The Biography of
Hazrat Umar Farooq رضی اللہ عنہ
And
His Caliphate

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Foreword

Hazrat Maulana Saeedur Rahman Azmi Nadwi Hafizahullah

Rector: Darul Uloom Nadwat Ulema and Editor:
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بسم اللہ الرحمٰن الرحیم

In the name of Allah most beneficent most merciful

الحمد للہ رب العالمین والصلا ۃ علی سید المر سلین،محمد وآلہ وصحبہ اجمعین،اما بعد

Praise be to Allah, Lord of the Worlds, and peace and blessings be upon the leader of the Prophets and Messengers, Muhammad ﷺ and upon his family, companions, and those who followed them with kindness until the Day of Judgment.

Da'wah (Preaching) is an essential duty of the Ummah (community). This Ummah is the best among all the Ummahs. Allah has stated in the Qur'an that this community has been established for the guidance of all humanity. The first Da'ee (preacher) Prophet Muhammad ﷺ and the followers he prepared (i.e. Sahaba) cared for the whole of humankind; that is why, in a brief span of time, they spread all over the world and became the source

of guidance of millions of human beings. Allah accepted their efforts so that He made them a role model for everyone till the Day of Judgment.

After the Sahaba (ra), *Taba'een* (those who came after the Sahaba), *Tabe Taba'een* (those who came after the Taba'een) and the later generations were born in different nations with the same consideration. Hence, they became a source of guidance for the diverse elements of society. That is how this religion has reached us today, and we are aware of its teachings and perform our duties to some extent, according to the will of Allah Almighty.

New techniques have been adopted in every age to convey religion. This responsibility has been fulfilled primarily through speech and writing. What is communicated through speech has an immediate and instant effect. But those who are not present there are deprived of it. However, whatever is transmitted by writing and preserved in books can benefit for many years. With the grace of Allah, the entire history of Islam testifies to it.

It is a matter of happiness that Maulana Mufti Muhammad Sarwar Farooqi Nadwi (President of Jamiat Payam-e-Amn, Lucknow) has been doing remarkable work in the field of Da'wah and reform for a long time.

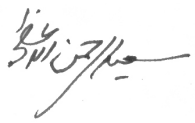
He is crusading with speech and pen. He deserves applause from the Nadwa community and the entire community of Ulama (scholars) as well. The main idea in the Da'wah is to master the language of the community. Mufti Sahab is *Acharya* in the Hindi language. He has set up a library of Islamic studies in Hindi.

Notably, he has written a voluminous exegesis of the Qur'an in Hindi, comprising seven volumes under the

name of '*Tafseer Farooqi'* and in Urdu, under the name of *'Ma'ani Al Qur'an Al Kareem- Lafzi Rawaan Tarjumah wa Mukhtasar Tafseer'*, which is widely accepted. In the past few months, he has worked on a word for word Hindi translation of the Qur'an, which is ready for printing. He has written many other books to date, including *The Biography of Umar Farooq (ra) and His Caliphate*, which is very useful for people of all walks.

May Allah Almighty give more strength and encouragement to Mufti Muhammad Sarwar Farooqi Nadwi, so that the series of the crusade with speech and pen will continue through him. And his grace, which is, in reality, the grace of Nadwatul Ulama, will continue.

By



Saeed-ur-Rahman Azmi Nadwi
Nadwatul Ulama, Lucknow
8 Shawwal 1441 AH (2 June 2020)

Introduction

بسم الله الرحمٰن الرحیم

In The Name of Allah, The Most Gracious, The Most Merciful.

الحمد لله رب العالمين والصلا ة على سيد المر سلين،محمد وآله وصحبه اجمعين،اما بعد

"Praise be to Allah, Lord of the worlds, peace and blessings of Allah be upon His Messenger ﷺ."

Hazrat (ra) Umar was one of the significant people of Quraish. He was the most active person towards the enmity of Islam and the Prophet ﷺ. Therefore, the Prophet ﷺ specifically prayed for strength through Abu Jahl or Umar bin Khattab (ra). The effect of this prayer was that after a few days, this greatest enemy of Islam became one of the greatest warriors of Islam. A well-known incident commonly written by the Prophet's biographers is that when Umar (ra), despite his extreme efforts, could not dissuade a single person from Islam, finally decided to kill the Prophet ﷺ himself (May Allah forbid). But Allah Almighty blessed him with the light of faith, and he (ra) recited the Kalima Shahadat *Ashhadu An La Ilaha Illallah Wa Ashhadu Anna Muhammadar Rasoolullah* (I bear witness that there is no deity except Allah, and I bear witness that Muhammad is the Messenger of Allah).

This is Umar (ra), who after accepting Islam attained such a position that the Prophet ﷺ said about his virtue "Among the previous nations, there used to be

Muhaddathun **(the recipients of Divine inspiration), and if there were one in my nation, it would be Umar bin Khattab." Then many verses were revealed according to the opinion of Hazrat Umar (ra), which proves that he was the genuine recipient of this hadith.**

Similarly, on one occasion, the Prophet ﷺ said: If you make Umar (ra) commander, you will find vital trustee who will not fear reproach against Allah. That is why Hazrat Umar (ra) was made the commander of some expeditions. He (ra) was also appointed as the agent to collect charity in Madinah.

Umar (ra) spent his entire life following the Prophet ﷺ. Because of him, Islam gained tremendous strength, and he (ra) even had the honour of being the second caliph. His Khilafah also became exemplary, wherein he (ra) established the rules and regulations for every section of the country. He (ra) founded a human rights and justice system, which are the guiding principles for the people until the Day of Judgment.

We pray to Allah Almighty to create in the Ummah a spirit of following the caliphate of Hazrat Umar (ra). By the grace of Allah, there are many detailed biographies of Umar (ra). Still, the present book has been briefly prepared for the Hindi-speaking class so that it can be published in Hindi (or English) later. In preparation of this, the book of late Maulana Shah Moinuddin Ahmad Nadwi (rh) ***Siyar Al-Sahaba*** **has been frequently used. Besides this, other authentic books of ahadith and history, such as** ***Tarikh-e-Tabari, Ibn Kathir, Ibn Khaldun*** **and** ***Tarikh-e-Khulafa*****, have also been used.**

Finally, I am thankful to Mr. Jan Makhtum sb. May Allah Almighty grant him great rewards according to His glory and grant us all the strength to follow the footsteps of the Righteous Caliphs.

Muhammad Sarwar Farooqi Nadwi
Darul Uloom Nadwat Ulama Lucknow
07-05-2022

"In The Name of Allah, The Most Gracious, The Most Merciful."

Introduction of the Commander of Faithful, Umar Farooq (ra)

His name was Umar, teknonym was Abu Hafs, and surname was Farooq. His father's name was Khattab and his mother's name was Khatma. The whole lineage is as follows: Umar Ibn al-Khattab Ibn Nufail Ibn Abdul Fari Ibn Rabah Ibn Abdullah Ibn Qurrat Ibn Razah Ibn Adi Ibn Kaab Ibn Luway Ibn Fahr Ibn Masalik ***(Al-Isaba 2/518)***

Adi's other brother was Murrah who was one of the ancestors of the Prophet ﷺ. In this respect, the lineage of Hazrat Umar (ra) goes back to the eighth generation from Rasoolullah ﷺ.

Hazrat Umar's (ra) family was very distinguished from the days of ignorance. His forefathers used to be the mediator in the disputes between the Arabs. They used to become Quraish's ambassadors whenever there was a national issue with a tribe. These two positions were passed down from generation to generation in the family of Adi.

Like the paternal side, Hazrat Umar (ra) belonged to a very respectable family from mother's side as well. His mother Khatma was the daughter of Hashim bin Mughira and Mughira was a man of such a rank that in the event of war he would marshal the Quraish troops and lead them to war. ***(Uqdatul Ghareer Baab Fazaaile Arab)***

Hazrat Umar's (ra) education

Hazrat Umar (ra) was born forty years before the Prophet's ﷺ migration. At the beginning of his youth, he (ra) engaged in hobbies which were common among the noble Arabs, such as genealogy, military, wrestling and oratory, especially in horse riding. During this time he (ra) also learned reading and writing. Therefore, Hazrat Umar (ra) was one of those who knew how to read and write in the age of ignorance. ***(Al Istiyab, Tazkirah Hazrat Umar)***

Source of Income

After finishing his education, he (ra) turned his attention towards earning a living. In Arabia, the primary source of livelihood for most people was trade. Therefore, he (ra) took up the same occupation and travelled far and wide in this regard.

This activity gave him tremendous experience and benefits. His self-confidence, high morale, experience and understanding were its evident outcome. The Quraish had appointed him to the post of ambassador because of these characteristics. Whenever there was a complication in the tribes, he (ra) would become the ambassador and resolve the issue with his extraordinary understanding and experience. ***(Futoohul Buldan by Balazuri pg# 477)***

Hazrat Umar's (ra) acceptance of Islam

Among the influential people of Quraish, Abu Jahl and Hazrat Umar (ra) were most active in the hostility towards Islam and the Prophet ﷺ. Therefore, the Prophet ﷺ exclusively prayed for both of them to accept Islam in these words;

اللَّهُمَّ أَعِزَّ الْإِسْلَامَ بِأَحَبِّ هَذَيْنِ الرَّجُلَيْنِ إِلَيْكَ بِأَبِي جَهْلٍ أَوْ بِعُمَرَ بْنِ الْخَطَّابِ

"O Allah! Honour Islam through the more dear of these two men to you: Through Abu Jahl or through Umar bin Khattab." *(Sunan Tirmizi H #3681)*

Since, the wealth of Islam was written in the destiny of Hazrat Umar (ra) then how could Abu Jahl get any portion of it? The effect of this prayer was that after a few days, this fiercest enemy of Islam became its greatest friend and most illustrious warrior. In simple words, Hazrat Umar (ra) accepted Islam. ذٰلِكَ فَضْلُ اللهِ يُؤْتِيهِ مَن يَشَاءُ **The books of history and biography differ in Umar's (ra) details regarding accepting Islam.**

A famous incident

A well-known incident, commonly quoted by the biographers, is that when Hazrat Umar (ra), despite his extreme efforts, could not dissuade a single person from Islam, he (ra) finally decided to kill the Prophet ﷺ himself. He (ra) buckled his sword around his waist and set out to slay the Holy Prophet ﷺ. On the way, Umar (ra) met Nuaim bin Abdullah (ra).

He was a friend of Umar (ra). He had accepted Islam, but Umar (ra) did not know of that. Seeing his fury,

he asked, "everything alright?". "I am going to decide the fate of Muhammad ﷺ", Umar (ra) replied. He said, "Take care of your house first. Your own sister and brother-in-law have accepted Islam." Umar (ra), instead of going to the Holy Prophet ﷺ, went to his sister's house. She was reading the Qur'an from a leaf. Seeing Umar (ra), she hid the leaf. But Umar (ra) had heard the recitation of the Qur'an.

He (ra) asked, "what was that you were reading?" She replied, "nothing." He (ra) said, "I have heard that you both have apostatized." After this, he (ra) got into a scuffle with his brother-in-law, and when his sister came to his rescue, he (ra) also assaulted her. Even when she bled, but it did not affect her love of Islam.

She said, "Umar! do whatever you can, but we will not waiver in our faith." These words had a remarkable effect on Hazrat Umar (ra). He (ra) looked at his sister with love. The blood was flowing from her body, which made Umar (ra) even more tender. He (ra) said, "Tell me what you were reciting." Fatima (ra) brought out the leaf of the Qur'an. He (ra) looked up and saw this Surah:

سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ

Translation: All that is in the heavens and earth glorifies Allah, for He is the All-Mighty, the All-Wise.

(Surah Hadid V#1)

Then he (ra) cried out instantly *Ashhadu An La Ilaha Illallah Wa Ashhadu Anna Muhammadar Rasoolullah* (I bear witness that there is no deity except Allah, and I bear witness that Muhammad is the Messenger of Allah).

This was the time when the Prophet ﷺ was taking refuge at Hazrat Arqam's (ra) house at the foot of Mount Safa. Hazrat Umar (ra) reached there and knocked at the door. As the sword was in his hand, the Prophet's Companions (ra) were hesitant. But Hazrat Hamza (ra) said, 'Let him come in. If he has come with sincerity, it is better for him.

Otherwise, I will behead him with his sword.' When Hazrat Umar (ra) stepped inside, the Messenger of Allah (SWT) himself came forward and grabbed him and said, "Why Umar? With what intent have you come?" The glorious voice of the Prophet ﷺ made him tremble. He (ra) said very humbly, "to accept Islam". The Prophet ﷺ raised the slogan of Allahu Akbar (Allah is great) so loudly that all the hills echoed.

(Seeratun Nabi 1/209-210 with reference to Usdul Ghaba, Ibn Asakir and Ibn Athir)

The same report is narrated from Hazrat Anas (ra) with slight variations in *Darqutni, Abu Ya'la, Hakim* and *Bayhaqi*. The only difference between the two is that Surah Hadid verse #1 is mentioned in the first narration. In the second, Surah Ta-Ha verse #14 is mentioned.

إِنَّنِيٓ أَنَا ٱللَّهُ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدْنِى وَأَقِمِ ٱلصَّلَوٰةَ لِذِكْرِىٓ

Translation: 'Indeed, I am Allah; there is no deity except Me, so worship Me and establish prayer to remember Me.

When Umar (ra) reached this verse, he (ra) shouted uncontrollably; there is no deity except Him. But this report is narrated in two ways, and in both of them, some narrators are not acceptable.

Therefore, Darqutni has used a summarized version and said that one of its narrators, Qasim Ibn Usman Basra is not a reliable one. (Darqutni, Baab Al Taharatul Qur'an). Imam Dhahabi has written in the supportive argument of Mustadrak Hakim that the chain of narration is broken. ***(Mustadrak Hakim 4/59)***

➤ **It is written in Meezan-ul-Etedal that the incident that Qasim Ibn Usman Basra has narrated about Umar's (ra) conversion to Islam is *Munkar* (utterly rejected).**

(Meezan-e-Etedal, description of Qasim Ibn Usman)

➤ **Its weakness has also been mentioned in Kanzul Ummal. The common narrators of these two narrations are Ishaq Ibn Yusuf, Qasim Ibn Usman, Ishaq Ibn Ibrahim Husain and Usama Ibn Zaid Ibn Aslam. And they are all fundamentally flawed.**

➤**Apart from these narrations, there is another narration in Musnad Ahmad from Umar (ra) himself, which is narrated by a Taba'ee (follower of sahaba). However, this is the soundest narration in this regard.**

Hazrat Umar (ra) says; I went out looking for the Messenger of Allah (SWT) before I became Muslim, and I found that he ﷺ had reached the mosque before me. I stood behind him, and he started to recite *Surah Al-Haqqah*, and I was amazed how the Qur'an was composed. I said: By Allah, this man is a poet, as Quraish said. Then he ﷺ recited: 'Indeed, this is the word of a noble Messenger and it is not the word of a poet; little do you believe!' ***(Al-Haqqah 69:40-41)***.

I said: (He is a) soothsayer (or a foreteller). He ﷺ said: "Nor is it the word of a soothsayer, little is that you remember! It is a revelation from the Lord of the worlds.

And if he (Muhammad ﷺ) had forged a false saying concerning Us (Allah). We surely would have seized him by the right hand, and then We certainly would have cut off his life artery (aorta), and none of you could have rescued him (from punishing him)" ***(Al-Haqqah 69:42-47)***.

The Prophet ﷺ recited this Surah till the end, and after listening to it, I felt an overwhelming attraction to Islam. ***(Musnad Ahmad Ibn Hambal H# 107)***

Additionally, in Sahih Bukhari, it is narrated from Umar (ra) himself that shortly before or after the declaration of prophethood, he (ra) was sleeping in an idol house. He saw that a sacrifice was offered to an idol, and a voice came from inside. An eloquent narrator says: O Jalij! There is no god except Allah.

The people started fleeing after hearing it, but I stood there to see what happens next. Then I heard the same voice again. A few days had passed since the incident, and the word spread that Muhammad ﷺ is a prophet. (Chapter Bunyan Al Kabah, Chapter Umar's Islam). This narration does not state what effect this voice had on Hazrat Umar (ra).

If the first general narration is also accepted as authentic, then perhaps the sequence of events will be that Hazrat Umar (ra) did not respond to this call of the unseen and could not link it with the good news of the prophethood of Muhammad ﷺ.

There was no mention of his ﷺ prophethood. However, since monotheism was mentioned, he (ra) might have connected it to the prophethood. But since he (ra) did not get a chance to listen to the Qur'an, he (ra) could not understand the truth of this call to monotheism. After that,

when he (ra) heard the Messenger of Allah (SWT) reciting Surah Al-Haqqah in prayer, which is a very compelling account of the resurrection, it had an extraordinary effect on his heart. It is also evident from this statement: ***then I felt an overwhelming attraction to Islam*****.**

However, since he (ra) was a man of firm intention and steadfastness, he (ra) did not declare Islam. He (ra) might have suppressed this effect. But when his sister's incident took place, and he (ra) looked at Surah Ta Ha, where monotheism is mentioned emphatically, he (ra) uncontrollably said ***Kalima-e-Tauheed*** **(statement of monotheism) and went to meet the Prophet ﷺ.**

And suppose that first narration is not accepted as authentic. In that case, the simple fact may be that this voice of the unseen instilled the belief of monotheism in him. But since the propagation was restricted and hidden for the initial three years, he (ra) could not get to know about it.

