

Greatness of Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ

20-August-2020



Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Sisters)

Muballighah must read the Bayan at least 3 times before delivering speech

أَتَخَذُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةَ وَالسَّلَامَ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Greatness of Farooq-e-A'zam

Please note that this speech was originally written for Islamic brothers, we have done necessary changes for Islamic sisters. It may be possible that some words could have been remained unchanged! If so, Muballighah should change the wordings accordingly at the time of delivering this speech. (Translation Department)

Virtue of Salat upon the Beloved Prophet ﷺ

The leader of the believers, Sayyiduna Umar Bin Khattab رَضِيَ اللَّهُ عَنْهُ states:

إِنَّ الدُّعَاءَ مَوْقُوفٌ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَا يَصْعَدُ مِنْهُ شَيْءٌ حَتَّى تُصَلِّيَ عَلَى نَبِيِّكَ صَلَّى
اللَّهُ عَلَيْهِ وَالْهَيْمَ وَسَلَّمَ

Translation: Indeed, Du'a remains suspended between the heavens and the earth; nothing ascends from it until you send *Salat* upon your Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (Tirmizi, vol. 2, pp. 28, Hadees 486)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Before listening to the Bayan, let's first of all make good intentions for attaining the Divine pleasure and earning rewards. The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'يَبْتَهُ الْمُؤْمِنُ خَيْرٌ مِّنْ عَمَلِهِ' *The intention of a Muslim is better than his action.* (Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)

An important point

For righteous and permissible work, the more we make good intentions, the more we attain reward.

Note: *The intentions mentioned below can be modified as per situation*

Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in reverential posture like that in Tashahhud as long as possible with the intention of paying respect to religious discourse.
3. I will make room for other Islamic sisters by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient and calm and avoid staring, snapping, and arguing with them.
5. When I hear **تُؤَيَّبُوا إِلَى اللَّهِ، اذْكُرُوا اللَّهَ، صَلُّوا عَلَى الْحَبِيبِ**, etc., I will reply in low voice with the intention of gaining reward and encouraging others to also recite.
6. After Ijtima, I will take the lead to say Salam and shake hands and make individual effort.
7. During the speech, I will avoid the unnecessary use of mobile phone.
8. Neither will I record the speech, nor any kind of voice as it is not permitted.
9. Whatever I listen I will act upon it and later on convey it to others. In this way, I will be privileged to propagate the call towards righteousness.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic sisters, the first month of the Islamic year, Muharram Al-Haraam, is linked to many events. For example, in this month, the incident of Karbala occurred, Sayyiduna Musa **عَلَيْهِ السَّلَام** was given assistance, Fir'aun and his followers were destroyed, the ark of Sayyiduna Nuh **عَلَيْهِ السَّلَام** came to rest on Mount Joodi, Sayyiduna Yunus **عَلَيْهِ السَّلَام** was freed from the belly of the whale and the repentance of Sayyiduna Adam **عَلَيْهِ السَّلَام** was accepted. (*Umda-tul-Qaari*, vol. 8, p. 233, summarised) There are also connections to many other events.

However, the first day of this month has a special link to the leader of the believers, the great caliph of the Muslims, Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ, for it is the day that he رَضِيَ اللهُ عَنْهُ was martyred. Because of this link, let us listen today to the greatness of the leader of the believers, Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ. We shall first listen to an amazing narration.

Heavenly Palace of the upholder of truth

On page 169, volume 2 of *Faizan-e-Farooq-e-A'zam*, it is written: 'The leader of the believers, the lion of Allah Almighty, Sayyiduna Ali رَضِيَ اللهُ عَنْهُ stated:

'Once, the leader of the believers, Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ requested before the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: 'O Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, inform me of what you saw in Paradise on the Night of Mi'raaj.'

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'O Umar Ibn-e-Khattab, if I were to remain amongst you for as long as Prophet Nuh عَلَيْهِ السَّلَام remained amongst his people (one thousand years) and told you about the events and observations of Paradise, they would still not end.

