

الغُرر في فضائل عمر

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40 AHĀDĪTH:

The Virtues & Status of

SAYYIDUNĀ ‘UMAR IBN AL-KHATTĀB

رَضِيَ اللَّهُ عَنْهُ

Hāfiz Jalāl ud Dīn Suyūṭī رَحْمَةُ اللَّهِ

(849 A.H - 911 A.H)

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EDITOR'S PREFACE

All praise is due to Allāh **سُبْحَانَهُ وَتَعَالَى**, Rabb of the Universe. May peace and salutations be upon Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**, his pure family and noble companions **رَضِيَ اللَّهُ عَنْهُمْ**.

The beautiful way of life, Islam, that billions around the globe subscribe to, adhere to and hold onto, was conveyed to us by the unflinching efforts and striving of Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**, his pure family and companions. May Allāh **سُبْحَانَهُ وَتَعَالَى** reward them on behalf of the entire ummah as is deserving of them. *Āmīn*

Love for Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**, his pure family and noble companions **رَضِيَ اللَّهُ عَنْهُمْ** is a branch of *īmān* and carries immense reward. It is through love for them that a Muslim could acquire their company in the lofty stages of Jannah, as Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** promises us, 'A person will be with whom he loves.'

In this day and age, where Muslims are seen to be generally weak throughout the world, and the enemies of Islam add salt to their wounds by reviling and insulting Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**, his pure family and noble companions **رَضِيَ اللَّهُ عَنْهُمْ**, we find it best to inform and educate the entire ummah of the lofty status and virtues of these noble personalities to remove misunderstanding and enhance the love in their hearts for these special souls that have been guaranteed Jannah.

It is by enhancing the love in our hearts for them and following in their beautiful ways that we will acquire the love and pleasure of Allāh **سُبْحَانَهُ وَتَعَالَى**, as well as His forgiveness. Through the grace and mercy of Allāh **سُبْحَانَهُ وَتَعَالَى**, we came across this collection of 40 Ahādīth, of Hāfiz Jalāl ud Dīn Suyūṭī **رَحْمَةُ اللَّهِ** and could not contain our joy. This joy manifested itself in the idea of presenting it as a gift to the ummah in English. May this gift serve the course of building love in our hearts and the hearts of the entire humanity for all the saḥābah **رَضِيَ اللَّهُ عَنْهُمْ**, especially Sayyidunā ‘Umar **رَضِيَ اللَّهُ عَنْهُ**. We hope that through this, Allāh **سُبْحَانَهُ وَتَعَالَى** will forgive us and grant us entry into Jannah, *inshā Allāh*. May Allāh **سُبْحَانَهُ وَتَعَالَى** bless this work and effort with widespread acceptance and protect it from the evil of the jealous. We seek protection with Allāh **سُبْحَانَهُ وَتَعَالَى** from the evil of our shallow intentions and lowly souls.

May Allāh **سُبْحَانَهُ وَتَعَالَى** reward our friends, Maulānā Ayaaz Angamia and Maulānā Abdullāh Pandor for their immense support and lofty ideals. *Āmīn*.

(Muftī) Abdullāh Moolla, Azaadville

27 Rabī ul Ākhir 1438|26 January 2017



FOREWORD

Mufti Abdool Kader Hoosen *hafizahullah*

Channel Islam International

بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

All praise is due to Almighty Allāh, the Sustainer and Nourisher of the universe, peace, blessings and salutations be upon our beloved master and leader, Nabi Muḥammad Mustafa ﷺ. Allāh ﷻ informs us in the Noble Qur'ān,

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

Say, [O Muḥammad], "If you love Allāh, then follow me, [so] Allāh will love you and forgive you your sins. And Allāh is Forgiving and Merciful." (3:31)

وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

And the first forerunners [in the faith] among the Muhājireen and the Ansār and those who followed them with good conduct – Allāh is pleased with them and they are pleased with Him, and He has

prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment. (9:100)

Without a shadow of doubt, Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ is one of the *As-Sābiqīn A-Awwalīn*, and we find that he has so many merits and distinctions, no other person on the face of the earth has such distinctions.

Firstly, all came, ‘Umar was invited. All the *saḥābah* رَضِيَ اللَّهُ عَنْهُمْ came, but for Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ, a special *du‘ā* was made, “O Allāh, grant honor to Islām through ‘Umar ibn al-Khattāb or ‘Amr ibn Hishām.”

‘Amr Ibn Hishām turned out to be Abū Jahl and ‘Umar became ‘Umar رَضِيَ اللَّهُ عَنْهُ. He was the first person to be known as *Amīr ul Mu’mīnīn*. In *Saḥīḥ* al-Bukhārī, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ states that ‘Umar رَضِيَ اللَّهُ عَنْهُ was that person whose view was in harmony with that of Allāh سُبْحَانَهُ وَتَعَالَى. What he said on land and sand, Allāh سُبْحَانَهُ وَتَعَالَى sent revelation from the heavens. In many places, he said, “O Rasūl of Allāh, let us perform *Ṣalāh* behind *Maqām Ibrāhīm*” and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “We have to wait for revelation.” Allāh سُبْحَانَهُ وَتَعَالَى revealed, ‘make *Maqām Ibrāhīm* a place of *Ṣalāh*’ (2:125)

We see Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ during the period of his rule, 10 years, he was a ruler of justice. An authentic *Ḥadīth* of Tirmidhī states, “Follow these two after me” and he indicated to Sayyidunā Abū Bakr as-Siddīq رَضِيَ اللَّهُ عَنْهُ and Sayyidunā ‘Umar al-Fārūq رَضِيَ اللَّهُ عَنْهُ.” Similarly,

“Hold onto my Sunnah and the Sunnah of the rightly guided *khulafā*’ after me.” [Ibn Majah]

So we find that the virtues of Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ are so great. Alhamdulillah, Mufti Abdullah Moolla has completed the edit and typesetting of this book on the virtues and merits of Amīr ul Mu’minīn Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ, the second greatest person to walk on this earth after the Ambiyā’ عَلَيْهِمُ السَّلَام. The greatest after the Ambiyā’ was Sayyidunā Abū Bakr as-Siddiq رَضِيَ اللَّهُ عَنْهُ. May Allāh سُبْحَانَهُ وَتَعَالَى increase our love for all the saḥābah رَضِيَ اللَّهُ عَنْهُمْ, especially the *Khulafā e Rāshidīn*. Those who are the detractors, May Allāh سُبْحَانَهُ وَتَعَالَى guide them. If guidance is not decreed for them, may Allāh سُبْحَانَهُ وَتَعَالَى destroy them. May Allāh bless you. *Āmīn*

Mufti Abdool Kader Hoosen *hafizahullah*

25 Rabī ul Ākhir 1438|24 January 2017



بسم الله الرحمن الرحيم

وبه نستعين على القوم الكافرين

الحمد لله الذي شرف من أراد من العباد ، وأشهد أن لا إله إلا الله المالك للإشقاء والإسعاد ، وأشهد أن سيدنا محمد عبده ورسوله من قام بسبيل الرشاد صلى الله عليه وسلم وعلى آله وصحبه الأئمة الأجناد .

