

**SPEECH OF MAWLANA SHEIK MOHAMMAD
SHEIK IBRAHIM SHEIK MOHAMMAD OTHMAN ABDO AL-BURHANI
SHEIK OF AT-TARIQA AL-BURHANIYA AL-DISUQIYA AL-SHADHULIYA**

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In the Name of Allah, the Beneficent, the Merciful

My Brothers and Sisters... Generous Gathering...

The peace, mercy and blessing of Allah be upon you...

Praising to Allah as obligations for what He deserves, and thanks to Allah, we act according to His orders in the precise revelation (in *Sura Younes*): “The virtuous people of Allah shall have no fear or sorrow * Those who believe and have conscious (of Allah) * Have the good news in the worldly existence and in the hereafter the words of Allah will not be changed and this is the great winning”. And the prayers and peace of Allah be upon the worshiper of the Entity and the messenger of names and descriptions, the owner of the courteous and sole Mohammedan Entity, the One from whom lights were broken, and in Him certainties were ascended, and the knowledge of Adam was revealed as inimitability for all creatures. O’ Allah, Your prayers and peace be by Him, through Him, within Him, and upon Him. The one whose talks are no doubt the truth said in *al-Bukhari* narrating *Abu Huraira*: “The Messenger of Allah, the prayers and peace of Allah be upon Him said: Allah blessed and elevated said: I have declared war on those who antagonized my virtuous people. For Me, the best for My worshiper to do in approaching Me is to perform My obligations. My worshiper is still approaching Me by supererogatory performances seeking Me to love him. Once I loved him, I will be his hearing by which he listens, his eye by which he sees, his hand by which he hits, and his foot by which he walks. If he asked Me I will grant him; and if he asked Me to shield him from evil I will protect him. And I have never hesitate in doing anything I have to do as that in taking the soul of a believer hating to die and I hate to hurt him”. He also said: “The worldly existence is a prison for the believer and a paradise for the disbeliever”. The virtuous people of the nation of the beloved Prophet spent their lifetime as a bridge to the hereafter, looking forward to meet their blessed and elevated God, similar to the thirsty man looking for water and the sick looking for curing. In that *al-Imam Fakhrad-Din* (consents of Allah be upon him) said:

I have spent so many years seeking the hour of meeting...
And thus we hugged the hugging f lovers...

Belief is conditional to having full faith in the destiny and fate, weather good or bad, sweet or bitter.

The passing away of the beloved *al-Mustafa*, the prayers and peace of Allah be upon Him, was one of the most serious tragedies for His companions (consents of Allah be upon them). Some did not change and held their belief, and others were tied to the

beloved Prophet and could not believe their eyes. *Sayyidina Omar bin al-Khattab* (consents of Allah be upon him), in spite of his strength and physiognomic character, held his sword against those who said that his beloved Prophet was died. Here came *Sayyidina Abu Bakr al-Sidiq* (consents of Allah be upon him), whose liver was burned due to his love of the Prophet when they were separated to have rest or sleep, and announced the talk of certainty to return the people to their maturity. He read the Verse 144 of *Sura al Umran*: “Mohammad is just a messenger (of Allah) and many messengers had came before Him, so if he died or killed, then you return back, those who return back will not harm Allah by anything, and Allah will reward those who thank”. At that moment *al-Farouk Omar* (consents of Allah be upon him) said: “I heard that Verse as I was hearing it for the first time”. *Sayyidina Abu Bakr* (consents of Allah be upon him) stood up and said: O’ people, if you are worshiping Mohammad then Mohammad was died, and if you are worshiping Allah, He is alive and will never die”.

