger of Allah (saws) said to her, "Ya Aisha, you have just gossiped." She replied, "How have I gossiped? What I said was true!" He said "It is gossip because it was true; if it was untrue, it would be spreading false accusations." These two, gossip and false accusations, often go hand in hand. These days it is so important, in this time of fitna, when we are being attacked by Shaytan in every corner, to protect our Muslim brothers and sisters.

When Jamil ibn Muamer heard that Umar had become a Muslim, he went to where the people were gathered and started to announce, "Ya Quresh, ya Quresh, ya Quresh! Umar has become a Muslim!" Immediately, a huge mob attacked Umar. Umar was a brave, experienced soldier, but one man alone could not take on the entire mob, so he took hold of one of the Meccan noblemen, put him in a wrestler's hold, and began to press his eyeballs. The man began to scream in pain and fear. Umar told him, "You know that I have been a wrestler for many years; you know what I can do to you. I can make you blind; tell this mob to disperse." The nobleman began to scream for the mob to disperse, and they did, but not before warning Umar that they would not let him live in peace in Mecca. Umar replied that they were only saying this because the Muslims were few in number; if there were only three hundred Muslims, the people of Mecca would stand no chance against the Muslim army. The first battle of the Muslims, the Battle of Badr, was when there were only just over 300 Muslims.

Hazrat Umar was the only companion to make hijra in public during the daytime. He took his sword, hung it around his neck, and put his bow on his shoulder, and carried his arrows in his hand, and in this way he did hijra and prayed two rakah. Then he went and informed the people that he was going to do hijra. He went to the men sitting in circles and said, "May Allah disfigure

your faces, because you have turned away from the truth! If any of you wishes that his mother be bereaved, his wife become a widow and his children become orphans, let him meet me behind this valley before I make hijra.” A few men thought they could take on Umar, so they went to meet him in the valley; he taught them the lesson of a lifetime.

Two men decided to go make hijra with Umar: one was named Ayash and the other was named Hisham. Hazrat Umar said told them to meet him at a certain place and time, and said that if one of them did not show up, the others would assume that the Meccans had arrested him and go on without him. The next day, only Ayash showed up. Hisham was arrested by the Meccans and tortured until he became an apostate. Ayash and Umar were met by Abu Jahl and his brother Haris were there. Abu Jahl was a close relative of Ayash, and he told him, “Your mother has taken an oath that if you do hijra, she not seek shade and will not comb her hair until she dies.” Ayash was a soft man at heart and when he heard this, he felt pity for his mother. Umar said, “Ayash, you know both Abu Jahl and his brother are both notorious liars.” Abu Jahl then reminded him that there were many people in the city of Mecca who owed money to Ayash, and that he had land and property in Mecca. Abu Jahl invited Ayash to come settle his accounts in Mecca and then do whatever he wanted. Ayash trusted Abu Jahl, his cousin, and told Umar that he intended to travel with them. Umar said, “If it is money you want, I will give you half of my wealth.” Still, Ayash persisted. Umar said, “Then at the very least, take my camel. My camel is very fast and strong, and if you suspect anything bad from these two, then turn around; they will not be able to catch up with you.” Ayash agreed. Halfway to Mecca, Abu Jahl said to Ayash, “I am a physically large man, and my camel is weak, but your camel is strong. Why don’t we swap seats?” Ayash agreed, but as soon as he dismounted from the camel, Abu Jahl and Haris both jumped Ayash, tied him up, and dragged him behind the camel all the way to Mecca. They tortured him until he also became an apostate.

It is very important to never put your trust in the kuffar. Sometimes you will hear people say, “My neighbor is a non-Muslim but he is a better person than my Muslim neighbor.” Although it may be true that individuals may be nice people, the leaders of the non-Muslims are constantly plotting against the Muslims; and even in places where everything is peaceful, the peace can be destroyed overnight. The best example of this is Bosnia, where Muslims and non-Muslims lived together peacefully for many years, until one day the leader of the country made a statement against Muslims, and suddenly the peace was destroyed, and Christians started slaughtering their Muslim neighbors. The leaders of the non-Muslims plot so much that they could move a mountain from its place with their plotting. Mecca had been a great democracy: Jews, Christians, atheists, pagans, Zoroastrians and many other groups lived together in peace; yet these peaceful people could not stand Islam. Kuffar will accept kuffar, but it will never bind together with Islam. Hazrat Umar was al Farooq--he did not fall into their traps, but recognized them for what they were. Everything he did was for the sake of Allah.

Many times Umar would say something, and Allah would confirm it. Once he said to Rasoolillah (saws), “It would be nice if we made the Standing of Abraham into a place where we could pray. Immediately, the ayah was revealed:

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى
وَعَهْدُنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ
وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

“And [mention] when We made the House a place of return for the people and [a place of] security. And take, [O believers], from the standing place of Abraham a place of prayer. And We charged Abraham and Ishmael, [saying], "Purify My House for those who perform Tawaf and those who are staying [there] for worship and those who bow and prostrate [in prayer]." [2:125] This is the reason why during Umrah and Hajj, it is preferable to read two rakah behind the Standing of Abraham.

Another time Umar told Rasoolillah, “O Rasoolillah, it would be better if you command your wives that when they speak to people, they cover their faces; a lot of people come to inquire about you, and if you are not there these pious people and disbelievers talk to your wives.” Then the verse was revealed,

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ
مِّن جَلْبِيبِهِنَّ ذَٰلِكَ أَدْنَىٰ أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا
رَّحِيمًا ﴿٥٩﴾

“O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful.” [33:59] Today we have many people who question whether or not hijab is actually required for the Muslim woman. Many ask whether it is in the Qur’an. If you come across such a person, show him this verse. The purpose of this is to protect the women from being recognized. In the time of Nabi ul Kareem (saws) the jilbab was a shawl that would cover the women from head to toe like a burqa with only the eyes showing. This dress code is only for when they go out. A lot of the problems in the Muslim society today are because we do not follow the Qur’an and the sunnah. We have a habit of picking and choosing the parts that we like. Allah says to accept Islam in its entirety, doing your very best. After this verse was revealed, all the Muslim women accepted this dress code, and it was very difficult for anyone to recognize them.

When Ubaid ibn Salud died, his son Abdullah, a faithful sahabi, begged Rasoolillah (saws) to

pray for his father's salvation, although Ubaid had been an enemy of the believers and had fought against Islam. Still, his son loved his father, and hoped that there was some chance that his father could be saved from hellfire. When Rasoolillah (saws) agreed to perform the burial prayers for Ubaid, Umar said that he did not feel this was correct. Rasoolillah said, "Allah has given me a choice: he has revealed to me that whether I ask for forgiveness or do not ask for forgiveness, even if I ask for forgiveness seventy times Allah will not forgive them. Allah has given me a choice; there is a chance that if I ask for forgiveness more than seventy times, Allah will forgive him." Umar said that he did not feel that a nabi's prayers should be spent on a disbeliever. Rasoolillah had seen both heaven and hell, and knowing what hell was, and being a merciful man, mercy to all the sons of Adam, he still wanted to try to save the companion's father from hellfire. Rasoolillah went in front of the place where dead man was and lifted up his hands to pray. Umar again said that he felt that this was not fitting for a nabi. As soon as he had finished his prayer, revelation came to him:

وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَّتَّ أَبَدًا وَلَا تُقَمِّ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ
وَرَسُولِهِ وَمَاتُوا وَهُمْ فَسِقُونَ

"And do not pray [the funeral prayer, O Muhammad], over any of them who has died - ever - or stand at his grave. Indeed, they disbelieved in Allah and His Messenger and died while they were defiantly disobedient." After this ayah, Rasoolillah (saws) never again stood at the grave of a disbeliever. It is not good for any believer to go participate in the burial of a disbeliever. Before the Battle of Badr, when Abu Sufyan was given information that it was the intention of the Muslims to loot his caravan, which was not true, Abu Sufyan sent a message to Mecca to gather an army to fight against the Muslims. The Meccans sent an army of 950 people. The contributions of Umar at the battle of Badr were invaluable. There were only 313 Muslim soldiers in the Battle of Badr, and most of them were Ansari. The reason for the battle was not to raid the caravan, but in self defense against this large army that had gathered against the Muslims. Not a single member of Umar's tribe, the Adi tribe, would agree to fight against Umar. During this battle, the first Muslim to die was Umar's slave, and Umar killed his own maternal uncle. Fourteen Muslims were made shahid at the Battle of Badr, and seventy Meccans were killed and seventy others were taken prisoner. As this was the first battle against the disbelievers, there was no ruling yet about what was to be done with prisoners of war. Rasoolillah (saws) took advice from the believers. Abu Bakr recommended making the prisoners pay a ransom and then releasing them, because of the possibility that later they would embrace Islam; Umar recommended killing them, each of the Muslims killing his family members; another sahaba recommended that they dig a trench, fill it with wood, throw the kuffar inside and burn them. Rasoolillah stood up and went to his tent. He thought over the opinions, then said that the actions of Abu Bakr were like Abraham (as), who prayed for everyone; the example of Umar was like the prophet Noah, who prayed that Allah destroy all the disbelievers. His decision was to follow Abu Bakr siddiq. Hazrat Umar looked down and said, "I still don't agree." After this Umar left and when he returned, he found Rasoolillah and Abu Bakr crying. He asked why they

wept, and was told that Allah had revealed to him that it did not befit a nabi to take ransom; he should instead have caused their blood to spill on the earth.

These are the virtues of Hazrat Umar (ra). Do not think that Hazrat Abu Bakr's status was lower than that of Hazrat Umar; nor should you ever think that the judgment of Rasoolillah was wrong. This is not the case. All this has been said only to show the status of Hazrat Umar (ra).

Umar at Uhud

When we talk about the biography of Umar, we can divide it into three phases: Umar during the lifetime of Rasoolillah, Umar during the time of the khalifate of Abu Bakr, and Umar's own khalifate. Umar made great contributions during the Battle of Badr. After this great defeat, the Meccans were ready for revenge: seventy of their elite leaders were wiped out. They went to Abu Sufyan and asked him to finance a campaign against the Muslims. The people of Mecca went to Abu Sufyan and said that if they did not take on the Muslims soon, the Muslims would strengthen their position and grow in numbers in Medina. Additionally, there were great orators that went out into the city spouting nationalistic and anti-Muslim propaganda to create an atmosphere where the people were ready for war. In the third year hijri, an army supplied with half of Abu Sufyan's wealth and 3,000 men strong went out towards Medina with the intention to fight the Muslims. Some of the people who travelled informed the Muslims about this great army that was prepared against them. The words of the companions are recorded in the Qur'an:

[INSERT 11/7:00]

The non-Muslims may have had all the material things, but the Muslims knew they had Allah on their side. Those who have fought against the prophets are history now, and no one remembers them; but the believer never dies. Although his soul departs from his body, the soul of the believer lives on.

وَلَا تَقُولُوا لِمَن يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمُوتَ بَلْ أَحْيَاءٌ وَلَكِن لَّا

تَشْعُرُونَ

“And do not say about those who are killed in the way of Allah, ‘They are dead.’ Rather, they are alive, but you perceive [it] not.” [2:154] For the Muslim to enter heaven, he must die. Death is a gift for a believer: they are going from one section to another, like meeting one friend and then another. When the companions were informed of the army coming against them and asked what they had to fight the battle, they said, “We have Allah.” Originally, the Prophet Mohammad (saws) wanted to fight the battle inside the city of Medina, but several of the companions advised that it would be better to fight out in the plain. There were some youth who were too young to fight in the Battle of Badr, but now pleaded to enroll in the ranks of the Muslims. There were two youth, Rafa and Samra, both fifteen years old who went to Rasoolillah (saws) for enrollment. They were both turned away initially because they were too young to fight, but the father of Rafa said that his son was an excellent archer and would be very useful for the

Muslims in battle. With his father's permission thus granted, Rasoolillah allowed Rafa to join the ranks of the Muslims. When Samra heard this, he appealed to Rasoolillah that although Rafa was better as an archer, Samra was more physically fit and strong. Rasoolillah had the two youth wrestle each other, and Samra beat Rafa and was allowed to fight with the Muslim army. The Muslims were prepared for battle.

After listening to the advice of the companions about where to have the battle, Rasoolillah (saws) went into his tent, and emerged dressed for battle. The companions told him that they did not intend to question his judgement when he said he wished to fight inside the city and that they would fight wherever he saw fit. He told them that once a nabi had put on his suit of armor, it was not fitting for him to take it off without going into battle, and that it was time for them to march out of the city into battle. Information was given to the Meccans that the Muslims were prepared for battle.

How challenging it must have been for our beloved Prophet (saws) to be surrounded by hypocrites! Right before the battle was about to begin, Abdullah ibn Ubaid came making excuses about why he could not go into battle. He was not prepared to fight with the Muslim army. Rasoolillah (saws) excused him from battle; but with him, 300 soldiers, a third of the Muslim army, returned to Medina. Now there were only 700 Muslim soldiers to fight 3,000 Meccan soldiers. They marched as far as the mountain of Uhud. This mountain is a very special mountain; it is said that Rasoolillah loved this mountain, and the mountain loved him. Some even say that on the day of Qiyamah, this mountain will be lifted by the angels and will be brought up to heaven. When they reached Uhud, he gave orders to the people about where to stand in position. He placed fifty archers on the side of the mountain, and gave them special instructions to hold their position, no matter what they saw on the battlefield. Their duty was to cover the Muslims.

In the beginning of the battle, the women of the Qureshi tribe began to beat the drums and started singing. This is why some of the Ulama have mentioned that music is haram. Music is an addiction. Rasoolillah (saws) gave his sword to Hazrat Abu Dujana, thereby giving him the instruction to lead the assault. Abu Dujana charged into the enemy lines, and broke through. Some say this is the great merit of Abu Dujana, but it is also the merit of the sword of Rasoolillah (saws). Abu Dujana pushed the 3,000 soldiers back, and behind him came Hazrat Hamza. The kuffar took great pride in the name of Khalid ibn Walid, and the Muslims knew they had Hamza. Hazrat Hamza went inside the hole that Abu Dujana had made in the lines. There was a contract made between a slave named Wahshi ibn Harb and his master that if Wahshi were to kill Hamza, he would be freed. Wahshi was very talented with the javelin. The wife of Abu Sufyan also offered Wahshi a fortune to kill Hamza. Wahshi ambushed Hamza and hit him with a spear, and some say that this spear was also poisoned. Allah gives shahadat to those whom He loves.

This loss was a great blow to the Muslim army. As soon as Hazrat Hamza was killed, the kuffar began to scream in victory. Hind also came along and mutilated the corpses of the Muslims who fell in battle. She is said to have cut open the stomach of Hamza and tried to eat his organs. It is for this reason that Rasoolillah said that when those who have been martyred in battle stand to be resurrected, Hamza will be the first of them. This was the character of the Meccan people, and how thirsty they were for revenge. This was the first time that the people of Mecca mutilated

the corpses; the women ran around with knives and chopped up the bodies of the Muslims who had died. The Muslims fought on and on, and Allah's help was with them. One of the companions narrates that he saw two strangers with Rasoolillah on the day of Uhud, two men he had never seen among the companions. They were dressed in white. These were the angels. The Muslims pushed the kuffar forward and forward, and a time came when the Meccan army turned and ran away. When the Muslim army saw this, they thought that alhumdulillah, Allah had given them victory. They began to go out and claim the spoils of war. Some of the archers also saw this retreat as a victory and decided to go join the other companions. Abdullah ibn Jubair reminded them that clear instructions had been given to them not to leave their post, but some of them counter-argued that what was meant was not to leave until the battle was completed.

Khalid ibn Walid was not a man who could accept defeat. When he saw that the Muslims were rejoicing, and some of them had even put down their weapons, he went around the mountain and attacked from behind. This attack was successful. When he attacked, many of the Muslims were made shahid, many of them not even knowing what was happening. They pushed forward so far into the Muslim camp that for the first time Rasoolillah was injured. A stone hit his face, pushing his two metal links from his helmet into his cheeks. This was a difficult moment for the companions. They immediately took him to one side where he was no longer visible. He turned to the companions in sorrow and said, "How will people prosper when they disobey the nabi of the time?" When he said that, the companions were saddened. The body of Mohammad (saws) was pure, internal and external. When the blood was oozing out of the face of Rasoolillah, Hazrat Malik took the opportunity to lick the blood off his face, knowing that any part of Rasoolillah inside of him meant exemption from hellfire. The two metal links that pierced the cheeks of Rasoolillah were removed by Abu Ubaidah ibn al Jarrah, using his teeth. When he pulled out the first link, he lost a tooth; and when he pulled out the second link he lost a second tooth. When you have no teeth, the appearance of your face changes entirely, but in the case of Abu Ubaidah, it was said after this incident that he became even more handsome and that there was no one who could smile like him. Another companion approached Rasoolillah with his eye in his hand; it had fallen from its socket. Rasoolillah took the eye and put it back into the socket, and the companion said that he had never seen better with that eye and it became stronger than the other eye.

Rumors were now circulating that Hazrat Hamza was dead and that Rasoolillah was also dead, as he was nowhere to be seen. When the Muslims heard this, some of them sat down in the battlefield and said, "If Rasoolillah (saws) is dead, what is the point in fighting?" Umar told them to stand up and continue to fight, because their fight was not for a man but for the cause of Allah. Thus he was preparing them for the day when Rasoolillah would die. Abu Dujana had covered Rasoolillah, and countless arrows were stuck into his back. In this condition, Rasoolillah continued to give arrows to Hazrat Sa'ad and say, "Shoot, O Sa'ad! May my father and mother be a ransom for you." The companions said that they never heard Rasoolillah (saws) ransom his father and mother for anyone except Sa'ad on that day. Hazrat Tulha also stood up and began to put his hands in front of the spears and arrows that were coming in the direction of Rasoolillah (saws) until both of his hands were paralyzed. In this manner, the companions protected Rasoolillah. In this condition, Ubayy ibn Kalaf came and said, "If

Rasoolillah lives, I wish to challenge him!” Some of the companions offered to fight in the Prophet’s stead, but Rasoolillah said that if he was being personally challenged, he himself would go fight. He took a javelin from one of the companions and approached Ubayy ibn Kalaf, who was mounted on a camel. Rasoolillah (saws) struck Ubayy in the throat, grazing him. Ubaid turned around screaming and retreated. Abu Sufyan asked Ubayy where he was going, and he said that he had been mortally wounded by Rasoolillah (saws). Abu Sufyan examined the cut and said that it was just a flesh wound and Ubayy would recover; but Ubayy said he knew that even if Rasoolillah (saws) had only spat on him, he would surely die, and later that day he died from the wound.

Abu Sufyan approached the Muslim camp and asked, “Is Mohammad (saws) with you?” Rasoolillah (saws) instructed the people not to answer him. Then he asked “Is Abu Bakr with you?” Again, they were instructed not to answer him. Then he asked, “Is Umar with you?” Again, they were instructed not to answer. When none responded, Abu Sufyan began to boast, “Oh people of Mecca! All of them have been killed! If they were alive, they would answer me.” At this point Umar could remain quiet no longer and screamed “Abu Sufyan, enemy of Allah, you are a liar! Allah has kept us alive so that we may humiliate you, and you will die by the hands of all the companions!” Abu Sufyan did not know what to say, and began calling on his gods, saying “We have Hubal with us! We have Hubal with us!” Rasoolillah instructed Umar to answer and say, “Allah is the Most High and Majestic.” Abu Sufyan “We have Uzza with us, and for you there is no Uzza!” Umar replied to that, “Allah is our protector, and you have no protector!” Thus, the battle ended. For two or three days, the Muslims chased the kuffar until news was given to him that the entire Meccan army had returned to Mecca.

Umar at Other Engagements

Umar played a key role at both the Battle of Badr and the Battle of Uhud, and at many other important battles as well. At the Battle of Banu Mustaliq, an incident took place between two companions. One sahabi was Ansari, and the other was a Muhajir, leading to some sort of scuffle, wherein one of the companions kicked another companion. It must be noted that these were not the senior companions, but youth from among the companions. The one who was injured, the Ansari sahabi, called out to his friends to help him, and they were all Ansari. Seeing that he was about to be attacked by a gang, the Muhajir sahabi called out for his friends to help him, and all of his friends were Muhajir. When both groups came face to face, Rasoolillah (saws) stood up and said, “Are you chanting out the slogans of ignorance while I am still alive in the midst of you?” He was hinting towards tribalism and nationalism. Allah has made this Ummah one Ummah. We are one family; the moment you say the words of the shahada, you come into the fold of Islam and you are one. Allah does not look at your skin color or how wealthy you are, but instead looks at the level of taqwah in your heart. Rasoolillah (saws) thus reminded the youth to stay away from tribalism, for there is a foul stench in it.

When this information was given to Abdullah ibn Ubayy, the leader of the Munafiqun, the Hypocrites, he said that the noble people would drive out the ignoble people from the city of Medina. Abdullah ibn Ubayy was a nobleman and had been next in line to be the leader of the

city of Medina, and now he saw the position had gone to Rasoolillah (saws). His son Abdullah overheard his father's words and was enraged that his father called Rasoolillah (saws) and the companions ignoble or inferior people. He went to the city of Medina and blocked the gates with his sword out. When his father approached the city he said, "There is no entry for you into Medina until you declare that you are the dishonorable one and that Mohammad (saws) is the honorable one, and the companions are honorable companions!" Rasoolillah (saws) heard about these 300 people outside Medina, and went with Umar to see what the commotion at the city gates was about. When he questioned the younger Abdullah, he related the story about all that his father had said and how he and the three hundred Munafiqun intended to throw Rasoolillah and the Companions out of Medina. When Umar heard this he said to Rasoolillah (saws), "Give me permission to tear the head of this hypocrite from his body!" Rasoolillah (saws) said, "No, I do not want the people to say that Mohammad (saws) is in the habit of killing his companions." To the outside world, the hypocrites were there among the Muslims and appeared to be Muslims. Thus, a small fight between two companions nearly started a war.

There are very important lessons to learn from this event: when we look at the biography of Rasoolillah (saws), he always wanted to maintain the reputation of his Ummah. Today, the Ummah has become synonymous with terrorism, while the first message of Rasoolillah (saws) in Medina was to spread peace. The second important lesson is that nationalism and tribalism are very important weapons of Shaytan. Today when you look at any of the Muslim countries, you see that they hate each other and cannot accept each other. You may meet a Pakistani Muslim who thinks poorly of Indian Muslims, and vice versa, and both of them may think badly of a Bangladeshi Muslim. All over the Arab world, no two countries can get along. Even within a masjid, you can see people who refuse to greet other people based on their nationality or the colour of their skin. This is not the way it should be in our Ummah. We are one Ummah. Some of the earliest companions of Rasoolillah were slaves, one from Africa. The rich aristocrats of Mecca refused to sit with Rasoolillah (saws), saying, "How can we sit with him when he associates with slaves?" Rasoolillah (saws) came to take these distinctions away from us. Allah's help will only come to us when we learn to help each other without discrimination. The angel Gabriel came to Rasoolillah (saws) and said, "Allah gives you three prayers that will all be answered." He said, "Oh Allah, forgive my Ummah!" Gabriel replied, "This is your first prayer; what is your second?" And he replied, "Oh Allah, forgive my Ummah!" "This is your second prayer; what is your third?" And he replied that he was saving his last prayer.

Another important venture was the Treaty of Hudabiyyah. In the sixth year hijri, Rasoolillah (saws) had a dream where he saw himself and his followers enter Mecca and perform umrah, and after performing umrah, they shaved their heads. When he told this to the companions, they were elated: after leaving their birthplace and all their friends and relatives, now to have the possibility to return to Mecca was a thrilling prospect, and they knew that when Rasoolillah (saws) had a dream, it was usually shortly thereafter followed by revelation. Very soon thereafter, Rasoolillah (saws) decided to perform Umrah with his companions--1,400-1,500 companions came with him. At their first stop, he told the people to prepare themselves for the pilgrimage by putting on their ihram, and to garland the sacrificial animals to separate them from the animals that were to be used for food or travel. He also sent a scout to see what the people of Mecca were doing and what their intentions were. The young sahabbi came back with

information that all the main routes into Mecca had been blocked, preventing anyone from entering the city of Mecca. Rasoolillah (saws) said, "Whatever Allah wills will happen." They marched on from there to al Hudaybiyyah. There, there was a well and a flat, open area. Rasoolillah instructed the people to set up camp there while they tried to negotiate a settlement with the people of Mecca. The people ran excitedly towards the well, only to find it dry. The people came to Rasoolillah and informed him of the condition of the well. He took an arrow from his quiver, which he shot into the well, and immediately water gushed forth, and this water was sufficient for all the men and animals for the entire time they were at Hudabiyyah. This is considered the first miracle of Nabi ul Kareem (saws). When the Meccans saw that the Muslims had taken up camp, they sent a man named Musa to negotiate with them. He was a powerful man from the Qureshi tribe. He went to Rasoolillah (saws) and said, "I see you have very mixed groups here. I don't think these people will stay loyal to you. If we were to fight you, I think they would run away." At this, Abu Bakr Siddiq stood up and expressed his resentment that this was not the case. It is also mentioned that when this Musa was talking to Nabi ul Kareem, he began to stroke the beard of Nabi ul Kareem (saws), as was the custom of the Arabs when they would negotiate. When one of the companions saw this, he drew his sword and held it to the hand of Musa and told him to show the due respect to Rasoolillah (saws), as he was not like other men, or else the companion would cut off Musa's fingers. Touched by the standing of the companions around the person of Nabi ul Kareem (saws). He took permission from Rasoolillah to walk through the Muslim camp and learn more about how the Muslims interacted with each other and with Rasoolillah. After a few hours he returned to the Quresh and said, "I have been a negotiator for many years and have met many leaders and kings, but believe me, there is no king like Mohammad (saws). Let me warn you, those around him will never abandon him. He is so loved by the people that if he does wudu, not a single drop of water will fall to the ground; they will collect it as a source of blessing. Such is their love for him that if he were to spit on the ground, a group of people would gather to collect his saliva from the ground. It will not be easy for the people of Mecca to stop the Muslims from performing Umrah." After this, nothing happened for several days.

Rasoolillah (saws) decided to select someone from amongst the companions to go make a peace treaty with the people of Mecca and asked Umar to complete this task. Umar replied that he would do as Rasoolillah (saws) said, but if the people disrespected Rasoolillah (saws), he would have no choice but to draw his sword. Rasoolillah told Umar to sit down. Umar pointed out that from the tribe of Adi, there were no important noblemen, but Hazrat Uthman was from a more powerful tribe. In the end, Hazrat Uthman was chosen to be the representative of the Muslims. When Hazrat Uthman entered Mecca, his tribe said that refuge was given to him because he was one of them, protecting him from Abu Sufyan. He explained that the people had come without weapons to make pilgrimage, and that then they would leave. Abu Sufyan rejected this proposal. He did not want to allow the people into the city.

Rumors broke out that Hazrat Uthman had been assassinated. Rasoolillah was sitting under a tree, and this tree is mentioned in the Qur'an.

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾

“Certainly was Allah pleased with the believers when they pledged allegiance to you under the tree, and he knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest.” [48:18]

All the companions came and took an oath on his hands that they would fight until death to avenge the death of Hazrat Uthman, although they had very few weapons, having come in the state of pilgrimage. This is how precious one Muslim life is. The news of this oath was brought to Abu Sufyan. Inside the city, Hazrat Uthman was safe and was negotiating with the people of the city. The Meccans told him that if he wished to do Umrah, he alone could do it, but none of the other Muslims would be allowed into the city to do Umrah. He said that it was not fitting for him to do so while Nabi ul Kareem was sitting outside the city, and saying that returned to the Muslim camp, to the great joy of all the Muslims. The people stayed in the place for many days. The Treaty of Hudaibiyyah was written by the Muslim Ali and the Meccan Suhayl ibn Amr. There was much controversy regarding the wording. Rasoolillah (saws) wanted the treaty to start with the words “Bismillah al Rahman al Raheem” but Suhayl said that they did not recognize Al Rahman al Raheem, and so instead it was started with, “In the name of Almighty Allah,” with the permission of Rasoolillah. Then they wrote, “This is a treaty agreed upon by Mohammad, Rasoolillah (saws).” Suhayl objected to this as well, saying, “If we accepted him as Rasoolillah, there would be no problem. Instead write Mohammad ibn Abdullah.” Rasoolillah (saws) agreed to this alteration as well, but Ali said that he could not bring himself to erase the word Rasoolillah. The Messenger of Allah then instructed Ali to point him to the word Rasoolillah, and he erased it with his own hands. The treaty was entirely against the Muslims. It said that the Muslims could not perform Umrah that year, but they could the next year; but they could only stay in Mecca for three days. The treaty also stipulated that if any of the Meccans converted to Islam, they had to be returned to Mecca, but if any of the Muslims defected and chose to remain in Mecca, they would not be returned. Although this treaty was at the outset a disadvantage for the Muslims, it paved the way for the conquest of Mecca and the embracing of Islam by many of the Arab tribes.

