

عمر بن الخطاب ثاني الخلفاء الراشدين

**^Umar Ibn Al-Khattab the Second Rightly Guided Caliph
Died (23H)**

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الشَّانُ الْحَسَنُ صَلَوَاتُ اللَّهِ الْبَرِّ
الرَّحِيمِ وَالْمَلَائِكَةِ الْمُقَرَّبِينَ عَلَى سَيِّدِنَا مُحَمَّدٍ أَشْرَفِ الْمُرْسَلِينَ وَحَبِيبِ رَبِّ الْعَالَمِينَ وَعَلَى
جَمِيعِ إِخْوَانِهِ مِنَ النَّبِيِّينَ وَالْمُرْسَلِينَ وَءَالِ كُلِّ الصَّالِحِينَ وَسَلَامُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ.

أَمَّا بَعْدُ، يَقُولُ اللَّهُ تَعَالَى فِي كِتَابِهِ الْكَرِيمِ: (مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ
عَلَيْهِ فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا) الأحزاب / ٢٣.

إِخْوَةُ الْإِيمَانِ، اللَّهُ تَبَارَكَ وَتَعَالَى أَعَزَّ دِينَ الْإِسْلَامَ وَنَصَرَهُ إِذْ هِيَأَ لَهُ رِجَالًا أَفْذَاذًا مُجَاهِدِينَ
جَاهَدُوا بِأَنْفُسِهِمْ وَأَمْوَالِهِمْ فِي سَبِيلِ رَفْعِ رَايَةِ هَذَا الدِّينِ خِفَاقَةَ، وَمِنْ هَؤُلَاءِ الْإِمَامُ الْعَادِلُ
الْفَارُوقُ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، الَّذِي شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ وَكَانَ يَوْمَ إِسْلَامِهِ
يَوْمَ فَرَحَةٍ وَنَصْرٍ لِلْمُسْلِمِينَ لَمَّا عُرِفَ عَنْهُ مِنْ قُوَّةٍ وَصَلَابَةٍ وَإِقْدَامٍ.

Praise be to Allah and may Allah increase the honor and raise
the rank of our Master Muhammad sallallahu ^alayhi wa sallam.

Thereafter, Allah ta^ala said in the Qur'an:

(مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ
وَمَا بَدَّلُوا تَبْدِيلًا)

Verse 23 of Surat-ul-Ahzab means: “There are men among the
believers, who were honest in the oath they made to Allah, some
have died and some are still waiting to follow the same path,
and they never changed their oath.”

Dear Muslims, Allāh the Exalted has glorified Islam by great men who sacrificed their lives and money in support of this great Religion.

Among them was the just imām al-Faruq ^Umar Ibn al- Khattab whom Allāh guided his heart to Islam. The day he embraced Islam was a day of joy and triumph for the Muslims because he was a renowned man of strength, and courage.

ترجمته:

هو أبو حفص عمر بن الخطاب بن نُفَيل بن عبد العزى بن رباح بن عبد الله بن قرط بن رزاح بن عدي بن كعب بن لؤي، الخليفة الراشد الفاروق الذي عدل في رعيته فنام قرير العين، أحد السابقين الأولين من المهاجرين وأحد العشرة الذين بشرهم رسول الله صلى الله عليه وسلم.

He is Abu Hafṣ ^Umar Ibn al- Khattab, the son of Nufayl, the son of ^Abdul ^Iza, the son of Rabah, the son of Qart, the son of Razah, the son of ^Udaiyy, the son of Ka^b, the son of Lu'aiyy; the just Caliph al-Faruq. He was one of those who embraced Islam in the early days of the Call of the Prophet ṣallallāhu ^alayhi wa sallam, and he was also one of those ten whom the Prophet told them the good news that they will be in Paradise.

ولد رضي الله عنه بعد الفيل بثلاث عشرة سنة، كان طويلاً، مشرفاً، أصلع الراس، أبيض اللون، شديد الحمرة، كثَّ اللحية، خفيف شعر العارضين، كثير شعر السبالين (أي الشاربين)، شديد حمرة العينين، كثير التواضع، زاهدًا، ورعًا، متقشفًا من الدنيا. شديد البطش جاءت صفته في التوراة أنه: قرن من حديد، أمير شديد. وكان رضي الله عنه ابن ست وعشرين سنة حين أسلم، وذلك بعد أربعين رجلاً وعشر نسوة، وقيل: أسلم بعد خمسة وأربعين رجلاً وإحدى عشرة امرأة.

^Umar was born thirteen years after the Year of The Elephant. He was tall, bald, and white in color with extreme redness, with thick chin hair, light hair on the side of his face, a full moustache, with

intense redness in the whites of his eyes. He was extremely modest, unattached to this life, full with fear of Allāh and far away from extravagancy. He was very strong and courageous and it was mentioned in the true Tawrah (Torah) that he was a strong amir.

He embraced Islām at the age of twenty-six after forty men and ten women did. It was also said that he embraced Islām after forty-five men and eleven women did.

