

**Virtues and Outstanding Traits of
Sayyidunā ‘Umar ibn al-Khaṭṭāb al-
Fārūq**

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Transliteration key

أ-'	ض - ḍ
آ - ā	ط - ṭ
ب - b	ظ - ḏ
ت - t	ع - ʿ
ث - th	غ - gh
ج - j	ف - f
ح - ḥ	ق - q
خ - kh	ك - k
د - d	ل - l
ذ - dh	م - m
ر - r	ن - n
ز - z	و - w, ū
س - s	ه - h
ش - sh	ي - y, ī
ص - ṣ	

Contents

Virtues and Outstanding Traits of Sayyidunā ‘Umar ibn al-Khaṭṭāb al-Fārūq	5
Birth, Name and Lineage	5
His Islam	5
His Migration to Madīnah	10
His Virtues That Were not Mentioned in the Biography of Abū Bakr	11
The Testimony of the Ṣaḥābah and Pious Predecessors with regards to ‘Umar ibn al-Khaṭṭāb	16
His Conformity with the Qur’ān	20
Miraculous Feats	25
Synopsis of His Life	28

Virtues and Outstanding Traits of Sayyidunā ‘Umar ibn al-Khaṭṭāb al-Fārūq

Birth, Name and Lineage

Imām al-Dhahabī and Imām al-Nawawī report that Sayyidunā ‘Umar ibn al-Khaṭṭāb رضي الله عنه was born 13 years after the Year of the Elephant. He was from the tribe of the Quraysh and his lineage is as follows:

‘Umar ibn al-Khaṭṭāb ibn Nufayl ibn ‘Abd al-‘Uzzā ibn Riyāḥ ibn Qurṭ ibn Razzāḥ ibn ‘Adī ibn Ka‘b ibn Lu‘ayy.

He would act as a mediator for the Quraysh during the days of ignorance; whenever one clan would have a dispute with another then they would call him to mediate between the two tribes. He accepted Islam after forty men and eleven women according to some narrations. When he became Muslim, he announced his Islam openly, which pleased all the Muslims.

He was amongst the forerunners to embrace Islam, amongst the ten Ṣaḥābah who were given glad tidings of Jannah, one of the al-Khulafā’ al-Rāshidīn, the close companions to the Rasūl of Allah صلى الله عليه وسلم, and one of the esteemed scholars of the Ṣaḥābah.

His Islam

Ibn ‘Umar رضي الله عنهما narrates that the Rasūl of Allah صلى الله عليه وسلم said:

اللهم أعز الاسلام بأحب هذين الرجلين إليك: بعمر ابن الخطاب أو بأبي جهل بن هشام

O Allah, strengthen Islam with whoever is more beloved to you of these two men; ‘Umar ibn al-Khaṭṭāb or Abū Jahal ibn Hishām.¹

1 *Tirmidhī fi al-Manāqib*, Ḥadīth no: 3681, *al-Ṭabarānī fi al-Kabīr*, Ḥadīth no: 10314

In another narration Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ narrates that the Rasūl of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

اللهم أعز الإسلام بعمر ابن الخطاب خاصة

O Allah, strengthen Islam with ‘Umar ibn al-Khaṭṭāb.¹

‘Umar رَضِيَ اللَّهُ عَنْهُ himself narrates:

I went out to confront the Rasūl of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ one occasion, and I found that he had preceded me to the maṣjid. I stood behind him, and he began to read Sūrah al-Ḥāqqah. I began to marvel at the eloquence of the Qur’ān, and said (to myself): “By Allah, this is poetry as the Quraysh say.” Then he recited:

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٦﴾ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُوْمِنُونَ ﴿٤٧﴾

It is truly the saying of a noble messenger, and it is not a saying of a poet, how little you believe.²

Islam entered my heart at that time.

Anas رَضِيَ اللَّهُ عَنْهُ narrates:

On one occasion ‘Umar رَضِيَ اللَّهُ عَنْهُ went out wearing his sword around his neck on the road when he met a man from the tribe of Banū Zuhrah. The man said to him:

O ‘Umar where are you going?

‘Umar رَضِيَ اللَّهُ عَنْهُ replied:

I want to kill Muḥammad.

1 Ṭabarānī, Ḥadīth: 1428, *Mustadrak al-Ḥākim* 3/83

2 Sūrah al-Ḥāqqah: 40-41

The man said to him:

How will you be protected from the Banū Hāshim and Banū Zuhrah if you kill Muḥammad?

‘Umar رضي الله عنه replied:

It seems to me that you are (also) one who has left his religion.

The man said:

Should I not inform you of something even more amazing than that, verily your sister and her husband have renounced your religion.

‘Umar رضي الله عنه proceeded and came to the two of them while Khabbāb رضي الله عنه was with them. When he heard the sound of ‘Umar coming as he drew closer, Khabbāb رضي الله عنه — who was teaching them — concealed himself in one of the rooms. ‘Umar رضي الله عنه entered and asked them what they were hiding, to which they presented a few excuses. ‘Umar رضي الله عنه said:

It seems you two have left your religion.