Hazrat Umar got into a trance in a fit of anger when he heard the words of the treaty, and he approached Rasoolillah and said, “Are you not the true nabi of Allah?” And Rasoolillah said, “Without a doubt I am the nabi of Allah.” Then Umar asked, “Are we not on the straight path, and the kuffar are wrong?” Rasoolillah again said “Without a doubt.” Then he said, “Oh Messenger of Allah, did you not promise us that we would perform Umrah?” Rasoolillah said “I did promise that we would perform Umrah, but did I promise that we would perform Umrah this year? It was a dream, and everything happens by the will of Allah. Oh Umar, remember that you will complete your Umrah.” Hazrat Umar went away in anger and found Abu Bakr siddiq and posed the same questions to him. It is said that there was a telepathic relationship between Abu

Bakr and Nabi ul Kareem, and when posed with the questions, Abu Bakr gave the same answers, although he had not heard the answers given by Rasoolillah. Umar said because of this outburst, he gave charity and fasted during the hot summer months and begged Allah's forgiveness.

Wives of Mohammad (saws)

Hafsa, the daughter of Umar, was one of the wives of Rasoolillah (saws), making Umar the father-in-law of Nabi ul Kareem. This position of marriage to Nabi ul Kareem was the highest position given to any woman. This is why Allah has praised these women, and they are also known as the Mothers of the Believers. During the Battle of Mecca, Khunais ibn Hudhaifa, Hafsa's first husband, was killed. He was a companion who had fought in the Battle of Badr. After this, Umar sought a new husband for her daughter. He went out into the street and the first man he encountered was Hazrat Uthman. He asked Hazrat Uthman if he would like Hafsa's hand in marriage. Uthman said he needed some time to think about it, and returned after a few days and said that he meant no offense, but was not looking for a wife at that time. The second person Hazrat Umar approached was Abu Bakr siddiq. When he asked if Hazrat Abu Bakr wanted Hafsa's hand in marriage, Abu Bakr said nothing but simply smiled and walked away. Umar was confused by this behavior. A few days later, Rasoolillah (saws) approached Umar for his daughter's hand in marriage. Umar readily agreed. After the wedding, Abu Bakr approached Umar and said that Rasoolillah (saws) had confided in him that he wanted to marry Hafsa, but since it was a secret, he did not want to tell Umar when Umar had approached him about marrying Hafsa, but he told Umar that had Rasoolillah not married Hafsa, he himself would have done so.

During the time of Nabi ul Kareem, certain of the hypocrites accused Aisha (ra) of sin. Allah revealed two entire rukuhs regarding this incident. There is no other individual in the Qur'an who has received so many verses regarding them. She was completely free from the allegations, as revealed by the Qur'an. Today we see many people attacking Rasoolillah (saws) for marrying Aisha at such a young age. Why do people attack the wives of Nabi ul Kareem? It is because they have a dislike of Rasoolillah (saws). If they are unable to attack him directly, they attack his wives, or his companions, or his family members, or the Qur'an, or the sunnah. One group had enough and said, "O Mohammad, you are inviting us to worship one God, and we want you to worship the gods of your forefathers. Let us come to an agreement: one year, we will worship Allah, the next year, we will worship the gods of our ancestors." In response to this, Surah al-Kafirun was revealed, which says that they will never worship what the Muslims worship, for them is their religion, and for us is our religion.

The Ulama of this Ummah, when they go to explain something, do not do it to protect the honor of Rasoolillah (saws). Muslims already know his status and know that what he did was right, and do not need to have his actions excused to them. Rather, the reason the Ulama will explain his actions is because there are so many disbelievers who may have the chance to hear the words of the Qur'an because of this. We need to show that Rasoolillah is a model for all humanity, so

that the bulk of humanity is not turned away from Islam. Today we see many people worshipping Jesus because of their deep love for him, and we also see an unprecedented level of love for Nabi ul Kareem (saws). We must be careful, by Allah's mercy, not to turn to worshipping Rasoolillah (saws). Allah is the protector, and has kept a balance in the shariah to keep us from worshipping any man.

Two of the wives who are attacked the most by disbelievers are Aisha bint Abu Bakr and Zaynab bint Jahsh. Aisha is attacked because she got married at a very young age. People find faults in Nabi ul Kareem. Before we explain some of the reasons for this marriage, it must be made clear that this explanation is to bolster people's imaan and to offer the chance of imaan to those who are hardened to Islam. In the case of Aisha and Zaynab, Allah gave Rasoolillah no choice regarding the marriages. In the case of Zaynab, Rasoolillah was informed by Allah that the nikkah had already been performed, as is made clear by the Qur'an. That is why she moved into his house without a formal marriage ceremony and without two witnesses. With Aisha, for three consecutive nights Gabriel would come to the Prophet (saws) in his dreams with a picture of Aisha and inform him, "She is your wife in this world." Thus both these marriages were by the direct decree of Allah.

As Muslims in the modern world, we are constantly beset with anti-Islamic propaganda. It affects us. There are two hadiths of Rasoolillah that show how we should behave and believe. In the first, it is narrated that a man mounted a cow and was whipping it trying to make it go faster. The cow spoke to the man and said, "Allah has not created us for your means of transportation, that you can sit on me and hit me and lash me." When Rasoolillah told this story, the people said, "Subhan'Allah! A cow that speaks!" He responded "I bring [as witnesses]: Imaan, Abu Bakr, and Umar." Abu Bakr and Umar were not present, but Rasoolillah was saying that whatever he said, they had no doubt about. Another time, he reported that a wolf attacked a sheep, and the shepherd was close by and saved the sheep from the wolf. The wolf spoke and said, "Today, you have saved this animal of yours, but Allah has made this animal lawful for me; it is my food. What will happen tomorrow when I attack again and you are not there?" The companions again said, "Subhan'Allah! A wolf that speaks!" These people did not doubt the word of Rasoolillah, but they were astonished. Again he said, "I bring imaan, Abu Bakr, and Umar." If anyone believes that there is something that Rasoolillah could have done in a more perfect way, that is kufar and the person is a disbeliever. Every action of Rasoolillah was to the limits of perfection. Thus the nikkah of Aisha at the age of six was perfect, and the consummation at the age of nine was also perfect. The kuffar point fingers at Rasoolillah, but he was an honourable man. When the Ulama explain anything, it is only to give complete satisfaction to the heart. There is an example of this in the Qur'an, when Abraham asked Allah to show him how He would resurrect the dead who had been dead for centuries, and Allah said to him, "Do you not have faith in me?" Abraham said that he believed in the power of Allah, but wanted to see how it would be done so he could have complete confidence in his heart. Every time you see someone in jannah, their face will increase in beauty. As Muslims, we have no doubt about the actions of Rasoolillah (saws) but we explain to give full confidence to the heart. What Shaytan does is paints a picture for us to trap us, and shows us the unnatural as natural. If we have the light of imaan, after sinning we will feel guilty.

Just to briefly explain the merits of Aisha, she is the fourth most respectable person in the chain

of narrators. Two-thirds of Islam is received from her. She has narrated more hadiths than her father, Umar, Uthman, and Ali. Great scholars would sit in front of her as students and question her with great love. She was the teacher of the companions. There is no book of fiqh that does not hold her opinion. So it is clear, there was a motive in every action of Rasoolillah (saws). During the time of Rasoolillah there were many pubs and many brothels in Mecca, and the women of the brothels would cohabit with many men. If one of the women had a child and he grew up to look like one of the men she had been with, she would take the child to that man and demand that he accept this as his child, and the men were powerless over these women. This was the system in the time of ignorance. Nabi ul Kareem came to break this system, which is why he had many wives, but the Ummah was limited to four.

The first wife of Rasoolillah (saws) was Khadijah, and she was fifteen years his senior. The people of Mecca often offered Rasoolillah that if he would stop his preaching, they would give him the most beautiful woman in the city. Khadijah remained in the nikkah of Nabi ul Kareem for 25 years, and during that time he did not marry any other wives. Yet people criticize our beloved Prophet, calling him a man of many wives. Polygamy was not something unique to Rasoolillah among the prophets, as the Bible and the Qur'an clearly say. Abraham had two wives, Jacob had four wives, David had nine wives, and according to some traditions, Solomon had 700 wives. There was also divine wisdom in the marriage of Rasoolillah (saws) and Khadijah. The people of Mecca would taunt Nabi ul Kareem and say, "Look who you associate with, slaves and paupers!" But Allah gave him in nikkah the wealthiest woman in the city, so that he could also be a rich man and they could not say that Islam was only for the poor. Yet, he did not use this wealth for his own personal gain; instead he gave to the poor. It was because of this that the people began to see Islam as a religion for everyone and many people embraced Islam. After the death of Khadijah, the second wife was Sauda. Sauda was in her mid-fifties at the time of their nikkah. It is said that when Rasoolillah proposed to her, she said she had many children from her previous husbands and did not want to make life difficult for him. Rasoolillah (saws) promised to care for her and all her children. After Sauda, Rasoolillah married Aisha.

Today, many women's groups come forward to defend the honour of Aisha. Who are they to do so, when Aisha took this marriage as a privilege and a blessing. There were kings who said they wanted to wash the feet of Nabi ul Kareem. We do not need anyone to defend the honor of Aisha. It is also worth pointing out that although Rasoolillah (saws) was criticized by many people for many things even during his own lifetime, not a single person criticized this marriage. It was the norm for people to marry young at that time.

Wives generally have an informal relationship with their husbands. Because of this informal relationship, Aisha was in the position to ask questions to Rasoolillah (saws) that no one else dared to ask, and she was therefore able to explain many of the hadiths and expound upon verses of the Qur'an. Their relationship was so special, that once the two had a race, and in their first race she won, and in the second race he won. Another thing to remember is that Islam has been transmitted orally. For this, one must have a very sharp memory. It is well known that the younger you are, the sharper your memory is. Allah (swt) selected Aisha not only to be the wife of Rasoolillah (saws) but to be a special student, so that from a very young age everything he said and did was secure in her brain. It was not a question of lust or paedophilia. She was only 18 years of age when Rasoolillah passed away yet the amount of knowledge received from

her is very great. It was difficult for women to go directly to Mohammad (saws) their questions, but they could easily go to Aisha and she could give fatwas to the women in modesty. During the latter part of her life, after Islam had expanded, the serious work of codifying Islamic jurisprudence began, and Aisha played a very important role in this era.

It is as if Allah chose Aisha as a database for all the actions and words of Rasoolillah (saws). She was the woman who revolutionized women's engagement in Islamic studies and many sciences that have benefitted all of humanity. Islam does not have the problem Christianity has with not educating women. It would be impossible for anyone to quantify the number of students who have benefitted from Aisha. Even her own father would consult her. She opened up the door for people to understand Islam. A fountain of wisdom was with her.

One thing that must be remembered is that Christianity is even worse in its treatment of women than Islam. Paul wrote in 1st Corinthians 14:34-35: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church." Many Christians are illiterate of their own scriptures. According to Paul, even the voice of a woman is shameful. Another part of 1st Corinthians, chapter 11:3-7 "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man." When women in Islam cover their heads, it is a huge point of contention for Christians, yet this is what Paul wrote, and it is in their Bible. Paul also wrote in 1st Corinthians 11:13-15 "Judge in yourselves: is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering."

In the Christian world, Eve is faulted with original sin. In Genesis 2:16-17, it says: "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Then in Genesis 3:6 it reads, "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Therefore, she is the cursed one, and the curse is also mentioned in Genesis 3:16: "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." Because Eve is the sinner, it is hard for Christians to accept women as a teacher or bishop. In Islam, women have enjoyed high standing. Women had two ways to get information or fatwas, either from Rasoolillah (saws) or Aisha. During some of the battles, women were consulted. Abu Bakr allowed women to come question him. Knowledge was something constantly available for women. In any list of scholars, most will be men, but a large number will also be women. If you look at the list women who have become president or prime minister,

since the 1960s there have been only 20, and two of those were Muslims. When Christians are criticizing Muslims for giving women a low status, it is important to remind them of these facts. When talking about the titles given to women in Islam, Allah has given the wives of Mohammad (saws) the title of Mother of the Believers.

Abdullah ibn Ubayy was a pimp in Mecca. He had a lot of women who would work for him and he would force them into prostitution. He would give each woman one dinar, and with the profit bought six slave girls, and from amongst these two embraced Islam. When Abdullah ibn Ubayy ordered them to commit prostitution, he became enraged and beat them. Upon this, Allah revealed an ayah:

وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۚ وَآتُوهُمْ مِّنْ مَّالِ اللَّهِ الَّذِي آتَاكُمْ ۚ وَلَا تُكْرِهُوا فَتِياتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا ۚ وَمَن يُكْرِهْهُنَّ فَإِنَّ اللَّهَ مِن بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ

"But let them who find not [the means for] marriage abstain [from sexual relations] until Allah enriches them from His bounty. And those who seek a contract [for eventual emancipation] from among whom your right hands possess - then make a contract with them if you know there is within them goodness and give them from the wealth of Allah which He has given you. And do not compel your slave girls to prostitution, if they desire chastity, to seek [thereby] the temporary interests of worldly life. And if someone should compel them, then indeed, Allah is [to them], after their compulsion, Forgiving and Merciful." Rasoolillah came to elevate the position of women and gave incentives to the people to marry instead of committing this immorality. In the hadith, Rasoolillah often encouraged the people to marry to safeguard each individual's modesty. For those who could not marry for monetary reasons, he encouraged fasting.

In one part of the Bible, according to the Christians, Jesus said that it is better to tear out your eye instead of looking at a strange woman. Mark 9:47 "And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire..." The world today has not implemented the sunnah of Rasoolillah (saws) and it is therefore becoming worse. In the last 10 years, 30,000,000 women were sold into prostitution. In Tel Aviv, there are estimated to be 150 brothels. How can these people point fingers at Islam, when Islam came to end these horrible practices. There is one beautiful hadith: a man came to Rasoolillah (saws) and asked for permission to commit fornication. The companions were very angry and were going to strike him, but Nabi ul Kareem stopped them and took the man to the side and asked him, "Would you like it if someone committed fornication with your aunt?" The man said, "No." "Would you like it if someone committed fornication with your sister?" The man said, "No." "Would you like it if someone committed fornication with your daughter?" The man said, "No." "Would you like it if someone committed fornication with your wife?" The man said, "No." "Would you like it if someone committed fornication with your mother?" The man said, "No, by Allah no." "If you would not like someone committing fornication with your aunt, your sister, your daughter, your wife, or your mother, then think about the woman you want to commit fornication with. She is someone's aunt, someone's sister, someone's daughter, maybe someone's wife, maybe someone's mother." The man said, "Ya Rasoolillah, now I understand!" Rasoolillah touched his heart and prayed that Allah make the man pure and free him from this urge for fornication. For the rest of his life, the man did not even glance at a strange woman. This raising of the status of women is part of the reason why Rasoolillah (saws)

was sent into this world, and is the reason why he took so many wives. It had nothing to do with lust or carnal desires, but was solely to raise the status of women.

Conduct towards Jews

History of the Jewish People

After the Treaty of Hudaibiyyah, it became clear that the main mission of Islam was to spread peace. The treaty was entirely one-sided and against the Muslims, yet the Muslims signed it. Yet, it made clear that Nabi ul Kareem did not wish to engage in battle with the disbelievers. His mission was to spread Islam through peace, which is why when you meet a Muslim, your first words to him should be “assalamu alaikum”, peace be on you, as a constant reminder that the mission of Islam is to spread peace.

To help better understand the decisions of Umar in regards to the different tribes living in Arabia, it is important to understand the background of these tribes. All kinds of people were living in Medina and Mecca at that time: polytheists, Jews, followers of Abraham, and even atheists. The Jewish community held power over the entire economy at that time. When we study history we must understand the history of the various tribes. There are two names given to the Jewish people in the Qur’an: Banu Israel and Yahud. Abraham was the father of Isaac, and Isaac had a son named Jacob, who was also called Israel; and Jacob had twelve sons, and one of them was named Judah, and this is where the two names come from. Banu Israel simply means children of Israel, and Yahud means descendants of Judah. The scholars say that there are approximately 450 verses of the Qur’an talk about the Jewish people or mention Moses (as). Who are the Jewish people, and how did they get to Medina?

Abraham (as) was born in Iraq, but moved to Canaan, where Allah blessed him with Isaac, and blessed Isaac with Israel. Joseph and Benjamin are two of the most famous sons of Israel. When Joseph’s brothers became jealous of his close relationship with their father, they threw him into a well. Jealousy is a cancer in our community as well, and there are reports of Muslims going to people who practice magic and casting spells against other people, and only Allah knows of their imaan. Even Nabi ul Kareem was the victim of black magic. The jealousy of the brothers of Joseph led them to even talk of killing him, but instead they abandoned him in a well, where he remained until some travellers passed by and found him. This incident is related in the Qur’an:

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ. قَالَ يَبْشَرِي هَذَا غُلَامٌ

وَأَسْرُوهُ بَضْعَةً ۖ وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿١٩﴾

“And there came a company of travelers; then they sent their water drawer, and he let down his bucket. He said, “Good news! Here is a boy.” And they concealed him, [taking him] as merchandise; and Allah was knowing of what they did.” [12:19] They took him to Egypt and sold him into slavery for a few coins, showing no interest in him. Thus, for the first time, the family of Banu Israel entered Egypt. There, he was purchased by a rich aristocrat, and suffered in jail after allegations that he had seduced his master’s wife Zuleika. Allah blessed him and he became the financial minister of Egypt. A drought fell over the entire region, and the only man who had food to sell was Joseph (as). Joseph personally oversaw the disbursal of food to the people who came to Egypt to buy from him. His brothers came to Egypt to buy food, not knowing that he was their brother, and on their second return, when they brought their youngest brother Benjamin came with them, Joseph revealed his true identity to them. He immediately forgave them for what they had done and asked them to bring his father to Egypt. He gave them his clothing, and when it touched the face of Jacob, he regained his sight after having been blind.

The Jewish people continued to live in Egypt for about 400 years. After that time, the citizens of Egypt began to chant nationalistic slogans, and the Coptic people began to encourage the mistreatment of the Jewish people. The Jewish people became second-class citizens, and were enslaved one by one until they were all slaves; and they were forced to do hard labor. Pharaoh was a tyrant, and took the side of the Coptics. One day, Pharaoh saw a dream of a fire coming from Jerusalem to Egypt, destroying all the Coptics but leaving the children of Israel unharmed. He invited the scholars of Egypt and asked their opinion of it, and they told him that a child would be born to Banu Israel and take away his power and kingdom. Pharaoh ordered the death of every male child born to Banu Israel. Moses (as) was this child; and Allah protected him; and when Allah protects you, no one can harm you. Allah put it in his mother’s heart to build a wooden casing and place him in it, and then place the basket in the Nile. That evening, Pharaoh and his wife went out for a stroll, and Allah pushed this basket close to the yacht of Pharaoh. When Pharaoh saw Moses, he ordered the guards to kill the baby, but Asiya intervened and asked to see the child. She looked at the child and instantly demanded that his life be spared. She told Pharaoh, “Why do you want to kill one innocent child? Haven’t you done enough killing for one day? Maybe this child will benefit us. I will take him as my own child.” When Pharaoh looked at Moses and Moses pulled his beard, and he wanted to change his mind, but since he had already given his word to his wife. Now Moses was raised in the royal palace, and raised by the royal family; not only that, his mother was given a salary to be his wet-nurse and was told that she did not have to live in the palace, but could keep the child in her own home. For feeding and looking after Moses, Pharaoh gave Moses’ mother a salary.

Once he was grown, Moses one day saw a Coptic fighting with a stranger. The stranger was crying for help, and Moses saw that the Coptic was bullying the stranger, so Moses pushed the Coptic. When this did not stop the man from his attack on the other man, Moses slapped the Coptic, unintentionally instantly killing him. Moses knew that Pharaoh disliked him, and he was only protected by Asiya. This was the excuse Pharaoh needed to harm Moses, and so Moses fled Egypt. He went to Median, and met another prophet, Shuaib. Shuaib looked at Moses and said, “I want you to marry one of my daughters.” This is mentioned in the Qur’an to show the importance of marriage. With the heavy responsibility that the prophets have to give dawah to

the non-believers, it was still important to get married. This is why Rasoolillah said that marriage was his sunnah, and the sunnah of all the prophets. Moses stayed in Midian for eight years, then he decided to return to Egypt with his wife. On his way, Allah crowned him with prophethood. Allah told him, "I am God, and worship none but me, and establish prayer to remember me." Allah sent him to Egypt to invite Pharaoh to worship one God. Moses requested that his brother Aaron accompany him, and Allah accepted his prayer. Allah also told him the methodology of dawah: when you speak to a non-Muslim, speak to him in a soft tone. Islam is about conquering the hearts of men, not using physical violence to get a conversion. This is what Aaron and Moses did, yet in his arrogance, Pharaoh said, "Who is your Lord, O Moses?" Pharaoh believed himself to be lord of Egypt and commanded the people to prostrate to him. Moses said, "My Lord is the one who has given a beautiful face to everything in creation. Allah is the creator, and Allah gives it guidance." Pharaoh said, "Have you come to me so that by your magic you can take over Egypt and become the king of Egypt?" Pharaoh appointed a day and said that he would set his army, specifically the magician branch of his army, against Moses. Pharaoh told the magicians that if they could defeat Moses, they would be close to him. On the appointed day, Allah gave Moses the command to throw his staff down, and it became a snake so large that the lower lip of the snake was as high as the upper balcony of Pharaoh. It gobbled away all the things that the magicians threw at Moses. The magicians all fell in prostration and said that they believed that Moses was not a magician, but a Nabi of Allah, and declared their faith in the Lord of Moses and Aaron. Pharaoh accused them of plotting this together, to make sure that the Coptics disagreed with Pharaoh.

Allah put it in the heart of Moses that it was now time to leave Egypt, and he left with the entire Jewish nation. As they marched out, they found that they were wandering in circles, no matter which direction they started from. Moses called the elders of the Jewish people together and asked them why this was. They replied that Joseph had asked that if the Jewish people ever left Egypt, he wanted them to carry his bones back to the land of his forefathers, the land of Canaan. Resting in the same cemetery with pious people is a great blessing. Moses now realized that it was necessary to take Joseph's body with them, and asked where Joseph's body was. An old lady--some say that she was 900 years old--with a cane came up to Moses and said that she knew where the body of Joseph was. Moses asked her to take him to where Joseph was buried, but she said she would only tell him if he fulfilled her conditions. Moses said that without knowing her terms, he could not give an answer, but he would pray about it. Allah instructed him to fulfill all her terms. He then asked what her terms were. She said that the first was of this world: she had no family and was alone in this life, and wanted to be carried by the young men, and wanted to be close to Moses as they travelled. Her other condition was related to the hereafter, and she said she wanted to be the neighbor of Moses in heaven. Allah had already told him to agree to her terms, so he agreed. She then directed Moses to dig in the River Nile. Moses prayed, and the water receded, and they were able to dig and found the beautiful coffin of Joseph. Do not take from this story that it is a good thing to be buried in some foreign country when you die. Instead, it is good to be buried near where you died so the funeral can take place very quickly, and if you are pious, on the day of judgment you will be close to Nabi ul Kareem.

Now that they had the body of Joseph, the Jewish people began their migration. Aaron stood in

the front of the people, and Moses stood at the back. However, they soon came to a dead end: the sea in front of them, Pharaoh behind them, and nowhere to go. Allah parted the sea and the Jewish people were able to cross on dry land. Seeing the parting of the sea, Pharaoh, a great magician, thought that it was by his magic that the sea had opened and pursued the Jewish people. However, as he approached them the waters closed on him, drowning him and his army. Pharaoh's body was thrown out of the water, and Allah says that it was preserved as a sign for those who are rebellious against Allah. The Jewish people entered Palestine and spread out there. When we study the history of the Jewish people, they were a people constantly on the move, never staying long in one place. Many of the Jewish people settled in Medina.

One might ask why the people would leave the place where all the Jewish prophets had lived and move to Mecca. After the ascension of Jesus, there was a great excitement about the last prophet amongst the Jews and the Christians. Hazrat Ka'ab narrated that it was written in the scriptures that before the demise of Moses, Allah informed Moses of the date of birth of Nabi ul Kareem (saws) and all of the signs leading up to his birth. Moses informed those close to him from amongst the Jewish people that a prophet would be born whose name would be Ahmed Mohammad. Ka'ab came from a family of great scholars, and the Jews who were literate knew about this prophecy, and believed the last prophet would be a Jew. This is why the Jews had settled in Medina. Some say that Medina was half Arab, half Jewish. The Jewish people held great financial power and were gold merchants. All the date farms were owned by Jewish tribes, and another group was merchants of leather shoes. All these people had settled in Medina. This is why, according to what we find in Muslim history books, there was a man named Tub'ah, king of Yemen, who used to travel with a group of scholars of the scriptures. Once he came close to Medina, and the 400 scholars who were with him saw the city and said that they no longer wished to travel with him but wanted to settle there. The king asked why they would want to settle, instead of travelling with him, and all the scholars responded that they had learned about the city to which the last prophet would migrate, and this city matched its description perfectly. The king was a pious man, and built houses for the scholars, and the king stayed there many months. He built a beautiful house in the center of the city and said that it was a gift from him to the final prophet, so that when the prophet came, the house was a gift from the king to the prophet. He ordered the people to tell the prophet that this was his house, and to retain this knowledge for future generations in case he did not come in the lifetime of the king.

When Rasoolillah (saws) entered Medina, all the Ansari people gathered around him and clamoured for him to stay in their house, but he said that he would only stay in the house that his camel Kaswa stopped at. The camel walked around the entire city, circling each house, all the while people were grabbing it by the reins and trying to convince it to choose their house. Finally, Kaswa stopped at a certain house, and Rasoolillah said to wait and see what the camel would do, and it sat down. This was the house of Ayoub Ansari, and it was the same house that was built by King Tub'ah, and Ayoub Ansari was one of the descendents of the man given the charge of keeping up the house, so it is not incorrect to say that the Prophet Mohammad stayed in his own house in Medina. Even before the Prophet (saws) migrated to Medina, the vast majority of the Arabs from Medina had embraced Islam. This was because the Jewish people kept warning the people that a prophet was coming, and since they believed he would be a Jew, they informed the people that when the prophet came, he would sort out the Arabs. When the

people of Medina heard that there was a man who said he was the prophet of Allah (swt), they immediately decided to embrace Islam before the Jews did. Thus, all the Arabs of Medina embraced Islam.

Every part of the body of Nabi ul Kareem (saws) was prophesied by the earlier prophets. Ka'ab said that when he went to Syria, the Roman emperor heard that this famous scholar had come to Syria and called for an audience with him. The emperor asked Ka'ab his opinion of Rasoolillah (saws), and whether Ka'ab had embraced or rejected him as a nabi. Ka'ab replied that he did not believe that Rasoolillah (saws) was a true prophet, to the best of his knowledge. The king then took him to a part of the palace, a long hallway with small cubicles, and showed him the picture of a man, and asked if Ka'ab recognized the man. Ka'ab replied that he did not, and the emperor informed him that it was Adam (as). Then the emperor showed him pictures of Noah, Abraham, and many other prophets, and finally took him to a sealed room where a picture was held that was over a thousand years old. The emperor asked if Ka'ab recognized the man in the picture, and he responded that it was the man from Mecca who claimed to be a prophet. The emperor urged Ka'ab to embrace Islam and said that he himself would travel to Medina promptly to do the same. The Ulama say that the reason why these paintings were made was so that the illiterate amongst the people would still be able to recognize the prophets when they came. The Jews, Christians, and Arabs all knew well about the coming of Nabi ul Kareem.

