

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 15th October 2021 at Mubarak Mosque Islāmabad, Tilford, UK.

Huzoor (May Allāh be his Helper) said: According to the accounts recorded in *Sahih Bukhari*, the *Fajr* prayer was being offered at the time when Ḥaḍrat ‘Umar (May Allāh be pleased with him) was attacked. According to another account in *Sahih Bukhari*, Ḥaḍrat *Ibn-e-‘Abbās* says that when Ḥaḍrat ‘Umar (May Allāh be pleased with him) fell unconscious due to excessive bleeding, he carried him to his house with the help of others. When Ḥaḍrat ‘Umar (May Allāh be pleased with him) regained consciousness in the morning light, he asked about the *Fajr* prayer and was told that the people had offered it. He said, "There is no Islām for him who abandons prayers." He then performed the ablution and offered the prayer. It is also stated in the *Tabaqātul Kubra* that after Ḥaḍrat ‘Umar (May Allāh be pleased with him) was taken home, Ḥaḍrat ‘Abdul Rahmān bin ‘Auf led the prayer and recited two short surahs.

It is written in *Tabaqātul Kubra* that when Ḥaḍrat ‘Abdullah bin Abbās enquired as to who had stabbed Ḥaḍrat ‘Umar (May Allāh be pleased with him), he was told that it was *Abu Lu’lu’*, the slave of *Mughīrah bin Shu’bah*, who later committed suicide with the same dagger when he was caught. The statements of historians give the impression that *Abu Lu’lu’* killed Ḥaḍrat ‘Umar (May Allāh be pleased with him) in a fit of momentary rage. However, in the light of some points raised in the important historical work *Al-Badāyah Wan-Nahyah* regarding *Hurmuzān* and *Jufainah*, modern historians consider the assassination of Ḥaḍrat ‘Umar (May Allāh be pleased with him) to have been a well-planned conspiracy and believe that *Hurmuzān*, the Iranian general who had apparently accepted Islām and was living in Medinah, played a part in it.

Mohammad Reza Sahib writes in his book *Seerat Umar Farooq* that, on the recommendation of Ḥaḍrat *Mughīrah bin Shu’bah* of *Kūfa*, Ḥaḍrat ‘Umar (May Allāh be pleased with him) had allowed one of his skilled slaves *Abu Lu’lu’*, who was a blacksmith and carpenter, to come to live in Madinah. Later, when the slave complained that Ḥaḍrat *Mughīrah* had charged him with a monthly tax of one hundred dirhams, Ḥaḍrat ‘Umar (May Allāh be pleased with him) decided that the tax was appropriate in relation to his work and skill, which made him very angry and he vowed to kill Ḥaḍrat ‘Umar (May Allāh be pleased with him). He then made a double-edged dagger and laced it with poison and showed it to *Hurmuzān* who said that it would definitely kill anyone who was attacked with it. *Hurmuzān* had previously been imprisoned by Muslims at *Tustar* and sent to Medina. He had then converted to Islam for fear of being killed.

According to an account by *Nafay* recorded in *Tabaqāt Ibn-e-Sa'ad*, Ḥaḍrat *Abdul Rahmān bin 'Auf* saw *Hurmuzān* and *Jufainah* with the dagger with which Ḥaḍrat *'Umar* (May Allāh be pleased with him) was martyred. After learning of this, *'Ubaidullah bin 'Umar* killed both of them with his sword. When Ḥaḍrat *'Uthmān* (May Allāh be pleased with him) asked why they had been killed when they were under his protection, *'Ubadullah* attacked Ḥaḍrat *'Uthmān* (May Allāh be pleased with him) but people came to Ḥaḍrat *'Uthman's* rescue. Only God knows the authenticity of this account.

Similarly, another biographer of the Holy Prophet (May Allāh's blessings be upon him), *Dr Muhammad Hussein Haikal*, writes that after a resounding defeat, the Persians, Jews and Christians had harboured hatred and rancour against the Arabs and Ḥaḍrat *'Umar* (May Allāh be pleased with him) in particular. It is possible that *Abu Lu'lu's* action was the result of a conspiracy of a small group of non-Arab nonbelievers in Madinah who were hell-bent on revenge. Ḥaḍrat *'Umar's* (May Allāh be pleased with him) son could have unravelled this conspiracy if *Abu Lu'lu'* had not committed suicide, but destiny still exposed the perpetrators. Ḥaḍrat *Abdul Rahmān bin 'Auf* and Ḥaḍrat *Abdul Rahmān bin Abi Bakr* provide the most reliable testimony among the Muslims that the knife with which Ḥaḍrat *'Umar* (May Allāh be pleased with him) was martyred was in the possession of *Hurmuzān* and *Jufainah*. After this, there can be no doubt that Ḥaḍrat *'Umar* (May Allāh be pleased with him) fell victim to a conspiracy.

