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Translation¹ of the speech of

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On the occasion of the 36th Hauliya for
Mawlana al Imam Fakhruddin Sheikh Muhammad Uthman Abduh al Burhani

And the 16th Hauliya for
Mawlana Scheikh Ibrahim Sheikh Muhammad Uthman Abduh al Burhani

Khartoum, Wednesday, 3rd of April, 2019



In the name of God, the Compassionate, the Merciful

Praise be to God for that the beloved received what he wished for, the contentment of his Master and more than that the contentment of the contemplative vision of the One who chose him. And that the people of heaven welcomed him on his ascent. Praise be to Him, who called him “the servant”. And may God, the Exalted, be pleased with those who accompanied him on his ascension. With Abu Bakr who asked for companionship and Omar al-Faruq, the one who knew how to separate between darkness and light, and our master Osman, the owner of the two lights, the shameful one—praised be He who bequeathed this to him. And with (Sd. Ali) the father of the two beautiful ones,² the husband of the unique³ – praised be He who gave him this. And may He be pleased with his noble family, our love and gratitude is dedicated to all of them.

O lovers of the beloved, the chosen, God bless him and bestow peace upon him,

The generous Lord says (Quran 93:4): “And verily the hereafter will be better for thee than the present.” So were the gifts of the Lord to His beloved until his satisfaction. This is the real meaning of what “the beloved” (*al habib*) means in the most beautiful form. When the time of the ascension (*isra*) came, this did not happen to make him joyful to please him, because the loving does not need any reason to please the beloved. And what do you think about the gifts of the Loving to His beloved sas?

The ascension is for the *murid*. The ascension enables him to ascend gradually and attain high ranks. It can only be attained if the efforts are preceded by a sincere intention. Its foundation is faith in the Sheikh. This is the door and whoever enters opens the way to those who built their building on pure certainty. This is truly a magnificent building on a solid foundation. They followed the path of the experienced until they attained what they had longed for.

The companionship of the beloved, the chosen [al Mustafa] sas, was the desire⁴ of those who attained their goal. And the contemplative vision of the generous face is the pearl of those who know God. They kept their promises, kept what was entrusted to them, and kept to their prayers; therefore, they were chosen and favored as heirs.

The desire is the companionship of the beloved, as [Sd. Abu Bakr] the Sidiq requested it with his words: “companionship, companionship!” It was granted to him and beyond that the sight of the generous face. By following the traces, the perfect among the saints received the companionship of the full moon [of the prophet sas].

The Beloved let His beloved pray as imam for the prophets, so that those who come after him would recognize the subtlety of the beloved's body. They were present in the form of souls, but His beloved was still in the world of bodies. After the prophets were given the honor of receiving the beloved in the world of bodies, they ascended to the heavens

of souls to receive him there. This happened to reveal to them something of the veil that lies on the rank of manifestation of divine beauty and natural union.⁵

A closer look reveals that the ascension took place in the holy month of *Rajab*. This is the same month in which the parents of the chosen *sas* married. It was the end of the journey of the pure drop over generations, and it settled in *Sd. Amina ra* during the unique month of *Rajab*. Then, at the beginning of (the month of) *Rabi'* the "Mohammedian essence" appeared in the world, clothed in the most subtle and noble corporality. He is truly the subtlety emerging from the hidden of the divine unity. Thus, he became the sun of the sky of all secrets and the manifestation of all lights.

During the ascension, a confidential conversation took place, a revelation and a vision. Was the confidential conversation with Gabriel, did the revelation come from Gabriel and did the vision take place with Gabriel? Or was the confidential conversation with God, did the revelation come from God and did the contemplation take place with God?!

Truly, the messenger of God *sas* did reach horizons that are unattainable for Gabriel. He ascended to a level of light and a level of nearness and divine presence that is attainable neither for an angel nor for a sent prophet.

It is impossible for anyone to ascend to his heights
He approaches us in support, watering our hills
(Qasida 28:26)

The beloved, to him the best of prayers and purest of greetings, was given the closest place; for this reason, he deserves the confidential conversation, the revelation and the vision, without mediator and without veil. For he himself is the greatest mediator and the greatest veil. Through him the creatures get to know the Real, God. May peace and blessing be with him and from him and rest on him.

