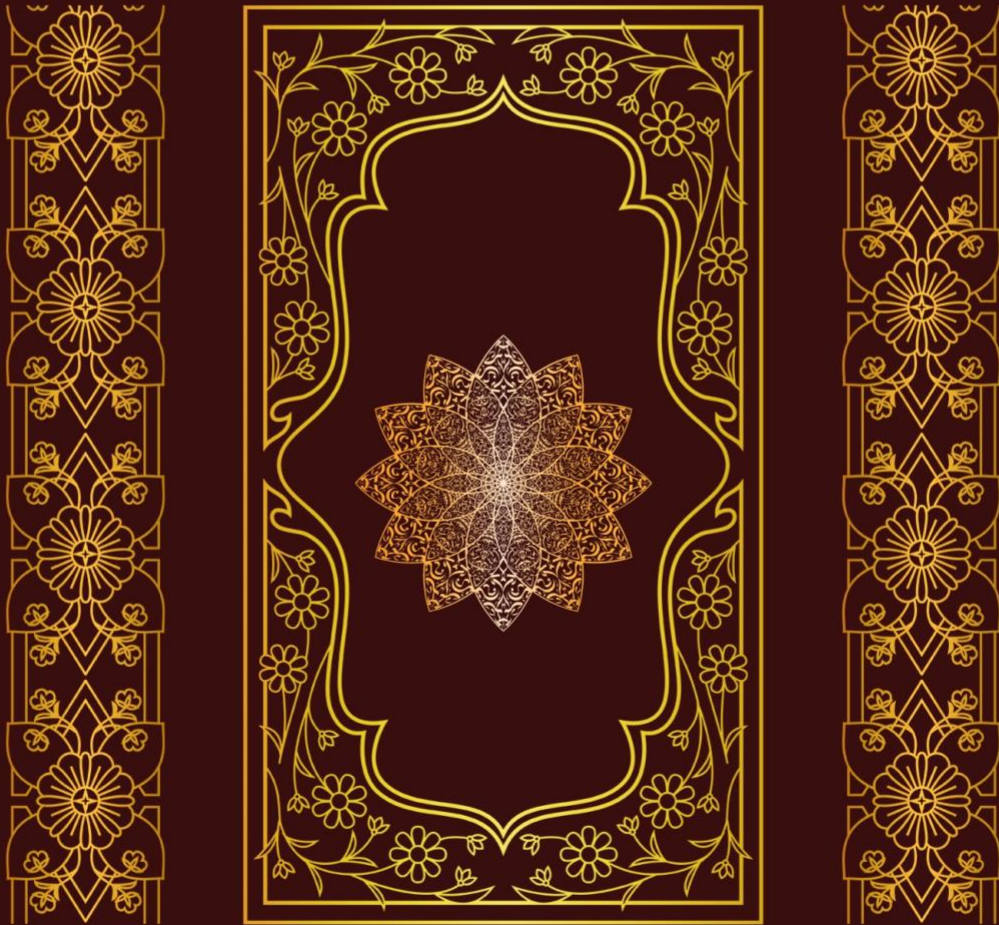


عمر رضی اللہ تعالیٰ عنہ

HADHRAT
UMAR



SHAIKH MIR ASEDULLAH QUADRI

HADHRAT UMAR

(رضى الله تعالى عنه)

Written By

SHAIKH MIR ASEDULLAH QUADRI

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين ، والصلاة والسلام على
سيدنا محمد وعلى آله وصحبه أجمعين

HADHRAT UMAR (رضي الله تعالى عنه)

Umar ibn Al-Khaṭṭāb (رضي الله تعالى عنه), (644 – 582 CE) was the second Rashidun caliph, during 634 – 644 CE (14-24 AH).

The first Rashidun Caliph was Hadhrat Abu Bakr (رضي الله تعالى عنه), after whose death in 634 CE, Hadhrat Umar (رضي الله تعالى عنه) took over as the Caliph. He was a senior companion and Father of Ummul Momineen Hafsa (رضي الله تعالى عنها). He was given the title of ‘Al-Farooq’ (الفاروق), meaning, the distinguisher between the right and wrong.

BLESSED BIRTH

Umar (رضي الله تعالى عنه) was born in 582 CE (40 AH) in Makka in Banu Adi subtribe of Quraish. Banu Adi were the descendants of Adi ibn Ka'b.

His father's name was Khattab Ibn Nufayl and his mother's name was Hantama bint Hisham. She was from Banu Makhzum subtribe of Quraish. Banu Makhzum was one of the wealthy subtribes of Quraish.

ANCESTORS

Umar's (رضي الله تعالى عنه) ancestors, from his father's side were – Umar, bin Al-Khattab, bin Nufayl, bin Abdul Uzza, bin Riyadh, bin Abdullah, bin Qurut, bin Razah, bin Adi, bin Ka'b, bin Lu'ayy.

The ancestors of Prophet Mohammad (صلى الله عليه وآله وسلم) were - Mohammad, Ibn Abdullah, bin Abdul Muttalib, bin Hashim, bin Abd Manaf, bin Qusa'i, bin Kilab, bin Murra, bin Ka'b, bin Lu'ayy (رضي الله تعالى عنهم).

Thus, Umar's (رضي الله تعالى عنه) ancestry from his father's sides meets with the ancestry of Prophet Mohammad (صلى الله عليه وآله وسلم) on K'ab bin Lu'ayy (b 307 CE).

