



Translation of the speech of

**Mawlana Imam Sheikh Muhammed Ibrahim Muhammed Uthman Abdu al Burhani**

On the occasion of the 30<sup>th</sup> Hawliya for Mawlana al Imam Fakhruddin Sheikh Muhammad Uthman Abdu al Burhani and of the 10<sup>th</sup> Hawliya for Mawlana Sheikh Ibrahim Muhammad Uthman Abdu al Burhani

**Khartoum, April 3, 2013**

*Bismillahi ar-rahman ar-rahim*

*Alhamduli-llahi*, the Great and Exalted, who said in His well composed Qur'an: "And these days We alternate among the people."<sup>1</sup> And the most beautiful prayers and the highest peace upon the perfect who completes the perfect ones, the master of all creation, the one every one hopes to get his intercession, the caretaker of the orphans and the protector of the widows, and upon his kinship, the purified, from whom all evils departed, and his nearest righteous companions, upon whom mercies fall, about them he said: "The best century is mine, then their successors and then their successors." They wrote history with their morals and deeds, so that their names are still among us, and mentioning them is *zikr* and a good way to utilize the time.

Honored attendees, *as-salam alaikum wa rahmatu-allahi wa barakatu*,

We are in a time full of worries which increased and branched to uncountable levels. So please forgive me when I only speak briefly about each topic because the situation here does not allow us to talk thoroughly about each topic, and I ask Allah for help.

-- About following, not inventing --

Allah, the Almighty, said: "The Prophet is closer to the believers than their selves, and his wives are their mothers. And the owners of kinship are closer one to another in the Book of Allah than believers and fugitives [*muhajirin*], except you do the kindness to your close ones. This is written in the Book."<sup>2</sup>

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<sup>1</sup> 'Al Imran 140

<sup>2</sup> Al 'Ahzab 6

Imam Ibn Ajiba says in his explanation<sup>3</sup>: “The Prophet is closer to the believers [...],” means that he is entitled to them in religion and all life matters. And his judgment is to be obeyed more than theirs (“than themselves”), because he will not order them to do and will not accept from them anything except what is good for them and what leads them to success; so they have to offer him their selves and make it a sacrifice for him. Ibn Abbas and 'Atta said that this means: If the Prophet [PPBUH] asks them to do something and their selves told them to do another, obeying the Prophet [PPBUH] is what they should do.

Or: he is closer to them, means being more merciful, more kind and beneficial for them. As Allah says: “To the believers is he most kind and merciful.”<sup>4</sup> In the *sahih*<sup>5</sup> from his Sayings [PPBUH]: “For any believer I am closer him than anyone else, in this life and in the hereafter. If you like, you can read, 'The Prophet is closer to the believers than themselves.' So for any believer who dies, if he leaves money behind, it is for his inheritors, but if he leaves any kind of dept, they should come to me. That is I am his guarantor.”

So following him [PPBUH], taking from his light, following his guidance and putting his love and his orders above any thing else, is something that a seeker [*murid*] should never be interrupted from, neither in the beginning nor at the end. Because he is the greatest mediator, and he is closer to the believers than their own selves, souls and secrets. Because every *maddad* a servant receives, is from him [PPBUH] and from his hands. All what the sheikhs order to do or not to do in upbringing the seekers, is actually a branch of what the Prophet [PPBUH] has brought. In this matter they are representatives of the Prophet [PPBUH] because they are his caliphs. And every miracle that happens is his miracle [PPBUH]. And every revelation or witnessing is from his [PPBUH] light.<sup>6</sup>

Allah, the Exalted, says: “O you who have believed, obey Allah and obey the Messenger and those in authority among you. If you dispute about anything, refer it back to Allah and the Messenger, if you do believe in Allah and the last day. This is better for you, and provides you with the best interpretation.”<sup>7</sup>

Jabir ibn Abdullah, Al Hasan, Al Dhaq, and Mujahid said that 'those in authority' are the scholars of *shari'a* and the knowledgeable that are people of religion and goodness. They teach the people the characteristics of their religion, and they instruct to do the good and to leave the bad, according to the verse of Qur'an: “But if they had referred it back to the Messenger or to those of authority among them [...].”<sup>8</sup> Abul Aswad said that nothing is more precious than knowledge: kings are governors of people, and scholars are governors of kings.

