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وَبْتَغُوا إِلَيْهِ الْوَسِيلَةَ

(اور تقرب حاصل کرو اُس کی بارگاہ میں وسیلہ سے) (القرآن)

أَلَا بِذِكْرِ الْوَالِحِينَ تَنْزِلُ الْبَرَكَاتُ

(کیا صالحین کے تذکرہ سے برکت نازل نہیں ہوتی) (الحديث)

**Syedna Omar bin Khattaab** ﷺ

**Biography**

**Second khalifah (13 H – 23 H)**



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## 1- Syedna Omar bin Khattab ؓ

Second Khalifah (13 H – 23 H)

**Q1- Describe the lineage and qualities of Syedna Omar bin Khattab ؓ?**

**Ans; Name and lineage (Naam-o-Nasab);** Name – Omar, Laqab – Farooq, Kunniat – Abu Hafez, Father’s name – Khattab, Family – Quraish, Source of income – Trading. Progeny - His lineage joins at 8<sup>th</sup> descendent to Muhammad ﷺ.

**Qualities (صفات);** He possessed expert knowledge of progeny (نسب), Soldiering (سپہ گیری), Orator (مقرر), Reading & writing (لکھنا پڑھنا). Besides he was an honest (دیانتدار), Prompt (مستعد), Well-acquainted (معاملہ فہم) person. He was known as a reliable (معتد) person in his community. So, he trusted the imperative work of recommending to the people in need. He was daring in nature.

### 2-Syedna Omer (ؓ) before accepting Islam

**Q2- Quote the narrations and give a brief account of the status of Syedna Omer (ؓ) before accepting Islam?**

**Ans- Syedna Omer (ؓ) before accepting Islam;** Once Rasoolallah ﷺ supplicated for him for accepting Islam and said, “O Allah ﷻ! Exalt Islam with Ibn Hush sham (ابوجہل) or with Omar bin Khattab.” However, the supplication was accepted in the favor of Omar bin Khattab ؓ. This shows what noteworthy quality he would had possessed before embracing Islam.

There are many narrations (روایتیں) about him relating to Islam. There is one famous narration that! Initially, Omar bin Khattab was a rigid enemy of Islam. He used to harass the Muslims cruelly when he caught hold of them. The Islamic faith once is intoxicated (چڑھا), never falls off (نہیں اترتا). When, he realized that despite his rigid oppression, not a single Muslim backed out (بھرا) from Islam, then he drew the sword (تلوارسنبھالی) in his hand with an intention (نعوذباللہ) to assassinate the founder of Islam (بانی اسلام) ﷺ. On the way, he came to know about his sister and brother-in-law accepting Islam. So, he first reached his sister’s house. They were reading the Quran. As they heard the footfall (آہٹ پا کر) of him, they stopped reading and the parts of the Quran were hidden. As Omar (ؓ) already overheard their voices, he asked them, “What this voice was?” Sister and her husband tried to hide the fact that they were reading the Quran. Omar (ؓ) said, “I came to know that you became apostates (مرتد)”, and then started beating up his brother-in-law (بہنوئی) badly. When his sister tried to save him, he beat her too until her blood started flowing. She emotionally retorted, “O, Omar! You do, whatsoever you like, we have become Muslim and will remain Muslim.” The words spoken emotionally by his injured sister touched him (رفت ہوئی), and asked, “Let me hear which you were Reciting?” When he heard the Quran, each word affected him and he shouted saying, “أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ”

After that, he went straight to Rasoolallah ﷺ who was formerly available under refuge in the house of Syedna Arqam (رضي الله عنه). Rasoolallah ﷺ inquired, "Omar, why have you come? He replied in a most humble voice," I came to accept Islam." Rasoolallah ﷺ and the Sahabah were delighted and shouted the Takbir (الله أكبر) that echoed (گونج اٹھی) in the mountains of Makkah (مَا شَأْنُ اللَّهِ). So far, the Muslims used to worship Allah ﷻ, the one God by in secrecy. When Syedna Omar bin Khattab (رضي الله عنه) became Muslim, the Salah was being performed openly in the khana-e-K'abah. And based on it, an appellation (لقب) of 'Faarooq-e-Azam' was granted to him by the Prophet Muhammad ﷺ. At this event, Gabriel (عليه السلام) also offered greetings (مبارک بادى) to Rasoolallah ﷺ on behalf of the people of heaven on the accepting of Islam by Omar bin Khattab (رضي الله عنه).