This stage does not end with the beloved but is a gift of generosity from the generous to his vicegerents (*khalifas*) and heirs. This is pointed out by the author of *Al-bahr al-madid* explaining the verse about contentment in *Surat ad-Duha*:

"The oath *wa-d-duha* [the bright morning] symbolizes the shining of the heart of the messenger *sas*, shining like the bright morning, when the sun of his soul shone on his humanity. And *wa-laili* [the night] means the night of his humanity in the sense that in this form he is subject to the laws of nature. And the oath indicates that he has to follow the traces of humanity, under the influence of the power of reality (*haqiqah*). 'Your Lord has not forsaken you'—by interrupting the stream of prophecy and message imposed upon you. 'Nor does He despise you'—by interrupting the stream of holiness to your heart. 'Verily, every (hour) that comes will be better for thee than that which preceded it'—that is: your condition in the end is better and more perfect than your condition in the beginning. This is because he *sas* flies with the two wings of the sharia and the path (*tariqa*), in the heavenly sphere of reality and he constantly ascends in the steps of nearness and worship."⁶

The striving to reach the desired spread throughout being and has no limits. It is not limited to a particular level or person. For us, the way of the *ahl al-bayt*, the *tariqa*, is sufficient. The desire of the first generation was the companionship of Imam Fakhruddin *ra*. They (the first generation) picked up the pearls of *Sharab al-wasl* ("drink of unification") of those knowing God, which lay bound in the pages of the "innermost secrets"⁷ wherein the *alif* changed into a *ba'*.⁸

Let us stay with this sublime method of teaching humanity and go to the fifth of the rightly guided Caliphs, who entrusts us: "Call to Allah while you remain silent." They asked him: "How can this be done?" He said: "By your behavior." He *ra* explained to us the *hadith* of the beloved, the chosen: "Silence is a wisdom and few act on it." From Sd. Luqman the wise, a similar statement is reported. Abu Dardah transmitted that he used to say, "Learn to remain silent as you learn to speak. For silence is a great wisdom. Strive to listen more than to speak. Don't talk about something that doesn't concern you. Don't laugh at something that doesn't cause your astonishment. And don't go out without having a goal, i.e. without reason."

The beloved ones should strive for lofty behavior. The increased effort in remembrance [*dhikr*], in worship and in love for the brothers and sisters helps them. This is the reason for their salvation, God willing. The pearls of the desired then encompass all Muslims; the fulfillment of the desired manifests itself in the contentment of the parents, in the righteous wife and extends to the education of the children. The desired branches out and appears in the gift of knowledge. Then it is transferred to all actions of the Muslims, to how he deals with all creatures. The pearls that emerge from the Creator's contentment with the above-mentioned actions provide acknowledgement and gratitude, made possible by the Loving, the Beneficent.

Maybe a day will come when we sit down together, neither to argue, nor to reconcile, nor to blame, nor to shake hands. But to see how much this world has played a trick on us. It made us always respect our rights and neglect our duties. And then we may find that what happened recently was just the result of a misunderstanding. As a result, the brothers took opposing positions. This makes it clear that, in principle, there was no real problem, but only actions and reactions between them for no apparent reason—everyone insisting on their point of view.

At each stage, we find the ramifications of the desired and its pearls, they long for the primordial covenant [the beginning of the path] watered by the secret that flows within us [the perfection of religion].

The exalted Lord says (23:8-10): "Those who faithfully observe their trusts and their covenants; and who strictly guard their prayers; these will be the heirs." The Exalted praises the vicegerents, to whom the keeping of the community was entrusted to keep the covenant with God, embodied in the secret that runs within them, the origin of which is the prophetic secret. This is the guidance of those who have gone astray and the return of those who were lost. At the end of the verse, He makes it clear that they are the "heirs". Do you now understand who the "rightly guided caliphs" are, by what names they are named by God, the Generous, and the beloved, the chosen?

The chosen says: "Straighten your rows, because the straightening of the rows is part of the perfection of prayer." The Muslims in the east and west of the earth perform the five prayers and pay attention to the straightness of the rows. But they forgot or wanted to forget to straighten the rows of their unity among the nations. The unity of the Islamic world is the most important pillar of progress. If the Muslim despises the unity of the row, he looks down upon the dignity of his homeland; but the appreciation of his homeland is a part of faith.

