



Translation of the speech of

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

on the occasion of the 29<sup>th</sup> Hawliya for Mawlana al Imam Fakhruddin Sheikh Muhammad Uthman Abdu al Burhani and of the 9<sup>th</sup> Hawliya for Mawlana Sheikh Ibrahim Muhammad Uthman Abdu al Burhani

**Khartoum, April 4, 2012**

*Bismillahi ar-rahman ar-rahim*

*Alhamduli-llahi* in His perfect deeds, gloried be His names and exalted be His merits, elevated be Himself above all illusion and understanding, and above all conveyed and reason; He is to be thanked as much as it is suitable for the glory of His face and the greatness of His power. And prayers and peace for glorifying the presence of His Excellency, the Prophet, and for exalting the esteemed honor of His Bosom One, His Beloved Chosen One, who was sent as mercy for all worlds, guiding to the right path, and his family and his companions, the glittering stars, the ones with sublime esteem and high ranks.

Honorable audience,

*As-salam alaikum wa-rahmatu-llahi wa barakatu*

*Al tawhid* [literal meaning: unification] was the first word that the Beloved Chosen One [PPBUH] was sent with and called the people for. He spent almost twelve years getting the people to appreciate it. We find that the Meccan verses contain the word *al tawhid* because *al tawhid* is the pillar of belief in this mighty religion. After that the wise revelation started to organize worshiping and dealings, which occasionally included stories and wisdom of the previous prophets, messengers and righteous people [PBUT]. *Al tawhid* is not at all a point of dispute between the doctrines. The word *al tawhid* is established and does not change with the rules of time and place as we mentioned in

our last year's speech. What makes us return to it is the deliberate action of some people to entirely change the word *al tawhid* or to shorten and limit it. Let us go back to the history, to the father of all humans, Sd. Adam [PBUH]. Narrated from Sd. Omar [AAH], the Messenger of Allah [PPBUH] said: "When Adam committed sin he said 'O Allah, I ask You by the esteem of Muhammad to forgive me'. Allah asked him 'how did you know about Muhammad and I have not created him?' Adam answered 'O Lord, because when You created me with Your hand and blew in me from Your spirit, I raised my head and saw written on the pillars of the throne *la ilaha illa-llah, muhammadun rasulu-llah*, and I knew then that You did not add to Your name except the one You love most from Your creation. Allah said 'You are right, Adam, he is the one I love most from the creation; having asked by his esteem, I forgave you; and if it was not for Muhammad I would not have created you'."¹

This means that the word *al tawhid* is '*la ilaha illa-llah, muhammadun rasulu-llah*', and it is the only door to enter the Islamic religion. But some deluded limited *al-tawhid* to the first half of this testimony (*la ilaha illa-llah*), they even divided it into different forms which are lordly *tawhid*, godly *tawhid*, and *tawhid* of names and merits. This means that they omitted the completing half of *al tawhid* (*muhammadun rasulu-llah*). If we said, God forbids, the lordly *tawhid* exists, it means that there are many lords that were unified in one lord. And also for godly *tawhid* it would mean that there are more than one god that have been unified which is exactly polytheism. *Al tawhid* in the belief is integrating two words [more precisely: expressions] to make just one connected word without any separation. The word *la ilaha illa-llah* alone is called *tahlil*, i.e. the *dhikr* of the name Allah, related to the merit of God. And the word *muhammadun rasulu-llah* is a testimony to the message of the Beloved Chosen One [PPBUH]. *Al tawhid* is always and forever the integration of these two words in one which is the word of *al tawhid*.

