



Translation of the

**Speech of Mawlana Sheikh Muhammed Sheikh Ibrahim Sheikh Muhammed  
Uthman Abdu al Burhani**

on the occasion of the 27<sup>th</sup> Hawliya for Mawlana al Imam Fachruddin Sheikh  
Muhammad Uthman Abdu al Burhani and of the 7<sup>th</sup> Hawliya for Mawlana Sheikh  
Ibrahim Sheikh Muhammad Uthman Abdu al Burhani

**Khartoum, April 7, 2010**

*Bismillahi ar-rahman ar-rahim*

Beloved from everywhere – *as-salamu alaikum wa rahmatu-llahi ta-ala wa barakatuhu*

*Al hamdu li-llahi* the creator of souls and beings and the determinant of livelihood of nations who said in the Quran “those days [the rise and fall of civilization] we pass them between the people,”<sup>1</sup> and prayers and peace upon the best of all living, the clearer of harm and remover of illness, Ahmad al Mahmud, specified by the *dhat*<sup>2</sup> from the beginning to the end, so whoever asks him will not be turned down. He said “the best century is my century, then the ones after, then the ones after, then the ones after.”<sup>3</sup> The word century does not mean days and years but it means the people who lived at that time because the civilization is at its best when the good manners are in the lead. And who other than the Beloved Al Mustafa [Prayers and Peace Be Upon Him], praised by Allah in the great Quran: “You are with very great manners,”<sup>4</sup> he came with the final message, he described it himself by saying “I have been sent to complete the great manners.”<sup>5</sup> And perfection of manners is indeed the civilization, because progress in buildings [development] and the following luxury and easy way of living, if it is not associated with good manners then it is indeed barbarism, and even a nomadic society with hard way of living is a better civilization. Al Mutanabi said in one of his poems: “A goodness of civilization is brought by continuous work, but goodness of the nomadic society is by nature.”

Therefore the presence of the Beloved [PPBUH] in the century is associated with the highly inspired people of his family and the leaders of the highly mannered *sahabas* [companions]. And this was announced for all as the state of good manners civilization from which the light of the civilization of knowledge spread to the east and west.

Then the century after witnessed the followers [*taba'in*], and the one after witnessed the followers of followers [*taba taba'in*], the civilization flourishes by following the steps

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1 Sura Al 'Imran, verse 140

2 Beyond our comprehension, beyond the names and attributes of Allah

3 Narrated by Al Bazaar

4 Sura Al Qalam, verse 4

5 Narrated by Al Baihaqi and Al Suyuti

of the predecessor and not their own heresy. When conquering new lands, good manners were there before the fighting swords and against the immoral ignorance; worshiping was the means for every virtue but not the end, otherwise it would have been the way to temptation.

O Beloved...

Allah says in the Quran: "Allah did not order us not to be good or just or to oppress those who did not come as enemies or send us out of our homes."<sup>6</sup> Al Imam Ibn Ajiba, interpreting this verse, said that Allah did not stop people to be good and just to those non-believers and not to oppress them. If this is the case for non-Muslim, so how is it for Muslim? It was narrated that Qutayla Bint Abd al Uza (she was not a Muslim) once visited her daughter As-Sayyida Asma Bint as-Sadiq, carrying gifts, the daughter refused to accept the gifts and to even let her in. So this verse came and the Prophet [PPBUH] ordered her to accept the gifts, to honor the mother and to be good to her.

Al Imam al Qushairi said that who has good manners or is kind to the Muslim, the order is to be lenient with them, as the Prophet [PPBUH] said: "Allah loves to be lenient in everything,"<sup>7</sup> as long as there is no harm done to Muslim.

The Prophet [PPBUH] said: "I have been sent to be indulgent [*mudarraṭ*] in dealing with people."<sup>8</sup> Al Baihaqi also referred to what Sahl al Tustari said: To be indulgent to people is voluntary donation [*sadaqa*], to be indulgent to parents is obligation [*farida*] to be indulgent to relative is *sunna*, to be indulgent to the governor is obedience, to be indulgent to those of heresy is adulation.

O Beloved...