Umar's (رضي الله تعالى عنه) ancestors from his mother's side were - Hantama bint Hisham bin Al-Mughira, bin Abdullah, bin Umar, bin Makhzum, bin Yaqazah.

EARLY LIFE

Umar (رضي الله تعالى عنه) spent his childhood like other Arab children of that time, but he had learnt to read while many of his peers did not know how to read or write. It is reported that his childhood was spent in relatively tough conditions as he used to tend camels belonging to his father.

In his early youth Umar (رضي الله تعالى عنه) excelled in wrestling, riding and horsemanship. He enjoyed listening to, and narrating poetry. He was also interested in the history and affairs of the people of Quraish. He used to attend famous Arabian fairs like Ukaz, Mijannah and Dhu al-Majaz.

Ukaz (سوق عكاظ) was a marketplace located between Nakhla and At-Taif in Arabia. It was largest and best-known seasonal market in pre-Islamic Arabia which operated for two weeks each year during the month of Dhu al-Qadah. Similarly, Mijannah (مَجَنَّةُ), and Dhu al-Majaz (ذُو الْمَجَازِ) were also marketplaces in the pre-Islamic times where people used to engage in trade. Umar (رضي الله تعالى عنه) was keen to use these fares to talk to people to learn about the history of Arab tribes, their disputes, battles and living conditions. Umar (رضي الله تعالى عنه) also used to travel with trading caravans to Syria in summer and Yemen in winter.

Umar (رضى الله تعالى عنه) was wise, eloquent, well spoken, strong, persuasive, and clear in speech which made him an ideal candidate to be the ambassador of Quraish, who used to send him to negotiate with other tribes on their behalf on various issues.

Since he was trusted by Quraish, and Quraish's interests were close to his heart, he opposed Islam in the beginning and was reported to be harsh towards Muslims, particularly the slaves who had accepted Islam. He opposed the Prophet (صلى الله عليه و آله وسلم) as he considered that the Prophet (صلى الله عليه و آله وسلم) was the cause of disunity among Quraish. At one time he threatened to kill the Prophet (صلى الله عليه و آله وسلم).

ACCEPTANCE OF ISLAM

Umar (رضى الله تعالى عنه) converted to Islam in 616 CE, a year after Muslims' migration to Abyssinia.

Ibn Ishaq wrote that one day Umar (رضى الله تعالى عنه) decided to kill the Prophet (صلى الله عليه و آله وسلم) and took his sword and started from his house with that intention. On his way he met his friend Nu'aym ibn Abdullah (رضى الله تعالى عنه) who had secretly accepted Islam.

When Umar (رضى الله تعالى عنه) informed him about his intention, he told him not to act like a fool and not to deceive himself in this way. He warned Umar (رضى الله تعالى عنه) saying, 'do you think that Banu Abd Munaf would let you live once you harm the Prophet (صلى الله عليه و آله وسلم). First you return to your own house and set the things right there as your sister and her husband have already accepted Islam.'

Umar (رضى الله تعالى عنه) was furious to know these facts. He went straight to his sister's house where he found his brother-in-law, who was his cousin, reciting the verses of the Quran from Sura Taa Haa. Umar (رضى الله تعالى عنه) started quarrelling with his brother-in-law Saeed bin Zaid (رضى الله تعالى عنه) and knocked him down to the ground. When his sister, Fatima bint Al-Khattab (رضى الله تعالى عنها) intervened to save her husband, he started quarrelling with her as well, and threatened her. She told him 'Even if you kill us, we will not give up Islam'. On this Umar (رضى الله تعالى عنه) slapped her in a fit of anger and she fell on the ground bleeding from her mouth.

Umar (رضى الله تعالى عنه) realized his mistake and apologised to her and asked her to show him what they were reciting. His sister replied in the negative and said, 'you are unclean, and no unclean person can touch the Quran.' He insisted, but his sister was not prepared to allow him to touch the pages unless he washed his body. Umar (رضى الله تعالى عنه) at last gave in. He took a bath and then

began to read the verses - *إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي* - [Indeed it is Me, Allah. There is no god except Me. Worship Me and established Salah as My remembrance.] (Taa Haa - 14).

This had a profound effect on Umar's (رضي الله تعالى عنه) heart, and he started weeping and after a while declared that this is indeed the word of Allah, and Mohammed (صلى الله عليه وآله وسلم) is surely the Apostle of Allah.

Khabbab Ibn Al-Aratt (رضي الله تعالى عنه) used to visit the house of Umar's (رضي الله تعالى عنه) brother-in-law, Sa'eed (رضي الله تعالى عنه) and recite to him and his wife the verses of the Quran.

When Umar (رضي الله تعالى عنه) entered their house, he hid himself in the house and when Umar (رضي الله تعالى عنه) recited the Shahadah, he came out and said, 'O Umar (رضي الله تعالى عنه) glad tidings for you. Yesterday, Prophet Mohammad (صلى الله عليه وآله وسلم) prayed to Allah saying 'O Allah, strengthen Islam with either Umar bin Al-Khattab or Amr ibn Hisham (Abu Jahl), whoever You like. It seems that his prayer has been answered in your favor.'

Umar (رضي الله تعالى عنه), then went to the Prophet (صلى الله عليه وآله وسلم) with the same sword with which he intended to kill him and accepted Islam in front of all his companions. He was 24 years old then.

After accepting Islam, Umar (رضي الله تعالى عنه) openly prayed in Ka'ba and challenged Quraish chiefs, like Abu Jahl and Abu Sufyan, to stop him from praying. No one dared to stop him from that.

