



Translation of the speech of

*Mawlana Sheikh Muhammad Sheikh Ibrahim
Sheikh Muhammad Uthman Abdurrahman al Burhani
on the occasion of the Hawliya of the two great Imams*

فَإِنَّا بِفَضْلِ اللَّهِ فِي أَعْلَمِ الْأَعْلَامِ

And I am by the grace of Allah in the highest of the highest

2021

*Khartoum
25th of Shaban, 1442
Wednesday, 7th of April, 2021*

EN



Translation¹ of the speech of

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

*On the occasion of the 38th Hawliya for
Mawlana al Imam Fakhruddin
Sheikh Muhammad Uthman Abdurrahman al Burhani*

*And the 18th Hawliya for
Mawlana Sheikh Ibrahim
Sheikh Muhammad Uthman Abdurrahman al Burhani*

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25th of Shaban, 1442
Wednesday, 7th of April, 2021*



In the name of God, the Compassionate, the Merciful

Thanks to Allah, Who gives me over and above the additional. He is the Almighty, and powerful is the one who is with Him. Peace and blessings to our Lord Muhammad, His servant and messenger, the highly honored, and to his family, to his companions, to the successors and to those succeeding after them – they all have strong, undeniable power.

O you lovers of the wealthy who is needy in his wealth,²

As is known, the first pillar of the way is the covenant, it is the door to be knocked on first. It is the strongest bond between two who love each other because of Allah and promise each other to obey Him – in front of Allah, in Allah, and with Allah. It is the covenant between doctor and patient, between teacher and student, to obey the instructions on the way to Allah. The procedure on the path is to educate and purify the self.

For the philologists, a covenant means a decree, a contract, a security, or an oath, and all such obligations between people are called covenants. For the scholars, it means to abide by what Allah has decreed for his servants. And for our Sufi masters, it is what binds the sheikh and his *muridin*³.

Allah, the Exalted, said (Quran 48:10), “Surely those who swear allegiance to you, do but swear allegiance to Allah; the hand of Allah is above their hands. Therefore whoever breaks his oath, he breaks it only to the injury of himself.” And He also says (Quran 16:91), “And fulfill the covenant of Allah when you have made a covenant, and do not break the oaths after making them fast”. These verses explain whom Allah has instructed to make the covenant and fulfill its provisions. These are the educating sheikhs.

The covenant is in truth the covenant of Allah, and the hand is the hand of Allah: “Those who swear allegiance to you do but swear allegiance to Allah; the hand of Allah is above their hands.” Hence, the warning of the consequences of breaking the allegiance, “Therefore whoever breaks his oath, he breaks it only to the injury of himself.” Thus, the covenant of the sheikh is the outward one, and the inward and true one is the covenant of Allah, the Exalted.

Allah accepts the oath of allegiance from those who fulfill my covenant
And lost are those who break the covenant with me⁴

The covenant is the beginning of the bond. For others, it is also called the “oath of allegiance”, “resolution”, “donning the Sufi robe”, or “the path”. These terms have a deeper meaning for education and behavior. They signify, outwardly, the beginning of the bond between the embarking *murid* and the knowledgeable sheikh, or, in inner reality, the bond of the aspiring [*murid*] with the Aspired [*murad*], the Exalted. For every promise to Allah is a covenant, and every contract among servants is a covenant. In the hadith of supplication, narrated by Ibn Haban, it says: “And I will keep the covenant with You and my promise made to You, as long as I can.”

And when Sufi masters accept the covenant of a *murid*, they mean by it that he promises to abide by the duties of the Sharia and show good behavior, as well as perform whichever *dhikr* his sheikh gives him, and to neither neglect nor be careless with it.

As for the oath of allegiance [*baya*], it is the entrance to the blessed companionship between the educating sheikh and the *murid* who seeks to bond with the Truthful. Through this, the sheikh influences the words and deeds of the *murid*, and the bond strengthens. This aims at purifying the human being and to heal heart and soul.

The traveler on the way to Allah needs provisions, the fear of Allah, a weapon that strengthens him against his adversary, the *dhikr*, as well as a vehicle that facilitates the efforts of the journey, this being aspiration.

