

GOLDEN STORIES OF
UMER
IBN AL-KHATTAB
MAY ALLAH BE PLEASED WITH HIM

ABDUL MALIK MUJAHID



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Golden Stories Of

‘Umar Ibn Al – Khattab

(May Allah be Pleased with him)

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PREFACE

The Messenger of God, Muhammad (Peace and Blessings of Allah be upon him) considered ‘Umar (May Allah be pleased with him) Ibn Khattab a genius. Indeed, he was one. God had chosen him for an enormous task with a great deal of tact and bravery; he brought an end to the supremacy and clout of Byzantine and Sassanid empires.

I was fortunate that my parents instilled into my heart the love of the Sahabah of Muhammad (Peace and Blessings of Allah be upon him) early in my childhood. During the years of my education, Shibli Nu‘maani’s Al-Farooq influenced me more than any other book. Added to this were scholarly talks and lectures on the life and character of ‘Umar (May Allah be pleased with him). As I grew up, I began reading essays and books about ‘Umar (May Allah be pleased with him), among others. Subsequently, I had the honor to write and speak about him on various occasions.

Over the years, I have come across numerous books presenting accounts of ‘Umar (May Allah be pleased with him)’s life and achievements. I often felt that much had to be done in this respect. Time and again, I felt the urge to compile authentic accounts of ‘Umar (May Allah be pleased with him)’s life in a way that would appeal to the youth of our times.

Along the way, Darussalam published ‘Ali Muhammad as-sallabi’s two-volume work, in which the author has painstakingly narrated the series of events in the life of ‘Umar (May Allah be pleased with him) Ibn Khattab. I read the book cover to cover, and identified a number of incidents in the life of ‘Umar (May Allah be pleased with him) that I thought were most pertinent for our youths. Subsequently, I adapted these accounts to my linguistic taste, and occasionally modified their content as well.

I went on to read Al-Farooq one more time and identified a number of incidents that I would later include in my compilation. And so I undertook a reading of various books, and identified numerous accounts from At-Tabari’s ar-Riyad an-Nadirah, Safi Ar-Rahman Mubarakpuri’s Ar-Raheeq-ul-Makhtum, ‘A‘ id al-Qarni’s al-Misk waal ‘ Anbarfi Khutab al Minbar, and ‘Ali at-Tantawi’s Akhbar Umar‘ (May Allah be pleased with him). I spotted some accounts in the Mawsu‘at al Qasas al-Waqi‘iyah as well. From these different sources comes the present assortment of invaluable accounts of ‘Umar (May Allah be pleased with him)’s life. My compilation of this work was greatly facilitated by my habit of highlighting interesting portions of a book.

The intended audience for this book is Muslim youth. I have tried my best to avoid repetition of accounts in the book. However, some of the incidents in ‘Umar (May Allah be pleased with him)’s life have been powerfully narrated by various authors, and each deserves to be read – such accounts may occur more than once. Finally, I have deliberately left the accounts in this book without a sequence, so that each account is read by itself with ease. This is intended to be a unique approach in presentation and reading of Islamic books.

While I compiled the present book, I was in qualms about the design of the book – I wanted the book designed innovatively for the contemporary reader. Darussalam’s senior designer, Shahzad Ahmad solved my problem. It was his proposal that the book be designed like a magazine, with each of the short stories appearing in a different format.

For years, we have desired quality and innovation in publication, so that young readers find Islamic books attractive. The extent to which we have succeeded on this occasion would be best

judged by our readers. We would be happy to receive feedback from our valued readers on abdulghaffar@darussalamksa.com.

As always, my colleagues at Darussalam Lahore and Riyadh have offered me utmost cooperation in publication of this work. I am especially thankful to Prof. Muhammad Zulfiqar, Qari Muhammad Iqbal ‘Abdulaziz, and Shahzad Ahmad for their invaluable assistance on this occasion. May Allah bless them all with the best of rewards. Amen.

Abdul Malik Mujahid

February 2012

Status of ‘Umar (May Allah be pleased with him)’s Grandfather



It was a custom among the Arabs [before Islam] that whenever two chieftains would argue as to whom among them was better in status, they would appoint an arbitrator to decide the matter. This debate would sometimes continue for months and required the participants to possess high oratorical skills and eloquence. These qualities were widely found in the tribe of 'Adi, which was the tribe that ‘Umar (May Allah be pleased with him) belonged to. Nufail bin Abdul-‘Uzza, the grandfather of ‘Umar (May Allah be pleased with him), maintained this practice in a skilled manner. It was due to this highly prized quality of his that he would be appointed as arbitrator by the people. Once, Abdul-Muttalib, the grandfather of Prophet Muhammad (Peace and Blessings of Allah be upon him), and Harb bin Umayyah argued with each other and placed Abdul ‘Uzza as the arbitrator, who judged in favor of Abdul-Muttalib.

