



Translation of the address by

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On the occasion of Id al Fitr prayer, delivered in Hamburg, August 8, 2013

Bismi-llahi rahmāni rahīm

Allahumma sallī ālā Sayyidina Muhammadin wa-ālihi wa-sallim

Allahu akbar [9x]

Allahu akbar, Allahu akbar, lā ilāha illa llah, wa-llahu akbar, Allahu akbar, wa-li-llahi l-hamd

Praise the Lord, Who has alleviated the way of worshipping for His servants; He grants them times of goodness which the servants embellish with good deeds. As soon as the month of Ramadan has passed, the months follow for the pilgrimage to the purified house of Allah. We thank Him for His beautiful names, His sublime attributes, and His encompassing and infinite goodness. I testify that there is no god but Allah, the only One Who has no adverse, the sole Creator, the Master of all affairs, for Whom everything has its predetermined time.

And I testify that Sayyidina Muhammad is His servant and His messenger, the most sincere of those who have called to Allah and gave the good tidings, and the best who has been worshipping God, praying, giving *zakat*, fasting, as well as performing *hajj* und *umra*. May Allah give the prayers upon him, his family, his companions and those who followed Him with *ihsan* [the highest degree], as long as there is sunrise and light, and may Allah give him peace always and forever until the Day of Judgement.

O you who love the Prophet Muhammad [PPBUH] -- you have fasted and watched through the night, you have given *zakat* and confirmed Allah's Oneness, and you have prayed to Him, you devoted yourself to Him during Ramadan, hoping from Him, while you were enjoying justice and reaping goodness in this country.

As we all know, the grounding of the universe, upon which the heavens and the earth rest, through which men develop and improve themselves and the countries flourish, and which is the reason why Allah had sent the messengers and revealed the books, and for the perpetuation of which God has given power to the people -- we know that this grounding consists of justice and justness. Verily, there is nothing more precious, what nations are neglecting today, than justice and justness, and similarly nothing more great, valuable, and cherishable, which the countries have lost. In result they are afflicted

by unrest and ordeals, as well as long-lasting wars and serious crises. This has led to extinction, destruction and instability; goodness and gifts have discontinued, and benevolence and blessing disappeared. Allah, the Exalted, said [57:25]: “We verily sent Our messengers with clear proofs, and revealed with them the Scripture and the Balance, that mankind may observe justness.”

Allah, the Exalted, is the just ruler Who demands justness and *ihsan** and who forbids injustice and oppression; He prohibits injustice for Himself and for His servants. In Qur‘an we read [16:90]: “Surely Allah enjoins the doing of justice and *ihsan* and the giving to the kinship, and He forbids indecency and evil and transgression.” And [4:58]: “Surely Allah commands you to give back trusts to their owners and that when you judge between people you judge with justice.” As well as [41:46]: “And your Lord is not in the least unjust to the servants.” He said in the sacred *hadith*, reported by Muslim: “O My servants, I have forbidden Myself being unjust, and so I have forbidden injustice among you. Therefore you should not be unjust among yourselves.” The Prophet [PPBUH] said (narrated by Muslim): “Avoid injustice because injustice leads you into darkness on Judgement Day.” Just as Allah, the Exalted, demands justness in judgements and doings, He has imposed it also on speech. He said [4:135]: “O you who believe, you shall be absolutely equitable, and observe God, when you serve as witnesses, even against yourselves, or your parents, or your relatives. Whether rich or poor, God takes care of both. Therefore, do not be biased by your subjectivity.” And He, the Glorified, said [6:152]: “And when you speak, then be just though it be a relative, and fulfil Allah's covenant.” Allah has also demanded doing reform in the right and just way, without injustice, even if the unjust would do so.