At the beginning of Islam, when the companions formed a unit around the prophet *sas*, they did not gather around any other than him. They observed him and no other. In this way they achieved great conquests (*al-fath*) and clear victories. They did not perceive

anyone but the messenger *sas*, although they loved the Sidiq⁹ and the messenger of God *sas* loved him. They never made anyone equal to the messenger of God *sas*, not even the Sidiq himself.

When the Sidiq *ra* became the successor (*khalifa*) of the Prophet *sas*, he took the position of the messenger of God *sas* among his people. He thus vindicated his statement: "The sheikh among his people is like the prophet among his nation".¹⁰ His title was "successor of the messenger of God"¹¹ and all companions were now on the same level as the Sidiq had been during the time of the messenger of God *sas*. They recognized no one beside the successor of the messenger of God *sas*. In this way the nation was united and grew strong. As they became divided, however, and opinions and conceptions about the succession diverged, wars broke out; they became easily attackable from all directions.

Since the devil always enters into the affairs of the upright religion to deviate the people from the straight path, some came and used the name "the caliphate" or "the authority" as a sword to control people with it. In this way, they declared the shedding of human blood permitted, which, however, all heavenly commandments and human laws forbid. They justify this with the call to Islam. Sometimes they dismember the sacred texts and sometimes they interpret them as they please. They appointed themselves as the representatives of men and societies, they produced fruitless thoughts and clear aberration. They laid the foundations for fundamentalism wherever they went. They believed they would do good, but all their deeds were in vain.

The caliphate should never to be understood like that. Rather, it is a symbol of unity (*tawhid*) and the goal to complete life's journey. To unite and to pull together enables us to build a strong and cohesive society, which is not affected by harmful tendencies or wretched ideologies that lead to the disintegration of society, yes, to the destruction of man himself.

Some of the most beautiful and magnificent examples are mentioned in the Quran. One of them is the story of Sd. Harun *as*, when Moses (the one who spoke to God) appointed him as a representative for his people. However, the Israelites worshipped the calf. When Moses returned, he blamed Sd. Harun. Then he replied with words recorded by history with their symbolic power and are still valid today. He said: "I feared that you might say: 'You have caused division among the children of Israel'." (Quran 20:94). That is, divided them into two groups. What irony! The Muslim community did not only divide into two, but into numerous groups and within these into new ones again. Their foolishness goes so far as to cite evidence to justify their opposition against God, His messenger, and those who are responsible. But none of them relied on a solid pillar or on a sound opinion.

The Islamic nation community will never return to its golden age unless it awakens from its heedlessness and gathers around the book of God and the Sunnah of the messenger of God *sas*.

The messenger of God *sas*, who was sent to mankind, taught the unity of the ranks of the Islamic nation, younger before older. He taught it to the young before the elders. He taught them regarding the pillar of prayer saying, "Commend your children to pray when they are seven, and impose it on them when they are ten." Teach them that they gather behind an imam and do not split into groups. Have you ever seen a congregational prayer lead by two Imams?

When we look at the enemies of Islam, we find them praising the qualities of being Muslim, even though they are not Muslims. They aspire to the unity of their ranks and to

speak with one voice. Their symbols should be respected, and their youth treated mercifully, love should be their distinctive feature and good manners their custom.

When the chosen *sas* settled in the enlightened Medina, he laid the foundations for the benevolent teachings of Islam. He decreed the construction of a mosque so that the honorable companions and following generations could gather there. And in order not to create two groups, the first teacher taught them the importance of brotherhood by fraternizing between the emigrants [*muhajirin*] and the supporters [*ansar*], so that they became one united rank.

The Messenger to humanity continued to teach them to practice forgiveness in its most beautiful form when he *sas* concluded the "Treaty of Medina" or the "Constitution of Medina", as some call it.¹² It regulates the relationships of the inhabitants of Medina, taking into account their different religions. The messenger of Islam did not take the side of Islam, but ordered the relationships between Muslims and Jews according to the differences of their religions. He also established a marketplace to break the monopoly positions; yes, he also prohibited the monopoly on the basic foods of Muslims.

In this way, a great nation of substance was created. Its strength goes back to the unity with which it spoke and the fact that it stood behind its noble messenger *sas*.

"Our most longed for has been granted and beyond that the most precious pearls."

