



*Translation of the speech of*

*Mawlana Sheikh Mohammad Sheikh Ibrahim  
Sheikh Mohammad Osman Abduh al Burhani*

فَإِنَّمَا الْوُصْلُ مِنْ كُفَيْكَ مَأْمَلُنَا

*The bond through your hands is our confidence*

2022

*Khartoum  
6<sup>th</sup> of Ramadan, 1443  
Thursday, 7<sup>th</sup> of April, 2022*



*Translation of the speech of  
Mawlana Sheikh Mohammad Sheikh Ibrahim  
Sheikh Mohammad Osman Abduh al Burhani*

*On the occasion of the 39<sup>th</sup> Hawliya for  
Mawlana al Imam Fakhruddin  
Sheikh Mohammad Osman Abduh al Burhani*

*And the 19<sup>th</sup> Hawliya for  
Mawlana Sheikh Ibrahim  
Sheikh Mohammad Osman Abduh al Burhani*

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# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God, the Compassionate, the Merciful

Praise is due to the Lord of the Worlds, who is the answer for all who ask. Peace and blessings be upon the most excellent of the messengers, the rays of the sun of all those who have arrived, the starting point and the center of strength, the one mentioned in the previous scriptures, the crown on the heads of the knowers of God and the flag of all lovers. Greetings of peace for the first of all the knowers of the way of the travelers to God, his companions, the noble blessed ones, and who follows them in good until the Last Day.

O you noble beloved,

Peace be upon you and the mercy of Allah and His blessings - all the best for the festival!

May Allah make these blessed days return in goodness, blessings and beautiful gifts. The Exalted Lord says in the clear book, "Keep the prayers."<sup>1</sup> Know that connection and bonding are aspects of prayer. Prayer is the bond between the servant and his master. If the servant maintains the bond with his master in a good way, then the Lord will improve the servant's prayer and his bond with Him, and He will improve his connection with all creatures.

It is incumbent upon the seeker of God to observe the prayers as well as the affairs of the Sharia with sincerity. It is also incumbent upon him to perform his *awrad* constantly. In this way, he will gain access to the prayer of the heart. He should not forget this over the various services, be it *irshad*, chanting or otherwise. May the seeker of Allah take to heart the statement of the Truthful One, praised be He, when He described the hypocrites: "Verily, the hypocrites try to outwit Allah; but He will outwit them. And when they stand up for prayer, they stand up unwillingly; (they do so only) to be seen by men, and they seldomly remember Allah."<sup>2</sup>

In the blessed series Alimu Anni, Sidi Fakhruddin *ra* says that people seek refuge by the people of remembrance to free themselves from hypocrisy. About this he mentioned:

It has been given to us that the people of remembrance are free from hypocrisy; and he who doubts this embarrasses himself

So how can a seeker of God claim to be one of those if he postpones his prayer out of laziness or with the excuse that he has a service to perform? And among first advice of my Imam Sidi Fakhruddin *ra* in his Qasida Ta'iya was, "And do not be a servant who likes to catch up on his prayers." And he also said, "And do not be someone who is negligent in the matters of God."

So, observe the statement of the Real One, the Exalted, in His clear revelation: "And those who abide by their prayers."<sup>3</sup> The Quranic commentators have said about the



word “abide” that it means to perform punctually. And if the seeker of God looks for excuses, this has nothing to do with seeking God.

The Exalted Lord has united in prayer the excellent prayer rituals of the preceding peoples. Furthermore, in the meeting with His beloved *sas* in the most exalted assembly, He made prayer obligatory, on a level that cannot be described.

Imam Ibn Ajiba *ra* said: “And perform<sup>4</sup> the heart prayer in devotion in the face of the turns of fate, and pay the *zakah* of the egos in humility and submission, and be with the God-fearing. And bow with the bowers, then I will grant you My assistance and help you to My victory. And I will water you from My sea of generosity and goodness. I am with those who have broken hearts out of the longing for Me.” And Imam Sidi Fakhruddin *ra* said, “The blessings were pronounced between our Lord and His chosen beloved in the place *al rafrat*. His *sas* contemplation of the Real leaves a lasting impression in the eye of the beholder.”