### 3-Syedna Omar bi Khattab (رضي الله عنه), after accepting Islam

**Q3- Enlighten briefly the role of Syedna Omar bin Khattab (رضي الله عنه), after accepting Islam concerning his sincere services to Islam?**

**Ans-** After accepting Islam, Syedna Omar (رضي الله عنه) had played such a memorable role in the performance of sincere (پُرْخُلُوص) services (خدمات) to Islam that the era of Omar (رضي الله عنه) would be recalled by the world from time to time. He never hesitated to sacrifice his life (جان), wealth (مال), dignity (عزت), kinship (قربابت), and kindred (يگانگت) for the sake of the pleasure (مَرْضَى) of Allah ﷻ and His true Prophet ﷺ. He had been enduring with magnanimity (پامردى) all the problems that transpired to him after accepting Islam. For instances!

1. He participated in all the Islamic combats (غزوات) along with Rasoolallah ﷺ. He was always actively prepared (مستعد و سرگرم) in defending Rasoolallah ﷺ and serving of Islam.
2. He never hesitated to contribute financial support to Islam as and when needed. At the time of the Tabuk battle (غزوه تبوك), he brought half the provisions (مال) of his home and offered it to the Prophet ﷺ.
3. He was never affected by the concern of kinship (قربابت) and love (محبت) when compared to Islam. For example; during the battle of Bader (غزوه بدر) his maternal uncle (مامون) A'azimi bin Hush-sham fell a prey to the Farooqi's dagger.
4. One day, Rasoolallah ﷺ was a bit unhappy with his spouses (ازواج مطهرات) and was sitting alone in an isolated place where nobody was allowed. Syedna Omar (رضي الله عنه) requested repeatedly for granting permission to come in. When not allowed, he said loudly, "By God (خدایى قسم)! I haven't come for recommending (my daughter Hafsah (رضي الله عنها) who is your blessed spouse. If Hudhoor ﷺ orders me, I will behead her (گرددن) (اَزَادُونَ)".
5. Also, he advised that the prisoners of Bader battle be killed in a manner that each one of us ought to slay his relative. This episode (واقعه) is also mentioned in the Holy Quran in support of his advice.

6. The words of Azan (اذان) in the Islam, are the interpretation of the dream of Omar bin Khattab ؓ, by which the notifications (اعلان) of monotheism (توحيد) and prophethood (رسالت) echo five times day and night all over the earth and heavens.
7. After the demise (وفات) of Rasoolallah ﷺ, Syedna Omar ؓ played a wise and vital role in electing and appointing his (جانشين) Khalifah (كشيفاه). Because one side the opponents of Islam were waiting for an opportunity and on the other side, there seemed to be an argument (جهگڑا) between Mujahedeen and Ansar for the Khilafat and the issue was likely to prolong. On getting its information, Syedna Abu Baker Siddique ؓ and Syedna Omar bi Khattab ؓ both Hadhraat reached the spot, looked at the state of affairs, and then Syedna Omar ؓ took initiative and pledged his oath of allegiance (بيعت) on the blessed hands of Syedna Abu Baker Siddique ؓ. As a result, he curbed the likely hazard (فتنه) by electing an ideal Khalifah of Rasoolallah ﷺ.
8. Syedna Omar ؓ prepared (آماده) Abu Baker Siddique ؓ to compile the various parts of the Quran in a form of a Book (كتاب).

#### 4-Syedna Omar's ؓ Khilaafat (خلافت)

**Q4- Elucidate the impact of Syedna Omar's ؓ tenure of Khilafat and worldwide social and administrative Islamic reforms (اصلاحين)?**

**Ans- Syedna Omar's ؓ tenure of Khilaafat (خلافت);** Syedna Abu Baker Siddique ؓ during his tenure itself predicted carefully that the heavy burden (بارگراں) of Khilaafat couldn't be endured by anyone better than Syedna Omar ؓ. Therefore, when Syedna Abu Baker Siddique ؓ fell sick and their illness increased severely, while losing hope for his life prepared an agreement (عهدنامہ) for appointing Syedna Omar Farooq ؓ as his successor (جانشين) by consulting with eminent (اکبر) companions (صحابہ) like Syedna Othman ؓ, Syedna Ali ؓ, Syedna Abdul Rahman bin Auf ؓ and received approval of all Muslims by notifying in an open announcement. Thus, on the day of the demise of Syedna Abu Baker Siddique ؓ on 22 Jamadi-ul-Aakher 13ھ, Syedna Omar Farooq ؓ received the oath of allegiance (Bayit) formally (باضابطہ) from all Muslims as 2<sup>nd</sup> Khalifah of the Prophet ﷺ.

