

Speech of

Al Imam As-Sheikh Ibrahim, As-Sheikh Muhammad Uthman Abduh al-Burhani

Sheikh of At-Tariqa Al-Burhaniya Ad-Disuqiya As-Shadhuliya

Khartoum, April 2nd 2003, to the Muslim nation

In The Name of Allah, The Beneficent, The Merciful.

Praising to Allah who grants sovereignty to whomever He chooses, who removes sovereignty from whomever He chooses. He is Omnipotent. He said in the precise revealing (Qur'an 21: 105-107):

“We have decreed in al-Zabour, following al-Zikr, that the earth shall be inherited by My righteous worshipers ? This is a proclamation for people who are worshipers ? We have sent You out of mercy from Us towards the whole world.”

Prayers and Peace of Allah be upon His Messenger who has been sent out in mercy towards the whole world; preceding, present, and succeeding, a prayer adequate to You and suitable for Him... the guide, bearer of glad tidings, and guiding beacon; and on His generous and chaste households and companions. O' Allah to whom be ascribed all perfection and majesty, be pleased with all the virtuous and righteous awliya', the holders of the Muhammadi lights. Their hearts are like candles in the darkness; they emerge from every gloomy earth. This is the wisdom of the Omniscient Creator.

Mawlana Sheikh Muhammad Uthman says (Qasida 30: 3-7):

Prostrates' first qibla was clay...¹
cared by the rays of the Supreme light...

Which, after ignorance, was attended by divine providence...
with knowledge bestowed upon him², how good was the virtuous man...

And Daoud³, the caliph, form its guidance...
we taught him the workmanship of everything...

And We made Suliman to understand its demands...⁴
and taught him the tongues of everything...⁵

It has not been revealed or known but...
it has been emerged in Prophets or virtuous people...

We are meeting in the 20th Hawliya of Sayyidi Fakhraddin Sheikh Muhammad Uthman Abduh Al-Burhani, and continuing together, from his guidance, the intricate matters of religion and worldly existence. We have pointed out, in the previous Hawliya's speech, to the disease of the age and how it can be treated. We outlined the threats of the Wahabi

¹ cf. Qur'an 17: 61

² Sd. Adam

³ cf. Qur'an 34: 10-11

⁴ cf. Qur'an 21: 79

⁵ cf. Qur'an 26: 16

concepts that took people away from all the right matters in the Islamic belief. They concentrated on worships and transactions, considering them the only beneficial issues in the worldly existence and the hereafter. They assumed that other aspects are accuses of heresy and superstition. They reduced, diminished, or even killed the beliefs in loving the Messenger of Allah (the prayers and peace of Allah be upon Him) and His generous and chaste households and companions. They claimed that as polytheism, and thus, they limited their belief to: “La ilaha illa-Allah” forgetting its integral part of “Sayyidina Muhammad rasulu-Allah” (‘Sayyidina Muhammad is the Messenger of Allah’). Imam Shafi’i (radiya Allah anhu) said: “If someone says Muhammad is the Messenger Allah in a voice lower than ‘La ilaha illa-Allah’, that will undermine his testify”. In this respect, Sayyidi Sheikh Muhammad Uthman Abduh Al-Burhani says (Qasida 60: 5-6):

Regarding Islam, you should realize that it is...
the protecting shelter and the resort of revelation...

A testify to Allah and then to Ahmad...
without duality, whom are two?

Those saying that the Messenger of Allah (the prayers and peace of Allah be upon Him) had concluded His role after His passing away are in a great astray, Allah forbid. Here, we are reminding the nation with some of the positions of the beloved Messenger, as stated in one verse of Al-Qur’an Al-Karim, which had been revealed to Him and for Him, as a whole and in detailed descriptions. Allah (ta-ala) said (Qur’an 33: 45-46):

“We have sent You as a witness, a bearer of good news, as well as a Warner ?
Inviting to Allah, in accordance with His will, and a guiding beacon.”