His brother in law (Sa‘īd ibn Zayd رضي الله عنه) said to him:

O ‘Umar, What if there is truth in the other religion but yours.

‘Umar رضي الله عنه then struck his brother in-law, Sa‘īd ibn Zayd رضي الله عنه. His sister attempted to shield her husband, and was struck by ‘Umar رضي الله عنه as well. Blood began to pour from the wound, and only when he saw it, did he stop his assault. She said to him: “What if the other religion is the truth,” and she read the shahādah. ‘Umar رضي الله عنه asked them about the book that they were reading, but she refused to give it until he purified himself, so he left to purify himself and then he was given the pages to read. He began to read verses from Sūrah Ṭāhā until he stopped at this verse:

أَنْتَ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

Verily I am Allah there is no Deity except Me, worship me and establish ṣalāh for My remembrance.¹

After reading this he said take me to Muḥammad, when Khabbāb رضي الله عنه heard this, he came out from where he was hiding and said:

Glad tidings to you, O ‘Umar, I hope you become – the answer - to the du‘ā of the Rasūl of Allah صلى الله عليه وسلم that he made on the night of Thursday:

O Allah, strengthen Islam with ‘Umar ibn al-Khaṭṭāb or ‘Amr ibn Hishām.

The Rasūl of Allah صلى الله عليه وسلم was in the house which was at Ṣafā. ‘Umar رضي الله عنه left and went to meet the Rasūl of Allah صلى الله عليه وسلم and when he reach there, he found Ḥamzah and other Ṣaḥābah رضي الله عنهم at the door, and then Ḥamzah رضي الله عنه said:

It is ‘Umar at the door, if Allah intends good for him he will accept Islam, but if Allah intends for him anything but good then it will be easy for us to kill him.

The Rasūl of Allah صلى الله عليه وسلم was inside receiving revelation. The Rasūl of Allah صلى الله عليه وسلم then came out and took hold of his collar and the strap of his sword, and said to him:

You are not finished, O ‘Umar, until Allah makes an example of you or disgraces you in the Qur’ān like how He did with Walīd ibn Mughīrah.

After hearing this ‘Umar رضي الله عنه said:

1 Sūrah Ṭāhā: 14

أشهد ان لا اله الا الله و أنتك عبد الله و رسوله

I testify that there is no deity except Allah and you are Allah’s servant and Rasūl.¹

Dhakhwān رَضِيَ اللهُ عَنْهَا says I asked Umm al-Mu’minīn ‘Ā’ishah رَضِيَ اللهُ عَنْهَا;

Who gave ‘Umar the title of al-Fārūq?

She replied:

Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ .

Ibn ‘Abbās رَضِيَ اللهُ عَنْهُ narrates that when ‘Umar رَضِيَ اللهُ عَنْهُ accepted Islam Jibrīl descended from the heavens and said:

يا محمد لقد استبشر أهل السماء بإسلام عمر

O Muḥammad verily the dwellers of the heavens are rejoicing with the Islam of ‘Umar.²

In another narration, Ibn ‘Abbās رَضِيَ اللهُ عَنْهُ narrates:

لما أسلم عمر قال المشركون: قد انتصف القوم اليوم منا

When ‘Umar accepted Islam the Mushrikīn said: “These people (Muslims) are equal to us today,”³ and Allah Ta‘ālā revealed this verse:

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

O Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Allah is sufficient for you and those who follow you from the believers.⁴

1 *Al-Ḥākim, Bayhaqī fi al-Dalā’il*

2 *Ibn Mājah fi al-Muqaddimah*, p. 103, *al-Ḥākim*, p. 84 v. 3

3 *Al-Ḥākim*, p. 85 v. 3, *al-Dhahabī*

4 *Sūrah al-Anfāl*: 64

Ibn Mas'ūd رضي الله عنه used to say:

The Islam of 'Umar was a victory, his hijrah was a help, and his khilāfah a mercy, we were not able to make ṣalāh in the Ḥaram until 'Umar accepted Islam, he fought them until he they left us to make ṣalāh in the Ḥaram.

Ḥudhayfah رضي الله عنه says:

When 'Umar accepted Islam, Islam became like a man who was advancing with each step he took. And when 'Umar was martyred, Islam was like a man who was turning away, and only increasing in distance.

Ṣuhayb رضي الله عنه says:

When 'Umar accepted Islam, he declared it openly and even invited towards it openly, we sat around the Ka'bah in circles, we made ṭawāf around the Ka'bah, we took our rights from whoever was harsh with us, and we retaliated against him for what he used to do to us.¹

Ibn Abbās رضي الله عنه narrates:

'Umar ibn Khaṭṭāb was the first person to announce his Islam openly.

