



Translation of the speech of

Mawlana Sheikh Muhammad Sheikh Ibrahim Sheikh Muhammad Uthman Abdu al Burhani

On the occasion of the 33rd Hawliya for Mawlana al Imam Fakhrudin Sheikh Muhammad Uthman Abdu al Burhani and of the 13th Hawliya for Mawlana Sheikh Ibrahim Muhammad Uthman Abdu al Burhani

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Bismillahi ar-rahman ar-rahim

Praise to Allah, the One and Only, Who has created the beings from nothing, Who has no other God beside Him, and no one to be worshipped other than Him. O Allah, all praise to You, and all matters come back to You, apparent or hidden. Verily, You deserve to be served, and You are to be praised. O You Ruler of the earth and the sky, Who answers our supplications (*du'aa*), Who surmounts harm and affliction. He sent His messenger as a mercy to the whole nation, and his honest companions, and his noble and generous family.

My beloved in Allah, *as-salamu alaikum wa rahmatullahi ta'ala wa barakatuh*,

The guidance, the bearer of good news, the light-shedding lamp, the praise of Allah and peace be upon him, said: "The right guidance at the end of this nation (*umma*) is related to the guidance at the nation's creation, its scholars and masters." The first was the Messenger of Allah sas as the most knowledgeable of all scholars and the master of all masters. The calling [to Allah] did not start by using a text from Qur'an or from a Hadith, it had not been scripts and books, but started by the 'walking Qur'an', the truthful and trustworthy, as he was known among his folk. When he was ordered to deliver the message, he called for the different tribes of Quraish and asked them: "If I told you that there are horses behind this mountain ready to attack you, would you believe me?" They said: "Yes, you are the truthful and trustworthy."

This is how the call to Allah began. It started not with a text from a book or a text (*nass*) that can be affirmed or renounced, but the calling started by the virtues of the Prophet *sas* and his deeds.

When the parts of the Qur'an came to him, one by one, the verse "Stand (to prayer) by night"¹ came before the verse "Arise and warn!"², for to be a lighthouse for the callers, because the nightly standing and efforts in worship must guide the caller himself. These efforts take precedence over calling [others] to Allah.

And likewise the Beloved, the praise of Allah and peace on him, taught his companions. So worship (*'ibadat*) started by the cleansing of the hearts and bodies as well as by the purification of the souls. All this is related to the sole pillar of the religious belief, the confession of faith (*shahada*). These practices continued during his stay in Mecca, before the Hijra. It lasted until the journey of Isra and Mi'raj when the duties (*fara'id*) were revealed overnight. After that the interdictions came, i.e. what Allah restricted regarding eat, drink, and dress.

So if we strive for the wellbeing of this nation, then the scholars must first strive for their own circumstances and hearts to be righteous before choosing certain texts, using them to adorn their speech, and improving their looks and dress. Also, we say to all those in charge of any matter of this nation: be kind to the people so that Allah will be kind to you.

The Holy Qur'an combines guidance (*irshad*) with the honesty and truthfulness that it had started with. He said: "But he whom Allah leaves astray, for him you will not find a guiding teacher (*murshid*)."³ The Beloved, praise of Allah and peace on him, distinguished two types of people working in guidance, and he *sas* said: "Verily, you are in a time when there are many knowledgeable and few speakers, few who ask and many who can give – in this time, deeds are better than knowledge. Yet a time will come when there are few knowledgeable and many speakers, few who can give and many who ask – in that time, knowledge is more important than deeds."⁴ Since the noblest of all deeds is calling to the Truthful, the Highly Praised and Exalted, He chose for this the noblest one of creation *sas* and honoured his family through being blood-related to him, and honoured the god-fearing by being connected to him. There is no doubt about the honour of the family relation, and the Exalted and Praised prevents them from impurity and truly cleanses them.⁵

After Allah created the creatures and *Sd. Adam* reached the earth, people spent the first ten centuries worshipping the One (*tawhid*). Then the devil adorned the worship of idols for some, so they worshipped them. Thereafter Allah sent the messengers and with them the holy books to call the people back to worshipping

¹ al-Muzammil (73), 2

² al-Muddathir (74), 2

³ al-Kahf (18), 17

⁴ Jami bayan al-ilm [an explanation of science (of Hadith) by Ibn 'Abd al-Barr]

