

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Speech of Mawlana Sheikh Mohammed Sheikh Ibrahim Sheikh Mohammed Osman
on the Occasion of the 25th Hawliya, Khartoum, April 3, 2008

We thank Allah for sending to this nation someone to revive its religious affairs and to help the believers in sustaining the good belief in their messenger. And I testify that Ahmad al Mahmud is the jewel of the first creation, he is the master, the protector the inspirer, the one sent to raise the flag of Islam, *salla allahu alaihi wa ala alihi wa sahabihi al kiram*, blessings to him and his relatives and his good companions, deputies of his secrets and rays of his light and the keepers of His stature, actions and his sayings.

"The sahaba accepted the judgement of their master, so they won; they also gained His generosity and more." (Qasida 46, 14)

Beloved, as-salam alaikum wa rahmatu'llah wa barakatu!

The Hadeeth relayed by Sayyiduna Abu Huraira ؓ said that the Prophet ﷺ said: "At the beginning of every hundred years Allah sends to this nation one who revives its religion."

The word 'sends' in this Hadeeth means 'chosen by Allah' not 'chosen by people', because the latter is based on fame and talkativeness. At the beginning of the first hundred years it was Sayyiduna Omer Ibn Abdul Aziz and the second one was Al Imam Al Shafi ؓ. For this reason Al Imam Ahmad Ibn Hanbal ؓ related to Al Imam Al Shafi whenever faced with a question he could not answer.

About the meaning of the word *revive* (mentioned in the Hadeeth above) the Prophet ﷺ said to Sayyiduna Bilal Ibn Al Harith "know!" Sayyiduna Bilal said "what should I know?"; this was repeated twice, then the Prophet ﷺ said "he who revives one of my Sunna that has died after my time will be rewarded equal to all who practiced that Sunna without reducing any of their rewarding. And whoever invents a bad misleading act that does not please Allah and His Prophet ﷺ will have sins as much as all those who commit that bad act without reducing any of their sins.

Sayyiduna Anas ؓ said that the Prophet ﷺ told him "My son, if you can spend day and night without your heart deceiving anyone – do that!" Then He said: "my son, this is from my Sunna, and who revives my Sunna loves me, and who loves me will be with me in heaven."

Reviving is to regain the true meaning of the Qur'an and the Prophet's ﷺ Sunna. The correct meaning of Sunna is based on the knowledge of all the Qur'an sciences, e.g. *Al Nasikh* and *Al Mansukh*, the reasons behind revealing of the *ayas* (verses), *Al Muhkam* and *Al Mutashabih*, the understanding of the grammar of the Arabic language.

An example of misunderstanding of Sunna is the Hadeeth according to which the Prophet ﷺ said: "Anyone who sees an unacceptable act should change it using his hands, if he could not then using his tongue, if he could not then using his heart, and THAT is the weakest form of belief."

Some misunderstand the meaning completely because of being unable to understand the Arabic language. They interpret using the heart in the Hadeeth as the weakest form of belief. However, the Hadeeth mentions three ways of *changing* an unacceptable act: by hand, tongue, and heart. While some think that using the hand (i.e. force) is the strongest belief, actually the opposite is true: using the heart is the strongest belief because according to the Arabic grammar the pronoun *that* in the Hadeeth is pointing to the first word in the sentence

and not the last one. I.e. using the hand is the weakest belief and using the heart is the strongest. The proof of this can be seen in Qur'an 49 (14): "When the Bedouins claimed they were believers, they were told they are not but they are only Muslims, and the true belief had not yet reached their hearts".

And according to another Hadeeth the Prophet ﷺ said: "In the body there is a part: if it is good the whole body is good, and if it is bad the whole body is bad, and this part is the heart".

These two proofs from the Qur'an and Sunna show that the core and power of belief is in the heart – so how can we say it is in the hand?!

Renewing and reviving the Sunna do not affect well established beliefs and ways of worship (which will remain the same), but the way of dealing with others. For example, Muslims now may live even in non-Muslim countries where the society is peaceful and in which they face no difficulties with their social life and no obstacles to worship.