In Sufism the people of authority are the nurturing sheikhs, the ones who have the knowledge of Allah. So the seekers have to obey them in everything, whether they like it

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<sup>3</sup> Al Bahr al Madid

<sup>4</sup> At-Tawba, 128

<sup>5</sup> Collection of Hadith confirmed in narration

<sup>6</sup> Al Bahr al Madid

<sup>7</sup> An-Nisa' 59

<sup>8</sup> An-Nisa' 83

or not. And who disagrees or asks 'why', will never succeed. And for the clever and caring ones a hint is just enough, they do not need any explicit address. If there is a contradiction between the orders of governors and those of the sheikhs, then one should follow the orders of the sheikhs; unless it will lead to a great discord, in that case the sheikhs also tell us to obey them in order not to make disruption for the seekers. When you people of Allah have any dispute in something related to the *shari'a* or the *tariqa*, refer it back to the Qur'an and Sunna. Imam al Junaid [AAH] said, "this path of ours is supported by the Qur'an and Sunna."<sup>9</sup>

He<sup>10</sup> connected the obedience of the sheikh with the obedience of the Prophet [PPBUH], thus enhancing the sheikh's importance and elevating his rank. People of authority are in general the sultans, in knowledge they are the scholars. And the sheikh belongs to the 'people of authority' for the seeker, and so does the imam of his group. They say the saint is closer to the seeker than the seeker to himself.

Allah, the Exalted, says: "Only those are believers, who believe in Allah and His Messenger: when they are with him on a matter requiring collective action, they do not depart until they have asked for his permission. Indeed, those who ask your permission, are those who believe in Allah and His Messenger. So when they ask your permission for something of their affairs, then give permission to whom you will among them and ask Allah for their forgiveness; for Allah is oft-Forgiving, Most Merciful. \* Deem not the calling of the Messenger among yourselves as the call of one of you to another. Already Allah knows those of you who slip away under shelter. So let those beware who dissent from the Prophet's order, lest trial befall them or a painful punishment."<sup>11</sup>

The good manners of the seekers towards their sheikh include that they do not move for anything without his permission. Those at the beginning ask for permission in everything, great or minor. Like the story of the seeker who found some beans on the road. He took it to his sheikh and asked him what he should do. The sheikh told him to keep it for his own breakfast. Some of the attendees asked the sheikh, "Must he really ask for permission for the beans?" The sheikh replied, "If he disagrees with me in any matter, he will never succeed." For those who advanced far on the path and almost discovered the source of truth, and reached the level of understanding from Allah, they only ask for permission in important matters; e.g. marriage, pilgrimage and similar things. It is even better that the seeker remains patient until the sheikh gives him the order.

Dear beloved,

Allah, the Originator of Truth, says: "Indeed, Allah is with those who fear Him and those who excel."<sup>12</sup> So the condition for being one of 'those' is to esteem His orders. Mercifulness to the creation of Allah belongs to supremeness [*ihsan*], like our masters, the imams of Sufism [AAT], in all time the ones with finer taste and higher ranks. We find them striving for the best in everything. So in calling to Allah they follow the verse: "Invite

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<sup>9</sup> Risalat al Kushari, part 1

<sup>10</sup> Imam Ibn Ajiba in Al Bahr al Madid, part 4

<sup>11</sup> An-Nur 62-63

<sup>12</sup> An-Nahl 128

to the Way of the Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knows best, who have strayed from His Path, and who receive guidance.”<sup>13</sup> So they are known for their kind way of calling to Allah and the beauty of their speech. Neither toughness nor animosity nor hatefulness will ever find a way to them. In their guidance, their light has been the verse: “And not equal are the good deed and the bad. Repel by what is better; then he, between whom and you there was enmity will become as if he was a bosom friend.”<sup>14</sup> While the people relate in their almsgiving to their worldly life and its never lasting money and similar things, we see them [the sheikhs] relating to the cleansing of the tender Godly part of the human being, which is the soul. Like what Sidi Fakhruddin said:

