

The translation of the speech delivered by:  
Mawlana Sheikh Muhammad Sheikh Ibrahim Sheikh Muhammad Uthman Abdu Al-Burhani at:

The 26<sup>nd</sup> annual celebration of the memory of:  
Mawlana Al-Imam Fahiruddin Sheikh Muhammad Uthman Abdu Al-Burhani

and the 6<sup>th</sup> annual celebration of the memory of:  
Mawlana Sheikh Ibrahim Sheikh Muhammad Uthman Abdu Al-Burhani

in Khartoum on Wednesday, April 8, 2009

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### **In The Name of Allah, The Beneficent, The Merciful**

Praise to Allah, whose essence hearts and minds were unable to comprehend, and they failed to perceive His names and descriptions. He created the humankind and embedded him with all His secrets. He conferred him honor and dignity and gave him preference over most of His creatures. And the distinctive greetings, precious blessings, pearls of praying, and jewels of acknowledgments be upon His most honorable creature, the most respectable human being, his households and companions, who enjoyed the delight of his essence, his charming descriptions, and each of his perfections; and upon all the virtuous persons of his people, who made their efforts in keeping his sect, adopting his traditions, and following his line of conduct; whom Allah granted His generosity, He offered them the kindness of His grace, adorned their hidden and revealed natures by the noble deeds of His qualities, illuminated their hearts by the pollen of light, and filled their souls by the gems of mysteries.

**My beloved ones...**

**The peace, mercy, and blessings of Allah be upon you...**

Allah (Grace to Him) said: "*We sent thee not, but as a Mercy for all creatures*" (Al-Anbiya': 107). The Prophets were created to convey mercy, while Sayyiduna Muhammad himself (the Prayers and Peace of Allah be upon Him [PPBUH]) was created as a mercy, and he became a safeguard to all creatures. Since Allah sent him, until the horn blow, the people are protected from punishment. He (PPBUH) informed us that he is himself a mercy granted by Allah to the creatures. He (PPBUH) said: "*I'm a granted Mercy*".

"Mercy" is the most comprehensive and generalized concept of the descriptions of Allah and His Prophets. Sayyiduna Muhammad (PPBUH) sought extending the perception of this concept to Muslims. For this reason, when a funeral of a Jewish man passed by him, He (PPBUH) stood up in respect. His companions commented that it was a funeral of a Jewish man. He (PPBUH) responded wondering: "Wasn't that a soul that breathed"? The respect of souls which were created by Allah is the basic issue of the "granted mercy". If He (PPBUH) was asked by a child to show Him something, He (PPBUH) used to leave His seat and go with him, and He never went back to His seat before the child left His hand. When He (PPBUH) was sitting with his companions, a mentally retarded woman used to call Him. He (PPBUH) used to leave His companions and talk to her. He never left her before she finished her

talking. And look at the camel which came to the mosque bowing down and murmuring to the Prophet (PPBUH). Later and when the owner of the camel came, the Prophet (PPBUH) informed him that the camel was complaining the insufficiency of feeding and the increase of work. He ordered the owner to feed his camel and give it a break to rest. Look also at the two mounts of 'Uhud' and 'Hamadan'. Uhud asked the permission of the Prophet (PPBUH) to transfer itself into gold to the benefit of the Prophet. He (PPBUH) said: "*Uhud is a mount that loves us and we love it*", and Hamadan is calling: I love you, o Prophet of Allah. When He (PPBUH) was informed of the marriage of one of the female relatives of As-Sayyida Aysha, He (PPBUH) asked if they had arranged for someone to sing in her wedding party, and He (PPBUH) ordered Zainab, one of the female singers, to follow her and sing: "*We came to you, we came to you, so may (Allah) greet you and us*". Omair, the youngest brother of His servant Anas bin Malik, used to play with a small bird. When that bird died, the Prophet (PPBUH) went to him and expressed his sympathy and console to Omair.

