

PART 5

اعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم
الحمد لله الصلاة والسلام على سيدنا محمد وعلى اله و صحبه وسلم تسليما كثيرا

When Abu Bakr Siddique radhiAllaahu ‘anhu feeling that death is approaching him he told the Sahaaba radhiAllahu ‘anhum I want you to choose for yourselves a *khalifah* after me. Your *bai’ah* to me is over and I am not incharge of your affairs anymore because I am leaving this dunya. And he wanted this affair to be settled down before he dies. So Sahaaba radhiAllahu ‘anhum discussed the matter but then they came back to Abu Bakr and they said, that we trust your advice so we put it back in your hands you choose for us. Abu Bakr Siddique rahiaAllahun ‘anhu said then give me some time to decide.

Abu Bakr Siddique rahiAllahu ‘anhu called Abdur Rahman ibn ‘Awf and he asked him and he said, “*inform me about Umar Ibn Khattab?*” Abdur Rahman ibn ‘Awf radhiAllahu ‘anhu said, “*he don’t ask me about anything but you have better knowledge than me*” anything that you ask me about you know it better than I do. Abu Bakr as-Siddique said, “*even though, I want to hear your opinion?*” so Abdur Rahman ibn ‘Awf said

هو خيرا مما تظن

[Please rectify Arabic Script errors if any, Jazakallahu khairun]

Umar Ibn Khattab is better than what you think of! Abu Bakr radhiAllahu ‘anhu said

اكنتم عني الى

[Please rectify Arabic Script errors if any, Jazakallahu khairun]

Keep this conversation private. Abu Bakr as-Siddique invited Uthman ibn Affan, he said, “*tell me about Umar Ibn Khattab?*” Uthman Ibn Affan said, “” basically he said the same thing “*anything you ask me about you know it better than I do?*” the Sahaaba radhiAllaahu ‘anhum gave it to Abu Bakr, he was most scholarly, most knowledgeable among them. Abu Bakr said, I still want to hear your opinion on Umar Ibn Khattab? He said, “*I know what I know of Umar Ibn Khattab? And Allaah is my witness! Is that his inside is better than his outside and there is non among us is like him*” [there is non of us equal to Umar Ibn Khattab] and what we see of Umar Ibn Khattab in the outside think is good and what is inside is even better. Abu Bakr Siddique rahdiAllahu ‘anhu told Uthman ibn ‘Affan, “*if I am going to by pass him is not going beyond you!*” if I am not going to choose Umar Ibn Khattab you will be my next choice. And then he asked some of the Sahaaba radhiAllahu ‘anhum for example, Osayed Ibn Khubair one of al-Ansaar. He was asked about Umar Ibn Khattab? Abu Bakr Siddique asked him Osayed Ibn Khubair said, “”

يرضي الرضى

[Please rectify Arabic Script errors if any, Jazakallahu khairun]

He is pleased with what ummah is pleased and he is displeased with what displeases the ummah and there is non among us who is more competent stronger for this affair than him He is the most competent among us, to run this affair.

So, basically all of the Sahaaba were given Umar Ibn Khattab the council but there was the concern of some of the Sahaaba for example, Talha [طلحه] that Umar Ibn Khattab is rough and Talha was quite stern in the Naseeha that he gave to Abu Bakr he told him O Abu Bakr! How will you answer on the Day of Judgment Allaah? When He tells you that you appointed over the Muslims a man who is harsh and rough. Abu Bakr Siddique was ill and he was on his bed and he sat up straight and he said, “”

أبالله تخوفوني ؟

[Please rectify Arabic Script errors if any, Jazakallahu khairun]

Are you threatening me with Allaah? I will respond to Allaah on the Day of Judgment by saying, "I have chosen the best among them to lead them." He is the best among you. So the opinion of Abu Bakr was settling on Umar Ibn Khattab radhiAllahu 'anhu and he wrote a document of his appointment of Umar Ibn Khattab. And he gave that document to Uthman ibn 'Affan and he said, "you go and read it in the Masjid and you take a bai'ah from the people." Abu Bakr wanted to make sure that this issue is settled before he dies.

So, Uthman goes to the Masjid and he says, "you give bai'ah to, who is in this document? And they all gave bai'ah" so, bai'ah was given to Umar Ibn Khattab during the time of Abu Bakr Siddique radhiAllahu 'anhu before he passed away. Ibn ma'sud radhiAllahu 'anhu he says,

افرس الناس ثلاث صاحبة موسى حين قالت ياأبت استعجره انّ خيرا من استعجر القوي الامين وصاحب يوسف حين قال احسن مثواه عصاء ان ينفعن ان نتخذة ولد وابوبكر حين استخلف

[Please rectify Arabic Script errors if any, Jazakallahu khairun]

Ibn Mas'ud says, "three with the greatest intuitions among mankind are the woman or the wife of Musa عليه السلام and the Master of Yousuf عليه السلام and Abu Bakr as-Siddique when he appointed Umar Ibn Khattab" what are these three incidences? Ibn Mas'ud says, that these three have the greatest *Farasah* [intuition] that ever existed among humanity. The wife of Musa عليه السلام, whom Musa عليه السلام left Egypt he was running away from the Egypt to save his life, that was before he became a *Nabi* [نبي] because they wanted to execute him so he left Egypt and he went to the land of *Madayan* [مدائن] he left alone and he didn't have any transportation and he was travelling and his shoes were torn apart, and then his skin on his feet was tearing apart and he was so hungry he had to eat the leaves of the trees and so until his lips were cracking and the colour was turning green. Because they are not edible not suitable for human consumption. And Musa عليه السلام is going through that difficult journey and then he reaches to the land of *Madayan* and even though he is exhausted and tired and hungry. He sees these two women waiting on this side of the well, while all the men are fighting to get water. Musa عليه السلام is still practicing

امر بالمعروف ونهى عن المنكر

Even though, he is in that exhausted state. This was the personality of Musa عليه السلام he cannot hold back "enjoining good and forbidding evil" even if he is extremely tired and exhausted. He is in a foreign land, he doesn't know anybody there but still he cannot stand seeing wrong happening in front of his eyes.

So he goes in and asks these two women [they are sisters] that how come you are not quenching the thirst of your animals? They said, we cannot go in and fight with the men. These men have no honour, they are fighting over the water and have these women waiting and they are not standing in queue. They are just fighting to get the water and the poor ladies are waiting. Musa عليه السلام jumps in and fights his way through and he gets them water. And he is fighting them even he is in that exhausted state, he gets some water and then he goes under a tree and he throws himself under a tree, completely exhausted. He has no where to stay, no food to eat, no supporter no helper. So he just lays down, and he says,

[فقال]ربي اني لما انزلت الي من خيرا فقير

"O Allaah whatever, good you bring down on me I need it." I have reached a state where anything would do, O Allaah! Anything. فقير ربي اني لما انزلت الي من خيرا فقير he is begging Allaah Azza wajjal for anything. Subhan Allaah the dua' of Musa عليه السلام

was immediately accepted. And this shows you brothers and sisters, the consequences of doing good. Musa عليه السلام has every excuse in the world to be passive about at that moment. Just sit down under the tree and forget about what those people are doing?

