

The English translation of the Speech delivered

by:

Mawlana Al-Imam Al-Sheik Mohammad
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at:

The 24th. annual celebration of the memory of:
Mawlana Al-Imam Fakher Ed-Deen Al-Sheik Muhammad Othman Abdu Al-Burhani

and

The 4th. annual celebration of the memory of:
Mawlana Al-Imam Al-Sheik Ibrahim Al-Sheik Muhammad Othman Abdu Al-
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Khartoum

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In The Name of Allah, The Beneficent, The Merciful

Praising be to Allah who allowed us to praising Him, and used us for extensively thanking Him. Praising be to Him in the worldly existence and in the hereafter for the reasons behind His praising, and for His extensive graces and favors; the One, the Sole, the Great, the Nigh Exalted; by His assistance, all the good would be obtained, and all the evil would be removed. He sent His Messenger with the guidance and the religion of perfection, that He may cause it to prevail over all the sayings, and which He may conceal within the owners of states; and the prayers and peace be upon the One with the commended natures and the admired characteristics, the intercessor for the creatures, who have the decent intentions and deeds; the One whose lights guide the people who sought association, and within his ambiguities deviation disperses.

*Major differences are between deviations caused by depression...
And that caused by the pledging beverages drinkers ...*

My beloved ones in Allah... The peace, mercy, and blessings of Allah be upon you...

Allah (Grace to Him) said: *{O you who believe, among your spouses and children there are enemies for you, therefore be aware of them, and if you efface and overlook and forgive, then Allah is the Forgiver, the Merciful}*¹.

Al-Imam Al-Tabari, quoting Ibn Abbas, said, "When a man intended to emigrate from Mecca to Al-Medina, his wife and children would prevent him, and made great efforts to daunt him of doing that. So Allah said: They are enemies for you so be aware. You have to hear and obey, and to pursue what you have intended to do. After that, when a man is prevented and daunted, he swear to punish his households. So Allah (Grace to Him) said: *{...and if you efface and overlook and forgive, then Allah is the Forgiver, the Merciful}*."

Thus, serving the religion of Allah and His Messenger (the Prayers and Peace of Allah be upon Him), requires men dedicating themselves to Allah and His Messenger, men whom neither merchandise nor sale will beguile them from the remembrance of Allah, neither their children nor their women will beguile them from serving the religion of Allah, while maintaining their rights and duties. Abu Musa Al-Ash'ari narrated the Messenger of Allah (the Prayers and Peace of Allah be upon Him) as saying: "Those who love the worldly existence would harm their hereafter; and those who love the hereafter would harm their worldly existence, so prefer the ever-lasting from the vanishing one", quoted by Al-Hakim and accepted by Al-Baihaqi in the "*The Names and Descriptions*".

Allah (Grace to Him) also said: *{We created the Heavens and Earth and all that in between them with truth, and the Day of Resurrection is surely coming, so forgive with gracious forgiveness}*².

¹ Al-Taghabun, 14

² Al-Hijir, 85

In the same context, Al-Imam Al-Ghazali, the "Evidence of Islam", in *"The Revival"*, narrated Sayedina Mohammad Bin Al-Hanafeyya (Allah blessed him), quoting Al-Imam Ali (Allah blessed his face) as saying: "When the verse {...so forgive with gracious forgiveness}, had been revealed, the Prophet (the Prayers and Peace of Allah be upon Him) asked the Archangel Jibreel: "What is the gracious forgiveness"? He (Peace be upon him) responded, "If you forgive the one who abused you, do not admonish him". The Prophet said, "O Jibreel, then Allah (Grace to Him) is more generous than admonishing those whom He had forgiven". Both Jibreel and the Prophet (the Prayers and Peace of Allah be upon him) cried. Allah (Grace to Him) sent to them the Archangel Meka'eel (Peace be upon him) who said, "Your Lord sends you His greetings and says how would I admonish whom I forgive, this is against My generosity".

The Mighty, the Wise said: *{And who is better in speech than the one who call unto Allah and does right, and said: I'm from those who surrender ◻ The good deed and the evil deed are not alike, repel the evil deed with the one which is better, then the one whom and you are enemies (will become) as though a bosom friend ◻ But none is granted it save who are steadfast, and none is granted it save who has great luck}*³. His saying (Grace to Him): *{... then the one whom and you are enemies (will become) as though a bosom friend}*, is revealed, according to Mukatel, in Abu Sufian Bin Harb, who used to hurt the Prophet (the Prayers and Peace of Allah be upon him), and after being an enemy he became a bosom friend. This was achieved by being an in-law with the Prophet (the Prayers and Peace of Allah be upon him) who married Al-Sayeda Habeeba Bent Abu Sufian, and after embracing Islam, Abu Sufian became a friend in Islam, and a kin in-law.