⁵ Compare Quran, Al-Ahzab (33), 33

Allah alone. Out of kindness with His creatures, He bestowed them with a nature according to what they had been created for. Therefore every newborn is created with the nature that recognizes Allah as the One to worship; that He is the only One to worship with no one beside Him. He said, Exalted is He: “The nature made by Allah in which He has made men.”⁶ Now the devil always works hard to destroy the nature of the humans and to draw the worshippers away from the contentment of the Merciful and from the wellbeing that has been prepared for them in the gardens. He said: “Allah, Exalted is He, said: ‘Verily, I created all my worshippers after the true belief. Then the devils came and distracted them from their religion and forbade what I had allowed them and ordered them to associate something with Me, which I never decreed.’”⁷

Honourable gathering,

It is not unknown to you that the differences of creation, regarding in natural disposition, different ranks and attributes and other aspects, are only differences out of mercy, as Allah says in His conclusive revelation: “Surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honourable of you with Allah is the one among you most careful (of his duty); surely Allah is knowing, aware.”⁸ He said: “O you people, is your Lord, the Exalted, not One? Is your Father not one? Isn’t it so that there is no more merit for the Arab than the Non-Arab? No more merit for the black than the red, except by fear of God? Have I not conveyed this?” They said: “Yes!” Then he said: “The witness should inform the absent!” Originally people were related through meeting with each other, through love, brotherhood, and integrity. Therefore, war and trial [*fitna*] are the exception, and, according to sharia, allowed for the defence of oneself, of the religion in general, and also of non-Muslims, based on the verse: “And had there not been Allah’s repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which Allah’s name is much remembered.”⁹ The Exalted also says: “You may fight in the cause of Allah against those who attack you, but do not aggress. Allah does not love the aggressors.”¹⁰

And the Exalted says: “The messenger believes in what has been revealed to him from his Lord, and (so do) the believers; they all believe in Allah and His angels and His books and His messengers; We make no difference between any of His messengers.”¹¹ It is clear now that in all the holy books point to monotheism [*tawhid*] and the absolute belief through the belief in all the prophets and messengers. Therein you also find the good tidings of the coming of the

⁶ ar-Rum (30), 30

⁷ Narrated by Muslim

⁸ al-Hudjurat (49), 13

⁹ al-Hajj (22), 40

¹⁰ al-Baqara (2), 190

¹¹ al-Baqara (2), 285

Prophet sas. Many tribes and nations had been living in the town of the Beloved at that time when Allah, the Exalted, spoke to the Muslims: “And do not dispute with the followers of the Book except by what is best, except with those of them who act unjustly, and say: We believe in that which has been revealed to us and revealed to you, and our God and your God is One, and to Him do we submit.”¹² This means that we, the Muslims, have to make it clear to them, the Jews and Christians, that the truth of our religion is acknowledging the prophecy of all prophets that Allah, the Exalted, sent to guide the people, and to believe in all holy books that came with them, such as the Thora and the Bible that came to the prophets Sd. Musa and Sd. Isa as, respectively. Yet still you find people thinking that Islam was spread by the sword. And when we reflect on the meaning of the honoured verse: “O People of the Book! Come to common terms as between us and you: That we worship none but Allah; that we associate no partners with him; that we erect not, from among ourselves, lords and patrons other than Allah.’ If then they turn back, say ye: ‘Bear witness that we are Muslims’.”¹³ Also His assertion, Exalted is He: “There is no compulsion in religion; truly the right way has become clearly distinct from error.”¹⁴ This shows us the general principle of calling to Islam. His assertion, Exalted is He: “The truth is from your Lord, so let him who please believe, and let him who please disbelieve.”¹⁵ And His assertion, Exalted is He: “Surely those who disbelieve in Allah and His messengers and (those who) desire to make a distinction between Allah and His messengers and say: We believe in some and disbelieve in others, and desire to take a course between (this and) that. Those are truly deniers, and We have prepared for the deniers a disgraceful punishment. And those who believe in Allah and His messengers and do not make a distinction between any of them – Allah will grant them their rewards; and Allah is Most Forgiving, Merciful.”¹⁶

Sadly, you find nowadays, from the side of the non-Muslims and those who are ignorant of religion, a clear animosity against religion. Do you know what the Prophet sas did when the nonbelievers refused to believe in oneness of God and rejected his call and refused to worship only one God and insisted in their wrong way of worship? He did not take his sword against them and he would not be harsh to them and he did not force them in any way. But he went back to his Lord and asked Him what to do with these obstinate nonbelievers. Then the Quranic verse came down: “Say: O you disbelievers! I do not worship what you worship.”¹⁷ The Prophet sas used to start his day with practicing monotheism (*tawhid*), by reading the suras Al Kafirun and Al Ikhlas in the two units (*rakat*) of the morning prayer, and to end his day with the same, by reading [the suras] Al

¹² al-Anqabut (29), 46

¹³ al-Imran (3), 64; literal meaning of *muslim*: devoted to God

¹⁴ al-Baqara (2), 256

¹⁵ al-Kahf (18), 29

¹⁶ an-Nisa (4), 150-152

¹⁷ al-Kafirun (109), 1-2

Kafirun and Al Ikhlas during Shaf' and Witr [prayer]. And he advised his nation [*umma*] to do the same.

