



Translation of the

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

on the occasion of the 28th Hawliya for Mawlana al Imam Fakhruddin Sheikh Muhammad
Uthman Abdu al Burhani and of the 8th Hawliya for Mawlana Sheikh Ibrahim Sheikh
Muhammad Uthman Abdu al Burhani

Khartoum, April 6, 2011

Bismillahi ar-rahman ar-rahim

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

Al-hamdu li-llah al Murid al Wadud; the One who wanted the Creation and the Creation wanted Him and went to Him; the One who appeared with His Beauty, thus loved by all the Creation, and appeared with His Majesty, thus longed for by all lost ones; and appeared with His Perfection for the most honored of the Creation; and He and His angles prayed for him with all continuous blessed givens, and for his family and companions, the savior boats in the sea of pure relations and happiness even after the Promised Day and the one who witnesses, and the subject of the witness.

My brothers and sisters, my sons and daughters,

Al Haq Subhanahu wa Ta-la created the Creation out of love, this love is first relation between Him, the Almighty, and His Creation, this is before it became lordship and worshipping out of which worshipping relationships developed. So the relation of love between the Creator and the Creation was the oldest and most preferred. This has been mentioned in many scriptures which have been neglected by the people who limited their relation to dos and don'ts and harsh enforcement to the extent that they relate the Divine Names to overwhelming Majesty although these are Names of Beauty; like they related the name *al Gabar* to overwhelming enforcement and forgot that this is the mender of fractures of all broken hearts.

Did not *Al Wadud*, the Merciful, say in Quran “[...] Soon will Allah produce a people whom He will love as they will love Him”¹, as well as “[...] But those who believe, love Allah more”²? And He said to prophet Musa [PBUH] “And I endued you with love from Me, in order that you may

¹ *Al Maida*, 54

² *Al Baqara*, 165

be brought up under My Eye”³, and the loving and beloved Prophet [PPBUH] said “No one will be a believer until he loves Allah and the Prophet more than anything else.”

Allah, Exalted and Glorified, made love and seeing His Honorable Face as the ultimate goal for the lovers and those seeking Him, and He also ordered His Beloved [PPBUH] to be with them, whereas He made paradise the ultimate goal to reach through good deeds. In a divine *hadith* Allah explained that He loves the worship of the worshipers by saying “The most thing I love for a servant to get close to me is to do what I ordered him to do,” and He also loves the servant who do more: “[...] and my servant keeps doing supererogation until I love him.” So religion is love for Allah and His Prophet [PPBUH], and also fulfilling the orders and staying away from the interdictions; and neither of these cancels the other, but the guaranteed religion is the religion of love which is the one that helps you fulfilling the orders and staying away from the interdictions.

The Prophet [PPBUH] said “Abubakr is not favored over you because of much prayers or much fasting [or in another narration: knowledge], but because of something settled in his chest [heart].”⁴ Sd. Anas narrated that a man asked the Prophet [PPBUH]: “When is the hour [of the Judgment Day]?” and the Prophet [PPBUH] said: “What did you prepare for it?” The man replied: “nothing, except that I love Allah and His Prophet,” then Prophet [PPBUH] said “You are with whom you loved.” Anas recalled “We have not been happier with anything more than by the saying of the Prophet [PPBUH] ‘you are with whom you loved’.”⁵ Sd. Anas continued “As I love the Prophet [PPBUH], Abubakr and Omar, I hope I will be with them because of this love, even though I did not do what they did.”

From the seven, who Allah will shade with His shade on the Judgment Day, are two who loved each other in Allah, joined and separated by this love. This is brotherhood in love, about which Imam Ali [AHHF] said “You may have a brother who was not born by your mother.” The Prophet [PPBUH] said “No one would be a believer until he loves for his brother what he loves for himself.”⁶

Once a wise man advised his brother: “O my brother, be brother to a man of chivalry who stands for you when you are absent, who supports you when you are present, who encourages your friend to be more empathic towards you, who protects you from the shame when an enemy of you appears, who will make you joyful when seeing him, and who will make you feel comfortable when marrying some of his kin.”⁷ This is the real brotherhood, so what about the friend or companion, or as we say [in Arabic] *al khalil*? The Prophet [PPBUH] said: “A person is in the religion of his *khalil*, so one should choose who to be *khalil* with.”⁸ This Arabic word means friend, related to the Arabic word for friendship or the Arabic word for needs as if each is fulfilling the other's needs or completing his shortage.