وبعد ، فهذا كتاب لقبته الغرر في فضائل عمر ، أودعته أربعين حديثاً معزوة لمخرجيها ، متبعة ببيان غريب ألفاظها ومشكل ما فيها ، والله أسأل أن ينفع بها آمين

In the name of Allāh, the Beneficent, the Merciful

We seek the help of Allāh against the disbelievers

All praise is for Allāh, He grants honour to whichever servants He wants, I testify that there is no deity but Allāh, Who is in control of making people wretched and fortunate, I testify that Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is His servant and messenger, he who stood up with the guided path, may peace and salutations of Allāh be upon him, his family and companions, the great leaders.

To proceed, I have titled this book, *Al Ghurar fī Fadā'il 'Umar*, I have placed forty ahādīth in it, ascribing them to the original sources, followed by an explanation of the rare words and difficult ones. We ask Allāh سُبْحَانَهُ وَتَعَالَى to make it beneficial. Āmīn

الحديث الأول

عن علي كرمه الله وجهه أن رسول الله ﷺ قال : أبو بكر وعمر سيدا كهول أهل الجنة من الأولين والآخرين ، ما خلا النبيين والمرسلين . حديث صحيح أخرجه الإمام أحمد وغيره

Hadith 1

Sayyidunā Ali رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh ﷺ said, "Abū Bakr and 'Umar are the masters of the middle aged inhabitants of paradise, of the first and the last with the exception of the Prophets and the Messengers." [Aḥmad]

الحديث الثاني

عن سعيد بن زيد رَضِيَ اللَّهُ عَنْهُ أن رسول الله ﷺ قال : أبو بكر في الجنة ، وعمر في الجنة ، وعثمان في الجنة ، وعلي في الجنة ، وطلحة في الجنة ، والزبير في الجنة ، وعبد الرحمن بن عوف في الجنة ، وسعد بن أبي وقاص في الجنة ، وسعيد بن زيد في الجنة ، وأبو عبيدة بن الجراح في الجنة . حديث صحيح رواه الإمام أحمد وغيره

Hadith 2

Sayyidunā Sa'īd ibn Zayd رَضِيَ اللَّهُ عَنْهُ reports that Rasūlullāh ﷺ said, "Abū Bakr is in Paradise, 'Umar is in Paradise, 'Uthmān is in Paradise, 'Alī is in Paradise, Talḥa is in Paradise, Al-Zubayr is in Paradise, 'Abdur-Raḥman ibn 'Awf is in Paradise, Sa'ad ibn Abī Waqqās is in

Paradise, Sa'id ibn Zayd is in Paradise and Abu 'Ubaydah ibn Al-Jarrah is in Paradise." [Ahmad]

الحديث الثالث

عن المطلب بن عبد الله بن حنطب عن أبيه عن جده - وما له غيره - أن رسول الله ﷺ قال : أبو بكر وعمر مني كمنزلة السمع والبصر . أخرجه أبو يعلى وغيره

Hadith 3

Al-Muttalib ibn 'Abdullah ibn Hintab narrates from his father, from his grandfather that Rasūlullāh ﷺ said, "Abū Bakr and 'Umar are to me like ears and eyes." [Abū Ya'la, Abū Nu'aym]

الحديث الرابع

عن ابن عباس رَضِيَ اللَّهُ عَنْهُمَا أن رسول الله ﷺ قال : أبو بكر وعمر من هذا الدين كمنزلة السمع والبصر من الرأس . أخرجه ابن النجار ، وأخرجه الخطيب عن جابر أبيض

Hadith 4

Sayyidunā Ibn 'Abbas رَضِيَ اللَّهُ عَنْهُمَا narrates that Rasūlullāh ﷺ said, "Abū Bakr and 'Umar are to the religion like the ears and eyes are to the head." [Ibn al-Najjār and Al-Khaṭīb]

الحديث الخامس

عن أنس رَضِيَ اللَّهُ عَنْهُ أن رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قال : أبو بكر وزيري يقوم مقامي وعمر ينطق على لساني ، وأنا من عثمان وعثمان مني ، كأني بك يا أبا بكر تشفع لأمتي . أخرجه ابن النجار

Hadith 5

Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Abū Bakr is my minister and shall take my place, 'Umar converses upon my tongue, I am from 'Uthmān and 'Uthmān is from me; it is as if through Abū Bakr (I have gained support) and he will intercede for my nation." [Ibn Al-Najjār]

الحديث السادس

عن ابن مسعود رَضِيَ اللَّهُ عَنْهُ أن رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قال : أبو بكر وعمر مني كعيني في رأسي ، وعثمان بن عفان مني كلساني في فمي ، وعلي بن أبي طالب مني كروحي في جسدي . أخرجه ابن النجار

Hadith 6

Sayyidunā Ibn Mas'ūd رَضِيَ اللَّهُ عَنْهُ reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Abū Bakr and 'Umar are like the eyes of my head, 'Uthmān ibn 'Affan is like the tongue in my mouth and 'Alī ibn Abī Tālib is like the soul in my body." [Ibn Al-Najjār]

الحديث السابع

عن ابن عباس رَضِيَ اللَّهُ عَنْهُمَا أن رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قال : أبو بكر وعمر مني بمنزلة هارون من موسى .
أخرجه الخطيب في تاريخه

Hadith 7

Sayyidunā Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Abū Bakr and 'Umar are to me like Harūn with Musa." [Al-Khaṭīb in his Tārīkh]

الحديث الثامن

عن أبي هريرة رَضِيَ اللَّهُ عَنْهُ أن رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قال : أبو بكر وعمر خير أهل السموات والأرض ،
وخير من بقي إلى يوم القيامة . أخرجه الديلمي في مسند الفردوس

Hadith 8

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Abū Bakr and 'Umar are the best of the inhabitants of the heavens, earth, and the best until the day of judgment." [Daylamī in Musnad Al-Firdaus].