قصة إسلامه:

وقد ذكر ابن الجوزي في "صفة الصفوة" قصة إسلامه، فعن أنس بن مالك رضي الله عنه أن عمر خرج متقلداً السيف فوجده رجل من بني زهرة فقال: أين تعمد يا عمر؟ قال: أريد أن أقتل محمداً، فقال: وكيف تأمن من بني هاشم وبني زهرة وقد قتلت محمداً؟ فقال له عمر: أراك قد تركت دينك الذي أنت عليه، فقال الرجل: أفلا أدلك على العجب؟ إن أختك وختتك (أي صهرك) قد تركا دينك.

The day ^Umar embraced Islām was a day of joy and triumph for the Muslims because he was a renowned man of strength, and courage. He embraced Islām after forty men did that, it was in the sixth year after the Prophet sallallahu ^alayhi wa sallam received revelation when he was twenty six years of age.

The story of how ^Umar embraced Islām was mentioned by Ibn al-Jawziyy in his book named “Sifat-us-Safwah”. In it, he says that Anas Ibn Malik related that one day ^Umar was heading out with his sword when he met a man from Banī Zuhrah (the family of Zuhrah). This man asked ^Umar: “O ^Umar where are you heading?” ^Umar said: “To kill Muḥammad.” He said: “How could you feel so safe from Banī Zuhrah and Banī Hashim if you are to kill Muḥammad?” ^Umar said: “I see that you have left your traditional religion.” The man answered: “Shall I tell you what is more wondrous than that? Your sister and her husband have left their traditional religion too.”

فأتاهما عمر وكانا يقرءان سورة طه، فسمع شيئاً من قراءة القرءان من خلف الباب وكان عندهم أحد الصحابة وهو الخُبَّاب فطرق عمر الباب وفتحوا له، فقال: أسمعوني، فقالوا: هو حديث تحدثناه بيننا، ثم قال عمر لصهره: أَتَبِعْتَ مُحَمَّدًا؟ فقال له صهره: رأيت يا عمر، إن كان الحق في غير دينك؟ فبدأ يضرب صهره ضرباً شديداً فجاءت أخته تريد أن تدافع عن زوجها فضربها فقالت بقلبٍ ثابت متوكل على الحي الذي لا يموت: رأيت إن كان الحق في غير دينك؟ أشهد أن لا إله إلا الله وأنَّ محمداً رسول الله. توقف عمر عن ضرب صهره وقال: أعطوني هذا الكتاب الذي عندكم فأقرأه فقراً (طه) حتى انتهى إلى قوله تعالى: (إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي) طه 141. فانشرح صدره للإسلام وقال: دلوني على محمد، فلما سمع الخُبَّاب قال له: أبشر يا عمر فإني أرجو أن تكون دعوة رسول الله ليلة الخميس لك، اللهم أعز الإسلام بعمر بن الخطاب أو بعمر بن هشام (أي أبو جهل)."

^Umar then went to them, and as he approached their home he overheard them reciting some verses of the Qur'an. Al-Khubab –one of the Companions– was at their place at that moment, ^Umar knocked on the door and they opened for him. He said to them what means: "Repeat what you were saying." they said: "It was some talk between us." ^Umar then said to his brother-in-law: "Did you follow Muhammad already?" His brother-in-law replied: "O ^Umar did you search to see if the truth is in other than your religion?" ^Umar jumped on him and beat him severely. When his sister rushed to defend her husband, he beat her too. She said with a firm heart relying on Allah: "O ^Umar did you search to find out whether the truth is in other than your religion? I testify that there is only one God Allah and I testify that Muhammad is the Messenger of Allah". ^Umar became disheartened and stopped beating his brother-in-law he said: "Give me your book, I want to read it". He read Surat Taha till he reached the Ayah which means: "*I am Allah there is no God but Me, so worship Me and perform the prayers*". ^Umar felt a high euphoria towards Islam, he said: "Take me to Muhammad". When al-Khubab heard that he said: "Good for you ^Umar, I am hoping that the supplication of the Messenger of Allah

sallallahu ^alayhi wa sallam on the night of Thursday was for you, he said: (O Allah glorify Islam by ^Umar Ibn al-Khattab or ^Amru Ibn Hisham <known as Abu Jahl>).”

وكان النبي صلى الله عليه وسلم في بيت الأرقم في الصفا، فذهب عمر إلى هناك وضرب الباب، وتقدم نحو النبي فأخذه الرسول الأعظم صلى الله عليه، أشجع خلق الله، أخذه بمجامع قميصه وقال: أسلم يا ابن الخطاب، اللهم اهده. فما تمالك عمر أن وقع على ركبتيه فقال له النبي صلى الله عليه وسلم "ما أنت بمُنته يا عمر" فقال: أشهد ان لا إله إلا الله وحده لا شريك له وأشهد أن محمداً عبده ورسوله، فكبر أهل الدار تكبيرة سمعها أهل المسجد الحرام. وكان إسلامه سنة ست من النبوة، وقيل سنة خمس.