When the people get cleansed, they relate to the worldly life  
I have a rank through which I cleansed their souls<sup>15</sup>

And he also said:

I shepherd the soul in the higher world  
others shepherd livestock<sup>16</sup>

The higher aspiration makes one yearn for what is far and precious; accordingly they applied the Hadith of the Prophet [PPBUH]: “The ones whom I love most and who are the closest to me in the hereafter, are those of you with the better manners.”<sup>17</sup> And in their searching for the best they did not miss obeying the saying of the beloved Prophet [PPBUH]: “One of the good attributes of a practicing Muslim is leaving matters which do not concern him.”<sup>18</sup> So they elevated their souls above all imperfections, misdeeds and sins, and they did not engage with these or their initiators, but kept themselves only busy with *zikr*. They took themselves aside and committed to what the Prophet [PPBUH] said in the Hadith: “Blessed are those who are busy with their own shortcomings rather than with those of others.”<sup>19</sup> In Sidi Fakhruddin [AAH] we find the best example and guidance, he [AAH] also chose for us the best in his assured method when he said:

And take the Imam and his mother as your means  
the two best, the desire of the saved<sup>20</sup>

One of the timeless examples in the history of the Prophet's family [AAT] is how Sd. Hasan and Sd. Husain used to guide through good preaching. So here they are giving us the example and guidance how to teach and bring up people: One day they saw a man who did not correctly perform his ablution, and they did not tell him, “Go and do the ablution in the right way,” but they asked him to act as a judge between them, which of them performs the ablution better than his brother.

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<sup>13</sup> An-Nahl 125

<sup>14</sup> Fussilat 34

<sup>15</sup> Qasida 69, verse 6

<sup>16</sup> Qasida 15, verse 44

<sup>17</sup> At-Tarmizi and Al Baihaqqi, and Jami'a al Jawami'a

<sup>18</sup> Musnad of Imam Ahmad and Sunan Ibn Maja

<sup>19</sup> Al Baihaqqi, Jami'a al Jawami'a, and Musnad Al Bazzar

<sup>20</sup> Qasida 1, verse 360

So if we look to the meaning behind this story, we would be able to know what those people of Allah want from us: guarding our tongue, good manners, respecting each other, and seeking excuse for each other. Imam Ali [AHHF] advised us to pray for the sinners and look to them with a merciful eye because Allah, the Exalted, gave us guidance and put them in test. He also said: "Maybe he will be forgiven despite of his great sin, and you will be punished for your minor sin." They always used to forgive, according to what Allah said in Qur'an: "So forgive with gracious forgiveness."<sup>21</sup> It is even the aim of the believers who always pray and say: "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts any rancor toward those who have believed."<sup>22</sup>

Allah greets a servant who thinks good of  
since I have been famous for gracious forgiveness <sup>23</sup>

The hearts were created to love those who are kind to them. The people of Allah inherited forgiveness from the Prophet [PPBUH] as it showed in his manners dealing with Muslims and Non-Muslims as far as people of the script. The Prophet [PPBUH] predicted the conquest of Egypt and advised the conquerors to be good to the Coptic. He said: "If you conquer Egypt, be good to the Coptic because we are related to them and responsible for protecting them." His forgiveness included even the Jewish despite their great animosity to him. So when Sd. Sahl [AAH] was murdered in Khaibar, and the family of Sd. Sahl came to the Prophet [PPBUH] and told him the news that their brother was murdered in the Jewish area, the Prophet [PPBUH] asked the Jewish: "Who killed him?" They said: "We did not do it, and we don't know his murderer." And when he [PPBUH] ordered them to pay redemption, they swore that they did not kill him and they do not know who killed him, then he [PPBUH] accepted their oath. And in order to prevent a blood bath and not to waste the blood of Sd. Sahl, the Prophet [PPBUH] himself paid the redemption from the camels gathered from charity.

