



Translation of the speech of

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

On the occasion of the 31<sup>st</sup> Hawliya for Mawlana al Imam Fakhruddin Sheikh Muhammad Uthman Abdu al Burhani and of the 11<sup>th</sup> Hawliya for Mawlana Sheikh Ibrahim Muhammad Uthman Abdu al Burhani

**Khartoum, April 2, 2014**

*Bismillahi ar-rahman ar-rahim*

We thank Allah, the Creator of darkness and morning, the Causer of guidance and righteousness, the One predetermining gloom and joy. He is almighty and hence elevated, He disperses and gathers, He joins and separates, He prohibits and permits, He owns and determines fate, He rolls up and unfolds, He created humans and created the bodies, He elevated the sky and sent down water, He taught Adam the names, He fomented the winds, He gives and grants, He bestows and praises, He forgives those who sin and heals the wounds. He knows what has been and what will be, He created motion and calmness, and to Him we refer and on Him we rely on, at dawn and twilight. According to evident signs I testify His Oneness, and that our master and intercessor Muhamad is His leading servant and His glorified messenger, and His honored beloved, to whom we sacrifice our souls, prayers and peace be upon him and also upon Sd. Abu Bakr, his companion in the cave, and upon Sd. Umar, the conqueror of countries, and upon Sd. Uthman, the martyr in the house, and upon Sd. Ali, the father of Al Hasanain, the assaulter, and upon his family, the purified, the stars.

My Beloved in Allah, *as-salam alaikum wa rahmatu allahi ta'ala wa barakatu,*

Allah, the Almighty, said in His coherent revelation:<sup>1</sup> “[...] and what is the worldly life except the enjoyment of delusion.” Know – may Allah guide us to success –

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<sup>1</sup> Al Hadid (57), 20

that the worldly life is a place of delusion, and it is a place to pass through not to stay in. Life contains trials and preachments, and man is exposed examinations in order to learn from. He is tried and the trial is either good or else; if it is good we should be thankful, and if not then we should be patient. The Messenger of Allah [PPBUH] said: "The matter of the believer is remarkable, it is all good for him, and this is only for the believer: If he undergoes prosperity and he is thankful, then it is good for him; and if he undergoes misfortune and he is patient, then it is also good for him."<sup>2</sup>

It was narrated by Ibn Abbas [AAT] that the Prophet [PPBUH] said: "Two blessings many people have been deceived to misuse: health and free time."<sup>3</sup> Much of our time passes by in vain while we are in full health. We do utilize it neither for us nor for any other of God's servants. And we only learn to appreciate it when we are ill or unable to do what Allah requires from us. And we may be busy seeking for provision for us and our families so that we miss our obedience to Allah. When our time comes, we regret. The Almighty said:<sup>4</sup> "Until, when death comes to one of them, he says, 'My Lord, send me back that I might do righteousness in that which I left behind.' No! It is only a word he is saying; and behind them is a barrier until the Day they are resurrected." And Glorified also said:<sup>5</sup> "Before death comes to one of you, then he says, 'My Lord, if only You would delay me for a brief term so I would give charity and be among the righteous.'"

It has been said: "O son of Adam, do you know what the angel of death says to you when you are sleeping on the washing bier. He calls you and says: 'O son of Adam, where is your hearing? How deaf you are! Where is your sight? How blind you are! Where is your tongue? How dumb you are! Where is your good smell? What changed you! Where is your money? How poor you are!' And when you have been laid in the grave the angel calls you: 'O son of Adam, did you gather this entire world, or did it gather you? O son of Adam, did you leave this world, or did it leave you? O son of Adam, have you prepared for death, or has it taken you by surprise? O son of Adam, you came from dust, and you return to dust. You came from dust without a sin, and you return to dust full of sins.' When people have left you and night falls, you will spend the first night, the morning of which is the resurrection day, the night without call for prayer at dawn, without the caller calling '*haya ala salah*' [rush to the prayer], the prayers are done, the worshipping has finished, and the caller for this dawn will be Israfil: 'O you decayed bones, o you moldered flesh, stand up for judgment between the hands of Allah, the Lord of the worlds.' Allah, the Almighty, said:<sup>6</sup> "[...] then the horn was blown, and We summoned them all together." And He also said:<sup>7</sup> "[...] and We gathered them and