And due to his intense opposition, he (ra) never got a chance to go to the Prophet ﷺ and listen to the Qur'an. Then, as he (ra) gradually heard various voices of the reality of Islam, the intensity of his hatred diminished. Eventually, the day came when he (ra) got the opportunity to listen to Surah Al-Haqqah with the blessed tongue of the Holy Prophet ﷺ, and he (ra) accepted Islam.

Open Declaration of Islam

Hazrat Umar's (ra) embracing of Islam marked the beginning of a new era in the history of Islam. By that time, forty or so people had entered the realm of Islam, but they were immensely helpless and powerless. Leave

alone performing religious duties, expressing oneself to be a Muslim was immensely dangerous. And praying in the Kabah was absolutely impossible.

But after the acceptance of Islam by Hazrat Umar (ra), the situation suddenly changed. He (ra) declared his Islam publically. Not only that, he (ra) gathered the polytheists and expressed his faith aloud. The polytheists became very angry, but Aas Ibn Wa'il, the maternal uncle of Hazrat Umar (ra), took him under his protection.

Hazrat Umar (ra) used to watch the oppression of Muslims with his own eyes before accepting Islam. So his self-respect did not like him to be safe from the repercussion due to the support of Aas bin Wail after getting the blessings of Islam. Therefore, he (ra) refused to accept the protection and continued to fight the polytheists with equal steadfastness and perseverance. He (ra) even went to the Kabah with the group of Muslims and offered prayers. ***(Ibn Saad Part 3 Vol 1 pg # 193)***

It was the first time when the truth was raised high against falsehood, and Hazrat Umar (ra) was blessed with the title of Farooq by the Prophet ﷺ.

Migration of Umar Farooq (ra)

As the number of Muslims in Makkah increased, so did the enmity of the polytheistic Quraish. Earlier, they persecuted the Muslims only due to instinctive opposition and religious zeal. But now, they were persuaded by the political machinations to the complete destruction of the Muslims. Undoubtedly, it would have been impossible to remain firm in the faith if it were not for the extraordinary zeal and steadfastness for Islam.

Hazrat Umar (ra) had accepted Islam in the 7th year of the Prophethood and migrated in the 13th year. So he (ra) had endured the atrocities of the Quraish for almost six years. When the Muslims were allowed to migrate to Madinah, Umar (ra) also agreed to the journey and took permission from the Prophet ﷺ to go to Madinah along with a few men.

While most other Muslims left Makkah in secret, Umar (ra) publicly declared that he was proceeding to Madinah. Therefore, he (ra) set out with such dignity that he, fully armed, passed through the gatherings of the polytheists.

Then after reaching Kabah, he performed *Tawaf* (circumambulation) with great satisfaction and offered Namaz (Prayers). He even challenged the Quraish that if any of them had the courage to stop him from going to Madinah, he was welcome to try his strength. No Quraish of Makkah could have the courage to prevent the migration of Umar (ra) and his men. ***(Zarqani 1/371)***

Stay at Quba or Awali

When Hazrat Umar (ra) reached Madinah, he (ra) became the guest of Rafa'ah bin Abdul Munzir in Quba. Its other name is Awali. Some of the Companions migrated after Hazrat Umar (ra). Even the Prophet ﷺ himself left the valley of Makkah in 642 CE and set out for Madinah.

After visiting Madinah, the Holy Prophet ﷺ arranged for the living of the *Muhajir* (emigrants) in such a way that he ﷺ established brotherhood between them and the *Ansar* (Madinite who helped Muhajir). The Ansar showed their selfless sacrifice and made their emigrant

brothers share half of the wealth on this occasion. In establishing this relationship, special care was taken of the rank and position. This means if a Muhajir belonged to a certain status; he was assigned the brotherhood of an equally ranked Ansar. Thus, Hazrat Utba bin Malik (ra) became the Islamic brother of Hazrat Umar (ra). He was a noble chief of the tribe of Bani Salim.

Hazrat Umar (ra) opinion regarding Azan

The Muslims in Madinah were not as helpless as in Makkah. Now it was an era of freedom and contentment. It was time to define the duties and responsibilities. The number of Muslims was also increasing rapidly, and they were settling in far-flung neighbourhoods.

Due to these development, there was an urgent need to determine a method for the announcement of Namaz. So the Holy Prophet ﷺ decided to do the same. Some people suggested using a bell as the Christians do, and others proposed a trumpet-like horn used by the Jews.

But Umar (ra) was the first to suggest that a man should call (the people) for the prayer; so Allah's Messenger ﷺ ordered Bilal (ra) to get up and pronounce the Azan for Prayers. Thus an Islamic symbol was established in accordance with the opinion of Hazrat Umar (ra). ***(Sahih Bukhari H# 604)***

The whole world resounds with the proclamation of Monotheism and Prophethood five times every day since then and shall continue to do so till the Day of Judgment.

Uncle's killing by Umar (ra)

The first battle in Madinah took place at Badr. In this battle, Hazrat Umar (ra) played a crucial role with Messenger of Allah (SWT) in terms of opinion, tact and courage. Aas Ibn Hisham Ibn Mughira, who was his uncle, was killed by Umar's sword. ***(Ibn Jarir pg 509)***

It was one of the characteristics of Hazrat Umar (ra) that he (ra) was not at all influenced by the relationship or kinship and love as compared to Islam. The killing of Aas with his own hands is a clear example.

Treatment of Badr's prisoners

The Muslims were victorious at the battle of Badr. Approximately seventy people from the infidels were killed, and about the same were arrested. Since most of them were highly respected chiefs of the Quraish, a debate arose as to what should be done with them.

The Messenger of Allah (SWT) consulted all the companions. There were different opinion obtained fromt he companions. Hazrat Abu Bakr (ra) opined that they should be released against ransom. Hazrat Umar (ra) disagreed and suggested that all of them should be killed. It should be done in such a way that each of us would kill our loved ones with our own hands. Ali (ra) will strike the neck of Aqeel, and I will finish my so and so.

The Prophet ﷺ liked the opinion of Hazrat Abu Bakr (ra) and released them for ransom. But Allah did not like it, and this verse was revealed:

مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُ أَسْرَى حَتَّى يُثْخِنَ فِي الْأَرْضِ

Translation: **It does not befit a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land.** ***(Surah Anfal v 67)***

Then both the Prophet ﷺ and Hazrat Abu Bakr (ra) wept and wailed. ***(Sahih Muslim H# 4588)***

Makkans exhorting Muslims on self-respect

Abu Sufyan, a commander of Quraish, ascended a high place during the battle of Uhud and shouted, "Is Muhammad ﷺ present amongst the people?" The Prophet ﷺ said, "Do not answer him." Abu Sufyan said, "Is the son of Abu Qahafa (Abu Bakr) present amongst the people?"

The Prophet ﷺ said, "Do not answer him." Abu Sufyan said, "Is the son of Al-Khattab (Umar) amongst the people?" He then added, "All these people have been killed, for, were they alive, they would have replied." On that, Umar (ra) could not help saying, "You are a liar, O enemy of Allah! Allah has kept what will make you unhappy." Abu Sufyan said, "Superior may be Hubal!" On that, the Prophet ﷺ said (to his companions), "Reply to him that Allah is the Most High, More Majestic."

(Bukhari H# 4044)

Marriage of Hazrat Umar (ra)'s daughter

After the battle of Uhud, in 3 AH, Hazrat Umar (ra) had the honour of marrying his daughter Hazrat Hafsa (ra) to the Messenger of Allah (SWT). In 4 AH,

Banu Nadir (a tribe) was deported from Madinah due to their breach of the covenant.

Hazrat Umar (ra) also participated in this incident. The battle of trench took place in 5 AH. The Prophet ﷺ went out of Madinah and prepared a ditch. Ten thousand infidels besieged the trench. They sometimes broke into the trench and attacked.

Therefore, the Holy Prophet ﷺ had appointed senior Sahaba at some distance behind the ditch so that the enemy could not come from there. Hazrat Umar (ra) was positioned at one part. So a mosque named after him still exists at that place today.

One day he (ra) had to be so busy confronting the disbelievers that he (ra) could not perform Asr prayer. He (ra) went to the Prophet ﷺ and said that the disbelievers did not give him a chance to offer prayers today. The Prophet ﷺ said: I too have not offered the *Asr* prayer yet. ***(Bukhari H# 641)***

After a month of siege, the infidels lost their footing in the face of the stability of the Muslims, and this battle also went in favour of the Muslims. In 6 AH, the Prophet ﷺ intended to visit the Kabah. So he ﷺ ordered that no one should carry a weapon so that no one could be suspicious of war. After reaching *Zul-Hulaifa*, Hazrat Umar (ra) realized that walking unarmed among the enemies was not prudent.

So the Messenger of Allah (SWT) called for weapons from Madinah according to Umar's (ra) opinion. On approching close to Makkah, the Muslims learned that the Quraish had vowed not to allow the Muslims to set foot

in Makkah. Since the Messenger of Allah (SWT) did not intend to fight, he ﷺ sent Usman (ra) as an ambassador with the idea of reconciliation.

The Quraish held him with them. When several days passed and Usman (ra) did not return, the rumour spread that he (ra) had been martyred. Upon hearing this news, the Prophet ﷺ swore allegiance of Jihad under a tree with fourteen hundred sahaba. Therefore, in Surah Al Fath V 18 of the Qur'an, لَقَدْ رَضِيَ اللهُ عَنِ الْمُؤْمِنِيْنَ إِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ the same incident has been pointed out.

(Seerat Ibn Hisham 2/166)

Allegiance by Hazrat Umar (ra)

Hazrat Umar (ra) had already started preparing for the battle before swearing allegiance. During the preparation, he (ra) came to know that the Messenger of Allah (SWT) was taking allegiance. He (ra) immediately appeared before the Prophet ﷺ and swore allegiance for jihad. ***(Sahih Bukhari H# 4066)***

The Quraish were adamant, and the Messenger of Allah (SWT) would not enter Makkah this year. Eventually, after much deliberation, the two sides agreed to an agreement. One of the conditions of the treaty was that if a man from the Quraish goes to the Prophet ﷺ, he would be returned to the Quraish. But if a Muslim man falls into the hands of the Quraish, he would not be returned. Hazrat Umar (ra)'s zealous nature became very disturbed by this condition. So he (ra) asked the Apostle of Allah (SWT) that why should we reconcile with falsehood when we are on the right path.

The Messenger of Allah (SWT) said, "I am the Messenger of Allah and I do not disobey Allah's command." After that, he (ra) had the same conversation with Hazrat Abu Bakr (ra), he also gave the same answer. Later, Hazrat Umar (ra) was ashamed of his question and offered some charity in his atonement. ***(Sahih Bukhari Kitab ul Shuroot fil Jihad)***

The terms of the peace treaty were written. Hazrat Umar (ra) also signed it. The Messenger of Allah (SWT) set out for Madinah. On the way, Surah Al Fath's verse, إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِيْنًا was revealed. The Prophet ﷺ called Umar (ra) and said, "Today a Surah has been revealed which is dearer to me than anything else in the world.

(Sahih Bukhari H# 4177)

The incident of Khaybar

The incident of Khaybar happened in 7 AH. There were significant Jewish strongholds that were not easy to conquer. First, Hazrat Abu Bakr (ra) was given the charge; after him, Hazrat Umar (ra) was assigned to this service. But this honour was destined for Hazrat Ali (ra). So, in the end, when Ali (ra) was handed over the flag, the chief of Khaybar, Marhab, was killed, and Khaybar was conquered. The Prophet ﷺ distributed the land of Khaybar to the Mujahideen, i.e., Muslim fighters. So Hazrat Umar (ra) got a piece of land called *Shamagh*. He (ra) dedicated it to the cause of Allah. It was the first waqf in the history of Islam.

The Conquest of Makkah

The agreement between the Prophet ﷺ and the Quraish in Hudaybiyah was broken by the Quraish after

Khaybar. Abu Sufyan came to Madinah with the idea of anticipation and apologised, but the Messenger ﷺ remained silent. So he got up and went to Abu Bakr (ra) and then to Umar (ra) to settle the matter.

Hazrat Umar (ra) replied so blatantly that Abu Sufyan became utterly hopeless. Due to a breach of the covenant, the Prophet ﷺ set out for Makkah with ten thousand Mujahideen in Ramadan, 8 AH. The Quraish did not have the strength to fight. Therefore, they did not resist, and the Messenger of Allah (SWT) entered Makkah with great pomp and splendour.

The Battle of Hunain

The battle of *Hawazan* took place in the same year after the conquest of Makkah, which is also known as the Battle of *Hunain*. Hazrat Umar (ra) also fought in it with extraordinary steadfastness and courage. Then the news spread that Caesar of Rome wanted to invade Arabia. The Prophet ﷺ ordered all the Sahaba to prepare and encouraged them to help with wealth in this preparation for war. Most of the Companions offered large sums of money. On this occasion, Hazrat Umar (ra) brought half of all his wealth and property and presented it in the service of the Holy Prophet ﷺ. (Tirmizi virtues of Abi Bakr, though the narration of Tirmizi does not prove that Hazrat Umar (ra) offered this amount on this occasion, but it is verified by history).

The Farewell Pilgrimage

In 10 AH, the Messenger of Allah (SWT) went for the farewell pilgrimage. Hazrat Umar (ra) also accompanied him. After returning from Hajj, the Prophet

ﷺ fell ill at the beginning of Rabi-ul-Awwal. And after ten days of illness, he ﷺ passed away at noon on Monday, the 12th of Rabi-ul-Awwal. A

ccording to famous tradition, Hazrat Umar (ra) declared in the Prophet's Mosque that he (ra) would kill anyone who said that the Messenger of Allah (SWT) had died. Maybe the reason behind it was not to let the hypocrites sneak any opportunity to incite tribulations. Yet the trial of Saqifa Bani Sa'ida took place.

Had Hazrat Umar (ra) and Hazrat Abu Bakr Siddiq (ra) not reached at the right time and solved this impediment with their intellect, this trial might have extinguished the lamp of Islam forever. But after much discussion with the Ansar, Hazrat Umar (ra) took the oath of allegiance of Hazrat Abu Bakr Siddiq (ra). After him, other people also took the oath of allegiance.

The caliphate of Hazrat Abu Bakr Siddiq (ra) lasted only two and a quarter years. Hazrat Umar (ra) participated in all the great activities done during his tenure. The task of compiling the Holy Qur'an took place with his advice and insistence. ***(Sahih Bukhari H# 4679)***

Hazrat Abu Bakr (ra) had experienced in his caliphate that no one could be more suitable for the position of caliphate than Umar Farooq (ra).

Therefore, after consulting the great Companions before his death, he (ra) appointed Umar (ra) as his successor. He also gave valuable and practical advice for the future, which proved an invaluable guide for Hazrat Umar (ra).

After Hazrat Abu Bakr Siddiq (ra)

Hazrat Abu Bakr (ra) died at the age of sixty-three on the last day of Jamadi al-Thani on Monday, and Hazrat Umar Farooq (ra) became the Caliph. During the reign of the former Caliph, the claimants of prophethood, the apostate Arabs and the deniers of Zakaat had been eliminated, and the conquests of foreign land had just begun. In 12 AH, there was an invasion of Iraq, and it spread to all the districts of Heerah. It was the beginning of the campaign when the Caliph Abu Bakr (ra) died. When Umar (ra) became Caliph, his foremost objective was to finish these tasks.

The Conquests of Iraq

In the biography of Hazrat Abu Bakr Siddiq (ra), we have seen what the reasons for the invasion of Iraq were? In short, Khalid bin Waleed (ra) had conquered the districts of *Banqiya*, *Kaskar* and *Heerah*. Then after the order of Abu Bakr (ra), he left for Syria to reinforce the expedition to Syria after appointing Musanna bin Harisa his successor. As soon as Hazrat Khalid bin Waleed (ra) left, the conquests of Iraq stopped suddenly.

Caliphate of Hazrat Umar (ra)

Hazrat Umar (ra) first focussed on the completion of the Iraq campaign during his caliphate. Numerous people came from different parts of Arabia to pledge allegiance to the Khilafah. Awaiting this opportunity, he (ra) preached jihad in public. But the Iraqi government was widely believed to be the Persian capital and was extremely difficult to conquer. Hazrat Umar (ra) encouraged them for a few days but to no avail.

Finally, he (ra) delivered an enthusiastic speech on the fourth day that the audience's hearts moved. Musanna Shaibani said, "Muslims! I have tested the Persian, they are not warriors. We have conquered the great districts of Iraq and the non-Arabs now know our mettle."