Syedna Omar's ؓ period of Khilafat would be recalled in the history of Islam as a period of advancement (ترقي) and elevation (عروج). Leaving aside mentioning the people who loved (موافقين) him, the folks opposed to him (مخالفين) also visualized Syedna Omar's ؓ period of Khilafat as the grace and blessing of Allah ﷻ (خدا کی رحمت), not only for the Islam but also for the entire world. He propagated the principles (اصولوں) of Allah ﷻ and His Messenger ﷺ in its true sense (صحيح معنوں میں) and established Allah's Khilafat on Allah's earth and opened ways (راستے) for the ethics (اخلاق) and teaching (تعليم) of Muhammad ﷺ to reach out in the nook and corners (گوشے گوشے میں) of the world.

**Islamic service (اسلامی خدمات) and reforms;** It is a fact, that Syedna Omar ؓ had played such a dynamic role in the worldwide social and administrative Islamic reforms (اصلاحين) ensuring

such a universal peace and security that the history of Islam (تاریخ اسلام) couldn't cite its precedent (مثال). He was always active (مستعد) in every aspect of protecting the Islam and its peaceful values for the entire humanity. He remained present always in Islamic battles (غزوات) along with Rasoolallah ﷺ and displayed his sterling qualities (آب دار جوہر) of striking with his sword. He also had left no stone unturned (کوئی دقیقہ نہیں چھوڑا) in the propagation (اشاعت) of Islamic aims and objectives. During his time of Khilafat, the way Muslims attained the power and grandeur (قوت و شوکت) that they couldn't get before his period or after till now. For instance, the territories like Egypt (مصر), Syria (شام), Rome, Iraq, Persia (فارس), and several countries were brought under the Muslim's control. And such a splendid victory (عظیم الشان) attained that there would be no exaggeration (مبالغہ) in saying, "That Rasoolallah ﷺ laid foundation stone (بنیادی پتھر) of Islamic ruling (حکومت) and the Syedna Omar ؓ could make an outstanding (شاندار) structure on it.

The period of Khilafat of Syedna Omar ؓ was known as Golden Period in the Islamic history for high development (ترقی) and success (عروج). He opened doors of various practical approaches (حکمت عملی) to spread the teachings and moral ethics of Prophet Muhammad ﷺ all over the nook and corner (گوشے گوشے) of the world. He had wiped out (مٹادیا) the cruelty and tyranny (ظلم و استبداد) from the face of the world (صفحہ دنیا) and inhabited the world with the practical patterns (عملی نمونہ) of justice and fair-play (عدل و انصاف), freedom of masses (آزادی عام) and equality (مساوات). This was the reason, that victories and propagation of Islam unfolded (گھیرلیا) the Arab and non-Arab regions of the world. The entire victorious and occupied area of the Islamic empire expanded (پھیل گیا) unto thousands of miles in the East, South, and north of the world. At the time of planning for invasion (لشکرکشی), the army officers were well-ordered to first enlighten the merits (خوبیاں) of Islam to the people then take up inviting them to embrace Islam and in the case of force invasion (مجبوراً لڑائی) became inevitable (کرنایڑے), don't stand in the way (مزاحمت) of children, old aged men and women and Fight only with those who bent upon fighting with you. Further, cutting trees was strictly forbidden.

### 5-Distinctive features of Farooqi Victories

#### Q5- Write briefly about the Distinctive feature of Farooqi Victories?

**Ans-** The following are the distinctive feature of Farooqi Victories;

1. The conquests (فتوحات) of Syedna Omar ؓ were not based on wrath and oppression (قہر و ظلم) like common conquerors (عام فاتح), instead, they were based on justice and fair play (عدل و انصاف). The massacre of people (قتل عام) be one side (ایک طرف), even cutting of trees were also banned. Children and old aged persons were not held up except troops in the battle and no person is killed, nor breaking promises even with the enemy allowed.

2. Generally, victories (فتوحات) of other victors (فاتحین) used to be like passing by clouds that came heavily dark and then dispersed. On the contrary, the victories of Farooqi were based on such dependability (استواری) that those countries which were conquered in those days, a major part of them are still under Muslim control even after passing fourteen hundred years. During the time of Syedna Omar ؓ itself, all the departments of government were formally established.
3. In short, when we have a detailed look at the Syedna Omar's ؓ political prudence (سیاسی وتدبر), military discipline (نظم و نسق), organization of regions (انتظام مملکت) and outstanding (عظم الشان) victories, it would be proved that there had been no subjugator (فاتح) and subjugation (حاکم) comparable to Syedna Omar's ؓ character (خصوصیت) in the history of the world till date.

