Virtues and Outstanding Traits of Sayyidunā ʿUmar ibn al-Khaṭṭāb al-Fārūq
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</table>
Contents

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

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


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

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

His Islam

Ibn ʿUmar narrates that the Rasūl of Allah said:

اللهم أعز الإسلام بأحب هذين الرجلين اليك: بعمر ابن الخطاب أو بأبى جهل بن هشام

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

1 Tirmidhī fī al-Manāqīb, Ḥadīth no: 3681, al-Ṭabarānī fī al-Kabīr, Ḥadīth no: 10314
In another narration Ibn ʿAbbās narrates that the Rasūl of Allah said:

اللهم أعز الإسلام بعمر ابن الخطاب خاصة

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

ʿUmar himself narrates:

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

﴾
قَلِيْلاً مَّا تُؤْمِنُوْنَ ﴿
﴾وَّ مَا هُوَ بِقَوْلِ شَاعِرٍ﴾

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

Islam entered my heart at that time.

Anas narrates:

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

O ʿUmar where are you going?

ʿUmar replied:

I want to kill Muḥammad.

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¹ Ṭabarānī, Ḥadīth: 1428, Mustadrak al-Ḥākim 3/83
² Sūrah al-Ḥāqqah: 40-41
The man said to him:

How will you be protected from the Banu Hashim and Banu Zuhr if you kill Muhammadi?

ʿUmar replied:

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

The man said:

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

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

It seems you two have left your religion.

His brother in law (Saʿid ibn Zayd) said to him:

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

ʿUmar then struck his brother in-law, Saʿid ibn Zayd. His sister attempted to shield her husband, and was struck by ʿUmar as well. Blood began to pour from the wound, and only when he saw it, did he stop his assault. She said to him: “What if the other religion is the truth,” and she read the shahādah. ʿUmar asked them about the book that they were reading, but she refused to give it until he purified himself, so he left to purify himself and then he was given the pages to read. He began to read verses from Sūrah Ṭāhā until he stopped at this verse:
Verily I am Allah there is no Deity except Me, worship me and establish ṣalāh for My remembrance.\(^1\)

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

Glad tidings to you, O ʿUmar, I hope you become - the answer - to the duʿā of the Rasūl of Allah that he made on the night of Thursday:

O Allah, strengthen Islam with ʿUmar ibn al-Khaṭṭāb or ʿAmr ibn Hishām.

The Rasūl of Allah was in the house which was at Ṣafā. ʿUmar left and went to meet the Rasūl of Allah and when he reach there, he found Ḥamzah and other Ṣaḥābah at the door, and then Ḥamzah said:

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

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

You are not finished, O ʿUmar, until Allah makes an example of you or disgraces you in the Qurʾān like how He did with Walīd ibn Mughīrah.

After hearing this ʿUmar said:

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\(^1\) Sūrah Ṭāhā: 14
I testify that there is no deity except Allah and you are Allah’s servant and Rasūl.¹

Dhakwān ʿAbd Allāh says I asked Umm al-Mu’mīnīn ʿĀ’ishah ʿA’sım;¹⁰

Who gave 'Umar the title of al-Fārūq?²

She replied:

Nabī ʿAllāh.

Ibn ʿAbbās ʿAbdu l-Wahhab narrates that when ʿUmar ʿAbd Allāh accepted Islam Jibrīl descended from the heavens and said:

يا محمد لقد استبشر أهل السماء بإسلام عمر

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

In another narration, Ibn ʿAbbās ʿAbdu l-Wahhab narrates:

لما أسلم عمر قال المشركون: قد انصف القوم اليوم منا

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

يا أبدها النبي صلى الله عليه وسلم من أعفك من المؤمنين

O Nabī ʿAllāh, Allah is sufficient for you and those who follow you from the believers.⁴

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¹ Al-Ḥākim, Bayhaqī fi al-Dalā’il

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

³ Al-Ḥākim, p. 85 v. 3, al-Dhahabī

⁴ Sūrah al-Anfāl: 64
Ibn Masʿūd 📚️ used to say:

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

Ḥudhayfah 📚️ says:

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

Ṣuhayb 📚️ says:

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

Ibn Abbās 📚️ narrates:

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

Aslam, the slave of ʿUmar 📚️ said:

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

His Migration to Madīnah

ʿAlī 📚️ said:

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

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¹ Ibn Saʿd
² Ibn Saʿd
shoulder and held the arrows in his hand. He then went to the Ka’bah whilst the leaders of the Quraysh were sitting in the courtyard of the Ka’bah; he made tawāf around the Ka’bah seven times then performed two raka‘āt behind the Maqām Ibrāhīm. After that he went to each crowd that was sitting around the Ka’bah, one by one, and said to them: “May you be disgraced, whoever wishes to leave his mother, orphan his children, or widow his wife let him meet me behind this valley,” but not a single one of them followed him.¹

Al-Barā’ ʿaṣākir says:

The first to migrate to us was Muṣ‘ab ibn ʿUmayr then Ibn Umm Maktūm and then ʿUmar ibn al-Khaṭṭāb in a group of twenty riders. We asked where the Rasūl of Allah is and they answered that he was behind them. The Rasūl of Allah came and with him was Abū Bakr.

Imām al-Nawawī reports that ʿUmar witnessed all the battles with the Rasūl of Allah and he was one of those who stood firm with him during the Battle of Uḥud.

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

Abū Hurayrah narrates that the Rasūl of Allah said:

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

Ibn ʿUmar narrates that the Rasūl of Allah said:

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

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¹ Ibn ʿAsākir

² Bukhārī fī Faḍā’il Aṣḥāb al-Nabī, Ḥadīth no: 3680, Muslim, Ḥadīth no: 2395/21
The Ṣaḥābah asked:

What is your interpretation, O Rasūl of Allah?

He replied:

Knowledge.¹

Abū Saʿīd al-Khudrī narrates that he heard the Rasūl of Allah saying:

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

The Ṣaḥābah asked:

What is your interpretation, O Rasūl of Allah?

He replied:

His Islam.²

Saʿd ibn Abī Waqqāṣ narrates that the Rasūl of Allah said:

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

Abū Hurayrah narrates that the Rasūl of Allah said:

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¹ Bukhārī fī Faḍā’il Aṣḥāb al-Nabī, Ḥadīth no: 3681, Muslim, Ḥadīth no: 2391/16
² Bukhārī fī Faḍā’il Aṣḥāb al-Nabī, Ḥadīth no: 3691, Muslim, Ḥadīth no: 2390/15
³ Bukhārī, Ḥadīth no: 3683, Muslim, Ḥadīth no: 2396.
There were before you from the previous nations people who were Muḥdathūn (inspired by Allah). And if there is one from my ummah, it is ʿUmar.

Ibn ʿUmar  الابن  narrates that Rasūl of Allah ﷺ said:

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

Ibn ʿUmar  الابن  used to say:

No matter ever happened, amongst the people; the people would speak and ʿUmar would speak, except the Qurʾān was revealed according to what ʿUmar said.¹

ʿUqbah ibn ʿĀmir  الابن  narrates that Rasūl of Allah ﷺ said:

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

Umm al-Muʾminīn ʿĀʾishah  الابنت  narrates that the Rasūl of Allah ﷺ said:

Verily I am looking at the Shayāṭīn from the Jinn and men fleeing from ʿUmar.³

Abū Dhar  الابن  narrates that he heard the Rasūl of Allah ﷺ say:

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

Ibn ʿUmar  الابن  narrates that the Rasūl of Allah ﷺ said:

ʿUmar is a lantern of the people of Jannah.⁴

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1 Tirmidhī fī al-Manāqib, Ḥadīth no: 3682
2 Tirmidhī fī al-Manāqib, Ḥadīth no: 3686, al-Ṭabarānī fī al-Kabīr,
3 Tirmidhī fī al-Manāqib, Ḥadīth: 3691.
4 Ibn ʿAsākir
ʿUthmān ibn Maẓʿūn narrates that the Rasūl of Allah ﷺ said:

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

Ibn ʿAbbās narrates that the Rasūl of Allah ﷺ said:

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

Abū Hurayrah says that the Rasūl of Allah ﷺ said:

Verily Allah boasts about the people of ʿArafah in general, and about ʿUmar specifically.²

Faḍl ibn ʿAbbās narrates that the Rasūl of Allah ﷺ said:

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

Ibn ʿUmar and Abū Hurayrah narrate that the Rasūl of Allah ﷺ said:

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

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¹ Ibn ʿAsākir
² Al-Ṭabarānī
³ ibid
Imām Nawāwī reports in *Tahdhīb*, that the ‘ulamā’ say:

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

Sadīsah narrates that the Rasūl of Allah said:

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

Ubay ibn Ka‘b narrates that the Rasūl of Allah said:

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

Abū Sa‘īd al-Khudrī narrates that the Rasūl of Allah said:

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

Ṣaḥābah asked:

What is a Muḥaddath?