الحديث التاسع

عن عبد الله بن عمر رَضِيَ اللَّهُ عَنْهُ أن رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قال : عمر بن الخطاب سراج أهل الجنة . أخرجه أبو نعيم في فضائل الصحابة وغيره

Hadith 9

Sayyidunā Abdullah ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Umar Ibn Al-Khattab is the lantern for the residents of Paradise." [Abu Nu’aym in Virtue of the Companions]

الحديث العاشر

عن ابن عباس رَضِيَ اللَّهُ عَنْهُمَا عن أخيه الفضل رَضِيَ اللَّهُ عَنْهُمَا أن رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قال : عمر مني وأنا من عمر ، والحق بعدي مع عمر حيث كان . رواه الطبراني في معجمه الكبير وغيره

Hadith 10

Sayyidunā Ibn Abbas رَضِيَ اللَّهُ عَنْهُ reports from his brother Al-Fadl رَضِيَ اللَّهُ عَنْهُ that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "I am from ‘Umar and ‘Umar is from me. The truth, after me, is with ‘Umar wherever he is." [Tabrānī in Al-Kabir and others]

الحديث الحادي عشر

عن ابن عمر رَضِيَ اللَّهُ عَنْهُمَا أن رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قال : إن الله جعل الحق على لسان عمر وقلبه . حديث صحيح أخرجه الترمذي وغيره

Hadīth 11:

Sayyidunā Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Allah placed the truth on the tongue and heart of ‘Umar." [Tirmidhī, Sahīh and others]

الحديث الثاني عشر

عن أيوب بن موسى أن رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قال : إن الله جعل الحق على لسان عمر وقلبه ، وهو الفاروق فرق الله به بين الحق والباطل . أخرجه ابن سعد هكذا مرسلًا

Hadīth 12:

Ayyub ibn Musā رَحِمَهُ اللَّهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Allāh placed the truth on the tongue and heart of ‘Umar, he is the distinguisher (*Al-Fārūq*), Allah separates truth from falsehood by means of him." [Ibn Sa'ad, Mursal].

الحديث الثالث عشر

عن بلال رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِنَّ اللَّهَ جَعَلَ الْحَقَّ فِي قَلْبِ عُمَرَ وَعَلَى لِسَانِهِ . أَخْرَجَهُ ابْنُ عَسَاكِرَ

Hadīth 13

Sayyidunā Bilāl رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Allāh placed the truth in the heart and tongue of ‘Umar." [Ibn ‘Asakir].

الحديث الرابع عشر

عن ابن عمر رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَرَبَ صَدْرَ عُمَرَ بِيَدِهِ حِينَ أَسْلَمَ وَقَالَ : اللَّهُمَّ أَخْرِجْ مَا فِي صَدْرِ عُمَرَ مِنْ غُلٍّ وَدَاءٍ ، وَأَبْدِلْهُ إِيْمَانًا – ثَلَاثًا .

Hadīth 14

Sayyidunā Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ struck the chest of ‘Umar with his hand when he became a Muslim and said, "O Allah take out from the heart of ‘Umar rancor and disease in exchange for faith." Thrice

الحديث الخامس عشر

عن علي كرم الله وجهه أن رسول الله ﷺ قال : خير هذه الأمة بعد نبيها أبو بكر وعمر . أخرجه ابن عساكر

Hadīth 15

Sayyidunā Alī رضي الله عنه narrates that Rasūlullāh ﷺ said, "The best of this nation after its Prophet is Abu Bakr and 'Umar." [Ibn Asakir].

الحديث السادس عشر

وعنه رضي الله عنه قال ﷺ خير أمتي بعدي أبو بكر وعمر . أخرجه ابن عساكر أيضا عن علي والزبير معا

Hadīth 16

Sayyidunā Alī رضي الله عنه narrates that Rasūlullāh ﷺ said, "The best of my nation after me is Abū Bakr and 'Umar." [Ibn Asakir].

الحديث السابع عشر

عن أنس رضي الله عنه قال قال رسول الله ﷺ : دخلت الجنة فإذا أنا بقصر من ذهب ، فقلت : لمن هذا القصر؟ فقالوا : لشاب من قريش ، فظننت أي هو ، قلت : ومن هو؟ قالوا: عمر بن الخطاب ، فلولا ما علمت من غيرتك لدخلته . حديث صحيح أخرجه الإمام أحمد وغيره

Hadīth 17

Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "I entered paradise and came to a palace of gold. I asked, "To whom does this palace belong?" They said, "To a youth of Quraysh." I thought that it was me so I asked, "Who is it?" They said, "Umar ibn Al-Khattab." If it was not for your self-honour (*ghayrat*), I would have entered it." [Ahmad, Sahih and others].

الحديث الثامن عشر

عن سالم عن أبيه أن رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قال : رأيت في المنام أني أنزع بدلو بكرة على قلب ، فجاء أبو بكر فنزع دلوا أو دلوين وفي نزع ضعف والله يغفر له ، ثم أخذ عمر فاستحالت بيده غربا فلم أر عبقريا في الناس يفري فريه ، حتى ضرب الناس بعطن . حديث صحيح أخرجه البخاري وغيره .

الغرب بفتح الغين المعجمة وسكون الراء : الدلو الكبير .

والعبقري بفتح العين المهملة وسكون الموحدة وفتح القاف وكسر الراء : الرجل الشديد .

ويفري بسكون الفاء : ينزع

Hadīth 18

Sālīm narrates from his father that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "I saw in my dream that I was drawing a bucket of a well by its pulley. Then Abū Bakr came and gave one or two buckets. He was overcome by

weakness and Allah forgave him. Then 'Umar took it and emptied many by hand, I did not see anyone as strong as he amongst the people, even the peoples (water) skins were full." [Bukhari].

الحديث التاسع عشر

عن سمرة رَضِيَ اللَّهُ عَنْهُ أن رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قال : رأيت كأن دلوا دليت من السماء فجاء أبو بكر فأخذ بعراقيها فشرب شربا ضعيفا ، ثم جاء عمر فأخذ بعراقيها فشرب حتى تضرع ثم جاء عثمان فأخذ بعراقيها حتى تضرع ثم جاء علي فأخذ بعراقيها فانتشط وانتضح عليه منها . أخرجه الإمام أحمد وغيره

Hadith 19

Sayyidunā Samurah رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "I saw a bucket as if it came from the sky, Abū Bakr came and took the pale and drank weakly. Then 'Umar came and drank until full. Then Uthmān came and drank until full. Then Alī came, untied it and spilt it." [Ahmad and others].