Umar (رضي الله تعالى عنه) then challenged anyone not to stop the Muslims from praying openly. Umar's (رضي الله تعالى عنه) acceptance of Islam strengthened Muslims who started praying openly in Ka'ba.

It is reported that Abdullah bin Mas'ud (رضي الله تعالى عنه) said, 'Umar's (رضي الله تعالى عنه) embracing Islam was our victory, his migration to Madina was our success, and his caliphate was a blessing from Allah. We didn't offer prayers in al-Haram Mosque until Umar (رضي الله تعالى عنه) had accepted Islam. When he accepted Islam, the Quraish were compelled to let us pray in the Mosque openly.'

MIGRATION TO MADINA

In 622 CE, the Prophet (صلى الله عليه وآله وسلم) ordered Muslims to migrate to Yathrib, which was later named 'Madina'. Most Muslims migrated at night fearing Quraish resistance, but Umar (رضي الله تعالى عنه) started openly during the day saying, 'anyone who wants to make his wife a widow and his children orphans should come and meet him behind the cliff.'

Umar (رضي الله تعالى عنه) migrated to Madina accompanied by his cousin and brother-in-law Saeed ibn Zaid (رضي الله تعالى عنه).

LIFE IN MADINA

The people travelled to Madina in batches, mostly during the nights. The Prophet (صلى الله عليه وآله) migrated to Madina along with Hadhrat Abu Bakr (رضي الله تعالى عنه). After reaching Madina, the Prophet (صلى الله عليه وآله وسلم) ordered to construct a mosque which was named as Al-Masjid An-Nabawi.

One of the first steps taken by the Prophet (صلى الله عليه وآله وسلم) was the establishment of brotherhood between an individual from Muhajireen with an individual of Ansar. This was known as Mu'anaqa (مُعَانَقَه).

Umar (رضي الله تعالى عنه) was made a brother of an Ansar, named Muhammad ibn Maslamah (رضي الله تعالى عنه).

Muslims remained at peace in Madina for a year, until the Quraish raised an army and attacked them.

In 624 CE, the first battle between Muslims and Quraish was fought at Badr. Umar (رضي الله تعالى عنه) participated in it.

In 625 CE, he took part in the Battle of Uhud. Later in the same year, he was a part of a campaign against the Jewish tribe of Banu Nadir.

In 627 CE, he participated in the Battle of the Trench and also in the Battle of Banu Qurayza.

In 628 CE, Umar (رضي الله تعالى عنه) witnessed the Treaty of Hudaibiyyah.

In 628 CE, he fought in the Battle of Khaybar.

In 629 CE, he participated in the battle of Dhat Al-Sallasal.

In 630 CE, he was part of the Army who conquered Makka.

Later in 630 CE he participated in the battle of Hunain and the siege of Ta'if.

He was part of the Muslim army that went to Tabouk under the Prophet's (صلى الله عليه وآله وسلم) command.

Hadhrat Umar (رضي الله تعالى عنه) participated in the farewell Hajj along with the Prophet (صلى الله عليه وآله وسلم).

DEATH OF PROPHET MOHAMMAD (صلى الله عليه و آله وسلم)

After performing Hajja-tul-Widaa, the Prophet (صلى الله عليه و آله وسلم) returned to Madina. A few weeks later, in the month of Safar, 11 AH, the Prophet (صلى الله عليه و آله وسلم) fell ill. The illness increased day by day.

One day with the help of two companions, the Prophet (صلى الله عليه و آله وسلم) came out of the house and gave a brief sermon from the pulpit of the mosque before noon prayer in which he praised Hadhrat Abu Bakr (رضي الله تعالى عنه), reminded people of the services of the Muslims of Madina and emphasized the Muhajirs and Ansar to be kind to each other. During this sermon, the Prophet (صلى الله عليه و آله وسلم) indicated that the time had come for him to return back to Almighty and everyone present or absent should claim any right they had upon him so that it could be fulfilled. People started weeping listening to the Prophet's (صلى الله عليه و آله وسلم) touching sermon.

During the Prophet's (صلى الله عليه و آله وسلم) illness, Hadhrat Abu Bakr Siddique (رضي الله تعالى عنه) was ordered to lead the congregation prayers. The Prophet (صلى الله عليه و آله وسلم) stayed in the house of Ummul Momineen Aisha (رضي الله تعالى عنها) during his illness.

Hadhrat Abu Bakr (رضي الله تعالى عنه) continued to lead the prayers during Prophet's (صلى الله عليه و آله وسلم) illness. The last day, Monday, 12 Rabia, 11 AH, when the people were performing Salatul Fajr in the mosque, the Prophet's (صلى الله عليه و آله وسلم) lifted the curtain of his house and gazed on at the people performing Salah which was noticed by many companions. Some hours later, the illness increased. Ummul Momineen Aisha (رضي الله تعالى عنها) said the Prophet (صلى الله عليه و آله وسلم) dipped his hand in the cup of water kept beside him and wiped his face saying [لَا إِلَهَ إِلَّا اللَّهُ] There is no God but Allah. Then he lifted his forefinger and said, 'with the Exalted companion'. A little later, the Prophet (صلى الله عليه و آله وسلم) swooned, his head was resting on the arms of Ummul Momineen Aisha (رضي الله تعالى عنها) when he pulled down the curtain of his worldly life. It was Monday, 12th Rabia I, 11 AH, corresponding to 4th June, 632 AD. He was 63 years old then.