When Salman al Farsi came to meet Nabi ul Kareem, there was a language barrier: Salman spoke Farsi, but Rasoolillah (saws) spoke Arabic. Very few Arabs were literate at the time, much less educated in other languages, so they found the only person they could who could speak both Farsi and Arabic, and he was a Jew. Salman began praising Rasoolillah (saws) and berating the Jews. The translator took offense at this and mistranslated what he said to sound as if he was criticizing Rasoolillah (saws) and praising the Jews. Rasoolillah (saws) asked, "Did you come all this way just to insult me?" Then the angel Gabriel came and told Rasoolillah exactly what the man had actually said, and Rasoolillah confronted the Jewish man and repeated what Salman had actually said. The Jewish man got angry and said, "If you speak Farsi, then why are you wasting my time?" Rasoolillah (saws) replied that until that moment he had not spoken Farsi, but the angel Gabriel had taught it to him. The Jewish man stood up and kissed the hands of Rasoolillah and took his shahada on the spot. [Editor's note: The reason a Jewish person would see this as a sign that a person was a prophet was that in the Midrash (Jewish oral tradition) it is written that the angel Gabriel taught Joseph seventy languages before he went to meet Pharaoh so that he would appear to be a learned and well-educated man.] Rasoolillah (saws) now turned to Salman and said, "Salman, you don't know Arabic! You are a Persian." He lifted up his hands and said, "Ya Allah, give the knowledge of Arabic to Salman al Farsi." Allah accepted this du'a and told Rasoolillah to tell Salman to close his eyes and open his mouth, and from a distance Gabriel blew in the direction of Salman. From that moment on, Salman spoke Arabic perfectly, and even knew every dialect of Arabic.

Jewish People in Medina

After migrating to Medina, Rasoolillah (saws) quickly realized that the demographics of Medina

were completely different to that of Mecca. There were the Muslims of Medina, who were independently economically successful with their jobs and date farms, and there were the immigrant Muslims from Mecca, homeless and jobless, their numbers increasing by the day; Rasoolillah bonded these two groups and made them one Islamic brotherhood. This effort and his success in his mission is a model for all of the Ummah of Nabi ul Kareem (saws). Today, we see our Ummah divided by cultural and political differences. Rasoolillah (saws) did not allow the people to disunite. There were also polytheists in Medina who practiced the religion of their forefathers. They were much more indifferent and undecided than the polytheists of Mecca. On the one side they had the bullying of the Jewish community, and on the other side they saw that many of their friends and family members had embraced Islam. They did not know which way to go. After many years, all of them had embraced Islam entirely because of the good behaviour of the Muslims and of Rasoolillah (saws). It is famously quoted that Rasoolillah (saws) conquered all the tribes of Medina with good character. The third community that settled in Medina was the Jewish community, who had been there for generations, hoping one day to meet the last prophet. They dressed and spoke like the local Arabs, but took pride in their Jewish identity. They called themselves the literate nation and would bully the Arabs. Their attitude is also mentioned in the Qur'an:

وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَّهُ بِقِنطَارٍ يُودِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ
إِنْ تَأْمَنَّهُ بِدِينَارٍ لَا يُودِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ذَلِكَ بِأَنَّهُمْ
قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ
يَعْلَمُونَ

“And among the People of the Scripture is he who, if you entrust him with a great amount [of wealth], he will return it to you. And among them is he who, if you entrust him with a [single] silver coin, he will not return it to you unless you are constantly standing over him [demanding it]. That is because they say, "There is no blame upon us concerning the unlearned." And they speak untruth about Allah while they know [it]." Thus, the Jews came as immigrants but took over the economy of Medina, taking everything away from the Arabs and scaring the Arabs. They would lend large amounts of money to the people of Medina, who would waste the money on frivolous things like singers and poets, and the Jews would charge exorbitant rates of interest so that the Arabs would never be able to pay them back, until finally the Jews would seize their date farms. Thus land and money was eventually in the hands of the Jewish community. The Jewish community had also learned the dark arts of magic. When you look at the history of the Jewish people you will find that magic was an integral part of their history, and that they challenged many of the prophets concerning it. The knowledge of magic was passed from one

generation to the next. [Editor's note: This continues to the present day. I myself as a child, being raised in a Jewish household, was taught magic by my grandparents.] They tried this with every nabi, including Rasoolillah (saws). After they failed to challenge him intellectually, they turned to their magicians and said that power and money was going to the Arabs and they needed to do something about it. The prophets are completely protected, but to show that they are human beings, Allah allowed the magic to touch Rasoolillah (saws). When magic was cast against Rasoolillah (saws) he felt as if someone had tied him hand and foot and he was unable to move, until one night he saw a dream where two angels were talking to each other and one asked the other what had happened to the Nabi of Allah, and the other responded that magic had been practiced against him by the Jewish people. The other angel asked who had done this, and in the dream the name was mentioned: Labid bin al-A'syam, who was famously known for his witchcraft and black magic. The other asked how the magic was performed, and the other angel informed that it was performed on a comb which was placed in a well, and the exact location of the well was given to Nabi ul Kareem (saws). When he woke up, he called some of the companions and sent them to the well to retrieve a packet of palm leaves from the well. The companions reported that when they got to the well, the water had turned yellow as if someone had mixed henna with the water; this is how strong the magic was. When they found the bundle of palm leaves, it was in the shape of a demon's head. Inside was a comb, with hairs of Rasoolillah (saws), eleven hairs each with a knot tied on them. Rasoolillah (saws) was unable to untie the hair. Instead, he recited Surat al Falaq and Surat al Nas, which combined have a total of 11 verses, and as he recited each verse, a knot came untied. Although Rasoolillah (saws) had been given the name of the man who performed magic against him, he never in his entire life sought retribution or revenge against this man. Once Aisha (ra) asked him why he did not punish this evildoer, knowing well who it was; he replied that he had received healing from Allah, and that was enough for him. Whatever affected Rasoolillah (saws) personally, he did not punish, but whatever violated the Shariah and affected his Ummah, he punished. It is also said that in the well was a voodoo doll with pins in it. Magic is kuffar, and it is wrong to do magic against your Muslim brother or sister.

Saffiya, the wife of Rasoolillah (saws), was from a Jewish family. She narrated that when she was a child, her father and her uncle used to pamper her and play with her. Both her father and uncle were rich Jews of Medina. One day, she heard her father and uncle talking about the man who claimed to be a Nabi, and they decided to go and visit him and see whether he was a true nabi. They left early in the morning, and before sunset they returned, looking dejected and talking to each other in low tones. She ran out to meet them; ordinarily they would be happy to see her, but on that day they completely ignored her. The father said to the uncle, "Is it him, do you think it is him?" The uncle replied, "By Allah, it is him!" But out of arrogance, they were unable to accept him as the prophet because he was of the descendents of Ishmael.

Abdullah ibn Salam, the great scholar of the Jewish community, embraced Islam. He told Rasoolillah (saws) that if Rasoolillah were to bring his acceptance of Islam to the attention of the Jewish community, he would see how they really act. Rasoolillah brought a few of the Jewish scholars to his house and asked them about Abdullah ibn Salam. They said he was the best scholar, the son of the best scholar, a learned man and the son of a learned man, the best educated among them all and the most knowledgeable among them all. Rasoolillah (saws)

asked, "What would you say if I told you he had embraced Islam?" They all said that it must be a joke. Rasoolillah told them that it was no joke, and Abdullah ibn Salam came from behind a curtain and recited the shahada in front of them. They immediately changed their tone and said that he was the most lowly from among them, the least educated, the son of the least educated, and that seven generations of his family were corrupt. This was a rude awakening for Rasoolillah (saws) about the true nature of the Jewish community. Thus on the one side, there were the treacherous Jews, and on the other side was Abdullah ibn Ubayy, who had ambitions to be the king of Medina and which were shattered by the coming of Nabi ul Kareem. Abdullah ibn Ubayy was the most dangerous man at that time, who sowed the seeds of discord, used by the polytheists of Mecca and the Jews of Medina.

Rasoolillah (saws) drafted a treaty with the Jewish community. It was a written treaty, not an oral agreement. This treaty stated that the Jews were one community with the believers. Both Jews and Muslims would have the right to practice their religion in Medina. The Jews would be responsible for their expenditures and the Muslims for theirs. The Jews would not be exploited. What belonged to the Muslims belonged to the Muslims; what belonged to the Jews belonged to the Jews. Advantage would not be taken of the Jews. If attacked by a third party, each would come to the assistance of the other. Each would hold council with the other. Mutual relations would be based on righteousness. Neither would commit sins to prejudice the other. The wronged party would be aided. The Jews would contribute to the cost of war, as long as they were fighting alongside the Muslims. When the treaty was signed, Medina became a coalition state. Rasoolillah became the head of this coalition state. Hypocrisy started in Medina, and hypocrisy was much harder to fight. One night, Rasoolillah got a knock on the door. It was one of the Ansari companions who said that he and a group of men wanted to volunteer to stand guard over Rasoolillah (saws). He agreed and prayed for them, until Allah revealed that He would protect Rasoolillah (saws) at all times. Then he dismissed the young men and told them that Allah was his protector. After this Allah for the first time gave permission for jihad to the Muslims. In Mecca, there was no jihad. For ten years, the Muslims suffered oppression at the hands of the disbelievers. Allah gave the Muslims permission for jihad because they had been terrorized, and told them that when victory was given to them they were to establish salat and zakat and establish justice.

Rasoolillah was aware of the difficulty of dealing with the Jewish people, because they had rejected, persecuted, and ignored all the prophets that had been sent to them. He had also received revelation in the Qur'an about their actions:

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ
وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

"Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary. That was because they disobeyed and [habitually] transgressed." [5:78] They were cursed because they transgressed. They exceeded all limits, crossing all borders

and boundaries, even if that meant killing the prophets who were sent to them. After the agreement made at Medina, Rasoolillah (saws) made sure that none of the Muslims broke the pact. The Jewish people were accustomed to breaking pacts, and it was against their nature to keep a pact. When the Jewish community saw that the entire city of Medina was accepting Nabi ul Kareem, they found it very hard to swallow. They started reverting back to their old habits of dividing and conquering. There was an old man named Sha's ibn Qays, a respected and wise man in the Jewish community, who studied the Muslims and tried to put an end to the spreading of Islam. He concluded that the best way to destroy the budding Muslim community was to spread the seeds of tribal discord between the two main tribes of Medina, Aws and Khazraj, who had been at war with each other for generations--some say the war between them had gone on for 100 years. He hired a young man to recite the poems written about the war between Aws and Khazraj. He told him to go to the Aws youth and remind them of the war, then go to the Khazraj youth and inform them of what the Aws youth were discussing. Youth become angry very quickly. That is why prophethood is given so late in the life of a prophet; by their later years, people become wise and do not go into hasty violence. This plan of Sha's ibn Qays stirred up the youth, and the youth stood up and began to argue, and were about to clash, until the elders came to Rasoolillah, who came to them and rebuked them for resorting to pre-Islamic arguments while he was still amongst them. Nabi ul Kareem was able to bind the people as one, with one Ummah, one Qur'an and one prophet. the youth embraced each other and understood that this was a plot hatched by the enemies of Islam. This was the level of underhanded tricks that Rasoolillah had to deal with on any given day. Yet, he was able to maintain peace. What we need to understand is that to kill any innocent person is wrong, because each life is sacred. Our aim should be to lead everyone to Islam.

Another plot the Jews came up with was to go in groups of twenty or thirty the morning and embrace Islam, and then by the evening defect from Islam. This caused confusion in the hearts of new Muslims: if one person or two people were to leave Islam, it would be understandable, but for whole groups to go at a time caused doubts. The reason to explain these actions is so that you can understand why Rasoolillah (saws) had to banish certain people from the beautiful city of Medina. When he first entered Medina, he wanted it to be a place where everyone could gather and worship as they pleased, but because of the actions of certain tribes, it became impossible for there to be peace. The Jewish people lived in the outskirts of Medina and lived in their own forts with their own shopping centers, synagogues, and homes. If the people of Medina wanted anything, they had to go to the Jews; the Jews would not go to Medina. The tribe of Banu Qaynuqa was the most powerful tribe in the region because they were all blacksmiths. Thus it can be said that if anyone had weapons of mass destruction at the time, it was this tribe. They began a new system to slowly breach the covenant with the Muslims, slowly beginning to taunt the Muslims, jeer at them, and making life difficult for the Muslim women by pelting stones at them. When the Muslim army would go to war, the Jewish tribes would spread rumors among the women that the army had been defeated and most of them were dead. Allah gave them warning that if they did not stop, Allah would give the Muslims authority over them and the Muslims would have full control over the city of Medina. Even the slave women were not immune from the torture of the Jews. The Prophet Mohammad (saws) went to them and tried to convince them to live in peace, to which they responded with arrogance that they were not the

Qureshi people that the Muslims had defeated. The Jews claimed to be better at fighting and better at making weapons than the Qureshi people. When they said this Allah responded to them:

(INSERT Quran 3:12-13)

When this verse was revealed there were two enemies of Islam, the hypocrites and the Jews. The hypocrites surrendered slightly, but the Jews continued in their arrogant ways. One day after this verse was revealed, a Jewish goldsmith saw a Muslim woman and tried to seduce her. In the struggle that ensued, part of her body was exposed. A Muslim man saw this and became enraged and killed the Jewish goldsmith. He was in turn killed by the Jews. With this, the peace treaty was broken. The family members of the dead sahabi came and demanded revenge. Two years after hijra, Rasoolillah (saws) came out with an army against Banu Quaynuqa. The Jews took refuge in their fort. For 15 days, the Muslims laid siege on the Jewish community; after that, the Jews all surrendered without a fight. One of the hypocrites begged Rasoolillah (saws) to spare their lives. Rasoolillah in his mercy agreed to spare their lives but banish them, forcing them to leave behind their possessions and wealth. The people of Banu Quaynuqa moved to Syria.

The most powerful man in the Jewish tribes was a man named Ka'ab ibn al Ashraf. He was an extremely handsome, extremely wealthy man, well versed in the Arabic language to the point that he was a poet. When he heard of the Muslim people defeating the Qureshis, he took a vow that he would rather die than see the Muslims in power in Medina. He went to Mecca after the Battle of Badr to convince them to take revenge against the Muslims. He went to Abu Sufyan, the only survivor among the leaders of Mecca. Abu Sufyan was a wise man and asked him, "Which religion is closer to yours, mine or the Muslims?" Ka'ab ibn al Ashraf declared that the polytheists were closer in faith to him. Abu Sufyan said that they were the most guided people. To this Allah revealed a verse to Nabi ul Kareem. [INSERT Quran 4:51]. Ka'ab returned to Medina confident of the victory of the Meccans over the Muslims this time. The most feared people in Arabia at that time were the poets, because their chants could incite to war. Now, Ka'ab began to compose obscene poems about Rasoolillah and Muslim women. Rasoolillah gathered the companions and asked them, "Who will go kill Ka'ab ibn al Ashraf, who has maligned Allah and His messenger?" Some of the companions quickly stood up to volunteer themselves. The first one to stand up was Mohammad ibn Maslama. 'Abbad bin Bishr, Al-Harith bin Aws, Abu 'Abs bin Hibr and Salkan bin Salamah, Ka'ab's foster brother, also volunteered. Mohammad ibn Maslama asked for permission to speak as he wanted to speak, and Rasoolillah (saws) gave him permission to lie, if necessary, to complete this task.

Ka'ab lived in the outskirts of Medina in his own palace. One night, late in the evening, he heard a knock on his door. Mohammad ibn Maslama stood there, and when Ka'ab asked him why he was there, Mohammad replied that he was a Muslim, and Rasoolillah had imposed zakat on the Muslims and he was finding it very difficult to pay his dues, and he wondered if Ka'ab could loan him some money. Ka'ab first tried to convince him to defect from Islam, then agreed to lend him the money. They began to haggle over the terms. As a mortgage, Ka'ab wanted Mohammad to hand over his women. Mohammad said since Ka'ab was a handsome man, he did not want to hand over his women and daughters to him for fear that they would fall into ill repute. Instead, he offered his weapons. A few days later, Salkan ibn Salamah came and made the same deal

with Ka'ab. Over the next few days, the entire group did the same thing. Finally the night that they had arranged to bring the weapons came, and the companions went to Rasoolillah and asked his prayers for their success. Salkan bin Salamah was the first to knock on the door, because he was Ka'ab's foster brother. The rest of companions stood outside. Ka'ab's wife told him not to answer the door, because she smelled blood in it and felt that the people were there to kill him. He said it did not befit a brave man to hide away. Salkan greeted him and gave him the weapons. They spoke for about an hour, then Salkan asked for the money. Ka'ab said he would need to go upstairs to get it, and invited his foster brother into the house. Salkan declined the offer and said he would wait at the door. Before he left, Salkan asked to smell the perfume on Ka'ab's head. Ka'ab stooped down so he could smell it. Then he asked a second time to smell it, and again Ka'ab agreed. At this point Salkan put Ka'ab into a headlock and the other companions came out of hiding and struck off his head. In doing this, Haris received severe injuries by accident. They picked up Ka'ab's head, while his wife and family stood at the door screaming, and took the head of Ka'ab to Rasoolillah. Rasoolillah praised Allah. This was a deterrent to the entire Jewish community, making them realize that Mohammad (saws) has patience but he would fight if he needed to. This is why it is said that the worst person is the one who is cursed by a prophet or killed by a prophet. This was to instill fear into the hearts of the Jews to be careful. The more the believers feared Allah, the more powerful they became.

Unfortunately, the other Jewish tribes in Medina did not take heed to these warnings. In a short period of time the Jews continued their evil ways, inciting violence, inciting war against the Muslims. The other two Jewish tribes left in Medina were Banu Nazir and Banu Qurayza. The people of Banu Nazir were not soldiers, but they made life very difficult for the Muslims, which eventually led to their breaking their treaty with Rasoolillah (saws). Rasoolillah decided to visit the leader of the tribe to explain to him that the best way forward was to show respect to the Muslims and the Muslims would show respect to them. With him went Abu Bakr, Umar, and Ali. They went together to the fort of Banu Nazir on the outskirts of Medina. When they saw Rasoolillah coming, they began to swear at him. When they reached the outer wall of the fort a guard came out to them and told them that they must wait outside the walls of the fort and could not enter; their leader was aware of their presence and would come out to greet them. Meanwhile, the leader took counsel from his advisors about the situation. They began to plot a way to kill Rasoolillah; and killing the prophets was nothing new to the Jewish people. One of the people suggested throwing a millstone down on Rasoolillah to kill him, and then send guards out to kill the companions. However, another advisor, Salama ibn Makshama, said that this would be a breach of their covenant with the Muslims, and that he was afraid that Allah would reveal their plans to Rasoolillah. This is exactly what happened.

Quickly, Rasoolillah stood up and made his way to Medina. He called Mohammad ibn Maslama and sent him to inform the people of Banu Nazir to tell them that they had a ten day period in which they could leave Medina. Abdullah ibn Ubai ibn Salul went to the people of Banu Nazir and told them that he would guarantee them 2,000 soldiers to fight on their behalf if the Muslims attacked them. Abdullah ibn Ubai was a very convincing man and a smooth talker, and the people of Banu Nazir believed him and told Mohammad ibn Maslama that they were going to stay in their place, and let the Muslims do what they willed. Rasoolillah (saws) was very angry at

that. He stood up and said Allahu akbar three times, then told the Muslims to prepare for war. The banner was given to Ali. When the Muslims arrived at the fort of Banu Nazir, which was strategically placed on a hill, the bottom of which was covered with palm trees, the people of Banu Nazir were afraid. They were not accustomed to fighting like the other Jewish tribes of Medina and were waiting for Abdullah ibn Ubai's reinforcements. Rasoolillah saw the situation, and how the Jews were able to shoot arrows down at the Muslims, but the Muslims were not able to shoot at them through the palm trees, and ordered that the palm trees be cut down. [INSERT Quran 59:5] There are rules in war: the civilians must be protected, and the property of individuals must be protected. Within fifteen days, the people of Banu Nazir were in a very difficult position. They kept looking for Abdullah ibn Ubai's reinforcements, but they never arrived. Abdullah ibn Ubai would promise help to the non-Muslims, but then when the time came he would never deliver on his promises; this is why he is described as Satan in the Qur'an. The people of Banu Nazir surrendered to Rasoolillah (saws). Again, he told them to take their belongings and vacate the city. They loaded 600 camels with all their possessions, and did not leave anything for the Muslims, including their tent pegs. The Muslims did take their weapons from them, but other than that they took nothing from the Jewish tribe. The majority of the people went to Heber, but some went to Syria.

The last Jewish tribe left in Medina was Banu Qurayza. During the fifth year Hijri, Rasoolillah (saws) was returning from a decisive battle, the Battle of the Trench. The Muslim army was extremely tired. As they approached Medina, just before Dhurh, the angel Gabriel came with his armor and sword to Nabi ul Kareem and told him that the Muslim army must not take off their armor or put down their weapons, but they should attack Banu Qurayza. This was a direct command from Allah (swt). Gabriel said that he was going ahead and was ordered to quake the earth where the people of Banu Qurayza were living. The people felt the earthquake, and were afraid. Rasoolillah gathered the companions and told them that they would perform the Asr salat at the habitation of Banu Qurayza, and none of them were to stop before they reached the fort. The banner was again given to Ali. The siege of Banu Qurayza lasted 25 days. Their leader, Ka'b ibn Asad, suggested three alternatives: that the people of Banu Qurayza embrace Islam, which was flatly rejected by the people; that the men kill their wives and children to save them from becoming slaves of the Muslims, and then rush out into battle against the Muslims, which was also rejected because they loved life and hated death; and then finally that they wage a surprise attack on the Sabbath, which was rejected on the basis that those who had done this before were turned into apes by Allah for their sin. With his options rejected, he left the people to their fate. They decided to ask for an arbitrator, a man known to them from the people of Aws, Abu Lubaba.

Abu Lubaba came to them and spoke to them for a while, and advised them to surrender, making a sign of slitting his throat to show them their fate. When he did this, he immediately felt regret, feeling that he had betrayed Rasoolillah. He ran to the masjid and bound himself with a rope to one of the pillars, saying he would not leave except to pray and defecate until Allah passed judgement on him, and he swore that he would never again enter the dwelling place of Banu Qurayza. Rasoolillah (saws) when he heard this was saddened and said that if Abu Lubaba had come to him instead, he could have prayed on his behalf and Abu Lubaba would have been forgiven; but since he had done this, there was no going back for him. After ten days

Allah revealed that he had been forgiven, and he was untied from the pillar and allowed to go about his business. The pillar still stands in Masjid ul Nabi and it is good to go there and perform two rakah.

Without Abu Lubaba, the people of Banu Qurayza still wanted an arbitrator. The next man they agreed to as their arbitrator was Sa'd ibn Mua'dh, the leader of the Aws tribe. Sa'd had sustained damage from an arrow to one of his arteries, but with his injuries he was lifted onto an animal and taken to Banu Qurayza. Rasoolillah asked him to pass a decision about their case. He asked the Jewish people if they would accept his decision. He was a learned scholar, and told them that the judgment he passed would be according to the Torah. He looked at Nabi ul Kareem and said that the men should all be killed, and the women and children should be taken as prisoners. The people were shocked when they heard this decision. Rasoolillah accepted this decision. All the men were taken out of their fort and were executed. One might wonder why this tribe was not given the chance to go to Syria like the other Jewish tribes. In the Battle of Azad when 10,000 Qureshi non-Muslims came to fight against the Muslims, each of the men went to fight the Muslims, breaking their treaty. That is why these merciless and pitiless, having attacked the Muslim women. Had it not been for the bravery of one woman who grabbed a branch and killed a soldier, making them believe that the camp of the Muslim women was defended, the Muslim women and children could have been massacred. After this, Sa'd passed away after a few days. It is said in the hadith that for his funeral prayers, 70,000 angels came down. It is also said that a beautiful fragrance came from his grave when he was buried.

Love for Rasoolillah (saws)

One of the most precious resources we as individuals have is our time. It is important to allocate a portion of that time to Islam: listening to the Qur'an, praying, learning about Islamic history. Knowledge is a light, and it is important for us as Muslims not to deprive ourselves of this light. Many times one will hear the excuse that there is no time to do Islamic things. If we were to compare ourselves to the Companions, we would see that they were much more busy and preoccupied than the Muslims today. They were loaded with work, because they were all farmers and shepherds. However, they did not present excuses to not study Islam. In the past, it would take months to go to hajj, and there was no guarantee that they would return safely. However, these days, hajj is easy for us; it's a simple plane trip and from the airport we can call our families at home on our cell phones. The sahaba had many wives and children, and had to support their families. They also had to go to war. Yet they managed to control time, and did not allow time to control them. In the night, we sleep; they would spend the night in prayer. Umar Farooq is a prime example of this. He shared a farm with an Ansari companion. It was important that both of them would work the land. Umar knew that earning your livelihood was important, but earning knowledge was equally important. He presented the Ansari companion with a proposal: He would work the land one day, while the Ansari companion went to Medina and learned from Rasoolillah, and memorize what Rasoolillah said; then the next day, they would do the opposite, and at night, they would exchange the knowledge learned that day. As Muslims we have a double shift in this world: On the one hand, we must earn a livelihood in this

world; on the other hand, we must earn the hereafter in this world. Unlike unbelievers, we must be reminded of heaven and hell every day. Birthdays are a big issue today; the modern man wants to challenge nature and extend his life forever. For a Muslim, the focus is to prepare for the hereafter. Instead of celebrating, a Muslim does introspection on his birthday, and how close he is getting to his death.

There is one hadith narrated by Hazrat Umar that is one quarter of Islam. It is the hadith that Sahih Bukhari used to open his book of hadith:

I heard Allah's Apostle saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for."

Every action we do, little or big, is rewarded according to our intentions. Rasoolillah would often see Umar in his dreams. In one hadith it is mentioned that Rasoolillah saw people walking in front of him with clothing that was of varying lengths. Many of their clothes were short, but Umar was drowning in his clothing, and it was dragging behind him. Although it is not permissible for Muslim man to wear anything below the ankle, however this was a dream. The interpretation of this dream is that the clothing is knowledge and deen (religion). So Umar was a man with a lot of knowledge and the dragging of his clothing behind him showed that even after his demise, many people would benefit from his teachings. Another dream shown to Rasoolillah was that he was standing by a well, drawing out water and giving it to the companions. Then Abu Bakr came and scooped up a bit more than two buckets from the well, but with great difficulty. Then Umar came and scooped up from the well many times. This dream refers to the khalifates of Abu Bakr and Umar, and how Abu Bakr struggled during his time as Khalif, but during the time of Umar it was easy to spread Islam.

Another hadith about the life of Umar is that during the time of Rasoolillah, women would come to him to ask advice and questions, and he would answer them. Women should not be locked away; this is not sunnah. Islam is a moderate religion. However, one day while the women were gathered asking Rasoolillah (saws) their questions, Umar came and they all fell silent. Nabi ul Kareem (saws) began to laugh. Umar asked what was so funny, and Rasoolillah explained how the women had been asking him questions but when Umar came they all fell silent. Umar was enraged by this and said to the women, "Oh enemies of your own selves! You fear me, the student of Rasoolillah, but are not afraid to ask questions of Rasoolillah?" And they said "Yes, that is the truth, you are a man with a hot temper and we fear you." Umar just smiled at the women and did not know what to say. Rasoolillah smiled at Umar and said, "Umar, do you blame the women? I have seen that in the streets of Medina, that when you walk down the street, Satan does not cross your path." This does not mean that Umar was immune was immune to the whisperings of Satan, but it was very hard for Satan to take control of him. One of the most remarkable features of the companions was their love for Rasoolillah. It was this love that made them dynamic in their character and their love for Allah. It was not difficult for them to worship Allah excessively. Some of the companions were in the habit of reciting the entire Qur'an once a day. It is said that if three conditions are found in a believer, then Allah will open his heart and he will taste the sweetness of faith, just like a person can taste the sweetness of honey. Many people have said that they recite the Qur'an and taste a sweetness

sweeter than honey. The first condition that must be with the believer is that Allah and His messenger must be more beloved to the believer than anyone else in the world, and even more than his own life. The second condition is that if we befriend anyone, it must be for the pleasure of Allah. Any relationship we have must be for the sake of Allah and in obedience to Islam's commands. The third condition is that we must keep our iman intact and hate kuffar to the extent that it is as if someone is trying to push you into a burning building and you are trying to escape from the fire, not wanting the fire to touch his skin or clothes or inhale the smoke. Once Umar went to Rasoolillah (saws), smiled at him and said, "Oh Allah's Messenger, I love you more than anything and everything in this world; but I do not love you more than I love myself." Rasoolillah (saws) said to him, "Your iman is incomplete." He thought about this for a few minutes in introspection and then said "Oh Rasoolillah, I love you more than I love my own self." Now Rasoolillah said, "I see your iman now." Unfortunately today, love has lost its meaning and has been confused with lust.