We have previously spoken about the dangers of globalization and yet there is still a group that speaks on our behalf and that publishes our pictures as they please. And this without discussing it with us or through the official channels that are in contact with us. They speak on behalf of the Tariqa without the permission of its owner. However, the lovers are not above my advice given for the sake of God, who wants only good.

When do they repent and turn back to the merciful Lord?! But even if they have made severe mistakes, the greater mistake lies with those who listened to them and responded to and were in exchange with them.

This also applies to the situation of all those who have the love of power and have gathered some naive Tariqa brothers and sisters around them or have seduced them into following others than us. But in the end, they themselves perish and do not damage the path (*tariq*) with their arrows and misleading thoughts. These and those, they act as if they had a share in our knowledge.

Life is filled with joy and grief and sometimes grief overwhelms a person. The person then feels cramped and saddened and begins to hate it. Or the person's life is filled with joy and enjoys it and experiences it as paradise. It is easier to comprehend the change of a human being when we understand the composition of the human nature. God the Exalted says (70:19-23): "Truly man was created, impatient; fretful when evil touches him; and niggardly when good reaches him; not so those devoted to prayer; those who remain steadfast to their prayer."

The understanding of the "unity" of the human and his creation and the extent to which he obeys the laws of his Lord is a matter that has preoccupied people since time immemorial. A simple description of what religion means is: the servant, the Lord and the connection between the two, called religion. The human was created from dust and water, the first was Sd. Adam. The divine commands of the name "the Inventor" were

given, then “the Designer” and finally “the Creator”. Adam was from the clay (*adim*) of the earth and was therefore called Adam. He was created in the throne. In the tradition, Sd. Omar Ibn al-Khattab narrates that the Prophet sas said: “God said: 'O Adam, how do you know Mohammed, although I have not yet created him? He said: 'O Lord! When Thou createst me with Thy hand and breathed in my spirit, I raised my head and saw it written on the throne: No god but God, and Mohammed is the messenger of God.'” He was created in the throne and physically created from dust and water.

Then three spirits were given to him:

- The first is from pure wind and is called the animal spirit [*bahimī*]. Its task is to maintain the self-sustaining functions of the body, such as the functions of the heart, the kidney, etc.
- The second spirit is the honored soul [*takrim*]. It is from the light of the spirit of holiness. “We have truly honored the children of Adam.” (Quran 17:70). This means 'We gave him the honored spirit.' It descends into the domains of the senses; it is then hearing, seeing, living, wishing, capable, knowing and speaking.
- The last spirit is the spirit of faith [*iman*]. It is a gift from the light of the Prophet sas.

In regard to faith, it is hidden
Deep in the folding of the heart and consciousness

It is a gift from the light of Ahmad
Whoever is given it, is filled with it to the brim

(Qasida 60:12,14)

When the human reaches the age of legal capacity (*taklif*, literally: commission), the egos come, and the conflict between the four forces of nature that are predisposed in him begins. The divine influences are represented by dust and water and the devilish influences by air and fire. The conflict continues until one of the forces of nature prevails. The beloved, the chosen sas said: “Allah created humans from four things, water, clay, fire and air. If water prevails, he is preserving or knowledgeable, scholarly or generous. If the clay prevails, he will shed blood, be evil and miserable in this world and the hereafter. If fire exceeds, he is either helpful or tyrannical. If the air prevails, he is a liar.” (Imam Suyuti)

In addition, God gave the intellect [*aqī*] to the human. It is a symbol for the intermediate world. Linguistically *aqī* means “connecting”. So it reads in the *hadith* when a companion asked the Prophet sas about his camel mare: “Shall I tie her up and rely on God or shall I release her and rely on God?” He answered: 'Tie her up and rely on God.'” i.e. bind her tightly; the intellect was created to bind things together. The human does not act autonomously and according to his desires, but he is subject to certain rules. These are the divine orders and the prophetic legislation sas. They are also called the comprehensible things [*ma'qulat*]. That is what can be consistent with "connecting".

For this reason, the *fiqh* [Islamic law] in the first stage, Islam in the first stage and religion in the first stage requires this connection. Many verses speak of “Will they not then apprehend?” (Quran 36:68) i.e. connecting an order with the execution of it. The intellect is at home in the senses, whose place of residence is the heart, not the head. The Exalted said: “Have they not travelled in the earth, so they have hearts by which they can reason or ears by which they can hear?” (22:46) This intellect increases and then becomes the “calm heart” [*fu'ad*]. An example of this can be found in the story of Sd.

