



Translation of the speech of

Mawlana Sheikh Muhammad Sheikh Ibrahim Sheikh Muhammad Uthman Abdu al Burhani

On the occasion of the 32nd Hawliya for Mawlana al Imam Fakhruddin Sheikh Muhammad Uthman Abdu al Burhani and of the 12th Hawliya for Mawlana Sheikh Ibrahim Muhammad Uthman Abdu al Burhani

Khartoum, April 8, 2015

Bismillahi ar-rahman ar-rahim

Blessed be Allah, in His hands lie creation and formation, life and death. The One Who prescribed eternity to Himself and has put an ending to this world. Whoever is going the way of right guidance, he is assured of His contentment. I thank Him and I praise His Almightyness, to Whom belongs the kingdom. He crowns whom He pleases and He takes the crown from whom He wills. Prayers and peace be upon His beloved and chosen one, Muhammad. Because of him all things were created, the flag¹ is his, and he is the source of purity. He is the one who removes evil, who was sent as a mercy until the Resurrection Day and who intercedes on the Day of Gathering. His prayers and peace are also upon his noble and God-fearing family members who are tolerant, honest and modest, as well as his companions, the stars of guidance, in particular As-Sidiq, the friend and companion in difficult and in good times, and Al Faruq, who subdued the enemies, and Dhu-n-Nurain, who endured affliction, and the husband of Al Batul, Al Karrar, who was awarded the brotherhood.

My beloved from everywhere, *as-salam alaikum wa rahmatu allahi ta'ala wa barakatu,*

Islam is a religion of mercy, tolerance, forgiveness and condoning. And Sufism has, at all times, encouraged to give good advice to each other, to always find a balance, to follow the right path, to strive for higher morals and sublime qualities. As stated in a noble hadith: "One of the best adorations is to patiently await the salvation of God."²

¹ *Liwa al hamd*: the flag under which the believers gather on the Resurrection Day

² Imam Al Suyuti in *Jama'a jawama*, and Al Baihaqqi in *Ashuab*

Lately, we attentively followed a matter that many have been preoccupied with, a very painful phenomenon that is on everyone's lips, which is related to an encroachment from the comprehensive teachings of our Sufi masters. These teachings are characterized by tolerance, striving towards God and removal of painfulness. Despite these characteristics of the Sufi community, some neglected the intention of the rules established by a sage, through which they have removed themselves from that community. They have strayed from the right teachings and moved towards fundamentalism, extremism and fanaticism. This has given some the opportunity for a smear campaign, full of slander and unfounded allegations, just to accuse the Sufi community of fanaticism, dispute, intolerance, and other baseless allegations. That group was, with or without intent, helping our enemies in damaging the Sufi community. This is the community about which Sd. Fakhruddin said:³

There are only good things to report about them
And the angel of the tidings of joy hail them with a greeting of peace

Our noble beloved,

The Truthful Almighty said: "Whoever works righteousness, male and female, and has faith, verily, to them will We give a new life, a life that is good and pure, and We will bestow on such their reward, according to the best of their actions."⁴ Some people do good seeking reputation or out of habit or as a pastime or as something new to try. But know, my noble brothers and sisters, that every action that we do must be pure before God Almighty. Be occupied (for your own well-being) so that those dear to you do not have to endure seeing sorrow written in your face. Do what you do on principle because the individual is obligated to the community. Do this from a deep inner conviction rooted in faith. This deep feeling was neglected neither by the Holy Quran nor by the pure Sunna. Moreover they honor it and bestow on it one of the highest expressions, namely 'fraternity'. The verse "The believers are but a single brotherhood"⁵ does not mean blood ties but a brotherhood which is greater than that. The beloved Al Mustafa [PPBUH] referred to the fraternity of those who love each other for God's sake, saying: „There are some of Allah's servants who are not prophets, but are envied by prophets and martyrs." It was asked: "Who are these, that we may love them?" He replied: "They are those who love each other for God's sake, without blood ties or other kinship; their faces are full of light, and they stand on pulpits of light; and they do not get scared when people are fearful, and they are not worried when people are full of sorrow." Then he recited the following Quranic verse: "Verily on the followers of Allah there is no fear, nor shall they grieve."⁶

In order for the spirit of solidarity to persist among them, the brothers should reaffirm each other through love, *dhikr* and service, so that neither fundamentalist groups nor discord nor dispute can cut through this tie.