He replied:

It is that person upon whose tongue angels speak.³

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¹ ibid
² Al-Ṭabarānī
³ Al-Ṭabarānī fi al-Awsāṭ
The Testimony of the Ṣaḥābah and Pious Predecessors with regards to ʿUmar ibn al-Khaṭṭāb

Abū Bakr ṣallallāhu ʿalayhi wa sallam used to say:

There is no man on the face of this earth more beloved to me than ʿUmar ibn al-Khaṭṭāb.¹ (This was said after the demise of the Rasūl of Allah sallallāhu ʿalayhi wa sallam).

It was said to Abū Bakr ṣallallāhu ʿalayhi wa sallam on his death bed:

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

He replied:

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

ʿAlī ṣallallāhu ʿalayhi wa sallam said:

If you discuss the pious then begin with ʿUmar, we — the Ṣaḥābah of the Rasūl sallallāhu ʿalayhi wa sallam — never had doubt that he was the voice of wisdom.³

Ibn ʿUmar ṣallallāhu ʿalayhi wa sallam said:

I have never seen anyone after the Rasūl of Allah sallallāhu ʿalayhi wa sallam, from the time of his demise, more generous than ʿUmar.⁴

Ibn Masʿūd ṣallallāhu ʿalayhi wa sallam said:

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

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¹ Ibn ʿAsākir
² Ibn Saʿd
³ Al-Ṭabarānī fī al-Awsaṭ
⁴ Ibn Saʿd
'Umar will outweigh the knowledge of the entire creation. And they used to think that he had gone with nine tenths of knowledge.

Ḫudhayfah ʿAlī used to say:

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

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

Umm al-Muʾminīn ʿĀʾishah ʿAbdullāh bint Ḥamīd bint Ṭalib said while mentioning ʿUmar:

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

Muʾāwiyyah ʿUmar bint Khaytham said:

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

Jābir Bin ʿAbdullāh Bin Jābir said:

On one occasion ʿAlī ʿAbdullāh bint ʿAbdullāh bint ʿAbdullāh entered upon ʿUmar — whilst he was shrouded — and said: “May Allah have mercy on you O ʿUmar! There is no one with whose book of deeds I would prefer to meet Allah with than the one who is shrouded (ʿUmar).²

On one occasion Ibn ʿAbbās ʿAbdullāh bint Salama bint ʿAbdullāh was asked about Abū Bakr ʿAbdullāh bint ʿAbdullāh and he said:

He was good in every aspect.

He was asked about ʿUmar ʿAbdullāh bint Salama bint ʿAbdullāh and he said:

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

¹ Zubayr ibn Bakkār fī al-Muwaffīqīyāt
² Al-Ḥākim, v. 4 p. 93,94
He was asked about ʿAlī and he said:

He was full of energy, sound judgement and bravery.

ʿUmayr ibn Rabīḥah narrates that ʿUmar ibn al-Khaṭṭāb said to Kaʾb al-ʿAbdār:

How do you find my description?

He said:

I find your description to be a horn of iron.

ʿUmar asked:

What is the horn of iron?

He said:

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

He asked:

What else?

He said:

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

He asked:

What else?

He said:

There will be trials.
Ibn Mas‘ūd said:

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

لَوْلاَ کِتٰبٌ مِّنَ اللهِ سَبَقَ لَمَسَّكُمْ فِيْمَآ اَخَذْتُمْ عَذَابٌ عَظِيْمٌ

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

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

وَ اِذَا سَاَلْتُمُوْهُنَّ مَتَاعًاا فَسْـَٔلُوْهُنَّ مِنْ وَّرَآءِ حِجَابٍ

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

Thirdly, the supplication of the Rasūl of Allah for ‘Umar:

اللهُمَّ أَيِّدِ الْإِسْلَامِ بِعُمْرٍ

O Allah, strengthen Islam with ‘Umar.