The examples of the 'mercy' of the Prophet (PPBUH) are numerous; and here, I want to mention His mercy to those who used to hurt Him (PPBUH). A Jewish neighbor of the Prophet (PPBUH) used to place his garbage and waste by the door of His house daily. One day, He (PPBUH) noticed that there were no waste by his door. He knew that the Jewish man should be ill, so he visited him and asked about his health. Moreover, when Abdullah ibn Saloul, the chief of hypocrisy in Al-Madina Al-Monawara became ill, the Prophet (PPBUH) sent his gown to him to relief his fever, despite that he used to hurt the Prophet (PPBUH) and was behind the story of distress of As-Sayyida Aysha (Allah blessed her).

Sayyidi Al-Imam Fahrudin (Allah blessed him) said (Q. 19, v. 12):

*He is a mercy, and the mothers took after him  
A merciful lord, his God named him*

To follow the "granted mercy", it is necessary to be persistent on performing good deeds. This will make our hearts accustomed to love decent manners, and will adapt our minds and tongues to say pleasant words. To transfer these into actions rather than words, the Prophet (PPBUH) taught his companions to recite the name of Allah [i.e. doing *zhikr*], and to pray upon the Prophet (PPBUH). By reciting the name of Allah, their tongues became busy and their hearts reformed, and thus, their bodies and deeds were enhanced. The Prophet (PPBUH) said: "*There is a bodily organ... if it is rotten, it would ruin the whole body, and if it is good, it would enhance the whole body... it is the heart*". The Prophet (PPBUH) also encouraged people to act with kindness and grace. He said: "*Act with kindness and grace to those who deserve or do not deserve. If they deserve, then you satisfied your intentions, and if they do not deserve that, then you are the one who deserve*" (cited by Al-Khatib and ibn Al-Najjar narrating Malik narrating ibn Omar narrating Ali). And by being persistent on invoking the name of Allah and prayers upon His beloved Prophet, our tongues will refuse to say other than pleasant and fine words, and will decline talking behind people's back, and will reject ordering immoral acts.

And by being persistent on invoking the name of Allah, the worshipers will be promoted and further elevated and raised. However, promotion will be associated

with affliction [or distress], which could be terrible and severe such as, the case of Sayyiduna Ayoub. His whole body became severely infected but he confronted that with patience because he knew how Prophets were tested. But when the infection made him unable to invoke the name of Allah, he prayed to his God. *"And Ayoub, when he cried unto his Lord, (saying): Lo! adversity afflicteth me, and Thou art Most Merciful of all who show mercy • So We responded to his prayer and removed that adversity from which he suffered, and We gave him his households (that he had lost) and the like thereof along with them, a mercy from Our store, and a remembrance for the worshippers"* (Al-Anbiya': 83 and 84).

Affliction might also cause disturbances. Archangel Jibril, in the Day of the Trench [i.e. the day of the battle when all enemies came to Madina and a big trench was made for defense], revealed to the Prophet (PPBUH): *"Do people imagine that they will be left (at ease) because they say, We believe, and will not be tested with affliction?"* (Al-Ankabut: 2). Musa'b ibn Sa'id narrated his father, he said: *"I asked the Prophet who are those to most probably be afflicted? He responded: 'The Prophets, followed by the best, and followed by the better. People will be afflicted according to their religion. If the belief is strong, the affliction will be of a similar level, and if the belief is soft, the affliction will be of a similar level. Affliction will leave the worshiper after purifying him from sins'"*, cited by Al-Tarmithi.

Allah (Grace to Him), in Al-Quran Al-Karim, mentioned other kinds of affliction. He said: *"And surely We shall try you with something of fear and hunger, and loss of wealth and lives and crops; but give glad tidings to the patient"* (Al-Baqarah: 155). The glad tidings refer to their rewarding for being patient. This rewarding is not measurable. To be patient is to bear the first shock. Anas cited the Prophet (PPBUH), he said: *"Patience is by bearing the first shock"*, narrated by Al-Bukhari. Sahel bin Abdullah Al-Tastari said: *"When Allah said: but give glad tidings to the patient, patience became our way of life"*. Patience refers to two issues. First, to be patient by avoiding committing sin, and this one will be considered *Mujahid*. Second, is to be patient in obeying Allah, and that one will be considered a worshiper. Being patient, by avoiding committing sin and by obeying Allah, one will accept the determinism of Allah. The signs of acceptance are reflected in the calmness of his heart concerning what he might love or hate.