The news fell like a thunderbolt on the companions who were, first stunned, and then in agonizing distress, started lamenting. Umar (رضي الله تعالى عنه) could not believe this had happened. Then he declared in a fit of intense emotions, whoever says that the Prophet (صلى الله عليه و آله وسلم) had died, he will chop his head off. The Prophet (صلى الله عليه و آله وسلم) may have gone to his Lord, as Prophet Musa (عليه السلام) did for 40 nights, then he came back to his people. By Allah, the Prophet (صلى الله عليه و آله وسلم) will return back as happened in the case of Musa (عليه السلام).

Hadhrat Abu Bakr (رضي الله تعالى عنه) supported the grief-stricken Muslims by giving a brief sermon in Prophet's (صلى الله عليه و آله وسلم) Mosque. He said, whoever worshipped Mohammad (صلى الله عليه و آله وسلم), let him know that he has died and whoever worshipped Allah, let him know that Allah is alive and never dies. Then he recited this verse of the Quran - قَبْلَهُ الرُّسُلُ ؕ أَفَأَنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَبْصُرَ اللَّهَ شَيْئًا ۗ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

[Mohammad (صلى الله عليه و آله وسلم) is an Apostle of Allah. Many Apostles have gone before him. So, if he dies or is martyred, will you turn back and go away (from the right path)? He who turns back and goes away in haste will do no harm to Allah. Allah will reward those who are grateful.] (Aal-i-Imran – 144)

After hearing the above verse, Umar (رضى الله تعالى عنه) fell on his knees in sorrow and acceptance. The initial shock and grief gave place to tranquility after Hadhrat Abu Bakr's (رضى الله تعالى عنه) address and people started performing funeral prayers in batches one after the other in which no one acted as Imam. The following day, Tuesday, the sanctified body of the Prophet (صلى الله عليه و آله وسلم) was put to rest on the same place where he died.

THE FAMILY OF UMAR (رضى الله تعالى عنه)

The wives and children of Umar (رضى الله تعالى عنه) were as follows.

Wives

(i) The first wife of Umar (رضى الله تعالى عنه) was Zainab bint Maz'un al-Jumiya (رضى الله تعالى عنها). She was the daughter of Maz'un ibn Habib from Jumah subtribe of Quraish and sister of Uthman ibn Maz'un (رضى الله تعالى عنه). Umar married her in 606 CE and had three children from her, namely, (a) Abdullah bin Umar (رضى الله تعالى عنه), Ummul Momineen Hafsa bint Umar (رضى الله تعالى عنها), and Abdur Rahman bin Umar (رضى الله تعالى عنه). It is related in one report that Abdullah bin Umar (رضى الله تعالى عنه) said, he migrated to Madina along with both his parents. The date on which she accepted Islam is not known.

(ii) The second wife of Umar (رضى الله تعالى عنه) was Umm Kulthum bint Jarwal, also known as Mulaika. She belonged to Khuza'a tribe. She was probably married in 607 CE. Umar (رضى الله تعالى عنه) had two sons from her, namely, Zaid and Ubaidullah (رضى الله تعالى عنهما).

(iii) The third wife of Umar (رضى الله تعالى عنه) was Qurayba bint Abi Umayya. She was probably married in 608 CE. She was from the Makhzum clan of the Quraish tribe in Makka. Her father, Abu Umayya ibn al-Mughira was the chief of Makka. Her mother was Atika bint Utba, from Abdshams subtribe of Quraish. Qurayba did not have any children from Umar (رضى الله تعالى عنه).

Umar (رضى الله تعالى عنه) accepted Islam in 616 CE and after his migration to Madina, all his wives and children also migrated. However, Umme Kulthum and Qurayba remained polytheists and Umar (رضى الله تعالى عنه) divorced them.

(iv) The fourth wife of Umar (رضي الله تعالى عنه) was Jamila bint Thabit ibn Abi al-Aflah (رضي الله عنها) from the tribe of Aws in Madina. Her brother Asim (رضي الله تعالى عنه) was among those who fought at Badr. Umar (رضي الله تعالى عنه) married her in 628 CE. She had a son from him, named Asim (رضي الله تعالى عنه). Later Umar (رضي الله تعالى عنه) divorced her, and the son Asim (رضي الله تعالى عنه) was kept under the protection of his mother. She was later married to Yazid bin Jariya (رضي الله تعالى عنه) with whom she had a son, named Abdur Rahman.

(v) The fifth wife of Umar (رضي الله تعالى عنه) was Atiqah bint Zayd (رضي الله عنها). Umar (رضي الله تعالى عنه) married her in 634 CE after the death of her husband Abdullah bin Abu Bakr (رضي الله عنه). She was a famous Sahabiya of the Prophet (صلى الله عليه وآله وسلم) who wrote poetry. Her father was Zayd bin Amr was from Adi subtribe of Quraish who died in 605 CE. Saeed bin Zaid (رضي الله تعالى عنه) was her brother. Umar (رضي الله تعالى عنه) had a son from her whose name was Iyad (رضي الله تعالى عنه).

(vi) The sixth wife of Umar (رضي الله تعالى عنه) was Umm Hakim bint al-Harith ibn Hisham (رضي الله عنها). Umar (رضي الله تعالى عنه) married her after the death of her husband Ikrima ibn Abu Jahl (رضي الله تعالى عنه) who was killed in the Battle of the Yarmuk. Umar (رضي الله تعالى عنه) had a daughter from her named Fatima (رضي الله تعالى عنها).