However, O Umar, as you have asked me to inform you of Paradise, I will tell you something that I have not told anyone else apart from you. (And that is) In Paradise, I saw a magnificent palace; its foundations were in the land of Paradise, and its highest part was in the midst of the throne of Allah Almighty.

I asked Sayyiduna Jibraeel عَلَيْهِ السَّلَام, 'O Jibraeel, do you know about this magnificent palace whose foundations are in the land of Paradise, and its highest part is in the midst of the throne of Allah Almighty?'

Sayyiduna Jibraeel عَلَيْهِ السَّلَام replied, 'O Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, I do not know.'

I asked, 'O Jibraeel, the light of this palace is like the light of the sun on earth. At least tell me, who will arrive at it and reside therein?'

So, Sayyiduna Jibraeel عَلَيْهِ السَّلَام answered:

‘يَسْكُنُهَا وَ يَصِيرُ إِلَيْهَا مَنْ يَقُولُ الْحَقَّ وَيَهْدِي إِلَى الْحَقِّ وَإِذَا قِيلَ لَهُ الْحَقُّ لَمْ يَعْزِبْ
وَمَاتَ عَلَى الْحَقِّ’

Translation: ‘O Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), the one who will reside therein is the one who only speaks the truth and encourages speaking the truth. When someone speaks the truth before him, he does not get angry, and he will die upon the truth.’

I asked, ‘O Jibraeel, do you know his name?’

He replied, ‘Yes, O Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), it is one individual of course.’

I enquired, ‘Who is that one person?’, to which he replied, ‘Umar Ibn-e-Khattab (رَضِيَ اللهُ عَنْهُ).’

Upon hearing this, the leader of the believers, Sayyiduna Umar Farooq-e-A'zam (رَضِيَ اللهُ عَنْهُ) became overwhelmed and fell to the ground.’

Sayyiduna Abdullah Bin Abbas (رَضِيَ اللهُ عَنْهُمَا) mentions: ‘After this occasion, we never saw the leader of the believers, Sayyiduna Umar Farooq-e-A'zam (رَضِيَ اللهُ عَنْهُ) with cheerfulness on his face again, to the extent that he departed from this world.’ (Kanz-ul-Iman, vol. 6, p. 264, Hadees 35844)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters, we come to know that the leader of the believers, Sayyiduna Umar Farooq-e-A'zam (رَضِيَ اللهُ عَنْهُ) has a unique rank. Even the leader of the resplendent angels, Sayyiduna Jibraeel عَلَيْهِ السَّلَام, is seen praising his status. In addition to this, the lesson to be learnt is that despite having heard his own praise, the leader of the believers, Sayyiduna Umar Farooq-e-A'zam (رَضِيَ اللهُ عَنْهُ) remained a portrait of humility and humbleness. Those present also witnessed that cheerfulness never appeared on his face again, to the extent that he passed away. For the sake of the leader of the believers, Sayyiduna Umar Farooq-e-A'zam (رَضِيَ اللهُ عَنْهُ), may we also be gifted with true humility and humbleness.

Let us listen to another faith enlightening parable regarding his humility.

The sudden appearance of two Lions

An *Ajami* (non-Arab) ambassador, sent by the king of Rome, arrived in Madinah and began asking people about the leader of the believers, Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ.

The people informed him, 'A short distance away from the city, you will find him resting in a garden of dates in the afternoon.'

In search of Sayyiduna Umar رَضِيَ اللهُ عَنْهُ, this *Ajami* managed to find him and saw that he was fast asleep on the floor with his leather whip beneath his head. With the intention of killing him and fleeing, the *Ajami* withdrew his sword from his sheath, but as soon as he advanced forward, he saw two lions with their mouths open that were about to attack him. Seeing this horrifying scene, he began to scream out in a state of fear and worry.