Those two women they went back home, and one of them went to her father and said, O my father! Why don't you hire that man? because the best man to hire is the one who is trust worthy and strong. That action of Musa عليه السلام look at the consequences of it. The woman goes back home and told her old father hire this man. so she comes back and she calls Musa عليه السلام. Musa عليه السلام goes there and he gets a job, he finds a wife because this woman marries him and he was given a guarantee of work have to eight or ten years. So he signs a contract to work for this man for eight to ten years as a result of that small action of good that he did.

لا تهكرن من المعروف شيئا

[Please rectify Arabic Script errors if any, Jazakallahu khairun]

Rasoolullah sallallahu alaihe wa salam says, "never belittle anything good that you do" anything! You don't know what will be the act that will make it or break it. Whether on the side of good or side of evil. A person could go up in levels in Jannah because of one good word or they good go down levels in Hell fire because of one evil word. And you are not even paying attention to those words. One small deed can tilt the scales and you will enter into Jannah, one evil deed can tilt the scales and you are going to Hell fire. لا تهكرن من المعروف شيئا "donnot belittle anything good that you do" and at the same time donot see any sin being insignificant. So ibn Masa'ud says this woman had great Farasah is very intuitive.

This second Sahib Yusuf عليه السلام: [وصاحب يوسف]

When Yusuf عليه السلام was found in the well, he was sold as a slave in Egypt. The man who purchased him was the, we will say the Prime Minister or Treasurer of Egypt. He is the one who purchased Yusuf عليه السلام when he took this young boy home he told his wife

اكرمي مثواه

"**Make his stay with us honorable**" he is a slave, but he told his wife make his stay among us honorable because one day he might be a great benefit for us or we might adopt him as a son. So this man saw some marks of intelligence and wisdom in Yusuf عليه السلام so he gave special instructions to his wife to treat him well. He didn't know that one day this man will grow up and be one of the Anbiya.

And the Third:

Ibn Mas'ud says, "Abu Bakr when he appointed Umar Ibn Khattab to be the Khalifah." May be one of the greatest deeds of Abu Bakr Siddique radhiAllahu 'anhu before he died he appointed Umar Ibn Khattab to be the Khalifah. Because everything that Umar Ibn Khattab did after that goes into the scales of Abu Bakr Siddique radhiAllahu 'anhu. And that's why Abu Bakr Siddique is higher than everybody including Umar Ibn Khattab because his khilafah becomes one of the *Hasanat* [حسنات] of Abu Bakr Siddique radhiAllahu 'anhu. It had a choice that had a *Towfique* [توفيق] of Allaah Azza wajal. Allaah Azza wajal gave Abu Bakr success in that choice of leaving behind Umar Ibn Khattab radhiAllahu 'anhu.

Ibn 'Abbas radiAllahu 'anhu when Umar Ibn Khattab was passing away he came and he gave him some words to import to comfort the Umar Ibn Khattab radhiAllahu 'anhu among those words he said, ""

ولم يختلف على خلافتك اثنان

[Please rectify Arabic Script errors if any, Jazakallahu khairun]

“No two men disputed in your Khilafah” which means that the khilafah of Umar Ibn Khattab was with consensus of Sahaaba and we know that consensus in this Ummah is Hujjah [حجة] evidence and here we just don't have consensus of the Ummah we have consensus of Greatest Generation of the Ummah the generation of Sahaaba radhiAllahu ‘anhum. We know in Fiqh that the evidence is the Ayaah of the Qur'an or the Hadith of Rasoolullah sallallahu alaihe wa salam or Ijma'h [اجماع] the consensus. So, it was the consensus of Sahaaba radhiAllahu ‘anhum that the Umar Ibn Khattab is the khalifah. And that he is the most deserving of that position. So who can there after that to doubt in the validity of the Khilafah of Umar Ibn Khattab radhiAllahu ‘anhu? Among the generations where there are evil and bida'a [بدعة]. If the greatest generation the purest generation of the Sahaaba radhiAllahu ‘anhum agreed that Umar Ibn Khattab is the Khalifah who can there say after that no it should have been somebody else? When Umar Ibn Khattab radhiAllahu ‘anhu became khalifah there are few different speeches that were attributed to him and one of them was, he says,”

ثم انى قد اليت امركم ايها الناس

[Please rectify Arabic Script errors if any, Jazakallahu khairun]

“O people! Know that I have been appointed to govern your affairs”

فعلموا ان تلك اشددة قد عضفت

[Please rectify Arabic Script errors if any, Jazakallahu khairun]

“So realize now that my roughness is now weaker” that roughness has been weakend.

ولا كنها انما تكون على اهل الظلم و تعدى

[Please rectify Arabic Script errors if any, Jazakallahu khairun]

“But I will still be rough and harsh on the people of oppression and transgression”

ولست ادا عهداً يظلم عهد او بتعدا عليه حتى عده خضع على الارض وادعوا قدمى على خض الاخر حتى يظعن الحق

[Please rectify Arabic Script errors if any, Jazakallahu khairun]

“And I am not going to see anybody who oppresses others but I am going to have them put one of their cheeks in the dirt and I will step over their other cheek until they give the people what is due to them.” And then he said,”

وانى بعد شدت تلك اضعوا خضى على الارض لاهل العقاف والكتاب

“But I will put my cheek on the floor to the people of piety and righteousness” I will be so humble towards these people as if I am placing my cheek on the earth for them.

ولكم على ايهاالناس خصال اذكروها لكم فخذونى بها

“And I will promise you a few things which you can hold me accountable to”

لكم على الا اجتبي شيناء من خراجكم ولا مما عفاء الله عليكم الا من وجهه

[Please rectify Arabic Script errors if any, Jazakallahu khairun]

“I promise you that I will take nothing of your Khiraj [khiraj is what your land produces] ولا مما عفاء الله عليكم and I will take nothing from the spoils of war that you get except that which is rightfully taken.” Which I am allowed to take according to the Book of Allaah.

ولكم على ان اذيدة

[Please rectify Arabic Script errors if any, Jazakallahu khairun]

Then he also said, “and that money I will only spend it in accordance to law of Allaah Azza wajaal ” so I am not going to take anything except the Book of Allaah allows it and I will only spend it in the way pleases Allaah Azza wajaal.

ولكم على ان اذيدا عطاياكم وارزاقكم انشاء الله تعالى واصدا صدوركم

[Please rectify Arabic Script errors if any, Jazakallahu khairun]

“And I promise you that I will increase your salaries and your provisions and I promise you that I will protect your borders.”

ولكم علي ان الا اوتيكم في المحالك

[Please rectify Arabic Script errors if any, Jazakallahu khairun]

“And I promise you not to throw you in destruction”

ولا اجمركم

[Please rectify Arabic Script errors if any, Jazakallahu khairun]

“And I will not keep the soldiers away from their families for extended periods of time.”