Aslam, the slave of 'Umar رضي الله عنه said:

'Umar accepted Islam in Dhū al-Ḥijjah, sixth year of nubuwwah, and he was 26 years old.²

His Migration to Madīnah

'Alī رضي الله عنه said:

I do not know of anyone who migrated openly except 'Umar ibn al-Khaṭṭāb. When he intended to migrate he strapped on his sword, put his bow over his

1 *Ibn Sa'd*

2 *Ibn Sa'd*

shoulder and held the arrows in his hand. He then went to the Ka'bah whilst the leaders of the Quraysh were sitting in the courtyard of the Ka'bah; he made *tawāf* around the Ka'bah seven times then performed two *raka'āt* behind the *Maqām Ibrāhīm*. After that he went to each crowd that was sitting around the Ka'bah, one by one, and said to them: "May you be disgraced, whoever wishes to leave his mother, orphan his children, or widow his wife let him meet me behind this valley," but not a single one of them followed him.¹

Al-Barā' رضي الله عنه says:

The first to migrate to us was Muṣ'ab ibn 'Umair then Ibn Umm Maktūm and then 'Umar ibn al-Khaṭṭāb رضي الله عنه in a group of twenty riders. We asked where the Rasūl of Allah صلى الله عليه وسلم is and they answered that he was behind them. The Rasūl of Allah صلى الله عليه وسلم came and with him was Abū Bakr.

Imām al-Nawawī رحمنا الله reports that 'Umar رضي الله عنه witnessed all the battles with the Rasūl of Allah صلى الله عليه وسلم and he was one of those who stood firm with him during the Battle of Uḥud.

His Virtues That Were not Mentioned in the Biography of Abū Bakr

Abū Hurayrah رضي الله عنه narrates that the Rasūl of Allah صلى الله عليه وسلم said:

Whilst I was sleeping I saw myself in Jannah and there was a woman who was making *wuḍū'* beside the palace. I asked: "Whose palace is this?" It was said: "'Umar ibn al-Khaṭṭāb," at that time I remembered the possessiveness of 'Umar so I turned back. 'Umar began to cry and asked: "Could I have *ghayrah* (possessiveness) for you, O Rasūl of Allah?"²

Ibn 'Umar رضي الله عنه narrates that the Rasūl of Allah صلى الله عليه وسلم said:

Whilst I was sleeping, I saw myself drinking milk until I saw it flowing through my fingernails, and then I passed it to 'Umar.

1 *Ibn 'Asākir*

2 *Bukhārī fī Faḍā'il Aṣḥāb al-Nabī*, Ḥadīth no: 3680, *Muslim*, Ḥadīth no: 2395/21

The Ṣaḥābah asked:

What is your interpretation, O Rasūl of Allah?

He replied:

Knowledge.¹

Abū Saʿīd al-Khudrī رضي الله عنه narrates that he heard the Rasūl of Allah صلى الله عليه وسلم saying:

Whilst I was sleeping a group of people were shown to me wearing shirts. Amongst them were those whose shirts reached their chests and some beyond that. ʿUmar was shown to me and he had a garment which was dragging on the ground.

The Ṣaḥābah asked:

What is your interpretation, O Rasūl of Allah?

He replied:

His Islam.²

Saʿīd ibn Abī Waqqāṣ رضي الله عنه narrates that the Rasūl of Allah صلى الله عليه وسلم said:

O son of Khaṭṭāb, by Him Who controls my life, Shayṭān does not meet you travelling on a path but he would travel on a path other than your path.³

Abū Hurayrah رضي الله عنه narrates that the Rasūl of Allah صلى الله عليه وسلم said:

1 *Bukhārī fī Faḍāʾil Aṣḥāb al-Nabī*, Ḥadīth no: 3681, *Muslim*, Ḥadīth no: 2391/16

2 *Bukhārī fī Faḍāʾil Aṣḥāb al-Nabī*, Ḥadīth no: 3691, *Muslim*, Ḥadīth no: 2390/15

3 *Bukhārī*, Ḥadīth no: 3683, *Muslim*, Ḥadīth no: 2396.

There were before you from the previous nations people who were *Muḥdathūn* (inspired by Allah). And if there is one from my ummah, it is ‘Umar.

Ibn ‘Umar رضي الله عنه narrates that Rasūl of Allah صلى الله عليه وسلم said:

Verily Allah has embedded truth on the tongue and heart of ‘Umar.

Ibn ‘Umar رضي الله عنه used to say:

No matter ever happened, amongst the people; the people would speak and ‘Umar would speak, except the Qur’ān was revealed according to what ‘Umar said.¹

‘Uqbah ibn ‘Āmir رضي الله عنه narrates that Rasūl of Allah صلى الله عليه وسلم said:

If there was a nabī to come after me, it would have been ‘Umar.²

Umm al-Mu’minīn ‘Ā’ishah رضي الله عنها narrates that the Rasūl of Allah صلى الله عليه وسلم said:

Verily I am looking at the Shayātīn from the Jinn and men fleeing from ‘Umar.³

Abū Dhar رضي الله عنه narrates that he heard the Rasūl of Allah صلى الله عليه وسلم say:

Verily Allah has placed the truth on the tongue of ‘Umar by which he speaks.