How could the witness on the nation testify if His relationships with others were terminated due to death? Who would say that the guiding beacon who derived His lights from the divine lights, will put out, when Allah insists upon perfecting His light, in spite of the disbelievers? More resourceful but bitterer, who could forbid visiting the beloved Messengers during the Pilgrimage, claiming that as polytheism? There are many books and articles on Islamic jurisprudence and transactions. We must give attention to the issue of ‘belief in Islam’ to correct spreading depraves and deviations in such books and articles, and in audiovisual media. In this regard, Sayyidi Fakhraddin says (Qasida 9: 7):

I am innocent of the increasing missionary activities...
which are impudent, and Allah will save me...

We repeat again that Sayyidi Fakhraddin (radiya Allah anhu) was only interested in writing in the issue of ‘belief in Islam’. In his two books “Conscience’s acquittal through advising the nation” (“Tabriat az-Zimma fi Nush al-Umma”) and “The victory of virtuous men of the Beneficent” (“Intisar Auliya ar-rahman ala Auliya ash-shaitan”) he was the best advisor for the nation to leave the darkness of ignorance and reach the lights of the ‘full moon’ (the prayers and peace of Allah be upon Him).

This year, we will unveil the cover from another deviations circulated by liars. They shed light upon certain Hadith narrated by the Messenger (the prayers and peace of Allah be upon Him), in their attempts to support their depraved beliefs, while weakening other Hadith. For example, the beloved Al-Mustafa (the best prayers and peace of Allah be upon Him) narrated two correct Hadith. In the first Hadith He said: “I am leaving behind what if you hold fast to, you would never deviate... the book of Allah and My Sunna”. This Hadith had only been narrated by Al-Hakim in his book Al-Mustadrak. In the second Hadith, He said: “I am leaving behind what if you hold fast to, you would never deviate... the book of Allah and My offspring ... My households”. This Hadith had been narrated by Muslim in his book Al-Sahih, Imam Al-Tirmidhi in his book Al-Sunan, and Imam Ahmed bin Hanbal

in his book Al-Musnad. It had been regarded by Muhammad bin Abdal-Wahab as one of the most important Hadith, which were considered in his book "The Fundamentals of Belief" as 'principles of monotheism' (published in Riyadh). The second Hadith: "...My offspring ... My households", has better supports and extents of issuing in comparison to the first one. However, all those speaking in the name of Islam have preferred to use the first Hadith. They followed their inclinations in deviating the people from the elevated position of Al Al-Bait, and the necessity of following their example, and loving and being loyal to them. Thus, the Hadith was misused. In this respect, Sayyidi Fakhreddin says (Qasida 89: 8, 11-13):

Someone, by his ignorance, acceded to the lowest levels...
and their teachings barred their hearts from the truth...⁶

If the Messenger's sons were deviated...
who would be responsible for guidance after Him?

Aren't the sons of Taha the people...
whom are purified by the One who chosen them?⁷

This shall clear all types and kinds of filth...⁸
would accusing us of disbelief satisfy our father⁹?

In spite of that, the first Hadith: "...the book of Allah and My Sunna" clearly indicate that the Messenger of Allah (the prayers and peace of Allah be upon Him) is the complete religion. The 'book of Allah' refers to Al-Qur'an Al-Karim. As-Sayyida Aisha, the mother of believers, when responded to those asking about the morals and ethics of the Messenger of Allah (the prayers and peace of Allah be upon Him), she said: "He was a walking Qur'an". Therefore, the Messenger of Allah (the prayers and peace of Allah be upon Him) by himself is the Qur'an. The purified Sunna, however, represents His talks, acts, and approvals (the prayers and peace of Allah be upon Him)... Those who would like to separate them are tools for tearing down the religion, even if they claim to be Muslims or Sunnies.

Sayyidi Fakhreddin says (Qasida 31: 17-18):

May Allah, after that, generates...
matters in which people of knowledge are bewildered...

The fire, for the linked one, is light...
and the light, for the unlinked one, is fire...