الحديث العشرون

عن ابن عمر رَضِيَ اللَّهُ عَنْهُ أن رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قال : رأيت في النوم أني أعطيت عسا مملوءا لبنا فشربت منه حتى تملأت حتى رأيت به يجري في عروقي بين الجلد واللحم ففضلت فضلة فأعطيتها عمر بن الخطاب . فأولوها قالوا : يا نبي الله هذا علم أعطاكه الله فملأت منه ، وفضلت فضلة فأعطيتها عمر بن الخطاب فقال : أصبتم . حديث صحيح أخرجه الحاكم وغيره

Hadīth 20

Sayyidunā Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا narrates that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "I saw in a dream that I was given a container full of milk so I drank from it until I saw it flow in the veins of my skin and flesh. Then I gave the superfluous to ‘Umar ibn Al-Khattāb." So interpret it, he said, "O Rasūlullāh, this is knowledge that Allāh gave you to have your fill and the extra was given to ‘Umar ibn Al-Khattāb." He replied, "You are correct." [Hākim, Ṣaḥīḥ and others].

الحديث الحادي والعشرون

عن ابن عمر رَضِيَ اللهُ عَنْهُمَا أن رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قال : رأيت قبيل الفجر ، كأني أعطيت المقاليد والموازين ، فأما المقاليد فهذه المفاتيح ، وأما الموازين فهذه التي يوزن بها فوضعت في كفة ووضعت أمتي في كفة فوزنت بهم فرجحت ثم جيء بأبي بكر فوزن ، فوزن بهم ، ثم جيء بعمر فوزن ، فوزن بهم ، ثم جيء بعثمان فوزن ، فوزن بهم ، رفعت . أخرجه الإمام أحمد

Hadīth 21

Sayyidunā Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا narrates that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Shortly before dawn I saw that I was given the keys and scales. As for the keys; these are the keys and as for the scales; it is the one to be used for weighing, I was weighed in a pan against my nation in the other and I outweighed them. Then I went and Abū Bakr was weighed and it was the same. Then he went and ‘Umar came and he did the

same, and then he went. ‘Uthmān was weighed and did the same then it was raised." [Ahmad].

الحديث الثاني والعشرون

وعنه رَضِيَ اللَّهُ عَنْهُ أن رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قال : رضى الله رضى عمر ، ورضى عمر رضى الله . أخرجه الحاكم في تاريخه

Hadīth 22

Sayyidunā Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The pleasure of Allāh is the pleasure of ‘Umar and ‘Umar’s pleasure is Allāh’s pleasure." [Hākim in his Tārīkh].

الحديث الثالث والعشرون

عن ابن مسعود رَضِيَ اللَّهُ عَنْهُ أن رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قال : اللَّهُمَّ أعز الإسلام بعمر بن الخطاب أو بأبي جهل بن هشام ، فجعل الله دعوة رسوله لعمر بن الخطاب فبنى به الإسلام وهدم به الأديان . أخرجه الطبراني في معجمه الكبير بسند صحيح

Hadīth 23

Sayyidunā Ibn Mas’ūd رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "O Allāh, grant honor to Islam through ‘Umar ibn Al-Khattāb or Abu Jahl ibn Hishām." So Allah accepted the supplication of Rasūlullāh

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for ‘Umar ibn Al-Khattāb so Islam was supported by him and (other) religions were destroyed. [Tabrānī in Al-Kabir with an authentic chain].

الحديث الرابع والعشرون

عن أبي بكر الصديق رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : اللَّهُمَّ اشْدُدْ الْإِسْلَامَ بِعَمْرِ بْنِ الْخَطَّابِ .
أَخْرَجَهُ الطَّبْرَانِيُّ فِي الْأَوْسَطِ

Hadīth 24

Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "O Allah fortify Islam by ‘Umar ibn Al- Khattāb." [Tabrānī in Al-Awsat].

الحديث الخامس والعشرون

عن أنس بن مالك رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَا عَشِيَةَ الْخَمِيسِ فَقَالَ : اللَّهُمَّ أَعْزِزْ الْإِسْلَامَ بِعَمْرِ بْنِ الْخَطَّابِ أَوْ بِعَمْرِ بْنِ هِشَامٍ . فَأَصْبَحَ عَمْرُ يَوْمَ الْجُمُعَةِ فَأَسْلَمَ . أَخْرَجَهُ الطَّبْرَانِيُّ فِي الْأَوْسَطِ أَيْضًا

Hadīth 25

Sayyidunā Anas ibn Malik رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ supplicated on Thursday night saying, "O Allāh, grant honor to Islam through ‘Umar ibn Al-Khattāb or Amr ibn Hishām." On the morning of Friday ‘Umar became Muslim. [Tabrānī in Al-Awsat].

الحديث السادس والعشرون

عن عائشة رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : مَا كَانَ مِنْ نَبِيٍّ إِلَّا فِي أُمَّتِهِ مُعَلِّمٌ أَوْ مُعَلِّمَانِ ، وَإِنْ يَكُنْ فِي أُمَّتِي مِنْهُمْ فَهُوَ عَمْرُ بْنُ الْخَطَّابِ ، إِنْ الْحَقَّ عَلَى لِسَانِ عَمْرِو قَلْبِهِ . أَخْرَجَهُ الطَّبْرَانِيُّ فِيهِ أَيْضًا .

المعلم بفتح اللام : الملهم

Hadīth 26

Sayyidah Aisha رَضِيَ اللَّهُ عَنْهَا narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Every Nabī had in his nation a teacher (or a person taught) or two teachers, if there was one from my nation that it is 'Umar ibn Al-Khattāb, as the truth comes on the tongue and heart of 'Umar." [Tabrānī in Al-Awsat].

الحديث السابع والعشرون

عن عصمة رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : لَوْ كَانَ بَعْدِي نَبِيٌّ لَكَانَ عَمْرُ . أَخْرَجَهُ الطَّبْرَانِيُّ

Hadīth 27

Sayyidunā Asmah رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "If there would be a Nabī after me it would be 'Umar." [Tabrānī].

الحديث الثامن والعشرون

عن أبي سعيد الخدري رَضِيَ اللَّهُ عَنْهُ قال : قال رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لو كان الله باعنا رسولا بعدي ، لبعث عمر بن الخطاب . أخرجه الطبراني

Hadīth 28

Sayyidunā Abu Sa'id Al-Khudrī رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "If Allah was to send a messenger after me it would be 'Umar ibn Al-Khattāb." [Tabrānī].