Similarly, Abu Ubaid Saqafi (rh), the chief of the Saqif tribe, got excited and said, "I am ready for this." Abu Ubaid's allegiance warmed all those present, and the voices arose from all sides that they were also ready for allegiance. Hazrat Umar (ra) selected one thousand, and according to another tradition, five thousand warriors from Madinah and its suburbs and appointed Abu Ubaid as the commander.

The invasion of Iraq during the reign of Abu Bakr (ra) had awakened the Iranians. So Rustam, the son of the governor of Khurasan (comprising present-day northeastern Iran, Afghanistan and southern parts of Central Asia), who was very brave and courageous, was summoned to the Persian court. He was made the commander of war and persuaded all the people of Persia to unite. Additionally, the zeal of religious fervour created a new spirit. Thus he again gathered the same strength that was present in the time of Pervez Khosrow.

➤ **Before the arrival of Abu Ubaid, Rustam wrote to the chieftains and masses to revolt against the Muslims in districts of Euphrates. Consequently, the places which had come under the control of the Muslims fell out of their possession. *Puran Dokht* (Persian Empress) commissioned two strong forces to support Rustam and appointed *Narsi* and *Jaban* as the commanders. They both went two ways.**

When the Jaban's army reached *Namaariq*, it fought with Abu Ubaid's army and was defeated and fled. Famous Iranian army officers *Jaun Shah* and *Mardan Shah* were killed. Jaban himself was captured by a Muslim soldier. Jaban did not reveal his identity and said, "What is the use of such an old person?" He bargained with his captor that he would offer two slaves in his place if he were released.

The unsophisticated Muslim warrior agreed to the bargain, and Jaban was set free. Later, it was found that Jaban was the commander of the Persian forces. People shouted that they did not want to leave such an enemy. But Abu Ubaid said that a Muslim soldier had, in fact, given the promise to Jaban, and the Muslims could not go back on that promise.

➤ After defeating Jaban, Abu Ubaid also defeated Narsi's army in *Saqaatia*. The effect of this was that all the rulers of the neighbourhood automatically became obedient. Hearing the defeat of Narsi and Jaban, Rustam sent Mardan Shah with an army of four thousand against Abu Ubaid.

Abu Ubaid crossed the Euphrates despite the sharp difference of opinion among the military officers and fought. He did that because the ground on the other side was narrow and uneven. It was also the first encounter of Muslim warriors with the Iranian mountaineer army of elephants. Therefore, the Muslims were severely defeated and out of the army of 9,000, only 3,000 survived.

Hazrat Umar (ra)'s speech

This defeat made Hazrat Umar (ra) very enthusiastic. He sparked fire among all Arab tribes with

his passionate sermons. Their enthusiasm can be gauged from the fact that even the Christian leaders joined the Muslims of their tribes and said that today there is a war between Arabs and non-Arabs. We are with the nation in this national battle.

For this purpose, Hazrat Umar (ra) sent Jarir Bajli to the battlefield with a large army. Over there, Musanna (ra) also mobilised the Arab tribes of the frontier and formed a strong military.

When Puran Dokht heard of these preparations, she selected twelve thousand warriors from her special army and sent them to fight the Mujahideen with *Mahran bin Mehrwiyah*. Both rivals lined up near Heerah. After a fierce battle, a stampede broke out among the non-Arabs. A young man killed Mahran. Musanna (ra) blocked the way to the bridge and killed numerous men. After this victory, Muslims spread all over Iraq.

➤ At a distance from Heerah, where Baghdad is now located, there was a big bazaar at that time. Musanna (ra) attacked the very day of the bazaar. The merchants escaped unharmed, and countless riches fell into the hands of the Muslims. In this way, Muslims began to advance in the vicinity. Islamic flags began to fly over *Sora*, *Kaskar*, *Saraat* and *Falalih*. When the news reached the throne of Iran, the Iranians became very enthusiastic.

The system of government changed entirely. Puran Dokht was deposed. *Yazdgerd*, a 16-year-old youth and the sole heir of the Sassanid family, was enthroned. Elders and seniors intended to work in unison. All forts and military barracks were again strengthened. At the same time,

attempts were made to spread revolt in the places won by the Muslims.

These arrangements rejuvenated the Iranian Empire, and many places that Muslims had won earlier went out of their possession. Musanna (ra) was forced to retreat to the Arab frontier and called on the tribes of Rabia and Mudar, who were scattered all over Iraq, to gather under the Islamic banner within a specific time. He also informed Umar (ra) about detailed preparations of the people of Persia.

➤ After hearing the preparations of the Iranians, Umar (ra) assigned Saad bin Abi Waqqas (ra), a great companion and uncle of the Messenger of Allah, to complete the campaign of Iraq with twenty thousand Mujahideen.

The importance of this army can be gauged from the fact that it had about seventeen companions who had participated in the battle of Badr with the Prophet ﷺ. There were three hundred who had the honour of being present in the pledge of Rizwan. Also, there were the elders who were present in Makkah, and there were seven hundred who were not Sahabi themselves but were proud to be their children.

➤ Hazrat Umar (ra) had travelled around Iraq in the days of ignorance, and he (ra) was familiar with every nook and corner of this land. So he specifically instructed him to write down the exact conditions of the army base and send it to him. So, Saad Ibn Abi Waqqas (ra) informed him of the location of the place, the dispersal of the army, the condition of the army base and the condition of the supply.

In response, Umar (ra) sent a detailed statement containing instructions on the army's movement, the arrangement of the attack, the sequence of the army and the division of the army. At the same time, he (ra) ordered to move to Qadisiyah to make it a battlefield instead of Shiraf. He (ra) also advised him to set up the army in such a way that it should face the land of Persia and the mountain of Arabia should be on its back.

➤ Hazrat Saad, as directed by the court of Khilafah, moved from Shiraf to Qadisiyah. Along with Nu'man bin Muqrin, he selected fourteen eminent persons. He sent them as ambassadors to the court of Iran to persuade the emperor and his companions to embrace Islam. But those mesmerised with wealth and power, how could they accept the nomadic Arabs and their religion. So the delegation returned unsuccessfully.

➤ There was silence on both sides for several months after the incident. Rustam was in Sabaat with an army of sixty thousand and was unwilling to wage war, despite Yazdgard's insistence. The Muslims would go up to the surrounding villages and fetch supply cattle. As the status quo stretched unnecessarily, Rustam was forced to move on. And the Iranian army left Sabaat and encamped in the field of Qadisiyah.

➤ Even after arriving in Qadisiyah, Rustam continued to avert the war and continued to send and receive messengers and correspondence for some days. But the Muslims' final solution would remain the same; to accept Islam or pay the Jizyah, else the sword would make the decision. When Rustam got disappointed with the reconciliation measures, he got enraged and said, "By the sun! Now I will destroy all the Arabs."

The decisive battle of Qadisiyah

Then, in a fit of rage, he ordered the army to gear up and stayed up all night preparing for battle. In the morning, the field of Qadisiyah began to look like a forest of the Persian soldiers, behind which the black mountains of elephants were creating a strange and terrifying sight.

On the other side stood the army of Mujahideen-e-Islam. The battle started with the slogan of Allahu Akbar. The chaos continued throughout the day. In the evening, when darkness fell, the two rivals returned to their respective tents. It was the first day of Qadisiyah, and in Arabic, it is called *Yaum Al-Armaas*. It remained indecisive.

The Second Day of Qadisiyah

The second day of Qadisiyah is known as *Yaum Al-Aghwaas*. During this battle, six thousand Muslim Syrian troops arrived right at the time of the battle. The messenger of Umar (ra), who had brought valuable gifts, arrived at the battlefield and shouted that Amir al-mumineen (Commander of faithful) had sent this reward for those who are rightfully eligible for it.

It further sparked enthusiasm among the Muslims. The battle continued all day. By evening, two thousand Muslims and ten thousand Iranians had been either killed or injured. Yet, victory or defeat was not decided.

The third day of battle

The third day of battle is known as *Yaum Al-'Imaas*. On this day, the Muslims first tried to get rid of the elephants as this black Iranian hurricane always

troubled them. In response to these elephants, Qa'qa' (ra) invented a trick by preparing the camels to look more frightening by camouflaging them in a black robe and putting on a mask.

It did work well by frightening the Persian horses. But elephants wreaked havoc wherever they turned. Hazrat Saad bin Abi Waqqas (ra) sought advice from two Persian neo-Muslims regarding these elephants. They said that their eyes and trunks should be targeted to make them useless.

Saad (ra) assigned Qa'qa' (ra), Jamal (ra) and Rabi' (ra) to this service. They targeted the white elephants' eyes with a spear, and Qa'qa' (ra) struck his trunk with the sword. The elephant ran away with a grunt, and all the elephants followed him, trampling the Persian army under their feet.

➤ **Now, the Muslim warriors had a chance to cheer. The whole day remained busy, which continued even at night. The fighting was very intense that night. The Muslims continued to fight till early morning, without speaking at all and communicating only through grunt (al-hareer), which is why this night is called *Laylat al-Hareer*. Rustam continued to fight with courage, but in the end, he was subdued by injuries and tried to escape by jumping into a canal.**

But a Muslim soldier named Hilal chased him, dragged him with his leg out of the canal, and finished him with his sword. With Rustam's death, the fate of the Iranian Empire was decided. The Iranian soldiers lost their footing. The Muslims chased them far and killed thousands of them.

➤ **The battles of Qadisiyah made the final decision regarding the fate of the Khosrow family. *Dirafsh Kabyan* (Khosrow's flag) became subjugated forever, and the Islamic flag began to flourish on Iranian soil with great pomp. The Muslims quickly conquered *Babylon, Kosi Behra Sher* and even the capital city of *Madain*, *Nosherwani*.**

The Iranians withdrew from Madain and declared Jalula as their military base. Meanwhile, Rustam's brother Kharandad gathered a large army with good tact. Saad (ra) commissioned Hashim Ibn Utbah to conquer Jalula. Jalula could be liberated after months of siege because of its stronghold. From here, under the command of Qa'qa' (ra), a group marched towards Hulwan and defeated Khosrow and Shunoom and captured the city.

➤ **Qa'qa' (ra) stayed in Hulwan and publicly announced that those who accepted Islam or pay Jizyah would be safe and secure. Many princes and nobles converted to Islam after this announcement. It was the last victory of Iraq because its limit ends here.**

➤ **After the conquest of Iraq, Umar (ra)'s heartfelt wish was to end the war. He (ra) used to say that I wish! There were a mountain of fire between Iran and us so that neither they could attack us nor we could climb over it. But after the Iranians left Iraq, they were not ready to relinquish it. So Yazdgerd, after the battle of Jalula, made *Mard* its centre and tried to re-establish the government and its grandeur. Later, he sent across instructions and announced all over the country to persuade the people to resist the Arabs.**

The decree of Yazdgard sparked fire all over the country, and about one and a half lakh people gathered in Qum. Yazdegerd appointed *Mardan Shah* as his army chief and marched towards *Nahavand*. In this battle, Dirafsh Kabyan, whom the Persians considered very ominous, was taken out with the idea of bringing fortune, and when Mardan Shah departed, he was under its blessed shade.

➤ **Hearing of the preparations of the Iranians, Hazrat Umar (ra) ordered Nu'man Ibn Muqrin with an army of thirty thousand to stop this Iranian storm from advancing. Near Nahavand, both armies became active. It is said that no such bloody battle had taken place after Qadisiyah. Even the Muslim commander Nu'man himself was martyred in this war. After him, his brother Naeem Ibn Muqrin continued to lead. As night fell, the Persian army lost their foothold.**

The Muslims pursued as far as *Hamadan*. In this battle, about three thousand Persian soldiers were killed. In terms of results, the Muslims named it *Fathul Maftooh* (The conquest of conquests). Firoz, who martyred Hazrat Umar (ra) later, was captured in the same battle.

The Conquests of Syria

***Ajnadayn*, *Busra* and other small places in Syria were conquered during the Siddiqi era. Damascus was under siege when Umar (ra) became the Caliph. Khalid (ra), the sword of Allah, subdued it in Rajab 14 AH with his good tactics.**

The Romans were furious at the defeat of Damascus and gathered armies from all fronts to confront the Muslims at *Baysaan*. The Muslims encamped in front

of them. At the request of the Christians, Maaz bin Jabal (ra) went as ambassador, but no compromise was reached. Finally, in the Dhi Qa'da, 14 AH, a very bloody battle took place in the field of *Fihl*; especially the last battle was very fierce. After this the battlefield also remained in the hands of the Muslims. ***(Tabari pg# 2158)***

The enemy was crushed, and the Muslims occupied all the cities of Jordan. The inhabitants were declared as Dhimmi (protected person under the Shariah), and it was announced everywhere that the lives and property of the victims, land, churches and places of worship were all safe.

The Muslims turned to Homs after the conquest of Damascus and Jordan. After conquering *Balbek, Hama, Shiraz* and *Ma'ratul Nu'man*, they reached Homs and laid siege. After a period of resistance, the people of Homs reconciled. The Commander-in-Chief, Abu Ubaidah (ra), appointed Ubadah ibn Samit (ra) there and turned towards *Lazkia*, and by a special tactic captured this stronghold.

After the conquering of Homs, the Islamic forces marched towards the base throne of Hercules, Antioch. But the order came from the court of Khilafah to not move forward that year, so the troops returned.

(Futooh al-Sham Azdi pg 131)

The land of Yarmouk and Syria

The successive defeats of Damascus, Homs and Lazkia angered Caesar. So he enthusiastically decided to use his entire strength of the empire to fight the Muslims, and a storm of armies came to Antioch. In order to prevent this, Hazrat Abu Ubaidah (ra), on the advice of

other officers, retreated from the conquered lands in Damascus and returned the amount received from the dhimmis. ***(Kitab al-Kharaj Qazi Abu Yusuf pg 21)***

It was done because now the Muslims were not able to protect them. This incident had such an effect on Christians and Jews that they wept and said with a zeal that God would bring you back soon.

➢ **When Hazrat Umar (ra) got the news of the Muslims' retreat from the conquered places, he (ra) was very upset initially. But when he (ra) found out that this was the opinion of all the officers, he (ra) was totally satisfied and said that there must be something good in it from Allah.**

He (ra) sent Saeed bin Amir with an army of one thousand to help Muslims and instructed the messenger to personally go to every row and deliver the message orally.

➢ **The land of Yarmouk within Jordan was well placed strategically. Therefore, the same land was chosen for this important battle. The number of Romans was 200,000, while the number of Muslims was only 30,000. But all of them had a single job.**

The importance of this army can be gauged from the fact that there were about a thousand elders who had seen the blessed beauty of the Messenger of Allah (SWT); a hundred were those who had been in the battle of Badr with Rasoolullah ﷺ. Even ordinary mujahideen belonged to the tribes, which were unprecedented in their bravery and fighting skills.

Yarmouk's first battle was inconclusive. The second battle took place on the fifth Rajab 15 AH. The zeal of the Romans was such that thirty thousand men had

their legs chained so that they did not even think of fleeing from the battlefield. Thousands of pastors and bishops marched forward with the cross and chanted the name of Jesus.

The Romans attacked with this much zeal and preparations. There was a bloody battle between the two sides. But in the end, the Romans could not stand against the Muslims' steadfastness and bravery.

About 100,000 Christians lost their lives or suffered injuries and Muslims' casualties were 3,000. When Caesar heard the news of this defeat, he left Syria in regret and headed for Constantinople. ***(Futoohul Buldan Balazari pg 143, the description of the events is derived from Azdi)***

When Hazrat Umar (ra) heard the good news of victory, he (ra) fell in prostration and thanked Allah. After Yarmouk, the Islamic armies spread all over the country and conquered small places like *Qinnasrin, Antioch, Johmah, Sarmin Tozi, Qoors, Tal Gharar, Rayyan* etc., with great ease.

The Conquest of Jerusalem

Amr bin Aas (ra) was assigned to the Palestinian campaign. He (ra) captured *Nablus, Lud, Amwas, Beit Jabreen*, etc. and laid siege to Jerusalem in 6 AH. Meanwhile, Abu Ubaidah (ra) also joined him after completing this campaign. After a few days of resistance, the Christians of Jerusalem agreed to reconciliation.

For their satisfaction, they expressed the wish that Amir al-mumineen himself should come here and write the treaty with his own hand. Umar (ra) was informed about it.

He (ra) consulted with the great Companions and appointed Ali (ra) as his deputy and left Madinah in Rajab 16 AH.

(Tabari pg. 2404)

Journey to Jerusalem

Hazrat Umar (ra)'s journey was very simple. Officers greeted him at *Jabia* and stayed for some time to negotiate a peace treaty with *Bait Al Maqdis*. Then he went to Bait Al Maqdis. First, he (ra) visited the mosque. Then he toured the Christian church.

When it was time for prayer, Christians offered him to pray inside the church. But Umar (ra) refused to pray there for the apprehension that it might set a precedent for the future Muslims to convert churches into mosques forcibly. ***(Futoohul Buldan pg 147)***

On his way back, Hazrat Umar (ra) visited the whole country. He reorganised the administration, and made the necessary arrangements to look after the needs of the citizens and security and returned to Madinah in good spirit.