The Glorified said [5:8]: “O you who believe! Be upright for Allah, testify with justness, and let not hatred of a people incite you not to act equitably; act equitably, that is nearer to piety.” Although justice among the people is required everyone, on the basis of which they live and pursue their interests, there is nothing better than full justice done by the responsible leaders, as this may bring goodness and blessing in the country, and it may disseminate assurance in the heart of the servants. Therefore, one of the seven whom Allah will shade on Judgement Day -- on that day when there is no shade but His shade -- is a just leader. This was narrated in a repeatedly affirmed *hadith*. He [PPBUH] said (narrated by Imam Ahmad): “Three are never denied their prayers: of a just leader, of the fasting (until he breaks his fast), and the prayers of the oppressed.” And he [PPBUH] said (narrated by Ibn Habbab): “The inhabitants of Paradise are three: a just, trusting and successful leader; a merciful man soft-hearted towards every relative and Muslim; and a decent, poor and trustful man.” As justice spread among the leaders of the Ancients Muslims, goodness increased and blessing came about. Mutual love existed between leaders and subjects, who gave and followed advice, and they obeyed their leaders and defended them. After the first decades had passed, the relationships between countries and their subjects went through ups and downs, and regarding justness and unjustness the rulers were different -- up to the present time in which the religion became estranged and the people have moved away from ruling by what the Lord of the Worlds has sent down.

Many Muslims feel alien in their own home countries and families; they are attacked in their religion, and their dignity is violated; they are spied on in their worship and inspected at every turn, and the habits of the unbelievers are imposed on them; they are starving while money is given to others, and their rights are trampled on and their provisions are constricted; the oppressed cries in vain for help, and a desperate finds no helper. A deep gap has emerged between the rulers and the people, who suddenly turned the people into provoked lions and predacious beasts; they became seas of roaring anger, so they eruptively throw lava of rage at their government, and their anger is aimed at their leaders.

* Here: giving more than the other deserves

Exalted be He who revives the hearts and lightens the chests with justice, so they love, follow and obey the leaders of justice, and pray for them; and He narrowed the chests of the oppressed and made their hearts hard through injustice, so they condemn, hate and fight the leaders of injustice. Truly, the Prophet [PPBUH] is right when he said (narrated by Muslim and others): “And the best of your Imams are those whom you love and who love you, whom you pray for and who pray for you. And the worst of your Imams are those whom you hate and who hate you, and whom you condemn and who condemn you.” The Prophet [PPBUH] said: “Allah dispenses the unjust, until He grabs him, then He never lets go.” Thereto the Prophet [PPBUH] cited the following verse [11:102]: “And such is the punishment of your Lord when He punishes the towns while they are unjust; surely His punishment is painful, severe.” Truly, oppression and tyranny are the cause of the destruction of the nations in this world, before the hereafter. The unjust are hated both on earth and in heaven. Allah does not love them and will neither guide them nor let them succeed. The Exalted said [18:59]: “And (as for) these towns, We destroyed them when they acted unjustly, and We have appointed a time for their destruction.”

O Muslims, we are still in the good, thank God, as long as we enjoy the shades of justice. Fear Allah, and avoid any kind and form of injustice, and be even more aware from the greatest injustice which is idolatry. Allah said [31:13]: “[...] for idolatry is indeed the highest wrong-doing.” Also beware of various kinds of injustice that are forbidden in the Holy Book and the Sunna. The most severe injustices include exceeding the limits that Allah has set, daring to disobey Him, and turning away from His revealed verses. Allah said [2:229]: “[...] and whoever exceeds the limits of Allah, these are the unjust.” The Prophet [PPBUH] said (narrated by Bukhari): “Allah says: ‘For three I will be their opponent on Judgement Day’; one of which is someone who hired a worker, received all he wanted but refuses paying the worker's wages.” Among the injustices are attacking, occupying and plundering public facilities. The Prophet [PPBUH] said (narrated by Muslim): “If we give a work to one of you and he took even a thin thread, he will still be tied with it on Judgement Day.” Also considered as injustice is; inequality in making gifts to children, unjust last will and testament, considering dowry as a trade, and forcing girls into marriage. The Prophet [PPBUH] said (narrated by Muslim): “Fear Allah and be just among your children.” He [PPBUH] also said (narrated by Ahmad): “I forbid violating the rights of the two weak, the orphan and woman.”