³ Qasida 68, 9

⁴ The Bee (16), 97

⁵ The Chamber (49), 10

⁶ Jonah (10), 62

My brothers and sisters,

Receiving and giving advice is a fundament of good behaviour in companionship, encouraged by our beatific religion for which the Prophet [PPBUH] explained that religion and advice are equivalent. He [PPBUH] said, "Religion is advice."

Advice requires gentleness and tenderness and should best be given privately. If the one to whom you want to give advice makes a mistake, then you should point this out to him before you both try correcting that mistake in order to calm the conscience of you both. What is needed nowadays is love – if it had been there, it would not have come this far. In this regard Sd. Omar Ibn Al Farid [AAH] said [analogously]:

My advice for you is to follow the path of love
with which I am familiar, or choose for yourself at your discretion

Oh you beloved,

Sd. Al Imam Fakhruddin [AAH] said:

He was given the forename in his absence
which is 'Sin', preceded by an invocation⁷

Know – may Allah guide you correctly – that the Almighty Creator implied His love for His chosen one in *ha mim*, *ya sin*, *ta ha*, and *ta sin*. And He implies His continuous love for the saints in the verse: "'Peace' - a word from a Lord Most Merciful."⁸ Starting from these implications, these metaphors have been widely used and have become an essential feature of our true religion. It happens frequently that the given names of the companions, their followers, and the saints [AAT] conceal their genuine names. The ultimate evidence of this is that the Muslims do not know the name of the first Muslim but instead use his given name. His genuine name was A'tiq, but the Messenger [PPBUH] gave him the name Abi Bakr and this name was dearer to him than his actual name. Similarly Imam Ali [AHHF] loved his given name Abi Turab more than his actual name. When one recites a Hadith of Jundub Bin Junada, the audience will ask, "Who is that?" until they know that the noble companion Abu Dhar Al Ghifari is meant. Because of that we love the given names that Allah and His Messenger [PPBUH] gave to their beloved. This is exactly what Sd. Muhammad Al Qasabi employed in his expressive poem, in which he asked for salvation from Burhan Ad-Din [the proof of religion], Sd. Abul Ainain Ibrahim Ad-Disuqi, and said:

She can hardly bear such a sublime
Abul Ainain is known for his sublimity and his glory

⁷ Qasida 11, 14

⁸ Ya-Sin (36), 58

A proof [*burhan*] is a clearly plausible and incontrovertible sign of the correctness of Islam and the sublimity of its saints. The secret of the Tariqa Burhaniya Disuqiya Shadhuliya is to be ascribed to him, as it has been confirmed in the book *As-Sayyid Ibrahim ad Disuqi* issued by a committee of the Al Azhar Institute for Islamic Research: His Tariqa is called Al Burhaniya, due to his given name Burhan Ad-Din, or Al Ibrahimiya or Al Burhamiya, according to his blessed name Ibrahim, and Ad-Disuqiya, after the name of the place, and Shadhuliya attributed to Sd. Abul Hasan Ash-Shadhuli; all this is stated in the above mentioned book.

May Allah, the Exalted, accept our sheikh Burhan Ad-Din – who said in his poem ‘The gifts of generosity’:

Do not sleep because of laziness, because asceticism is abundance
In asceticism we find our comfort, and *dhikr* is our profession
Knowledge is our handicraft, we learn it and we pass it on

The Sufis consider the *dhikr* with the unifying name ‘Allah’ as their craft, so that the heavens of their souls may be purified and the earth of their bodies cleanses itself, according to the verse of the Qur’an: “Allah is the Light of the heavens and the earth.”⁹ Allah said also: “He indeed shall be successful who purifies himself and recites the name of his Lord and prays.”¹⁰ Sd. Abu Huraira narrated that the Messenger of Allah [PPBUH] said, “Prevailed have those who have embraced the name ‘Allah’.”¹¹

And the Sufis not only do *dhikr*, but also illustrate what is mentioned in the verse: “The parable of His light is as a niche wherein there is a lamp.”¹² By the niche is meant the chest of man, represented by the seven braces of the Sufi *hadra* lamp implying the seven egos cast to be destroyed, orbiting the lamp as a symbol of the heart. The lamp is in a glass, lit from a blessed tree, wherewith the Prophet [PPBUH] is meant. The *hadra* lamp is part of the *hadra* ceremony as Imam Abdul Wahab Al Sha’rani mentioned in his book ‘*Lawaqih al anwar al qudsiyya*’.