Look at the saying of Allah to the Prophets Moses and Aaron [PBUT] when they went to the pharaoh as he claimed to be god, and yet Allah commanded them to be lenient with him as he said: "...and speak to him gentle words."<sup>9</sup>

Al Imam al Suhrawardi, in his book *Al Adab*, considered as one of the Sufi concession: to show mannerism to ordinary people, bosses and sultans, standing up for them and a meeting them in a nice mannered way, without hoping for any personal gains from them. The Prophet [PPBUH] used to be generous to the bosses of Quraish, to honor and to talk nicely to them, this is his advice as He [PPBUH] said: "If noble people come to you be generous to them."<sup>10</sup> This is the way you should treat your kings and governors because treating them like ordinary people would mean disrespecting their rights. And how could you do that since the Prophet [PPBUH] said: "The sultan is the shadow of Allah on earth, who respects him will be respected by Allah, and who insults

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6 Sura Al Mumtahana, verse 8

7 Narrated by Al Tirmizi, Ibn Maja and Al Suyuti

8 Narrated by Al Baihaqi and Al Suyuti

9 Sura Ta Ha, verse 44

10 Narrated by Ibn Maja, Al Suyuti, Al Baihaqi

him will be insulted by Allah.”<sup>11</sup> With him [the sultan] people are settled, souls are at rest, and matters are persistent.

As Sidi Ibrahim al Disuqi [Allah Accepts Him], the owner of the path by the lights of which we are guided through the darkness of ignorant manners, said: “If you come with words and the foreigners come with deeds, they have more rights in Mohamed than you.”

The deeds are 'to follow' what the Beloved [PPBUH] brought to us, and the words are just 'to talk' about what He [PPBUH] said. For this reason we find Sidi Fakhruddin Mawlana Sheikh Mohammad Uthman Abdu al Burhani [AAH] had raised the flags of knowledge and manners side by side so we get from him nothing but the words of a knowledgeable and the deeds of a tolerant. Following the same way was the wise imam Mawlana Sheikh Ibrahim [AAH] who said in his annual speech 2003: “Whoever says the role of the Prophet [PPBUH] has finished by his passing, he is lost and totally misguided (may Allah forbid).” We would like to remind the nation by some of the tasks of the Prophet [PPBUH] which were mentioned in just one verse of the Quran, which the Beloved had received in a collective as well as separated way, in which Allah says: “O Prophet! Verily, we have sent you as witness, and a bearer of glad tidings, and a warner; and an inviter towards Allah by His permission and a brightening lamp.”<sup>12</sup> As a witness to the nation, how can his testimony be true if he is disconnected from them by his death? And who is to say the lamp that gets its light from the light of Allah can be put out? “Allah is to accomplish His light, even though the infidels may dislike it.”<sup>13</sup>

The hearts and souls were filled by the manners and the presence of the Muhammadan lights, and this resulted in good behavior and conduct, on the basis of which the Islamic civilization has flourished.

According to Ibn Khaldun, Abu Jafar al Mansur asked the Roman emperor to send him some translated books on manners, and he sent for him the book of Ikladis and some books to about nature. The Muslim read it and became even more eager to get the remaining books.

Caliph Harun al Rashid was interested in knowledge and sent messengers and translators to the Roman emperor in order to receive an Arabic extraction of Greek sciences. The caliph and afterwards the Muslim studied the books and became experts until they mastered these arts. Among these masters of sciences were Abu Nasr al Farabi and Abu Ali Ibn Sina in the east, and the judge Abul Walid Ibn Rushd as well as the minister Abu Bakr Ibn al Sani'a in Andalusia. Al Rashid had been very generous to those who wrote books extending the translated knowledge, to the extent that he gave them the weight of their books in pure Iraqi gold.

As we said before, this civilization did not develop by chance or by hard work but was founded on basic rules as shown in the following examples: One day Harun al Rashid went to Madina and sent his minister Al Barmaki to Imam Malik asking him to bring his

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11 Narrated by Al Suyuti, Al Baihaqi, Al Mutagi, Al Hindi

12 Sura Al Ahzab, verse 45, 46

13 Sura As-Saff, verse 8

book and come because Al Rashid wanted to listen to the book from him. Imam Malik became sad and told Al Barmaki: "Give him my greetings and tell him 'knowledge is visited and does not visit, and you go after knowledge and it does not come to you'."