³ *Taha*, 39

⁴ Imam Al Ghazali, Ibn Al Athir, At-Turmuzy Al Hakim

⁵ Al Bukhari, Muslim

⁶ Al Bukhari, Muslim

⁷ Ibn Abu Ad-Dunya

⁸ Abu Dawud, At-Turmuzy

As-Sa'ib ibn Abdullah said "On the day of conquering Mecca, I was brought to the Prophet [PPBUH] by Uthman ibn Affan and Zuhair and they kept praising me; then the Messenger of Allah [PPBUH] said 'You do not tell me about him, he was my friend before Islam'." So As-Sa'ib said "O Messenger of Allah, what a good friend have you been," and the Prophet [PPBUH] replied to As-Sa'ib "Consider the manners you had before Islam and practice them in Islam, look after the guests and be generous to the orphan, and be good to your neighbor."⁹

Beloved,

The love to Allah and the Prophet [PPBUH] includes the love to your family, friends, brothers and society, also the love for your country is part of the belief. We now address every youth everywhere, especially in Islamic and Arabic nations, and we say: insisting on freedom and sharing your thoughts is a true and indisputable right, but there is a great difference between freedom and chaos, and between the right to express oneself and distraction or disruption. Do not take the feeling of oppression or hard feeling as a reason to kill and destroy or burn down other people's properties, whether government or private. Elevate your actions as you have elevated your thoughts, and do not destroy your homes by your own hands. Beware of paying back and settling accounts because this is one of the worst menaces.

My brothers and sisters, my sons and daughters,

Al Haq Subhanahu wa Ta-la said "Who has forbidden the adornment of Allah which He has brought forth for His servants, and the good things of His providing? Say: They are, in the life of this world, for those who believe, (and) purely for them on the Day of Judgment. Thus do We explain the signs in detail for those who understand."¹⁰

This honorable verse of the Book of Allah starts with asking rhetorically: who is to deny or forbid the "adornment of Allah", meaning clothes and others things, "which He has brought forth for His servants", made from plants, like cotton or linen, or from animals, like wool or silk, and "the good things of His providing," which are delicious food and drink and also marriage.

This is how Imam Malik ibn Inas replied to the one who said to him "Fear Allah, Malik, you are dressed in soft clothes and eating tender food", he answered him by saying part of the verse above "These are, in the life of this world, for those who believe." The non-believers share it with them, but after Judgment Day it is only for the believers.

People focused on *hadiths*, Quran verses and scholars' words denouncing this worldly life, and left everything praising it, until people became so lazy and stopped working. Now let us mention some scripts that talk about the beautiful face of the worldly life and encourage people to work and do what pleases Allah and the Prophet [PPBUH], as he [PPBUH] said "The worldly life is green and sweet and will be blessed for those who rightly redeem."¹¹

Is it the right of this worldly life to stop one's work for claiming that he needs time to do *dhikr*? Then from where one gets the food, without which he would be distracted from doing *dhikr*? Do you beg people for money claiming that you are one of those doing *dhikr*? See for example

⁹ Imam Ahmed

¹⁰ *Al Araf*, 32

¹¹ Abu-Ya'li al-Mawsili

Sd. Salman al Farsi [AAH] who refused living in the palace of Kisra after the conquer of Persia and when he became its prince: people saw him in the market carrying various foods, drinks and clothes and asked him about giving up his worldly life; he answered them saying “I carry this to comfort my ego so it would not keep me from worship.”

The Prophet [PPBUH] was sitting with his companions when they saw a young strong man going to work early in the morning, so they said “Would it not be better for him to use his youth and strength in the way of Allah?” The Prophet [PPBUH] said “Do not say that: if he goes to work looking after himself and not asking other people's help then he is in the way of Allah, and if he goes to work to support his weak¹² parents or children he is in the way of Allah, but if he goes to work to show off or to be proud he is going in the way of Satan.”¹³

Abu-Huraira [AAH] said “The foreigners have been insulted in front of the Prophet [PPBUH] who stopped them and told them not to insult the foreigners because they caused the countries of Allah to thrive, so the servants of Allah lived in it.”¹⁴

Sd. Amr ibn Al-Aas [AAH] said “The Prophet [PPBUH] sent for me to come with my clothes and weapons. I went and found him doing ablution, he raised his head to see me, then he looked down again and said 'O Amr, I want to sent you as the head of an army so Allah will make you win and get rich booty; I wish for you money for rightly use.' I said 'I did not become a Muslim looking for money, I became Muslim wishing to be with the Prophet [PPBUH].' The Prophet [PPBUH] replied 'O Amr, how good it is that good money be for a good person'.”¹⁵