Beloved by the Prophet [PPBUH],

Sd. Abu Huraira narrated that the Prophet [PPBUH] said: “When the first night of Ramadan comes, the devils and jinns are put in chains, the doors of hell are closed, and the doors of heaven are open and none of them remains closed. And a caller calls, ‘O seeker of goodness, come forward, and O seeker of evil, desist.’ And every night Allah will free people from going to hell.”

When the month of Ramadan has begun, most fasters suffer from inertia, are overwhelmed by sleep and negligent at work, are nervous and irritable, as if they are in a sorrowful situation, and the only way out is the time of breaking the fast. This type of fasting is called the fasting of the enduring, who deal with the commandment [2:183] “Fasting is prescribed for you [...]”, as if they hear Allah saying [2:216]: “Fighting is prescribed for you, even though you dislike it.” Because they fast as if they were forced, and they inwardly wish that Allah would lift this burdensome obligation.

The second type of fasting is called the fasting of the satisfied who do not complain about fasting, but if they had the choice, they would rather not fast. The difference to the first group is that they do not openly express their complaint and they hide their weariness about that they cannot worship Allah more during fasting.

The third type of fasting is called the fasting of the grateful, as it is referred to in the following verses [2:183-184]: “O you who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may fear Allah.” It is not meant that we just fast as the people before us, but that fasting is a duty, and we are not the first for whom fasting was decreed. The principle of fasting consists of deprivation, regardless of different rules or times. The verse adds: “A certain number of days.” This means there is a certain time, that is the month of Ramadan, which cannot be brought forward or delayed. Allah, the Exalted, continues: “but whoever among you is sick or on a journey, then (he shall fast) a (like) number of other days.” Allah extends an invitation for fasting to those who believe. The person who accepts this invitation should thank Allah because Allah has mentioned him as a believer. He should also thank Him because he is not sick to be exempted, which is a sign that he is healthy. He should be grateful to Him that he is staying with his family and his beloved, and that he does not have to suffer the strains of travel. So everyone who is fit to fast should thank Allah for mentioning him as being a believer and for enjoying the gifts of Allah, and not complain about fasting the month, as in accordance with the verse: “[...] and that you fast is better for you if you know.” And elsewhere it is [2:185]: “Allah desires ease for you, and He does not desire for you difficulty, and you should complete the number and you should exalt the greatness of Allah for His having guided you and that you may give thanks.” And from this last word this type of fasting was described as the fasting of the grateful.

Allahu akbar [7x]

Praise be to Allah, the Forgiving, the Most Merciful, the Generous, Whose mercy preceded His wrath, and that way He had mercy for His servants; and His forgiveness nullified His punishment, so He absolved His servants from punishment. Praise be to Allah, the Lord of creation, for He is indeed worthy of all praise; so He loves the praise which we are obliged to express in every *rak'at*. He deserves the praise we pronounce as well as the praise that is much more eminent than what we pronounce. We praise Him for the gift of Islam, for living to see Ramadan, for the nightly prayers. We ask Him to accept them from us and reward us. And I testify that there is no god but Allah, the only One Who has no adverse, the Exalted Whom nobody can oppress, the Almighty Who is invincible, the Eternal Who does not sleep, to Whom all the pride and sublimity is appropriated, to Whom all the majesties and highnesses are inherent, Who created the angels to worship Him, so they kept praying, kneeling and prostrating in front of Him ever since they were created. When Allah revealed Himself to them and they contemplated Him, they said: “Glory be to You, we can never properly worship You.” So we join them: Blessed be Thou, O our Lord, verily, we cannot properly worship You. As much as we may strive, we cannot fulfil Your rights, and we cannot reward the extent of Your goodness. O Allah, please accept our deeds and forgive us our faults and overlook our ignorance, our heedlessness and our mistakes, because all our strength comes from You, and we have no refuge from You except in You.