They call upon banning the visiting and kissing of the tombs of virtuous people, and other similar activities to stop up pretenses. Their call is rejected and cannot be generalized. According to their call, we are not allowed to face or circumambulate around Al-Ka'ba because it is stones and clay. Similarly, we cannot kiss the 'Black Stone', touch 'Al-Yamani Corner', throw the stones, or to move the way along the two mountains of Al-Safa and Al-Marwa. These acts, from their viewpoint, might lead to polytheism. These rituals were appointed by the One who enacted the visiting, entreating, kissing, and getting bless. I believe that they cannot deny these rituals, so why do they reject respecting, glorifying, and getting the blessing of virtuous people? Why the blessing is restricted to stones, which were appointed, by Allah, as rituals to be glorified? Which one is closer to polytheism, kissing

⁶ cf. Lisan al Arab, Vol. 5, p. 3331

⁷ cf. Qur'an 33: 33

⁸ cf. Qur'an 33: 33

⁹ the Prophet saws.

‘Al-Yamani Corner’ or the hand of a Prophet or a virtuous man? Let’s then view and realize the following verse of Al-Quran Al-Karim (16: 69):

“From their bellies comes a drink of different colors, wherein there is healing for the people.”

The One who placed the blessing and healing in honey is the same One who placed it in virtuous men... Similarly, the shirt of Sayyidna Yusuf was behind the healing of Sayyidna Yakub’s eyes. The issue is not in kissing the stones; it is deeper and higher than such apparent acts. Imam Fakhraddin Sheikh Muhammad Uthman Abduh Al-Burhani deny that to be upon his followers and lovers, in ascertain and verification. He says, for all those who adopt the way of ascertain, in one of the poems of “Diwan Sharab Al-Wasl” (Qasida 33: 1-2, 4):

O’ people, pilgrimage is to ‘the traveler by night’...
and the one with dead heart will not be sentimental to my chords...

The pilgrimage to Allah is a clear honor...
and His House is His House without revealing...

His House has never been stones and clay...
and is not the aim, of my people, to kiss stones...

Imam Ahmad had been asked, by his son Sayyidna Abduhllah, about the legitimacy of touching or kissing the pulpit of the Messenger of Allah for blessing; and of touching or kissing His Holy Shrine seeking Allah’s retribution (the prayers and peace of Allah be upon Him). Imam Ahmad answered that there is no harm in that.

My brothers and sisters, and sons and daughters... attending brothers and sisters...

It is about time to clarify the meaning of polytheism for the nation of the Messenger of Allah (the prayers and peace of Allah be upon Him). Al-Tabarani recited Sayyidna Annas recited the Messenger of Allah (the prayers and peace of Allah be upon Him), He said: “I am worried about my nation (to fail) in polytheism and in the hidden desires”. Sayyidna Annas said: “Would Your nation fail in polytheism after You”? The Messenger replied: “Yes (they will), but they will neither worship a sun or a moon, nor an idol or a stone, but they will perform hypocrisy in their actions. Concerning the hidden desires, a desire will get into the mind of a fasting person and thus, made him break his fasting”. Polytheism, according to this description, is performing hypocrisy, pretending, in front of people, to be rightly guided or virtuous.

Everyone should realize that the sayings (by tongue) and acts (by organs) with the absence of heart in each letter and action is not more than a mirage. For that, virtuous and ascetic men have interests in purifying the hearts of their lovers. Elevating and purifying the heart is the base of religion. Allah (subhanahu wa ta-ala) said (Qur’an 26: 88-89):

“That is the day when neither money, nor children, can help ?
Only those who come to Allah with their sincere heart (will be saved)”.