He went to Dar al-Arqam in as-Safa, where the Prophet was at that time. ^Umar knocked on the door and approached the Prophet. The Messenger of Allah sallallahu ^alayhi wa sallam, who is the bravest human grabbed ^Umar from his shirt and said: “O son of al-Khattab embrace Islam, O Allah guide him.” ^Umar was weakened by that and fell to his knees. The Prophet sallallahu ^alayhi wa sallam said: “O ^Umar aren’t you going to quit?” (i.e. isn’t it about time for you to leave blasphemy?)” To that ^Umar uttered the Testification of faith: “Ashhadu alla ilaha illallah, wa ashadu anna Muhammadar-Rasulullah” and became a Muslim. All those who were present at that time cried out: “Allahu akbar” in such a loud voice that all people who were in Masjid al-Haram heard them.

He embraced Islam in the sixth year after the Prophet received the Revelation, it was also said that it was in the fifth year.

مناقبه وفضائله:

اشتهر عن الفاروق رضي الله عنه عدله واهتمامه بأمر المسلمين قبل أن يبايع له بالخلافة وبعد ذلك، وأخبار عدله أكثر من أن تجمع في كتاب واحد، فمن أخبار اهتمامه بالمسلمين أن تجاراً نزلوا المصلى، فقال عمر رضي الله عنه لعبد الرحمن بن عوف: هل لك أن تحرسهم الليلة من السارقين؟ فسهر يجرسان البضاعة فسمع عمر بكاء صبي فتوجه نحو

أمه فقال لها: اتقي الله وأحسني إلى صبيك، ثم عاد إلى مكانه فسمع بكاءه فعاد إلى أمه فقال لها مثل ذلك، فلما كان آخر الليل سمع بكاءه فقال لأمه: مالي أرى ابنك لا يقر الليلة، فقالت: يا عبد الله إني أريد أن أفطمه وهو يائي، فقال: ولم؟ قالت: لأن عمر لا يفرض (يعطي) إلا للفُطْم، فقال: وكم له؟ قالت: كذا وكذا شهراً، فقال: ويحك لا تعجلية، فصلى الفجر وقد غلبه البكاء، فلما سلم قال: يا بؤساً لعمر كم قتل من أولاد المسلمين، ثم أمر منادياً فنادى أن لا تعجلوا صبيانكم عن الفطام فإننا نفرض (نعطي) لكل مولود في الأسلام، وكتب بذلك إلى الآفاق.

Al-Faruq, may Allah raise his rank, was renowned for his justice and caring for the matters of Muslims before he was given allegiance as a Caliph and after that, the news about his fairness and justice cannot be gathered in one book. Among the news about his caring about the matters of Muslims is that some merchants stayed once at the Musalla (a place used for prayer); ^Umar may Allah raise his rank said to ^Abdur-Rahman Ibn ^Awf: Would you guard them from the thieves?

So they spent the night guarding the merchandise, during that night ^Umar heard the crying of an infant boy; so he headed to his mother and said to her: Fear Allah and treat your son good, then he went back to his spot. Again he heard the infant boy crying, he went back to her and said the same thing to her. At the end of the night he heard him again crying, he said to his mother: How come I see that your son is not sleeping tonight? She said: O slave of Allah, I want to wean him; however, he refuses. He said: How come? She said: Because ^Umar gives (money) only for weaning. He said: How old he is? She said: so and so months. He said: Wow...do not rush to wean him.

He prayed Fajr (Dawn) and was overwhelmed by crying, when he made salam he said: What a pity for ^Umar, how many Muslim children did he kill*.

He ordered a caller to sound and say: Do not rush to wean your infants, for we pay for every new born baby in Islam. He then sent that message to the countries.

*As a matter of fact he did not kill any Muslim child; however, he was reflecting on the serious issue of letting children wean while they are few months old, it was only then when this incident happened that this matter was brought to his attention. So he ordered money to be paid for every new born baby in Islam.

ومن أخبار رحمته وعطفه على المسلمين أنه في يوم من أيام الرمادة، وهي سنة كان فيها قحط شديد، نحرروا يوماً جزوراً ووزعوها على الناس، وكانوا قد أدخروا له أطيب ما فيها دون أن يعلم، فلما قُدمت له قال: أئني هذا؟ قالوا: يا أمير المؤمنين من الجزور التي نحرنا اليوم قال: بئس الوالي أنا إن أكلت أطيبها وأطعمتُ الناس كراديسها، فأمر بخبز وزيت فجعل بيده يكسر الخبز ويثرده، ثم قال لخدمه، وكان اسمه يرفاً: ويحك يا يرفاً، ارفع هذه الجفنة حتى تأتي بها أهل بيت بشمغ - وهو موضع قرب المدينة - فإنني لم أراهم منذ ثلاثة أيام، وأحسبهم مقفرين، فضعها بين أيديهم.