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<sup>2</sup> Imam Muslim  
<sup>3</sup> Al Bukhari  
<sup>4</sup> Al Mu'minūn (23), 99-100  
<sup>5</sup> Al Munāfiqūn (63), 10  
<sup>6</sup> Al Kahf (18), 99  
<sup>7</sup> Al Kahf (18), 47

not to leave behind from them anyone.” When the night of the first day falls upon you in your grave, the King of Kings, the Owner of all Kingdoms, calls you: ‘O son of Adam, they went back and left you, in the dust they buried you, and if they were to stay, they would not have benefitted you. No one is left for you but Me, the All-alive, Who never dies. O son of Adam, whoever humbled himself to Allah, Allah raises him; whoever has been haughty, Allah puts him down. O you, my servant, you obeyed Us, We bring you nearer; you disobeyed Us, We give you more time; and if you came back after that, We accept you. There are remarkable news about Me concerning the humans and the jinn: I create, and they worship others; I provide, and they thank others; My grace is bestowed upon the servants, and their evil is raised to Me; I give My gifts for them to love Me, although I do not need them; they do sins as if they try to make Me hate them, while they cannot do without Me; whoever comes back I call him from close, and whoever goes away I call him from afar; the people of *dhikr* are the people of My worshipping; the people of My thanking are the people of My augmentation; of My worshipping; the people of My obedience are the people of My love; the people of My disobedience I do not let them lose hope of My mercy. And if they repent I am their lover, as I love the repenting and the purifying, and if they do not repent, I am their doctor, and I provide them with afflictions to cleanse them from sins and disobedience. For Me, a good deed is rewarded ten times and more, and one bad deed counts as such, and I forgive; I am more kind to My servants than a mother to her child.” O Allah, forgive us so that we repent.

O Beloved of the Messenger of Allah,

We always look at what we miss, because of which we do not thank for what we have. We look at what has been taken from us, and do not thank for what has been given to us. The Exalted Almighty said:<sup>8</sup> “Your Lord is full of grace towards the people, but most of them do not give thanks.”

O you believer: Know that my Lord and your Lord is Allah who never distresses you unless to make you happy, and never restrains you unless to give you, never makes you weep unless to make you laugh, never deprives you unless to bestow on you, and never afflicts you unless He loves you. How wonderful it is to accept the fate of Allah and to be grateful and to thank Him for everything. O Allah, praise be for You, a praise that is so much and so kind and so blessed; o Allah, what I have now of blessings for me or for any of your creation is from You, alone, with no partner, there is no god but You, exalted be You, I was one of the wrong doers.

Know that what is with Allah can only be attained through obedience and patience during mishaps. It is our duty to question ourselves and always hold ourselves

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<sup>8</sup> An Naml (27), 73

accountable, and behave according to the manners of our religion, not just perceive its name. We have distanced ourselves from the conduct of Islam, and we practiced it only in words. We have distanced ourselves from the understanding of Islam, and we practiced something else. We all know that the essence of Islam is the surrender to Allah. It is narrated by Sufian ibn Abdullah al Thaqafi that he asked: "O Messenger of Allah, tell me something that I will not ask about anyone after you." He replied: "Say 'I believe in Allah', and stay straightforward."<sup>9</sup>