Ibn ‘Umar رضي الله عنه narrates that the Rasūl of Allah صلى الله عليه وسلم said:

‘Umar is a lantern of the people of Jannah.⁴

1 *Tirmidhī fī al-Manāqib*, Ḥadīth no: 3682

2 *Tirmidhī fī al-Manāqib*, Ḥadīth no: 3686, *al-Ṭabarānī fī al-Kabīr*,

3 *Tirmidhī fī al-Manāqib*, Ḥadīth: 3691.

4 *Ibn ‘Asākir*

‘Uthmān ibn Maz‘ūn رَضِيَ اللهُ عَنْهُ narrates that the Rasūl of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

“This is the barrier between fitnah,” gesturing towards ‘Umar رَضِيَ اللهُ عَنْهُ, “there will always remain a strong sealed door between you and fitnah as long as he lives.”

Ibn ‘Abbās رَضِيَ اللهُ عَنْهُ narrates that the Rasūl of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

There is no angel in the heaven except that it venerates ‘Umar and there is no shayṭān in the world except it runs away from ‘Umar.¹

Abū Hurayrah رَضِيَ اللهُ عَنْهُ says that the Rasūl of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

Verily Allah boasts about the people of ‘Arafah in general, and about ‘Umar specifically.²

Faḍl ibn ‘Abbās رَضِيَ اللهُ عَنْهُ narrates that the Rasūl of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

The truth, after me, is with ‘Umar ibn al-Khaṭṭāb wherever he is.³

Ibn ‘Umar and Abū Hurayrah رَضِيَ اللهُ عَنْهُ narrate that the Rasūl of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

Whilst I was sleeping I saw myself next to a well, which had a bucket; I extracted from it as much as Allah desired me to extract from it. Then Abū Bakr took it and he extracted one or two buckets, and there was some kind of weakness from his extraction, and Allah will forgive him. And then came ‘Umar, he extracted, and it transformed in his hand into a large bucket, and I have not seen a chief of people do good deeds such as he did, until the people had satisfied their thirst and settled down.

1 *Ibn ‘Asākir*

2 *Al-Ṭabarānī*

3 *ibid*

Imām Nawāwī رحمته الله reports in *Tahdhīb*, that the ‘ulamā’ say:

This was a prophecy of the khilāfah of Abū Bakr and ‘Umar, the many conquests and spread of Islam during the era of ‘Umar.

Sadīṣah رضي الله عنها narrates that the Rasūl of Allah صلى الله عليه وسلم said:

Verily Shayṭān does not meet ‘Umar since he accepted Islam except that he falls on his face.¹

Ubay ibn Ka’b رضي الله عنه narrates that the Rasūl of Allah صلى الله عليه وسلم said:

Jibrīl said to me: “Islam will grieve upon the death of ‘Umar.”²

Abū Sa’īd al-Khudrī رضي الله عنه narrates that the Rasūl of Allah صلى الله عليه وسلم said:

Whoever despises ‘Umar for verily he despises me and whoever loves ‘Umar loves me. Allah boasts about the people in general on the night of ‘Arafah and boasts specifically about ‘Umar. Verily Allah Ta’ālā does not send a nabī except that there is a Muḥaddath in his ummah, and if there is a Muḥaddath in my ummah then it is ‘Umar.

Ṣaḥābah asked:

What is a Muḥaddath?

He replied:

It is that person upon whose tongue angels speak.³

1 ibid

2 *Al-Ṭabarānī*

3 *Al-Ṭabarānī fi al-Awsaṭ*

The Testimony of the Ṣaḥābah and Pious Predecessors with regards to ‘Umar ibn al-Khaṭṭāb

Abū Bakr رضي الله عنه used to say:

There is no man on the face of this earth more beloved to me than ‘Umar ibn al-Khaṭṭāb.¹ (This was said after the demise of the Rasūl of Allah صلى الله عليه وسلم).

It was said to Abū Bakr رضي الله عنه on his death bed:

What will you say to Allah with regard to you appointing ‘Umar as the khalīfah?

He replied:

I will say that I appointed among them the best of them.²

‘Alī رضي الله عنه said:

If you discuss the pious then begin with ‘Umar, we — the Ṣaḥābah of the Rasūl صلى الله عليه وسلم — never had doubt that he was the voice of wisdom.³

Ibn ‘Umar رضي الله عنهما said:

I have never seen anyone after the Rasūl of Allah صلى الله عليه وسلم, from the time of his demise, more generous than ‘Umar.⁴

Ibn Mas‘ūd رضي الله عنه said:

If the knowledge of ‘Umar had to be put on one pan of a scale and the knowledge of the entire creation be put on the other pan, the knowledge of

1 *Ibn ‘Asākir*

2 *Ibn Sa‘d*

3 *Al-Ṭabarānī fī al-Awsaṭ*

4 *Ibn Sa‘d*

‘Umar will outweigh the knowledge of the entire creation. And they used to think that he had gone with nine tenths of knowledge.