As we know the sun of Islam rose from the Arab peninsula and spread by kind preaching, but when you go west the godly belief and mysticism fade away, and when one gets to the Scandinavians the light of belief almost vanishes. The people of these countries believe only in material matters and sciences. As Mawlana Al Imam Al Sheikh Ibrahim ؒ said: "The western governments took care of their people and got them all what they need: food, health care, housing, everything to the extent that they are not in need of a God; a God they could call for help at times of difficulties." To them all people are the same, no difference between a prophet, a scholar, or a philosopher. Therefore no one is excepted from criticism and logical analysis, not even a king, and no one is considered being holy and untouchable. This is where the problems start; and it is made worse when one finds the Prophet ﷺ is being disrespected even by some Muslims when they mention the Prophet's name without the title *sayyiduna* which they claim is only for Allah. In this situation the preacher can only use the methods of the Prophet ﷺ, i.e. the kind and beautiful way of preaching. For example, through how the Prophet ﷺ cared about the Jew who used to put dirt at His doorstep, He showed the whole world how to deal with those being ignorant of Islam and the Prophet ﷺ. Establishing what Allah *subhanu wa ta'allah* said (Qur'an 16, 125): "Guide towards the way of your master, using wisdom and good advice".

Let us listen to Sayyiduna Abdullahi Ibn Omar: when a man came to him and asked is there any forgiveness for a murderer, Ibn Omar said "no"; then another man walked in and asked the same question, and Ibn Omar said: "how can one close a door opened by Allah." The attending students were surprised because he gave opposite answers to the same question. He replied to them in his knowledgeable and enlightened way: "The first one was *intending* to kill, and the second one had *committed* a murder and was looking for forgiveness." Hence, anyone speaking in the name of religion must be very accurate in his judgment and base his advice upon comprehensive knowledge of the science of Qur'an and Sunna.

Beloved,

Blessed be Allah saying: "They were young men believing in their master, and we increased their faith." (Qur'an 18, 13)

Allah praised these young men in Qur'an because of their strong belief in spite of their young age.

Al Imam Al Sayuti explained the Qur'an verse (95, 4): "We created the human in the best form" as the time of youth and strength. Indeed, this is the time when they are full of life,

energy, belief and deeds. That is why we find most of the first generation of Muslims from the youth. The Prophet ﷺ took special care of them and their problems. For example, in the Hadeeth relayed by Abdul Rahman Ibn Yazid, Abdullah said: "When we were very young and poor we went with the Prophet ﷺ and he said to us: 'you young men should get married because by marriage you are protected from the harm of looking and sexual desire; and who cannot afford marriage should fast for protection.'" (Al Nisa'i, Al Turmuzi)

Imam Ali (Allah honored his face) said: "Be careful with the youth, they are a generation different from yours and created for a time different from yours; the elderly should show apprehension and patience with the youth and help them loving the right way."

The righteousness of the youth has an effect on the society in the way they serve religion. This is what pleases the Prophet ﷺ and that is why he mentioned them in the famous Hadeeth: "Seven will be sheltered by Allah when there is no shelter but His, [and one of these seven is] a youth growing up in Allah's obedience." Also Sayyiduna Anas ؓ told us a Hadeeth about the youth, saying: "there were seventy young men from Al Ansar (believers living in Madina before the Prophet ﷺ came) who used to be called 'the readers'. They used to stay in the mosque all day and to go at night to one end of Madina praying and studying. Their families would think they are still in the mosque and the people of the mosque would think they went home. Then, early in the morning they would go and seek for the best water and collect firewood and leave it next to the Prophet's ﷺ place. One time the Prophet ﷺ sent them to *bir mawna* where they were killed in the battle. For the following fifteen days the Prophet ﷺ made a *dua'a* (dedicated prayer) against their murderers during every morning prayer, and this is how the practice of *dua'a al qunut* started."