My Beloved,

Allah, the Almighty, said:<sup>10</sup> "There has come to you from Allah a light and a clear Book. By which Allah guides those who pursue His acceptance to the ways of peace and brings them out from darkneses into the light, by His permission, and guides them to a straight path." Allah, the Almighty, also said:<sup>11</sup> "Invoke your Lord in supplication and covertly; surely He does not love the transgressors. And cause not corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good [*muhsin*]." Corruption was on earth until Allah, the Almighty, sent the great light, Prophet of mercy, so he lit up the way and showed it to us. Then, the devils among jinn and humans started spreading different type of corruptions. Allah, the Almighty, said:<sup>12</sup> "And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring to one another decorative speech in delusion. But if your Lord had willed, they would not have done it, so leave them and that which they invent. This is to let the hearts of those who do not believe in the Hereafter listen to such fabrications, and accept them, and that they will commit that which they are committing." This corruption, whether in the belief or in the manners, or in the behavior, or in the dealings or in any other way of life, by sinning or disobeying Allah's Sharia ("Corruption has appeared throughout the land and sea by what the hands of people have earned so He may let them taste part of what they have done that perhaps they will return."<sup>13</sup>), among those sins the greatest is declaring polytheism. Some proclaim that humanity cannot hold on to the Book and Sunna, as they claim that the role of the Book and Sunna is finished in life, and the world should reject them, and some law and regulations should rule upon the remains of Sharia. All this is from the corruption on earth that Allah, the Glorified, prohibited and forbade.

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<sup>9</sup> Sahih Ibn Habban  
<sup>10</sup> Al Mā'idah (5), 15-16  
<sup>11</sup> Al 'A'rāf (7), 55-56  
<sup>12</sup> Al 'An'ām (6), 112-113  
<sup>13</sup> Ar-Rūm(30), 41

The enemies of Islam wanted to spread discord and vice among our youth and to bring them away from the straight path, by making the seduction and corruption look beautiful. It is nice to see a young man showing the signs of goodness, righteousness, honor, success, and holding on to the Sunna of his Beloved [PPBUH] which is the cause of success. This is among what people see, so he will be known among them with his good manners and behavior... But it is more beautiful for the Muslim to be truthful in his sayings and doings. And the noblest type of truthfulness is to be true in the covenant with Allah, so that his inside is more beautiful than his outside, and his contemplation with Allah, the Almighty, is more truthful than his apparent behavior. Beware, my brother, of thinking of Allah, the Almighty, to be the least of those seeing you, of disobeying Him, and of answering the devil and his caller. 'Beware not to be the devil's enemy in public while being a friend of him in private.' Allah, the Almighty, said:<sup>14</sup> "They seek to hide from men and seek not to hide from Allah, and He is with them."

The sins done privately are the most devastating and most burning of good deeds. It was narrated about the Prophet [PPBUH] that he said: "I know about people from my nation that come on the Resurrection Day with white good deeds, like the mountains of Tihama, and Allah, the Almighty, turns them into a scattered dust." So Thawban asked: "O Messenger of Allah, describe and clear them to us, so to assure that we are not unknowingly among of them." He replied: "They are your brothers from your own skin, and they take from the night as much as you do, but when they are by themselves they violate what Allah has prohibited." O Allah, do not let us be from the deprived, but make us be from: "[...] those who fear their Lord in secret, theirs will be forgiveness and a great reward. And conceal your word or proclaim it; indeed, He is Knower of all that is in the breasts."<sup>15</sup> When you close your doors and bring down your blinds, and being away from people's eyes, remember the One from Whom nothing is hidden, remember Who sees and hears a black ant moving on a silent rock in the middle of a dark night. Glorified be Him and sacred be His sovereignty.

My Brothers and Sisters,

Allah, the Almighty, said:<sup>16</sup> "Then we caused to inherit the Book those We have chosen of Our servants; and among them is he who wrongs himself, and among them is he who is just, and among them is he who predominantly has good deeds by permission of Allah. That is the great bounty." Allah created the human with the love of good deeds and put within each of us a lion, which is ready to jump at good doings, and we should excite him to come out. We also have within us a kind and forgiving human being, and we are supposed to discover him; a human that

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<sup>14</sup> An-Nisā' (4), 108

<sup>15</sup> Al-Mulk (67), 12-13

<sup>16</sup> Fāṭir (35), 32

carries within all aspects of humanity, such as mercy, kindness, peacefulness, forgiving, and the love of goodness. However, the affairs of the worldly life may change us, so that we would forget ourselves while we seek salvation for ourselves and to earn that great bounty. How could we do that? The Truth, the Exalted Almighty, has stated conditions for this when Allah, the Almighty, said:<sup>17</sup> “Verily those who live in awe for fear of their Lord; and those who believe in the signs of their Lord; and those who join not partners with their Lord; and those who give what they give while their hearts are fearful because they will be returning to their Lord – it is those who hasten to good deeds, and they are foremost in them.” When the mother of all believers, Sd. Aisha [AAH], asked the kind Messenger of Allah about that verse: “Are these the ones drinking alcohol and steal from people?” He [PPBUH] replied: “No, daughter of Sidiq, they are the ones who fast, pray, and give almsgiving, and they are afraid that it may not be accepted from them, these are the ones who hasten to good deeds.”