Imam Al Qurtubi [AAH] said that the Prophet [PPBUH] did this out of his generosity and his good wise politics, and to bring the greater good and to prevent the bad so as to reconcile, especially when it was very difficult to achieve justice. We should not forget that a lot of disbelievers joined Islam because of his gracious forgiveness and generosity.

The judge 'Ayad said that this Hadith is one of the origins of the *shari'a* and a foundation pillar of judgments and of human welfare. All Imams, companions, followers, and the scholars of the nation, the men of *fiqh* of *Hijaz*, *Sham* and *Kufa*, though being different, all used this Hadith. If we review all the treaties he [PPBUH] made, we find several examples of forgiveness, equality and reconciliation. How many big problems, huge as mountains, could be solved with gracious forgiveness. So what is the harm, if the loving one spends his night after he has forgiven? Mutual complaining about injustice is the source of darkness. Will the souls of loving ones be glad if they spent the night angry? This induces alienation that breaks up families.

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<sup>21</sup> Al Hajr 85

<sup>22</sup> Al Hashr 10

<sup>23</sup> Qasida 41, verse 48

My sons and daughters,

Not long ago problems used to be handled where they occurred, either within the frame of the family or among the people of neighborhood. Nowadays we see the problems of the home countries being published on the internet, which fans the flames of discord among the sons of the same home country. People without knowledge of politics now interfere, and by doing so they bring only harm without benefit. Some of them try to advise, others try to separate, some insult and make fun and spread lies, through which they implant hate and rage. Loving one's home country is part of one's nature and an obligation arising from loyalty. *Shari'a* scholars consider the Prophet's love to Madina as a proof for loving one's home country. Whenever the Prophet [PPBUH] returned from his travel and saw the mountain of Uhud from afar, he used to say, "This is Taba, this is Uhud, a mountain that loves us and we love it." Allah made the people love their homes in order to keep them stay there and in order for the earth to be settled.

Did the people forget what Allah said: "And obey Allah and His Messenger, and do not dispute lest you fail and lose your strength."<sup>24</sup> Separation is the fruit of disagreement, and obedience is the fruit of love which is one of the signs of belief. As the Prophet [PPBUH] said: "No one becomes a believer until he loves for his brother what he loves for himself."

It is very sad to find some of those related to Sufism insulting their brothers on web pages. How many people with good intentions publish without permission audios and videos that concern their brothers or others. Would they accept it, if that is done to themselves without their permission? If that happens to them, they would surely be very angry. Had they looked upon themselves and followed up their own imperfections, they would find it many times more than what they dislike in others. Allah said: "Worry only about yourselves. If the others go astray, they cannot hurt you, as long as you are rightly guided."<sup>25</sup> This verse was explained as: do not seek correcting others as long as some correction is still needed for yourself. The community will be righteous when its members become righteous. Allah reproaches the one who is busy correcting others rather correcting himself, saying in the Qur'an: "Do you enjoin the people to be righteous, while forgetting yourselves, though you read the scripture? Do you not understand?"<sup>26</sup>

Sd. Umm Al Darda' [AAH] said: "The one secretly advising his brother adorns him, and the one advising his brother in public disgraces him."<sup>27</sup> And others said: "Who advises his brother in public is disgracing him, and who advises him secretly is really advising him." The beloved Prophet [PPBUH] advised us to cover each other saying: "Who covers a believer's imperfection does as if he brings back to life a baby buried alive."<sup>28</sup> Imam al Shafi'i [AAH] said:

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<sup>24</sup> Al Anfal 46

<sup>25</sup> Al Ma'ida 105

<sup>26</sup> Al Baqara 44

<sup>27</sup> Al Baihaqqi (Shu'ab Al Iman)

