

The translation of the speech delivered by:
Mawlana Sheikhh Mohammed Sheikhh Ibrahim Sheikhh Mohammed Osman Abdu Al-Burhani at the:

The 22nd. annual celebration of the memory of:
Mawlana Al Imam Sayyidi Fahrudin Sheikhh Mohamed Osman Abduh al Burhani

and the 2nd. annual celebration of the memory of:
Mawlana Sheikhh Ibrahim Sheikhh Mohamed Osman Abduh al Burhani

on Wednesday 6.4.2005.

In The Name of Allah, The Beneficent, The Merciful.
And the Prayers and Peace of Allah be upon Sayedena Muhammad
and His Households

Praise to Allah who offered us so we were contented, and who purified our initiation and selected Aal Ibrahim and Aal Imran among all creatures, and who chosen us among Aal Ibrahim, and who purified us from others after giving the right guidance, and who preserved His book after He brought us together, and who coated us by the Suna of His “Beloved” Prophet after it became our request and hope. And continuous and jointed prayers and piece be upon the “Selected” Prophet, from which He selected the bright lamps at the nights, when the morning is rubbed out, and the night is wiped away. The most Certain (to be blessed and above) says in His precise revealing of Surat Al-Nahel (Verses 125-128):

“I seek refuge to Allah from the stoned Satan” – “Call unto the way of thy God with wisdom and fair exhortation, and reason with them in the better way. Lo! thy God is Best Aware of him who strayeth from His way, and He is Best Aware of those who go aright ■ If ye punish, then punish with the like of that wherewith ye were afflicted. But if ye endure patiently, verily it is better for the patient ■ Endure thou patiently (O Muhammad). Thine endurance is only by (the help of) Allah. Grieve not for them, and be not in distress because of that which they devise ■ Allah is with those who fear and those who perform decently”.

These apparent Verses show the way and method of how to call Allah (be blessed and above). These can be only achieved by wisdom, fair exhortation, and reason. Such way and method shall block the door of quarrel that forms the archenemy of calling to the way of Allah (to be above and the most elevated). We have never observed any thing more can detonate the religion, or cut off the chivalry, or waste the delights, or keep the heart busy greater than quarrel. If you say quarrel is unavoidable for keeping one’s rights, then read what Al-Imam Al-Ghazali said. He said that when dispraise is definite the quarrel is due to false reasons or lack of knowledge. It is also dispraise if one over react in seeking his rights, by showing quarrel and dishonesty to harm and overrule his opponent. It is also like that if one says harming words with no need for that to collect his right. It is also that is the reason behind quarrel is stubbornness for subduing and breaking his opponent. That is the dispraised. The oppressed person who supports his evidence by legitimacy with no quarrel or exceeding proper bounds, with no aim at stubbornness or harming, is not performing prohibited action. However, it is better to leave such acts as much as possible, because it is impossible to control the tongue to be moderate at such situations, so how do you think about controlling the hands? Quarrel is responsible of burning the chests and arousing the anger. If anger aroused, spite will occur between opponents. Each of them will be pleased if he offences the other, will be sad if the other is happy, and will launch his tongue to touch the other’s honor. Those who quarrel are

exposed to these diseases. The least among these diseases is keeping the heart busy. So, while performing prayers, his mind will be attached to the thoughts of proofing evidences and quarrel, and thus, his performance will not remain straight. Quarrel is the beginning of evil, argue, and hypocrisy. Only in necessary issues related to the religion, one could be involved in quarrel. Yet, he should prevent the tongue and heart from its diseases. Quarrel is responsible of opening the doors for hypocrisy to enter, as the cumulative actions and reactions might lead to overdoing and exaggeration in dealing with opponents. Abdullah bin Amr bin Al-Aas (Allah blessed them) narrated the Messenger (the prayers and peace of Allah be upon Him) said: “Four (characteristics) in a person make him a perfect fraud, and if he has one of them, then he has one aspect of hypocrisy till he leave it. These are: if entrusted he betrays, if recited he lies, if promised he perfidy, and if quarrel he overdo”.