O my seeker *al tawhid* is our drinking source  
an ultimate goal within the bosom, accepted by their Lord²

My sons and daughters,

We now move to a subject that has been a concern both in public and in private. People went riding back and forth while they are not even knights in this field which is honoring the symbols [*sha'air*] and the sacred. Some people with sick 'selves' assaulted some shrines of our masters and sheiks, the righteous saints of Allah. These dwarfs in size and aspiration dared, in the fairground of the *mawlid* of the honored Prophet, to talk about the green dome and to call for its destruction. And what makes things worse is that some responsible people described this as freedom of opinion. The same saying has been rejected by the entire Islamic world when the Danish prime minister tried to justify the insulting caricatures published in press as freedom of opinion. So how can we accept this from any responsible person in countries which are famous within the Islamic world for loving the Chosen One [PPBUH]? We say to everyone: honoring the symbols and the sacred is a matter that has been stated in the noble book in which Allah Almighty said: "And whoever holds in honor the symbols of Allah, such should come truly

¹ Al Hakim in Al Mustadrak, Al Baihaqi in Dalayl Al Nubuwwa, and Kanz al Ummal

² Qasida 92, verse 26

from piety of heart.”<sup>3</sup> So, *al kaaba*, *al safa* and *al marwa* are symbols of Allah, and honoring them indicates the piety of hearts. Allah even made one of the livestock to be one of His symbols, saying: “The sacrificial camels we have made for you as among the symbols from Allah.”<sup>4</sup> The righteous people and their trails deserve this sacredness even more.

Sd. Abdullah ibn Omar [AAH] narrated: “I saw the Messenger of Allah [PPBUH] going around *al kaaba* and saying 'how good you are and how good you smell, and how great and most sacred you are, but by the One who holds Muhammad's self in His hand, the sacredness of the believer is greater to Allah than your sacredness: his money, his blood and not to think of him but good'.”<sup>5</sup>

That means the sacredness of the believer to Allah is greater than that of *al kaaba*. So how about the sacredness of the righteous *siddiq* [the sincere and veracious saints] who are at the highest ranks of *ihsan*? And how about the sacredness of the prophets? Then how about the sacredness of the honorable messengers? And above that, the sacredness of *uli al azm*<sup>6</sup>? And finally how about the sacredness the Master of all creation and the guide to the straight path, Sd. Muhammad [PPBUH] who was sent as a mercy for all worlds?

So how could some people dare to assault the domes of the saints against whom Allah prohibited enmity? Rather He declared war on those who fought them. Did not He say in His *hadith qudsi*: “Whoever becomes an enemy of one of my saints, I declare war on him”<sup>7</sup>? Did not He say: “Whoever honors the sacred symbols of Allah, for him it is good in the sight of his Lord”<sup>8</sup>? So how about the sacredness of the Messenger of Allah [PPBUH] and sacredness of his honorable dome? Has it reached this extent to call for its destruction? It is the end of time! Do they think that the truth does not have people to defend it with their hands, necks, and blood?

Look what Allah the Almighty said: “And their prophet said to them: 'a sign of his kingdom is that there shall come to you the ark, with therein tranquility from your Lord, and the relics left by the family of Moses and the family of Aaron, carried by angels'.”<sup>9</sup> The people of interpretation said that during war they carried the Ark of the Covenant with them and they used be victorious with its blessing and the tranquility Allah put in it. The relics of family of Moses and the family of Aaron were a stick, some clothes, the shoes of Sd. Musa and Sd. Harun, and two pages from the Torah. Look, my beloved, how they were victorious. Verily, prayer of my Lord and His peace be upon him:

Still a master you are while all others vanished  
and they all returned to your highness<sup>10</sup>

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<sup>3</sup> Sura Al Hajj, verse 32

<sup>4</sup> Sura Al Hajj, verse 36

<sup>5</sup> Sunan of Ibn Magah

<sup>6</sup> The messengers Noah, Ibrahim, Musa, and Isa

<sup>7</sup> Sahih of Al Bukhari

<sup>8</sup> Sura Al Hajj, verse 30

<sup>9</sup> Sura Al Baqara, verse 248

<sup>10</sup> Qasida 48, verse 1

My sons and daughters,

We now move to vital subject in our religion which the subject of *shura* [counseling]. Some people related the concept of *shura* to modern democracy; however this is mixing between the reasoned and the conveyed. Democracy means everyone has the right to say his opinion; if we accept this concept we have to differentiate between saying an opinion and forcing an opinion. However, *shura* is something else, because *shura* starts from the person in charge who, first, calls for counseling and, second, counsels only experts of the field (i.e. not the whole group) and, third, decides by himself, even if the decision is against the counselors' opinion. Let us clarify this: "It was by the mercy of Allah that you were lenient with them, if you had been stern and fierce-hearted they would certainly have dispersed from around you; so pardon them and ask forgiveness for them and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah loves those who trust."<sup>11</sup> This is the text of *shura* in the Holy Book. So *shura* is a matter that brings the people near to the caliph through the door of mercy and lenience, and he is one who counsels them, it is not them who force the matter on him.