وإذا غبتم بعوثي فأنا ابوا العيال حتى ترجعوا اليهم

[Please rectify Arabic Script errors if any, Jazakallahu khairun]

“and when I send you out in Jihad I will be the father of your children untill you come back, So have Taqwa O servants of Allaah!”

A few points regarding this speech:

1. First of all Umar Ibn Khattab is changing his personality. Umar Ibn Khattab is saying that roughness is now turning into softness. Abu Bakr Siddique radhiAllahu ‘anhu said when some of the Sahaaba radhiAllahu ‘anhum how will you appoint a man who is tough? Abu Bakr said, “*Umar Ibn Khattab was tough because he saw that I was weak but when I pass away he will leave behind much of that behavior.*” And Umar Ibn Khattab said about himself, “*Rasoolullah sallallahu alaihe wa salam had a very great heart that was open for everyone so I had to be a sword in his presence and Abu Bakr Siddique was very soft man so I had to be tough in his presence but now since I have assume responsibility of you that harshness will be turned into softness.*” Shows you something about Umar Ibn Khattab that he had a control over himself to the extent that he can change his personality. And he could be the man of the moment and act according to what those times need. So in the times of *Rasoolullah sallallahu alaihe wa salam* he was carrying the certain character, in times of Abu Bakr certain times of character, and in time of his khilafah he changes his ways that he could modify his personality to be appropriate for those circumstances. And this is great ability don’t be slave of yourself. You need to take control of yourself. And you need to tame your *Nafs* [نفس]
2. **Number two:** see the importance of financial justice: umar ibn khattab is saying that i am not going to take your money and i am not going to spend your money except in the rightful way. A Muslim leader is not a Muslim leader if he is taking money in an unrightful way and spend it in a wrong way. Part of being a Ameer for Muslims is that you are accountable financially and you spend the money and you take it in a way that pleases Allaah Azza wajal so umar ibn khattab is mentioning this as a points that people are hold accountable.
3. **Number three:** what an amazing government was that: Umar Ibn Khattab is paying his citizens salaries and this is not for any work that they are doing. Every citizen of the Islamic Khilafah would get a salary a payment. These were not government employees, everyone has a right to the money of the Islamic Treasury. This is money that belongs to the Muslims so Umar Ibn Khattab was giving it back to the Muslims. This is not something that he invented this is something that existed in times of Abu Bakr and in times of Umar Ibn Khattab and at times of *Rasoolullah sallallahu alaihe wa salam*

Umar Ibn Khattab just promised to increase it. I am going to increase your payments. So, those were very blessed times.

4. **Number four:** in offensive Jihad the safety of the Muslims is paramount: Umar Ibn Khattab is saying that I am promising you not to throw you into the destruction. He would only send out the army if there was sufficient reconnaissance done and if there is not great risk. So there is difference between Defensive Jihad and an Offensive Jihad. In Defensive Jihad Muslims takes greater risk and they sacrifice their life and their wealth and their family. But when we are talking about Offensive Jihad which is for the sake of *Da'wah* the risk that they take is less. And their safety is taken into consideration by the *Khulafah* [خلفاء] that was something that Umar Ibn Khattab instituted and we find Umar Ibn Abdul Aziz *radhiAllahu 'anhu* he would recall the army that were laying sieged on *Qanstantanople* [قسطنطينية] because he said that the Muslims are dying.
5. **Number five:** the role of the leader is to protect the people not to protect himself. Now the leaders are concerned about their personal safety they don't care about the Ummah. Let the Ummah die as long as I am safe I am going to use the entire army and police force to protect myself. Umar Ibn Khattab was concerned about the safety of Ummah. So he said, I am not going to throw you in destruction. I am going to take care of you, I am going to take care of your families. While Umar Ibn Khattab will go around without any security guards Umar Ibn Khattab didn't even have one bodyguard to accompany but he use to pay a lot of attention to the security of Muslims. Infact in one of his letter he said, "you do not sent out reconnaissance missions unless they are properly secured and defended."
6. **Number six:** Umar Ibn Khattab is telling his army in your absence I will be the father to your children and care taker of your wives. Just think about how much psychological comfort that would give to a soldier when he is fighting. When he is in the front line he will realize that if something happens to him my family would be taken care of. The Khalifah would be their father, he will be there for them. So this motivates your army, it's a morale booster and this is the concern the leader should have for his people and that's why *Rasoolullah sallallahu alaihe wa salam* said,""

ما من نبي الا ورايب

[Please rectify Arabic Script errors if any, *Jazakallahu khairun*]

That every Prophet has been a shepherd of a sheep. They said what about you *Rasoolullah sallallahu alaihe wa salam*? He said, even me. How come Anbiya were shepherds of sheep? Specifically sheep because a shepherd of sheep is dealing with a weak animals not camels these are sheep see the camel is arrogant proud animal but the sheep are weak and they are vulnerable they can be attacked any moment by a wolf or a wild animal. So the shepherd learns responsibility and is always guarding his flock. And the shepherd has a lot of mercy towards these weak animals. So that is the training for the Anbiyaa when they start giving *Da'wah* to the people they carry on those characteristics with them. They see themselves as responsible for the security of their followers. They see themselves as care takers of their followers. And a shepherd as he is standing as a vantage point the sheep do not have. The shepherd is the first to see danger approach but the sheep does not see that coming. So the *Nabi* of Allaah has that ability to see the danger when its on his way before his followers. So, *Rasoolullah sallallahu alaihe wa salam* is saying the analogy of me and you is that somebody who is

sitting next to the bonfire and all of these flying insects are jumping into the fire thinking that it's a light and they don't know that it will burn them. And I am pulling you away from fire while you are forcing yourselves into it.

انتم تتحتمون

[Please rectify Arabic Script errors if any, Jazakallahu khairun]

Rasoolullah sallallahu alaihe wa salam is saying I want to save you from the fire and you don't know that you are heading towards it. So, Umar Ibn Khattab is treating the Ummah as if he is the shepherd caring for them.