### 6-Moral Ethics and Habits (اخلاق و عادات)

#### Q6- What do you know concerning Syedna Omar's ؓ morals, ethics, habits, and equality?

**Ans-** Syedna Omar ؓ was personified (مجسم) as a symbol (نمونه) of Islamic morals and ethics. He was unique, particularly in respect of asceticism and abstinence (زید و تقوی), true faith (حق پرستی), truthfulness (راست گوئی), humility (تواضع), simplicity (سادگی). He used to hold the respecting (ادب) and following (پیروی) of Syedna Abu Baker ؓ as essential same as the obedience (اطاعت) and following (پیروی) of Rasoolullah ﷺ. Initially, Syedna Omar ؓ wanted to stand on the pulpit (ممبر) of Rasoolallah ﷺ to deliver the sermon (خطبه), but he sat down at the stage where Syedna Abu Baker ؓ used to place his legs and said, "Sitting at the place where Abu Baker used to put his legs is only appropriate for me."

**Equality (مساوات);** Syedna Omar ؓ was a perfect symbol (کامل نمونه) of Islamic equality. For him, the King and the beggar (شاه و گدا), the rich and the poor (امیر و غریب), the low and the high (ادنی و اعلی) all were equal on par with (بلحاظ) their rights (حقوق). For him, the Masjid-e-Nabavi was the best place for conducting court (دریاری) proceedings. He always preferred to sit on the ground and perform all his governmental works. Lower cadre folks also used to stand up and raise objections freely (بے تکلف) on the deeds of Syedna Omar ؓ and he would normally pacify them by clarifying the actual situation (اصل حال) in a very forbearing and tolerating (حلم و بردباری) manner.

He often used to say, "For myself, the privilege (حق) on Muslim's Bay'itul mal (Public Treasury) is so much as a custodian (سرپرست) used to have on an orphan's prosperity (مال)." For instance!

1. **On one occasion**, Syedna Omar's ؓ stood on the pulpit (ممبر) and said, "O menfolk listen!" Meanwhile, a person stood and said, "We wouldn't listen nor obey." When he enquired the reason? The man replied, "Those sheets (چادر) that were received in the war booty (مال غنیمت) were distributed one sheet (چادر) for one's share, but you have one sheet on your body and a shirt made of another sheet, shows that you

received more than your share?” Syedna Omar’s ﷺ hinted toward his son Abdullah bin Omer ﷺ who clarified the man and said, “Ameerul-Momineen (Omer ﷺ) received only one sheet as his share but the sheet (چادر) with which his shirt (کرتا) prepared, is of my share that I offered him.” Then the objector (معارض) said, “Well! We are now ready to listen to your order and act upon it.”

2. **On another occasion**, Syedna Omar ﷺ had some litigation (نزاع) with Syedna Abi kab ﷺ. Syedna Abi kab ﷺ filed a law-suit in the court of the then Judge (قاضی وقت) Syedna Zaid bin Thabit ﷺ. Syedna Omar ﷺ though being the glorious Khalifah, presented himself in the court as an alleged person (مدعی علیہ). Syedna Zaid ﷺ paid respect to him. But Syedna Omer ﷺ said, “This is your first injustice (ظلم), and also said, “until Omer ﷺ and an ordinary man are alike in your view, you can’t be deemed fit for the post of Judge (قاضی)

### 7-Justice and fair play (عدل و انصاف)

#### Q7- Exemplify the features of Syedna Omar’s ﷺ Justice and fair play?

**Ans-** Justice Farooqi (عدل فارقی) and whipping Omeri (درہ عمری) is a well-known term of Syedna Omar’s ﷺ time and as far as his Justice and fair play (عدل و انصاف) was concerned, rich and poor (امیر و غریب), related and unrelated (خوش و بیگانه) all were equal for Syedna Omar ﷺ. So, strict guidelines and rulings (احکامات) were issued to top-level officials, and various effective systems were also set up for their execution (عمل آوری) and monitoring (نگرانی). Syedna Omar ﷺ used to know the state of affairs of far-off places. For a few examples!