The priority should be given to leaving quarrel and to behave decently, as mentioned in the generous Verse and in the Hadeeth of the “Beloved” (the prayers and peace of Allah be upon Him): “My God ordered Me nine commands: to be sincere in secret and public, to be just in tranquility and anger, to be economic whether rich or poor, to forgive who was unfair to me, to keep up with those who broke up relations with me, to offer who prevent giving me, to make my talk in invoking Allah, to (spend) my silence in thought, and to use my vision (to learn) good examples”.

Alqama bin Wa’el narrated his father saying: while we were sitting with the Prophet (the prayers and peace of Allah be upon Him), a man entered with a mark on his neck and said: “O’ Messengers of Allah, that man and my brother were digging a cave when his hack felt down on the head of his companion and killed him”. The Prophet (the prayers and peace of Allah be upon Him) told him to forgive the man, but he refused. So, the Prophet (the prayers and peace of Allah be upon Him) asked him to take the other man and go out and said: “If you kill him you two will be alike”. When he went out, but we shouted at him: “Did not you hear what did the Messenger (the prayers and peace of Allah be upon Him) say”? The man returned back wondering if he would be like the killer if he killed the other man. The Prophet (the prayers and peace of Allah be upon Him) said: “Yes, forgive him”. Then the man went out pulling his mark till he vanished.

We also learn from the lessons and good examples of “The City of Knowledge” (Allah blessed him) who was attacked by Ibn Muljam. After the incident, he (Allah blessed him) said: “Feed him, water him, and keep his capture decent. If I remained alive then I am the guardian of my blood, and I might forgive or punish. But if I passed away and you killed him, do not mayhem his (body)”. How great is forgiveness of archenemies. In the same context, Al-Askari cited Al-Asma’ie saying: “A wandering Arab arrived at a folk and asked them: Do you want to attain your rights or attain other issues better than that? They asked: What will be better than attaining rights? He replied: To oblige and overlook are better than attaining your full rights. Al-Asma’ie narrated an Arabic proverb: “Attain your rights in abstinence or not completely fulfilled”. He added that his uncle chanted after that:

About my folk, if you do not know them, just ask them....
It is enough, for them, that I knew them...
I wonder if shall I forgive the principal rights for them...
Or I tumble, and tear out the chest...

Sayyidi Fahrudin said advising and clarifying that the most wonderful thing in a quarrel is to forget it as it had never been happened, because remembering it will never be a sort of

pleasure, while forgetting it will never be harmless, and a good world is stronger than swords and spears (Qasaid #15, verse 21-22):

It is not joyful if the “lover” spent the night angry...
and tanned with the alienation of those who broke up my womb relations...
It is harmless if the “lover” spent the night after he forgave...
as complaining is the focus of darkness...

And for those who preceded us in “faith”, we offer them our appreciation and respect. They grew up and became gray-haired in Islam and in the way (to Allah). In “Sahih Muslim”, Abu Huraira (Allah blessed him) cited the Messenger of Allah (the prayers and peace of Allah be upon Him): Do not be jealous from one another; do not spur one another, do not turn your back to the others, do not oppress others, and be worshipers of Allah and be brothers. The Muslim is the brother of the Muslim; he shall not oppress him, shall not keep him down, and shall not humiliate him. Fear of Allah is here (pointing to His chest three times). One is suffice to do evil by humiliating his Muslim brother. The Muslim is completely forbidden from other Muslims, his blood, money, and honor”. This Hadeeth concludes one subject in this speech and starts another, i.e., respecting the olden brothers who supported and accompanied the way since its early beginnings at the time of Sayedi Fakher El-Deen Sheikh Mohammad Othman Abdu Al-Burhani, and at the time of our generous father Mawlana Sheikh Ibrahim (Allah blessed them).