In the same line Al Imam al Hasan al Bisri said: “The believer is one who has plenty of good deeds [*ihsan*] and fear, and the hypocrite combines bad doings with thinking himself safe.” In spite of their *ihsan*, belief and doing good deeds, they are still awestruck by fear from Allah and afraid of His artfulness. And these are the ones for whom Allah predetermined happiness, and this happiness will only be achieved through God fearing, diligence in obedience, and avoidance of sins. These are the attributes of those who hasten to good deeds and some of their merits, and what leads you to it. What remains now is to put this knowledge into action. May Allah let us be of those who hasten to good deeds.

Dear Beloved,

Dozens of verses of the Honorable Quran came to call for companionship and for embracing its manners, followed by divine as well as prophetic *hadiths* emphasizing the importance of companionship and adopting its good manners; until everyone that became Muslim during the time of the Prophet [PPBUH] gained the honor of the companionship. So these are the companions [AAT] of the best of Allah’s creation and the Beloved of Truth, and He [PPBUH] was the best companion for his companions and his community. He was the best example for them benefitting the people and the community, as described by Sd. Khadija, mother of the believers [AAH]: “You are kind to your kinship, carry the exhausted, provide for the have-nots, are generous to the guests, and help in case of affliction.”

The Prophet [PPBUH] exemplified a good friend as a man carrying musk who shares his nice smell, because of what he carries of good manners, like he asks

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<sup>17</sup>

Al-Mu'minūn (23), 57-61

you to do the good, and tell you not to do the bad. He [PPBUH] said: "Indeed, examples of a good company and a bad company are one who is carrying musk and one who blows the bellows: The one carrying musk either gives you or you buy from him or you enjoy his nice smell; the one blowing the bellows either burns your clothes or you suffer from his bad smell."

Al Imam al Kushairi said companionship is of three types:

- the companionship with someone above you is actually serving
- the companionship with someone below you requires the one being followed to be kind and merciful, and the one following to agree and respect
- the companionship with someone equal and with peers is built on altruism and nobleness

So anyone accompanying a sheikh, who is above him in rank, if he disciplines him, he would not object, and whatever comes from him, he would take it in a nice way, and he would accept all his conditions in good faith.

And if you accompany someone equal in rank, then you should turn a blind eye on his defects, interpret everything he does in a nice way, as much as you can, and if you fail to find an interpretation then blame yourself and stick to it. Some scholars said: "Do not accompany except one of two men: a man you learn something from him that benefits you in your religion; or a man you teach something in his religion and he accepts to learn."

My Dears,

We remember an extremely beautiful and wonderful event with Mawlana Sheikh Ibrahim [AAH]: When he went to West Germany and stood next to the Berlin Wall (separating the two Germanys at that time) he told those accompanying him about the reunion of West Germany and East Germany to become one country. After a while of time the first stroke of the pickaxe to demolish the separating wall happened at the same place the sheikh was standing. This is not to talk about miracles, but just as a challenge for the minds. So he really deserved the wonderful praise by Imam Sd. Fakhruddin [AAH]:<sup>18</sup>

From the perfect gifting and the flood of giving  
O you people, Ibrahim came to you

So ask him, the salvation, on the day of gathering  
The day when no intimate friend asks another

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<sup>18</sup>

Qasida 12, 1-2

And he also said:<sup>19</sup>

He was entrusted with the secret, and the secrets are concealed  
He suppresses his knowledge, and what a suppresser he is

Who sees me with him will attain my secret  
In the fruits of his two gardens a secret is undisclosed

Within his wings is my mercy, and with him  
the orphan finds a substitute of his parents

He [AAH] used to be the utmost of modesty. He used to lower himself, more and more, until the one he addressed did not feel a difference between the saint, who had reached the final rank of saints, and an ordinary seeker or brother. And soon the fear vanished and the friendly speaking started, then Imam Sheikh Ibrahim asked him about his circumstances and his sons...