In this regard, Imam Abu Naim says in his work *Hilyatul Auliya*: “Verily, Allah has chosen special ones among His servants. If He were to deny them His sight in Paradise, they would beg to leave Paradise. Just as the people of Hell plead to be able to leave the fire.”

Why should we not direct our aspiration to something higher, the paradise of divine contemplation? Who does not seek the elevated in the reality of prayer and in its mysteries is fooling himself. He needs a savant to guide him, because in the Quran it says: “But whom He lets go astray, with him you will not find a helper to guide him.”<sup>5</sup> Now look at the savant of God, the helper and guide, Imam Fakhruddin *ra*, who explains to us the reality of prayer when he calls Surah Al Fatiha “the mother of prayer.” He says in his Qasida, “When people are with the mother of prayer.”<sup>6</sup> And as we know, Surah Al Fatiha is the ‘mother of the book’. But the Imam draws our attention here to a secret and a new meaning of Al Fatiha, namely that it is also ‘the mother of prayer’, without which prayer is not valid.

When he said “enter with me”<sup>7</sup>, it means that nothing shall turn you away from him, however many obstacles may appear. Thus, “determination” becomes the ship of the captain. Then, among mountains of waves, the journey of unification begins. It then sails under the supervision of Allah until it lands at Mount Judi. Verily, “not akin are those who give abundantly and those who are only kind.”<sup>8</sup>

O beloved ones,

The Exalted Lord says, “O you who believe! Avoid most of suspicion, for surely suspicion in some cases is a sin.”<sup>9</sup> And he *sas* says, “Avoid suspicion, for suspicion is lying speech.”<sup>10</sup> And Imam Shafii *ra* says, “Whoever desires a good end, let him speculate on good things about people.” And Sidi Rifai *ra* said, “As long as one of you speculates badly about someone, it is a sign of the impureness of his inner being.” And Sidi Ibrahim Disuqi *ra* said, “Don't blame his condition, don't blame his clothes, don't blame his food, don't blame his drink, and don't blame any situation he is in, unless he commits something forbidden that is specifically mentioned in the Sharia.” And Sidi Abul Hasan Shadhuli *ra* said, “When the heart is filled with the

lights of God, the Exalted, his inner eye becomes blind to the blameworthy and burdensome shortcomings of the believing servants."

It is narrated that someone came to Abu Nasr Bishr al Hafi *ra* and said, "I am losing faith in this person." Thereupon he (Bishr al Hafi) asked, "Why?" Then the latter replied, "He said to me, 'You are the servant of my servant'." Then he (Bishr al Hafi) said, "My brother, perhaps you have succumbed to your desires [hawa]. Desire is submitted to the righteous person. In this view, you are the servant of their servant. What that one is pointing you to is to resist desire." And another person came to Bishr al Hafi and said, "I am losing faith in this person because he is a denier." Then he asked, "How did you notice the denial?" The latter replied, "I heard him say that the increase of prayer for the Prophet *sas* is a shield." Then Bishr al Hafi said to him, "That is a correct statement. The multiplication of prayers for the Prophet *sas* is a shield from the devil and a shield from the fire."

Once there was a meeting in his presence in which the righteous ancients were remembered and how they educated the God-seekers with their advice. Someone said, "You cannot count this one among those who gave advice to the God-seekers." Then he asked, "Because of what?" And he answered, "This one did not order them anything, he did not forbid them anything, and he did not teach them anything about the right conduct on the path." Thereupon he (Bishr al Hafi) said, "Ask forgiveness for your bad suspicion, for the perfect ones among the sheikhs educate by looking."

The author of the work Hikam said, "Whoever wants to know whether a sheikh is sincere or a liar, let him speak ill of someone in his presence. If the latter puts the said person in a good light, then he is sincere and can be followed. But if he deepens that bad speech, then he is a liar who should not be followed."

One of them said, "Whoever believes that his self is better than Pharaoh's, his arrogance is shown." And the Sheikh Abul Mawahib Shadhuli *ra* said, "The people of God, the Exalted, understood that all the plants that grow and bear fruit are placed in an earth that is walked over by feet. Hence they set themselves equal to the earth for all, so that He may give them what He has given to His chosen ones and saints."