The journey cannot be completed without a guide. This is a teacher whose mark is the perfect allegiance to the Prophet *sas*. He is perfected in knowledge of the Sharia, Sufism, and the divine truth. For the sheikh, the teacher of the soul, is the one who has walked the path of truth, and he sees all fearful things upon this path, as well as all dangers and limitations. He therefore takes on the education of the *muridin* and making them aware of what they need on the journey and of what they need to get close to the Exalted Creator. It has also been said that whoever does not have a sheikh, has the devil as his sheikh. Whoever wishes to embark on the journey to Allah through the guiding hand of a knowledgeable one, Allah letting him find one, should commit himself to obedience towards the sheikh and submit to his commands and prohibitions. Upon which the educating sheikh commits himself to guide the traveler to Allah, to provide guidance to him on the way to the Truthful One, and to illuminate the dark sides of his self for him in order to worship Allah, the Exalted, with clarity, guidance, and certainty.

In contrast: false ideas of obedience have led those who follow these ideas to false and misleading thoughts, which led them to wade into something of which they knew nothing about and allowing them to declare others as disbelievers, to

forbid what is permissible for God, to shed blood, and to make inquiries into the faith of Muslims. Over this, they forgot the Sira and the Sunnah of the noble Messenger sas, or they pretended to forget it.

Sd. Abdullah ibn Omar, may Allah be pleased with both of them, narrated that the Messenger of Allah sas said, "Do not dare calling the people of *la ilaha illa'llah* disbelievers because of a sin. For, whoever calls the people of *la ilaha illa'llah* disbelievers is closer to disbelief himself." (At-Tabarani in Mu'jam al Kabir)

Sd. Mawlana al Imam Ali, may Allah bless his face, said, "Those who give the best advice and who know Allah best, love and respect the sanctity of the people of *la ilaha illa'llah* the most."

For the idea of obedience among our Sufi masters is to swear allegiance to the sheikh and take covenant on his hands, to set out with him, abandon mistakes, acquire good qualities, realize the stage of *ihsan* and rise in it. The proof of this is from the Book of Allah, the Exalted, (Quran 13:7): "And for every folk there is a guide."

The covenant does not deviate from these principles in revelation and includes mutual help in godfearing and righteousness. Thus Allah, the Exalted, says (Quran 5:2), "And help one another in godfearing and righteousness; but do not help one another in sin and transgression. And fear Allah, for Allah is severe in punishment."

Honored Assembly,

Repentance and turning back are the true beginning on the way to the Lord after making the covenant with Allah. Praise be to Him Who said (Quran 24:31), "and turn to Allah all of you, O believers, so that you may be successful." Sd. Anas ra narrated that the Messenger of Allah sas said, "The return of he who repents his sins is like one who has committed no sins." Referring to this pillar, Imam Abu Hamid al-Ghazali ra said, "The repentant reversion from sins to Allah, Who conceals the faults and knows the hidden, is the beginning for those who are on the way. It is the capital for the winners, the first steps for the *muridin*, the key to lifting up the insincere, the starting point of the chosen and of honor, to belong to the near ones. If this is true even for our father Sd. Adam as and all the other prophets, all the more should the descendants follow the example of the fathers and grandfathers."

The near angels focus exclusively on pure goodness, and the devils aim exclusively at evil, and the return to goodness after falling into evil is a pressing thing for man. For he who deals exclusively with good is a near angel, and he who

deals exclusively with evil is a distant devil. And man avoids evil by returning to the good. There are two impurities mixed in the clay of man, and two good qualities have accompanied him,⁵ and each servant will direct his affiliation either to the angel or to Sd. Adam or to the devil.