Miscellaneous battles and victories

Even after the conquest of Jerusalem, various incidents took place. With the diligence of islanders and the support of Hercules, the Christians again tried to capture Homs but failed. Caesarea was the most populous and prosperous city in the districts of Palestine. In 13 AH, Amr ibn Aas (ra) **invaded it.**

Victory could not be achieved despite successive attacks till 18 AH. At the end of 18 AH, Amir Muawiyah (ra)**, with the help of a Jew, captured the fort and started waving the Islamic flag over the city.**

Abdullah bin Mut'im (ra) **attacked the island in 16 AH. The siege of** *Tikrit* **lasted for a month, and it was attacked 24 times in this duration. In the end, it was captured by good tactics. The rest of the territory was conquered by Ayaz bin Ghanim** (ra)**.**

Likewise, Mughirah bin Shuaba (ra) **invaded Khuzestan in 16 AH. He was deposed in 17 AH and was replaced by Hazrat Abu Musa Ashari** (ra)**. He attacked with new ammunitions and defeated *Ahwaz, Manazir, Sus, Ramharz* and marched to *Sustar*, the capital of Khuzestan. It was a powerful and fortified place, but through the guidance of a man, the Muslims entered via basement and subdued it. Its chief, Hormuzan, was arrested and sent to Madinah. He accepted Islam there.**

(*Uqdul Farid Ibn Abduryah, Baabul Makidah fil harb)*

Conquests of Egypt and Hazrat Amr bin Aas (ra)

Hazrat Amr bin Aas (ra) insisted Farooq Azam on invading Egypt. After getting permission, he (ra) attacked Egypt. With an army of four thousand, he (ra) conquered Bilbeis, Umm Daneen, etc., laid siege to the fort of Fustat and wrote to Hazrat Umar (ra) for a supportive army.

Umar (ra) sent ten thousand troops and four officers, viz, Zubair bin Awwam (ra), Ubadah bin Samit (ra), Miqdad bin Umar (ra), Salamah bin Mukhallad (ra). Hazrat Amr bin Aas (ra) appointed Hazrat Zubair as an officer according to his rank. After seven months, the fort was conquered by the extraordinary bravery of Hazrat Zubair (ra), and from there, the armies marched towards Alexandria.

A fierce battle took place at *Kiryoon*. Here too, the Christians were defeated, and the Muslims reached Alexandria. And after a few days of siege, they also conquered it. When Hazrat Umar (ra) heard the news of victory, he (ra) fell down in prostration and thanked Allah.

(Maqrizi pg. 267)

After the conquest of Alexandria, the whole world accepted the mettle of Islam, and many nearby regions embraced Islam.

The incident of martyrdom of Hazrat Umar bin Khattab (ra)

Firoz, a Persian slave of Mughirah bin Shuaba (ra), whose teknonym was Abu Lulu, complained to the caliph of heavy taxes by his master. The complaint was unfounded, so Umar (ra) did not pay attention. Therefore, he became so angry that he planned to kill Umar (ra).

One day, Umar (ra) started to lead the Fajr prayer as usual. As soon as he (ra) said Takbir, people heard him saying, 'The dog has killed or eaten me,' when he (i.e. the murderer) stabbed him.

The murder carried a double-edged knife and stabbed all the persons he passed by on the right and left (till) he stabbed thirteen persons out of whom seven died. When one of the Muslims saw that, he threw a cloak on him. Realizing that he had been captured, Firoz killed himself. Umar (ra) held the hand of Abdur Rahman bin Auf (ra) and let him lead the prayer.

It was such a wound that he (ra) could not recover from it. The people asked him to appoint a successor.

Umar (ra) said, "I do not find anyone more suitable for the job than the following persons or group whom Allah's Messenger ﷺ had been pleased with before he ﷺ died." Then Umar (ra) mentioned Ali (ra), Usman (ra), Zubair (ra), Talha (ra), Saad (ra) and Abdur Rahman bin Auf (ra). He (ra) further said, "Abdullah bin Umar (ra) will be a witness to you, but he (ra) will have no share in the rule.

He (ra) then turned his attention to the rights of the Muhajireen, the Ansar, the Arabs and the Ahlul Dhimmis (protectees). Umar (ra) asked his son Abdullah (ra) to pay off his debt.

Umar (ra) said, "If the property of Umar's family covers the debt, then pay the debt thereof. Otherwise request it from Bani Adi bin Kaab, and if that too is not sufficient, ask for it from Quraish tribe. But do not ask for it from any one else, and pay this debt on my behalf."

(Sahih Bukhari H# 3700)

This great follower of Islam remained in this mortal world for three days after the attack and made all kinds of necessary wills. He (ra) passed away on the first day of Muharram on Saturday, 24 AH and lying soundly beside his beloved master ﷺ forever.

The system of Caliphate of Hazrat Umar (ra)

The system of the Caliphate in Islam was started by Abu Bakr Siddiq (ra), and some great works were accomplished even in his short Caliphate. But well managed and formal rules were started from Umar (ra)'s Caliphate. He (ra) not only included vast empires of

Khosrow and Caesar under the fold of Islam but also established a formal system of government and empire. He (ra) developed it to such an extent that all the necessary branches and sectors of government came into existence during his tenure.

But before we go into the details of the system of government, it is important to know what the composition and structure of this government was.

Hazrat Umar (ra)'s caliphate was pretty much similar to this era's democratic style of government. That means all national issues were decided after getting presented in the *Majlis-e-Shura* (Advisory assembly). Selected and prominent members of the Muhajireen and Ansar would attend its meetings. After discussion and debate, they used to decide all matters by consensus or by majority. Prominent and famous members of the Majlis were;

Hazrat Usman (ra), Hazrat Ali (ra), Hazrat Abdur Rahman bin Auf (ra), Hazrat Maaz bin Jabal (ra), Hazrat Ubai bin Kaab (ra), Hazrat Zaid bin Sabit (ra). ***(Kanzul Ummal 3/134)***

In addition to the Majlis-e-Shura

Apart from it, there was also a *Majlis-e-Aam* (General assembly). All the tribal chiefs except the Muhajireen and Ansar used to participate in it. This Majlis used to be convened when crucial matters arose. Otherwise, the decision of the Majlis-e-Shura would suffice in day to day business. There was also a third assembly which we call *Majlis-e-Khas* (Special assembly). Only Muhajirin Sahaba used to attend it.

(Futoohul Buldan Balazuri pg 276)

The method of convening the Majlis-e-Shura

The general method of convening the Majlis-e-Shura was that an announcer would announce '*As Salatul Jamia*.' When people would gather in the mosque, Hazrat Umar (ra) would offer two rakah of prayers and give a detailed sermon on the issue. Then he (ra) would ask for everyone's opinion. ***(Tarikh Tabari pg 2574)***

The purpose of democratic government

The purpose of a democratic government was to allow everyone to protect their rights and express their views openly. The powers of the ruler should be limited, and everyone should have the right to criticize his actions.

The caliphate of Hazrat Umar (ra) was comprehensive of all these matters. Everyone demanded their rights freely. Regarding the powers of the caliph of the time, Hazrat Umar (ra) himself had on several occasions clarified his status in terms of government.

Here are a few excerpts from a speech: "I have the same right in your property as the caretaker has in an orphan's property. If I am rich, I will take a portion from it, and if I am needy, I will take something to eat. O people! You have many rights over me that you should hold me accountable for. One is to increase your livelihood, second is to keep your borders safe, and the other is not to put you in danger." ***(Kitab al-Kharaj pg 67).***

The above speech was not only a display of fascinating ideas, but Hazrat Umar (ra) was also very strict about it. Plenty of incidents confirm this. Once his

daughter and the Holy Prophet's ﷺ wife, Hafsa (ra), heard the news that the war booty had arrived. She came to Hazrat Umar (ra) and said:

"Amirul Mumineen! I am from the relatives. So could you give me some of this wealth? Umar replied, "Of course you have a right in my property, but it is the property of ordinary Muslims. Sorry, you wanted to mislead your father." She became upset and left. ***(Kanzul Ummal 6/350)***

Caution regarding the state treasury

Once, he (ra) fell ill. The people suggested honey for treatment. There was honey in the treasury, but he (ra) did not take it without permission. He (ra) went to the Prophet's Mosque and asked the people to take some honey if they allow it. ***(Kanzul Ummal 6/353)*** **When Hazrat Umar (ra) was so cautious in petty issues, it is obvious that he (ra) must have been cautious in serious matters.**

Freedom of criticism for the people

Hazrat Umar (ra) had given the people such unrestricted freedom to criticize the rules that even the most ordinary people were not afraid to object to the caliph himself.

On one occasion, a man addressed Hazrat Umar (ra) several times and said, '*Ittaqullah ya Umar*, (O Umar! Fear Allah).' One of the people in the audience tried to stop him. Umar (ra) said, "No, let him say. If these people do not say, then they are useless and if I do not accept, then I am." This freedom was not limited to men only; women also had the same freedom.

(Kitab Al-Kharaj pg 7)

Speech on the amount of Mahr

Once, Hazrat Umar (ra) was giving a speech about the increasing amount of Mahr. A woman interrupted in between and said, '*Ittaqullah ya Umar*, (O Umar! Fear Allah).' Her objection was correct. Hazrat Umar (ra) confessed that even a woman knows more than him. The fact is that this was the common factor of freedom and equality, which made the caliphate of Hazrat Umar (ra) so successful and made the Muslims the epitome of zeal, stability and determination.

Division of provinces and districts

After the establishment of the Farooqi Caliphate, the first task of Hazrat Umar (ra) was to divide the country into provinces and districts for governance. Hazrat Umar (ra) was the first in Islam to do so. He (ra) divided the country into several provinces.

Historians differ about the exact number. Some say that the number of provinces was eight, while others give a higher figure. Mainland Arabia was divided into two provinces, *Makkah* and *Madinah*. Iraq was divided into three provinces, *Basra*, *Kufa* and *Jazira* (upper reaches of the Tigris and the Euphrates). Syria and Egypt were provinces. Palestine was divided into two provinces, *Aylya* and *Ramlah*. Persia was divided into three provinces, *Khurasan*, *Azarbaijan* and *Fars*. Each province was, in turn, divided into districts. The exact number of districts is not known.

There were many senior officials at the provincial level, viz,

(1) Wali, or Governor of province;
(2) Katib, or Chief Secretary;
(3) Katib-ud-Diwan; Secretary, Army;

(4) Sahib-ul-Kharaj; Revenue Collector;
(5) Sahib-ul-Ahdath; Police Officer;
(6) Sahib-ul-Bait-ul-Maal, Treasury Officer
(7) Qazi, the Chief Judge.

Thus, in Kufa, Ammar bin Yasir (ra) was *Wali*, Usman ibn Hanif (ra) was *Sahib-ul-Kharaj*, Abdullah ibn Masood (ra) was *Sahib-ul-Bait-ul-Maal*, Shuraih was *Qazi*, and Abdullah ibn Khuzai (ra) was *Katib-ud-Diwan*.

(Tabari pg 641)

Selection of officials

The Majlis-e-Shura usually elected senior officials. Hazrat Umar (ra) used to name a suitable and righteous person. Since Hazrat Umar (ra) was an expert in identifying talent, the assembly members usually preferred his choice and agreed on the appointment of that person. Thus Nu'man Ibn Muqrin (ra) was selected in the same way for the great campaign of Nahavand.

(Al Istiyab, Tazkirah Nu'man)

Special supervision of the officials

The greatest duty of the caliph of the time was to supervise the authorities and protect the community's morals and habits. Hazrat Umar (ra) used to perform this duty with utmost care. He (ra) used to take a pledge from every Amil (agent) that he would not ride a Turkish horse, wear coarse clothes, not eat sifted flour, never keep a gatekeeper at the door, and always open the door for the needy. ***(Tarikh Tabari pg 2747)***

At the same time, he (ra) would prepare a list of their wealth and keep it safe. When he (ra) would come to know of an extraordinary increase in the financial condition of an

agent, he (ra) would review it and divide it in half and deposit it in the treasury. *(Futoohul Buldan pg 219)*

Once, some Amil suffered from this ailment (i.e., amassing wealth). Khalid bin Sa'q (ra) informed Hazrat Umar (ra) through poetry. He (ra) inspected their property and took half of their property, and deposited it in the treasury. During the Hajj season, it was a common announcement that if anyone has any complaint regarding the Amil, they may contact the caliphate court immediately. *(Tarikh Tabari pg 268)*

Complaints about agents

Once a man complained that an agent had flogged him while being innocent. Hazrat Umar (ra) ordered the petitioner to flog the agent in public. Hazrat Amr bin Aas (ra) pleaded that this command would be heavy on the agent. Hazrat Umar (ra) said that it was not possible for him not to avenge the culprit. Amr ibn Aas (ra) persuaded the petitioner to give up his right by taking two coins in return for every whip. *(Kitabul Kharaj pg 66)*

No leniency in dismissal and enquiry

Hazrat Khalid bin Waleed (ra) was the jewel of the crown of Islam in terms of his bravery and courage and was one of the most respected and influential elders of his time. He (ra) was deposed only because he had rewarded a man. When Hazrat Umar (ra) got the news, he (ra) wrote to Hazrat Abu Ubaidah, the Commander-in-Chief, that if Khalid gave this reward from his own pocket, he was extravagant. If he gave it from the treasury, he was guilty of misappropriation. In both cases, he was liable to be dismissed. *(Ibn Athir 2/418)*

Once Umar (ra) got a complaint about Abu Musa Ashari (ra), the governor of Basra, that he had chosen sixty nobles from among the prisoners of war and left the administration to Ziyad bin Sufyan. And he has a slave girl who is provided with very high-quality food which is not available to ordinary Muslims.

When Hazrat Umar (ra) enquired Abu Musa Ashari (ra), he gave satisfactory answers to two objections. Still, he (ra) could not provide any answer to the third complaint. So the slave girl was taken away from him.

(Tabari 12/271)

Investigations

Hazrat Saad bin Abi Waqqas (ra) had built a palace in Kufa with a porch. Hazrat Umar (ra), believing that it would be helpful for the needy, ordered Muhammad ibn Maslamah (ra) to go and burn the porch. So his order was carried out, and Hazrat Saad bin Abi Waqqas (ra) watched in silence. *(Kanzul Ummal 6/355)*

➤ **Ayaz Bin Ghanam, the Egyptian Amil, was accused of wearing fine clothes and keeping a gatekeeper at his door. Hazrat Umar (ra) commissioned Muhammad bin Maslamah (ra) to investigate. So he went to Egypt and saw that there was indeed a gatekeeper at the door, and Ayaz was wearing fine clothes. He brought him to Madinah wearing the same dress.**

Hazrat Umar (ra) asked him to take off his fine clothes, wear the dress of a shepherd and look after the goats of the State treasury in the State pasture. Ayaz didn't dare to refuse, but he kept saying it is better to die than living in this condition.

Hazrat Umar (ra) said that this is your ancestral profession; why is there shame in it? Ayaz repented wholeheartedly and continued to perform his duties very strictly as long as he lived. ***(Kitabul Kharaj pg 661)***

Supervision of ordinary Muslims

In addition to the supervision of authorities, special arrangements were made for the moral and religious supervision of ordinary Muslims. Just as Hazrat Umar (ra) himself was a model of Islamic morality, he (ra) wanted the whole nation to be adorned with noble character. He (ra) erased all traces of pride from a proud nation like the Arabs.

He (ra) even left no distinction between master and servant. One day Safwan Ibn Umayyah presented a dish to him. Umar (ra) then invited some poor people and slaves belonging to the people around, and ate with them. Then he (ra) said, May Allah, curse those who dislike having their slaves eat with them. ***(Adabul Mufrad H# 201)***

The incident of Hazrat Ubai bin Kaab (ra)

Once Hazrat Ubai bin Kaab (ra), a high-ranking companion, got up from the meeting. The people went along with him to show respect. Coincidentally, Hazrat Umar (ra) came out. Seeing this, he (ra) whipped Ubai Bin Kaab (ra). He was stunned and asked, 'What happened?' Hazrat Umar (ra) replied, 'Do you not know that this is a trial for the leader and a humiliation for the followers?'

Satire through poetry was a common pastime among Arabs. Umar (ra) prohibited it very strictly. Hatia

was a famous satirical poet of that time. Umar (ra) imprisoned him and finally released him on the condition that he would not do it again. ***(Usdul Ghaba Tazkirah Zabarqan)***

Reform of society

He (ra) prevented roguery and wandering. Poets were strictly forbidden to mention women's names in love poems. The punishment for liquor consumption was increased from 40 lashes to 80 lashes.

The idea of simplicity

Hazrat Umar (ra) was very concerned that people should not look down on the essence of simplicity by living a luxurious life. He (ra) used to keep a keen eye, especially on officers adopting the dress and manners of Christians and Parsis. During the journey to Syria, he (ra) saw the Muslim officers wearing expensive cloaks and long capes. He (ra) was so enraged that he threw pebbles at them and said, "You welcome me in this condition!" ***(Tabari pg 243)***

He (ra) imparted moral education to Muslims apart from restraining their moral laxity. He (ra) took special care of equality and self-respect. He (ra) instructed all the Agents not to beat Muslims as it would humiliate them.
(Ibn Saad Type 1, Vol 3 pg 201)

National Administration

When Syria and Iran were conquered, the people were of the opinion that the conquered areas should be handed over to the army. Hazrat Abdur Rahman bin Auf (ra) used to say that those whose swords have conquered the country should get possession of it.