Youth is an important time, the fruitful time of human life. It should be used and spent well in serving the Prophet's ﷺ religion by spreading love and forgiveness between people, through words and deeds.

Al Imam Fakhradin said in Qasida 14 (8): "I asked the Messenger of Allah, through the merits of his master, to put my will in the arms of the youth."

Beloved,

The Prophet's ﷺ care covers not only youth but also women, the sisters of men. Their role was not only looking after the wounded behind the battle line but also protecting the Prophet ﷺ as in the battle of *Uhad*. The Prophet ﷺ said: "In the battle of *Uhad*, wherever I looked left or right, I found Nasibah bint Ka'ab defending me with her sword and arrows".

In the early days of Islam, when the Prophet ﷺ and his companion were in the cave, who used to bring food, water and news to them? It was Sayyida Asma'a: she used to be called the one with two scarves because she cut her scarf into two pieces, using one half for secretly bringing the Prophet ﷺ food and water.

Also, Sayyida Al Khansa who was known as an expert and source of poetry and literature used to recite poetry to the Prophet ﷺ.

Furthermore, the Prophet ﷺ told us to take half of our religion from Sayyida Aisha through the Hadeeth "Take half of your religion from this little redhead".

Looking in the history we will find a lot of the female Sahabahs (the Prophet's ﷺ followers) joined in building the Prophet's ﷺ mosque.

Sayyida Nafisa used to hold sessions of teaching, and even Imam Al Shafi'i repeatedly came to learn from her.

Al Imam Malik said: "The female Sahabahs were looking for the second life, not this life, and never worried or complained about their husbands' poorness".

Beloved,

For the youth and women to serve the society they need to be unselfish, even in poverty. For example a man in need came to the Prophet ﷺ. The Prophet ﷺ went to His wives one by one and found they have only water to give. Then the Prophet ﷺ asked the Sahabahs who can host this man for the night. One Sahabah stood up and said "o Prophet, I will" and took home the Prophet's ﷺ guest. There he asked his wife for any food and she told him that there is only the food for the children; so he told her to send the children to sleep, dim the light and let the guest eat. Because of this the Qur'an verse (59, 9) was revealed "they were unselfish even in their need." And the Prophet ﷺ said to this sahabah and his wife "Allah was amazed at the way you treated your guest tonight."

The writer of *Al gammi li'ahkam al Qur'an* (a book explaining Qur'an) described unselfish as putting the others before one's self, benefits and wishes of this world. This is possible only when there is strong belief and ascertained love and patience, even in hard times.

Despite of their own desperate needs, the Ansar gave their money and homes to the arriving Muhajirin (believers of the Prophet ﷺ who left all their belongings behind to follow Him to Madina).

Once Sayyiduna Omar Ibn Al Khatab ؓ gave his boy four hundred dinar and told him to take it to Abu Ubaida Ibn Al Garrah (one of the well known followers) and see how he would use it. Ibn Al Garrah praised Sayyiduna Omar for the gift and distributed all money to people he knew to be in need. Sayyiduna Omar ؓ did the same with Sayyiduna Mu'az (another well known follower) who also praised Sayyiduna Omar ؓ for his gift and also distributed the money to people in need. When only two dinars were left, his wife came, reminding him their own poorness, and asked for some money so gave the two dinars to her. When Sayyiduna Omar ؓ learnt what had happened, he was so pleased and said they are brothers all the same.

Al Imam Al Qurtubi ؓ explained the Qur'an verse (59, 9, see above) as "sacrificing one's own self is greater than giving one's money", similar to the famous saying "sacrificing one's own self is the greatest form of generosity". Also the Sufis say about love that "the greatest form of giving away one's own self is when being used protecting the Prophet ﷺ." In the battle of *Uhud* when the Prophet ﷺ tried to look up, Abu Talha (another well known follower) shouted "o Prophet, do not look up, you could be hurt; let me the assault!" and he jumped protecting the Prophet ﷺ with his arm by which his arm became paralyzed.