Honourable Beloved,

Allah, the Exalted, says: "Call on your Lord humbly and secretly; surely He does not love the aggressors. And do not make mischief on the earth after it has been set in order, and call on Him, fearing and hoping; surely the mercy of Allah is near to those who do good."¹⁸ Allah, the Exalted, says in a Hadith *al qudsi*: "O you my worshippers, if the first ones from you and the last ones, the humans and the jinn, all stand on one side and ask me, I would give every one of them whatever he asks for, and that would not reduce from what I have got as much as a needle would take from a sea."

Praise the Lord, who all the time answers the supplications of every type and for every need. Allah, the Exalted, says: "All those who are in the heavens and the earth ask of Him; every day He exercises power."¹⁹ Sd. Abi Al Darda *raa* narrated that the Prophet *sas* said: "Every day He exercises power"; includes forgiving sins, abolishing hardships, answering the supplications, and elevating a nation and degrading other." From Sd. Omar ibn Khattab *raa* it is known that he said: "Verily, I am not careful of the answer, I am not careful of the request. When I am inspired with right supplication, therein lies the answer."

One of the forefathers [*salaḥ*] said: "I looked and found all good is in obedience. Then I looked and found all good in asking." It is a sign of inability and impairment when the worshipper abstains from supplication, so that plenty of the good passes him by and much bad befalls him.

Strive after, my brothers in Allah, purity in our supplication, devoted to our Lord, so it will be accepted, God willing. Sd. Ubada ibn as-Samit *raa* narrated that the Prophet *sas* said: "No Muslim on earth asks Allah, without Allah answering him or keeping a similar mishap from him, unless he is requesting to do a sin or to destroy warm relations." When a man of the people said: "Then we will multiply," the Prophet *sas* replied: "Allah is even more." Or, in a narration by Hakim: "[...] He keeps for him equally." The matter of the supplication is eminent, and the implications are known and attested. For example, Allah let the nonbelievers drown upon the asking of Sd. Noah *as*. Allah, the Exalted, says: "Therefore he called upon his Lord: 'I am oppressed; grant me victory.'²⁰ Or, in the battle of Badr, the conquering of the allies (*ahzab*) and the nonbelievers of the Quraish upon the supplication of the Prophet *sas*. And Allah honoured this nation (*umma*) by the supplication of our father Sd. Ibrahim *as*, sending us the master of humans, Sd. Muhammad *sas*; and giving Yahia *as* to Sd. Zakaria *as* after old

¹⁸ al-A'raf (7), 55-56

¹⁹ ar-Rahman (55), 29

²⁰ al-Qamar (54), 10

age; and saved the messengers as and those who believed in them, upon their supplications, from the oppression of nonbelievers.

So supplication is expected from a Muslim at all times. Even the nonbeliever, if oppressed, will be answered. Sd. Fadala ibn Ubaid narrated that the Prophet sas said: "When one does his prayers, he should begin by lauding and praising Allah, then praying for the Prophet sas, before supplicating what he wants."²¹

Supplication requires good manners; one of which is not to insist upon a swift answer. Sd. Abu Huraira ra narrated that the Prophet sas said: "The one will be answered who does not insist on rushing it by saying 'I asked and I have not been replied'."²² These good manners also include almsgiving before asking and facing the *qibla*. And the most significant condition for supplication is obtaining income from allowed things as well as good food, drink, and dress from good sources. The Prophet sas said to Sd. Saad ibn Abu Waqqas: "O Saad, eat only from the good, and you will be answered in your supplication." And it was what happened. Be aware: a delay in answering means that the Truthful, the Exalted, wants you longer in front of His door.

Honourable gathering,

Who follows the reality of the students and the youth, regarding their apprehension, understanding and objectives, and takes an interest in it, finds a various aspects of reticence in cognition. They are limitedly focused on their individual life, such as marriage, income, and employment. This reality has come as a result of the devolution of various ways of teaching and education, which are insufficient and remained without advancement. This calls for effective restructuring at the hands of qualified specialists.