The Messenger of Allah (the prayers and peace of Allah be upon Him) mentioned the heart, in particular, by saying:

“The body has a ‘bit’, if it is righteous, the whole body will be righteous, and if it is depraved the whole body will be depraved, that is the heart.”¹⁰

The heart is the place that Allah will examine. Glorifying the rituals of Allah is strongly connected to the righteous of the heart. If the heart is attached to other issues instead of

¹⁰ See Hadith #6 in Al-Nawawi: “Forty Hadith” (recited by al-Buchari und Muslim)

Allah, it is then the worshipping of these issues rather than worshipping Allah. The Messenger of Allah (the prayers and peace of Allah be upon Him) said: “Woe to the worshiper of worldly existence, woe to the worshiper of money, woe to the worshiper of gowns, woe to the worshiper of velvet, be miserable and regressed”. Thus, human beings should be liberated from worshipping anything but Allah.

Sheikh Muhammad Uthman pointed to this meaning. He said (Qasida 2: 42-44):

Woe to the worshiper of perceiving, his cup gave up hope ...
even though it is full, it will not quench one’s thirst...

Woe to the worshiper of illusions, he was deviated and not rightly guided...
he was deviated from the right way and thus came back as a loser...

What a miserable man is the worshiper of money, his saddle is turning away...
from his veil and uncertainty, he built an evanescent structure...¹¹

While passing by people worshipping Allah, Sayyidna Isa, the Prophet of Allah, asked them: “What are you doing”? They responded: “We are worshipping Allah”. He said: “And why are you doing that”? They replied: “In desire of His Paradise and in fear of His Hellfire”. He said: “You desire a created thing and fearing another created thing”. Their desire had not been to Allah, and their fear had not been from Allah. He passed by other people worshipping Allah and asked them: “What are you doing”? They responded: “We are worshipping Allah”. He said: “And why are you doing that”? They replied: “We are doing that because we love Him”. He replied: “You are the virtuous men of Allah, and I was ordered to be with you”.

Hypocrisy is twofold. First, by performing acts not to Allah and this is polytheism. Second, seeing one's acts and considering himself as a thorough worshiper. Allah (ta-ala) said (Qur'an 18: 103-104):

“Say: Shall I tell you who the worst losers are ? They are the ones whose works in this life are totally astray, but they think that they are doing good.”

He also said (Qur'an 29: 41):

“The allegory of those who accept other masters beside Allah is that of the spider and her home; the flimsiest of all homes is the home of the spider, if they only knew.”

The masters, in this verse, are not the virtuous people; they are the men of falseness. Their highness as well as that of Pharaoh is false, as described in Qur'an (79, Vers 23-24):

“I am your God; most high.”

Such a highness is unreal. The highness of Sayyidna Musa, however, is real (Qur'an 20: 68):

“Have no fear. You are the most high”.

Imam Fakhraddin Sheikh Muhammad Uthman Abduh Al-Burhani has said that also. The mastership, in the verse has not accomplished because it is not devoted to Allah. The mastership is only accomplished when devoted to Allah. The meaning of the verse is not limited to those who worship idols, sun, moon, etc.; it also includes those who rely on themselves, and on their money or expectations. Those are accepting other masters beside Allah. Such masters are like the home of the spider. Those, who rely on such masters, are thinking that they are leaning on a stable corner, while in reality they are relying on

¹¹ cf. Qur'an 2: 7

nothing. If a human being relies on his work, even if he performed works that no body did before, even if his worshipping is like Prophets and virtuous men, but by relying on his work, then he is accepting other masters beside Allah. He thought that he would be saved relying on his work. He is like the spider and her home, a home that cannot afford protection from hotness and coldness.

The Messenger (the prayers and peace of Allah be upon Him) said: “Non of you will enter the Paradise relying on his work”, the companions said: “Even you, oh Messenger of Allah”? He replied: “Even Me, unless Allah encompasses His mercy and grace upon Me”...

Allah (subhanahu wa ta-ala) said (Qur'an 10: 58):

“Say: With Allah's grace and with His mercy they shall rejoice. This is far better than any wealth they can accumulate.”