1. When Abdullah the son of Omar bin Al-‘Aas (عمرو بن العاص) ﷺ the governor of Egypt (مصر), had whipped a person without proper cause. Syedna Omar ﷺ made sure that the governor’s son Abdullah also be whipped (کوڑے لگوايا) by the same person before his father the governor.
2. A man complained about an official (حاکم) who stroked him 100 whips (کوڑے) for no-fault (بے قصور) of him. Syedna Omar ﷺ without delay (بلا تامل) ordered his plaintiff (مستغیث) to hit back 100 lashes at the official in the public gathering (مجمع عام). But the respectable governor Omar bin Al-‘Aas (عمرو بن العاص) ﷺ submitted, “This order (امر) will be unbearable (گران) for the officials (حکام).” Syedna Omar ﷺ replied, “Yes! But then, isn’t it possible for me to evade taking retaliation (انتقام) from criminals.”
3. Syedna S’ad bin Waqar ﷺ built a palace (محل) for himself in Kufa (کوفہ) which had a long way entry (gate). Syedna Omar ﷺ came to know about it and caused to burn down (جلوادی) the palace, thinking that it might hinder (رکاوٹ) the approach of the needy people (اہل حاجت) up to the governor.
4. During the time of drought (قحط) in the Arab world, Syedna Omar ﷺ gave up taking mutton, fish, in short (الغرض) every delicious thing until the public got rid of the calamity of famine (بلائے قحط).



5. The olive oil (زیتون کاتیل) was once received from Syria (شام), and after its distribution was completed with the help of a cup and the leftover oil in the cup was used by one of the sons of Syedna Omar ؓ for rubbing his hairs. When Syedna Omar ؓ noticed, he got angry with his son and made his head clean-shaven.

#### 8-Worship and Fear of Allah (عبادات و تقوای)

#### Q8- Enlighten the qualities of Syedna Omar ؓ about Worship, Fear of Allah, Love, and Devotion to Rasoolullah ﷺ?

**Ans- Worship and Fear of Allah (عبادات و تقوای);** Syedna Omar's ؓ used to perform Salah the entire night and the late-night he used to wake up his family members (اہل و ایال) for performing the Salah. He was performing Salah when he was injured at the time of his martyrdom (شہادت) and was bleeding heavily. He used to observe fast frequently. He used to perform Hajj every year during the time of his Khilafat. He used to be shedding tears (گریزاری) due to fear of Allah ﷻ and so, he often caught hold the innocent children and tell them to pray for him. Once he picked up a straw (تنکا) from the ground and said, "would that (کاش) I will be a straw (تنکا) and I wouldn't have been born." Every night he used to assess (محاسبہ) his nafs (self) and be hitting at his own back to penalize himself for his mistakes and shortcomings.

**Love and Devotion to Rasulullah ﷺ (محبت و احترام رسول);** Syedna Omar ؓ had such a love and devotion for Rasoolullah ﷺ that he was ready to sacrifice his life, offerings (اولاد) everything for the sake of him ﷺ. For instances!

1. One day when Rasoolullah ﷺ was a bit unhappy with his spouses (ازواجِ مطہرات) and was sitting in an isolated place where nobody was allowed to come. In that situation, Syedna Omar ؓ requested repeatedly to grant permission to come in, but he was not allowed. Then he shouted saying, "I haven't come to recommend my daughter Hafsa the Ummul-Momineen (ؓ). If you order me, I shall behead her."
2. When Allah ﷻ commanded in the Holy Quran, "O believers, do not raise your voice above the voice of the prophet ﷺ." Then Syedna Omar ؓ took an oath and said, "I will never speak in a loud voice before Rasoolullah ﷺ."
3. He used to love everything of the Messenger of Allah ﷺ more than his own life and effects (جان و مال) and liked to stand firm on it. For instance! A sahabi (companion) had a mug (پیالہ) of Rasoolullah ﷺ. Syedna Omar ؓ often went to him and drank water with the mug.
4. Syedna Omar ؓ always considered taking care (خبرگری) and doing service (خدمت) to the spouses (ازواجِ مطہرات) and descendants (نسل) of Rasoolullah ﷺ as an indispensable act (مقدم) over other obligations (فرائض). Thus he was keen to keep up the superiority (فضیلت) of Bani Hashim (بنی ہاشم) in every aspect. He conducted himself with Syedna

Imam Hasan عليه السلام and Syedna Imam Husain عليه السلام with utmost warmth (خلوص) and affection (محبت) and used to keep in mind their distinction (فضيلت) and rights (استحقاق).