It is not unknown to us what an orientalist said about the three things that could destroy a civilization:

(1) Destroying the family; this comes through the attempt to let disappear the role of the mother, until she is ashamed of being portrayed as the 'lady of the house'. This happened to those who had called for emancipation and discarding the veil. Also the absence of the family head has a significant impact on bringing up the children and on their guidance.

(2) Destroying education; this comes by disparaging the role of the teacher within the community and deterioration of his rank up to the point that his pupils despise him. And it comes from the lack of significance given to bringing up the next generations, to protecting them and to providing opportunities for education that increase their positive development and performance.

²¹ Narrated by at-Tirmidhi and Abu Dawud and an-Nasa'i

²² Narrated in Sahih al-Bukhari and Sahih Muslim

(3) The loss of role model and of authority by making people doubt the scholars and saints and by slandering them.

Now, if the protecting mother disappears, and the honest teacher disappears, and role models and authority cease to exist, then who will educate the children ethically and guide them according to good values and principles?!

Beloved in the Prophet sas,

The Exalted says: “And We have not sent you but as a mercy to the worlds.”²³ The Prophet of mercy, the one who encouraged using mercy and kindness towards all creatures of all types of living beings and animals, according to their diversities, as mentioned in many Hadiths. The most honourable among the creatures is the human being, even if he is nonbeliever, and because of this Allah forgives the sins and He covers the mistakes and brings us closer to the beloved, God willing. So be merciful to yourself and have mercy on others. Do not hold onto the merits given to you; have mercy for the ignorant with your knowledge, for the lower ranked with your honouring, for the poor with your money, for the old and young with your kindness, for the disobedient with your supplications, for the animals with your kindness. Because the people nearest to the mercy of Allah are the ones being most merciful to His creation. Those who have plenty of kindness for the creatures and mercy for His worshippers, Allah will be merciful to them from His Own mercy and will let them enter the house of His eminence and will prevent them from the agony of the grave and from the dismay about their situation [on Judgment Day] and will provide shade from His shade – because all of this comes from His mercy.

The one who reflects upon the disgraceful reality in which the nation (*umma*) lives, feels sad and heartbroken because what he sees is a hollow rush towards the culture of others by claim of enlightenment and emancipation. As if we were enchained by the chains of religion, God forbid. The believer regards the way of life of the forefathers [*salaf*] and the devotion to them as a guiding light for his own life. He sees them as role models for his own life. And how could it be otherwise, as it is the way of life the Noble Qur’an points out and the Noblest of All sas leads us to. Allah, the Exalted says: “O you who believe! Answer (the call of) Allah and His Messenger when he calls you to that which gives you life.”²⁴ Getting nearer to Allah happens through obedience and avoiding disobedience. The striving after knowledge and deeds constitutes a shield of protection against twisted ideas and ways of life as well as against the continuous attempts of westernizing our identity and our essential Islamic principles, based on the claim that we must free ourselves from the chains. The people emulating the West consider these as laming tools; whereas these are the original and unique tools that represent our religion and our values. They render the form and content of

²³ al-Anbiya (21), 107

²⁴ al-Anfal (8), 24

humanity in regard to appreciation, attention and respect, while also keeping pace with contemporary cultures in as far as to enhance our principles and our culture and not to diminish, to elevate and not to humiliate, to adapt and not to change. Nothing could be higher than religion, and nothing is comparable to it. Common sense requires the believer to devote himself to Allah, the Exalted, and to His Messenger *sas*. The completeness of devotion is a sign of completeness of comprehension; otherwise it would indicate just following desires. Allah, the Exalted, says: "Indeed, those who do wrong follow their own desires without knowledge. But who will guide those whom Allah leaves astray? To them there will be no helper."²⁵

Since the most honourable of all deeds is calling to Allah, for this He chose the most noble of the creation.

The way to Allah, o my beloved, is through 'love and obedience'. Because obedience through love comes from the heart and not from a simple 'listen and obey'. For obedience through compliance without love may lead to hypocrisy. And hypocrisy will lead to discord, God forbid. It is true what Allah, the Almighty, says: "But no! By your Lord! They do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straightness in their hearts as to what you have decided and submit with entire submission."²⁶

Then we find some people mixing obedience and [mutual] love (*muwadda*) in the Book of Allah, the Exalted. The Noble Book enumerates only three types of obedience to: Allah, the Prophet *sas*, and those in charge. This way He, the Lauded is He, combines His Self with the Beloved, when He, the Exalted is He, says in many verses: "Obey Allah and His Messenger."²⁷