A virtuous man asked another: “With what will you meet Allah”? The answer was: “I will meet Him with my poverty and neediness”. The first one said: “Then, you will meet Him with the great idol”. The second one wondered: “With what shall I meet Him, then”? He replied: “You shall meet Him with Him, as He, the glory and praise to Him, is the most generous and freehanded, He gives His worshipers beyond their expectations”.

Al-Qurtubi recited Mujahid that a man came to the Messenger of Allah (the prayers and peace of Allah be upon Him) and said: “I give alms and maintain relations with my kinship, and I perform these only for Allah (ta-ala). People commend me for such acts, and I got delighted”. The Messenger of Allah (the prayers and peace of Allah be upon Him) stayed silent and did not say anything. Allah (ta-ala) revealed this verse (Qur'an 18: 110):

“Those who hope to meet their God shall work righteousness, and never worship anyone beside his God.”

Al-Qurtubi also recited Schahir ibn Hawshab that Ibada ibn as-Samit and Shadad ibn Aws said: “We are worried about the nation (to fail) in polytheism and in the hidden desires from women”. They also said: “We heard the Messenger of Allah (the prayers and peace of Allah be upon Him) saying: “The one who perform his prayer with hypocrisy has become a polytheist, and the one who perform his fasting with hypocrisy has become a polytheist”, then He recited the verse (Qur'an 18: 110):

“Those who hope to meet their God shall work righteousness, and never worship any other god beside his God”.

Once, Al-Ash'ath ibn Qais performed his prayer rapidly. Having been told that, he replied: “There was no hypocrisy in it”. The glory and praise to the One who make certain people close to His presence and made them concealed by others... and who kept others away and decollated them by the sword of dismiss. Many people performed their prayers and filled the mosques with worshipping, but they did not benefit from their accumulations... They spent their days in desires and failed in the nets of ignorance, so the lights of faith became hidden to them.

A Sufi said:

They are worshipping Allah in fear of the hellfire...
thus, they are worshipping hellfire not our God...

And they prayed to the home of eternity and not to Him...
like those who worship idols...

My brothers and sisters, and sons and daughters... attending brothers...

I meant by this talk and my previous talk in the last year's speech to remind the nation with a number of facts that materialize the essence and basis of religion. The avoidance and disagreement with these essence and basis were behind the nowadays suffering of the world, in general, and of the Islamic nation, in particular. I hope that some of us would return to the straight and right way of guidance, and that the Islamic nation would be reunited again with a strong belief of deep-rooted foundations.

The prevailing chaos and tendencies for domination became the main characteristics of the world in these days. The Islamic World became the principal target for the colonization powers. The confrontation of Iraq by America, and the stubborn insistence for war declaration, with or without reason, is a clear conformance of these facts. What is happening now, at international arena, is the targeting and proscription of the Islamic nation at the first place. The colonization powers have goals in dominating and controlling our national resources. They are also wishing to put out Allah's light... But Allah insists upon perfecting His light, in spite of the disbelievers... They plot and scheme... but so does Allah... Allah is the best schemer.

The Islamic nation is confronting a number of threats. In my speech, last year, I mentioned the threat of cultural globalization. Today we are witnessing the implementation phase of the precise and non-stopping foreign plans. A deep-rooted view for solving and confronting these threats would be through the unification of the Islamic nation according to right bases. The first step is to correct the beliefs from misconceptions spreading in parts of the Islamic World; and to follow the right procedures and methods in missionary and guidance activities, while resorting to those virtuous men who were selected by Allah for that purpose. I talked to you about that last year and I am concluding it today.

My brothers and sisters, and sons and daughters...

We have a very important role in the coming era. Everyone among us is responsible for carrying out the mission... the mission of correctness...the correctness of beliefs and conceptions... Here I am directing Al-Tariqa's committees and administrations all over the world to spare no effort for achieving this noble goal in the coming era. I am also directing the International Committee for Information and all the committees of information and foreign affairs all over the world to extend their efforts for achieving that goal. These committees should also coordinate with the Irshad Committee and the International Center for Research and Strategic Studies in Germany.