Among the news about his sympathy and compassion is that one day during the days of ar-Ramadah, which was a year when there was lots of drought, an off-spring of a camel was slaughtered and they distributed it to people to eat it. They took the best part of it to Umar without him knowing about that. When it was presented to him he said: What is this? They said: O Amir of the Believers, this is from the off-spring of the camel which we slaughtered today. He said: What a bad ruler I will be if I would eat the best part of it and give its bones, which are covered by meat to the people. He then ordered that they bring him bread and oil, he would then break the bread with his hand and soak it in the oil to make it like porridge. He then said to his servant, whose name was Yarfa': Wow on you Yarfa', lift this tray until you reach the family of Bathmagh - in a location in Madinah - for I have not seen them for three days, and I guess that they have nothing left, so give it to them.

وروى أبو نُعيم في "حلية الأولياء" أَنَّ سَيِّدَنَا عمر رضي الله عنه خرج في سواد الليل فرأاه طلحة، فدخل عمر بيتاً ثم دخل بيتاً آخر، فلما أصبح طلحة ذهب إلى ذلك البيت فإذا عجوز عمياء مقعدة، فقال لها: ما بال هذا الرجل يأتيك؟ فقالت: إنه

يتعاهدني منذ كذا وكذا، يأتيني بما يُصلِحني ويُخرج عني الأذى، فقال طلحة: ثكلتك أمك يا طلحة، أتتبع عشرات عمر؟

Abu Nu^aym mentioned in his book “Hulyat al-Awliya” that our Master ^Umar, may Allah raise his rank, went out once when it was dark at night; Talhah saw ^Umar entering a house then entered another house.

In the morning Talhah went to that house and saw there an old woman, who is blind and crippled. He said to her: Why does that man come to you? She said: He’s been taking care of me for this long; he brings me what is good for me and takes away what is harmful for me. Talhah then said what means: “May your mother cry for you as the one who lost her own son cries for losing him, are you are looking for the faults of ^Umar?”

وأما أخبار زهده رضي الله عنه فكثيرة، منها ما ذكره ابن الجوزي في "صفة الصفوة" وهو أنه رضي الله عنه خطب الناس وهو خليفة وعليه إزار فيه اثنتا عشرة رقعة، وقال أنس: كان بين كتفيه ثلاث رقاع.

The news about his detachment from the worldly interests are many, among that is what was mentioned Ibn al Jawziyy in his book named “Sifatus-Safwah”, he mentioned that ^Umar once delivered a speech wearing attire with twelve patches, Anas said: Three of those patches were between his shoulders.

وأما تعبدده لله تعالى فقد كان كثيرًا، وخوفه منه كبيرًا، فعن عبد الله بن عمر رضي الله عنهما أنه قال: كان عمر بن الخطاب يقول: لو مات جدِّي بطَفٍّ (جانب) الفرات لخشيت أن يحاسب الله عمر.

وعن ابن عمر أيضًا أنه قال: ما مات عمر حتى سرد الصوم، أي جعله متواليًا متتابعًا. وقال سعيد بن المسيب: كان عمر رضي الله عنه يحب الصلاة في جوف الليل.

As for his performing of the Acts of Worship, he used to perform them a lot for the sake of Allah ta^ala. His fear of Allah was great, ^Abdullah, the son of ^Umar may Allah raise his rank said: ^Umar Ibn al- Khattab used to say: If a kid (young

goat) would die beside Euphrates, I will have fear that Allah would question ^Umar for that.

Ibn ^Umar also said: ^Umar did not die until he used to fast continuously i.e. consecutively.

Sa^id Ibn al-Musayyib said: ^Umar may Allah raise used to love to pray in the last third of the night.

ومن جملة مناقبه رضي الله عنه أنه كان أول من أمر بالتأريخ اعتماداً على الأشهر الهجرية، وأول من عَسَّ، أي طاف بالليل يحرس الناس ويكشف أهل الرية، وأول من حمل الدِّرَّة (العصا) وأدب بها، وأول من دَوَّن الدواوين، وأول من لُقِّب بأُمير المؤمنين.

Among his good traits is that he was the first one who ordered the writing of history (Chronology) based on the Hijri months, so the the Islamic Calendar begins from the time of Hijrah (Migration) of the Prophet.

^Umar was also the first one who ordered that people be gathered to perform Tarawih Prayer in congregation, up till then the Muslims used to pray it individually. He was also the first one to make rounds at night to guard people and to uncover the suspicious ones and activities.

He was the first to carry the staff and to discipline with it, the first one to write records, and the first one to be called The Amir of The Believers (Amir al-Mu'minin)- a term used to refer to the Caliph.

جاهد الفاروق عمر رضي الله في الله حق جهاده، وجيَّش الجيوش وفتح البلاد، وأعز المسلمين والإسلام وأذل الكفر وأجلى اليهود من بلاد الحجاز، كما أجلى نصارى نجران ويهودها من جزيرة العرب. كثرت في أيامه الفتوحات وعمّر مسجد رسول الله صلى الله عليه وسلم، والمسجد الأقصى، وفي سنة سبعة عشر توجه أمير المؤمنين عمرُ مُعتمراً وأقام بمكة عشرين يوماً وفيها وسع المسجد الحرام.

