

Sh. Hatem Yousef 2016 QARS Conference Speech

Peace and blessings be upon you all.

In the Name of God, all praise to Him and prayers and blessings on our Master Muhammad and his Companions.

Before I speak, I would like to present my warm thanks to my teacher and Shaykh, Shaykh Muhammad Al Jilani (may God protect Him) and Dr. Umar Al Faruq for his beautiful words. May God reward them with abundant goodness.

One day, the noble Qadiri Saint Muhammad ibn Abd-Allah ibn Su'ad slept and saw in his dream our Master Muhammad (pbuh). He woke up saying:

*"When I saw his light shining forth / In fear I covered my eyes with my palms
Afraid for my sight because of the beauty of his form / So I was scarcely able to look at him at all. The
lights from his light are drowned in his light / And his face shines out like the sun and moon in one.
A spirit of light lodged in a body like the moon / A mantle made up of brilliant shining stars."*

This is just to name a few. The describers fail to describe his presence or say anything that is worthy of him (pbuh).

Allah (swt) says of him: "Certainly did Allah confer [great] favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error." (3:164)

This verse came down after the battle of Uhud and what happened during, God reminds them of His great strength upon them through His Beloved (pbuh), and He reminds them of the duties that he (pbuh) was entrusted with. For he came to teach them, to purify them and to recite to them His verses.

Then the days and months and years have passed, and came the day of Hunayn: a day in which God has empowered Islam, a day where the spoils [of war] abounded, so the Prophet (pbuh) took them and gave to the people without giving to the Ansar. The Ansar got upset, so Saad ibn 'Ubadah went to the Prophet (pbuh) and told him: "O Messenger of God, the Ansar are upset [...]." So he asked to gather the Ansar. When the Ansar were gathered, the Prophet (pbuh) got up among them and said: "I have been told that you are angry with me. Didn't I come to you when you were astray and Allah guided you? You were poor and Allah gave you wealth? Weren't you foes and Allah made you love one another." "Yes," they said, "Allah and His Messenger are better and more gracious."

They remembered the strength that came down upon them on the day of Uhud when they heard the verses; they didn't hear them with their ears but with their hearts and acted upon them. So when the day of trial came, the worth of the Companions and the Ansar appeared.

And then the Messenger of God (pbuh) asked: "Won't you answer me?" the Ansar replied: "What should be the reply, O Messenger of Allah, while to the Lord and to his Messenger belong all benevolence and grace." The Prophet again said: "But by Allah, you might have answered and answered truly, for I would have testified to its truth myself. 'You came to us belied and rejected and we accepted you; you came to us as helpless and we helped you; a fugitive, and we took you in; poor and we comforted you'.

He reminds them of what he built with them: "O Ansar, do you feel anxious for the things of this world, wherewith I have sought to incline these people unto the Faith in which you are already established? Are you not satisfied, O Ansar that the people go with ewes and camels while you go along with the Messenger of Allah to your dwellings?"

They remembered God's favor upon them and that the Messenger of God (pbuh) is a gift from God. This is how the Companions (r) understood how God honored them and how He blessed them with the Blessed Prophet (pbuh) who took them out from darkness to light. He came to teach them and he came to purify them. He came to purify the souls that had been muddied in the darkness. He came to tell them "Truly he succeeds who purifies it" and he purifies it for them (pbuh).

The idea that God Almighty has honored this community [this pure community, this community of Muhammad] with and isn't shared by any another community is the idea that its reuniting [on religious matters] is infallible and its differing [on religious matters] is a mercy. He (swt) has made the scholars reunite on a matter among matters as a proof of it being the revealed truth, and who goes against it has clearly deviated. And if they differed on a matter, then it is guidance and mercy from God Almighty.

The Prophet (pbuh) said: "Indeed Allah will not gather my community upon deviation", so whosoever opposes what has been agreed upon, he has deviated. Some people have come out and said of the Companions of the Prophet (pbuh) that "they are people and we are others": if they saw the Companions agree on a matter, they go against them. They have divided the Muslims and have spared no one [no Muslim or Dhimmi]

These people should know that they came with something that the Prophet (pbuh) hasn't come forth with; for the difference of opinions between scholars is a guidance.

The Prophet (pbuh) said: "My Companions are like stars whichever of them you follow you will be rightly guided." The Companions differed on matters and despite this difference, it was guidance for the people. This community is great: whoever walks the path taken by the Prophet (pbuh), he will be guided like those before him. And who opposes it, he has no one to blame but himself.