



Translation¹ of the Speech of

**Mawlana Sheikh Muhammad Sheikh Ibrahim
Sheikh Muhammad Uthman Abdu al Burhani**

on the Occasion of the 35th Hawliya for

Mawlana al Imam Fakhruddin Sheikh Muhammad Uthman Abdu al Burhani

and of the 15th Hawliya for

Mawlana Sheikh Ibrahim Muhammad Uthman Abdu al Burhani

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God, the Compassionate, the Merciful

Praise be to God, who exalts and humbles. He ranks people one above the other to test them. Here a poor man and there a rich man. I testify that our master Mohammed sas is the pure light and the shining lamp. He places people according to their ranks, respectful to the elderly and merciful to the young. He never rejected a request, but was always generous, whether large or small, in his reply. He called his people to their salvation, but some were arrogant, mean and contemptible. So time took its course and the tyrants came to him in submission, but he met them with mercy, without reproach, and expected no justification.

So, he is the greatest light and the most honored and generous messenger, our master Mohammed – God’s peace be with him, the seal of the messengers and the imam of the heirs. With him God has sealed the way of the message. As well as with his descendants, the stars of guidance, with whom God commenced the way of holiness, and with his companions, the lights in the darkness. “He who follows them will be protected from destruction.”² Therefore it is them that one should follow first and that one should take as an example:

My master said:

The nature of the most holy is like the stars and their light,
they guide the one lost in the valleys.³

Beloved from all over the world, *as-salamu alaikum wa rahmatullahi ta'ala wa barakatuh*,

The Exalted One says: “Praised be God! He has no son and no companion to share His dominion; He needs no guardian to protect Him from shame. Praise His Greatness!” (Al-Isra 17:111)

I asked the Messenger of God for some of the grace God gave him
and He put my determination in strong arms.⁴

Knowing a person's rank, standing and position among men grounds on useful knowledge and sincere action. Be it for the construction of a large society, meaning the homeland, or the small one, namely the family. Or be it for the hereafter, the last and future resting place. In addition, a person's rank and reputation stem from his ability to accept the good manners of character and to broaden his horizons and transcend vanities by striving for higher goals and aspirations. Know that anyone who has a clear view of the service to the people and the land - these are the ones who hold themselves to good values and ethical principles. These are the ones whose names gleam, whose personalities shine; they are permanently remembered and they enter into history that survives time.

Among the noble manners that we receive from the first teacher *ras* is this: One man asked him, "Show me an action, that, when I perform it, God loves me and the people love me." Then the Messenger of God said: "Abstain from worldly desires, then God will love you, and abstain from what people own, and they will love you."⁵

To have no desire for what people own is a sign of great manners, and the *murid* should make this his own. Because looking at what people possess paves the way to greed and low qualities. My master Imam Fakhruddin *ra* advises us:

What are people supposed to say about me except
I look at what is within them.⁶

And he said also:

O, who is absorbed with worldly goods,
truly, the sheep dies from fatness.⁷

The book *Iqaz al-himam* (the Awakening of Striving Virtue)⁸ includes wisdoms of *Sd. Ibn 'Ata Allah ra*: the special among the special, i.e., nothing stands between them and God. They break through the veil of illusion and receive knowledge and understanding from God. They cling to nothing and nothing disguises them from God. May God let us belong to them through His favor and generosity. Illusion creates greed, and greed brings humiliation. However, by servanthood and certainty, piety enfolds, and piety brings honor and freedom. This was pointed out by the statement:

You are free from what you renounce and servant of what you desire.⁹

So I say that man is free from what he renounces, because by renouncing he lifts himself away from the matter and focuses on the Ruler and the Truthful. And when he directs his striving towards the Ruler and the Truthful, he will make all creation serve him.

The rank of nations is measured in terms of their solidarity, unity, progress and greatness. And what is most damaging to solidarity and unity, leading to division and separation, is spreading lies and rumors that create a climate of social chaos. This affects the state of the entire nation and diminishes its status and progress.