In the battle of *Yarnuk*, Huzaifa Al Adawi took some water and went looking for his dying cousin among the wounded. When he found him and he was about give him water to drink, his cousin heard another one moaning in pain and ordered to take the water to the other man. Al Adawi went to the other man who was Hisham Ibn Al As. And when Hisham was about to drink he heard someone else moaning in pain and therefore ordered to take the water to the other man. When Al Adawi went to the third man he found him dead, then he went back to Hisham only to find him dead, so he went back to his cousin and also found him dead.

Sayyidi Abu Yazid Al Bustami mentioned how he lost in an argument with a young man from *Balkh*. This youth asked Abu Yazid what he considers to be *zuhd* (i.e. giving up everything in this world). Abu Yazid replied: "If we find we eat, if we don't we are patient." The youth said to Abu Yazid: "This is also how it is with the dogs of *Balkh*". So Abu Yazid

asked him: "What does it mean to you?" Then the youth said: "If we don't find we thank, if we do find we give it to others."

Zan-Nun was asked about *zuhd* while being content; he said: "Three things: disperse what is collected, do not ask for the things lost, give to others when fed."

It has been mentioned that there were over thirty men meeting to have a meal at with Abu Al Hasan Al Antaki: there were only few pieces of bread, not enough for all of them, so they dimmed the light for eating. When cleaning the table they found the bread untouched, i.e. all refrained from eating because each favored the others over himself.

About the meaning of the Qur'an verses (76, 7-8): Sayyiduna Al Hasan and Sayyiduna Al Husain were ill and had been visited by the Prophet ﷺ and all the people. Imam Ali (Allah honored his face) vowed, if they get better, to fast for three days for thanking Allah. So did also Al Zahra and her neighbor. Both Al Hasan and Al Husain got better. However, there was nothing to eat at home so Imam Ali (Allah honored his face) went to Shamun Ibn Gariya (a Jew from Khaibar) and borrowed from him some barley grains. Al Zahra ground it and cooked some in the first day of fasting. When they were about to break their fasting, a poor man came to the door asking for food, so they gave him all they had and thus had to spend the day and night with no food and only water to drink. On the second day Al Zahra ground some more grains and cooked it. When they were about to break their fasting, an orphan came to the door asking for food, so they gave him all they had; again they spend the day and night with no food and only water to drink. On the third day, when Al Zahra had prepared the last of the grains for eating, at the time of breaking the fasting a captive of war appeared at the door asking for food, so they gave him all they had. Thus they spent three days and nights with no food and only water to drink, but they had fulfilled their vow. Then Gabriel *alaihi as-salam* came to the Prophet ﷺ and said "a salam alaikum, and Your Master said a salam alaikum, too"; then he revealed the Qur'an sura 76, including the verses (7-9): "So they fulfilled their vow as they were afraid of the day of judgment. And they gave the food in spite of loving it to a poor man, an orphan, and a captive of war. 'Oh we feed you only for the love of Allah, we do not want any thing or thanks in return'."

The Master of all creation teaches us to favor Him, His family, His relatives and their descendants over any of our own concerns. The Prophet ﷺ said: "No one can be considered a believer until he loves me more than himself, loves my family more than his, loves my relatives more than his, and loves my descendants more than his." (from Kanz al Ummal, by Al Mutaki Al Hindi)

Ibn Hisham ؒ recalls: "We were with the Prophet ﷺ when he was holding the hand of Omar Ibn Al-Khatab ؒ, and Omar Ibn Al Khatab said "o Prophet, by Allah, I love you more than anything, except my own self"; the Prophet ﷺ said 'no one can be a true believer until he loves me even more than himself'." (Hadeeth by Al Bukhar and Ahmad)

This is evident also in Qasida 2 (16): "If not for the love to them in our hearts, no heart will taste the sweetness of belief."

O Allah, by the love of the Master of the first and the last, make us lovers and beloved; and *sala allahu ala sayyiduna mohammad wa ala alihi wa sahibihi wa sallim; a salamu alaikum wa rahmatu'llahi wa barakat*u and Happy New Year!