Imam Jafar Sadiq *ra* said, "If something is said about a brother that you consider abhorrent, then find up to seventy excuses for him. And if you don't find more, then say; "surely there is an excuse that I don't know about."

Sheikh Sari Saqati *ra* said, "A sign that the servant is being lured to his ruin is that he becomes blind to his own weaknesses while exposing the weaknesses of others."

And the Sheikh Dawud ibn Bakhilaa, the Sheikh of Sidi Mohammad Wafaa *ra*, said, "If man does not concern himself with the affairs of this world and the hereafter, then he is like a dead object in that respective time. And if he is concerned with sin or evil, then he is like a devil. If he is concerned with a matter of this world but does not involve the hereafter, he is like an animal. And if, mindful of God the Exalted, he thinks about something, then he is like an angel. So choose the stage you want to partake in."

And let us conclude this with his words *sas*, "If one of you reviles his brother because he suckles a dog, then he will not die until he is suckled by that dog."<sup>11</sup>

O you seeker,

Know that he who speaks to you about others also speaks to others about you. Do not take the good from a liar, even if he comes with impressive speech. Learn about the knowledge of religion, about speech for the tongue and about medicine for the body. He who warns you, wakes you up, and he who enlightens you, sustains you.

Know that good behavior brings about love and bad behavior divides. Joy leads to companionship and reserve leads to loneliness. Arrogance leads to contempt, generosity leads to gratitude and stinginess leads to disapproval.

Man desires in two ways and is desired accordingly. Whoever desires this world, death pursues him until it carries him out of this world. And he who desires the hereafter, this world pursues him until he gets all that is his due.

Thus, this world is honey mixed with poison, it is joy combined with sorrow. So do not be misled by its blossoms and do not be seduced by its beautiful appearance. For this world snatches the gifts from you and devours the nations.

So if you are ignorant, you should better ask. And if you misstep, then turn back. And if you do something bad, then repent it. And if you are angry, then become meek. Whoever strives for honor should adhere to obedience. He who strives for wealth should hold on to frugality. The light of the believer is in the prayer of night.

Among the advice of Sd. Imam Ali *kaw*, the door to the knowledge of God's Messenger *sas* is, "O my son, I advise you to be God-fearing, in secret and openly, to speak the truth in contentment and anger, to be moderate in poverty and wealth, to be just to friend and foe, to be active when powerful and when sluggish. Be pleased with Allah, blessed be He, burdened as well as in ease. And know, O my son, whoever recognizes his own weaknesses will be released from the weaknesses of others. He who is satisfied with what God has given him will not be saddened by what he has not been given. And he who draws the sword of wickedness will be slain by it. He who digs a pit for his brother will fall into it himself. He who forgets his own faults, presents the faults of others as great. He who enters the paths of evil, puts himself in danger. He who enters into bad company, humiliates himself. He who sits with the knowledgeable is esteemed. He who jokes around, is not taken seriously. He who does something regularly, becomes known by it. He who speaks a lot, makes many mistakes. And he who makes many mistakes, becomes impudent. And he who is impudent, his piety wanes. And he whose piety wanes, his heart dies. And whose heart dies goes into the fire. O my son, he who mentions death often will easily be satisfied in this world. O my son, well-being consists of ten parts: nine of them lie in silence, except the remembrance of God. And one part lies in not being in the company of the sacrilegious. And whoever openly adorns himself with acts adverse to God, God will grant him humiliation. O my son, the treasure of faith is to be patient in difficulty. Do not make friends with the foolish, for they harm you even if they want to benefit you. And do not make friends with the liar, for he presents to you the distant as near and the near as distant. Oh my son, how many looks have brought sorrow and how many words have snatched away gifts! There is no greater honor than Islam, and there is not a more beautiful garment than well-being. O my son, preparation protects you from later repenting. Never take away hope from a sinner, for how often has a good end been given to one deeply



entangled in sin. And how many times has a diligent man at the end of his days undone his good works and entered the fire."