The evil is thus mixed with the good in the clay of Adam, it is a strong mixture which can be purified only in one of the two fires: the fire of repentance or the fire of hell. You can decide which fire you will choose. Choose the “lighter” of these two, the lesser evil, before the carpet of decision is rolled up and you stand in the house of destiny: either into paradise or into the fire. Sd. Fakhruddin *ra* said:

Allah forgives the one who returns to the caravan in repentance
Allah forgives the one who returns after a misstep⁶

And about the direction of affiliation he *ra* says:

The student receives as my follower
a true, complete affiliation⁷

The Arabic word *tawba* [repentance] actually stands for ‘returning’. It means linguistically: someone who turns back, i.e. he returns. In this sense, repentance means turning back from what is reprehensible in terms of Sharia and turning to what is praiseworthy in that respect. In the hadith it says, “Repentance is turning back.” And eminent Sunni scholars have stated that the prerequisite for repentance is the following: first, repenting of missteps, second, the immediate refraining from the wrongdoing and, third, the firm resolution not to return, to the sinful things that were done. These pillars are the basis for a sincere return.

The return has steps and stations. The first step is to stay away from bad company. For those are the ones that keep you from turning towards reversion. The first station is to make up to the other (in the dispute) as far as it is possible. If this is not possible, then you should decide in your heart to give the other his rights as far as it is possible. You should also direct yourself towards Allah in sincerity and pleading, in petitionary prayers for them (the others) and for the ones who return.

Imam Junaid *ra* said, “Return has three meanings. The first is repentance. The second is the firm decision not to return to what Allah has forbidden. And the third is in striving to correct the harm done.”

Asked about return, Sd. Dhu Nun *ra* said, “Turning back of the general is from sins. Turning back of the special is from absence.”

Imam Ibn Ataa *ra* said, “Turning back is of two kinds. The repentance of conscience is when the servant repents out of fear of punishment. The repentance of obedience is when he repents out of shame before His generosity.”

When the return is found, it is followed by the request for forgiveness. In this regard, it is said, "Strive to be repentant to the end of your days, your time." And the Exalted Speaker says (Quran 3:31), "Say: If you love Allah, follow me, then Allah will love you and forgive you your sins. For Allah is Forgiving and Most Merciful." It was his Sunnah *sas* to ask for forgiveness permanently. Sd. Abu Huraira *ra* narrated that he *sas* said, "Verily, a hundred times a day, I ask Allah for forgiveness and return to Him." (Ibn Majah in the work Sunnan) And he *sas* said, "Whoever steadily asks for forgiveness, Allah opens for him a way out of every tightness and a solution to every worry and gives him income in a way he does not expect." (Abu Dawud in the work Sunnan)

Asking for forgiveness is the food of those who return and the refuge of those who make mistakes. The Exalted says (Quran 11:52), "Ask forgiveness of your Lord, then turn to Him." And He, the Exalted, says (Quran 5:74), "Will they not then turn to Allah and ask His forgiveness?" Thus, the beginning of turning back is asking for forgiveness. Asking forgiveness for sin means asking for the covering of Allah, the Exalted. Allah, the Exalted, forgives His servant, when he commits a sin, by covering it. It is said that every sin, which Allah has covered for His servant in this world, is also forgiven in the hereafter. Verily, Allah, the Exalted, is kind and does not expose any sin that He has covered. And there is no sin in this world that Allah exposes without giving it as punishment to His servant in the hereafter. This means that uncovering the sin in this world is the punishment, and it will be taken into account in the hereafter. For Allah is too kind to punish His servant twice.

A benefit of asking for forgiveness is that it takes away people's persistence, because persisting in sin brings punishment. And the constant request for forgiveness, finally, brings forgiveness. Sd. Abu Bakr *ra* narrated that the Prophet *sas* said, "Whoever asks for forgiveness does not persist in sin, even if he returns to it 70 times a day." (Abu Dawud in the work Sunnan)

My master said:

The sins of the beloved, even the greater ones, are small
If they are not committed with perseverance⁸

Among the most important benefits of asking forgiveness for those remembering Allah, and traveling on the way to Allah, are cleansing from dirt and the removal of rust. He, the Exalted, says (Quran 83:14), "Nay, rather, what they used to do has become like rust upon their hearts." The heart rusts to the extent of the sins and missteps that are done, *s*. And the purification of hearts happens in the following way, as he *sas* said, "Verily, hearts rust as iron also rusts." Then it was asked, "And what is the purification of hearts?" And he answered, "The increase of the recitation of the Book of Allah, the Exalted, and the increase of the

commemoration of Allah, exalted be He." The return to Him and the request for forgiveness determine the degree to which the rust dissolves. In this way, man is prepared to reach the stages of *dhikr*.