It is therefore particularly important to prepare the most important element of the foundation of society. This is the individual, and preparation must start early with our children, instead of you neglecting them and leaving them to others to influence them, so that they enter the wrong path to ideologies that lead to destruction and not to constructiveness, to division and not to unity. A day will come when it is too late to erase things that were already deeply impressed on them as they were growing up. It would have been better for you to create a suitable climate through a decent education for these opening buds and to provide them with useful knowledge. This in order to achieve the aspired goal; namely to cultivate an individual who positively influences his society and family and who handles faith and life sincerely. For knowledge adorns the servant with the most beautiful robe.

My beloved in the Messenger of God,

Looking at the passage of time, we find that the people who have influenced their societies most are those who have carved their place in the memory of history. In history, they were mentioned for their good way of life. They sacrificed themselves and resisted in order to bring justice and the truth to light. So they now stand there as role models for all people, reserving their place among the great and the immortals. Thus a man takes his place in the hearts of men and engraves his name on the volumes of history, according to what he has achieved in advancing the most different kinds of sciences. My master said:

Knowledge is my concern and the teacher is my role model,
I can fully see what is hidden.¹⁰

The seedlings of my knowledge within the hearts
are already high as a palm tree in full fruit.¹¹

In the companions of the Messenger, the noble *sas*, we find models in the virtue of high striving. Their virtuous striving was not exclusively related to religion, but was exemplary in all areas: knowledge, brotherhood, forgiveness, tolerance and the observance of the Beloved *sas* and his trace. This is the striving virtue of the souls that breathes life into the hearts. About them the Chosen *sas* said: "If the religion were in the Pleiades (*thurayya*), men like these would have reached it."¹²

The path of high striving virtue is the path to a high rank and an elevated level between the Creator and the creatures. If money means nothing to you, you will become more important to people. Whoever climbs the ranks of striving virtue will gain prestige in the eyes of the nations. Whoever's virtuous striving is great, their value increases.

If we look at the lives of important personalities in present and past societies, we find increased striving and higher goals within them. There is no doubt that man longs for higher levels in this world and the hereafter. The path there can be found in the assertion of my master *ra*:

The way has become clear, the forbidden and the permitted,
thus may my beloved avoid the dubious things.¹³

Forgiveness when the sinner returns in repentance,
for I am known among men for my forgiveness.¹⁴

The values and principles are the causes of an increased rank, both good behavior and education. These are embraced by the service to the brethren, which is one of the praiseworthy qualities. For there is one kind of exaltation that cannot be achieved, neither through worship nor through donations, but only through service to the brethren. It is said that the Beloved, the Chosen One *sas*, said: "It is better for someone to do something for his brother than to retire in silent devotion for ten years. And whoever retreats for a day in devotion, only in the face of God, to him God leaves three ditches between him and the fire, each ditch wider than what lies between East and West."¹⁵

But as for lowliness (God forbidding) and bad behavior, the pursuit of desires and the pursuit of temptations - this leads men to things that will not come to a good end. On the pursuit of

temptations, Imam Shaabi says: "Truly, desire has been called *hawa*, because it brings down its emulator."^{*}

Among the despicable men before God, Exalted is He, is whose care is his belly and his shame. Sd. Abu al Dardaa *ra* narrated that the Messenger of God *sas* was asked about those firmly founded in knowledge. He said: "Whose (right) hand does good, whose tongue speaks the truth, whose heart is sincere and whose belly and shame are virtuous. These are those who are firmly founded in knowledge."¹⁶ So the most despicable people with God, the Exalted, are those who are busy up to the neck with the desires of the belly and the shameful. Nothing raises a man like his virtuous striving, and nothing humiliates him like his desire. It has been said: "In the beginning, desire is a wish and towards the end, it is ruin."

Honorable gathering,

The meeting is renewed in memory of the two venerable Imams Sd. Mawlana Imam Fakhruddin and Sd. Mawlana Imam Ibrahim *ra*. They are remembered for their most beautiful actions and praiseworthy qualities. It is inspiring to talk about them. They were, and are, a lighthouse on the path. Their statements still preoccupy the mind, and the sound of their words still echoes in our ears and minds.