And I testify that our master Muhammad is His servant and messenger, who, on the Day of Judgement, would have praises that had not been entitled to anyone before him. With these praises, he would prostrate under the Throne of Allah to praise Him. And he would intercede for people; and on that day Allah, the Almighty, would accept his intercession and would say: “O Muhammad, raise your head; and speak, and you will be listened to, and ask, and you will be given, and intercede, and it shall be granted you.” May Allah give prayers and peace and blessing upon him and his good, purified family and his chosen companions and their followers with *ihsan*.

Allahu akbar, Allahu akbar, lā ilāha illa llah, wa-llahu akbar, Allahu akbar, wa-li-llahi l-hamd

Allahu akbar, the pillars of the believers are built for Him, and the hearts of those devoted to Allah are humble. *Allahu akbar*, when the tears of the God-fearing flow, hoping for His mercy and reward. O Allah, respond to the invocations of those fasting and praying in the night, do not nullify their deeds, and do not reject their efforts. O Allah, let them achieve their goals and give them what they ask for. Bestow upon them plenty of the treasures of Your generosity, O You, the Most Generous.

Allahu akbar, Allahu akbar, lā ilāha illa llah, wa-llahu akbar, Allahu akbar, wa-li-llahi l-hamd

O you beloved by the Prophet's family,

Praise Allah, your Lord, and thank Him for what He has given you. Even if you attempt to count His blessings to you that you know about, your life will not suffice to do so. And what you do not know of Allah's favours and blessings is much more than what you do know [14:34]: "And if you count Allah's blessings, you will not be able to number them."

How can we, servants of Allah, thank our Lord who made us exist while we were nothing [19:67]: "Does not man remember that We created him before, when he was nothing?" And He guided us to His religion, and if it was not for Him, we would have not been guided [2:198]: "And do His *dhikr* as He has guided you, though before that you were certainly of the erring ones." And who has preferred us with His Best Book [39:23]: "Allah has revealed the best statements, a book conformable, paired." He has privileged us with His beloved [PPBUH] [10:58]: "Say: with the grace of Allah* and with His mercy* -- with that they should rejoice; it is better than what they gather." He has chosen for us the best Shari'a [2:138]: "The dye of Allah, and whose dyeing is better than Allah's?" He prescribed us to be of the best nation [3:110]: "You are the best nation, evolved for mankind." Every good deed we have done is made possible by His guidance and support. He will greatly reward us for it, while it is only His grace.

Allah, the Exalted, has given us gifts, in ourselves, our families and children and houses and countries. And to any matter that we consider, we see His blessing and gifts. And what we do not know of His gifts is much more than what we do know. Praise to Allah for every gift He has given us, we cannot reckon the thanks He deserves, not up to the way He praised His Own Self.

Allahu akbar, Allahu akbar, lā ilāha illa llah, wa-llahu akbar, Allahu akbar, wa-li-llahi l-hamd

O you fasting and nightly praying,

If Allah, the Exalted, has blessed you with His guidance to fasting Ramadan and nightly prayers, and He supported you in performing the prayers, in asking Him, reciting Qur'an, and getting close to Him with all kind of good deeds and more -- then thank Allah, the Almighty, for that with your hearts, words and deeds, and continue to nourish this relationship even after Ramadan, for your Lord is to worship at all times.

O you people of Ramadan, o you reciters of the Qur'an, o you people of night and imploring and asking, you should never leave the pleasure of this intimate adoring beyond Ramadan. Because your Lord, the Exalted, is cordial to you at all times. So get closer to Him with good deeds, because He does not need you, but you cannot do without Him. You should know that this worldly life is transient,

* That is the Prophet (PPBUH)

and nothing will remain with you except what you have done [2:197]: “And whatever good you do, Allah knows it; and make provision, for surely the best provision is fearing Allah, and fear Me, O men of understanding.”