The Messenger of Allah, the prayers and peace of Allah be upon Him, and His generous companions (consents of Allah be upon them) gave us good lessons and examples regarding our great loss of *Sayyidina and Mawlana al-Imam Sheik Ibrahim Sheik Mohammad Othman Abdu al-Burhani* who was keen and in love to join Allah, and similarly Allah was in love to meet him. Shortly, he was followed by those who loved him and whom he loved from *Al al-Bait*. The first follower was *Sheik Mohammad Othman Khairi*, son of *al-Sayyida Fatima al-Shadhuliya* (sister of *Mawlana Sheik Ibrahim*) (consents of Allah be upon them). He were followed by the purified believer, the owner of the white hands over all the visitors or the followers of *at-Tariqa*, *al-Haja Zainab Ahmad Othman*, wife of *al-Imam Fakhrad-Din Sheik Mohammad Othman Abdu al-Burhani* (consents of Allah be upon them). O’ Allah I ask you to grant us the benefits of their blessings and visits, You are close, fulfill our seek, O’ You are the most Merciful, Amen.

At-Tariqa al-Burhaniya al-Disuqiya al-Shadhuliya goes back to its owner and secret *Sayyidi Ibrahim al-Disuqi*, *Abu al-Ainain*, the owner of the two helps, the two swords, the two arrows (consents of Allah be upon him). He made an answered pray to Allah: An egg of ours is a phoenix, and a phoenix (is too huge) to weight”. He is the holder of the white flag, the flag of the pure *Shari’a*.

The authority of mercy (*Liwa’ al-Rahma*), in *at-Tariqa*, was offered to *al-Imam Abu al-Hasan al-Shadhuli*. He prayed, by an assignment from Allah, the most Powerful, to his enemies to be perfect virtuous people. He said: “A virtuous man will remain imperfect unless he became *Shadhuli*”. He is the holder of the yellow flag, the flag of *ladun-ni* knowledge.

The chief Sheik of *at-Tariqa* is *Sayyidi Abdul-Salam bin Bashish*, who asked his God saying: “O’ Allah, do not join an unfortunate person to us, and if you did that let us be his intercessors”.

Then *al-Imam Fakhrad-Din Sheik Mohammad Othman Abdu al-Burhani* (consents of Allah be upon him) came as the first son of *Sayyidi Ibrahim al-Disuqi* (consents of Allah be upon him).

I have been named *Fakhrad-Din* among my lovers...
And I have virtues in the skies of mystery...

He reintroduced *al-Zikr* (nominating the name of Allah) after it had been forgotten. He is the one by whom Allah restored the dead Earth. He had shown us the way (to Allah) in a very clear and obvious manner. *Al-Imam Fakhrad-Din* left an inheritance of restored knowledge after it had been long neglected. Then he revealed his unique *Barzakhi* gift, which we enjoy hearing and get drunk by tasting its sweetness. In his mission, he impugned the wrong deeds by illustrating the evidences, and supported the truth. He guided the people into the way of Allah, *al-Sirat al-Mustaqim*, by holding the great book of Allah and the *Sunna* of the generous Prophet. He decided to join his God satisfied to his son and successor.

And my statement to *Ibrahim* that I have selected him...
And to be safe (requires) not to release the secret talk...

He was (consents of Allah be upon him) the best successor of his father. He held the flag, raised the foundations, and gathered the lovers under his two wings. He guided them by his two tongues, and protected them by his two right hands.

In his two right hands are my strength and power...
In his two tongues there are a person of knowledge and a person of wisdom...
In his two wings is my mercy...
And he is the compensation, of parents, for orphans...

Al-Imam Ibrahim (consents of Allah be upon him) activated the principles of guiding people. He was the best example for us to follow. He traveled all over the world to irrigate the seeds that *Sayyidi Fakhrad-Din* threw in the east and west. He gave most of his time to his followers and not to his households. He raised the foundations whether they are physical or hidden ones. He built the largest mosque and open yard in Sudan, as well as tens of mosques and hundreds of *zawiya* in Africa, Asia, Europe, America, Canada, and Australia.