They revealed the right path for the Muslim to ascend, step by step, away from desires. It begins with knowledge. God said: "God will raise up in ranks those of you who believe, and those to whom knowledge has been given. And God is well acquainted with what ye do." (Al-Mujadala 58:11) And the Beloved, the Chosen *sas*, said: "He who seeks knowledge and obtains it, receives two rewards, and he who does not obtain it, receives one reward."¹⁷ In both cases, it is good. Knowledge emphasizes man's predisposition, as he *sas* told us: "Man's predisposition remains, for better or for worse. The best of you from the time of ignorance are the best in Islam if you deepen your knowledge."¹⁸ Here we stop to witness what my master Imam Fakhruddin said:

Knowledge, a little or a lot,
it dyes the heart.¹⁹

He *ra* was a perfect example. From him the best traditions were conveyed to this place - the most fitting hints and the most beautiful expressions in advice and religious guidance, only for the sake of God, the Trustworthy. He spoke about various areas of knowledge, including Quran exegesis, *hadith*, *sira*, medicine and astronomy. His knowledge *ra* was the conjoined knowledge, "And truly, I learned from him, my knowledge is the knowledge of my teacher."²⁰

Knowledge protects Muslims from the stings of the devils among the humans, who not only destroy their lives, but also destroy their faith and life's work. Knowledge closes this door. But when you step through the door of knowledge, the door of deed is opened to you. As it has been said: "To him who acts according to his knowledge, God reveals to him what he does not know." Sd. Sufyan Ibn Uyaina *ra* said: "The most ignorant of men is the one who disregards what he

^{*} Arabic word play with the word *hawa* that can mean as a verb „to bring s.o. down“

knows, and the most knowledgeable of men is the one who acts according to his knowledge. The most excellent of men are those who fear God, praised be He.”

However, the Muslim's deeds do not end there. Rather, they should take him to the next level so that useful and profitable results are achieved. He then encounters the “interpersonal actions”. The Trustworthy tells us about this through his statement: “The Muslim is entitled to six deeds from his brother: that he welcomes him when he meets him, that he visits him when he is ill, that he wishes him good things when he sneezes, that he does honor to him when he dies, that he follows his invitation when invited, that he wishes for him what he wishes for himself and abhors for him, what he abhors for himself.”²¹

When the Muslim has gone from knowledge to deeds and finally to interpersonal actions, the *tariqa* comes into play to build a building which foundation is good behavior and a noble character. Then the star of this matter begins to shine when the believer enters the level of success (*taufiq*) in an effort to put his affairs in order as best he can. The Most Exalted says: “I only strive for improvement as far as possible. Success (*taufiq*) is only granted to me by God.” (Hud 11:88)

So the well-being of man and his success always lie in following the Beloved *rasul*. Similar to when he told the Muslims to watch him praying when he said: “Pray as you saw me praying.”²² So the believers should acquire his traits of character and embrace them. They are the traits that humans should try to conciliate with their own and the Truthful explained this in the Qur'anic statement: “Truly, you are of great character.” (Al Qalam 68:4) The good traits are half of his advice to Muaz Ibn Jabal *ra* as he recounted, “I said, 'O Messenger of God, give me advice.' He said, 'Fear God wherever you are and treat people in the most beautiful way.’”²³ The appearance of noble qualities is within good behavior, which is a characteristic of the people of the past. As my master Imam Fakhruddin *ra* pointed out:

The sign of the preceding
is the courtesy towards the most honorable.²⁴

One of the most indisputable forms of behavior is the behavior toward our Master, the Messenger of God *rasul*. God has dedicated several verses of the Honored Book to this topic. The best example of this is the Sura Al Hujurat: At all times it is the habit of the misleaders to twist and bend the traditional texts in order to achieve their goals. You find them claiming to carry out orders from the Truthful or a Sunnah from the Beloved *rasul*, confusing the true with the untrue. Some time ago they were so boisterous as to demand a ban on recognizing the state of ‘master’ to anyone but God, not even to the beloved Chosen One *rasul*. Yet, when confronted with the numerous texts from the Qur'an and Sunnah, they started to acknowledge him as a master. But now they have turned to another direction, and soon you will see that they instruct people to remember him plentiful and honor his family. But they will narrow it down through their restricted understanding of Sharia, as they always do.