(vii) The seventh wife of Umar (رضي الله تعالى عنه) was Umm Kulthum bint Ali (رضي الله عنها), also known as Zainab Al-Sughra (زَيْنَبُ الْأَسْغَرَى). She was married to Umar (رضي الله تعالى عنه) in 639 CE during Hadhrat Umar's Caliphate. At that time, she was 12 years old. She was given the kunya of Umm Kulthum by the Prophet (صلى الله عليه وآله وسلم) as she resembles Zainab bint Muhammad (رضي الله تعالى عنها), her maternal aunt. Umar (رضي الله تعالى عنه) had two children from her, Zaid bin Umar (رضي الله تعالى عنه) and Ruqayya bint Umar (رضي الله عنها). After the death of Umar (رضي الله تعالى عنه) in 644 CE, she was married to Awn bin Ja'far (رضي الله تعالى عنه). She was present at the battle of Karbala in which Imam Hussain (رضي الله تعالى عنه) and his 70 male associates were killed by Yazidi Army.

Prominent Son and daughter of Umar (رضي الله تعالى عنه)

(i) [Ummul Momineen Hafsa bint Umar \(رضي الله تعالى عنها\)](#). I have written her biography under the section Ummahatul Momineen separately.

(ii) [Abdullah bin Umar \(رضي الله تعالى عنه\)](#) is the famous Sahabi (610-693 CE) who is reported to have narrated 2,630 Ahadith. I have written his biography under the section of Sahabah separately.

HADHRAT UMAR'S (رضي الله تعالى عنه) CALIPHATE

After Prophet Mohammad (صلى الله عليه و آله وسلم), Hadhrat Abu Bakr (رضي الله تعالى عنه) became the first Caliph of Muslims. His Caliphate lasted for 27 months during 632-34 CE.

On 23 August 634 (14 AH), Abu Bakr (رضي الله تعالى عنه) fell sick and did not recover. He developed a high fever and was confined to bed. His illness prolonged, and when his condition worsened, he requested Hadhrat Ali (رضي الله تعالى عنه) to perform his Ghusl, if he dies.

He also realized that it is important to nominate his successor so that it does not become a cause of trouble after him. He appointed Hadhrat Umar (رضي الله تعالى عنه) after discussing the matter with senior companions, most of whom favored while some apprehended, in view of the tough nature of Umar (رضي الله تعالى عنه).

After he had taken a decision in this context, Hadhrat Abu Bakr (رضي الله تعالى عنه) dictated his will as follows.

‘In the name of Allah, the most Compassionate and Most Merciful. This is the last will and testament of Abu Bakr bin Abu Quhafa (رضي الله تعالى عنه), when he is in the last hour of the world, and the first of the next.

I nominate Umar ibn al Khattab (رضي الله تعالى عنه) as my successor. Therefore, listen to him and obey him. If he acts right, confirm his actions. My intentions are good, but I cannot see the future results. However, those who do wrong shall render themselves liable to severe account in Hereafter. I wish you all well and abundant mercy of Allah (عَزَّ وَجَلَّ).’

After he died, Hadhrat Umar (رضي الله تعالى عنه) led his funeral prayer. Hadhrat Abu Bakr (رضي الله تعالى عنه) was buried beside the Prophet (صلى الله عليه و آله وسلم).

Hadhrat Umar's (رضي الله تعالى عنه) caliphate lasted for 10 years during 634-44. Under him, the caliphate expanded at an unprecedented scale. The Sasanian (Persian) empire came under Muslim rule. In addition, more than two-thirds of the Byzantine Empire also came under Muslim rule.

Hadhrat Umar (رضي الله تعالى عنه) carried out massive reforms. His Caliphate is known for Justice and discipline throughout the nation. No one was spared from justice and the voice of the poor was held supreme. The rich, powerful, and formidable were kept under watch so that justice and peace could prevail throughout the caliphate.

ADMINISTRATION UNDER UMAR'S (رضى الله تعالى عنه) CALIPHATE

Under Umar (رضى الله تعالى عنه) the Muslim empire expanded extensively therefore he built a governance structure that would hold together the vast territory. He undertook many administrative reforms, closely oversaw public policy, and established an advanced administration for the Caliphate.

There were 13 provinces under Umar's (رضى الله تعالى عنه) caliphate, viz., (i) Makka, (ii) Medina, (iii) Basra, (iv) Kufa, (v) Jazira, upper reaches of the Tigris and Euphrates, (vi) Syria (vii) Iliya (Palestine), (viii) Ramlah (Palestine), (ix) Upper Egypt (x) Lower Egypt (xi) Khorasan (Persia) (xii) Azerbaijan (Persia), (xiii) Fars (Persia).

The provinces were administered by the provincial governors or Wali, who were mostly appointed by the Caliph himself.

Provinces were further divided into around 100 districts. Each district was under the charge of a Junior Governor or Amir, appointed by the central or state government.

Other officers at the provincial level were, (i) Chief Secretary (Katib), (ii) Military Secretary (Katib-ud-Diwan), (iii) Revenue Secretary (Sahib-ul-Kharaj), (iv) Police Chief (Sahib-ul-Ahdath), (v) Treasury Secretary (Sahib-Bait-ul-Mal), and (vi) Chief Justice (Qadi).

All appointments were made in writing and a department used to keep records of all officials and soldiers in the provinces. Umar's (رضى الله تعالى عنه) instructions to government officials were as follows.

'Remember, I have not appointed you as commanders and tyrants over the people. I have sent you as leaders instead, so that the people may follow your example. Give the Muslims their rights and do not beat them lest they become abused. Do not praise them unduly, lest they fall into the error of conceit. Do not keep your doors shut on their faces, lest the more powerful of them eat up the weaker ones. And do not behave as if you were superior to them, for that is tyranny over them.'