An Issue relating to Bai'ah:

1. **Number one:** the bai'ah that was given to the Khulafah was only given by the people of Madina. It wasn't given by everybody. It was as long as the people of Madina gave bai'ah to the Khalifah that was seen as sufficient. They didn't get the bai'ah from each and every Muslim living in the Khilafah because it is impossible to do that. It would take months and months they are going to solicit bai'ah from each and every individual living in Islamic Khilafah. So, as long as the people of Madina gave bai'ah that was seen as sufficient and after that all of the people follow. So, al-Madina had [اهل الحلي و الحكم \ العقل] the people who make the decisions.
2. **Number two:** we don't find it anywhere in our old references that they took bai'ah from woman. It was only the men who were giving the bai'ah women never gave bai'ah to Abu Bakr or Umar Ibn Khattab or Uthman or Ali or any of the Khulafah after that. And that was seen as a natural thing to the extent that none of our classical scholars ever talked about that issue in their books of Fiqh it was seen as natural or normal for the men to give the bai'ah and woman not to give the bai'ah. But on the other hand there is nothing in Qur'an or Sunnah that says that the women are not allowed to give bai'ah. So the issue was left open women never gave bai'ah before however, there is nothing in Qur'an or Sunnah that prohibits them from giving bai'ah and this is like many of the other issues that relate to the politics. The general guide lines were given in Qur'an and Sunnah but the details were left open for the people to formulate according to the need of their times. Even though when it came to the appointment of khalifah we find that it happened in different ways. Rasoolullah sallallahu alaihe wa salam did not appoint anyone even though he gave many implicit indications that Abu Bakr should be the khalifah. He was the Imam of Salaah. He was Ameer on Hajj [حج] when women came to Rasoolullah sallallahu alaihe wa salam he said, she asked for something from Rasoolullah sallallahu alaihe wa salam, Rasoolullah sallallahu alaihe wa salam told her to come later she said what if I don't find you? He said go to Abu Bakr. So Rasoolullah sallallahu alaihe wa salam is telling this woman that you don't find me next in line is Abu Bakr Siddique radhiAllahu 'anhu. While Abu Bakr appointed Umar Ibn Khattab radhiAllahu 'anhu specifically. Umar Ibn Khattab appointed council of six to choose. So it was done in different ways. The general guidelines are *al-'adl* [العدل] justice, *Shoora* [شورى] consultation, *Bai'ah* [بيع] giving pledge of allegiance but other areas are left open for the *Mujtahideen* [مجتهدين] to decide according to the needs of the time. Now women were consulted in terms of *Shoora*, women are consulted its just the bai'ah that they didn't

give the *bai'ah* to khulafah. They did however, give *bai'ah* to *Rasoolullah sallallahu alaihe wa salam* which was the *Bai'ah Of Islam*.

We will talk about the government of Umar Ibn Khattab radhiAllahu ‘anhu:

1. *Number one: Shoora* [شورى] it was a government of *Shoora*. Allaah Azza wajal says,””

فبما رحمة من الله لنت لهم ولو كنت فظا غليظ القلب لا نفضوا من حولك فاعف عنهم واستغفر لهم وشاورهم في الامر عزمت فتوكل على الله ان الله يحب المتوكلين

[Please rectify Arabic Script errors if any, Jazakallahu khairun]

“Its is part of mercy of Allaah that you do deal gently with them where if you were severe or harsh hearted they would have broken away from about you. So pass over their faults and ask for Allaah’s forgiveness for them and consult them in their affairs. Then when you have taken a decision put your trust in Allaah for Allaah love those who put their trust in Him.”[3:159]

Umar Ibn Khattab said

” لا خيرا في امرأ امرأ ما بغير شورى”

[Please rectify Arabic Script errors if any, Jazakallahu khairun]

there is no good in an affair that was decided without consultation. There is no *Barakah* in it. So if you want to have *barakah* in your affairs make *Shoora*. He also says,

”شاور في امرك من يخاف الله تعالى”

[Please rectify Arabic Script errors if any, Jazakallahu khairun]

“Consult in your affairs the ones who fear Allaah.” And this is an important teaching you need to consult the people of *Taqwa* the people of righteousness. If you consult a *Shaytan* you will not do any good. It doesn’t say that you go and make a *Shoora* with everyone including *Ibless* asking for his opinion. And it also means that you don’t go and ask the opinion of his followers. So you don’t go around asking for advice from the people who do not have the concern for the religion of Allaah Azza wajal. you need to seek the *Shoora* from the people who have *Taqwa* of Allaah Azza wajal and they also need to be experts in that particular area that you are asking them. Not everybody who has *Taqwa* of Allaah Azza wajal knows about every thing. So, when you seek *Shoora* [consultation] you look for *Taqwa* and you look for competence in that particular area. They have to know what they are talking about? So, these two qualities are the two elements that are needed when you are looking for advice.

There are many people who have understanding but they don’t have *Taqwa* and there are many people of *Taqwa* but they don’t have the understanding. So you have to go to the right people and ask them for *Shoora*. Umar Ibn Khattab not only he would make *Shoora* but he would make sure that his governors and generals will make *Shoora*. For example, when he appointed *Abi Obaid Thaqafi* [ابي عبيد ثقفى] to lead an army he said,

اسمع واطع من اصحابي ان نبي صلى الله عليه وسلم واشركم في الامر خاصة من كان منهم من اهل بدر

[Please rectify Arabic Script errors if any, Jazakallahu khairun]

“He told him, listen and obey to the *Campanions of Rasoolullah sallallahu alaihe wa salam* [because he wasn’t *Campanion* he was a *Tabi’ee*] specially those who have attended the *Badr*.” And he told *Utbah ibn Ghazwan* [عتبه ابن غزوان] who he also appointed as an army general, he told him, I have written a letter to *Abi al-‘Ala Hadrami* [عرفجه ابن هرشمه] to send with you ‘*rfajah Ibn Harshama* [ابو الاعلى حصرمى]

وهو عدوا ومجاهد للعدوى ومقايدة فاذا قدما عليك فاستشره واقرب

[Please rectify Arabic Script errors if any, Jazakallahu khairun]

“I told Abu ‘Ala Hadrami to send with you this man ‘rfajah and Umar Ibn Khattab told him this man is good in his fighting the enemy and their plans ” he knows how to fight the enemy and to fight the plans of the enemy. So he needs to be with you and he said, “”

استشيره

“Seek his advice and make him close to you وقرب

Umar Ibn Khattab for example, he placed a travel bag on the senior Sahaaba he told him you are not allowed to leave the Madina. You know Umar Ibn Khattab has some strict rules. Told all of these senior Sahaabas you are not allowed to leave Madina you have to stick to me here. One reason was he wanted them to be his *Shoora Council* another reason was Umar Ibn Khattab was afraid that if these senior men spread around that could be a reason for contention and division among the Muslims. Because all of these men are strong leaders so people would start coming around it and then you will have various points of influence among the Ummah. And he was afraid that everyone of these men would lead the people in different directions so he wanted to make sure that they are under his watchful eye. So, he told them that you have to stick with me here in Madina.