We have observed that some people have misused the Sufi proverbs. An example of that is the misunderstanding of: “The way is not for who proceeded but for who is sincere”. This should not suggest that all those who proceeded were not sincere, as one might be proceeded and sincere as well. If some give evidences of the stumbles and faults that they knew, they should understand that history always repeats itself. The “Selected” (the prayers and peace of Allah be upon Him) resolved that issue in the Hadeeth cited by Ibn Omar saying that the Messenger of Allah (the prayers and peace of Allah be upon Him) said: Those who maintain Me in My companions will drink from My basin, while those who did not maintain Me in My companions will only see Me from a faraway distance in the Day of Resurrection”. The Messenger of Allah (the prayers and peace of Allah be upon Him) said: “When My companions are mentioned, you should refrain”. Ibn Abbas said: “Allah (to be above) ordered us to ask Him forgiveness for the companions of Mohammad, because He knew that they will be tested”. Aiesha said: “You were ordered to ask Allah to forgive the companions of Mohammad, but you cursed them. I heard your Prophet (the prayers and peace of Allah be upon Him) saying: “This nation will not disappear till the latest (generation) curse the earliest one”. Ibn Omar also said: I heard the Messenger of Allah (the prayers and peace of Allah be upon Him) saying: “If you see those who curse My companions ask Allah to curse the most wicked (group) among them”. Al-Awam bin Houshab said: “I remember the earliest (generation) of this nation saying: cite the good deeds of the companions of the Messenger of Allah (the prayers and peace of Allah be upon Him) so the hearts will be intimate to them, and do not cite the troubles that they were involved in so people will not be sound with them”. Al-Sha’bi said: Jews and Christians are better than “Al-Rafida” in one characteristic. When Jews were asked: “Who are the best people among you”? They responded: “The Companions of Musa”. When Christians were asked: “Who are the best people among you”? They responded: “The Companions of Essa”. But when “Al-Rafida” were asked who are the most wicked among the follower of your religion”? They responded: “The companions of Mohammad”. They were ordered to ask Allah forgiveness for the companions but they cursed them. Thus, the sword will be sharp on them till the Day of Resurrection, their flag will never be elevated,

their foot will never be settle, they will never agree upon an opinion, whenever they burn a fire for a war, Allah will cover it by their shed of blood, and by refuting their evidences. I ask Allah to protect us and you from their misleading views. "...And place not in our hearts any rancor toward those who believe. Our God! Thou art Full of Pity, Merciful", (refers to spite and jealousy), "Our God! Thou art Full of Pity, Merciful" – (Al-Hashr - 10). And those who came (into the faith) after them say: Our God! Forgive us and our brethren who were before us in the faith, and place not in our hearts any rancor toward those who believe. Our God! Thou art Full of Pity, Merciful". His say (to be above): "And those who came after them" refers to the followers and those who join Islam to the Day of Resurrection.

Ibn Abi Laila said: "People are distributed into three ranks: the emigrants (Muhajerin), those who hold the hereafter and faith, and those who followed, so do your best to maintain a place within these three ranks". Some people said: "Be a sun, if you are unable then be a moon, if you are unable then be a shining planet, if you are unable then be a small star and orient yourself towards the bright side". This means: "Be an emigrant (Muhajer), if you can not, then be a supporter (Ansari), if you are unable to be that, love them and ask Allah to forgive them as you were ordered to do". Ibn Mus'ab bin Sa'ed said: "People are distributed into three ranks, three of them were concluded and one still remaining. The best among things is to find a place within the remaining rank". Ja'far bin Mohammad bin Ali cited His father cited his grandfather Ali bin Al-Husain (Allah blessed him) that a man came and told him: "O' the son of the Messenger's daughter (the prayers and peace of Allah be upon Him), what do you say in Othman? He replied: O' brother, are you among the folk whom Allah described them in the Verse: "To the poor emigrants...". The man said: No. Ali bin Al-Husain said: "If you are not among those, then are you among those whom Allah described them: "...those who hold the hereafter and faith"? The man replied: No. Ali bin Al-Husain said: "If you are not among those who were described in the third Verse, then you are out of Islam". This is: "And those who came (into the faith) after them say: Our God! Forgive us and our brethren who were before us in the faith". It was also narrated that Mohammad bin Al-Husain bin Ali (Allah blessed them) cited his father saying that a group from Iraq came to him and they cursed Abu Baker and Omar (Allah blessed them), and they overdo cursing Othman (Allah blessed him). His father asked them if they are among the earliest emigrants, they replied: No. Then he asked them if they are among those who hold the hereafter and faith? And they replied: No again. So, he told them that they acquitted themselves from these two ranks, and he is certain that they are not among the rank described by Allah (the most magnificent and to be above): And those who came (into the faith) after them say: Our God! Forgive us and our brethren who were before us in the faith, and place not in our hearts any rancor toward those who believe. Our God! Thou art Full of Pity, Merciful". And he asked Allah to sanction them. These certain indications erase all doubts and correct the actions. Those who preceded us in the way (to Allah) and became gray-haired in Islam should be respected. You should not consider yourself more careful towards the interests of Al-Tariqa than them. The Guardian is conscious and he is the holder of its affairs. So, whatever the positions or rank you were given in Al-Tariqa, you should not think that you own a single share in protecting it or in giving its grants. Otherwise you would lead yourself into dispraised issues in the worldly existence and in the hereafter.