5. Syedna Omar رضي الله عنه used to regard very much the relations of Rasoolullah صلى الله عليه وسلم. So, the pensions (وظيف) of blessed spouses (ازواج مطهرات) of the Prophet صلى الله عليه وسلم were more than others. He also approved the subsistence (گزارا) of Hadhrat Osama bin Zaid رضي الله عنه more than his son. His son said, "Osama is no way better than me." He replied, "Yes, but Rasoolallah صلى الله عليه وسلم used to like Osama more than you." Similarly, when money (مال) was received from the conquest of Mada'in (مدائن), he gave to Syedna Hasan عليه السلام and Syedna Husain عليه السلام twofold than his son. When protested by his son, he clarified, "The dignity which their ancestors (بزرگوں) had, your forefathers didn't".
6. Also While kissing to black stone (حجر اسود) he said, "I know that you are a stone which neither gives loss nor benefit but since Rasoolallah صلى الله عليه وسلم kissed you, I am kissing you too."
7. Syedna Omar رضي الله عنه was accustomed to regarding and honoring all Holy places. He used to safeguard and issue directives to repair all those sacred monuments existing in Syria (شام), Persia (ايران), and anywhere else. The grave of Hadhrat Daniaal عليه السلام was in the iris (سوسن) city. He issued orders to maintain the grave with reverence after the conquest of the city.

### 9-Service to Humanity (مخلوق کی خدمت)

#### Q9- Exemplify the magnificent features of Syedna Omar's رضي الله عنه Service to Humanity?

**Ans- Service to Humanity (مخلوق کی خدمت);** Following are the magnificent features of Syedna Omar's رضي الله عنه Service to Humanity!

1. Despite the fact, Syedna Omar رضي الله عنه was a magnificent (عظيم الشان) Khalifah and giant kings used to shiver on hearing his name. Yet his state of affairs was quite amazing (پسنديده). He used to carry water-skin (مشك) on his shoulder to deliver water to widows (بيوه), poor (غريب) and old aged people (بوڑھ), get the goods (سودا) from the market for them. Distribute letters received from soldiers of war at their houses and also read out those letters for their families when their women requested him to write letters, he used to sit down on their doorpost (چوكهٲ) and write.
2. He used to patrol the city (گشت لگائے) at night to know the state of affairs of people. Once, while patrolling, he saw, an infant (شيرخوار) was crying in the mother's lap (گود). He said to her, "You are cruel (بے رحم) mother." She replied, "The fact is that the Khalifah Omar رضي الله عنه declared that unless the mothers weaned (دوده چھڑانا) their children's milk, their stipend (وظيفه) would not be sanctioned from Ba'itul-mal (treasury)". So, I am weaning my child's milk and she is crying." The reply of the mother touched the

Syedna Omar رضي الله عنه he uttered, “Ah! O, Omer, have you slain so many children.” Then he passed orders sanctioning the stipends (وظیفے) with immediate effect to the infants from the date of their birth.

3. Even though the majesty (جلالت) of Syedna Omar رضي الله عنه established his prestige (سکہ) on the biosphere (دنیا) and the treasures like Khaisar-o-Kisra laid under the tutelage (اختیار) of him, but he never spent a little amount (ایک حبه) from the Bay’itul-mal on himself for a long time. When a state of destitute (تنگی) affected him adversely. Then based on the advice of Sahabah (companions), some subsistence (گزارا) comprising of simple livelihood and clothing was approved for Syedna Omar رضي الله عنه.
4. Look at the ordinary diet of such an eminent (جليل القدر) Khalifah Syedna Omar رضي الله عنه. He was accustomed to taking the bread of unstrained (بے چھنے) wheat (گیہوں) or barley (جو) with olive (زیتون) oil, he used to take meat rarely once a month and wear clothes of befitting as poor (غریبانہ), a shirt with twelve or more patches (پیوند), torn turban (عمامہ) on the head and worn-out shoes (پھٹے جوتیاں).
5. This glorious Khalifah Syedna Omar رضي الله عنه had to take up the journey (سفر) so many times but he never carried along with any tent (شامیانہ) of camp (خیمہ گاہ). Nevertheless, a shed (سایہ) of the tree served him as the tent of camp and the floor (فرش) as a bed.
6. Once, in the event of taking up the journey to Syria (شام) by Syedna Omar رضي الله عنه, the Muslims thought that the Christians (of Syria) might mind looking at ordinary dress (معمولی لباس) and lack of means (بے سروسامانی) of the Khalifah. So, they offered him a Turkish horse as conveyance (سواری) to take up the journey and a costly dress to put on. But Syedna Omar رضي الله عنه negated and said, “Whatsoever dignity Almighty Allah had bestowed upon us by blessing ‘the respect of Islam’ was good enough for us.”
7. He used to give strict directions to all governors (امیروں) of provinces (صوبوں) and collectors (عاملوں) of districts (ضلعوں) to adapt simplicity in life and be moderate in respect of dieting and clothing to evade slothfulness (آرام طلبی) and luxuries (عیش پسندی). And the governors were asked to pledge that they would not wear fine (باریک) clothes, wouldn’t eat strained flour (چھنا ہوا آٹا), and wouldn’t keep the guard (دریان) at their doors so that the doors of governors would be opened always for those who cry out for assistance (فریادیوں) and the victims of oppression (مظلوموں).
8. In case of a complaint against any Aamil (collector) who reported not visiting the patients (بیمار) or a weak person (کمزور) could not meet him, he would be removed. For instance!