Al-Imam Al-Shafi'i (Allah blessed him) said regarding being patient by avoiding performing sin:

*I complained to someone the difficulty of remembrance  
He pointed out to these sins  
He informed that knowledge is light  
And that the light of Allah will not be granted to those who perform sin*

The birth of a human being is associated with the birth of two chances; the chance of good and the chance of evil, the chance of entering Paradise or the chance of entering Hellfire. Then, he will attend an endless chain of tests. Tests became more comprehensive and more difficult in his adulthood. Sometimes, tests will be extremely tough and hard. The harder the tests, the more the essence of the human being is purified. The word "affliction" [*fitna*] in Arabic means refining gold, and literally putting it into fire. Gold, naturally, is mixed with other minerals. Refining the

gold will purify it from slag. Gold needs "affliction", i.e. to put into fire, to refine and purify, also referred to as heavy trials [in this case called *futun*] as Allah (Grace to Him) mentioned to Sayyiduna Musa: "...and thou didst kill a man and We delivered thee from great distress, and tried thee with a heavy trial" (Taha: 40).

Sayyidi Al-Imam Fahrudin (Allah blessed him) said (Q. 35, v. 6):

*We own the generous hands that offer without tightness  
We have heavy trials rather than afflictions*

Affliction might lead to straightness. It is associated to the ranks of religion. At the rank of "Islam", straightness relates to avoiding the great sins such as, polytheism, ingratitude of parents and killing people; as well as performing the religious obligations such as, praying, fasting and almsgiving. At the rank of "Iman" (Belief), straightness relates to the persistence of reciting the name of Allah and praying upon His beloved Prophet, as well as the continuous reciting of Al-Quran Al-Karim. At the rank of "Ihsan" (Excellence), straightness relates to avoiding inattention and to observing Allah all the time.

Sayyidi Al-Imam Fahrudin (Allah blessed him) said (Q. 1, v. 375):

*Love and obey form the backbone of one's way  
And all ranks are based on straightness*

Sufian ibn Abdullah Al-Thaqafi (Allah blessed him) said, narrated by Muslim: "I asked the Prophet to tell me something that I will never need to ask anyone else later regarding Islam. He said: 'Say, I believe in Allah, then stay straight'". Being straight, my beloved brothers, is a positive response to the orders of Allah and His Prophet (PPBUH). Such a response is the main cause of salvation and victory. Allah (Grace to Him) said: "...whosoever obeyeth Allah and His messenger, he verily hath gained a signal victory", (Al-Ahzab: 71).

The author of "Al-Risala Al-Qashiriyya" defined straightness as the rank of perfection and completion of deeds. Not being straight, one will lose his way and waste his efforts. Allah (Grace to Him) said: "And be not like unto her who unravelleth the thread, after she hath made it strong, to thin filaments", (Al-Nahl: 92). Not being straight, one will not be able to promote from one rank to another. Straightness is a mandatory rule for beginners and an acquired right in the final refinements.

Abu Abdurrahman Al-Salami narrated Abu Ali Al-Suri, he said: "I asked the Prophet (PPBUH) if he had said: 'Hud [a sura of Al-Quran] caused my hair to turn into gray'. He responded positively. I asked him: Did the stories of Prophets and destructions of past nations cause that? He said: No, it was the Verse: 'So tread thou the straight path as thou art commanded' (Hud: 112)."

Al-Wasiti said: "Straightness is the feature by which beauty is achieved, and without it beauty will be lost".

Allah (Grace to Him) said: "If they tread the right path, We shall give them to drink of water in abundance • That We may test them thereby, and whoso turneth away from

*the remembrance of his Lord; He will thrust him into ever-growing torment"* (Al-Jin: 16 and 17). He did not say 'We shall give them **a drink**', but he said: "*We shall give them **to drink***", which clearly indicates that this offering will be an endless one.

Straightness is sticking to the right way. Some scholars said "straightness is two things: the right belief and following the legacy of the Prophet (PPBUH), in public and inwardly."