We have great hopes that the Arabic and Islamic governments would allow for greater roles and facilities to Sufi Orders, so that they can assume their responsibilities in the best ways possible to achieve this mission... the mission of correctness and building of the individual Muslim according to the right Quranic guidance... Civic society organizations, in Europe and America, are working together with the governments of their countries to satisfy their national interests as well as in passing and implementing their plans. Then, why are we imposing restrictions on our civic society organizations, especially on Sufi Orders? Sufi Orders are the most spreading civic society organizations in the Islamic World. They are the closest to the hearts of people also. I am wondering, isn't the time for the governments of Arabic and Islamic countries to share roles with the Sufi Orders to confront the coming era with its challenges and threats?

My brothers and sisters, and sons and daughters...

We cannot talk about the change and correction without making special reference to Al-Husain's Egypt, the heart and conscious of the Islamic nation. How could we do that? How could the body work without its heart? This talk contains a special call to my sons and

daughters in Al-Husain's Egypt to assume their natural and pioneer role in leading the movement of correction ... Praising to Allah, I concluded a tour to Egypt in the last month. The visit was performed after a long time of being away from Egypt. Our consultation is in the predetermination nature of the issue. The coming days will not have but only blessing and welfare for Egypt, Sudan, and Islam. By the grace of Allah, I visited Sayyidna and Mawlana Al-Husain, As-Sayyida Zainab, Sayyidi Ibrahim Ad-Disuqi, and a group of the purified righteous of Al-Albait... I met thousands of our lovers... their yearnings were preceding them, and our longing was drawing us towards them... I will go their another time after Al-Mawlid Al-Sharif by Allah's will, and spend a longer time there, to organize the work and arrange the house...

My brothers and sisters, and sons and daughters...

Our homeland has witnessed a number of events and distresses in the past period. The latest were the events of Darfor and what is happening in other districts in Sudan. It is now the time for Sudan to enjoy security, peace, and relief, and to achieve its comprehensive progress. Complying on the true teachings of Islam, which have no bias for a color, gender, or tribe, I call for our sons in Darfor, and in all districts within the Savanna Belt, to work together for putting out the sedition and to abort the foreign plans. These plans have seeded, and are still seeding, the dispersion among the people of the country to accomplish their greedy and exploiting purposes... Current events have revealed the masks of these plans, and clearly manifested their actual objectives, which had been remained secret and hidden for a long period of time. Recognizing these facts, we have to agree upon a national viewpoint, through which we can define our interests, and abort the plans of the neo-colonialism, tendencies to fanaticism, and personal interests, and spare innocents' bloods – a viewpoint through which we can cross the past with its negatives, mistakes, sadness, pains, and rancor, into a bright future by Allah's support. A future based on justice, consultation, and equality, with the adoption of scientific methods and rationalism. We are optimistic with the ratification of the 'National Strategic Agreement' between the 'Nile Valley Conference' and the 'National Conference'. This recently signed agreement can be considered a vast step towards our aims. The visions, conceptual and strategic bases it comprises, made it a nucleus for a bigger national action towards the unification of the nation on solid bases. Such an action shall guide the nation into safety and security, to accomplish its interests, and to protect the homeland. And, thus, we call for all Sudanese to gather around, support and develop that agreement.

The Messenger of Allah (the prayers and peace of Allah be upon Him) said¹²:

“By Allah, I have no fear that you fall in polytheism after Me, but I fear that you compete with the worldly existence.”

Our Allah, grant us a decisive victory over our people. You are the best supporter... Amen
And the prayers and peace of Allah be upon Sayyidna Muhammad and His households and companions

Glory be to your God, the great God; far above their claims ? Peace be upon the messengers ? Praise be to Allah, God of the universe – and the peace, mercy and blessing of Allah be upon you

¹² narrated by Sd. Abdallah ibn al-Abas, passed down by Al-Bukhari, Muslim, Ahmad and al-Tabarani