

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The Amīr/National President
Jamā‘at Ahmadīyya,

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Dear Brother,

السلام علیکم ورحمة اللہ وبرکاتہ

Summary of the Friday Sermon delivered by Ḥaḍrat Khalīfa-tul-Masīh V (May Allāh be his Helper) on 02nd July 2021 at Mubarak Mosque Islāmabad, Tilford, UK.

Huzoor (May Allāh be his Helper) continued with the series of sermons regarding Ḥaḍrat ‘Umar (May Allāh be pleased with him). Huzoor (May Allāh be his Helper) said: Ḥaḍrat Musleh Mau ‘ūd (May Allāh be pleased with him) says that the land of Yemen that had been under the control of Christians and Jews was in principle owned by the government. However, when Ḥaḍrat ‘Umar (May Allāh be pleased with him) drove these people out of Arabia, he did not take away their land from them but instead bought it from them. It is written in *Fath-ul-Bāri Sharh-ul-Bukhāri* that Ḥaḍrat ‘Umar (May Allāh be pleased with him) deported the polytheists, Jews and Christians of *Najrān* and bought their lands and orchards.

Referring to the prohibition of enslavement in Islām, other than taking prisoners of war, Ḥaḍrat Musleh Mau ‘ūd (May Allāh be pleased with him) says that Allāh says: O Muslims! Do you, like other people, want to increase your power by capturing the people of other nations? God does not want this, but He wants you to follow the rules that are better for you in terms of outcome. So do not take captives except those who are taken captive in war. This command was strictly followed in early Islām. During the Khilāfat of Ḥaḍrat ‘Umar (May Allāh be pleased with him), a delegation came from Yemen and complained that they had been enslaved by the Christians prior to Islām without any reason. Ḥaḍrat ‘Umar (May Allāh be pleased with him) said that he would investigate the matter. In contrast to this, slavery continued in Europe until the 19th century.

During the Khilāfat of Ḥaḍrat ‘Umar (May Allāh be pleased with him), in 18 AH, there was a severe famine in and around Medina. Due to the lack of rain, the soil became blackened like ash and this continued for nine months. This year is commonly called *Ām-ur-Ramādah*, or the Year of Ashes. In these circumstances, Ḥaḍrat ‘Umar (May Allāh be pleased with him) sent a letter to Ḥaḍrat *Amr bin Al-Ās*, the Governor of Egypt, asking for help, whereupon Ḥaḍrat *Amr* sent a thousand camels laden with food, grain, oil and clothes. The governor of Iraq, Ḥaḍrat *Sa‘ad*, sent three thousand camels laden with food and grain, which Ḥaḍrat ‘Umar (May Allāh be pleased with him) dispatched to the villages. During these difficult times, Ḥaḍrat ‘Umar (May Allāh be pleased with him) would have food prepared under his own supervision and would eat with the people. He also kept fast consistently. One day when some camels were slaughtered and some of its choice meat was brought to Ḥaḍrat ‘Umar (May Allāh be pleased with him) in the evening, he asked where it had come from. When he was told that it was from the camels that had

been slaughtered that day, he said: “Alas! What a wretched man would I be If I kept the good portions for myself and fed trash to the people!”

During this famine, Ḥaḍrat ‘Umar (May Allāh be pleased with him) used to offer prayers continuously from the time of *Ishā’* until midnight and then he would go around Medina. He would pray, “O Allāh! Do not destroy the Ummah of Muhammad at my hands.”

Ibn-e-Ta’us quotes his parents as saying that Ḥaḍrat ‘Umar (May Allāh be pleased with him) did not eat meat or oil until the people had become prosperous again. *Ayaz bin Khalīfa* says that in the year of the famine, Ḥaḍrat ‘Umar’s (May Allāh be pleased with him) complexion had turned black. People used to say that if Allāh did not put an end to the famine, Ḥaḍrat ‘Umar (May Allāh be pleased with him) would die of concern for his people. Many Bedouins had come to stay in various parts of Medina. Ḥaḍrat ‘Umar (May Allāh be pleased with him) deputed several Companions to count them and then arranged for their food and other needs.

When the famine reached its climax, a man saw in a dream that the Holy Prophet (May Allāh’s blessings be upon him) was turning people’s attention to prayer and supplication. Therefore, *Istisqa’* prayers were offered under the guidance of Ḥaḍrat ‘Umar (May Allāh be pleased with him). The narrator says that he had barely reached home after offering the *Istisqa’* prayer when the fields became ponds due to rain.