For the majority of the Muslims today, we all have all love for Rasoolillah, but the degree of love is different. Satan wants to deceive the believer and offers things that are easy for his nafs but make him feel that he has discharged his duty. There are people who will stand and read blessings upon the Prophet for hours at night, but when the time for fajr comes they are nowhere to be seen. This is not obedience to Islam. The Companions were people who were strict in following the sunnah of Rasoolillah. I (Maulana Mohammad Sindhi) went to Mumbai, India and saw a shrine there called the Haji Ali Dargah. There were thousands of people there, some of them possessed with jinns. The time for Maghrib came, and I went to the mosque across the street. Although I was a little late, I was able to get into the first row. By the end of the prayers, there were only slightly under two rows of people, yet there were still thousands of people outside at the shrine. I pointed out the irony of this to the people that were with me: inside the house of Allah, there were very few people to perform a mandatory prayer, but outside thousands were gathered to see a shrine. This is how Satan deceives people.

Aisha (ra) said that she saw Rasoolillah in prayer until his feet were swollen. She said to him, "Oh messenger of Allah, Allah has forgiven you; do you need to go on praying in this manner?" He said "Of course." This was the path that the sahaba took as well: they truly sacrificed and fought against their nafs. Rasoolillah (saws) saw a dream that he was wearing two gold bracelets. For men, this is haram. He saw the two bracelets and blew on them and they disappeared. The meaning of the dream is that there were two people who claimed to be prophets at the time of Rasoolillah, and their claims perished just like the bracelets. Their claims and followers were dispersed in the time of Abu Bakr. One of them, Al Aswad al `Ansi, caught a Muslim and asked him, "Do you take me for a prophet?" The Muslim said, "I can't hear you." The man asked, "Do you take Mohammad as a prophet?" The Muslim, Abu Muslim al Khawlani, said, "Of course!" The man asked again, "Do you take me as a prophet?" Abu Muslim again responded, "I can't hear you." At this point the false prophet realized that this believer was just dodging the question to mock him, and ordered that he be burned alive. His followers tied up the man and tried to burn him alive, but nothing of him was singed except the rope that tied him to the pole. When the people saw this, they advised Al Aswad al `Ansi to throw Abu Muslim al-Khawlani out of Yemen before news of this event spread and he was discredited. During the Khalifate of Abu Bakr, Abu Muslim arrived in Medina. Umar saw him and approached him after

fajr prayer and said, "You look like a person from Yemen. Are you from Yemen?" Abu Muslim responded, "Yes, I am from Yemen." Abu Muslim asked him, "What happened to the man that Al Aswad al 'Ansi wanted to burn alive?" "His name was Abu Muslim", the man responded. "I ask you in the name of Allah, are you not Abu Muslim?" asked Umar. The man then admitted that it was him. Umar gave thanks to Allah that he had the chance to meet someone who had gone through the same trial and had been given the same miracle as Abraham. Anyone who loves Allah and his Messenger does not fear death. Giving up their lives for Allah was not something difficult for them. This relationship was mutual: not only did the companions love Allah and His Messenger, Allah and His Messenger loved them.

On the eve of the Battle of Khaybar, Rasoolillah said that he would give the banner to someone who loved Allah and His Messenger, and who Allah and His Messenger loved. All the companions hoped it would be them. In the morning, he called for Hazrat Ali. The companions informed him that Hazrat Ali had a swollen eye, hoping he would choose someone else.

Rasoolillah asked that Ali be brought anyway. When he came, Rasoolillah rubbed some of his saliva on the eye of Ali, and the swelling immediately subsided, and some say that that eye became sharper than his other eye. The hadith says that if one person given Islam by the hands of Ali, then it was more precious than all the red camels (the most expensive camels) in Arabia. The companions understood all too well what Rasoolillah (saws) had meant when he said that you will be with those who you love on the day of judgment. The most beautiful example of love for the sake of Allah between the companions is the story of Abu Bakr and Umar. Such was their love for Rasoolillah (saws) that he said of them that Abu Bakr was his right eye and Umar was his left eye, and Abu Bakr was his right ear and Umar was his left ear. This was the closeness they had with the Messenger of Allah.

There were two men named Akrah ibn Habis and U'yanah ibn Hasan, and they were given money and gifts during the time of Rasoolillah (saws) because they were leaders in their tribe and Rasoolillah (saws) hoped that their tribes would follow them to Islam. However, these two men were mischief makers. In order to take control of the fitna these two could create going between being hypocrites and being believers, he would give them things of this world because that was what they loved. One day during the Khalifate of Hazrat Abu Bakr siddiq, they saw a piece of land outside Medina, and asked Abu Bakr for it since it was vacant and not claimed by any of the Muslims. Abu Bakr thought carefully, and asked the opinions of the companions nearby, and decided to give it to them. Abu Bakr was in the habit of having Umar sign any important legal documents as a witness, and he was very interested in making sure there were deeds for any property given. Because Umar was not there, he sent the two men to go find Umar and tell him to sign the document. Umar was putting tar on his camels to prevent fleas and diseases. When he saw these two men coming, he wasn't happy, but he listened to them as they said that they had come from Abu Bakr and just needed him to sign the document. He said that they could wait until he had finished with the camels or they could read it to him. They began to read the document to him, and he took the paper and spat on it. He said "Do you think that just because you were given gifts during the time of Rasoolillah, so this will continue? That was in the early days of Islam. Now make up your mind. If you want to be a disbeliever, be a disbeliever; otherwise become a Muslim." The two men were shocked. They returned to Abu Bakr and asked him, "We are confused; who is the leader of the Muslims, you or Umar?" Abu

Bakr understood that Umar did not agree to the document. Umar asked Abu Bakr, "Did you consult the Muslims before allocating this portion of land to these two men? This land belongs to all the Muslims, and all of them must be consulted before it can be given away. And I disagree, this land should not be given to them." Abu Bakr said, "Umar, I said it would be better if you became the khalif." Can you imagine a world leader today simply handing over his power and position? Yet this was the humility of the companions. Umar insisted that Abu Bakr was the proper khalif, but he disagreed with this opinion.

Umar was the one who came to Abu Bakr with the recommendation that they gather the scattered portions of the Qur'an and bind it together in book form. Before that, portions of the Qur'an were written on parchment, stone, and animal bones. When verses of the Qur'an were revealed, Rasoolillah (saws) would repeat them very quickly to memorize them. Then the verse was revealed [INSERT 60 19:00]. That is why it is mentioned in the hadith that the Qur'an cannot be destroyed by water. Rasoolillah's heart was the most safe place for the storage of the Qur'an. During Ramadan, he would recite the entire Qur'an to Gabriel. In the year of his demise, he recited the entire Qur'an twice during Ramadan. The companions were blessed with great memories, so that they could remember their genealogies and the genealogies of their horses. During that era, the women would choose to learn the portion of the Qur'an that the husband had learned as dowry instead of money. When the Muhajar would come, Rasoolillah would link him with an Ansari companion and they would become partners in the recitation of the Qur'an. The only noise in the Masjid at that time was the recitation of the Qur'an. There was one companion who was a young boy at the time whose house was outside a resting spot for travellers. He said that before he converted to Islam, he had memorized much of the Qur'an because the companions would constantly be reciting it. It was as if the Qur'an was food to the Muslims. Abu Bakr said no at first to the writing of the Qur'an, but finally conceded. The person he gave this task to was Zayd ibn Thabit. Zayd said "Oh leader of the Muslims! If you asked me to move a mountain it would be easier than this task that you have given me." Zayd was himself hafiz of the Qur'an, but he gathered witnesses to every portion of the Qur'an. A proclamation was given that any part of the Qur'an that anyone knew must be given to Abu Bakr. Every piece first went through Zayd, who confirmed that it was part of the Qur'an, then handed to Umar, who also confirmed that it was a part of the Qur'an. Then it would be handed to Abu Bakr siddiq. Then they would ask for two independent witnesses that each part of the Qur'an had been written in front of Rasoolillah (saws) and that he agreed that it was part of the Qur'an. In this manner the entire Qur'an was compiled.

The Islamic State

One of the most important messages that Rasoolillah (saws) gave to this Ummah is the message of freedom of religion and freedom of speech. These things were well understood by all the companions, especially the leaders of the Muslim world. This does not mean uncensored freedom, where people can be abusive, lie, practice character assassination, and slander. To understand what is meant by freedom of religion and freedom of speech in an Islamic state, we must study the early Muslim state.

Freedom of speech means to speak the truth. Allah (swt) has mentioned in the words that good words must come out of you, and that you encourage people to do good and forbid that which is evil. When we study the Qur'an, it is clear that we are limited as individuals: we have limited vision, limited hearing, limited hours that we can remain awake; we also have limited speech. The tongue cannot be allowed to say whatever it wants. That is why Rasoolillah (saws) has said that the one who can control his tongue has great honor. Salvation is for the person who remains quiet. Rasoolillah (saws) himself would remain silent for hours at a time, without a single word leaving his lips. You have the right to express your opinion without humiliating those who are listening to you. One group of people should not scorn or slander another group, because it is possible that the latter is better than the former, and a group of ladies should not scoff another group of ladies, because the latter may be better than the former, and we are not to defame one another. We should also not insult each other with nicknames. [Insert Qur'an 49:11] This Islamic etiquette is not taught in schools today. In an Islamic state, everyone is entitled to share their opinion, but must do so without defaming anyone like some of the slanderous newspapers we see today. Hazrat Umar stood up in the time of his Khalifate and asked, "If you see Umar being crooked, what will you do to him?" A Beduin stood and said, "Oh Umar! I will straighten you with my sword!" What did Umar do? He did not call for his bodyguards or have the man watched as a possible assassin; he smiled and said, "Alhumdulillah! I am proud that in the Ummah of Rasoolillah (saws) we have such courageous men who are going to straighten Umar with the sword." Today many of our young people believe that Islam restricts you. Once Umar decided that the dowry was too high, and decided to decrease it to a standardized level. One of the women passing by heard this and confronted Umar, saying, "What right do you have to decrease the dowry of women, when Allah has put no limit to a woman's dowry? [INSERT Qur'an 4:21]" In the Arabic language, the verse refers to an unlimited amount of gold coins. In his humility, Umar stood up and said, "Oh believers! The woman is right, and Umar is wrong." Even women could say whatever they liked, even to the head of state.

In Islam, there is full protection of your privacy. That is why in the hadith it is said that if you go to a person's house, knock three times, and if there is no answer, go on your way without taking offense, even if you believe someone was in the house. Spying, infiltration and the like are not allowed in Islam. [INSERT Qur'an 49:12]. Newspapers and magazines must print only the truth, and must have solid evidence to support their claims. [INSERT Qur'an 49:6] Unfortunately, today the law is not clear when it comes to freedom of speech or freedom of religion. Right after Ayat al Qursi, it is written that there is no compulsion in religion, and what is right is clearly distinguishable from what is wrong. Today we hear about the spread of Islam by the sword. What sword brought Islam to Malaysia? What sword brought Islam to Bangladesh? What sword brought Islam to the Indian subcontinent? It was only the sword of good character. It was the early companions who stayed there, and by their good character brought the people to Islam. Allah has given those of us in the West the opportunity to spread Islam with the sword of good character. Hazrat Umar Farooq had a slave named Astiq, a Christian. Once Umar called Astiq to sit with him and discuss something very important. He asked Astiq, "Why don't you become a Muslim? I will teach you Islam and the sunnah of Rasoolillah." Astiq replied that he was a Christian and wished to remain a Christian. Umar, the head of state, did not apply any sort of

pressure; instead he placed his hands on Astiq's shoulders, and said, "Alright; Allah has said in the Qur'an that there is no compulsion of religion in Islam." Umar eventually freed Astiq, who remained a Christian throughout his life, free of charge. Even the Jewish community was affected by the Muslims. It was as if they were forced to come into the presence of Rasoolillah (saws) by his beauty. There was a young child that would sit with Nabi ul Kareem (saws) and would learn from him, but he would not embrace Islam because he was Jewish. Rasoolillah would tell him, "As you wish." One day the child became very sick and Rasoolillah (saws) went to his visit him, and asked him, "Why don't you say that there is no god but Allah and Muhammad is his messenger?" The young boy looked at his father, a Rabbi, who said, "Do as he says." The child then recited the words and died.

During the Khalifate of one of the later Khalifs, a mosque was built partially on Muslim owned land and partially on Christian owned land. People feared the Khalif of the time, but after his death the Christians went to his successor and complained that the land had been taken from them by force to build the mosque. He immediately ordered that that part of the mosque be destroyed. Abdullah ibn Umar had Jewish neighbors, and whenever food was cooked in his house he would first offer it to his neighbors for them to eat. Today unfortunately we haven't even understood the meaning of the word "jihad." Jihad has never been translated in the Qur'an as holy war. The word used to mean to wage war in the Qur'an is qital. There are strict laws of jihad; one cannot simply stand up and declare jihad on some other group. Permission was given to Nabi ul Kareem to wage war only because of the oppression of the Muslims. [INSERT Quran 22:39-40]. There are three types of non-Muslim people: A government that does not allow any religion but the state religion, such as the Qureshi people at the time of Rasoolillah (saws); non-Muslims in a Muslim state who are protected, such that Rasoolillah said that their lives are as our lives, and their possessions as our possessions, and their honor is like our honor--these people are protected to the extent that if pork and alcohol are permitted in their religion, they may eat and drink what they want, alcohol is permitted to them like vinegar is permitted to Muslims; the third category is those who live in a secular state, where everyone is granted freedom religion. There is no such thing as jihad against the second and third groups. Only against the first category is there the option of jihad, but it is preferable that the Muslims move to a Muslim country. It is mentioned in the Qur'an that if permission was not given to the Muslims to defend themselves, then places of worship would be destroyed by the aggressors, including monasteries, churches, and synagogues.

After the battle of Uhud, a severe drought struck Mecca. People had no food to eat. Abu Sufyan wrote a letter imploring Rasoolillah (saws) in Medina for financial aid and food. Rasoolillah (saws) immediately put down the letter, lifted his hands and prayed for the people of Mecca, then organized a collection and sent it to the people of Mecca. Allah has not given us permission to even swear at other gods, because the original people may have been a prophet of Allah but their message was distorted. It is the duty of Muslims to reach out to the world and give charity. Aisha (ra) says that this period after the battle of Uhud was the most difficult time for the Muslims in Medina; for months, nothing cooked in the household of Rasoolillah (saws). Some of the companions asked her, "Then how did you survive?" and she said "Water and [WHAT? 61/45:10]" Some of the Muslims would even tie stones around their stomachs so they would not feel the hunger. Wealth did not come to the Muslims for many years after that. At the

same time that Rasoolillah was suffering this hardship he collected and sent to Medina a total of 500 dinar (gold coins). He wrote a letter to Abu Sufyan that the money was to be distributed to the people of Mecca who were suffering from the drought, and to tell them that the prayers of Rasoolillah (saws) were with them. Saffiya was from a Jewish background, and Rasoolillah married her in the hopes that their marriage would bring peace between the Muslim and Jewish communities. During the khalifate of Umar, Saffiya acquired a lot of wealth; and she gave a good portion of it to her Jewish nephew, and no one said anything about it because it was her wealth and she was free to do with it as she pleased. Zakat can be given to Muslims or non-Muslims.

When we study history, we see that people of different backgrounds, ethnicities, and religions felt safer in a Muslim country than in a non-Muslim country. In Islam we have a system of Khalifate based not on your genealogy but on your knowledge of Islam and piety. It was this way from the time of Abu Bakr to the Ottoman Empire. Today you will not find a single head of state who is qualified to be a leader of the Muslim world. People are chosen based on their fluency in English and not on their fluency in the Qur'an. For a person to become Khalif, there are certain conditions: [Qur'an 4:135, 5:8] Only then can the position of Khalif be given to an individual. There was more freedom of speech and religion during the time of Khalifate then there is in modern democracies. During the Khalifate of Umar, there were judges, including Ali and Za'id. Once Umar was walking past the courts during a rather famous hearing of the day, where two men had a dispute about something. It was the final day of hearings, and a decision was passed regarding their case. Umar was passing by and asked what the decision made was; and when he heard it he responded that he would have passed a different judgement. The people said to him, "Oh Umar! You are the khalif, you can overrule the judgement; if you disagree with it, why don't you overrule it?" He said, "If it was a matter of Qur'an or sunnah I would overrule them; but the opinions of my brothers Ali and Za'id are just as valid as mine." This was the case even during the time of Nabi ul Kareem (saws). When the kuffar came from Mecca and marched on the Muslims, Rasoolillah (saws) wanted to fight them from Medina. The companions asked whether this was by revelation or was just his opinion. He said it was just his opinion, and they offered their opinions that the battle should be fought at Uhud, and their opinions were accepted, and that was where the battle was fought. This was the level of freedom of speech in Islam. The only reason people today believe that Islam restricts you so that you cannot do anything is because they have no knowledge of Islamic history.

Ghandi fought for Indian independence, but one must remember that the Muslims fought alongside the Hindus for independence, and the Muslims contributed financially heavily. When independence was finally won, Ghandi reportedly said to those in power that if they wanted to prosper, they should follow the examples of Abu Bakr Siddiq and Umar Farooq in their way of governing. He was a man well versed in the Qur'an and hadith. Faith is in the hands of Allah, but the knowledge that Ghandi had about Islam was great, and he often benefited from the Qur'an. A man came to Umar when he was on his way to Jerusalem and complained that on their way to Syria, the Muslim army had gone through his field and trampled on his crops, which were his livelihood. Umar gave the man, a non-Muslim, 10,000 silver coins as compensation for the damages caused by the Muslim army. Islam has great freedom of speech and religion, but you cannot slander, falsely accuse, or otherwise defame an individual. If a man was to accuse

someone else of sexual impropriety, and witnesses cannot be found to substantiate the man's claim, he is to be lashed.

A man named Bishr had a dispute with a Jewish man regarding the ownership of a piece of property. The Jewish man suggested that they go to Nabi ul Kareem (saws) regarding this property and have him settle the dispute for them. Bishr agreed; Nabi ul Kareem (saws) decided against Bishr in the case and gave the property to the Jewish man. Bishr told the man that he wasn't satisfied with the decision, and wanted to have Umar hear their case and offer his decision, knowing that Umar would openly oppose the kuffar. The Jewish man agreed to this. Umar listened to both sides, then said he wanted some time to think about the decision. The Jewish man said, "Before you make your decision, I want you to know that we went to your prophet and he ruled in my favor on the case." Umar said, "Then you have made my job much easier for me." Umar was a man of many swords. He went into his house and asked his wife to bring him his sharpest, double-edged sword. She begged him not to do anything rashly, and he said he wasn't going to, so she brought him his sword. He went outside and before Bishr had the chance to say anything, Umar chopped his head off. This came as a shock to the Jewish man, and the news broke out quickly in Medina. Bishr's family demanded justice for what was perceived as the cold-blooded murder of this man. This was a difficult moment for Rasoolillah (saws). People feared each other during that time because of tribal loyalty. A verse was revealed to Rasoolillah: [INSERT 62/23]

This is what separates the believers from the hypocrites. When a judgement is passed by Allah and His Messenger, the hypocrites will try to find a way around it, but the believers will accept it. This verse acquitted Umar from the blame of having killed an innocent man, because he was not a Muslim, but it was revealed that he was a munafiq. You could not just swear at the Nabi of Allah, or disrespect his ruling. Yet the non-Muslims enjoyed living in a Muslim state over living in a non-Muslim land.

In 1992 a German ambassador to Morocco studied Islam and became a Muslim. He was forced to resign from his post because of this decision, yet Germany boasts proudly about its freedom of religion. In 1492, when Ferdinand and Isabella took over the rule of Spain, Muslims were massacred en masse. It is said that you could not open the doors of a mosque without seeing its floor stained with blood and covered in dead bodies. Children were forcibly taken and baptized and made wards of the church. Muslims were given the choice to convert or leave Spain, but it was made impossible to leave Spain, so many converted or were killed. The new government even went so far as to create a new name for the Muslims, the Moors, a name which held no meaning, so as to make everyone forget Spain's Muslim heritage. In contrast, when the Muslims took control of Egypt, Syria, and the majority of the Roman Empire in 636 AD, there were no forced conversions, no places of worship were demolished; everyone was given complete freedom of religion. This is the difference between an Islamic state and a Western so-called democracy. Even in our times, from 1992-1996, in Bosnia the Muslims were massacred. From one grave, ten thousand Muslim skulls were found. The Christian world was silent about this. If anything like this was done to Israel, imagine what the world would say. Yet when thousands upon thousands were massacred, the Western world was silent. When we study history, it is easy to pity the Native Americans; the majority of them were killed, and the survivors were given worthless plots of land in the desert. U.S. citizenship was not given to them

until 150 years after American independence. Similar things happened in Australia. Islam is the most just system; it protects all of humanity. The worst kind of racism happened in South Africa; placards were there such as, "No blacks and dogs allowed in this park." The language and culture of the black people was taken away. In Muslim lands there was never apartheid, from the time of Rasoolillah (saws) to the fall of the Ottoman empire. For centuries, people of different races and backgrounds lived together in harmony. One of the closest companions to Rasoolillah (saws) was Hazrat Bilal (ra) who was black. Because of the color of this close companion, many aristocrats refused to come to Nabi ul Kareem (saws). They would ask how they could meet that man when he was surrounded by slaves, the poor, and black people. When Mecca was conquered, Rasoolillah (saws) told Bilal to climb on top of the Ka'aba and give the athan to show that Islam was not a religion for just the Arabs or any one particular race, but for all of mankind. Islam is a just religion. There is a surah in the Qur'an called Surah Luqman which is named after a black man and dedicated to his life. The first country that the Muslims migrated to was in Africa. There is a huge double standard. When America went to fight Communism in Vietnam, within a matter of months they killed a million Vietnamese people, and the French killed a million Algerians. In Libya, the Italians would take the Libyan leaders into planes and throw them out to their deaths. This also happened in Afghanistan. I am not trying to incite hatred; but these are the facts concerning these countries that champion human rights. People say that Islam does not give justice. When they say this, we must be prepared with an answer to give them. The Western countries have atomic weapons, and now want every other country to sign the Nuclear Non-Proliferation Treaty. They have one standard for themselves and another standard for other countries. As Muslims we must be educated. When people come to us to talk about the rights of women, jihad, and the contribution of Muslims, we must have enough knowledge to speak out to them. We cannot compare the beauty of the rule of the Muslim Khalifate with any other country.

When we study the life of Umar, it becomes more apparent why the companions were so special to Rasoolillah (saws). The backbone to their government was based on justice. Allah loves those who are God-fearing. Umar was very strict in passing judgement, and was even strict with his family. One of Umar's sons, Abdul Rahman, was living in Egypt, which was under Muslim control at that time, under Amr-dhul-As [?]. Abdul Rahman came under the influence of some of his Christian friends, and drank alcohol one night. He had just one glass, but because he was not used to alcohol, he became immediately intoxicated. He immediately turned himself over to the Muslim authorities for punishment. When his brother Abdullah found out about what Abdul Rahman had done, knowing that they would publicly shave his head to shame him Abdullah shaved Abdul Rahman's head so that he would not be publicly shamed. Amr-dhul-As ordered Abdul Rahman to be whipped. When Umar heard what had happened, he recalled his son to Medina, and had him lashed a second time to set a high standard. Our youth sometimes hang out with youth who are addicted to drugs or alcohol. We must guard our youth from hanging out with this kind of crowd. A few months after this incident, Abdul Rahman died, but this was not caused by his injuries from being whipped twice. There is no prime minister or president today who would implement this kind of justice, punishing their own family and holding them to a higher standard than the rest of the country.

One of his favorite sons was Abdullah. He was a great narrator of the hadiths. He bought some

skinny camels at the market at a good price. At that time there was public grazing land, and the camels and goats were free to graze on that land. The portion of land was known in Arabic as *hemar*. He decided to take his camels to that land, and that they were treated well. Within a few weeks the camels became stout and healthy. He took them back to the market to sell them. It was Umar's custom to inspect the marketplace on a daily basis to make sure that everything was being conducted properly. Umar saw his son in the marketplace with these camels and asked the story of what had happened. Abdullah ibn Umar told him how he had bought these camels very cheaply, fattened them on the public lands, and was now selling them for a profit. Umar told him that he could sell them and take back the portion of money he had used to buy them, but he should donate the whole of the profit to the Islamic treasury, as he had grazed them on the public lands, and when the people saw the son of the Khalif, they would have made room for him and given him the best land and brought water for his camels, which was unfair. Although Abdullah had done nothing *haraam*, his father still felt that it would be better for him to give the money to the Islamic treasury.

Abdullah was given 40,000 dirhams of treasure from the spoils of war in Iraq. He knew that he would get much more money in Medina, so he sold it in Medina and received 400,000 dirhams. Umar from a distance saw what his son was doing and went to him. He told his son, "Oh my son, if your father were going to hell, but you could give a certain amount of money to save him, would you do it?" His son said, "Oh my father! I would give anything and everything for you!" Umar told Abdullah, "I want to make a deal with you: Take one dirham for every dirham of worth from the value of what you have sold, and give the rest of the money to the Islamic treasury. If Allah wills, this will be an investment for you in the hereafter." Abdullah looked down, but agreed. He took 80,000 dirhams and gave the rest of the money to the Islamic treasury. Again, there was nothing wrong that Abdullah had done, but Umar held his family to a very high standard.

One of the governors appointed by Umar, Musa al Ashri [?], decided to give a gift to one of Umar's wives. The wife took the gift. Umar was a very pious man, and did not have many possessions. He was also a very strong man, and once he was passing a judgement and one of his wives said to him, "Oh my dear husband, don't you think you're being a little hard on the man?" He turned to her and said, "Go to the house and do your stitching, and do not interfere with Khalifate!" Umar lived in a mud hut with nothing inside of it, and so when something new came to the house it was noticed very quickly. When he noticed the gift, he asked his wife, "Who gave you this?" She said, "It belongs to me." He said, "I didn't ask you who it belongs to; I asked who gave it to you." She told him it was one of his governors and he threw the item at her. He said, "Do you dare to take things from others without my permission?" He told the companions standing nearby to immediately call Musa al Ashri to his house. When Musa received the summons, he began to tremble with fear, because he knew that he was in trouble with Umar. When Musa al Ashri came, Umar threw the item at him. Musa said, "Amir ul Muminim, do not do anything hasty; I can explain. I saw that you lived without anything in your house so I wanted to give you a gift, but I knew you would never accept it; and if I gave it to one of your children he would just keep it and it would not benefit your household, so I gave it to your wife." Umar gave the item back to Musa and said, "Sell the item and give the money to the Islamic treasury; I cannot accept a gift from one of my governors." Umar was an extremely jealous man, a man

who loves the blessings who come to him and is not prepared to share the blessings that come to him. Umar set a high standard for his family so that the standard would be set for those who would come after him.

Once there was a woman missing in Medina, and his wife would stand outside while men were passing by. Umar went to inquire about the whereabouts of the woman's husband, and when he asked the woman, "Where is your husband?" she recognized the voice of Umar, and immediately labor pains seized her. The women came and took her into the house, where she gave birth. The child lived for a few minutes and then died. Umar was put on trial regarding the death of the infant. What leader today would accept so readily to go on trial for a crime? Yet the trial occurred. Ali, Zaid, and other judges took the case. Some of the judges felt that Umar had not done anything wrong. Hazrat Ali objected and said that Umar was responsible for some aspect of the death, but because it was unintentional, the blood money had to come from the Qureshi tribe.