Hearts to which commemoration has been made easy
They are signs, is there anyone who draws a lesson from this?⁹

Among the benefits that the Lord bestows upon the congregation of His Beloved is that He meets them with forgiveness and mercy. Our master, the Messenger of Allah, said: "I entered paradise, and I saw on the gateposts three lines written in gold. The first line was: *la ilaha illa'llah, muhammadun rasulu'llah*. The second line was: what we sent ahead we found, and what we ate we earned, and what we left behind we lost. The third line was: a sinful congregation and a forgiving Lord." (Imam Suyuti in the work *Jamu al-Jawami*).

So, when we purify the bottom of our hearts with the request for forgiveness, we enter the presence of the remembrance of Allah. And it is known that remembrance is the opposite of forgetting. He, the Exalted and Praised, says (Quran 59:19), "Do not be like those who forgot Allah, so that He made them forget themselves. These are the evil-doers." And it is said that frequent commemoration means to never forget Him. The commemoration of Allah is the only easy and effortless act of worship.

And the meaning here is the commemoration of the hearts [*dhikr qalb*]. For the commemoration that can always be carried on is the commemoration of the heart. This is the continuation of the faith [*iman*] and the unity faith [*tawhid*]. What is not meant is the commemoration with the tongue, which cannot be performed permanently.

Here lies a reference to the words "love Allah" because of his *sas* statement, "He who loves something, remembers it much." And one will not forget Allah when remembering Him. Because remembering Allah is a sign of love for Him and a guiding light to the bond with Him. This is the most glorious gate to enter into His presence.

Commemoration is the only act of worship which the Lord asks us to increase. He says (Quran 33:21), "Verily, you have in the Prophet of Allah a beautiful example for anyone who hopes in Allah and the Last Day and commemoates Allah much." And He says (Quran 33:41), "O you who believe! Commemorate Allah with frequent commemoration." Sd. Abdullah ibn Abbas, may Allah be pleased with them both, said, "No one has an excuse to refrain from the commemoration of Allah, praised and exalted be He, except the one who lost his mind." And he *sas* said, "Increase the commemoration of God until they say: he is insane!" (Imam Ahmad in Al Musnad and Al Hakim in Mustadrak) And he *sas* said, "Allah says,

bring out of the fire whoever remembered Me on one day or feared Me within a situation." (Tirmidhi in Sunnan and Al Hakim in Mustadrak).

A Bedouin came to the Messenger of Allah *sas* and said, "Truly, the rituals of Islam have become too much for me. Advise me on something to hold on to." To which he *sas* replied, "Always keep your tongue wet with the commemoration of Allah." (Al Imam Ahmed in Al Musnad and Al Hakim in Mustadrak)

About the merit of commemoration in community and the special aspects of commemoration in groups, the Messenger of Allah *sas* reported in a *hadith qudsi*: "You be my witnesses that I have forgiven them. Then one of the angels says: Among them is one who is not one of them, rather he is there because of a matter. Thereupon the Lord, the Exalted, says: These are the assembled, whoever sits with them will not be unhappy." (Al Bukhari in Sahih)

Here the Lord tells us that whoever sits with them even without participating will be forgiven – so what about those who remember Allah themselves. And he *sas* said, "Allah, Exalted is He, says: the people of the community will know who the people of nobility are." Then it was asked, "Who are the people of nobility?" Then he said, "They are those who gather for the commemoration of Allah in the mosques." (Sahih Ibn Hibban)

Imam Fakhrudin *ra* says commemoration of Allah is "repeating the name of the beloved without wanting benefit and without wanting to avert harm." This is also found in the statement of the Exalted (Quran 6:91), "Say: Allah. Then leave them to their games of falsehood." And His statement (Quran 73:8), "And remember the name of your Lord and devote yourself to Him whole-heartedly." The commemoration is not considered increased until the stage of the heart [*dhikr qalb*] is reached, for this is the first stage of increase. Just as the tongue is the translator for the heart, the heart is the tongue for the higher state of the soul. Therefore, commemoration begins with the tongue, but higher than this is commemoration with the heart, and still higher is with the soul.

