



THE OPINION OF HAZRAT UMAR FAROOQ

Radiallahu Ta'ala Anh

One of the excellences of Hazrat Umar (Radiallahu Ta'ala Anh) was that the revelation of the Holy Qur'an was often in agreement with his opinion. Hazrat Ali (Radiallahu Ta'ala Anh) states that the opinions of Hazrat Umar (Radiallahu Ta'ala Anh) are present in the Holy Qur'an. It is narrated by Sayyiduna Ibn Umar (Radiallahu Ta'ala Anh) that whenever the views of Hazrat Umar (Radiallahu Ta'ala Anh) differed from the views of everyone else, the revelation of the Holy Qur'an would be in conformity to his view. Hazrat Mujahid (Radiallahu Ta'ala Anh) confirmed this in his narration in which he stated that whenever Hazrat Umar (Radiallahu Ta'ala Anh) would advise to take a certain course of action, the Holy Qur'an would be revealed in accordance to his advice. [*Taareekh-ul-Khulafa*]

Hazrat Umar (Radiallahu Ta'ala Anh) states that his Lord confirmed twenty one of his opinions to be correct and revealed it in the Holy Qur'an accordingly. A few examples are presented below to give us a glimpse of the exalted opinion of Hazrat Umar (Radiallahu Ta'ala Anh).

One such occasion was the time when Hazrat Umar (Radiallahu Ta'ala Anh) requested in the court of the best of all creation, that the purified wives of Rasoolullah (Sallallahu Alaihi Wasallam) should remain behind veils as many types of people visited the blessed household of Rasoolullah (Sallallahu Alaihi Wasallam). Hazrat Umar (Radiallahu Ta'ala Anh) states that the following verse was revealed in regards to the mothers of the believers and how they should remain in veils, "And when you ask them anything of use, ask it of them from behind a curtain." [*Surah 33, Verse 53*]

On another occasion, the news of a caravan's arrival from Shaam (Syria) under the leadership of Abu Sufyan reached Rasoolullah (Sallallahu Alaihi Wasallam) and therefore he departed in order to challenge this caravan, and was accompanied by his companions. The disbelievers of Makkah meanwhile, dispatched a powerful army under the guidance of Abu Jahl in order to assist the caravan. Abu Sufyan diverted towards the shores and therefore the associates of Abu Jahl advised that they should all return to Makkah as the caravan was now secure. Abu Jahl rejected this advice and proceeded to Badr with the intention of waging war against Rasoolullah (Sallallahu Alaihi Wasallam). When Rasoolullah (Sallallahu Alaihi Wasallam) consulted the companions in regards to war, some of them said that they had not left Madina with the intention of fighting a battle and were therefore not equipped. On hearing this Hazrat Umar (Radiallahu Ta'ala Anh) said, "Oh Messenger of Allah, we will never go against your blessed command; we are prepared to go wherever you command us to go. If you command us we are even prepared to jump in the ocean." Rasoolullah (Sallallahu Alaihi Wasallam) then said, "Let us go, placing our trust in Allah Ta'ala. Victory will be yours." [*Tafseer Noorul Irfaan*] Thereafter this verse was revealed, "(O beloved Prophet) As your Lord brought you forth from your house with truth, and undoubtedly a group of Muslims were unhappy over it." [*Surah 8, Verse 5*]

Hazrat Abdur Rahman Abu Ya'la (Radiallahu Ta'ala Anh) states that a Jew met Hazrat Umar (Radiallahu Ta'ala Anh) and said that the Angel Jibra'eel (Alaihis Salaam), who the Prophet of Islam always mentioned, was a staunch enemy of the Jews. Hazrat Umar (Radiallahu Ta'ala Anh) replied, "Whosoever is an enemy of Allah, His Angels, His Messengers, Jibra'eel and Mika'eel (Alaihimus Salaam) then Allah is an enemy of the disbelievers." Exactly the same words that Hazrat Umar (Radiallahu Ta'ala Anh) used in his reply to the Jew were later revealed in the Holy Qur'an in Surah 2, Verse 98. [*Taareekh-ul-Khulafa*]

It is apparent from the verse that those who hold enmity with the Angels and Prophets are disbelievers and enmity with them is in actuality enmity with the Lord Himself.

