

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allah,  
the Most Gracious, the Most Merciful*

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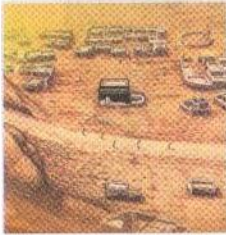
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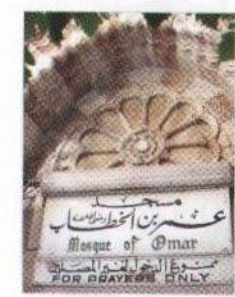
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## Preface

The Messenger of God, Muhammad ﷺ considered ‘Umar 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 ﷺ 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. As I grew up, I began reading essays and books about 'Umar, 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'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'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 Ibn Khattab. I read the book cover to cover, and identified a number of incidents in the life of 'Umar 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-Nadira*, Safi Ar-Rahman Mubarakpuri's *Ar-Raheeq-ul-Makhtum*, 'A'id al-Qarni's *al-Misk waal 'Anbar fi-Khutab al-Minbar*, and 'Ali at-Tantawi's *Akhbar 'Umar*. 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'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'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](mailto: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





Ruins of Okaz

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## 'Umar's Teenage Years

'Umar 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 is 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 Zabiyani, 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 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 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]

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


'Umar ؓ embraced Islam in the month of Dhul-Hijjah, during the sixth year of the Messenger of Allah's prophethood. At the time, 'Umar ؓ was 27 years old. He became a Muslim just three days after Hamzah ؓ had done the same. 'Umar ؓ said, "I remember the time when only 39 men embraced Islam along with the Messenger of Allah ﷺ. I made them an even forty."







At-Tantaawiyat: 22





## Umar Breaks into His Sister's House, and His Sister, Faatimah , Stands up to Him


**U**pon hearing that his sister and her husband had embraced Islam, 'Umar  was overcome by a fit of uncontrollable rage. Thus Nu'aim , the Companion who had divulged the news when he spotted 'Umar, sword in hand, setting out with the intention of harming the Prophet , achieved the desired effect of diverting 'Umar's attention away from the Prophet .


'Umar  headed straight towards his sister's house and banged on the door.


'Umar's sister, Faatimah ; her husband, Sa'eed ; and their Qur'an teacher, Khabbaab  - these three were inside, busy reading the Qur'an. As soon as they heard 'Umar's angry voice they stopped what they were doing. Khabbaab  found a place to hide, and by the time 'Umar  entered, Faatimah  did not have enough time to hide the scroll from which they were








reading the Qur'an - and so she hurriedly tried to hide it under her leg.


Faatimah  was prepared for the worst, for she immediately saw and understood the meaning of the evil expression on 'Umar's face. "I heard you speaking in low, secretive voices, what were you saying?" 'Umar  demanded. They were reciting Chapter Ta-Ha of the Noble Qur'an.

"We were just having a conversation between ourselves," Faatimah  said.

"Perhaps the two of you have abandoned your religion," said 'Umar .

Sa'eed  said, "O 'Umar, suppose that the truth lies in something other than your religion."

'Umar  suddenly lunged at Sa'eed  and pulled at his beard. The two of them struggled for a brief period, but 'Umar  was clearly the stronger of the two, pinning his opponent on the ground and then sitting on his chest. Faatimah  then came and tried to push 'Umar  off of her husband, but then 'Umar  struck her on her face, which resulted in blood streaming down the side of her face. In an angry tone, Faatimah  exclaimed, "O enemy of Allah! Do you strike me simply because I believe in the Oneness of Allah?" He dryly replied, "Yes."

Faatimah  said, "Then do whatever you planned to do. I bear witness that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah. We have embraced Islam in spite of you!"