May Allah mercy the one who said:

*It is essential that I will forgive all the guilty...
even if the crimes are enormous...
People are one of three...
a noble, an honored, and an equal one...
For that with a rank higher than mine, I would acknowledge his status...
and I will follow, in him, the truth, and this is a must...
For that with a lower rank, I will avoid the reply to maintain my honor...
even though I would be blamed...
For that with an equal rank, I will pardon if he admitted his fault or slip...
as grace and serenity govern...*

"Al-Sahih", illustrates that it is certain that: "The Messenger of Allah (the Prayers and Peace of Allah be upon him), had never avenged for any injustice that befell him, unless sanctity of Allah was violated". In the same context, the Messenger of Allah (the Prayers and Peace of Allah be upon him) used to say when he admonishes: "What's up with him? May his hand to be healed".

Anas Bin Malek narrated: "I was accompanying the Messenger of Allah (the Prayers and Peace of Allah be upon him) who was wearing a Nujrani gown with a wide margin. A bedouin reached him and pulled his gown harshly. I looked and noticed

how his harsh pull had insensitively affected the Prophet. The bedouin said: O Mohammad, order to give me from the money of Allah. The Prophet looked at him and smiled, and ordered for granting him".

The author of *"The Treasury of Acts"* narrated the Messenger of Allah (the Prayers and Peace of Allah be upon him) as saying, "The Archangel Jibreel came to me in his best look, smiling and bringing good tidings, a look that he had never shown me before. The Archangel Jibreel said: Allah (Grace to Him) is sending you, with me, a gift. I responded: and what that gift is? He answered: words from the treasuries under the thrown, Allah (Grace to Him) honored you by them. I said: and what are they? He said: Say, O You who exposed the beauty and covered the ugly, who do not blame due to suspicion, who do not reveal the secrets, who owned the great forgiveness, who kindly neglects (the faults of others), who have the vast forgiveness, who spreads His hands in mercy, the owner of every hidden request, the destination of every complain, the owner of the generous forgiveness, the owner of the great gracious, who offers the mercies before being claimed, O our God, O our Lord, O our Master, O our ultimate aspiration, I seek You, O Allah not to burnt my creatures in the hellfire".

Muslim quoted Abu Huraira narrating the Messenger of Allah (the Prayers and Peace of Allah be upon him) as saying, "The doors of Heavens are opened every Monday and Thursday, and forgiveness will be upon those who worship Allah and do ascribe any partner unto Him. An exception is a man having detestation with his brother. It will be said: wait until those two men conciliate, wait until they conciliate, wait until they conciliate".

It is clear that "detestation" stands for being enemies and unjust by the all meanings of these words. These are totally prohibited by Allah (Grace to Him) and the Prophet (the Prayers and Peace of Allah be upon him). Among the worst images of detestation is the physical fighting by arms, even for taking one's rights. In this context, Allah (Grace to Him) said: *{And if two parties of believers fall to fighting, then make conciliation between them}*⁴. According to Qutada, this Verse was revealed in two Ansari men who disagreed on a right between them. One of them said that he will take his right by force, depending on the power of his tribe. The other, however, asked him to go to the Messenger of Allah (the Prayers and Peace of Allah be upon him) seeking his judgment. The first refused to follow him. The issue between them had elaborated till they fought by the arms and shoes.

Taking the right by force is a refuse of referring the tidings to Allah, His Messenger, and those who are in authority. Accordingly, disturbances will spread between people and unjust will dominate. This is illustrated by Sayedi Fakher Ed-Deen (Allah blessed him) who said:

*It is not harming if our beloved (one) forgives before sleeping...
injustice, indeed, is the focus of darkness...
It is not pleasing if our beloved (one) would sleep while being angry...
with the characteristics of those who do not keep blood relation...*

⁴ Al-Hujarat, 49

Those who deserve the way of Sayedi Abu Al-Ainain Al-Dosouqi are those who referred their detestations to us, and are satisfied by our judgment. This is meant to unify the destination and orientation. And those who took their rights by force are the most faraway from us, as they do not take us in consideration. However, we forgive those who repent and return leaving the stubborn and insistence, as Sayedi Fakher Ed-Deen (Allah blessed him) said:

*Those who referred their detestation (to me)...
and became satisfied by my judgment, they united the orientation...*

Ya'rob Bin Kahtan, the first to spoke Arabic, recommending his sons, he said:

*You have to be humble and you do not need more...
as the grace of being humble is enough...
Forgiveness is the best way into...
seeking honor and entire reign...*

And after reviewing the concept of forgiveness, we want to illustrate one of the noble virtues of the two Sheiks whom we are celebrating their memory today. Mawlana Fakher Ed-Deen got his name in the two Hadrass. He was granted the name Fakher Ed-Deen (the Pride of the Religion) for his honorable kinship to the Nobel House of the Prophet, and for his kinship to Sayedi Abu Al-Ainain, the Proof of the Nation and Religion (Allah blessed him). The members of the two Hadrass became proud of him for his shining evidences in belief regarding the superior status of the Prophet (the Prayers and Peace of Allah be upon him), which has become a confused status for the public. His books and teachings were the best guide for the "people of understanding" into the right way.

He had not been recognized for the many good deeds he had practiced such as, being a guardian for the orphans, or for his tremendous and great marvels. But, he was recognized for his gracious forgiveness. He had illustrated this grant in his Poems in "Sharab Al-Wasel", he said:

*In the Day of Mecca, you said: an honorable (brother)...
I forgive and pardon, and I light-up the way...
I will forgive the evil doer if he returns and repents...
among the men I'm recognized by forgiveness...
May Allah greet a worshiper who has good thoughts in us...
Verily Mawlana Al-Hussein has witnessed...
He is an eye-witness of the numerous occasions when I granted my forgiveness...*

Sayedi Al-Sheik Ibrahim (Allah blessed him) followed the manners of Mawlana Fakher Ed-Deen in forgiveness but according to his own method. Every Virtuous Person has his own methods in educating his followers or in responding to opponents. In this context, Sayedi Abdulwahab Al-Sha'rani (Allah blessed him) said: "The righteous brother Al-Sheik Shu'aib, the speaker of Al-Azhar Mosque, (may Allah mercy him) told me: I visited Al-Sheik Jalal Ed-Deen Al-Suyuti (Allah blessed him) while he was on his deathbed. I kissed his foot and sought him to forgive those scholars who hurt him. He said: I had forgiven them sense they hurt me. I only pretended the enmity and distraction, and wrote booklets to respond, so that they do

not have the courage to attack the honor of other people. Al-Sheik Shu'aib said: This is my thought in you".

In his poems, Sayedi Fakher Ed-Deen described the secrets of Mawlana Al-Sheik Ibrahim, as he is the most acquainted person by these secrets, he said:

*As I and Ibrahim are from the same origin...
and if they sought forgiveness, no doubt he will forgive...*

Everyone should ask himself / herself if he / she got a little of what our honorable Sheiks were recognized by. Or are we just reciting Al-Quran Al-Kareem, and reading the Hadeeths of the beloved Prophet (the Prayers and Peace of Allah be upon him) and the poems of "*Sharab Al-Wasel*", which form our constitution in understanding Al-Quran and the Sunna, without pondering or perceiving.

It had been narrated that when Sayedina Abdullah Bin Mas'oud returned from his journey from Al-Sham back to Mecca, went and circumambulated Al-Ka'ba and performed a two kneels prayer. When the people told him that the Caliph Sayedina Othman Ben Affan (Allah blessed him) had performed his prayer with four kneels, Ibin Mas'oud said: we are Allah's and unto Him we are returning. We used to pray a two kneels prayer at the time of the Prophet (the Prayers and Peace of Allah be upon him) then he went and performed a four kneels prayer. Those "who have understanding" should be aware of the way they should follow.

As for the affection in the kinship, the sign of the annual celebration of the two Sheiks, is clearly illustrated in the unique verses of the Poems of "*Sharab Al-Wasel*". Mawlana (Allah blessed him) said:

*Barely the affection we require from our beloved...
Affection is an exalted rank and a right conduct...*

He (Allah blessed him) also said:

*In justice and kindness I enjoin...
and in giving my kinfolks...*

These originally refer to the Quranic Verse: *{This is which Allah announce unto His bondmen who believe and do good work, say (O Mohammad, unto humankind): I ask you no fee therefore, save loving kindness among kinsfolk, and who do a good deed we add unto its good for him, Allah is Forgiving, Thankful}*⁵.