This awakened Sayyiduna Umar رَضِيَ اللهُ عَنْهُ, and he noticed that there was an *Ajami* trembling with his unsheathed sword in his hand. Upon enquiring as to why he had screamed and was worried, the *Ajami* truthfully related the whole incident and became a Muslim by proclaiming the Shahadah out aloud.

The leader of the believers, Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ treated him with great kindness and pardoned his mistake. (*Izalah-tul-Khafa*, vol. 4, p. 109)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Pay attention to this: The companion of the Prophet, Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ, was the leader of the believers. He governed 2.25 million square miles of land and was the commanding officer of an army consisting of thousands of soldiers. A multitude of people were his subordinates. Had he wished, he could have made splendid palaces with all kinds of facilities, gathered the ornaments of the world, made a beautiful orchard, made a building of exemplary architecture, gathered beautiful birds and amazing animals, made beautiful fountains with clean water, had an abundance of servants, made spacious rooms in these palaces with silk carpets and curtains, and arranged for soft beds to rest on. In summary, had he wanted, he could have lived a very comfortable life with all sorts of

luxuries. However, he chose not to, and his state was such that he would rest on the floor.

On the other hand, we have a number of Muslims whose state is that they lose themselves in riches and worldly status, and they become stuck in arrogance and the mire of many other evil things. Upon attaining a high rank or significant position, some become engaged in satanic works. They shame and dishonour those Muslims who are of a lower status and show arrogance in many matters.

In reality, those with wealth and fame should take extra precaution in ensuring that these worldly blessings do not lead them to falling victim to the disasters of arrogance and allow it to become a cause for the displeasure of Allah Almighty. Arrogance is such a bad habit that causes one to become dishonoured in this world and the afterlife. The Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ of Allah Almighty has said 'The one who has an atom's worth of belief in his heart will not enter Hell, and the one who has an atom's worth of arrogance in his heart will not enter Paradise.' (*Muslim, p. 61, Hadees 148*)

The signs of arrogance and its perilous effects

Dear Islamic sisters, remember that arrogance is a destructive inner illness, which brings many other evil things along with it and deprives people of many good things.

Sayyiduna Imam Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ states: 'An arrogant individual is not able to demonstrate the root of piety, which is humility, and nor is such a person able to leave the hidden hatred that is inside his heart. In order to safeguard his respect, he lies. Due to this false respect, he is unable to refrain from anger and jealousy. Such a person is unable to do good for another person, remains busy backbiting, and is deprived from heeding people's advice. As a way of maintaining his reputation, an arrogant person is compelled to perform bad actions and becomes incapable of performing good actions.' (*Ihya-ul-'Uloom, vol. 3, pp. 423*)

Imam Ghazali رَحْمَةُ اللهِ عَلَيْهِ further adds: 'Arrogance is sometimes manifested through gestures. For example, by frowning (in attempt to prove that you are

greater than the person before you), turning one's nose up, frowning in displeasure, staring in anger, tilting the head to one side, sitting with one leg upon another, eating whilst leaning against something, walking arrogantly, etc.

Sometimes arrogance is manifested through speech. For example, saying the following to someone: 'You are nothing in front of me', and 'How dare you answer me back?' Arrogance can be shown through various methods, words and actions. In some arrogant people, all forms of its manifestations are found. In others, only some forms are found. However, bear in mind that all these things will be classed as arrogance only when there is arrogance in the heart, otherwise these things alone will not be labelled as arrogance.'

(Derived from Ihya-ul-'Uloom, vol. 3, p. 434)

Note that it is obligatory to know about the necessary knowledge linked to arrogance and the methods on how to protect yourself from this destructive illness. We just heard about how much of a destructive illness arrogance actually is. The unfortunate one who has this illness is brought to the edge of destruction and is eventually made worthy of Hell.