Preferring the Hereafter  
to the World in the

# Battle of Hunain

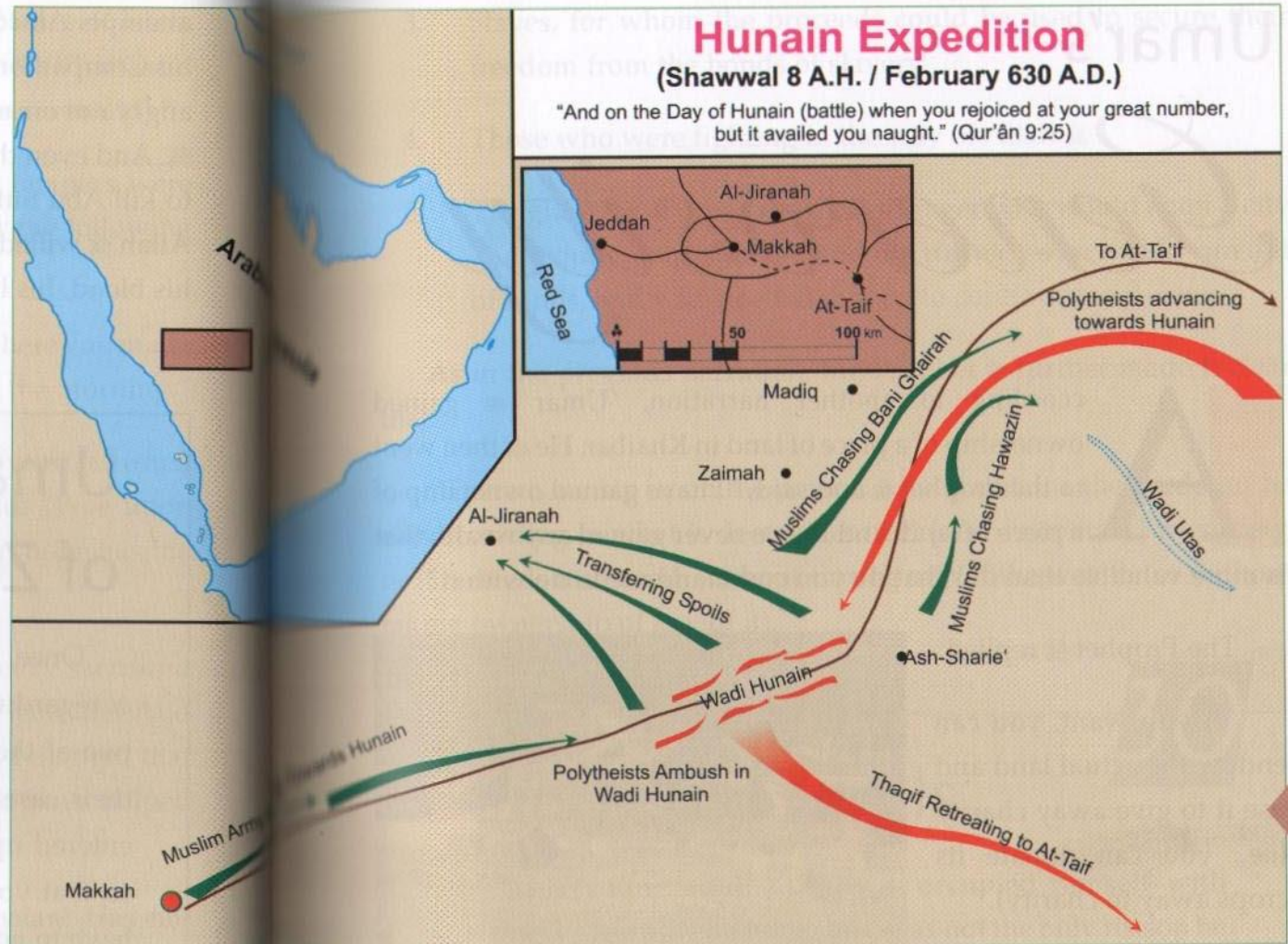
In the early stages of the Battle of Hunain, the polytheists had the upper hand. They ambushed the Muslim army, and as a result of that ambush,

Muslim soldiers began to flee from the battlefield. In fact, chaos ensued, with each Muslim soldier running away, caring about nothing and no one except for his own life. To say the least, it was not a moment when Muslim soldiers were at their best.