Ḥudhayfah رضي الله عنه used to say:

It was as if knowledge of the people was placed in the lap of ‘Umar.

By Allah I do not know of anyone who will not be taken to task on account of people’s criticism of him except ‘Umar.

Umm al-Mu’minīn ‘Ā’ishah رضي الله عنها said while mentioning ‘Umar:

By Allah, he was a good leader and unique in his nature.

Mu‘āwiyah رضي الله عنه said:

As for Abū Bakr he did not want this world and the world did not want him, as for ‘Umar this world wanted him but he did not want it. And as for us we soiled our backs in it.¹

Jābir رضي الله عنه said:

On one occasion ‘Alī رضي الله عنه entered upon ‘Umar — whilst he was shrouded — and said: “May Allah have mercy on you O ‘Umar! There is no one with whose book of deeds I would prefer to meet Allah with than the one who is shrouded (‘Umar).”²

On one occasion Ibn ‘Abbās رضي الله عنه was asked about Abū Bakr رضي الله عنه and he said:

He was good in every aspect.

He was asked about ‘Umar رضي الله عنه and he said:

He was like a cautious bird which thinks that there is a trap in every path to catch it.

1 Zubayr ibn Bakkār fī *al-Muwaffiqiyyāt*

2 *Al-Ḥākim*, v. 4 p. 93,94

He was asked about ‘Alī رَضِيَ اللَّهُ عَنْهُ and he said:

He was full of energy, sound judgement and bravery.

‘Umayr ibn Rabī‘ah رَضِيَ اللَّهُ عَنْهُ narrates that ‘Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ said to Ka‘b al-Aḥbār:

How do you find my description?

He said:

I find your description to be a horn of iron.

‘Umar asked:

What is the horn of iron?

He said:

A strong commander who does not let the blame of those who blame get him down, for the pleasure of Allah.

He asked:

What else?

He said:

There will be after you a khalīfah who will be killed by an oppressive group.

He asked:

What else?

He said:

There will be trials.

Ibn Mas‘ūd رضي الله عنه said:

‘Umar surpassed the people in four things: **The first** when he gave his opinion that the captives of Badr should be killed, and Allah Ta‘ālā revealed this verse:

لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ

If not for a decree from Allah that preceded, you would have been touched for what you took, a great punishment.¹

Secondly when he suggested that the wives of the Rasūl of Allah should wear ḥijāb, and Umm, al-Mu‘minīn Zaynab said to him: “You are not responsible for us O son of Khaṭṭāb, while revelation is revealed in our homes.” Allah Ta‘ālā then revealed this verse:

وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِن وَرَاءِ حِجَابٍ

And when you ask (his wives) for something, ask them from behind a partition.²

Thirdly, the supplication of the Rasūl of Allah صلی الله علیه وسلم for ‘Umar:

اللهم أيد الإسلام بعمر

O Allah, strengthen Islam with ‘Umar.

And fourthly, his view on Abū Bakr being the khalīfah; he was the first to pledge allegiance on his hand.³

1 Sūrah al-Anfāl: 68

2 Sūrah al-Aḥzāb: 53

3 *Aḥmad*, Ḥadīth no: 456 vol. 1 *al-Ṭabarānī fī al-Kabīr*, Ḥadīth no: 8828, *al-Bazzār*, Ḥadīth no: 275 vol. 1

Mujāhid رَحِمَهُ اللهُ said:

We used to say that the shayāṭīn were chained during the khilāfah of ‘Umar, when he was martyred they began spreading all over.

Sufyān al-Thowrī رَحِمَهُ اللهُ said:

Whoever claims that ‘Alī رَحِمَهُ اللهُ was more worthy of the khilāfah than Abū Bakr and ‘Umar رَحِمَهُ اللهُ, he is in grave error; and he has wronged Abū Bakr, the Muhājirīn and the Anṣār.

Abū Sharīk رَحِمَهُ اللهُ said:

No person who has any good in him gives preference to ‘Alī رَحِمَهُ اللهُ over Abū Bakr and ‘Umar رَحِمَهُ اللهُ.

Abū Usāmah رَحِمَهُ اللهُ said:

Do you know who Abū Bakr and ‘Umar رَحِمَهُ اللهُ were? They were the father and mother of Islam.

Imām Ja‘far al-Ṣādiq رَحِمَهُ اللهُ said:

I am free from that person who speaks ill of Abū Bakr and ‘Umar.¹

His Conformity with the Qur’ān

Ibn Mardawayh رَحِمَهُ اللهُ narrates that Mujāhid رَحِمَهُ اللهُ said:

‘Umar used to hold a view, and revelation descended in conformity with his view.