وفي هذه السنة تزوج أمير المؤمنين عمر بن الخطاب بأم كلثوم بنت علي بن أبي طالب رضي الله عنه. وفي سنة ثمان عشرة حصل قحط شديد فُسِمِيَ ذلك العام عام الرمادة فاستسقى عمر رضي الله عنه، وخطب وأخذَ العباس بن عبد المطلب وتوسل به وجثا على ركبتيه وبكى يدعو إلى أن نزل المطر وأغيثوا.

Our Master ^Umar truly fulfilled the obligation of Jihad, mobilized the armies, opened the countries, led Islam and Muslims to triumph, humiliated blasphemy and removed the Jews from Hijaz. He also removed the Jews and the Christians of Najran from the Arabian Peninsula. The openings were plenty during his caliphate, he rebuilt the Mosque of the Messenger of Allah sallallahu ^alayhi wa sallam and al-Masjid al-Aqsa.

In 17 AH he headed for Makkah to perform ^Umrah, he stayed there for twenty days during that time he extended al-Masjid al-Haram. He married Umm Kulthum the daughter of ^Aliyy Ibn Abi Talib may Allah raise his rank in the same year too.

In 18 AH a severe drought took place, that year was called the Ramadah year, ^Umar performed a prayer asking Allah to let it rain. After the prayer he made a speech and supplicated Allah for rain by the virtue of al-^Abbas, the Prophet's uncle. He knelt down weeping and supplicating to Allah until Allah granted them their need and by Allah's Will the rain fell.

خلافته:

ولي الخلافة بعهد من أبي بكر الصديق، رضي الله عنهما وبويع له في حياته. ثم قام بأمر الخلافة بالصدق والعدل وحسن التدبير والسياسة لا يخاف في الله لومة لائم، رتب الجيوش للجهاد في سبيل الله وعزل خالد بن الوليد عن إمارة الجيوش بالشام وولى أبا عبيدة بن الجراح شفقة على الجيوش والعسكر لشدة بطش خالد وهجماته.

^Umar was given allegiance by a decree from Abu Bakr as-Siddiq, may Allah raise their ranks. He was given allegiance during the life of Abu Bakr. He carried the responsibilities of the

caliphate with truthfulness, justice, good management and sound politics. Nothing ever scared him from obeying and applying the orders of Allah.

^Umar arranged armies to do jihad for the sake of Allah. He also relieved Khalid Ibn al- Walid from the position of amir of the armies in ash-Sham and gave the leadership to Abu ^Ubaydah.

^Umar did that out of being merciful to the Muslim armies, since Khalid was fierce in his attacks and maneuvers.

الفتوحات في عهد عمر بن الخطاب:

كثرت الفتوحات في عهد عمر بن الخطاب رضي الله عنه، منها:

فتح دمشق: لما انقضى أمر اليرموك سار المسلمون إلى دمشق فحاصروها أشد الحصار سبعين ليلة من نواحيها الأربع فاستغفل خالد بن الوليد ليلة من الليالي وتسور السور بمن معه وقتل البوابين واقتحم بالعسكر وكبر وكبروا ففزع اهل البلد إلى أمرائهم فنادوا بالصلح فدخلوا من نواحيها صلحاً.

Many countries were opened during his Caliphate may Allah raise his rank, among them was the opening of Damascus. After the Muslims won the battle of Yarmuk they headed to Damascus, laying siege to it for seventy nights from its four sides. One night Khalid Ibn al- Walid took advantage of the inattentive fence guards; he climbed it with his men and killed the guards. Then he entered the city and opened the gates. The troops entered whilst yelling: “Allahu akbar”, to which the people of the city became alarmed. They asked their leaders to surrender to the Muslim army who later entered the city without resistance.

فتح بيت المقدس: ثم سار أبو عبيدة بن الجراح إلى الأردن فجمع الجيوش وقصد

بيت المقدس وكتب لهم كتاباً ثم انتظرهم، فأبوا أن يأتوه فسار إليهم ونزل بهم وحاصروهم فلما اشتد عليهم الحصار طلبوا منه الصلح فقبل منهم، فقالوا: أرسل إلى

خليفتم فيكون هو الذي يعطينا عهد الصلح. فجمع عمر كبار الصحابة وشاورهم في المسير فأشاروا كلهم بالمسير فجمع العساكر وخرج واستخلف على المدينة المنورة عليّ بن ابي طالب رضي الله عنه ودخل أمير المؤمنين الجابية وجاء أهل بيت المقدس وقد هرب أرطبون أمير عسكر الروم إلى مصر وحينئذ وقع الصلح بين أمير المؤمنين وبين رؤساء أهل بيت المقدس على الجزية وشروط معلومة.