Wellbeing lies in us having pity on our weak body and being fearful of the troubles of Hell. Whenever Satan encourages you to think of a Muslim as insignificant and to express arrogance, one should ponder over her own past, her reality, and the blessings granted by Allah Almighty. May Allah Almighty grant us all the Taufeeq to adopt humility and abstain from arrogance.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters, we heard in the first narration about how Sayyiduna Jibraeel عَلَيْهِ السَّلَام praised the leader of the believers, Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللَّهُ عَنْهُ by mentioning how he speaks the truth, guides towards the truth and will depart from this world whilst being on the truth.

The reality of his great character was that the truth would in fact appear on his tongue, he would guide towards the truth and he did depart from this

world whilst being on the truth. What greater proof could there be of his truthfulness than the fact that on numerous occasions, verses of the glorious Quran were revealed with the same content that he had mentioned in relation to something.

Sayyiduna Mujahid رَضِيَ اللَّهُ عَنْهُ states:

كَانَ عُمَرُ يَرَى الرَّأْيَ فَيَنْزِلُ بِهِ الْقُرْآنُ Translation: 'Whenever the leader of the believers, Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللَّهُ عَنْهُ expressed an opinion, the glorious Quran would be revealed in accordance to it.'

(Tareekh-ul-Khulafa, p. 96; Al-Sawa'iq Al-Muharriqah, p. 99)

Sayyiduna Abdullah Bin Umar رَضِيَ اللَّهُ عَنْهُمَا, who is the son of the leader of the believers, Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللَّهُ عَنْهُ, states: 'Whenever the opinion of different companions was sought, and my honourable father also expressed his opinion, the glorious Quran would be revealed in accordance to his opinion.' *(Fadaail-ul-Sahabah, vol. 1, p. 415, Hadees 488; Tareekh-ul-Khulafa, p. 96)*

Dear Islamic sisters, there are approximately 20 verses of the glorious Quran that conform to the speech or action of the leader of the believers, Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللَّهُ عَنْهُ. Let us take a look at some of these verses along with their reason of revelation.

The first blessed Quranic verse about Maqaam-e-Ibrahim

In the famous Hadees collection of *Bukhari Shareef*, Sayyiduna Anas Bin Malik رَضِيَ اللَّهُ عَنْهُ says: 'Leader of the believers, Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللَّهُ عَنْهُ said, 'My merciful Lord has acknowledged me in three of my decisions (one of them is that) when I said in the presence of the Noble Prophet (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) Translation: 'O Beloved Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), What do you think if we make Maqaam-e-Ibrahim a place to offer prayers (Musalla)?' So Allah عَزَّ وَجَلَّ revealed a verse and endorsed me by commanding in this very verse to make Maqaam-e-Ibrahim a place to offer prayer (Musalla), Allah Almighty says

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ط

And make the standing place of Ibrahim ('Maqaam Ibrahim') a station for Salah,
[Kanz-ul-Iman (Translation of Quran)] (Part 1, Surah Al-Baqarah, Verse 125)

(Bukhari, vol. 1, p. 158, Hadees 402, selected)

Dear Islamic sisters! Let's hear what Maqaam-e-Ibrahim is? Where did it come from?

What is Maqaam-e-Ibrahim?

Maqaam-e-Ibrahim is the blessed stone on top of which Allah Almighty's Beloved Prophet Ibrahim عَلَيْهِ السَّلَام stood and raised the walls of the Blessed Ka'bah. As soon as he عَلَيْهِ السَّلَام put his blessed feet on that stone, that particular place, by the power of Allah Almighty, became soft as clay and the impression of his feet was imprinted on it, although the rest of the area on that stone remained the same. This was a great miracle of his.

