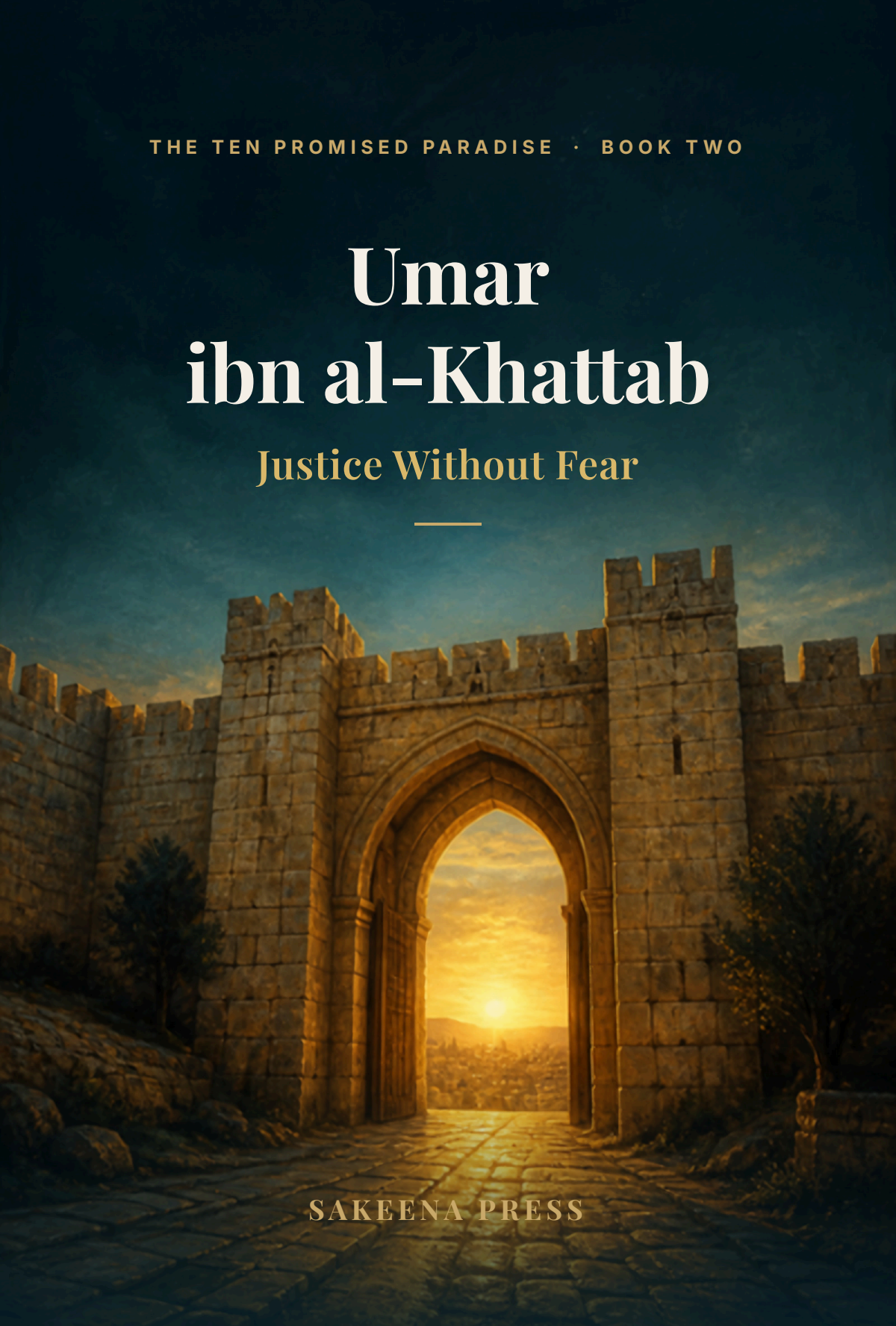


THE TEN PROMISED PARADISE · BOOK TWO

Umar ibn al-Khattab

Justice Without Fear

The background of the cover is a photograph of a stone archway in a castle wall. The archway is made of large, weathered stone blocks. Through the arch, a bright sunset or sunrise is visible, with the sun low on the horizon over a city. The sky is a mix of orange, yellow, and blue. The foreground shows a stone-paved path leading towards the arch. The overall mood is dramatic and historical.

