



237679 - Fabrication of the Raafidis claiming that ‘Umar ibn al-Khattab (may Allah be pleased with him) drank alcohol!

the question

is there anything in the books of Ahl as-Sunnah wa’l-Jamaa’ah to suggest that Ameer al-Mu’mineen ‘Umar ibn al-Khattaab (may Allah be pleased with him) drank wine even after he became Muslim, and this is to be found in our books? Because some of the Shi’ah with whom I am debating mentioned that, and I do not know how to respond to them.

Detailed answer

Praise be to Allah.

This accusation is a lie and fabrication. It is well-known to every Muslim that it is not permissible for a Muslim to accuse anyone of a sin except with clear evidence in which there is no ambiguity.

If accusing ordinary people without evidence is a major sin, then how about accusing a person such as ‘Umar (may Allah be pleased with him)? Al-Farooq ‘Umar (may Allah be pleased with him) declared war on alcohol from the time he became Muslim, and it was a matter of concern to him before it was prohibited.

It was narrated that ‘Umar ibn al-Khattaab said: Before the prohibition of alcohol was revealed, ‘Umar said: O Allah, give us a clear ruling on alcohol, then the verse which is in Soorat al-Baqarah was revealed: “They ask you (O Muhammad (blessings and peace of Allah be upon him)) concerning alcoholic drink and gambling. Say: ‘In them is a great sin...’” [al-Baqarah 2:219]. ‘Umar was summoned and it was recited to him. He said: O Allah, give us a clear ruling on alcohol, and the verse which is in Soorat al-Nisa’ was revealed: “O you who believe! Approach not As-Salaah (the prayer) when you are in a drunken state ...” [al-Nisa’ 4:43]. When the iqamah for prayer was given, the caller of the Messenger of Allah (blessings and peace of Allah be upon him) would call out: Do not approach the prayer drunk. ‘Umar was summoned and it was recited to him. He said: O



Allah, give us a clear ruling on alcohol, and this verse was revealed: “So, will you not then abstain?” [al-Maa'idah 5:91]. 'Umar said: We have abstained.

Narrated by Abu Dawood (3670)

Then after 'Umar (may Allah be pleased with him) was appointed as caliph, he paid attention to warning the people against alcohol and explaining the ruling on it.

It was narrated that Ibn 'Umar (may Allah be pleased with him) said: I heard 'Umar (may Allah be pleased with him) on the minbar of the Prophet (blessings and peace of Allah be upon him) saying:

To proceed; O people, when the prohibition on alcohol was revealed, it was made from five things: grapes, dates, honey, wheat and barley, but alcohol is that which clouds the mind.

Narrated by al-Bukhaari (4619) and Muslim (3032).

He also paid attention to defining the punishment for drinking alcohol, because there was no clear text concerning that, and he consulted the senior Sahaabah about this matter.

It was narrated from Anas ibn Maalik that a man who had drunk wine was brought to the Prophet (pbuh) and he whipped him with two palm branches approximately forty times. He said: And Abu Bakr did that, but when 'Umar was caliph he consulted the people and 'Abd al-Rahmaan said: The least of the hadd punishments is eighty, so 'Umar enjoined that.

Narrated by Muslim (1706)

Does it make sense, in terms of human nature, that a man who was concerned with cleansing Muslim society of alcohol to such a degree, and continued with that mission until he died, would take lightly the matter of drinking alcohol?

This fabrication on the part of the Raafidis is nothing strange as far as they are concerned; in fact Shaykh al-Islam Ibn Tamiyah (may Allah have mercy on him) described them as “the most mendacious of all groups in the ummah.



End quote from Majmoo' al-Fataawa (27/125)

There is nothing in the books or reports of the Sunnah to suggest that 'Umar (may Allah be pleased with him) drank alcohol; in fact the most that has been narrated concerning that is that he (may Allah be pleased with him) drank nabeedh [a drink made by steeping dates in water]. That is proven in the story of his death, when the doctor gave him nabeedh to drink. The word nabeedh may refer to alcohol or it may also refer to the water in which dates or raisins are steeped until the water becomes sweet, then it is drunk before it ferments. The latter is what 'Umar (may Allah be pleased with him) drank. The Messenger (blessings and peace of Allah be upon him) also used to drink it, and the scholars are unanimously agreed that it is permissible.

Ibn 'Abbaas (may Allah be pleased with him) said: The Prophet (blessings and peace of Allah be upon him) came on his mount, with Usaamah behind him, and asked for something to drink. We gave him a vessel of nabeedh and he drank it, and he gave his leftovers to Usaamah to drink, and he said: "You have done good and have done well. Carry on doing that."

Narrated by Muslim (1316)

An-Nawawi (may Allah have mercy on him) said:

Nabeedh is water sweetened with raisins and the like, so that it has a pleasant taste, but it does not cause intoxication. But if it is steeped for too long and becomes intoxicating, it is haraam.

End quote from Sharh Saheeh Muslim (9/64)

And he (may Allah have mercy on him) said:

It is permissible to drink nabeedh so long as it is sweet and has not changed or fermented; this is permissible according to the consensus of the ummah.

End quote from Sharh Saheeh Muslim (13/174)

It is very odd that some people turn away from dozens of hadiths which speak of the virtues of 'Umar (may Allah be pleased with him) and the strength of his religious commitment, and state



that he is the best of this ummah after the Prophet (blessings and peace of Allah be upon him) and Abu Bakr – on which point there was consensus among the Sahaabah (may Allah be pleased with them) and to which ‘Ali (may Allah be pleased with him) testified and declared it on the minbar of Kufah – but now they want to undermine his status on the basis of this ambiguous word (nabeedh), and they ignore the clear, unambiguous texts which prove his virtue. This is the way of those in whose hearts there is deviation, as Allah, may He be exalted, says (interpretation of the meaning): “So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof” [Aal ‘Imraan 3:7].

And Allah knows best.