Musa and his mother. When the prophecy arose that an Israelite boy was threatening Pharaoh's kingdom, Pharaoh sent his soldiers to every pregnant woman of the Israelites to kill [the unborn and born children]. As Sd. Musa as was born, the soldiers suddenly entered, and his sister threw him into a stove. When the soldiers left, she looked into the stove and saw him sitting in it, sucking his finger— such is beyond the comprehensible.

Then his mother decided to throw him into the river, after she had almost exposed him, if we had not strengthened her heart (Quran 28:10): “And the heart of Moses' mother became void.” That means it settled. It was made free from all but God. The Exalted said to her (28:7): “So We revealed to the mother of Moses: ‘suckle (thy child), but when thou hast fears about him, cast him into the river, but fear not nor grieve: for We shall restore him to thee, and We shall make him one of our messengers.” God also said (20:39): “Throw (the child) into the chest, and throw (the chest) into the river; the river will cast him up on the bank, and he will be taken up by one who is an enemy to Me and an enemy to him.” This is what is beyond, comprehension, what distinguishes the pacified heart and what it can accept.

Afterwards the calmed heart develops faith towards the innermost (*lubb*), which is the “intellect of the soul”. So the Quran says (38:29): “So that those of understanding would be reminded.” Then it refines further and becomes the “intellect of the intellect”. This is the “essential intellect”. This is the one reflecting Allah while everything below reflects the signs of God (*ayat Allah*). Someone who possesses the “essential intellect” is also called the “understanding one” (*dhu nuha*):

Do you think you are just a small particle
While the whole cosmos lives within you

The human being is a small example of all the cosmos.

That you have an intellect is one thing, but this intellect, connected to the light of understanding, is something entirely else. For all have an intellect, but not all have received the light of understanding. This light cannot be attained except through continuous remembrance of God (*dhikr*); reflection comes after remembrance.

“Our most longed for has been granted, and beyond that the most precious pearls.”

We still draw from the spring of guidance of those who dedicated their lives to the sincere call to God. Imam Shafi'i *ra* said: “We sought to give up our sins and found what we were looking for in the *duha* prayer.¹³ We asked for enlightened graves and found it in the recitation of the Quran. We asked to cross the paradise bridge [*siraf*] and found what we were looking for in fasting and giving alms. We searched for the shade of the throne and found it in true brotherhood. May God shed the light of contentment on your hearts and let the beauty of the Quran resound in your ears.”

So do not rejoice too much about what you achieve in this world, nor mourn what you miss from this world. And do not be someone who hopes for the hereafter without doing deeds, or someone who postpones his repentance time and again. Whoever is deceived by this world loses his hereafter.

No matter how barren your conditions may seem, Allah will lead you to a happy ending. Remember the statement of the Exalted in the generous Quran (14:37): “...and feed them with fruits.” This invocation was raised even though they were in a barren valley.

In terms of persistence, this is not achieved by just listening to many admonitions, but by applying these admonitions in real life. Consider the statement of the Exalted (4:66): "But if they had done what they were advised, it would have been better for them and an internal strengthening."

It was said to one of the scholars, "O sheikh, someone has relapsed." The sheikh replied: "His relapse probably stems from two things: first, he did not ask God for consistency; second, he did not thank God for the grace of sincerity."

When God chose for you the way of guidance to Him, it was not because you are special or because of obedience on your part, but because of an act of mercy that embraces you. He could take it away at any time; for this reason, no one should be seduced by his deeds and worship. And no one shall look with contempt on those who have gone astray. If God's mercy were not on you, you would be in his place. The Exalted says (17:74): "And had we not given thee strength, thou wouldst have inclined to them a little." Do not ever believe that being persistent in sincerity is one of your achievements, rather it is a gift from God. We ask God the Exalted for us and for you for persistency until death.

