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Translation of the Speech of

**Mawlana Sheikh Muhammad Sheikh Ibrahim
Sheikh Muhammad Uthman Abdu al Burhani**

on the Occasion of the 34th Hawliya for

Mawlana al Imam Fakhruddin Sheikh Muhammad Uthman Abdu al Burhani

and of the 14th Hawliya for

Mawlana Sheikh Ibrahim Muhammad Uthman Abdu al Burhani

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Bismillahi ar-rahman ar-rahim

Thanks to God Who sent down the book to His servant, Who let the truth appear through the truth, Who completed His light and His blessing, Who shattered the deception of the non-believers, Who forgives sin and accepts repentance; His punishment is mighty. He created the people from Adam and created Adam from dust. Who does something good does it for himself, and the best reward is with God; and who does something bad carries the load himself, the pleasures of life are nothing but an illusion. I testify that there is no god but God and no other gods beside Him; I testify that Sd. Muhammad is His servant and messenger, the repenting, asking for forgiveness. His manners are the book, his opinion is the accurate one and his words and deeds are the benchmark. He is the role model for nations, the first of the striving, the pearl of the beloved and of those near to Him. Oh our Lord, bless the beloved chosen Al Mustafa, his companions and his family, the people of virtue, endowment and righteousness.

Beloved from everywhere, *as-salamu alaikum wa rahmatu allahi tala wa barakat,*

Islam is the religion of peace, the religion of mercy for all creatures. The Elevated said: "We sent you not, but as a Mercy for all creatures." (Al-Anbiya 21:107) He is the mercy, sent as a gift with the religion of goodness. This will only deny who is ignorant of the truth. The Elevated said: "This is the upright religion. But most people do not know." (Yusuf 12:40) Islam forbids hostility. The Elevated said: "And do not act hostile, for Allah does not love those who act hostile." (Al-Baqara 2:190) Islam stresses justice and forbearance and promotes careful dialogue and constant exchange. Hence, we call upon all the peoples of the world and the international organizations to understand Islam by its original sources in order to recognize the included solutions for the problems of humanity.

The truth which God, the all-prudent, points at in the Qur'an is that the religions of the revelation all emanate from one source and call to the one and only God. The Elevated said: "He decreed for you the same religion decreed for Noah, and what We revealed to you, and what We decreed for Abraham, Moses, and Jesus: 'You shall uphold this one religion, and do not divide it'." (Ash-Shura 42:13) We who believe in Islam do not distinguish between the messengers regarding questions of faith, and we are convinced that they were God's messengers for the people. The Elevated said: "'We make no distinction between any of His messengers.' And they say, 'We hear and we obey. Forgive us, our Lord, and to You is the ultimate destiny'." (Al-Baqara 2:285) However, when the unity of God was superseded and the laws of God were altered, then it happened: "I do not worship what you worship." (Al-Kafirun 109:2) Thus, inviting brothers and sisters from other religions to Islam should be based on wisdom and good advice: "And do not argue with the people of the book, unless in the best way." (Al-Ankabut 29:46) And providence should not be disregarded; nobody has been forced to become Muslim because: "There is no compulsion in religion. Verily, the right course has become distinct from the wrong." (Al-Baqara 2:256) Islam grants complete holiness to all houses of worship.

The Elevated said: "If God did not repel some people by means of others, many monasteries, churches, synagogues, and mosques, where God's name is much invoked, would have been destroyed." (Al-Hajj 22:40)

The relation with people of other religions is based on respect, and thus nothing is to be said against maintaining good relations between us and the people of other faiths. And a great verse becomes clearly comprehensible: "And the food of those who were given the book is lawful for you [...]" (Al-Ma'ida 5:5) As God would not have mentioned food, if it were not likely that there would be meetings and hospitality.

Honorable Gathering,

Allah's book was and is the collection of the prophets and saints as well as the stories of the first and the last. Sd. Abdullahi ibn Abbas *raa.* said: "If I had lost a rope that ties camels, I would find it in the book of Allah."