Let us review this situation from the purified Sunna in the great conquest of Badr: when the Prophet [PPBUH] stayed at the first well, Habab ibn Mundhir came to him and said: "O Messenger of Allah, is this a place where Allah made you stay, then no one will say anything. Or is this a stratagem?" The answer was: "No, it is a stratagem." If the Beloved had said this is an internal matter, then Habab ibn Mundhir would have never spoken up. However he [AAH] said: "We stay in front of the well so that we drink from it and prevent them from doing so", after the Messenger of Allah [PPBUH] opened the door of *shura* to him.

Second, *shura* should be for the experts of the field as in the conquest of Al Ahzab when the Chosen One [PPBUH] said "until I counsel Al Su'ud", i.e. the masters of the people of Madina because that was their home and they were most aware of their homes' condition, and he did not counsel the immigrants [*muhajirin*].

Third, *shura* is not binding because the verse did not say 'when you [pl.] have decided, then place your [pl.] trust in Allah' but "when you [sg.] have decided, then place your [sg.] trust in Allah; surely Allah loves those who trust". So we find As-Siddiq [AAH] in the beginning of his caliphate, when the news of the apostate kept coming to Madina and the great companions gathered and decided not to send the army of Usama ibn Zaid [AAH] to the Roman borders, and they sent Sd. Omar ibn Al Khattab [AAH] to the caliph Abu Bakr [AAH] with their counsel and decision. However, As-Siddiq [AAH] implemented what he decided on which was fighting the apostate.

The concept of Sunna of the rightly guided caliphs is a *fiqh* concept. This is why the Prophet [PPBUH] said: "Hold on to my Sunna and the Sunna of the rightly guided caliphs. Bite on it with your teeth."<sup>12</sup> That means the biting with the teeth would be on the Sunna of the caliph of your time and not to object him because of a Sunna of the ones before. To prove that this concept is true we find that the Prophet [PPBUH] did not order the people to do the prayers of *al qiam* [Sunna in Ramadan] in the mosque; rather he

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<sup>11</sup> Sura Al 'Imran, verse 159

<sup>12</sup> At-Turmuzy, Abu Dawud, Ibn Magah

said: "I feared it to be a duty and you would not be able to do it."<sup>13</sup> The first caliph kept up this Sunna; but the second caliph made the people gather for this prayer in the mosque and even extended it. Is Sd. Omar opposing the Sunna of the caliphs before him?

When Sd. Abdullahi ibn Mas'ud [AAH], during the caliphate of Sd. Osman [AAH], came back from Sham [today: Syria], he performed the ritual circulation of the Holy House as well as two *rakat*. A man said to him: "Osman prays four *rakat* after the ritual circulation." Ibn Mas'ud, after *istarga*<sup>14</sup>, said: "At the time of the Messenger of Allah, of Abu Bakr and of Omar we used to do only two *rakat*." Then he stood up and completed the four *rakat*.

And this is Sd. Khalid ibn Al Walid [AAH] who was a sword drawn by the Messenger of Allah [PPBUH] against the enemies of Allah and who made *jihad* for the sake of Allah and conquered many countries through his hand. Al Faruq relieved him from the army without any apparent reasons and without consulting anyone, and he sent Sd. Abu Ubaida ibn Al Garrah [AAH] to discharge him and split his money (i.e. the spoils of war). And we find that Sd. Khalid [AAH] said: "I listen and obey."