And Imam Ali *kaw* said, "How close are relaxation and effort, misery and prosperity, death and life."

O you noble beloved ones,

Truly, egoism has different aspects. One of them was already manifest at the appearance of Sd. Adam in the exalted assembly, when Allah, the Exalted, ordered the angels to prostrate before Sd. Adam. There, the egoism of Iblis, the accursed one, presented itself for he considered himself to be superior to Sd. Adam. Here, for the first time, egoism appeared in its reprehensible form. The preference for one's own self occurs because man sees something good that is for him and not for others, or because he sees in himself a preference over others. The God-seeker who prefers himself to his companion - where does he stand with respect to the statement of God, the Exalted: "They prefer [them] to themselves, even though they suffer lack."<sup>12</sup> It is for us to take an example from the companions of the best of creatures *sas*, may Allah be pleased with them.

Another negative aspect of selfishness is indifference and apathy towards the good. Nations and civilization have not been built and flourished by wishful thinking, but by diligence and effort. Imam Shafii *ra* verses about this:

The greater the diligence, the greater the achievement  
He who strives for the high, spends the night waking

He who strives for the high without diligence  
Wastes his life in search of the impossible

You strive for honorable things, but you sleep at night  
And he who seeks pearls must dive into the sea

Heedlessness does not only mean neglecting remembrance [*dhikr*], but can also be seen regarding knowledge, then it is called ignorance. When heedlessness manifests itself as indifference and a person focuses only on his own well-being, it is called egoism. This can be dissolved by participation and zeal. And before we can participate in anything, a door opens through which we must, first of all, pass - that is the door of permission. Whoever wants to participate in the services in the Tariqa of Sidi Abul Ainain *ra* needs the permission of the person in charge, which is the sheikh *ra*. This means that no *hadra* will be opened, no teaching will be given, no book will be published or anything will be printed concerning the Tariqa, through whatever medium and in whatever matter, without the permission that this endeavor is welcome. Through permission, matters are so regulated that the different areas of service of the beloved do not overlap and that effort and time are not wasted by one service being performed multiple times by different people. This also applies to other things that are useful for the people and the tariqa.

There is a report that Sd. Musa once fell ill and he got a severe stomachache. So he complained to Allah, the Exalted, and He showed him some herbs in a cave. Sd. Musa took these and was subsequently cured by Allah's permission. Later, the

disease returned, so he took the herbs again, but this time his disease got worse. Then he said to his lord, "O Lord, the first time I took them they helped me, however, the second time they harmed me." Then the Exalted One said, "The first time you went from me to the plant and so you found recovery. The second time you went to the plant on your own. Do you not know that this world is a deadly poison and My Name is the antidote?"

O beloved, always remember the words of our Exalted Lord, "and as a caller to God with His permission."<sup>13</sup> Imam Baidawi says in his Quranic commentary on this verse, on the words "with His permission": it means 'by His support' and He gives him to understand that permission is the condition thereof. And He connected the call to permission because it is a tremendous matter that can only be handled with divine help.

If the dearest creature before Allah waited for permission from his Lord<sup>14</sup> before proclaiming or even doing something, would it not also be appropriate for you to wait for permission before acting unrestrained and with full force?

It has been mentioned elsewhere that not everything seen should be photographed and not everything photographed should be published. And not everything that is known should be told. And not everything that is told should be heard by the ones affected. And not always when those affected are present, is it the right time. Be merciful to yourselves and your brothers and sisters, for whoever covers a Muslim, Allah will cover them. The best of all creatures said, "Silence is wisdom, and few heed it."

And we have already mentioned that the noble companion Abu Dardaa *ra* used to say, "Learn silence as you learn speech. Silence is a great wisdom, strive to be a listener rather than a talker."