It has been mentioned that there was a Jew who needed something from Harun al Rashid and did not get what he hoped for. One day he waited at the gate and when Harun al Rashid came out, the Jew stood in front of him and said: "Fear Allah, prince of believers!" Harun al Rashid dismounted from his horse and knelt down, and after lifting his head he ordered for what the Jew needed. He was asked: "Why did you dismount your horse for the words of this Jew?", and he said that he remembered what Allah said: "And when it is said to him 'Fear Allah', he is led by arrogance to crime; so enough for him is Hell, and worst indeed is that place to rest!"<sup>14</sup>

From these examples we see how the manners of Al Rashid responded to the Quran, even though it was a Jew who ordered him to fear Allah, and how he respected the scholar of Madina and his opinion, even though the scholar was one of his own folk. This is the manner of the civilized heart and soul of Al Rashid, and for this reason the Islamic civilization rose high through him in science, industry and art. But how can we attain this in our time? We can find the way in the saying of Mawlana Sheikh Ibrahim [AAH] when he said: The sheikhs are the experts who will take people to the shore of safety, they are the ones who lead the souls to *almala'a al a'ala* [the elevated place of souls] with these people still being successful in practical life.

The sheikhs are the ones who put light in the heart of the *murid* [seeker] by which he can go through the darkness on earth as Allah said: "Is he who was dead and We gave him life and set for him a light whereby he can walk amongst men [...]."<sup>15</sup> So the *murid* is elevated from enlightenment to revealing [*al kashf*] as Allah *ta-ala* said: "Now We have removed your covering, and sharp is your sight this day,"<sup>16</sup> then upgrade to *al fath* and *al fath al mubin* as Allah Almighty said "Verily, We have opened for you a manifest *fath*."<sup>17</sup>

So when a *murid* learns from a sheikh Allah opens for him various kinds of *illahiyan* knowledge [i.e. knowledge about Allah] and until he learns the *ladunni* knowledge [i.e. a gift from Allah]. One of *al salihin* [the righteous people] said: "You receive your knowledge from a dead narrated by a dead, we took it from the one [Allah] with eternal life," as Sidi Fakhruddin [AAH] said, admiring his sheikh Al Disuqi Abul Ainain: "He is the anticipated and I have his secret, whoever asks him will not be turned down."<sup>18</sup>

If this is the understanding of civilization, what is the reason that make man fall from the peak of civilization to the bottom of retardation?

Looking into the human history, we find the reason of the first committed crime was the wish of Cain to take by force what is not his, this meant attacking other's rights and this other was his brother Abel, and this was the first assault on rights in human history.

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14 Sura Al Baqara, verse 206

15 Sura Al An'am, verse 122

16 Sura Qaf, verse 22

17 Sura Al Fath, verse 1; *fath* indicating beyond dimension of time and space

18 Qasida 8, verse 14

Because of the overlapping of matters and laws, whether being religious or civil, and because of the different values, habits, traditions and cultural developments, people became confused not only in applying the law but also in the way of providing evidence or even in defining acts as criminal.

However, the pure inborn nature refuses oppression and attacking others rights whether property, personal integrity or body, regardless of being psychological or physical, whether it is by force or cheating. And this nature is a circle with definite center, we call it humanity, and no matter how long or short or different the radius you are still within the circle's perimeter. Despite differences in our details or priorities there is no argument about principles regarding taking life, torturing a child, or attacking plants or animals.

When starting to apply theories gaps become visible; however efforts for improvement only led to weak solutions by talking and discussing human rights, women's rights, children's rights etc. for which they made rules and established organizations. But it was like poison in honey: for the organization of human rights the opponent is the judge who differentiates between one human and another. And the rights of the women are not face to face with the rights of men; and the child's right in natural breast feeding is faced by the right of women in artificial feeding if she fears to loose her beauty and looks; and what are these rights that provide dogs with human care and subsistence instead of caring about an orphan.

But we say, as Sidi Fakhruddin [AAH] said, the right is one and this is the right in Allah. There are no separate rights of woman, human or animal. The division of this right departs from the good manners civilization. For example look to the rights of the neighbor who could be of different religion or be in disagreement with you for any reason, all this will not stop you from giving him his rights. The Beloved Al Mustafa [PPBUH] said: "Do you know the rights of the neighbor? If he asks your help, help him; if he asks for a loan, give him; if he became poor, you take care of him; if he got ill or sick, visit him; if he dies, follow his funeral; if something good happens to him, congratulate him; and if something bad comes about, bemoan him."<sup>19</sup>

This is his right in Allah without favoritism or reason, because any favoritism or reason could abolish this right and give the excuse for not fulfilling it. As Sidi Fakhruddin [AAH] said: "The one will be minor in the eyes of the great people who opposes *shari'a* out of ignorance and arrogance."<sup>20</sup>

Mawlana Sheikh Ibrahim [AAH] said in his speech 2001: "My brother... my sisters... My sons and daughters... We now entered the third millennium, the era of cultural globalization, in which there are no boundaries to the human thinking and the countries' control of culture and science vanishes. When facing this invasion of thoughts and managing the communications between cultures and civilizations, we find that we need a perfectly accurate way not only to face this invasion but to foster the civilization that reflects the guidance of the honorable Prophet [PPBUH] that will remove the cover of

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19 Narrated by Al Suyuti

20 Qasida 66, verse 16

darkness in distant places of the world and lays the foundation for a world full of love, intimacy and just.”