A complaint was received against ‘Ayaz bin Ghanam رضي الله عنه the governor of Egypt (والی مصر) that he puts on fine clothes and appointed security-guard at the door of his office. When the complaint was proved, Syedna Omar رضي الله عنه had deposed (معزول) him and called him to Medina and asked him to put on a shirt made of ruff-blanket and be grazing the

goats (بکری چرانا) in the forest. However, he was forgiven after he repented and begged for a pardon.

9. One of the kings of Syria by name Jablah (جبلة) embraced Islam and became Muslim. While performing Tawaf-e-Kaaba the corner of his sheet (چادر) was pressed by the foot of an ordinary man. Jablah slapped the man who in return slapped him back to him. Jablah made complain to the Khalifah. Syedna Omar ؓ said, "As you do so you reap." Jablah invited Khalifah's attention to his status. Syedna Omar ؓ Said, "Yes, it was so before Islam but now after Islam, all are equal." At that juncture, Jablah apostatized or renounced the Islam (مرتد ہوا) and ran away. But Syedna Omar ؓ never cared for him nor worried.

### 10-Syedna Omar's ؓ, useful reforms (اصلاحات)

#### Q10- Elucidate the Syedna Omar's ؓ, exemplary reforms and inventions?

**Ans- exemplary reforms and inventions;** during the time of Syedna Omar ؓ, rich and poor (امیر و غریب), related and unrelated (خوش و بیگانه) all were regarded equal. Syedna Omar ؓ restrained firmly and stopped all kinds of immoral activities (بداخلاقیوں) in the society. He was extremely against the luxurious style of life, unhappy with the fashion of Persians, Christians, and their way of life (معاشرت). Therefore, Syedna Omar ؓ introduced all those useful reforms and inventions in the territorial discipline (نظم و نسق) and system of ruling (دستور العمل) of the kings and the rulers of democratic realms of the present world. For examples!

- i. Land survey (زمینوں کی پیمائش) was taken up and the cultivation (کاشت) of agricultural lands (زرعی زمین) had been planned. Land revenue (لگان), transport tax (چونگی), non-Muslim tax (عشر) set up, and census of people (مردم شماری) completed. Regular (محکمہ افتا) courts of law, department of the judicial verdict (محکمہ احتساب) were established.
- ii. Prisons allocation was introduced, cash held reserved in public treasury (بيت المال), stipends (وظیفہ), and salaries (تنخواہیں) sanctioned. Taken up necessary construction work (تعمیرات), canals (نہریں) were excavated for developing agriculture, many cities were put up (بساے), and each newly born child was considered a soldier of Islam army to be entitled to regular allowance (وظیفہ).
- iii. Schools for teaching and elucidating (درس و تدریس) of Quran were established, salaries of teachers and memorizers of Quran (حفاظ) were granted, and they were posted to remote areas. The transmission of Hadith is organized with due care and security. Introduced teaching of Islamic law (فقہ). Built mosques on a large scale with Imam and Mowzan posted therein. Pensions systems for the poor and helpless were introduced and free public kitchens (لنگرخانے) were set up etc.

- iv. When famine (قحط) occurred during 18 Hijri, he expended the entire cash and stuff of the public treasury (بيت المال) and called for the food-grain (غله) from various provinces (صوبوں) and distributed among famine-affected people.
- v. The dynamic qualities like the sense of obligation of Khilafat's (فرض خلافت), common sympathy (عام ہمدردی), sincerity (خلوص) and care for the sake of Allah (للهيت), setting up of various active systems of execution (عمل آوری) along with their effective monitoring (نگرانی) under the top-level official (حکام), were embodied into Syedna Omar (رضي الله عنه) to such an extent that he accustomed to guard the city Medina daily during nights to know about the general state of affairs (عام حالات) and help the deserving people and take care of families (بال بچوں) of Islamic armed personals, etc.

### 11-Sacrifice, Excellences and illustrious Qualities

#### Q11- Enlighten Syedna Omar's (رضي الله عنه) illustrious Qualities like Sacrifice and Excellences?

**Ans- Sacrifice (ايثار) and illustrious Qualities;** this was also an illustrious (مثالی) code (اصول) of Khilafat of Syedna Omar (رضي الله عنه) that he never gave preference to his own family (متعلقين) particularly offspring (اولاد) over others and nor allow them to interfere in the affairs of Caliphate and office of the governor (خلافت و امارت). Syedna Abdullah bin Omer (رضي الله عنه) (his son) had overwhelming love (عشق) for Rasoolullah (ﷺ) and was an upshot (سرپرآوردہ) of his learning and Excellency. But Syedna Omar (رضي الله عنه) never assigned any official post to his son. While he was consulting about his successor just before his passing away, someone put forth the name of his son (Abdullah bin Omer) but Syedna Omar (رضي الله عنه) was displeased furiously with that person.