Back to what we have said about metaphors. The word ‘sultan’ is a well-known Sufi term and many saints bore the title ‘Al Sultan’, including Sd. Ibrahim Ad-Disuqi, Sd. Sultan Abul Ila and Sd. Sultan Al Hanafi [AAT]. As the pole Ad-Disuqi says about himself:

The world and its days will never come to an end
Until my *tariqa* has spread in both easts

Who doubts this, has failed
For I am the sultan, the secret of the sainthood

⁹ The Light (24), 35

¹⁰ The Most High (87), 14-15

¹¹ Musnad Ahmad

¹² The Light (24), 35

My sons and daughters,

Allah, the Exalted, said: “Whomever Allah guides is the truly guided one and whomever He leaves to stray, for him you will never find a guiding teacher.”¹³ The *irshad* plays a fundamental role in development of the *murid*. Therefore Sd. Fakhruddin [AAH] greatly stressed the importance of the *murshid* auditioning the *awrad* and the *murid* repeating it, thereby monitoring the accuracy of pronunciation. When Mawlana Sheikh Ibrahim was once asked for advice for both the brothers and sisters in general as well as for those responsible for the *irshad*, he expressed his astonishment that members of the *tariqa* do not teach the path to their own children.

For it benefits young people and keeps them away from bad places. It directs their attention to the good and keeps them away from destructive ideas of terrorist groups, from which Islam suffers today in the East and in the West. This is one of the most important tasks of a head of family so that his descendants are among those that make *dhikr*. He [AAH] also called this task ‘retrieving the fugitive to God’.

As for those responsible for *irshad*, they should not exceed the limits of their task. This means that they should always point to the sheikh and to the direction of the path. Mawlana Sheikh Ibrahim compared this with the task of a traffic policeman: he directs the traffic by showing the cars the right direction with hand signals. But should he signal towards himself, he would become a victim of his own misdirection.

My sons and daughters,

When you love, be up to the responsibility because playing with the feelings of others is considered the worst crime that is not punished by law, but by fate. One of the heavy things that leave a mark on a human is the separation from a beloved one as a source of security and inspiration, as a keeper of secrets, and as a support in difficult circumstances. You had entrusted this person with everything and it did not cross your mind for a moment that it could come to a separation – then all of a sudden this person disappears, either because of a mistake, an imprudent deed, a misunderstanding or for any other reason. And every connection between you is disrupted.

That moment hits everyone, the hearts break and the tears flow because the beloved, in which you sought refuge, has left you. And now you start, full of sorrow, to live in this world alone... First, there is pain, boredom, and sleeplessness that weigh on your heart. Then you try to free yourself from this situation but this remains difficult, especially when memories keep flashing into your mind. You think of this close person, you remember every laugh, the voice, the stories, and then the sadness begins all over again, and you do not know when it will stop. Oh, how hard it is to experience separation!

¹³ The Cave (18), 17; ‘guiding teacher’ (or any similar translation) refers to the Arabic original “*waliyyan murshidan*”, i.e. meaning ‘[you will not find for him] a saint as a *murshid*’

It was narrated of Sd. Fakhruddin that he said the following in the moment of farewell when the German group left that had visited him in the late 70s:

The day of separation burned my heart
May God burn the heart of the day of separation

Oh you beloved of the Messenger of Allah, return back to sanity, rationality and religious instruction.

Who benefits from the admonition, he will reach success
And whoever turns away from it is not to be envied

O Saad, teach them the sweetness of obedience
How often has this failed through advice and *irshad*¹⁴

Oh you beloved,

Allah, the Exalted, said: “And follow not that of which you have not the knowledge; surely the hearing and the sight and the heart, all of these, shall be called into account for it.”¹⁵ Then know – may God help us and you to succeed – that life consists of counted breaths and time is limited; that mispending time means losing lifetime; that wasting time means inflicting damage on oneself or others. This loss and this destruction are reflected in people by mental illness and one becomes dissatisfied with life. Bad character traits and bad behaviour start to appear, as well as instability in human relationships, weakness in receptiveness and loss of the sense of responsibility.

There is no doubt that the modern social media bring many benefits, such as easing the dissemination of information and faster communication. However, they also have drawbacks because it is not right to violate the privacy of others through these social media. Because not all knowledge should be written and not all knowledge should be talked about and not everything seen should be photographed and not everything photographed should be published – this is true from the standpoint of religion, nobility and wisdom. For the one who wants the good, there is no obstacle to find useful ways and means to do good for him and others. One of the most serious drawbacks of these means is that they are used for bragging about sins, thus spreading intemperance and disobedience. “They seek to hide from men and seek not to hide from Allah, seeing that He is in their midst when they plot by night in words that He cannot approve. And Allah encompasses all what they do.”¹⁶ And sometimes the disclosure of the sin is more severe than the sin itself because the sense of forbidding the disclosure of sins is to keep them from being glorified. For sins are not to be played down and their gravity not to be denied. Disclosure, however, encourages other people to commit the sins themselves, paves the way for sinners, increases the number of sinners and reinforces the urge to sin.