The companions gave in to the judgment of their sovereign  
so they won and got the grants and the help<sup>15</sup>

My sons and daughters,

Allah Almighty says in His perfect verses: "And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong. Such are they who are successful."<sup>16</sup> So if you want to be among those being successful you have to interact with the community you live in, whether it is small like a family, village or quarter, or big like a country or even the whole world. And let your participation not just be words of criticism or praise, and do not retreat from engagement pretending to be busy with worshiping.

The Messenger of Allah [PPBUH] says: "Do not be denouncers, lauders, backbiters or pretenders of being deathly tired."<sup>17</sup> This pretense [*mutamawif*] is an attribute of the hypocritical worshiper.

Do not pretend being busy forbidding the wrong while tracing the hidden faults of the people to disgrace them and to uncover what Allah has concealed. As Ibn Omar [AAH] narrated that the Messenger of Allah [PPBUH] ascended the pulpit and called out in a high voice: "O people who became Muslims by tongue and the belief has not yet reached your hearts, do not harm the Muslims, do not denounce them, and do not trace their hidden faults, as whoever traces the hidden faults of his Muslim brother Allah will

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<sup>13</sup> Sahih of Al Bukhari

<sup>14</sup> "We belong to Allah and to Him we return."

<sup>15</sup> Qasida 46, verse 14

<sup>16</sup> Sura Al 'Imran, verse 104

<sup>17</sup> Ibn As-Sakir in Kanz al Ummal

trace his hidden faults, and of whom Allah traces the hidden faults He will disgrace him even inside his own mount's saddle.”<sup>18</sup>

Do not be one of those changeable in mind who are sometimes with one side, sometimes with another, and that because of their weak opinion. The Beloved [PPBUH] has forbidden this act: “Do not be a sycophant saying 'if people do good we do good, and if people wrong we wrong' but settle yourself on: if people do good you do good, and if they do bad you do not wrong.”

A man must go out of his selfishness and avoid living just for himself without being positive or active. As Sd. Hudhaifa [AAH] narrated from the Messenger of Allah [PPBUH] that he said: “Who does not care about the Muslims' affairs is not one of them; and who is not day and night giving advice for the sake of Allah, His Messenger, His Book, His Imam, and Muslim public is not one of them.”<sup>19</sup>

One should be in service of his community not only for himself; he should work for the good humanity principles in every field according to his specialty. For example a doctor, why does not he dedicate some hours of his time to diagnose and prescribe medicine free of charge to the people of his neighborhood? And a teacher, why does not he help the students of his village for free? And there are many examples like this.

And to further enlarge the circle: What about women and children being killed in many areas of the world because of wars due to racial and religious conflicts, why do not we help in providing homes, food and clothes for them? Rather, why do not we elevate the cultural level of the woman in these uncivilized areas? After that she can educate her children to refuse despicable racism whether it is because of racial or religious differences. Most of these wars break out based on reasons unknown to the warriors themselves. The fire is lit by those who gain economical benefits and by the traders of mass-destruction weapons. A great deal of the wealth of the people is stolen while they are engaged in the war; and many chemical and biological weapons -- after being produced in countries claiming to be civilized -- are tried on poor women and children while the men are busy fighting each other. Taking pride in the weapons in their hands, at the same time there is nothing to cover their body from nakedness. If they were to spend the price of these weapons it would be enough to provide them with food, drink, and clothes, instead of holding out their hands, begging the international organizations to shelter the refugees from the war zone. And some of these organizations play a role not less damaging than the weapon traders.

Why do not we cooperate to confront the hypocrisy of the politicians and media brokers who turn the facts up-side down in order to convince their people of what serves their own whims and ideas, not caring about what happens to the people of their own country? As if Allah has created people to be slaves for the governors. And the media aligns with them through propagating to the people the illusion of having a good life and occupying them with trivial news, and/or creating unrest and scaring the people from time to time to distract them from discerning their conditions and rights.