Mawlana Sayyidi Fahiruddin says in Qasaid #38 (verse 2-3):

That who think that I might withhold, then he...
throws the most inclusive giving by decrease...
That who said that I am not the holder...
of its affairs, let his two hand be hit by a non-healed suffering...

From these lines, we proceed into the following tasks that we were informed of in the beginnings of Al-Quran Al-Kareem: “And when thy God said unto the angels: Lo! I am about to place a viceroy in the earth, they said: Wilt thou place therein one who will do harm therein and will shed blood, while we, we hymn Thy praise and sanctify Thee? He said: Surely I know that which ye know not” – (Al-Baqara –30). This Verse clarify that the “affairs” are kept in one sole hand that does not accept duality. We have observed that some have made themselves involved in the matters of Al-Tariqa without our personal permission. This partnership, and under any name, is unacceptable by Allah (be blessed and above). Some have placed the (Murshed) as a Sheikh in the matters of religion or in the affairs of the earthy existence. We do not deny the rights of the (Murshed). His rights are illustrated by our Sheikhh and example Skeikh Mohammad Osman Abdu Al-Burhani. The rights of the (Murshed) are similar to that of the father, i.e., respect, admiration, regard, and obey in the issues that please Allah and His Messenger (the prayers and peace of Allah be upon Him). Yet, he should not form a barrier between the followers and the sole accredited Sheikh of the chain.

Moreover, some used Aal Al-Bait as a mean for riding the necks of people. Some limit Aal Al-Bait, as mentioned in Al-Quran and the Sunna, only to the Sheikh’s households. This opposes the contents of Al-Quran Al-Kareem and the purified Sunna. Ibn Abi Shaiba, Ahmed, Al-Tirmithi, Hasna, Ibn Jareer, Ibn Al- Munther, Al-Tabarani, Al-Hakem and its Suhuh, and Ibn Mardawayeh narrated Anas bin Malek (Allah blessed him), that the Messenger of Allah (the prayers and peace of Allah be upon Him), in His way to Al-Fajer Pray, He knocks the door of Fatima’s house and says: “The pray, O’ the households, The pray, “O’ the households (of the Messenger), Allah want to take out the evil around you and completely purify you”. Muslim narrated Zaid bin Arqam (Allah blessed him) citing the Messenger of Allah (the prayers and peace of Allah be upon Him) saying: “Bear in mind Allah in (dealing with) My households”. When Zaid was asked: “Who are His households? Do they include His wives”? He replied: “His wives are among His households, yet, His Households are those who are not allowed, after Him, to take charity. Those are: Aal Ali, Aal Aqeel, Aal Ja’far, and Aal Abbas”. This is the correct understanding of Aal Al-Bait. And with all respect to the purified and noble Aal Al-Bait, no one of the Murshideen, the responsible people in Al-Tariqa, and Aal Al-Bait, has the right to act in the matters of Al-Tariqa without our personal competent authority. This is not allowed in the “General Irshad” in Al-Awrad and Al-Hadra. I ask Allah to protect us and you from fragmentation and disperse into the seventy something. In general, Al-Tariqa is in a strong and honest hand. It had never use fear to frighten people or to make them do what they do not want to.

Mawlana Sayyidi Fahiruddin says in Qasaid #14 (verse 17 & 20):

My way among all ways is safe...
It had never used to frighten hunts by hunters...
Every (follower), if he repair to my house, he will be protected...
He will enjoy his living there, as no one intended me became failed...