Hazrat Bilal (ra) was so insistent that Hazrat Umar (ra) got distressed and said, 'O Allah, enough for Bilal.' But Umar (ra) himself believed that the land should be left in possession of the government and the people. Hazrat Ali (ra), Hazrat Usman (ra) and Hazrat Talha (ra) were also in harmony with him. The issue came up in the General Assembly. After discussion, a decision was taken on the opinion of Farooq-e-Azam (ra). ***(Kitabul Kharaj pg 14, 15)***

Measurement system

Umar (ra) got the land of Iraq measured, arranged arable land and established the method of Ushr and Kharaj. The method of Ushr was introduced in the time of Rasoolullah ﷺ and Hazrat Abu Bakr Siddiq (ra). Still, the method of Kharaj was not that much disciplined. He (ra) also assessed taxes in Syria and Egypt, but the conditions of law there were different from Iraq. He (ra) levied Ushr on trade. In Islam, this is a unique invention of Hazrat Umar (ra), and it started with the fact that Muslims who went abroad for business had to pay ten per cent tax. When Hazrat Umar (ra) found out, he (ra) also imposed a tax on foreign goods.

Similarly, Zakat on commercial horses was established by order of Umar (ra). Otherwise, horses were an exception. It does not mean that Umar (ra) opposed the Prophet ﷺ. Instead, the fact is that the *words* that Messenger of Allah (SWT) used seem to suggest *riding horses*. So there was no reason to exclude commercial horses.

Census system

Hazrat Umar (ra) conducted a census all over the country. He (ra) established regular courts in the districts and made rules and regulations for the judiciary. He (ra)

set high salaries for judges so that they remain safe from bribery. So the salaries of Hazrat Salman (ra), Hazrat Rabia (ra) and Qazi Shuraih (ra) were five hundred dirhams a month. ***(Fathul Qadir al-Hashiyah Hidayah 2/247)***

And the salary of Hazrat Amir Muawiyah was one thousand dinars. ***(Al Istiyab, Tazkirah Amir Muawiyah)***

Establishment of Darul Ifta (Department of Edict)

He (ra) set up a Darul Ifta for unresolved issues. Hazrat Ali (ra), Hazrat Usman (ra), Hazrat Maaz bin Jabal (ra), Hazrat Abdur Rahman bin Auf (ra), Hazrat Ubai bin Kaab (ra), Hazrat Zaid bin Sabit (ra) and Hazrat Abu Darda (ra) were prominent members of this department.

Police system

In order to maintain law and order in the country, Hazrat Umar (ra) set up a police department. Its officer was called *Sahibul Ahdath* (Police Officer). When Hazrat Abu Huraira (ra) was made the Sahibul Ahdath of Bahrain, he (ra) was specially instructed to maintain law and order and perform accountability service.

It included ensuring that shopkeepers should not cheat, no one should build a house on the highway, animals should not be overburdened, and liquor should not be sold openly. The supervision of any such matters relating to the public interest and establishment of Shariah was well managed. The Sahibul Ahdath performed this service.

System of Jail

Before the Farooqi era, Arabia did not have a prison system. Hazrat Umar (ra) first bought the house of Safwan bin Umayyah (ra) in Makkah for four thousand dirhams and made it a prison. ***(Maqrizi 2/187)***

He (ra) also built jails in other districts. The punishment of deportation is also the invention of Hazrat Umar (ra). Abu Mahjin Saqafi was therefore deported to an island for repeated drinking. ***(Usdul Ghaba)***

Establishment of the State treasury

There was no permanent treasury before the caliphate of Farooqe Azam. Whatever revenues or other amounts were received were distributed immediately. A narration from Ibn Saad shows that Abu Bakr (ra) had reserved a house where all money was kept on receipt. As all money got distributed immediately, the treasury generally remained locked up. At the time of the death of Abu Bakr (ra), there was only one dirham in the public treasury.

Hazrat Umar (ra) felt the need for a permanent treasury in 15 AH and established a massive treasury in Madinah after the approval of the Majlis-e-Shura. Apart from the capital, its branches were founded in all the districts and provinces. Separate officers of this department were appointed everywhere. For example, Khalid bin Haris (ra) in Isfahan and Abdullah bin Masood (ra) in Kufa were treasury officers. After meeting the local expenditure, the provincial treasuries were required to remit the surplus amount to the central treasury at Madina.

The size of the central treasury can be gauged from the fact that the residents' salaries and allowances would reach three crore dirhams. A separate Accounts Department was also set up, and it was required to maintain a record of all that was spent. Until then, the calendar system was not in practice in Arabia, which created confusion as merely mentioning the month was insufficient. So Hazrat Umar (ra) invented the Hijri calendar in 16 AH.

Construction of government buildings

As the sphere of government of Islam expanded, so did the construction work. There was no permanent term for it in the time of Hazrat Umar (ra). However, under the supervision of provincial workers and officials, well organized and extensive construction work continued. Everywhere government buildings were built for the authorities. Roads, bridges and mosques were built for public welfare. Forts, cantonments and barracks were made for immediate needs.

He (ra) built guesthouses for travellers. Treasury buildings were constructed to protect the treasury. Hazrat Umar (ra) was very frugal in the matter of construction. But the treasury's buildings were generally magnificent and robust. Thus, the treasury of Kufa was built by a famous Magian architect named Rozbah and used the mortar of the building of Khusrawan of Persia. ***(Tabari Zikr Abadi Kufa)***

Outposts and inns

Due to the special relationship between Makkah and Madinah, it was necessary to make the travel between these two cities easy and comfortable. Hazrat Umar (ra) paid attention to it in 17 AH and built check posts, inns

and springs on each and every stop from Madinah to Makkah. *(Tabari Zikr Abadi Kufa pg 529)*

Canal management

Canals were dug all over the country for agricultural development. Some canals did not belong to the Department of Agriculture. For example, the Abu Musa canal, which was dug off from the Tigris river, with the idea of providing fresh water to the people of Basra. The canal was nine miles long. *(Futoohul Buldan pg 369)*

In the same way, a canal named Ma'qil was dug. An Arabic proverb about this canal means '*the canal of Ma'qil can be superseded only by Allah's canal*'.

(Futoohul Buldan pg# 366)

Hazrat Saad bin Abi Waqqas (ra), the governor of Kufa, also built a canal known as Saad bin Amr bin Haram. *(Futoohul Buldan pg# 383)*

In this perspective, the biggest and most beneficial was the canal known as the *Nahar Amir al-Mumineen* (The Canal of the Commandar of the Faithful), which connected the Nile to the Red Sea. *(Hasanul Hazira Suyti pg 68)*

Settlement of cities

When the Muslims left the valleys of Arabia and reached the meadows and grassland in Syria and Iran, they liked it so much that they left their homeland and settled there and established colonies in large numbers. The following is a brief list of the cities inhabited during Hazrat Umar's reign (ra).

Establishment of Basra

Utbah bin Ghazwan had settled in this city by order of Hazrat Umar (ra) in 14 AH. Initially, only 800 people settled there, but later its population shot up.

Even when Ziyad bin Abi Sufyan was the governor, the number of people whose names were registered in the military register was eighty thousand, and the number of their descendants was one hundred and twenty thousand. Basra has long been a prominent city for Muslims due to its scholarly qualities.

Establishment of Kufa

Hazrat Saad bin Abi Waqqas (ra) established this city under the direction of the Commander of faithful. Umar (ra) ordered that houses should be constructed in the city to accommodate the population of 40,000. He (ra) had an extraordinary interest in building this city. He (ra) gave instructions about the laying out of roads and streets. The main roads were to be 40 cubits wide.

The subsidiary roads were to be 30 cubits wide. The streets were to be 20 cubits wide, and the side lanes were to be 7 cubits wide. The structure of the mosque was made so huge that 40,000 people could comfortably pray in it.

(Muajmul Buldan vol 7, Kufa)

In front of the mosque was a wide canopy, two hundred cubits long, which was set up on marble pillars. This city had attained such greatness in the time of Hazrat Umar (ra) that he used to call it *Ra'sul Islam* (the Glory of Islam). This city has always excelled academically. Imam Nakhai (rh), Hammad (rh), Imam Abu Hanifa (rh) and Imam Shoabi (rh) etc., were the jewels of this mine.

Establishment of Fustat

Between the Nile and Mount Muqtam was a rugged plain. Hazrat Amr ibn Aas (ra), the conqueror of Egypt, encamped here during the war. Coincidentally, a dove made a nest in his tent. Amr (ra) ordered that the tent should remain standing where it was set.

The army marched away, but the tent remained standing there. After the conquest of Egypt, he (ra) founded a city in the same field by order of Hazrat Umar (ra). Since the tent is called *Fustat* in Arabic, the city was named Fustat.

Fustat developed very quickly and became the capital of Egypt. A fourth-century traveller wrote the city's splendour in these words: "This city is the nullifier of Baghdad, the treasure of the West and the pride of Islam. There are no more scholarly gatherings in any mosque than here in the Islamic world, nor are there ever more ships anchored on the coast."

Establishment of Mosul

It used to be a village. Hazrat Umar (ra) made it a great city. Harsama ibn Arfajah laid the foundation and built a mosque, and since it connected the East and the West, it was named Mosul.

Establishment of Giza

After the conquest of Alexandria, Amr ibn Aas (ra), thinking that the Romans could not attack from the direction of the river, set up a small army along the shore. They liked the sight of the river so much that they did not want to leave it. So Hazrat Umar (ra) built a fort in 21 AH to protect these

people, and from that time, a permanent colony was established here. (Details can be found in Maqrizi)

Military arrangements

When Islam became an empire even more expansive than the Roman Empire and the great empires of Caesar and Khosrow came under its rule, the need for an administrator and military system arose. In 15 AH, Hazrat Umar (ra) paid attention to it and wanted to make the whole country military.

But initially, such training was not possible. Therefore, he (ra) first started with the Quraish and the Ansar and entrusted the service to Mukhramah ibn Naufal (ra), Jubair ibn Mut'im (ra) and Aqeel ibn Abi Talib (ra). They had to prepare a register of the Quraish and the Ansar with the names and genealogies of each person in detail.

So, as per this instruction, the register was prepared. According to the merit, their salaries and allowances for the maintenance of their wives and children were fixed. The salary of the wives of the Muhajireen and the Ansar ranged from 200 to 400 dirhams. The salary of the children of the Ahl al-Badr was fixed at two thousand dirhams per annum. At this point, it is noteworthy that the wages of the slaves were set at par with their masters.

(Kitabul Kharaj pg# 24, Maqrizi 1/92, Balazuri pg# 453)

It may give an idea of equality Farooq Azam (ra) taught. After some days, this system was extended from Quraish and Ansar to all Arab tribes. The census was conducted in the whole country, and the salary of each Arab was determined according to merit. Even the system of stipends for infants was started. ***(Futoohul Buldan pg# 464)***

It is as if every Arab child was considered a soldier of the Islamic army from the day he was born. In addition to salary, each soldier received food and clothing. The method of salary distribution was such that each tribe had an *Areef*, and for every ten soldiers, there was an officer called *Amirul Ashaar*. Salaries were given to *Areef*, and he used to distribute them in the army through *Amirul Ashaar*.

Every *Amirul Ashaar* was required to distribute one lakh dirhams. There were hundreds of *Areef* in Kufa and Basra through whom a sum of one crore was distributed. The salaries of soldiers and officers were also increased from time to time per good service and efficiency. Therefore, Zahra, Asma, and Zabi, etc., had shown extraordinary courage in the battle of Qadisiyah. As a reward, their salaries were increased from two thousand to two and a half thousand.

Military training

Hazrat Umar (ra) was very concerned about the training of the army. He (ra) issued stern orders that no one should be allowed to engage in agriculture or trade in the conquered lands as it was feared to damage their military capabilities. Expeditions were undertaken according to seasons so that the health and well-being of the army would not be harmed. Expeditions in cold countries were undertaken during summer and in hot countries during winter.

There was strict instruction on learning four things; swimming, horse riding, archery and walking barefoot. The soldiers were allowed to return home to visit their families every four months. ***(Futoohul Buldan pg 147)***

From the point of view of toughness, he (ra) ordered that the soldiers should not ride on the saddle,

should not wear soft clothes, should avoid the sun and should not bathe in the bathroom. In spring, the troops were generally sent to lands that had a healthy climate and a good pasturage.

Proper thought was given to climate and sanitation in the layout of cantonments and the construction of barracks. In the case of departure, it was ordered that the army should be stationed on Friday and stay overnight so that the people could rest. Thus, Hazrat Umar (ra) had formulated high standards for military training fourteen hundred years ago, and even today, nothing can be compared to it.

The following places were declared military bases: Madinah, Kufa, Basra, Mosul, Fustat, Damascus, Homs, Jordan, and Palestine. Apart from these places, all the districts had military barracks and cantonments where a small army was always stationed.

Military officials

The following officers were a must in the army: the treasurer, the accountant, the translator, the physician, the surgeon, and the spy. The spy used to follow the enemy's movements. The Dhimmis (protectees) usually performed this service. So, during the siege of Caesarea, a Jew named Yusuf served as a spy. ***(Futoohul Buldan pg# 148)***

Similarly, in Iraq, some loyal Magians performed this service willingly. The history of Tabari states that "there were spies of Hazrat Umar (ra) in every army." In addition to swords and spears, *Manjniqs* (catapults) were used extensively in siege operations. Under Umar (ra), another machine employed in siege operations was *Dabbabah*. It was a wooden tower that moved on wheels

and consisted of several storeys. Therefore, catapults were used in the siege of Damascus. *(Tabari pg# 2152)*

Military departments

The army was divided into the following divisions: *Maqaddamah* or the vanguard, *Qalb* or the centre, *Maimanah* or the right-wing, *Maisarah* or the left-wing, *Saqah* or the rear; *Talaiah* or patrols to keep watch, Traditional Rear Guard, Horseman, Rider, Infantry, and Archery.

Horse rearing system

The rearing of horses was also very well maintained. In each centre, 4,000 horses were equipped at all times. In the spring season, all the horses were sent to lush places. He (ra) himself prepared a pasture near Madinah and appointed one of his slaves to protect and supervise it. *Jaish fi Sabillah* (army in Allah's path) was marked on the thighs of horses.

Principles of martial tactics

The sword of the Arabs never required the favour of others in conquests. But making rival nations fight against their own nations is an excellent principle of martial tactics. Hazrat Umar (ra) used it very well. On several occasions, Greek, Roman and non Arab warriors joined the Islamic army.

They fought against their own countries with the utmost loyalty along with Muslims. During the battle of Qadisiyah, four thousand Iranian troops entered the circle of Islam on the battlefield. Saad bin Abi Waqqas (ra) enlisted them in the Islamic army and fixed their salaries. In the battle of Yarmouk, a famous soldier of the Roman

army, *Ain Jaloot*, became a Muslim during the war and was martyred as a Muslim.

Religious services of Hazrat Umar (ra)

The most remarkable work in the field of religious services is the propagation of Islam. Umar (ra) was very interested in it. But not by the force of the sword, by the power of morality. He (ra) invited his slave to Islam, but he refused the guidance despite the persuasion. So Umar (ra) said there is no compulsion in religion.

(Kanzul Ummal 5/49)

The authorities were instructed to present the virtues of Islam to the people before the war and invite them to Islam. In addition, he (ra) made all Muslims the embodiment of Islamic morality through his training and guidance.

Wherever they passed, people automatically fell in love with Islam seeing their moral superiority. When the Roman ambassador came to the Islamic camp, seeing the simplicity and sincerity of the army commander, his heart was automatically drawn towards Islam, and he became a Muslim. One of the rich of Egypt became a fan of Islam after hearing about the manners and etiquette of Muslims and became a Muslim with a group of 2,000.

(Maqrizi pg# 246)

The Arab tribes settled in Iraq and Syria could have been relatively easily reverted to Islam. Hazrat Umar (ra) had a particular concern about preaching among these people. As a result, most of the tribes accepted Islam with little effort. The wonder of the Muslim conquests also convinced many people of the authenticity of Islam. Thus,

after the Battle of Qadisiyah, Welam's 4,000 army men gladly embraced Islam. *(Futoohul Buldan pg# 209)*

Similarly, after the conquest of Jalula, many rulers became Muslims willingly, some of whom are Jamil ibn Basheeri, Bastam ibn Narsi, Rufail, Ferozan. Thus the city of Fustat had a large neighbourhood of neo-Muslims. In this way, Islam spread rapidly during the reign of Hazrat Umar (ra).

The system of Muslim education

After the propagation of Islam, the most significant task was the religious teachings and education of the Muslims and promoting Islamic ethics. The series of efforts of Hazrat Umar (ra) in this regard starts from the caliphate of Hazrat Abu Bakr (ra).