Revered assembly,

The people of Allah pointed out that success is a stage that is reached in the end. Then you achieve what you strive for and want. Success will come to you only when you return to Allah, from the beginning with sincere devotion, and when you abandon the apparent power and strength and rely on the omnipotence of God, the Eternally Powerful, the Supreme, the Bountiful. Then, favor will be granted to you and thus you will achieve what you wish for. And about reaching the aspired, Imam Fakhruddin *ra* said:

In reaching the aspired, by Allah, there is a favor  
I received my wisdoms and completed my rituals<sup>15</sup>

The attainment of the aspired, success, requires two things:

1. Obedience, as he *ra* said:

Ibrahim should you obey, if you seek guidance  
This is the completion of my gift, even reaching the goals<sup>16</sup>

2. The pure and sincere direction, which is exemplified in the following verse as the settlement of disputes:

The attainment of the aspired to is not what you may see  
Rather, the attainment of the aspired is the settlement of disputes<sup>17</sup>



My sons and daughters,

Youth is considered to have a great role in the development of nations, their advancement and flourishing. Abu Ishaq used to say, "O young people, take advantage of it!" This refers to your youth and your power. The most important aspects in using this power are: doing good, seeking knowledge, being constant in remembrance [*dhikr*], always serving within the regular organisation in order to share in the favor, and taking the qualities of the Prophet *sas* as an example.

It is reported about Sd. Abdallah ibn Masud *ra* that when he saw the young people in search of knowledge, he used to say, "Welcome, you fountains of wisdom, you shiners in the darkness, you well-dressed, you fresh hearts, you pillars of the houses, you pride of every tribe."

A beautiful event is that the *hawliya* of the two noble imams and the great month of Ramadan are coinciding. Many people ask about the meaning and purpose of the obligation of fasting. Some say that people are different, some rich and some poor, and by being poor people usually mean 'having little money'. However, the master of creatures *sas* gives us a different understanding of poverty that is often ignored. This was narrated by Abu Dharr in a noble hadith: "The Messenger of God *sas* said to me, 'O Abu Dharr, do you think that much money means wealth?' Then I said, 'Yes, O Messenger of God.' Then the Messenger of God *sas* said, 'Then do you also think that little money means poverty?' Then I said, 'Yes, O Messenger of God.' Then the Messenger of God *sas* said, 'True wealth is the wealth of the heart. And poverty is poverty of the heart.'"<sup>18</sup> And there is a great difference between the two definitions.

And Imam Fakhruddin *ra* clarified to us the reason for fasting when he said:

Allah has prescribed fasting for you from His favor  
So that the soul is not constricted by the body<sup>19</sup>

The density of the body presses on the soul and constricts it because it is so subtle. Fasting widens the vessel of the soul.

The sages have chosen four words from four books. From the Torah [*tauraa*], "He who is satisfied is satiated." From the Psalms [*sabuur*], "He who is silent is secure." From the Gospel [*indschil*], "He who retreats is saved." And from the Holy Qur'an [*qur'an al azim*], "And he who holds fast for Allah is guided to the right path."<sup>20</sup> And retreat does not mean solitude, but it means having the heart present with the Lord and mingling with people without being distracted by that presence. The Real One, praised be He, ordered that holding on is only recognized as a community: "And hold on tightly to the rope of Allah, all of you."<sup>21</sup>

How many times has Imam Fakhruddin *ra* emphasized the necessity of coming together and not dispersing. For the God-seeker [*murid*], assembling is the reason for the connection. But the condition for this is love.

When you come together in love and mercy  
So be sure of the bond, verily Allah grants me<sup>22</sup>

Revered assembly,

Back to the origin. Among the aspects of the bond is the connection of the servant to his master which is divided into two types. An external, one prescribed by revelation which manifests itself in the observance of prayers. This is expressed by the Exalted Lord in the words, "Keep the prayers, as well as the middle prayer."<sup>23</sup> And whoever wishes to hear the speech of the Exalted Lord, let him keep to the Quran.

As for the other kind, our masters, the Sufis, may God be pleased with them all, mention this. It takes place outside of the mosques. What is meant is to keep up the prayer, so they inscribed it on their banners wherever they went. Their outside resembled their inside, and this is the prayer of the hearts.