Sayyiduna Abdullah Bin 'Amr رَضِيَ اللَّهُ عَنْهُمَا says: I heard the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saying: Hajar-e-Aswad (the Black Stone) and Maqaam-e-Ibrahim are two rubies from the rubies of paradise. If Allah عَزَّوَجَلَّ had not extinguished their lights, they would have illuminated everything from the east to the west. *(Tirmizi, vol. 2, p. 248, Hadees 879)*

Maqaam-e-Ibrahim is located almost 13 and a quarter meters to the east of the Blessed Ka'bah. The depth of the impression in this stone is 10 centimetres for one blessed step and 9 centimetres for the other step. The prints of Sayyiduna Ibrahim's عَلَيْهِ السَّلَام blessed toes are no longer there on these stones, because this stone was not protected inside a box or a frame and the devotees used to touch and kiss it in order to receive its blessings, that is why the blessed toe prints are not there anymore.

Right now, this stone is enclosed in a glass box inside the structure of Baytullah; one may also visit it. May Allah عَزَّوَجَلَّ grant us the Taufeeq to visit the blessed cities of Makkah and Madinah again and again, gaining the honour to visit Baytullah Shareef and Maqaam-e-Ibrahim.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! We were listening to the blessed verses that were revealed in the acknowledgment of the leader of the believers, Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللَّهُ عَنْهُ. Let's listen to another blessed verse that was revealed in accordance with his suggestion, its cause of revelation and some further details:

Second blessed verse regarding the command of veil:

Sayyiduna Anas Bin Malik رَضِيَ اللَّهُ عَنْهُ says: The leader of the believers, Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللَّهُ عَنْهُ said in the blessed court of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

إِنَّ نِسَاءَكَ يَدْخُلْنَ عَلَيْكَ الْبُرِّ وَالْفَاجِرُ فَلَوَّامِرَاتِ أُمَّهَاتِ الْمُؤْمِنِينَ بِالْحَجَابِ

Translation: 'Sinners and pious people come to you, so you should command Ummahat-ul-Mu'mineen (the mothers of the believers) to remain veiled.' This verse was revealed in agreement with his suggestion about the veil:

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ
ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٩﴾

O Prophet, command your wives, and your daughters, and the women of the Muslims to keep their faces covered with a part of their shawls; this is best that, they are recognised (as being modest) therefore are not harassed. And Allah is Most Forgiving, Ever Merciful.

[Kanz-ul-Iman (translation of Quran) (Part 3, Surah Al-Ahzaab, Verse 59)]

(Bukhari, vol. 3, pp. 304, Hadees 4790)

In Tafseer *Sirat-ul-Jinaan*, it is written in the explanation of this verse: (in this verse Allah Almighty) said: O dear beloved (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)! Tell your pious and pure wives, your daughters and the Muslim women that when they leave their houses out of necessity, they should place a part of their shawls over their faces. (*Sirat-ul-Jinaan*, vol. 8, pp. 94)

Veil and Women

Dear Islamic sisters! In this blessed verse, it is an order for all Muslim women that when they go out, they should be veiled and that they should cover their bodies properly. **آلْحَمْدُ لِلَّهِ**, the religion of Islam has this honour that it has laid out the best principles to establish a pure society.

The things that deter the prevalence of decency and modesty in the society, our religion has laid out the best teachings to terminate them. Immodesty and lustful literature are like a lethal poison to the society, where the religion of Islam has emphasized on wiping out such things, it also focuses on the eradication of such motives which encourage the prevalence of immodesty, shamelessness and nudity. That is the same reason why Allah Almighty has ordered women in the Noble Quran to stay in their homes and to not leave without any religiously lawful necessity. How did the pure wives **رَضِيَ اللَّهُ عَنْهُم** of the Beloved Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** act upon this command? Let's see some examples.

1. Only the Funeral left the house:

Sayyidatuna Sawdah **رَضِيَ اللَّهُ عَنْهَا**, the pious wife of our Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, had offered only one Hajj and Umrah. She did not perform Hajj or Umrah other than that. She used to say, the reason behind this is that, 'I have offered Hajj as well as Umrah, Allah Almighty has ordered me to stay at home. I swear by Allah Almighty, I will not leave the house again.' The honourable person who related this parable says: By Allah Almighty! She never came out of her door until her funeral left from there.