The Messenger of Allah ﷺ, however, did not flee; on the contrary, he ﷺ remained steadfast on the battlefield. Finding a good place to make a stand against the enemy, the Prophet ﷺ began to call out to his followers, saying:

“O people, come to me (i.e., gather around me). I am the Messenger of Allah! I am Muhammad bin ‘Abdullah!”

No one listened as the chaos ensued. While most Muslims were busy fleeing from the battlefield, some Muslim soldiers remained



steadfast alongside the Prophet ﷺ. Among this latter brave group were the likes of Abu Bakr ؓ and ‘Umar ؓ; and, from the Prophet’s household, the likes of ‘Ali bin Abu Talib ؓ, Al-‘Abbaas bin ‘Abdul-Muttalib ؓ, Al-Fadhl bin Al-‘Abbaas ؓ, Abu Sufyaan bin Al-Haarith and his son, and Rabee’ah bin Al-Haarith.

We can conclude from this story that ‘Umar loved to participate in virtuous deeds. He would prefer the Hereafter in comparison to this world.

As-Seerah An-Nabawiyah, by Ibn Hishaam (2/289) and Akhbaar ‘Umar (pg. 41).



# Umar's Knowledge

As for 'Umar's knowledge, the Messenger of Allah ﷺ once said:  
 "While I was sleeping, [I saw a dream in which] I was given a cup of milk. I drank from it...and then I gave what remained [in the cup] to 'Umar ﷺ."

The Companions ﷺ asked, "And how do you interpret this dream, O Messenger of Allah?"

The Prophet ﷺ said: "[I interpret the milk in the cup to mean] knowledge."

Bukhari, 7006,7007

# Turning the Traces of the Prophets

According to an authentic narration, 'Umar bin Al-Khattaab ﷺ was on a journey when he saw a group of people going out of their way to reach a specific place in order to perform prayer there. He ﷺ asked, "What is this?" They said, "It is the very spot where the Messenger of Allah ﷺ once prayed." 'Umar ﷺ said, "Those [peoples] who came before you were destroyed as a result of this very same practice: They turned the traces (remnants, vestiges, etc.) of their Prophets & into places of worship (Masjids). So whoever happens to come to this place when it is time to pray [without having planned to do so in advance], then let him perform prayer here. But if one comes here at other times [or for the specific reason of praying here], then let him simply move on."

Al-Fataawa: 10/23

# We will not abandon something that we used to do during the lifetime of the Messenger of Allah ﷺ

The quick jog around the Ka'bah was legislated for a reason: to show the enemy the strength of the Muslim army. However, even when that reason was no longer a factor - when Muslims were in full control of Makkah, and when they no longer had any need to put forward a show of strength - 'Umar ﷺ still ruled that Muslims should jog around the Ka'bah for a number of circuits. Aslam related that he heard 'Umar ﷺ say, "Why should we jog [around the Ka'bah] now (i.e., the reason why we jogged around the Ka'bah in the past is no longer applicable today)? And yet still, we will not abandon something that we used to do during the lifetime of the Messenger of Allah ﷺ."

Mahd As-Sawaab: 2/532

# Qualities of a Judge

'Umar ﷺ said, "The only person that should take this job is a man who possesses four qualities: He is gentle without being weak, stern without being harsh, frugal without being miserly, and forgiving without being excessive."

"Only appoint as a judge someone who is wealthy and of good lineage. For indeed, a wealthy person will not desire the wealth of people, and a person of noble lineage will not be afraid of the consequences [of the judgments he makes] among people."

Mausoo'ah Fiqh Umar ibn Al-Khattab, P:724.