Allahu akbar, Allahu akbar; lā ilāha illa llah, wa-llahu akbar; Allahu akbar, wa-li-llahi l-hamd

Indeed, oppression and transgression have spread among people, rights have been taken, trusts have been lost, the forbidden is publicly done; and they impeded decent ways of making a living. Indecent ways of gaining have been dominating income and money. The Shari'a of Allah has been fought in most countries. And some of the sins are liable to the hardest punishments, but Allah, the Exalted, is the most tolerant and forgiving, as we are but His servants. So Allah made us the receivers of His mercy.

Dear beloved,

Nowadays, in all countries and nations, people are afraid of two crucial developments, cautious about the aftermath and watching for the outcome. They worry about their livelihood because of the financial crisis and the indicators of economic slump, which loom at the horizon. They fear for their lives because of today's epidemic diseases that have spread to different countries and have already cost the lives of many.

The worry and fear are justified, because both developments directly affect the livelihood and health of the people. But people of faith seek the right way using the guidance of the Book and the Sunna. And they know that all what happened to the people was caused by their sins. Verily, Allah does not wrong them. And they believe that no affliction would come without a sin, and they are also certain that it would not be waived without repentance.

The people of faith are the ones qualified to avert the torment from all humanity with their faith, repentance, and imploring. Allah, the Exalted, has averted the torment from the infidels of Mecca because of the presence of faithful, humble and prayerful people among them [48:25]: “If (the believers and the disbelievers) had been clearly separated We verily had punished those of them who disbelieved with painful punishment.” Concerning the asking [25:77]: “Say: My Lord would not concern Himself with you but for your prayer.” And as for the repentance and asking for forgiveness [8:33]: “But Allah was not going to punish them while you were among them, nor will He punish them while they seek forgiveness.” So fear the wrath and punishment of the Exalted, the Omnipotent; as your Lord reproaches you, so answer Him, and He calls upon your prayer and pleading, so plead with Him. Do not be like those about whom Allah, the Almighty, says [23:76]: “We inflicted punishment on them, but they humbled not themselves to their Lord, nor do they submissively entreat (Him).”

Protect yourself from Allah's punishment by asking for forgiveness, avert it with repentance and push it away with imploring, for imploring helps against the penalties brought on us and that are still to come. However, you still need to do the material and lawful actions, because everything is prescribed by Allah and His fate.

People of faith firmly believe that the provisions and lifespan are in the hands of Allah, the Almighty – these are not increased by concern or decreased by negligence, just as augmented cautiousness does not protect against fate. O Allah, bestow upon us faith in fate, save us and all Muslims from inflation and epidemics, and keep our countries from any bad or hated thing, O Lord of the Worlds.

Allahu akbar, Allahu akbar, lā ilāha illa llah, wa-llahu akbar, Allahu akbar, wa-li-llahi l-hamd

O you believers,

Rejoice in your Eid celebration, be good to your parents, keep in touch with your kinship, be kind to your neighbours and passionate to your little ones, and bring joy to your families, because today is a day of celebration for them. The Eid celebration is one of the commandments of Allah, and happiness is one of His expressions, so rejoice in the grace of Allah and His guidance for you. Show your joy and happiness in this great day and obey Allah and His Messenger, if you are believers.

During the feast, remember also those of your brothers and sisters whom fate prevents to share in the joy of Eid with you: some are sick or chronically ill, some are besieged or jailed or war prisoners, some are homeless or refugees, some are widows, and some are orphans. Do not forget them on your day of celebration, support when they are in trouble, and share their worries, and pray for them and donate, because Allah will reward the donors.

May Allah, the Exalted, let this day of celebration recur for us and for you and for the entire Islamic nation, with goodness, faith, safety and Islam. May Allah accept our and your best deeds.

“Allah and His angels give prayers upon the Prophet. O you who believe! Give your prayers upon him and your peace and submission.” [33:56]

May Allah give you the goodness of this year and all the years to come.

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