My Brothers... My Sisters...

Last year, we talked about the challenges that confront our Arabic and African region, especially the foreign plans in the area. The Islamic arena, in general, and the Middle East, in particular, started to witness the implementation of advanced stages of these plans, which stood behind most of what is happening in the Islamic world.

Sudan was not isolated from what is happening. The events have been strongly accelerated. People did not have enough time to enjoy the relief of ending the war in our beloved South Sudan, and the situations have been exploded in the west and east, taking the country into a very fatal stage, where the efficiency of the foreign plans has been accelerated in fragmenting and exhausting the internal national front.

My Brothers... My Sisters...

Mawlana Sheikh Ibrahim (Allah bless him), in his annual speeches, kept on setting the essential supports necessary for confronting the challenges of the era. He kept on working on expanding the perceptions not only to understand the foreign plans, but also to overstep them to set down the pillars of guidance of the noble Prophet all over the world, as the healing medicine of the age, and the right solution for its problems.

Last year, we talked about the principal pillar, i.e., the moral built-up of individuals, arming them with faith, and elevating their psychs by rendering them by the generous values of Islam. This is important to produce the good Muslim individual, who forms the basic support of the Islamic renaissance.

He (Allah bless him), spotted the light on the responsibility of call to Allah as one of these pillars. He made it clear that God (the most powerful, the magnificent) had never left the concerns of His religion to people to determine, as that would offer the possibility for misconceptions. On the contrary, Allah had sent His Prophets and Messengers. Mawlana (Allah bless him) illustrated that the era of “Welaya” have been immediately started after that of Messengers were concluded. He related what is happening, on the international arena, of corruption, instability, disturbances, and extremism, to two main faults. The first concerns the people and their misconceptions of calling to Allah (to be above) that spread all over the world in the past era, which led into the intolerance and extremism that frighten the whole world today. He pointed out to the solution mentioned in the Noble Hadeeth: “The rightness of ordinary people of this nation is related to that of the influential ones, i.e., its knowledgeable persons and princes”. The second fault concerns the “disorder” of the “world order”, which is not accompanied by the values of justice, knowledge, good deeds, and equality, especially when dealing with weak and developing countries. He asked for establishing a new world order and a partnership between the great and small countries based on the values of knowledge, justice, and good deeds.

Mawlana (Allah bless him), brought our attention to the importance of recognizing these facts, and indicated that the one who has the permission to call to Allah is the “Selected” Messenger (the prayers and peace of Allah be upon Him). “...and as a caller unto Allah by His permission, and as a lamp that giveth light” - (Al-Ahzab). He informed us that the responsibility, after our Messenger, were offered to the “virtuous people” and accredited Imams. “Lo! verily the virtuous people of Allah are (those) on whom fear (cometh) not, nor do they grieve ■ Those who believe and keep their fear (of Allah) ■ Theirs are good tidings in the life of the worldly existence and in the Hereafter - There is no changing the Words of Allah - that is the Supreme Triumph” - (Yunus). Responsibility is offered to those who call to Allah with sure knowledge. It is not offered to those who depend on personal opinions that could be right or wrong. “Say: This is my Way: I call to Allah with sure knowledge. I and whosoever followeth me” – (Yusuf). “The Beneficent! Ask the one informed concerning Him!” – (Al-Furqane). “...I will be his ear to hear and his eye to see” – (Nobel Hadeeth).

My Brothers... My Sisters...

The consideration of Mawlana Sheikh Ibrahim's (Allah bless him) says will lead us into the ports of solutions. Let's tackle that issue through the following Noble Hadeeth: "The faith is what is settled in the heart and accredited by actions". This Hadeeth points out to a simple fact yet, has deep indicators. If faith settles in the heart, then actions will, naturally, be good. Corruptions that spread out all over our Islamic society should make us think deeply about this Hadeeth that identifies that issue in a definite manner, similar to mathematical equations that can not hold any mix-up. The existence of "faith" within the heart is accompanied by good actions, and thus, corruption will never be the companion of "faith".

And thus, to call to Allah through unqualified people, means that the previously mentioned faults will continue.

My Brothers... My Sisters...