<sup>28</sup> Musnad Imam Ahmed and Al Baihaqqi (Shu'ab Al Iman)

Come to me with your advice when I am alone  
and avoid giving it to me in public  
Because publicly advising is a way  
of reproaching that I do not accept to hear  
And if you disagree with me and disobey what I say  
do not be angry, if I do not obey you

Now about the importance of bringing up the children for building an intact community: Allah Almighty created the child with the ability to accept teaching. It has been said that teaching in childhood is like engraving a stone. Our beloved Chosen One [PPBUH] advised us to take care of raising our children and said: "Educate your children on three habits: loving the Prophet, loving his family, and reading Qur'an, because those who carry the Qur'an [in their hearts] are under Allah's shade on the day where there is no shade but His shade, together with His prophets and His chosen ones." Should not you take this advice as one of the most precious you have? I see children having grown up in houses full of love without their parents teaching them that. They forgot to feed them with the love of Ahmad's kinship; they forgot that they live within a community that has been stained with the thoughts of deniers. They forgot that they are surrounded by many devious people.

I did advise you before, and actually Sd. Mawlana Sheikh Ibrahim [AAH] has advised you, to take care of bringing up and educating the children because they are the mainstay of the nation. Let every father and mother and every virtuous guardian consider carefully this Hadith and follow this advice of the beloved Prophet [PPBUH] in bringing up one's children.

Honored attendees,

Imam Fakhruddin [AAH] advised us to drink from the pure love and good faith, to fill the time with *awrad*, to talk nicely in the presence of the righteous people, and he told us to avoid interfering in others' affairs. The tongue is like a rapacious lion. Do not the earnings of the tongue throw people headfirst into hell? For those who were fed with the love of Ahmad's kinship, he brought the good news that the fruits of that feeding is inheriting the mercy and good faith. How much do you take on from these advices and preachings which Allah Almighty has honored us with and described for us saying: "You are the best nation that has been raised up for mankind. You enjoin what is right and forbid what is wrong and believe in Allah."<sup>29</sup>

Currently the disease spreads of denouncing others as disbelievers, conjoined with violence, by groups that call themselves people of Sunna and *gama'a*<sup>30</sup> or which are called *takfirin*<sup>31</sup>. These groups claim that the Muslim governors are disbelievers because they do not apply what Allah Almighty has brought in His Book; they claim that Muslim scholars are disbelievers because they deny the groups' action; and they claim that the

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<sup>29</sup> Al Imran 110

<sup>30</sup> What Muslims had agreed upon

<sup>31</sup> Those who denounce others as disbelievers

general Muslims are disbelievers because they accept to be ruled by something else than what Allah sent. It is as if the history is repeating itself, and we can learn from the story of the *khawarij*<sup>32</sup> and Imam Ali [AHHF] when they said, “there is no rule except that of Allah,” to which he replied, “a word of truth, intended to be falsely used.” This attitude led them to shed the blood of innocent people and to burn down Maqams thus disrespecting the sanctity of death – Maqams of men who spent their lives with calling to Allah Almighty and being dedicated to the welfare of the nation. These people were obsessed with an idea based on that today the right is with the powerful, and that the powerful is the one to be listened to and feared. They explain the Qur'an in the way they like, with no knowledge of Qur'an interpretation and without what an interpreter of Qur'an should be equipped with, i.e. the deep knowledge of *shari'a* and Arabic language. Because without this one might risk misunderstanding the meanings of the Qur'an, thus he would be misled and mislead others. This group made the West consider us as enemies because of their violence and violations. They gave them the reason to damage our countries, putting sanctions on us and obstruct all ways for us to improve and develop.