After that Abu ^Ubaydah headed to Jordan where he gathered the armies and went to Jerusalem, he sent a letter to its Patriarchs asking them to come to him; they refused. He placed them under siege, when they felt the hardship of the siege they offered peace with him. Abu ^Ubaydah agreed. They requested that he calls upon the Caliph (^Umar) to come to them and give them his word of peace. He wrote to ^Umar who in turn gathered the head Companions for consultation. They passed a unanimous vote in favor of ^Umar going to Jerusalem. ^Umar left Madīnah appointing ^Aliyy Ibn Abī Talib in charge in his absence.

He entered Jerusalem through al-Jābiyah. Artbun, the commander of the Romans fled to Egypt. A peace agreement was then reached between the Amīr of the Believers (Master ^Umar) and the leaders of the Holy House (Baytul-Maqdis). The agreement was subject to conditions in favor of the Muslims and included the administration of Jizyah. Jizyah is a prescribed payment made by the non-Muslims to the Muslim state.)

فتح مصر: ولما تم فتح بيت المقدس استأذن عمرو بن العاص أمير المؤمنين عمر بن الخطاب رضي الله عنه في فتح مصر فأذن له وأتبعه الزبير بن العوام، فساروا حتى دخلوا في قرى الريف، وتقابل الفريقان والتحم الفريقان وانهمزم الكفار شر هزيمة وحاصروهم المسلمون فقبلوا الصلح والجزية. ونزل المسلمون مصر واستلموها ثم توجه عمرو إلى الإسكندرية وفتحها عنوة وجعل أهلها ذمة وجعل فيها جنداً من المسلمين.

After opening Jerusalem, ^Amru Ibn al- ^As asked the Amīr of the believers ^Umar Ibn al- Khattab for permission to open

Egypt. ^Umar agreed and sent to him az-Zubayr Ibn al- ^Awam. They marched into the countryside where the battle erupted. The non-believers were severely defeated. They had no option but to agree to peace and pay the Jizyah. The Muslims conquered Egypt, after which ^Amru Ibn al- ^As headed to Alexandria and overtook it as well.

ثناء الرسول صلى الله عليه وسلم عليه:

وردت احاديث كثيرة في مدح سيدنا الفاروق رضي الله عنه وبيان فضائله وصفاته الحميدة، منها ما بين فيه النبي صلى الله عليه وسلم إخلاصه لله تعالى وصلابته وقوته في الدفاع عن دين الله والأمة الإسلامية وإقامة العدل بين المسلمين، فمن ذلك ما أخرجه البخاري ومسلم أن النبي صلى الله عليه وسلم قال لعمر رضي الله عنه: "والذي نفسي بيده ما لكبيك الشيطان سالكاً فجاً إلا سلك فجاً غير فجك" أي طريقاً غير طريقك. ومنها أنه لقبه صلى الله عليه وسلم بالفاروق لأنه يفرق بين الحق والباطل وقال صلى الله عليه وسلم: "الحق يجري على لسان عمر وقلبه".

Many hadiths were stated about the merits and good traits of ^Umar may Allah raise his rank, The Prophet sallallahu ^alayhi wa sallam indicated in some of them his sincerity, solidness, and strength in defending Islam and the Muslim nation and in spreading justice among Muslims. Among that is what was mentioned by al-Bukhariyy and Muslim that the Prophet sallallahu ^alayhi wa sallam said to ^Umar: *"I swear by Allah that if the devil would see you taking a route, he will take another route."*

He also gave him the title of al-Faruq because he used to differentiate between truth and falsehood.

The Prophet sallallahu ^alayhi wa sallam said about ^Umar: *"The truth is spoken by the tongue and heart of ^Umar."*

وروى الترمذي وابن ماجه والحاكم أن رسول الله صلى الله عليه وسلم قال:
أشد أمتي في أمر الله عمر".

At-Tirmidhiyy, Ibnu Majah, and al-Hakim narrated that the Messenger of Allah sallallahu ^alayhi wa sallam said: *“The most steadfast and firm person amongst my nation, in performing the obligations, is ^Umar.”*

ومن هذه الأحاديث ما أخرجه البخاري ومسلم والترمذي، وهو أن رسول الله صلى الله عليه وسلم قال: "بينما أنا نائم أتيت بقدح لبن فشربت منه حتى إني أرى الري يخرج من أطرافي، ثم أعطيت فضلي عمر" قالوا: فما أولت ذلك يا رسول الله؟ قال: "العلم".

Among these hadiths is what was narrated by al-Bukhariyy, Muslim, and at-Tirmidhiyy that the Messenger of Allah said: *“While I was sleeping, I was brought a drinking-cup filled with milk, so I drank from it until I was quenched, then I gave what was left in it to ^Umar.”* They said: *“What did you interpret that O Messenger of Allah?”* He said: *“Knowledge.”*

من روائع كلامه:

لقد أثرَ عن سيدنا الفاروق رضي الله عنه الكثير من المواعظ والحكم البليغة؛ فمن ذلك رضوان الله عليه: حاسبوا أنفسكم قبل أن تحاسبوا، وزنوا أنفسكم قبل أن توزنوا، فإنه أهون عليكم في الحساب غدًا أن تحاسبوا أنفسكم اليوم، تزينوا للعرض الأكبر (يومئذ تُعرضون لا تخفى منكم خافية) الحاقّة/18.