And sometimes He combines His Self and His Beloved and those in charge. The Exalted says: "Obey Allah, and obey the Messenger, and those charged with authority among you."²⁸

And sometimes He sent down a verse only regarding His Beloved *sas*. Then the Lauded One says: "Obey the messenger."²⁹

Concerning the love, the Exalted and Lauded says: "Say: I do not ask of you any reward for it but love for my near relatives."³⁰ Why is there now this mixing up of obedience and love? Obedience, and all obedience, belongs to Allah, the Messenger *sas*, and those in charge. As far as the family [*ahl al bait*] is concerned, love is due to them. It is true what the Beloved *sas* said: "The sheikh among his people is like the prophet among his nation." Have you ever found

²⁵ ar-Rum (30), 29

²⁶ an-Nisa (4), 65

²⁷ al-Umran (3), 32

²⁸ an-Nisa (4), 59

²⁹ an-Nur (24), 56

³⁰ Shura (42), 23

anyone before who put the Beloved on equal footing with anyone of the companions or the family?!

There is much talk about the 'oneness of *qibla*', but yet far from it, far from it! Everybody interprets this in his own way and supports his personal opinion by using some of the Imam's verses, serving his own intentions and not as the Imam had intended. We have gone through a time with much talk about the family, and nobody really commented on this. And when words were spreading about the 'oneness of *qibla*', there was a lot of talk and lamentations. And beyond that, the interpretations multiplied so that we found that some, out of good intentions, caused damage – what Imam Fakhruddin *ra* had not allowed us. Some say that the talk about the 'oneness of *qibla*' means that 'they are all one', and as result they created many sheikhs for the Tariqa. Yet we have said before:³¹

The decision maker is one; in the decision
is not permitted to turn to someone else

So why, for whose benefit is it? Is it tribal membership or is it stubbornness? Or do you want, through this, to be counted with the 'over-seventies'?

Stop. And again, stop! For desire (*hawa*) has led many astray.

O you noble people,

Nearness and accordance are from mercy. The Loving and Beloved, praise of Allah and peace on him, said about those two: "The souls are like recruited soldiers. The ones that know each other come together. The ones that reject each other separate."³² Some of the scholars hinted in regard of nearness and said: Truly, Allah, the Exalted, created the souls, separated them and let them orbit around the Throne. Any two separated souls that got to know each other there will meet and connect in this world.

Coming together and getting to know each other results from a similarity in character and manners. Sd. Muadh ibn Jabl narrated that the Prophet *sas* said: "The mutual lovers in Allah are underneath the shadow of Allah's Throne on the day with no shade, except His shade. People get horrified, but they do not. And people are frightened, but they are not."

Verily, love in Allah and hate in Allah are two things that reveal themselves only in companionship, which means meetings, dealings and neighbourhood. Then, in the character traits we find what marks the believer or the hypocrite. And either of them will be attracted to his kind. For example, if a believer goes into a place with a hundred hypocrites and one believer, he will find and sit next to this believer.

³¹ Qasida 88, verse 14

³² Narrated by Imam Ahmad in al-Musnad

And if a hypocrite enters a place with a hundred believers and one hypocrite, he will find and sit next to this hypocrite.

Companionship is not suitable for every human, but only in accord to the religion of one's companion. The Imam Fudayl said: "The look of a man into the face of his brother with love and mercy is worship." The good, and all the good, is for the merciful, the companions of brotherhood and nearness. This mercy Allah will not take away but from the heart of a miserable person. Be companions of nearness, love and mercy. The good, and all the good, is with those who are merciful because the ultimate aim of mercy is to reach the special oneness as he sas is the special mercy to the worlds in general. Sd. Abul-Abbas al-Mursi said: "The prophets were created from the mercy, and our Prophet sas is the essence of the mercy."

Where is the mutual mercy, my son? It is a pure and sweet drink from the potion of the perfect.³³ But whoever does not have a heart or a direction to follow, one fears for him. So behold, it is from His mercy, Exalted is He, when He says: "But Allah would not punish them while you were with them."³⁴ He still is among us, with his Sunna and his succession (*khalifa*). And it is true what Sd. Fakhruddin *ra* says:

Be merciful, the good is for those who are merciful.³⁵

So be sensible, o you humans and jinn, and let the guardian lead to the reward.

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

Wa kullu 'am wa antum bi khair

[Contact for translation & editing team: Hasan Ralf]

³³ From Qasida 38, verse 14

³⁴ al-Anfal (8), 33

³⁵ Qasida 6, verse 30