He supervised the publications of the Sufi masters' knowledge by keeping on printing the "*Awrad booklet*", and the books of: "Conscience's acquittal through advising the nation" (*Tabri'at al-thim-ma fi nush al-umma*), "The victory of virtuous men of the Beneficent" (*Intisar awliya' al-Rahman*), "The hidden secrets" (*Bata'in al-asrar*), and "The smiling of tearing eyes" (*Ibtisam el-madame*). He also prepared the scholars in studying the religion and the Sufi knowledge, and sent them to the open yards and mosques to guide people in restoring the noble *Sunna* that had been neglected for many years, and to confront those who tear down the religion.

Then he turned to guide those whom he called the runners to Allah. He said that we should only follow the principles of guidance laid by *Sayyidi Fakhrad-Din*, i.e., to stop narrating the virtues and to practice *al-zikr* as well as to pray upon the beloved prophet. He said that it is the role of the guide in the way (to Allah) to teach his brother, in addition to the obligatory worships, the aspects that serves him. These are:

To nominate (the name of Allah) by heart after nominating it by tongue to reach a state of satisfaction...

To spend his money and time, in small and vast amounts, in the way to Allah...

To maintain the 'observation process' (*murakaba*) in all circumstances...

He taught us that our daily problems are due to the lack in our award and worshiping. The follower should keep himself busy in his award rather than in his problems. The beloved *al-Mustafa*, the prayers and peace of Allah be upon Him, said (by the tongue of Allah, the most Powerful): "The one who is busy in nominating My name rather than in asking Me will be granted the best of that I gave to those who ask", (narrated in *al-Bukhari* by *Sayyidina Omar*).

O' my follower, you shall take the generous as people examples...
There is no safety in the bug's wing...
If it seek peace then seek that as well...
But if it gout out the way, *al-zikr* is the source of safety...

Sayyidi Fakhrad-Din (consents of Allah be upon him) indicated that the great effort in *al-zikr* (*jihad fi Allah*) is the greatest *jihad*. The fighter in the way to Allah, which is the small *jihad*, needs a shield to protect himself, a sword to hit by, and a horse to ride. We, by the grace of Allah, were given the highest permission to read *al-Hizb al-Saifi*, and the elevated foot in *al-zikr* by the name (Allah). So, where are your horses, i.e., your courage? Our beloved Prophet was sitting next to *Sayyidina Salman al-Farisi*, He hit his leg by His hand and said: "I square the One who has My soul in His hands, if belief requires getting to the (star) of *al-Thurayya*, those will reach it", (narrated in *al-Turmuzi* by *Abu Huraira*). And I hope that you are not similar to those who are mentioned in the following verse:

A loser is the one who is satisfied with his sleeping courage...
Even when his courage cannot allow him to perform a morning walk...

He also taught us that reading *al-awrad* is better than chatting, talking, and asking a lot of questions. Asking too many questions was behind the destruction of the ancient nations. *Abu Huraira* narrated the beloved *al-Mustafa*, the prayers and peace of Allah be upon Him, saying: "You must leave, as much as you can, what I had forbid you to do, and to do what I had ordered you to do. Preceding nations were destructed because of their vast amount of asking and their disagreement upon their prophets".

No one but me has knowledge about your worldly existence...
And you do not stand my rank in your hereafter...

From this *Hadith* we understand that the lovers should always keep working to conclude what they were assigned. It is not their duty to achieve success, as that is in the hand of Allah, the most Powerful. They also should not ask so many explanations for a single aspect. This will make the fulfillment of their assignments difficult. This is similar to the act of *Bani Israel* and their story with the cow illustrated in the earliest *suras* in *al-Quran al-Karim*. Moreover, chatting is the act of people when their hearts are empty of *al-ziker*. Our Sheiks taught us that the difference between belief and disbelief is what you see in your eyes and not what you hear by your ears. *Sayyidi Fakhrad-Din* (consents of Allah be upon him) said:

The tongues of talkers and chatters will be...
Threw in fire, what the worst gaining!