The Qur'an, which is the basis of Islam, was compiled in book form at the insistence of Hazrat Umar (ra) during the caliphate of Abu Bakr (ra). He (ra) then promoted the practice of teaching and learning in his era. He (ra) set the salaries of teachers and Huffaz (memorisers of the Qur'an) and muezzins.

Services to Ahadith

According to the principle of Islam, the status of hadith comes after the Qur'an. The details of the services rendered by Hazrat Umar (ra) in this regard are as follows.

He (ra) got the ahadith of the Prophet ﷺ written and sent to the authorities to be published for the masses. So he (ra) sent Abdullah bin Masood (ra) to Kufa with a group, Abdullah bin Mughffal (ra), Imran bin Hussain

(ra) and Muqil bin Yasar (ra) to Basra, and Ubadah bin Samit (ra) and Abu Darda (ra) to Syria. *(Izalatul Khulafa 2/6)*

Caution regarding Ahadith

Although according to the Muhadditheen (Hadith experts), all the Companions are just, Hazrat Umar (ra) was aware that there is no exception to the things related to human characteristics. Therefore, he (ra) was cautious in accepting the tradition. Once, he (ra) was engaged in some activity.

Abu Musa Ashari (ra) came and greeted him three times and went back when he did not get any response. When Umar (ra) finished his job, he called Abu Musa (ra) and asked him why he went back. He (ra) replied, "The Messenger of Allah (SWT), said, 'Ask permission three times. If you do not get it, go back.' Hazrat Umar (ra) said, "I will punish you if you cannot prove it." Hazrat Abu Musa (ra) presented Hazrat Abu Saeed (ra) as a testimony.

(Bukhari H# 6245)

➤ Similarly, regarding *Saqat*, i.e. abortion of a woman, Mughirah (ra) narrated a hadith. Hazrat Umar (ra) asked for a witness So, Muhammad ibn Maslamah (ra) confirmed it, only then Umar (ra) accepted it. *(Abu Dawood H# 4570)*

➤ A hadith was presented in a case regarding Hazrat Abbas (ra), and Hazrat Umar (ra) asked for supporting evidence. When the people confirmed, he (ra) said, "I did not doubt you, but I wanted to get satisfied."

(Tazkiratul Huffaz V 1, tazkirah Umar)

➤ Hazrat Umar (ra) used to forbid people strictly from narrating too much. So when he (ra) sent Qarza bin Kaab to Iraq, he (ra) went along with him to a distance and advised that he was going to a country where the voice of

the Qur'an was echoing. He (ra) asked him not to divert their attention from the Qur'an to the ahadith.

➤ Hazrat Abu Huraira (ra) was a great memoriser of hadith. So he (ra) used to narrate ahadith frequently. Once, people asked him, 'Did you narrate like this in the time of Hazrat Umar (ra)?' He (ra) said that if he had done so in those days, he would have been flogged.

Jurisprudential services in the era of Umar (ra)

The status of jurisprudence comes after hadith. Hazrat Umar (ra) himself used to explain jurisprudential issues in his sermons and speeches. He (ra) also used to send jurisprudential matters to the authorities of distant lands. Umar (ra) used to resolve various problems by presenting them in the assembly of the Companions. For the appointment of Amil and officers in the districts, he (ra) used to focus on scholars and jurists.

He (ra) had appointed jurists in all countries to teach religious matters. According to Ibn Jauzi (rh), Hazrat Umar (ra) had fixed the high salaries for the jurists. Before this, it was not customary to pay wages to jurists and teachers. Therefore, a systematic and well-organised series of religious teachings was established in his era. Its details are beyond the scope of this summary.

Construction of mosques and management of imams

Hazrat Umar (ra) also paid great attention to practical aspects of Islam. He (ra) built numerous mosques all over the empire and appointed Imams and Muezzins. The building of the Haram (*Khana Kabah*) was insufficient. It was expanded in 17 AH. Formerly, the cover of the Kabah was made of ordinary cloth. Umar (ra)

had the cover made of a superior and finer cloth manufactured in Egypt.

The Prophet's Mosque was also expanded. Earlier, the length was 100 yards. He (ra) increased it to 140 yards. The width also increased by 20 yards. He (ra) built a corner terrace next to the mosque, which was used for communication or reciting poetry. Hitherto, the mosques were not lit. Umar (ra) provided lights and floorings for the mosques for the first time. The comfort of the pilgrims was also taken care of. He (ra) used to go for Hajj every year and keep himself updated about all happenings.

(Usdul Ghaba, Tazkirah Umar)

Miscellaneous arrangements

There was a famine in Arabia in 18 AH. The steps that Hazrat Umar (ra) took in alleviating this problem will always be remembered. He (ra) spent all the cash of the treasury. Foodgrains were procured from all the provinces and distributed to the famine-stricken with due management. ***(Yaqoobi 2/177)***

Arrangement for orphans

Umar (ra) made complete arrangements for the breastfeeding and the upbringing of orphans.

For the poor and the needy

He (ra) fixed food for the poor and the needy and announced on the pulpit: 'I have prescribed two *Mudd* (handfuls) of wheat and two instalments of vinegar per month for every Muslim.'

Note - But it should not be understood that Hazrat Umar (ra) was unaware that providing free food would make people lazy. In fact, he (ra) set it only for those who were either eligible for military service or unable to earn due to weakness.

In order to get acquainted with the situation, *Parcha Nawees* and *Waqya Nigars* were appointed in every part of the country who used to report even minor incidents. Historian Tabari writes: "nothing was hidden from Umar (ra). He (ra) was informed about all those who left Iraq and those who were rewarded in Syria."

Information and News management

The system of gathering information was highly effective. It can be gauged from the incident of Numan ibn Adi, the governor of Maysan. Who indulged in a luxurious lifestyle. Once, he wrote a letter to his wife in which he included a poem which means, probably the Commander of the faithful would not like, that we live a lavish life in the palace. This department came to know about the secrets of the couple. Hazrat Umar (ra) deposed Numan and wrote: 'Yes, I disliked your activity.'

(Al- Istiyab Tazkirah Numan bin Adi)

Justice of Farooqi era

The most prominent feature of the Farooqi Caliphate is justice. In his era, justice was never delayed or denied. Kings and beggars, dignified and undignified and beloved and unknown, all were equally created. Once, Abdullah ibn Amr ibn Aas (ra) beat a man for no reason. Umar (ra) punished him with the same flog.

Amr bin Aas (ra) was also present there. Both, father and son watched the whole incident silently and could say nothing. ***(Kanzul Ummal 6/355)***

Jabala bin Aiham, an elite from Syria, slapped a man while circumambulating the Kabah. That person also responded in the same way. When Jabala complained to Hazrat Umar (ra), he replied, 'As you sow, so shall you reap.' Jabala was astonished by this answer and apostatized and fled to Constantinople.

Salaries

When Umar (ra) fixed people's stipends, he (ra) set the stipend of Usama bin Zaid (ra), the son of the beloved slave of the Prophet ﷺ, Zaid (ra), higher than that of his son Abdullah (ra). Abdullah (ra) objected to it, saying that by Allah! Usama (ra) is not superior to me in anything. Hazrat Umar (ra) said, "Yes. I have given Usama more than you because he was dearer to the Holy Prophet ﷺ than you, and his father was dearer to the Holy Prophet ﷺ than your father." ***(Mustardrak Hakim, Manaqib Abdullah Ibn Umar)***

Justice with non-Muslims too

The scope of Farooqi justice was not limited to Muslims. On the contrary, his court of justice was the same for all Muslims, Jews and Christians. A man from the Bakar bin Waail tribe killed a Christian in Heerah. Hazrat Umar (ra) wrote that the killer should be handed over to the heirs of the slain. So the man was handed over to the heir, named Hunain, and he killed him in revenge for his loved one.

Hazrat Umar (ra) saw a weak non-Muslim begging. He (ra) asked, "You are begging?" He said, "Jizyah has been imposed on me, even though I am penniless." Umar (ra) took him to his home. After giving him some cash, he (ra) wrote to the in-charge of the treasury that a stipend must be fixed for such poor. By Allah! It is unfair that we enjoy their services in youth but don't take care of them in old age. ***(Kitabul Kharaj pg# 72)***

➤ **The Christians of Arboos were exiled because of their successive rebellions. But in such a way that they were given double value of their property.** ***(Futoohul Buldan pg# 163)***

➤ **The Christians of Najran were also deported, and they were treated well.**

Knowledge of reading and writing

Before Islam, there was no tradition of reading and writing in Arabia. So when the Prophet ﷺ was sent, there were only seventeen people in the Quraish tribe who knew how to write. Umar (ra) learned to read and write during those days. ***(Balazuri pg# 477)***

Letters and sermons of Umar (ra)

Umar (ra)'s judgments, letters, and sermons are well preserved in books. We can get a glimpse of his power of writing and eloquence. A few sentences of his inaugural speech after assuming the office of Khilafah are as follows: 'O Allah, if I am hard, soften me, if I am weak, give me strength. Yes, the Arabs are like rebellious camels who have been handed over to me; but I will mend their ways.'

His power of writing can be gauged from a letter written to Abu Musa Ashari (ra). Here are the excerpts:

"The strongness of action is not to let today's work slip for tomorrow. If you do so, you will pile up a lot of work. Then you will be worried about what task to do and what to leave. Thus you will be unable to do anything.

His Poetry

He (ra) had a special taste for poetry and used to have a critical eye on the wordings of the Arab poets. Among the famous poets, he (ra) liked Zuhair's words the most. Sometimes he (ra) himself used to recite poems. (Abul Ali Al Hasan Ibn Rafiq has mentioned his poems in Al Umdah). But he didn't have much inclination towards recitation.

His eloquence and rhetoric were such that many of his sayings became proverbs which are still the core of Arabic literature today. He (ra) was also an expert in genealogy. This knowledge was running in his family for many generations. His father Khattab, was a famous genealogist. Jaahaz writes that when Umar (ra) used to say something about genealogy, he (ra) used to refer to his father. ***(Kitabul Bayan wa tasbeen 1/117)***

Knowledge of Hebrew

It appears that when he (ra) reached Madinah, he (ra) also learned Hebrew. According to Sunan Darmi, once Hazrat Umar (ra) brought a copy of the Torah to the Prophet ﷺ and started reading, and the face of the Prophet kept changing. ***(Sunan Darmi H# 449)***

This suggests that he (ra) became so familiar with the Hebrew language that he (ra) could read the Torah himself.

The Qur'an in support of Hazrat Umar (ra)

Hazrat Umar (ra) was an intelligent and opinionated person by instinct. What more evidence can there be that many of his opinions have become religious rulings? The method of azan was in accordance with his opinion. The view he (ra) gave about the captives of Badr was supported by divine revelation.

The prohibition of liquor, the veil of the wives of the Prophet ﷺ and making Maqam-e-Ibrahim as Musalla (place for offering namaaz) were the opinions of Umar (ra) to the Prophet ﷺ before the divine revelation. ***(Tarikh e Khulafa pg 12)***

Due to the special closeness to the Apostle of Allah (SWT), he (ra) got more opportunities to get acquainted with the Shari'ah rulings and beliefs. His nature was sensitive, so he (ra) established a broad scope for ijtihad (reasoning) and inference for future generations. He (ra) used to ponderous Shari'ah issues even in the time of the Messenger ﷺ, and when a matter would go against reason, he (ra) would ask the Prophet ﷺ. The *Qasr* (shortening of prayer) was ordered during travel. Hazrat Umar (ra) asked that Qasr was ordained for a journey when we fear that infidels may afflict us. But now the journey is safe. Is this command still valid? The Prophet ﷺ said: It is an act of charity which Allah has done to you, so accept his charity. ***(Sahih Muslim H# 1573)***

He (ra) never hesitated to ask about religious issues. The matter of *Kalalah* (related to inheritance) was very complicated and varied. He (ra) asked the Messenger of Allah (SWT) the same question repeatedly until he (ra)

was satisfied with it. Finally, the Prophet ﷺ said: The last verse of Surah Nisa should suffice you.

(Sahih Muslim H# 1258)

Recitation of the Holy Qur'an

Hazrat Umar (ra) used to recite the Holy Quran with great care. He (ra) would look at every verse with reasoning. One day in a gathering of the Companions, he (ra) asked the meaning of this verse اَيَوَدُّ اَحَدُ كُمْ اَنْ تَكُوْنَ لَهٗ جَنَّةٌ. **The people said, "Allah knows best." Abdullah ibn Abbas (ra) said, "There is an example of the doer."**

Since the answer was incomplete, Hazrat Umar (ra) was not satisfied with it. But Abdullah ibn Abbas (ra) could not say more than that. Hazrat Umar (ra) said:

This is an example of a man who Allah gave wealth and blessings to worship Allah. But he disobeyed, so his good deeds were also ruined. ***(Sahih Bukhari 2/651)***

Expertise in Logical Reasoning

He (ra) was an expert in inference and logical reasoning. After the conquest of Iraq, there was a debate that the lands belonged to the conquered Mujahideen, and the citizens were their slaves. Hazrat Umar (RA) believed that it was not the property of one person or a specific group of people. Instead, it is dedicated to the people. In his argument, he (ra) presented this verse,

مَآ اَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ مِنْ اَهْلِ الْقُرٰى

At last, everyone agreed. The number of authentic narrations of Hazrat Umar (ra) is not more than seventy. Still, it should not be understood that he (ra) was only

familiar with so many ahadith. In fact, all the rulings he (ra) issued during his caliphate were derived from ahadith. It is a different issue that the name of the Prophet ﷺ was not mentioned there.

The reason for not mentioning the name was that he (ra) was cautious in attributing any statement to the Prophet ﷺ. Only when he (ra) was sure that this is how the Prophet ﷺ spoke, he (ra) used to state that '*the Prophet ﷺ said so*'. That was the reason why he (ra) himself narrated very few ahadith and prevented others from relating too many. ***(Tazkiratul Huffaz, Tazkirah Umar)***

Caution in narrating tradition

Umar (ra) instructed the Companions to narrate less from the Messenger of Allah (SWT) for fear that they might make a mistake in conveying from him. The most significant duty of a muhaddith is to research, critique and evaluate the traditions. Although Hazrat Abu Bakr Siddiq (ra) also considered evidence and testimony in accepting the narration in his time.

But Hazrat Umar (ra) was very extreme in it and would not take it until he (ra) was confident from the perspective of narration and reasoning. Examples of this have been mentioned in detail in religious services, so there is no need to repeat it here.

The system of jurisprudence is, in fact, a creation of Umar (ra). There are so many jurisprudential issues narrated by him that a huge book can be prepared if collected. He (ra) also established a broad scope for ijtihad (reasoning) and inference for various matters. The consensus of the Companions to resolve multiple issues has not been as frequent as it was during the reign of Umar (ra).

Hazrat Umar (ra)'s fear of Allah

The real source of moral maturity and steadfastness is the Divine Fear and unwavering certainty of Allah Almighty. The heart devoid of humility and fear of Allah is no more than a piece of flesh. Hazrat Umar (ra) used to offer prayers all night long with humility and submission. He (ra) used to wake up his family near dawn and recite the following verse:

وَأْمُرْ أَهْلَكَ بِالصَّلٰوةِ وَاصْطَبِرْ عَلَيْهَا ؕ

He (ra) used to recite such surahs in prayers that describe the Day of Judgment or Allah's greatness. He (ra) would be so affected by them that he (ra) would cry until getting hiccups. Abdullah ibn Shaddad (ra) narrates that I used to stand in the back row. But Hazrat Umar (ra) would weep so loudly after reciting the verse, إِنَّمَآ أَشْكُوا بَثِّي وَحُزْنِيٓ **that we could hear him crying.**

Hazrat Hasan (ra) narrates that once Hazrat Umar (ra) was praying. He (ra) reached this verse, إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ۝ مَّا لَهُۥ مِن دَافِعٍ ۝, **meaning,** ***the punishment of your Lord is sure to come. None can avert it*****. He (ra) got so moved that his eyes were swollen due to crying. In the same way, once he (ra) reached this verse:** وَإِذَآ أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِينَ دَعَوْا هُنَالِكَ ثُبُورًا **meaning,** ***And when they are thrown into a narrow space therein, chained together, they will cry out for death*****. He (ra) got moved with humility so much that if a person unfamiliar with his condition saw him, he would think Umar (ra) would die in this state.**

One day, he (ra) started Surah Yusuf in the Fajr prayer, and he (ra) came to this verse, وَابْيَضَّتْ عَيْنٰهُ مِنَ الْحُزْنِ فَهُوَ كَظِيْمٌ. It was a sign of tenderness of heart and learning lesson that he (ra) began to weep profusely until he (ra) was forced to finish recitation and perform rukoo'(bow down).

Fear of the Hereafter

He (ra) was scared of the reckoning on the Day of Judgment and would always think about it. He (ra) once said to a Sahabi (companion), "We embraced Islam with the Messenger of Allah (SWT), emigrated, did jihad and performed good deeds. Do you like that we should be saved from hellfire and our punishment and reward are balanced out? He (ra) replied: No, by Allah! We fasted even after the Prophet ﷺ, prayed, did many good deeds, and many people accepted Islam through us.