Ibn Hisham, in "*Al-Sira*", quoted Ibn Abbas narrating the Messenger of Allah (the Prayers and Peace of Allah be upon him) as saying in the Day of Badr: "I have known that some people from Bani Hashem and others were forced to join the infidels' army while they do not want to fight us. So, if you found any of Bani Hashem do not kill him; and if you found Abu Al-Bakhtari Ben Hisham Ben Al-Hareth Ben Asad, do not kill him, he would be forced to join the army. Abu Huthaifa said to some of his folks: Shall we kill our fathers, sons, brothers, and tribes, and leave Al-Abbas? I swear by

⁵ Ash-Shura, 23

Allah that I will hit him by my sword if I have found him. His words were informed o the Messenger of Allah (the Prayers and Peace of Allah be upon him) who called Omar bin Al-Khattab by his nickname Abu Hafs, (Omar said: I swear by Allah that this was the first time that the Prophet (the Prayers and Peace of Allah be upon him) called me Abu Hafs). The Prophet said: O Aba Hafs, would the face of the uncle of the Prophet (the Prayers and Peace of Allah be upon him) be hit by the sword? Omar said: Let me O the Messenger of Allah hit his neck by my sword, I swear to Allah he is a hypocrite, (he meant Abu Huthaifa). Since that time and Abu Huthaifa constantly says: I do not feel secure since I had said these words, and I will remain frightened unless I earned the martyr-ship. He was killed in the Day of Al-Yamama and became a martyr".

Muslim, in "*Al-Saheeh*", quoted Abu Huraira as saying: "The Messenger of Allah (the Prayers and Peace of Allah be upon him) sent Omar to collect the charity. Ibn Jameel, Khaled Bin Al-Waleed, and Al-Abbas, the uncle of the Messenger of Allah (the Prayers and Peace of Allah be upon him) did not give the charity. Regarding this incident, the Messenger of Allah (the Prayers and Peace of Allah be upon him) said, "Concerning Ibn Jameel, he sought revenge only that he was a poor and Allah has enriched him; as for Khaled, you were not fair with him. He designated his shields and weapons in the way of Allah; and as for Al-Abbas, I will cover his share twice". The Prophet continued, "O Omar, did not you feel that the uncle is in the same place of the father".

Therefore, the affection of the Households (Aal Al-Bait) of the Prophet (the Prayers and Peace of Allah be upon him) is obligatory. Affection refers to the love with giving them the benefit; i.e., to forgive their faults for the value of their grandfather the Messenger of Allah (the Prayers and Peace of Allah be upon him). Here, we want to clarify that the legitimacy of affection of the Households and the Kinfolks of the Prophet (the Prayers and Peace of Allah be upon him) is similar to that of praying upon the Prophet (the Prayers and Peace of Allah be upon him) and his Households. Praying upon the Prophet has an independent nature, while praying upon his Households in connected to that upon the Prophet, i.e., it is not allowed to pray upon his Households independently without praying upon the Prophet himself. Similarly is affection, it should not be independent from that of the Prophet. Thus, it is not allowed to pray upon Abu Lahab while it is allowed to pray upon Fatima, the daughter of the Prophet (the Prayers and Peace of Allah be upon him) because she had obeyed him.

Sayedi Fakher Ed-Deen (Allah blessed him) narrated that Sayedi Abu Al-Abbas Al-Mursi named Yaqout Al-Arsh, a black slave, as his successor. One day, Sayedi Yaqout Al-Arsh was riding his horseback in a ceremony and the people were banging the drums celebrating his presence. One of the attendees, who was from the Households of the Prophet, said to himself, "If the people knew that I'm from the Households they would leave this slave and celebrate my presence instead. Sayedi Yaqout Al-Arsh approached him, stepped down his horse, kissed his hand and said: "Your disobeying of your grandfather made you faraway from him, while my obeying of your grandfather made me close to him".

Another issue, is the vast spreading of the religious opinions (fatwa) among the people, whether with or without having the proper knowledge. Here, we should go

back to our history to learn an example. Many scholars misinterpreted the saying of the Messenger of Allah (the Prayers and Peace of Allah be upon him), which was narrated by Abu Huraira (Allah blessed him). The Prophet said, "People are about to hit their camels seeking knowledge, but they will not find any scholar better than that of Al-Medina"⁶. The scholar of Al-Medina, i.e., Al-Imam Malek, did not lead the assemblies of knowledge and fatwa before being educated by 300 scholars of those who followed the Companions, and by another 600 scholars from those who followed the followers of the Companions. Moreover, he got the permission of more than 70 scholars of his time before setting for teachings and giving religious opinions (fatwa). Another lesson is that of the Chief of the Sheiks, Sayedi Yahya Bin Mu'een (Allah blessed him), who is also known as the defender of the Noble Hadeeths of the Messenger of Allah (the Prayers and Peace of Allah be upon him). He had memorized 1,750,000 Noble Hadeeths of the Messenger of Allah (the Prayers and Peace of Allah be upon him). Yet, if someone asked him about his opinion in interpreting one of the Hadeeths, he used to say, "I do not know". When he was asked why? He responded, "I am afraid that the people then will worship Allah according to the opinion of Yahya Bin Mu'een".