For the purpose of dawah, one of the wives of Umar borrowed one dinar from her friend and bought a bottle of perfume, and sent it to the wife of the leader of Roman Empire. The wife of the Roman Emperor took the bottle and emptied it and filled it with jewels and sent it back to the wife of Umar. When she received the gift, she presented it to Umar by laying it on his bedding. When Umar came home, he asked what it was and she explained. Umar said, "You are someone very dear to me. Give this to me." She agreed. He took the gems to the market the next day and sold them, and gave his wife back the one dinar that she had borrowed then returned the rest of the money to the Islamic treasury. At times Hazrat Ali would say, "You have made life very difficult for those who are to be your successors."

Everyone knew the character of Umar, and that he was a just ruler. Scholars have mentioned that all the companions were siddiq, although the title of siddiq is given to Abu Bakr. Umar was also very truthful and would not break his promise. Hur Muzum, the king of Persia during the time of the Khalifate of Umar. Although he had written a truce with the Muslims, he broke the truce and he himself had killed many of the companions, and fought with the enemies of the Muslims against the Muslims. After this, one day he went for a walk and the Muslim army found him and captured him. They brought him to Umar, a simple man with no bodyguards, who charged him with breaking the truce. He was found guilty and sentenced to death. He said, "Before you execute me, I wish to say a few words." They said fine. "But before I do that, I'm thirsty; can someone bring me a glass of water?" Umar ordered that a glass of water be brought to him. The man took it and said, "I am afraid that one of your men will strike me down while I drink the water, so that I won't have a chance to utter my last words." Umar told him, "You are pardoned until you have finished the glass of water." On hearing those words, the man spilled the glass of water on the floor and said, "You have pardoned me! Now no one can kill me!" The companions gathered and consulted each other, and said, "You did say that he was pardoned until he finished drinking the water; since he has not drunk the water, he is pardoned." Umar thus let him go, and said he was free to go wherever he liked. The man took a few steps, then came running back and recited the shahada in front of Umar, saying it was only a great religion like Islam that could produce great men like Umar. This is how Islam entered Persia. We are not to judge anyone who recites the shahada. During one of the battles, a sahabi knocked the sword out of the hand of his opponent. The opponent began to scream the words of the

shahada; the sahabi, believing the man was doing this only to save his life, killed the man.

When Rasoolillah (saws) heard of this he rebuked the sahabi, saying he did not know what was in the man's heart; it is possible that he had truly turned to Islam; and he asked how the sahabi would answer Allah (swt) on the day of judgement when this man testified against him.

Umar was also a great father, who gave time to his children and family members. Once some of the companions were sitting close to Rasoolillah, and he put a question to them that there was a tree in the shape of a man in Arabia, and wondered if any of them could name it. The beduins started answering with the names of desert plants, and the other companions with the names of other plants, but Rasoolillah (saws) said it was a tree close to them, the date tree. The son of Umar, Abdullah, was there at that time and heard all of this, and went home and told his father what he had heard and said, "I knew it was the date tree, but because there were senior companions present, I was afraid to open my mouth." His father got very angry with his son and said, "You are shy at the wrong times! If you had answered, Rasoolillah (saws) would have prayed for you and taken you to be an intelligent person." As a father, he was crying for his son. As parents, we should allow the child to speak at the right times; he may be a genius. It is also good to let the children mingle with those who are older than them to learn maturity.

Once when Umar was on his night patrols, he passed by a house wherein lived a family that sold milk. The mother was advising the daughter to dilute the milk with water so that they would have more milk to sell in the market. The daughter protested that Umar had strictly forbidden them from doing this. The mother replied that Umar was not there; but the girl responded that the Allah of Umar was always present. Umar smiled when he heard the girl's words, and the next day arranged for her to marry his son Asim. The woman was glad to have her daughter become the daughter-in-law of the Khalif. It is mentioned that from the union of these two, the child Umar ibn Abdul Aziz was born, who became known as the second Umar of this ummah. The Qur'an contains advice for parents to give to their children:

[31:13-21]

One sahabi narrated that he would throw stones at the date trees when he was young. The companions caught him one day and brought him to Rasoolillah (saws), who asked the boy why he was attacking the trees. He said he wanted to get the dates from the trees so he could eat. Rasoolillah (saws) told him he must not throw stones at the trees, because the trees did not belong to him, but also gave him an alternative: he could eat the dates that had fallen to the ground. When we correct children, we should not only teach them what not to do, but what they should do instead. Finally, Rasoolillah (saws) prayed for the boy that Allah would satiate his hunger and thirst. This is what we should do when we are trying to change a child's behavior: we should pray for the child, which will build the bond of love between parent and child.

The title given to Umar, Amir al Muminim, was the title by which he was known. Abu Bakr was known as Khalifate ul Rasool. When Abu Bakr passed away and authority was transferred to Umar, there was a debate about what title to use for him. Umar objected to the use of the title of Khalifate ul Rasool because he felt that it meant successor of Rasoolillah, and it should be used by the one who immediately succeeded the Prophet (saws), and he believed that it would be passed down to every khalif after him, regardless of what era they lived in, and many of them would not have even known Rasoolillah (saws). The primary duty of an amir or khalif is the responsibility of being an imam. Many presidents in the Muslim world, if asked to do this role,

would struggle to perform it properly. The amir should be scholarly in the Qur'an and hadith. Ishmael was an imam and instructed his family to be faithful in their salat. The power of salat is that it stops you from evil, and puts you right, and will protect you from the temptations of Satan. Today at times, we find we don't have respect for an imam. Rasoolillah was an imam his entire life, and Abu Bakr, Umar, Uthman, and Ali were all imams of Masjid ul Nabi during their khalifates. This is why when Umar would select his governors he would examine their character and potential as imams. Umar had passed a decision that a beautiful masjid must be built in the center of each city, and everyone should perform their salat there. The amir was a simple man, with no bodyguards, whom anyone could approach with their issues or concerns. His office was inside of Masjid ul Nabi. It was a multi-purpose building, where foreign delegations would be met. Once a tribe came to meet Rasoolillah (saws) during the month of Ramadan. Although he was very busy, he ordered that a tent be set up for them in the masjid. They benefited from his company, and eventually because of his kindness the entire tribe converted to Islam. Masjid ul Nabi was also an Islamic university, wherein was taught the words of Qur'an and hadith, the university that would produce the likes of Abu Hurairah, people who became great leaders of their time. When you stepped outside, there was a gym: people were learning self defense, archery, sword fighting, horse riding, and wrestling. At times the masjid was also used as a surgery. Sa'ad ibn Muazz was wounded in battle, and Rasoolillah had a tent set up for him in the masjid, and from there Muslim doctors treated him and Rasoolillah would visit him. Eventually, Sa'ad ibn Muazz passed away from his injuries, but this was the care given to the companions. In the time of Rasoolillah, it was a very simple building, with the pillars being naturally growing date trees and the roof being their leaves. When it would rain, the floor of the masjid would get muddy, and it is said that Rasoolillah would get mud on his forehead. There was no plaster used, and the bricks were unbaked.

The first extension done to Masjid ul Nabi was by Umar during his time of Khalifate. He built another chamber called the maksura, a chamber for the imam. He also built another extension where people could talk about business affairs and other worldly matters. That was a place where people could recite poetry and talk about the topics of the day. The major construction project on the masjid was done by Hazrat Uthman (ra). He was a man blessed with great wealth, and he used the majority of that wealth to build the masjid. Some people complained that this was an innovation, but he responded that he had heard in the hadith that whoever invests in the house of Allah would have a building done in house in the hereafter, so he was investing his wealth in jannah. For the first time, beautiful stones, marble plates, and special artistry was done in the masjid. One day a companion was resting in the house of Allah, because he had no place to stay. Two young boys saw him and started pelting him with pebbles. Umar was watching them from behind. When they saw Umar they started running. He told Sa'id, the man who was sleeping to get up and chase the boys; he caught them and brought them to Umar who told them, "You two are not from Medina; where are you from?" The boys said they were from Taif. Umar said, "Taif has saved you. If you were from here, I would have punished in such a way that you would have remembered me for the rest of your life."

Today we find many immigrants who want to settle in England for many reasons, such as employment and education. The country has great social benefits. If a person was unemployed, he would not be dependent on his family; the government would give him a substantial amount

of money to prevent him from turning to begging; if he gets sick, everything is free with the NHS. If a person for some reason is disabled, he gets a disability allowance for himself and his caretaker. If for some reason, a marriage is dissolved, the government will take care of the woman if she has no place to live, so that no one will be homeless. These many benefits attract people to England. You may be wondering why I am talking about the benefit system of England; it is because these benefits have been enjoyed by the Muslims since the time of Nabi ul Kareem (saws). The best example is of the Muhajerin and Ansar: the Muhajerin were given everything, from marriage to housing and jobs, by the Ansari companions. During the time of Umar, Umar decided that not a single person should be homeless, Muslim or non-Muslim, anywhere in the Islamic empire. Accommodation would be provided. Pension was provided for individuals of advanced age. When Umar went to Jabiya, he saw an old man begging on the streets. He asked the man why he was begging, and the old man responded that the burden of jizya was too high for him, so he was a beggar. Umar took him to the leaders of the town and ordered that a monthly sum be given to him so that he could live. He still had to pay taxes, but from the pension given to him. A fixed stipend was given to the elderly, a good sum. Today if you are given a house by the government, it belongs to the government and the rent increases every year, and the government can evict you. During the time of Umar, houses were given to Muslims and non-Muslims as a gift freely. This continued until the Ottoman Empire. Umar would go visit other places, and would construct homes for the homeless on any uncultivated line. There were no hotels or motels; there were houses built for travellers. Nothing was expected in return except obedience to the government. Food was provided for the travellers twice a day. This is why everyone wanted to live in Muslim countries, whether they were Muslims or not, because everyone was a brother in humanity. Even the healthcare system was free. Top doctors would be brought in, both Muslim and non-Muslim, and all their treatments were paid for by the Muslim treasury.

During the time of Rasoolillah (saws) a piece of land was given to Hazrat Bilal. During the time of Hazrat Umar's khalifate, Umar looked over the land and saw that there was an uncultivated portion of this land given by Rasoolillah (saws) to Bilal. Umar went to Bilal and asked him, "Oh Bilal, I have a humble request for you: It would be better for you to give it back to the Muslims." Bilal refused, saying he wanted to cultivate it but didn't have the money at the present time. Umar got angry and said that it was going to his Muslim brothers, but Bilal said, "But this land was given to me as a gift." Umar finally said, "I am giving you no choice; after 3 years, any unused portion of land will revert to the state." Eventually the land did revert to the state. When the expansion of the masjid was being performed, Umar went to Abbas and said, "Abbas, I want your house." Abbas was a man who owned many houses, and Umar wanted the one that was abutting the masjid. Abbas said no, and Hazrat Umar went to Ubayy ibn Khab and asked him to make a decision on the property. Ubayy ibn Khab made the decision that the individual had the right to refuse to give property under his possession for the construction of a masjid, using the precedent of the Solomon, who constructed the Temple in Jerusalem (now al Aqsa). Hazrat Abbas went to Umar and smiled and embraced him, and gave him the house free of charge. Today Muslims don't want to support their fellow Muslims. Very few volunteer for the sake of Allah (swt). Umar would take care of orphans. He ordered orphanages to be built, and he would give each child 100 dirhams per year, and would visit each child to make sure they

were not abused, and that they had food and an education. He would kiss the orphans and tell them not to say that they had no parents because he was their parent. This was the sunnah of Nabi ul Kareem (saws). Some of the scholars have mentioned that the money of the orphan children would be invested into businesses, and they would receive the capital when they reached maturity.

Once for a few days Umar was not well. Some of the companions came to him and said, "We have a lot of pure honey in the Muslim treasury, take it as medication." On Jummah, he asked the congregation, "I am not feeling well. Do you give me permission to eat honey from the Muslim treasury?" and everyone gave him their permission. They asked him, "Do you need to take our permission?" This was the manner of Umar. He wanted to set a standard for those who would come after him not to take from the Muslims without the proper permission being given. Once Umar was doing his night patrol with his slave Aslam. He came to an area about three miles outside of Medina. He saw a woman cooking, and her children were all sitting around her crying. He asked her what was happening and why her children were crying. She responded that she had no food for them to eat, so she was pretending to cook in the hopes that they would go to sleep. Umar started to cry. He immediately went back to his house and took a container of flour, some meat, and some dates and told his slave to load it onto his back. Aslam said, "What am I there for? I am your slave. I should carry it." Umar said, "I fear what I saw today will haunt me on the Day of Judgement. Allah will ask me why women and children in my state were crying." Umar took the food and gave it to the woman, and as she took it and fed her children. The woman was so happy she said, "I have heard that Umar is a just man, but today I feel that you are even more just, and you should be the amir of the Muslims." Every child born was given a stipend. Once there was a man who turned away from Umar whenever Umar would approach. Umar confronted him and saw that he was eating with his left hand and asked why. The man responded that he had lost his right hand in battle with the Muslim army in the battle of Yarmuk. When he said that Umar stood up, kissed his forehead, and sat next to him and asked who looked after him. The man replied that he lived alone with no one to look after him. Umar allocated an amount for the man and gave him and his carer a stipend because of his disability. Umar was extremely careful when it came to selecting his governors. He made them go through the process of striving in the path of Allah. Today if you attain a high-ranking government position, the difficult part of your journey is over. For these men, once they achieved the status of governor the difficult part of their life had just begun. They were kept under close scrutiny by Umar. It was easy to live as a citizen of the Muslim empire, but extremely difficult to be a governor. His governors were forbidden from riding on a Turkish horse because such horses were very expensive; they could not eat unsifted flour; they could not wear stitched clothes; and they could not have a bodyguard. Their office doors had to be open to the needy at all times. There were four great leaders during the time of Umar: Amir ul Malavia [?], Amr dhul As, Muraira ibn Shava, and the youngest of them, Ziad. Ziad was the only one not put into the position of governor because he was only 16 years old. He was very gifted even at that young age and was able to rule people, but Umar did not make him a governor.

Umar set up a special investigative branch of government, not to seek out troublemakers, but to make sure that his governors were living as he instructed them to do. If anyone filed a complaint against the governors, the complaint was filed in Medina. The man in charge was Mohammad

ibn Muslama. He was given the responsibility to go to the masjids of every city and listen to the complaints of the people against the governor, and he had the authority to remove a governor from office or report him to Umar. The reason for giving this post to Mohammad ibn Muslama was that once when the Prophet (saws) left Medina for war, he left Mohammad ibn Muslama in charge, and from that Umar deduced that Mohammad ibn Muslama was a man who could not be bribed or persuaded to cover up the truth by friendship or bonds of kin. Once Umar was walking in Medina and a man said to him, "Amir ul Mumimin, here you are, without bodyguards, walking in simple clothes; yet look at the status of your governors now! They enjoy life and live lavishly." Umar asked "My governors? Living lavishly? Who are you referring to?" He replied, "Ayaz has a bodyguard for himself who walks behind him, and he wears beautiful stitched clothes." Immediately Umar called Mohammad ibn Muslama and sent him to Ayaz in Egypt. When he arrived in Egypt, he followed Ayaz and saw that he indeed had a bodyguard, and a guard at his house, and that Ayaz was wearing beautiful clothes. After seeing this, he told Ayaz, "Amir ul Muminim wants to meet you in Medina at once." Ayaz asked, "May I change my clothes first?" Mohammad ibn Muslama told him no, he must go as he was, with haste. When Umar saw Ayaz in his expensive clothes he started touching the clothes and asked Ayaz what he was doing wearing these clothes, and Ayaz responded that these were the clothes that he sometimes wore. Umar also asked him about the accusation that he had a bodyguard, and he admitted to it. Umar made Ayaz change into a coarse wool shirt and wear that while guarding goats in the jungle. After a few weeks, he came back and repented on the hands of Umar. Only after this did Umar reinstate him as a governor.

Umar exacted the same harsh standards on himself. Once Umar was in the marketplace. It was his custom to have a whip with him at all times. A man in front of him was walking very slowly, and Umar pulled out his whip and went to strike the man, but as he struck, the man turned, and the whip only slightly touched his clothes. The next day Umar called the man to his house and asked him, "Do you plan on going on hajj this year?" The man replied that he did intend to go for hajj, as he had not made the journey previously. Umar gave the man 600 dirhams to assist him for hajj, as compensation for what Umar had done to him the day before. The man asked, "What did you do to me yesterday?" He said, "I whipped you." The man replied, "I didn't see or feel anything." Umar said, "I saw it; and I fear that on that day of judgement, Allah will question me about whether I had the authority to whip someone to indicate to them to move out of my way. Therefore in compensation, I am asking your forgiveness and giving you 600 dirhams as compensation."

In Iraq there were the people of Hims and the people of Kuffa. The people of Kuffa would always complain about their governors, and Hims was called little Kuffa because they had the same habit of complaining about their governors. They complained to such an extent that Umar himself went to Hims and invited everyone to the masjid to discuss their concerns. He asked them to list their concerns. The people said that Sa'id ibn Amr did not attend to the needs of the people in the early hours of the morning, nor did he do so at night. Someone else stood up and said that once in a month, he would not attend to the people until Asr once a month. Another person said that at times, he would fall unconscious on the floor. Umar looked at Sa'id ibn Amr and asked him to explain everything. Sa'id ibn Amr said the reason he could not attend to their needs in the morning was that he had no servants and had to do all of his cooking and cleaning

in the morning. The nights, he explained, were spent between him and Allah. The reason he would sometimes be absent until Asr was that he only owned one set of clothes, and they were a heavy material, so when he would wash them they would take quite some time to dry. As to the falling unconscious, he said that he remembered in Mecca, the kuffar would cut every inch of one companion's body and ask him, "Do you wish that this was happening to your prophet instead?" Hubaib would respond that if even a thorn were to prick Rasoolillah (saws), Hubaib would die from the agony of seeing that pain inflicted on him. This was the love of the companions of Rasoolillah (saws). Sa'id said that he was afraid that on the day of judgement, he would be questioned about why he did not step up to aid Hubaib. Umar told him, "You were not in the state of Islam at that time; Allah will not question you about it." Sa'id responded, "The memory of this torture is still fresh in my mind, and every time I think about it I fall unconscious." Umar embraced Sa'id and said, "Alhumdulillah my selection of governors is correct, and Allah has not failed me in my intuition." Umar returned to Medina and sent a gift of 1,000 dirhams to Sa'id. Sa'id took the money and immediately distributed all of it to the poor. This is the quality of the governors selected by Umar. They were not dictators, and did not abuse their power. At times, the people would file false accusations against the governors but Umar would still listen to every complaint. Every year at the time of hajj, all the governors would meet in Mecca and Umar would give them instruction. One night during Umar's night patrols, he heard a man singing and playing musical instruments. He scaled the man's wall and entered his garden and confronted him. The man said, "I have broken one command of Allah, but you have broken three." "What three have I broken?" asked Umar. "Allah says in the Qur'an do not spy on anyone; what you have done is spying. Secondly, when you visit someone, you enter by the front entrance; you scaled the wall. Third, you do not enter a house without saying salam, and you have not said salam to me." Umar begged his forgiveness, asking "Will you overlook my sins if I overlook your sin?" The man kissed the hands of Umar and said, "You are in the right and I am in the wrong."

Umar the Khalif

There is no end to the stories about this great man, who was so influential both during the time of Rasoolillah (saws) and during his own Khalifate. He was a man who ruled from Tunisia to the Indus river. While he would sit in Masjid ul Nabi, his words would echo throughout the Islamic empire. No one has achieved this feat, before or after him. His rule extended over 2.2 million square miles. A child whose father told him he was good for nothing became a great ruler, overthrowing the Persian and Roman empires. Today, the world knows Genghis Khan and Alexander the Great, but people do not know Umar. He was the first to create a census of his empire and the first to create a prison and police system. He created night patrols to make sure the people slept in peace without fear of harm. He gave the command to dig irrigation canals, and ordered that wells be dug at the end of every street, so that water would be accessible to everyone in the Muslim empire.

One Shia saw a dream that it was the day of judgement, and he started walking towards the

pool of Rasoolillah (saws). He came close to a man and asked who he was. The man said, "I was the first to accept Islam on the hands of Rasoolillah (saws). By divine decree, I am the father-in-law of Rasoolillah (saws). I am the man that accompanied him throughout his life, and was with him during his stay in the cave. I was his companion during his lifetime, and his successor after his demise." The man said, "I know who you are, you are Abu Bakr." The Shia said that he did not want to drink water from the hands of Abu Bakr. He came up to another man and asked, "Who are you?" The man said, "I am the one who is the fortieth in embracing Islam. I am the one for whose imaan Rasoolillah (saws) personally made du'a for. I am the individual who is also the father-in-law of Rasoolillah; my daughter Hafsa is the wife of Rasoolillah (saws). I am the man for whom Rasoolillah said that if I walk in one direction, Satan walks in a different direction." The man said, "Stop, I know who you are, you are Umar. I will not drink water from your hands." He walked away and saw a third man giving out water. He again asked who the man was. The man replied, "I am the one who had two of Rasoolillah's daughters in his nikkah, and spent all his wealth in the pleasure of Allah and his Rasool. Two thirds of Medina belonged to me. I am the one about whom Rasoolillah (saws) said that if he had 100 daughters, he would marry them all to me one by one." The man said, "Stop! Your all Uthman." And he walked away. He came to a fourth man and asked, "Who are you?" The fourth man replied, "I am that individual who has the privilege to marry the most beloved daughter of Rasoolillah, Fatima. I am the father of Hasan and Husein. I am the one who opened up Khabar for the Muslims. I am the lion of Allah." And he continued and continued. The man replied, "Stop! I have no doubt that you are Imam Ali. I want to drink water from your hands. I have just come from your so-called friends who took the position of Khalif away from you, Abu Bakr, Umar and Uthman, but I refused to drink water from their hands." Ali put the water back and slapped the man in the face, immediately waking him up; and half of his teeth immediately fell out. He went to the masjid and repented and became a Sunni.

Those who say that Ali and Umar could not see eye to eye are misguided; what kind of man gives his daughter in marriage to his enemy? Hazrat Ali gave his daughter in marriage to Umar. It is important for our young people to study the lives of these great men. Allah (swt) had given a very sharp mind to Umar. He would say, "Anyone who came to me and put a question forward to me, I could gauge the level of intelligence given to him." The scholars have said that during the time of Umar, he placed a mufti and a qadi in each city, and at times people would come to them with very difficult questions that they could not answer. These questions were referred back to Umar. Therefore, many books have been written with the rulings of Umar. Umar would say to the people, "The avoidance of sins is far lighter than remorse after committing the sin."

Seventy-seven verses of the Qur'an were revealed confirming what Umar had said. When Abdullah ibn Ubaid, a known hypocrite, was placed in front of Rasoolillah (saws), Rasoolillah had expressed his intention to perform his funeral prayers and everyone remained silent, except Umar, who whispered to Rasoolillah that in his opinion, Rasoolillah (saws) should not perform the funeral prayers of a known hypocrite, the leader of the hypocrites, against whom the Qur'an testified that the man was a hypocrite. Rasoolillah would never disapprove of the character of Umar, because he saw Umar's sincerity, and that every question he asked was to seek knowledge. In the battle of Tabook, the people had little food and water, and asked Rasoolillah (saws) for permission to slaughter and eat some of the camels. Umar, knowing that this would

cause difficulty getting back home, suggested another course of action: that Rasoolillah (saws) gather the few food supplies that they had and pray for a miracle, because Allah (swt) never refused a prayer of Rasoolillah (saws). Everyone brought what little they had, and it was all placed in front of Rasoolillah (saws) on one plate. Rasoolillah (saws) put a cloth over the plate, prayed, and the entire army ate to their fill from the one plate.

Umar himself was given insight that other people did not have. One day when he was leading the jummah prayers, during his khutbah he started screaming one of the companion's names and telling him to look towards the mountains. The companions came to Umar after the khutbah and said, "Oh Umar, that companion is not here; you sent him away to fight." Umar said, "Yes, but I saw him being ambushed from the mountains." From hundreds of miles away, he could see exactly what was happening on the battlefield. This was confirmed when the companion returned to Medina and said that he had heard Umar's voice, turned towards the mountains, and had been able to successfully lead a campaign against the ambushers, saving the lives of many of the Muslim soldiers. Abdullah ibn Umar would often say that people misjudged his father; they knew him for his temper and anger, but did not know that the second you took the name of Allah or recited the Qur'an, his anger would disappear. He employed a man to remind him three times a day that death is very close to him. One day he said, "I don't need you to come anymore." Umar had noticed that white hairs had started to grow; now that the signs of death coming were on his body, he no longer needed an external reminder. The sultans during the time of the Ottoman Empire would employ individuals to come to them before their meetings and tell them, "Oh leaders of the Muslims! Do not show arrogance, for Allah does not like the arrogant."

If three qualities are found in an individual, that person becomes most beloved of Allah: Knowledge, which has always been the backbone of the Muslims; knowledge of this sense means anything connected to revelation, the Qur'an and hadiths--any other kind of knowledge is just information. Knowledge is the light that brings people closer to Allah. The Ummah is encouraged to make sure knowledge is with them at all times. This Ummah is not an illiterate Ummah. To strive for knowledge is mandatory upon the Muslim. Secondly, good deeds are required; without them, you are nothing. The word used to describe Jewish scholars in the Qur'an means donkeys, because Allah had given the people knowledge, yet they did not use it, they just stored it like donkeys who are carrying scrolls. The animal does not value knowledge. The third is sincerity. Without sincerity, no good action is accepted. Allah sees your intention before you complete your actions. When a person has these three qualities, he becomes a friend of Allah. Allah fully protects and covers his friends. Allah has given them refuge, and they have no pain or difficulty. It is mentioned in the hadiths that when Allah likes a person, he informs Gabriel, who informs the other angels; and all the angels must then like the individual. The person becomes a legend in heaven, and the angels talk about him. Gabriel sits in the seventh heaven. When a person does a good deed, the angels check his intentions at the first heaven; only then does the deed get passed up the ladder to the other heavens. When someone is the wali of Allah, everyone is attracted to them. The knowledge, deeds, and sincerity of the companions was so high that Allah gave some of them the knowledge that they would enter heaven during their lifetime. This is why we use the term Radi Allahu 'anha (ra) with the companions of Rasoolillah (saws).

Umar from amongst all of the Companions was a special sahabi. Miracles are only performed by a nabi; but when something that looks like a miracle is done by someone who is not a nabi, that is called a karamat. Hazrat Umar (ra) had many karamat given to him. When the Muslims had taken over Egypt, they found that the Egyptians would annually perform a human sacrifice to the river Nile. At times the river would stop flowing into different parts of Egypt because it was being stopped by jinns. When Umar found out about this condition, he wrote a letter and ordered that it be posted in the river. He wrote in the letter, "Bismillah al Rahman al Raheem. Oh Nile! If you flow by the permission of Allah, then flow; otherwise, we do not need your water." After this the water flowed without any difficulty or need for human sacrifice, and that letter remains in the water to this day. Once as a khalifa, Medina was struck with a powerful earthquake. Umar whipped the ground very hard and said, "Has Umar not done justice to you, that you start shaking?" The earthquake immediately stopped. Another time, wildfires had broken out in various regions of the Arabian peninsula, and continued for many miles. The people came to Umar and told him of their suffering. Umar took off his shirt and ordered that it be put on the fire. Immediately the entire fire was extinguished.