SAKEENA PRESS

THE TEN PROMISED PARADISE · BOOK TWO

Umar ibn al-Khattab

Justice Without Fear

What the Faruq Teaches the Mind, the Heart and the Life of
the One Who Walks After Him

SAKEENA PRESS

*For everyone who knows what is right
and is afraid of what it will cost.*

Contents

<i>A Word Before You Begin</i>	9
PART ONE The Ten, and the Second of Them	11
1 Ten Names, One Promise	12
2 Who He Was Before	15
3 The Du'a That Was Answered	18
PART TWO He Distinguished	23
4 Al-Faruq	24
5 The Quran Agreed With Him	28
6 Satan Takes Another Road	32
PART THREE He Followed	37
7 The Prisoners of Badr	38
8 Allah Is Our Protector	42
9 Are We Not Upon the Truth?	46
10 Half of Everything	50
PART FOUR He Was Loved and Trusted	55
11 The Palace in Paradise	56
12 The Bucket and the Well	59
13 The Upper Room	62

14	The Two He Walked With	66
PART FIVE	He Carried the Weight	71
15	The Day He Could Not Stand	72
16	The Pledge Under the Roof	75
17	Commander of the Believers	78
18	The Year of Ash	82
19	The Gates of Jerusalem	86
PART SIX	He Returned	91
20	Struck at the Dawn Prayer	92
21	What Those Who Knew Him Said	97
PART SEVEN	Walking With Him	101
22	The Words He Carried to Us	102
23	Seven Habits of the Faruq	106
24	A Forty-Day Companionship	109
	<i>The One Who Was Not Afraid</i>	112
	<i>Sources</i>	114
	<i>Index of Verses and Hadith</i>	116
	<i>Your Forty Days</i>	119

A Word Before You Begin

THERE ARE TEN MEN WHOM THE PROPHET ﷺ NAMED IN A single breath and promised Paradise. The first book in this series walked with the first of them, Abu Bakr, the man who heard the truth and said yes without delay. This book walks with the second.

Umar ibn al-Khattab did not say yes without delay. He said no, loudly, for six years, and then he said yes so completely that the Prophet ﷺ said Satan took another road when he saw him coming. He is the companion for everyone who came to the truth late, or fought it first, or carries a temper and a history and wonders whether a person like that can be of any use to Allah. He is the proof that such a person can be of more use than almost anyone.

He is also the companion of justice. The Prophet ﷺ called him al-Faruq, the one who separates truth from falsehood, and for ten years he ruled an empire from a mosque floor in a patched cloak, afraid of nothing except his Lord and the account he would give. If the ten are a school, Umar is its lesson in courage: not the courage of the battlefield only, though he had that, but the courage to say the true thing, do the just thing and refuse the comfortable thing, whatever it costs.

For every claim in this book there is evidence: a verse of the Quran, a hadith with its reference, or a report from the early historians, named as such. Where a report is outside the two Sahihs we say so and give its grading where one exists. We have tried not to decorate this man. He would not have allowed it.

Read it slowly. Then go and do one thing he did.

How this book is arranged

Part One introduces the ten again, explains why the second book is about Umar, and describes the man he was before the message came and the day it reached him.

Parts Two to Six each take one thing he was or did: he distinguished truth from falsehood, he stood beside the Prophet ﷺ, he was loved and trusted, he carried the weight of the community, and he returned to his Lord. Each claim comes with its evidence.

Part Seven shows how to walk with him: the words he carried to us, seven habits drawn from his life, and a forty-day plan for making them your own.