Abu Shaikh narrated from Sd. Abu Huraira *raa.* that the beloved chosen one *sas.* said: "If Allah had overlooked something, he would have overlooked the grain of sand, the mustard seed or the mosquito."

Yasid ibn Maisara said: "Who with his knowledge seeks God, to whom God will come, and all the worshipers will approach him. But who with his knowledge seeks other than God, from whom God will turn away, and the worshipers will avoid him."

Sd. Anas *raa.* narrated that the Prophet *sas.* said: "Shall I tell you about the most generous of the generous?" They said: "Yes, messenger of God." He said: "God is the most generous of all generous, I am the most generous of the sons of Adam, and the most generous after me are: a man who was given knowledge and he spreads it (on the judgment day he will rise alone as a nation) and a man who dedicates himself to God's sake until his life is taken."

It has been said: "The mistake of a scholar is spread with beating of a drum, while the mistake of an ignorant is not recognized." Ibn Abu Shaiba narrated in his book that Sd. Hasan said: "Search for knowledge in a way that does not harm worshipping, and search for worshipping in a way that does not harm knowledge. Who acts without knowledge will do more harm than good."

According to the friend of the Merciful, Sd. Ibrahim *as.*, all sciences are locks and the questions are like keys for them.

The enlightening book [*imam mubin*] contains the Torah of Sd. Musa (Moses), the Psalms of Sd. Dawud (David), the Bible of Sd. Isa (Jesus), as well as the tableaux of Sd. Ibrahim (Abraham) which had been included before all others, peace upon all of them. This book has saved all divine revelations from distortion. Because of their divine origin they are comprehensive and appropriate. Therefore Islam is the seal and completion of the previous revelations. Furthermore a number of Suras in the Qur'an contain names of prophets, for example the Sura al In'am, and other Suras are named after prophets.

Upon closer examination we note that the Qur'an comprehensively highlights the story of the prophet Sd. Yusuf (Josef) in order to describe also the inner journey to God. And the Qur'an also reports about the noble character of the beloved *sas.* and how the merciful God received the delegation of the lord of the first and the last during the heavenly Night Journey after traveling.

And the Qur'an includes the perspectives of all the different groups belonging to Islam regardless how different their opinions might be.

Imam Fakhruddin *raa.* taught us love and respect for the companions of the noble messenger *sas.* and to refrain from any badmouthing, especially about our noble masters Abu Bakr, Omar, Othman und Ali *raa.* How needful are such teachings! As nowadays we often find someone criticizing or contradicting them, about whom the beloved Mustafa *sas.* had said: "When my companions are mentioned then halt; and when the stars are construed then halt; and when fate is discussed then halt."

When others do not know, you may not be ignorant yourself. Because it is inappropriate for the follower to abandon the sheikh's teachings and to search for arguments which discredit the companions of God's messenger *sas.* in word or deed. Every nation has its own wellspring to drink from and its own example to follow. Who is now following the example?!

My beloved ones,

Seek knowledge because acquiring knowledge is fear of God, striving for it is worship, collectively studying it is praise of God, searching for it is exertion for God's sake [*jihad*] and teaching it is almsgiving. Knowledge is the companion in loneliness, the friend in retreat, the guide in good times and bad times, the most intimate among friends, the ally among the companions and the lighthouse on the path to paradise.

A man came to Sd. Mu'az ibn Jabal *raa.* and said: "What do you think of the two men? One of them is diligent in his worship, has done many good deeds and few sins but his faith is weak." Sd. Mu'az answered: "His doubts destroy his best deeds." The visitor said: "What do you think of a man who has done few good deeds but his faith is strong?" Sd. Mu'az kept silent. Thereupon the visitor said: "Verily, by Allah, if the doubts of the first one destroy the good deeds, then the strong faith of the second one will eliminate all his sins." Sd. Mu'az took the man's hands and said: "I have not met anybody who understood this better."