Scholars also said that the needed straightness recommended by Al-Quran and Sunna is "adhering to the obedience of Allah (Grace to Him)." So straightness is the ultimate rank that completes the knowledge, the stage of the soul, the purity of hearts in the deeds, and the purification of beliefs from the deviation and loss.

Sayyidi Al-Imam Fahrudin (Allah blessed him) said (Q. 12, v. 7 / Q. 68, v. 4):

*O followers, love is not an easy issue  
You were guided to the right way, so stay straight*

*They spent their life [worshipping] with no tightfistedness  
And inevitably, they enjoyed the shadow<sup>1</sup> of the good results*

### **My beloved ones...**

From the light of "straightness" we now move to the rays of "solidarity" which form the backbone of religion and its tool for conciliation. The Prophet (PPBUH) said: "*Shall I inform you by an issue which has a better stand than praying, fasting, almsgiving, and instructing right conduct and prohibiting indecency? It is conciliation, because enmity cuts off religion like a shaving machine takes off the hair*", cited by Abu Dawoud and al-Tirmithi. Enmity is the ultimate goal of the Devil. Enmity leads to rupture and separation which are forbidden in our religion. The Prophet (PPBUH) said: "*Muslims are not allowed to exceed three days in breaking off with their brothers in Islam. The best among them is the one who starts greetings*". He (PPBUH) also said: "*Do not break off... do not turn faces from one another... do not hate each other... do not feel envy towards others... be brothers and worshipers of Allah... the Muslim is the brother of the Muslim*" [common Hadith agreed upon]. He (PPBUH) also said: "*Muslims, caring for and being merciful towards and showing sympathy to one another, are alike the body: if a bodily organ became unwell, all the body will be alert and fevered*", cited by Al-Bukhari.

Al-Imam Ali (Allah blessed his face) said: "*Be informed that conciliation is better than your praying and fasting*".

Sayyidi Al-Imam Fahrudin (Allah blessed him) said (Q. 15, v. 22):

*I will not be pleased if a lover slept on enmity  
And showed alienation of rapturing kinship*

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1 In Arabic the word 'shadow' implies a positive meaning because it protects from burning sunlight.

## **My beloved ones...**

The Prophet (PPBUH) said: *"Do not mourn the religion when taken care of by capable people, but mourn if others seek handling it"*, narrated Abu Ayoub Al-Ansari and cited by Al-Imam Ahmad in Al-Musnad, and by Al-Hakim in Al-Mustadrak. Giving religious opinions (*fatwa*) is one of the most critical and fatal issues in religion, due to its direct effect on the society and individuals. Thus, it is essential to tackle this issue to know its rules and ethics, and the ethics of those who give and take religious opinions. Now we want to summarize our heritage in this subject: Giving religious opinion is considered an precarious, high-ranking, and greatly beneficial issue. *Fatwa* is a collective duty in Islam, and *Al-Mufti*, the scholar who gives *fatwa*, is considered the inheritor of the Prophets (the Prayers and Peace of Allah be upon them). For that, it is considered that *Al-Mufti* signs on behalf of Allah (Grace to Him). Ibn Al-Munkader said: *"The scholar is in between Allah and His creatures, thus, he should know how to mediate between them"*. The companions of the Prophet (PPBUH), when one was asked to give *fatwa*, he often referred the asker to another companion who also referred him to another one and so on till the asker was returned back to the first companion. They often preferred not to narrate any Saying (said by the Prophet) or give any *fatwa* whenever another companion could do that.

Ibn Mas'oud and Ibn Abbas narrated: *"The one who gives fatwa in all the issues he was asked is out of mind"*. Al-Shu'abi, Al-Hasan, and Abu Husain narrated: *"How come that some people give fatwa, while Omar bin Al-Khatab would not give a fatwa on the same issue before gathering the people of Badr"*. Ata' ibn Al-Sa'ib Al-Tabi'i said: *"I remember folks who used to tremble when they gave fatwa"*. Sufian ibn Ayna and Sahnon said: *"Being courageous in giving fatwa indicates shallowness of knowledge"*.