Fill the times with *dhikr* that
heals the hearts and they inflame through my love¹⁰

My beloved in Allah,

The Bountiful Lord says (Quran 7:144), "therefore take hold of what I have given you and be of the grateful ones." And how special is what Imam Thaalabi reports in his *tafsir* that the Exalted Lord says to Sd. Musa *as*, "So take hold of what I have given you and be of the grateful ones, in a serious and preserving way, that you may die loving Muhammad *sas*." Allah gathered the beloved in the hidden treasure

of love, which is the utmost goal of the stages and the highest height of the ranks. Beyond reaching love, every stage is one of its fruits. And all that is before love is the preparation for it. Love is a seed sown into the soil of the hearts and watered with the repentance of sins. Its roots create steadfastness through obedience to the Lover, the Beloved, who *sas* said, "None of you will be a believer until I am dearer to him than his father and his son and all men." (Sahih Al Bukhari) And he said, "The best of deeds is the love in Allah." (Abu Dawud in the work Sunnan) And the bountiful Lord says (Quran 3:93), "You will not gain grace until you give of that which you love." That is: 'You will not gain My love if there is love in your hearts for someone else.'

For love is a divine stage, the Exalted One has described Himself with it, and He calls Himself the Affectionate [*Al Wadud*]. And He, the Exalted, says to His Prophet *sas* (Quran 3:31), "Say: If you love Allah, follow me, then Allah will love you and forgive you your sins." For love is the symbol of distinction, and the result is purity and sincerity, and a statement of the Exalted is (Quran 5:54), "[...] whom He loves, and who love Him." Thus, Allah frees them from squinting and wandering eyes.

Love brings forth the gift of brotherly love. It is said, "Everything that is existent is from you, O you grandfather of Husain." If you keep in view that the origin of creation is the Beloved, the Lover *sas*, and that everything created is descended from him, then you will not hate anyone because he is a part of the Beloved. When we implement this statement between us, purity prevails, and the doors to the treasures of love open for us. Truly, love is a treasure, and purity is the key.

For love is the preference of the Beloved over all other companions. Have you ever seen preference like the preference of Sayyida Zulaikha? Driven by her love, she finally admitted (Quran 12:51), "I am the one who tried to seduce him." By which she confessed her deed, and who could accomplish such a thing?

If you want to live happily, then die
as a martyr (of love), otherwise love will look for others who are worthy of it¹¹

When the *ahl al kahf* [the Seven Sleepers] left for the cave, a dog followed them. Several times they drove him away, but he did not turn back, and he accompanied and loved them. That is why he has been immortalized in the Quran until the Last Day.

And Allah, the Exalted, revealed Himself to Sd. Musa as, "Have you performed any deed for Me?" He replied, "I have prayed, fasted and given alms, given praise and recitation." And He said, "Prayer is a light for you, fasting is a shelter for you, and almsgiving is a shade for you. Let the praises be bearing trees for you, and recitation is a pathfinder for you. And what deed of these have you done for Me?"

He answered, "Show Me." He said, "Have you ever allied yourself with one of My allies? Or ever made enemies with any of My enemies?" So Sd. Musa became aware that the best of deeds is love for the sake of Allah.

Sd. Thauban *ra*, a servant of the Messenger of Allah *sas*, loved him very much and could not be parted from him. One day he became pale and weak, so the Prophet *sas* asked him about it. Sd. Thauban replied, "O Messenger of Allah, I have no ailment, but the hereafter came up to my mind. If I have not seen you for a day, I am full of longing - what will I do in the hereafter? When I go to paradise, I will be with the servants and you will be with the prophets. I will never catch sight of you, and I cannot endure that." And so Allah, the Exalted, revealed (Quran 4:69), "And whoever obeys Allah and the Messenger, these are with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs." So behold the result of the connection of love and obedience.