In order to minimize the chances of corruption, Umar (رضى الله تعالى عنه) made it a point to pay high salaries to all officials. They would also get the spoils of war if they were part of the Army who had won.

A Department was constituted to investigate complaints against the officials in all the provinces and no government official or his agent was allowed to engage in any private business activity while holding public office.

Umar (رضى الله تعالى عنه), as a Caliph, lived in a simple mud hut which had no doors. He used to walk in the streets of Madina alone every evening. He established Bait-ul-Maal for the aid of poor, and also introduced child benefits and pensions for the elderly.

SHAHADAT OF HADHRAT UMAR (رضى الله تعالى عنه)

Hadhrat Umar's (رضى الله تعالى عنه) style of functioning was not liked by some people in power in the Caliphate because they wanted to rule like Kings. Strong central government check and the requirement of humility from their person was an irritating factor for them. Therefore, they conspired to get rid of him in order to acquire the leadership of the nation and enjoy the benefits of power and money as Kings.

There were secret plans and a unified action by the conspirators. In October 644, when Hadhrat Umar (رضى الله تعالى عنه) went for Hajj, the hired people of the conspirators were seen telling people that this was the last Hajj of Umar (رضى الله تعالى عنه) as he will be assassinated soon. Jubair Ibn Mutim (رضى الله تعالى عنه) who was the companion of Hadhrat Umar (رضى الله تعالى عنه) during the Hajj, witnessed a man standing atop a hillock shouting, 'this is the last Hajj of Umar (رضى الله تعالى عنه) and he will never come here again'. After shouting for a few minutes, he disappeared into the crowd. He could not be identified as everyone wore the same clothes during Hajj. During the 'Rami of Jamaraat' (the ritual of stoning of the devil) someone from the crowd threw a stone at Umar (رضى الله تعالى عنه) which struck his head, and he was wounded. A voice was heard that Umar (رضى الله تعالى عنه) will not attend the Hajj ever again.

The above incidents show the widespread conspiracy against the Caliph. They wanted to create an atmosphere of fear in the Caliphate.

Who were the conspirators and how did they carry out the assassination?

Some people say that there was strong evidence that the ends of the net of the conspiracy were fastened far and wide in the Caliphate. All the players were very much active behind the curtain and a person named Piruz Nahavandi or Abu Lulu (أبو لؤلؤة) was used to carry out the assassination.

Piruz Nahavandi was the slave of Mughira Ibn Shubha (رضى الله تعالى عنه) who was staying in Madina after his removal as the Governor of Basra.

What was the reason for the removal of Mughira (رضى الله تعالى عنه) from the Governorship of Basra?

Mughira Ibn Shubah (رضى الله تعالى عنه) married over 80 women one after the other. In spite of so many women in his life, it is reported that he was caught by his neighbor, bare and in a compromising position, with an attractive widow named Umm Jamil. Everyone in Basra knew that Umm Jamil visited him often in the Governors house. The (sexual) act was also witnessed by a few other people. The matter was brought to the notice of Caliph Umar (رضى الله تعالى عنه) in Madina. Mughira (رضى الله تعالى عنه) was summoned to Madina. During the trial he pleaded not guilty. The trial court was surprised when one of the four eyewitnesses who was part of the original complaint and had arrived from Basra to give witness, backed out. No one knew why did he back out. The remaining three were cross examined and the Judge acquitted Mughira (رضى الله تعالى عنه) on account of insufficient testimony. After the trial, Hadhrat Umar (رضى الله تعالى عنه) did not reinstate Mughira (رضى الله تعالى عنه) as he was acquitted from the charges on technical grounds.

As we have described above, Piruz Nahvandi was the slave of Mughira (رضي الله تعالى عنه). The conspirators of Hadhrat Umar's (رضي الله تعالى عنه) assassination spread the story that Piruz Nahavandi had personal grudge against Hadhrat Umar (رضي الله تعالى عنه).

What was the reason for his grudge against Hadhrat Umar (رضي الله تعالى عنه)?

The story spread was, Piruz complained to Hadhrat Umar (رضي الله تعالى عنه) saying Mughira (رضي الله تعالى عنه) was overburdening him by a heavy tax on his personal income he earned independently. On receiving the complaint, Mughira (رضي الله تعالى عنه) was asked to provide details about his dealings with his slave. The complaint was disposed of in favor of Mughira (رضي الله تعالى عنه) as it was found that Piruz's complaint was not based on facts.

It is hard to believe that a slave of a Governor will dare to complain to the Caliph against his Master. Secondly, can this be a reason for the slave to go and kill the Caliph? If his voice was not heard in the province, and even in the central Government, then it is most likely and logical that he would go and kill his master rather than kill the Head of the State in Federal Capital.

Also, for over an year, Caliph Umar (رضي الله تعالى عنه) was continuously been threatened for his impending assassination at different places in the Caliphate. When so many people were talking about the assassination, then how can it be treated as the work of a single person who would kill the Caliph for the grudge over the actions of a third person (his Master)?

Piruz was the slave of Mughira (رضي الله تعالى عنه) and slaves generally do not enjoy free will. They have to listen to the orders of their masters. In addition, they are kept under close watch by their masters. Piruz planned the assassination so meticulously in the company of so many people and his master, who happened to be a Governor of a province, was not aware of it; is indeed a strange phenomenon.