Verses are given in Arabic with their meaning in English and their reference. Hadith are given with the numbers of the standard printed editions as used on sunnah.com, and gradings are noted where a narration is outside Sahih al-Bukhari and Sahih Muslim.

Reports from the books of history and sirah appear in boxes marked From the Sources. They are the accounts of Ibn Ishaq, Ibn Hisham, al-Tabari, Ibn Sa'd, Ibn al-Jawzi and Ibn Kathir, and they are offered as the historians recorded them, not as hadith.



PART ONE

The Ten, and the Second of Them

Who the ten were, why the second book is about Umar, who he was before the message came, and the du'a that brought him.

-
- 1 Ten Names, One Promise
 - 2 Who He Was Before
 - 3 The Du'a That Was Answered

Ten Names, One Promise

ABD AL-RAHMAN IBN AWF, WHO WAS HIMSELF ONE OF THEM, reported that the Messenger of Allah ﷺ said ten names and after each name said the same thing: in Paradise. He did not say they would be judged kindly, or that there was hope for them. He said where they would be, as a man describes a place he has seen.

HADITH

أَبُو بَكْرٍ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ، وَعُثْمَانُ فِي الْجَنَّةِ، وَعَلِيٌّ فِي الْجَنَّةِ، وَطَلْحَةُ فِي
الْجَنَّةِ، وَالزُّبَيْرُ فِي الْجَنَّةِ، وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فِي الْجَنَّةِ، وَسَعْدُ فِي الْجَنَّةِ،
وَسَعِيدُ فِي الْجَنَّةِ، وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ فِي الْجَنَّةِ

“Abu Bakr is in Paradise, Umar is in Paradise, Uthman is in Paradise, Ali is in Paradise, Talhah is in Paradise, al-Zubayr is in Paradise, Abd al-Rahman ibn Awf is in Paradise, Sa'd is in Paradise, Sa'id is in Paradise, and Abu Ubaydah ibn al-Jarrah is in Paradise.”

JAMI' AT-TIRMIDHI 3747; ALSO SUNAN ABI DAWUD 4649 FROM SA'ID IBN ZAYD. GRADED SAHIH BY AL-ALBANI.

The second name

The Prophet ﷺ said Abu Bakr and then he said Umar, and the Companions, when they ranked the people after the Prophet ﷺ, did the same. The two names went together in his lifetime and have gone together ever since. He would go out with the two of them, and come back with the two of them, and he said of them, in a hadith we will meet in Part Six, that he hoped to be raised with them. When a believer greets the Prophet ﷺ at his grave in Madinah he greets, a step to the right, the two men who lie beside him, and the second of them is Umar.

The Quran describes them without naming them.

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

“And the first forerunners [in the faith] among the Muhajireen and the Ansar and those who followed them with good conduct - Allah 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.”

SURAH AT-TAWBAH 9:100

The first forerunners. Umar was not among the very first; nine of the ten came to Islam before him. But the Prophet ﷺ had asked Allah for him by name, and when he came, Ibn Mas'ud said, the

Muslims had been weak and were weak no longer. He was a fore-runner in the sense that matters: he ran ahead of everyone once he began to run.

Why a series

A promise of Paradise from the mouth of the Prophet ﷺ is the highest thing that can be said about a human being, and it was said about these ten. Yet most of us know them as a list. A list cannot be followed. A man can. So this series takes them one at a time, short enough to be read in a few sittings and built so that it can be returned to, and each book ends with a forty-day plan, because a companion is someone you walk beside for a while, until some of his way of walking becomes yours.

Why Umar second

Because the Prophet ﷺ named him second, and because he is the companion that the first book could not give you. Abu Bakr teaches the believer who is ready to say yes. Umar teaches the believer who said no first, and who carries a strength that could go either way. Most of us are more like Umar than we would like to admit: we have a history before the truth reached us, a temper or a pride or a habit that we are not sure the truth can use, and a fear that the price of doing right is more than we can pay. He had all of that, and Allah made him the man who stood for justice when no one else dared. That is why he is second, and why he is next.