(Durr-e-Mansoor, Surah Al-Ahzaab, Taht-ul-Ayah 33, vol. 6, pp. 599)

The Pure Wives and Veil

The mother of the believers, Sayyidatuna 'Aishah Siddiqah **رَضِيَ اللَّهُ عَنْهَا** says: We (the pure wives) were in Ihram (during the journey of Hajj) with the Noble Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. When the travellers passed by us, each one of us used to drop our shawls from the head in front of our faces and when they had moved on, we would reveal our faces. *(Abu Dawood, vol. 2, p. 241, Hadees 1833)*

Dear Islamic sisters! You have heard how diligently the pure wives used to observe veil and how they acted upon the blessed commands of Allah Almighty. If only Islamic sisters of our society take heed from their example and save themselves from the danger of immodesty. We should also tell such stories to our mothers, our sisters, our daughters, our friend Islamic sisters so that the importance of veil is clear upon them and they could be successfully saved from the perils of immodesty.

Once, Sayyiduna Abu Musa Ash'ari رَضِيَ اللهُ عَنْهُ, after Isha prayer, came in the presence of leader of the believers, Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ who asked him: 'What brings you here?'

He (Sayyiduna Abu Musa Ash'ari) رَضِيَ اللهُ عَنْهُ replied: 'I have come in regards to something important.'

He رَضِيَ اللهُ عَنْهُ asked: 'Right now?'

He رَضِيَ اللهُ عَنْهُ said: 'Your Eminence, this is about learning matters related to Shari'ah.'

Sayyiduna Umar رَضِيَ اللهُ عَنْهُ said: 'If that is the case, then come along.'

Then they had a knowledgeable discussion late in the night (almost till dawn).

When Sayyiduna Musa Ash'ari رَضِيَ اللهُ عَنْهُ asked Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ for permission to leave, he said: 'Sit down, where are you going?'

He replied: '(It is nearly Fajr time and before that) I want to offer some Nafil prayers.'

Sayyiduna Umar رَضِيَ اللهُ عَنْهُ said: 'We are already in the prayer (because discussing religious matters for a while is better than worshipping all night).' So, he sat down again, and they continued discussing religious matters until it was time for Fajr. (*Sharh Sahih Bukhari, vol. 1, p. 192, summarised*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Ameer-ul-Mumineen, Sayyiduna Umar رضي الله عنه possessed many lofty qualities; in fact, which praiseworthy quality is there that was not found in him?

- He رضي الله عنه was an embodiment of fear for Allah Almighty and a true worshipper.
- His entire life was full of asceticism and piety.
- His eyes would be frequently moist due to fear of Allah Almighty.
- He رضي الله عنه would also instruct others to adopt piety and righteousness.
- Those who would remain in his company would become pious and righteous themselves.
- He رضي الله عنه would tell others of matters relating to the fear of Allah Almighty.
- He رضي الله عنه would ask children to make Du'a of forgiveness for him.
- He رضي الله عنه was in constant fear of the Divine Plan of Allah Almighty.
- He رضي الله عنه was an embodiment of humility and humbleness.
- He رضي الله عنه rendered many services for the elevation of the religion.
- His caliphate is considered one of the best ages of Islam; it was an age of loyalty, justice and uprightness.
- He رضي الله عنه was a beacon of knowledge and wisdom.
- He رضي الله عنه was the pride of Islam.
- He رضي الله عنه was an unforgettable personality who would fulfil his promise.