الحديث التاسع والعشرون

عن ابن عباس رَضِيَ اللَّهُ عَنْهُمَا أن رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قال : أتاني جبريل عَلَيْهِ السَّلَامُ فقال : أقرئ عمر السلام وقل له : إن رضاه حكم ، وإن غضبه عز . أخرجه الطبراني

Hadīth 29

Sayyidunā Ibn Abbas رَضِيَ اللَّهُ عَنْهُمَا narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Jibril عَلَيْهِ السَّلَامُ came to me and said, "Convey salām to 'Umar and say to him; his satisfaction is wisdom and his anger is might." [Tabrānī].

الحديث الثلاثون

عن أبي هريرة رَضِيَ اللَّهُ عَنْهُ عن رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إن الله عز وجل باهى ملائكته بعبيده عشية عرفة عامة ، وباه بعمر بخاصة . أخرجه الطبراني

Hadīth 30

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Allah سُبْحَانَهُ وَتَعَالَى boasts to his angels about his servants on the evening of Arafah generally and boasts about ‘Umar specifically." [Tabrānī].

الحديث الحادي والثلاثون

عن ابن عباس رَضِيَ اللَّهُ عَنْهُمَا قال : نظر رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذات يوم إلى عمر وتبسم إليه فقال : يا ابن الخطاب أتدري بما تبسمت إليك؟ قال : الله ورسوله أعلم . قال : إن الله عز وجل باهى بأهل عرفة ، وباهى بك خاصة . أخرجه الطبراني

Hadīth 31

Sayyidunā Ibn Abbas رَضِيَ اللَّهُ عَنْهُمَا narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ looked at ‘Umar one day and smiled at him then said, "O son of Al-Khattāb do you know why I smiling at you?" he replied, "Allāh and his Rasūl know best." He said, "Allāh سُبْحَانَهُ وَتَعَالَى boasts about the people of Arafah and boasts about you specifically." [Tabrānī].

الحديث الثاني والثلاثون

عن مولاة حفصة رَضِيَ اللَّهُ عَنْهَا قالت : قال رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إن الشيطان لم يلق عمر منذ أسلم إلا خر لوجهه . أخرجه الطبراني في الكبير وحسن بعضهم سنده

Hadīth 32

A freed bondswoman of Sayyidah Hafsah رَضِيَ اللَّهُ عَنْهَا narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Shayṭān has not met 'Umar since he became a Muslim except that he murmurs because of him." [Tabrānī in Al-Kabir - rated Hasan by some].

الحديث الثالث وثلاثون

عن أبي الطفيل رَضِيَ اللَّهُ عَنْهُ أن رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قال : بينا أنا أنزع الليلة إذ وردت علي غنم سود وعفر ، فجاء أبو بكر فنزع ذنوبا أو ذنوبين ، وفي نزعه ضعف والله يغفر له ، فجاء عمر فاستحالت غربا فملأ الحياض وأروى الأودية فلم أر عبقريا أحسن نزعا من عمر ، فأولت السود العرب ، والعفر العجم . أخرجه الطبراني بسند صحيح

Hadīth 33

Sayyidunā Abu Al-Tufail رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "I was drawing out (water) at night when darkness and dust came over me. Then Abū Bakr came and took out a pail or two, in his drawing out was weakness and Allāh forgave him. Then 'Umar came

and emptied a lot and took the overflow then drew out more. I did not see a stronger man better than ‘Umar. The first darkness was the Arabs and the dust was the non-Arabs." [Tabrānī, Sahīh].

الحديث الرابع والثلاثون

عن جابر بن عبد الله رَضِيَ اللَّهُ عَنْهُ قال : كنا جلوسا عند رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فأقبل عمر بن الخطاب رضي الله عنه وعليه قميص أبيض ، فقال له رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : يا عمر أجديد قميصك هذا أم غسل ؟ فقال : غسل ، فقال : ألبس جديد وعش حميدا ومث شهيدا يعطيك الله قرعة عين في الدنيا والآخرة .
أخرجه البزار

Hadith 34

Sayyidunā Jabir ibn Abdullah رَضِيَ اللَّهُ عَنْهُ narrates, "We were sitting with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, ‘Umar ibn Al-Khattab came wearing a white long shirt. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to him, "O ‘Umar is your long shirt new or it washed?" He replied, "Washed." He said, "May you wear new clothes, live praised, and die as a martyr; may Allāh give you the coolness of your eye in the world and the hereafter." [Bazzār].

الحديث الخامس والثلاثون

عن أبي ذر في حديث أن رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رأى عمر فقال : لا تصيبنكم فتنة ما دام هذا فيكم .
أخرجه الطبراني

Hadīth 35

Sayyidunā Abu Dhar رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw 'Umar and said, "You shall not be afflicted with tribulation as long as this person is amongst you." [Tabrānī].

الحديث السادس والثلاثون

عن أبي سعيد الخدري رَضِيَ اللَّهُ عَنْهُ قال : قال رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : من أبغض عمر فقد أبغضني ، ومن أحب عمر فقد أحبني ، وإن الله باهى بالناس عشية عرفة عامة ، وباهى بعمر خاصة ، وإنه لم يبعث الله نبيا إلا كان في أمته محدث ، وإن يكن في أمتي منهم أحد فهو عمر . قالوا : يا رسول الله كيف يحدث؟ قال : تتكلم الملائكة على لسانه . أخرجه الطبراني

Hadīth 36

Sayyidunā Abu Sa'id Al-Khudrī رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever hates 'Umar hates me. Whoever loves 'Umar loves me. Allah boasts about the people at the evening of Arafah generally and boasts of 'Umar specifically. Allah did not send a messenger except that his nation had an inspired person and if there was one from my nation it would be 'Umar." They asked, "O Rasūlullāh, how does he speak?" He said, "Angels speak upon his tongue." [Tabrānī]

الحديث السابع والثلاثون

عن الأسود بن سريع رَضِيَ اللَّهُ عَنْهُ أن رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قال يعني عمر: هذا رجل لا يحب الباطل .
أخرجه الإمام أحمد والطبراني

Hadīth 37

Sayyidunā Al-Aswad ibn Saria' رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said referring to 'Umar, "This man does not love falsehood." [Ahmad and Tabrānī].