Al-Athram said that he often heard Al-Imam Ahmad ibn Hanbal saying: "I do not know", even in issues that seem to be well-known. Al-Imam Malik answered: "I do not know" on 32 questions out of 48. It was also narrated that Al-Imam Malik might have answered "I do not know" on 50 inquiries. He said: *"Before answering a question, one should bethink the Paradise and the Hellfire, and his salvation, then he could answer"*. Once, he was asked to give *fatwa* and he answered: "I do not know". The asker said: *"But this should be an easy question"*. Al-Imam Malik became angry and said: *"There are no easy questions"*.

Al-Imam Al-Shafi'i remained silent when he was asked to give *fatwa*. He was asked: *"Why do you remain silent"*? He responded: *"I wanted to assess if it is better to answer or remain silent"*. He also said: *"I had never seen someone who was granted the ability of giving fatwa by Allah other than Ibn Uyaina, and I had never seen someone giving fatwa more rarely than him"*.

Abu Hanifa said: *"Without my fear of Allah (Grace to Him) that the knowledge will be lost, I would never give fatwa. The asker will be satisfied by receiving the fatwa and I will bear the consequences"*.

The Prophet (PPBUH) said: *"Do not ask for a position. If you were assigned a position by asking for it, you will be left with it. But if you were asked to take the*

position, then you will be assisted". And in the legacy [*Al-Khabar*] we read: "There are three sources of knowledge: *Al-Quran Al-Karim*, the Noble Sunna, and answering: I do not know". Ibrahim ibn Adham (Allah blessed him) said: "The most hurtful to the Devil is a knowledgeable scholar who knows when to answer and when to remain silent. The scholar's silence is more hurtful to the Devil than his response". Some said that the scholar when asked about an issue feels like one of his teeth is being taken out of him.

Tha Al-Noon said: "Politeness refers to three features: to avoid arguing in religion, to be devoted to working even with modest knowledge, and to occupy oneself with his own faults rather than with the faults of others".

Nowadays, there are numerous giving *fatwa* and only a few knowledgeable worshipers. Instead of being occupied with their own reform, people are busy in reforming others. Here, we should remember the Prophet (PPBUH) saying: "Blessed be the one who is occupied with his own faults rather than with the faults of others".

### **My beloved ones...**

The Prophet (PPBUH) said: "Allah (Grace to Him) has His own distinct people, the people of *Al-Quran Al-Karim*; those are the people of Allah and His distinctive ones", narrated by Anas, and cited by Ahmad in *Al-Musnad*, Ibn Maja, and Al-Hakim in *Al-Mustadrak*.

The people of *Al-Quran* are the virtuous people of Allah (*Awleya'*) and His beloved ones. Allah (Grace to Him) said: "Lo! verily the virtuous people of Allah are (those) on whom fear (cometh) not, nor do they grieve" (Yunus: 62). Al-Samraqandi in his interpretation of the Verse said: "The virtuous people of Allah are His beloved ones, they are the bearers of *Al-Quran* and the knowledge, they are those who avoid committing sin in private, and they know that Allah is observing".

The Prophet (PPBUH) described the virtuous people of Allah. He said: "By seeing the virtuous people of Allah, one will recite the name of Allah".

Wahab ibn Munabih said: "The apostles of Sayyiduna Isa ibn Mariam asked him: O' the soul of Allah, would you tell us who the virtuous people of Allah are? He said: Those are the ones who care for the intrinsic aspects of the world while others are occupied with superficial aspects; those are the ones who seek the matters of the world thereafter rather than the direct ones; those who love remembering death, and thus they do not think about life; those who love Allah and love reciting His name".

Al-Dahhak said: "The verse 'the virtuous people of Allah' refers to the sincere ones to Allah, while 'on whom fear (cometh) not' means that they will not fear the terribleness of the Day of Resurrection."

Allah (Grace to Him) identified them saying: "Those who believe and keep their duty (to Allah)" (Yunus: 63). This means that they acknowledge and believe in the singleness of Allah (Grace to Him), and they avoid polytheism and committing sin. He (Grace to Him) continued: "Theirs are good tidings in the earthly existence"

(Yunus: 64). The good tidings in the earthly existence refers to the good omen or to the honest revelation.