**Excellences (فضائل);** Syedna Omar (رضي الله عنه) had various excellences (فضائل) to his credit. Syedna Ali (رضي الله عنه) says, "Few opinions of Omar (رضي الله عنه) are revealed in Holy Quran. What great excellence is this?" Rasoolullah (ﷺ) also said,

1. "Would there be any prophet (نبي) after me, he would be the Omer (رضي الله عنه)".
2. "O, Omer (رضي الله عنه), Satan will never be able to walk across on the way on which you walk, (rather run away from there)".
3. "The truth of Allah (حق) stay on the heart (قلب) and tongue (زيان) of the Omer's (رضي الله عنه)".
4. Satanic type of Jinn and Human (شياطين جن و انس) run away from Omer (رضي الله عنه).
5. Omer (رضي الله عنه) is the spotlight (چراغ) of the people of Paradise (اہل جنت).
6. Gabriel (جبريل) told me that the Islam will shed tears on the demise (martyr) of Omer (رضي الله عنه).
7. Who keeps animosity (بغض) with Omer (رضي الله عنه), he keeps animosity with me and who loves Omer (رضي الله عنه), he loves me.
8. Omer (رضي الله عنه) is a heavenly (جنتي) blessed person."

9. Also, Imam Ja'far Sadeq (ؑ) says, "I am disgusted (بیزار) with a person who doesn't remember syedna Abu Baker (ؑ) and Syedna Omar (ؑ) with compassion (بهلائی).

### 12-Martyr of Syedna Omar bin Khattab (ؑ) (شہادت)

**Q12- Describe the event of the grievous martyrdom of Syedna Omar bin Khattab (ؑ)?**

**Ans- grievous martyr of Syedna Omar bin Khattab (ؑ); the grievous martyrdom (المناک (شہادت) of Syedna Omar bin Khattab (ؑ) was an unexpected incident (ناگہانی حادثہ) that caused irretrievable loss (ناقابلِ تلافی نقصان) to the Islam and Muslims. It took place, in the morning when Syedna Omar (ؑ) stood to lead (امامت) Fajr Salah. His Persian slave (مجوسی) (غلام) by name Abu Lulu Fairose also stood behind him in first the row (پہلی صف) and suddenly attacked him repeatedly six times with a dagger (خنجر) causing multiple injuries. Syedna Omar (ؑ) fell with grievous injuries. He was brought to his home after the Salah was over. Hearing the name of the killer, he said, "Thank God, I haven't been slain by a man who claims to be Muslim." Then he was given a cup of milk but it came out from his wounds. In this condition, he nominated six companions (اصحاب) namely, Syedna Ali (ؑ), Syedna Othman (ؑ), Syedna Talha (ؑ), Syedna Zubair (ؑ), Syedna Abdul Rahman (ؑ), and Syedna S'ad (ؑ), and said, "you may elect unanimously any one of you as Khalifa. But nobody from my family is to be given Khilafat." Then he gave all the Sahaba a word of advice (نصیحت) and told his son to pay back his loan (قرض) 86000/- Dirhams. He requested Ummul Momineen Syedna Aishah (ؑ) for permitting him to be buried near the side of his beloved Master (آقا) (ؐ). He was very happy when the permission was granted and while reciting Karma-Tayyib, لا اله الا الله ، (رابی خلد بریں ہوئے) he had been wayfarer of paradise (محمدالرسول الله).**

He was wounded on 26 Zilhijjah 23 ھ and passed away on a full moon night of Muharram within a week at Medina. He was laid to rest near Rasoolullah (ؐ) and by the side of Syedna Abu Baker Siddique in the Gumbad-e-Khidhra in Medina. He was 63 years old with his period of Khilafat 10 years 6 months.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

(We were sent forth by Allah and to Him is our return)

بجاء اشرف الانبياء والمرسلين سيدنا محمد الرؤف الامين صلى الله عليه و على آله الطاهرين و اصحابه الراشدين  
والحمد لله رب العلمين

وَآخِرُ دَعْوَانَا أَنِ لِحَمْدِ اللَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةِ وَالسَّلَامِ عَلَي خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