And he used to feel pain when learning about the least misfortune of a brother. Like the Prophet [PPBUH] said: "Even when a thorn stiches one of you, it hurts me."

It was reported that he used to look after more than one poor family; he even used to bring them food by himself without the neighbors noticing. Furthermore, he used to help the finable and to pay off the debt of the indebted, and he was also known the multiple visits to sick persons. He always and constantly advised to be devoted to the parents, and he used to tell the guides in *tariqa* to put the seeds of good morals and respect of the elderly within the hearts of their novice brothers.

And we do not forget his recommendations, the echo of which rings the bell of our hearts, and here we recall its ringing when he [AAH] said:

"I advise you on the importance of paying attention to the following as you start this new era:

First: working according to clear strategic and scientific plans that reflect the international environment and the technological development which the world is experiencing. And here I have to point out how important it is to pass on your work the higher committee in order to complete the circles of conciliation among the ones in charge in the administration of *tariqa* and to assure the coordination of all its work.

Second: the necessity of adhering to working in accordance with a scientific administration system, the goal of which is primarily building the morals of men.

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<sup>19</sup> Qasida 12, 12-14



Third: the high importance of creating fast communication channels between the different *zawiyas* in the different regions and cities of the world with the head quarter of *tariqa* in Khartoum and among each other, while working on closing up to the caravan of advanced technology in this field.

Fourth: fostering the spirit of harmony between the working groups, and not allowing any deviant and quarrelling group to undertake the work.

Fifth: disseminating the importance of sincerity and avoiding disagreement and dispute as very important success factors in our work; and I remind you of what the Almighty said in this regard:<sup>20</sup> “[...] do not dispute, lest you fail”, and also of what our Sheikh Muhammad Uthman Abdu [AAH] said:<sup>21</sup>

If you knock the door of dispute you will fail  
This is my talking, make it as your loincloth

And he also said:<sup>22</sup>

If you come together in love and mercifulness  
Then be sure of the bonding, indeed Allah is my provider

Sixth: initiating campaigns including lessons, lectures, and guides, demonstrating the importance of *awrad* and faith as well as the necessity of understanding the high risk of not unifying the direction [*qibla*] which is the sheikh; and therefore working on correcting these conceptions.

Seventh: working on bringing up the seeker, escorting him on the path, caring for him, looking after him, and asking about him.”

And then he [AAH] finished his recommendations by saying: “I ask you to understand these recommendations and the important meanings, and to work accordingly.”

I have chosen my path for you  
Indeed, I am an expert in the ways of the proceeding seekers<sup>23</sup>

Dears,

The Almighty said:<sup>24</sup> “It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion.”

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<sup>20</sup> Al 'Anfāl (8), 46  
<sup>21</sup> Qasida 64, 14  
<sup>22</sup> Qasida 37, 21  
<sup>23</sup> Qasida 7, 6  
<sup>24</sup> At-Tawbah (9), 33

On the door of Allah's glory, I was calling  
So whoever comes to me will be glorious with my glory<sup>25</sup>

And from the glorious lineage we came, and with him to Allah, the Glorious, we proceed, and His face is our ultimate goal. O Glorious, I am still glorious with Your glory, o Glorious.

Perpetuate our glory, by your bonding we live  
in you we have a tie and ropes<sup>26</sup>

Finally, o Beloved, we send you prayers with which we ask the Generous Lord to guide the people in charge to succeed in bringing the nation together. Because for me the unification is the core of religion, and my role model is my Master, the Sheikh of the poor. Prayer and peace be upon Sd. Muhammad, his family and his companions.

*Wa kullu amin wa antum bi khair.*

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

[Translation: Hasan Ralf and translation team]

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<sup>25</sup> Qasida 1, 148  
<sup>26</sup> Qasida 48, 9