And we always find that the most revered light the way for us. As my master Sd. Fakhruddin *ra* has implied with “the master, the servant and the man”²⁵, calling in him “the mercy and role model”.²⁶ This after he had whispered: “my master”, you are “worthy of mastership”. You said, “and your statements are guidance”, that the estate is present through the strong caliphs, who carry the good and the guidance of the master of the prophets. Hence “be, my *murid*, an emulator of the most revered”²⁷. Truly “the masters, the poles, are stars for us”.

It is an absolute obligation to recognize this. He who sends a picture, on which the name of the Beloved stands without the word 'master', should beware. For: "The one who points to something good is like the one who achieves it."²⁸ And watch out for the statement of the loving Beloved, on him the highest blessings and the most beautiful greetings are given: "[...] and he who introduces a bad Sunnah, let him also bear its burden [...]."²⁹ So look closely at the group you are joining.

And perhaps nowadays people say: is this really a crucial topic on which we should focus in these times? In view of the difficulties in earning income that people experience in their daily lives? To them we reply: If we showed good behavior as described above and at the same time ignore the aforesaid, because there are more important things, then people will find themselves in a chaotic society without ethics. So your behavior towards the Beloved is the pillar and core of all your good behavior.

It opens the door to good behavior towards your parents, to your behavior in conversation, even to your behavior and your mercy towards animals. Sd. Ibn al Mubarak said: "We missed the good behavior when those who conveyed the good behavior left us." And it was said: "With three ways of behavior you are not a stranger: avoiding suspicious people, good behavior, and doing no harm". And in this sense, it was also said:

Three things adorn the stranger when he emigrates:
for one thing, good behavior,
secondly, good character,
thirdly, to avoid suspicion.

When Abu Hafs arrived in Baghdad, Imam al Junaid said to him: "You have raised your companions so that they have the manners of the sultans". Abu Hafs replied: "Good behavior on the outside is a sign of good behavior on the inside".

The unification of the nation is a noble and high enterprise to demonstrate the mercy and justice of religion. Instead of accusing others of being disbelievers and atheists, we should rather express the beauty and goodness of ethics as represented in the statements, deeds and hints of the master of the universe, the "most thankful of all thanksgiving". He is one who narrates all of the good about the prophet and messengers before him. The best example of this is at the end of Sura Al Baqarah, stating that the Beloved was believed "What was sent down to him by God", as did the faithful. "All believe in God, His angels, His books and His messengers", and all make no distinction "between His messengers".

Such sincerity does not come by itself, but by overcoming the ego and being accountable towards oneself. The role of the *awrad* is to heal a single organ, because when it is healed, the whole body is healed, and when it is rotten, the whole body is rotten - and this organ is the heart. And when this organ is healed, the believer moves on to the essential, which all serves - and that is the journey. Sd. Nabulsi says: "My journey to the essence of God is through the levels of the names." Thus the *murid* begins, after efforts and struggle, to grasp the names and enjoy nearness and prosperity.

What we have mentioned is the description of the condition of the travelers, whose ranks are higher or lower, depending on their efforts. Depending on the strong will, the high striving virtue

and the conquest of the ego, the worldly seduction, the devil, and the temptations. And what a great difference between the lover and the beloved, and between the striving and the striven for:

Where does the lover stand with the beloved and the connected,
and where does the one who strives stand with the constantly striven for.³⁰

Thus the condition of the travelers is connected to effort and diligence in order to achieve the most beautiful home coming. But the state of the chosen is as the Truthful reports about them: "We chose them for a special purpose - to remember the abode [of the hereafter]. And before Us, they are among the chosen, the best." (Saad 38:46-47) Not by something they had done before, or by an action they had done, but they were chosen by God throughout eternity. My master said:

And he is given a rank, not for diligence and effort
so that he becomes the desire of the joyful hearts.³¹

Thus the final stations of the remembering (*dhakirin*) resemble the beginnings and resting places of the chosen.