Master ^Umar was known for his many words of wisdom and morals. Among them was his saying: *“Judge your deeds before they are judged and weigh your deeds before they are weighed. It is easier upon you to judge yourself today for The Day of Judgment and to weigh your deeds today in preparation for that day.”* In these words is an urge for us to monitor our deeds closely and to deny our self the indulging of desire in order to protect our self from the harm of this life and in the hereafter.

ومن كلام الفاروق رضي الله عنه أيضًا قوله فيما حكاه ابن الجوزي في مناقب عمر عن الأحنف بن قيس قال: قال عمر: "يا أحنف، من كثر ضحكك قلت هيئته، ومن

منزح استخف به، ومن أكثر من شيء عرف به، ومن كثر كلامه كثر سقطه، ومن كثر سقطه قل حياؤه وقل ورعه، ومن مات ورعه مات قلبه".

وهذا من عمر رضي الله توجيه وجهه لما ينبغي أن يكون عليه المرء من الاتزان والرزانة، فلا يكثر من الضحك بدون سبب ولا يكثر من المزاح كي لا تقل هيئته في نفوس العباد وبالتالي يقل انتفاعهم به وتأثرهم بما يقول من ارشادات وتوجيهات، وكذا فإن كثرة الكلام في غير منفعة وغير مصلحة فإنه لا خير فيه؛ ولذا ينبغي للعاقل أن يراقب نفسه فيما يقول وما يفعل.

Ibnul-Jawziyy mentioned in his book, which is called "Manaqib ^Umar", that al-Ahnaf the son of Qays said what means: ^Umar Ibn al- Khattab told me: "O Ahnaf, he who laughs a lot will be less respected, and he who is always joyous will be underrated and he who has a habit in something will be identified by it, and he who talks a lot will make many mistakes and he who makes many mistakes loses his shyness and he who is less shy is less cautious of his deeds and he who is less cautious in his deeds, has a dead heart (i.e. dead conscience)."

This is a credible directive from our Master ^Umar for the one who seeks to be dignified and mature. Hence, the advice is not to exceed in laughter without reason and not to exceed in joking so that one does not lose the degree of dignity and respect people hold for him. This in turn will lessen his beneficial influence upon people and their acceptance to his advice and guidance. Consequently, there is no virtue to be talkative in what has no significance or benefit. For this reason it is preferred for the wise and mindful to monitor themselves in what they say and do.

وفي مناقب عمر لابن الجوزي أن عمر قال: "لا تظن بكلمة، خرجت من امرئ مسلم، شراً وأنت تجد لها في الخير محملاً". فما علمنا منه خيراً حسناً الظن به والله يعلم السرائر وما تخفي الصدور. أما نحن فقد أمرنا بتحسين الظن إذ يقول الله عز وجل: (يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ) سورة الحجرات / 12.

In “Manaqib ^Umar” for Ibn al- Jawziyy it is mentioned that ^Umar said: *“Do not interpret badly a word that a Muslim said if you can find a good interpretation to it.”*

The one from whom we observe goodness we think well of him and Allah knows what others conceal and hide in their chests. As for us, we have been ordered to think well of others.

ومن جملة كلامه أيضاً قوله: ثلاثٌ يصفو بهن ود أخيك: تسلم عليه إذا لقيته وتفسح له في المجالس وتناديه بأحب الأسماء إليه، ذكر ذلك ابن الجوزي في مناقب عمر بلفظ آخر وحاصله يفهم أهمية أن تجتمع هذه الخصال الثلاثة في المرء المسلم مما يزيد في أواصر التماسك والوحدة ليقوم المجتمع على أسس سليمة متينة.

Among his valuable words also is his saying, Three things would make you earn the clear love of your brother: You salute him (say salām to him) when you see him, make a space for him when he comes to sit in a session, and call him with the beloved names to him. This was mentioned by Ibn al- Jawziyy in “Manaqib ^Umar” in another narration. Its summary comprehends the importance of having these three traits in the Muslim person, which would increase the ties of unity and integration in the society so that it will built on firm and sound foundation.

ومن حكمه الرائعة قوله رضي الله عنه فيما رواه الأحنف بن قيس: *“تفقهوا قبل أن تسودوا”* أي اطلبوا الفقه والعلم قبل أن طلب الزعامة والرياسة وقبل أن تصيروا أسياد الناس.

Among his wonderful wisdoms is his saying which was narrated by to Al-Ahnaḥ: *Seek the knowledge of the Religion before you seek leadership status*”. This means ask for the knowledge and seek to be learned in the Religion before you ask to become a leader and before you are appointed to leadership.