Umar was given the opportunity to meet many great individuals during the time of his khalifate; one of them was Owais bin Aamir al Qarni. Owais was a very pious man. He was the head of the Taberin. These were the people who met the Companions of Rasoolillah (saws) but did not have the opportunity to meet Rasoolillah (saws) himself. There is also a title given to those who met the Taberin. Owais bin Aamir was amongst the Taberin, and was the best of them as Abu Bakr Siddiq was the best of the Sahabah. Whenever a delegation from Yemen would come, Nabi ul Kareem would ask if Owais bin Aamir was amongst them. During the time of Umar, people would come from across the empire to join the Muslim army, and Umar would advise them about the etiquette of jihad and of spreading Islam. One day a Yemeni group came and he asked them if Owais bin Aamir was amongst them. Owais bin Aamir was with them, and Umar asked to be brought to Owais. Umar was able to read the faces of people and see their intentions. Umar looked into the face of Owais and asked him, "You are Owais bin Aamir al Qarni?" And Owais said, "Yes." Umar asked him, "You were suffering from leprosy, but Allah healed you?" Owais said, "Yes, except for a small patch of skin, except for a spot the size of a coin on my hands." Umar said, "Your mother has passed away, but you were very passionate to serve her." Owais said, "Yes." Umar said, "I want you to pray for me." Here, the Khalif, much higher in rank than a Taberin, was asking Owais to pray for him. This was on the direct command of Rasoolillah (saws), who ordered Umar to give Owais his salam and then ask Owais to pray for him. No one should feel that he is indispensable, or that another person is unworthy of his salam or dua. Even a child should be asked to make dua. We should be humble at all times. Owais was a contemporary of Rasoolillah, but because he cared for his mother, he did not become a sahabi. By caring for your mother and father, Allah will give you honor and sustenance. Umar offered to write a letter to the governor of Kuffa, so that the governor would look after Owais. Owais pleaded that he not do so, because he did not want to be noticed. Owais lived in anonymity for a year until someone from Kuffa came to Umar, and Umar asked him if he knew Owais bin Aamir. The man responded, "Yes, do you know him?" Umar said, "Yes." The man responded that Owais lived in abject poverty, he did not eat much and had nothing in this world. Umar said, "When you go to him, ask him to make du'a for you." The man

returned home and asked Owais to pray for him. Owais told the man to pray for himself; but the man insisted that Owais pray for him. Owais asked him, "Have you just come from Umar?" The man responded that he had. Owais prayed for him, then left the city. It is said that he spent the rest of his days fighting with the Muslim army totally unknown.

Once Umar was with a group of sahaba in Masjid ul Nabi and told them, "Wish for something!" They said, "What should we wish for?" He said "Anything you like." They said, "We wish that this room was full of gold and silver to give to the poor." He said, "Fine...but I wish this room was filled with men like Abu Ubaidah and Muadh ibn Jamal, and I would send each of them into battle for the cause of Allah." Umar was educating the companions that your financial resources are not as important as your human resources. Rasoolillah (saws) did not leave behind skyscrapers or financial institutions; he left behind the Qur'an ingrained in the hearts of the Companions. Even the Persians and Romans would travel miles and miles to meet the companions. Of these people Rasoolillah (saws) said, "My companions are like stars." When they were sent to various regions of the world, the regions would become Muslims. These people were great men, so wherever they went people would convert to Islam in hoards. Today we need sincerity inside and outside. Hazrat ibn Abbas narrated that Umar once went to the barber, and while he was getting his hair cut he coughed, and the barber was so scared he urinated. Umar apologized and payed him 40 dinar.

Once during the khalifate of Umar, a man was seen talking to a woman in a very discreet way late at night. Umar went up to the man and hit him lightly with his staff. Umar used to walk around with a whip or a staff. The man took offense to being hit, and asked, "Why did you hit me?" Umar said, "Why do you talk to a woman in a discreet manner in the night?" The man said, "So what if I do? She's my wife!" Umar said, "I don't care that she's your wife! I assumed she was your wife, which is why I hit you so lightly." The man realized he was talking to Umar. Umar went on and said, "We must follow the sunnah of Rasoolillah (saws). Don't give people the ability to spread rumors about you. For you to talk in this manner late at night, you are giving the people the opportunity to talk. Islam says to save yourself from giving people the opportunity to talk about things which you have not even done. Why do you speak to her in this manner?" The man said, "Amir ul Muminim, I am a traveller, and I have just arrived in Medina, and I was talking to my wife about where we would spend the night; and I was whispering because I did not want to disturb people." Umar gave the man his staff and said, "Forgive me; I did not know you were not from Medina. The people of Medina are accustomed to this lifestyle. You are justified in hitting me." The man refused to hit Umar. They went back and forth three times, with Umar insisting the man hit him, and the man refusing and saying he forgave Umar. Today we live in a shameless society, where women want to expose themselves and people publicly shamelessly act like they should act privately in their bedrooms. When a person becomes shameless, he is prepared to break all the laws of Allah. A similar incident occurred during the time of Rasoolillah (saws). Rasoolillah (saws) was talking privately with his wife Saffiya, and two men were waiting to speak with him. They could not tell who he was talking to because she was covering her face. When he finished talking to her, he turned to them and said, "That was my wife Saffiya with whom I was talking, not a strange woman." The men immediately started to cry and said, "Rasoolillah, we would never doubt you. You do not need to clarify it to us. Our eyes may be wrong but you are never wrong." Rasoolillah said, "No, but Satan whispers in you like blood

running in your veins.” Rumors, when they spread, change and become nothing like the truth. Today unfortunately, women do not want to wear hijab. Some even go so far as to claim that it is an innovation and has nothing to do with Islam. If you want to find out how your wife should dress, ask your mufti. To claim the veil has nothing to do with Islam is strange; it was something that Rasoolillah (saws) highly encouraged during his time. We must respect the law of the land, but the law of the land must also respect Muslims. I have heard many times that women are complaining that hijab is difficult to wear because of social pressures. It is not a sign of controlling a woman; it is a sign of respect for women. Look at Catholic nuns. The only difference is that they do not cover their faces. Some time ago I was able to go visit a prison, and there was a Christian nun there. I told the Muslims there, “Look at this lady. What is the difference between this lady and a Muslim lady who wants to wear a jilbab?” There was a muazzin of Rasoolillah (saws) who was blind. Many times he would come visit Rasoolillah. One day Rasoolillah (saws) was sitting with two of his wives and the man came to visit. The wives did not immediately cover themselves, and Rasoolillah asked them why they did not cover themselves. They responded that the man was blind, and could not see them. Rasoolillah (saws) asked his wives, “Are you also blind?” These women were so chaste and pure that Allah (swt) praises them in the Qur’an, but they had to maintain a high level of modesty. Most of the divorce cases brought to the Ulama are due to a lack of modesty in the homes. The beauty of Islam is that Islam recognizes the weaknesses of human beings and seeks to protect them. Rasoolillah (saws) was talking about the importance of modesty in the homes, and a man asked him, “What is your opinion of brother-in-laws?” Rasoolillah (saws) got very angry with him and said, “The in-laws are all death for the woman.” When one of the couple dies, the nikkah breaks. These people will break your marriage, like death. Being members of the family, they make in-roads where you would not allow a stranger to make in-roads. Today we find brothers flirting with their sister-in-laws while they all sit around watching TV. Even a father-in-law will encourage the daughter-in-law to touch them and say, “He is like your brother.” He is LIKE your brother, but he is NOT your brother! The wives are afraid to speak out about the men who try to flirt with them, because the husbands will not believe them. And husbands flirt with their sister-in-laws. Shariah is so strict that if you do not trust your father-in-law, it is incorrect to leave your wife home alone with him. This is not about doubting your partner, it is about saving people’s modesty. We must enforce modesty in our homes. Allah has created us and knows what is good for us.

Umar was very strict on issues regarding innovations in Islam. He never compromised and gave no leeway to people who did something that was against the sunnah of Rasoolillah (saws). One hadith says that Umar went to Mecca and kissed the black stone inside the Ka’aba. Umar said, “Verily I know that you are only a stone. You have no power to harm anyone or benefit anyone. If I had not seen Rasoolillah (saws) kiss you, Umar would have never kissed you.” Scholars have said that every action of Umar speaks millions of words. He would never miss an opportunity to say the right thing at the right time. He said these words not only for his time but for the Ummah today. The reason he made this powerful statement was because there were many converts in his presence, and he wanted to make sure that idol worship was completely removed from their souls. Many times if people discuss with us things that we have done in the past, we will begin to long to commit those sins again. Umar did not give a logical explanation

as to why we kiss the stone; he gave the only reason a Muslim needs: it was the sunnah of Rasoolillah (saws). Although the scholars have given many reasons to do this, the primary reason should be that it is the sunnah of Rasoolillah (saws). In one hadith Rasoolillah said that this stone came from heaven and it was white, more white than milk; but because of the sins of the sons of Adam, it has become black. It absorbs the sins of believers. It is said that on the day of judgement it will bear witness for those who have kissed it. Whatever Rasoolillah (saws) is a path that leads to heaven. Everything about heaven passes the human intellect. A non-Muslim may ask us why we circle the Ka'aba seven times, not more or less. What is the logic in visiting the area of Arafat? The Ulama have explained, but it is the command of Allah and the path of Rasoolillah (saws), and as Muslims that should be enough for us. As human beings, we share the five senses. Muslims have another thing: the Qur'an and sunnah. If something of the five senses is against the Qur'an and sunnah, then we as Muslims reject it. Another example is that we cannot prostrate to other human beings, yet the angels prostrated to Adam. Logically, in our shariah, that is not correct, but it was the direct command of Allah (swt).

The first day that Umar took the office of Khalifate, he fired Khalid ibn Walid. He was given such great intelligence that he saw that the Muslims were beginning to worship Khalid ibn Walid. It is said about Khalid that he would not sleep and would not allow others to sleep. He was a very powerful man. When the companions heard this they felt that the Muslim army would fail. It was being said that Khalid ibn Walid was the one who created victory on the battlefield. Umar stepped in and said that victory comes from Allah, and even by removing Khalid ibn Walid, Islam would be able to spread. In the ten years of the Khalifate of Umar, Islam spread more quickly than it has at any other time in history. When Moses went up the mountain to receive revelation, he left his older brother Aaron in charge. He told Aaron to look after the children of Israel, because they were prone to kuffar. Within a few days, the people began to complain that Moses had abandoned them and that they wanted to return to the religion of their forefathers. One goldsmith took all the gold from the children of Israel and made a golden calf. He had a bag of sand which he collected from under the horse of Gabriel. As soon as the sand was inserted into the calf, it began to move and make noises. The goldsmith told the children of Israel to worship this new god instead of Allah (swt), and they began to worship it. When Moses returned, he grabbed hold of his brother and asked him what he had done. He could not tolerate shirk. Aaron said that the people wanted to kill him, and that he had decided to wait for Moses to return. This is how innovation enters and becomes idolatry.

Daniel was a Jewish prophet. He wrote the Book of Daniel. In the Bible, Daniel contains the signs of Judgement Day. Once during the khalifate of Umar a grave was uncovered during a flood. The people said that it was the grave of the prophet Daniel. When it was uncovered, the body looked like it had just died, because it is not permissible to the ground to eat the flesh of a nabi of Allah. A letter was written to Umar asking him what to do with the body. He said that fourteen graves must be dug, and two men should take the body at night and bury it in one of the graves then fill in all the graves. Umar wanted to protect against people going and worshipping at the grave of a nabi. Unfortunately today we see people worshipping at graves of people who are not even prophets. May Allah (swt) bless the Arab brothers, they do not allow anyone to worship the grave of Nabi ul Kareem (saws). According to some people today, the position of Ali is like the position of a nabi, so his grave's location is hidden to this day.

During the time of Umar, many countries were taken over by the Muslims, including Persia. Once a delegation came from Persia to Medina to talk about how the people were there. The people there brought information about a book full of beautiful stories, good words, and good morals. Some of the Muslims had read it and were very impressed. They praised the book to Umar. Umar said, "When you praise a book so much, the verses of the Qur'an must be in that book." They said, "No." "Then perhaps the sunnah of Rasoolillah (saws) is recorded in this book?" They said, "No." Now Umar got very angry. He took his staff and pointed it at them and tapped them across the back and said, "You are Muslims, yet you are so quickly excited by books written by human beings while you have the Qur'an and sunnah! You must remember that every book written by a human being is prone to mistakes. The only book without mistakes is the Qur'an, which never changes." He read in front of them some verses of surah Yusuf. [INSERT Qur'an 12:1-3]. It is easier to to translate the Qur'an than any other book of the Arabic language, because Allah made it easy to understand. The Jews and the Christians had taken the words of human beings, their scholars and Pope, to be more important than the words of Allah (swt). This is why Allah has said that they make the forbidden permissible and the permissible forbidden. Umar had taken this lesson from Rasoolillah (saws). He had a date farm outside the city limits of Medina. Some of the Jews wanted to impress Umar, so they would read verses from the Torah to him, until one day someone gave him a written excerpt of the Torah and invited him to take it because it contained good advice. He took it and showed it to Rasoolillah (saws), who got very angry and said, "Umar, I come to you with the pure Qur'an, without mistakes in great purity. Everything that was revealed in the past is included in the Qur'an. Even if Moses himself were standing here, he would be forced to accept the Qur'an and sunnah."

Umar paid a great deal of attention to the five pillars of Islam, especially prayer. From the time of Nabi ul Kareem (saws) until the time of the four Khalifs, there was 100% attendance in the mosque. Even the hypocrites would wake up and pray the two rakat before fajr. This was the environment of the time. This is why it is important to live in a strong Muslim community. Many times I have seen that an individual comes to the country from India or Pakistan who did not wear Islamic clothes or perform salat or perform any sunnah, and when they marry into a family that performs these sunnah acts, they will begin to perform them with difficulty. Even the hypocrites would stand in the midst of the companions. In an Islamic city, the massive buildings were always the masjids, because there was 100% attendance at the masjid. If a person did not show up for salat, a group of people would go to their house and pray for their quick healing, because they assumed the person must be very sick. Unfortunately today in many Muslim countries there are many beautiful, large masjids but when you enter them you find only one or two rows of people. Sometimes you will see people building a masjid to beautify a city. The beauty of the masjid is in the worshippers. If everyone came to prayer, the masjids would be too small. The governors appointed by Umar were primarily Imams of the central masjids of the city. On the pillar of Hajj, Umar was very strict. Anyone who was wealthy enough to perform hajj and refused to do so was forced to pay jizya. Jizya is a tax collected from non-Muslims; so by doing so Umar was making the statement that this person was not a true Muslim. This is why according to many scholars, you must perform hajj immediately, as soon as you have the funds. Umar would perform hajj annually and commanded his governors to do the same. He would

himself be the amir and would lead the people, meet the delegations, and lead the prayers. He used that time to meet his governors and ask them what had happened and what they had done during the year, and how their imaan was. Once Uthman was late for jummah salat. He had to attend to someone, and it was an emergency. Umar looked over the people and saw that Uthman was not there. Uthman slipped into the masjid late, and Umar stopped his khutbah and questioned Uthman about his whereabouts. Uthman said that he had to attend to someone, and had just performed wudu and came to the masjid; and Umar rebuked him saying, "So you are late, and you tell me that you only performed wudu when the sunnah is to perform ghusl?" Hazrat Uthman sat, and Umar said nothing after that. The point of this was not to belittle Uthman but to establish sunnah.

As far as zakat is concerned, Umar wanted people to be employed. He wanted people to be able to pay zakat and would pray for the businessmen. When a person gave zakat he would pray for them. Once he came to the masjid and found a group of people sitting idly. He asked them "Why are you sitting here?" They said, "Allah is our provider; we do not need to work." He chased them out of the masjid and said, "Is this Islam? Islam is that you work, and Allah will open the doors of blessing for you." Hazrat Anas said that once he saw Umar wearing a cloak that had twelve patches in the market of Medina. He would tell the new people trading in the market that they should not trade in Medina until they knew the fiqh of buying and selling and price setting, lest they end up committing themselves to usury. A group of people were passing Medina, and they rested in Masjid ul Nabi. These people were traders, and had a great deal of merchandise with them. The man on night patrol with Umar that night was Hazrat Abdul-Rahman ibn Auth. Umar came by and heard a baby crying. He called out for the mother to quiet the child. The next time he came by several hours later, and he heard the child still crying. This time he called out in anger to the mother of the child to take control of the child and silence the child. The mother said that she was trying to wean the child. Umar asked how old the baby was, and she said that he was just a few months old. Umar said, "Of course the child is crying, you cannot wean him at such an age!" The woman said that child benefits were only given to children who were weaned, and she could not afford to raise the child. Umar began to weep, saying to himself, "Oh Umar, how many babies will you kill?" It was now close to fajr time, and he continued crying through the first two rakat of fajr prayer. Immediately after salat he gathered all the Muslims and ordered that child benefits begin at birth, and ordered that the Muslim governors be informed immediately. The government did not rip off their citizens by forcing them to pay exorbitant taxes.

On another night during his nightly patrols, he passed the home of a woman and heard her singing about missing her husband, complaining that the night was too long for her. The husband was out in the battlefield protecting the borders. Umar when he heard this woman remembering her husband went to the house of Hafsa, his daughter, the wife of Rasoolillah (saws). Hafsa opened the door and said, "Father, you come to my house so late at night; the issue must be very important." He said, "My daughter, it is important; as a khalif I have a responsibility. Women's issues are better understood by women. How long can a woman stay without her husband?" She replied four months. Umar immediately gave an order that the Muslim soldiers had to be rotated every four months. There was one problem, though; the travel times were much longer then than they are today. Today you can get on a plane and be halfway

around the world in a matter of hours. Then it would take weeks to get from one end of the Muslim empire to the other, so when the Muslims finally reached the border, they only had a few weeks to fight before they were forced to return home. Umar then gave them the option of either fighting for four months or divorcing their wives so they could stay on the battlefield as long as they liked, because it was unfair to the wives that they were alone for years at a time. He also ordered that cities be built one day's journey from the Muslim borders to house the wives and children of the soldiers, so that the journey would not take so long. Today we see soldiers being deployed for years at a time, and this causes severe difficulty when they return home, and some of them even fall in love with each other and leave their families.

Ibn Abbas, the cousin of Rasoolillah (saws) narrated, "Rasoolillah (saws) saw Umar and smiled at him. Rasoolillah (saws) question Umar and said, "Oh son of Khattab, do you know why I smile at you?" He always appeared to be smiling, and was very beautiful, and it should be our sunnah to greet our Muslim brothers with a smile. Umar replied, "Allah and his Rasool know best."

Rasoolillah (saws) replied, "Oh Umar, Allah has given the glad tidings that on the day of Arafat, and has looked on you with mercy and compassion, and Allah has chosen you to be the key for Islam." What is meant by that is that Allah (swt) chose Umar to be the one to spread Islam to all corners of the world. That is why for ten years, during the time of Umar's khalifate, the Roman and Persian empires were overthrown and the entire region came into the hands of the Muslims. I specifically chose this hadith because it is often claimed by the Shi'ites that Umar was not on good terms with the family of Rasoolillah (saws). Some of them even claim that these men snatched away the khalifate from Ali.

Another hadith narrated by Ali is that, "I heard Rasoolillah (saws) say, 'Abstain from making Umar angry, because when Umar is angry, Allah is angry.'" Another hadith narrated by Ibn Abbas is that the one who has love for Umar, Allah will fill his heart with faith, and yet another says that if you love Umar, you love Rasoolillah (saws) and if you hate Umar, you hate Rasoolillah (saws). Ibn Abbas also said, "On the day of judgement, there will be some individuals about whom the angels will make announcement, asking, 'Where is Umar Farooq?'" When a person holds a high position, he will be surrounded by bodyguards; it is said the on the day of judgement, Umar will be surrounded by angels. May Allah open our hearts and give us love for all the companions.

Another hadith narrated by Ali is that, "I heard Rasoolillah (saws) say, 'Umar is the beam of light for the people of jannah.'" When Umar heard this, he ran to Ali, and questioned him whether he had truly heard this from Rasoolillah (saws). Ali said that he was sure he had heard it from Rasoolillah (saws). Umar was still not satisfied and asked Ali to write it for him on a piece of paper, which Ali did. Umar asked that when he passed away, this peice of paper be placed in his grave.

The Ulama have mentioned that one of the striking characteristics of Umar was his humility. Once he was with a group of people travelling on a donkey, and an old woman came up to him and said, "Oh Umar, stop, I want to speak to you." She had decided she needed to advise him. She started with, "Oh Umar, I knew you when you were little, and I know you now that you are Amir ul Mumimin. Do not let pride and arrogance take control of you because of all these titles that people have given you." She continued to lecture him until some of the people were frustrated, feeling that this was not the way to talk to the Khalif. Some of the people went to

rebuke her, but Umar stopped them and said, "If this woman were to lecture me for two or three weeks I would stand and listen to her. She is not an ordinary lady; you may not recognize her but I recognize her. She is Khawla bint Thalaba, the wife of Aus ibn Samid. She is the woman who put her case before Allah and Allah (swt) heard her from the seven heavens and a verse from the Qur'an was for her."

She was married to Aus ibn Samid, who wanted to approach her one night and she refused. In anger he said, "Your back is like the back of my mother!" In the pre-Islamic era, this was a method of divorce because it was demeaning to the woman. He immediately regretted his words, but said, "Now you are not halal for me." She went and pleaded her case before Rasoolillah (saws). He said that he had no ruling about it but felt she was now divorced. She pled with him again and he said the same thing. She said that he left her no recourse but to plead her case with Allah (swt). Rasoolillah (saws) immediately fell into a trance. Aisha was standing there and told Khawla to stay, because verses of the Qur'an were being revealed to him. The following verses were then revealed: [INSERT Qur'an 58:1-4]. Allah said that the woman was not his mother simply because he said that she was like his mother. This does not form a relationship. Your mother is only the one who gave birth to you. A man came to Rasoolillah and asked, "I want to know if Allah is pleased with me; how will I know this?" Rasoolillah (saws) said, "Very simple: ask your parents if they are pleased with you." If your parents are displeased with you, Allah is also displeased with you.

The companions were very anxious to invite others towards Islam. They understood the mission of Nabi ul Kareem (saws) was to invite others to Islam, like Moses was sent to invite Pharaoh to Islam. Rasoolillah (saws) knocked on the door of Abu Jahl to invite him to Islam more than 500 times. Noah spoke to the people to invite them to Allah. We also need to be passionate to invite others to Islam. Umar would communicate with kings to invite them to Islam. In the seventh year Hijri, Rasoolillah (saws) began to invite famous kings outside the Arabian peninsula to Islam. The Ulama have mentioned that some scholars have spent years and years studying the letters of Rasoolillah (saws). He wrote a letter to the king of Abyssinia, and sent it by Hazrat Amr. Rasoolillah (saws) would select the right man for the right job. These were great noble companions of Rasoolillah (saws). The letter said, "There is no God but Allah, and testify that I am the messenger of Allah, and stay away from what the Christians believe and those who say Jesus is the son of God. He is the brother of Mohammad. Let us come to a common agreement, that there is no god but Allah, and let us not associate partners with him." The king kissed the letter and placed it close to his eyes. How many of us have written a letter to our prime minister, president, or governor? It is a challenge upon us to invite others to Islam. Right after the battle of Tabook, this king died, and Rasoolillah (saws) performed the funeral prayer for him. In Egypt, Rasoolillah (saws) sent a letter inviting the leaders to Islam. The Muslim ambassador was there, and invited the man to Islam, and he said, "You are right, the world is waiting for the last prophet, but I need time to think. I will write a letter back and send two maids as a gift for this man." Maria and her sister Sirin were invited to Islam and immediately embraced it. Maria said she wished to become the wife of Rasoolillah (saws). Seeing this, Hassan ibn Thabit begged Rasoolillah for Sirin's hand in marriage. Rasoolillah told him to propose to her and if she accepted then it was fine. She accepted his proposal, and he married so he could be related to Rasoolillah (saws).

The Emperor of Persia was also sent a letter by Nabi ul Kareem, but because his name was placed under the name of Rasoolillah (saws), in anger he tore up the letter. Rasoolillah (saws) said "As he tore up my letter, Allah will tear up his kingdom." The Emperor of Persia then sent a message to his envoy in Yemen to arrest Rasoolillah (saws). When the envoy arrived to arrest him, he asked them why they had come, and they told him, and he said, "Do you take orders from a king who has just been killed in a coup by his own son?" He told them to go verify the news and return to him and embrace Islam. They went and verified the news, and it was just as Rasoolillah (saws) had said.

There was one man named Jabala who was known for his courage and bravery, one of the last kings of the tribes of Rasan, in Damascus. Jabala was prepared to listen to some of the Muslims, although it was rumored that he was going to attack Medina. Jabala wrote a letter to Umar during the time of his khalifate and said he wanted to embrace Islam. Umar invited him to Medina. Jabala came with 500 strong men. Umar sent 200 men to receive him. He stayed as the guest of Umar. Although Jabala became a Muslim, he was still a king and still very haughty. He came near the time of hajj, and performed hajj with Umar, but while wearing expensive clothes that dragged on the ground behind him. Someone ended up stepping on his robe, which created a blockage in the flow of the people walking. Jabala got very angry and punched the man in the nose and broke his nose, so hard that he fell down unconscious. Immediately the man filed a case with Amir ul Muminim. Umar provided all the hospitality he could, but made his ruling that the man should be allowed to break his nose, unless he could convince the man to agree to some kind of payment. Umar was trying to teach Jabala humility, that he had not done anyone a favor by converting to Islam but that Allah had done him a favor. Jabala said "Then I will become a Christian!" Umar said, "That's fine; but I will be forced to execute you." Jabala said, "Give me a little while to think about this." Umar said, "The words you have said are very serious; I give you one night to think."

In that one night he ran away to Istanbul, the headquarters of the Christian community. The Christian community drowned him in wealth. Umar left it at that, saying Allah knows best. Now he wrote a letter to the governor of Istanbul and invited him to Islam. The governor said, "You want me to become a Muslim, when one of your brothers has left Medina and become a Christian?" The man said, "I want to meet him and see whether what you say is true." When the Muslim ambassador came, Jabala stood up immediately, and invited him to sit down. The man sat down, and asked, "Is this chair made of gold?" Jabala said, "Yes, of course, this is the great honor I show you!" The sahabi immediately stood up and said, "I cannot sit on this chair; our nabi has said that it is improper for men to have gold in this world." It is said that when the ambassador mentioned Nabi ul Kareem (saws), Jabala said "salallahu alayhi wasalam." Jabala then ordered food be brought for the ambassador, and it was served on gold plates, so the ambassador again rejected it. The sahabi invited Jabala to embrace Islam and take the shahada, and Allah (swt) would forgive him. Jabala said he would become a Muslim on two conditions: That Umar marry Jabala to one of his daughters, and that after the demise of Umar, Jabala become the next Khalif. The ambassador said yes to the first condition, but was unsure what Umar would say about the second condition, so he would ask Umar. When the sahabi explained Jabala's conditions to Umar, Umar stood up and said, "He was prepared to become a Muslim and you stopped him because you were unsure if I would approve of his conditions?"

Umar will accept any conditions to bring a person to Islam!” Immediately Umar sent another ambassador to Istanbul to tell Jabala that as long as Umar was alive, he would consider Jabala the next Khalif, knowing full well that if he went to Medina and spent time with the companions, the love of this world would leave his heart and he would give up this desire for fame. As the second ambassador approached Istanbul, he saw the funeral procession for Jabala. We should always invite the community towards Islam.

There is propaganda spread about Umar that he was unfair to the dhimmis. This is a misinterpretation of history. There are two main lies spread about his khalifate. The first is that Umar sent a letter to his governors that the Muslims should not dress like the kuffar, and the kuffar should not dress like the Muslims. The lie spread about this letter is that by commanding this, Umar was ordering a distinction between the Muslims and the non-Muslims so that the non-Muslims could be singled out and harassed. Instead, Umar had two intentions when he wrote this letter: that the Muslims adhere to the sunnah of Nabi ul Kareem (saws) and that the non-Muslims preserve the traditions handed down to them from their forefathers. He wanted to preserve the cultural and religious identity of the non-Muslims and ensure that they did not feel the need to become like the Arabs. During the time of the Spanish Inquisition, the Muslims were not only massacred in their hundreds, and those that were alive were forced to wear a special uniform designed by the government that was a conspicuous color. In Granada in one day as many as four thousand children were forcibly baptized.

The second lie spread about the khalifate of Umar was that he did not allow the Christians to baptize their children. Some of the Christians have the habit of baptizing the child as soon as the child is born. Umar prohibited them; but the reason was that some of the people of the tribe had embraced Islam. As they died, and their children were born, the church would attempt to claim their children by baptizing them. When the Muslim governors found out about this, they wrote to Umar and prohibited them from baptizing the children of Muslims. Umar’s main concern was to protect the imaan of his community. Umar did not allow his governors to marry Christian or Jewish women, and all of them divorced them immediately except one, who divorced her after a few days. Umar said that these women were like wine, and would intoxicate the hearts of the governors. People fail to understand that the permission the Qur’an gives is that the woman must be chaste, and the man must have very strong faith. Even if this is met, it is best to consult the Ulama before marrying. It is best to marry a Muslim.