We are going to give examples of the guidance of the Prophet [PPBUH] that led to the civilization established in His time in which the rights were united in one right, the right in Allah, to rise the manners to the top of true civilization and to remove the anguish of ignorance covered by the fake civilization.

Sayyiduna Abu Huraira [AAH] reported the Prophet [PPBUH] said: “A woman was sent to Hell because of a cat, she confined it, did not feed it, and did not let it go searching for food until the cat died.”<sup>21</sup> Sayyiduna Abu Huraira [AAH] also reported that the Prophet [PPBUH] said: “While a man walking on the road got very thirsty he found a well, so he got down and drank. When he came out he found a dog that was so thirsty that it was licking the earth. The man said to himself, this dog must be as thirsty as I was, so he got down in the well and filled his shoe with water and held it by his mouth when climbing up, and gave it to the dog. The dog drank and thanked Allah and for this Allah forgave the man.” They said: “O Prophet, can we be rewarded through animals?” So the Prophet [PPBUH] said: “Through everything with a damp liver there is rewarding.”<sup>22</sup>

Are not these rights united for human and animals and even for any being with a damp liver? Let us look how *al taba'in* [followers] used to apply these rights.

This is Sidi Ahmad al Rifa'i [AAH], on the road he gave way for a dog and walked through the mud; and when he was asked by his *muridin* why he did that, he said: “Whoever thinks that he is better than the dog, then the dog is better than him”.

The Beloved [PPBUH] used to ask prisoners of war to pay their ransom by teaching one Muslim reading and writing which is the beginning of improvement and civilization. At the same time this was a smooth and forgiving way that made the prisoner teach who imprisoned him, leading to a relationship of mutual love and gratefulness, and that wipes away the animosity and hatred between them.

We are now in a time in which the to be preserved is confused with the products of the mind, thus surprising everyone with common sense, and in which we find people governed by their tightfistedness, following their ego, or admiring their own minds. As Sidi Fakhruddin [AAH] said: “The strangest thing ever in my time is that the one who knows nothing is the one who gives advice.”<sup>23</sup>

But the advice is for Allah and the Prophet [PPBUH], and the preaching is for the one who accepts them. However, love is not easy and examination is the way of Allah with his creation, even with the prophets and messengers. Sayyiduna Yusuf [PBUH] passed through many tests from the well to the *fitna* [seduction, ordeal] of the wife of Al Aziz, to the prison until he was released. Then he got ready for the seven hard years which will eliminate the food of the people, and for this reason he used the good days to prepare

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21 Narrated by Al Bukhari, Muslim and Ibn Maja

22 Narrated by Al Bukhari, Muslim and Ibn Haban; “with a damp liver” could imply every living being

23 Qasida 1, verse 95

for the bad days with patience and depending on Allah. The first seven years passed preparing for the next seven hard years which he managed with his people without losing the hope in the mercy of Allah because losing this hope would lead one without belief to commit suicide, and that means running away from a bad thing to the worst. However, the believer will roll up his sleeves and start with his *zikr* [reciting the name of Allah] and *al salah ala al habib* [prayers to the Prophet] and good belief in Allah and His Messenger and his sheikhs who pull him out from the deepness of the well of unawareness and from the darkness of ignorance to the springs of knowledge and *zikr*, instead of relating to them his faults and mistakes. Exactly as Imam al Shafi'i said: "We blame our time but what is wrong is within us, and there is nothing wrong in our time other than us."

Everyone must know that the Beloved [PPBUH] speaks *al haqq* [the truth] and He is our cover to *allah al haqq*, and the *murid al haqq* [true seeker] is the *mu'min al haqq* [true believer]. As the Beloved [PPBUH] said: "The belief is two halves, one half in patience and another half in thanking."<sup>24</sup> That is to say that impatience is not one of the believers' qualities but it is part of mistrust (may Allah forbid). This mistrust leads to ungratefulness as the Beloved [PPBUH] said: "Who is not grateful and thanking to people is not grateful and thanking to Allah."<sup>25</sup>

And Imam Sidi Fakhruddin [AAH] says<sup>26</sup> that ungratefulness for a good doing is severely bad like pretending knowledge is most ugly. So we raise our hands in begging, with our hearts submissive and humble. 'Good hope in Allah' is our motto, filling our hearts, so our tongues spread it between our brothers and families because *Al Wahab* [the Bestower] gives with no account and no reasons. Let the good news be the way out of our worries and uplift our will.