The Prophet (PPBUH) said: "*The honest revelation is one part out of 70 parts of the prophecy*", narrated by Abdullah ibn Omar. In another narration: "*One part out of 46 parts of the prophecy*".

Abu Al-Darda' interpreted the Verse: "*Theirs are good tidings in the earthly existence and in the Hereafter*", (Yunus: 64). He said: "*It is the honest revelation which the Muslim would see or could be revealed to him*". And the hereafter refers to the Paradise.

Sayyidi Al-Imam Fahrudin (Allah blessed him) said (Q. 68, v. 9):

*They will be only mentioned by their good deeds  
And the Archangels of the good tidings say 'salam'*

### **My beloved ones...**

The spread out of Al-Tariqa allover the world is associated with the importance of controlling the information exchange channels. This is essential to protect the people, in general, and the followers of Al-Tariqa, in particular, from receiving any inaccurate information, messages, or guidance in the name of the Sheikh. This is considered a vital issue which cannot be subject to individual considerations.

The threat lies in publishing or leaking inaccurate and/or unauthorized information in the name of the Sheikh or Al-Tariqa, regardless whether the intentions were good or evil. Such actions will cause confusion, disturbances, misunderstanding, and adverse effects on the belief of people. These might harm Al-Tariqa in its mission of serving the religion of the Prophet (PPBUH) in extremely complicated conditions that cannot bear any undisciplined or irresponsible individual behavior.

It is the followers' responsibility not to exchange any information or news through any illegitimate channel. Those who receive information through illegitimate channels are deviating themselves, by themselves, from the circle of our intentions, guidance, and directions. They should not blame anyone else but themselves. Furthermore, followers should not even exchange correct information other than to concerned people.

The followers contacting us should seek truth, honesty, objectivity, and the interests of Al-Tariqa. They should present their issues to the person-in-charge prior of presenting it to us, so that their cases will be studied from all viewpoints. They should stay away of malicious gossip and narrow personal interests. In all what they present to us, they should be solely and honestly seeking the face of Allah so that He and His Prophet (PPBUH) will be pleased.

We should be cautious from evil intermediary persons. Mawlana Al-Imam Fahrudin (Allah blessed him) said (Q. 37, v. 20):

*Be cautious from the evil intermediary persons  
And awake a determination containing my fragrance*

He also said (Q. 37, v. 30):

*Shake your hands and pull away the evil intermediary persons  
Do that by caring and loving, not by offering sacrifices*

The Prophet (PPBUH) said: "Every Prophet or a successor Caliph will have two kind of entourage. The first will instruct him to right conduct and prohibit him from indecency. The second kind would spare no pains to ruin him. He would be safeguarded if he is protected from the evil kind".

The person-in-charge should check what he gets from his companions. He should assure the accuracy of information. He must assign a trusted, smart, wise, and honest consultant. The person-in-charge will be in trouble by accepting unaccredited information. Assuming good intentions does not mean not to verify and judge information. It had been said: "Be cautious from the evil entourage... they want your money while they push your blood and flesh to the Hellfire... be aware so as to be safeguarded, and fear Allah". So we ask Allah for his protection.

**My beloved ones...**

The Prophet (PPBUH) said: "Driving two hungry wolves into a herd of sheep will not harm it as much as being attached to money and honor will harm one's religion".

To seek Allah, one should tear the love of leadership out of his heart, as it contradicts with the way to Allah. One should also purify his soul from the love of commanding his fellow-brothers, and purify his blood from the desire of being ahead of them. One should be humble in his behavior, and should not appraise himself. One should serve the followers of Al-Tariqa in order to be served. One should be proud if accepted as a small servant, because his share cannot be taken away. One should care for reforming himself rather than for reforming others. One should not appoint himself as shepherd. Salvation will be achieved by following, while destruction will be attained by heresy. So let the shepherd lead you to the rewarding.

It is really true (Q. 22, v. 9):

*He resided in urbanism as much as he appeared in rural...*

**And the Prayers and Peace of Allah be upon Sayyiduna Muhammad and his  
households and companions  
The peace, mercy, and blessings of Allah be upon you  
And happy returns**