Some of his close advisors are :

- al-‘Abbas ibn Muttalib **العباس ابن عبدالمطلب** *the uncle of Rasoolullah sallallahu alaihe wa salam*
- and his son Abdullah **عبدالله** *Abdullah* was young very young. Abdullah ibn ‘Abbas was thirteen years old when Rasoolullah sallallahu alaihe wa salam was passed away. So here we are talking about someone who was in his early twenties. And he was, you will always find him next to Umar Ibn Khattab. He would accompany him wherever Umar Ibn Khattab would go. Some of the other Sahaaba were wondering how come? This young man was sitting on this *Shoora body* Umar Ibn Khattab wanted them to know the reason. So he asked him, he said “tell me what’s the meaning of”

إذا جاء نصر الله والفتح ورايت الناس يدخلون في دين الله افواجا فسيح بحمد ربك واستغفره انه كان توابا

“When the victory of Allaah approaches people enter into Islam in multitudes then ask Allaah for forgiveness because Allaah is Forgiving and Merciful”

what does this Surah mean? So the Sahaaba mentioned some different views and then he asked Ibn ‘Abbas what does it mean? He said, “This Surah is the obituary of Rasoolullah sallallahu alaihe wa salam. it was telling him that your death is near. Because when you finish a deed Allaah tells you to ask for forgiveness. So since Allaah Azza wajal is telling Muhammad sallallahu alaihe wa salam to ask Allaah for forgiveness it means that he has completed his mission. ” Umar Ibn Khattab said, that’s why Ibn ‘Abbas is here with me. He was the only one who knew the answer. Some of his advisors are

- Uthman Ibn ‘Affan **عثمان ابن عفان رضي الله عنه**
- Abdur Rahman Ibn ‘Awwf **عبد الرحمن ابن عوف رضي الله عنه**
- And Ali Ibn Taalib **علي ابن ابي طالب رضي الله عنه**
- And Ubay Ibn Qa’ab [Scholar of Qur’an] **أبي بن كعب رضي الله عنه**
- Zayd Ibn Thabit [who compiled the Mushaf \ Qur’an]. **زيد ابن ثابت رضي الله عنه**

These were the close advisor of Umar Ibn Khattab. His government was a government of justice and equality. Imam Malik says that, a Jew and a Muslim came to Umar Ibn Khattab to solve a dispute that happened between them. So Umar Ibn Khattab his Judgment was for the Jew against the Muslim. When the Jew walked out he said, "in the name of Allaah you are rulling with Justice." [قضيت بالحق] *this is al-Haq* so he judged for a Jew over a Muslim. And he was very strict when it comes to his governors. He wanted to make sure that they would apply 'Adl. Every year he would meet with the subjects in *Hajj*. And he would ask them about their governors. So he gave a *Khutba* [خطبة] once he said, ""

إني لم ابعث عمال عليكم يصيبوا من ابشاركم ولا من اموالكم وانما بعثتهم ليهجز بينكم وليكسب فينكم فمن فعل فعل به غير ذلك فليكم

[Please rectify Arabic Script errors if any, Jazakallahu khairun]

He said, "I did not send my governors to flog you and to take away your wealth but I sent them to distribute your wealth between you fairly and to solve your disputes" so the governors are there to serve you. And if anything other than that happens to you let me know. So one man stood up and said, "your governor whipped me a hundred lashes" Umar Ibn Khattab asked the governor why did he do it? He didn't get the satisfactory answer he told this subject to go and lash the governor. 'Amr bin 'Aas stood up and said O Ameerul Mo'mineen what you are doing is dangerous, if you start this the news of this will spread and it would be a fequent occurance of people complaining against their governors and it would become a Sunnah after you. Umar Ibn Khattab said, "Retribution must be paid to this man" and this was something that Rasoolullah sallallahu alaihe wa salam used to do you ask me to change the Sunnah of Rasoolullah sallallahu alaihe wa salam? 'Amr bin 'Aas said, O Ameerul Mo'mineen let us settle the affair with the man. he goes to the man negotiates with the man settlement he agrees that he will be paid two dinars for every one whipping. We are talking about two hundred *Dinaars*. Which is large amount of money. 'Amr bin 'Aas wanted to settle peacefully because he didn't want all of the governors to be lashed after that. Because he was one of the governors. Infact one incidence that happened with 'Amr bin 'Aas [عمر بن العاص] when he was the governor in Egypt. His son got involved in a racing competition with Egyptian. So the Egyptian won. The son of 'Amr bin 'Aas was upset [angry] so he start beating up this man. why did you win? This man, he went all the way to Madina to complain about son of 'Amr bin 'Aas because he knows that there is a just man in the Madina. So he goes to Umar Ibn Khattab radhiAllahu 'anhu and he complains about what happened to him. Umar Ibn Khattab calls the son of 'Amr bin 'Aas and his father to come all the way from Egypt to the Madina. So, they come and they are presented to Umar Ibn Khattab in his court. And when evidance was established what this man is saying is true Umar Ibn Khattab hands him over the stick and tells him to avenge for what happened to him. So he starts beating up son of 'Amr bin 'Aas and one of the companians was present he said, before he started beating him we wanted him to do that to get even but he was beating him so much we were praying for him to stop and when he finished Umar Ibn Khattab was quiet he wanted that man to feel satisfied, that he got even. When he finished Umar Ibn Khattab told him now I want you to hit his father on his head ['Amr bin 'Aas عمرو بن العاص was baldheaded]. He said, I want you to hit his father on his head. The man said, I am satisfied with what I have done and my problem was with his son not with the father. Umar Ibn Khattab said, but if it wasn't for the position of his father he wouldn't have done that. He is taking an advantage of his father's position in the government. But the Egyptian man said, I don't want! I have nothing between me and 'Amr bin 'Aas and I am not going to hit him. And it was settled with that.

But this shows you Subhan Allaah the extent Umar Ibn Khattab was willing to go in order to enforce justice. He was the man for the Ummah. He established the pillars of justice al-‘Adl and then he told, ‘Amr bin ‘Aas عمرو بن العاص

مزمتى استعبدهم الناس وقد ولدتهم امهاتهم احرارا؟

[Please rectify Arabic Script errors if any, Jazakallahu khairun]

“since when did you take people as slave, When their mother gave birth to them free?” they are born free since when did you take them as slaves? Umar Ibn Khattab would apply these standards to himself. He made himself equal to the people he equated himself to his subjects he did not hold himself a special status for example, ‘Am Ramadah [عام الرمادة] year of ashes. Ramadah means ashes. The weather was so hot and dry that when the wind was blowing as if it was blowing ashes in their faces and it was a year of famine. Very difficult time a test and trial for the Muslims in time of Umar Ibn Khattab. So there were some items of food that were going out of shelves in the market. You cannot find them, for example, meat, butter and milk. Which were stable food so, the people were eating bread, dry bread and they would dip it in the vinegar or oil [possibly olive oil] Umar Ibn Khattab said, “I am making oath in the name of Allaah that I am not going to eat meat, butter or drink milk until it becomes available in the market and the Muslims can buy it.” He made a promise that he is not going to eat something that Muslims are unable to buy. And he was upto his words did not have any of those items until it became available in the market but when it first came to the market you expect the prices to be high right? It just arrived in the market so it’s a new item. So, his servant went and bought him some butter and milk and he paid forty dinar to buy, which was a lot of money. And he told Ameerul Mo’mineen

قد ابرالله يمينك واعظم اجرک قدم سوق وطب لبن واکمن سمن فبطعتها ببيع باربعين

[Please rectify Arabic Script errors if any, Jazakallahu khairun]

“He said, Allaah Azza wajal has fulfilled your oath and Allaah will reward you greatly for what you have done now there is milk and butter in the markets so I bought you some and it cost me forty dinars” Umar Ibn Khattab said, that is too expensive and I view that as *israaf* [اسراف] excess and I am not going to have it. And then he said,

كيف يعنى شائتك رائيه اذا لم يمسنى ما يمسه

[Please rectify Arabic Script errors if any, Jazakallahu khairun]

How can I be concerned about my subjects if I am not going through what they are going through? How can I feel for them? If I am not going through the same hunger and thirst that they feel. He said, as a leader I will not be just and fair with my subjects if I don’t put myself in their shoes. So Umar Ibn Khattab refused to have until the prices went down.