There are great differences between the attitude of the honorable Sheik Yahya Bin Mu'een and those who spread their opinions today without having the knowledge. They gone strayed and sent others into astray.

The term "the carriers of the knowledge in religion (Al-Fiqeh)" refers to those who only read that knowledge. This is illustrated by Sayedina Abdullah Ben Mas'oud (Allah blessed him), he said: "Could you imagine a temptation in which the minor becomes important, and the old older. A temptation that will be adopted as a legacy (Sunna) to be followed, and if someone changed anything he will be considered as a neglecter of the Sunna. He was asked: "and when will that happen, O Abdurrahman"? He responded: "when the number of readers is increased and the number of (faqehs) is decreased; when your money is increased and the honest people among you are decreased; when you seek the worldly existence in your work for the hereafter; and if people study not for the sake of the religion"⁷.

This is a clear indication that it is not enough to read the knowledge to be a scholar, and being a scholar does not mean giving religious opinions. The strangest issue is to consider some of the opinions as a legacy (Sunna) to follow, so if one did not follow them, he will be considered a neglecter of the Sunna. This had been happened during the Umayyad Era, where they used to curse Abu Turab, Al-Imam Ali (Allah blessed his face) on the pulpits in Friday Prayers, and if the speaker missed that, the people will remind him to follow the Sunna. Similar is the cursing of Abu Baker and Omar (Allah blessed them), by some groups, after performing their prayers, and if someone missed that, he will be considered a neglecter of the Sunna. May Allah protect us. Moreover, if they heard you saying, "The Messenger of Allah (the Prayers and Peace of Allah be upon him) said so-and-so, they will say that this is a "weak" Hadeeth, as they were scholars in Al-Hadeeth, so they would evaluate the narrators without depending on any evidence or criteria. They might also refuse to consider it as a Hadeeth, saying that it is illogical that the Messenger of Allah had said that, taking

⁶ Quoted by Al-Tirmithi

⁷ Quoted by Al-Darimi

advantage of the field of the "Terminologies of Al-Hadeeth". Here, we have to say that being a scholar in "Al-Jarh and Al-Ta'deel", i.e., the evaluation of the narrators, means that there should not be any doubts concerning the belief of the "evaluator" in Allah and in His Messenger (the Prayers and Peace of Allah be upon him). Sayedi Abu Taleb Al-Maki, the Imam of the Two Mosques, in *"The Provision of the Hearts"*, said that the field of the "Terminologies of Al-Hadeeth" had opened the doors into the suspicion in the Noble Hadeeths of the Prophet. Sayedina Omar Bin Al-Khattab (Allah blessed him) said the truth to Sayedina Ziad Bin Hadeer (Allah blessed him). Omar asked Hadeer, "Do you know what would destroy Islam"? Hadeer responded: "No, I do not", Omar said: "It would be destroyed by the faults of the scholars, the hypocrites arguing in the Quran, and the judgment of the leaders who sent people into astray"⁸. Abu Yousef Bin Abdelber narrated Sayedina Omar Bin Al-Khattab (Allah blessed him) as saying, "Beware of those who are concerned in (giving) opinions, they are the enemies of the Sunna, they lacked the strength to memorize the Hadeeths of the Messenger of Allah (the Prayers and Peace of Allah be upon Him), and they gave their personal opinions instead, they gone strayed and sent others into astray".

This complies with the Hadeeth of the Messenger of Allah (the prayers and peace of Allah be upon Him), which was narrated by Sayedina Abdullah Bin Omar (Allah blessed him), he said: "Allah will not withdraw the knowledge at once, but He will withdraw the knowledge by the death of the scholars, and people will consider some ignorant leaders and sought their opinions. They will give opinions without having the knowledge; they gone strayed and sent others into astray"⁹.

*I am innocent from such missions even if they are enormous...
(they have no) feeling of shame, and Allah will save me...*

And I conclude my speech by seeking Allah, by the glory of Sayedina Mohammad, the owner of the merciful remembrance and tremendous natures, happy returns of the memory of the two honorable Sheiks, returns full of affection and brotherly relations; not to revive their memory but rather to revive our hearts by their memory, to be full of affection and serenity, to revive our souls so as to pursue and elevate, to revive our brains so as to understand and to be satisfied, and to revive our bodies so as to serve the honorable people.

And the peace, mercy and blessing of Allah be upon you
and Happy Returns

⁸ Quoted by Al-Darimi

⁹ Quoted by the Two Scholars