Our Beloved in Allah...

Al Imam Sidi Fakhruddin [AAH] named the Sufi 'people of Allah' because Allah is their business and their sign, like the traders are deeply engaged with trading to the extent that they were named 'traders'. To be named 'people of Allah' indicates a way of living, not just a tag. This way of living means to be dedicated in all types of worshiping: praying, fasting, *zikr*, reading Quran, waking up before dawn for worshiping. The smart one always blames himself, as the Prophet [PPBUH] said: "The smart is the one who blames himself and works for after death."<sup>27</sup> And this way of living includes also the dealings to be of good manners, to be merciful and helpful to whoever asks regardless of his religion, nature or nationality.

You should know that when you meet your Lord you will be asked of your youth, how did you spend it, so get ready before it's too late and work in this world to get your provisions, and do not look who is above you in living so that you do not become resentful and ungrateful to the Lord's giving. And you should know that serving family, neighborhood and or society is a basic part of religion. So do not be stingy with using

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<sup>24</sup> Narrated by Al Baihaqi

<sup>25</sup> Narrated by Al Tirmizi, Ibn Maja and Al Baihaqi

<sup>26</sup> In qasida 1

<sup>27</sup> Narrated by Al Tirmizi, Ibn Maja and Al Baihaqi

your health and time for the benefit of your societies because the country's development depends on the strength of the youth. And do not let political or economical circumstances stop you from giving to your societies because, without doubt, your son or grandson will be happy about what you build today and what his forefathers built. The Prophet [PPBUH] said: "When the world comes to its end, and one of you has a seedling in his hand, if he can stay until he implants it he should do so."<sup>28</sup>

Everyone, who was chosen by Allah to serve this *tariqa* with his money or time or himself, should know that there are essentials for this service, the most important of which is the 'abandonment of self-praise' as the basis for every success. He should also thank Allah for using him in this good doing, and for choosing him out of thousands or millions. Our sheikhs gave us the greatest example of this because Sufism in the past depended on taking the permission for *tariqa* and guidance directly from the sheikh. But strangely, a seeker in this *tariqa* of 'pure giving' is not expected to meet any prerequisites, only *zikr* and *al salah ala al habib* as well as mutual respect and good manners with his sheikh as he would unpretentiously respect his own father. Furthermore, the *murid* who entered *tariqa* only recently can give the permission for *tariqa* and even provide guidance in the *awrad* he has received.

Similarly, the 'love for bossiness and showing-off' is a despicable illness and one of the devil's bad work. Loving bossiness also makes the person extend his tentacles like an octopus trying to take services out of the hands of the brothers, even in different fields. By doing so he is not only unable to accomplish his own work but also blocks the rest of the doors, which makes him go astray.

It is better for him to do what he has in hand and to perfect it, this way competing in an honorable way with those of other service fields. By this manner the *tariqa* appears in its best because he is a fiber, not all the tissue, he is just a small perfected part, leading to total harmony with other service parts. But interfering in something, which he has not been told to do, will lead to dissonance and inhomogeneous tissue. Exchanging advice in Allah is an open door to help your brother in doing his service, but in a nice nondominant way which will help raising the brother's aspiration, without depressing and intriguing.

My brothers and sisters... My sons and daughters...

In the battle of *Hunain* the Prophet [PPBUH] promoted the motto "**I am the Prophet and it is not a lie, I am the son of Abd al Mutalib.**"<sup>29</sup> Later, in the battle of *Al Yamama* the companions promoted the motto of "**Wa Mohamadah**" [Help, o Mohamed!] until they won the battle. And through the years we also promoted mottoes, the first one we promoted and used for elevation was the name of "**Allah**" in order to see the way leading to Him because he is the aim for all path-seekers guided by the master of all messengers [PPBUH]. And as Abul Awnain [AAH] taught and helped us by his guidance that "**Knowledge and zikr are always together,**"<sup>30</sup> and for this reason his gift, Sidi Fakhruddin [AAH], repeated and chanted "**Knowledge is my concern, and**