In his book 'Al Musnad' Imam Ahmed includes the narration from Abu Sa'id according to which the messenger of God *sas.* said: "There are four kinds of hearts—an empty heart with a shining oil lamp, a covered and tied heart, a degraded heart and a flat heart. The empty heart is the heart of the believer, his light is the shining of the oil lamp. The covered and tied heart is the heart of the non-believer. The degraded heart is the heart of the hypocrite who knows the truth and denies it. And the flat heart is a heart with faith and hypocrisy, God forbid. The faith in this heart is like a seed which is well watered, while the hypocrisy in this heart is like a wound that suppurates and bleeds. The one predominating will overcome the other."

Generous attendees,

God, the Highly Elevated, said: “By no means shall you attain to righteousness [*bir*] until you give out of what you love; and whatever you give, Allah surely knows it.” (Al-'Imran 3:92) This verse explains the connection between righteousness (the level of righteous people) and giving. By giving from what you love and by being able to spare something without being attached to it in order to favor somebody else, you live Islam in its entirety. The Muslim should not solely insist, independently from the concerns of the community, on practicing his worship like prayers, fasting and so on. Yet, rather he should be active in his environment and helpful to others, assisting in spreading goodness and contributing to the strength of his community, because egoism and stinginess have no place in the character of a responsible Muslim.

Giving is not only the essence of generosity on the level of social cohesion but also the spiritual development of the giver to attain God's nearness and blessing in this life. Because of the advantages that the almsgiving brings into the donor's life in this world and the hereafter we should attempt to give alms. And we should distinguish between the one giving out of firm conviction and the others. The first fully focusses on giving and strives thanks to his virtue in this direction, as a symbol of his sincerity towards God and out of gratitude for God's countless benefits. The Elevated said: “They ask you about giving: say, ‘The charity you give shall go to the parents, the relatives, the orphans, the poor, and the traveling alien. Any good you do, God is fully aware thereof.’” (Al-Baqara 2:215)

The Qur'an's description of giving as being something good gives us reason to reflect. We should ask ourselves: What is this 'good'? How do we achieve it? We can thus conclude that the given thing itself—whether it be money, food or clothes—is insignificant. Rather is it important how we distribute it and bring it into the community so that people can fulfil their needs and achieve their goals regardless of their type. This way generosity manifests itself in goodness. “Surely, God does not love the arrogant and the boastful. The ones who are stingy, exhort the people to be stingy, and conceal what God has bestowed upon them from His bounties; we have prepared for the disbelievers a shameful retribution.” (An-Nisa 4:36-37) It was explained that the arrogant boaster is the one who becomes self-satisfied by his knowledge, his wealth or his prestige. Both qualities, arrogance and stinginess, keep man from getting involved with the socially disadvantaged people, and they make him hold on to the money which has enabled him this status.

Be aware of what this noble verse points to, may God grant us and you success: Living your humanity means that you feel the grief and sorrow of others and that you try to fulfil their necessities, you yourself or with your money, as much as you can. Otherwise you will fall victim to arrogance and stinginess and belong to those who God does not love. The generosity of a man makes him the admiration of his enemies, and his stinginess makes him loathsome among his children. It has been narrated that Imam Ali *kaw.* said: “The generous is admired, and the stingy is despised.”

We should relieve the hardship of the orphans, the poor, the elders, and the destitute by regular almsgiving and by teaching our children the love of giving and donating for God's sake. That way we shape an attentive, loving, generous and gentle generation in this life.

Dear brothers and sisters,

Regarding Sufism and Sufis we find that love drops its garment over the heads of the beloved. And love rejoiced at what the master of all messengers said: "A man is upon the religion of his best friend, so let one of you look at whom he befriends." Love became even more clearly apparent and was on its best behavior when once the beloved *sas.* appeared on the pulpit and preached, and a man entered the mosque. He asked: "Oh messenger of God, when is the Day of Judgement?" The companions indicated to him to be quiet, however, the man repeated his question again and again, until the one who calms the hearts *sas.* answered him: "What did you prepare for it?" The man said: "The love to God and to His messenger." Thereon he *sas.* replied: "Then you will be with whom you love." And God speaks the truth when He says: "Those who obey God and the messenger belong with those blessed by God—the prophets, the truthful, the martyrs, the righteous, and their best companions." (An-Nisa 4:69).