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

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1 Sūrah al-Anfāl: 68
2 Sūrah al-Aḥzāb: 53
3 Ahmad, Ḥadīth no: 456 vol. 1 al-Ṭabarānī fi al-Kabīr, Ḥadīth no: 8828, al-Bazzār, Ḥadīth no: 275 vol. 1
Mujāhid said:

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

Sufyān al-Thowrī said:

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

Abū Sharīk said:

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

Abū Usāmah said:

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

Imām Ja'far al-Ṣādiq said:

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

His Conformity with the Qur’ān

Ibn Mardawayh narrates that Mujāhid said:

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

¹ Tārīkh al-Khulafā’ of al-Sūyūṭī
Ibn `Umar narrates that people would give their opinions and `Umar would give his, and when the Qur`ān would be revealed; it would be in conformity with what `Umar had suggested.\(^1\)

Imām Nawawī narrates in al-Tahdhīb:

`Umar said: “I was in conformity with my Allah in three things:

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

\[
وَ اتَّخِذُوْا مِنْ مَّقَامِ اِبْرٰحَٰمْ مَصَلِّٓ
\]

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

2. I said to the Rasūl of Allah that the pious and open sinners enter your house why do you not command your wives to wear ḥijāb? And the verse of Ḥijāb was revealed.

3. When some of the wives of the Rasūl of Allah gathered in the incident of Maghāfīr, I said verily if you divorce them Allah Ta`ālā will replace them with those who are better than them; it was revealed exactly like that.\(^3\)

4. `Umar said:

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

\(^1\) Ibn `Asākir

\(^2\) Sūrah al-Baqarah: 125

\(^3\) Bukhārī fī Tafsīr al-Qur`ān, Ḥadīth no: 4483

\(^4\) Al-Ḥākim, Ḥadīth no: 123, vol. 4. Ṣāḥīhahu wa Wāfaqahu al-Dhahabī
5. ʿUmar  said:

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

وَلَقَدْ خَلَقْنَا الاِْنْسَانَ مِّنْ سُلٰلَةٍ مِّنْ طِيْنٍ

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

I said:

فَتَبٰرَكَ اللّٰهُ اَحْسَنُ الْخٰلِقِيْنَ

Blessed is Allah, the best of creators.

And this verse was revealed:

﴿1٤﴾
فَتَبٰرَكَ اللّٰهُ اَحْسَنُ الْخٰلِقِيْنَ

So blessed is Allah, the best of creators.²

6. ʿUmar  said:

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

وَلاَ تُصَلِّ عَلٰٓی اَحَدٍ مِّنْهُمْ مَّاتَ اَبَدًاا

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

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1 Sūrah al-Mu’minūn: 12
2 Sūrah al-Mu’minūn: 14
3 Sūrah al-Towbah: 84
7. يَسْـَٔلُوْنَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ.
   They ask you about wine and gambling.¹

8. يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا لاَ تَقْرَبُوا الصَّلٰوةَ.
   O you who have believed, do not approach ṣalāh.²

9. When the Rasūl of Allah was supplicating for forgiveness on behalf of certain people (hypocrites). ʿUmar said: “It is of no benefit for them.”³ Allah revealed:

   سَوَآءٌ عَلَيْهِمْ اَسْتَغْفَرْتَ لَهُمْ اَمْ لَمْ تَسْتَغْفِرْ لَهُمْ.
   It is all the same for them whether you ask forgiveness for them or do not ask forgiveness for them; never will Allah forgive them.⁴

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

   كَمَا أُخْرِجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ.
   (It is) Just as when your Rabb brought you out of your home (for the Battle of Badr) in truth.”⁵

11. When the Rasūl of Allah consulted the Ṣaḥābah about the incident of Ifq (slander on ʿĀʾishah ُّ), ʿUmar said: “Who married her to you?”

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¹ Sūrah al-Baqarah: 219
² Sūrah al-Nisāʾ: 43
³ Al-Ṭabarānī
⁴ Sūrah al-Munāfiqūn: 6
⁵ Sūrah al-Anfāl: 5.
The Rasūl of Allah replied: “Allah.” ʿUmar said: “Do you think Allah will conceal it from you? Exalted are You (O Allah); this is great slander,” and it was revealed like this.¹

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

اُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ

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

13. When a Jew met ʿUmar and said to him:

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

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

Whoever is an enemy to Allah and His angels and Jibrīl and Mikāʿīl — then indeed, Allah is an enemy to the disbelievers.³

And it was revealed like this.