*Ten names, and the second of them is the man who
fought the truth for six years and then carried it
further than anyone.*

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CHAPTER TWO

Who He Was Before

UMAR IBN AL-KHATTAB IBN NUFAYL WAS BORN IN MAKKAH about thirteen years after the Year of the Elephant, which makes him about thirteen years younger than the Prophet ﷺ. He belonged to the clan of Adi ibn Ka'b, a branch of Quraysh that was not among the wealthiest but held an office that tells you what its men were like: when Quraysh had a dispute with another tribe, or needed to send someone to speak for them, they sent a man of Adi. Before Islam, that man was Umar.

A hard beginning

His father, al-Khattab, was a hard man. Umar himself remembered him without affection.

FROM THE SOURCES

Ibn Sa'd records that Umar, as caliph, passed a place called Dajnan and said: I used to graze the camels of al-Khattab here, and he was rough and harsh; he would exhaust me with work and beat me when I fell short. And now I have come to a day when there is no one between me and Allah. The historians add that he learned to read and write, which few in Makkah did; that he was a skilled wrestler and horseman; that he knew the genealogies and the poetry of the Arabs; and that he traded, travelling to Syria and Yemen.

He was tall, so tall that in a crowd he looked as though he were mounted, strong in the body, and he walked fast. He was bald. He used both hands equally. He had a loud voice and a quick temper, and the historians say that he had been, before Islam, fond of wine and fond of a fight. None of this was hidden. He spoke about it himself, later, in front of everyone, because he thought it was useful for people to know what Allah had made out of the material he had been given.

The one who said no

When the Prophet ﷺ began to call people to Islam, Umar was among the hardest against it. The historians record that he beat a slave girl of his clan who had believed until he tired, and told her he had stopped only because he was tired, and that she was among those Abu Bakr bought and freed. For six years he was, by his own account and by everyone's, an enemy.

This matters, because it is the whole point of him. Abu Bakr came to Islam with a heart already soft. Umar came with a heart that had been hardened by a hard father and a hard city and a reputation he had built with his fists, and Islam did not make him a different man. It took the same man and turned him

round. The strength that had been used against the believers was used for them. The loud voice that had cursed the Prophet ﷺ became the voice that said, in front of the whole of Quraysh, that he would pray at the Ka'bah and anyone who objected could try to stop him.

What was already there

Look closely at the man before Islam and you find the man after it, pointed the wrong way. He was fair, which is why Quraysh sent him to settle disputes. He was fearless, which is why they sent him as their ambassador. He was proud, which Islam turned into a refusal to be ashamed of the truth. He could not bear injustice, even when he was the one doing it, which is why the stories of his conversion all turn on the moment he realised he had struck his own sister. Allah does not waste what He has made. He had made Umar strong, direct, fair and unafraid, and He used every part of it.

For the one with a past

If you came to your religion late, or badly, or after a life you would rather not describe, you have in Umar a man who came to it at twenty-seven after six years of fighting it, and who became the second of the ten. The Prophet ﷺ did not ask Allah for a gentle man. He asked for the one of two hard men whom Allah loved more. Your history is not an obstacle to Allah. It is the material.



Islam did not make a new man out of Umar. It took the man that was there, strong and proud and unafraid, and turned him round.

This is a free sample

You have read the opening of the book and two of its twenty-four chapters: the ten men promised Paradise and the second name among them, and the hard man of Quraysh whom Allah turned round.

The full book carries on through the du'a that brought him, the title al-Faruq, the Quran agreeing with him, Badr, Uhud and Hdaybiyah, the palace the Prophet ﷺ saw for him in Paradise, the ten years he carried the community, the gates of Jerusalem, the dawn prayer at which he was struck, and the forty days of walking with him.

Umar ibn al-Khattab: Justice Without Fear

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