Also, the fact that Mughira (رضي الله تعالى عنه) was reinstated as Governor during Muawiya's (رضي الله تعالى عنه) rule; all these facts make the issue of assassination of Hadhrat Umar (رضي الله تعالى عنه) very intriguing.

Piruz was to play the part of a suicide killer and he knew that he had to kill himself, rather than be caught alive. If he was caught alive, the entire conspiracy would have become public and the kingpins would have been exposed. Therefore, he acted as per the plan. After he fatally attacked Hadhrat Umar (رضي الله تعالى عنه) during the Fajr prayer, he tried to escape from Masjid-e-Nabawi in the cover of dark. However, he was intercepted by the people praying behind Hadhrat Umar (رضي الله تعالى عنه) with their bare hands. In order to escape from the mosque, he stabbed and killed 9 more people and many others were wounded. Finally, when he was overpowered, he killed himself from the same dagger. Hadhrat Umar (رضي الله تعالى عنه) could not sustain fatal injuries and died three days later on October 31, 644. During these fateful days, he formed a committee to choose the next Caliph.

While Hadhrat Umar (رضي الله تعالى عنه) was still alive, Abdur Rahman Ibn Awf (رضي الله تعالى عنه) and Abdur Rahman Ibn Abu Bakr (رضي الله تعالى عنه) revealed that they had earlier seen the dagger that was used in the assassination attempt.

Abdur Rahman bin Awf (رضي الله تعالى عنه) reported that, a night before the assassination, he saw three people, Hormuzan, Jafina and Abu Lulu (Piruz), while they were suspiciously discussing something. On his arrival on the spot, they tried to disperse in a hurry and in the process the dagger they were carrying fell on the ground. And it was the same double-edged dagger that was used by Piruz in the assassination of Hadhrat Umar (رضي الله تعالى عنه).

Abdur Rahman ibn Abu Bakr (رضي الله تعالى عنه) also stated that, a few days before the attack, he saw the dagger with Hurmuzan.

The above eyewitness accounts confirmed that there was not just one single assassin who acted on personal animosity. It was a well knitted conspiracy, and many people were involved in it.

When eyewitness accounts became public, Hadhrat Umar's (رضي الله تعالى عنه) youngest son, Hadhrat Ubaidullah Ibn Umar (رضي الله تعالى عنه) got enraged. He went in search of the attackers and killed Hurmuzan, Jafina and the daughter of Piruz. All these murderers would have been put to death anyway by the State for their involvement in the Killing of the Caliph. And if they were caught alive, more people would have come under the net of law enforcement authorities and punished.

Another notable event took place at that time. Amr bin Al-Aas (رضي الله تعالى عنه) was the Governor of Egypt but he happened to be in Madina at that time. When the names of the assassins were disclosed and Hadhrat Ubaidullah Ibn Umar (رضي الله تعالى عنه) went to punish them for their crime, Amr Ibn Al-Aas (رضي الله تعالى عنه) along with a few of his associates rushed towards him, intercepted him, captured him and brought him in front of the wounded Caliph who was on his death bed, charging Ubaidullah Ibn Umar (رضي الله تعالى عنه) as the killer of three innocent people and demanding Hadhrat Umar (رضي الله تعالى عنه) to punish his son. Ubaidullah Ibn Umar (رضي الله تعالى عنه) was arrested and Hadhrat Umar (رضي الله تعالى عنه) advised, let the new Caliph take care of this case.

Amr bin Al-Aas (رضي الله تعالى عنه) was the Governor of Egypt, not responsible for the security issues in Madina. It is not known why he was in Madina at that time and what prompted him to take that swift action, level murder charges against Hadhrat Ubaidullah Ibn Umar (رضي الله تعالى عنه) even before the law enforcement authorities in Madina could act.

The presence of Amr Ibn Al-Aas (رضي الله تعالى عنه) in Madina at that time; his attempt to stop Hadhrat Ubaidullah Ibn Umar (رضي الله تعالى عنه) and later becoming the right hand man of Muawiya (رضي الله تعالى عنه) and Muawiya (رضي الله تعالى عنه) reinstating him as the Governor of Egypt during his rule, all these facts make the issue of assassination of Hadhrat Umar (رضي الله تعالى عنه) more intriguing.

Hadhrat Umar (رضي الله تعالى عنه) died of the wounds three days later on Wednesday 26 Dhu al-Hijja, 23 AH (6 November 644 CE).

It is reported that when Hadhrat Umar (رضي الله تعالى عنه) was fatally injured, he sent his son Abdullah ibn Umar (رضي الله تعالى عنه) to take permission of Ummul Momineen Aisha (رضي الله تعالى عنها), if he could be laid to rest next to the Prophet (صلى الله عليه و آله وسلم) and Hadhrat Abu Bakr (رضي الله تعالى عنه). She shed tears to listen to the dying request of Umar (رضي الله تعالى عنه) and secondly, she wanted that spot for herself as it was in her room where both were buried, and they are her father and husband. However, she said she has no objection.

After hearing the positive news, Umar (رضي الله تعالى عنه), requested his son Abdullah (رضي الله تعالى عنه) to take her permission once again after his death because he doubted that she may have agreed in view of the fact that he was the Amir of Muslims.

Thus, after his death, the Janaza of Umar (رضي الله تعالى عنه) was carried to house of Ummul Momineen Aisha (رضي الله تعالى عنها), and Abdullah bin Umar (رضي الله تعالى عنه) again sought her permission as per the instruction of his father before death. She cried, and with her the people also

cried, and gave permission for his burial next to Abu Bakr Siddique (رضي الله تعالى عنه). Hadhrat Umar (رضي الله تعالى عنه) was thus buried next to Abu Bakr Siddique (رضي الله تعالى عنه).