هذا وليعلم أنه ورد عن عمر ايضاً كلام مفيد في الطب فمن ذلك قوله: "إياكم والبطنة فإنها مؤذية للجسم، وعليكم بالقصد في قوتكم فإنه أبعد من الأثر وأصح للبدن وأقوى على العبادة، وإن امرءاً لن يهلك حتى يؤثر شهوته على دينه، وقال: إياكم واللحم فإن له ضراوة كضراوة الخمر، والضراوة بالشئ الولع به. وإنما كره عمر رضي الله عنه الإدمان عليه لما فيه من التمتع والتشبه بالأعاجم.

Let it be known ^Umar has said words, which are beneficial in medicine among that is his saying: *“Beware of satiety (the state of being fed to or beyond capacity) for it results in laziness to perform prayer and it is harmful for the body. Preserve your strength for it is good for the body and makes you stronger in performing worship. The person would not be a loser unless he favors his desire over his Religion.”*

He also said: *“Avoid eating meat, for it would make you fond of it as alcohol makes the one who drinks fond of it.”*

^Umar, may Allah raise his rank, hated being addicted to meat because it is a sign of extravagance and doing what the non-Arabs do.

وفاته:

كانت وفاته رضي الله عنه صبيحة السابع والعشرين من ذي الحجة لسنة ثلاث وعشرين، فبينما هو يؤم الناس في صلاة الصبح، إذ جاء أحد غلمان المغيرة وكان يدعى أبا لؤلؤة، وكان مجوسياً، فطعنه بخنجر مسموم برأسين ثلاث طعنات إحداها تحت سرتة وولى هارباً، وصار لا يمر على أحد يميناً وشمالاً إلا طعنه، ولما علم أنه لا مهرب له طعن نفسه فمات.

^Umar Ibn al- Khattab may Allah raise his rank died in the morning of the 27th of Dhil Hijjah in 23 AH.

While he was leading people in the Subh (Dawn) Prayer, one of the workers of al-Mughyrah, Aba Lu'lu'ah -a Magian (fire worshipper)- stabbed him with a double-headed dagger loaded with poison. The wicked blasphemer stabbed our Master ^Umar

three times and one of them was under his belly button. He then ran away stabbing everybody in his path. When that blasphemer realized no escape, he stabbed himself and died.

وقبل أن تفيض نفسه طلب الفاروق رضي الله عنه من ابنه عبد الله أن يحصي ما عليه من الدين وأن يؤديه لأصحابه، وقال له: اذهب إلى عائشة رضي الله عنها وقل لها: يستأذن عمر بن الخطاب أن يُدفن مع صاحبيه، فمضى عبد الله بن عمر فاستأذن فقالت له: كنت أريده لنفسي ولأوثرته اليوم على نفسي، فدفن قرب النبي صلى الله عليه وسلم وأبي بكر الصديق رضي الله عنه.

Before his last moment, Al-Faruq, may Allah raise his rank, asked his son ^Abdullah to calculate his due debt and to pay it off to its owners then he said to his son: "Go to ^A'ishah and say to her: ^Umar Ibn al- Khattab asks for your permission to be buried alongside his Companions." ^Abdullah asked her and ^A'ishah replied: "I was keeping this burial for myself but today I shall favor him (^Umar) over myself." Hence, ^Umar was buried in the Honored Hujrah (chamber) beside the Prophet sallallahu ^alayhi wa sallam and Abu Bakr as-Siddiq may Allah raise his rank.

إنَّ مناقب أمير المؤمنين عمر بن الخطاب رضي الله عنه بلغت مبلغًا كبيرًا جعل العلماء والمؤرخين والمترجمين يوردون فصولاً وأبواباً طويلة في تعداد مآثره، ومنهم من ألف كتاباً مخصوصاً لتعداد مناقبه كابن الجوزي الذي عدّد من مزاياه وصفاته ما جمع كتاباً ضخماً، وكذلك السيوطي الذي ألف كتاباً له سماه: "الغرر في فضائل عمر"، وكثيرون غيره.

The commendable acts and traits of Master ^Umar were numerous, warranting the writing of many scholars who authored chapters, books and volumes in mention of his great virtues and achievements. Many scholars wrote about ^Umar to an extent that some scholars authored a whole book specifically about his virtues and deeds. One such scholar was Ibn al- Jawziyy who authored a bulky book compiling ^Umar's laudable deeds. As-Suyutiyy was

another scholar who authored a book in tribute to ^Umar and named it “Al-Ghurar fi fada’ili ^Umar”, many other scholars wrote about his great virtues and merits too.

لقد كان عهد عمر بن الخطاب كعهد سلفه سيدنا أبو بكر الصديق رضي الله عنه عهدًا
ذهبيًا، عاش المسلمون فيه ايام خير وعدل وعز كيف لا وأميرهم وقائدهم هو الفاروق
الذي فرق بين الحق والباطل، والذي كان لا يخشى في الله لومة لائم، والذي كانت مخافة
الله لا تفارق قلبه.

The era of Master ^Umar was a golden one; at which time
Muslims enjoyed days of justice, goodness and triumph. In short
^Umar was a great leader who furthered the prosperous
existence of Muslims carried by his predecessor our Master Abu
Bakr as-Siddiq may Allah raise his rank.