Allah (to be above) said in His precise revealing: "Allah hath promised such of you as believe and do good work that He will surely make them to succeed (the present rulers) in the earth even as He caused those who were before them to succeed (others); and that He will surely establish for them their religion which He hath approved for them, and will give them in exchange safety after their fear" – (An-Nur). He also said: "Those who believe and obscure not their belief by wrongdoing, theirs is safety; and they are rightly guided" – (Al-Anam).

The relationship between "faith" and good deeds are among the concrete facts of "Al-Quran Al-Kareem". When "faith" is mentioned in one of the verses then it will be followed by the good deeds. Similarly, when a "victory of Allah" is mentioned in one of the verses, it will be preceded by its reasons of reliance (on Allah), faith, and good deeds. The various stories of the Prophets (the prayers and peace be upon them and upon our Messenger) also indicate that fact. Among the various generous verses of "Al-Quran" there is no single verse connecting victory to unbelievers or corrupted people. If we read the speeches of Mawlana Sheikh Ibrahim consciously we will discover that he kept on laying the foundations for the goodness of the worldly existence and the hereafter, by fixing the "faith" in the heart to be naturally followed by good deeds, through the noble methods of the Prophet in upholding the hearts and elevating between the ranks of the religion, by the means of the specialized experts, i.e., the "virtuous people" and accredited Imams.

My Brothers... My Sisters...

Allah (to be elevated) said: "Verily Allah helpeth one who helpeth Him. Lo! Allah is Strong, Almighty". (Al-Hajj). He also said: "Those who believe and obscure not their belief by wrongdoing, theirs is safety; and they are rightly guided" – (Al-Anam). He also said: "In truth thy God destroyed not the townships tyrannously while their folk were doing right" – Hud).

We are conscious that the challenges we have to confront in this age such as, cultural invasion and foreign plans are supported by the elements of strategic powers at the political, economic, social, and the military levels. At the same time, these plans have kept on building the elements of weakness in our Islamic world. This situation makes the nation in an urgent need for correcting its course. This, however, requires taking bold strategic decisions. Such decisions

can not be taken or realized before accomplishing the elements of “faith” mentioned by Mawlana Al-Sheikh (Allah bless him). These elements will lead to the contentment of the God and for obtaining His victory and supply. What is happening in the Islamic world can not be confronted without the support of “Heavens”. “Al-Quran Al-Kareem” talked about the support and supply of Allah to His Messenger (the prayers and peace of Allah be upon Him) and His companions after Him, who established that great state spreading out from Europe to the borders of China within a few years. “Al-Quran” also stated how Allah revealed the victory to compensate the materialistic ability differences between the Muslims in one hand and the Persians and Romans in the other. One historic example is the story of Sayedena Omar bin Abdul-Aziz (Allah bless him) whose achievements could not be accomplished through natural measures. History had proved that that his implementation of absolute justice and his fear of Allah in His worshipers were behind the victory and supply. And after being dried up, rain fall again, plants grew, cattle gave milk. A great economic transformation was achieved within only two year. The state, which had been characterized by its poor people, was transformed into a rich one, and the officials responsible for distributing almsgivings became unable to find anyone in need.

A conscious understanding of this example and of other stories mentioned in “Al-Quran Al-Kareem” indicates that requesting victory from Allah requires preceding the reasons behind it, i.e., faith, good deeds, and reliance on Allah. The opposite is also true. Today, while we are celebrating the second anniversary of Mawlana Sheikh Ibrahim, the Islamic nation is more than ever requires a conscious and deep understanding of his says. This is essential for establishing a world full of love, justice, and peace.

The Messenger of Allah (the prayers and peace of Allah be upon Him) said: “The rightness of ordinary people of this nation is related to that of the influential ones, i.e., its knowledgeable persons and princes”.

God (the most powerful, the magnificent) said in His precise revealing: “And Allah's is the Invisible of the heavens and the earth, and unto Him the whole matter will be returned. So worship Him and put thy trust in Him. Lo! thy Lord is not unaware of what ye (mortals) do” – (Hud) –

Allah the Great said the truth.

And the prayers and peace of Allah be upon Sayedena Mohammed 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”.

Happy Returns

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