الحديث الثامن والثلاثون

عن قدامة بن مظعون رَضِيَ اللَّهُ عَنْهُ أن رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أشار إلى عمر فقال : هذا غلق الفتنة وقال : لا يزال بينكم وبين الفتنة باب شديد الغلق ما عاش هذا بين ظهرانيكم . أخرجه الطبراني والبخاري

Hadīth 38

Sayyidunā Qudamah ibn Muzuthun رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ indicated to 'Umar and said, "This is the lock of tribulation." And he said, "He remains between you and tribulation as a strong locked door as long as he lives amongst you." [Tabrānī and Bazzār].

الحديث التاسع والثلاثون

عن سهل بن أبي حثمة رَضِيَ اللَّهُ عَنْهُ أن رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قال : إذا أنا مت وأبو بكر وعمر وعثمان فإن استطعت أن تموت فمت . أخرجه أبو نعيم وغيره

Hadīth 39

Sayyidunā Sahl ibn Abi Hathmah رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "When I, Abū Bakr, 'Umar and 'Uthmān pass away then if you are able to perish then perish." [Abū Nu'aym in Hilyah Al-Awilya and Ibn 'Asakir].

الحديث الأربعون

عن عمارين ياسر رَضِيَ اللَّهُ عَنْهُ قال : قال رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : يا عمار أتاني جبريل أنفا فقلت : يا جبريل حدثني بفضائل عمر بن الخطاب في السماء فقال : يا محمد لو حدثتك بفضائل عمر منذ ما لبث نوح في قومه ألف سنة إلا خمسين عاما ما نفدت فضائل عمر ، وإن عمر لحسنة من حسنات أبي بكر . أخرجه أبو يعلى والطبراني في الكبير والأوسط

Hadīth 40

Sayyidunā Ammār ibn Yāsir رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "O Ammār, Jibrīl came to me and I asked, "O Jibrīl narrate to me the virtues of 'Umar ibn Al-Khattāb in the heavens." He said, "O

Muhammad, if I was to narrate the virtues of 'Umar from the time that Nūh remained with his people, nine hundred and fifty years, I would not exhaust the virtues of 'Umar. Yet 'Umar is one of the good actions of Abū Bakr." [Abu Ya'la, Tabrānī in Al-Awsat and Al-Kabir].

خاتمة

أخرج الإمام أحمد والبخاري والطبراني عن عبد الله بن مسعود رَضِيَ اللَّهُ عَنْهُ قال : فضل عمر بن الخطاب الناس بأربعة : بذكرى الأسرى يوم بدر أفتى بقتلهم فأنزل الله عز وجل لولا كتاب من الله سبق لمسكم فيما أخذتم عذات عظيم ، وبذكر الحجاب أمر نساء النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أن يحتجبن فقالت له زينب : وإنك علينا يا ابن الخطاب والوحي ينزل في بيوتنا فأنزل الله عز وجل وإذا سألتوهن متاعا فاسألوهن من وراء حجاب ، وبدعوة النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللهم أيد الإسلام بعمر ورأيه في أبي بكر كان أول من بايعه

وأخرج الطبراني عن طارق بن شهاب قالت أم أيمن يوم قتل عمر : اليوم وهى الإسلام

وأخرج أيضا عن عبد الله بن مسعود رَضِيَ اللَّهُ عَنْهُ : إن كان إسلام عمر لفتحنا وهجرته لنصرا ، وإمارته رحمة ، والله ما استطعنا أن نصلي عند البيت حتى أسلم عمر . وفي رواية : ما استطعنا أن نصلي عند البيت الكعبة ظاهرين .

وفضائله رضي الله عنه أفضل من أن تحصر ، وأشهر من أن تذكر ، وإنما أردت أن أتبرك بخدمته رضي الله عنه بهذه الصبابة ، وامتنع من لا يعرف كثيرا من مناقبه ببعضها بجاهل إمامه والله ولي التوفيق وحسبنا الله ونعم الوكيل ، والحمد لله أولا وآخرا وباطنا وظاهرا ، وصلى الله على رسوله ونبيه سيدنا محمد وآله وصحبه وشيعته وحزبه آمين والحمد لله رب العالمين تم الكتاب العزيز بحمد الله وعونه

Imam Aḥmad, Bazzār and Tabrānī all report that Sayyidunā Abdullah ibn Masud رَضِيَ اللَّهُ عَنْهُ said, "The virtue of 'Umar ibn Al-Khattāb over the people is because of four things; when he spoke about the captives of the battle of Badr he gave the opinion that they be killed and Allāh سُبْحَانَهُ وَتَعَالَى revealed, "Had it not been for a previous ordainment from Allāh, a severe penalty would have reached you." (Al-Anfal 8:68).

By his mention of the instruction for the Hijab for women by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Zaynab رَضِيَ اللَّهُ عَنْهَا said to him, "You are with us O son of Al-Khattāb and revelation descends in our home." Then Allāh سُبْحَانَهُ وَتَعَالَى revealed, "And when you ask of them anything, ask it of them from behind a curtain." (Al-Ahzab 33:53).

By the supplication of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "O Allah grant honour to Islam through 'Umar." There is an opinion that this was before Abū Bakr رَضِيَ اللَّهُ عَنْهُ took allegiance. Tabrānī reports from Tariq ibn Shihab that Umm Ayman رَضِيَ اللَّهُ عَنْهَا said on the day 'Umar رَضِيَ اللَّهُ عَنْهُ was killed, "The day Islam was weakened."

Also reported (by Tabrānī) is that Sayyidunā Abdullah ibn Mas'ud رَضِيَ اللَّهُ عَنْهُ said, "If the Islam of 'Umar was an opening, his migration was a victory and his leadership a mercy. I swear by Allāh that we were unable to pray at the Ka'ba until 'Umar became Muslim." Or in another narration, "We were unable to pray at the Ka'ba publically."

His virtues, may Allāh be pleased with him, are more than can be counted. The most famous we have mentioned. I only wished to bless

myself by serving him, may Allāh be pleased with him, by this remnant to benefit he who does not know much of his virtues by the ignorance before him.

And Allāh is the giver of success; Allāh is sufficient for us and a blessed protector. All praise belongs to Allāh, the first, the last, the internal, the external and may Allāh bless his Messenger, his Nabī, our master Muḥammad ﷺ, his family, his companions, his group and his party; O Allāh, accept. All praise belongs to Allāh master of the universe.

This mighty book is complete with the praise and support of Allāh.