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28 From Musnad Ahmad, Al Bazar, Kanz al Umal, and Gami'a al Gawami

29 Narrated by Al Bukhari, Muslim and Al Baihaqi

30 Qasida Nawafih al Gud



**the teacher is my example.**<sup>31</sup> So we followed the example with knowledge and *zikh* until **“What the Prophet came with, became our love,”**<sup>32</sup> and when enemies showed us rebellion we showed them graceful forgiveness because **“Our imam is Al Mustafa and forgiveness is our character.”**<sup>33</sup> So Allah gave us from His great gifts and by the granted words **“Al Mustafa gave us and the giving was completed”**<sup>34</sup> the *tariqa* spread and flourished. And as people increasingly turned to *tariqa* they never forget that **“The pillars of the way to Allah are love and obedience”**<sup>35</sup> and that worshiping and dealing with people are based on intention because the doings are as good as the intention and **“Allah holds religion as good intention.”**<sup>36</sup> When our hearts yearned for the Beloved [PPBUH] we prepared ourselves with many camels and in every one hundred there is a carrier **“And to the Messenger of Allah we drove our carriers.”**<sup>37</sup> And because there is no living but the living for the life after, may Allah forgive *al ansar* [the Prophet's companions supporting Him from Medina] and *al muhagirin* [the Prophet's companions emigrated from Mecca], this is what Ibn Rawaha [AAH] said and verily **“He lived in comfort whoever sought the shelter.”**<sup>38</sup> By this we only wanted the face of Allah, the generous, in the light of **“And keep yourself patiently,”**<sup>39</sup> so that is why **“To our return the sun never sets”**<sup>40</sup> and became **“Every light we have is a beam from his light.”**<sup>41</sup> And there was joy from Allah's grace, the same as the joy of our sheikh for meeting Allah, following the hard learning of the names of Allah's attributes, and **“By the grace of Allah every worshipper is joyful.”**<sup>42</sup> And as the Beloved [PPBUH] described the family of Mohamed as the people of purity and faithfulness, we go the same way according to his description **“Worshippers of Allah, people of pureness.”**<sup>43</sup> So there was pureness but no water, softness but no air, but light on top of light and **“Every beam from the sons of the light is connected”**<sup>44</sup> and as mentioned in Yasin there are no olives and no figs and no *Tur Sina'a* [Mount Sinai] but **“A merciful Lord as His Lord named Him.”**<sup>45</sup> And the people of *Badr*, their Lord looked at and told them they could do what they want with His forgiveness, **“Only cordiality we ask from our Beloved”**<sup>46</sup> or **“Is not Allah sufficient for His worshipper?”**<sup>47</sup> and the Beloved [PPBUH] surrounds us with his intercession **“Allah is sufficient and the Prophet is sufficient for us.”**<sup>48</sup> The Beloved [PPBUH] said about his companion<sup>49</sup> **“He was flowery in the rural area, and we are present with him.”**<sup>50</sup> And verily **“He resided in urban as much as he appeared in rural areas.”**<sup>51</sup> And

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31 Qasida 15, verse 28

32 Qasida 89, verse 16

33 Qasida 35, verse 18

34 Qasida 43, verse 3

35 Qasida 1, verse 375

36 Qasida 76, verse 17

37 Qasida 67, verse 16

38 Qasida 8, verse 21

39 Sura Al Kahf, verse 28

40 Qasida 13, verse 43

41 Qasida 28, verse 27

42 Qasida 39, verse 55

43 Qasida 41, verse 35

44 Qasida 1, verse 174

45 Qasida 19, verse 12

46 Qasida 46, verse 10

47 Sura Az-Zumar, verse 36

48 Qasida 59, verse 2

49 Abu Bakr as-Sidiq

50 Narrated by Al Baihaqi and Al Suyuti

51 Qasida 22, verse 9

every goodness and charity we had, and every kindness and giving we hope for, are only available from the problem solver<sup>52</sup>, he is the anticipated and his secret is with our sheikh, and

**"Whoever asks him will not be turned down"<sup>53</sup>**

*Wa salli allahuma ala sayyiduna Muhammad wa ala alihi wa sahbihi wa salam*

*Wa as-salamu alaikum wa rahmatu-llahi ta'alah wa barakatu... wa kulli 'am wa antum bikhair*

Translation from Arabic to English: Mohamed Adel & Hasan Ralf

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52 Abul Ainain

53 Qasida 8, verse 14