Taraweeh is the plural for the Arabic for a brief pause. The taraweeh prayer in Ramadan got their name from this. In the hadiths, the prayer is called Qiyam ul Layl, or standing in the night. Rasoolillah (saws) encouraged the companions to pray in groups after isha. He said that fasting was made mandatory by Allah, but Rasoolillah (saws) made taraweeh sunnah upon his ummah. He led them in prayer one to three nights during Ramadan. One question that is commonly asked is whether we should pray 8 rakat or 20 rakat. There is one narration that said that Rasoolillah (saws) prayed eight rakat then three. In the narrators of this hadith there is one person named Isa ibn Jariah. Isa ibn Jariah is a very weak link, and some even go so far as to not consider him. There are many many narrations that speak of Rasoolillah (saws) praying twenty rakat, some from Ibn Abbas, the Prophet’s cousin. When you compare the two narrations, the one with the weak narrator versus the many hadiths with strong chains of narrators, the Ulama have said that the many hadiths are stronger, and that taraweeh should be

twenty rakats. Some people go so far as to say that praying twenty rakats is innovation. There is another hadith where someone asked Aisha (ra) what the practice of Rasoolillah (saws) was to perform eight rakat and three rakats with whether it was during Ramadan or not. Today there is a group that promotes the idea of eight rakats very vigorously. Aisha (ra) was not speaking about taraweeh during the month of Ramadan. In another narration, she said, "Do not ask me about the beauty and length of the four rakats, and the beauty and the length of the four rakats."

Taraweeh is prayed in sets of two. Twenty rakats is more authentic. The first person to claim that twenty rakats was innovation was a Shia.

During the time of Umar, he noticed that the people were performing Taraweeh spread out in small clusters around Masjid ul Nabi. Umar told Ubayy ibn Ka'ab to lead the people in a congregational manner, and not spread out into small groups, and he led the people in twenty rakats. There will still be many senior sahabi alive, and none of them objected to this. This was the consensus of all the companions. By saying that this is innovation, you accuse not just Umar but the entire group of companions of innovation. If you say what Umar did was wrong, and the sunnah is only to pray 8 rakats, then why pray the entire month of Ramadan, because Rasoolillah (saws) read at most for 3 nights. According to all the imams except Imam ibn Malik is 20. According to Maliki tradition, it is 36 rakats. This is specific to the people of Medina, and this was because of competition between the people of Mecca and Medina. During the brief pause, the people of Mecca would do circle the Ka'aba. When they finished, they would pray again, and then do the tawaf of the Ka'aba again. In Medina, the zeal that they had to please Allah was so strong that they decided to pray four rakats after every four rakats.

One important hadith that was narrated by Abu Hureirah concerned Umar. Although he was known as Abdullah or Abdul-rahman, he was known as Abu Hureirah because he hid his cat in his sleeves once and Rasoolillah (saws) saw it and said "Ya Abu Hureirah?" And Abu Hureirah adopted this name, and is famously known by it. He was gifted with a photographic memory, which was because of the prayer of Rasoolillah (saws). Once Rasoolillah (saws) took Abu Hureirah's shawl and prayed over it, and then told Abu Hureirah to wear it, and from that moment on everything he saw or heard became engraved in his memory. This is why he has narrated more than 5,000 hadiths. His students went on to become great imams of their time--800 of them. Some say that he passed away at the age of 78. Rasoolillah (saws) said that his Ummah has been given the age of 60-70 years, and anything over that is a bonus.

Abu Hureirah narrated that he was sitting around Rasoolillah with Abu Bakr and Umar.

Whenever these two were there, they are mentioned by name because of their status. All of the sudden, Rasoolillah (saws) stood up and left the gathering. When he did not return, the people became afraid, and feared that he had been killed. Abu Hureirah narrates that he was the first to panic; they all left in search of Rasoolillah, and he went to the outskirts of Medina until he came to a date farm that belonged to one of the Ansari companions, that was fortified by huge walls. He walked and walked but he could not find the entrance, then noticed that there was a well outside the farm and there was a small irrigation tunnel. Abu Hureirah squeezed himself through the irrigation channel and entered the date farm, and immediately saw Rasoolillah (saws) when he lifted his head. Abu Hureirah had been led to the garden by the body fragrance of Rasoolillah (saws). His fragrance was soothing and comforting, and it was as if those near him were sitting in heaven. When Rasoolillah (saws) saw Abu Hureirah he said, "Is that you Abu Hureirah?" and

he said, "Yes it is me." Rasoolillah (saws) asked what Abu Hureirah was doing and he explained that there was a search party out searching for him. Rasoolillah (saws) gave his slippers to Abu Hureirah and said to give anyone who he met outside the garden who testified to the kalimah glad tidings of Paradise. It is the custom of the prophets to be the first to give comfort to the people when they were in distress, like when Joseph heard from his brothers that his father had become blind in weeping for him, he gave his cloak to his brothers and told them to touch it to the face of their father and when this was done, Israel received his sight back. In this emergency, Rasoolillah (saws) was distributing peace and tranquility. The sages of the Ulama have said that this story with the sandals means anyone who follows the footsteps of Rasoolillah will have paradise in the hereafter. The first person Abu Hureirah met was Umar Farooq, who asked what he was doing with the slippers. Abu Hureirah explained, and Umar told him to go back to Rasoolillah (saws). The apparent meaning is that Umar was going against the ruling of Rasoolillah (saws). Umar was the teacher of Abu Hureirah. Abu Hureirah became very stubborn and refused to go back, and Umar hit him on the chest so hard that Abu Hureirah was knocked to the ground and the area still hurt him later in life. Umar asked him again if he wanted to go back to Rasoolillah (saws), and Abu Hureirah was now in no mood to argue with Umar. Umar's intention was to see what Rasoolillah (saws) meant. Abu Hureirah said that when he got to Rasoolillah (saws) he started crying like a baby cries in front of his mother, to get Umar in trouble. Rasoolillah (saws) asked what had happened to him and he explained what had happened with Umar. Rasoolillah (saws) asked Umar why he had done what he had done. Umar said, "May my mother and father be sacrificed for you, ya Rasoolillah. The only reason I did what I did was to verify what you had said, and that Abu Hureirah understood what you said." Rasoolillah (saws) said that he had sent Abu Hureirah as the young man had said, and Umar said, "Ya Rasoolillah, it is up to you, but Abu Hureirah might find the entire city of Medina, and giving them the glad tidings of Paradise, they will cease to strive from the path of Allah." Rasoolillah (saws) took the advice of Umar and took back his slippers from Abu Hureirah. Today there is the sad condition that people are not responding to the salams of their brothers and sisters in Islam. The narrator of this hadith is Uthman. Hazrat Umar (ra) greeted Uthman with salam, and Uthman did not reply to him. Umar took this up with Abu Bakr, because this was in the days immediately following the demise of Rasoolillah (saws). Abu Bakr confronted Uthman about why he did not respond to the salam of Umar, and he said that he could not recall the incident, but it was possible that it may have happened because his mind was entirely preoccupied with the demise of Rasoolillah and the unanswered questions concerning what to do if people began to apostate after his demise and the enemies of the Muslims were now gathering against the Muslims. Abu Bakr said, "Oh Uthman, why are you worried? I had already asked Rasoolillah (saws) concerning these issues." Uthman stood up out of respect for Abu Bakr and said, "May my mother and father be sacrificed for you! You are truly worthy of this position because you had the foresight to ask these important questions." Rasoolillah had told Abu Bakr that anyone who stood firm in his faith would be saved; and Rasoolillah (saws) had presented this faith to his uncle Abu Talib, who rejected it. In this hadith he is explaining that faith is in the hands of Allah, and if you remain firm in this kalimah you will be saved.

Battles Ordered by Umar

During the time of Nabi ul Kareem (saws) there were two types of battles: Ghazwah (battles in which he took part, often as a soldier), and Sariyyah (expeditions which he ordered). During the times of Abu Bakr and Umar the word Ghazwah became more common, and came to mean any confrontation ordered by the Khalif of the time. Before the demise of Abu Bakr, he ordered small skirmishes on the borders with the Roman and Persian empires to remind them that as soon as he had put down the rebellions of his time, he would come after them. Abu Bakr called Umar before his death and told him to continue the offensive against Persia and Rome. Immediately after the death of Abu Bakr, Umar began these offensives. Umar asked for volunteers to lead the army against the Persian Empire. For three consecutive days, he issued an invitation for people to come sign up to fight against the Persian Empire, and for three days no one volunteered. On the fourth day Abu Ubayd al Thaqafi came and volunteered. After that, groups of people started coming. Umar would put the first volunteer as the head of the expedition. These people did not want to be leaders, but wanted to be under the leadership of someone else. Abu Ubayd was not a sahabi, and Umar did something very unusual by choosing a Taberin over a Sahabi. People began to question whether Abu Ubayd al Thaqafi was a good leader for the expedition. Umar gathered the companions and said, "I know what you people are talking about." He looked at the sahabis and said, "Allah (swt) has already given you a status because you were the first of the people to embrace Islam on the hands of Rasoolillah (saws). Because of this Allah (swt) has given you this status of being sahaba. When I was inviting people to come forward, Abu Ubayd was the first to come forward, so he is the one who I have picked to go forward and lead the army." The companions all agreed that the forerunners should be the leaders. Abu Ubayd was given 4,000 soldiers, and Umar instructed him to make his decisions after consulting with the companions. Looking at the 4,000 companions, Umar felt that there were not enough men, so he wrote to Khalid ibn Walid asking for reinforcements, and Khalid ibn Walid sent him another 6,000 men, so in total the Muslims going in the expedition were 10,000 men. The Muslims reached the border, and there was a bridge, which gave them a choice either to cross the bridge or wait for the Persians to cross the bridge. Some of the companions felt it would be better to wait for the Persians to come, but Abu Ubayd felt it would be better to cross the bridge and fight the Persians on their own soil.

The Persians poured out in great numbers, constricting the battlefield for the Muslims. History has not said how many people came to fight at the Battle of the Bridge. The Persians also brought a new weapon to the battlefield: trained elephants. The Arabs were not used to fighting with elephants. There were professional archers behind the elephants. The horses of the Muslims refused to go forward because the Persians had put bellson the heads of the elephants to scare the horses. As the battle started, the Muslims were taking the most casualties. Many of the people who became shahid were sahaba. Very quickly Abu Ubayd gathered the senior companions and asked them what they should do. The decision was to cut off the ropes holding the saddles with the soldiers in them, with more than ten soldiers on each elephant. The Persians were pushing the Muslims back and outnumbered the Muslims. The

Muslims were unable to cut the ropes so they next suggested cutting off the trunks of the elephants. Abu Ubayd took the initiative and ran forward and cut off the trunk of one of the elephants. Enraged, the elephant trampled him to death. His brother took command, and tried to do the same, and also died. Then his three sons also took command, and all of them became shahid. In total, seven members of his family became shahid. The reason why the family members of Abu Ubayd took charge after the death of Abu Ubayd was that his wife, Adoma, had had a dream where she saw him, his brother, and his sons drink from a pitcher of water that descended from heaven. She understood that this meant that her family would become shahid, and told the dream to her husband. Finally, Hazrat al Muthanna took charge and ordered a retreat, as he did not want to see the entire army massacred. The back section of the army, led by Hazrat Abdullah, cut the ropes of the bridge so that the army could not retreat. There was now panic because the back section was moving to the front and the front section was going backwards. Many of Muslims fell into river and drowned. Al Muthanna found Abdullah and slapped him and ordered him to personally tie the ropes back together. In that day 4,000 people became shahid. Al Muthanna ordered the Muslims to retreat, and he held the back of the line. Six thousand Persian soldiers died in the battle. This brought down the morale and confidence of the Persian army. The Persian empire was under Rustun and Pharuz, and a disagreement broke out between the two as to whether or not to continue to fight the Muslims.

Iraq is a country full of rivers.

The first man to reach Medina to inform Umar of the news was Abdullah ibn Zaid ibn Asim. When he reached Medina, Umar was on the mimbar and immediately asked him what had happened in the middle of the khutbah. Abdullah did not want to make the companions all dejected, so he said, "Not to worry, Amir al Muminim, I come with information that is the truth." He went up to Umar and whispered in his ears what had happened. A lot of people do not know how to say the right thing at the right time. The sahaba knew the right time to speak. In the Qur'an we see Allah giving Moses and Aaron instructions on how to talk to a tyrant: speak to him in a soft tone, so he understands. Be calm and composed when others are angry. Saying the right thing at the right time is an art, and we learn from our mistakes. Allah disciplines the Ummah and says not to say "tsk" or "uff" to their parents. The man who knows how to say the right thing at the right time demands respect from others. The majority of any tribe that came to visit Rasoolillah (saws) would convert to Islam because of his words. That is how the whole of the city of Medina embraced Islam before Rasoolillah (saws) migrated there. When Umar was given the news he was disheartened and said it would have been better if Abu Ubayd had returned to Medina. Immediately, Umar set up a group to return to the Persian border under the leadership of Al Muthanna. The Persians regrouped under a man named Maharan. The second battle took place at a place called al Buwayb which is modern-day Kufa. The Persians waited for the Muslims to cross the bridge to fight them, but al Muthanna sent a delegation to them saying that they would fight only on the side of the bridge where the Muslims had set up camp. The Persians took up their challenge. This battle took place during the month of Ramadan, so al Muthanna encouraged the Muslims to not fast but fast after Ramadan. Everyone agreed. Islam is about balance.

When they started coming, they were very angry. As they came, the Muslims took them out, and the elephants stayed in the back. They fought and fought. What happens when you take out the

leader of the non-Muslim armies is that the army becomes paralyzed and unsure of what to do. Two men were sent to assassinate Maharan. Jareel ibn Abdullah was the one who reached him first and chopped his head off in a split second. He took hold of the head and held it up for the people to see. By the end of the day, 100,000 Persian soldiers were dead. Al Muthanna led the army to victory. Look at the wisdom of Umar, not taking away leadership from Al Muthanna because Al Muthanna had experience fighting the Persians. The Muslim women were at the back of the camp. Al Muthanna sent a Christian Arab with food to the Muslim women. As he got close to the camp, the women saw that it was not a Muslim approaching, and all grabbed their swords. These women were mainly from Medina, strong-charactered women. From a distance he started to scream "I am with al Muthanna!" He said, "Any group that has women like this will take over the world." These military campaigns were financed primarily by Medina but sometimes they were financed by raiding the Persian fairs for their gold and silver. This went on for months, until the Persians realized that they had a traitor giving information about the location of the Persian exhibitions to the Muslims.

Going back to Rustun and Pharuz, these men were the leaders of the Persian empire. The Persian Empire had kings that all belonged to the Salfani family. One king decided that there was a possibility that the other men of his family may try to usurp his authority, so he killed all the male members of his family. A few months later he died, leaving the ruling of the country to a woman named Sirin. Sirin also died within a few months, giving the opportunity for a military coup. Rustun and Pharuz, who were military generals, took control of the government. These two men did not like each other and did not agree about how to rule the country. After the massive defeat at the Battle of Al Buwayb, there was an insurrection and the people said that if the two leaders could not come to an agreement quickly they would both be executed. They had heard rumors that a child had been smuggled out from the room where the family of the last king had been massacred, so they brought all the women of the family and began to torture them until they told the location of the child. They found the child, Yazdajar al Thalīs, who was now a young man of 21 years, and made him the king. The people all united under their new king and pledged to help fight back the Muslims. When news of this came to Umar, he put his head down and thought about what to do. Hazrat Umar said that he would personally lead the expedition against the Persians. Everyone but Abdul-rahman ibn Auth said that it was proper for Umar to leave Medina, but Abdul-rahman ibn Auth was able to convince the companions that Umar should not leave. They all then went and consulted each other about who should lead the Muslim army.

Many major changes were made during this battle. Those who had become murtad and then returned to Islam were not allowed to fight in jihad. This was from the time of Rasoolillah (saws) until the time of Abu Bakr. Umar was so desperate for men to fight the Persian Empire, he allowed these people to enlist in the army. In addition, he made fighting mandatory instead of optional. Preparations were made on both sides. Medina was flooded with warriors. He would come out of Masjid ul Nabi and would be surrounded by soldiers. The Battle of Qadasiyyah was to be a decisive battle. Abdul-rahman ibn Auth, gifted with persuasiveness, convinced the people that Umar should not go into battle; instead, he suggested Sa'd ibn Abi Waqqas. He was the maternal uncle of Rasoolillah (saws), and was one amongst the ten given glad tidings of Paradise. In the battle of Uhud, he was close to Rasoolillah (saws); and at one point he shot an

arrow that killed three non-Muslim soldiers. The arrow, he later explained, was given to him by Rasoolillah (saws). He was said to be the first person to shoot an arrow in the path of Allah (swt). Rasoolillah (saws) said to him, "May my mother and father be a ransom for you." During the first battle in Islam, Hazrat Sa'd ibn Abi Waqqas was the first one to protect the Muslims by shooting arrows. Umar appointed Sa'd ibn Abi Waqqas but told him that any major decisions should be made by Umar. There was a great gamble involved in this battle; there were many elite sahabis there who were putting their lives on the line. When the day came for the army to leave Medina, it took seventeen to eighteen stops to reach the Persian line. The first stop was in Salaba, then Sharaf. When he reached Sharaf, a messenger came from Medina with a letter from Umar. In it was a map of the area of Qadasiyyah, which Umar had visited when he was younger, and felt it would be a good battleground. This area was very fertile with many rivers and bridges. He said that the fields of Persia should be before them, and the hills of Arabia to their rear, so that they could retreat easily. When the Persian saw the Muslims position, they waited for the Muslims to move out, but the Muslims refused to move. The battle was not for fame or to occupy territories, but to spread the name of Allah to all the corners of the world. It is forbidden to engage in battle with your enemies until you have put forward Islam to them. Fourteen men were selected by Umar Farooq to speak with Yazdajar, and they travelled forty miles to Madain to meet Yazadajar in his great palace. He asked them why they had crossed the border and suggested that they go back. They explained that they were blind people until Allah sent them a prophet, and that he should embrace Islam. He asked their conditions. They put forward to him three options: To embrace Islam, to pay jizya, or to fight the Muslims. He said, "I know that the Arabs are poor people who often fought with each other; if you need food, I will give you food. If you want money, I will give you money." They said, "Cut the story short, this is a serious matter. Embrace Islam, pay jizya or we will fight you." The king said that if it was not the protocol of the different governments around the world, he would have killed the companions where they all stood. They said, "Before you kill us, the best option for you is to become a Muslim." When Ruston heard that the negotiations had failed, he sent the Muslims a message that he wanted to negotiate with them. Sa'd ibn Abi Waqqas felt that perhaps he would become a Muslim, and sent him a messenger: Rabiya ibn Amr. He took a short-legged horse without a saddle, a simple turban, a sword that was covered only by a cloth sheath, and a spear fastened with thin threads. The Muslims did not want to show off or give an advantage of knowledge of the strength of the Muslims to the Persians. Ruston showed off his Persian rugs, a huge crown, curtains and pillows. The guards stood waiting to receive the messenger of the Muslims, and galloped on his horse right into the middle of the court with his horse, stopping in the middle of the carpet next to the crown. The guards said that he had to remove his horse and weapons; the messenger replied that he would keep his horse and weapons with him, and to tell Ruston that the Muslims had not invited themselves, Ruston had invited them. Ruston gave permission to the messenger to keep his horse and weapons. Rabiya ibn Amr tied his horse to the expensive pillows on the walls. Rabiya ibn Amr pointed the blade of his spear to the rug, and dragged his spear across the rug, destroying it as he walked up to Ruston. Ruston asked him, "What is it that you want? Why are you here?" Rabiya said, "Do not be deceived by the clothes that I am wearing. Allah has sent us to deliver you from the worshipping of creation to the worshipping of the Creator. We invite you that this dunya is very narrow; from that we invite you

to the vastness of paradise. We come to you to save you from the oppression of other religions to the justice of Islam.” Ruston asked what it was that the Muslims wanted them to do. Rabiya said that he could embrace Islam, pay jizya, or fight the Muslims until Allah gave the Muslims victory. Ruston asked to see the sword and spear of Rabiya, and laughed and said, “With these weapons you challenge the Persian Empire? Have you gone insane?” He replied, “Do not look at the sword, but the one who handles the sword. I have given you three conditions, and I will give you three days to think about it. Someone will pay you a visit on one of the three days, but on the fourth day, we will take you on.” On the second day, a companion went to visit the Persians. The man went and sat next to Ruston on the pedestal and put his hands on the shoulders of Ruston. The guards came to remove him, but he said to them, “What is the matter with you Persians? How can you take a human being to sit on the throne as if he is God, and all of you are his slaves and servants? Is this equality? I am inviting you even now, embrace Islam. Islam teaches us that we are free to sit with our leaders on the same level.” Now the companion asked Ruston what he had decided, and Ruston said, “It is still not too late for the Muslims to turn away, and we will just say this was a mistake on the part of the Muslims.” The companion said, “Remember that on the fourth day we will fight you with the sword.” Ruston said, “By the sun, I will annihilate the Muslims and Arabs on the first day of confrontation. The doors of negotiation are now shut.” The companions smiled at him and walked away.

The next day battle began. The Muslims were outnumbered three to four times. In arrogance Ruston stood up and said, “Even if Allah wills for victory for the Muslims, Ruston will defeat the Muslims.” This man was born a soldier, a strong man, extremely experienced in warfare. One of his main qualities was his ability to array the troops. He came up with a new idea. The strongest section was the middle section which contained the elephants, then there was the right wing and the left wing. There were 4,000 soldiers with each elephant excluding the riders of the elephants. The Persians had the advantage of quickly transmitting information from the front to the back of the army lines through codes sent by soldiers in a line from the front to the back to the army. Hazrat Sa’d decided to be the eyes of all the Muslims, and climbed into an abandoned castle left by the Persians. The Muslims fought by tribe, and the leaders of the tribes were competing with each other. If Hazrat Sa’d wanted to send a message, he would write it on a tiny piece of paper and give it to Hazrat Khalid ibn Afra. The Muslims had poets with them on the battlefield who would stand up and start chanting stirring poetry to give the Arabs encouragement to fight. There were also men who would stand and recite Surah al Anfal. It is said that when the Qur’an was read, the companions would become like lions.

The battle began with a dueling contest. A Persian archer, well known for his shooting and never having missed a target, came forward and offered a challenge. He was wearing a silk tunic with gold bangles. He stepped forward and issued a challenge. Hazrat Amr Madi Karab broke off from the ranks and the archer took aim at him and the arrow missed by millimeters. When the arrow missed him, Madi Karab lunged forward towards the Persian soldier, knocked him off his horse and slit his throat. The Persians were shocked. This had a crippling effect on the entire army. Madi Karab held up his sword and “This is how you get rid of your enemy!” The people began to chant his name. The Persians did not issue any more challenges; Ruston gave the order for the elephants to advance. They attacked the most distinguished calvary section of the Muslim army. Fourteen elephants, with the 4,000 men with each elephant, charged towards

the Muslims. When Sa'd saw this, he sent Banu Asad, led by Hazrat Tuleha, to rescue the soldiers. Tuleha was the man who claimed to be a prophet and later repented and became a Muslim. They took their spears and attacked the elephants in such a way that the elephants became afraid to move. Now the elephants began to charge from the different sides. Seeing this Sa'd called Banu Tamin, expert archers. They rained a blinding shower of arrows at the elephants, aiming at the riders of the elephants. The elephants became confused when they had no riders. The fighting continued until it was dark, then the Muslims prayed maghrib. The Persians retreated for the night. The first day was won by the Muslims. The Persians were more than 120,000, and the Muslims were 35,000-40,000. There were tents pitched as hospitals, where the women would nurse the men back to health. Because they did not have modern medicine, they would often say that the treatment was more painful than the injury. To sterilize and prevent infection from forming in a wound, it would be treated with boiling oil, and this would also speed up the healing process. Even in the hospitals, it was not easy. Today we are very fortunate to have such good medicine. One Muslimah who was fighting with the Muslims received injury, and would take the name of Allah and dip her hands in the oil and would receive healing. Immediately after fajr, the Muslims would pray.

As the second day dawned, a cloud of dust was seen in the distance, and it was a set of reinforcements sent by Abu Ubaidah on the Syrian border. Khalid ibn Walid remained in Syria. Hazrat Kaka, a great sahabi, was sent. It was said of him by Abu Bakr that his voice alone was enough to scare 1,000 soldiers. He brought with him six thousand soldiers. He divided them into groups, and told them to enter at intervals: he would go with the first group, then after half an hour the second group, then a third group after an hour and a fourth group after another hour. Jacob when he sent his sons into Egypt sent them in through different gates because they were all very beautiful. Hazrat Kaka went straight to the front line and offered a challenge. He selected five of their top generals to fight him. The first to stand up was Bahman, who was an expert in sword fighting. Bahman chose to fight with the sword. For a long period of time, they dueled; after many thrusts, Bahman was killed. Bazurj was the second enemy who was called out to take on Kaka. As soon as he stood up, Kaka struck at him and killed him. Each of the five generals were taken out in turn by Hazrat Kaka. Now Hazrat Kaka moved back and the battle began. Hazrat Kaka, wanting to give the Persians a taste of their own medicine, collected a few hundred camels, which he had painted to look demonizing, and adorned with chains and swords and ribbons. When the elephants looked at the camels they began to back up. The Arabs loved their camels and knew how to look after the camels, making it more of a fair fight. Some of the historians have said that Hazrat Kaka attacked the Persians from 30 different sides on one single day. As his camels approached, the elephants pushed back.

Abu Mahajan As Saqafi, a great warrior and a great poet, was caught drinking wine. This was not during the time of battle but during the Muslims' travel to Persia. He was caught and taken to Hazrat Sa'd who imprisoned him. His cell was under the castle where Hazrat Sa'd was. From the window, he could see the battle, and screamed begging for someone to let him out so he could join the Muslims in battle. Thelma, the wife of Hazrat Sa'd, came past, and he begged her to free him so he could fight with the Muslims and swore that if he was still alive in the evening he would return to his cell. Seeing his sincerity, she let him go without consulting her husband. He ran and quickly slashed through the ranks of the Persian army. He fought with such ferocity

that Hazrat Sa'd could see him from the castle and kept asking who this man was, not knowing it was the man he imprisoned. That evening, he returned to his cell as he had promised. Hazrat Sa'd mentioned to his wife that a ferocious warrior had been attacking the Persians, but Sa'd did not recognize him. Thelma explained what had happened with Abu Mahajan As Saqafi. Immediately Sa'd went down and kissed Abu Mahajan and said that he could not inflict punishment on a warrior who loved the Ummah so much. Abu Mahajan kissed Sa'd's hands and swore to never drink alcohol again. These people could taste the sweetness of imaan and see jannah on the battlefield. Anyone who repents on the battlefield is very sincere.

Muslim women have always been in the forefront when it came to any battle, since the time of Nabi ul Kareem (saws). Imam Bukhari said that some of the companions saw Aisha (ra) the wife of Rasoolillah during the Battle of Uhud. She carried water skins filled with cold water to the wounded soldiers there. The women were there primarily to care for the injured and to raise the spirits of their husbands and sons. Hansa, an old woman, took part of the Battle of Qadasiyyah. She came with her four sons, and kissed them and said, "My children, I want you to make your mother proud today. Stand up and become roaring lions in the path of Allah (swt). I want to see you in front of me; and I will lift up my hands and make du'a for you." In another battle, dozens of women marched out of Medina, carrying medicine and bandages, but being prepared to fight. Another sister was the famous cook for the warriors. In seven battles, she cooked for the sahaba. Hazrat Safiya, the aunt of Nabi ul Kareem (saws), stood up against a Jew who attacked the women during one of the battles. She overpowered and killed him. Hazrat Khalid ibn Walid had great respect for a woman named Nusaiba bint Kab. She would help the wounded and would also fight in the ranks of the Muslims. During the battle of Uhud, there was a hill where the archers were to remain, but they left thinking the battle was over, but Khalid ibn Walid who was not a Muslim at that time came around from behind the hill and attacked. It was this woman who stood by Rasoolillah (saws), took out her bow and began to fight for him to protect him. Rasoolillah (saws) was so happy because of her she was given glad tidings of jannah. Nusaiba was not a young lady during the Battle of Uhud; her children were fighting in the same battle. One of her sons was injured by a very tall warrior, but not to death. When news came to Nusaiba that her son was injured, she went to him, bandaged his left hand and said, "My son, I have bandaged your left hand; make me proud, stand up and fight with your right hand!" When Rasoolillah (saws) saw this, he pointed out the man who had injured her son to her. Nusaiba stood up in front of this tall man and kicked him on his thigh so hard that he fell over and fainted. For the first time in the Battle of Uhud, Rasoolillah (saws) began to laugh so hard that his teeth were visible. Rasoolillah (saws) raised his hands and thanked Allah that in his Ummah he had been given women of the character of Nusaiba, prepared to fight in the cause of Allah. During the battle of Qadasiyyah, the women would run and help the men who were injured in the battlefield, taking them behind the lines; and during the night, they would dig graves for those who were killed. It is easy to remember the men, but the women also played a vital role in the battlefield. On the second day of battle, about two thousand men were killed from the Muslim camp, but ten thousand died from the Persian camp. On the first day about 500 Muslim soldiers had died, but a great number of Persians had been killed. Hazrat Kaka consulted with Hazrat Sa'd on the eve of the third night of battle, and suggested that they send some men behind the hills to come and join the Muslim army in batches after dawn to confuse the Persians and make

them believe that the Muslims had yet more reinforcements coming.