See how the door of the city of knowledge and the home of wisdom, Imam Ali [AHHF], would describe this world. He said: “This world is a place of truth to the one who is truthful to it, a place of health to the one who understands it, and the place of richness to the one who takes provision from it. This world is the mosque for the beloved by Allah, a place of prayers for Allah's angles, the place where His messages came down, and a trading place for His saints where they gained the mercy and won the paradise. Who will dispraise this world when it warned to abandon him, when it called for separation, announced the death of itself and its people, and showed him harm with its affliction, and made him desire the joy through its pleasures. Left with tragedy and created with health, with warning, encouragement, and intimidation. Some people dispraised it and became sorry, others admired it hoping for reward, it reminded them so they remembered its strokes, and it was honest with them so they belief its talk. So you who badly dispraised the worldly life and are deceived by its conceit, did the worldly life remain in your favor? When did it try to deceive you? Was it by the decay of your fathers in their graves? Or by your mothers dying and turning to dust? How many times did you try to cure, with your own hands, someone for whom you wished health? And did you try to get medicine from doctors for him? Yet you could not cure him. The worldly life has given you an example for yourself and for your ending: tomorrow your crying will not do any good, and your beloved will not spare you anything.”¹⁶

¹² I.e. who are poor and unable support themselves

¹³ At-Tabarani

¹⁴ Ad-Dailami

¹⁵ Ahmad ibn Hanbal

¹⁶ From the book “Prairies of Gold”

After mentioning what came in the Quran and explained by the *sunna* and the doings of the companions, now we stand in front of one companion of the wise Arabs, from the wisdom of whom many companions and followers have learned. He is Qa'is ibn Asim, who said on his deathbed: "[...] You must earn money because it is an enabler for the generous and a savior from the greedy. Never go begging because this is the last earning of a man, and do not wail for me because there was no wailing for the Messenger of Allah [PPBUH]."¹⁷

From what we have mentioned we understand the worldly life is praised or dispraised according to condition of a person throughout this life, not for the worldly life itself. And this condition of the person depends on the state of his heart which impacts all the senses and the body of this person. The words of Allah "Have they not traveled through the land, and have they hearts wherewith to understand"¹⁸ point to two things, the brain is for understanding and knowledge and the origin of understanding is the heart. Mugahid said every human being has four eyes, two in his head for this life, and two in his heart for the second life. If the ones in his head get blind but the ones of his heart are not, then this blindness would not harm him. However, if the ones in his head are not blind but the ones in his heart are, then he would benefit nothing from this sight.

As Sidi Fakhruddin [AAH] said "The condition of heart could either be in unrest or aspiration. So if the heart is covered with unrest, the whole body would be busy with augmentation of children and money for the sake of arrogance and pride, and the heart would be occupied with impertinence on the expense of doing *dhikr Allah*. This way the eyes of the heart would be blinded. However, if the heart is covered with aspiration, then the heart would be filled with love to the Prophet [PPBUH], his family, companions, and the righteous saints of Allah. And the whole body would be busy in doing *dhikr* and praying for the Prophet [PPBUH], and he would be given insight for the eyes of his heart."

Honorable guests,

Now it is time to speak about the religious sermons and the guidance of the preachers. Recently talk has been increasing about renewing and developing the religious sermons, after a long stagnation, backwardness, and inability to attract listeners and to relate to the people. Examining more closely, we find that the preachers today use the same scripts, verses, and *hadiths*, as the first preachers had used. But why does this not have the same effect? Rather, and most amazingly, we see the opposite; people are repelled rather than respond.

The problem cannot be in the scripts as they are, God forbids, far from fault or incompleteness. Rather it is connected to the preacher himself. This will take us to back to what we said before which the condition of one's heart. So let each of us ask himself about the condition of his heart: is it unrest or aspiration? This is the internal side of the matter but what about the external? We do not mean to offend or defend but we try to clarify the way, and to Allah we aim and from Him we receive grace and bounty.

The scripts used in calling to Allah, from the verses of the Honored Book and the *hadiths* of the one who does not speak out of subjectivity, precede the understanding, i.e. mind and

¹⁷ From the book "The Best and the Experts" narrated by Musaddad

¹⁸ *Al Hajj*, 46

understanding follow the scripts. Understanding should follow *fiqh* and *sharia*, not logic or other rationale. That means *fiqh* is tied to the reasons of revelation, to the valid and the invalid, to the exact and the ambiguous, to the absolute and the limited, and to the other sciences of *fiqh*. And there is another thing that some preachers miss out which is the *fiqh* of time and place and the minds of the listeners.

Religion has several faces you want to look at not look into. Religion consists of levels (*islam*, *iman*, *ihsan*) for the one who wants to advance in, and of duties, supererogation and witnessing for the one who wants to seriously practice. Religion is also belief, worship, and dealing with others for the one who wants to gain knowledge and preach.

Belief in religion:

This is the statement of faith [*shahada*] to Allah to whom nothing is alike, who encloses time and place, and holds them with His Names and Merits. Nothing of His Creation could contain any of them, except the heart of His believing servant who is indulgent and gentle. The statement denotes that He is the only One to be rightly worshiped and Sayyiduna Muhammad [PPBUH] is His servant and first of His Creation and the last of His messengers. The belief is one of the invariants that does not change with time or place.