1 *Tārīkh al-Khulafā’* of al-Sūyūṭī

Ibn ‘Umar رضي الله عنه narrates that people would give their opinions and ‘Umar رضي الله عنه would give his, and when the Qur’ān would be revealed; it would be in conformity with what ‘Umar رضي الله عنه had suggested.¹

Imām Nawawī رحمته الله narrates in *al-Tahdhīb*:

‘Umar رضي الله عنه said: “I was in conformity with my Allah in three things:

1. I suggested to the Rasūl of Allah صلى الله عليه وسلم that we should read two raka‘ah (after Tawāf) behind the Maqām Ibrāhīm, and Allah Ta‘ālā revealed this verse:

وَ اتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

And take, (O believers), from the standing place of Ibrāhīm a place of prayer.²

2. I said to the Rasūl of Allah that the pious and open sinners enter your house why do you not command your wives to wear ḥijāb? And the verse of Ḥijāb was revealed.
3. When some of the wives of the Rasūl of Allah صلى الله عليه وسلم gathered in the incident of Maghāfir, I said verily if you divorce them Allah Ta‘ālā will replace them with those who are better than them; it was revealed exactly like that.³
4. ‘Umar رضي الله عنه said:

O Allah make clear to us with regard to wine such clarity that will leave no doubt. Allah then revealed its prohibition.⁴

1 Ibn ‘Asākir

2 Sūrah al-Baqarah: 125

3 Bukhārī fī Tafsīr al-Qur’ān, Ḥadīth no: 4483

4 Al-Ḥākim, Ḥadīth no: 123, vol. 4. *Ṣāḥḥahahu wa Wāfaquhu al-Dhababī*

5. ‘Umar رَضِيَ اللَّهُ عَنْهُ said:

I was in conformity with my Rabb in four things. When this verse was revealed:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ

And certainly did We create man from an extract of clay.¹

I said:

فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

Blessed is Allah, the best of creators.

And this verse was revealed:

﴿فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾ ﴿١٤﴾

So blessed is Allah, the best of creators.²

6. ‘Umar رَضِيَ اللَّهُ عَنْهُ said:

When ‘Abd Allāh ibn Ubay ibn Salūl died, the Rasūl of Allah was called to make Ṣalāt al-Janāzah for him, he stood up for it. I stood up and stood close to his chest and said: “O Rasūl of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, are you going to stand in front of the enemy of Allah, who one day said so and so?” By Allah it was not long until this verse was revealed:

وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا

And do pray (Ṣalāt al-Janāzah) over any of them who has died ever.³

1 Sūrah al-Mu‘minūn: 12

2 Sūrah al-Mu‘minūn: 14

3 Sūrah al-Towbah: 84

7. *يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ*

They ask you about wine and gambling.¹

8. *يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرُبُوا الصَّلَاةَ*

O you who have believed, do not approach ṣalāh.²

9. When the Rasūl of Allah *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* was supplicating for forgiveness on behalf of certain people (hypocrites). ‘Umar said: “It is of no benefit for them.”³ Allah revealed:

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ.

It is all the same for them whether you ask forgiveness for them or do not ask forgiveness for them; never will Allah forgive them.⁴

10. When the Rasūl of Allah consulted the Ṣaḥābah with regard to going out to Badr, ‘Umar suggested that they should go out. This verse was revealed:

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ.

(It is) Just as when your Rabb brought you out of your home (for the Battle of Badr) in truth.⁵

11. When the Rasūl of Allah consulted the Ṣaḥābah about the incident of Ifq (slander on ‘Ā’ishah *رَضِيَ اللَّهُ عَنْهَا*), ‘Umar *رَضِيَ اللَّهُ عَنْهُ* said: “Who married her to you?”

1 Sūrah al-Baqarah: 219

2 Sūrah al-Nisā’: 43

3 *Al-Ṭabarānī*

4 Sūrah al-Munāfiqūn: 6

5 Sūrah al-Anfāl: 5.

The Rasūl of Allah replied: “Allah.” ‘Umar said: “Do you think Allah will conceal it from you? Exalted are You (O Allah); this is great slander,” and it was revealed like this.¹

12. The incident when he was fasting and he shared a bed with his wife after he awoke from his sleep, which was prohibited in the early stages of Islam. This verse was revealed:

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ

It has been made permissible for you the night preceding fasting to go to your wives.²

13. When a Jew met ‘Umar رَضِيَ اللَّهُ عَنْهُ and said to him:

Verily the Jibrīl that your Rasūl mentions is an enemy of ours.” ‘Umar said to him:

من كان عدوا لله و ملائكته و رسله و جبريل و ميكال فأن الله عدو للكافرين

Whoever is an enemy to Allah and His angels and Jibrīl and Mikā’īl – then indeed, Allah is an enemy to the disbelievers.³

And it was revealed like this.

14. Abū al-Aswad رَضِيَ اللَّهُ عَنْهُ narrates:

1 It is verse 16 from Sūrah al-Nūr. Allah says:

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ

And why, when you heard it, did you not say: “It is not for us to speak of this. Exalted are You (O Allah); this is great slander.