[Subulul Huda war- Rishad 1/264]

Stern & Harsh Father

Al-Khattaab's disciplinarian parenting methods left emotional scars on the psyche of 'Umar (May Allah be pleased with him), which affected him for a very long time. That 'Umar (May Allah be pleased with him) had sad memories of his childhood was confirmed by the frequency with which he reminisced about his early years. Abdur-Rahmaan bin Haatib said, "Once, when I was with 'Umar (May Allah be pleased with him) bin Al-Khattaab beside Dajnaan (a mountain that is situated only 25 kilometers outside of Makkah), he said, 'I would herd camels for Al-Khattaab at this very place. He was a stern and harsh man. At times, I would herd camels, and at other times, I would gather wood.'"

Sa'eed bin Al-Musayyib gave an account of another occasion on which 'Umar (May Allah be pleased with him) reminisced about his youth: "Umar (May Allah be pleased with him) performed Hajj, and when he was beside Dajnaan, he said, 'None has the right to be worshiped but Allah, the Most-High, the All-Mighty, the Giver of what He wills to whomever He wills. I used to herd Al-Khattaab's camels in this valley...He was a harsh man, reproaching me [even] when I worked [hard], and hitting me when I was negligent [regarding the tasks he had assigned me].'"

Ibn 'Asaakir: 52/268

Physical Attributes

Umar (May Allah be pleased with him) was born thirteen years after the Year of the Elephant, the year during which Abrahah tried to destroy the Ka'bah and was himself destroyed as a result; since that was the year during which the Prophet (Peace and Blessings of Allah be upon him) was born, Umar (May Allah be pleased with him) was thirteen years younger than him.

Umar (May Allah be pleased with him)'s skin was very white, verging, in fact, on being albinotic, and there was redness to parts of his skin. His facial features – particularly his cheeks, nose, and eyes – were well-proportioned, making him look handsome. His feet and hands were rough. His baldness was sharply contrasted by his massive physique; he was exceptionally tall too; so much did he tower above others that when he stood, it seemed as if he were seated on a riding animal. He was, to be sure, strong and fierce.

He would dye his hair with Henna and the hair on the sides of his moustache was long. It is related that he would hold on to that hair and twirl it when he would become angry or when he would become sad. When he walked, he would quicken his pace; when he spoke, his voice was strong, such that those around him could clearly hear what he was saying.

Tahdeeb Al-Asmaa: 2/14

‘Umar (May Allah be pleased with him)’s Teenage Years



Umar (May Allah be pleased with him) was very fond of wrestling, being an expert wrestler. In the famous market of 'Ukaadh, which took place every year, he would compete with famous Arab wrestlers. 'Ukaadh's a place located near 'Arafat.

Famous people from among the various fields would converge on the market of 'Ukaadh to display their skills and expertise in their field. Among them were Nabighah Zabiyan, Hassan bin Thabit, Qus bin Sa 'ida Iyadi, and Khansa bint 'Amr, who were famous poets recognized by all Arabs. Allamah Balaadhuri related in his book, Kitabul Ashraf, “‘Umar (May Allah be pleased with him) used to wrestle in the market of ‘Ukaadh, and he was an expert in horse riding. He was able to ride the horse while merely jumping on it without the use of any stirrups. All historians agree that ‘Umar (May Allah be pleased with him) was appointed as an ambassador by the Quraysh. This position required the appointed individual to possess high intellect, eloquence, and convincing speech.”

[Al-Farooq, pg. 47]

The Date of His Entry into the Fold of Islam

The Date of His Entry into the Fold of Islam, and the Number of People Who Were Muslims at the Time

‘Umar (May Allah be pleased with him) embraced Islam in the month of Dhul-Hijjah, during the sixth year of the Messenger of Allah’s prophethood. At the time, ‘Umar (May Allah be pleased with him) was 27 years old. He became a Muslim just three days after Hamzah had done the same. ‘Umar (May Allah be pleased with him) said, “I remember the time when only 39 men embraced Islam along with the Messenger of Allah (Peace and Blessings of Allah be upon him). I made them an even forty.”

At-Tantaawiyyat: 22

The Famous Personalities Among ‘Umar (May Allah be pleased with him)’s Ancestors

Whenever the Quraysh would decide to go to war or choose a leader for the army, they would do so in the house of the maternal great grandfather of ‘Umar (May Allah be pleased with him), Mugheerah.

Khalid bin Waleed, the famous Muslim commander, was the grandson of Mugheerah. The maternal grandfather of ‘Umar (May Allah be pleased with him), Hashim, was also a very famous and prominent person.

‘Umar (May Allah be pleased with him)’s family background in Makkah was strong: His forefathers were men of high-standing among the Quraysh. ‘Umar (May Allah be pleased with him)’s father was Al-Khattaab bin Nufail, and ‘Umar (May Allah be pleased with him)’s grandfather was Nufail bin ‘Abdul-‘Uzza, a man who was sought by other members of the Quraysh in order to settle and judge their disputes. ‘Umar (May Allah be pleased with him)’s mother was Hantamah bint (“bint” here means “daughter of”) Haashim bin Al-Mugheerah. It has been said that she was Abu Jahl’s sister, but most historians believe that she was the paternal cousin, and not the sister, of Abu Jahl bin Hishaam.