The upholding of prayer is basically the practice of religion for the believers. And this manifests itself in their relations with all people, Muslim or non-Muslim. He *sas* advises this in the context of our neighbor where his denomination, Muslim or any other, does not matter at all. He *sas* said, "Whoever believes in Allah and the Last Day, let him honor his neighbor."<sup>24</sup>

This upholding is to be understood in the sense of what the True One, praise on Him, has proclaimed through His noble Prophet *sas*: obeying orders, good interpersonal relations, mercy with the weak, appreciation of the elders and so on. Accordingly, the scholars have described him *sas* as the Quran who walked on earth. They have referred to the description of the Mother of the Faithful, Sd. Aisha *ra*, who said, "His character was the Quran."<sup>25</sup> And as it has been mentioned before, he *sas* said, "I was sent to perfect the noble traits of character."<sup>26</sup>

Here, the ranks of the servants and their different levels become apparent. Some of them are servants of the (divine) essence. And some are servants of the names and the qualities. Sidi Fakhruddin *ra* says about this:

Blissful is the servant of the essence and His names  
Blissful is the servant of the quality, the contentment<sup>27</sup>

In general, the people follow his statements *sas*. The chosen ones follow his actions *sas* and emulate them. And the special ones among the elected emulate his character traits. And the chosen ones among the special ones of the elected are his representatives *sas*. In any case, there is no good except in following his way.

The connection with our master, the Messenger of God *sas*, can be done in two ways.

First, by praying for him: whoever seeks the completion of his own deeds, let him offer prayers for the beloved *sas*.

Secondly, by loving him *sas*.

And yet there is another kind of connection and that is to join the followers of the knowledgeable, all those who have realized the faith, the perfected among the God-knowers. In their retinue, man gains access to all goodness and happiness, and the doors that lead to all that is disreputable and corrupt are closed to him. About them Imam Fakhruddin *ra* said:

O Messenger of God, these are my people  
My beloved ones, bestow on them the grace of connection<sup>28</sup>

The greatest of these doors is the great harbor, Sd. Mawlana Imam Al Husain *ra*. He is the gate to the chosen one, according to the hadith: "Husain is from me, and I am from Husain."<sup>29</sup> Imam Fakhruddin *ra* said about him:

The gate of entrance to the beloved is certainly  
The gate of the Imam, what a blessed gate<sup>30</sup>

Verily,

The bond through your hands is our confidence  
And no one else, O you source of purity<sup>31</sup>

*Wa salla allahu ala sayyidina muhammadin wa ala alihi wa sahbihi wa sallam*

*Wa kullu 'am wa antum bikhair!*



Last edit by translation office on April 15, 2022 (contact: Hasan Ralf)

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- <sup>1</sup> Quran 2:238
  - <sup>2</sup> Quran 4:142
  - <sup>3</sup> Quran 23:9
  - <sup>4</sup> Quran 2:43
  - <sup>5</sup> Quran 18:17
  - <sup>6</sup> Qasida 1:225
  - <sup>7</sup> Qasida 7:2
  - <sup>8</sup> Qasida 7:19
  - <sup>9</sup> Quran 49:12
  - <sup>10</sup> Narrated by Muslim
  - <sup>11</sup> In the work Kanz al Ummal
  - <sup>12</sup> Quran 59:9
  - <sup>13</sup> Quran 33:46
  - <sup>14</sup> "as a caller to God with His permission", see above
  - <sup>15</sup> Qasida 10:8
  - <sup>16</sup> Qasida 14:24
  - <sup>17</sup> Qasida 10:9
  - <sup>18</sup> Narrated by Al Hakim in his work Al Mustadrak
  - <sup>19</sup> Qasida 60:10
  - <sup>20</sup> Quran 3:101
  - <sup>21</sup> Quran 3:103
  - <sup>22</sup> Qasida 37:21
  - <sup>23</sup> Quran 2:238
  - <sup>24</sup> Musnad Ahmad
  - <sup>25</sup> Musnad Ahmad
  - <sup>26</sup> Tammam in his work Fawa'id
  - <sup>27</sup> Qasida 2:41
  - <sup>28</sup> Qasida 39:66
  - <sup>29</sup> Sunnan Ibn Maja
  - <sup>30</sup> Qasida 2:12
  - <sup>31</sup> Qasida 71:11



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