Five things, it is said, lead to persistency in times of trial:

1. The noble Quran (25:32): "That We may strengthen thy heart thereby."
2. Reading the history of the prophet sas and messengers (Quran 11:120): "All that we relate to thee of the stories of the messengers—with it we make firm thy heart."
3. Doing things according to knowledge (Quran 4:66): "But if they had done what they were (actually) told, it would have been best for them, and would have gone farthest to strengthen their (faith)."
4. The invocation, "O You who turns the hearts, strengthen my heart in worship."
5. Truthful companionship (Quran 18:28): "And keep yourself content with those who call on the Lord, morning and evening, seeking His goodwill."

Here is some advice from a knower of God for all who seek and follow the way, the way of Sufism and especially the [God] seekers. Great advice, which can be equated with the doctrine of faith, with the basic rules and methodology for those who want to follow the way of the people of God. Every *murid* should keep them in his mind and heart. They are like a lamp that lights the way for you in the dark of the night. So keep them and apply them. They are the following:

1. I advise you to be God-fearing, obedient to Him, apply the known rules, and do not transgress the boundaries.
2. Verily our way is based on the following: the soundness of the chest, the large-heartedness of the self, the cheerfulness of the face, the diligence of generosity, to stop harm and and to forgive the brethren their missteps.
3. I advise you to poverty [*faqr*], which is: to preserve the dignity of the sheikhs, to treat the brothers and sisters well, give advice to the young, be merciful to the elderly, avoid animosity with people, to hold on to charity, refrain from accumulating, avoid being surrounded by unequal people. Helping in matters of religion and worldly things; and true poverty is to be not in need for those like you and true wealth is doing without those like you.

4. Sufism is not based on hearsay, but on the renunciation of this world and its inhabitants. On abandoning the familiar and the popular. On resisting the ego and passion. On letting go of choice, will and desire. On bearing hunger and long phases of being awake. It is based on practicing retreat and solitude, i.e. the *muraqaba*.
5. I advise you, if you meet a poor man [*faqir*], do not confront him with knowledge, but approach him with mildness and gentleness, for knowledge frightens him and gentleness soothes him.
6. Sufism consists of several characteristics:
 - Generosity, which is from Sd. Ibrahim as
 - Contentment, which is from Sd. Isaac as
 - Patience, which is from Sd. Ayyub as
 - The allusion¹⁴, which is from Sd. Zakaria as
 - Estrangement, which is according to Sd. Yahya as
 - Poverty [*faqir*], which is for Sd. Mohammed sas; this means the poverty facing God
7. I advise you not to make friends with the rich except to become persistent, and not with the poor except to become humble. Sincerity is an obligation upon you, which means not paying attention to creation but constantly looking to the Creator. Do not accuse God the Exalted but seek refuge in Him in every situation. Do not undermine the rights of your brother taking advantage of friendship, love and affection between you. Truly, God the Exalted imposed duties on every believer towards you. The least here is the invocation to serve the poor; this is indispensable for the seekers, in deeds and with assets.
8. Commit yourself to three things: humility toward God the Exalted, good behavior toward all creatures, and generosity.
9. Kill your ego so that you live. Truly, the creatures nearest to God are those with the widest heart and with the best of manners. The best action is to resist the ego and the temptation and constant orientation towards God the Exalted and to turn one's back to everything but Him.
10. In this world two things are enough for you: First, to accompany a knowing poor person [*faqir*]. Second, being in the service of a completed saint.
11. Know that the poor man [*faqir*] is the one who gives no advice and no judgment without referring to God. His way is completely serious, he never mixes it with joking.
12. Stay away from people of bad innovation [*bida*] - God forbid - do not look at them in any way.
13. Don't be choosy. Dedicate yourself in devotion and leave all matters to God. The best company are those who miss you when you are absent. Those who wake you up when you get lost. Those who do not forget you when they ask for something for themselves. They are like stars: when your ship gets lost in the sea of life, they guide you. And tomorrow, under the throne of the Merciful, they await you. Is it not enough that they love you in God?

What we can learn from one of the suras of the noble Quran, especially from the sura “optimism and persistence”, the following. Many do not know that this term refers to the sura Al-Talaq (No. 65). And do you know why it is called this way? It is full of statements that open new horizons for the sorrowful and everyone worried, although it is brief.