We are now in between two extreme groups. One that uses the cover of religion and claims to be guardian of Muslims; and the other group is immersed in its egos, following its temptations, claiming to be civilized and blindly following the mistakes of the Western civilization. This caused a decline of religiosity that led them to take drugs and drink alcohol, which is the mother of great sins. That caused the crime rate to increase, tearing apart the community's solidarity. And in such weakened community development is hardly possible, condemning the country to remain at low level and unemployment spreads, which is an incurable disease. Because of unemployment, how many youths become criminals or make the streets insecure and attack the honor of the Muslim and others. Or they go to the places of play and dissoluteness which steal the goodness of their souls. Also, many fathers leave their children to make a living abroad, thus leaving their families of mothers and kids alone without guardian. Without guidance they get spoiled and spoil others. It is not a secret for us that both of these groups are infiltrated by the enemies of Islam, regardless of their religion, as disbelief is one faith. They decorate falsehood for these groups until they think it is right, and turn them against their own countries and make them damage it. As we see in every Arabic country now insecurity, attacking honors, terrorizing people and damaging properties, and at the end we are the losers.

Dear beloved,

The years pass by, and the memory of Imam Fakhruddin [AAH] returns again and again. He [AAH] collected for us a treasure of precious pearls. And we were just lazy and slow, and reproach was not one of his attributes, he was nothing but generous with his hand. And had we studied it, as he had repeatedly ordered us, we would have been harvesting from it ripe fruits which can guide us in the darkness. As he [AAH] said:

Darkness will be lightened by its wonders  
it guides you when the night begins<sup>33</sup>

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<sup>32</sup> A group separated from Sd. Ali and denounced him as disbeliever

<sup>33</sup> Qasida 85, verse 25



And we find that it was not enough for him to ask us to study it, but even asked us to deal with it as a science [*fiqh*] saying:

When you know its science, it will be evidence  
and when you do not, it is a modesty to cover<sup>34</sup>

And this [*fiqh*-type of] science will only come through detailed and comprehensive studying, not through reading on the fly. And there we see him drawing for us the beginning of the road to that science, saying:

Who refers my knowledge back to the Qur'an  
and to my sayings, he will benefit and will be benefited<sup>35</sup>

In the Qur'an is the saving of the necks. Imam Sheikh Ibrahim [AAH] showed us the road to the [*fiqh*-type of] science (while seeking the confirmed narration [*sanad*], avoiding whim as well as explaining with subjective opinions) and not to misuse the saying that every one has his own mirror through which he reflects the meanings.

Looking thoroughly into his legacy in order to learn how keen he was about what we just mentioned, we find that he collected and edited his two books (*tabri'at az-zimma* and *intisar awliya'u ar-rahman*) in which he pointed out to whom we should refer to. He also pointed out which resources are to be used for understanding the Qur'an without being trapped by one's own whim. And he showed us how important it is referring to the great scholars and their explanations of the Qur'an, and to the facts and important details which they have pointed out and which are difficult to comprehend.

So who speaks about Qur'an, based on his own opinion, without referring to those scholars of the ancestors, he does wrong even if his opinion is right; because he judges the Qur'an on the basis of unknown origin and neglecting the doctrines of following traces and passing knowledge about Qur'an.

And how many times he [AAH] has warned us of whim and defamation saying, "be alerted because whim has caused a lot of people to fall,"<sup>36</sup> and he also said, "in this defaming is not permitted."<sup>37</sup>

My sons and daughters,

The world today is witnessing the first step in changing towards achieving the best. Some do not understand change but they fear it. They consider it as an derailment of the circle of stability and balance and as an uncontrollable risk. Change needs self-confidence and trust in others. If we want to step forward to a bright future, we have to work hard, firmly, steadily, and insistent to move from the stage of underdevelopment and following others to the stage of unity and establishment of justice and benefaction.

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<sup>34</sup> Qasida 32, verse 6

<sup>35</sup> Qasida 42, verse 21

<sup>36</sup> Qasida 41, verse 49

<sup>37</sup> Qasida 39, verse 32

Our Islamic nation is gifted with great wealth, plentiful human and economical resources, as well as huge financial power, and thus fulfills all prerequisites for modern civilization and for building up a modern, ambitious Islamic community. However, most of our problems stem from the lack of unity and agreement, and from extravagance and hesitancy. No matter how much wealth and resources we have, without studying, careful planning, and good preparation we will lose most of these and, what is even more important, the chance of self-development.