Hazrat Umar sent a collection of precious swords, which arrived on the third day, with orders that they be distributed to those who had fought with great bravery. These were not ordinary swords, but very special swords. Umar had a keen eye for weapons, and he had these swords custom designed. There were several thousand of them. Umar understood the hadith that if you give gifts Allah will bind your heart with the heart of your brother. He also understood the verse of the Qur'an [INSERT Qur'an 8:60]. This verse was revealed when the people were attacking Medina, and it is said that this includes every type of military preparation, including air defense and submarines. One hadith says that Rasoolillah (saws) said, "Forces of strength are in archery" three times. This is because arrows keep your enemies at a distance from you. Some of the scholars say that the word used to describe archery means anything that is thrown, to include missiles and rockets. The first book written on the arts of war was written by a Muslim scientist. He had discovered how to use gunpowder as a weapon by combining it with purified potassium nitrate, and how to make a rocket. The rocket shown in his book was so technologically advanced that a model of it is on show the National Air and Space Museum in Washington, DC. It was because of this book that the first cannon was created. For sixty years, the British pleaded for the technology to make a cannon. Sultan Abdul-Aziz finally gave it as a gift to the United Kingdom, and it now sits in the Fort Nelson Museum. The reason for having these weapons was not to terrorize the people, but for the Muslims to defend themselves. The sword was the most precious commodity for the Arabs, and it was something they kept with him at all times. In addition to the swords, on the third day Hazrat Hisham was also sent from Abu Ubaidah with 700 men.

Hazrat Madi Karab stood out as an excellent warrior, but with an unorthodox fighting style. Those who stood behind him had to be prepared for death at any time. On the third day, he had received wounds from head to toe from the enemies' spears. On the third day, Hazrat Sa'd noticed that the Muslim defense had become very weak, giving an advantage to the Persians. The gaps were due to the two main huge trained elephants that were pushing forward. He called two men named Dukham and Salam, who were new reverts to Islam who had defected from the Persian army. Hazrat Sa'd asked them how to defeat the elephants, and they replied that you had to blind the elephants then cut off their trunks. He sent for Hazrat Kaka to come from the front lines, and explained the situation and gave this mission to Hazrat Kaka. He called his brother Asim; both of them were known for their ability as archers. Hazrat Kaka got a group of Muslim soldiers to contain the elephants so that he and his brother could attack them. Finally, the elephants were in range and the two brothers each shot two arrows and blinded the two elephants. The elephants were in pain and screaming. Hazrat Kaka and Hazrat Asim went forward on their horses and cut off the trunks of the elephants. Now the elephants began to retreat and trampled the Persian soldiers. The two large elephants were the leaders, and the other elephants were trained to follow them, so when the two large elephants retreated the other elephants also retreated. The third day of the battle was the bloodiest day of the fighting. The Persians were known for their defense: it was as if the Muslims were fighting a brick wall. On the third day, the Persians did not call for a ceasefire at night, so the fighting continued through the night. The first army to tire would lose the battle. Because the Persians were greater in numbers, they had an advantage: as one tired of fighting, he could retreat, and the others would

take his place. Seeing that this fighting would continue nonstop until there was a decisive victory, Hazrat Sa'd ordered that the army take out Ruston. Ruston had many bodyguards and was in the back of the Persian lines.

One sahabi named Hilal ibn Alqema fought through the ranks until he reached Ruston. He pushed himself forward to where the bodyguards were, and killed all the bodyguards. Ruston was in shock. Ruston was not prepared to fight Hilal, so he retreated but he went to a dead end: a river. Ruston jumped into the river hoping Hilal did not know how to swim. Hilal was not prepared to let Ruston go; he chased him into the river, and they wrestled until Hilal pulled Ruston out of the water. Ruston was breathless. Hilal took off Ruston's helmet and decapitated him. Hilal began to display the head to the Persian soldiers, and flung it towards them. This was the final chapter of the battle of Qadasiyyah. The Persian began to panic, some of them surrendered and some ran in all directions, but the majority retreated to Madaain, the capital of Persia. The people of imaan do not fight for an individual; they fight for the cause of Allah, so the assassination of an individual Muslim leader does not destroy the imaan and resolve of the Muslim army. Immediately, a messenger was dispatched to give the good news to Umar. Umar was so anxious to receive the news of the battle, he would leave the city between the prayers and stand in the outskirts waiting to receive any messengers. When the messenger finally came, he ran towards him and asked what was happening in Qadasiyyah. The messenger replied that there was good news but he could only relate it to someone senior, not recognizing Umar as being the Khalif. Umar ran from one side of the camel to the other begging the man to give him the news. As they went back to Medina, the people came out and asked "Amir ul Muminim, what has happened?" When the man realized that Umar was the Khalif, he began to tremble in fear because of the disrespect he had shown Umar. He said, "If you had just told me that you are Amir ul Muminim, I would have told you the news immediately." Umar said, "You are not my slaves that I should lord over you; instead I am the slave of Allah (swt)." The messenger gave him the news, and Umar prayed in thankfulness and told the city the good news.

Meanwhile the Muslim army pressed forward towards Madaain, passing through several important cities. One city was Kutha, the city where Nimrod imprisoned Abraham (as). It is said that that dungeon is still there to this day. As they passed this city, Sa'd raised his hands and recited verses of the Qur'an relating to Abraham. The next city they passed was the City of the Lion. The people did not know that the city was the home of the Persian king's pet lion, who was free to roam around in the city. Anyone who disrespected the king would be attacked by the lion. When the Muslims got to the city, about 1,000 Persians were taken as prisoners. The lion attacked Hazrat Sa'd, Hazrat Sa'd began to pull out his sword, and then Hazrat Hashim intervened and said he would take on the lion. He took out his sword, and the lion jumped towards Sa'd, and Hashim took out the lion with one blow. Hazrat Sa'd lifted up his hands and praised Allah for providing the Ummah such gifted soldiers.

The city of Madaain was beautiful and known for its wealth. It was the center of politics for the people of Persia. It was also a stronghold for the Persians, and it was surrounded by the river Tigris. The only way to enter the city was through the bridges or by boat. The Muslims did not have any boats, and the Persians destroyed all of the bridges as the Muslims approached. The Persians were taunting the Muslims and mocking them, while they themselves had destroyed the bridges. The reason the Muslims fought was to spread Allah's rule over the face of the earth;

they took on the governments of Rome and Persia by force, but they never forced anyone to become a Muslim. If anyone wanted to learn about Islam, they had to go to the masjid. Hazrat Sa'd was one of the ten given the glad tidings of jannah. Rasoolillah (saws) made du'a for him that whenever he prayed, Allah (swt) would hear his prayer. Hazrat Sa'd surveyed the river and the situation, then began to pray that Allah (swt) open the city of Madaain for the Muslims. After that, he stood up, looked at the Muslims and said, "There is no god but Allah and Mohammad (saws) is his messenger." Hazrat Sa'd said, "Victory is for us! All we have to do is enter the city." The Muslims looked at the waves crashing against each other and said, "Yes, but how do we enter the city?" He said, "I want the first column of you, sixty men, to follow me into the river on horseback." These men had their full reliance on Allah, and put all their trust in Allah and believed that there was no power except for Allah (swt). When the Persians saw the Muslims entering the river, they started laughing and calling the Muslims fools and mad people, but as the Muslims emerged from the river, they ran screaming that these people were not humans but jinns and monsters. Everyone evacuated the city, and by the time that Hazrat Sa'd and his sixty entered the city, it was completely empty of people. Not a single Muslim was injured in the conquest of Madaain.

Hazrat Sa'd entered the famous white palace of Madaain. Everything in it was gold and silver. He ordered the throne be pushed in the direction of the Qibla, ordered the Athan to be read out, and he gave the first jummah in Persia. There was a gold and silver statue of a horse, with a saddle of emeralds. There was a gold camel, studded with rubies and precious gems. Perhaps the most valuable thing in the palace was the rug, which was made of pure silk and gold and was very thick. This rug was priceless. Hazrat Sa'd ordered that all the treasures be collected and put in one area. The Muslims were so sincere and truthful that not a single coin went missing. Everything was transferred to the city of Medina into the Islamic treasury. When these treasures were put in front of Umar, he began to cry and said, "There was a time when nothing was in Medina, and today, Allah has given Islam the Roman Empire and the Persian Empire." He saw the robes and gowns of the Persian kings. Umar had a man gifted with great beauty try on the various robes. He told the people, "Where are the people of Dunya today? For you it is jannah." The man in front of him was Surraakah ibn Malik. The kings of Persia would wear gold bracelets. Hazrat Umar saw the gold bracelets of the kings of Persia and put them on Surraakah ibn Malik. Immediately Surraakah began to cry. Umar asked him why he was crying, and instructed him to say Allahu akbar. The man said Allah akbar and then explained that every prophecy of Nabi ul Kareem was surely true, because Nabi ul Kareem had once told Surraakah privately that there would come a day when Allah would open the doors of Persia to the Muslims and Surraakah would wear the bracelets of the king of Persia. The Persians were very strong people, so Surraakah had not known what to say about that, so he had not told anyone. When Umar heard this, he also started to cry. During the Battle of the Trench, the Jewish community went to Mecca and instigated the non-Muslims to start a war with the Muslims, promising to come to their aid; but when the time for battle came, the Jews were nowhere to be found. One of the Persian companions gave the opinion that they dig a trench to prevent the Qureshi people from entering Medina. This was a difficult period for the Muslims; a group of them came to Nabi ul Kareem and showed him the rocks tied to their stomachs and complained that they had nothing to eat. Nabi ul Kareem (saws) lifted his own shirt and showed them the rocks tied to his

own stomach. It is said that there was a very large rock that the companions could not break as they tried to dig the ditch. The companions came to Rasoolillah (saws) and told him about this problem, and he told them to give him a pick and direct him towards the rock. With the first blow, sparks were visible and a third of the rock was broken. He said, "In the sparks it was shown to me that Allah has given me the keys of Syria and the Roman Empire, and I can see the red castles of Syria." With the second blow, sparks were again visible, and another third of the rock was broken, and he said, "With this blow I can see that Allah has given me the keys of Persia, and I can see the white castle in Persia." With the third blow the rock smashed into pieces, and he said, "Now the keys of Yemen have been given to me."

Now the Persian and Roman empires were subject to Umar. Umar was an incredible man; nothing would pass him. He knew that with these vast territories it would be difficult to rule. He now had a multiethnic society under his rule, with all of them having the freedom to choose their religious identity. People would take over lands to prove themselves, get a reputation, and to acquire the wealth of the lands they conquered. For the Muslims, their only motive was to show Islam to the world. One of Umar's main concerns was that he had a firm grip on the lands that were taken. There were frequent revolts in various cities that wanted to declare their independence from the Muslim empire. Even countries would try to revolt. One city in Afghanistan broke away three times, and three times were defeated. After that Islam sunk into their hearts, and until now the people are Muslims. All of these revolts were tackled slowly by Umar. The ethnic difficulties were also faced and tackled. Just because the people accepted Islam did not make them immediately love each other. There were ranks among the sahaba:

1. Abu Bakr and Umar. These two men were so close to Rasoolillah (saws) that he called them his right and left ear and his right and left eye, and said he had two helpers in the heavens, Michael and Gabriel, and two helpers on earth, Abu Bakr and Umar.
2. There was a council of six appointed by Umar.
3. Those given the glad tidings of Jannah in one sitting; and the council of six was from among the ranks of these men.
4. Those who fought in the Battle of Badr; these were in number 313, and they have been praised in the Qur'an.
5. Those who vowed to fight the people of Mecca after the rumor circulated of the martyrdom of Uthman. 1,400 pledged their allegiance under the tree; these were also praised in the Qur'an.
6. Those who embraced Islam after Mecca was conquered. These companions did not spend much time with Rasoolillah (saws). They may have only seen Rasoolillah (saws) once in their lifetimes. They were still sahabis, but their status is different from those who spent much time with Rasoolillah (saws).

The sahabis are the highest rank of people in this Ummah.

Umar ordered some changes to ease the transition. He ordered the construction of border military towns. These frontier towns marked the borders between Islam and un-Islamic lands. He sent soldiers to live there, to show the strength of Islam. The borders were clearly marked. Rasoolillah (saws) mentioned that there is a lot of virtue in looking after the Islamic borders. The people living in those towns had the virtue that one day of living there was better than 60 years of fasting and 60 years of prayer. It is also said in one narration that one night in that state is better than praying in Mecca. This is because the brunt of any outside attack would fall on these

men and women. These small border towns became large cities because of the virtues of living there, although the people living in these cities had to be vigilant and armed at all times. He also felt a need to spread knowledge. The majority of the people were not Muslims. As many as 600 schools would emerge in just one city, teaching different sciences. These schools were run by the main masjid of the city. Anyone who wanted to learn, to become a doctor or pharmacist or astronomer, the first course he had to take would be a basic course about Islam. In some places you had to become hafiz of the Qur'an before you could become anything else. Today we see the complete opposite: people go to university and forget Islam. In the time of Umar, the environment was entirely Islamic. The third change he made was to prevent the sahabis from taking on any profession that would take up the majority of their time, such as becoming a farmer. In some history books it is written that he burnt their fields. Instead he gave each of them an allowance so they could either fight for Islam or become teachers of Islam, and he spread them out throughout the Muslim empire.

Death of Umar

Umar was like a protective shield for the believers. He was a brilliant politician and also a wise administrator. Once he was in the company of several sahabis, and turned to Hazrat Huzeifa and asked him to tell the hadiths he had heard concerning trials and tribulations that would befall the Ummah. This sahabi was a specialist on those hadiths. He looked at Umar, and Umar asked that he talk about the hadiths that talked about the trials and tribulations that would befall the Ummah like the waves of the ocean, one after another. Huzeifa looked at him and said, "Amir ul Muminim, what does it concern you? Why do you want to know about these hadiths? Because Allah (swt) has placed a closed gate between you and the trials." Umar asked, "Will the gate be broken into or will it be opened?" He replied that it will be broken into. Umar responded, "Then until the Day of Judgement, the gate will never be closed again." Some of the Tabereen that were sitting in that gathering asked who the gate was, and the Huzeifa replied that it was Umar. They asked if Umar knew that the gate was no one but himself, and Huzeifa responded that without a doubt he knew that it was only himself. There were other indications from Nabi ul Kareem that Umar would become a martyr. Once while he stood on a mountain of Uhud with Abu Bakr, Umar, and Uthman, the mountain began to shake, and he said, "Be firm, there stands on you a Nabi, a Siddiq, and two martyrs." During Umar's last hajj, before departing to Medina, he stopped for a few hours, gathered the sand that was there, put his cloak on it, and sat there for a while, then lifted up his hands and prayed, "Oh Allah, Umar has become very old now. Umar has become very weak, and now the people in my care are scattered all around. My wish now is to come to you." He would often pray that he die as a martyr and in the blessed city of Medina. The scholars have written about this prayer that nothing is impossible for Allah, so ask Him for everything. This is the difference between the Creator and the creation. Even if you have a very close friend and ask to borrow a sum of money, you might get it, and then if you go to him after a few months, and ask for more money, he might give it to you; but if you ask a third time, he will delete your name from his phone. Allah gets angry if we do not ask him continuously for what we need. This is the sunnah of Rasoolillah

and the companions. Before the demise of a pious person, Allah often shows other people dreams. Many dreams have been recorded by the senior companions before the demise of Umar. One companion saw a dream that a rope was hanging down from the heavens, but Umar was the tallest man there, and easily touched and held the rope. He turned and asked some of the angels in his dream why he was so tall, and they responded that it was because he was the Khalif of Allah on earth, and because he did not fear the blame of the blamers, and because he would become a martyr. He immediately went to Abu Bakr to ask for the meaning of the dream. Umar immediately dismissed the dream and told the man it was only a dream. Auth ibn Malik stopped relating his dream and walked away. During his final days, Umar called Auth ibn Malik to himself and asked him to relate the dream again. Auth ibn Malik said, "Did you not dismiss the dream?" He said, "Yes because it was being related in front of Abu Bakr, the second greatest man in this Ummah besides Nabi ul Kareem (saws). Today, Allah has made me Khalif and I have an empire, so that part of the dream came true. And it is true that I fear no one but Allah (swt). But the third part, that I will become a martyr, how is it possible? I live in Medina. Nevertheless I am hopeful that your dream comes true."

One Friday during the year 23 Hijri in the month of Dhu al-Hijja, the 21st day of the month, was the last day of Umar. He entered Masjid ul Nabi before fajr time and praised Allah for the companions, and said to them, "I have seen a dream that signals my death." Umar was a learned scholar, and knew how to give the interpretation of dreams, and he related the dream to the companions: he saw himself being pecked twice by a rooster, and the people around him said, "Amir ul Muminim, why don't you choose for us the next Khalif?" The senior companions began to cry when he said this. He said that he would not select for them an amir, but that he had selected for them a council of six, and left it between the six to select one of them as the amir. These six were: Abd al-Rahman ibn Awf, Sad ibn Abi Waqqas, Uthman ibn Affan, Ali ibn Abi Talib, Zubayr ibn al-Awwam, and Talhah. Also before his demise he had approached two companions and mentioned that he was concerned about the widows and orphans in the Empire, and said that if Allah would give him life, he would make the widows and orphans completely independent. Another change he made during the last days of his life was to forbid any prisoners captured from the conquered regions to settle in Medina, because these people hated Islam and had many motives to conspire against the Muslim Empire. Many of the senior companions complained about this because they had taken these people as their slaves, and it would be difficult to monitor their slaves if they lived outside of Medina. Because of the insistence of the senior companions, he allowed a select number of people to live in Medina. For this decision, the Ummah payed a very heavy price. One of the companions said that he was standing close to Umar the difficult final day of his life. Umar would often prolong his prayers and would recite long surahs. When he would recite the verses of punishment, he would cry and tremble, but when he would recite the verses of jannah he would be happy. When he would walk into the masjid he would order the people to straighten the rows as he walked toward the front. He stood up and said "Allahu akbar" to start the prayer. Immediately the people in the front row could see a man jump forward and begin to stab Umar with a two edged knife. Most of the companions did not know what was happening because it was so dark. It was only when Umar fell to the ground that the companions from the first row broke their salat and ran to help him. When the killer saw that his deed was discovered, he began to run, and he stabbed

people who tried to stop him, until finally the people in the back rows started to scream to stop that man. Finally someone threw a cloak over him, and seeing that he was captured he took his own life, but in the confusion he had wounded thirteen people, seven fatally. This was a difficult moment for the companions, because they knew it was one of the slaves Umar had ordered removed from the city who had done this. Umar called the companions and said not to delay their fajr salat because of him, so Hazrat Abdul Rahman ibn Auth read the salat very quickly. Those who were in the very back could not tell what was happening, and were surprised when they heard the fajr salat ending. Abdullah ibn Abas was sent to see who wanted to kill Umar, and he came back and said that it was one of the slaves of Muraira ibn Shabah named Abu Lulu, and Umar lifted his hands and praised Allah that it was not a Muslim who had killed him. Umar said, "May Allah's curse be on Abu Lulu; I had gone to his master and ordered him to treat Abu Lulu with fairness and compassion." Abu Lulu was a craftsman, and his master ordered him to give him four dirhams a day. Abu Lulu had complained that this was excessive to Umar, and Umar had reprimanded Muraira ibn Shabah, and Umar had told Abu Lulu to fear Allah and be faithful to his master. Abu Lulu did not understand Umar's words, and made a two-edged dagger and coated it with poison. When the doctors came to treat him, they gave him a mixture called Nabi's water, and they could see some liquid coming out of his wounds, which they thought was probably the water he was drinking; to check this, they ordered that milk be given to him, and white liquid began to come out of his wounds, confirming that he was leaking out whatever he was drinking. At this they realized that he was dying. Immediately he called his son Abdullah ibn Umar, and had him calculate his debts. His son said that he owed 86,000 dirhams. This was money he had borrowed from the rich to give to the poor. He said, "The first thing you must do is pay off my debts; if you cannot, go to my tribe, and if they cannot pay it, then ask the people of Quresh. If you cannot pay it with the money you receive from these people, do not extend your hands to anyone else; then it is between me and Allah." Then he whispered to his son to go give his salam to Aisha (ra) and ask if he could be buried in her hut beside her father and Nabi ul Kareem (saws). When Aisha heard this she began to cry and said that she thought that she would rest there beside her father and her husband, but Umar was more worthy of that place. Abdullah came back quickly, and Umar called to him and asked him what the news was. Abdullah related the news to him and he said, "This was my only wish in life, to be buried besides these two close companions of mine who I dearly loved." Then he began to worry that Aisha had felt pressured into giving up the space, although his son assured him that she did not seem to be pressured; so he ordered that when his funeral procession came to her house, they ask again whether she gave her permission for him to be laid to rest there.

We need to understand that martyrdom is not something we can achieve by choice, but is something written by Allah (swt). Allah is the one who chooses the martyrs; not everyone can become a martyr. The most beautiful example of this is Khalid ibn Walid. He spent his entire life in the battlefield fighting for the sake of Allah, but he died an ordinary death. According to the hadiths, if anyone with sincerity asks for martyrdom from Allah (swt), then he will be given the status of a martyrdom even if he dies in his own bed at home. Khalid ibn Walid was not killed by the kuffar because he was given the title Sword of Allah, and it was not right for the non-Muslims to say that they had broken the sword of Allah. Every individual is dealt with differently in the grave. Each one is divided into different categories. When a person dies, some form of a new

life is given to him in the grave, for him to perceive pain and pleasure. This is why it is said that when a believer dies, the grave becomes a foreshadowing of the gardens of paradise, but when a non-believer dies, it will be a foreshadowing of hell, may Allah save us from this fate. The most noble death is the death of a prophet. When his soul leaves his body, it is without pain, and the angel of death asks permission to remove the soul from the body. When Rasoolillah was taken for Miraj, he saw Moses praying in his grave. When you say salam to Rasoolillah (saws) at his grave, he can hear you, and according to some scholars, he can also respond to you. It is also true that the wife of a nabi cannot marry anyone else, because it is as if the prophet is alive. The second greatest honor is to become a martyr in the path of Allah (swt). The Qur'an says of these people that they are alive, although we cannot perceive it. [INSERT Qur'an 2:154] It is mentioned in the hadith that when you enter jannah you will not think of Earth, except the martyrs, who will wish to go back to Earth and become martyrs again and again because so much honor and respect will be given to them. The term "shahid" cannot be used for a non-Muslim, no matter under what circumstances he dies. Rasoolillah (saws) himself said in the hadith that he took an oath in the name of Him who held his soul, that he wished to be martyred, and then given life again and martyred many times. "Shahid" means to see or witness something, and it is because those who are made shahid can see their house in Paradise in this world. When asked to explain this verse, Rasoolillah (saws) said that it is because the souls of those who have been made shahid cling to the feet of large green birds who perch on chandeliers hanging under the throne of Allah (swt). The duty of the green birds is to roam around heaven and show the martyrs the bliss of Paradise. One beautiful hadith says that a shahid, on the Day of Judgement, will be able to intercede for seventy members of his family. Abu Lulu committed suicide after assassinating Umar, but he did not act alone. He worked together with two other men. Although Abu Lulu created the dagger, dipped it into poison, and stabbed Umar, but he had shown the dagger to Hormuzan, a Persian noble who had been captured and enslaved. Hormuzan was asked his opinion of the dagger by Abu Lulu, and Hormuzan said that in his opinion, anyone stabbed with the dagger would die instantly, and Abu Lulu began to laugh. Another man named Jafinah also was aware of the plot to assassinate Umar. Abdul-Rahman ibn Umar bumped into Abu Lulu while he was in the company of these two men, and Abu Lulu dropped the dagger, and Abdul-Rahman saw it. When his brother Ubaid-Ullah heard this he asked if his brother was sure he saw those two men together with Abu Lulu. On hearing the confirmation, Ubaid-Ullah went and killed those two men in retribution for the killing of his father. The atmosphere in Medina was such that the people wanted to kill all the foreign slaves.

After Umar was stabbed, he was taken to his house. Even after receiving these painful wounds, he lifted up his hands and prayed that no one make division in the Ummah. Umar was asked to appoint a successor. Instead, Umar appointed a council of six. Not included in the council was a great sahabi who was from the same tribe as Umar named Hazrat Sa'id. From the council of six, one was to be the Khalif. The selection had to be made in three days, with the six living in one house with Abdullah ibn Umar. If the council could not decide and had a split vote, Abdullah ibn Umar was to decide; but if the council was unhappy with his selection, then whoever Abdul-Rahman ibn Auth selected would become the Khalif. Abdul-Rahman ibn Auth was a senior companion. He also called another companion and made him the imam of Masjid ul Nabi

until a Khalif was appointed. Abu Talhah was called and told to appoint a council of seventy to monitor the council of six. Another companion was called and told to monitor the council of six, and if the majority selected one individual, but some dissented to his appointment, then the dissenters were to be killed for treason. In the end, all of them agreed on Hazrat Uthman. ibn Abbas said that he entered the room of Umar, and Umar greeted him; and ibn Abbas said that Umar's face was full of noor, and ibn Abbas said, "Receive glad tidings of Jannah, Amir ul Muminim! You supported Rasoolillah (saws) when many turned away from him; you embraced Islam when many disbelieved; Allah's nabi had asked for your imaan; receive the glad tidings of Jannah because you strove with Rasoolillah (saws) when many turned away from him; and receive the glad tidings of Jannah because Allah's Messenger was pleased with you and said that Allah (swt) is pleased with you and has given you the status of martyrdom." Umar called him closer and said to repeat what he had said. Umar turned on his side and said that all the things he had mentioned were the blessings of Allah (swt), but even with all these blessings, he still feared Allah. He said that if he could ransom his soul by giving gold and silver, he would; and he asked for the prayers of ibn Abbas. The last narration is by Uthman of how Umar left this world. Uthman entered the hut of Umar and greeted Umar, and Umar responded to his greeting. Umar was lying on the lap of his son Abdullah, but Umar asked that his head be placed on the ground. Abdullah said, "My father, what does it matter whether your head is on my lap or on the ground?" and Umar said, "Obey your father." Umar began to scratch the dust and say, "Woe to Umar if Allah does not forgive him." He died saying that if Allah was pleased with him, then he had everything; but if He did not, woe to him. He was given ghusl because time passed between the time when he was stabbed and the time when he died. The man who performed his funeral prayer was the man he selected to be the imam of Masjid ul Nabi in the absence of a khalif, Hazrat Suhaib. Umar passed away the Wednesday after he was stabbed. He died at the age of 63, like Rasoolillah (saws) and Abu Bakr (ra). His khalifate lasted for more than ten and a half years. During the time of a later khalif, the graves collapsed, and a foot became exposed from the grave, and some of the people feared that it was the foot of Rasoolillah (saws), and one of the companions came and said that no, it was the foot of Umar. In her later years, Aisha said that when she would go to give salam to Rasoolillah (saws) she would wear a veil because of the presence of Umar; when it was just her husband and her father in the grave, she would not wear the veil. Ali had such love for Umar that he stood on his grave and said, "I would love to meet my Allah with the good deeds of Umar." He also said that he knew that these three would be together in the grave because whenever Rasoolillah (saws) would say he could see something, Umar and Abu Bakr could also see it.