If in our lives a marriage fails, an illness strikes us, an inner struggle or we suffer a financial loss, seek comfort in the verses of the sura “optimism and persistence”. Begin with the first verse (65:1): “You don’t know, perhaps Allah will bring about after that a different situation.” Choose it as your motto. And remember it whenever you are put through a trial that causes you sorrow. Then the following verses (65:2): “And whoever is watchful towards God—He makes for him a way out.” Has your life become so narrow that you think you will never be happy again? The One who put you in this affliction in the first place, is also the One who will create for you—with absolute certainty—a way out of it, if you are watchful towards Him (65:3): “And He provides for him from where it is not anticipated.” The provision [*rizq*] is not only financial, but includes healing your illness, inner peace that dispels your worry, and an upright partner that makes you forget your first misfortune.

“If anyone puts his trust in God, sufficient is (God) for him.” (65:3) This means that He provides for you in all matters and protects you from all that worries you. Trust only in Him. And leave to Him completely the planning to free you from this sorrow. But do not forget (65:3): “God will always accomplish His purpose. God has already set for everything an equal measure.” So do not rush, and do not give up. However dark the night may be, the light of the morning will certainly come. “And whoever fears God—He will make for him of His matter ease.” (65:4) He makes it easy for you to exercise patience. He makes it easy for you to strengthen your intellect. He makes it easy for you to open your heart again. He facilitates for you what ends your worries.

“And whoever fears God—He will remove for him his misdeeds and increase his reward for him.” (65:5). It should be sufficient and profitable for you to regard grief, sorrow, and pain as redemption a cancellation of evil deeds and a rise of your level. So, beware of God! Beware of God, Beware of God!

Then the verses of optimism are concluded with a clear message (65:7): “After a difficulty, God will soon grant relief.” Will there be any doubt and pessimism within you—o you who is in sorrow—after all this?

“Our most longed for has been granted, and beyond that the most precious pearls.”

The exalted Lord says (3:133): “And hasten towards forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous.” We are urged by God to hasten, to obtain forgiveness from God, not to be hesitant in repentance and sincerity, and not to lose time in all worship deeds.¹⁵

In worldly affairs we find that speed is undesirable in many respects, it is even warned against. In road traffic, for example, one should not drive too fast in order not to endanger one's own safety or the safety of others. However, for the acts of worship, an act that brings you closer to God, or the return to God in sincere repentance—in these matters God, the Real, urges us to haste.

The way of guidance does not wait for the one who postpones things. To hurry there is the way out. The more you hurry, the more effort you make. The reward for this effort is

paradise, God willing. And the end of this path is to attain the longed-for. Just as it is pronounced in the delightful message (41:30): "Truly those who say, 'Our Lord is Allah', and who then behave sincerely, the angels descend on them (and say): 'Fear not and be not sad, and rejoice in the paradise promised to you'."

The way of guidance does not wait for the hesitant, and rushing is the way out. The speed depends on the dedication and the remuneration of this dedication is paradise, if God wishes. And the end of the path is reaching the most desired, as we hear in the beautiful message (41:30): "Indeed, those who have said, 'Our Lord is Allah' and then remained constant—the angels will descend upon them, [saying], 'Do not be afraid and do not grieve but receive good tidings of paradise, which you were promised.'"

We did not hear anything like this when it was proclaimed:

Oh my servants, do not fear; this is my safety

(Qasida 65:9)

We praise God, who guided us with the "amazing ones from the east" [the sheikhs], through them the truth comes to light. They are guided, and they guide, rightly; righteous imams (21:73): "And We made them leaders guiding by Our command. And We inspired them to the doing of good deeds, the establishment of the prayer, and giving of the *zakah*; and they were servants only to Us." Among them is the generous giver, the beloved of God, the helper of the caller for help, who possesses the sealed wine, the beneficial drink, who seeks his equal in the world: our sheikh and imam Fakhruddin *ra*, who said about himself (Qasida 57:1):

Toward Allah the Generous is my aim

Allah is sufficient for me and Islam as my religion

Also (Qasida 27:10-11):

From Allah's gifts is my fountain

My guidance are fountains for the travelers

I own a pearl necklace and my words are jewels

These are rewards for those who seek salvation

It was he who removed the veil of Kamaluddin¹⁶ *ra*, who is a father and mother to the people, the beloved, whose hope never fails. He said (Qasida 12:1):

From the complete gifts, from the overflowing presents

O people, Ibrahim has come to you

And also (Qasida 14:1):