In short, the particularities and services of Ameer-ul-Mumineen, Sayyiduna Umar Farooq-e-A'zam رضي الله عنه are abundant. In order to learn more about his blessed life, refer to the book of Maktaba-tul-Madinah, entitled, '*Faizan-e-Farooq-e-A'zam* رضي الله تعالى عنه. **الْحَمْدُ لِلَّهِ** this tremendous book has been published in two volumes. Purchase this book from the stall of Maktaba-tul-

Madinah today and read it yourself, and encourage other Islamic sisters to read it also.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Virtues of Sayyiduna Umar رَضِيَ اللَّهُ عَنْهُ from the tongue of the Chosen One

Dear Islamic sisters! One of the aspects of Ameer-ul-Mumineen, Sayyiduna Umar Farooq-e-A'zam's رَضِيَ اللَّهُ عَنْهُ excellence is that he رَضِيَ اللَّهُ عَنْهُ is from amongst those noble companions صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ whom the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ praised in abundance. He رَضِيَ اللَّهُ عَنْهُ was conferred many virtues by the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, which are not shared by anybody else. Let us listen to some of those virtues:

- The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself granted him knowledge. *(Bukhari, vol. 2, p. 525, Hadees 3681, summarised)*
- He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mentioned the power of his caliphate. *(Bukhari, vol. 2, p. 525, Hadees 3682, summarised)*
- Satan changes its path after seeing Ameer-ul-Mumineen, Sayyiduna Umar رَضِيَ اللَّهُ عَنْهُ. *(Bukhari, vol. 2, p. 525, Hadees 3683)*
- He رَضِيَ اللَّهُ عَنْهُ would speak like a prophet despite not being a prophet. *(Bukhari, vol. 2, p. 525, Hadees 3689)*
- The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made Du'a for him to accept Islam. *(Tirmizi, vol. 5, p. 383, Hadees 3703)*
- Even the dwellers of the skies celebrated when he رَضِيَ اللَّهُ عَنْهُ accepted Islam. *(Ibn-e-Majah, vol. 1, p. 76, Hadees 103)*
- The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: If there was to be a prophet after me, then it would be Umar. *(Tirmizi, vol. 5, p. 385, Hadees 3706)*
- He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also said: The truth will be with Umar after me, no matter where he is. *(Musnad Bazaar, vol. 6, p. 98, Hadees 2154)*

- Love for Sayyiduna Umar رَضِيَ اللهُ عَنْهُ is a guarantor of faith. (*Kanz-ul-'Ummal*, vol. 7, p. 8, Hadees 3211)
- He رَضِيَ اللهُ عَنْهُ was granted the glad tidings of Paradise by the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Bukhari*, vol. 2, p. 529, Hadees 3693)
- Even Satan would fear Sayyiduna Umar رَضِيَ اللهُ عَنْهُ. (*Tirmizi*, p. 387, Hadees 3711)
- The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: The one with whom Umar (رَضِيَ اللهُ عَنْهُ) becomes displeased, Allah Almighty becomes displeased with him also. (*Jami'-ul-Jawami'*, vol. 1, pp. 83, Hadees 434)

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Sunnahs and manners of guests

Dear Islamic sisters! Let's listen to some Sunnah and manners of guests:

- The guest should visit the host keeping in view the latter's busyness.
- Mufti Muhammad Amjad Ali Azami رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said: The guests should act upon the 4 things: 1) Should sit where she had been provided the seat. 2) She should be happy with whatever food is served to her (she should not say words like: I eat more tasty food than this at my home; etc.)
- She should not leave without the permission of the Host. And
- When she leaves she should supplicate for her (host). (*Fatawa e Hindia*, vol.5, 344)
- She should not criticise the food nor praise unnecessarily.
- The guest should also not ask such questions which exposes one to the risk of lying; e.g. How was our food? Did you like it or not? In this situation, if in spite of not liking the food if the guest praises it she will be sinner. Question of this type should also not be asked: Did you eat to your fill?, as there is a risk of telling lie while answering.

- The host should ask the guest from time to time to take more, but should not insist on it. (*Fatawa e Hindia, vol.5, 344*)

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