Auliyaat Al-Farooq As-Siyasiyyah: 22

Family Life



During the pre-Islamic days of ignorance, ‘Umar (May Allah be pleased with him) married Zainab bint Madh’oon, the sister of 'Uthmaan bin Madh’oon. Together they had three children: 'Abdullah, 'Abdur-Rahmaan the eldest (I say eldest because three of his children were named 'Abdur-Rahmaan), and Hafsaah.

‘Umar (May Allah be pleased with him) also married Maleekah bint Jarwal, who bore for him his son ‘Ubaidullah; ‘Umar (May Allah be pleased with him) then later divorced her, after which she married Abul-Jahm bin Hudhaifah. ‘Umar (May Allah be pleased with him) also married Quraibah bint Abu Umayyah Al-Makhzomee, but then later divorced her as well. Quraibah then went on to marry ‘Abdur-Rahmaan bin Abu Bakr.

Later, when 'Ikrimah bin Abu Jahl was killed in Ash-Sham (Ash-Sham refers to Syria and surrounding regions), ‘Umar (May Allah be pleased with him) married the wife ‘Ikrimah left behind: Umm Hakeem bint Al-Haarith bin Hishaam. Together they had Faatimah. Regarding Umm Hakeem, historians disagree about whether or not ‘Umar (May Allah be pleased with him) divorced her before he died.

‘Umar (May Allah be pleased with him) also married Jameelah bint ‘Aasim bin Thaabit bin Abu Al-Aqlah, a woman from the Aws Tribe. Another one of ‘Umar (May Allah be pleased with him)’s wives was ‘Aatikah bint Zayd bin ‘Amr bin Nufail; prior to their marriage, ‘Aatikah had been married to ‘Abdullah bin Abu Bakr. When ‘Umar (May Allah be pleased with him) was killed, Az-Zubair bin Al-‘Awwaam married her. It is said that ‘Aatikah was the mother of ‘Umar (May Allah be pleased with him)’s son ‘Iyaadh. And Allah knows best.

Al-Bidaayah Wan-Nihaayah”7/144

Umar (May Allah be pleased with him)'s marriage to Umm Kulthum Bint 'Ali Bin Abi Taalib



Ali Bin Abi Taalib married his daughter by Fatimah, the daughter of Allah's Messenger (Peace and Blessings of Allah be upon him) to Al-Faaruuq. He married her to him when he sought her hand in marriage Allah be pleased with him, indicating his trust in him, attesting to his nobility and merit and acknowledging his goodness and beauty of conduct. It demonstrated the fact that they had a strong and pure relationship and firm connection that incinerates the hearts of the envious among the enemies of this glorious Ummah. Umar (May Allah be pleased with him) harbored such love for the Ahl Al-Bait as he did not harbor for any other person due to their closeness to Allah's Messenger (Peace and Blessings of Allah be upon him). When Allah's Messenger (Peace and Blessings of Allah be upon him) instructed him to honor the Ahl Al-Bait and to protect their rights, this spurred Umar (May Allah be pleased with him) to seek Umm Kulthum, 'Ali and Fatimah's daughter in marriage, may the pleasure of Allah be upon them all. He wooed him concerning this until 'Ali said: "I have done as you desire." Then Umar (May Allah be pleased with him) turned to the Muhajireen happily, saying: "Congratulate me."

It is also mentioned that the reason why he married her was due to the Statement of Allah's Messenger (Peace and Blessings of Allah be upon him) that: "Every cause and kinship shall be severed on the Day of Resurrection except the one for my cause and my kinship." (And he said): "I wish that there is between me and Allah's Messenger (Peace and Blessings of Allah be upon him) a cause."

This marriage has been affirmed by historians of genealogy and all the scholars of Hadith and Fiqh among the Shi 'ah, as well as their "infallible Imam", as they claim. Shaykh Ihsan Ilahi has quoted these narrations specifying that in his book, ash-Shi 'ah wa As-Sunnah.

Umm Kulthum Bint 'Ali gave birth to a daughter by Umar (May Allah be pleased with him) she named Ruqayyah and a son named Zaid. The companions of Zaid related that there was a brawl among some people from Banu Adiy Bin Ka 'b one night and Zaid Bin Umar (May Allah be pleased with him) went out to make peace between them. However, he inadvertently received a blow which struck his head and he died instantly. His mother was extremely grieved at his death. She became so consumed with sorrow that she died at that very moment. Umm Kulthum and her son, Zaid, were buried at the same time. Abdullah Bin Umar (May Allah be pleased with him) Bin Al-Khattab led their funeral prayer. He was asked to lead by Al-Hasan Bin 'Ali Bin Abi Taalib and he prayed behind him.

Ash-Shi 'ah wa Ahl Al-Bait, p. 105.

Usd Al-Ghabah 7/45, Nisaa Ahl Al-Bait by Mansur Abul Hakim, p. 185, 186.