When Sayyida Rabiah Adawiya *ra* was asked what the essence of her faith is, she replied, "I worshipped Him neither out of fear of His hell nor out of love for His paradise, without expecting reward, but I worshipped Him out of love for Him and longing for Him." She then composed:

My love for you is twofold, the love for its own sake and
The love of which you are worthy

As for the love for its own sake
I am only busy remembering you and no one else

As for the love of which you are worthy
Let the veil disappear so that I can see you

The thanks for this one or for that one do not belong to me,
But thanks for this and that one are for You

The Exalted Lord said to him on the Night Journey, "Had it not been for you, I would not have created the stars." (Tafsir an-Naysaburi, Ruh al-bayan of Haqqi and al-Bahr al-madid of Imam Ibn Ajiba) The result is that Sd. Muhammad *sas* is the intended target of love so that the hidden treasure may be discovered. And it results in that everything that resembles him is an addition. In this sense, he is the goal of divine love, and everything else is a branch of him. For this reason, Allah, the Exalted, has endowed him with the name "the Beloved" above all others. And verily, Allah, the Exalted, loves from his community all those who follow him in love and obedience.

Sd. Yusuf *as* once saw a Bedouin from the Levant. So he asked him about Sd. Jacob *as*. To which the Bedouin replied, "He is very sad, his back is bent, his sight

is lost because his son Yusuf is gone.” Then, overcome with grief, he fell to the ground and was asked why he was crying.

He then said, “This Arab gave me news that Jacob is doomed.” They said, “Has he committed a sin?” He replied, “Yes, he has a lover besides Allah, the Exalted.”

Imam Shibli *ra* said, regarding the statement of the Exalted One “Say to the believing men that they should lower their gaze” (Quran 24:30): “Lowering the gazes means for the heads to turn away from the forbidden, and for the hearts to turn away from all that is not Allah, the Exalted.”

And it is said: At every hour, Allah looks into the hearts of His servants. The hearts in which He finds something besides Him, He leaves to the clutches of this world.

Abu Musa Al Aschaari narrated that it was said to the Prophet *sas*, “Verily, man loves the group he joins.” Whereupon he said, “Man is with whom he loves.” And Allah, the Exalted, has made the forgiveness of sin a condition for love (Quran 3:31): “Say: If you love Allah, follow me, then Allah will love you and forgive you your sins.” He *sas* said, “Verily, Allah gives this world to him who loves and to him who does not love. But He gives faith only to him who loves.” (Musnad Imam Ahmad)

Among the examples of love in the Noble Book is that the women who saw Sd. Yusuf *as* cut their hands due to the disarray that overcame them out of love for him *as*. So He, praised be He, said (Quran 12:31), “When they saw him, they so admired him, that they cut their hands.”

And there is another kind of aberration, which is the aberration of love in the meaning of disarray. For example, what happened to Sd. Jacob *as* when he lost his successor Sd. Yusuf and wept. He had become totally devoted to his love until his sight was lost, and the children said to their longing father, “Verily, we see you ‘in your old error’.” (Quran 12:95) The error meant here is to be understood in the sense of confusion due to love and not the error in the sense of transgression before the Lord.

Sayyida Khadijah *ra* passed away before the Night Journey. This means that the only pillar of Islam she witnessed was the unity of faith [*tawhid*]. Sd. Jibril *as*, the faithful keeper of the secret of revelation, sent her the greetings of peace from the Truth. Actually, his duty is to deliver messages to the messengers. However, he once descended to the noble Messenger to notify him that “the Peace” sends His greeting of peace and respect to Sd. Khadijah. She did not pray nor fast, did not give alms, and did not make the pilgrimage. But she loved the Beloved and thus became the lady of the women in paradise, and the Lord gave her the greeting of peace, which was granted to her because nothing but love.