BIOGRAPHY OF THE COMPILER¹

`Abd al-Rahman ibn Kamal al-Din Abi Bakr ibn Muhammad ibn Sabiq al-Din, Jalal al-Din al-Misri al-Suyuti al-Shafi`i al-Ash`ari, also known as Ibn al-Asyuti (849-911), the mujtahid imam and renewer of the tenth Islamic century, foremost hadith master, jurist, Sufi, philologist, and historian, he authored works in virtually every Islamic science.

Born to a Turkish mother and non-Arab father and raised as an orphan in Cairo, he memorized the Qur'an at eight, then several complete works of Sacred Law, fundamentals of jurisprudence, and Arabic grammar; after which he devoted himself to studying the Sacred Sciences under about a hundred and fifty shaykhs.

Among them the foremost Shafi`i and Hanafis shaykhs at the time, such as the hadith master and Shaykh al-Islam Siraj al-Din Bulqini, with whom he studied Shafi`i jurisprudence until his death; the hadith scholar Shaykh al-Islam Sharaf al-Din al-Munawi, with whom he read Qur'anic exegesis and who commented al-Suyuti's *al-Jami` al-Saghir* in a book entitled *Fayd al-Qadir*; Taqi al-Din al-Shamani in hadith and the sciences of Arabic; the specialist in the principles of the law Jalal al-Din al-Mahalli, together with whom he compiled the most widespread condensed commentary of Qur'an in our time, *Tafsir al-*

¹ This biography has been included here because of its great beauty and value, prepared by GF Haddad

Jalalayn; Burhan al-Din al-Biqa`i; Shams al-Din al-Sakhawi; he also studied with the Hanafi shaykhs Taqi al-Din al-Shamni, Shihab al-Din al-Sharmisahi, Muhyi al-Din al-Kafayji, and the hadith master Sayf al-Din Qasim ibn Qatlubagha.

He travelled in the pursuit of knowledge to Damascus, the Hijaz, Yemen, India, Morocco, the lands south of Morocco, as well as to centers of learning in Egypt such as Mahalla, Dumyat, and Fayyum. He was some time head teacher of hadith at the Shaykhuniyya school in Cairo at the recommendation of Imam Kamal al-Din ibn al-Humam, then the Baybarsiyya, out of which he was divested through the complaints of disgruntled shaykhs which he had replaced as teachers. He then retired into scholarly seclusion, never to go back to teaching.

Ibn Iyas in *Tarikh Misr* states that when al-Suyuti reached forty years of age, he abandoned the company of men for the solitude of the Garden of al-Miqyas by the side of the Nile, avoiding his former colleagues as though he had never known them, and it was here that he authored most of his nearly six hundred books and treatises. Wealthy Muslims and princes would visit him with offers of money and gifts, but he put all of them off, and when the sultan requested his presence a number of times, he refused.

He once said to the sultan's envoy: "Do not ever come back to us with a gift, for in truth Allah has put an end to all such needs for us." Blessed with success in his years of solitude, it is difficult to name a

field in which al-Suyuti did not make outstanding contributions, among them his ten-volume hadith work *Jam` al-Jawami`* ("The Collection of Collections"); his Qur'anic exegesis *Tafsir al-Jalalayn* ("Commentary of the Two Jalals"), of which he finished the second half of an uncompleted manuscript by Jalal al-Din Mahalli in just forty days; his classic commentary on the sciences of hadith *Tadrib al-Rawi fi Sharh Taqrib al-Nawawi* ("The Training of the Hadith Transmitter: An Exegesis of Nawawi's 'The Facilitation'"); and many others.

A giant among contemporaries, he remained alone, producing a sustained output of scholarly writings until his death at the age of sixty-two. He was buried in Hawsh Qawsun in Cairo. In the introduction to his book entitled *al-Riyad al-Aniqa* on the names of Rasūlullāh ﷺ he said: "It is my hope that Allah accept this book and that through this book I shall gain the intercession of Rasūlullāh ﷺ. Perhaps it shall be that Allah make it the seal of all my works, and grant me what I have asked Him with longing regarding the Honorable One."

The editors of the *Dalil Makhtutat al-Suyuti* ("Guide to al-Suyuti's Manuscripts") have listed 723 works to al-Suyuti's name. Some of these are brief fatwas which do not exceed four pages, like his notes on the hadith "Whoever says: 'I am knowledgeable,' he is ignorant" entitled *A`dhab al-Manahil fi Hadith Man Qala Ana `Alim*; while others, like the *Itqan fi `Ulum al-Qur'an* or *Tadrib al-Rawi*, are full-fledged tomes.

Al-Tabarani stated that the hadith "Whoever says: 'I am knowledgeable,' he is ignorant" is not narrated except through the chain containing al-Layth ibn Abi Sulaym, who is weak. Al-'Ajluni in *Kashf al-Khafa'* states that this hadith is narrated by al-Tabarani in *al-Awsat* from Ibn 'Umar rather than Rasūlullāh ﷺ, and that al-Haytami said in his *Fatawa Hadithiyya* that it is actually a saying of (the Tabi'i) Yahya ibn Kathir. For his part, Ibn Kathir cites it from 'Umar in his *Tafsir* in commentary of the verse: (Have you not seen those who praise themselves for purity?) (4:49) Three narrations are indeed mentioned from 'Umar in *Kanz al-'Ummal*, but all are weak. Al-'Iraqi in his *al-Mughni* said that the part actually attributed to Yahya ibn Kathir is: "Whoever says: 'I am a believer,' he is a disbeliever," while al-Haythami in *Majma' al-Zawa'id* cites it from Yahya ibn Kathir with a weak chain as follows: "Whoever says: 'I am knowledgeable,' he is ignorant, and whoever says: 'I am ignorant,' he is ignorant. Whoever says: 'I am in Paradise,' he is in the Fire, and whoever says: 'I am in the Fire,' he is in the Fire." Al-Haytami further said: "It is established from countless Companions and others that they said they were knowledgeable, and they would not commit something which Rasūlullāh ﷺ had blamed. A greater proof yet is Yusuf's statement: 'I am a knowledgeable guardian' (12:55)." However, the narration of al-Layth is confirmed by the hadith of Rasūlullāh ﷺ: "Islam shall be on the rise until traders take to the sea [carrying it], and horses charge in the cause of Allah. After that a people will come and recite the Qur'an, saying: Who recites it better than us? Who is more knowledgeable than us? Who is wiser than us?"

Then he turned to his Companions and asked: "Is there any good in such as these?" They said: "Allah and His Rasūl know best." He said: "Those are from among you, O Umma! Those are fodder for the Fire."