Levels have been predetermined for the entire path of the *dhikr*
and after that we were chosen, and this is our beginning.³²

Beloved of the Messenger of God *rasul*,

When Imam Fakhruddin *ra* said "God gave me more and increased this more," some mistakenly claimed this to be an 'increase in rank'. Thereupon he corrected their idea with his statement: "No one claims that my rank has been increased."³³ Thus the 'more' here means 'in divine knowledge and glorious meanings' that have no end. As it is expressed as the Elevated said: "And surely what comes after is better for you than that which has gone before." (Ad-Duha 93:4) In this he has explained the higher meaning of how the followers of the beloved chosen continue to ascend. Truly:

I know the rank of all the saints
while they do not know the beginning of my level.³⁴

He warned against opening that door and said:

Be cautious about our levels, for they are listed
and entrusted to our Imams.³⁵

His statements *ra* are a medicine for every illness, right guidance for the seeker, and direction for the misdirected. That is why it is our duty to teach about him, for he is one of the men whose grandfather is the righteous guidance of the perfected righteous guides.

When a day comes to an end and the beginning of a new one is imminent, then the pearls of time combine with gifts, like the pearls and gems of a necklace. We look between the lids of the Book of Days and it appears to us to be the most beautiful sight: The embrace of the *hawliya* of the two honorable imams and the *mawlid* of the cornea of the eye, the bearer of satisfaction, the un-doer of knots, the proof of unity, the high in rank, the pole of poles, the knower of God, Sayyidi Ibrahim al Qurashi ad-Disuqi *ra*. Imam Fakhruddin *ra* summed it up in a clearly hinting statement when he said: "It is he who leads me to right guidance."³⁶

The beauty gleams and shines even more and the souls dance and sing as the embracement multiplies and the gifts of time join the *mawlid* of the owner of the two spears and the gift of the Night Journey that meet in one of the four holy months. These days within time were adorned, and there was much generosity, and it was increased and honored as Sd. Amina became pregnant with the master of the first and the last in this time. The picture is perfected in its beauty for the inhabitants of the high heaven by the sight of the mirror of the essence of beauty. They were honored with this sight. My master said:

From him originates every status the venerable receive, if only the followers and the rulers remain quiet about it.³⁷

Truly, pure water attracts many. Verily, if our water had not been from his water and suchlike³⁸, we would neither have walked nor travelled, nor would the heights have known anything about us. The water is never-ending and the gush is great - so don't you finally want to roll up your sleeves, push to the threshold of goodness and stand, so that you become a mirror of beauty for the beholder. So that God may raise your rank and free you from the burden, making you ambassadors of the path. Mawlana Sheikh Ibrahim had very often encouraged us to become ambassadors of the good.

An advice of his was: "The best that any Burhani of the Tariqa can offer is to be outstanding in good behavior, in dealing with others, actually with people in general, at work, at school, at home, and in dealing with parents, wife and children. And also to be outstanding in your respect for the elders and in the education of the young."

And also to be outstanding in your *awrad*, in your love and behavior towards your Sheikh, in your contact with the siblings of Tariqa and in a higher understanding of behavior and gentleness on the path. Because you represent the Tariqa in the environment of your work, your family and your community. This makes you an ambassador of the Tariqa, and for this reason you should be outstanding in your manners, in your dealings and in your expressions. This privilege stems from the firm will and the constant effort in the *awrad* and the obedience to the person responsible - thereby igniting the flame of love within you.

We are still adhering to that which attracts the souls and touches the hearts namely talking about the gentleness of the master of all creatures *sas*. The signs of his love, his charity and his patience in the face of the harm afflicted by men overwhelm hearts and souls. These lessons are beneficial and a light of our faith and our lives.