Regarding the service in *at-Tariqa*, if you are assigned to do a service, you will be helped in doing it. Service, in *at-Tariqa*, should be understood as an assignment rather than as an honor. Thus, you should serve your brothers and not to appoint yourself as a chief on them. *At-Tariqa* has only one Sheik. He is able to serve his followers by himself. However, he wants to involve them in the good deeds of the service, that the one who shows the way to good deeds are similar to that who does them. To dominate your brothers has never been among the nature of our generous Sheiks.

My way (to Allah) among other ways is safe...
And I had never frightened the hunt by the hunter...

Here we have to say that searching for excuses, rather than acting, is not accepted. Those who do that will find thousands of excuses. Working in the way requires motivation by which the follower will be counted as one thousand follower. *Sayyidi Abu al-Hasan al-Shadhuli* said the truth: "There are followers each of them equals one thousand followers, and there are one thousand followers who equal nothing". The doorway of service is open for everyone. We have no cabinet or barriers to prevent or allow people to join. We are, similar to our generous fathers, an ear of good deeds. We are connected to the brothers through a relationship of love mixed with obeying the orders of Allah and the Messenger.

The nation's way (to Allah) is built upon love and obey...
And ranks were gained by being straight...

Sayyidi Ja'far al-Sadiq (consents of Allah be upon him) said: "The heaviest brothers on my heart are those who do not act on their nature and that makes me keep away from them, while the most beloved brothers are those whom I feel with them as I feel with myself". Allah, the blessed and elevated, illustrated in *Sura al-Hujrat*, the visiting relationship. Organizing this relationship according to the noble *Shari'a* does not mean to form a barrier to the lovers; rather it is for organizing the time that could be wasted in friendly talks. *Sayyidi Ahmad al-Basri* (consents of Allah be upon him): "Wasting the time in a friendly talk is a sign of broke".

Regarding the circles of learning and study, it should be understood that serenity with the brothers is more important than sitting for study. Claiming and rushing the brothers will lead into hate. This is completely opposite to the call of *Sayyidi Fakhrad-Din* (consents of Allah be upon him):

You should gather in a place full of serenity...
Otherwise I will not attend your gathering...

You have to know that the circles of learning and study are not made for imposing your opinions and for rejecting the opinions of others. These opens the door for your lower desires and consolidates the psyches rather than fighting them. *Sayyidi Abdullah bin Abbas*, the *habr* of the nation, (consents of Allah be upon him) said: “Those who impose their opinions in quranic issues are wrong even if their opinions are correct”.

We believe that the only way, in which the circles of learning and study should perform, is to follow the methods of *Sayyidi Fakhrad-Din*, which is illustrated in his two books of: “Conscience’s acquittal through advising the nation” (*Tabri’at al-thim-ma fi nush al-umma*), “The victory of virtuous men of the Beneficent” (*Intisar awliya’ el-Rahman*), as well as in the series of: “Teach my lessons” (*Alimu an-ni*). These sources are enough for those who are seeking knowledge.

It is not acceptable from those who were given my favors...
To turn away from the origins of its waters...

He also said:

The blossoms of my knowledge are too generous...
And its edge cannot be reached in our worshipping...
And you have it valuable within you...
So, if we revealed it, be our secret keepers...

It is essential that these circles of learning and study should take care of teaching the *fiqh*, that the way (to Allah) cannot be without it. And I ask Allah to shield us from the evil of sinn and atheism. In spite of being the best person of his time in both *al-Shari’a* and *al-Haqiqa*, *al-Imam Fakhrad-Din* was keen of attending the lessons of *fiqh* as a student.

Then, we want to tackle the issue of tenderness, love, visiting, support, and serenity (between the brothers). Allah said in the precise revelation: “O’ believers, no group shall make sarcasm on another group that they might be better than them, and no women shall make sarcasm on other women that they might be better than them, and do not spread scandals about each others, and do not use unaccepted nicknames in calling each others, the worst name is (to be called) a sinner after being a believer, and those who will not return are performing injustice”.