Many times we try to find an excuse for our failure and defeat, however losing one battle does not mean losing the war. This is why we should start and take our role in preparing the road for the Islamic nation through building up, liberating and producing the human who can carry the responsibility of building and achieving victory and progress.

One of our main priorities is the responsibility of producing the Muslim human with properties that suit the needs of modern time. We have to get ready, starting from our belief that change does not need civil disobedience, destruction, disruption, distraction, burnings, demonstrations, riots, and hooliganism. Instead, change needs a lot of hard work, ongoing efforts and effective coordination among all social and pedagogic circles and media in the community so that the responsibility of producing a modern human will not be limited particularly to education and families. Rather, it needs joint efforts with social, medial, cultural, (basic and higher) educational associations as well as radio, TV, theaters and houses of worship, in a way that all of them align to prepare, produce, bring up and build that human through complementing each other.

In order to make the change happen, a great revolution is required in our deepest self. Thereafter the positive attributes will prevail and all the negative will retreat. Out of this the right method of upbringing and education in the widest sense will emerge through which an intact and complete human society will develop. This society will be characterized by the spirit of team work and good manners, not only among Muslims but towards all humans.

The Exalted Lord has provided us with great internal strengths. If we use these with dedication and right guidance from the hands of a knowledgeable expert, our situation will change to what we are looking for, that is our God's acceptance and change of our conditions. The Prophet [PPBUH] said: "If one of you is determined to reach the star *thuraya*, then he will succeed."

Regarding this Sd. Fakhruddin advised us saying:<sup>38</sup>

Indeed the seeker travels by my hand  
and every young one who moves away is not a traveler  
Through the beam of clear light from my hand  
the path will be lightened from all darkness  
O you self ego, could you be a help for guidance  
even with little support? I could not imagine

What a great advice, if it finds an understanding listener.

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<sup>38</sup> Qasida 10, verse 22-24

Dear beloved,

The path consists of upbringing and traveling to Allah. As the creation needs upbringing of the body, it also requires upbringing of soul and morals. This is the specialty of the perfect knowledgeable experts because they know best about the diseases of the hearts and the souls and the cures for it. How could traveling to Allah happen without such upbringing? Let every one of us evaluate oneself in terms of this upbringing in order to find out how far one has traveled on the path. Let every one work on developing this upbringing with love and following, not with aggressiveness and making individual changes. Ibn Mas'ud reported that the Prophet [PPBUH] said: "One is forbidden for fire who is facile, lenient, easy, and closer to the people." And from him [AAH] also that he [PPBUH] said: "Avoid suspicion, because suspicion is the most lying speech, and do not try to know the secrets of each other, nor envy each other, nor spy on each other, nor work against each other, nor hate each other; and be brothers and servants of Allah."

Suspicion and defamation are slander  
others could fall in this, not us<sup>39</sup>

The order is one – but there is turning to other directions – and the owner of the order is one. As the Imam said:

Who holds the firm will is one without will  
no one is permitted to turn to anything else<sup>40</sup>

In Qur'an we find: "[...] follow the way of him who turns back to Me."<sup>41</sup> The word 'follow' includes the meaning of returning to him, not to anyone else. Is there a relation to anyone else than him, or does the sky point to anyone else but him? It is really true:

Return it back to the merciful Lord and his servant  
the givings are coming through his hand  
Tell him and Ahmad's kinship your affliction  
he is the one with intercession and refuge<sup>42</sup>

Finally we ask Allah to guide us to do what makes Him satisfied with us, and to keep infestations away from us, and treat us according to His pure generosity and merits.

*Wa kullu amin wa antum bi khair, wa as-salam alaikum wa rahmatu allahi wa barakatuh*

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<sup>39</sup> Qasida 89, verse 9

<sup>40</sup> Qasida 88, verse 14

<sup>41</sup> Luqman, 15

<sup>42</sup> Qasida 45, verse 18-19