14. Abū al-Aswad narrates:

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

سُبْحَانَكَ هٰذَا بُهْتَانٌ عَظِيْمٌ ۖ وَلَوْلَ اِذْ سَمِعْتُمُوْهُ قُلْتُمْ مَّا يَكُوْنُ لَنَآ  اَنْ  نَّتَكَلَّمَ بِهٰذَا

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

2 Sūrah al-Baqarah: 187

3 Sūrah al-Baqarah: 98
Two men took their dispute to the Rasūl of Allah ﷺ, and he gave his judgment between them. The one to whom the judgement was against said: “Let us take our matter to ʿUmar.” They went to him. One of them said: “The Rasūl of Allah gave judgement in my favour against this man and he said, ‘Let us go to ʿUmar.’” ‘Umar asked: “Is it like that?” He said: “Yes.” So ʿUmar said: “Stay where you are until I come out to you.” He came out with his sword wrapped in his clothes, and he struck the one who said “let us go to ʿUmar”, and killed him. The other ran away, and said: “O Rasūlullāh, ʿUmar has, by Allah, killed my friend.” The Rasūl of Allah said: “I do not think that ʿUmar will go out to kill a believer.”

Allah revealed this verse:

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

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

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

Miraculous Feats

Ibn ʿUmar رضي الله عنه narrates:

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

1 Sūrah al-Nisā’: 65.
2 Ibn Abī Ḥātim
three times. (After a month) A messenger of the army came and said: “O Amīr al-Mu’minīn whilst we were under attack (from the front and back) we heard a voice calling out, “O Sāriyah! The mountain!” three times, thus we faced our back to the mountain, then Allah defeated them. Ibn ʿUmar say that it was said to ʿUmar: “Were you the one who called out with these words.” The mountain that the army was at is in Nahāwand a land of the non-Arabs.¹

Ibn ʿUmar ⲥ narrates that once ʿUmar ⲥ said to man:

What is your name?

The man said:

*Jamrah* (burning coal).

ʿUmar ⲥ asked:

The son of whom?

He said:

The son of *Shihāb* (flame).

He asked:

From where are you?

The man said:

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

He asked:

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¹ Bayhaqī fī Dalāʾil al-Nubuwwah
Where is your home?

The man said:

In Ḥarrah (lava field).

He asked:

On which side?

The man said:

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

ʿUmar said:

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

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

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

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

¹ Muwaṭṭaʿ Imām Mālik
back to him to inform him that you are right in what you said, and verily Islam eradicates what was before it. He sent a slip of paper inside his letter, and wrote to ‘Amr ʿUmar (RA):

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

When the letter of ʿUmar ʿUmar (RA) reached ʿAmr ʿAmr (RA), he took the slip and opened it, and it was written in it:

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

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

Ḥasan ʿUmar (RA) narrates that one person who knew when he was being lied to was ʿUmar ibn al-Khaṭṭāb ʿUmar (RA).²

Synopsis of His Life

Aḥnaf ibn Qays said:

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

¹ Abū al-Shaykh fī al-ʿAẓmah, Ḥadīth no: 940 vol. 3.
² Ibn Asākir
of Allah?” He said: “It is only permissible for ‘Umar to have two garments from the property of Allah, one garment for winter and one garment for summer, that which I can perform my Ḥajj and ‘Umrah with (Iḥram), my sustenance and the sustenance of my family like a man from the Quraysh who is neither the richest of them nor poorest, then, after that I am just an ordinary man amongst the Muslims.”

Khuzaymah ibn Thābit narrates:

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

‘Ikramah ibn Khālid and others narrate:

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

Ibn Mulaykah said:

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

Ḥasan said:

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

Aslam says that ʿUmar said:

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

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

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

Anas said:

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

ʿAbd Allāh ibn ʿĀmir ibn Rabīʿah said:

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

ʿAbd Allāh ibn ʿĪsā use to say that there were two black lines on the face of
ʿUmar because of excessive crying.

Hasan ʿAbd al-Asad said:

ʿUmar would pass a verse of the Qurʾān from his wārid (a specified amount of reading the Qurʾān daily) and would fall unconscious, he would only return to that same verse after a few days.

Anas ʿAbd al-Mu’min said:

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

ʿAbd Allāh ibn ʿĀmir ibn Rabīʿah ʿAbd al-Ḥasan said:

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

ʿUbayd Allāh ibn ʿUmar ibn Ḥafs narrates:

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

Ibn ʿUmar ʿAbd al-Jabbar narrates:

I have seen that whenever ʿUmar became angry and someone took the name of Rasūlullāh or told him to fear Allah or recited from the Qurʾān, then he would control his anger and abstain from (the punishment) what he had intended.
Subsequently, Bilāl  asked Aslam: “How do you find ʿUmar?” He replied: “He is the best of people except that when he gets angry it becomes a very big matter” Bilāl said: “If it happens that he gets angry while you are around just read the Qurʾān until his anger suppresses.”

1 All the above mentioned narrations are reported by Ibn Saʿd.