¹⁴ Qasida 46, 19-20

¹⁵ The Night Journey (17), 36

¹⁶ Women (4), 108

In a hadith it is written: “Every sinner in my nation is protected, except those who boast of their sins. A sinner remained under the cover of God during the night until the next morning; but when he told what he had done last night, he removed this cover.” According to his [PPBUH] instruction in the hadith: “Do not tell the people about what is hidden from them. Do you want that they deny God and His Prophet or be portrayed as liars?” And narrated by Ibn Masa’ud: “If you are trying to convey something that is difficult for the people to understand, this will lead to discord in some of them.”

Oh you beloved,

During these times in which the material is in the forefront and diverse priorities exist, within the course of our life, we daily encounter distorting viewpoints that generate truths from falsehoods and allow the truth to appear in a doubtful light. This increases corruption, leads to the suppression of people and the nation gets accustomed to the doors of the forbidden being wide open, crime continuing to spread and the audacity of sinning becoming normal. Consequently, each unity becomes fragmented, each source contaminated and everything prohibited allowed, supported by propaganda from fine-spun words and deceitful illusions. And then it is a shame for us to live in these circumstances that we brought about ourselves.

For example, the German Jews demanded of the German chancellor to recognize the Palestinian state. And the United States invoke democracy, but in their alleged war on terror they trample on international agreements (such as the Geneva Convention) and allow for themselves what they forbid for others.

Another example is the difference between courtesy and hypocrisy in social interaction. Courtesy serves to strengthen the positive aspects of a human being and not to mention the bad qualities, through which relationships are cemented. A hypocrite, however, is able to eloquently present the bad qualities of his opposite as good ones, only to achieve his objectives.

A further example: the West strives to support birth control and family planning in the East¹⁷ while trying to increase the birth rate in its own countries.

Many people know the problem but have neither the strength nor the means to overcome it.

Oh you beloved,

Allah, the Exalted, said: “Speak: Is it that you deny Him Who created the earth in two days? And do you contrive rivals alongside Him? He is the Lord of the worlds. He set upon it mountains standing firm, high above, and bestowed blessings on it and measured therein all things to give nourishment in due proportion, in four days – well-proportioned for those

¹⁷ Or in Third World countries, respectively

who seek.”¹⁸ Today’s world suffers from a lack of various natural resources, especially drinking water. However, a comprehensive solution for this is only possible if all countries work on it. As evident in the Qur’an, the Lauded and Exalted Truthful created the universe deliberately and precisely calculated. As we all know, the misuse of natural resources is one of the biggest economic challenges today. Allah, the Exalted, blessed this earth, arranged the food on it, levelled it and prepared it thus to satisfy the people so that man, as long as he works diligently on earth, need nothing else.

From this perspective, what is economically perceived as a lack of resources, is not an expression of an absolute shortage but an idea to describe the mismatch of human needs and their fulfilment. This is because human behaviour always tends to misuse natural resources. Here we would also like to mention the economist Thomas Malthus who explained, in his population theory, that population grows by geometric progression whereas food increases by arithmetical progression. This, in turn, means that over time a large part of the world's population will not find enough food on the earth.

From the context of the Qur’anic verse: “Do no mischief on the earth, after it has been set in order,”¹⁹ it becomes evident that the evil that threatens the very existence of people is produced by society as a whole and not by individuals. This mischief of the society develops into a systematic destruction and will effect large numbers, which is a devastating threat to people's lives. A mischief caused by individuals is limited to a small circle and constitutes neither a system nor ideology. No society is immune to such events, and these can be contained and brought back under control.

My beloved,

In this noble assembly of fraternized hearts from the nation of the noble master, and on this occasion of celebrating those who certainly have an overpowering will, who always provide perfect help, and who are mighty pillars – out of respect for the covenant and for clearing our conscience in front of those to whom the caliphate was transferred from the house of the Chosen One – it becomes clear that: “The family of the Chosen One is the guardianship.”

May you be under this guardianship the whole year. And we will meet again by Allah, the Almighty.

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

[Contact for translation team: Hasan Ralf]

¹⁸ Detailed (41), 9-10

¹⁹ The Heights (7), 56 and also 85