2 Sūrah al-Baqarah: 187

3 Sūrah al-Baqarah: 98

Two men took their dispute to the Rasūl of Allah ﷺ, and he gave his judgment between them. The one to whom the judgement was against said: “Let us take our matter to ‘Umar.” They went to him. One of them said: “The Rasūl of Allah gave judgement in my favour against this man and he said, ‘Let us go to ‘Umar.’” ‘Umar asked: “Is it like that?” He said: “Yes.” So ‘Umar said: “Stay where you are until I come out to you.” He came out with his sword wrapped in his clothes, and he struck the one who said “let us go to ‘Umar”, and killed him. The other ran away, and said: “O Rasūlullāh, ‘Umar has, by Allah, killed my friend.” The Rasūl of Allah said: “I do not think that ‘Umar will go out to kill a believer.”

Allah revealed this verse:

But no, by your Rabb, they will not (truly) believe until they make you (O Muḥammad) judge concerning that over which they dispute.”¹

There was no compensation for the blood of the man and ‘Umar was freed from any wrong doing of his killing.²

15. Permission for entering the room. This happened when his slave boy came in his room while he was sleeping. He said: “O Allah prohibit it (i.e. entering one’s room with no permission). The verse of Permission was then revealed.

Miraculous Feats

Ibn ‘Umar رضي الله عنه narrates:

On one occasion ‘Umar prepared an army for an expedition and appointed over them a person by the name Sāriyah. (On another occasion on the day of Jumu‘ah) Amīr al-Mu‘minīn ‘Umar ibn al-Khaṭṭāb was giving a sermon, suddenly he began to call out: “O Sāriyah! The mountain!” And he said this

1 Sūrah al-Nisā’: 65.

2 *Ibn Abī Ḥātim*

three times. (After a month) A messenger of the army came and said: “O Amīr al-Mu’minīn whilst we were under attack (from the front and back) we heard a voice calling out, “O Sāriyah! The mountain!” three times, thus we faced our back to the mountain, then Allah defeated them. Ibn ‘Umar say that it was said to ‘Umar: “Were you the one who called out with these words.” The mountain that the army was at is in Nahāwand a land of the non-Arabs.¹

Ibn ‘Umar رضي الله عنه narrates that once ‘Umar رضي الله عنه said to man:

What is your name?

The man said:

Jamrah (burning coal).

‘Umar رضي الله عنه asked:

The son of whom?

He said:

The son of *Shihāb* (flame).

He asked:

From where are you?

The man said:

From *al-Ḥurqah* (a place of burning).

He asked:

¹ *Bayhaqī fī Dalā’il al-Nubuwwah*

Where is your home?

The man said:

In *Ḥarrah* (lava field).

He asked:

On which side?

The man said:

In *Dhat al-Ladhā* (a place of blazing fire).

‘Umar رضي الله عنه said:

You had better return to your family, for verily they have been burnt.

The man returned home and found that his family had burnt to death.¹

Qays ibn Ḥajjāj narrates that when Egypt was conquered the people of Egypt came to ‘Amr ibn al-‘Āṣ رضي الله عنه (who was the governor) on the first day of their auspicious month of their calendar and said: “O Amīr, verily the Nile River has a need which causes it to flow. He asked: “What is it?” They said: “When eleven days of this month pass we approach a young virgin girl from her parents and we ask her from her parents by compensating them, we adorn her with beautiful clothes and jewellery that we can find, and then throw her into the Nile River.”

‘Amr رضي الله عنه said to them verily this will not happen again in Islam, because Islam wipes or destroys whatever was before it. They stayed for a while, and the Nile was flowing at a moderate pace, until they intended to evacuate. When ‘Amr رضي الله عنه saw that, he wrote to ‘Umar رضي الله عنه with regard to the matter. ‘Umar رضي الله عنه wrote

1 *Muwatta’ Imām Mālik*

back to him to inform him that you are right in what you said, and verily Islam eradicates what was before it. He sent a slip of paper inside his letter, and wrote to ‘Amr رضي الله عنه:

Verily I have sent to you a slip inside my letter, thus throw it inside the Nile.

When the letter of ‘Umar رضي الله عنه reached ‘Amr رضي الله عنه, he took the slip and opened it, and it was written in it:

From the servant of Allah, Amīr al-Mu’minīn ‘Umar ibn al-Khaṭṭāb, to the Nile of Egypt, if you flow from your own accord then do not flow, but if Allah is causing you to flow then I ask Allah the Almighty to cause you to flow.

He threw the letter into the Nile a day before the festival of the cross. They woke up in such a condition that Allah had caused the Nile to bring about sixteen cubits of water in one night (it brought more water than usual). And Allah ended the (wicked) practice of the people of Egypt till the present day.¹

Ḥasan رضي الله عنه narrates that one person who knew when he was being lied to was ‘Umar ibn al-Khaṭṭāb رضي الله عنه.²

Synopsis of His Life

Aḥnaf ibn Qays said:

We were sitting by the door of ‘Umar, a slave girl passed by, and they said the concubine of Amīr al-Mu’minīn, He said: “She is not the concubine of Amīr al-Mu’minīn, and she is not permissible for him, she is the property of Allah.” We asked: “Then what is permissible for him from the property

1 *Abū al-Shaykh fī al-‘Aẓmah*, Ḥadīth no: 940 vol. 3.