The remembrance of God [*dhikr*] pervades the hearts, and the Sura Al-A'la (87:14-19) tells us about the venerability of the remembrance of God: "Verily, he, indeed, will prosper who purifies himself and remembers the name of his Lord and offer prayers. But you prefer the life of this world, whereas the hereafter is better and more lasting. This, indeed, is what is taught in the former scriptures, the scriptures of Abraham and Moses."

The Sura Al-Muzzammil (73:1-8) tells everybody who has a heart or listens sincerely that the remembrance of God is a duty that has been valid even before the four pillars of Islam. The Lord of the Throne called him [the Prophet *sas.*]: "O you cloaked one," until He reached: "And remember the name of your Lord and devote yourself to Him with complete devotion."

The Koranic verses concerned with the remembrance of God continue in plural number, for example: "Those who remember God standing, sitting, and lying down on their sides" (Al 'Imran 3:191). And the Elevated also said: "And when you have finished the prayer, remember God, standing and sitting, and lying on your sides." (An-Nisa 4:103). These are only a few examples of how these numerous Koranic verses concerning the remembrance of God pervade the minds and hearts.

My lovers in God's messenger,

When we especially look at the path of Sd. Abul Ainain in Sufism, we find Sd. Fakhruddin saying about his exceptional poems (Qasida 78:20):

Study them thoroughly, do not be like a superficial reader
who tries to curtail their value and refute them.

And he also said (Qasida 4:11):

Every knowledge, negligible or
significant, stains the hearts.

So he *raa.* has revealed the highest knowledge to the nation, with this knowledge each and every one can readjust his religious and his worldly life. He began with the doctrines of faith [*aqida*]

without whom there were no right deeds. His guidance can be found in his daily lectures regarding different sciences and it continues in his poems to guide the minds (Qasida 85:25):

Through them darkness illuminates wondrously
to lead you when the night gets dark.

For the studying of the poems gathers the lovers around the table of purity and leads them onto the path of forgiveness. It purifies the way from disturbances of quarrel and the whirl of problems, and it floods the lovers with the winds of nearness. Then the heart overflows with precious treasures of meanings, and the soul elevates in safety and certainty. The soul swims amidst the pure to the one for whom the poems were sent. As he said “because of Ibrahim I have dictated them” (Qasida 1:323) after he had said “for Ibrahim upon his request” (Qasida 15:1). Thus the honor of sending down was due to his noble name. How honorable is then the holder of the name himself! He [Sd. Fakhruddin] even augmented the honor of the choosing when he said “who is accepted by Ibrahim” out of generosity [*hadra takrim*] “from his hands you drink a pure beverage” (Qasida 79:11). After he has been chosen by the two *hadras*, he will forever be the captain of the ship—not only because of his designation as the inheritor of God's trusteeship but also because it is God's will for His creation. And in God's will you will never find a replacement or change. Imam Fakhruddin has pointed to this (Qasida 27:4):

With us the caliphate is assigned in direct succession

i.e. from a son to the son of the son. Before he said:

In the testament of the son of Amina a legacy has been decreed for me

Truly, we have embraced everything in the enlightening imam [*imam mubin*], and the imam was designated to be followed. Every year our meeting is renewed in the remembrance of the two honored imams. Thus the ear enjoys listening to their stories and the souls receive the perfume of their blessings because they are generous hosts.

Truly, the book of Allah is our assembly,
and the beloved are verses therein,

(Qasida 87:1) from the succeeding califs after the righteous califs, so that the religion will be completed with them.

Wa salli allahumma ala sayyidina Muhammadin wa ala alihi wa sahbihi wa sallam

Wa kullu 'am wa antum bi khair