We have immense expectations from these deeds. Umar (ra) said: I swear by the One in Whose hand is my soul, I deem it ok to be saved from the punishment and good and bad deeds are equalised. ***(Bukhari)***

Once, he (ra) picked up a straw lying on the road and said, "I wish I were dust and trash!" "I wish I were not born!" "I wish my mother didn't give me birth!"

(Kanzul Ummal 6/245)

So, the heart of Hazrat Umar (ra) would tremble with Allah's fear at every moment. He (ra) used to say that if there is an announcement from heaven that all the people of the world except one man are in Paradise, even then the fear of reckoning will not vanish. I would think that probably I am that unfortunate person.

Love for the Messenger of Allah (SWT) and following the Sunnah

To be adorned with good manners and morals, every Muslim has to cultivate the pure love of the Holy Prophet ﷺ in his heart and the true spirit of following the Sunnah. A heart devoid of the love of the Prophet ﷺ and a step that deviates from the straight path of goodness can never enjoy the blessings of happiness of both worlds. Once Umar (ra) said, "O Messenger of Allah (SWT), you are more beloved to me than everything but me." The Prophet ﷺ said, "No, by the one in whose hand is my soul, until I am more beloved to you than yourself." Umar (ra) said, "Indeed, I swear by Allah that you are more beloved to me now than myself." The Prophet ﷺ said, "Now you are right, O Umar." ***(Sahih Bukhari H# 6632)***

He (ra) was a genuine follower of the Apostle of Allah (SWT). He (ra) did not hesitate to sacrifice his life, wealth, children and relatives in this way. He (ra) killed Aasi bin Hisham, who was his uncle in the battle of Badr. Similarly, once the Prophet ﷺ became upset with his wives and separated from them for some time.

When Umar (ra) heard about it, he (ra) wanted to meet the Prophet ﷺ. But Rasoolullah ﷺ did not grant permission even after repeated requests, Umar (ra) said, "By Allah, I have not come to intercede for Hafsa. If the Messenger of Allah (SWT) orders me, I will kill her."

(Fathul Bari 9/251)

Umar (ra)'s love for the Prophet ﷺ can be assessed from the fact that when the Prophet ﷺ died, he (ra) could not believe it. He (ra) announced in the Masjid-

e-Nabawi that he (ra) would behead the one who says that my beloved is no more. After the demise of the Prophet ﷺ, whenever he (ra) remembered the Blessed Prophet ﷺ, he (ra) would cry and become impatient.

Once, during his visit to Syria, Hazrat Bilal (ra) gave azan in Al-Aqsa Mosque. Umar (ra) wept until getting hiccups, recalling the days when the Holy Prophet ﷺ used to be among them. *(Futoohul Sham Azdi, Fath Baitul Maqdis)*

Naturally, the beloved of the beloved is also dear. Therefore, the people whom the Prophet ﷺ loved in his life, Umar (ra), took special care of them during his caliphate. Thus, when he (ra) fixed the allowances of the Companions, he (ra) fixed more for Usama bin Zaid (ra), the son of the beloved slave of the Holy Prophet ﷺ, Zaid bin Harisa (ra), than that of his son Abdullah (ra).

When Abdullah (ra) asked the reason, Umar (ra) said that the Prophet ﷺ loved Usama (ra) more than you.

(Mustadarak Hakim Vol 3, Manaqib Abdullah Ibn Umar)

Similarly, when the booty came after the conquest of Madain, Hazrat Umar (ra) gave Hasan (ra) and Husain (ra) thousand dirhams and only five hundred to his son Abdullah (ra). Abdullah (ra) said that when these two were kids, I participated in the battles with the Prophet ﷺ. Umar (ra) said, yes, but the status of their elders is not that of yours.

He (ra) used to pay special attention to the status, respect and comfort of the pious wives of Rasoolullah ﷺ. So their allowance was set highest at twelve thousand.

(Kitbul Kharaj pg 24)

Hajj journey

When he (ra) became Amirul Hajj in 23 AH, he (ra) took with him Prophet's ﷺ wives with great politeness and respect. Hazrat Usman (ra) and Hazrat Abdur Rahman bin Auf (ra) accompanied them with rides. They used to walk back and forth and did not allow anyone to come near the rides. The pious wives (ra) used to stay adjacent to Hazrat Umar (ra)'s tent at every stop, and Hazrat Abdur Rahman bin Auf (ra) did not let anyone come near the place of stay.

(Ibn Saad, Tazkirah Abdur Rahman bin Auf)

The code of conduct of his life

The golden page of Umar (ra)'s conduct was being the follower of Sunnah. He (ra) kept in mind the best example of Rasoolullah ﷺ in everything like eating, drinking, dressing, appearance, sitting and moving, etc. The Prophet ﷺ always lived in poverty. Therefore, Hazrat Umar (ra) did not leave the life of poverty even after ruling the Roman and Iranian empires.

Hazrat Hafsa (ra) once said that now that Allah has given you a good life, you should not abstain from soft clothes and fine food. Umar (ra) said, "My dear, have you forgotten the hardships and difficulties of the ﷺ? I swear by Allah, I will follow the footsteps of my master so that I may have peace and prosperity in the Hereafter. After that, he (ra) kept describing the difficulties of the Prophet ﷺ for some time until Hafsa (ra) began to weep impatiently. *(Kanzul Ummal 6/236)*

Once, he (ra) had a meal with Yazid bin Abu Sufyan (ra). After a simple food, when good food was

brought to the table, Umar (ra) withdrew his hand. He (ra) said, "By the One in whose hand is the soul of Umar, if you deviate from the way of the Messenger of Allah (SWT), Allah will deviate you from the straight path."

(Kanzul Ummal 6/345)

In Islam, it is obligatory to respect the symbols of Allah. That is why the Prophet ﷺ kissed the *Hajr-e-Aswad* (Black Stone). When Hazrat Umar (ra) had the opportunity to do so during his caliphate, he (ra) did the same. However, he (ra) thought that Muslims might get confused and believe that this stone has some divinity.

He (ra) stood up and said: "No doubt, I know that you are a stone and can neither benefit nor harm anyone. Had I not seen Allah's Messenger ﷺ kissing you, I would not have kissed you." ***(Sahih Bukhari H# 1597)***

Likewise, the ruling of *Ramal* in Tawaf was based on the intention to create awe among the polytheists of Arabs. Therefore, when Allah destroyed them, Hazrat Umar (ra) thought there was no reason for us to do now. But then he (ra) said, '(Nevertheless), the Prophet ﷺ did that, and we do not want to leave it. ***(Sahih Bukhari H# 1605)***

Hazrat Umar (ra) always tried to do the same thing the same way as he (ra) saw the Messenger of Allah (SWT) doing. Once, the Apostle of Allah (SWT) offered two rakah prayers at *Zul Hulaifa*. So, Umar (ra) used to offer two rakah prayers at this place whenever he (ra) passed by. A man asked, "What is this prayer?" He (ra) said, "I saw the Messenger of Allah (SWT) praying here." This effort was not limited to his own self. He (ra) wanted the heart of every person to be filled with the spirit of following the Sunnah.

Exhortation during the sermon

Once while giving a Friday sermon, a Companion entered the mosque. Umar (ra) said to him, "What is the time now?" He replied, "I was busy and could not go back to my house till I heard the Azan. I did not perform more than the ablution." Thereupon Umar (ra) said to him, "Did you perform only the ablution although you know that Allah's Messenger ﷺ used to order us to take a bath (on Fridays)?" ***(Sahih Bukhari H# 878)***

Umar's (ra) asceticism and contentment

Greed is the basis of all immorality. Hazrat Umar (ra) had a natural hatred for it. Even his contemporaries acknowledged that he (ra) was at the forefront of asceticism. Hazrat Talha (ra) said: In terms of the orthodoxy of Islam and Hijrah (migration), many people are superior to Umar ibn Khattab (ra). But he (ra) is at the forefront of asceticism.

Whenever the Prophet ﷺ wanted to give something to Umar (ra), he would say that there are more needy people than him who deserve it more. The Messenger of Allah (SWT) would reply, Accept it, then you have the right to give in charity or keep it. When you are given something without asking for it, you should use it for your own purpose and as sadaqah. ***(Sahih Muslim H# 2405)***

The condition of the clothes

Umar (ra)'s body never touched a soft cloth. He (ra) wore Kurta (shirt) with twelve patches, a torn turban on his head and cracked shoes on his feet. In the same outfit, he (ra) met the ambassadors of Caesar and Khosrow and welcomed the delegations. Once Hazrat

Ayesha (ra) and Hazrat Hafsa (ra) said, O commander of faithful! Now Allah has provided us abundantly. Kings' ambassadors and Arab delegations keep coming to meet you. Now you should think about your way of life.

Hazrat Umar (ra) said, "Alas! You both are the mothers of the believers and encouraging people to seek the world. Ayesha! Have you forgotten the condition of the Messenger of Allah (SWT) that there was only one cloth in your house which you used to spread during the day and cover at night? Hafsa! Don't you remember that once you folded the bedsheet twice? Due to its softness, the Messenger of Allah (SWT) slept through the night. When Bilal gave the call to prayer; then he ﷺ woke up.

Then Prophet ﷺ said: Hafsa, what have you done? What do I have to do with worldly comforts? And because of the softness of the floor, you made me become oblivious.Once he (ra) gave a gauze Kurta to a person for washing and patching. He returned it with an extra Kurta made of soft fabric. Umar (ra) returned it and took his old Kurta, and said that it absorbs sweat well. *(Ibid pg 346)*

He (ra) usually made cloth in summer, and if torn, patches were applied. When Hafsa (ra) spoke about it, he (ra) said he could not waste Muslims wealth more. *(Ibid pg 332)*

Once, he (ra) stayed at home for a more extended period of time. When he (ra) came out, people were waiting. It turned out that he (ra) had no other clothes to wear, so the same clothes were washed and dried. When they became dry, only then did he (ra) put it on and go out.

Simplicity in food

His diet was usually very plain and simple. Bread and olive oil were generally on his table. The bread was made of wheat, but the flour was not sifted. When guests

or travellers would come, they faced trouble eating because they were not accustomed to such a simple and mediocre diet. Hafs ibn Abul Aas would often be present at mealtime, but he would never have it.

Once, Hazrat Umar (ra) asked the reason. He replied that the food on your table was so simple and modest that we could not give it preference to our delicious and exquisite food. Umar (ra) said, "Do you think that I cannot eat expensive and delicious food? I swear by the One in Whose hand is my soul, if I had not feared the Day of Judgment, I would have been as fond of worldly luxuries as you. *(Ibid pg 346)*

Instruction to the authorities to be simple

Hazrat Umar (ra) wanted to see everyone in the same state of asceticism and simplicity as his own. He (ra) used to instruct his Amils and commanders occassionaly not to adopt the Roman and non-Arab style of living. During the journey in Syria, he (ra) saw the Muslim officers wearing expensive cloaks and long capes.

He (ra) became so angry that he dismounted from his horse, threw pebbles at them and said, "How soon you have acquired foreign habits!" Likewise, once he (ra) appointed a man as the agent of Yemen. He came to visit Umar (ra) in such a manner that his clothes were beautifully embellished, and hair was well oiled. Seeing it, Hazrat Umar (ra) became very angry and made him take off his clothes and put on a thick cloth.

Ahnaf bin Qais set out on an expedition to Iraq with a group. He returned from there victorious. When Umar (ra) saw their glittering garment, he (ra) turned his face away. After seeing Amirul Mumineen's displeasure, they got up

from there, dressed in plain Arabic clothes, and returned to meet him. When Hazrat Umar (ra) saw this, he became delighted and hugged everyone individually.

His Self contentment

His self contentmentwas such that he (ra) did not take a single penny from the wealth of the Muslims during initial few years of his caliphate. However, his situation was very bad due to poverty. The Companions, seeing his difficulty and hardship, fixed the salary at a level that was sufficient only for mediocre food and clothing. But he (ra) accepted on the condition that he would take it as long as he needed and when his financial situation improves, he would not take anything. He (ra) used to say that my right in the property of the Muslims is as much as that of the guardian in the property of the orphan. *(Kanzul Ummal 6/330)*

His Personal expenses

He (ra) used to say that he could not spend on his personal expenses more than what he used to spend before the Khilafah. Once Rabi bin Ziyad Harisi (ra) said, Amirul Mumineen! You deserve the most luxurious life in the world, depending on the status Allah has given you. Hazrat Umar (ra) got very upset and said, "I am the trustee of the nation. When has it become permissible to betray the trust?" *(Kanzul Ummal 6/346)*

Once, Utbah ibn Farqad (ra) was sharing his meal and was feeling very difficult to swallow pieces of boiled meat and dry bread. Umar (ra) said, "If you cannot eat, do not eat." Utbah (ra) could not control and said: Amirul Mumineen! If you spend a little more on your food, it will not reduce the wealth of the Muslims. Hazrat Umar (ra)

said, "Alas! You encourage me to indulge in worldly luxuries." *(Kanzul Ummal 6/348)*

For his extended family, he (ra) used to take only two dirhams a day from the treasury and lived with difficulty. Once he (ra) spent eighty dirhams in Hajj, he regretted it and considered it extravagant. *(Usdul Ghaba 4/72)*

Patched clothes

His clothes would tear and he (ra) would get them patched with the notion that there would be no burden on the treasury. Hazrat Hasan (ra) narrates that once Hazrat Umar (ra) was giving a sermon on Friday. When I counted, there were twelve patches on his apron. *(Kanzul Ummal 6/347)*

Anas ibn Malik (ra) narrates that during his Khilafah, I saw that his Kurta had patches in layers. In fact, the kind of example Umar (ra) exhibited in asceticism and contentment, the world history cannot produce such a model.

The responsibility of the Khilafah had made Hazrat Umar (ra) very careful. Because at that time, his slight carelessness and short-sightedness could have caused hundreds of evils in the nation, and the people with dubious nature could have invented all sorts of fables with his slightest laxity.

Hazrat Umar (ra) never appointed people of his tribe at national positions because there was bias in it. He (ra) would return the gifts of the Amils and the governors and rebuke them sternly so that no one would dare again. Once, Abu Musa Ashari (ra) sent a delicate chador as a gift to his wife, Aatika bint Zaid (ra). When Umar (ra) saw

this, he called Abu Musa Ashari (ra) and said, "I do not need it." *(Kanzul Ummal 6/350)*

Similarly, once Abu Musa Ashari (ra) inspected the treasury, there was only one dirham. He (ra) picked it up and gave it to Umar (ra)'s son, thinking it was lying uselessly there. When Umar (ra) came to know about it, he (ra) took it and put it back in the treasury. Then he (ra) called Abu Musa Ashari (ra) and said, Alas, you couldn't find anyone in Madinah poorer than the family of Umar. You want the charges of the entire Ummah to be on my back on the Day of Judgment. *(Kanzul Ummal 6/357)*

The gift of Caesar of Rome

After the conquest of Syria, friendly relations were developed with Caesar and correspondence was maintained. Once Umm Kulsum (ra) (wife of Umar (ra)) sent a few bottles of perfume as a gift to the wife of Caesar. In response, she sent bottles full of jewels. When Umar (ra) came to know about this, he (ra) said that the perfume was yours. Still, the envoy that took it to them was a government official, and his expenses were paid from the public treasury. Thus he (ra) ordered the jewellery to be deposited in the treasury, and she was given some compensation.

Likewise, he (ra) saw a fat camel being sold in a bazaar. He (ra) enquired about it. He (ra) was told that it belongs to his son Abdullah (ra). He (ra) asked Abdullah, "What about this camel?" He (ra) replied, I bought it and sent it to the state pasture. Now it has become healthy." Hazrat Umar (ra) said: Since it was nurtured in the state pasture, you are only entitled to the amount you spent on it. He (ra) took the remaining amount and deposited it in the treasury. *(Kanzul Ummal 6/357)*

His trade before the Caliphate

Before the Khilafah, he (ra) used to trade. This hobby continued in the Khilafah for a few days, and then the stipend was fixed from the treasury. Once, he (ra) wanted to export some goods to Syria but did not have money. So he (ra) asked Abdur Rahman bin Auf (ra) to lend some amount.