2 *Ibn Asākir*

of Allah?” He said: “It is only permissible for ‘Umar to have two garments from the property of Allah, one garment for winter and one garment for summer, that which I can perform my Ḥajj and ‘Umrah with (Iḥram), my sustenance and the sustenance of my family like a man from the Quraysh who is neither the richest of them nor poorest, then, after that I am just an ordinary man amongst the Muslims.”¹

Khuzaymah ibn Thābit رضي الله عنه narrates:

Whenever ‘Umar appointed a governor, he would write to him and stipulate conditions for him, that he will not ride a Turkish horse (which was seen as an expensive horse), nor will he eat delicacies, nor wear soft clothes, nor lock his door against the needy, if he does it, then punishment will be suitable for him.

‘Ikramah ibn Khālid and others narrate:

Ibn ‘Umar, Ḥafṣah رضي الله عنها and their other siblings spoke to their father (‘Umar رضي الله عنه), and said to him: “If only you ate good food which is better for you and it will strengthen you upon the truth.” He said: “Are you all of this view?” They said: “Yes,” he said: “Definitely I acknowledge your advice, but I have left my companions on a certain path and if I leave their path I will never be able to reach them.”

Ibn Mulaykah رضي الله عنه said:

On one occasion ‘Utbah ibn Farqad spoke to ‘Umar about his food. ‘Umar said: “May you be distanced from me! Should I eat good food in my worldly life so that I can enjoy myself?”

Ḥasan رضي الله عنه said:

1 *Ibn Sa‘d*

‘Umar entered upon his son ‘Āṣim, whilst he was eating meat, and asked him: “What is this?” He said: “We were craving for it.” He said: “So every time you crave for something you eat it? It is sufficient for a person to be wasteful if he eats whatever his heart desires.”

Aslam رضي الله عنه says that ‘Umar رضي الله عنه said:

The craving of fresh fish occurred to me. Yarfa’ mounted his house and travelled for four miles going and four miles coming to purchase it for me. He then went to his camel and washed it, and went to ‘Umar. He said: “Come with me so I can go see the camel.”

He looked at it and said: “Did you forget to wash the sweat underneath its ear? You punished this animal for the desire of ‘Umar? By Allah, ‘Umar will not partake from your meal.”

Qatādah رضي الله عنه narrates that ‘Umar used to wear — while he was khalīfah — a garment made of wool and in some places patched with leather. And he would walk around in the market place carrying a whip on his shoulder which he used to discipline people with. He would pass by broken things and date pits and he would pick it up and throw it on people’s yards so they could make use of it.

Anas رضي الله عنه said:

I saw four patches on the top garment of ‘Umar which was between his two shoulder blades. And Abū ‘Uthmān al-Nahdī say that I saw the lower garment of ‘Umar patched with leather.

‘Abd Allāh ibn ‘Āmir ibn Rabī‘ah رضي الله عنه said:

I performed ḥajj with ‘Umar and he did not pitch a tent made of goat fur nor of wool. He used to throw his upper garment on a tree and would take shade under it.

‘Abd Allāh ibn T̄sā رضي الله عنه use to say that there were two black lines on the face of

‘Umar because of excessive crying.

Ḥasan رضي الله عنه said:

‘Umar would pass a verse of the Qur’ān from his *wird* (a specified amount of reading the Qur’ān daily) and would fall unconscious, he would only return to that same verse after a few days.

Anas رضي الله عنه said:

I entered a garden and I heard ‘Umar saying – while there was a wall between us: “‘Umar ibn al-Khaṭṭāb Amīr al-Mu’minīn, Well done! Well done! (Belittling himself) By Allah, You will fear Allah, O son of al-Khaṭṭāb or he will punish you.”

‘Abd Allāh ibn ‘Āmir ibn Rabī‘ah رضي الله عنه said:

I saw ‘Umar taking a handful of sand and saying: “How I wish I was this sand, how I wish I was nothing, and how I wish my mother never gave birth to me.”

‘Ubayd Allāh ibn ‘Umar ibn Ḥafs narrates:

On one occasion ‘Umar carried a water skin on his shoulder, he was asked about it and he replied: “My *nafs* (inner self) became proud and I wanted to teach it a lesson.”

Ibn ‘Umar رضي الله عنهما narrates:

I have seen that whenever ‘Umar became angry and someone took the name of Rasūlullāh صلى الله عليه وسلم or told him to fear Allah or recited from the Qur’ān, then he would control his anger and abstain from (the punishment) what he had intended.

Subsequently, Bilāl رضي الله عنه asked Aslam: “How do you find ‘Umar?” He replied: “He is the best of people except that when he gets angry it becomes a very big matter” Bilāl said: “If it happens that he gets angry while you are around just read the Qur’ān until his anger suppresses.”¹

1 All the above mentioned narrations are reported by Ibn Sa’d.