Then we stand together to protect the public money and the beauty of the natural environment surrounding us, because institutions, organizations, public transportation,

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<sup>18</sup> Sunan of At-Turmuzy

<sup>19</sup> At-Tabarani, As-Suyuti

schools, hospitals, parks, and streets belong to all of us, not just to one individual, i.e. it belongs to the community we live in. So do not accept dirt or trash in the street and do not help in making it dirty; instead the young people of the neighborhoods and villages should clean and decorate their houses and not violate the integrity of the roads. And instead of cutting a rose you like, implant roses and flowers in front of your house or in a public park and keep taking care to make others happy and to make your country beautiful, at least not to hurt your eyes.

Anas ibn Malik [AAH] narrated from the Messenger of Allah [PPBUH] that he said: "At the hour of judgment, if one of you has a seedling in his hand and he can implant it before he goes, let him do so."<sup>20</sup>

It is not important just to work but to make it pure for the sake of Allah without hypocrisy, which is the hidden polytheism against which the Beloved Chosen One [PPBUH] has warned us. Shadad ibn Aws narrated that he once cried and he was asked: "What makes you cry?" He replied: "Because of something I heard from the Messenger of Allah [PPBUH] so I just remembered and it made me cry. I heard the Messenger of Allah [PPBUH] saying 'I fear for my nation, the polytheism and the unseen desire', I said 'O Messenger of Allah, will your nation believe in more gods after you?' and he said 'Yes, but they will not worship the sun or the moon, or a stone or an idol; rather they will be hypocrite in showing off their work; and the hidden desire is when someone starts fasting in the morning and then feels one of his desires so he breaks the fasting'."

Ibn Garir narrated that someone entered the Prophet's mosque and quickly prayed two *rakat*, and when he was about to leave, the prince of believers, Omar [AAH], called him and told him: "Repeat your prayers". The man went back and performed a longer prayer; when he had finished, Sd. Omar asked him: "Which of the two prayers is better?" The man answered "the first one", and Sd. Omar asked "why?" The man said: "Because it was purely for the sake of Allah; however I extended the second one in fear of you." Sd. Omar laughed and agreed with what he said.

My sons and daughters,

Let us now turn to art. If we talked about it these days, thoughts would be directed only to the lures and fifts of the devil. So let us ask: is not there any other art than these cheap kinds of thoughts? The types of arts are many like the types of science. Is not there in painting, theater, singing, and photography what the Prophet [PPBUH] has consented or forbidden? The wholesome arts, as different as the colors are, are the active and effective sources that enrich the essence of culture, lift up the community, and contribute to restoring humanity.

Look at words of Sd. Anas [AAH] how he has described the arrival of the Beloved [PPBUH] to Medina. He said: "I have not seen the people of Medina as joyful about anything as they were joyful with the Messenger of Allah [PPBUH]. Even the maidservants kept saying that the Messenger of Allah [PPBUH] arrived. Some young maidservants of *Bani An-Naggar* came out, playing the tambourine and saying:

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<sup>20</sup> Musnad of Ahmad

We are maidservants of *Bani An-Naggar*  
what a great neighbor Mohammad is

And there came a delegation of *Bani An-Naggar*, holding up their sword and walking around the Prophet [PPBUH] and his companions.”

In another narration he said: “On the day the Messenger of Allah [PPBUH] entered Medina everything in it was lighted; and the ladies, who used to stay in their private rooms, climbed to the top of their houses and proclaimed:<sup>21</sup>

The moon rose upon us from *thaniyati wada* [bend of farewell]  
Our thanks are due whenever we pray to Allah  
O You, being sent to us, Your command is to be obeyed  
You came to honor Medina, so welcome o You the best of proceeders

So the Prophet [PPBUH] said 'do you love me?' and they said 'yes, o Messenger of Allah'. He [PPBUH] said 'my heart loves you'.” In another narration he [PPBUH] said: “Allah knows that my heart loves you”.

This also supported by the narration of Ibn Abas that the companions of the Prophet [PPBUH] were sitting at two table-clothes when a young maidservant named Sirin came, playing a lute, walked among them and sang:

Tell me, am I  
to be blamed if I play

The Prophet [PPBUH] smiled and said “no blame”.