In *Sahih Muslim*, *Abu Huraira* (consents of Allah be upon him) narrated the Messenger of Allah, the prayers and peace of Allah be upon Him, He said: “Do not be jealous,

dispute, hate, gave your back, or abuse each others. You should be worshipers of Allah and brothers. The Muslim is a brother of the Muslim, he should not be unjust with him, let him down, or insult him. Conscious (of Allah) is here, (and he pointed to his chest three times), It is a great evil deed to insult your Muslim brother. The Muslim is wholly forbidden to other Muslims: his blood, money, and chastity”.

Contacts and visits should not be limited to the brothers of *at-Tariqa*. They should extended and include our cousins in other Sufi orders all over the world, as we are all linked together by the love of the Messenger of Allah, the prayers and peace of Allah be upon Him. This love united our hearts even that each order has its own drinking fountain. *Al-Imam al-Busairi* (consents of Allah be upon him) said:

All are seeking the Messenger of Allah and wishing...
To drink from His sea or to taste His waters...

In this respect *Sayyidi Fakhrad-Din* (consents of Allah be upon him) says:

I am questioning you (my followers) about the saving of womb relations...
It is a sweet and pure drink of the perfect people...

He also asked us to leave alienation, and illustrated the reasons behind that saying:

Do not depend on those who perform injustice...
As they are a mixture of womb relation cutters and blamers...
Stop the tongue from the forbidden matters...
As it is the source for every scandal maker and backbiter...

You should notice the following question that everyone of us should ask himself:

O’ the fire of my light in the hearts of my lovers...
Where are those who are consolidating and strengthening it?

My Brothers and Sisters...

Our Arab and African worlds are passing through a very precise and complicated stage. They are facing foreign plans targeting their identity and cultural inheritance as well as the economic interests in these areas. Sudan, with its distinctive geographic location as a linking bridge between the black continent and the Arab world, and with its vast natural resources (gifted by Allah), found itself in the middle of the international interests and struggles in the area.

We are aware that the becoming stage, at the local and regional levels, requires a unified vision, a precise strategic planning, and a scientific method. However, to achieve success in confronting the challenges of the becoming stage, planning should be based on ethical building-up of the individual who form the nucleus of the society. *Mawlana Sheik Ibrahim Sheik Mohammad Othman Abdu al-Burhani* (consents of Allah be upon him)

tackled this issue in various occasions. He pointed out that the individual Muslim should be built-up and armed with 'belief'. His psyche should be elevated, educated, and rendered with noble values. These form the base for building the good Muslim citizen who will be the basic element in the comprehensive Islamic renaissance. He will be the basic unified and balanced support within the group, by which we can confront the challenges that the nation faces.

My Brothers and Sisters...

As you all knew, Sufi Islam is the right materialization of religion. It is built upon tenderness, love, serenity, and keeping womb relations. It is based on maintaining the hearts by involving them in *al-zikr* and the praying upon the Messenger. The spreading of *at-Tariqa al-Burhaniya* and the acceptance of the methods of *Sayyidi Ibrahim* (consents of Allah be upon him) in most of the countries around the world, in spite of the ideological, cultural, and environmental differences, is an indicator of the role of the Sufi orders in the becoming stage.

My Brothers and Sisters...

Sufi Islam becomes popular between the majority of people in the Nile Valley region. The Sufi behavior, based on the love of *Al al-Bait*, is dominating the Nile Valley north and south. This popular current is welded to the unification idea of the Nile Valley region. This current will not only form a political power, but also a massive spiritual power that the Islamic world is missing these days. Moreover, the regional coalition of the Nile Valley region, supported by a popular base of Sufi Islamic behavior and meanings, will lay down the first brick for confronting the challenges of the stage, for establishing a comprehensive Islamic renaissance, and for building a world governed by the values of the humanity, love, justice, and good deeds.