Mats were first laid in *Masjid-e-Nabawi* during the Khilāfat of Ḥaḍrat ‘Umar (May Allāh be pleased with him). During his Khilāfat, in 17 AH, the *Masjid-e-Nabawi* was expanded. Ḥaḍrat ‘Umar (May Allāh be pleased with him) chose austerity and the mosque was built in the style of the blessed era of the Holy Prophet (May Allāh’s blessings be upon him). The concept of a census was first introduced during the Khilāfat of Ḥaḍrat ‘Umar (May Allāh be pleased with him), along with a rationing system for providing food.

Regarding the running of the Islāmic government, Ḥaḍrat *Musleh Mau’ūd* (May Allāh be pleased with him) says that the first thing the Holy Prophet (May Allāh’s blessings be upon him) did when he came to Medina was to create bonds of brotherhood between those who possessed properties and those who did not. This bonding between *Ansār* and *Muhājirīn* was the first example of equity taught by Islām. Similarly, during a war, the Holy Prophet (May Allāh’s blessings be upon him) prescribed rations so that everyone would get his fair share of food. When the King of Bahrain became a Muslim, the Holy Prophet (May Allāh’s blessings be upon him) instructed him to give four dirhams and clothes to those of his subjects who did not have land to live on so that they would not go hungry and naked.

After the passing away of the Holy Prophet (May Allāh’s blessings be upon him), when Muslims spread to different parts of the world, it became harder to make proper arrangements for food. Therefore, Ḥaḍrat ‘Umar (May Allāh be pleased with him) conducted a census of all the people and established a rationing system. He did not conduct this census to snatch wealth from the people but to provide them with food. Governments around the world conduct censuses so that they can bring people into military service, but Ḥaḍrat ‘Umar (May Allāh be pleased with him) did it so that food could be provided to the people. This was the first step taken in Islām to meet the needs of the people. If this system

were established, there would be no need for any other system since the government would be responsible for the needs of the whole country. Today it is said that Soviet Russia provided food and clothing for the poor, but the fact is that Islām was the first to introduce such an economic system. In the time of Ḥaḍrat ‘Umar (May Allāh be pleased with him), the names of the people of every village, town and city were entered in a ledger. According to Islām, the government is responsible for the food, shelter and clothing of every individual. Other governments are now imitating this system. Insurance and family pensions are different forms of it. The principle that the government is responsible for food and clothing of young and old was not introduced by any religion before Islām.

In 20 AH, Ḥaḍrat ‘Umar (May Allāh be pleased with him) divided the Islāmic territories into eight provinces to facilitate administrative matters. The *Shūrā* was also established during his time. *Majlis-e-Shūrā* comprised of eminent Companions from among *Ansār* and *Muhājirīn*. In day-to-day affairs, the decisions of this Majlis were considered sufficient, but when an important matter arose, there would be a general meeting of *Muhājirīn* and *Ansār* and they would decide through a consensus. In addition to this, there was also another Majlis in which daily matters were discussed. This meeting was always held in the *Masjid-e-Nabawi* and only *Muhājir* Companions participated in it.

After the conquests of Iraq and Syria, Ḥaḍrat ‘Umar (May Allāh be pleased with him) turned his attention to the administration of taxes and tributes. The method of tax collection was made very easy. Ḥaḍrat ‘Umar (May Allāh be pleased with him) would seek the opinion of the non-Muslim subjects and be considerate of their views.

At the end of the sermon, Huzoor (May Allāh be his Helper) announced the launch of a new website.

Ahmadipedia.org has been created by the Central Archives and Research Centre and functions like a search engine that facilitates searching for the Jamā‘at’s books, personalities, events, beliefs, buildings, etc. Each entry is accompanied by links to related websites, videos and articles from Jamā‘at newspapers.

Aḥmadīs around the world have a lot of useful information that has not been recorded anywhere. On this website, there is an option to contribute information or evidence or documents on any topic. The material provided will be included in the relevant topic entry after research and verification.

Huzoor (May Allāh be his Helper) said that he would launch the website after the Friday prayers, *Insha’Allāh*.

Jazākumullāh.

Wassalām,

Abdul Majid Tahir

Additional Wakīlut Tabshīr

ISLĀMABAD (UK)

Dated: 07 July 2021