What reconciles the two views is that the hadith of Ibn Abi Sulaym applies to those who claim knowledge either undeservedly, or proudly, and not to those who act out of sincerity and obligation. Ibn `Ata' Allah said in his Hikam:

The root of every disobedience, forgetfulness, and desire is contentment with the self, while the root of every obedience, vigilance, and continence is your dissatisfaction with it. That you accompany an ignorant who is not pleased with his self is better for you than to accompany a knowledgeable person who is pleased with his self. And what ignorance is that of one who is dissatisfied with himself? And what knowledge is that of one who is satisfied with himself?

Imam al-Sha`rani in *al-`Uhud al-Muhammadiyya* ("The Pledges We Made to Rasūlullāh ﷺ") said something similar:

Rasūlullāh ﷺ took our pledge that we should not claim to possess knowledge except for a licit cause, and that we should never say: "We are the most knowledgeable of people" - not with our mouths, and not with our hearts. How could we say such a thing when we know full well that in our country, let alone our region, there is one who is more knowledgeable than we? But if it is one day ordained

for us to claim knowledge, then we must immediately follow this with repentance and ask forgiveness lest punishment descend on us. This is a problem which no wise person ever faces, for there is no science which one has looked up except the scholars of knowledge anticipated him and wrote books about it - scholars whose pupil he might not even deserve to be.

Al-Suyuti's student and biographer Shams al-Din al-Dawudi al-Maliki - the author of *Tabaqat al-Mufasssir al-Kubra* - said: "I saw the shaykh with my own eyes writing and finishing three works in one day which he himself authored and proofread. At the same time he was dictating hadith and replying beautifully to whatever was brought to his attention." Sakhawi reproached him for his plagiarism of past books, and others said that the profusion of his works made for their lack of completion and the frequency of flaws and contradictions in them. This is a charge commonly laid at the door of prolific authors, such as Ibn al-Jawzi and Ibn Taymiyya. Note also that there was some animosity between al-Suyuti and his shaykh al-Sakhawi, as shown by the former's tract *al-Kawi fi al-Radd `ala al-Sakhawi* ("The Searing Brand in Refuting al-Sakhawi") and his unflattering mention in the poem *Nazm al-'Iqyan fi A`yan al-A`yan*.

His chain of transmission in tasawwuf goes back to Shaykh `Abd al-Qadir al-Gilani, and al-Suyuti belonged to the Shadhili tariqa, which he eulogized in his brief defense of tasawwuf entitled *Tashyid al-Haqiqa al-'Aliyya*. In the latter book he states: "I have looked at the matters

which the Imams of Shari`a have criticized in Sufis, and I did not see a single true Sufi holding such positions. Rather, they are held by the people of innovation and the extremists who have claimed for themselves the title of Sufi while in reality they are not." In the *Tashyid* he also produces narrative chains of transmission proving that al-Hasan al-Basri did in fact narrate directly from `Ali ibn Abi Talib - رَضِيَ اللَّهُ عَنْهُ. This goes against commonly received opinion among the scholars of hadith, although it was also the opinion of Imam Ahmad ibn Hanbal.

When one of his shaykhs, Burhan al-Din Ibrahim ibn `Umar al-Biqā'i (d. 885), attacked Ibn `Arabi in a tract entitled *Tanbih al-Ghabi ila Takfir Ibn `Arabi* ("Warning to the Dolt That Ibn `Arabi is an Apostate"), al-Suyuti countered with a tract entitled *Tanbih Al-Ghabi fi Takhti'a Ibn `Arabi* ("Warning to the Dolt That Faults Ibn `Arabi"). Both epistles have been published.

In his reply al-Suyuti states that he considers Ibn `Arabi a Friend of Allah whose writings are forbidden to those who read them without first learning the technical terms used by the Sufis. He cites from Ibn Hajar's list in *Anba' al-Ghumr*, among the trusted scholars who kept a good opinion of Ibn `Arabi or counted him a wali: Ibn `Ata' Allah al-Iskandari (d. 709), al-Yafi'i (d. 678), Ibn `Abd al-Salam after the latter's meeting with al-Shadhili, Shihab al-Din Abu al-`Abbas Ahmad ibn Yahya al-Malwi al-Tilimsani (d. 776), Siraj al-Din Abu Hafs `Umar ibn Ishaq al-Hindi al-Hanafi (d. 773) the author of *Sharh al-Hidaya* and

Sharh al-`Ayni, Najm al-Din al-Bahi al-Hanbali (d. 802), al-Jabarti (d. 806), the major lexicographer al-Fayruzabadi (d. 818), Shams al-Din al-Bisati al-Maliki (d. 842), al-Munawi (d. 871), and others. Of note with regard to the above is the abundant use of Ibn `Arabi's sayings by al-Munawi in his commentary of al-Suyuti's *Jami` al-Saghir* entitled *Fayd al-Qadir*, and by Fayruzabadi in his commentary on Bukhari's *Sahih*.

Al-Suyuti was Ash`ari in his doctrine as shown in many of his works. In *Masalik al-Hunafa' fi Walidayy al-Mustafa* ("Methods of Those with Pure Belief Concerning the Parents of Rasūlullāh ﷺ") he says:

Rasūlullāh ﷺ's parents passed away before he was sent as a Messenger and there is no punishment for them, since (We never punish until We send a messenger (whom they reject))(17:15). Our Ash`ari Imams among those in kalam, usul, and fiqh agree on the statement that one who dies while da`wa has not reached him, dies saved. Some of the fuqaha' explained that the reason is, such a person follows fitra or Primordial Disposition, and has not stubbornly refused nor rejected any Messenger.

Al-Suyuti was taken to task for his claim that he was capable of independent scholarly exertion or *ijtihad mutlaq*. He explained: "I did not mean by that that I was similar to one of the Four Imams, but only that I was an affiliated *mujtahid* (*mujtahid muntasib*). For, when I reached the level of *tarjih* or distinguishing the best fatwa inside the school, I did not contravene al-Nawawi's *tarjih*. And when I reached

the level of *ijtihad mutlaq*, I did not contravene al-Shafi`is school." He continued: "There is not in our time, on the face of the earth, from East to West, anyone more knowledgeable than myself in hadith and the Arabic language, save al-Khidr or the Pole of saints or some other Wali - none of whom do I include into my statement - and Allah knows best."

He also said of himself: "When I went on hajj I drank Zamzam water for several matters. Among them: (I asked) that I reach, in fiqh, the level of Shaykh Siraj al-Din al-Bulqini and in hadith, that of the hafiz Ibn Hajar.