Furthermore, it has been narrated about Sd. Aisha [AAH] that she said: “Abu Bakr came to me while I had two maidservants from the *ansar*<sup>22</sup>. They were singing what the *ansar* used to say on the day of *bu'ath*; they were not singers. Abu Bakr wondered 'the fife of the devil in the house of Messenger of Allah [PPBUH], and this on the day of the feast?' The Messenger of Allah [PPBUH] said 'Abu Bakr, let her be; all people have their feasts, and this is ours'.”

Also, the Beloved Chosen One listened to the poetry of Umia ibn Abu As-Salt recited by the companion by As-Sahib ibn Yazid [AAH]. He also listened to Al Khansa in the mosque, and whenever she stopped he said 'hey *khinas*<sup>23</sup>’.

There is more and more [evidence] in this controversial field, especially when trying to assess painting, theater, listening to music and others types of arts that bring about people's feelings and elevate their taste instead of being stone-hard and unfeeling. Did not the great Imam Abu Hanifa An-Numan listen to his singing neighbor? He even bailed him out after being imprisoned upon his neighbors' complaint. Was not Imam Abu Is'hak al Musali one of the masters of playing the lute? He used to start his circle for speaking about the honorable *hadith* by playing the lute for one hour before narrating the honorable *hadith*. Let us listen to the saying of our Sheikh Abul Ainain [AAH]: “With a *jank*, a mandolin, a zither, a fife, a lute, and a *sintir* we move towards the *hadra*.”

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<sup>21</sup> In Arabic transliteration: *tala' al-badru 'alaina...*

<sup>22</sup> Medina's original inhabitants

<sup>23</sup> A belittlement of her name

Also, Sd. Fakhruddin [AAH] said:

I play my tunes and my lover rejoices  
and I light the lantern of my seeker with my glint<sup>24</sup>

My sons and daughters,

Fudala ibn Ubaid [AAH] narrated that the Messenger of Allah [PPBUH] said in his farewell hajj: "Should I tell you about the believer? He is the one people who entrust with themselves and their money; and the Muslim is the one with whom Muslims are safe from his tongue or his hand; and the *mujahid* is the one who strives against his self in obedience; and the *muhajir* [immigrant] is the one who abandoned misdeed and sins."<sup>25</sup>

Imam Fakhruddin [AAH] said

The time has been totally used up for the Sunna of worshiping  
and by this saying I am warning and bringing good tidings<sup>26</sup>

Time does not go backwards. Money comes and goes, health can go away and return back, but you cannot bring back time once again. So you have to fill your time with supererogatory worship (because duties alone would cover the whole day) or with serving the need of your family or of those who are in need of your help; as Allah will help you as long as you are helping your brother. This is the good tidings, but the warning is, as Sd. Muaz ibn Gabal [AAH] narrated that the Messenger of Allah [PPBUH] said: "People in paradise will only bemoan any hour passed not used for *dhikr* of Allah."

You should fill the time with the *dhikr* that  
heals the chest so it would be lighted with my love<sup>27</sup>

And you should think about your words before saying them. Mawlana Sheikh Ibrahim Muhammad Uthman Abdu al Burhani [AAH] used to say: "Allah created you with two open ears, so listen to what you want – and leave what you doubt and do what is beyond doubt. And He has created you with one tongue guarded with two locks, one made of bones, i.e. the teeth, and the other made of flesh, i.e. the two lips. So think twice before you talk in order not to regret it because the spoken word cannot be taken back."

If you have a chance to serve the religion or people, do not hesitate. This is to say not out of fear for the religion, because Allah supports it with men who are meant to serve it, but out of fear for yourself being deprived of the opportunity given to you and wasted by you; you cannot get it back again. So take from your youth for your old age, from your strength for your weakness, and from your health for your illness. Do not let the logic of your mind weaken your will to strive in serving; as the mind only understands through the senses. Do not forget that health is a crown on the head of healthy people seen only by those who are ill.