In the religious rulings of previous nations, during the nights of the period in which fasting was compulsory, eating, drinking and sexual intercourse were forbidden after Esha Salaah. This ruling continued during the time of Rasoolullah (Sallallahu Alaihi Wasallam) until Hazrat Umar (Radiallahu Ta'ala Anh) had sexual intercourse with his wife after Esha Salaah and due to remorse and shame, he presented himself before Rasoolullah (Sallallahu Alaihi Wasallam). As he informed him of the events, the verse was revealed in which Allah Ta'ala permitted the believers to have sexual intercourse with their wives during the nights of Ramadaan until dawn, "It is lawful for you to go near your women in the nights of fasting." [*Surah 2, Verse 187*]

A hypocrite whose name was Bishr had a dispute with a Jew and the Jew advised that they present the matter before Rasoolullah (Sallallahu Alaihi Wasallam). The hypocrite was aware of the fact that Rasoolullah (Sallallahu Alaihi Wasallam) was extremely just and therefore he knew that the Beloved of Allah (Sallallahu Alaihi Wasallam) would reach an unbiased conclusion. So in spite of claiming to be a believer, he advised that Ka'b Ibn Ashraf (a Jewish man) should be appointed as the arbitrator. The Jewish man with whom the dispute occurred was not prepared to accept the judgment of Ka'b who was infamous for his corruption. The hypocrite was thus forced to present the matter before Rasoolullah (Sallallahu Alaihi Wasallam). Coincidentally, the judgment of Rasoolullah (Sallallahu Alaihi Wasallam) was in favour of the Jew.

The hypocrite continued to pressurise the Jew and took him forcefully to Hazrat Umar (Radiallahu Ta'ala Anh). The Jew informed him that the arbitration had already occurred as Rasoolullah (Sallallahu Alaihi Wasallam) had passed a judgment but the hypocrite rejected it and therefore brought the matter to Hazrat Umar (Radiallahu Ta'ala Anh). Hazrat Umar (Radiallahu Ta'ala Anh) told them to wait as he would pass a judgment soon. He entered his residence and after a few minutes came out with a sword and killed the hypocrite saying, "This is my judgment in regards to the one who rejects the judgment of Allah and His Messenger (Sallallahu Alaihi Wasallam)." The following verse was revealed in regards to the events that occurred, "Have you not observed those who claim that they believe in the revelations that have come to you and to those before you? Then they wish to make the devil their arbiter, whereas they were commanded to reject him wholly. And Shaitaan desires to lead them far astray." [*Surah 4, Verse 60*]. [*Tasfeer Jalaalain*]

It is stated that Rasoolullah (Sallallahu Alaihi Wasallam) was informed that Hazrat Umar (Radiallahu Ta'ala Anh) killed the 'Muslim' who came to Rasoolullah (Sallallahu Alaihi Wasallam) for arbitration. Rasoolullah (Sallallahu Alaihi Wasallam) answered that it was not possible for Hazrat Umar (Radiallahu Ta'ala Anh) to kill any believer. Thereafter Almighty Allah revealed the following verse, "Then O Beloved! By your Lord, they shall not be Muslims until they make you judge in all disputes among themselves, and find in their hearts no resistance concerning whatever you decide, but accept them with the fullest conviction." [*Surah 4, Verse 65*]. [*Taareekh-ul-Khulafa*]

May Allah Ta'ala grant us the Taufeeq to follow the example of the Sahaabah-e-Kiraam and to sacrifice our lives for Rasoolullah Sallallahu Alaihi Wasallam the way they did, Ameen.

[*Compiled from Khutbaat-e-Muharram by Faqeeh-e-Millat Hazrat Allama Mufti Jalaaludeen Ahmad Amjadi Rahmatullah Alaih*]