Now I have to make a comment here:

I have heard this more than once from the brothers that they donnot want to eat meat because Umar Ibn Khattab here is saying that I am not going to eat meat. Umar Ibn Khattab is saying that I don’t want to eat meat. So these brothers become vegetarians and they eat so much vegetables that they turns into bunnys and they turn into couch potatoes and they think its healthy not to eat meat. Just need to eat carrots and lattice and broccali, coliflower, tomatoes and stay away from meat its not good for you. Brothers and sisters Umar Ibn Khattab didn’t refrain from meat beause of [Whaco] nutritionist told him to do so. Umar Ibn Khattab stayed away from the meat because

he loves meat and because it was expensive and the people are unable to eat it. He did not stay away from it because of health reasons. If Allaah has made it *Halaal* then it's a good for you. So all of these false that the nutritionists come up with, if it doesn't confirm with Islamic Medicine throw it out of window. No where in Islam does it say that Lattice is the healthiest thing in the world. Nor does it say that meat is not healthy for you. These items are *Halaal* and as long as you are not eating them in excess then you should be fine. Even if you eat a lot of vegetables its not good for you. Anything that you have more than what you should have is unhealthy. If I want to eat this coliflower and you haven't ate too much of it. Its not good for you, just like you ate a lot of meat. So the point if you are living a very stationery life style, house work and eating all of these high calory food obviously it will be unhealthy. But when Sahaaba radhiAllahu 'anhum use to eat meat not only meat but they would eat fat. The Sahaab would not throw out any thing from that sheep. They would eat up all of the fat in it but because they had a very active life style they didn't have a problem. They would eat butter they would dip their bread in the oil [olive oil or whatever types of other oils that were available in those days] and they were very healthy. So what I am trying to say don't follow these new face that come up money making schemes they just want to sell their books of healthy eating and healthy food and how much dozes of vegetables you should have per day and how much water you should drink and stay away from meat and stay away from Go with the Islamic medicine have things in moderation Rasoolullah sallallahu alaihe wa salam says,""

ما ملاء ابن ادم وعششر من بدنه [49:30]

[Please rectify Arabic Script errors if any, Jazakallahu khairun]

There is no container that son of Adam can fill at worse than his stomach. If you are having a lot of food its not good for you. That's the islamic medicine. And if you are yelling then have a lot of honey black seed and olive oil. That's healthy food. Allaah *shifa* except two things. There] شفاءAzza wajal have not called anything in Qur'an [are only two things in Qur'an who were given the name Shifa [cure] i.e Qur'an & Honey. Qur'an is cure for the heart and honey is the cure for the body. That's the Islamic medicine Rasoolullah sallallahu alaihe wa salam says about the black seeds,

شفاء من كل دأبة

Its healing for every disease and Allaah Azza wajal says about the olive oil and the olive tree

شجرة مباركة زيتون

it's a blessed tree and Rasoolullah sallallahu alaihe wa salam says,

ادعوا بزيتي وضحنوا به

[Please rectify Arabic Script errors if any, Jazakallahu khairun]

Dip your bread on olive oil and also apply to your skin. There was another year called 'Amul Ghala [عام الغلاء] *al-Ghala* means expensive prices, so there was a year where the prices were sky rocketing very expensive. So Umar Ibn Khattab stoped buying butter and he would only have bread with oil. So his stomach was complaining it was making a rumbling noise. It was saying O Umar Ibn Khattab I am not happy with this food that you are giving me. Umar Ibn Khattab said,

قرقر اولى تقرقر فوالله لا تأكل اسمحت ياكله الناس

[Please rectify Arabic Script errors if any, Jazakallahu khairun]

Rumble or either you don't rumble wallaah [والله] you are not going to have anything else until the people have it. He is telling his stomach to behave itself. He had such a control over himself and discipline. He would not follow his whims and desires.

He went to Mecca and he was invited to have a meal with Safwaan [صفوان ابن امية] so they brought this huge plate that was carried by four servants. [Huge plate] and placed

it and the servants left. Umar Ibn Khattab said, your servants don't eat with you? They said, no we don't give them this food. Umar Ibn Khattab said, you eat food different then that which you serve your servants and he started talking against them and then he called his servants and you sit down and eat and he refused to eat. And imagine that you do this in an invitation, that takes alot of strong personality to do that. But umar ibn khattab *al-haq is haq* truth is truth.

Utbah bin Furqad [عتبه بن فرقد] was in Azerbaijan [أذربيجان] they were conquering Azerbaijan another Sahaaba was exposed to new types of food different dishes. You know the food of Sahaaba was very simple. They didn't have any spices all of what they had salt, they would eat bread, meat cooked in a soup, and they would mix the bread in that soup or they would have bread with oil. And they would have in terms of fruits would be dates or raisin that would come from *at-Taaif* [الطائف] and sometimes they may get dry fruit coming from *ash-Sham* [الشام] so that was it. Very very simple and now they are being exposed to these different sophisticated styles of cooking. So *Utbah* saw in Azerbaijan a dessert called *Khabees* [خبيس] it was a sweet dish. He liked it, and they loved the Khalifah so he said, I must send this to Khalifah to taste it. Its very good and we want him to have som, so he prepared lot of it and he send it on a camel and they took it to umar ibn khattab in Madina so he tasted it and very sweat umar ibn khattab radhiAllahu 'anhu said, to all of the muslims in azerbaijan have this? Said, "no" umar ibn khattab said, take it back. Then he said, a letter to *Utbah*, he told him, "its is not the money of your father or the money of your mother that you spend, do not eat anything unless Muslims are eating the same thing". Why are you having this special prvillege? Its non of your parents money. I have appointed you over there and umar Ibn Khattab would refuse to have anyone give themselves preference over somebody else. It was unacceptable to him. One of the kings of *Ghassan* [غسان]. Ghassan were Arabs who lived in *ash-Sham* they were living under *Romen Rule* but now Islam was spreading and the Arab tribes were embracing it so *Jabillah ibn Aeyhum* [جبله ابن ايحم] embraced Islam and he sent a letter to umar ibn khattab telling him that I have embraced Islam me and my family. So we want to visit you in Madina [he is a king]. Umar Ibn Khattab welcomed him in Madina and he was very happy and he stayed in Madina for some time. He honored him respected him and welcomed him and then *Jabillah* wanted to make a *Hajj* so he went to Mecca to make Hajj and while he was in *Tawaaf* [طواف] a bedoin a layman from *Banu Fazara* bedoins in desert it could be abit crude in their manners, he stepped over the *Izar* [ازار] of *Jabilah* so it ws untied. *Jabilah* was very upset how could this bedoin do this to me? He is rude hase no manners he punched him in his face and broke his nose. So the *Fazariman* went to umar ibn khattab. Umar Ibn Khattab calls *Jabilah*, *Jabilah* is a new Muslim, *Jabilah* comes in Umar tells him why did you do this to him? *Jabilah* said, 'O Ameerul Mo'mineen! I was very gentle with him, if it wasn't for the fact that this is the house of Allaah i would have plucked out his eyes.' He is a king and this lowly man does that to him. I actually did him a favor i was gentle with him all i did was just to break his nose. Umar ibn khattab said, so you admit your guilt? You either settle the account with him or he will have to retaliate. *Jabilah* said, Ameerul Mo'mineen i am a king and he is a layman. He is trying to remind umar, umar may forgot to whom he is talking to, I am a king! And he is a layman. You know, because these are new things to him, these are new concepts you didn't comprehend it I am a king and he is a layman. What you mean he retaliates against me? Umar Ibn Khattab said, he will retaliate against you because Islam made you equal. *Jabilah* said, Ya Ameerul Mo'mineen [يا امير المؤمنين] I thought that by becoming Muslim, Islam will only