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<sup>24</sup> Qasida 1, verse 35

<sup>25</sup> Sunan of Ibn Magah

<sup>26</sup> Qasida 5, verse 3

<sup>27</sup> Qasida 15, verse 15

Treat your mind gently, that is what you have been made to bear  
be merciful as goodness is for the merciful ones<sup>28</sup>

It is difficult for a man to apologize for the mistake unless he knows the value of what he gains from admitting this mistake. He would regret a missed chance only after it is lost; he will try to regain it when he realizes its value even after it has gone. He will try to regain his youth, which has passed without return, as well as the time that was lost without utilizing it, although he knows that this is impossible.

My sons and daughters,

The basis of satisfaction is forgiveness, and the basis of affliction is hassle. Many nights are mentioned in Sunna as having the benefit of Allah forgiving every Muslim except those who are in hassle. Why deprive yourself of the nights of forgiveness, generosity, and mercy? Why close off the doors of your heart from forgiveness which is one of the merits of the great people? Sd. Fakhruddin said:

Among men I was known for forgiveness<sup>29</sup>

Would you remember the good deeds about your brother when you mention his bad deeds. And even if he has not any good deeds, which is imaginary: What would it harm you to give to the one who deprived you, to forgive the one who oppressed you, and to relate to the one who broke tie with you? By Allah, tell us: What harm do you get if you do that with all of Allah's creation?

What does it harm the lover to forgive before the night passes  
accusing each other is a source of darkness<sup>30</sup>

Be brave to confront yourself. The clever one is the one who puts the blame on himself, retreats from his misdeed, and admits his wrong doing against his brother. The even more courageous is the one who keeps calm to contain his brother's anger and speaks with lenient words in order not to lose his brotherhood and friendship. The lenient words can win over what is clearly right. The people with high aspiration are the ones with high ranks among the creation.

You should stand above the minor issues and pass by the differences. Do not violate the barriers of Allah. Help the weak and support the oppressed. And the rebel should critically look at himself and hold himself accountable in order to avoid the mistakes made by the ones before him when they were in charge; or there would be no difference between him and the others.

Noble people stand above the mean ones  
this is truly the merit of the great ones<sup>31</sup>

The companions asked the Messenger of Allah [PPBUH] about those mentioned by Allah who would replace them if they turn away and who would not be like them. The

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<sup>28</sup> Qasida 6, verse 30

<sup>29</sup> Qasida 26, verse 25

<sup>30</sup> Qasida 15, verse 21

<sup>31</sup> Qasida 6, verse 33

Messenger of Allah [PPBUH] hit the thigh of Salman, who was sitting next to him, and answered: "This one and his companions. I swear by the One Who holds myself in His hand that if the belief is attached to *thurayya* [a cluster of stars] then some men from Persia would get it."<sup>32</sup>

The great companion Al Qaqa ibn Amru was the one about whom Sd. Abu Bakr As-Siddiq [AAH] said: "The voice of Al Qaqa in the army is better than one thousand men."

Another example is Sd. Abu Ayub al Ansari, going out for *jihad* with his horse, sword and armor while he was almost eighty years old. What kind of aspiration is this which no aspiration can match?!

I bless in the name of Allah every aspiration  
the sources of my support are from the greatest<sup>33</sup>

The coward may find a hundred solutions to his problem but would like only one of these which is escape and recession. But look at the saying of Sd. Khalid ibn Al Walid [AAH], the sword of Allah drawn against the enemies and the sword of aspiration against the coward: "I have been in about one hundred wars, and on my body there is no span of a hand that does not have a scar from a hit, stab, or arrow. And here I am dying on my bed like a camel, may the eyes of the coward not sleep." And the truth is, the whole truth, and the honesty is, the whole honesty, what Sd. Fakhruddin said:

Praised by Allah who is a striving servant  
and who endures and suffers every matter<sup>34</sup>

May you be well throughout this year and every year!

*Wa kullu amin wa antum bi khair Mohammed wa ala alihi wa sahbihi wa salam*

*Wa as-salam alaikum wa rahmatu allahi ta'alahi wa barakatu*

[Translation: Mohamed Adel, Hasan Ralf]

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<sup>32</sup> Sunan of At-Turmuzi

<sup>33</sup> Qasida 14, verse 4

<sup>34</sup> Qasida 14, verse 37