Just as suffering unites the fellow sufferers, the path of love unites the lovers. When love takes hold of the heart, the soul is impassioned.

Ecstasy brings gentleness to the heart,
the soul of the one drowned in love is impassioned by my love.³⁹

The path of love is long and has many steps. "Nothing is love but for the goal of the one submissive to God."⁴⁰ For love's sake creation began and for love's sake the call to God began. The foundation of religion is based on love as well. Man wanders through the stages of love until his heart becomes independent. This is the highest attainable goal for the creatures and then the

Truthful connects him through His love and His will.* My master, the Imam Fakhruddin *ra*, made this clear by adhering to the principles of the path. He pointed this out in one of his unique verses: “Anyone who makes a statement other than what I have said is to be rejected.”⁴¹ We learn from this that this does not only refer to knowledge. The Tariqa is protected from internal and external influences and the guidance of the community lies within an elevated understanding of the Tariqa and its teachings, so that the deeds can be crowned with the crown of a beautiful conclusion and can be gone with firm steps and full attention and seriousness towards the One who teaches the hidden, attended by the Beloved.

And as it is customary, every year we have a motto in memory of the two venerable imams. My Master the Imam Fakhruddin *ra* says in his unique poem:

Allah elevates the rank of the one drowned in love.⁴²

And within this rank the saints (*awliya*) run until annihilation (*fana*).⁴³ The one at the beginning is seeking and the one at the end is annihilated.⁴⁴

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

Wa kullu 'am wa antum bi khair

* In Arabic it is not clear to which part of the sentence ‘his’ relates to; it can also be translated: “[...] through his love and his will.”

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- 1 Contact for translation team: Hasan Ralf
 - 2 Qasida 11, verse 6
 - 3 Qasida 2, verse 21
 - 4 Qasida 14, verse 8
 - 5 Narrated in *Sunan Ibn Maja*
 - 6 Qasida 84, verse 1
 - 7 Qasida 18, verse 21
 - 8 A work of Sheikh Ahmad Ibn Adjiba
 - 9 Wisdom no. 60 of Sd. Ibn Ata Allah as-Sakandari
 - 10 Qasida 15, verse 28
 - 11 Qasida 15, verse 29
 - 12 Narrated by Tahawi in *Mushkil al-athar*
 - 13 Qasida 26, verse 24
 - 14 Qasida 26, verse 25
 - 15 Narrated by Tabarani in *Al-ausat*
 - 16 Narrated by Suyuti in *Al-Jami al-kabir*
 - 17 Narrated by Al-Baihaqi in *As-sunan al-kubra*
 - 18 Narrated in *Musnad al-Imam Ahmad*
 - 19 Qasida 4, verse 11
 - 20 Qasida 1, verse 397
 - 21 Narrated in *Sunan at-Tirmidhi*
 - 22 Narrated in *Sahih Ibn Hibban*
 - 23 Narrated in *Musnad al-Imam Ahmad*
 - 24 Qasida 4, verse 28
 - 25 Qasida 28, verse 25
 - 26 Qasida 45, verse 22
 - 27 Qasida 1, verse 390
 - 28 Narrated in *Musnad al-Imam Ahmad*
 - 29 Narrated in *Sunan Ibn Maja*
 - 30 Qasida 1, verse 372
 - 31 Qasida 1, verse 406
 - 32 Qasida 35, verse 12
 - 33 Qasida 42, verse 20
 - 34 Qasida 1, verse 6
 - 35 Qasida 35, verse 10
 - 36 Qasida 8, verse 6
 - 37 Qasida 47, verse 3
 - 38 Cf. Qasida 28, verse 28
 - 39 Qasida 15, verse 24
 - 40 Qasida 1, verse 371
 - 41 Qasida 43: the meaning of the concatenation of the first letters of all verses
 - 42 Qasida 43, verse 14
 - 43 Cf. Qasida 43, verse 14
 - 44 Cf. Qasida 1, verse 371