increase my honor [by becoming Muslim I will become even more honorable] umar ibn khattab said,””

دعاءك هذا

Keep this stuff away from me. You either settle him this with him peacefully or he retaliates against you. Jabilah said,

إذا انتصر

Jabilah said, *then I will become a Christian.* Umar Ibn Khattab said, then I will behead you. You became Muslim you cannot leave Islam. Jabilah came to realize that he cannot talk umar out of it. So he said, give me some time to think over it. Umar ibn khattab agreed. Jabilah under the cover of darkness with drew out of Mecca and ran away. And he went to *Constantanople* and settled there and later on he would regret his decision and he would write down line of poetry expressing his regret for what he has done. He has lost Islam [given up Islam] because of personal pride. Umar ibn khattab just not accomodate him because he is king or he is a new Muslim “*Rules are rules and we have to abide by them we are equal*” i am the khalifah and i am not given my self any preferable status who are you? Giving special status for your self.

The freedoms that were to granted in the government of umar:

He granted the religious freedom to the people of the Book. There were some restrictions that were placed for example, regarding the *Hadith of rasoolullah sallallahu ‘alaihi wasallam* “*no two religions should exist in the Arabian peninsula*

لايجتمع في هذا الانعام

[*Please rectify Arabic Script errors if any, Jazakallahu khairun*]

Because of the Arabian peninsula being the starting point of Islam and the homeland of Islam being Mecca and Madina are. There is an excption to Arabia that no non Muslims are allowed to live there. And Arabia is Arabian peninsula which encompasses present day Saudi Arabia, Yemen, and Oman and the Gulf States. This rule does not apply to the rest of the Muslim world. Christians and Jews can live else where but the Arabian Peninsula is only for Muslims. So Umar Ibn Khattab forced the Jews of Khayber [خيبر] and Christians of Najran [نجران] to leave arabia. With the Jews of Khayber that had an agreement between them and *reasoolullah sallallahu ‘alaihi wassallam*. Abdullah ibn Umar Ibn Khattab had some business over there had some farm lands so he went there and at night he was attacked and his bones were crushed. They crushed the bones of his arms and feet. Umar Ibn Khattab gave a khuttba and he said, I suspect nobody did this to my son but the jews, they are the only people who would do that in khayber. Therefore, I am announcing that we will force them out of Khayber. One of there leaders came to Umar Ibn Khattab and said, ‘O Umar Ibn Khattab did you forget? *Rasoolullah sallallahu alaihe wa salam* was the one who allowed us and made an agreement with us. Umar Ibn Khattab said, did you forget that *Rasoolullah sallallahu alaihe wa salam* told you that one day your camel will take you out day and night? ‘ *Rasoolullah sallallahu alaihe wa salam* prophesized that this man will lead but Umar Ibn Khattab compensated them with all of their belongings in the Khayber he paid them for their lands and trees and they resettled in *ar-Riha* in Philistine [فلسطين] with the Christians of *Najran* Umar Ibn Khattab was becoming concerned that its becoming a plotting place against Muslims. So the safety of Muslims comes first then therefore, he asked them to leave the land [even though he asekd them to leave] he told his governors in Iraq to allow them to settle in unsettle land and to take claim of that land to become there property. So they settle in an area outside *Kofah* [كوفة] and they claimed that land as there land. So they were

compensated and given property in a replacement for the property that was taken from them in *Najran*.

Other than that Umar Ibn Khattab upheld the rulings regarding the [اهل الذمة] *ahl dhimmah* [Christians and Jews who are paying *Jiziah*] for example to show you his treatment with them, as an example [by the way as an individual Jews and Christians did lived in Madina and other places of Arabian peninsula but not as a significant presence].

Umar Ibn Khattab for example, he had a servant who was Christian and his name was *Asheq* [اشق]. He told his servant I want you to become a Muslim because I want to appoint you on some of our affairs and I am not going to appoint but a Muslim. Asheq said, I am not going to leave my religion Umar Ibn Khattab said,

لا اكره في الدين

There is no compulsion in religion, Asheq said, when Umar Ibn Khattab was passing away he told me you are free go where ever you want [he freed him]. He can go where ever he want.

Umar Ibn Khattab signed agreements with Christians of the Holy Land Jerusalem, Elyah, and he also signed agreements with the Christians of Egypt. For example, he promised to protect their churches, their properties, Umar Ibn Khattab said,"

وانا اعطيهاهم الاعد على ان نخلي بينهم بينك اثم

[Please rectify Arabic Script errors if any, *Jazakallahu khairun*]

We have given them a covenant that we would leave them to worship freely in their churches

يقولون فيها ما بدلهم

And to say whatever they want even though they are saying Kufr. Umar Ibn Khattab said, it's a covenant between us and them to say within their churches whatever they want.

والا نحملهم مالا يطيقون

[Please rectify Arabic Script errors if any, *Jazakallahu khairun*]

And we will not over burden them [meaning we will not have them pay more than what they are able to pay.]

وان ارادهم عدواهم بسوء قاتلنا دونهم

[Please rectify Arabic Script errors if any, *Jazakallahu khairun*]

And if an enemy wants to harm them we would fight on their behalf to defend them.

وعلى ان نخليا بينهم وبين احكامهم

[Please rectify Arabic Script errors if any, *Jazakallahu khairun*]

And we would allow them to appoint judges among themselves and to have their own separate legal system.

الا اياترادينا باحكامنا فنحكم بينهم

[Please rectify Arabic Script errors if any, *Jazakallahu khairun*]

Except if they choose voluntarily to come to our courts.

وان غيب ان لن تعزلا

[Please rectify Arabic Script errors if any, *Jazakallahu khairun*]

And if they stay away from us we will not harm them.

Brothers and sisters!