Sayyidi al-Imam Fakhrad-Din (consents of Allah be upon him), till he passed away, had always talked about the importance of the unity of the Nile Valley region. In his lessons, he often mentioned that the unity between Egypt and Sudan is inevitable, as it has been accredited by the Noble *Hadra* of the Prophet. He refused an offer, by the English during their mandate over Sudan, to establish a Sufi council in the country and to be its president. He believed that having two Sufi councils in Sudan and Egypt is a materialization of the concept of separation. His standpoint was behind appointing him, by the Higher Council of Sufi Orders in Egypt on 3-3-1955, to be the General Commissionaire of the Council in Sudan and the neighboring Islamic countries.

He was followed by *Sayyidi Imam Ibrahim Sheik Mohammad Othman Abdu al-Burhani*, who called for the unity of the Nile Valley region according to scientific bases, as a nucleus for the Arab unity, and as a support for the future of the nation. He had made many important steps in this respect.

My Brothers and Sisters...

The new strategies that were imposed for running the world in the 21st Century are based on strengthening the role of civic-society organizations on the expense of that of the state. Agreements, plans, and programs were prepared according to this principle. It is beneficial, while talking about building the future, to point out the call of *Sayyidi Imam Ibrahim Sheik Mohammad Othman Abdu al-Burhani*. He called for sharing the roles, in this stage, between Sufi orders, the most important civic-society organizations in the Islamic world, and the state. Accordingly, Sufi orders will assume the responsibility of dialogue between nations around the world, as well as the process of ethical development, i.e., building-up individuals performing the correct religion in their sayings and acts. The state, with its organizations, parties, as well as its social, economical and political bodies, should assume the role of mental development, building, and construction. Together, they will build the homeland and the good citizen who can deal with the requirements of the stage. It is about time to follow this concept of sharing responsibilities, especially that Sufi orders, which hold the values and the inherited culture of our society, are the most important civil-society organizations that represent the majority of people in Egypt and Sudan. Sufi concepts are the medicine for the disease of the age, and thus, they can fill the gap and prevent the foreign plans in the area.

From this viewpoint, and in conscious of the dangers that are confronting our homeland, we give our blesses to all the integration and unification steps between Egypt and Sudan, and we hope that everyone will consider the unity of the Nile Valley as a very important strategic issue, and as the only choice for confronting the vast challenges in the area. This, therefore, requires a national will and agreement to support the unity of Egypt and Sudan. We believe that the struggle of international interests and the foreign strategies for the area contradict with the idea of building a unified Nile Valley region. Thus, it is inevitable that the efforts for achieving this unity, should depend on the current Islamic Sufi in the two parts of the valley. This will support, consolidate, and provide the spiritual power and popular base to the unification efforts, which are the most important elements for protecting and securing these efforts.

My Brothers and Sisters...

Sayyidi Fakhrad-Din (consents of Allah be upon him) said:

In the name of Allah I have indicated the corner of my monument...
And the signal of *Ibrahim* is the raising of foundations...

I conclude my speech by expressing, to you and to the whole Islamic nation, my sincere congratulations for the opening of “The Centre of *Sayyidi al-Imam Ali bin Abi Talib*” (Allah blessed his face), which came while we are smelling the nice odors of the celebration of the Birth of the Honorable Prophet.

Completing this massive monument, which was founded and raised by *Sayyidi Sheik Ibrahim* (consents of Allah be upon him), in these days, might be a pointer and a clear

indicator to the characteristics of the future and the nature of the great role that we will have. We can only achieve that role by seriousness, work, motivation, cooperation, love, saving womb relations, elevating ourselves from small issues, and above that, by doing more efforts in reading *al-awrad* and *al-murakaba*.

Sayyidi Fakhrad-Din (consents of Allah be upon him) said:

Tie up your matters and Allah will protect you from...
Being set apart within the seventy something...
And take your attention from the person of evil between you...
And awake your courage in which my flowers are within...
Make sure of linkage, as Allah is granting me...

And the prayers and peace of Allah be upon Sayyidina Mohammad
and His households and companions

Glory be to your God, the great God; far above their claims * Peace be upon the
messengers * Praise be to Allah, God of the Universe