Look what love did to Waraqa ibn Naufal, who was neither a Muslim nor lived through the time of Islam. Sayyida Aisha *ra* said, “The Prophet *sas* returned to Khadijah with a trembling heart, so she set out with him to Waraqa ibn Naufal. He was a Christian who read the Bible in Arabic. Waraqa asked, ‘what do you see?’ and he reported to him. Then Waraqa said, ‘this is the archangel whom Allah sent down to Musa; should I live to your time, I will support you with all my might.’” (Al Bukhari in Sahih) So the reason for his salvation was the sincere intention to back the Beloved.

Love was the lifeline of the king of the Christians. Abu Huraira *ra* narrated, “The Messenger of Allah *sas* announced the death of Negus, the ruler of Habasha, on the day of his demise. He went to the prayer place with the companions, then he stepped forward and they lined up behind him. He performed the prayer for the dead (he recited the *takbir* four times) and said, ‘Ask forgiveness for your brother.’” What did he do but love the Beloved of Allah and sent him gifts. For this reason, the Beloved performed the prayer for the dead as would befit a Muslim.

The chosen Beloved *sas* said, “None of you will be a believer until his passion follows in the wake of that with which I have come.” (Jamu al-Jawami of Suyuti and as-Sunnah of Ibn Abi Asim) By passion is meant the love from which jealousy arises. The correct understanding of jealousy is that you compete with your brother in good deeds, not that you insult him in his beliefs, dignity or character.

He *sas* gave advice to the Muslims. Al-Arbad ibn Sariya said, “The Messenger of Allah *sas* prayed the morning prayer with us. He turned to us and gave us a warning that made the eyes overflow and the hearts deeply touched. They said, ‘O Messenger of Allah, this warning sounds like farewell speech, so give us some advice.’ He said, ‘I advise you, be God-fearing, listen and obey, even if it is a slave from the Habasha. For whichever of you will live longer will experience much discord after me. Adhere to my Sunnah and the Sunnah of the rightly guided and righteous caliphs, and hold fast onto it with your teeth. And shun additions, for every addition is innovation, and every innovation is an aberration.’”

In the first part of the statement, he urged the community to love him and four: Imam Ali, his pure wife, the daughter of the Messenger of Allah, and their two sons Al Hasan and Al Husain. And this is because the caliphate has never been separated from them and will never be separated from them. By this, he *sas* wanted to express that the guidance is in obedience to him and the rightly guided caliphs. And in the second part of the statement, he clarifies that everything that is far from the caliph is innovation, error and misguidance. May everyone who hears this speech also receive my words.



O noble beloved,

The Exalted says (Quran 4:83), "And when there comes to them news of security or fear they spread it abroad; and if they had referred it to the Messenger and to those in authority among them, those among them who are able to think out the matter would have known it. And were it not for the grace of Allah upon you and His mercy, you would have certainly followed the devil." And the summary of commentary of Imam Ibn Ajiba *ra* is: "The hearts of the free are tombs for the secrets. And among the characteristics prevalent among the general public that Allah rebukes is: When they hear good news or bad news, they spread it without any ado. This is especially true when they hear something personal. This characteristic is also found in some Sufis, and it is heedlessness and a form of curiosity. The Sufi who hears the rumors or looks for them has no connection with Sufism except by name. And sometimes some Sufis can be seen reporting bad qualities of their companions to the sheikhs. The Prophet *sas* said, 'Do not report to me the bad deeds of my companions'."

When they are entrusted with a secret, their hearts become
like tombs for the secrets, above being passed on¹²

The Exalted Lord said (Quran 10:58): "Say: in the grace of Allah". The grace of Allah is the delivery of His favor to you. And His favor includes guiding you to His vision. The statement of Imam Fakhrudin *ra* "And I am by the grace of Allah" teaches us the supporting roots of Sufism, which is the core of religion, in that each of us traces back grace to the Origin of all grace. Despite his high level, he *ra* does not attribute grace to himself, his efforts, or his deeds. Rather, he relates grace to the honorable Infallible *sas*. He says, "And I am by the grace of Allah" - that is, by His grace, Allah bless him and grant him peace – "in the highest of the highest." And his tariqa, the Burhaniya, was given its rank by its holder, who is "in the highest of the highest", under the sky of the Disuqiya, whose holder is the pole Disuqi, Abul Ainain. It is shadowed by the throne of the Shadhuliya, whose request¹³ in the heaven of appearance was that: "No saint shall be perfect without being a Shadhuli." Thus, its flag is connected with the presence of all those masters who are in the state of divine vision.