By the name of Allah, I established the pillar of my splendid building

And Ibrahim's miracle is to build the foundation walls

Moreover, he said (Qasida 17:15):

This is my trusted, if only you knew

He is constantly proceeding through my gift

The giving of the noble Imam continues, pointing to the honorable Disuqi, who generously bestows gifts. The brave, who by his secret, upholds the promise not to send back his *murid* empty handed. "It is said that Abul Ainain is truthful and noble." He said (Qasida 8:1):

Who has a sheikh like yours, a sheikh connected
O my *murid* say, praise be Allah, the Unique

He said (Qasida 58:82):

Abul Ainain, o you are unique
A fountain for the friends of God all

He said (Qasida 8:10):

He is verily a home and spreads satisfaction
By Allah, he truly loosens the knots

Then, anchoring at the port of the travelers, he fills the longing hearts with joy by speaking about the grandson of the master of all messengers, the innkeeper of the drinkers, the imam of the arrivers, the generous, the giver, the gift of God to whom all bow. He is the gate for all travelers, as it says in his statement (Qasida 2:12):

The gate of entry to the beloved is certain
The gate of the imam, how excellent is the gate of the nearness

Also (Qasida 25:14):

The light is his grandfather's distinction
He is the oil for the lamp within the lantern

And (Qasida 1:356):

Ask whatever you want from his generosity
Take the crown of his leadership as intercession

The souls dance in joy and yearn for home when the inwardly concealed testifies to the Lord of all creatures. He is the feast for the eyes, the asylum for those who possess intercession. He is the sign of the belief in the unity of God being given prostration on Judgment Day. He delights us by his saying (Qasida 19:10-11, 18):

He is Ahmad who reveals himself in the rank of *qaba qausaini*
And to him belongs the flag of praise; exalted is he

Generosity in abundance
A generous hand, his earth and his sky

He is the one, on whom God's blessings rest in abundance
The universe does not know how much I love him

The "amazing ones from the east" hand over the flag of truth to the one who gather all under his flag, the one who holds the seals of the two proofs.¹⁷

In conclusion (Qasida 49:10):

May God reward you for your good intentions with goodness
May the wonderful lady¹⁸ and the Imam be enough for you

The days are bringing us beautiful and beneficial gifts. We find the celebrations of the two great imams come hand in hand with the celebration of the most noble of creation. A few days ago, the celebration of our mistress Sd. Zainab *ra took place*, and in a few days later follows the commemoration of the great haven for all travelers to God, Sayiduna wa Mawlana al Imam al Husain *ra*. And between these two great occasions

we celebrate the *Hawliya* of the two venerable imams *ra*. “The longed-for, the forever longed-for, is elevated above of the above.”¹⁹

So, it is true when he said:

Our most longed for has been granted and beyond that the most precious pearls
a covenant that we kept because of a secret that runs within us

May God bless our lord Muhammad, his family and companions, and give them peace.
Wa kullu ‘am wa antum bikhair!

¹ Last edit on July 13, 2019; contact for translation group: Hasan Ralf

² Sd. Hassan and Sd. Hussein

³ Sd. Fatima Zahra

⁴ The verbs ‘to desire’ and ‘to long for’ are used synonymously

⁵ Prophet Mohammed *sas*

⁶ Imam Qushayri in *Al-bahr al-madid* of Imam Ibn Ajiba

⁷ Both expressions refer to the book of *qasa’id* by Sd. Fakhruddin

⁸ The *alif* from *ayat* (i.e. Qur’an verses) has transformed into the *ba’* from *abyat* (i.e. *qasida* verses); see also Qasida 29:3

⁹ Sd. Abu Bakr as-Sidiq

¹⁰ *Hadith*

¹¹ Vicegerent literally means calif

¹² For this see more explicitly the history of *hijra* and Medina

¹³ The *duha* prayer includes two prostrations after sunrise

¹⁴ The teaching of reference interpretation

¹⁵ “to rush for” should not be taken literally, rather in the sense of not postponing something

¹⁶ Mawlana Sheikh Ibrahim

¹⁷ Mawlana Sheikh Mohammed Sheikh Ibrahim Sheikh Mohammed Osman

¹⁸ Sayida Zainab *raa*

¹⁹ Sayidi Nabulsi in *Ibtisam al Madami*, Qasida 69:4