Abdur Rahman bin Auf (ra) said, "You are Amirul Mumineen; you can borrow that much money from the treasury." Umar (ra) said, "I will not take it from the treasury because if I die before I pay, you will not ask my heirs to pay it off, and it will remain under my name. That's why I want to take it from someone who is forced to collect it from my inheritance." *(Ibn Saad Vol 3 type 1 pg 199)*

Caution in taking honey from the treasury

Once, he (ra) fell ill. The doctors prescribed honey. He (ra) did not have it, but there was honey in the treasury. However, his pious heart did not agree to take it without the permission of Muslims. So he (ra) came to the mosque in the same condition, gathered the public, and asked for permission. When people gave permission, only then he (ra) used it. *(Ibid pg# 149)*

Spoils of War

Some Musk and amber came from Bahrain as war booty. Umar (ra) was looking for a person who could weigh this perfume so that he (ra) could distribute it among the Muslims. Aatika bint Zaid (ra), the wife of Hazrat Umar (ra), said, "I am good at weighing; let me weigh it for you." Hazrat Umar (ra) said, "No. I am afraid that you might take it and do this" - and he put his finger

on his temple and said, "and wipe your neck, you will get more than the ordinary Muslims." ***(Kanzul Ummal 6/350)***

Abu Musa Ashari (ra) sent jewellery from Iraq. At that time, Umar (ra)'s beloved orphan niece, Asma Bint Zaid, was playing in his lap. She took a ring in her hand. Without a second thought, Umar (ra) took it from her, put it back in treasury, and said, "Take this girl away from me." Similarly, when Abdullah ibn Arqam (ra) sent jewellery after the battle of Jalula, one of his sons asked for a ring. Hazrat Umar (ra) became angry at this demand and did not give anything. ***(Kanzul Ummal 6/350)***

Once, Hazrat Hafsa (ra), his daughter, heard the news that the war booty had arrived. She came to Hazrat Umar (ra) and said, Amirul Mumineen! I am from the relatives. So could you give me some of this wealth? Umar (ra) replied, "Of course you have a right in my property, but it is the property of ordinary Muslims. Sorry, you wanted to cheat your father." She became upset and left.

Permission for Burial

Hazrat Umar (ra) wished to be buried beside his beloved master, Messenger of Allah (SWT). Ayesha (ra) had given permission, but he (ra) thought that perhaps the awe of the Khilafah had forced her. Therefore, he (ra) bequeathed to his son that permission should be sought once again after his death. If she grants it, it's OK, otherwise bury him in the graveyard of ordinary Muslims. Thus, even after his death, Farooq Azam (ra) presented an excellent example of righteousness.

The humility of Hazrat Umar (ra)

On one hand, the greatness and awe of Hazrat Umar (ra) were such that the government of Caesar and

Khosrow would shake on hearing his name. On the other hand, it was a sign of humility and modesty that he (ra) used to carry buckets on his shoulders for Mujahideen's widows. He (ra) used to buy stuff for daily use from the bazaar for those widows. Then, after getting tired, he (ra) would lie on the mosque floor covered with dust.

One day, he (ra) went out wearing a head covering in his caliphate. He (ra) saw a slave riding on a donkey. Since he (ra) was tired, so he asked for a ride with him. What could be more honourable for a slave! So he got down immediately and offered his donkey for riding. Umar (ra) said, "I can't put you in difficulty because of me. Ride as you were riding. I will sit behind you." Then he (ra) entered the streets of Madinah in the same fashion. People were amazed to see Amirul Mumineen behind a slave. ***(Bukhari Kitabul Manqib, baab fiqhul baitah)***

He (ra) went on journeys numerous times but never took tent and carpet with him. The shade of the tree was an awning, and the dusty floor was his bed. On the eve of the journey to Syria, Muslims wondered what the Christians would think when they saw the simple dress and belongings of Amirul Mumineen.

They presented a Turkish horse for riding and expensive clothes to wear. Hazrat Umar (ra) said that the honour that Allah has given us is the honour of Islam, and that is enough for us. One day, he (ra) was daubing the zakah camels with pitch (as a remedy). A man said, 'Amirul Mumineen! Why don't you tell one of the zakah slaves to do that for you?' Umar (ra) said, "Who can be a bigger slave than me?" The one appointed in charge of the Muslims has the same duty towards them as a slave to his master. ***(Kanzul Ummal 6/353)***

Hazrat Umar (ra)'s mercy

The stories of Umar (ra)'s strict behaviour are very popular, and to some extent, they are true. But it is incorrect to speculate that gentleness and compassion were alien to his nature. The fact is that his anger and wrath were for Allah and his softness and mercy were also for Allah. As he (ra) once said: "By Allah, my heart becomes softer, it becomes softer than foam, and when it becomes harder, it becomes harder than stone, only for the sake of Allah."

For example, the following are some incidents that will show that Hazrat Umar (ra)'s anger and mercy were only for Allah, not for the individual.

In the Battle of Badr, the infidels forced Banu Hashim to fight against the Muslims. Therefore, the Messenger of Allah (SWT) ordered that (his uncle) Abbas (ra) should not be killed. Abu Huzaifah (ra) said: What is the speciality of Banu Hashim? If I come across Abbas (ra), I will definitely fight with him. Hazrat Umar (ra) became outraged when he (ra) saw this insolence and said to the Prophet ﷺ, "Allow me to kill him."

(Ibn Saad, Type 1, Vol 4, Tazkirah Abbas)

Hatib bin Abi Balta'ah (ra) was a great Companion. He (ra) emigrated to Madinah, but his family was in Makkah. When the Prophet ﷺ intended to conquer Makkah, Hatib (ra) informed some of his polytheistic friends about it for the sake of protecting his family. When Hazrat Umar (ra) came to know about it, he (ra) became angry. He (ra) said, "O Allah's Apostle ﷺ! Allow me to chop off the head of this hypocrite." ***(Sahih Bukhari H# 3007)***

Similarly, Zul Khuwaisira, a hypocrite, said, "O Allah's Messenger ﷺ! Do Justice." Umar (ra) became

impatient with anger and wanted to kill him. But the Messenger of Allah (SWT) forbade it. ***(Sahih Bukhari H# 3610)***

The strictness of the Khilafah days

The strictness that appeared in the days of the Khilafah was pivotal in terms of principles of politics. The removal of Hazrat Khalid bin Waleed (ra), strict interrogation of the authorities, warning and punishment for religious observance and all such matters were included in the duties of Hazrat Umar (ra).

Therefore, whatever he (ra) did was obligatory on him for the position of Khilafah. Otherwise, his heart was not devoid of noble feelings of kindness and love. On the contrary, the more strict and violent he (ra) was in religious and administrative matters, the more kind and merciful he (ra) was on occasions of sympathy.

No one in Allah's intelligent creation is in a more pitiable condition than the slaves. Hazrat Umar (ra) freed all the Arab slaves right after assuming the office of Khilafah and made a law that the Arabs could never be slaves to anyone. ***(Yaqoobi 2/158)***

His statement in Kanzul Ummal clearly states that '*la tastraq arabi*,' meaning Arabs, cannot be slaves. It was challenging to free ordinary slaves. However, many concessions were made in their favour. When the stipend of the Mujahideen was fixed, the stipend of the slaves was also set at par with their masters.

Eating with slaves

He (ra) often invited slaves to eat with him. One person invited him for the feast. But he (ra) left the dastar khwan (table cloth) simply because the host had not

invited his slave to the table. He (ra) often used to say to the audience, "May Allah curse those who dislike having their slaves eat with them." The most painful thing for slaves was that they were separated from their loved ones. Hazrat Umar (ra) ordered that no slave should be separated from his family. ***(Kanzul Ummal 6/226)***

Activities during famine

In 18 AH, when there was a famine in Arabia, the unrest of Hazrat Umar (ra) was visible. Umar (ra) took pains to ensure that adequate relief reached all people and that no person in the city slept in a state of hunger. He (ra) distributed food grains by importing them from distant lands. He (ra) gave up meat, ghee and other desirable foods. Once, he (ra) saw a melon in his son's hand. He (ra) became angry and said that the nation was starving and he was enjoying the fruits. In other words, as long as there was famine, Hazrat Umar (ra) did not eat food that was not available to all the Muslims. ***(Kanzul Ummal 6/243)***

The spirit of forgiveness

Due to his kindness and compassion, Hazrat Umar (ra) used to practice forgiveness and overloaded things. Once, Har bin Qais and Ainiya bin Hasan were present. Ainiya said to him; you do not rule with justice. Hazrat Umar (ra) became very angry at this insolence. Har bin Qais said Amir al-mu'minin! It is stated in the Qur'an: Be gracious, enjoin what is right and turn away from those who are ignorant. ***(Surah A'raf V# 199).*** **Hazrat Umar's (ra) anger cooled down completely.** ***(Kanzul Ummal 6/354)***

Public welfare

The details of the work that Hazrat Umar (ra) did as a duty of Khilafah for the welfare of ordinary people and humankind have already been discussed. Personally, he (ra) was always dedicated to the benefit of Allah's creation.

It was his routine to go to the houses of the Mujahideen's widows and bring articles of daily use from the market. Whenever a messenger would come from the battlefield, he (ra) would get the letters delivered to the houses of warriors. And if there were no one to read or write at any home, he (ra) would sit on their threshold and write down whatever they dictated.

He (ra) usually patrolled at night to find out the condition of the general population. One night, as usual, Umar (ra) went on his round and reached Harar, three miles from Madinah. He (ra) saw a woman was cooking and her kids were weeping. Umar (ra) inquired the reason. She said that they were hungry, and in the pot, there were only water and stones. The children might think that food was being cooked for them. She hoped that exhausted children would go to sleep.

Hazrat Umar (ra) returned to Madinah and took flour, ghee, meat and dates. His slave, Aslam, insisted that he would carry the bag, but Umar (ra) said that "Yes, you will not carry my burden on the Day of Resurrection." Umar (ra) sat by the hearth and helped the lady cook the meals. When the meals were ready, the children were awakened and served delicious meals as they ate to their

fill and were satisfied. Seeing this, Umar (ra) also felt happy. ***(Kanzul Ummal 6/352)***

Once, some people were stationed outside the city. Umar (ra) took Abdur Rahman ibn Auf (ra) with him and said, 'I am concerned of them regarding the thieves of Madinah. Let's both go and guard them.' So, both of them kept vigil all night. ***(Tabari pg# 2743)***

The incident of a Bedouin tent

Once, while patrolling at night, he (ra) heard some sound from a bedouin tent. On investigation, it was revealed that the bedouin's wife was in labour. Hazrat Umar (ra) came home and returned with his wife Umm Kulsum (ra) to the bedouin tent. After a while, the baby was born. Umm Kulsum (ra) shouted, "O Amirul Mumineen! Congratulate your friend." The bedouin was shocked to hear the title of Amirul Mumineen. Umar (ra) said, "Don't worry. Come to me tomorrow. I will fix the baby's allowance."*(Kanzul Ummal 6/343)*

Serving the helpless

Hazrat Umar (ra) used to take time out of his extraordinary engagements to serve the helpless and disabled people. Most of the blind and weak from Madinah were grateful to the service of Farooq Azam (ra). It was a sign of his sincerity that these people themselves did not even know who this angel of mercy was. Hazrat Talha (ra) narrates that one morning I saw Amirul Mumineen going into a hut. I thought what Umar (ra) was doing there? After inquiry, I learned that a blind woman lives there, and Umar (ra) regularly visits her to know her wellbeing.

Spending in the path of Allah

Hazrat Umar (ra) was not very rich. However, all he (ra) did in the way of Allah was much more than his capacity. In 9 AH, the Prophet ﷺ prepared for the battle of Tabuk. Hazrat Umar (ra) presented half of his wealth on this occasion. ***(Tirmizi, Fazaail Umar)***

Ideal in Equality

In the Farooqi era, king and beggar, rich and poor, dignified and undignified, were treated equally. He (ra) had instructed the agents not to discriminate in any way. Hazrat Umar (ra) personally made equality his special motto. That is why he (ra) kept his society very simple. He (ra) disliked being respected from the heart. Once, someone said, May I be sacrificed for you. He (ra) said, 'Do not say that; it will humiliate you.'

Similarly, once he (ra) went to the court of Qazi of Madinah, Zaid ibn Sabit (ra), as a defendant. Hazrat Zaid (ra) vacated his seat out of respect. Umar (ra) said, 'You have done this first injustice in this case.' After this, he (ra) sat down beside the litigant. ***(Kanzul Ummal 6/174)***

He (ra) used to say that if I live a life of luxury and people live in misery and poverty, then no one is worst than me. During his journey to Syria, he (ra) was offered delicious food. He (ra) asked if all Muslims also have such food? People said, how is it possible for everyone? He (ra) said, 'Then I do not need it either.'

The glory of Farooq Azam (ra) as the Khilafah was standing tall across the world. But the equality was such that when the ambassadors of Caesar and Khosrow came, they did not know who the leader was. In fact, Hazrat

Umar (ra) himself had become a role model. He taught the Muslims about equality in such a way that all the distinctions of the ruler and the ruled and master and slave were removed.

His self-respect

Umar (ra) was naturally proud and full of self-respect. Even the Messenger of Allah (SWT) himself used to respect his honour. In Sahihain, Tirmizi and almost all books of Sahih, there is a narration with different words. On the occasion of Meraj (Ascension to heaven), the Prophet ﷺ saw a magnificent golden palace in Paradise, which was reserved for Umar (ra).

He ﷺ intended to enter it and see it, but he ﷺ thought of Umar (ra)'s self-respect (and gave up the idea).'' Umar (ra) said, 'Let my parents be sacrificed for you, O Allah's Messenger ﷺ! How dare I think of my self-respect being offended by you?' *(Sahih Bukhari H# 3679)*

Verse about Veil

The veil was not customary in Arabia before the revelation of the verse of hijab. Even the pious Mothers of the believers (ra) themselves did not wear the veil. Umar (ra)'s pride disliked it very much. He (ra) repeatedly asked the Prophet ﷺ to order his pious wives to wear hijab. It was only after this desire that Allah revealed the verse of hijab.

Women's bath

Umar (ra)'s self-respect can be gauged from the fact that when he (ra) heard that Muslim women bathe uncovered in front of Christian women in the baths, he (ra) issued a

written order that it is impermissible for a Muslim woman to bathe uncovered in front of a non-Muslim woman.

His family life

Hazrat Umar (ra) loved children and wives but not so much that they could create a trial for him in the relationship with the Creator. However, he (ra) had great affection for Zaid (ra), his real brother.

When he (ra) was martyred in the battle of Yamama, he (ra) was greatly distressed. He (ra) used to say that when the wind blows from Yamama, I smell Zaid. He (ra) had left a daughter named Asma and Umar (ra) loved her very much.

(Mustadarak Hakim vol 3 Tazkirah Zaid bin Khattab)

When he (ra) migrated from Makkah, he (ra) lived in Awali, two miles from Madinah. But after the Khilafah, he (ra) settled adjacent to the Prophet's Mosque in Madinah. He (ra) had made a will at the time of his death to sell the house and pay off the debt. Thus, the house was sold, and for a long time, it was known as Darul Qaza.

His primary source of livelihood was trading. After reaching Madinah, he (ra) also started agriculture. But the responsibilities of the Khilafah prevented him from pursuing his interests. Seeing his difficulty, the Companions fixed a salary that was sufficient for mediocre food and clothing. In 15 AH, the stipend of the people was fixed. Then the annual allowance of five thousand dirhams was also set for Hazrat Umar (ra). This stipend was not fixed for being the caliph. The stipend of all the Badri Companions was fixed at five thousand.

His diet was simple: only bread and olive oil. Sometimes meat, milk, vegetables and vinegar were also included in the meal. Clothing was also very simple. Most of the time, he (ra) wore only shirts and turbans. The shoes were of ancient Arabic style.

His physical appearance

He (ra) was of wheatish colour, bald head, less fleshy cheeks, a thick beard with a big moustache. He (ra) was robust and a very tall man; in markets, he (ra) would tower above the people.

The wives and children of Hazrat Umar (ra)

Hazrat Umar (ra) performed several marriages at different times. Here is the description of his wives.

1- Zainab bint Mazoon (ra) - She was the sister of Usman bin Mazoon (ra). She accepted Islam and died in Makkah.
2- Qariba bint Umayya Makhzumi- Umar (ra) divorced her as she remained polytheist.
3- Malakiya bint Jarul- She is also known as Umm Kulsum. Umar (ra) divorced her, too, as she remained polytheist. Abdullah ibn Umar (ra) was her son.
4- Aatika bint Zaid (ra) - She was first married to Abdullah bin Abu Bakr, then to Hazrat Umar (ra).
5- Jamila bint Thabit (ra) – Her earlier name was Wasiyah. When she embraced Islam, the Prophet ﷺ changed her name to Jamila. She was also divorced due to some reasons.
6- Umm Kulsum (ra) - The granddaughter of Rasoolullah ﷺ and the apple of Hazrat Fatima (ra)'s eye. Umar (ra) married her in 17 AH for a mahr of forty thousand in

order to establish a relationship with the family of the Prophet ﷺ. *(Tabaqat Ibn Saad, Tazkirah Umar bin Khattab)*

These are the names of his sons: Abdullah (ra), Ubaidullah (ra), Asim (ra), Abu Shahma (ra), Abdur Rahman (ra), Zaid (ra), Mujeer (ra) and 'Iyad. Among all of them, Abdullah (ra), Ubaidullah (ra) and Asim (ra) are very famous for their knowledge and unique qualities.

The daughters of Umar (ra) included: Hafsa (ra), Fatimah, Ruqaiyya and Zainab. Among the children of Hazrat Umar (ra), Hafsa (ra) is the most distinguished in the sense that she was one of the wives of the Holy Prophet ﷺ. Hazrat Umar (ra) also got his teknonym on her, i.e., Abu Hafs. *(Tabaqat Ibn Saad, Tazkirah Umar bin Khattab)*

May Allah Almighty grant us the ability to follow the footsteps of Hazrat Umar Farooq (ra).

والسلام

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