He *ra* also advised us to refrain from speaking of the ranks and stages, Even though Mount Uhud once witnessed the appearance of his stage *sas* when they hurt his teeth and he prayed for them because of his generosity and good character: "Guide my people rightly, for they do not see." That is, they did not see his stage. Because the levels of stages increase according to the situation. Knowledge requires awareness, and *dhikr* requires diligence and steadfastness. Knowledge is closely related to *dhikr*, as Sd. Abul Awnain said, "Knowledge and *dhikr* are always connected." Sailing on the ship of Sharia to enter the sea of



Tariqa, steering towards the truth to reach the vision, whereby its captain returns with the grace of guidance from those who move on the path of the Lord of the Worlds:

I guarded his matter in secret, so he guided
me rightly, and I was distinguished with the leadership¹⁴

Thus, through his guidance, he becomes the master of the people. Verily, “the master of the people is their servant” (narrated by Al Hafiz Al Suyuti in *Jami al ahadith*). Because the best of the people is the one who is most beneficial to them.

Know that we are his servants
And we received our brotherhood through our service¹⁵

Then we are chosen, and this is our beginning. These are generally the stages that are designated for the commemoration of Allah. And if these are the stages of the beginning, what will be the end? So he warned us and said:

So refrain from speaking about the stages, for these
are recorded in registers that are entrusted to the hands of our imams¹⁶

It is a good sign that the Hawliya of the two honorable imams this year coincides with several anniversaries: for the Hawliya of the two Imams this year takes place on Shaban 26, the date of the departure of Sidi Kamaluddin Mawlana Sheikh Ibrahim. Thus meaning, it coincides with the last night of the celebrations for Sd. Ibrahim Disuqi on the 26th of Shaban. And in the month of Shaban, his birthday can also be found, on the night of doubt. Not only that, but also the cross sums of the Hijri years 1424, in which Imam Kamaluddin went home, and of this year 1442 coincide. So do the cross sums for the corresponding Gregorian years of 2003 and 2021. As if comes true what Imam Fakhruddin said on this day 34 years ago (Wednesday): “In the Shaban it is completed.”¹⁷

“And say: My Lord, admit me an honorable admittance, and let me depart an honorable departure, and grant me from You a powerful support.” (Quran 17:80)

Indeed, you have been given a veritable station, O honorable imams, and indeed, through you and for you, the highest place of honor in the *ridwan* has been created.

And I am by the grace of Allah in the highest of the highest
And my hand points through him, in him, to him¹⁸

May Allah bless this as the beginning of good in our path and for the whole world.
May the blessings and satisfaction of Allah rest upon all.

Wa kullu ‘am wa antum bikhair! And may the blessings of Allah be on the beginning and the end of a servant who is praised by the Truthful One.



¹ Last edit by translation office on May 8, 2021 (contact: Hasan Ralf)

² Cf. Qasida 5, verse 4 (2)

³ The Arabic word *murid* means disciple (of a Sufi sheikh); plural: *muridin*

⁴ Qasida 62, verse 7

⁵ Referring to the four elements earth, water, air, and fire

⁶ Qasida 1, verse 236

⁷ Qasida 11, verse 22

⁸ Qasida 33, verse 26

⁹ Qasida 13, verse 38

¹⁰ Qasida 15, verse 15

¹¹ Qasida by Ibn al Farid in Ibtisam al Madami

¹² Qasida 16 (verse 6) by Ibn al Farid in Ibtisam al Madami

¹³ The request of Sidi Abul Hasan Shadhuli

¹⁴ Qasida 22, verse 16

¹⁵ Qasida 35, verse 48

¹⁶ Qasida 35, verse 10

¹⁷ Qasida 85, verse 24

¹⁸ Qasida 5, verse 15



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