Hadhrat Umar (رضي الله تعالى عنه) was aware that he would be martyred.

It is in Hadith - Shaiq narrated that he had heard Hudhaifa (رضي الله تعالى عنه) saying, "Once I was sitting with `Umar (رضي الله تعالى عنه) and he said, 'Who among you remembers the statement of Allah's Apostle (صلى الله عليه و آله وسلم) about the afflictions?' I said, 'I know it as the Prophet (صلى الله عليه و آله وسلم) had said it.' `Umar (رضي الله تعالى عنه) said, 'No doubt you are bold.' I said, 'The afflictions caused for a man by his wife, money, children and neighbor are expiated by his prayers, fasting, charity and by enjoining (what is good) and forbidding (what is evil).' `Umar (رضي الله تعالى عنه) said, 'I did not mean that but I asked about that affliction which will spread like the waves of the sea.' I (Hudhaifa - رضي الله تعالى عنه) said, 'O leader of the faithful believers! You need not be afraid of it as there is a closed door between you and it.' `Umar (رضي الله تعالى عنه) asked, 'Will the door be broken or opened?' I replied, 'It will be broken.' `Umar (رضي الله تعالى عنه) said, 'Then it will never be closed again.' I was asked whether `Umar (رضي الله تعالى عنه) knew that door. I replied that he knew it as one knows that there will be night before the tomorrow morning. I narrated a Hadith that was free from any misstatement" The sub narrator added that they deputized Masruq to ask Hudhaifa (رضي الله تعالى عنه) (about the door). Hudhaifa (رضي الله تعالى عنه) said, "The door was Umar (رضي الله تعالى عنه) himself." (Bukhari, Book 9)

MUAWIYA'S (رضي الله تعالى عنه) ROLE

At-Tabari, wrote 'when Uthman (رضي الله تعالى عنه) was besieged, Amr bin Al-Aas (رضي الله تعالى عنه), who was a bitter critic of the Caliph and part of the people who were aiding the rioters, quietly left Madina and stayed in the palace of al-Ajlan he built for himself. When he got the news of assassination of Hadhrat Uthman (رضي الله تعالى عنه), he said some very harsh words accusing the Caliph and showing happiness on his assassination. (History of at-Tabari, English version, v15, pp 171-172).

Amr Ibn Al-Aas's (رضي الله تعالى عنه) rebellion against the Caliphate reached to its peak during the caliphate of Hadhrat Ali (رضي الله تعالى عنه). He became the right hand of Muawiya (رضي الله تعالى عنه).

It is narrated in Hadith Bukhari that Muawiya (رضي الله تعالى عنه) declared in front of a large gathering of Sahabah, Tabaeen and Muslims that he was more rightful to be the Khalifa than Hadhrat Umar (رضي الله تعالى عنه).

Read the following Hadith Bukhari.

Narrated `Ikrima bin Khalid (رضي الله تعالى عنه): Ibn `Umar (رضي الله تعالى عنه) said, "I went to (Ummul Momineen) Hafsa (رضي الله تعالى عنها) while water was dribbling from her twined braids. I said, 'The condition of the people is as you see, and no authority has been given to me.' Hafsa (رضي الله تعالى عنها) said, (to me), 'Go to them, and as they (the people) are waiting for you, and I am afraid your absence from them will cause division among them.' "So Hafsa (رضي الله تعالى عنها) did not leave Ibn `Umar (رضي الله تعالى عنه) till we went to them. When the people differed, Muawiya (رضي الله تعالى عنه) addressed the people saying, "If anybody wants to say anything in this matter of the Caliphate, he should show up and not conceal himself, for we are more rightful to be the Caliph than he (Ibn Umar - رضي الله تعالى عنه) and his father (Umar - رضي الله تعالى عنه)." On that, Habib bin Masalama (رضي الله تعالى عنه) said (to Ibn Umar - رضي الله تعالى عنه), "Why don't you reply to him (Muawiya - رضي الله تعالى عنه)?" `Abdullah bin `Umar (رضي الله تعالى عنه) said, "I untied my garment that was going round my back and legs while I was sitting and was about to say, He who fought against you (Muawiya - رضي الله تعالى عنه) and against your father (Abu Sufyan - رضي الله تعالى عنه) for the sake of Islam, is more rightful to be a Caliph", but I was afraid that my statement might cause differences among the people and cause bloodshed, and my statement might be interpreted not as I intended. (So, I kept quiet) remembering what Allah has prepared in the Gardens of Paradise (for those who prefer Hereafter over this worldly life)." Habib (رضي الله تعالى عنه) said, "You did what kept you safe and secure". **(Bukhari, Book 64)**

I have written 7 books in this context. All these books are important read for the Aqeeda of Ahle Sunnah Wa Al-Jama'a.

- (i) <https://sahihiman.com/books/battle-of-the-camel>
- (ii) <https://sahihiman.com/books/muawiya-role-during-rashidun-caliphate>
- (iii) <https://sahihiman.com/books/muawiya-reign-as-head-of-state>
- (iv) <https://sahihiman.com/books/hadhrat-umar>
- (v) <https://sahihiman.com/books/muawiya-followers>
- (vi) <https://sahihiman.com/books/muawiya-associates>

(vii) <https://sahihiman.com/books/yazid-bin-muawiya>