These legal accommodations that were given to non Muslims under the Khilafah not even given to us today in 21st century. In the western democracies today minorities are forced to accept the rules of the majority that's democracy. Majority rules! However, in the Islamic khilafah the religious minorities have the right to have a

separate legal system, they are free to choose which courts they want to go whether it's the Muslim or their own court system and the rules of the majority do not apply to them.

When we are told that we have religious freedom, what religious freedom do we have? When we are forced to accept the legal system that is not Islamic. It's an issue of the numbers in the west. While in the Muslim world the Christians were majority or minority in a community they had their rights protected even if it's one percent [1%]. So when we talk about Muslims having rights in the west today I say that's a broken record that plays anymore. Now Muslims are going to come and realize when they start hitting the hard walls now when our community have, because in the old days, you know it was small families that came from back home, and whenever there was a dispute or an issue they would solve it within the family. Now we have groups to become large communities now we are having problems. And without having a proper Islamic legal system, we are living in a state of religious and social anarchy. There are tremendous family problems that are going around among the Muslims and we have no solution for that. For example, a wife is suffering because of an abusive husband, and this wife is a righteous good sister she is stuck between rock and hard ways she either goes to the Kufars legal system and she feels that she is doing something wrong or she just sits idly and accepts what happens because there is no Islamic accommodation for her because we cannot have our laws [family laws] implemented among ourselves.

So, when we say that our rights and our freedom what rights do we have? You are talking about you have the right to pray, they had that in Mecca, in the early days of Da'wa they were able to pray in Mecca but that's not Islam. That's not what Islam is all about. Islam is about the way of life. When a wife runs away with the kids what does the husband do? Sometimes it just happens that the wife runs away with the kids you will go and date a Kafir and the kids upbringing as non Muslims what can the father do? As parents you want to discipline your children and bring them up to grow up as being good Muslims. They threaten to call police on you and you can't do anything. In the western democracies state have more authority over your direct family, over your children than yourself. In Islam the family is protected. No one has an access to your children, you have the upper hand in the family it's not the judge or the khalifah.

So, as Muslims now we have started to suffer because we don't have that accommodation and unless western governments give the Muslims that accommodation the Muslims will wither away and die because our survival depends upon our moral fabric depends on our moral background. And our morals going to go away and dissolve if we don't have any legal system to protect them. Islam was very accommodating to the religious minorities not only did they exist [not only that they survived] but they flourished. Christian Arabs flourished in Syria, Jordan, Egypt, Philistine, Iraq and that's why they still exist today. If the *Khulafah* wanted to wipe them out they could have done so easily. Easily the Christians and the Jews had no power what so ever to resist the will of the *Khulafah* but they flourished. They flourished in Spain they flourished.... and *Yahood* [يهود] in fact would run away from the Christian lands go and seek refuge with the Muslims. They ran away from the oppressive Europe. From the oppression of the Romans and they sought refuge in Spain. And once Spain fell in the Catholic hands they left Spain and went to *Istanbul* [اسطنبول] to be under the watchful eye of the *Khulafah* of *Banu Uthman*. They choose to be right next to the *Khalifah*. *Al-Ghazali* says,

ان الحرية ديني التي فلاح الاسلام لاهل الارض لم يعرف لها نذيرا في الكراهة الخمس ولم يحدث ان افراد دين
بسلطان ومن هم خالف في الاعتقاد كل اسباب البقاء والازدحام في مسع الاسلام

[Please rectify Arabic Script errors if any, Jazakallahu khairun]

He said the religious freedom that was granted by Islam has never seen any similar situation to it on any of the five continents and then he says and this an important point a religion never had a monopoly over power and gave other religion the freedom to exist except Islam.

If we want to say that the west today is granting religious minority freedom that's because it's a secular system its not a religious system. However, they has never been in the history of man a religion that assume political authority and gave religious freedoms to others but Islam. When they Christians were empowered they did not give others rights. When Jews are in power they did not give others rights. However, when Muslims were in power in terms of a religion only Islam gave religious minority the right to exist. I hope you see the difference? Because we talking about a religion that is ruling. Now the west is warning against *Theocracy* and they have the right to be worried because they experienced it. When the west was living under *Theocracy* you have the religious wars you had the inquisition you had the burning at the stake but they are making a mistake when they are assuming that Islam is the same. Because Islam is an exception.

Subhan Allaah Umar Ibn Khattab one day, he sees an old man begging. So he goes to that old man and grabs him by the arms and he says,"

من اي اهل الكتاب انت؟

From which people of the book are you? He said, 'I am a Jew' Umar Ibn Khattab told him

فما حملك على ما ارى؟

How come you are begging? He said,

الجزية والحاجة والسن

Because I have to pay Jiziah and I am in need and I am old.

Umar Ibn Khattab held him by the hand and he took him to his house, and he gave him money and then he walked with him to the Treasurer and he told him,"it is unfair for us to have Jiziah when they are young and then we forsake them when they become old I want you to stop the Jiziah on everyone in situation similar to him" anyone who is in need like this old man I want you to stop asking them for Jiziah you drop the Jiziah on them and I want you to give them a pension from Baitul Maal [بيت المال] he said, its unfair to we have pay Jiziah when he is young and now that he is old he goes around begging to pay the Jiziah. No, now we should pay him money.

Brothers and sisters! Umar Ibn Khattab didn't treat this man well because there was strong Jewish lobby in Madina, he didn't treat him well because he wants the Jews of his constituency to vote for him, he wasn't doing it because of the political agenda. Umar Ibn Khattab was doing it out of his sense of responsibility, out of sense of justice. This is how we should treat our subjects regardless of what there religion is. So you cannot look at it and interpret it and find some hidden agenda behind it or hidden motive. This was done sincerely.

Unlike, in democracies usually everything is done for a political reason. Suban Allaah Ya'ni Yahood [يعني يهود] found refuge in Muslim land. And now we see what is happening in *Philistine*, how the Muslims are treated. The dog biting the hand that is feeding it. Muslims are being oppressed now and by the way the reason of why the state of this Israel was established by the Jews is because of the Holocaust. So the Muslims pay for European sin. It was because of the holocaust Jews said, that we are

not going to allow to happen this, we are not going to live under anybody else. We are going to have our own homeland and who pay the price? The Muslims. And who gives them the Islamic land? It is the west. The West makes the problem, causes the problem and then solves it by another problem and that's the Ya'ni weird justice. Just like you find we are sinful because our father Adam is sinful and then Jesus will come and pay the price for it. So we are held accountable for something we didn't do, and then somebody else takes care of it and the innocent 'Isa have to suffer on the cross for my sins and my sins are not really my sins but the sins of my father **SO IT IS UPSIDE DOWN JUSTICE.**

Insha Allaah we will carry on:

ربنا اتنا فى الدنيا حسنة و فى الاخرة حسنة و قنا عذاب النار و صلى الله على سيدنا محمد و على
اله و صحبه وسلم تسليما كثيرا

27 جمادى الاول 1430

May 21, 2009