In any case, the action of *'Ubaidullah bin 'Umar* was not lawful, as no one had the right to go out and seek revenge on his own or to make his own judgements when the authority lay with the Holy Prophet (May Allāh's blessings be upon him), and on his *Khulafā* after him, to make fair decisions between people or to order retribution against culprits. It is not inconceivable that this assassination was a planned conspiracy and the arguments of some historians in this regard carry weight. Ḥaḍrat *'Uthmān* also fell victim to a similar conspiracy and this strengthens the notion that Ḥaḍrat *'Umar* (May Allāh be pleased with him) was assassinated to stop the continuous progress and domination of Islam and to quench their fire of revenge. God knows best.

Ḥaḍrat *Musleh Mau'ūd* (May Allāh be pleased with him), interpreting the following verse says:

وَلِيَبَدِّلَ اللَّهُمَّ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا

“And that He will surely give them in exchange security and peace after their fear,”

There never came upon the *Khulafā* any tribulation that caused them to become fearful, and if it ever came, Allāh would turn it into peace. Ḥaḍrat *'Umar* (May Allāh be pleased with him) used to pray that he might be granted martyrdom in Madinah, therefore, it cannot be said of his martyrdom that there came a time of fear but God did not turn it into tranquillity. Allāh accepted the prayer of Ḥaḍrat *'Umar* (May Allāh be pleased with him) in a way that also upheld the honour of Islām. Instead of some outside army invading Madinah, an unfortunate person from within assassinated him with a dagger.

Describing the Islāmic teaching with regard to the emancipation of slaves in the context of the martyrdom of Ḥaḍrat *'Umar* (May Allāh be pleased with him), Ḥaḍrat *Musleh*

Mau'ūd (May Allāh be pleased with him) says: The commandment was to free the slaves without any ransom, and if the slave could not pay the ransom, he could pay his ransom in instalments. Ḥaḍrat 'Umar (May Allāh be pleased with him) was killed by a slave who had committed to pay for his ransom on instalments. Previously, a complaint had been brought before Ḥaḍrat 'Umar (May Allāh be pleased with him) that this person was paying less than the agreed amount even though he had the capacity to pay it. Ḥaḍrat 'Umar (May Allāh be pleased with him) fixed the instalment at 3.5 ānās and ordered him to pay it. The slave thought this was an unfair decision and that he had been unfairly treated because he was a Persian, and the very next day he attacked Ḥaḍrat 'Umar (May Allāh be pleased with him) with a dagger, as a result of which he was martyred.

Ḥaḍrat Musleh Mau'ūd (May Allāh be pleased with him) also cited the incident of Ḥaḍrat 'Umar's (May Allāh be pleased with him) martyrdom to highlight the need for security at the time of prayer. Ḥaḍrat 'Umar (May Allāh be pleased with him) was martyred when all the Muslims were engaged in prayer. The Holy Qur'ān clearly instructs that half of the Muslims should stand guard during prayer. Even though this order is specific for times of war, it can be deduced from it that a few men can stand for security in times of lesser danger. After this, the Companions arranged to have some people stand on guard at the time of prayer.

At the time of his demise, Ḥaḍrat 'Umar (May Allāh be pleased with him) owed a debt of 86,000 dirhams because he spent so much on the needy and the poor. In the book *Wafa-ul-Wafa*, it is narrated from Ḥaḍrat *Ibn-e-'Umar* that Ḥaḍrat 'Umar (May Allāh be pleased with him) instructed Ḥaḍrat 'Abdullah and Ḥaḍrat *Hafsa* to sell their house to pay off his debts and not to seek help from anyone other than *Banu 'Adi* and *Quraish*. Ḥaḍrat 'Abdullah bin 'Umar sold the house to Ḥaḍrat *Mu'āwiyah* and paid Ḥaḍrat 'Umar's (May Allāh be pleased with him) debt. This house came to be known as *Dar-ul-Qaza' Dain-e-'Umar*, meaning the house through which the debt of Ḥaḍrat 'Umar (May Allāh be pleased with him) was paid.

Jazākumullāh
Wassalām,

Abdul Majid Tahir
Additional Wakīlut Tabshīr
ISLĀMABAD (UK)
Dated: 21 October 2021