Worship:

It does change with time and place, for example obligatory prayers are five but they differ in timing and in number of *raka's*, depending on traveling or staying, health or sickness, ablution with water or not. Also fasting varies depending on ability and readiness, on traveling or staying, on being in countries with no sunset or countries with the sun not showing at all, on using hours for timing or the length of the shade or watching the twilight. Also the necessity of all kinds of *zakat* for Muslims differs, e.g. on the condition of a minimum amount or ending a year's period. Similarly, the Hajj is tied to capability.

Dealing with others:

Also the regulations change in dealing with others, like selling and buying, marriage and divorce, debt and inheritance and what is related to it.

Where can we find slavery now? And is *jihad* obligatory for every Muslim now? Against whom? Under the flag of whom?

Also the talk about the permissible and the forbidden, does not the change of circumstances make the forbidden permissible? For example when being compelled or fearing death? Is not lying to the enemy permissible in case of being captured?

Imam Ash-Shafi'i changed his religious judgment [*fatwa*] he did in Iraq, for the same subjects, after he went to Egypt and stayed amongst its people. He is famous for the two doctrines, the new and the old. Furthermore, we see in all the doctrines the difference of opinion between the originator of the doctrine and the students who succeed him and the ones after.

Is not all religion based on duties, recommended and favored deeds? Does not the preacher have to consider this matter and beware of raising the preferred deeds to the degree of duty?

And what about those whose hearts we nowadays seek to affect? Should we treat them as we are used to in our countries without considering that they are new in Islam?

The preachers must know more about the *fiqh* of the scripts and the minds can grasp it and not subordinate the scripts to the reason of the mind.

Beloved,

Imam Fakhruddin [AAH] said:

Allah made some people benefit from the precious things,
so they became brothers and the brotherhood has spread out.¹⁹

Brotherhood keeps away separation, animosity and hard feeling and brings about the fruits of love in the hearts and makes them ready for refinement and purity. Imam Al Zamakhshari said that the cordiality is tested through brotherhood in times of hardship rather than in good times.

One day Sayyiduna Imam Ali [AHHF] asked his son Sayyiduna Al-Hasan [AAH] about brotherhood, his answer is to provide comfort in hard times and good times. Let us remember what the first teacher of this nation [PPBUH] did at first when he arrived in Madina and made brothers from each the immigrants [*al mohagrin*] and the supporters [*al ansar*]. Abu Dawud narrated the Prophet [PPBUH] said "A Muslim is a brother of Muslim, he will not oppress or harm him; whoever serves the need of his brother, Allah will serve his needs; whoever takes off an affliction from a Muslim, Allah will take off one affliction from him on Judgment Day; and whoever shrouds a Muslim, Allah will shroud him on Judgment Day."

One day Sayyiduna Abu Al-Darda' [AAH] saw two bulls plowing an acre when one of them stopped to scratch its body and the other also stopped. Sayyiduna Abu Al-Darda' wept and said "This is how brothers in Allah should be; they work for Allah but if one holds the other one agrees."

Ibrahim Al Nakh'i said "Do not break off with your brother or leave him because of a sin he committed, as he did today and will not do it tomorrow."

It has been told about two brothers from the ancestors²⁰, one of them diverted from the righteousness, so they asked his brother why won't you break off or leave him? He replied "This is the time he really needs me because he stumbled and fell, so I am to take his hand and gently admonish him and pray for his coming back to what he was before."

It is said who forgives will be forgiven.

Maybe the greater thing we gained from the fruits of our brotherhood is that brotherhood is thanking for the grace we have received. Imam Fakhruddin [AAH] said "The brotherhood is the thanking for our grace."

From all what we said above, our love to Imam Fakhruddin [AAH] who enclosed us with his love so we loved him and enclosed him, some of us who knew the path of love enclosed him

¹⁹ Qasida 43, 15

²⁰ I.e. from the generation close the Prophet [PPBUH]

with prostrated heart, and the one who has the witnessing and insight enclosed him with a witnessing heart which witnessed the hearts of beloved; when Mawlana Sheikh Ibrahim [AAH] was asked about the meaning of the words of Imam Fakhruddin [AAH] "So ask him to save you from Judgment Day,"²¹ he said "It means: love him – 'On Judgment Day one will be gathered with whom he loves'." From all this we conclude with the apposite words:

Hearts enclose me know love as a path,
I was embraced by a heart witnessing the light's appearance.²²

Wishing you the best for this and every year.

Wa salli allahumma ala sayyidina Mohammed wa ala alihi wa sahbihi wa salam.

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

[Translation: Mohamed Adel, Hasan Ralf]

²¹ Qasida 12, 2

²² Qasida *At-Ta'iya*, 126